



'Āha'i 'Ōlelo Ola launches
Hawaiian-language
TV news magazine
pg. 10

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KA WAI OLA

THE LIVING WATER of OHA

'Apelila (April) 2009
Vol. 26, No. 3

The 46th annual Merrie
Monarch Festival shows us
that hula thrives. pg. 14

state of the art

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A hālau prepares for a May Day celebration at Hanalei Bay in the late '80s. - Photo Courtesy Mike Teruya

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DHHL pumping \$42.5 million into economy

With OHA's help, more homes, jobs coming



By Lisa Asato
Public Information Specialist

More homes for Hawaiians will be built, more construction jobs will be created and more money will be pumped into the state economy now that the state Department of Hawaiian Home Lands has issued \$42.5 million in bonds with the help of OHA.

"These funds will go directly into helping build homes for native Hawaiians, but also help the state by infusing money into our economy now," said DHHL Director Micah Kane. "On average this could mean 300 to 400 homes for native Hawaiians, jobs for our construction industry and related services and another boost to economic recovery for the state."

With projects ongoing on all islands, Kane said the "impact is statewide."

"We are beginning to build the first homes in our 400-lot Kānehili subdivision and soon in the 181-lot Pi'ilani Mai Ke Kai subdivision in Kaua'i. Within a year we expect to begin building the first homes in the 205-lot East Kapolei II subdivision, the 300 lots of Villages 4 and 5 in La'i'ōpua on the Big Island, and the 392-lot Kēōkea/Waiohuli subdivision on Maui."

The \$42.5 million infusion comes at a time when 40 percent – or 3,000 members – of the 8,000-member Hawai'i Carpenters Union are out of work because of the recession, said Kyle Chock, executive director of Pacific Resource Partnership, a joint program of management and labor that includes the carpenters union and Hawai'i's union-

ized contractors.

"We have a lot of unemployed carpenters right now," Chock said, adding that any infusion of capital or bonding that would create jobs "is a direct shot in the arms to Hawai'i's construction industry."

He said the partnership between DHHL and OHA is not only building more homes for Hawaiians, but is also benefitting the construction industry, which is largely comprised of Native Hawaiians.

The OHA Board of Trustees approved last year a payment of \$3 million a year to cover debt service for 30 years. "Our partnership with DHHL will provide a sound base for enabling Native Hawaiian families to improve their lives, provide employment for many and strengthen the economy during challenging times," said Haunani Apoliona, OHA Chairperson. "We are pleased to join with DHHL in making a difference for all Hawai'i nei."

This was the inaugural issue of DHHL's new revenue bond program authorized in 2008 by state lawmakers, allowing it to issue up to \$100 million dollars in revenue bonds.

The bonds will be used for construction projects statewide, including infrastructure to build more homes and \$5 million to fund planning, design and feasibility studies for community-driven projects in the 18 DHHL developmental regions across the Islands, DHHL said. "Self-sufficiency for DHHL extends to our communities and we are working to raise the level of homestead organizations so they can manage property for their own

income generation," Kane said.

DHHL was able to get more money for its bond sale because it sold the bonds at a 5.97 percent average interest rate, lower than the more than 6 percent rate of late 2008. Another plus for the department was its high financial ratings – which also resulted in more money for the department. Leadings rating agencies Moody's assigned it an A2 rating and Fitch assigned it an A- rating.

"The high ratings shows the confidence financial rating companies have in DHHL and what they have been able to accomplish," said Gov. Linda Lingle. "DHHL continues to be an asset to native Hawaiians as well as the greater community."

Kane said the role that DHHL can play in the state's economy is not an unintended benefit to the state but rather "a planned and welcomed result."

"We have always believed that helping native Hawaiians is good for the entire state," he said. "We also believe our developments can be a bridge from a down economy to a recovering economy."

"The infusion of money into the construction of affordable homes is great for the construction industry and the economy. It also fulfills our mission to build much-needed affordable homes for native Hawaiians and that is an opportunity we pursue with a passion." ■

Homes for future homesteaders on the rise at Kānehili in East Kapolei, O'ahu. The state Department of Hawaiian Home Lands, with OHA's financial support, issued \$42.5 in revenue bonds in March, will pump millions into housing construction statewide and put more workers to work, like the ones pictured at left, laying the foundation for a home. - Photos: Courtesy of DHHL

Home Ownership Assistance Program

There are 19,684 applicants on the state Department of Hawaiian Home Lands' residential waiting list. The entire waiting list numbers 23,500 and includes applicants for agricultural and pastoral leases. DHHL Director Micah Kane said individuals who have been on the list for three decades have had at least six chances to accept a lease award. The most common reason they don't accept the award is they have not been able to buy a home, even at half the current market price, for reasons including not being able to qualify for a loan because of things like poor credit, high debt, low or no savings, or income level.

In light of the new construction that will be occurring, Kane encouraged applicants to sign up for DHHL's Home Ownership Assistance Program, or HOAP.

"HOAP teaches how to manage one's money, seek better employment and also offers drug counseling if needed," Kane said. OHA provides half the funding for HOAP.

Contact HOAP
from O'ahu: 620-9515
toll-free: 1-866-512-HOAP (4627)
Email: hoap@hawaii.gov
hoap.hawaii.gov



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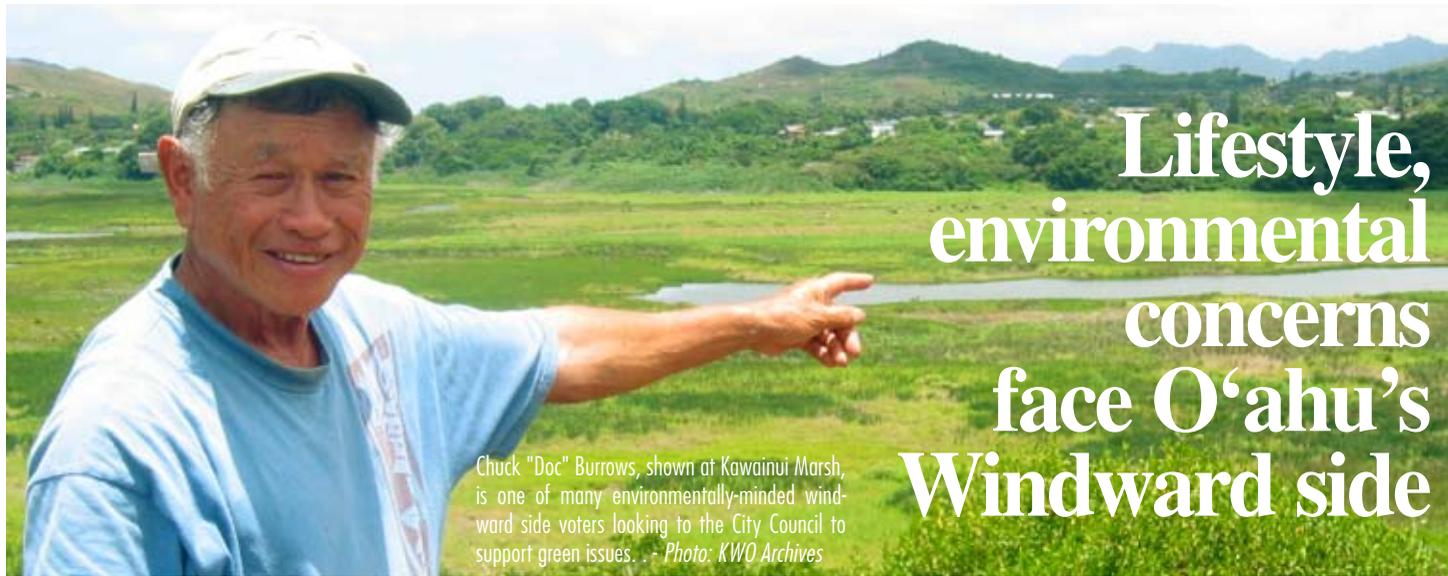
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Chuck "Doc" Burrows, shown at Kawainui Marsh, is one of many environmentally-minded windward side voters looking to the City Council to support green issues. - Photo: KWO Archives

Lifestyle, environmental concerns face O'ahu's Windward side

Special mail-in election ends April 23

By Liza Simon-Tuiolosega
Public Affairs Specialist

Windward O'ahu voters will elect a City Council person to take the place of Barbara Marshall, who died Feb. 22 after an eight-month battle with colon cancer. The special election to represent parts of Kāne'ohe, Kailua and Waimānalo has attracted 11 candidates, eight of whom are Native Hawaiian.

If looks alone told the whole story, then the list of Hawaiian-focused concerns facing District 3 would be short. The district's communities nestle between the Ko'olau Mountains and quiet beaches. Some people still hunt, fish and farm in the old style. But voters here say help is needed in preserving the area's "country" feel – and many are looking for a council person who will support community initiatives to solve the problems they face.

"If we have decent ground cover, maintained streams and we haven't over-built, then we offer a waterway for a large portion of the island during downpours and a catchment system during droughts," said Kailua Neighborhood Board member Linda Ure, adding that city zoning changes have harmed green open spaces and natural resources that belong to the public. Ure said she's seen instances where county-approved construction on or near preservation land has caused irreversible damage to wildlife habitat and productive farmland and that permitting practices are behind the Windward side's proliferation of

so-called gentleman's farms – large lots designated for agriculture but used mainly as spacious residences.

In 2000, Ure and other civic-minded residents from all over District 3 saw their Ko'olaupoko Sustainable Communities plan adopted by the Honolulu City Council. It stresses cohesive land-use planning and the ahupua'a concept, but the plan was never fully implemented, due to growing city budget constraints, some claim. The Harris administration, creator of the sustainable communities project, cited the Ko'olaupoko plan in setting aside \$750,000 for a gateway park at Kawainui Marsh in Kailua, but it's unlikely that the appropriation will be kept in the current proposed city administration budget, suffering from a projected \$50 million shortfall.

"To put aside environmental issues in hard times is terribly shortsighted. It's how we got into this mess to begin with," said Chuck "Doc" Burrows, who spearheaded a fight to restore Kailua's Kawainui Marsh after decades of waste discharge into the waterway and other misuses.

While the 800-acre Kawainui is recognized as one of the nation's most important wetlands, the marsh could be coping with pollutants once again if the county council approves expansion of a neighboring industrial park's wastewater treatment facility. Meanwhile, Burrows, a retired science teacher, is upbeat about support from the Kailua Hawaiian Civic Club and the environmental nonprofit 'Ahahui I Ka Lōkahi in maintaining the marsh, including O'ahu's oldest and largest heiau. "The City Council processes are very slow and it takes great political skill to get things done, so the community role is to speak up about our natural treasures,"

Burrows said.

In Waimānalo, Mabel Spencer, a veteran member of the town's neighborhood board, says residents of the predominately Hawaiian community have fought hard to get city improvements to the beach park facilities as a key to solving escalating social problems. "The underlying issue is a lack of affordable housing, causing generations to squeeze under one roof," she said. "The beach is a stress reliever, and it's the only diversion everyone can afford. We need it to be a good environment."

Spencer has worked through her neighborhood board to get the city to bring groundskeepers and lifeguards into the park. "Things do not come easy to us," she said. "Hawaiians silently suffer – especially the older generation. And I have empathy for them but we want the next generation to be different, vocal, involved in community processes."

That eight of the 11 candidates vying for the District 3 council seat claim Native Hawaiian ancestry should provide inspiration to many of her Kanaka Maoli neighbors to vote, though Spencer said a candidate's ethnicity is no guarantee of truly connecting with Waimānalo residents.

Waimānalo is facing a growth spurt, with a state plan to widen Kamehameha Highway and the Department of Hawaiian Home Lands' construction of 100 new homes. The latter project would seem to address to affordable-housing crunch, but success is dependent on a long-awaited upgrade to the town's troublesome, city-run sewage treatment facility now near completion.

The plant couldn't handle the population growth in the 1980s, causing wastewater to spill into the ocean.

Beach closures were common for more than a decade, adding to a perception that Waimānalo's problems were neglected by the city, Spencer said. With resumed growth, some fear new pressure on sewage infrastructure and repeated problems.

Spencer favors adding a reclamation facility to further bolster the efficiency of the upgraded sewage treatment plant, which is temporarily under the state but due to return to city control. "The total cost for (the added protection) would be quite high. With the city budget in bad shape, we need partnerships more than ever to foot the bill," said Spencer. "But in recent years, we've been blessed by a good City Council and by more residents taking ownership of the environment, she said, referring to a recent project where residents obtained city funds to construct a wheelchair-accessible area for kūpuna at Waimānalo Beach Park. "There is a new feeling that whatever improvements we get, we have to mālama," Spencer added.

Still, many see signs that the sour economy is spreading social upheaval throughout the Windward side, an area where residents often trace neighborhood roots back several generations. "I see friends from high school living on the beach. They lost their jobs and have no place to go," said Waimānalo Homesteader Ilima Ho-Lastimosa, director of a Windward area teen cultural-education program, operated by DHHL and nonprofit funding.

Paul Richards of the Waimānalo Hawaiian Homestead Association sees cultural education programs and self-sufficient economic enterprise as the key for balancing rural life and development in Waimānalo. To support this, the association has a plan for a business park so that "business will breed busi-

IMPORTANT DATES

APRIL 6 TO 21

Absentee walk-in voting at City Hall and Pali Golf Course
Monday through Saturday, 7:45 a.m. to 4:30 p.m. Closed Sundays and the April 10 holiday.

APRIL 16

Last day to request an absentee mail ballots
Absentee ballots may be requested online at honoluluelections.us.

APRIL 23

Deadline for ballots to be received
No polling places will be open on April 23, the last day of the election. Ballots will be accepted April 23 until 6 p.m. at the city clerk's office on the first floor of City Hall.

APRIL 23

Results announced

MAY 14

Earliest a candidate may take office
For information, call the city clerk's office at 768-3800.

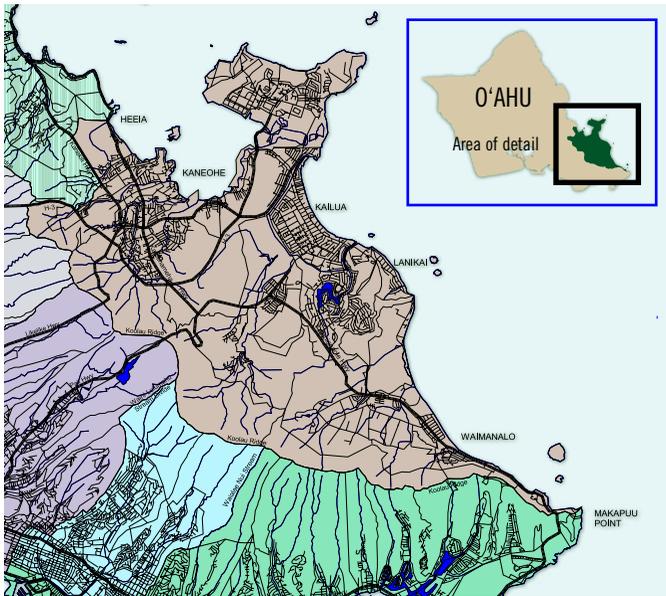
ness with local talent" – offsetting job loss in the recession. But all this will require support from the new council person to address Honolulu Board of Water Supply concerns about the adequacy of existing infrastructure at the proposed park site of an old quarry.

For Mahealani Cypher, president of the Ko'olaupoko Hawaiian Civic Club, social problems are inseparable from increasing urbanization of the Windward side. "In the '70s and '80s we looked at how much growth a community can absorb without destroying quality of life," said Cypher. "Now we realize we can't just say 'yes' to a project until we know that the roads, infrastructure and social structure can support the growth."

Cypher said when it comes to city planning, small things add up. She points to a Kāne'ohe neighborhood where growth led to rush-hour congestion where the residential Makalua Street intersects with Kamehameha Highway, the main artery. When residents asked the city to modify a traffic light to alleviate the snarl, the City Council rejected the request. Cypher said the neighborhood's traffic prob-

Ka Wai Ola asked the candidates:

What is the No. 1 issue facing Native Hawaiians in Honolulu City Council District 3, and how do you propose to address it?



Map: Courtesy of the Office of the City Clerk



Paul H. Akau

Age: 45
Area of residence: Waimānalo
Occupation: Pastor, educator, self-employed
Highest education level: Master's degree in education curriculum studies

The major issue facing Native Hawaiians is the 'āina: land use, water rights and sustainability. These issues can be addressed in the following manner: 1) Support sustainable practices of traditional Native Hawaiian land and water use. 2) Provide support for traditional and cultural infrastructure through community, public and private organizations.



J. Ikaika Anderson

Age: 31
Area of residence: Waimānalo
Occupation: Senior legislative assistant to the late council member Barbara Marshall
Highest education level: Bachelor of Arts degree in journalism and political science

The main issue facing the Hawaiian community is federal recognition for the Hawaiian people. As a City Council member, I wouldn't have jurisdiction over this issue, as it's in the arena of the federal government, but as an elected official of Hawaiian ancestry I'd have the responsibility to kōkua.



Tracy Nakano Bean

Age: 46
Area of residence: Kāne'ohe
Occupation: Hawaiian Airlines, in-flight department
Highest education level: Bachelor of Science, University of Hawai'i at Mānoa, College of Tropical Agriculture

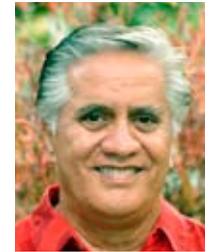
The No. 1 issue facing Native Hawaiians in this community and beyond is not being heard by the larger community. People of this 'āina know their community best. Honoring their wisdom and knowledge, while supporting grassroots efforts, will offer many solutions to problems currently affecting the land and people.



John Henry Felix

Age: 78
Area of residence: Kailua
Occupation: Chairman, president and CEO, HMAA (Hawai'i Medical Assurance Association)
Highest education level: Ph.D., public administration

I believe beach access is a kuleana of every Hawaiian, whether to provide sustenance from the sea's bounty or perform agelong practices with the ocean. Working with the state's Department of Land and Natural Resources and landowners to provide these access rights to Native Hawaiians would be wise.



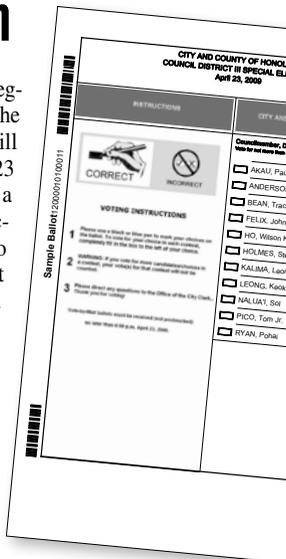
Wilson Kekoa Ho

Age: 66
Area of residence: Waimānalo (Hawaiian homestead)
Occupation: Retired from retail banking and financial management
Highest education level: Bachelor's degree, Brigham Young University at Provo, Utah

We would like to get back 200 acres of ceded land promised 10 years ago in Waimānalo, from the military. We would like to use it for parks and playgrounds for children. I would also propose a senior citizen center to include day care, a wellness center and child mentoring.

Special mail-in election

About 55,000 registered voters on the Windward side will have until April 23 to have their say in a special mail-in election to decide who will fill the seat on the Honolulu City Council left vacant by Barbara Marshall, who died in February after a battle with cancer. The District 3 race encompassing Waimānalo, Kailua and parts of Kāne'ohe has attracted 11 candidates, whose priorities range from creating a Windward County to supporting the Akaka Bill. Eight candidates have identified themselves as Native Hawaiians: Paul Akau, J. Ikaika Anderson, John Henry Felix, Wilson Kekoa Ho, Leona Mapuana Kalima, Keoki Leong, Sol Nalua'i and Pohai Ryan. — Lisa Asato



Steve Holmes

Age: 57
Area of residence: Kailua
Occupation: retired
Highest education level: college

A poor economy is affecting all of Hawai'i's people, but especially Native Hawaiians. The best thing that city government can do is invest in public infrastructure projects to create jobs, such as President Obama has proposed. Taxpayers benefit when bids come in lower during a slow economy and interest rates are at an all time low.



Leona M. Kalima

Age: 56
Area of residence: Waimānalo
Occupation: Culture specialist
Highest education level: Some college

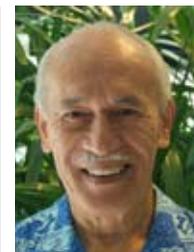
The common equalizer for District 3 is the economic recession. Sobering reality is – more will come. Paramount: Keep people working, in their homes and food on the table. Promote: getting the city's share of the stimulus, no unnecessary spending, no tax increases, asset leveraging, fiscal accountability, job creation, alternative workweeks.



Keoki Leong

Age: 29
Area of residence: Kailua
Occupation: Director, Senate Minority Research
Highest education level: Bachelor of Arts in justice administration

Homelessness, derived from a lack of economic opportunities and cultural sensitivities, is the No. 1 issue facing Native Hawaiians in Waimānalo through Kāne'ohe. As councilman, I would collaborate with the state Department of Hawaiian Home Lands to promote community-driven shelters that offer educational enhancement opportunities and utilize traditional ideologies.



Sol Nalua'i, M.D.

Age: 69
Area of residence: Kāne'ohe, 32 years
Occupation: Retired physician/surgeon; businessman
Highest education level: M.D., Ph.D.

The primary issue is self-sufficiency, and I propose to petition Windward communitywide input for our new municipal government, the "Windward County," where our economic foundation is farming, fishing and ranching, benefitting both Hawaiians and non-Hawaiians equally to get back to mālama 'āina and mālama i ke kai.



Tom Pico Jr.

Age: 65
Area of residence: Kailua
Occupation: Attorney, Department of Commerce and Consumer Affairs
Highest education level: Law school

The economy and unemployment are everyone's No. 1 issue. The city must make every effort to secure federal and state funding to balance its budget and invest in infrastructure improvements to create jobs and reduce unemployment in our city.



Pohai Ryan

Age: 47
Area of residence: Kailua
Occupation: Legislative office manager for state Sen. Brickwood Galuteria
Highest education level: Honor graduate, Windward Community College

The economy is the top issue facing all of Hawai'i, including District 3. As a council member, I will support the hiring of local residents to comprise the majority of labor in all major capital improvement projects, including O'ahu Rail Transit. Local labor should also earn the prevailing wage scale.

Humu'ula project to clear thorny nuisance, produce biofuel

By T. Ilihia Gionson
Publications Editor

On 13,000 acres of Hawaiian home lands on the slopes of Mauna Kea grows the obnoxious gorse bush – a thick, thorny nuisance that chokes out other plants and takes over landscapes like wildfire. But Duke Kapuniai and his Humu'ula Renewable Energy Partnership are working to return the 'āina to productivity, and in so doing turn the weed into fuel.

A native of Europe and Africa, the gorse shrub was originally brought to Hawai'i in the early 1900s to act as inexpensive fencing to contain cattle. When Humu'ula was being used as ranchland, the gorse was maintained and controlled. But after ranching ceased on the slopes, the gorse ran amok.

Previous natural and chemical attempts to control gorse's spread in the area have met with varied success.

Trees planted to shade the gorse out of existence were eventually taken over by the pest. Herbicide spread by helicopter didn't make it to the roots through the thick brush, so while the top of the plant died, it grew back.

This project takes a more direct method to removing the gorse, which ranges from 4 to 6 feet in height – excavators with a rake-like attachment pull the thick bush out, roots and all. Then, using Flash Carbonization technology from Carbon Diversion, the project will convert the gorse into biofuel on site.

A conservative estimate has the project pulling 58 to 72 tons of gorse from each acre, which can then be carbonized and processed into 21,000 to 26,000 gallons of synthetic diesel fuel. The fuel can be used in any vehicle or



The thick, thorny gorse bush covers 13,000 acres of Hawaiian Home Lands in Humu'ula on the slopes of Mauna Kea, Hawai'i. - Photo: T. Ilihia Gionson

piece of equipment that uses diesel, including the heavy machinery and processing plant that will be on the project site.

Weed that it is, gorse can grow to a height of four feet in a matter of a year. Because of its quick growth and the extent of the gorse invasion, the project

to control the plant on the entire 13,000 acres could take decades. Luckily, as soon as the gorse is removed, the grass that was previously growing in the area sprouts back.

Kapuniai, the project's manager, is starting with 1,000 acres of the most challenging terrain, and has been working on the project since January. His crew is improving the notoriously tough Manā Road so that equipment can be brought up to the site and the product back down.

Kapuniai's team consists of Native Hawaiian men and women of various ages and backgrounds from around Hawai'i Island. The workers are excited about being able to earn a living while helping Mother Earth.

"I'm grateful to be working, and for the opportunity to give back to the 'āina while producing renewable energy," said Daniel Kahawaii, an equipment operator with the project. "I love my job."

The Humu'ula Renewable Energy Partnership Project is managed by the nonprofit 'Oiwī Lōkahi O Ka Mokupuni O Keawe with its partners, the state Department of Hawaiian Home Lands, Carbon Diversion Inc., Bacon Universal, Pacific Crane and Equipment Inc., and Innovative Tractor Werkes LLC. ■

Mauna Kea plan headed for BLNR vote

By T. Ilihia Gionson
Publications Editor

Hundreds of hours of emotionally charged testimony before a myriad of bodies in support of and opposed to the Mauna Kea Comprehensive Management Plan will come down to a vote of the state Board of Land and Natural Resources this month.

the Hilo Hawaiian Hotel, and will vote at the end of the day April 9.

Many in the astronomy, university and business communities support the plan as a first step toward more local community control over the mountain. Even with its flaws, they see the plan as a vehicle for future discussions on the future of Mauna Kea.

Those opposed to the plan have a wide variety of stances, from concerns about the University of Hawai'i's past management record to objections that the plan does not address religious practices on the summit considered sacred to Native Hawaiians. Hawaiian independence organizations, homestead associations and Native Hawaiian individuals have voiced concerns, calling the plan rushed and preliminary.

On March 20, the university's Mauna Kea Management Board voted to recommend the approval of the Mauna Kea Comprehensive Management Plan.

"Without a comprehensive man-

agement plan, however flawed it may be, Mauna Kea could go the way of Shiprock," said Jackie Hoover, referring to a site in New Mexico sacred to the Navajo people, in her testimony to the university's Mauna Kea board. Many non-Navajo have tried to scale Shiprock over the years, to the dismay of the natives. Hoover is of Hawaiian and Navajo descent.

Board member Ron Terry said he supported the plan because the board will then have a "stamp of approval" from the state Department of Land and Natural Resources to manage the plentiful cultural and natural resources of Mauna Kea. Board member Herring Kalua supported the plan as a way to bring control to the community. "Let's see what we can do for the next generation," he said. "We gotta stand up; not for commercial purposes, but for the sustainability of our families."

The lone Mauna Kea Management Board member who voted against the CMP recommendation was Lisa Hadway. "I truly support the concept of a management plan, but this plan is a little preliminary," she said. "We don't need to rush."

Hanalei Fergerstrom of the Temple of Lono also opposed the CMP, saying the plan made only cultural references



Culture versus science is an ever-present source of tension on the summit of Mauna Kea. Subaru, left, and Keck are among the 12 observatories on the mountain. - Photo: T. Ilihia Gionson

to the mountain. "It makes no reference to religion," he said. "The summit of Mauna Kea is very important to us."

Others in opposition wondered aloud what benefits the recommendations in the CMP might have for the Native Hawaiian community. "I wanna be real simple: What's in it for us?" asked Hawe Keli'ikoa of Manu O Kū

Hawai'i.

Kihei Soli Niheu of Waimea said UH shouldn't have a role in managing Mauna Kea. "The university doesn't belong up there to tell us what to do," he said. "No matter what happens, subjects of the Hawaiian kingdom will not lie down and follow the university's rules." ■

BLNR meeting

9 a.m. April 8 and 9
Hilo Hawaiian Hotel
The agenda will be posted
April 1 online at
hawaii.gov/dlnr/meetings.

But the land board won't vote until it holds two more days of public testimony. The board will meet April 8 and 9 at

HE HO'OMANA'O • IN MEMORIAM

Kalaupapa bids aloha to three pioneers

By Valerie Monson

The last few months have been especially sad and difficult at Kalaupapa following the deaths of three of the community's most outspoken advocates for justice and preservation of the settlement's history.

Richard Marks, who proposed the idea of bringing in the National Park Service to allow people to remain in their homes for the rest of their lives and to perpetuate the legacy of Kalaupapa, died Dec. 9. He was 79.

Elizabeth "Ku'ulei" Bell, who led the effort to establish a dialysis center at Kalaupapa and later became a strong proponent for the proposed Kalaupapa Monument, died Feb. 8. She was 76.

Bernard Ka'owakaokalani Punikai'a, who led the struggle to save Hale Mōhala 30 years ago and went on to become an international advocate, died Feb. 25. He was 78.

All three leaders took different paths to improve the lives of those who the government ordered to be taken from their families and isolated, mostly at Kalaupapa, because they were diagnosed with leprosy (also known as Hansen's disease). Because all three had strong voices and opinions on how best to correct the injustices experienced by people with the disease, they sometimes disagreed. Each in their own way made life at Kalaupapa better. And while they are no longer physically with us, the words and actions they left behind will continue to influence Kalaupapa, the rest of Hawai'i and the world for years to come.

Richard Marks grew up in Pu'unēnē on Maui where his mother, Rose Silva Marks, might have suffered from the separation imposed upon families because of the disease more than any other individual in the history of Kalaupapa – even though she never was sick herself. When Rose was young, her mother contracted leprosy and was sent to Kalaupapa – soon after, Rose's brother and sister followed. After she married, her husband and eventually four of their children would be taken from her because of the disease (one daughter was allowed to return home).

Richard was the last of Rose's children to be diagnosed and confined.

He arrived at Kalaupapa in 1956 and wasted little time shaking things up by publicly blasting the archaic rules that treated people affected by leprosy as though they were criminals.

His actions were the catalyst that led to the end of Hawai'i's isolation laws in 1969 for anyone diagnosed with the disease. Later, worried that Kalaupapa would be sold to developers as Hawai'i began catering to tourists, Marks proposed that the National Park Service come to the peninsula to ensure that the residents could live out their lives in their homes and that the important history be passed down to future generations. Despite those accomplishments, Marks might best be known for Damien Tours, the small company he and his wife, Gloria, operated for more than 40 years, enabling thousands of visitors to see Kalaupapa and hear the stories.

Ku'ulei Bell did not become a visible leader of the Kalaupapa community until middle age when she led the effort to establish a dialysis center for the residents, many of whom suffered from kidney disease partly because of the numerous medications they took much of their lives. After that success, Bell found herself being called upon to serve on various committees. She served as chair of the Kalaupapa Patients Advisory Council and was the first president of Ka 'Ohana O Kalaupapa, a nonprofit group established in 2003 to support the community, make sure the history was accurately preserved and reach out to family members.

The 'Ohana project closest to Bell's heart was the proposed Kalaupapa Monument that would eventually list the names of the estimated 8,000 people exiled to the peninsula. She especially loved hearing about new research that was uncovering the names and stories of early residents, most of whom have no tombstones and who have been left out of the history of Kalaupapa for many years. Bell wanted her descendants to proudly visit the monument and remember her and others in her family who were sent to Kalaupapa, but who rebuilt their lives with pride and dignity.

Bernard Punikai'a became one of



Marks



Bell



Punikai'a

Hawai'i's most recognized heroes in 1978 when he led the five-year struggle to save Hale Mōhala, the residential treatment complex in Honolulu for people diagnosed with leprosy that also became a "home away from home" for Kalaupapa residents who needed to be on O'ahu.

Punikai'a was well-read with a brilliant mind and a gift for public speaking. He has been compared to Martin Luther King and Gandhi. His Hawaiian name – Ka'owakaokalani – means "bright light across the sky," which he was – and still remains. Punikai'a took the issue of the mistreatment of people with leprosy in Hawai'i and made it a global human rights issue. He gave a keynote address at the United Nations in 1997 and traveled the world to empower anyone facing injustice.

He also served as chairman of the Kalaupapa Patients Advisory Council and was the founder of Ka 'Ohana O Kalaupapa, serving as chairman of the board. Punikai'a felt the 'Ohana was needed to make sure, as the Kalaupapa community aged and got smaller, that local voices – family and friends – would continue to help guide the future.

Marks, Bell and Punikai'a were united in their admiration of Father Damien de Veuster. Marks and Punikai'a were faithful members of the Catholic Church while Bell was a member of the Church of Jesus Christ of Latter-day Saints. All attended the beatification for Damien in Brussels in 1995 and played leading roles in ceremonies related to that event: Bell presented a lei to Pope John Paul II while Marks and Punikai'a were among the four Kalaupapa residents chosen to pound pegs into Damien's koa reliquary when the remains of his right hand were returned to his original grave at Kalawao. (Damien's body was exhumed and moved to his native Belgium in 1936, against the wishes of the Kalaupapa patients.)

All three had hoped to be in Rome for the canonization later this year. All three will long be remembered. ■

Valerie Monson is a journalist who has interviewed and written about the people of Kalaupapa for 20 years. She is secretary and coordinator for Ka 'Ohana O Kalaupapa.

A vision for Kalaupapa

By T. Ilihia Giunson
Publications Editor

Since 1980, the Kalaupapa National Historic Park on Moloka'i has endeavored to preserve the area's natural and cultural resources and maintain the lifestyles of the remaining handful of former Hansen's disease patients who choose to live out their lives there.

In the 19th century, the original inhabitants of the remote peninsula were removed to make room for

Management will change after former patients pass on

people with Hansen's disease – then known as leprosy – who were banished to the area starting in 1865. Over the course of a century, approximately 8,000 people would be quarantined there – many of them Native Hawaiians who by virtue of their ancestry were more susceptible to the disease. And now, the National Park Service is planning to guide the park through the next 20 years.

The management plan is being developed in anticipation of a time of great change in Kalaupapa. Father Damien de Veuster tended to patients in Kalaupapa until he died of the disease himself in 1889. He is bound for sainthood in October, which is expected to bring an influx of faithful to Moloka'i. The park also must prepare for the changes that will occur when the remaining 21 residents of Kalaupapa pass on.

The general management plan will take several years to develop and will be used to guide the preservation of its resources, management of its facilities and future uses and experiences that the park will provide. Pre-scoping meetings have been held with various stakeholder groups, and the process will continue with public workshops this month and next. This is the first of three planned rounds of public meetings and comment periods. A first draft of the plan is expected in early 2012.

Kalaupapa is bounded by 3,000-foot cliffs and is home to many rare native species. The park's boundary extends a quarter-mile offshore, including the two small islands of 'Ōkala and Huelo. Those islands are home to the only native palm, loulou and the endemic pua'ala.

The Office of Hawaiian Affairs is offering its support in the planning process to Ka 'Ohana O Kalaupapa, a nonprofit group that works to preserve the area's history and ensure that former patients who want to remain there are allowed to do so, said Moloka'i and Lāna'i Trustee Colette Machado. Machado is also a member of the Ka 'Ohana O Kalaupapa board. ■

For information about the Kalaupapa National Historic Park general management plan or to be added to the mailing list, contact Steve Prokop, park superintendent, at 808-567-6802 or KALA_GMP@nps.gov, or by mail at P.O. Box 2222, Kalaupapa, HI 96742.

Public Scoping Workshops

The National Park Service will be holding public meetings to gather input for a general management plan for Kalaupapa National Historic Park. Meetings are scheduled as follows:

HAWAII

Kona Outdoor Circle

▶ May 26, 6-8 p.m.

Mokupāpapa Discovery Ctr., Hilo

▶ May 27, 6-8 p.m.

MAUI

Maui Arts and Cultural Center, Alexa Higashi Mtg. Rm., Kahului

▶ April 22, 9-11 a.m. and 6-8 p.m.

MOLOKA'I

McVeigh Social Hall, Kalaupapa

▶ April 20, 6-8 p.m.

▶ April 21, 9-11 a.m.

Mitchell Paule Center, Kaunakakai

▶ April 29, 1-3 p.m.

and 6-8 p.m.

O'AHU

Bishop Museum, Atherton Hālau, Honolulu

▶ April 23, 6-8 p.m.

▶ April 24, 9-11 a.m.

KAUAI

Kapa'a Public Library

▶ April 27, 6-8 p.m.

West Kauai Technology and Visitor Center, Waimea

▶ April 28, 6-8 p.m.



Indigenous peoples generally share a deep caring and responsibility for the lands they call home. Pictured at the 2007 National Indian Education Association pow wow in Honolulu are representatives of an indigenous group from northwest Oregon tribes honoring the association's then-president VerlieAnn Malina-Wright, a Native Hawaiian. - Photo: Blaine Fergerstrom

Aloha 'āina

By Nara Cardenas
Community Outreach Specialist

As we await the United States Supreme Court's decision in Hawai'i v. OHA, Docket No. 07-1372, it is a good time to give the case some international context, as indigenous peoples are raising the cry for the return of their lands all over the world.

The United Nations cites a common

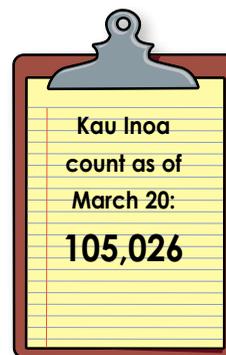
definition of indigenous peoples as "the descendents of those who inhabited a country or a geographical region at the time when people of different cultures or ethnic origins arrived...the new arrivals later became dominant through conquest, occupation, settlement or other means." Indigenous peoples generally share a deep caring and responsibility for the lands they call home. Their unique relationship with the land is reciprocal: without their lands, indig-

enous ways of life are lost; encoded in indigenous languages and traditional lifestyles are the keys to biodiversity and sustainability – the life of the land. Indigenous peoples' spiritual and cultural identities are bound to their lands, and as stewards the people are responsible for protecting them.

Some indigenous peoples span international boundaries – for example, the Saami people in northern Europe live across Sweden, Finland and Norway. Some distinct indigenous peoples living in the same country have formed partnerships to advance their common concerns within that country, such as the Russian Association of Indigenous Peoples of the North (RAIPON). There are also broader alliances such as the International Indian Treaty Council (IITC), an organization of Indigenous Peoples from North, Central, South

America, the Caribbean and the Pacific, which, among other things, works for the protection of indigenous rights, treaties, traditional cultures and sacred lands.

Indigenous land concerns are often tied to development, pitting indigenous peoples against large corporations and governments. Disputes over lands become heated and some-



Kau Inoa

Contact us
Registration opportunities: (808) 594-1912
T-shirt inquiries: 594-0245
Web site: kauinoa.org
e-mail: hla@oha.org

times violent – in some parts of the world indigenous peoples continue to be subject to attack, imprisonment and forced eviction. At the conclusion of the U.N. Permanent Forum on Indigenous Issue's Sixth Session in 2006, the Forum urged States (countries) to "take measures to halt land alienation in indigenous territories, through for example a moratorium on the sale and registration of land – including the granting of land and other concessions – in areas occupied by indigenous peoples." The United Nations Declaration on the Rights of Indigenous Peoples (DRIP), adopted by the U.N. General Assembly in 2007, specifically addresses land rights in several articles, reaffirming indigenous peoples' rights to their lands, territories and resources. It calls on States to give legal recognition and protection to the lands while duly respecting indigenous traditions and land tenure systems. It also calls for prevention of and redress for dispossession of indigenous lands, territories or resources, prohibits forced relocation, and requires free, prior and informed consent with regard to military activity, toxic waste and development on indigenous land.

The political landscape for indigenous peoples is slowly starting to change as countries begin to codify the

DRIP in their own laws. The Supreme Court of Belize cited the DRIP in a decision to recognize indigenous property rights in 2007. Bolivia passed the DRIP as national law in November 2007. In December 2008 the Supreme Court of Brazil upheld the rights of the five tribes of Raposa-Serra do Sol to their indigenous territories, which had been legally recognized by their president after a 30-year struggle in 2005.

Progress, however, is slow. Four countries still refuse to adopt the DRIP: Canada, Australia, New Zealand and the United States. Even in places where laws support indigenous rights, enforcement of these new laws is a challenge. Underlying attitudes of discrimination linger, hindering social change.

But indigenous peoples are changing too – adapting strategies as they continue to advance their interests. In upstate New York the Onandaga Nation went to federal court to ask for the title to their traditional lands, including the now heavily polluted Onandaga Lake. Their aim is "to bring about a healing between themselves [the Onandaga people] and all others who live in this region that has been the homeland of the Onandaga Nation since the dawn of time...this relationship goes far beyond federal and state legal concerns of ownership, possession, or other legal rights." They want land title not to possess the land at exclusion of others, but to ensure their right to fulfill their responsibilities as stewards of the land.

As the global crises of food security, financial instability and climate change sweep across the world, the pressures on indigenous peoples' lands and resources promise to increase. International partnerships between indigenous peoples will strengthen their positions as individual groups continue to negotiate land rights with their respective governments, both within national borders and at the international level. For at the heart of all these struggles is aloha 'āina: the love for our land, the value we all share as indigenous peoples. ■

The United Nations Declaration on the Rights of Indigenous Peoples may be found online at iwgia.org/sw248.asp.

PRESCHOOL Scholarships Available

APPLICATION POSTMARK DEADLINE: APRIL 30, 2009

Those who meet this deadline are eligible to receive funding for the 2009-2010 school year.

WHO CAN APPLY:

Children attending or enrolling in participating PKS preschools may apply for the scholarship. Families must reapply each year. Priority is given to keiki closest to kindergarten entry.

HOW TO APPLY:

Download a scholarship application guidebook and a list of participating schools at www.ksbe.edu/financial or call 534-8080 to receive them by mail.

NEED KŌKUA?

Our friendly staff is on hand Monday through Friday at the following locations to assist you with the application process and to answer your questions:

KS APPLICANT SERVICES CENTER
(808) 534-8080 or (808) 541-5300

KS REGIONAL RESOURCE CENTER
East Hawai'i - (808) 935-0116
West Hawai'i - (808) 322-5400
Kaua'i - (808) 245-8070
Moloka'i/Lāna'i - (808) 553-3673

KS MAUI - (808) 572-3133

KS HAWAII - (808) 982-0100

Neighbor island applicants may also call toll-free at 1-800-842-4682, press 9 then extension 48080.



Kamehameha Schools' policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law. Applicants who wish to be considered under this policy must have their Hawaiian ancestry verified by KS' Ho'oulu Hawaiian Data Center. For information, call 1-800-842-4682, press 9 and ext. 36228 or visit www.ksbe.edu/datacenter.



KAMEHAMEHA SCHOOLS

Community Consultation Network: It's time to use your voice

CCN meetings have been held via video conference in Washington, D.C., and are soon to come to groups in California and Washington. Share your vision for our future Hawaiian nation. To sign up or for more information call Dawn Hironaka at 594-1759 or email hla@oha.org. Or visit the web site at www.oha.org/ccn.



Remember the mana‘o of our kūpuna

Hawaiians have survived for hundreds of years, even thousands, if you count the earliest of the ancestors who departed Southeast Asia as early as 1600 B.C. This survival occurred, in part, because of our ancestors' respect for life and because they understood what was needed to sustain health and life, and then they actually did those things. Our kūpuna understood human anatomy and were able to treat a number of illnesses with traditional medicine, including herbs, lomilomi and prayer. Early Hawaiians worked hard to assure the appropriate foods to meet dietary needs of the ‘ohana, i.e., kalo, ‘uala, i‘a, and numerous green vegetables. And, importantly, the ancestors took special care to train their families to maintain good health practices. We need to remember our kūpuna's traditional knowledge and perseverance to restore health to the lāhui.

Among traditional practices was the special attention and care provided to expectant and new mothers, as well as to each child born into the ‘ohana. Kūpuna prepared a nutrient-rich prenatal diet that would produce a healthy child. And elders assured that expectant mothers were content and occupied with preparation of necessities to welcome their newborn. Children were viewed as gifts and valuable links in the family chain of heredity. And, entire ‘ohana

was involved in preparations to welcome the child and the gifts he would bring from the kūpuna. It was the kuleana of mākuā and kūpuna to teach keiki about family traditions, their genealogy and expectations as they became part of the ‘ohana.

The kuleana of mākuā and kūpuna have grown. Traditionally, kuleana included assuring shelter, meals, basic clothing, routine health care, as well as teaching, comforting and nurturing the keiki. A new responsibility is helping children navigate new challenges to their health, helping them to establish



By Claire Ku'uleilani Hughes, R.D.

lifelong preventive health practices. Major lessons today must include avoiding dietary excesses, particularly fatty foods, fast food, fries and chips, as well as soda, sweetened fruit drinks and sweets. Another lesson includes establishing a daily physical activity regimen to burn calories, offsetting today's sedentary lifestyle. Reorienting health to the forefront for the ‘ohana is essential to avoid common health problems and to extend the years without pills and pain.

Hawaiian mākuā, kūpuna and keiki



Traditionally, survival techniques were ones passed down by mākuā and kūpuna. Teaching keiki traditional behaviors and family kuleana is critical to survival of the ‘ohana and lāhui. - Photo: Jupiter Images

face great and constant societal change. Today, keiki have more freedoms, and want more than previous generations. And, the dominant society places youngsters in the central focus of family activities, which is different from traditional ways. In addition, mākuā feel pressures related to accommodating all the “wants” of their keiki, such as cell phones, computer games and faddish hairstyles, clothing and cars. Separating “needs” from “wants” is always a challenge, but keiki can understand the difference.

How do we teach all of this? We

teach by example. Modeling behavior is our traditional teaching method, so educate by being a positive adult role model. Share how you chose between a “want” and “need.” A good place to start is with establishing family mealtimes, so sharing is possible. Also, improve the nutrients eaten by adding to your family's diet lots of vegetables (including traditional ‘uala, kalo and poi), fruit, low-fat protein and milk foods, and whole grain cereals and starchy foods. Replace costly soda and sweet drinks with low-fat milk and water at mealtimes. Daily exercise needs to be a family commitment (mākuā and kūpuna need it too). Schools may not always provide physical education and activity as they once did, so it is a family kuleana.

Traditionally, Kanaka Maoli had kuleana that burned calories. Current housecleaning, patio cleaning and yard work, which are keiki kuleana, are no comparison for kalo farming, building with stone, building canoes, etc., of ancient times. Traditionally older siblings had kuleana for caring for younger keiki and assuring their work was done properly and that they were always safe. They learned and taught striving for excellence. They even fed younger children and cleaned up after the little ones. Hawaiian keiki may still have regular kitchen duties, such as cooking the rice and preparing some foods (salads and fruit) for family meals. And, children may continue to do the family laundry, washing, drying and folding, even ironing. In days past, keiki were also trained to assure the comfort of adult visitors in their home, serving food and beverages and clearing away dishes. Around adults, Hawaiian keiki were attentive to adult needs and were quietly efficient about carrying out their kuleana.

All keiki must be taught what their traditional kuleana includes and be gently guided to perform that kuleana. This means that adults must be alert and participate too. Traditionally, survival techniques were ones passed down by mākuā and kūpuna. Teaching keiki traditional behaviors and family kuleana is critical to survival of the ‘ohana and lāhui. Examples abound in our memories. Perpetuate the lāhui by teaching and modeling healthy lifestyles in the ‘ohana. Perpetuate Kanaka Maoli traditions. It is our kuleana. ■

OHA FY10 Community Grants Program

The Office of Hawaiian Affairs (OHA) 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 OHA Strategic Plan goals in the areas of Education, Health, Human Services, Housing, Economic Development, Native Rights, Culture, Land, Resource Management, Governance, and Community Development.

To be eligible for funding, an applicant must:

- 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 (percentage determined by the amount of funding requested).

Grants are generally awarded for a period of not more than one year. Grants are intended to support specific projects or programs and not the general operating costs of the organization. This funding program is not designed to provide financial support to individuals for personal needs or to finance business ventures.

In addition, **all applying organizations must attend one of our OHA 2009 Grants Workshops** or meet with Grants Program staff prior to submitting an application. Workshops will be offered statewide from January through April 2009.

Deadline for FY10 applications is Tuesday, June 30, 2009. We will accept and consider requests subject to the availability of funds.

Grant guidelines and the remaining workshop schedule are available online at www.oha.org/grants.

Remaining OHA Grants Workshops

O'AHU

Honolulu
Friday, April 24
6:00 pm – 8:30 pm
Wednesday, April 29
1:00 pm – 3:30 pm
Hale'iwa
Wednesday, April 8
12:00 pm – 2:30 pm

To register for an O'ahu workshop call:
808.594.1925
808.594.1763
808.594.1915

MOLOKA'I

Kaunakakai
Friday, April 17
6:00 pm – 8:30 pm

To register for a Moloka'i workshop call:
808.560.3611

LĀNA'I

Lāna'i City
Friday, April 3
5:30 pm – 8:00 pm

To register for a Lāna'i workshop call:
808.565.7930

Advance registration is required for all workshops.



'Āha'i 'Ōlelo Ola launches Hawaiian-language TV news magazine

Native perspective fills half-hour show on KGMB9

By T. Ilihia Gianson
Publications Editor

O la ka 'ōlelo Hawai'i ma 'ō a 'ō, ma nā kiwī a ma nā lolouila pū kekahi, ma ka polokalamu nūhou 'o 'Āha'i 'Ōlelo Ola. The Hawaiian language lives on TVs across Hawai'i and on computers around the world with 'Āha'i 'Ōlelo Ola bringing the news of Hawai'i and the world home in the native tongue.

'Āha'i 'Ōlelo Ola was only going to be a five-day special segment on KGMB9 news in 2008, but a thick stack of e-mails saying "It's about time" convinced the partners in the production otherwise. 'Āha'i 'Ōlelo Ola has become a daily segment on KGMB9's *Sunrise* morning show and celebrated its first anniversary last month. And starting April 5, 'Āha'i 'Ōlelo Ola will launch a half-hour news magazine at 4:30 p.m. every Sunday on KGMB9, with a new episode every other week.

"The idea behind 'Āha'i 'Ōlelo Ola isn't only (presenting) it in Hawaiian," said executive producer Nā'ālehu Anthony. "It's telling stories from a Hawaiian cultural perspective and telling stories that wouldn't ordinarily be picked up by mainstream news."

"We are enormously proud and very excited to bring these programs to the people of Hawai'i," said Rick Blangiardi, general manager of KGMB9. Blangiardi was raised in a bilingual household speaking both English and Italian, and was formerly president of Spanish-language television network Telemundo, so Blangiardi understands the importance of language to cultural identity. "I see the potential of ('Āha'i 'Ōlelo Ola), and I just know something good is going to come of this," he said.

"The value of 'Āha'i 'Ōlelo Ola to the Hawaiian language revitalization movement cannot be overstated," said anchor Amy Kalili. "Everyone in Hawai'i is touched by the Hawaiian language in small ways or big, and hearing the language on the news is an important validation to everyone that the language lives."

What began as a one-week gig for Kalili turned her into a household name and face across Hawai'i. "Expanding to a half-hour show is a big step forward, and helps us to stabilize and sustain the show. We can't say enough about how great Rick (Blangiardi) and everyone at KGMB9 has been," she said. In addition to anchoring 'Āha'i 'Ōlelo Ola, Kalili is part of 'Aha Pūnana Leo's executive



Anchor Amy Kalili. Photo: KGMB9

'Āha'i 'Ōlelo Ola premiere

4:30 p.m. Sunday, April 5, with a new episode airing April 19 KGMB9



The show's premiere will include stories on:

- an update of the ceded lands case at the U.S. Supreme Court
- the race to fill Barbara Marshall's seat on the Honolulu City Council
- what's going on in charter schools Loko Ea, a fish-pond in Hale'iwa, O'ahu
- Auntie Mary Lou Kekuewa, Paulette Kahalepuna and Hawaiian featherwork
- former Hawai'i Gov. John Waihe'e
- the Hawaiian-speaking football team at Ke Kula Kaiapuni 'o Ānuenuē in Pālolo, O'ahu

management team.

Chris Archer, news director at KGMB9, said that the partnership that blossomed in a week turned into a strong commitment to the people of Hawai'i, especially those revitalizing the Hawaiian language. "We want to be the local news station that everyone turns to, and it doesn't get any more local than this," he said.

'Āha'i 'Ōlelo Ola is produced in partnership by 'Aha Pūnana Leo, KGMB9 and Palikū Documentary Films. The Office of Hawaiian Affairs is the title sponsor for the half-hour shows.

If you miss a segment, 'Āha'i 'Ōlelo Ola is also available on 'Ōiwi TV, an interactive on-demand station on Oceanic Digital Channel 326. 'Āha'i 'Ōlelo Ola is also available online at HawaiianLanguage.tv. ■



In a symbolic exercise of overcoming obstacles to achieve their goals, students of Kamehameha Scholars at the 2008 senior retreat broke wooden boards upon which they wrote down their goals and the obstacles that might stand in their way. Second from left is Røeanna Popaca-Raymondo, who will be the first in her family to attend college. - Photo: Courtesy of Kamehameha Scholars

Kamehameha Scholars helps broaden horizons

By Lisa Asato
Public Information Specialist

Røeanna Popaca-Raymondo will be the first in her family to go to college when she starts as a freshman at Mount St. Mary's College in Los Angeles in the fall.

A 4.0 National Honor Society student at Campbell High School, Popaca-Raymondo, said she loves school and knew she wanted to pursue a higher education. But she credits the Kamehameha Scholars program – and high-lights program counselor Auntie Aki deLeon, with helping her focus her goals, such as deciding to pursue a doctorate in nursing and deciding to attend college on the U.S. continent to broaden her horizons.

"It really guided me," said Popaca-Raymondo, an 'Ewa Beach, O'ahu resident, who will be a part of the program's first graduating class when she earns her high school diploma in June. "It made me get to where I want to be. Being that my parents didn't go to (college), it was that extra support."

Kamehameha Scholars, an outreach college-preparation program for students who don't attend Kamehameha Schools, is seeking 200 new enrollees in grades 9 to 12. The program expanded last year with regional programs – it's now offered on O'ahu, Kaua'i, Maui and in east and west Hawai'i Island – and hired staff from those communities to serve as coordinators and counselors.

This year the changes continue. For the first time, the program will focus solely on high school students and it will offer an open application process. Previously students in grades 7 to 12 were randomly selected or invited to participate.

Program director Andrea Dias said Kamehameha Scholars aims to serve as the "other piece of the picture" to help families with their children's success.

HOW TO APPLY

Download an application from ksbe.edu/admissions
Deadline: April 30
Information: <http://apps.ksbe.edu/kscholars>
Call 534-8360 or toll-free at 1-800-842-4682 (IMUA)

ON THE AIR

Representatives of Kamehameha Scholars will appear live on OHA's morning Hawaiian Talk Radio show, Nā 'Ōiwi 'Ōlino, on April 23. Call the studio with your questions at 526-0940. The show airs 6:30 to 9 a.m. on AM 940 KKNE on O'ahu and Kaua'i, AM 850 KHLO in Hilo, AM 790 KKON in Kona and AM 900 KNUI on Maui, and streams live at am940hawaii.com.

"We see our role as being allies with parents and helping parents to understand the college-preparation process," she said. It also provides college and career guidance, cultural identity programs and student-led service-learning projects. Past projects include working with nonprofits such as Ronald McDonald House, Weinberg Village in Waimānalo, the national whale sanctuary on Maui, and the American Cancer Society in Hilo, where students learned about breast cancer and volunteered at a fair to help educate others. Besides serving a community need, the projects also offer students a chance to teach their parents, who are invited to participate. "A reverse mentoring is very powerful for students to feel, 'I taught my mom something today,'" Dias said.

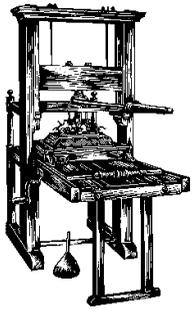
Dias said earning a college degree is even more important in the current depressed economy. "A college graduate will be exposed to more opportunities so we want to help support

our 'ōpio in developing, in knowing what they need to do to plan for college and tie that into their career interest," she said. Although the program emphasizes attending a four-year university, it helps students prepare for various types of post-secondary education.

Because 75 percent of the program's current 417 students come from public schools, Kamehameha Scholars aligns its merit scholarship with the state Education Department's personal transition plan. That alignment allows students to earn merit points toward the scholarship – by attending workshops, completing assignments and excelling in school, among other things – while fulfilling a DOE requirement. The maximum scholarship is \$2,500 for post-high school studies at an accredited institution.

Kamehameha Scholars is part of Kamehameha School's efforts to reach more Native Hawaiians. Dias said the "true impact" of the program is seen when students like Popaca-Raymondo, the Campbell High senior, take what they learn back into their own communities, "planting that seed from within."

"I think that's so important," Dias said. "And that's why we do outreach." ■



Kelā Mea Keia Mea

Within the dozens of Hawaiian-language newspapers published during the 19th and early 20th centuries were often found engaging columns titled *Kela Mea Keia Mea*. These features carried small tidbits of news and interesting happenings from places throughout the islands. With that same mana'o, this modern-day column is published with the idea of bringing to the readers brief bits of interesting and sometimes lesser-known histories. These "news bites" have been collected during the course of research in newspaper, manuscript, correspondence and other archival collections around Hawai'i. The sources are both Hawaiian language and English. It is hoped that, like its many predecessors, this column might inform, entertain and perhaps even spark discussion. Me ka ha'aha'a no.

■ **Honolulu. December 20, 1869.** Nui ka hauoli! We are heartened that so many Native sons of Hawai'i have returned home safely from this season's whaling excursions. Last week's *Nupepa Kuokoa* reports, "Aia maluna o keia mau moku, he mau haneri luina Hawaii i kepaia aku mai keia awa." (On these ships are hundreds of Hawaiian sailors contracted from this port.) They later count 488 Hawaiians returning aboard ships, which constitutes almost one-third of the fleet.

■ **Honolulu. July 3, 1873.** Yesterday's *Ko Hawaii Pono* contained a thorough description of Monday's "Halawai Makaainana ma Kaumakapili." The crowd of several hundred at the church was in vehement opposition to any idea of ceding Pu'uloa to the Americans for the sake of reciprocity. They ended the meeting by passing a list of resolutions, the first of which stated that they were opposed because "I. He keehina mua keia no ka hoohui aupuni." (This is a first step for annexation.)

■ **'Iolani Palace. January 1883.** His Majesty King David Kalākaua has recently welcomed an honored delegate sent by the Emperor Meiji of



By
Ronald
Williams Jr.

Japan to attend the upcoming coronation at 'Iolani Palace. The delegate carries with him an honorific letter from the Emperor in which is expressed the sincere hope that the happiness of the King's subjects may increase and the relations of the two countries may continue to grow even closer.

■ **Washington. February 1893.** The text of annexation commissioner W.R. Castle's interview in the Capitol has reached us here in Hawai'i and we must at least compliment him on his bluntness. In regards to holding a vote of the people in Hawai'i, Castle is quoted as saying that the provisional government very much desires one condition of any agreement to annexation: "...and that is that the right to suffrage shall be restricted. We don't want a Territorial government in which there shall be a Legislature elected by the votes of all the people."

■ **Honolulu Harbor. September 7, 1906.** What great excitement came from the grand event put on yesterday by Prince Kūhiō His crew

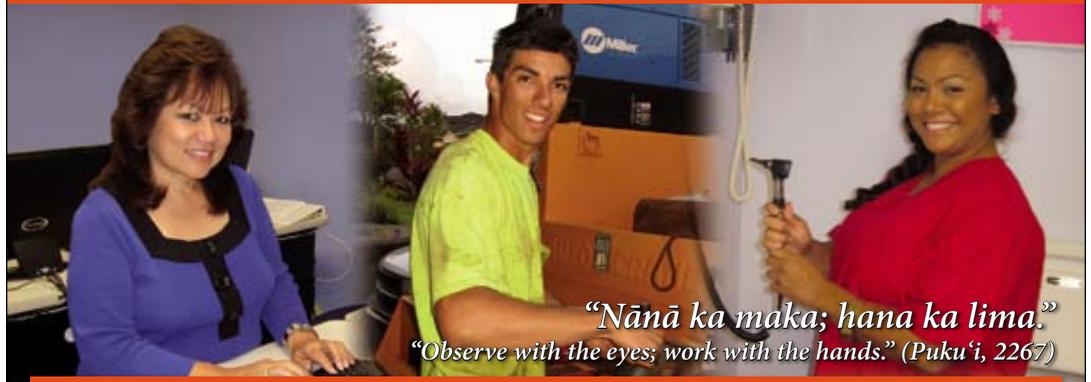


Prince Kūhiō
- Photo: KWO
Archives

from Kailua, Kona, in the specially crafted 40-foot koa racing canoe "Ā," was victorious over two O'ahu crews racing in the "Hanakeoki" and the "Alabama." The Prince has taken a special interest in reviving this glorious sport, and his beautiful canoe, built four years ago, has been called "The most perfectly built and fastest racing canoe in Hawaii." ■

Ronald Williams Jr., a graduate of, and teacher at the Kamakakūokalani Center for Hawaiian Studies at UH Mānoa, is currently working on a Ph.D. in Hawaiian History at UH Mānoa. Contact him at ronaldwi@hawaii.edu.

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The state's broken promise to native Hawaiians

For the first time in 20 years, governor seeks not to fund DHHL's administrative budget

By Richard Nelson III, Sheri Adams and Alan T. Murakami

In 1978, the delegates at the Constitutional Convention recognized that the State of Hawai'i had failed to live up to its promise to the federal government at statehood to faithfully administer the spirit of the Hawaiian Homes Commission Act. They recognized that the exclusive reliance at the time on general leasing Hawaiian home trust lands to pay for its programs and operations was insufficient. The convention's Hawaiian Affairs committee concluded:

"DHHL cannot afford to lease more

acreage to the general public for the purposes of generating income to accommodate a minimal employee level. It is clear to your Committee that the intent and spirit of the Act would be better served by releasing the department of its present burden to generate revenues through the general leasing of its lands. Your Committee decided that through legislative funding this dilemma would be resolved. In that manner more lands could be made available to the intended beneficiaries." (Emphases added.)

Accordingly, they adopted a provision that required the state to provide "sufficient sums" to pay for all Hawaiian homestead costs, including the "administrative and operating budget" of the Department of Hawaiian Home Lands (DHHL). The delegates proposed to make it "expressly clear that the legislature is to fund DHHL" in order to rectify chronic underfunding of

the program since its inception in 1921. In fact, the committee report stated that the constitutional amendment would "no longer allow the legislature discretion in this area." Hawai'i voters ratified this constitutional amendment.

More than three decades later, the promise of the constitutional delegates remains unfulfilled. The DHHL residential, farm and ranch wait list has grown four-fold. More than 1,700 applicants have waited more than three decades for a homestead. The state has not issued a new agricultural homestead lease since 1986. Many die each year waiting.

Now, after a decade of declining appropriations to DHHL, Governor Lingle proposes to make a bad situation even worse. She has proposed to provide no general funds to DHHL for its operating and administrative expenses this coming fiscal year and next. Instead, she is proposing to do exactly what the 1978 Constitutional Convention delegates intended to stop 30 years ago – compel DHHL to find money by leasing its homestead lands.

Given its trust responsibility to beneficiaries, Governor Lingle's plan to zero out DHHL general funding for its administrative and operating budget is not only illegal; it makes a mock-

ery of the state's 1978 promise to native Hawaiian beneficiaries.

- No other department within the executive branch is responsible for administering a land trust exclusively on behalf of native Hawaiian beneficiaries;

- No other department within the executive branch has had 100 percent of its general fund appropriation eliminated for the next fiscal biennium;

- No other department within the executive branch must generate 100 percent funding for its own administrative and program budgets;

- There is no constitutional mandate to fund any other department within the executive branch, yet DHHL is the sole department targeted for elimination of general funding;

- DHHL administers a land base one-sixth the size of the Department of Land and Natural Resources; DLNR's 2009 budget is \$111,965,479, consisting of state general funds, special funds, capital improvement funds and federal funds. DLNR has never been required to generate 100 percent of its administrative and

program costs.

Contrary to Lingle administration characterizations, those demanding that the state fulfill its constitutional obligation are not attempting to undermine Hawaiian self-determination or self-sufficiency. Remember, the governor currently appoints all Hawaiian Homes commissioners, including the commission chair. Rather, it is a matter of basic fairness to native Hawaiian beneficiaries, whom the State of Hawai'i has for too long relegated to Cinderella step-child status. A promise is a promise. It is also simply a matter of enforcing the supreme law of Hawai'i, which the governor and all legislators have taken an oath to uphold. ■

Richard Nelson III and Sheri Adams are among the five Native Hawaiians who, with the help of the Native Hawaiian Legal Corp., have sued the state, the Hawaiian Homes Commission and the Department of Hawaiian Home Lands for breaches of trust and violating Article 12, section 1 of the Hawai'i Constitution, which ensures that DHHL receive sufficient state funding for administration and other purposes. Alan Murakami, the litigation director at Native Hawaiian Legal Corp., specializes in native rights.

The myth of ceded lands and the state's claim to perfect title

In the recent ceded lands hearing at the Supreme Court in Washington, D.C., on Feb. 25, Attorney General Mark Bennett repeatedly asserted that the State of Hawai'i has perfect title to more than 1 million acres of land that were transferred to the United States government upon annexation in 1898 and then transferred to the State of Hawai'i

in 1959. This is an incorrect statement. This falsehood, however, is not based on arguments for or against the highly charged Hawaiian sovereignty movement; rather, it is a simple question to answer since ownership of land is not a matter of rhetoric but dependent on a sequence of deeds in a chain of title between the party granting title and the party receiving title. In fact, the term "perfect title" in real-estate terms means "a title that is free of liens and legal questions as to ownership of the property. A requirement for the sale of real estate."

What determines a perfect title is



By
Keanu
Sai

a chain of title that doesn't have a missing link. Here in Hawai'i all titles originate from the Hawaiian Kingdom government, whether by Royal Patents or Land Commission Awards, and all subsequent conveyances between individuals are registered at the Bureau of Conveyances located at the corner of Punchbowl and Beretania Streets on the ground floor of the Kalanimoku Building. An example of a chain of title would be the Hawaiian Kingdom government to Joe Smith, Joe Smith to Alex White, Alex White to Alapa'i, Alapa'i to Yao Wong, Yao Wong to Jonathan Judd. If there is no record of the deed between Alapa'i and Yao Wong there is a break in the chain of title and therefore Jonathan Judd cannot claim to have a perfect title, which is a "requirement for the sale of real estate."

For so-called ceded lands, being the Hawaiian Kingdom government and crown lands, the chain of title is supposedly from the Hawaiian Kingdom

government and Queen Lili'uokalani to the provisional government, the provisional government to the Republic of Hawai'i, the Republic of Hawai'i to the United States, the United States to the State of Hawai'i. In this chain, however, there are two missing links and not just one. On Jan. 17, 1893, the provisional government seized control of the government and crown lands without conveyance, but through revolt, and after investigating the revolt, President Cleveland reported to the Congress on Dec. 18, 1893, that the provisional government was neither *de facto* (a successful revolution), nor *de jure* (the lawful government), but self-proclaimed (committing the crime of high treason). On Nov. 13, 1893, U.S. Ambassador Albert Willis began to negotiate with the Queen, on behalf of President Cleveland, to grant amnesty for these criminals and an agreement to restore the Hawaiian Kingdom government was concluded with the condition that the Queen grant amnesty after the government was restored.

The other missing link is that there is no record of conveyance from the so-called Republic of Hawai'i to the United States when the Hawaiian Islands were supposedly annexed in 1898. According to the Merriam-Webster Dictionary, the

term cede is "to yield or give up by treaty." In order for countries to cede territory to the United States it must be made by treaty, e.g. Louisiana Purchase from France in 1803, or the Alaska Purchase from Russia in 1867. For Hawai'i, there are two failed treaties of cession, the first in 1893 and the other in 1897, but the first was permanently withdrawn from the Senate by Cleveland in March of 1893, and the second was not able to be ratified by the Senate because of protests by the Queen and Hawaiian subjects. Instead, the United States enacted a congressional joint resolution proclaiming that the Hawaiian Islands had been annexed. The joint resolution of annexation is not a treaty or conveyance from the so-called Republic of Hawai'i, rather it is a unilateral declaration that was used to seize and occupy the Hawaiian Islands during the Spanish-American War. The United States today could no more annex Iraq by a joint resolution than it could annex the Hawaiian Islands by joint resolution in 1898. Congressional laws have no effect beyond the borders of the United States.

If there is no record of a deed from the Hawaiian Kingdom government and the Queen to the provisional government transferring government and

crown lands, there is a break in the chain of title and therefore the State of Hawai'i cannot claim to have a perfect title, which is a "requirement for the sale of real estate." As far as the term "ceded lands," there is no such thing because the government and crown lands were never "yielded or given up by treaty" to the United States in the first place.

Confusing "cession" for "occupation" is tantamount to confusing "adoption" for "kidnapping." This is not a case of semantics, but ignorance of the legal and political history of Hawai'i. ■

Keanu Sai has a Ph.D. in political science from the University of Hawai'i at Mānoa specializing in international relations, public law and Hawaiian land tenure. The ceded lands issue was a part of his dissertation titled American Occupation of the Hawaiian Kingdom: Beginning the Transition from Occupied to Restored State, and a law journal article he wrote for the Journal of Law and Social Challenges, University of San Francisco School of Law. Both documents may be downloaded online at www2.hawaii.edu/~anu/publications.html. His dissertation will be published by UH Press.

Surviving THE ENEMY

No good be one bully – make friends mo' betta'

Author's note: Some people's names were adjusted to protect their identities ... and to protect me, jus' in case they neva' like wot I said.



By
Jimmy F.
"Jeno"
Encencio

What causes a young man to finally stand up to another young man who wants to challenge him? Why suddenly when this engaging young man interested only in cut-offs diving into the mountain streams, listening to songs of croaking frogs and rustling guava trees of ripened fruit, and the pecking of mejiro dropping seeds in the mud below, gets called out by a tall and skinny freckled-faced, red-headed kid – called Eddie Conway?

When my dad died in '57, I lived mostly with Grandma Virginia and Papa Joe. A lot of my skills for survival and endurance I learned from them. Ha'aheo School overlooks Hilo Bay and it's been around well over a 120 years. My mother-in-law, Florence Bothelo, of Kaiwika went to school there as a young girl, as did Caroline and I, our kids and now our grandkids. The memories of coming to school "bully-fooly" (barefoot), not worrying much about broken beer bottles proved parents were confident that their kids wouldn't come home with puka feet; but then again, there were the occasional barbed wire or rusty-nail poke, of which mom always told us, "If you step 'em you betta' tell me so I can scrub 'em wit' da brush ... don't be tellin' me latak on wen get puss inside. You goin' get lockjaw ... you like get lockjaw?" "No Ma."

But Eddie was mo' worse than stepping on barbed wire or rusty nails and getting lockjaw. Eddie could poke holes all ova' your body – he loved to box and wrestle. Every day Eddie would make a stance like Curtis "Da Bull" Iaukea to us Filipinos; but he never messed with the Japanese kids because they would do his homework, but more important, they gave him football seed, li hing mui or crack seed – that was the payoff to keep Eddie off their backs. Eddie had a problem – nobody liked him. Eddie of Ha'aheo was the Eddie Haskell of *Leave it to Beaver*, but a thousand times worse.

First time I met Eddie was in the fourth grade, Mrs. Grune's class. She was a rather beautiful lady, kinda like Liz Taylor, but the sight of Eddie and his sadistic behavior drove her striking with rage like the Wicked Witch of the West in The

Land of Oz. Nearly every day Eddie would get shuffled between the fourth-, fifth- and sixth-grade classes just so the teachers could have a smoke break away from "Chucky." Parents never complained much back then about their kids getting hurt in school especially when it involved other kids – I guess they felt it was part of growing up, that if we needed to learn lessons, it might as well be in school.

It was a beautiful and hot summer day at Nikai Pond, Mā'ili Stream. The stream was trickling in '65 and the rotten guavas in the mud made perfect mud balls. But when innocent fun of mudslinging turns to embedding gravel or rocks inside, the innocence stops. One such ball hit me in the face, then the back, then the back of the head – every which way I turned I was being barraged by volleys of mud-bombs. Eddie and the Cortez teens were my executioners. But to save face from crying in front of the girls at Nikai Pond, I gallantly fought back. Losing the battle, I didn't cry – well, at least the mud covered a tear or two.

Big Fred, who was the eldest in our Boy Scout Troop 55, waited for me to clean up and head for home. As we were leaving the Nikai Pond, Eddie came from behind and rammed a fat mud ball filled with rotten guavas, rock and something that smelled like urine to the back of my head. All I could hear was sheer laughter as I was being tackled to the ground on a bunch of red raspberry bushes. The thorns embedded into my skin – I could feel the burn. As I lay face down in the bush, Eddie stood on my back – laughing, jumping up and down. I turned and he flopped on my stomach and chest and grabbed at my head pulling my hair, pulling me to his face yelling, "Come on, Jimmy ... Come on!" I yelled back, holding back a dam of tears, "I no like fight Eddie ... pleasssse, I no like fight!"

Then Eddie took his knuckled finger and drilled deep to the side of my jaw, right on the rotten abscessed tooth – and the unthinkable happened. In such pain, I pleaded, "God please help me, it's soa' ... it's so soa'!" And with such force I shoved Eddie off of me, got on top of him and started pounding away. Even with entangled raspberry thorns and vines stuck in my flesh, I was numb. I saw Eddie's freckled face was as deep red as his hair, never realizing that it was blood. As the Cortez brothers tried to jump in, Big Fred grabbed them by their throats and shoved them away. They



Top: Youth building tender moments with Miss Guava. Horses never forget if you hurt them – they know if you're a good person. Bottom: Mahalo to Kamehameha Schools for allowing me (Kalalau Ranch and Victory Gardens) to share this precious land with our keiki o ka 'āina. - Photo: Courtesy of Jeno Encencio

wouldn't mess with Big Fred – he was the "Paul Bunyan" of Wainaku. Big Fred pulled me off – I could feel the rush, the adrenaline whizzing in my veins wanting to satisfy my hunger for more. It was Eddie now lying in the bed of mud, rotten guavas and thorns gripping his broken face.

Big Fred watched as I cleaned up and told me, "Let's go home, buddy." Then I asked, as he wrapped his big arms upon my shoulders, "Did I do good Big Fred ... did I win?" He said, "You wen' give him good lickins, but you gotta watch, bumbye you goin' get high-blood pressha'." "Wot dat, high-blood pressha'?" "Ass wen you go nutz and your head explode," he said. "Good. Next time dis happen, wen I gotta fight Eddie again, I goin' explode in Eddie's face." I looked up to Big Fred, who I believe God sent to protect me that day. Everything in life has a purpose and reason for being at a certain place and time. Big Fred looked back and smiled, "You nutz, Jimmy."

It appears that as I get older, I've become very concerned with the upbringing of my mo'opuna –

their safety, if they're buckled up, if they are being bullied – or, are they themselves the bully. You teach 'um the best you can as a parent, give them direction and correct principles as it pertains to the gospel – just hoping that they'll grow up to be God-fearing, loving and decent people and not get into trouble, the kind of trouble that breaks parent's hearts – like prison or death.

I'm an advocate for mentoring our kids because I want to save as many lives as I possibly can. As "Nā Koa" in Vietnam, I saved some lives, but many also perished – I'd like to change that statistic to more saved today than the past. Maybe if Eddie and the Cortez brothers had mentors, as Big Fred was a big brother to me, we would have been pals. I hope Eddie's okay – like me, he should be 58 this year. ■

Jeno Encencio writes about the many hats he wears. This is the first in the Surviving the Enemy series about facing adversity. Contact him at pointman_jeno@msn.com.



Hökūle'a navigates new waters



Hökūle'a and its crew reached Palmyra Atoll March 19, nine days after leaving Honolulu waters. The atoll, 1,000 miles to the south of Hawai'i, served as a place for a shift change, allowing fresh crew members to meet up with crew from the journey south. The Hökūle'a, a traditional Hawaiian open-ocean voyaging canoe whose crew relies on traditional Polynesian navigation, is expected to make landfall in Hawaii around the first week in April. The voyage is helping to train a new generation of crew in preparation for its planned circumnavigation of the world in 2012. - Courtesy photo by Nā'ālehu Anthony



See story in the
March edition of
Ka Wai Ola Loa at
www.oha.org/kwa/loa/2009/03/story01



HULA WATCH

If you don't have a Merrie Monarch ticket already, chances are slim that you'll get one now. Don't despair: the hula competition is broadcast live on Island Television KITV4 across Hawai'i and online at KITV.com.

- ▶ Miss Aloha Hula April 16, 6 p.m.
- ▶ Hula Kahiko April 17, 6 p.m.
- ▶ Hula 'Auana April 18, 5:30 p.m.

46th annual Merrie Monarch Festival Competing Hālau

Hālau Hula O Hōkūlani

Waipahu, O'ahu
Hōkūlani De Rego
Wahine

Hālau Hula O Kahikilaulani

Hilo, Hawai'i
Rae Fonseca
Kāne, Wahine

Hālau Hula O Kaleimomi

Las Vegas, Nevada
Kumu Sheldeen
Kaleimomi Haleamau
Wahine

Hālau Hula O Pukaikapuakalani

Kailua, O'ahu
Ellen Castillo
Wahine

Hālau Hula Olana

Pu'uloa & Aiea, O'ahu
Olana & Howard Ai
Wahine, Miss Aloha
Hula: Malia Ann
Kaleihiwahiwaonamakua
Marks

Hālau I Ka Wēkiu

Honolulu, O'ahu
Karl Veto Baker &
Michael Casupang
Wahine, Miss Aloha
Hula: Kiara Masayo
Kalehuaikauano Wheeler

Hālau Ka Liko Pua O Kalaniākea

Kāne'ohē, O'ahu
Kapua Dalire-Moe
Kāne, Wahine, Miss
Aloha Hula: Nicole
Kehaulani Aki Taniguchi

Hālau Ke Kia'i A O Hula

Kapālama, O'ahu
Kapi'olani Ha'o
Kāne

Hālau Keali'i O Nalani

Los Angeles, California
Keali'i Ceballos
Kāne, Wahine

Hālau Ke'alaokamaile

Mauī
Keali'i Reichel
Wahine, Miss Aloha
Hula: Cherissa
Henoheanūpaikawaokele
Kāne

Hālau Mōhala 'Ilima

Ka'ōhao, O'ahu
Māpuana de Silva
Wahine

Hālau Nā Lei Kaumaka O Uka

Kula, Maui
Nāpua Greig & Kahulu
Maluo-Huber
Wahine

Hālau Nā Mamo O Ka'ala

Wai'anae, O'ahu
Tiare Noelani Chang
Wahine, Miss Aloha Hula:
Ashley KananiaAlapa'i Artis

Hālau Nā Mamo O Pu'uanaulu

Honolulu, O'ahu
William Kahakuleihua
Haunu'u "Sonny" Ching
Kāne, Wahine, Miss
Aloha Hula: Kaholo
Kahikipi'ilani Pānui

Hālau O Ka Hanu Lehua

Wai'anae, O'ahu
Carlson Kamaka Kukona, III
Kāne, Miss Aloha Hula:
Gerilyn Snow Emata

Hālau O Lilinoe

Carson City, California
Sissy & Lilinoe Kaio
Wahine

Hula Hālau O Kamuela

Waimānalo & Kalihi, O'ahu
Kau'ionālani Kamana'o
& Kunewa Mook
Wahine, Miss Aloha
Hula: C'ari Mae
Kawaihuhua Kealoha

Ka Lā 'Ōnohi Mai O Ha'eha'e

Kalihi, O'ahu
Tracie & Keawe Lopes
Wahine, Miss Aloha Hula:
Maria Ka'ūlani Kanehailua

Kawaiulu

Kailua, O'ahu
Chinky Māhoe
Kāne

Ke Kai O Kahiki

Wai'anae, O'ahu
O'Brian Eselu
Kāne

Keolaulani Hālau 'Ōlapa O Laka

Kāne'ohē, O'ahu
Aloha Dalire
Wahine, Miss Aloha Hula:
Pōhikau'ilani Ann Nu'uhiwa

Nā Hula O Kaohikupulani

Hanapēpē, Kaua'i
Kapu Kinimaka-Alquiza
Wahine, Miss Aloha Hula:
Kristi Keahiapele Celebrado

Nā Lei O Ka Holokū

Kohala, Hawai'i
Leialoha Lim Amina
& Nani Lim Yap
Wahine



Kumu hula Māpuana de Silva chants for Hālau Mōhala 'Ilima's Miss Aloha Hula contestant at the 2008 Merrie Monarch Festival. - Photo: Blaine Fergerstrom

Few could have guessed that what started off as kitschy festival meant to breathe some economic life into a downtrodden town – complete with a Kalākāua beard contest, barber-shop quartet competition and a remote broadcast of *Hawai'i Calls* – would turn into a mecca for the hula faithful, a weeklong pilgrimage for Hawaiian culture aficionados and the most respected competition in the hula world: Hilo's Merrie Monarch Festival.

The festival has taken place every spring since 1964, but the early days were tough. So tough that in 1968, organizers almost let the festival go. But the iconic Aunty Dottie Thompson came on board and brought with her kumu hula George Nā'ope and composer and musician Albert Nāhale-a. Figuring that a festival honoring Kalākāua should include hula, Nā'ope consulted with several old-time hula masters. Thus, the hula competition was born.

In 1971, the first year that the festival included a hula competition, a \$1 button got you in the door – and the festival committee struggled to sell them. It wasn't until the hula kāne was added to the competition in 1976 that the festival really took off. And it wasn't long after that the competition outgrew the Afook-Chinen Civic Auditorium and moved to its current home, the Edith Kanaka'ole Stadium.

Last year, some 100,000 people across Hawai'i watched the hula kahiko and hula 'auana competitions live on KITV4, while 77,000 tuned in to the Miss Aloha Hula competition.

In addition to those who watched on TV, 35,000 people watched the Merrie Monarch Festival streamed online at kitv.com from across the United States, throughout the Pacific and as far away as Europe, Asia and the Middle East.

And people aren't only watching worldwide: some are dancing, too. "Many of our kumu hula teach around the world, and they bring their dancers over to see our dancers, Nā'ope said. "To see so many foreigners doing our dance is an honor for us Hawaiians, that so many people want to be a part. They learn the culture, which some of our people take for granted."

In many ways, the Merrie Monarch Festival serves as a barometer of hula culture, its success today evidence of the Hawaiian community's strong support of the art.

"Today, the hula is doing much better than it did before," said Nā'ope, who still attends the festival vibrantly bedecked in jewelry and lei. "More people are interested in our culture, which is beautiful. It's become world famous. Merrie Monarch brings a lot of people together."

That 23 hālau have done what it takes to perform in this year's 46th annual Merrie Monarch Festival speaks volumes about the abundance of dedicated hula dancers. And there's a long wait list of hālau who hope to dedicate themselves in coming years, said Merrie Monarch assistant director Luana Kawelu.

"I don't think the public knows what the hālau go through," Kawelu said. The travel to Hilo, lodging, meals, ground transportation, lei and costumes for the average hālau can easily add up to \$40,000 to \$50,000. That's lots of cars to wash and kālūa pig to sell, to say nothing of the practice and preparation that goes on year-round. "People don't realize how much goes into a seven-minute performance," she said.

Kumu Rae Fonseca and Hālau Hula O Kahikilaulani of Hilo competed in Merrie Monarch for almost two decades. This year, his hālau is returning to competition after a five-year break.

"Now that we're getting ready, I think to myself, 'How did we do it all these years?'" Fonseca said. "But once you're in the flow, it becomes easier and easier."

For many of Fonseca's students, their dedication to hula shows through the commitment they make to participate in Merrie Monarch. "It shows that they have a great love for what they do. It gives them a sense of pride of being Hawaiian. Soon, they will be the caretakers of the whole thing, so it's up to the kumu today to instill that in them."

Although Hālau Hula O Kahikilaulani doesn't need to fly or put their 40 dancers up in hotel rooms, it still costs about \$20,000 for the hālau to participate. Since December, the hālau has organized fundraisers every other weekend at Wal-Mart and delivered phone books to pay for their costumes and uniforms. But it's not just a monetary commitment.

"Our kāne and wāhine make all their own costumes," Fonseca said. "For this year's costumes, we've been going out every weekend for four months to pick hau. The work helps them to appreciate the art and to be more in tune with what's happening in the dance."

In January, the dancers participating in Merrie Monarch began practicing twice a week. Now, there's two-and-a-half-hours of practice every day, with four hours of practice on Sundays. "It's 24/7 until Merrie Monarch," Fonseca said. "We take it from A to Z and back to A again."

This will be kumu hula Kapi'olani Ha'o and Hālau Ke Kia'i A O Hula's 11th year at Merrie Monarch, and she says it never gets any easier. "Every time we enter that stage, it feels like the first time," Ha'o said. "I get the same feeling, the same excitement, knots in the stomach, everything. And when we're dancing, we're sharing it with our kūpuna as well. I want to make sure it's done correctly. It's trippy. What you should do just happens."



Uncle George Nāope at an 'ūniki on Kaua'i in the late 1980s. - Courtesy photo by Mike Teruya

Ha'o said the 10 kāne dancers that she's bringing to Hilo from Honolulu this year have been putting in "more than 200 percent."

"When they get off the stage, the fulfillment they feel before even hearing the outcome is overwhelming," she said. "Every moment, all the sweat and tears, is worth it."

Hālau Nā Mamo O Ka'ala of Wai'anae, O'ahu, led by kumu hula Tiare Noelani Chang, has been raising funds all year. From selling cookies to kālūa pig to Krispy Kreme doughnuts, they've probably done it – and along the way, mastered the art of the two-minute car wash. "We've done lots of community projects, showing the community that we're here, and that we're going to Hilo to represent them. And the community has supported us," Chang said.

"Their dedication to hula, wanting to work more, wanting to be on that stage has brought them to a whole new understanding of hula," Chang said of her 13 dancers. "From a kumu hula perspective,

it's our kuleana to pass that passion on."

But that's not to say that everyone who can don kūpe'e and shake an 'ulī'ulī will see the passion through.

"It's a good feeling to see that there's that much commitment in the hula," Chang said. "The hard part is in today's world, we don't know how many will carry it on past a certain point. As kumu hula, we know what kind of kuleana we have to carry. We all look for the one or two students who carry that fire, who can take it over when we're gone. But the idea is they all have that love and desire for hula, and no matter what happens after, it's something they can carry with them and their families."

Kumu hula Māpuana de Silva of Ka'ōhao, O'ahu's Hālau Mōhala 'Ilima agrees. "There are a lot of people doing good things, but commitment to hula is doing what's pono, even though it might not be fashionable," she said. "We identify ourselves as being involved in the culture through hula, and it should be part of who we are – not a costume you put on and take off."

"Hula," she said, "is just the tip of the iceberg of who we are as people." ■

After 45 years, the Merrie Monarch Festival shows us that hula thrives

state of the art

By T. Ilihia Gionson Publications Editor

art

2008 Miss Aloha Hula Kalmakuhilani Akemi Kalāmanamana Suganuma of Keolaulani Hālau 'Ōlapa O Laka during her solo. Suganuma also won the Office of Hawaiian Affairs Hawaiian Language Award. - Photo: Blaine Fergerstrom

'Apelila 09

CALENDAR



YOUNG VOICES: THE STORIES AND MUSIC OF LĀNA'I AND MOLOKA'I'S YOUTH

Sat., April 25, 7:30 p.m.

Under the direction of the University of Hawai'i at Mānoa Outreach College's Statewide Cultural Extension Program, arts educators have been working with students on Lāna'i and Moloka'i to develop songs and stories from oral histories and the youth's own experiences. Palikū Theatre, Windward Community College. \$5 in advance, \$10 at the door. 956-8246 or for tickets, 944-BOWS.

Rising stars of 'Young Voices' include l. to r. (foreground) Abigail Adachi, Kristi Caberto, Kenny Cabanting, with Moloka'i student songwriters in background. Photo: Courtesy of UH Outreach

CELEBRATION OF THE ARTS

Fri.-Sun., April 10-12

This summit of Hawai'i's most beloved artists and cultural practitioners offers an Easter weekend program of seminars, hands-on workshops in Hawaiian arts and crafts, a children's program and superb Hawaiian music and hula performances. Recording artist Henry Kapono makes special guest appearance. All events free, except closing lū'au show and selected craft workshops. Kapalua Resort at One Ritz-Carlton Drive. 808-669-6200 or celebrationofthearts.org.

LA'AMAIAKAHIKI

Tues., April 14, 1 p.m.

As part of a cultural program at 'Imiloa Astronomy Center during Merrie Monarch week, the high school students of Ke Kula 'O Nāwahiokealani 'ōpu'u present the story of the pahu and the legacy of La'amaiahiki. Free. 808-982-4260 or mhmaiona@gmail.com.

KAMEHAMEHA SCHOOLS MAUI HO'OLAULE'A

Sat., April 18, 9 a.m.-2 p.m.

Join in the fun of *No Nā Keiki a Pauahi* at the Upcountry Maui campus of Kamehameha Schools. Crafts, great grinds, games, prizes and entertainment make for a memorable family outing. Funds enhance scholarship opportunities for students. Free admission and parking. ksmaupt so.org.

GROW HAWAIIAN FESTIVAL

Sat., April 25, 9 a.m.-4 p.m.

Come celebrate Earth Day (technically April 22) by checking out a stunning array of native plants at this all day eco-friendly event presented by Hawaiian Electric Co. complete with food and entertainment. Free. Bishop Museum. 845-3511 or bishopmuseum.org.

DISTINCTIVE WOMEN IN HAWAIIAN HISTORY

Sat., April 25, 9 a.m.-5 p.m.

He Ho'olaule'a No Nā Mo'olelo o Nā Wāhine shines light on little-known stories of women in Hawaiian history. A special film screening of *Ma Ka Malu Ali'i: the Legacy of Hawai'i's Ali'i* directed by Lisa Altieri Sosa examines the Hawaiian leaders of the 19th and early 20th centuries. Hawai'i Convention Center. Free. See article in March *KWO* or visit distinctivewomenhawaii.org.

ALOHA EXPO IN LOS ANGELES

Sat.-Sun., May 16-17

Two-day festival features an outdoor cultural marketplace, island cuisine and continuous Hawaiian and Polynesian music and dance sponsored by the Kama'aina Club of Orange County. Free admission and parking. Heritage Park, Santa Fe Springs, California. aloha-expo.com.



17th annual East Maui Taro Festival poster. - Artwork: Design by Kanoa Nelson

EAST MAUI TARO FESTIVAL

Sat.-Sun., April 25-26, 9 a.m.-5 p.m.

Celebrate the 17th year of this granddaddy of isle kalo festivals with more booths than ever (20 in all) offering onolicious poi dishes and tips on taro cultivation. Plus crafts, music and the "Ag tent's popular farmers market." Sunday events include field trips to Kahanu Garden and Kapahu Living Farm. Saturday events free at Hāna Ballpark. Fee for Sunday taro pancake breakfast. 808-264-1553 or tarofestival.org.

2009 LEI DAY FESTIVITIES

In the northern hemisphere, revelers have long celebrated May 1, our half-way point between spring equinox and summer solstice. Throughout Europe the day is marked with a gritty tribute to labor. Hawai'i, by contrast, offers the most fragrant of all festivals, filled with the exchange of lei.

CITY AND COUNTY OF HONOLULU LEI DAY CELEBRATION

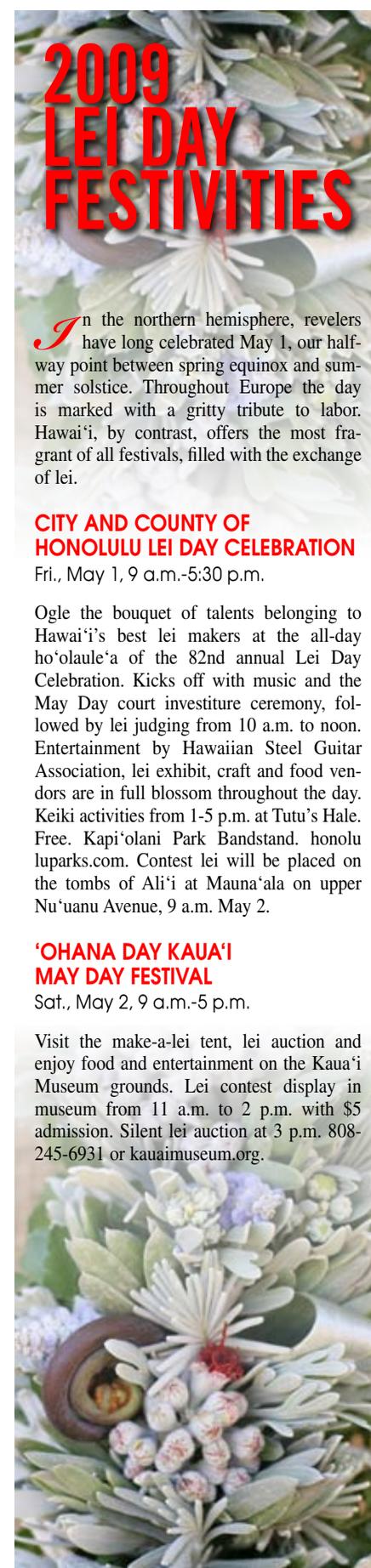
Fri., May 1, 9 a.m.-5:30 p.m.

Ogle the bouquet of talents belonging to Hawai'i's best lei makers at the all-day ho'olaule'a of the 82nd annual Lei Day Celebration. Kicks off with music and the May Day court investiture ceremony, followed by lei judging from 10 a.m. to noon. Entertainment by Hawaiian Steel Guitar Association, lei exhibit, craft and food vendors are in full blossom throughout the day. Keiki activities from 1-5 p.m. at Tutu's Hale. Free. Kapi'olani Park Bandstand. honoluluuparks.com. Contest lei will be placed on the tombs of Ali'i at Mauna'ala on upper Nu'uuanu Avenue, 9 a.m. May 2.

'OHANA DAY KAUA'I MAY DAY FESTIVAL

Sat., May 2, 9 a.m.-5 p.m.

Visit the make-a-lei tent, lei auction and enjoy food and entertainment on the Kaua'i Museum grounds. Lei contest display in museum from 11 a.m. to 2 p.m. with \$5 admission. Silent lei auction at 3 p.m. 808-245-6931 or kauaimuseum.org.



CD REVIEW



...With Aloha
Pali Ka'aihue and the boys
PK Records Hawai'i

CD release party

Open to the public
6 p.m. Good Friday, April 10
Pakele Lounge in the Ala Moana
Hotel, 410 Atkinson Drive in
Honolulu. The Hawaiian music
show will stream live on the
web at PakeleLive.com.

Local style

By Francine Murray
Broadcast/Media Coordinator

Tūtū's broke da mouth beef stew was a family favorite. We all had the recipe, but no one could make it as good as the original. What's missing, Tūtū? Why doesn't it taste the same? She replied, you have to make it with love. When you love what you do, it shows. And it shows in Pali Ka'aihue's new CD, ... *With Aloha*.

It's a double scoop, the new CD plus a full-sized bonus disc featuring the best of Pali, hana hou selections collected from their previous recordings. Two for the price of one, he calls this album his "economic stimulus music package." It stimulates your heart, body



The men behind Pali's latest release are, from left, Kaleo Van Titcomb, Brad Kawakami, Pali Ka'aihue, Ken Lykes and Mark Kawakami. — Photo: Courtesy of Pali

and soul, making you want to hula or at least sway, toes tapping to the beat.

Fully loaded, the two discs feature a whopping 25 songs. Kick up your heels, the first disc is a baker's dozen of the group's most requested songs starting with a festive rendition of the cowboy hula, "Ulupalakua" by John Pi'ilani Watkins, a 2009 Nā Hōkū Hanohano Lifetime Achievement Award winner.

Look for originals too, like the chick-en-skin "Mana," an instrumental introduction by Ka'aihue, flows smoothly into the traditional "Kāwika" with a tight 'ukulele riff solo. Sunday Mānoa has been an inspiration to Ka'aihue,

who says he has great respect for Peter Moon.

Another first is "Keli'i Slack Key," which Ka'aihue wrote for a childhood friend. If you feel the motion of the ocean in its pulse, the song is about the waves and surf they boogie boarded in as keiki. Speaking of good fun, "Ka Uluwehi O Ke Kai" by Edith Kanaka'ole, is playfully fun hula music. "He ho'oheno ke 'ike aku", such a delight to see – but are the dancers picking seaweed or are they picking new sweethearts? That's kaona.

Ka'aihue said, "A lot of Okinawan songs have so much imagery, alter-

nate meanings, it mirrors Hawaiian mele, and I had to include it in here." "Shima Uta" is an Okinawan song on the album.

With international appeal, this band rocks. The genius on the harmonica, Mark Kawakami, also sings and does percussion, Bradley Kawakami plays guitar, Kaleo Van Titcomb plays bass and 'ukulele and Ken Lykes plays keyboard and piano.

The CD is available at amazon.com, Barnes and Noble, Borders, and buyha waiianmusic.com. ■

For more information, visit pali.net

Island Homes Collection

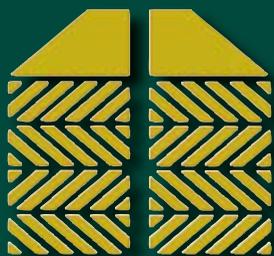
Look over this two-story model carefully. The obvious attributes are the generous living spaces, large dedicated Family Room and roomy Kitchen. The Living Room has nearly 280 square feet of area in which you can entertain, watch the keiki or mo'opuna, or just being with family enjoying a good movie.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



The Nohona: 2 story, 3 bedroom, 2-1/2 bath, approx. 1625 square feet.

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Building on culture



Rob Iopa and wife Rachelle with Michael Canonizado at the Royal Hawaiian Hotel's grand reopening gala. Rob Iopa is also a co-owner of the hotel's new Mea Makamae a Hawaiian Treasure store, which sells museum-quality art, including prized Ni'ihau shell lei like one Canonizado wears. The Iopas are expecting their second son in June.

AS PRESIDENT and principal of WCIT Architecture, Rob Iopa is used to having his name attached to high-profile multimillion-dollar resort projects. But he had a date with history on his last assignment: lead architect for the renovations of the Royal Hawaiian Hotel, which sits upon Helumoa, a favorite residence of Hawai'i's ali'i.

"It was truly an honor to have worked on that project. ... Being able to influence something that sits on the land that was the first (capital) of the Kingdom of Hawai'i that Kamehameha lived on and that still sits in ali'i hands is really an opportunity that many people never get," says Iopa, of the land that was willed to the Kamehameha Schools by Princess Bernice Pauahi Bishop. Helumoa is also the site of the royal grove where 10,000 coconut trees once stood.

The "driving force" behind WCIT is to infuse culture into architecture, says Iopa, a Native Hawaiian from Hilo whose firm earned \$17.3 million in 2008. Even so, he says, there's an "embedded tension" between his ancestry and his profession. "To a certain extent my profession is one that looks to build; in many cases, as a Hawaiian I would look to preserve," he says. "At the same time there is a realization that some things will happen with or without me."

The choices that his firm made at the Royal, such as giving partially diseased coconut trees from the royal grove new life through the masterful hands of pahu makers and bringing more Hawaiians into the Royal through cultural programs designed into the hotel – are the kinds of differences he can make as a Native Hawaiian architect, he says.

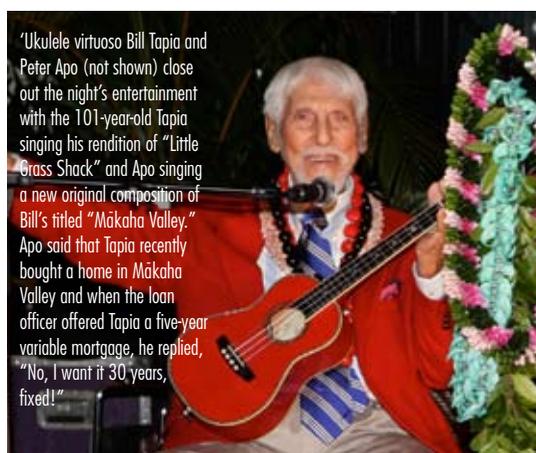
"When we start dealing with the Royal Hawaiian and start looking at the history and culture in these very important areas, how can you not get excited about that right?" asks Iopa, who happened to turn 40 the day of the Royal's grand reopening gala. "There is a passion that has been instilled and is still burgeoning in our architecture." – Lisa Asato

A GRAND ROYAL WELCOME

Revelers raising glasses of pink champagne helped usher in a new era of Waikiki hospitality at the grand reopening of the Royal Hawaiian Hotel, which first opened its doors in February 1927. Much has changed since that era of Matson liners plying the Pacific to bring in visitors in by the boatload. But one thing remained: Bill Tapia. The 101-year-old 'ukulele virtuoso performed at the hotel's opening 82 years ago and returned to entertain the crowd at the recent gala. The \$350 to \$1,250 per person event – with a nod to everything pink (even umbrellas) – helped to raise \$70,000 for the Rehabilitation Hospital of the Pacific Foundation. *Photos by Nicholas Masagatani.*



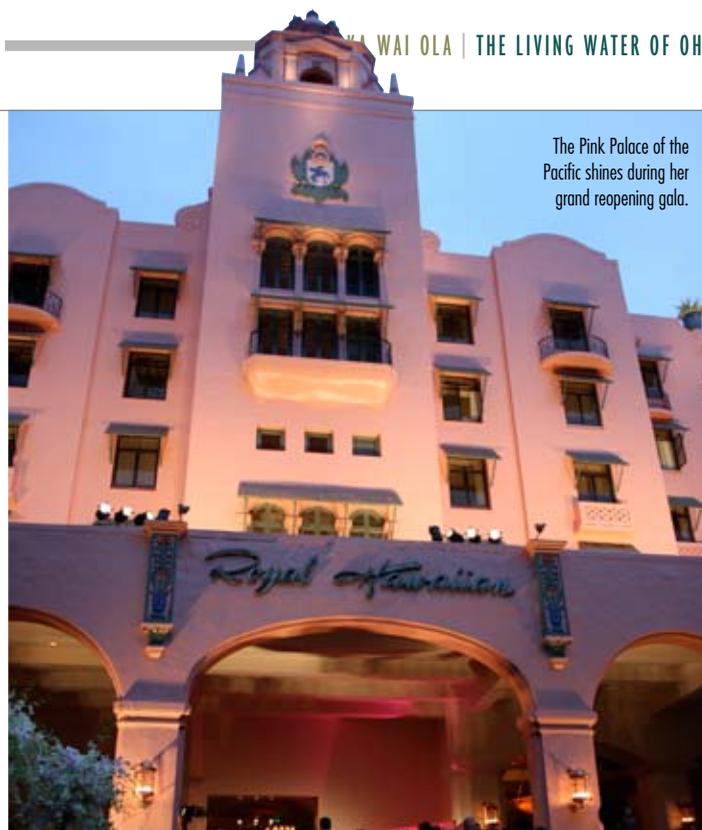
Starwood Hotels employees Louellen Kaneshiro, Monica Schwartzman, June Sundberg, Stephanie Reid and Kayla Sakumoto.



'Ukulele virtuoso Bill Tapia and Peter Apo (not shown) close out the night's entertainment with the 101-year-old Tapia singing his rendition of "Little Grass Shack" and Apo singing a new original composition of Bill's titled "Makaha Valley." Apo said that Tapia recently bought a home in Mākaha Valley and when the loan officer offered Tapia a five-year variable mortgage, he replied, "No, I want it 30 years, fixed!"



OHA's own Malia Schneider with friends Tatiana Kern and Jasmine Ormelias.



The Pink Palace of the Pacific shines during her grand reopening gala.



Hula dancers from Tihafi Productions Ltd. entertain the crowd.



Gwen Frisbee, Norma Powers, Jeff Apaka, and Gina Kawānanakoa, seated. Apaka made his musical debut in the Monarch Room of the Royal Hawaiian Hotel, following in the footsteps of his father, Alfred Apaka, a Hawaiian music icon who entertained nightly in the Monarch Room.



Miss Hawai'i 2008 Nicole Fox, Dr. Alvin Chung, Former Miss Hawai'i USA 2005 Jennifer Fairbank, current Miss Hawai'i USA Aureana Tseu and Roycen Dehmer.

Gambling issues in Akaka Bill clarified

Hawai'i's congressional delegation – U.S. Sens. Daniel Akaka and Daniel Inouye and Reps. Neil Abercrombie and Mazie Hirono – introduced a slightly modified version of the Native Hawaiian Government Reorganization Act, also known as the Akaka Bill, on March 25. The modified bill clarifies that gambling will not be permitted under a Native Hawaiian Governing Entity, in accordance with Hawai'i state law. "As an indigenous people that exercised governance until the U.S. overthrow, Native Hawaiians deserve the same opportunity to preserve their culture, language and traditions as indigenous people on the mainland. This change in the legislation should make the bill's intent clear and remove any distractions from its thoughtful consideration," the congressional delegation said in a joint statement. Other than the gambling clarification, the bill is identical to the one introduced in February.

Volcanoes park seeking input

The Hawai'i Volcanoes National Park will be hosting open house sessions across Hawai'i to gather public input on a process to develop a general management plan for the park for the next 20 years. The planning document guiding the park now is 30 years old. Since that plan was completed, the park acquired 116,000 acres, has seen an increased number of visitors and has experienced numerous volcanic eruptions – including the one that over-ran Kalapana. The open houses are scheduled for:

Hawai'i Island

> April 26: Cooper Center Farmer's Market, Volcano Village, 6:30-9 a.m.

>> April 26: Kilauea Visitor Center Auditorium, Hawai'i Volcanoes National Park, 6:30-8:30 p.m.

>> April 27: Aunty Sally Kaleohano's Lū'au Hale, Hilo, 5-8 p.m.

>> April 28: Nā'ālehu Community Center, Nā'ālehu, 5-8 p.m.

>> April 29: Keauhou Beach Resort, Kona, 5-8 p.m.

Maui

>> May 1: Maui Community College, Kahului, 3-7 p.m.

O'ahu

>> April 30: East-West Center, University of Hawai'i at Mānoa, 5-8 p.m.

For more information or to submit comments online, visit nps.gov/havo/parkmgmt/plan.htm. To add your name to the plan mailing list and receive the newsletter, call Park Planner Lora Gale at 808-985-6303.

Asam named Lunalilo Home interim director

Dr. J. Kuhio Asam was named interim executive director of Lunalilo Home, an elder care home in Hawai'i Kai, O'ahu, on March 23. Asam was the medical director of APS Healthcare Hawai'i from 2002 to 2008, and before that medical director of Kahi Mohala. He is a graduate of Kamehameha Schools, Yale University and the John A. Burns School of Medicine at UH Mānoa. He serves as trustee for the University of Hawai'i Foundation and Hanahau'oli School and on the boards of Kahi Mohala, 'Ahahui O Nā Kauka and the Mental Health Association. Lunalilo Home was established in 1883 under ali'i William Charles Lunalilo's will to care for elderly Hawaiians. The home moved to its current site in Hawai'i Kai in 1927.

Natural-building workshops

Seven Generations Natural Builders will collaborate with MA'O Organic Farms in Wai'anae, O'ahu, for a natural-building workshop series to teach the fundamentals of earth construction, timber-framing, natural plasters and more, particularly as they apply to subtropical and tropical environments. Students will participate in building an extensive courtyard that includes outdoor classrooms, a kitchen, bread oven and a food-prep area.

Classes are: April 4-10, Introduction to Cob and Natural Building, \$650; April 25-26 Natural Building Weekend, \$200; May 16-24, Timber Framing and Natural Building; \$1,100. Discounts are

available for students who enroll in multiple courses. No one will be turned away for lack of funds – sliding scale and work trade opportunities are available.

The workshops are supported in part by OHA and the Administration for Native Americans. Natural building is based on a philosophy that values social and environmental sustainability. MA'O is the largest organic grower on O'ahu and provides educational and social entrepreneurial opportunities for Wai'anae youth.

For workshop information, email tim@sgnb.com or visit sgnb.com.

Celebrating native species through art

Entries are being sought throughout May for Hawai'i Nei, a juried art exhibition at the Volcano Art Center's gallery in Hawai'i Volcanoes National

Park that will run June 13 to Aug. 2. The exhibition is open to all residents of Hawai'i Island, amateur and professional of all ages. Entries should be original works celebrating native plants, animals or landscapes from ridge to reef on the island. Prizes include dinner for two at Kilauea Lodge, an eco-tour with Hawai'i Forest and Trail, a family membership at 'Imiloa Astronomy Center, a membership to Volcano Art Center and gift certificates from local businesses. Hawai'i Nei is presented by the Natural Area Reserves System of the Department of Land and Natural Resources, the Volcano Art Center Gallery and the Three Mountain Alliance watershed partnership. For more information, contact coordinator Colleen Cole at 808-333-7741 or colleencole@gmail.com, or visit volcanoartcenter.org.

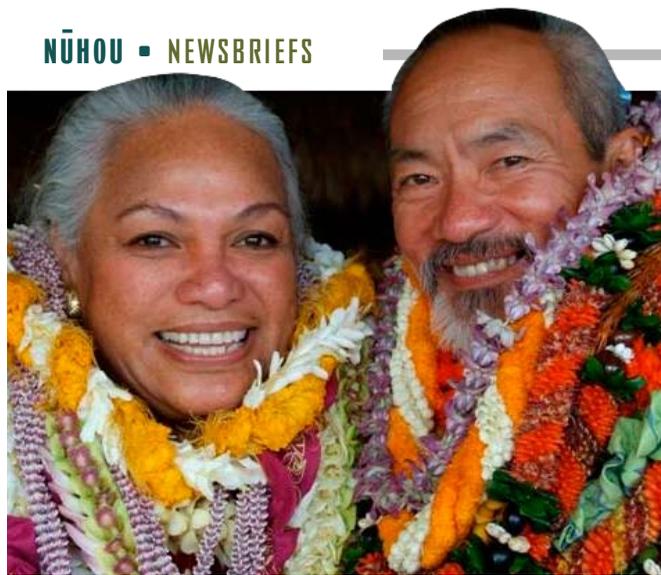
HOEA update

HOEA: Hawaiian 'Ohana for Education in the Arts, is literally a project whose "time has come," as suggested by the kaona of its name. It will open its doors on May 25 on the grounds of Hawai'i Preparatory Academy in Waimea, North Hawai'i.

HOEA announces its full roster of instructors for this new Hawaiian school of fine arts for adult emerging artists. Big Island instructors for the Hana Kapa Studio include the mother-daughter team of Marie McDonald and Roen Hufford; Teresa Reveira; and Joni Mae Makuakane-Jarrell. They will be joined by Sabra Kauka from Kaua'i and Mililani Hanafi from Moloka'i.

The Hana Kālai Lā'au Studio will be taught by O'ahu carvers Hanale Hopfe and the father-son team of Sol and Alani Apio. The Apios will focus on kapamaking implements and wood turning. Hopfe will teach wood and stone carving. Kala Willis from Keauhou, Hawai'i will conduct the kālai pahu niu, or coco-

Kanaka'ole, Zane honored by Duke's
Nānani Kanaka'ole and Sig Zane received the 2009 Ho'okahiko Award by Duke's Waikīki March 19. Kanaka'ole was honored for continuing the hula, while Zane was recognized for maintaining Hawaiian values and cultures through his clothing designs. Kanaka'ole is a kumu of Hilo's Hālau O Kekuhi, and artistic director of the Edith Kanaka'ole Foundation. She is a judge at the Merrie Monarch Festival and teaches Hawaiian studies at Hawai'i Community College. Zane's clothing line draws inspiration from native flora and fauna, and the fabric is printed and cut by hand. After growing in popularity, Sig Zane Designs opened a store in Hilo in 1985. This Award honors those who live and exemplify the traditions of aloha. - Photo: Courtesy Duke's Waikīki



nut drum making portion of the course.

Noted Maori jewelry maker and sculptor, Stacy Gordine, will conduct the Jewelry Making Studio, which will feature creations in bone, shell, stone and metal.

Honolulu painter and printmaker Harinani Orme will offer a course called the Printmaking Studio, which will cover monotype, dry point and relief printing.

HOEA is also pleased to announce that its "Business of Art" workshops will be conducted by former Hawai'i resident Dr. Herman Pi'ikea Clark, senior lecturer at Te Urū Maraurau: School of Maori and Multicultural Education. These financial literacy and marketing skills workshops are scheduled in June at four areas of the Big Island: Waimea, Kona, Ka'ū and Hilo.

Hilo resident Lehua Waipa Ah-Nee has been hired as the project's professional photographer.

For information and registration for the Studio Program and workshops, call the HOEA Office at 808-885-6541 or visit its web site at khf-hoea.org.

Murata scholarship accepting applications

The Hawai'i Academy of Recording Arts is accepting applications through May 15 for the Bill Murata Memorial Scholarship. The \$3,000 scholarship will be awarded to two college sophomores or higher attending a school in Hawai'i. Awardees will have demonstrated interest and concentration in Hawaiian music, the music of Hawai'i, or Hawaiian poetry. The scholarships will be awarded at the 32nd annual Nā Hōkū Hanohano Awards, June 9 at the Sheraton Waikīki. Applications, including all the requirements, may be downloaded from the HARA web site at nahokuhanohano.org. For more information, call Bryson Ramos at 593-9424 or Lea Uehara at 941-8751. ■



'ALAE 'ULA HATCH AT WAIMEA VALLEY

Three 'alae 'ula chicks hatched at Waimea Valley, O'ahu, last month, adding to an endangered population of less than 1,000. In the legend of Māui, the endemic 'alae 'ula was said to have held the secret of fire from humans, revealing it only when the demigod Māui attempted to strangle the bird. As punishment, Māui burned the 'alae 'ula with coals from the fire, hence the 'alae 'ula's red-colored shield on its forehead. The 1,000 'alae 'ula living today are spread between wetland habitats on O'ahu and Kaua'i. - Photo: Courtesy of Waimea Valley

Tyranny and iwi exposed

How tyranny worked at Mākua Valley

Mākua Valley on O'ahu's west side - Photo: Courtesy of Panoramio

Aloha nō my 'ohana, remember when our kūpuna visualized, practiced and taught us that our sacred rock canoe at rest in Kāne'ana cave, carried the souls of our progenitors Ki'i and La'ila'i to their God-given home called "Ka-nu-na-mo-ku" the Garden of Eden, as it's known to the kupuka'aina, the original people of Mākua Valley. Ohana cherished and preserved these connections because we are of the same genetic material from that river of stars in the sky from which they came. Na-au-Mākua, (just like the chant says), our Parents calling to the sun of the son of I'o. From the sacred portal within the shadow of the June solstice, reconnects and we are able to see through the night of our progenitors' origin (Kanehunamoku) from within U-Ka-ne-Po, Ka'ānani'au, the groaning of heaven and opening the pathway to Kanenuiakea, to see into the Milky Way. And, important links are from the home of Wākea (Mauna Lahilahi), Kāne'ili'o, Kāne(s) guardian dog deity, and together they triangulate with Kūkaniloko, the piko and geometric center of the Ka'ānani'au Land Use Code of the original Ka-naka-ma-o-li people. 'Ohana, kōkua to save these sacred things!

How the tyranny works in Mākua Valley is a really simple set of desecrations and legal infractions, but it illustrates the U.S. illusion of the Newlands Resolution as a naked and false strategy of those who work together to destroy our culture and prevent us from living our rights. Since the U.S. Army ignores

our request for meetings we must object herein to the Army's proposed "Problematic Agreement" (PA) for Mākua Valley dated Feb. 10, 2009, for the following unresolved reasons that the Army and its cultural resource manager Laurie Lucking are:

1) governed by federal law Section 106 regulations 36 CFR Part 800-800.5 for the protection of Historic Properties, yet the Army "does not" apply "consultation" with native Hawaiian shareholders of Kuleana properties with gravesites, war memorials and religious temples within Mākua Valley and Līhu'e;

2) responsible for assisting Hui Mālama in the year 2000 and violating again the governing of Section 106 requiring consultation prior to setting up new altars to their god Lono, who is not a deity previously associated with Mākua Valley, and considered by the kupuka'aina, the original people of Mākua, as a malihini group not related to Mākua;

3) responsible for setting up a foreign council in the year 2000 for the Kāne temples with non-descendants (Hui Mālama) that are again not previously associated with the Kāne religion and/or Kāne-ana or U-Kane-Po, Ka'ānani'au temples;

4) responsible for egregious archaeological excavations in our families gravesites (January 2003);

5) hiding violations about new road constructions (as so-called old Jeep trails), for Strykers light Tanks. Sacred sites and its irreplaceable knowledge are destroyed;

6) violating Hawaiian Nationals,

Tenant Rights and our 'ohana-owned "Kuleana Properties" and "historic property" in Mākua Valley and Līhu'e, Wai'anae uka;

7) applying the same tactics and problems in Līhu'e, Wai'anae uka, so-called Schofield, and are also ignoring Hawaiian war memorials there such as Hale'au'au, Ka'ānani'au and the sacred sites of Kumukukui;

8) responsible for removing over 300 sets of 'ohana iwi kupuna (1931-32) from Kāne-ana cave, they have not been returned to date, and the Army ignores the repair to the cave after its use and it is now frequently used by malihini as a rest room.

9) not honoring its verbal contract of Aug. 10, 2006, agreement to do complete traditional cultural property (TCP) studies of all "Historic Properties," including our war memorials that the Army adversely affects in Mākua Valley and Līhu'e;

10) not doing an honest "title search" that verifies an unbroken link in U.S. Army's "perfect title" claims, which can solve these U.S. human rights abuses relating to cultural genocide;

11) again the Problematic Agreement for Mākua Valley, dated Feb. 10, 2009, "Whereas, the Garrison consulted with and invited the...members of Koa Mana"... This is clearly a false statement by the Army! There are numerous false statements throughout the Army PA document.

Obviously the U.S. and its Army are the cause of the tyranny and oppression that openly violates the law and abuses all others that hon-

or it, and yet they call themselves a nation of laws and justice, now they can thank Gov. Linda Lingle for her arrogance, abuse and plundering that now exposed the U.S. fraud on "Perfect Title" of Hawai'i.

Remember 'ohana, supporting Keanu Sai and his leadership is to support the legacy of our pono people, our independent state and our amazing leaders. Keanu has worked hard in giving us a clear and reliable education, and solid repositioning our Independent Hawaiian Kingdom State. 'Ohana continue to crystallize those discussions and forums on de-occupation, this is important work we all could do, it sets the stage for our freedom.

'Ohana, we recognize your hard work and soon we will come together for that time is near, to raise our voices, for our independent Hawaiian State. We will shake off the tyranny and prolonged military occupation. 'Ohana, we are proud of your spirit of aloha, hard work and your good faith in moving forward in finalizing the de-occupation deliberations. The U.S. is accountable and responsible for restitution to our independent Hawaiian Nation State. The kākā, clean up of their 'ōpala, rubbish and their damages to our sacred sites will be documented and redressed. Aloha nō and I'O lako my 'ohana, and kōkua our keiki yet to come. ■

Alika Poe Silva is Kahu Kulāiwi, Koa Mana, Kupukaaina o Wai'anae Wahipana, Hawaiian National. Contact him at alikapoesilva@yahoo.com.

ELECTION

Continued from page 04

lem serves as an example of what can happen when the city allows expansion when it shouldn't. The problem, she said, could have been avoided had the city properly analyzed traffic patterns and taken a more holistic approach to planning beforehand.

"In Kāne'ohē, we have no more room for big development, but many landowners are trying to expand what they have, and it adds up," she said. That may explain why many Kāne'ohē residents are rallying against a proposed expansion of the Hawai'i Memorial Park Cemetery and are also opposed to the Bay View Golf Course's plans to build a new subdivision combining affordable and luxury homes. The Bay View project wouldn't consume more land, but it could impact the Waikalua Hawaiian fishpond, adjacent to the golf course, said James Keali'ihokey McClellan of the Kāne'ohē Neighborhood Board.

"As a Native Hawaiian, I see the fishpond as the basis for a lifestyle that we have the chance to revive," said McClellan, who also sees the juxtaposition of new luxury homes in the residential neighborhood as opening the way for more social dislocation. "I hope that our new city council member will tackle this and see that it is unacceptable," he said. McClellan said he would like to see the City Council pass an ordinance to address a loophole in state law that exempts qualified developers from certain city permitting requirements and waives zoning codes for land use on the condition that affordable housing be added to a proposed project. "The state's 201-H (statute) was never meant to be used as the loophole it's become," said McClellan.

Cypher, a former Honolulu County clerk, said the City Council person's job is necessarily hard. Districts are larger than those of state lawmakers and, therefore, encompass more diverse interests. But two things she would ask of the next District 3 representative is to meet with constituents as much as possible and not get lost in the power maneuvers at City Hall.

As for supporting Native Hawaiian interests, she said the incoming council person must trust the help offered by Native Hawaiians who have aloha for the 'āina and the 'ohana. "There are so many Native Hawaiians with a passion for environmental and cultural preservation," she said, suggesting that Kanaka Maoli would come out to support the city's "adopt-a-park" program and other volunteer opportunities, if the city did more to let the public know how to participate. "Our Native Hawaiian families are not just looking for the government to come and do everything for them. They want to give back." ■

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Capitol rally a moving experience

All I have to say is, "Wow!" in response to the kū'ē held Feb. 25 at the state Capitol. There was an estimated 300 people who turned out in support of the Office of Hawaiian Affairs' position opposing the sale of ceded lands by the State of Hawai'i. The demonstration was very moving experience, and what I experienced at the kū'ē that morning I will never forget. I saw Hawaiians come together and utilize the traditions of hula and chant passed down by our kūpuna to stand up for what rightfully belongs to us Native Hawaiians.

I was overcome with a spiritual sensation, seeing the Hawaiian flag stand strong as the makani blew. The wind was blowing so hard, causing the flag to fly straight out. The flag appeared to be hung on a wall. Also, the dancers with their pā'ū freely flowing in the wind seemed to gracefully float in the air as they performed. The more we chanted, the harder the wind blew. You could just feel the energy, this vibe that was present there at the Capitol. I get chicken skin just thinking about that day.

After optimism surrounding the U.S. Supreme Court hearing was announced, the sun came out along with this peaceful shower. It was what some would call "majestic." It seemed as if it were a sign of encouragement and support from Akua.

I feel privileged to have had the opportunity to stand along side with fellow Native Hawaiians and show the world what it means to be Hawaiian. Witnessing all of this made me even more proud to say, "He Hawai'i au!"

*Keala West
Kaimukī, O'ahu*

Nature of drug addiction

While it has been estimated that 80 percent of our state's inmate population

has substance-abuse issues and that many of these men and women are simple non-violent drug-possession offenders, our state Legislature considers a bill that provides for a common-sense study by the Attorney General's office to determine if it would be beneficial to send minor drug-possession offenders to treatment, pre- and post-criminal charging.

The results of this common-sense study would be due by the 2010 legislative session.

Obviously the framers of this bill fail to see the forest for the trees; a more timely response to our state's epidemic of substance abuse and prison overcrowding is sorely needed now!

One factor that needs to be addressed in order to provide for public safety is the difference between a dangerous career criminal who is a drug abuser and a nonviolent simple possession-offending addict who is a criminal simply because he or she is a drug user.

In order for there to be some fiscal relief for the state and timely cost-effective treatment for the addict, we must first return sentencing authority to the courts. The biggest hindrance to this in regards to the nonviolent simple drug-possession offending addict is our state's two strikes in a five-year period repeat offender statute and its mandatory jail time. Five years is the mandatory sentence and three years is the parole board's norm. This prosecutorial trump card denies drug court, mental health court, HOPE – or Hawai'i's Opportunity Probation with Enforcement – and all probation-based residential substance abuse treatment programs.

When you consider that all addicts suffer an overwhelming compulsion to "repeat" an act or the use of a harmful substance regardless of the consequences, it is a common-sense conclusion that addicts are "repeat offenders" by the nature of their illness and not by criminal intent.

*Michael Spiker
Honolulu, O'ahu*

E kala mai

Washington, D.C., is a little more than 4,000 miles from Hawai'i. The distance was erroneously stated in our March issue and in our February Ka Wai Ola. *KWO* regrets the error.

Any Thoughts?

All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they are signed and include a telephone contact for verification. 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.

Send letters to:
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711 Kapi'olani Blvd., Ste. 500
Honolulu, HI 96813
or email kwo@oha.org

Calling Kuleana Land Holders

The Kuleana Land Tax Ordinance on O'ahu, Kaua'i and Hawai'i island allows eligible owners to pay a maximum of \$100 a year in property taxes. OHA would like to hear from you to gather statistics that could assist in developing laws to exempt Kuleana Lands from land taxes, similar to that which passed for the City and County of Honolulu, Kaua'i and Hawai'i counties.

If you have Kuleana Lands and would like to assist in the creation of such a tax exemption in your county, please contact the Kuleana Land Survey Call Center at 594-0247. Email: kuleanasurvey@oha.org. Mailing address: Kuleana Land Survey, Office of Hawaiian Affairs, 711 Kapi'olani Blvd. Ste. 500, Honolulu, HI 96813.

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

OFFICE OF HAWAIIAN AFFAIRS



Kuleana Land Survey
Office of Hawaiian Affairs
711 Kapi'olani Blvd. Suite 500
Honolulu, HI 96813
(808) 594-0247 - kuleanasurvey@oha.org

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Aloha Kalaniana'ole ... 1918 to 2009



Haunani Apoliona, MSW
Chairperson, Trustee, At-large

Chairperson Haunani Apoliona invited Leimomi Khan, President of the Association of Hawaiian Civic Clubs, to write this month's column. The association celebrates the vision of Hawaiian Civic Club founders, leaders and members who continue that legacy for the generations present and future.

On April 18, 2009, we celebrate the 50th anniversary of the founding of the "Association" of Hawaiian Civic Clubs, which is the result of a growth of clubs nationwide since the establishment of the first, the Hawaiian Civic Club of Honolulu, on Dec. 7, 1918.

We live Prince Kūhiō's vision and like him remain an advocate in the communities we reside.

Prince Kūhiō at the age of 22 participated in a rebellion against the Republic of Hawai'i for which he was sentenced to prison. Later, he went to South Africa to fight in the Boer War against missionaries because he was unable to do the same in Hawai'i. When he returned to Hawai'i, he became active in the Home Rule Party, which represented native Hawaiians and continued to fight for Hawaiian independence. Subsequently, he joined the Republican Party and was elected as a delegate to the U.S. Congress, where he steered the passage of the Hawaiian Homes Commission Act.

One of the reasons for forming the civic clubs was Kūhiō felt he had to find a way for Hawaiians to get together to talk, in safety. For years after the overthrow and so-called annexation, Hawaiians were forbidden to assemble in groups. They lived in fear of retribution via job loss and other kinds of unwritten policies directed toward them. Hawaiians at the time were like captives in their own land. Kūhiō devised a way to bring people together to ostensibly talk about social issues and concerns, but underneath it all to discuss the political future of a people who had been subjugated to the loss of their nation. This man was profound and visionary.

Hawaiian Civic Clubs' general membership meetings and the Association's annual convention are "safe places to talk" where civic club members gather to debate issues, to plan programs and to formulate strategies addressing issues. These topics include nation building, education, health, economic development, housing and others.

Civic club members are active in their communities. They can be found as caretakers of such sacred lands as:

- Kūkaniloko (Wahiawā HCC)
- Ulupō Heiau (Kailua HCC)
- Ha'ikū Valley (Ko'olaupoko HCC)
- Iosepa (Kauwahi Anaina Hawai'i HCC (Utah), and
- Pu'ukoholā Heiau (Waimea HCC)

Performing community service, such as:

- Kalihi Pālama HCC feeding the homeless
- Prince Kūhiō HCC adopting a charter school



State Sen. Brickwood Galuteria and members of the Hawaiian Civic Club of Honolulu, including Leimomi Khan, second from left, who is also the president of the Association of Hawaiian Civic Clubs, which will celebrate its 50th anniversary April 18. The Senate and House on March 24 honored the civic clubs for their work celebrating the host culture and perpetuating the vision of Prince Jonah Kalaniana'ole Kūhiō, a former Congressional delegate and founder of the Hawaiian Civic Club of Honolulu in 1918. Pictured from left are: Anita Naone, Khan, Charlie Rose, Momi Clark, Galuteria, Civic Club of Honolulu president Leatrice Kauahi and Manu Boyd. - Photo: Blaine Fergestrom

where 80 percent of its students are from homeless communities

- Waimea HCC initiating the first charter school on Hawai'i Island
- Pearl Harbor HCC supporting the Great Aloha Run and the Aloha Festivals Floral parade, and
- 'Ewa-Pu'uloa HCC participating in partnership with Kōkua 'Ohana, a Native Hawaiian foster care program

Conducting culturally rich educational programs such as:

- E Ala, a double-hulled canoe educational seafaring program (Wai'anae HCC)
- Organizing political events, such as the First Hawaiian Presidential Inaugural Ball in Washington, D.C. (Ke Ali'i Maka'āinana HCC), and
- Producing, directing and conducting the *Kū'ē*

Petition play (Ka Lei Maile Ali'i HCC)

Serving on various boards and commissions and forming new entities, such as:

- Island Burial Councils
- Utah Board of Education
- The Hawai'i sister-to-sister State Council
- The Prince Kūhiō Federal Credit Union
- Hawai'i Maoli, and
- The Prince Kūhiō Community Center

We thank and express our sincere "Mahalo nui loa" to Prince Jonah Kūhiō Kalaniana'ole, Republicans John C. Lane, William Legros and Alexander G. M. Robertson; Democrats William H. Heen, Noah Aluli and Jesse Uluihi for their initiative in forming the first civic club as a means to elevate the social, economic, civic, cultural and intellectual status of Native Hawaiians. 4/48 ■

Hawaiian values are key to making a difference



Boyd P. Mossman
Trustee, Maui

Aloha Kākou,
The economy has continued to tank over the last several months and many are looking to hang on to their jobs, their businesses and their homes. Not very good news for anyone. We are all affected one way or another, and here at OHA we have witnessed our \$400-million-plus trust fund shrink to \$279 million, over a 30 percent drop in funds. This is simply due to the drop in the market and the recession, which have caused every investor to suffer likewise. Last year we had the opportunity to secure money and lands totaling \$200

million, which would have provided our people with the opportunity to be given more grants, a land base, current income and the promise of future revenue generation. Instead, we got zero, but rather than continue to cry over spilt milk, suffice it to say OHA tried but was defied from within and denied from without, so now we all wonder from whence assistance, money, grants, aid, etc. will come. The state Senate wants to saddle OHA with more responsibility for unproductive lands without the means to care for them or to defend ourselves while at the same time slashing our budget. It will likely mean even less in available funds, which OHA has been providing to Hawaiian organizations and individuals.

Hawaiians have been, are and will continue to be an intelligent and determined people and thus the importance of self-determination that would allow us to work within our own means

and give us the capacity to focus upon our own needs. In light of the world economy, terrorism, illegal drugs and the insatiable appetite for self-satisfaction that brings with it iniquity, vice and immorality, Hawaiians must increasingly depend upon their culture, their values, their intelligence, their families and Akua. To assure we can even have these, we must recognize that we must have a solid legal foundation from which we can then build. That foundation is not international law or independence-minded persons seeking to lead us back into the 19th century as we proceed into the 21st. That foundation is one already created with divine inspiration by those philosophically divided but united in a determination to achieve peace, freedom and justice. I speak of the country in which all of us were born and a Constitution that compared to the rest of the world offers us more freedom and choice than any other. Illegal overthrow notwithstanding, we are fortunate to be citizens of the United States.

Now what about the illegality? That we can work on via the Akaka Bill and the recognition of Hawaiians as an indigenous people by

Congress. With the establishment of a governing entity, whatever its form, we can proceed to build, and to better, and to become the best that we as a people can be; now, not in 500 years. We don't need to have a constitutional monarchy with all of its trappings and all its limitations and weaknesses in a threatening world environment. Even with the Akaka Bill, Hawaiians will be challenged. But without it, what is there? Do we wait for the Savior? Do we hope for the downfall of the United States so we can somehow internationally finesse our own independence? Do we keep following those whose bitterness and hostility fill the Net and news pages with demands for all or nothing? Or do we seek reason, common sense and practicality seasoned with humility as realistic alternatives? We need to recapture the appreciation and gratitude that for some Hawaiians has disappeared into a cloud of anger, contention, despair and distrust. Arrogance, greed and ego are not Hawaiian values.

Study your roots. All of them. Reflect upon your family. All of them. You can make a difference for the better. Just choose the right. ■

Justice and 'ceded lands'



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

We want to thank Dr. Kamana Beamer for allowing us to use a letter he authored and featured in the Honolulu Star-Bulletin related to the Ceded Lands case, which we are anxiously awaiting a decision on from the U.S. Supreme Court. There are elements in the letter which will forever hold true. Beamer is a Mellon-Hawai'i post-doctoral fellow who earned his Ph.D. in geography from the University of Hawai'i at Mānoa.

Gov. Linda Lingle used her recent "State of the State" address to defend her position in appealing a state Supreme Court case that halted the sale of "ceded lands," or what is often referred to as the former crown and government lands of the Hawaiian kingdom. The U.S. Supreme Court heard arguments Feb. 25 on the administration's appeal of the Hawai'i high court ruling that the state cannot sell or transfer ceded lands until native Hawaiian claims are settled.

She has said that the issue her administration is trying to address is "whether or not the state has clear title to the land that was transferred by the federal government after statehood."

This article speaks to the issue of clear title to the Hawaiian Kingdom crown and government lands as well as the facade of integrity which this administration is attempting to portray in carrying this case forward.

- Legal title to the lands of the Hawaiian Kingdom was first addressed in the kingdom's Constitution of 1840 where it states that all the lands from one end of the islands to the other belonged to the king as well as "the alii (chiefs) and the kanaka (native Hawaiian people) in common."

Therefore, the first Constitution of the Hawaiian Kingdom established the concept that the lands of the kingdom were vested in three classes: the king (or government), the chiefs and the native

Hawaiian people. The Mahele of 1848 recognized the vested rights of these three classes to land through awarding original certificates of title to chiefs as well as establishing the government and crown lands, while placing in each and every title the clause of their lands being "Subject to the Rights of Native Tenants" (koe na'e ke kuleana o nā kānaka).

Hawaiian Kingdom land tenure is not synonymous with American land tenure, and in fact is established through two differing legal systems. Under kingdom law, native Hawaiians have a kuleana or vested right to portions of the crown and government lands. That the currently right-leaning U.S. Supreme Court could recognize this is doubtful.

Furthermore, attempting to make the case an issue of title without addressing the overthrow of the kingdom and the illegal actions of representatives of the U.S. government as stated in even U.S. law and evidenced by the "Apology Resolution"; the "annexation" of the islands through domestic joint resolution rather than an internationally binding treaty, which was resisted through petitions by Hawaiian nationals of the time; how the "Republic of Hawai'i" acquired clear and valid title being that any claim it has to the crown and government lands rests on it being installed to power by the United States, is dishonest at best.

- The issue of morals will not go away through the actions of the U.S. Supreme Court. While every portion of the "ceded lands" carries a genealogy of injustice accented with loss and stained in antagonism, they also carry a clause of being "Subject to the Rights of Native Tenants."

I cannot overstate the gravity of the situation. Like Lingle, I call "upon all who cherish what is the essence of Hawai'i," those Hawaiian and not, those who sang long ago sweet Hawaiian songs as keiki in our schools, but whose melodies still echo in our hearts, those who value justice and righteous struggle, to reject the present course of the governor, to contact your local representative asking them to pass state legislation that prevents the sale of any portion of the "ceded lands." Hawai'i as we know it "can't afford business as usual."

'O au nō me ka ha'aha'a. ■

Aunty Ku'ulei Bell, a legacy of aloha



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

This month's column is written by Valerie Monson, staunch advocate and board member of Ka 'Ohana 'O Kalaupapa. A close friend of many of the residents of Kalaupapa, Valerie shares her aloha for Aunty Ku'ulei with all of us.

Ku'ulei Bell, the Kalaupapa advocate whose powerful words earned her a standing ovation at the 2007 Council for Native Hawaiian Advancement convention, died on Feb. 8. She was 76.

I have long admired this strong woman whom I came to know as "Aunty Ku'ulei." I would very often find her at the Kalaupapa Post Office where she served the community for almost 20 years until her illness forced her to retire in 2006. Since the Post Office was a gathering place for the community, Aunty Ku'ulei was kept up-to-date of most everything going on in the settlement.

I saw another side of Ku'ulei – the powerful advocate for the rights of the people of Kalaupapa – when she became president of Ka 'Ohana 'O Kalaupapa. Ka 'Ohana is a nonprofit organization that was established in 2003 to serve as another voice for the community as residents grew older and the population grew smaller. The main goals of the 'Ohana are to make sure that Kalaupapa residents can live out their lives in their homes, guarantee that the history is accurately passed down to future generations and to reach out to include family members and descendants in our effort. I am one of 13 members of the board of directors.

Ku'ulei was born Sept. 12, 1932, in Honolulu. She was told that her father had died before her birth. When Ku'ulei was admitted to Kalihi Hospital at the age of 8 because she had been diagnosed with leprosy, she discovered that her father had been sent to Kalaupapa.

She would later learn that her grandfather and two aunts were also sent to Kalaupapa. Ku'ulei would never know any of them personally, but was determined that they would be remembered.

Despite the challenges of the disease and the social injustices that resulted from the stigma, Ku'ulei would eventually find happiness, love and marriage in her new life after she arrived in Kalaupapa in 1956. She would also evolve into a community advocate who spearheaded the first drive to set up a dialysis center in the community. Ku'ulei learned to administer dialysis to her husband, Ed Bell, and others in need.

More recently, Ku'ulei became a passionate proponent for the Kalaupapa Monument that would eventually list the names of the estimated 8,000 people who were taken from their families and exiled to the peninsula. Ninety percent of these people were, like Ku'ulei, Native Hawaiians who were more susceptible to the disease that was brought to our shores by foreigners.

In 2007, Ku'ulei gave a presentation about why she felt so strongly about the monument at the Council for Native Hawaiian Advancement convention at the Hawai'i Convention Center. About 500 people were on hand for Ku'ulei's talk that ended in a standing ovation. Tears flowed as many in the audience spontaneously stood up and announced that they, too, had family at Kalaupapa who they did not want to be forgotten.

Aunty Ku'ulei will never get to see the Kalaupapa Monument, but we will press on to see her dream become a reality. The monument will recognize the enormous sacrifices made by the people of Kalaupapa and the families they were forced to leave behind. We hope the monument will give descendants a place to find healing and a sense of pride.

We will never forget you, Aunty Ku'ulei, and we will never forget all of our kūpuna who were mostly sent to Kalaupapa alone with no hope, but who rose above the tragedy to become some of the greatest citizens ever in Hawai'i. ■



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Legislative update: OHA versus UH for control over Mauna Kea



Rowena Akana
Trustee, At-large

‘A no‘ai kakou... I call out in a kahea for all Hawaiians and the people of Hawaii to oppose the University of Hawaii’s management of Mauna Kea and to support Senate Bill 995, SD2, which would give OHA ownership of our sacred mountain.

SB 995 SD2 attempts to resolve claims and disputes relating to the portion of income and proceeds from the lands of the Public Land Trust for use by OHA between Nov. 7, 1978, and July 1, 2009. This bill also conveys Mauna Kea to OHA, along with other parcels of land. The House version of the above bill (HB 901 HD2) does not include Mauna Kea. It passed third reading on March 10, 2009, and has crossed over to the Senate. At the time of the writing of this article, the board has not taken an “official” position on SB 995 SD2.

During the Cayetano administration, OHA was offered 20 percent of all ceded lands and \$150 million in cash. Five OHA board members refused the offer. Two of those members are still on the OHA board. In Governor Cayetano’s recent book, he speaks to the foolishness of those board members and refers to the events as a “missed opportunity” for OHA. SB 995 SD2 offers OHA another opportunity to redeem itself.

Efforts to transfer total control of Mauna Kea to UH

HB 1174 HD3 would allow the University of

Hawaii’s Board of Regents (BOR) to adopt administrative rules to regulate public and commercial activities on Mauna Kea lands that UH leases from the Board of Land and Natural Resources (BLNR). The bill, in its current form does the following: (1) It requires the BOR to establish procedures to enforce these rules; (2) allows UH to collect administrative fines for violations of these rules; and (3) establishes the Mauna Kea Management Special Fund for the deposit and use of these revenues.

KAHEA, Mauna Kea Anaina Hou, Sierra Club Hawaii Island Chapter, Royal Order of Kamehameha I and numerous concerned individuals opposed this measure. OHA originally opposed the first version of the bill, but now supports the bill with amendments.

In her Feb. 3, 2009, testimony to the House Committee on Higher Education, KAHEA Program Director Marti Townsend strongly opposed HB 1174 for the following reasons:

- “Mauna Kea lands leased by the University are ‘ceded’ lands. Granting this authority to the University will violate the Supreme Court’s ruling in OHA v. HCDCH. With this bill, the Lingle administration is seeking to transfer ceded land protected by the Public Lands Trust from the state Department of Land and Natural Resources (DLNR) to the University of Hawaii.”
- “Mauna Kea lands are public trust lands that must be managed by the landlord (BLNR), not the University, who is a mere leaseholder. State law requires that public trust lands be leased at fair market value for the benefit of the people of Hawaii, not the leaseholder.”
- “According to current state law, ceded lands

are managed and administered by DLNR. See, HRS sec. 171-3. This bill seeks to transfer the ceded lands of Mauna Kea from DLNR to the University by granting the University ‘authority to manage and control public activities on the Mauna Kea lands.’ This is the exact same type of agency-to-agency transferred deemed illegal by the Supreme Court in OHA v. HCDCH and therefore should not be allowed by the state Legislature.”

- “The University’s activities on Mauna Kea have exploited, destroyed and desecrated irreplaceable natural and cultural resources on the summit. Mauna Kea’s Hawaiian alpine desert is unlike any other place in the world. It is home to many Hawaiian endemic species, some are found only on Mauna Kea! Multiple reports, audits and lawsuits have confirmed that the University’s telescope activities have violated the law and continue to destroy the natural and cultural resources of Mauna Kea.”
- “In multiple reviews of the University’s activities on the summit, the Hawaii State Auditor found that UH’s management of Mauna Kea is ‘inadequate to ensure the protection of natural resources’ and ‘neglected ... the cultural value of Mauna Kea.’ Their report stated that UH’s Institute for Astronomy ‘focused primarily on the development of Mauna Kea and tied the benefits gained to its research program,’ and that its focus on telescope construction has been ‘at the expense of neglecting the site’s natural resources.’”
- “The University will use this authority to limit public access to the summit, regulate when and how Hawaiians worship on the summit, and expand telescope construction on the summit.”
- “For 30 years, the University has failed to pay the fair market rent to the State for its subleases to foreign countries and corporations that own telescopes atop Mauna Kea, as required

by HRS sec. 171. This means the University owes the people of Hawaii back rent for the numerous telescope and support structures on the sacred summit.”

- “Unfortunately, the University has never accounted for the profits it has gained from its destructive use of Mauna Kea. According to a report to the UH Board of Regents in 1994, however, the University enjoyed at least \$60 million annually in benefits from its use of Mauna Kea. In 2001, the University admitted to the Legislature that the work conducted on Mauna Kea earned \$8 million a year just from the patent-lease contracts with defense contractors like Raytheon.”
- “Surprisingly, during this time of debilitating economic crisis, the University is not paying this back rent to the State. Instead in this bill it is proposing to establish a special fund that would allow it to pocket all of the profits from the use of Mauna Kea lands, bypassing the general fund altogether. The University is literally seeking the Legislature’s approval to rob the people of Hawaii.”

On March 10, 2009, HB 1174 HD3 passed third reading in the House with eleven (11) Representatives (Belatti, Berg, Brower, Carroll, Hanohano, C. Lee, Luke, McKelvey, Saiki, Shimabukuro and Thielen) voting no and has crossed over to the Senate.

I will continue to keep you updated on these bills as they make their way through the second half of the legislative session. In the meantime, I encourage each of you to call your elected officials and let them know how you feel about these important pieces of legislation.

Aloha Ke Akua. ■

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

Legacy or income?



Walter M. Heen
Trustee, O’ahu

In this session of the Legislature, OHA is facing a question that up to now has been in the background of our attempts to get the state to formally acknowledge and pay back rent to OHA for using ceded lands. The question is, when the Legislature considers what lands to transfer to OHA, should the emphasis be on so-called “legacy” lands or income-producing lands? The question is important and the answer has a distinct effect on present transfers and such future transfers as may be undertaken when the sovereign nation is formed,

or restored.

Legacy lands may be considered as parcels of whatever size and wherever situated that are important to the preservation and perpetuation of the Hawaiian culture.

In this legislative session, OHA submitted bills in both houses that would transfer ownership to OHA of lands in Kaka’ako and Hilo. Those are income-producing lands. Both the House and the Senate have removed the Hilo lands from the bills. However, the Senate bill goes a considerable distance further and adds other parcels of land, mostly on O’ahu.

Sen. Clayton Hee’s Committee on Hawaiian Affairs inserted a number of parcels into the Senate bill to be transferred to OHA: Kahana Valley and Beach Park; the La Mariana restaurant and adjoining submerged lands; accreted lands forming the peninsula at the confluence of the mouths of the Moanalua and Kalihi streams; He’eia Meadowlands; Mauna Kea; and all state-owned fishponds.

Kahana Valley and Beach Park, Mauna

Kea, the fishponds and perhaps parts of He’eia Meadowlands fall within the category of legacy lands. Certainly, Kahana and Mauna Kea are extremely important in the cultural heritage and history of the Hawaiian people.

The other properties involved here, Kaka’ako, La Mariana, the peninsula and perhaps part of the Meadowlands are possible income generators. However, those parcels will only generate income after OHA has been able to rehabilitate them, rid them of environmental and toxic hazards, if any, and find partners to engage with OHA in developing them. This developmental activity is extremely important and underscores all of OHA’s decisions on acceptance of proffered properties.

As trustees, the OHA Board of Trustees must consider all properties with several questions in mind: “Will this acquisition serve the best interests of the trust’s beneficiaries? If this is cultural land, does OHA have the resources to rehabilitate, protect and maintain it? If it is property with the potential for income production, how can we best take advantage of that potential?”

At the present time, OHA is the owner of three cultural parcels: Wao Kele O Puna, Waimea Valley and Makaweli Poi Factory. Wao Kele does not produce income and all necessary upkeep must be borne entirely by OHA’s available funds. Waimea does produce some income, but it is spotty, and at the present time is not sufficient to make it truly self-sufficient. Makaweli Poi also has a spotty record of income production; there have been times when production has fallen off for one reason or another. When income falls off on Waimea and Makaweli then, of course, OHA must step in with assistance.

The point of this rather broad-ranging discussion is that OHA must carefully weigh the pros and cons of all properties that it may seek to acquire, that may be given to it by private individuals or bodies, or that may be part of a legislative enactment. OHA must be allowed to do inspection and analysis of all physical aspects of the property, to determine whether or not it can provide income for its own maintenance operation and, if not, whether OHA has the income to maintain it. ■

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www.NativeHawaiians.com

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

Kau • Spring/Summer 2009

ALAPA – We are having a reunion for the descendants of Oliwa Alapa Jr. (born 1853 in Kekaha, Kaua'i) and his wife Emily Pahuani Makakao (born 1854 in Kaupō, Maui) and their children: Harvey Oliwa (Aug. 2, 1872), Moses (1874), George (1879), Ka'awa (1881), Nahinu (1883), Ana (Jan. 22, 1886), Oliwa Jr. (1888) and George Oliwa (1/15/1890). The reunion will be held in Punalu'u, O'ahu, July 17-19, 2009. If you are 'ohana and would like more information about our reunion please contact Nell Ava in Hawai'i (808) 721-6764, nava@hawaii.rr.com; Dawn Wasson in Hawai'i (808) 852-8778, laiekupuna@yahoo.com; or Nettie Alapa Hunter in Oregon (866) 292-4099, Alapa58@msn.com.

CHO – In preparation for the 2009 reunion for the descendants of Sin Kun and Anela Kelekolio Cho, the planning committee is requesting that all family members update their contact information, births, deaths or marriages and share updated contact information of other family members who may not subscribe to *Ka Wai Ola*. Information may be emailed to dianecho@hotmail.com or keeki.okona@aol.com. The family will be holding its reunion in Hōnaunau, Hawai'i, July 4-5, 2009. More information can be found on the reunion web site, members.tripod.com/cho_ohana/. Next planning meeting is scheduled for Sunday, April 12, 1 p.m., Hōnaunau Catholic Church Lot. Please call Diane Cho at (808) 483-7337 or email dianecho@hotmail.com for more information.

HOLAU – In preparation for a family reunion in 2009 of Kupuna Eddie Holau of Lahaina, Maui, the 'ohana is asking for all family members to update their contact information including birth, marriage, death, adoption and hānai, to share your information concerning your family or other members within the 'ohana you know. The Holau 'Ohana of Maui will be hosting and reuniting their families for the first time including descendants of Kupuna Eddie Holau aka Eddie Laikupu and his daughter Lucy Holau-Laborte of Lahaina, Maui, and her siblings Eddie, George, Billy, Thomas, Andrew, Etha and Henrietta. Preliminary information regarding the reunion has been sent out in January. All interested parties are invited to attend. For more details and information contact Makaanani Catugal at (808) 665-9966 ext. 122, Eddie and Donna Curimao at (808) 264-3178, or by e-mail, holauohanamaui2009@hotmail.com.

KINIMAKA – This is a reminder to all Kinimaka descendants of Col. David Lele Kinimaka and his wife Hannan Keolakala'au Allen Kinimaka of a date change to our

Kaua'i reunion. It is now rescheduled for July 30 and 31 in lieu of July 29 and 30, 2009, as previously announced. The Planning Committee apologizes for any inconvenience this change may have caused. Please visit our family web site KINIMAKA.COM for further details and updates as they occur. If you don't have a personal computer, call Kaupena Kinimaka (Kaua'i) at (808) 639-2319 or Nani Kinimaka-Davis (O'ahu) (808) 391-1493, to register or for information. Although still months away from the reunion, an initial head count of who's coming will be helpful to the Planning Committee. The committee has set the shared reunion entry cost as follows: Family with children under 21 yrs, \$100, individuals, 21 yrs and over, \$50. We are fortunate to have cousin, kupuna and family historian Patricia Atcherley Hitchcock in attendance. If you are interested in your family history, where it started, etc., then you will be pleased to receive a Kinimaka Ancestral CD produced by cousin Patty and her husband, John. Each family household will receive one free of charge, compliments of the Hitchcocks. Also on display will be a large wall chart of the Kinimaka 'Ohana genealogy and history.

MANUWA/PAELE – The family of Harry Keali'i Manuwa and Hattie Paele will be holding a reunion April 23-26, 2009, at Hale Nanea in Kahului. Camping on the Hale Nanea grounds is permitted. Harry Manuwa, my grandfather, was born in Honokōhau Valley, and Hattie Paele, my grandmother, was born in Kahakuloa Valley. My mother, Helen Nehoa Manuwa Castillo, was born at Honolua Bay. All of my mom's family came from the west end of Kahakuloa. Some of the names from Kahakuloa Village given to me by my mom are Apuna, Hoewaa, Hoopii, Kana, Kauhaahaa, Kekona and Nakoa. She also mentioned that everyone who lived in Kahakuloa Valley was related somehow. Some of those names are Kahahane, Kalama, Kamaka, Kukahiko, Manuia, Naleieha, Palakiko, Pali and Sarol. So if any of you recognize the names, please call me, Loretta Kepa, at home (808) 760-2465 or cell (808) 344-0861.

Ho'oiolo • Fall/Winter 2009

POAHA – A family reunion for Andrew Kapalau Poaha and Elizabeth Keaka Kapiioho is set for Sept. 3-7, 2009, at One Ali'i Park on Moloka'i. All descendants of the siblings Ellen Kauila Poaha (Cathcart), Bernice Peahi Poaha (Windrath), Stanislaus Enoka Poaha, Elias Poaha, James Kapiioho Poaha, Leo Kapalau Poaha and Emily Kukunaokala Poaha (Harvey/Hart) are asked to update their contact information, births, deaths or marriages to Pat Tancayo at (808) 567-6547 or Dorie Carlson at (808) 553-5665 or email kauwilacarson@yahoo.com.

Ma Hope • Later

AHYO – A family reunion of Cheng Yuk and Helen Laikealoha Kaihomua Ahyo is set for July 22-24, 2010, in Hilo. All descendants of the siblings of Gabriel, Andrew, Lizzie, Josephine, Julia, Katherine, Cecilia, Annie, Edna, Mary Ahyo and Gilbert Aio are asked to contact Dennis Ahyo of California at (408) 224-0336, (408) 896-4283, or email 29431027@comcast.com; or Veronica Magno of Hilo at (808) 935-6426 to update information of current home and e-mail addresses. A newsletter will be sent out with more details as the committee progresses in the planning of the reunion. If you would like to receive the newsletter, please contact Dennis or Veronica.

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

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

KAMEHAMEHA I/KANEIKOPOLEI – A Grand Reunion is being planned in 2010 for the royal descendants of Kamehameha I and his first wife, Kaneikopolei, also known as Kahulilanimaka. They had two children, a boy named Kaulaokēkūi who died young, and a girl, Kahiwakaneikopolei, named Regina by the Catholic church. Regina Kahiwakaneikopolei (w) was married twice. The first marriage was to Chief Kahaaulani (k) by whom she had three children. The son was named Kaahiki Kalamakuieaokukuipiioleoiwikauikaua after her mother's brother, the chief of Hilo. Surnames are Poepeo and Keaulana. A daughter named Keliikipikaneakoalohaka married John Palmer Parker of Parker Ranch. Surname is Parker. The third child, Honoululani, was without issue. After the death of Chief Kahaaulani, Regina Kahiwakaneikopolei mar-

ried Namiki, a high priest of the Pao Order, and had two children, Puahaunapuko (w) and Kahoaliikumaiewakamoku (k). Puahaunapuko married Ewaliko Piimauna (k) of the Kumuhone line of O'ahu. They had three children, two girls and a boy. The eldest daughter, named Victoria Kaleiula (w) married Lau Sung lu (k). Surnames are Aiu, Koki, Guerrero, Kealohi and Devereux. The son, Ernest Moanalihaikawaokole (k) married Kailianu (w) and has no issue today. The youngest daughter, Hanamuahaleonaihe (w) married Andrew Nohokaikaleikini (k) and had three children: Kilikina Kaweloulanihuli (w) who died with no issue, Andrew Iaukea Keliikinaiahi, also known as Andrew Iaukea Bright (k), and Nohokaikaleikini Keliikaupuni (k) who died about the age of 5. Andrew Iaukea Bright married Alice Keahiokekuahu Kekipi (w). Surname is Bright. Lastly, John Peter Kahoaliikumaiewakamoku was named Zepherin by the Catholic church, translated to French and then Hawai'ian as Kepelino. Kepelino was well-educated and accompanied Queen Emma to England. He is known for authoring *Traditions of Hawai'i*. Surname is Kepilino. If anyone is interested in working with us in planning the reunion or for more information, contact Kanoe Cheek at kcheek0722@yahoo.com or mail information to Na Kuauhau O Kahiwakaneikopolei, P.O. Box 5411, Kāne'ohe, HI 96744.

PAKAKI – My father was Ernest Enoka Pakaki married to Violet Kekahuna Kepaa, my mother. I am searching for any 'ohana related to my father's side. His mother's name was Louisa Kamanu from Wailuku, Maui, and father's name was Ernest Pekelo Pakaki. Looking over some 'ohana names, I have come across Hooalapaikona (k) married Kaahanui (w) with one child Kauahikaua (k) married Pahaniu (w) with one child Nahau (w) who married Aiona (k), Kalanileleku (k) married Kalanipoo (w), Kaiona (w) married Pakaki, Meleana (w) married Pilikekai (k). If anyone is 'ohana please call Angeline Aina, (808) 760-2187 (Maui) or email aaina@hawaii.rr.com. Our family is planning our first reunion July or August 2010 and would be so happy to hear from any family member. You may also call my brother on O'ahu, Moses Pakaki at (808) 696-4492.

'Imi 'Ohana • Family Search

KAUKAOPUA aka KAOPUA – We are searching for the descendants and connections to Tutu Naluahine Kaukaopua aka Kaopua and his 'ohana. The 'āina hānau would be in the Kahalu'u and Keauhou areas of Kona 'akau. The gathering of the descendants for genealogy workshop was held at Kahalu'u. The process of collecting data of the mo'okuauhau of these 'ohana are ongoing. Kāhea mai 'oe. Aunty Flo on O'ahu (808) 354-5035 or Aunty Kalani on Hawai'i (808) 329-7274. ■

KAU INOA
TO BUILD A NATION

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'OHANA PLACED
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 Make check payable to OHA.

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

ABOUT TO LOSE YOUR WAIOHULI lease? Don't! Let's swap: E. Kapolei II (scheduled for construction in 2012). Call James (808) 264-2312.

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

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BIG ISLAND - BEAUTIFUL 10 ACRES Waimea/Puukapu pastoral, fully fenced, no water, electric. (DHHL qualified.) Call for details, ask for Pua. (808) 896-6888.

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BIG ISLAND RESIDENTIAL LOTS: Must be ready to build. Puupulehu, 10,738sf and 10,000sf, majestic view of Mauna Kea. DHHL leases. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. habuchal@aol.com.

CERTIFIED TUTOR ON OAHU: Experience with SAT/ACT prep and need-based tutoring. Experience with Private School test preparation. Please call 808-276-0639.

DHHL LOTS ON HAWAII ISLAND: Will build a package home of your choice on your vacant lot via "owner-builder" agreement. Call 895-2919 for more information.

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

FREE PREPLANNING GUIDE: Have you taken care of your funeral

or cremation plans? Veteran? I can help. Call (808) 398-1669.

HAVE QUALIFIED DHHL APPLICANTS: 50% Native Hawaiians who want lease in Waimanalo, Papakolea, Nanakuli, fixer-uppers OK, undivided interest leases, anything available. Bobbie Kennedy (RA), (808) 545-5099, (808) 221-6570. Email: habuchal@aol.com.

HOME IN PUUKAPU 4 bedrooms, 2 baths, 2-car enclosed garage. Open pitch ceiling, beautiful views. Call for details, ask for Pua. (808) 896-6888.

HOMESTEAD LOTS: Keokea, \$80,000; Makuu, \$45,000; Panaewa, \$175,000; Keaukaha, \$50,000. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

KAMUELA HOMESTEAD: 300 acres w/ 3 bedroom, 1 bath home, awesome views. \$625,000. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

KANAKA MAOLI FLAGS AND T-SHIRTS decals, post cards and bumper stickers. 3'x5' durable nylon flags \$30, hand flags \$6, T-shirts in black, purple or lime-green; sizes from S to XXXL \$17 (S,M,L) and \$21 (XL, XXL, XXXL). www.kanakamaalipower.info or phone 808-332-5220.

KAPOLEI EAST II - DHHL UNDIVIDED interest lease. \$35,000. Wilhelm JK Bailey (R), West Oahu Realty, Inc. Ph. (808) 228-9236. Email: realestate@wjkbailly.com.

KAWAIHAE HOMESTEAD: 1 acre lot w/ studio home, ocean views, room for expansion. \$150,000/offer. Century 21 Realty Specialists (808) 295-4474 or toll free: 1-800-210-0221.

KAWAIHAE HOMESTEAD LOT: Views, private flag lot, \$40,000. Call Lali De Wolfe, RA Tel. (808) 392-2656 or email LaliD@cbpacific.com. Coldwell Banker Pacific Properties.

KAWAINUI CONSTRUCTION: Making your house home. Specializing in kitchen & bath remodels. General contractor, Lic. #BC 29597. Contact Ian at (808) 330-5908.

KOKUA 'OHANA: Native Hawaiian Foster Families Needed. Hanai I Ka La'akea. For more information call (808) 595-6320 or toll free at (888) 879-8970.

LAI'OPUA 2/1 OCEAN VIEW, schools, shopping \$230,000. Wilhelm JK Bailey (R), West Oahu Realty, Inc. Ph. (808) 228-9236. Email: realestate@wjkbailly.com.

LAIOPUA HOME FOR SALE: 3/2 at La'iohua, ocean view. Asking \$250,000/offer. Call Stephanie for appointment. (808) 987-6236.

MAUI - LOT CLEARING, GRUBBING, excavation of your homestead lot. Examples available, quality work and reasonable rates. Call 808-760-8278.

MAUI WAIOHULI UNDIVIDED INTEREST lot for sale, \$45,000. (808) 280-3216.

MOLOKA'I HOMESTEAD FOR SALE: Mo'omomi Beach, 25 acres, ocean frontage. Ph. (808) 348-7550 or (808) 261-1814.

MOLOKAI - 10 ACRES, AG, HOOLEHUA: Beautiful corner lot, great location. Maui Waiohuli Res. undivided interest half acre, Phase 4. DHHL leases. Bobbie Kennedy (RA), Graham Realty, Inc. (808) 545-5099, (808) 221-6570. Email: habuchal@aol.com.

PONCHO'S SOLAR SERVICE: Solar water heating contractor, utility rebates, tax credits. HECO & MECO approved indep. contractor, new systems, pool heating, repairs. Free est. O'ahu, 422-4266; Maui, 760-2345. Located Waiohuli Homestead.

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

TRADE EAST KAPOLEI UNDIVIDED interest lease for AG lease. Call (808) 551-9504.

WAIANAE HOMESTEAD: 5 bd/6 bath spacious home, pool, corner lot \$450,000. Century 21 Realty Specialists (808) 295-4474 or toll

free: 1-800-210-0221.

WAIIEHU KOU III VACANT CORNER LOT: Private community, close to the golf course, and includes all utilities. If interested please call me at 808-479-3857 or email me at Kealii5962@msn.com. \$50,000 OBO.

WAIMANALO FOR SALE: Undivided interest lease, excellent

number on list. Selection coming up in July. DHHL lease. Bobbie Kennedy (RA), Graham Realty, Inc. (808) 545-5099, (808) 221-6570. Email: habuchal@aol.com.

WANTED TO PURCHASE WAIMEA: Big Island homestead lease land, 10 acres or more. Willing to pay cash for the right price! Please contact Keone at (808) 479-5878.



NO KA ILINA • BURIAL NOTICES

KA'ŪPŪLEHU AHUPUA'A

Persons related to presumably Native Hawaiian individuals buried in unmarked graves more than 50 years old at TMK: (3) 7-2-10:10 on the grounds of Kona Village Resort in Ka'ūpūlehu, North Kona, Hawai'i Island, are requested to contact either Analu Josephides, Department of Land and Natural Resources Burial Sites Program, at (808) 933-7652 or Dr. Thomas Dye, 735 Bishop St., Suite 315, Honolulu, HI 96813, at (808) 529-0866. The Land Commission awarded Ka'ūpūlehu ahupua'a to Lot Kamehameha Kapuāiwa as LCA 7715, RP 7843. Names noted in 1848 tax records for Ka'ūpūlehu include Kaihumanumanu, Kalaehoa, Wainee, Aea, Kanaina, Nauha, and Wahapuu. Names recorded on leases with Bishop Estate in 1885 include D. P. Keoahu, D. R. Lonoakai, W. Kamuoha, Kaolelo, G. Palapala, O. Paapu, Luahine, W. Maihui, Kahele, Pahukula, and Kaailuwale. The property lessee proposes to preserve in place five archaeological sites with human burial features. Interested persons shall respond within 30 days and provide information to the Department of Land and Natural Resources adequately demonstrating descent from the Native Hawaiian remains, or descent from ancestors buried in the same ahupua'a or district where the Native Hawaiian skeletal remains are buried.

WAIKĪKĪ AHUPUA'A

NOTICE IS HEREBY GIVEN that Kyo-ya Hotels & Resorts LP (Kyo-ya) is in the preliminary planning stages of (1) the renovation and redevelopment of the Princess Ka'iulani Hotel and (2) the development of a new Diamond Head Tower, adjacent to the Banyan wing of the Moana Surfrider Hotel in the Waikīkī ahupua'a, Kona District, Island of O'ahu, TMK: (1) 2-6-022:001 and 041; and 2-6-01:12 and 13.

Seven Land Commission Awards (LCA) were awarded in the vicinity of the proposed project area: LCA 104 FL (Fort Lands) to Kekuanaoa; LCA 6324 to Kameheu; LCA 1506 to Waikīkī Wahine; LCA 2006 to Male; LCA 2082 to Kuene; LCA 2084 to Keohokahina; and LCA 8559B to W.C. Lunalilo; Nailipelapela, A.S. Cleghorn and Kapaealii or Kapoeliali.

Although no human burial remains in the proposed project area have been discovered yet, a search for descendants with lineage to the project lands is underway. Kyo-ya would like to proactively consult with potential lineal or cultural descendants regarding the appropriate treatment of human burial remains or cultural features that may be discovered during the project. Persons having information about human burial remains that may be found in unmarked burial sites or cultural features in the proposed project area are being asked to respond to this notice within 30 days. If any human burial remains are encountered, Chapter 6E, Hawai'i Revised Statutes and Chapter 300, Hawai'i Administrative Rules will be followed. It is Kyo-ya's intention to treat any human burial remains and associated cultural features that are discovered in the project area with the utmost respect and sensitivity in the most culturally appropriate manner.

All potential lineal and cultural descendants and other interested parties are being asked to transmit in writing their names and mailing addresses within 30 days to: Aukahi, c/o Lani Lapilio, Cultural Consultant, 1050 Queen St., Suite 200, Honolulu, HI 96814. Call (808) 596-8166 for more information.

HOEA

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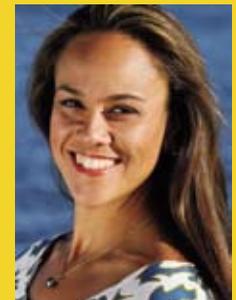
A project of the Keomailani Hanapi Foundation, funded by the Administration for Native Americans, the Office of Hawaiian Affairs, and the Richard Smart Fund.

E nānā mai!

Join us on Sunday, April 5th
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Covering the issues, events, and people
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4:30pm on



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Campbell High School 12th grader Raeanna Popaca-Raymondo has been a Kamehameha Scholar since 2003 and is a member of the program's first graduating class. She will be attending Mount St. Mary's College in the Fall. She plans to become a pediatrician and return to Hawai'i to serve her Native Hawaiian community.

Application Deadline April 30th

Download an application at www.ksbe.edu/admissions or call (808) 842-8800 or toll-free at 1-800-842-4682, ext. 8800.



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Kamehameha Schools' policy on admissions is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

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