



THE LIVING WATER OF OHA

Ka Wai Ola

www.oha.org/kwo

Photo: Blaine Fegerstrom

Aunty Mālia
Craver leaves
behind a legacy
of ho‘oponopono
PAGE **10**

1927 ||| MARY MĀLIA KAWAIHO‘OULUOHĀ‘AO CRAVER ||| 2009



SPECIAL PULL-
OUT SECTION

**Maui
businesses**

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**Native ocean
knowledge
promoted**

PAGE **08**
**Education
redemption**

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			Month	Day	Year

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<input type="checkbox"/> 3 years \$199/family	\$60

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<input type="checkbox"/> 1 year \$99/family	\$20
<input type="checkbox"/> 2 years \$179/family	\$40
<input type="checkbox"/> 3 years \$259/family	\$60

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I understand this membership is a service agreement with Hawaii Air Ambulance/Hawaii Life Flight (HAA/HLF) and this member services brochure fully explains the air ambulance services provided by HAA/HLF. All services covered by this membership must be arranged through HAA/HLF and must be within HAA/HLF scope of care, and the services provided under this membership constitutes all services available under this agreement. I understand the medical necessity of all flights will be determined by certification of an attending physician and HAA/HLF medical directors. I understand that HAA/HLF cannot be held liable should another carrier be chosen to provide the transport for any reason whatsoever. The member’s entire co-payment and deductible will be “waived” after all insurance providers have made appropriate payments and membership fees are paid in full. Any insurance payment made by an insurance provider and sent to the member must be submitted to HAA/HLF. Membership fees are due within thirty days (30) of this application date. Conditions & prices are subject to change. I hereby authorize the release of any and all medical information necessary to determine the suitability for air transportation.

Signature: _____ Date: _____

Mail Application and Payment to: HAA/HLF
P.O. Box 30242
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hiairamb.com or email to
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nūhou^{news}

SEEKING JUSTICE

We will need to look at the work we do in a different light. We will be held to performing at a level where we can monitor our outputs for results.

—Stanton Enomoto, Chief Operating Officer, Office of Hawaiian Affairs



At a state Capitol protest rally, Lela Hubbard (front left) says her imprisoned relative Totie Tauala is being punished for whistleblowing. - Photo: Liza Simon

Native Hawaiian women file lawsuits over sex assault at Kentucky prison

By Liza Simon
Public Affairs Specialist

A Kapolei woman who was incarcerated in a Kentucky jail says she was raped by one of the prison guards there. Pania Kalama-Akopian, 35, has become the second Hawai'i inmate at Otter Creek Women's Prison to sue the state of Hawai'i and the private prison's parent company, Corrections Corporation of America. In her circuit court lawsuit filed last month, Kalama-Akopian alleges that the state and CCA knew that Otter Creek was wracked by staff sexual misconduct but either covered up or failed to report several incidents. Kalama-Akopian is also faulting the state's practice of sending away women inmates – mostly Native Hawaiian in ethnicity – to jails on the continental U.S.

She is getting support from several Hawai'i prison reform advocates who argue that locking up inmates away from home compromises their safety and rehabilitation.

Kalama-Akopian's accused attacker was fired from his prison job by CCA after allegations against him surfaced, according to an e-mail from CCA spokesperson Steve Owen. Charles Prater is Kentucky's first prison worker to face first-degree felony rape charges related to sex assault on the job. Four Otter Creek employees in the last three years have been brought to trial on misdemeanor charges, Kentucky state records show.

Kalama-Akopian last June sent letters about her assault to the governor and Hawai'i media. Her letters also provided names of 28 Hawai'i and Kentucky women inmates claiming to be the victims of similar improprieties committed by jail staff. Public safety officials in Kentucky and Hawai'i responded to her complaints last July by sending investigative teams into Otter Creek.

The Kentucky agency's findings, made public in mid-September, show that Otter Creek failed to report seven sex assault complaints of Kentucky women to Kentucky authorities, as required under the federal Prison Rape Elimination Act. The same law does not require that

Hawai'i inmates' allegations be reported to Kentucky authorities.

Honolulu attorney Myles Breiner, who filed the lawsuit on behalf of Kalama-Akopian, said that a CCA rule that incidents must be reported within five days prevented some Hawai'i inmates from exercising their right to file complaints. "With Pania and the others from Hawai'i, there were times when they have been kept in lockdown past the five days. When they do get back, they are told, 'Sorry, too late.'"

As a condition of continuing its contract with CCA, the state of Kentucky is asking Otter Creek to fix lax reporting procedures and fully investigate inmate complaints, said spokesperson Jennifer Brislin with the Kentucky Justice and Public Safety Cabinet. The prison is also being required to implement better staff training and electronic monitoring inside the institution and to hire more women to balance its workforce, which is over 80 percent male, Brislin said.

Hawai'i's report on Otter Creek has been completed and turned over for review to the office of the state attorney general, said deputy director of corrections Tommy Johnson. He said that under agency policy, the ongoing lawsuits prevent him from publicly discussing results of the investigation.

Citing the ending the state's term of contract with Otter Creek, Hawai'i public safety officials removed all 116 Hawai'i inmates from Kentucky in late August and September and transferred all but one back to Hawai'i prisons.

Only Totie Nalani Tauala remains incarcerated in a maximum-security jail in Denver, Colorado. She has 10 years left on two concurrent sentences. She was convicted in 2002 for killing an unarmed man in Waipahu. At the time of the incident, she was awaiting sentencing for a manslaughter conviction related to her being the drunk driver in a car crash, which killed her passenger.

While at Otter Creek, Johnson said, she faced several disciplinary actions and was convicted in the assault of another inmate earlier this year. "Because of her history, we had no choice but to change her medium-security status and reclassify Totie Tauala as a maximum-custody

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Enomoto, Bernardino appointed to new leadership positions

By T. Ilihia Gionson
Publications Editor

Stanton Enomoto and Mona Bernardino have moved into new leadership positions as part of the Office of Hawaiian Affairs' transition to a new structure under OHA's new strategic plan. Enomoto was named chief operating officer and Bernardino was named executive director of Hi'ilei Aloha LLC.

As COO, Enomoto will help guide the implementation of OHA's strategic plan intended as an efficient and effective blueprint for the betterment of Native Hawaiians in the key areas of economic self-sufficiency, health, education, culture, land and water, and governance.



Bernardino



Enomoto

"OHA by statute is responsible for advocating for the betterment of Native Hawaiians. That's part of who we are," Enomoto said. "We will need to look at the work we do in a different light. We will be held to performing at a level where we can monitor our outputs for results."

"I see this plan as an opportunity and a realistic one, but it is not without risk, and it is not without hard work by all involved," he said.

"As much as we at OHA will do our best to assemble knowledge, manage our assets and advocate for change in six priority areas, I think there needs to be as much response from the Native Hawaiian community to want to change."

Since 2006, Enomoto has served as an adviser to OHA's senior leadership as a special projects manager and resource administrator for OHA's division managers.

Bernardino will lead Hi'ilei Aloha LLC, an entity established in 2007 to further the purposes of the Office of Hawaiian Affairs through its subsidiaries. Hi'ipaka LLC, which stewards O'ahu's Waimea Valley, and Hi'ipoi LLC, which operates Kaua'i's Makaweli Poi Factory, are the first two Hi'ilei Aloha ventures. Bernardino will also be responsible for expanding the number of start-up ventures that Hi'ilei Aloha incubates.

"Hi'ilei Aloha LLC and its subsidiaries will help to further OHA's mission by helping Native Hawaiian businesses and nonprofits to succeed," said Bernardino, who has worked for OHA since 2003, most recently serving as deputy administrator overseeing OHA's health, education, housing, human services and grants areas. "Statistics show that communities who have educational and economic opportunities can attain stability in housing and build strong families. They earn more money, they have better health and they live longer."

Bernardino said she is looking forward to applying entrepreneurial concepts to helping beneficiaries. "In some ways, it's an empowerment model rather than an entitlement model," she said. "It's working with business owners and nonprofit board members and their staff to see the various opportunities there are and put them to use for the Hawaiian community." ■

Read Q&A's with Enomoto and Bernardino in the October edition of Ka Wai Ola Loa, online at oha.org/kwo/loa/2009/10.

President re-establishes Asian American and Pacific Islanders Commission



On Oct. 14, President Barack Obama signed an executive order that aims to increase participation of Asian Americans and Pacific Islanders in federal programs. The order re-established the President's Advisory Commission on Asian Americans and Pacific Islanders and the White House Initiative on Asian Americans and Pacific Islanders, first created by President Bill Clinton 10 years ago. The commission's 20 members, who will be appointed by Obama, will advise the president on his efforts to improve quality of life for the nation's more than 16 million Asian Americans and Pacific Islanders. "When any of our citizens are unable to fulfill their potential due to factors that have nothing to do with their talent, character or work ethic, then I believe there's a role for our government to play," Obama said. "This is not to guarantee anybody's success or to solve everybody's problems, but to ensure that we're living up to our nation's ideals; to ensure that we can each pursue our own version of happiness, and that we continue to be a nation where all things are still possible for all people." - Photo: Courtesy of the White House

We need more real partnership that honors the integration of traditional knowledge and institutions that serve us.

—Kalani Souza, Olohana Foundation



A standing room only crowd brought concerns on ocean policy to an Obama task force at the Blaisdell Center. - Photo: Liza Simon

Hawaiian ocean knowledge promoted to national panel

By Liza Simon

Public Affairs Specialist

Several Native Hawaiians and supporters made impassioned presentations on the importance of indigenous stewardship as an Obama-appointed task force convened last month in Honolulu to collect input that will shape new national ocean policy.

Of the nearly 1,000 people who turned out for the event at the Blaisdell Center, 400 participants signed up to testify in hopes of having the Interagency Ocean Policy Task Force take back to the nation's capital the mana'o of the Hawaiian Islands.

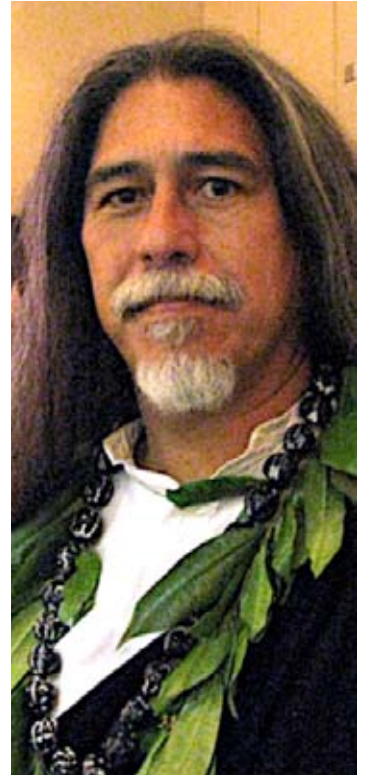
A few hours before the meeting, an undersea earthquake had struck in the South Pacific, sending killer tsunami waves into Sāmoa and putting Hawai'i under tsunami watch. Many who gave testimony took note of the catastrophe, saying that it underscored the intimacy of the land and sea relationship shared by islanders. "Polynesian culture is based on a sense of profound connectivity between humanity and nature. Don't throw this out," Kalani Souza of the Olohana Foundation exhorted the commissioners, including task force chief Jane Lubchenko of the National Oceanic and Atmospheric Administration.

Souza, who opened the meeting with an oli, criticized scientists who "do research in the islands, collect extensive data but pay only lip service to native knowledge." He said the value of the aboriginal intuitive understanding of resource management was evident in the way the native population sustained itself and thrived in pre-contact times. "We need more real partnership that honors the integration of traditional knowledge and institutions that serve us," he said.

Troubled waters of man-made impacts were on the minds of many presenters who deplored the rising number of reports of depleted fisheries, marine debris, bleached coral and sea level rise associated with climate change.

While remote geography makes Hawai'i especially vulnerable to these problems, many emphasized that Hawaiian ocean-based culture had evolved methods for meeting the challenges. The Native Hawaiian mountain-to-sea management of ahupua'a resources was hailed by many attendees as a way of ensuring food security.

Moloka'i activist Walter Ritte cited some specific economic activities and government poli-



Cultural practitioner Kalani Souza wants new national ocean policy to incorporate native knowledge. - Photo: Liza Simon

cies for causing many problems, such as sediment run-off, which he said has been deadly to his island's spectacular coral reefs. "The (commission's) implementation strategy should include (a recommendation) to plant, he said. Ritte said planting forest on land would not only "curtail sediment runoff," it would create many jobs for the economically strapped Moloka'i community. He told commissioners a Moloka'i request for stimulus money to do this had been rejected.

The task force, created by President Obama in June, has issued a preliminary report that can be viewed at whitehouse.gov/oceans. Public comments were received through Oct. 17 and are posted with the report.

Heidi Kai Guth of the Office of Hawaiian Affairs said the interim report provided a limited and ocean management. She recommended that the task force look to the Papahānaumokuākea Marine National Monument as a better model. "We consider the monument to be an excellent example of collaborative management, in large part because one of the world's most vast and pristine Marine Protected Areas is not just managed via consultation with Native Hawaiians, but is managed with Native Hawaiians, using Native Hawaiian knowledge and skills in integrated resources management," said Guth.

The task force's final report is expected to be issued in two parts within the next three months. ■

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ho'oulu lāhui aloha ^{to raise a beloved nation}

BRINGING OHA NEWS TO THE CONTINENT



OHA Report to the Community meeting in Santa Ana on Aug. 26. The majority of guests were members of the 'Āinahau o Kaleponi Hawaiian Civic Club. - Courtesy photo

In August 2009, the Office of Hawaiian Affairs took its "OHA Report to the Community" to the continent. Clyde Nāmu'o, OHA Administrator, Mona Bernardino, OHA Deputy Administrator, and Aulani Apoliona, OHA Hawaiian Governance Lead Advocate, had the chance to talk story with Hawaiians living in the Southern California communities of Santa Ana, Carson and Spring Valley.

In addition to sharing information about OHA's strategic plan, legislative agenda and OHA programs available to Hawaiians living away from Hawai'i, there were enthusiastic question-and-answer sessions at each meeting. Clearly, the attendees were anxious to know the status of the Native Hawaiian Government Reorganization Act of 2009, also known as the Akaka Bill, and what they could do to support passage of the bill.

Participants at each meeting pledged to better keep up with these critical Hawaiian issues by subscribing to OHA's *Ka Wai Ola* newspaper and the *Ka Wai Ola Loa* e-newspaper, tuning into OHA's weekday *Nā 'Ōiwi 'Ōlino* radio show (streaming on am940hawaii.com) and even hosting OHA's Community Consultation Network's (CCN) video conference

meetings from Hawai'i into their own homes.

We encourage all Hawaiians across the continent to take advantage of OHA's CCN video conference meetings. The objective of these meetings is to engage Native Hawaiians in discussing Hawaiian issues and concerns, including the future steps of our Hawaiian nation-building. Video conference meetings

utilize technology to bridge the distance separating our 'ohana across the nation by allowing the unique opportunity for individuals to raise their perspectives and contribute their personal input.

CCN video conference meetings are in planning stages with Hawaiian organizations across the country, including the Pi'ilani Hawaiian Civic Club of Colorado and several of the Kamehameha Schools Alumni Association regional organizations. Participants of past meetings have remarked on how informative and inspiring the sessions were and how relaxed they felt as they shared their mana'o sitting around their own kitchen table, or lounging in their living room or even gathered together in their halau.

If you would like to inquire about or schedule a CCN video conference meeting, please call Aulani Apoliona at 594-1912 or email her at aulania@oha.org. ■



One of OHA's earliest CCN video conference sessions was held with the Cox family in Edinburgh, Indiana. Shown here are brothers Carey, Jerry and Marlin and sister Linda. - Courtesy photo

Mahalo nui loa

As we approach our Thanksgiving holiday, I would like to send my personal and warmest "Mahalo" to the many wonderful Hawaiians and non-Hawaiians who have supported and assisted OHA's efforts to reach out to Hawaiians across the continent. It has been both a privilege and a joy to meet Hawaiians on the mainland who continue to preserve and promote their cultural identity, as they know it, no matter where they reside.

Getting to know our 'ohana now living from West Coast to East Coast, one cannot help but be filled with sadness – that our families must be separated by such distances – but also with pride – that our 'ohana living on the continent have never lost their love and longing for their *Ku'u Home O Hawai'i Nei*. ■

Me ka 'oia 'i'o a me ka ha'aha'a, Aulani Apoliona

Got hui?

Are you a member of a Hawaiian organization on the Continent? OHA's Hawaiian Governance staff is compiling an OHA listing of Hawaiian organizations nationwide. If you would like to have your organization, club, business, hālau or association included, please contact Ike Ka'aihue by e-mail at isaiahk@oha.org or by phone at 594-0285. ■

mo'olelo ^{history}

The history of census in Hawai'i

By Momi Imaikalani Fernandez

The counting of people or taking a census has been part of this 'āina from the earliest of historical accounts. Our ancestors planned survival by way of food provision in canoes in preparation for a journey, and food production on land and pond, which made it necessary to count the people and plan the use of resources.

For the next several months, we'll be looking at census in Hawai'i in preparation for the decennial Census 2010. Our ancestors demonstrated a variety of ways to conduct census for various reasons. Census or to take a census, according to Mary Kawena Pukui and Samuel H. Elbert, *Hawaiian Dictionary*, is helu, helu kanaka or census taker, luna helu. The act of census is the definition.

The most common and practical reason to count people was for food production. How much kalo in a lo'i? How many lo'i needed to be planted

in order to feed those living in an 'ili, ahupua'a, moku and beyond?

An accurate census on Moloka'i was necessary as early as 500 to 800 A.D. as told by the late Kumu John W. Ka'imikaua in *A Mau A Mau* (produced by Nalani Minton, 2000). Moloka'i was known as the "breadbasket" of the island chain because it was capable of supporting its own population and beyond

to neighbor islands. In summary, the residents were neither rich nor poor, everyone had equal provision, all had shelter and clothing through the 'Aha process. For 700 years the 'Aha councils were intact, 16 generations passed with no

knowledge of war among the people, decision making remained within each boundary. The practitioners made up the 'Aha councils whose kuleana it was to mālama the land, resources and its people. The wealth of the land identified its people. This is an early application of census at its best.

Fishponds are another resource developed to provide food for a population, a census of sorts

because if one knows the capacity of a fishpond, they know the population it can feed and/or if one knows the population, one may calculate how many fish and how large the pond needs to be. The first fishpond on Moloka'i, Kahinaloaloa, was acknowledged for the complete organization and cooperation it took by the passing of stones from person-to-person to construct its walls. The wealth of the land was based on the amount of food it could produce. Moloka'i was bountiful from land and pond while maintaining an accurate census of its people.

The upcoming decennial Census 2010 is important to Native Hawaiians and Hawai'i residents alike. Do you know that the federal government uses the census survey to disperse a maximum \$430 billion a year for the next 10 years? By participating in Census 2010, we will be giving Hawai'i a voice as to how much money

Hawai'i receives for vital services we all need such as health, education, welfare, transporta-

tion, roadways, schools, libraries and funding through grants. Census data also determines the number of congressional representatives and how much money would be available for emergency preparedness and disaster recovery.

Through much advocacy we have been able to help shape the way in which census is taken, compiled and organized. That acknowledgment was seen in 2000 when the Native Hawaiian race category was added for the first time to the decennial survey. Prior to 2000, we were categorized with other Pacific Islanders and Asian populations. Between 1900 and 1980, the Hawaiian category showed up twice. Through the diligence and perseverance of many, we have been able to accomplish a race category specifically for Native Hawaiians. With our consistent influence and full participation, we can model a census process, results and application like that of our kūpuna. Nāu ke kuleana. ■

Momi Imaikalani Fernandez is the director of the Data & Information/Census Information Center at Papa Ola Lōkahi, the nonprofit parent organization of the Native Hawaiian Health Care Systems.



Census 2010 – counting our Hawaiian people. - Photos: Arna Johnson

United States
Census
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nūhou^{news}

Kuleana land tax exemption now statewide

By T. Ilihia Gionson
Publications Editor

Calling all kuleana land holders: all of Hawai'i's major counties now have in place a property tax exemption for kuleana lands. Maui County's passage of such an ordinance in September makes the exemption available statewide.

As part of the 1850 Māhele that privatized land ownership in Hawai'i, native tenants who were living on and cultivating lands could submit a claim to the Land Commission, which operated until 1855. If the claim was accepted, the land was awarded to the claimant and the parcel was given a royal patent along with a Land Commission Award number – a number which remains in use today. More than 8,000 awards were made, equaling nearly 29,000 acres of land across Hawai'i. These lands are known as kuleana lands.

The tax exemption allows owners of kuleana land who meet certain criteria to pay a lower tax rate that varies by county. To set the process in motion, the application must contact the property tax office of the appropriate county (see sidebar). The parcel in question must be confirmed as being kuleana land, identified by a Land Commission Award number on maps, as opposed to a grant number.

If appropriate, the Office of Hawaiian Affairs will assist in genealogical verification, making sure that the current landowner is a descendant of the kuleana awardee.

The City and County of Honolulu was the first to pass a kuleana land tax exemption in 2007.

So far this fiscal year, which ends June 30, 2010, 22 landowners have taken advantage of the exemption on O'ahu, and seven on Hawai'i.

To find out if your kuleana land is eligible for the exemption, contact your local property tax office.

Also, OHA is conducting a survey of kuleana landholders. To participate, call 594-0247 or email kuleanasurvey@oha.org. ■

Property tax offices

Hawai'i County

Hilo

Aupuni Center, 101
Pauahi St., Suite 4
808-961-8201

Kona

75-5706 Kuakini
Highway, Suite 112
808-327-3540

Maui County

Kahului, Maui

Maui Mall, 70 E.
Ka'ahumanu Ave.
808-270-7297

Kaunakakai, Moloka'i

100 Ainoa St.
808-553-3221

City and County of

Honolulu

33 S. King St., #101
768-3799

Kapolei

1000 Ulu'ōhi'a St., #206
768-3169

Kaua'i County

Lihue

4444 Rice St.,
Suite 463
808-241-6555

A garden fit for a queen

By Lisa Asato
Public Information Specialist

In 1894, the deposed queen, Lili'uokalani, made a symbolic gesture to her people in the form of a garden, Uluhaimalama, on the slopes of Punchbowl. She had set aside the property before the 1893 overthrow with plans to turn it into a royal garden.

But history changed that. Dethroned, she called on Hawaiians to bring a living offering to Uluhaimalama and, in the words of speaker Ken Hays at a recent rededication of the garden, "make a gesture to build a new life and new future for themselves no matter what oppression and adversity they were up against."

Despite laws prohibiting assembly, the people came the next morning by the hundreds if not thousands, some strolling right past to keep up an illusion of a garden party.

As the story goes, there was so much energy at Uluhaimalama on Oct. 11, 1894, that "chants were thundering off the mountains," Hays said. "By the time the evening had come, ... an incredible garden had been created in only the span of a single day."

Flowers from the garden would later decorate the queen's home at Washington Place. And when she was imprisoned in 'Iolani Palace, the flowers that were brought to her wrapped in newspaper, came from this garden, says Hays, who nominated the site for the state and national historic registries. The nomina-

tion was approved by the state last year; it is pending at the national level.

After the queen's death in 1917, local governing officials destroyed the site and turned it into a cemetery in the hopes of destroying the queen's legacy, Hays said: "They thought that by converting it to a cemetery that it would create a place of life into a place of death." Instead, they created a place that became even more sacred in the hearts and minds of Hawaiians.

On Oct. 11 of this year, the 115th anniversary of the garden's creation, a group of about 75 people gathered for an evening ceremony at Uluhaimalama to rededicate the queen's garden, including Quentin Kawānanakoa, who attended the garden's centennial commemoration in 1994 as a descendant of ali'i who had attended the original ceremony a century before.

Since 2005, the members of Hālau I Ka Wēkiu have been cleaning, mowing and caring for the site after learning about it from Jeff Apaka. A \$20,000 grant from OHA helped the hālau restore the garden close to its original condition. The hālau installed a water meter, sprinkler system – and among the headstones – have and planted 'ōhi'a, kou, kukui, plumeria and hala trees and the purple crown flower, the queen's favorite.

OHA Chairperson Haunani Apoliona said she and other leaders at the centennial commemoration hoped the historic occasion would spur a community group or groups to adopt the garden in its care. "We are grateful that has happened," she said, adding that the "queen's dignified call to remember the values, the tradi-



Members of Hālau I Ka Wēkiu plant crown flower, Queen Lili'uokalani's favorite flower, during the rededication ceremony of her garden Uluhaimalama. - Photo: Courtesy of Hālau I Ka Wēkiu

tions and customs of the Hawaiian way" through collective action at Uluhaimalama later sustained her connection to her community.

Kumu hula Karl Veto Baker said the hālau hosted workshops for about 80 dancers from Japan, Canada, Mexico and the continental United States over two days in July. During that time, they taught the students about Uluhaimalama to preserve the story of a queen who led by example. "They came to these workshops to learn, and they learned about the queen and her garden," Baker said. "And that's how we can make more people know about this special place." ■

To learn more about the restoration of Uluhaimalama and how you can help, visit halauikawekiu.com.

Ulukau adds resources for teachers

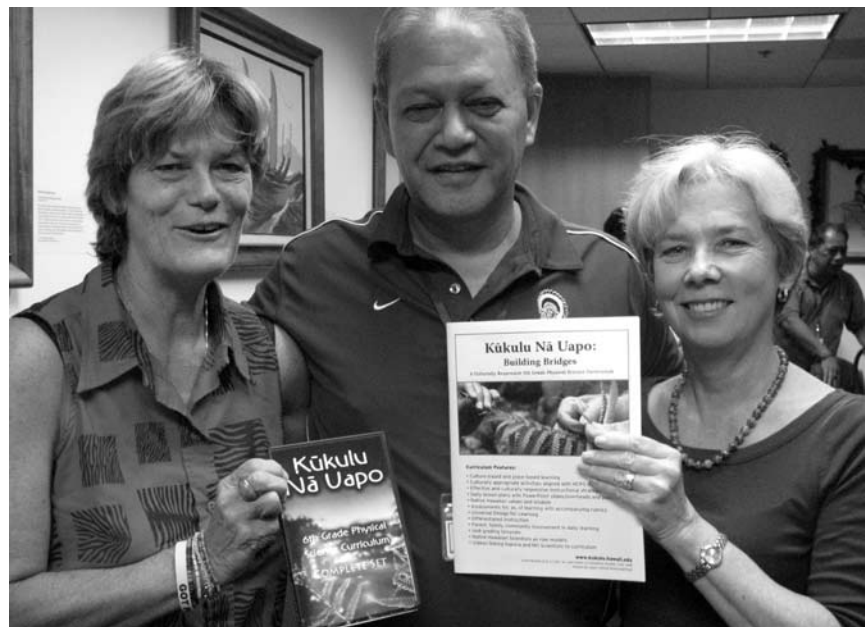
By Lisa Asato
Public Information Specialist

Ulukau.org, a bilingual online archive of Hawaiian materials most popular for its Hawaiian dictionaries, is continuing to expand and improve, thanks in part to an OHA grant.

The 5-year-old resource now features a universal search capability and has added materials on Hawaiian mele and 27 curricula for teachers on subjects such as biology, substance abuse, Hawaiians, nutrition, wetlands, voyages and travels, and physical sciences.

"Ulukau is an exceptional repository of Hawaiian knowledge and resource for scholars, teachers and the general populace," said Hau'oli Akaka, director of OHA's Education Hale, which provided a \$150,000 grant to Alu Like in 2007 to digitize 22 web-ready curricula. Five other curricula are funded by other sources. "(Ulukau) is an invaluable resource that provides access to Hawaiian literature and curricular resources to not only our Hawaiian community, but to all indigenous communities around the world."

At a Sept. 29 launch party in the OHA boardroom, Kalehua Mueller of Alu Like Inc., told the gathering of about 40 people, "The great thing about Ulukau is that there are constant additions, so as of 6 o'clock this evening there are 183 books online and 11 special features," she said, adding that she wouldn't have graduated with a degree in Hawaiian language without it.



Peter Hanohano of OHA's Education Hale with, from left, Sara Banks and Norma Jean Stodden of the UH Mānoa Center on Disabilities Studies, showing their curriculum "Kūkulu Nā Uapo," which is one of the new features on ulukau.org. - Photo: Lisa Asato

Alu Like's Ka Waihona Puke 'Ōiwi Native Hawaiian Library partners on Ulukau with Hale Kuamo'o, the Hawaiian language center of the University of Hawai'i at Hilo's Ka Haka 'Ula O Ke'elikōlani. Ulukau's two servers are housed at UH-Mānoa's Keller Hall.

Curricula were contributed by the Edith Kanaka'ole Foundation, Pacific American Foundation, Pacific Resources for Education and Learning, and the University of Hawai'i at Mānoa's Center on Disability Studies.

The Center on Disability Studies pro-

vided a culturally based physical science curriculum for sixth graders, "Kūkulu Nā Uapo: Building Bridges," which includes daily lesson plans, WebQuest online learning and videos. The videos are "designed to spark discussion and also to have our students in Hawai'i see Native Hawaiians scientists doing real science," said videographer Sara Banks. "What I do see is when the students get an opportunity to see their kūpuna, their ancestors who were phenomenal scientists, it really engages them, it honors them and it makes them feel that they can do it too." ■

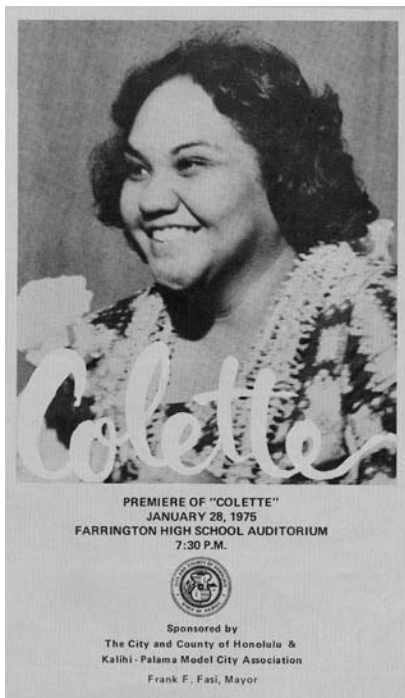
education ^{ho'ona'auao}

EDUCATION

UH-Mānoa offers second chance for those who don't make the grade



The program from 1975 debut of 'Colette.' - Courtesy of Colette Machado



REDEMPTION

By Lisa Asato
Public Information Specialist

In the ninth grade, Colette Machado was on the road to an uncertain future. She had dropped out of school, disenchanted by racial discrimination and a lack of hope. In 1975, she became the first in her family to graduate from college and by then

said Machado, who graduated with an education degree from UH after earning her GED from a community college in Oregon.

When she attended UH, Native Hawaiians comprised only 4.4 percent of the student population, said Machado, who went on to become the first Native Hawaiian woman to serve on the Land Use Commission, in 1975. "It's not like now," she said. "I'd like to

improve academic and social skills.

Last year, 99 percent of participants successfully completed the program and were admitted to UH-Mānoa. This year, more than half of the 69 students helped through COP are Native Hawaiian, said COP director Mike Maglaya, adding that the program will expand this year to accept more students. Preference will be given to those with high financial need and those who



A 1970s Honolulu Star-Bulletin editorial said Machado was an example of those who, with a little help can succeed. - Courtesy of Colette Machado

had made the Dean's List more than once. Today she is an OHA Trustee.

Her story of educational redemption was told in a documentary at the time, *Colette*. The half-hour program told how the College Opportunities Program at the University of Hawai'i at Mānoa intervened to give her a second chance at higher education.

Even now, she still credits the program, known as COP, with helping her to achieve success.

"Look at where I am today, I'm an elected official for Native Hawaiians,"

think COP was the beginning in making Hawaiian studies what it is today."

COP, which began in 1970, offers high school seniors who do not meet UH-Mānoa's minimum entrance requirements a second chance to prove themselves worthy of admission.

During the six-week program, participants are housed at the Mānoa campus. COP provides free room, board, textbooks and instructional expenses during the summer program. Students will also take classes to help

Presentations

COP and Manawa Kūpono Native Hawaiian Scholarship Program have been visiting high schools across the state to provide information and answer questions. Students may learn more about the sessions from their college or grade-level counselor. The remaining dates are:

O'AHU

Kamehameha-Kapālama, Nov. 2, 1:09-1:49 p.m.
Kahuku High, Nov. 3, 9:45-10:30 a.m.
Moanalua High, Nov. 3, 1-2 p.m.
Waipahu High, Nov. 4, 9:45-10:30 a.m.
Radford High, Nov. 4, 1-2 p.m.
Kalāheo High, Nov. 10, 10:30-11:30 a.m.
Ka Lama Education Academy, Nov. 12, 6-8 p.m.
Kalani High, Nov. 13, 1-2 p.m.

HAWAII ISLAND

Pāhoa High, Nov. 2, 9:13-10:31 a.m.
Kea'au High, Nov. 2, 11:15 a.m.-12:15 p.m.
Kamehameha-Hawai'i, Nov. 2, 1:30-2:30 p.m.
Kohala High, Nov. 9, 10:15-11:15 a.m.

are the first in their families to attend college.

"If students never thought that education was open to them after high school, they can take a look at the COP program," Maglaya said. "We provide that second chance to come to UH-Mānoa."

Deadline to apply is Dec. 15. For information, call 956-6186 or visit hawaii.edu/cop to download an application. ■

PRISONS

Continued from page 03

that is conducive to prisoner rehabilitation," he said.

But at a "Bring Totie Home" rally last month, relatives and supporters said Tauala is being punished for being a whistleblower and bringing attention to the unsafe conditions affecting Hawai'i inmates in privately run jails in the continental U.S. Tauala in August filed the first lawsuit against the state and CCA alleging she was sexually assaulted by an Otter Creek guard in 2007.

Pania Kalama-Akopian, who has now completed her seven-year prison sentence on drug-related charges, spoke at the rally: "About eight months into our time (at Otter Creek), they started singling out Hawai'i women ... just to ruffle our feathers. They put us into lockdown with no write-ups."

Kalama-Akopian said the Hawai'i women have no local support system and the guards take advantage of the situation. "(In Otter Creek), you are up against a very tight-knit community of prison workers. If you get a

prisoner. We don't have the facilities in Hawai'i to maintain long-term and behavioral disruption issues of this type in a way



Former Otter Creek inmate Pania Kalama-Akopian protests incarceration of a Native Hawaiian woman in a Colorado jail. - Photo: Liza Simon

write-up, you go to the adjustment officer and he is related to the guard. You get blind-sided, because everyone is related. What's worse for Hawai'i women is that some have burned their bridges and can't call home for help," said Kalama-Akopian, who added that she considered herself "lucky" that nine members of her part-Hawaiian family came to visit her in Wheelwright, Kentucky, last Christmas.

Lela Hubbard, a relative of Tauala, was at the rally, to ask lawmakers to stop the state's practice of sending inmates to privately run prisons on the U.S. continent. "The obvious reason that they do this is because it's so cheap," said Hubbard, referring to reports in Kentucky and Hawai'i media that Otter Creek workers receive minimum wages, compared to higher pay at federal or state-run facilities. "The thing that blows my mind is that we are supposed to be a country of law and fairness and we are not. The most vulnerable are hurt by the system and we should be protecting their rights. They did wrong, but that doesn't mean that they should have to pay and pay and pay."

Hawai'i's exporting of prisoners outside the state came under scrutiny at the Oct. 17 conference "Unlocking Justice" at Chaminade University. Carrie Ann Shirota, who is conducting research on prison reform under a 2009 fellowship with the Soros Foundation, said the state's practice prevents offering the largely Native Hawaiian prison population culturally based programs, which, she said, have been proven to help reduce recidivism and lower the likelihood that children of incarcerated parents will become offenders later in life.

Johnson said his agency sends prisoners out of Hawai'i, because the state's prison population has doubled, while the state has not built a new jail in more than 25 years. "Either we send them away to be housed and rehabilitated," he said, "or we have the federal government knocking on our door in respect to overcrowded and inhumane conditions." ■



'alemanaka calendar

nowemapa

Above: The overall wahine award at last year's Hula O Nā Keiki competition was captured by 17-year-old Kaysha Aulii Viera of Kekuaokalā'au'ala'iliahī, nā kumu hula 'Iliahi & Haunani Joy Paredes. - Photo: Randy J. Braun



Participants in last year's Makahiki celebrations play haka moa. - Courtesy photo

PŌ'ALIMA-LĀPULE, NĀ LĀ 13-15 O NOWEMAPA

International Waikīkī Hula Conference
Hawai'i Convention Center, Kālia, O'ahu.
Workshops and seminars offered by more than 40 noted kumu hula and cultural experts will cover all aspects of hula, giving attendees a chance to meet fellow dancers and kumu hula from around the world. \$350, \$325 each for groups of 10 or more, \$250 kama'āina. waikikihulacommunity.com.

Hula O Nā Keiki
Kā'anapali Beach Hotel, Kā'anapali, Maui.
Enjoy a festival of Hawaiian arts and crafts with demonstrations and workshops all day Friday and Saturday, followed by Maui's only solo keiki hula competition on both nights. On Sunday, take in entertainment and a hula workshop with the competition's judges. Workshop fees vary. Tickets for the competition: \$15, \$6 keiki, \$20 reserved, \$25 premium, are available at the hotel, 808-667-0129, or at Native Intelligence in Wailuku, 808-249-2421. Room and hula packages available, kbhmaui.com.

PŌ'ALIMA-PŌ'AONO, NĀ LĀ 20-21 O NOWEMAPA

Wai'anae Makahiki
Mākua Military Reservation, Wai'anae, O'ahu.
Help re-establish, perpetuate and honor the opening of Makahiki season with this celebration on O'ahu's Leeward Coast. Saturday's event starts with a 9 a.m. opening procession and ceremony. RSVP in advance, as access to Mākua is limited. Participants must attend an orientation before the event. William Ailā, ailaw001@hawaii.rr.com, 330-0376.

E Mau Ana Ka Hula
Outrigger Keauhou Beach Resort, Kona, Hawai'i.
Offers hula workshops on Friday and hula by 13 hālau from Hawai'i, California, Europe and Japan on Saturday. \$30 workshops feature hula kahiko with Kumu Keala Ching at 1 p.m., and hula 'auana with Kumu Kawaikapuokalani Hewett at 3:30 p.m. To register, mkeala@gmail.com or 808-355-8889. Festival manuahi. Chairs, food and Hawaiian crafts available. 808-355-8889.

PŌ'ALIMA-LĀPULE, NĀ LĀ 20-22 O NOWEMAPA

Talking Circle: The Big Island Indigenous Film Festival
Palace Theater, Downtown Hilo, Hawai'i.
Fri. 6-9 p.m., Sat. and Sun. 4 and 7 p.m.
A showcase of productions by native media makers, promoting the work of a rapidly growing field of outstanding independent, indigenous filmmakers. Introductions and Q&A by the filmmakers. Fri. \$25, Sat. and Sun. \$10. "Conversations with Filmmakers" panel and workshop Sat. and Sun., 12 p.m., manuahi. 808-934-7010, talkingcirclefilmfestival.com.

PŌ'AONO, LĀ 21 O NOWEMAPA

The Bay Concert
Sheraton Keauhou Bay Resort, Kona, Hawai'i. 5 p.m.
A celebration to benefit Kahalu'u Bay featuring Ho'okena, Nā Leo Pilimehana, Frank De Lima and the Daifukuji Taiko Drummers. This year's concert honors Herb Kawainui Kāne. \$30, \$25 in advance, \$12 keiki. VIP \$45, \$40 in advance, \$20 keiki. Get tickets at Big Island Surf, Music Exchange, at the Sheraton or online at kohalacenter.org/bayconcert09.

PŌ'AONO, LĀ 28 O NOWEMAPA

E Ho'oulu Aloha
Bailey House Museum, Wailuku, Maui. 9 a.m.-3 p.m.
Enjoy Uluwehi Guerrero, Lei'ohu Ryder and Richard Ho'opi'i at this benefit for the Maui Historical Society. Craft vendors, free museum admission, food booths, a silent auction and Hawaiian plates will be among the attractions. Bring hālī'i or a low-back chair. \$15, \$10 in advance, keiki under 12 manuahi with a paid adult. 808-244-3326.

PŌ'ALIMA-LĀPULE, NĀ LĀ 4-6 O KĒKĒMAPA

Ko'olaupoko Makahiki
Kualoa Regional Park, Kualoa, O'ahu.
This celebration starts with a sunrise procession and ceremony at 6:30 a.m. Saturday and promises makahiki games, awards and a potluck dinner. 'Ohana are encouraged to camp over starting Friday. Hawaiian organizations interested in participating should contact Umi Kai in advance, ulupono1@gmail.com, 840-5510.

nā hanana events

All the world's hula on one stage

By T. Ilihia Gionson
Publications Editor

E ho'i mai i ka piko hula – a call for the hula faithful to come to Hawai'i, the birthplace of hula, for a week of celebration and sharing at the World International Hula Festival. Head down to the Waikīkī Shell for a picnic on the lawn, peruse the Hawaiian-made products in the marketplace and take in the sights, sounds and smells of hula.

Now in its 18th year, and with the support of the Office of Hawaiian Affairs, the festival will bring together about 400 participants from Japan, Okinawa, Mexico, France, Guam, India, the Netherlands, the continental U.S. and Hawai'i.

The international nature of the gathering comes through in the program booklet, with welcome messages in languages from all corners of the globe. "We have a mission to spread the spirit of aloha throughout the world," says Paulie Keākealani Jennings, executive producer

of the festival.

Although it may look like a common contest, this festival is more about the sharing than the competition, Jennings says. A Ho'olana Hula workshop for dancers and judges will be held the Sunday before, where participants will receive a book with performers' songs and chants and their meanings. In between the Sunday workshop and the performances, participants are encouraged to mingle and get out and enjoy O'ahu. "(The workshop) is something done in the unified spirit of aloha," Jennings says.

And with that comes an aloha for hula, something shared by the organizers and the board, which reads like a who's who of hula. At the end of the festival, achievement awards recognize the dancers' study and practice leading up to the performance.

The event has made such an impression on hula aficionados worldwide that a sister festival might be launched in 2012 in Paris by Kilohana Silve, a kumu hula there. That is, if the World International Hula Festival can survive the tough econ-

omy right here at home. But Jennings is committed to making it happen.

Her belief in the mission to celebrate and educate people from all over the world about Hawaiian culture and arts, customs history and language comes through to everyone she talks to. "We offer a venue for people to have pride in who they are," she says.

Sometimes there's also a more personal connection between participants – two couples who met at the fest have since married. "We're not just a hula competition," says Jennings. "We're making a difference in people's lives." ■

World International Hula Festival

Nov. 12-14
Waikīkī Shell, O'ahu
Tickets, \$10-35, discounts available
Waikīkī Shell box office, Ticketmaster
outlets or by calling 1-877-750-4400
Information: 486-3185 or
worldhula.com

ARTSFEST

Long a staple in the local arts scene, the Pacific Handcrafters Guild Christmas Festival at Thomas Square will this year begin providing a venue for Hālau Lōkahi students to hawk their creative wares.

Guild members recently launched a long-term partnership with the Kalihi charter school to teach its 6th- to 12th graders how to make jewelry, stained glass and hand-screen and hand-paint designs on fabric, and more.

The artists are also passing on their business smarts, including factoring in costs to determine sales price. "It's on-the-job training," says Faith U'ilani Mokiao, the guild's events coordinator. "We wanted to build something in a school where art, education and business can flourish."

The Native Hawaiian Chamber of Commerce is donating the art supplies, and all the money the students earn at the art festival will go back to the school. The students, meanwhile, will also showcase their numerous other talents: they'll sing, chant and perform hula as part of the event's entertainment. Free, 9 a.m. to 4 p.m. Dec. 5 and 6. For information, pacifichandcraftersguild.com. ■

mo'olelo nui cover feature

"I had to stop living a life of lies," says Keoni, explaining why he confessed last summer to his wife of ten years that he was having an extramarital affair. Upset by her husband's revelation, Lani surprised herself in the way she reacted: "Normally, I would have been swinging, swearing, crying, and out of there," she says. But the O'ahu couple decided to use a tool they had just acquired – ho'oponopono, literally setting to right, a traditional Hawaiian way of mending fractured relationships.

Curious to learn more about a practice that was absent from their own upbringing in Native Hawaiian households, they had recently completed a ho'oponopono workshop taught by venerated master Mālia Craver. Being in ho'oponopono sessions has turned out to be more intense than they ever imagined, say Keoni and Lani, who prefer not to use their real names in this story. Their haku – as the ho'oponopono leader is known – is a protégé of Craver's, coaxing them to explore their mutual tangle of hurt with compassion for one another, so that they may release their bad feelings and be in harmony again.

"The truth is hard to face," says Lani softly.

"There is no written scripted stuff, just me realizing that other people care, but sometimes I don't like hear what they tell me. I was being selfish," says Keoni.

The couple admits they may be a way off from the

forgiveness that ho'oponopono aims for, but somehow the sessions have made them feel lighter, readier to laugh and spend time with one another.

One thing they agree is that their haku and Auntie Mālia have given them hope just by the way they listen. "They have cried with us, real tears," said Keoni, who grew up in Craver's windward O'ahu neighborhood. "We would go catch fish and always make sure she got her share. To watch her eat what we brought, you could see she appreciated the moment. She valued little things. She was this attractive kupuna with jet-black hair and so humble. When I saw her pass by, she had this majestic walk. I was young then and didn't understand you can't just go rush through life, saying only what you think others want to hear and smothering it all with gravy. Auntie was all about teaching us to take the time to make things right."

The death of Mary Mālia Kawaiho'ouluohā'ao Craver has shined a spotlight on the many gifts left behind by the inspirational ho'oponopono leader, whose fondest saying was: "Do something! Leave a legacy."

She spent thirty years building a legacy of compassion at Queen Lili'uokalani Children's Center, said her colleagues at the agency, gathered around a conference table last month just a few days after she passed on Oct. 3 at age 72.

They say they are deeply grateful to Auntie for her tireless efforts in helping QLCC revive ho'oponopono by integrating the tradition of her ancestors into Hawai'i's contemporary social services and academic arenas and then later taking responsibility for grooming a new generation of practitioners. However, before going any further, they pause in bittersweet laughter to say that the soft-spoken woman they knew might scold them if they didn't acknowledge that ho'oponopono originates not with modern experts but with kūpuna, beginning way before our time.

"Polynesians, being a canoe and island-based community on a limited land mass, had to develop ways to solve conflict ... between themselves and others, between ke Akua and nature's elements," said QLCC deputy executive director Dennis Kauahi.

"There is a spiritual philosophy of natives everywhere of a connection to a higher power. We have the practice of 'aumākua, and it took the form of ancestors. Not to be esoteric – this was kūpuna and 'ohana. It's in your na'au, even if you cannot describe it. It's been part of generations before us, and the challenge is how we translate it today?"

Lehua Po'uha, a QLCC social worker, said Craver, who was first hired as a caseworker aide at the agency three decades ago by then-director Myron "Pinkie" Thompson, was naturally up to the challenge. "She did not have western academic credentials but culturally speaking, she had a Ph.D.," Po'uha said, noting that Craver gained the trust of native families by being thoroughly open and honest about who she was as a person.

There are different genealogies of ho'oponopono. Craver traced hers to time spent observing her elders in the culturally intact enclave of Ho'okena in the South Kona area of Hawai'i Island, where she grew

up, said Po'uha. Traditionally, the practice was done in the family, led by an elder, and not open to outsiders. Po'uha believes that Craver added in her own charisma that drew others to follow her down a path of peacemaking, even if this meant they were making a U-turn in a modern society that glorifies competition, conflict and even violence. "The thing is, she was always about aloha. She believed in the goodness of everyone. She made me appreciate the intelligence people have to resolve their own problems, sometimes needing just that extra bit of care, and then they fly with it, straight to the solution," Po'uha said.

Ho'oponopono has some unique hallmarks that distinguish it from western psychotherapy, including prayer and silence, used to conquer hostile emotions until there can come a release of the pain binding the transgressor and victim.

"Auntie Mālia taught me that none of this can be rushed. God guides us. Many times, we would be in ho'oponopono and an impression comes that says, 'do this.' Auntie gave me the strength and confidence to listen to this voice, because it comes from many spirits in the room. We are never alone," said Po'uha.

Po'uha said Craver brought her patient approach into thousands of Native Hawaiian homes where children are the beneficiaries of QLCC's mission in case management. "There were many times when we would discuss a family problem and she would pinpoint the underlying cause right away, but she taught me the method of observing for non-verbal cues and waiting until people let down their guard. Sometimes this took months."

Everyone involved in a problem has to be heard in a process that Craver likened to the peeling away of an onion. "When you have people coming together and the spirit is strong, there is the realization that it is not worth holding grudges," said Po'uha.

Kauahi said he was thankful that Craver shared his fluency in 'ōlelo Hawai'i. "You cannot fully translate some of the terms of ho'oponopono into English without losing some of the spiritual context," he said, adding that the Hawaiian way of repairing relationships is not to dig up pathologies – something that makes people feel pigeon-holed – but to bring to light people's innate resources, such as the 'ohana.

"If someone says to me, my dead grandfather came to me in a dream last night. From a western standpoint, I might say that the (client has) unresolved issues of grief or is experiencing hallucination," Kauahi said. "But from the cultural standpoint, the question is why did Papa come? Were you punahele, but now you feel isolated?"

To the rational mind, this seems to defy principles of objectivity. Attitudes like this drove ho'oponopono underground under western and even some ali'i suppression, eclipsing the practice for much of the last century. But in the Hawaiian renaissance of the 1970s, the wellspring of Kanaka Maoli culture began flowing again. This included the QLCC administration's decision to search for cultural knowledge to help marginalized Hawaiian families regain their footing, said Kauahi.

QLCC formed its cultural committee in the 1960s and continued through a decade to meet on ways to build native health in mind and

body by validating native culture. The committee was spearheaded by scholar Mary Kawena Pūku'i – also a mentor in the practice of ho'oponopono to Craver.

The committee's work paved the way for Craver to conceptualize her ancestral knowledge. Her ability to connect with troubled families became so widely recognized that she was there to help when a cadre of Hawai'i judges starting referring seemingly intractable family court cases to ho'oponopono at QLCC.

This was unusually adversarial territory for the traditional approach to a style of peacemaking predicated on parties being at least willing to come to the table. Kauahi said one child custody case involved 15 adults all with different ideas about what was right. "In the western legal system, children are property torn in opposite directions. Mālia Craver was able to stop this hukihuki," he said. In the course of ho'oponopono, she discouraged the one-upsmanship, got the parties to pray to control their hostilities and reminded them that the conflict is not just about them, but about what they are passing on to their children.

Po'uha said Craver meant to retire in 1997 but one last calling brought her back to QLCC. She believed the time had come to train a new generation of haku to lead ho'oponopono, lest a beloved tradition fade again with time. She began teaching regular eight-week instructional workshops in ho'oponopono. While the tradition had become an accepted intervention in social services, schools and courts in the 1980s and 1990s, many wanted to return it to its rightful place in the family. So many people signed up for the ho'oponopono workshops that QLCC developed regular wait-lists.

Dennis Kauahi said the classes drew a mixed plate of people of various ethnicities and professional backgrounds, though he believes they all share the same debt of gratitude to Craver for the special take-home lesson in ho'oponopono: "It's about respect and kindness and knowing that you can honor your parents and children in everything you do. Ho'oponopono isn't just an intervention. Use it and you will avert conflict and hurt and illness. It's not something you turn on and off. It is part of your daily life." ■



Native Hawaiians who thank Auntie Mālia Craver for helping grow ho'oponopono are pictured left to right: Mili Kawa'ala formerly with QLCC and current QLCC staffers Dennis Kauahi and Leahua Po'uha. - Photo: Liza Simon

A LIFETIME OF HO'OPONOPONO

By Liza Simon • Public Affairs Specialist

Mahalo Notes

As we enter the season of thanksgiving, we asked readers to share their gratitude for Hawaiians and Hawaiian organizations that have made a difference in their lives. Here's how they responded.

Kumu hula live on through haumana

My greatest three mahalos are to my kumu hula. Mahalo to Hoakalei Kamau'u for all the hula kahiko that she taught me.

Mahalo to Nona Beamer for all the hula 'auana that she taught me along with a tremendous amount of Hawaiiana.

They have both passed on and this is even more meaningful. With the knowledge I learned from them both, I am able to teach hula, to ho'opa'a and even sometimes to choreograph a hula.

I was privileged to live on the 'āina when hula kahiko returned to the forefront, 1969 to 1989, with the help of Kamau'u. I also offer a huge mahalo to Ho'oulu Cambra, my first chanting teacher at the University of Hawai'i.

Me ke aloha lipolipo,
Miriam Ka Pumehana O Ke Aloha Paisner
Boulder, Colorado
www.ocomnorgs/halau.html

Beamer



Home away from home

Mahalo to the Kama'āina Club of Orange County for providing me with a Hawaiian organization to call home and wonderful people who became my 'ohana when I transplanted to Southern California in 1990. Not only were there opportunities to gather with other Hawaiians on the continent, but numerous opportunities to grow as well! Because of members Rainbow Kahooni-Valentin and Raymond Lee, I began dancing hula again. Because of Sherry Dudoit, I became the coordinator for the Aloha Expo. Because of Yolande Princler, Don Sato, Rose Kauhā'aha'a and George and Janice

Shigematsu, I have been able to teach the Glee Club mele and hula.

In each of my positions, I have been able to stay connected to my culture while separated from my homeland. Members in the hui have led by example and reminded me to be industrious and to serve my Hawaiian community no matter where their feet are planted. All of these memories and relationships I now take home with me.

Mahalo to each and every lālā, keiki, makua and kupuna. Mahalo for continuing to build upon my foundation and provide me with so many wonderful opportunities! Ua ho'opa'a 'ia i ku'u pu'uwai.

Me ke aloha pau 'ole,
Sherri Patrick
Orange, California



Waimānalo courtesy

To the wonderful people of Waimānalo, Even when you are driving in heavy traffic on only two-lane Kalaniana'ole Highway, you leave space for us and others to proceed in front of you. You da best.

Leona Teale and Gail Tomita
Department of Human Services social workers



OHA's Jeremiah an everyday hero

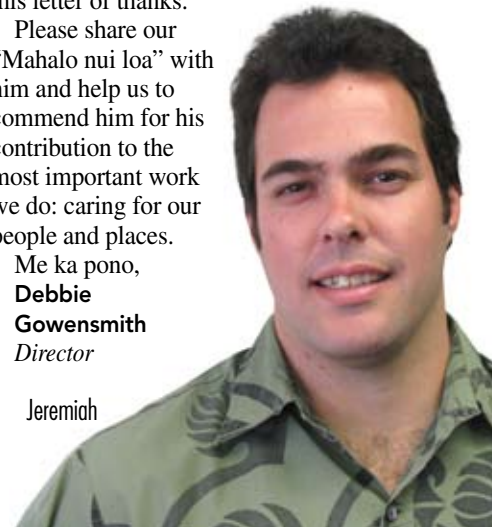
The Hawai'i Community Stewardship Network, a project of Community Links Hawai'i, supports the efforts of more than 20 Hawai'i communities to care for their environmental heritage. By providing capacity building and networking, HCSN helps these communities identify and achieve their goals for restoring culturally important natural resources.

HCSN appreciates the support of the Office of Hawaiian Affairs for this work, both with funding and staff resources. One member of the OHA 'ohana, Mr. Jason Jeremiah of the Native Rights, Land and Culture Hale, has provided exceptional skills and kōkua for the communities HCSN works with. We would like to specifically thank him for his generous contribution to our efforts to support the critically important work in which our community partners are engaged. His respectful, gracious and humble manner has endeared him to many, and we appreciate

his willingness to help Hawaiian communities care for their places. Our Kaua'i island partners, especially Maka'ala Ka'auomoana of the Hanalei Watershed Hui, urged me to formally write this letter of thanks.

Please share our "Mahalo nui loa" with him and help us to commend him for his contribution to the most important work we do: caring for our people and places.

Me ka pono,
Debbie Gowensmith
Director



Aloha from Alaska

I would like to thank the Queen Lili'uokalani Trust and specifically Gary Post, who worked in Hilo in 1975 as a family counselor. Gary prodded me to take an aptitude test to enter the Kamehameha Schools in Kapālama. To this day, my four years there, '76 to '80, overlooking Punchbowl and Honolulu will always be a point in my life that will fill my cup with pride.

As a hapa haole (a label I dislike), I found a place that treated me like 'ohana. My mom came from Māhukona and was brought to Alaska by my grandfather in the 1930s. There were three sisters that made the trip north to Alaska. (It's a long story.)

Imua,
Mike Adams
Cordova, Alaska



Yupik Owl Dance

mo'olelo^{history}

Halloween is no longer scary



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

Halloween has become a commercial success. It's a dress-up, candy-begging evening event for children. And, today, adults dress up at work and parade between nightspots through the evening. Hawaiians of yesteryear didn't wait for a specific day to share scary stories. Adults passed scary tales over the

"coconut wireless" with great speed all year long!

As a youngster, I remember scary tales were whispered between adults and were not intended for children to hear. Classmates told stories at school. One story, however, was told to me as an adult. The story was about a man who had worked under great stress all day. After work, he decided to wind down from the day's drama with a walk along the beach before returning to his room. He wanted to savor his conquest at work. The stressful assignment got done, done well and on time. He strolled along his favorite beach enjoying the warm sand under his bare feet. The quiet and the shoreline breezes were nice. The tide was low.

He returned to his car parked

above the beach as the sun began to drop low on the horizon. He sat facing the west, enjoying the final moments of sunset. As the sun disappeared, he was aware of torches on the beach a distance away to his right. At first, he thought the torches belonged to fishermen. But he soon realized the lights were not moving into the water. As the torches drew closer, he realized it was a group walking on the beach above the water line. The group was still a distance away, but now, he was very curious and decided to watch. Then, he heard the faint sounds of a flute. What was this?

The torches drew closer still. The man saw it was a sizable group of men, walking in single file, dressed in malo. Some carried torches; some carried implements. The men were tall, lean and strongly built. They looked and walked straight ahead as

they moved closer. The man in the car could make out body features in the torchlight but could not see any faces. He sat perfectly still, as it began to dawn on him. He was watching "night marchers." He sat motionless until long after the marchers had passed and the flute sounds had grown faint. He drove quickly home and, in absolute terror, revealed the story to his roommates. He had experienced what Hawaiians call, huaka'i pō.

Hawaiians believe family ties remain intact with those who are in the afterworld. And, that their spirits can return to familiar places and that they look as they did in life. Hawaiians believe these processions of spirits come on the sacred nights of Kū, Lono, Kāne or Kanaloa to visit sacred places. They may be seen by day if they come to wel-

come the soul of a dying relative and to take him into world of the 'aumākua.

It is said that meeting a procession of huaka'i pō can be dangerous. If, 'oi'o ("Let him be pierced") is the cry of the leader, only an 'aumākua can protect the viewer. And, if no relative or 'aumākua is among the marchers to protect the viewer, a ghostly spearman will strike the viewer dead. There is only one thing to do to save yourself if no relative is among the marchers. In the time of our ancestors, the recommendation was to remove all clothing, lie face up and pretend to sleep. That wouldn't work today, because you could be arrested for indecent exposure, so now, you must decide which fate is worse. Boo! ■

It is said that meeting a procession of huaka'i pō can be dangerous.
- Photo illustration:
Nelson Gaspar

E Ō Mai

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:

Kuleana Land Survey

Office of Hawaiian Affairs

711 Kapi'olani Blvd. Suite 500

Honolulu, HI 96813

(808) 594-0247 - kuleanasurvey@oha.org

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

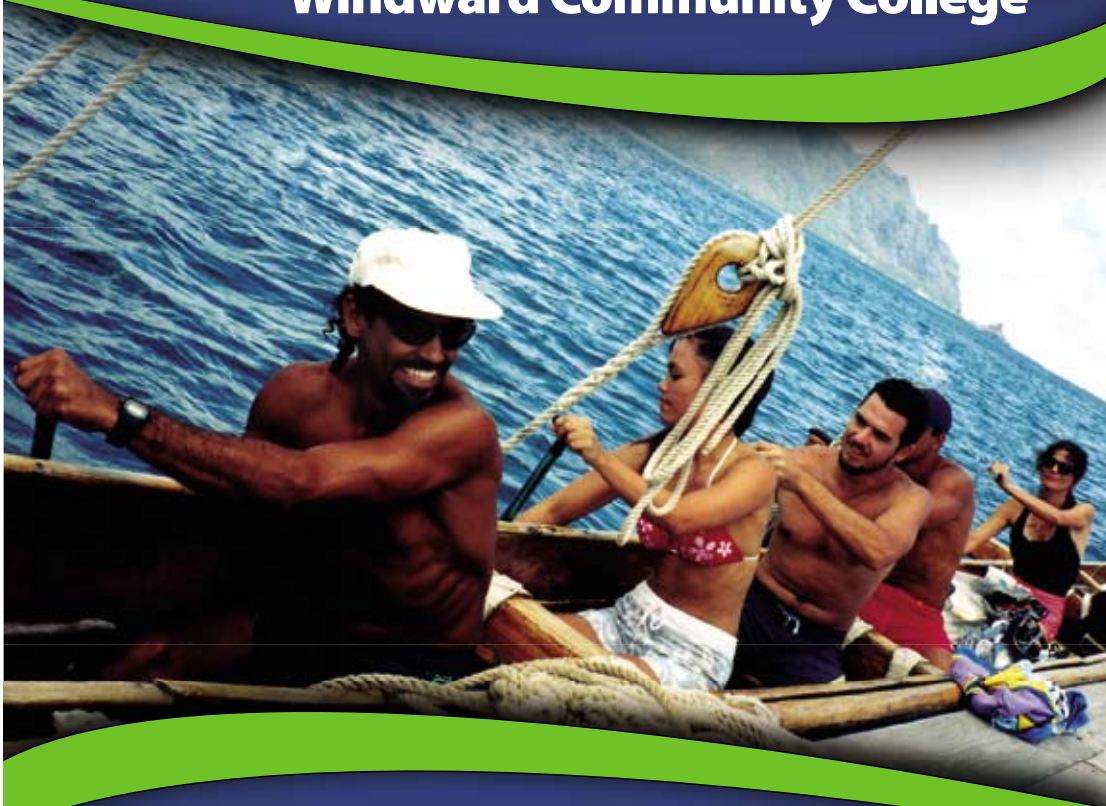


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ho'ohui 'ohana family reunions

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

KĒKĒMAPA • DEC. 2009

JEREMIAH – The families of the children of James Kuhaulua (Koholua/Kaholua) Jeremiah and Julia Pelewahine Lono Naone Jeremiah both of Kalāwahine, O'ahu, are planning another family reunion on Dec. 5, 2009, at Mā'ili Beach Park. Their children are: Ilima Koholua Naone (m. Ida Feary-Milton), Wallace (m. Josephine Frank), John “Kenala” (m. Dorothy Lindo), William “Jerry” (m. Louise Kahanu), Albert “Mana” (m. Madeline Cayetano, m. Lorraine Buelher), Lono Koholua (m. July Kaonohilani), Dalton “Buster” (m. Harriet Dudoit, m. Ethel Hallock, m. Carmen Widdowson, m. Elaine Mahoe), Marigold “Esther” (m. Arthur Wilcox, m. Robert Clark, m. Henry Rodrigues), Isaih (m. Alma Bartels, m. Marian Mark, m. Marguerite Tilton). Meetings are held monthly. Any questions may be directed to Mae Jeremiah-Wong (daughter of Howard “Bubu” Jeremiah) at (808) 673-5754 or kulanz@yahoo.com.

I KĒIA MAKAHIKI A'E • 2010

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

KAHOLOKULA – The 'ohana of Kūhalemaiohuli and Kealiamoiilili Kaholokula of Maui are planning a family reunion July 16 and 17, 2010, at Hale Nanea Hall in Kahului, Maui. They had 11 children: 1) Kuhaupio 2) Kuhaupio & Kaniāla, Apitaila (w) 3) Keauli & Wāhauku (h) 4) Ulunui & Lee, Akaloka (h) 5) Puakailima & Akuna, GooTong (h) 6) Kaleikapu & Napeha, Emily (w) 7) Kalaina & Mackee, Emma (w) 8) Maia 9) Keoni 10) Alapai & Sniffen, Deborah (w) 11) Kaiminaauao & Hema, Maryann (w). We are looking for all who are related to attend. For information, email kaholokulareunion2010@yahoo.com or call Haulani Kamaka, (808) 268-9249; Gordon Apo, (808) 269-0440; or Clifford Kaholokula Jr., (808) 250-1733. Visit kaholokula.comicscornermaui.com for updates and information.

KAONOHI/AWAAWA – The descendants of JAMES KAOHIAI KAONOHI and MINNIE AWAAWA and their children Alexander KAONOHI and Julia FEATHREN, Ida KAONOHI and Herbert LESLIE, James KAONOHI and Nancy VICTOR, Minnie KAONOHI and Ernest NAHOOLEWA, Solomon KAONOHI and Lillian KOGA, and Gideon KAONOHI and Rita LUM HO are planning a reunion July

2-10, 2010. For information, contact: Paulette Keopuhiwa at (808) 259-7252 or alakoa808@yahoo.com; Godfrey Kaonohi at (808) 239-8684 or CandG@hawaii.rr.com; or Kimo Kaonohi at (808) 259-7153 or kkaonohi3@yahoo.com.

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

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

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

PAKAKI – My father was Ernest 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 Hooopapaikona (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, contact Angeline Aina at (808) 760-2187 (Maui) or aaina@hawaii.rr.com. Or call my brother on O'ahu, Moses Pakaki at (808) 696-4492. Our family is planning our first reunion for July or August 2010 and would be so happy to hear from any family member.

WITTROCK/KEPANO – The descendants of Frederick C. Wittrock and Susan Kukonaala'a Kepano are having a family reunion set for Saturday, Aug. 28, 2010, in Honolulu. Their children have passed on, but they left behind legacies in their children's children and so on. My intention is to bring everyone together as one 'ohana. Because our families have moved away from home and been away for years, we need to begin planning now to give everyone sufficient time to make the necessary travel arrangements. To all my family who descend from the Wittrock/ Kepano 'ohana, please come together and let us be one 'ohana and enjoy! Email or call me, Uilani Perez, at uilani-perez@yahoo.com or (808) 230-7987. Or call Audrey Perez at (808) 258-1240 or (808) 262-6540 for further questions.

I IA MAKAHIKI AKU • 2011

ADOLPHO/ALVARADO – Moloka'i has been chosen as the next gathering place for our upcoming Adolpho-Alvarado reunion. The dates are tentatively set for July 7-10, 2011. For information or to contact us, visit adolphoreunion2011.com.

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

'IMI 'OHANA • FAMILY SEARCH

AKANA – My great-grandfather was Walter Akana who lived in Kapahulu. He was born in 1862 in Hawai'i. His father was born in China and his mother in Hawai'i. His children were Hattie born in 1883, Marshall born in 1885, Maggie born

in 1887, Josephine born in 1889, and Kaluhope born in 1891. Would appreciate any family information. I can be reached at malterrel002@hawaii.rr.com or (808) 673-8889.

HALUALANI – We are searching for anyone who belongs to Solomon or Clement Liwai, Halualani Sons of Ko'ele'ele and Laura Halualani. We are, for the first time, trying to unite our 'ohana. Naho'a'olelo o Kamehameha married Ohulelani. Their offspring are: 1) Leihauole, 2) Po'ohiwi, 3) Kaonohi, 4) Kawainui, 5) Kapika, 6) Kauhi, 7) Emera, 8) Kamala and 9) Luka. Po'ohiwa, our great-grandmother, married Halualani. Their children are: 1) Ha'alilo; 2) Kapika; 3) Ko'ele'ele, our great-grandfather; 4) Ohule; 5) Kawainui and 6) Ainini. Contact Carol Halualani Bright at (808) 235-6788 or by mail at 46-317 Halualani Place, Kāne'ohe, HI 96744, or Sandi Halualani at (808) 744-5566.

KAHIHIKOLO – I am seeking third-, fourth- and fifth-generation information about the descendants of Annie Kealoha Kahihikolo (Parents: Joseph Kahihikolo and Kealoha Lapaku Kaui) I am mainly interested in any links to a Chinese descendant. Thank you in advance for any information you are able to provide. I can be reached at (808) 398-4534 (Joanna) or email chavesj003@hawaii.rr.com.

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

KALAMA – I have been searching for my grandmother's father, Thomas Kalis Kalama, since I was a teenager. He was born 4-9-1891 in Kanai village at Leilehua on the island of O'ahu, where Schofield barracks is now. He was brought by missionar-

ies to Chattanooga, Tennessee in the early 1910s to study to become a doctor. We believe he traveled on a ship of the Matson line. His mother, Marguerite, was a very regal, beautiful woman, and he had at least two sisters. I would love to connect with anyone familiar with this story especially any descendants of Thomas' two sisters, my closest twig on the branch. Mahalo for any assistance. Write to Leslie Rodenbrock, 234 E. Wallace, Orlando, FL 32809, call (407) 857-8634 or email JASMom@aol.com.

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

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

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

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

mākeke the marketplace

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poke nūhou news briefs

OHA's Maui office relocates

OHA's Maui CRC office has a new home in Dairy Center at 360 Papa Place, Suite 105, in Kahului, a few blocks mauka of its previous address along Ho'ohana Street. The phone number, 808-873-3364, and fax number, 808-873-3361, will remain the same, as will the hours of operation, weekdays from 7:45 to 4:30 p.m., holidays excluded.

OHA Community Resource Coordinator Thelma Shimaoka and clerk Roy Newton will be on hand to help register beneficiaries for Kau Inoa or OHA's Hawaiian Registry, provide information on OHA's programs, accept payments for OHA loans, and answer any questions.

Federal funding to protect native plants

Three programs to save native plants from invasive species will receive \$220,000 from the U.S. Fish and Wildlife Service through the American Recovery and Reinvestment Act. On Moloka'i, the Moloka'i Land Trust will restore 20 acres of coastal plant habitat at Anapuka on the north shore, and workers will be hired to remove kiawe from the coastal dunes between 'Īlio and Mo'omomi. On Maui, the Maui Coastal Land Trust will replace fencing along Nu'u Wetland's south side, a nesting habitat for ae'o and 'alae ke'oke'o that is also used by nēnē and koloa. On Kaua'i, Garden Island Resource Conservation and Development will produce native plant seeds that will be used to vegetate 285 acres on

Lehua, off the coast of Ni'ihau.

What does living pono look like?

Hawai'i students in grades 4 to 12 are invited to enter the E Ola Pono short story and video competition to share knowledge and understanding of how our civil rights are sustained by living pono. Students may write a story, essay or poem or submit visual arts entries in the following categories: create a poster (grades 4 and 5), develop a book (grades 6 to 8), or design a logo for E Ola Pono (high school students). Students grades 6 to 12 may also create a two-to three-minute video, and there is a special category for teachers. All submitted entries will be considered for broadcast and publication. The deadline for submissions is March 25, 2010. For information and entry forms, visit dlir.state.hi.us/labor/ponoproject/home.html.

Help fight invasive weeds

The O'ahu Army Natural Resource Program is seeking volunteers to help combat invasive weeds on Nov. 13 at West Makaleha Valley, aka Three Corners, and Nov. 24 at Palikea. The invasive weed control involves the use of the herbicide Garlon4 and small hand saws and pruners. The West Makaleha Valley work involves a strenuous climb for the first 15 minutes along a steep and narrow ridge. Hike time is about 30 minutes one way. Space is limited. To sign up, contact Kim Welch at 656-7641 or kmwelch@hawaii.edu. More information, such

as the meeting site and a suggested packing list, will be provided upon sign up.

New online 'ōlelo Hawai'i class

Do you know how to speak Hawaiian? You can learn today! 'Aha Pūnana Leo is now offering a new self-directed online Hawaiian language class. Learners log into the Niuolahiki Distance Learning web site where they have access to lessons, practice drills, discussion forums, and audio and video to help the learning along. The lessons are designed so that the learner can move at his or her own pace. Cost starts at \$49.99 per chapter, and classes are accessible worldwide over the web. To learn more and to sign up, visit ahapunanaleo.org.

Literacy fair honors king

Alu Like Inc.'s Native Hawaiian Library, Ka Waihona Puke 'Ōiwi, will host its second annual Kauikeaouli Literacy Fair from 10 a.m. to 3 p.m. Saturday, Nov. 21 at Alu Like's main office, 458 Keawe St. in Kaka'ako, O'ahu. The festi-

See **BRIEFS** on page 17

E kala mai

Kamuela Enos of MA'O Organic Farms was incorrectly identified in a photo caption in the October article "Field of Dreams."

KWO regrets the error.



Actus volunteers helped state Division of Forestry and Wildlife staff plant native vegetation in Hāmākua Wildlife Sanctuary. They also removed trash and invasive plants from Kawaiinui Stream. - Photo: Courtesy of the state Department of Natural Resources

Actus helps clean Hāmākua Marsh

More than 100 volunteers from Actus Lend Lease's O'ahu office helped state Department of Land and Natural Resources Forestry and Wildlife Division staff on Oct. 2 to plant native vegetation in Hāmākua Marsh Wildlife Sanctuary and remove trash and invasive plants from Kawaiinui Marsh in Windward O'ahu. The newly planted naupaka and naio will provide a natural barrier to encourage birds to remain in their natural habitat and avoid the dangers of developed areas. They also help to improve air

and water quality in the marsh and surrounding habitat, which is home to four endangered native water birds, among other species. DLNR also said that Actus Lend Lease and its subcontractors – All State Painting, DME Construction, Electrical Contractors Hawai'i, Hawaiian Cement, Protech Roofing, Servco Raynor Overhead Doors, South Pacific Steel, and Sunrise Construction – donated more than \$70,000 in skilled labor and materials to build a boathouse and renovate an office building at the Kawaiinui baseyard to help improve management in the marsh areas.

ka leo kaiāulu letters to the editor

Damien headline errs

Your October headline of *Ka Wai Ola* (Father Damien: Patron Saint of Native Hawaiians) was very demeaning to what Fr. Damien stood for, and it exposed your biased and racist attitude, because Fr. Damien is not a patron saint only for native Hawaiians. He is a patron saint for all Hawaiians, native and non-native. Leprosy did not discriminate. It struck all ethnic groups. And do you think Fr. Damien asked each leprosy patient what ethnic group he belongs to, before he would consider treating him? If he did, he would not be a saint today, and the word aloha would lose its true meaning of charity and love to all members of the human race.

Joseph A. Shorba
Honolulu

Damien an inspiration

When I was in the fourth grade at St. Anthony's Grade School in Kalihi, I wrote a composition on Father Damien. I read about this wonderful man who lived on Moloka'i with those with leprosy. He cared for them, dressed their wounds and buried them when they died. Father Damien caught leprosy himself.

I received an A+ on my composition. I always prayed someday he would become a saint, and today, 2009, he is being canonized.

He has always been my patron saint whom I prayed to. I promised myself when I had my first daughter I would name her after Father Damien. Her name is Damienna Roselani Kaheaku.

Miriam Roselani Kaheaku Tortolero
San Francisco, California

Fellowship

I acknowledge, thank and honor the leaders and elders of Maui and the ancestors for their assistance in the safety and security of our mea'ai (food), Hāloanakalaukapalili, (kalo). In particular, I thank and honor the Maui County Council for their diligence of home rule (9-0), which places a loud message out there that Maui cannot be bought. Special thanks to all kalo farms across the state and supporters who have joined in this plight. Hāloa has definitely shined the light on GMO. It took the first-born child of Polynesia to slay this beast. But is it over? Nothing is ever over! Stay tuned to our legislative body of government for they tried to implement a rule that takes away authority to County rule on this issue.

Today, we need to retrieve and understand our source of authority

and power to govern ourselves. To assist us to strengthen our resolve to follow a strategic plan, we need to institute the cultural, traditional, linguistics and spiritual elements back into our roles as leaders, in helping carve out this island that we love so dear, our home, our mother, our provider, Maui. It has been a slow and sometimes painful process of moving forward to ensure that we no longer accept status quo in our efforts to achieve self-reliance, good governance, cultural integrity, economic viability and organizational reliability. However, I am very confident that we now have the necessary leadership and human resource capacity to make measured progress to fulfill our vision for tomorrow.

Our land, our people, our ways and the true spirit and intent of Hawai'i are respected and honored. I can proudly say that we have a dedicated

society that demonstrates its commitment to serve all and not just a few that is gaining a positive momentum, and good direction. I sense a changing perspective of governance, industry and the academic community on the growing unity of Maui in the quality of new leadership.

Our state of Hawai'i gives no respect and demonstrates willingness to work with us through agreements that continue to demonstrate their compelling influence over our affairs as masters and not as a partner industry. What we now need is for us to demonstrate our resolve through the unity and clarity of purpose in serving the interest of our people, and our cultural/traditional/linguistics/spiritual integrity. I call upon all our leaders and all our people to join hands so that we journey toward our destiny, proud, happy and united.

Ke'eaumoku Kapu
Lahaina, Maui

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leo 'elele trustee messages

Kawaiho'ouluoha'ao: Her place among the ancestors



Haunani Apoliona, MSW
Chairperson, Trustee, At-large

Aloha e nā 'ōiwi 'ōlino nā pulapula a Hāloa mai Hawai'i a Ni'ihau a puni ke ao mālamalama. On Saturday, Oct. 3, 2009, Auntie Malia Kawaiho'ouluoha'ao left us to join her kūpuna to take her place among the ancestors. All who knew and loved Auntie feel a tremendous loss, but she is at peace, without pain, and is asleep with the sleep that lasts the summers and winters, "moe i ka moe kau a ho'oilō."

Auntie Malia, born June 18, 1927, to James Francis Akoni and Harriet Pua'alao'ainahau Oliwa Adam, at 2 weeks old, was given in "hānai" to her paternal grandparents, Manu and Malia Kama; and paternal aunt and uncle, Annie and John Kauwe of Ho'okena, South Kona, Hawai'i, where she was nurtured and raised until high school.

Of her kahu hānai and kūpuna, Auntie says: "They were loving, extremely nurturing in raising me since birth. My kūpunas' wish was to raise me with 'ōlelo Hawai'i, the culture – in both spiritual and Hawaiian ways. My 'ohana thought of me as a new blooming leader of their 'ohana and I am forever grateful for them supporting me to the fullest."

Following the passing of her kūpuna, and in her late teens, Auntie left Ho'okena for the Big City, O'ahu, and worked for the Federal Civil Service in Lualualei beginning in the mid-'40s. In the summer of 1946 another milestone occurred in her life when at a friend's home on Liholiho Street at a Sunday pā'ina Malia met William Harrison Craver whom she married two years later in 1948, ultimately sharing 46 years of marriage. In 1950, Malia and Bill celebrated the birth of their only

child, Kahaunaniomaunaloa, and she noted as her fondest memory, "the raising of my daughter, Haunani."

At 23 years of age, this kupa 'āina of "Ho'okena I Ka La'i" was well on her way as wife and mother for her family. In the six decades that followed, Auntie continued to approach life's milestones with courage and vigor. She continued to enjoy and celebrate her Hawaiian culture with dignity and respect; she would break new ground, lead the way and achieve some "firsts." She encouraged and empowered people to strive for the highest, to work for excellence in order to do good, to promote peace and harmony, to stay focused and never give up seeking guidance from our kūpuna and the Higher Power each day.

In the 1960s, while working at QLCC, Auntie Malia reconnected with her 'ohana of Ka'ū – Tūtū Kawena Puku'i. Tūtū bestowed on Auntie the name "Kawaiho'ouluoha'ao" – in honor and commemoration of the freshwater spring in Ka'ū that unceasingly provided nurturing, life-giving water to the people of Ka'ū, even during times of drought. Tūtū Puku'i's support and encouragement embraced Auntie with aloha much like that of Auntie's kahu hānai of Ho'okena, and Auntie flourished as a result of their relationship. Auntie Malia's self-confidence peaked in her first composition, *Pu'uhonua Nani*, inspired by Queen Lili'uokalani and the legacy of her mission to serve Hawaiian children. There was an abundance of future mele and oli, numerous compositions that gushed forth as gifts and recollections for the people and places she loved and honored.

Tūtū's name empowered Auntie Malia Kawaiho'ouluoha'ao to be that freshwater spring of cultural and spiritual nourishment throughout her life to all who sought her counsel and guidance.

Rachel Nahale'elua Mahuiki served as a second mentor to Auntie Malia, training and encouraging her to further advance in the practice and teaching of Ho'oponopono. In turn, Auntie Malia trained nearly 1,000 practitioners of peace and problem solving throughout Hawai'i since 1997. 11/48 (Part I) ■

Standing strong with aloha



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

We are pressed on every side by troubles, but not crushed or broken. We are perplexed because we don't know why things happen as they do, but we don't give up and quit. We are knocked down, but we get up again and keep going.

This is a paraphrase of 2nd Corinthians Chapter 4. It describes the difficulties we have faced for many years. The obstacles

have been many and varied but we have met them head on. This is not the time to point fingers, divide our people or make accusations. This is a time to unite! There is a time for everything and we are in the process of taking one step at a time to ensure we get it right. With our united strength, we will dig our heels in and we will overcome all obstacles to reach our goal.

What do we have to be thankful for? Much! We are blessed with history and culture that gives us the opportunity to work together to nurture our culture and traditions.

We look forward to this Thanksgiving to be with our families, and we pray for a brighter and better future. We are thankful for the many blessings that we have received and we will work together to build our beloved Hawaiian Nation.

E kūpa'a kākou i ke aloha. Let us stand strong with aloha. ■

Setting the record straight about the sale of ceded lands



Rowena Akana
Trustee, At-large

On July 15, 2009, OHA, three individual Native Hawaiian plaintiffs, and the State jointly filed a motion to dismiss the 14-year-old *OHA v. HHFDC* case, which involves a tract of former crown (ceded) land on Maui, now known as the "Leiali'i parcel." OHA sued the state to stop the state from selling the ceded land. Fellow plaintiff Professor Jonathan Kamakawiwo'ole Osorio was the only plaintiff who did not join the motion to dismiss the case.

OHA only agreed to dismiss the 14-year-old case after Act 176 (2009) became law after this past legislative session. The new law will make it extremely difficult for the state to sell ceded lands. While Act 176 is not as all-inclusive as a full moratorium, it nonetheless provides a high bar for the sale of any ceded lands.

There is now a process for the state to follow to get permission to sell ceded lands. Act 176 assures that Native Hawaiians will have many opportunities to participate in that process, including community meetings. There is also a higher standard of a two-thirds legislative vote (of each house) for any ceded lands to be sold.

While OHA simply asked that the case be dismissed without prejudice, the State, represented by Attorney General (AG) Mark Bennett, filed a Motion to Dismiss that went much further.

AG Bennett argued that Professor Osorio does not have standing because he is not a Native Hawaiian as defined by the term used as in § 5(f) of the Admission Act and Art. XII, § 4 of the Hawaii Constitution. OHA does not agree with this and explained to the AG that this type of argument should not be made. However, the AG did not change his position. The danger with making this argument in this case is that even if the Hawaii Supreme Court does not dismiss Professor Osorio's claim on standing grounds, other people may use these statements against OHA and the State in other cases.

OHA also does not agree with the assertions made by AG Bennett that the "Newlands Resolution" gave all of our lands to the United States. AG Bennett wrote that:

"Pursuant to the Newlands Resolution, the Republic of Hawaii 'cede[d] absolutely and without reserve to the United States of America all rights of sovereignty of whatsoever kind' and further 'cede[d] and transfer[red] to the United States the absolute fee and ownership of all public, Government, or Crown lands, public buildings or edifices, ports, harbors, military equipment, and all other public property of every kind and description belonging to the Government of the Hawaiian islands, together with every right and appurtenance thereunto appertaining' (hereinafter ceded lands). Ibid. The Newlands Resolution further provided that all 'property and rights' in the ceded lands 'are vested in the United States of America.'"

"The Organic Act reiterated the Newlands

Resolution and made clear that the new Territory consisted of the land that the United States acquired in 'absolute fee' under that resolution."

"The Newlands Resolution and subsequent federal enactments foreclose any theory that native Hawaiians may have legal title or claims to the ceded lands that must necessarily (or can) be protected by injunction."

"In the Newlands Resolution, Congress extinguished any such title or claims as a matter of federal law, by accepting the Republic of Hawaii's cession of these lands and by vesting absolute title to (and ownership of) these lands in the United States." (NOTE: They of course do not mention that the Republic of Hawaii was an illegal government that had no right to cede any lands.)

"The Newlands Resolution annexed Hawaii to the United States. It recognized the Republic of Hawaii, accepted the cession 'and transfer to the United States [of] the absolute fee and ownership of all public, Government [and] Crown lands, and declared that all 'property and rights' in the ceded lands had become 'vested in the United States of America.'"

"Congress thereafter confirmed that the United States had assumed perfect title to the ceded lands and could use or dispose of them as it deemed appropriate."

On Aug. 6, 2009, Professor Osorio submitted a Memorandum in Opposition to the motion to dismiss the case. In it, Professor Osorio asserts that:

OHA "has breached its fiduciary duty to beneficiaries by abandoning the lawsuit."

That "[u]ndisputedly, the ideologies of race and eugenics are the genesis of the 1920 Hawaiian Homes Commission Act's division of the Native Hawaiian people into those of 50% blood or more Hawaiian blood, and those without... It would appear the State's memorandum that those ideological constructs necessary to reduce the number of potential beneficiaries are alive and well."

That during the many years of litigation, there has never been a distinction between Native Hawaiians and that is and should be the law of this case.

That the Akaka Bill will pass and the State will use arguments similar to the ones in this case to contend that Native Hawaiians have no claims to the ceded lands and that a "dismissal in this case will undermine the legal and historical bases upon which Native Hawaiians will rely in those negotiations."

My hope is that the above information will help to clarify all of the different positions regarding the *OHA v. HHFDC* case. The State and Osorio have made very negative statements against each other in the media. OHA has not been involved in the "name-calling" other than refuting Osorio's accusation that OHA breached its fiduciary duty. OHA's continuing position is to dismiss the case without prejudice.

The danger in Professor Osorio continuing this case is the possibility that the Hawaii Supreme Court might rule that he has no standing to pursue this case because he does not have a 50 percent native Hawaiian blood quantum. This would seriously damage all of the progress that has been made to establish that there is no difference in a 50 percent blood quantum Hawaiian and those of us with less than 50 percent.

Until the next time. Aloha pumehana.

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

leo 'elele trustee messsages

Kalaupapa Memorial



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

This month's article is written by Valerie Monson, staunch advocate and board member of Ka 'Ohana O Kalaupapa.

Many of us in Hawai'i have been filled with pride as Father Damien de Veuster became Saint Damien last month in Rome. It was especially exciting to see the 11 Kalaupapa kūpuna who made the long journey to witness this historic occasion.

Now that the celebrations for Damien are winding down, it is time to focus on the people of Kalawao and Kalaupapa who will all be remembered on the Kalaupapa Memorial that is being established by Ka 'Ohana O Kalaupapa. Many of these early residents lived and worked alongside Saint Damien, inspiring him just as he inspired them. We believe that Saint Damien would be the first who would want to make sure that all the estimated 8,000 people who were taken from their families and isolated on the Kalaupapa peninsula because they were diagnosed with leprosy will never be forgotten. More than 90 percent of those sent to Kalaupapa were Kanaka Maoli. By listing their names on the Memorial, the people of Kalaupapa will always be remembered – and their families will be able to find closure and healing.

Ka 'Ohana O Kalaupapa is a nonprofit organization made up of Kalaupapa kūpuna, their family members/descendants and longtime friends. The Kalaupapa community asked the 'Ohana to make the Memorial a priority. With the support of Congress, the law containing the Kalaupapa Memorial Act was passed and signed by President Barack Obama in March.

During the last two weeks of September, public meetings regarding the Environmental Assessment process and the location

of the Memorial were held jointly by Ka 'Ohana and Kalaupapa National Historical Park in various parts of the islands. The message at every meeting was clear: Follow the wishes and direction of the people of Kalaupapa, past and present.

The Kalaupapa community and Ka 'Ohana have had many discussions regarding the Memorial over the years. Clarence "Boogie" Kahilihiwa, President of Ka 'Ohana, has stated that the Kalaupapa community has been talking about a Memorial since 1985. He said the majority of residents preferred the location to be at the site of the Old Baldwin Home, a vast, tree-filled space mauka of St. Philomena Church, also known as Saint Damien's Church, in the original settlement of Kalawao. There are now only a few cement ruins left from the complex that housed the boys and single men from 1894 to 1932.

Kahilihiwa wanted to make sure that the voices of those Kalaupapa residents who supported that location, but who have since died, were not left out of current discussions.

Ka 'Ohana also supports the Memorial on the site of the Old Baldwin Home not only because the Kalaupapa community has long favored it, but because this location is the most historically relevant. The majority of the first 5,000 people who were relocated to Kalaupapa between 1866 and 1896 would have lived in Kalawao and lie in unmarked graves. The field makai of the Old Baldwin Home contains at least 2,000 unmarked graves.

At the end of the public meeting at Kalaupapa, a vote of more than 50 people in attendance was taken. Nearly everyone stood up to support the preferred location for the Memorial at the Old Baldwin Home.

The Environmental Assessment is now underway. Archaeological and other studies will be conducted.

Ka 'Ohana has proposed building the Memorial in increments or sections rather than a long wall or large structure so, if ancient burials or cultural features are found, the Memorial will move around them. Any burial will remain in place.

Ka 'Ohana hopes to soon announce plans for a design contest for the Memorial. For information, see kalaupapaohana.org. ■

We are all Hawaiian



Boyd P. Mossman
Trustee, Maui

Aloha no kākou,
As we enter the season of thanksgiving and Lono, we have much to be grateful for despite our individual difficulties and challenges. Some may not think that they owe anyone anything, but at least we all owe Akua our existence on earth. We came from somewhere, we are now here, and we have a place to go hereafter. Our ancestors have traveled the path we follow and await the day of our reunion. And so, what is it that we will report to them? Will our lives here have been beneficial to others? Will our work here have been for a good cause? Will our conduct here have been worthy of the preparation made for us by them? Perhaps not all of our ancestors could themselves report favorably on the above. But we need not judge or justify; only address our own impact upon ourselves, our families and our community in this life. Indeed, as individuals we account for ourselves now and forever.

As members, partners, supporters and advocates, we should also account for our involvements and whether we represent our families, our people, our communities and our religions with the dignity and respect expected of us by our kūpuna. No group of people can agree all the time and Hawaiians are no exception. OHA has been sued numerous times over the last 30 years and many times by Hawaiians, mostly based on blood-quantum questions.

Recently I attended two hearings in federal appeals court involving lawsuits against OHA. One was the typical race-based allegation litigation by persons not willing to allow Hawaiians to be recognized as a distinct group of people and the other a lawsuit by Hawaiians who believe

that only those with 50 percent blood quantum should be served by OHA. The first being a repeat of previous arguments should be tossed out by the court, but the second being another attack against OHA by our own people is more troubling. These plaintiffs argue that despite OHA's determination to serve all Hawaiians that that is illegal and contrary to our fiduciary duties.

In 1920, delegate Jonah Kūhiō tried his best to reduce the 50 percent quantum set by Congress for Hawaiian Homes qualification to one-eighth because it was the intent of Congress to be done with the Hawaiian problem in a few years when it was expected that there would no longer be any 50 percent Hawaiians. At the rate of depletion of pure Hawaiians, that is not a surprising conclusion; however, this did not happen and Hawaiians were stuck with the 50 percent quantum. This is now being used by Hawaiians against Hawaiians to divide them and establish a class distinction to receive OHA assistance despite the good done by OHA for Hawaiian Homes residents, charter school students, college students, kūpuna and health organizations, homeless, etc.

These 50 percent Hawaiians do not want OHA to provide for the betterment of those without 50 percent blood. I wonder how many of their grandchildren are 50 percent Hawaiian. How many 50 percent Hawaiians are there? Their attorney said 80,000 out of 400,000. I have my doubts. Suffice it to say that all who might benefit from continued legal survival of the Hawaiian people via federal recognition, or who might need legal representation from Native Hawaiian Legal Corp., or education from Nā Pua No'eau, or help from Alu Like would be affected by the redistribution of funding from OHA. Then every other OHA program would be subject to dismantling and reassessment in order to address the desires of these Hawaiians. OHA has sought to ensure that all Hawaiians can be recipients as incidental recipients within the confines of the law. We will continue with dignity and respect to account for the betterment of all Hawaiians as we see is our duty until otherwise ordered. ■

Leningrad Elarionoff, the issue of place names



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

As a member of OHA, I get to attend a number of diverse meetings that deal with Hawaiian issues. While attending a Hawai'i Island Burial Council Meeting in Kona one day, I casually listened to the discussion (on Ane Keohokalole Highway) as I waited my turn to testify. My ears perked up when a friend I have known for 40-plus years began to question a consultant on his interpretation of the Hawaiian place name Kahawai'ole.

The consultant quoted his source as saying that the name Kahawai'ole means "a place without rain." In my limited comprehension of the Hawaiian language, that sounded reasonable. However, my friend was adamant that it was not a proper interpretation. This exchange got me thinking and is the basis for this article written by Leningrad Elarionoff, my friend who is Hawaiian, Russian and much more, father, husband, grandfather, arborist (grows the most beautiful 'ōhi'a trees), cousin to Sonny Kaniho and a walking history book on the events which led to the occupation of the Lands of Pauahi in May 2004 leased at that time by DHHL to the Parker Ranch. Leningrad in fact was the arresting officer. He is a retired Police Captain, served three terms on the Hawai'i County Council and is a very, very active member of our Hawai'i Island Burial Council. I want to thank Leningrad for writing this piece on Place Names for our edification and enjoyment.

We all know that Kahawai is the term used for streambeds or streams and Kahakai is the term used for the ocean shoreline, or beach. The explanation given by my friend was that, if one were to look at the name closely, Kaha means to scratch or erode, wai would be fresh water and 'ole means no or without. When the old folks referred to that area as Kahawai'ole, they were saying that this area was without evidence of erosion caused by flowing water. It says nothing about rainfall. The implication here is that this area may have received its fair share of rain but the excess water seeped through the porous surface then flowed to the ocean under ground as evidenced by the large amount of brackish water entering the ocean to this day.

This explanation caused me to reflect back to some of the common place names I was familiar with. I live in one of the five Waimea communities in the State. Each Waimea is called such for a different reason and my Waimea received its name from the reddish stain that leaches into the rainwater as it flows through the fronds of the hāpu'u fern to the

ground and into the water system. As a child, the toilet water in every home in our community had the appearance of not being flushed after use.

There is a Kahawai that runs through our town of Waimea named Waikoloa, or more properly called Kaha Wai Koloa. The maps refer to it as the Waikoloa Stream. There is also a Waikoloa Village a few miles away and some of its residents refer to their village as the "duck" village. The Hawaiian Duck is known as Koloa. The sound that rocks make when they tumble down stream is also called Koloa. When a duck pokes his head underwater and clicks his beak searching for food, the sound generated is called Koloa. With this information, what would you say is the meaning of Kahawai Koloa? Obviously the stream was called Kahawai koloa because of the sound of the tumbling rocks. This stream does not go through or even near the community of Waikoloa.

Everybody is familiar with the name Kawaihae. Old timers say that the name comes from the only spring of fresh water in the area, which was covered when the high-



leo 'elele trustee messages

'Suffer the children'



Walter M. Heen

Vice Chair, Trustee, O'ahu

A number of years ago, there was a brief public argument over the meaning of the phrase, "suffer the children." Some people mistakenly believed that the phrase meant that young people were undergoing considerable hardship. While that might have been so at the time, the phrase actually comes from the Bible, *Matthew 19:14*, and is Jesus' response to his disciples' action in turning away little children. What Jesus is reported to have said is, "suffer little children and forbid them not to come unto me, for such is the kingdom of heaven."

Suffer is defined as: "To allow, permit, tolerate," *Webster's New World College Dictionary*, 2006. That definition comports with the phrase from the Bible and is, I believe, applicable to the furlough situation facing our public schools.

In the context of the contentious contract negotiations between the State administration and the public teachers' union, something is missing that is of extreme importance to Native Hawaiian families with children in the public school system. The parties' efforts do not seem to be "suffering" the children to receive a complete and adequate public education.

The DOE says there are 170,830 students across the state attending public schools and that almost 30 percent, or 49,464, identify themselves as Native Hawaiian. For the most part, Kamehameha Schools is unable to accommodate them, and their parents cannot afford the tuition at private schools, which, incidentally, are popping up all over the state.

Consequently, the controversy over teachers' salaries and other education issues weighs heavily on Native Hawaiian families.

Native Hawaiian parents need to be concerned about the contract negotiations and involved in what takes place in the education community as a result. They need to be asking, "How, exactly, is the issue of teachers' pay going to affect the educational opportunities offered to my keiki or my mo'opuna?; How are the children going to be affected by the "Furlough Fridays?" " Additionally, they need to ask: "Are my keiki's educational opportunities truly being enhanced by the public education system? If not, what can we do to enhance those opportunities?"

For several years now OHA has been presented with numerous proposals for and descriptions of independent teaching initiatives that make use of innovative educational and motivational techniques that have proven to be quite successful in educating Hawaiian children. Generally, the techniques used are a synthesis of "hands-on" educational techniques, and traditional Hawaiian cultural teaching methods. Such teaching techniques have come to be widely used in the charter schools and the Hawaiian "immersion schools."

OHA has funded several of the charter schools that are employing these educational innovations. Foremost among these is Kanu o ka 'Āina New Century Public Charter School on the Island of Hawai'i. Every Native Hawaiian parent with children in the public school system needs to visit the charter schools, see firsthand what those schools are doing and discuss the success of their endeavors to provide a meaningful education to Native Hawaiian students.

Beyond that, Native Hawaiian parents need to engage in serious discussion with the principal and faculty of their child's public school about the present curriculum and teaching methods and urge the adoption of these innovative teaching techniques.

We need to "suffer the children." ■

LINDSEY

Continued from page 16

way was built. Because it was the only source of fresh water for miles around, it caused a lot of strife and complaints among those waiting their turn to gain access. Others say that the spring itself made the sound referred to as *hae* in the name Kawaihae. I suppose the true meaning is lost to us forever.

On the other side of the Big Island along the Hāmākua Coast between the 21- and 22-mile markers, there sits a little church on the makai side of the road. A sign beside the church identifies the area as Pōhaku Puka. According to an old, now deceased, friend who worked on building the Belt Road, the State refused to spend any funds to retrieve that boulder with a hole through it and from which that area was named. That boulder was left in place and buried as fill material for

the highway.

Now, let's take the simple word *Aloha*. It is comprised of two Hawaiian words, *Alo* and *Hā*. *Alo* is a description of one person facing another and *Hā* as we all know refers to breath or life and the ability to feel and express feelings. Although *Aloha* is a salutary term, its meaning goes far beyond the simple hi or goodbye as it is commonly associated with today. To call out "Aloha" to someone in greeting is to say, "I face you as a friend." If the feeling were mutual, a response of a prolonged "Aloha" would be in order. Now supposing that the feeling was not mutual, then respond in English with a polite "Hello."

The few words that I mention to you are examples of how we are losing or are on the verge of losing our cultural heritage by not maintaining the true meanings of the names that were once a vivid description of places our ancestors cherished.

Aloha, Leningrad Elarionoff ■

BRIEFS

Continued from page 14

val aims to promote literacy in Hawai'i and to honor Kamehameha III's vision for a literate nation. The free family fair features books for sale from local publishers, literacy and education resource providers, a native plant sale, food booths and a chance to buy crafts for the holidays. Gift-wrapping services will also be available. The lineup of all-day entertainment features Nā Hōkū Hanohano award-winning entertainer Natalie Ai Kamau'u, Hālau Hula Olana, Danny Carvalho, and the University Lab School Funk Band.



Kamehameha III

Enjoy a steak, for art's sake

Morton's the Steakhouse in Honolulu will host a benefit dinner for the Bishop Museum's Picture Gallery and Art Restoration Fund, on Monday, Nov. 9 from 5:30 to 8:30 p.m. The menu for the fourth annual benefit dinner includes a strolling buffet of Morton's signature dishes, select wines and classic Mortinis. The night features a silent auction including rare items from the museum's library and archives, jewelry from Damiani, a one-of-a-kind framed giclee of a painting from the collection and gift items from Morton's. Proceeds from the dinner will help to restore the museum's collection of 18th and 19th century artwork for eventual display in the Picture Gallery, on the third floor of the Hawaiian Hall complex. Tickets are \$250, or \$500 for a reserved seat. For information or reservations, call Christopher Hu at 847-8271 or email christopher.hu@bishopmuseum.org. ■

MAHALO NOTES

Continued from page 11

Kau Inoa's Apoliona a welcome visitor

Recently we were in Chicago at the Hilton Hotel attending the Hawaiian Hula Days. We met Aulani Apoliona, OHA's advocate for Kau Inoa and Community Outreach. She had a booth set up to answer questions regarding the registering of Hawaiians.

Our mahalo to her for coming to Chicago and giving us more information to bring back to the upper Midwest Hawaiian community in Minnesota. It took us seven hours to drive to Chicago and was well worth the journey. Our journey took us to Aulani with her booth of Kau Inoa, aloha and knowledge.

While many Hawaiians know their heritage from their parents and grandparents through oral history (we can establish ours for eight generations), that is not enough. Now our work begins with documenting our genealogy. On the mainland, birth certificates do not identify a person's



Ernie Kanoa, Aulani Apoliona and Maile Bell, in August.

race, so it takes more research.

Aulani encouraged and inspired many of us to help other Hawaiians in Minnesota to officially register their names through the Kau Inoa effort. Aulani's aloha and generosity made our day. I might add that she kindly joined our extraordinary musicians, Ernie Kanoa, a guitarist with a beautiful falsetto voice, Kaleo Lee, guitarist, and Uluwehi Guerrero for a fun jam session.

Mahalo,

Maile Bell

Hopkins, Minnesota

Mahalo, all around

The Native Hawaiian organizations I am most thankful for are the:

- Kamehameha Schools for having educated my late father, Curtis Kekoa, Class of 1940, an orphan who became a U.S. Air Force colonel and lawyer. Others in our familial Warriors tradition include husband Edmund and myself, both '64; our children, Lehua Kadooka '87 and Edmund Honu Enomoto '88; brothers Curtis Kekoa Jr. '67 and Kevin Kekoa '77; nephews Clement Enomoto '92, Spencer Enomoto '96 and Kody Kekoa '10; and nieces Tanya Enomoto '02 and Kiana Kekoa '12.

- Department of Hawaiian Home Lands for



having given to me, built and financed our home at Waiohuli homestead in Upcountry Maui. As son Honu says, our hale is a "sweet" pu'u honua.

- Nā Hanona Kūlike 'O Pi'ilani hālau, led by nā kumu hula Kapono'ai Molitau and Sissy Lake-Farm, for six years of transformative papa oli, papa hula kupuna and annual traditional rituals at Pu'ukoholā heiau all of which continues to enrich.

- Kamali'i Inc. dba Hawaiian Canoe Club for another amazing state championship season, recreational paddling twice a week and ha'aheo as the club approaches its 50th anniversary in 2010. The club provides healthful exercise in a cultural context of athletic competition, amidst a lei of friends.

Kekoa Catherine Enomoto

Kula, Maui

Enomoto

Reading KWO

I wanna start by saying and giving great mahalos to those who have given their time and effort to make *Ka Wai Ola* what it is today, and what it will be in the future for us "keiki."

I am currently incarcerated here in Sterling Correctional Facility in Denver, Colorado, far away from my Hawaiian island and my 'ohana, and not to mention "Da Hawaiian Grinds."

Ka Wai Ola has given me many blessings and understandings about my heritage. "Once a Hawaiian, always a Hawaiian."

It has also given me strength to keep on going and to stand strong and firm without giving up like how our ancestors did before us and to continue "Da Hawaiian Ways."

I will close my letter by sharing a saying of inspiration that my son has written to me and which I have kept close to my heart. From Brandon Hamana Abenes, "Stay strong, Dad, keep your head up and never look down, 'cuz you are Hawaiian, and we bow to no one."

Larry Kaululani Abenes

Sterling Correctional Facility
Denver, Colorado

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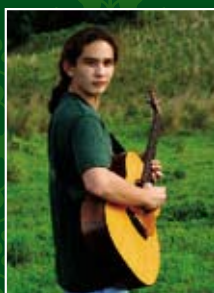
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KAMEHAMEHA SCHOOLS

no ka ilina^{burial notice}**KAPALA'ALAEA
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All persons having information concerning unmarked burials present within TMK: (3) 7-7-08: 99 located in the Ahupua'a of Kapala'alaea 2, North Kona District, Island of Hawai'i are hereby requested to contact Analu K. Josephides, Cultural Historian, State Historic Preservation Division (SHPD), (808) 327-4959, 40 Po'okela St., Hilo, HI 96720.

Treatment of the burials will occur in accordance with HRS, Chapter 6E. The applicant, Ali'i Development, LLC, intends to preserve the burials in place, in accordance with a plan prepared in consultation with any identified

descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to SHPD adequately demonstrating lineal descent from the Native Hawaiian remains, or cultural descent from ancestors buried in the same ahupua'a in which the Native Hawaiian remains are buried. Family names associated with the property ahupua'a identified through historic background research include Kalama, Kanewai, Keauikalima (Hazeleleponi), Kaaha, Kahiamoe, Kaukalima, Kaiama, Hipuu, Naai, Haki, Puhi, Kaaipulu, Keoki, and Kekaukahi. ■

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural activities on or near this parcel in Waimea, Hawai'i, TMK: 6-7-002. Please respond within 30 days to SCS at (808) 597-1182. ■



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FREE KA WAI OLA ADS TO QUALIFIED NATIVE HAWAIIAN BUSINESSES

KA WAI OLA IS OFFERING FREE ADS in a special section in the December 2009 issue as part of OHA's continuing effort to support Native Hawaiian businesses. To qualify, businesses must be verified at least 50 percent Native Hawaiian-owned. The ads are first-come, first-served, one per company, space is limited. Ads are 4.8-by-3.4 inches and must advertise the qualifying company. Other restrictions apply. Deadline to reserve a space is 3 p.m. Nov. 12. For details, download the insertion order form at <http://tr.im/kwofree>.
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