



THE LIVING WATER OF OHA

Ka Wai Ola

www.oha.org/kwo

UH professor Lilikalā Kame'elehiwa
oversees an inventory project that
grapples with the question:



Where are the

CEDED LANDS?

PAGE 12

The Great Mahele, proposed by King Kamehama III, pictured, began a sea change in land ownership in Hawai'i. Today ceded lands are a core issue for Native Hawaiians in their relationship to the 'āina. - Cover illustration: Nelson Gaspar and John Matsuzaki; Lilikalā Kame'elehiwa. - Photo: Blaine Fergerstrom

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message from the CEO

Aloha mai kākou,

It gives me great pleasure to invite you to experience the changes in this new edition of *Ka Wai Ola*. We hope the paper's new design and editorial elements will make it easier for you to read and find your favorite sections of the paper. Since its inception nearly 30 years ago, *Ka Wai Ola* has been a unique Native Hawaiian communications tool. Going forward, it will provide a compelling look at OHA's efforts in its new role in advocacy, research and asset management.

I would like to extend a mahalo to the more than 60,000 subscribers who read our monthly newspaper for the latest in Native Hawaiian news and commentary. In this edition of *Ka Wai Ola* we introduce a new direction that speaks to the future of our Native Hawaiian community by focusing on OHA's new Strategic Plan. The plan is a collective expression of thousands of Native Hawaiians who participated in discussions about hopes for a brighter tomorrow. OHA distilled this feedback into the new strategic plan to deliver positive results in six priority areas: governance, culture, health, education, land and water and economic self-sufficiency.

Ka Wai Ola reaches thousands of households in the Islands and across the Continent. Wherever Native Hawaiians make strides, *Ka Wai Ola* would like to be there to shine a spotlight. This horizon has been defined by the coming together of Native Hawaiians who are diverse in many ways but are increasingly united in common goals such as the forging of political self-determination and the desire to promote the sustainability of our Native Hawaiian community.

This month's cover story delves into the essential question of why ceded lands issues affect the destiny of every Native

Hawaiian. On the new education page, read about a study that shows advantages of culture-based learning. Open to the article that tracks the culture beat and meet Kevin Chang, Land Manager of OHA's Land and Property Management Program, who has used a national fellowship to restore an O'ahu heiau.

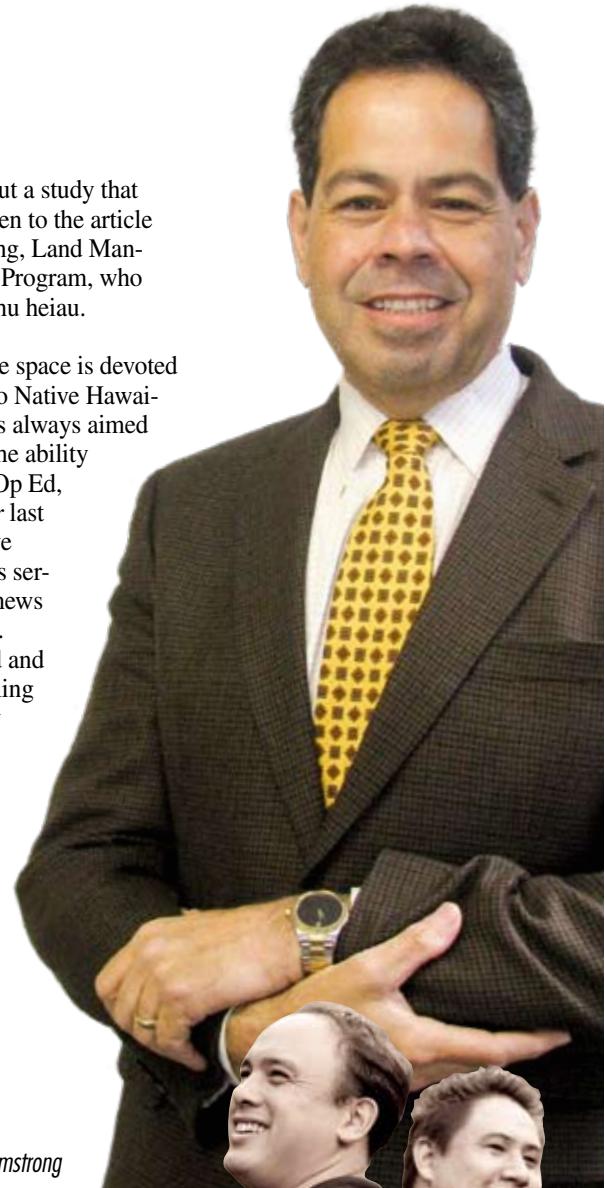
With today's media downsizing, precious little space is devoted to the perspectives and issues that matter most to Native Hawaiians in mainstream publications. *Ka Wai Ola* has always aimed to fill this void. Our publication also allows us the ability to print important pieces like Chair Apoliona's Op Ed, which was published in the *Honolulu Advertiser* last month. As OHA's mission of empowering Native Hawaiians becomes more focused, *Ka Wai Ola*'s service as the leading source for Native Hawaiian news and commentary has become even more critical.

As the CEO of OHA, I encourage you to read and share your feedback on our new layout by emailing us at kwo@oha.org. As OHA embarks on a new journey, may *Ka Wai Ola* become your vehicle of choice for getting the latest and greatest on what's going on in our Hawaiian Community.

Me ka 'oia'i'o,

Clyde W. Nāmu'o
Chief Executive Officer

Photo: Jennifer Armstrong



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Ea: Governance

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BY HAUNANI APOLIONA | The OHA Chairperson examines the recent approval of the Akaka Bill in the U.S. House and what it means to the Native Hawaiian drive for self-determination.

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New study shows benefits of culture-based education | PAGE 4

BY LISA ASATO | Parents and teachers have long noticed that culture in the classroom promotes learning. Now comes the latest research that gives high marks to this notion.

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From Earth Day to the musical group Waipuna's inaugural Mother's Day Concert, find events brimming with 'ohana-style fun.



Jerry Konanui pounds poi at the taro fest. - Photo: Courtesy of East Maui Taro Festival

EDUCATION

HO'ONAUUAUO

To maximize choices of life and work, Native Hawaiians will gain knowledge and excel in educational opportunities at all levels.

Increasing financial literacy for youth and families

By Lisa Asato
Ka Wai Ola

Hawaiian Community Assets is launching a statewide Family Financial Education Initiative in April that has a goal of educating 500 youth and 1,000 families on financial education over the course of the next year, said HCA program coordinator Jeff Gilbreath.

The Family Financial Education Initiative is based on the idea that all family members can contribute to the financial well-being of the household, he said. So in addition to free homebuyer education workshops for adults and financial literacy education for youth, the non-profit will also be unveiling an updated Kahua Waiwai curriculum, which offers a culture-based financial literacy program for homebuyers, said Gilbreath.

The timing couldn't be better, he said, as April is designated National Financial Literacy Month by Congress and the program comes as families are facing tumultuous economic times. "Everybody's feeling the pinch of the economy in their personal financial situation, and if we can provide free financial education services, which is what we do, then that's exactly where we need to be," he said. "Families that are feeling the pinch don't have the money to pay for education on how to manage their money. So our idea is we'll provide it for free and reach as many people as we can."

In 2008, Hawaiian Community Assets unveiled its financial-educa-



Jeff Gilbreath uses poker chips in teaching his students how to make financial choices. The chips are used as place markers in exercises in which they make financial decisions, including deciding between buying a car or catching the bus, and shopping for clothes at Nordstrom or Ross. - Photo: Lisa Asato

tion handbook for youth, the 'Ōpio Edition, with the help of a grant from the Office of Hawaiian Affairs. The Kahua Waiwai program had also benefited from an OHA grant and was revived in 2008 after receiving the much-needed funding. When first released, the Kahua Waiwai curriculum won a Ford Foundation Leadership Award.

The Family Financial Education Initiative also involves a Big Island Family Financial Education pilot program that will teach 25 youth from YWCA in Hilo, in partnership with YWCA and Bank of Hawai'i. The youth will set savings goals, which will be posted with their photos on the HCA web site so others can see "what youth in our

program are striving toward," Gilbreath said. That way donors and potential donors can see that their money is helping to educate families and youth like these, he said, adding that all the proceeds for the month will be used to buy handbooks, and conduct free community workshops and foreclosure counseling services.

HCA aims to help low- and moderate-income communities achieve and sustain economic self-sufficiency, particularly Native Hawaiians. It has helped more than 6,000 families since it was established in 2000.

"In the last three years alone, we've educated 2,037 prospective homebuyers and we've done one-on-one pre-purchase counseling with 1,395 homebuyers," he said. "And 550 families have obtained a mortgage."

Gilbreath said HCA's homebuyer education classes cover a wealth of subjects in basic financial education: how to manage money, budget, save and even how to conserve utilities in your household to save on electricity costs. The nonprofit's most popular programs right now are the youth financial education, foreclosure prevention programs and its lending program, which in December 2009 had its best quarter ever its decade of existence, he said. HCA's lending arm, Hawai'i Community Lending, is the state's only nonprofit mortgage broker. It charges one point on its loans and the revenue generated from the mortgage brokerage supports HCA's education programs so they can be provided free of charge, he said. ■



This month HCA launches a Family Financial Education Initiative. Workshops and events will be held statewide. All events are free and open to the public.

April 9-11, 10 a.m.-2 p.m.
Youth Financial Education Activities at Ward Centers
Friends-Family-Community ReWards Weekend
jeff@hawaiiancommunity.net
or 587-7653

Homebuyer and Financial Education Workshops

O'ahu
Kapolei, DHHL Hale Pono'i Building
May 8, 8:30 a.m.-5 p.m.

Kaua'i
Kaua'i County Building
Two sessions per workshop, 5-9 p.m.
April 21 and 22
June 22 and 25

Hawai'i Island
Kona, The Neighborhood Place
8:30 a.m.-5 p.m. all sessions
May 15
July 10
Sept. 11

Maui
QLCC
8:30 a.m.-5 p.m. all sessions
April 17
June 26

To register, call 587-7623
Information, 587-7886 or
info@hawaiiancommunity.net

Study underscores benefits of culture-based learning



Brandon Ledward and Shawn Kana'iaupuni of Kamehameha Schools, Scott Thomas of Claremont Graduate University, Keiki Kawai'ae'a of Ka Haka 'Ula O Ke'eikōlani College of Hawaiian Language at the University of Hawai'i-Hilo and Ronald Heck of UH-Mānoa College of Education. - Photo: Lisa Asato

By Lisa Asato
Ka Wai Ola

A recently released study provides hard evidence for something that educators have known in their na'au for years — that culture-based education produces students who do better in school and who feel better about themselves, said a co-project director of the study.

"We've always known that culture matters in education, but it's been based on an anecdotal, na'au, gut level (sense)," said Shawn Kana'iaupuni of Kamehameha Schools, who co-directed the Hawaiian Cultural Influences in Education study with colleague Brandon Ledward.

"We never had any empirical, large-scale data that was able to assess impact on student outcomes," she said, adding that educators, parents and students all reported that culture-based education was valuable. "We just didn't



Co-project directors Shawn Kana'iaupuni and Brandon Ledward.

have a statistical data set that told us it was good." The study, first released to a public audience at a Feb. 26 luncheon, involved middle and high schools on Kaua'i, O'ahu, Moloka'i, Maui and Hawai'i. Many school types participated — conventional state Department of Education schools, kula kaiapuni (Hawaiian immersion programs), Kamehameha Schools' three K-12 campuses and public charter schools, including Hawaiian-focused and others.

The study was a partnership among Kamehameha Schools, the DOE and Nā Lei Na'auao Hawaiian Charter School Alliance and encompassed surveys of 600 teachers, 2,969 students and 2,264 parents or caregivers. Principals were also surveyed but their response rate was too low to be considered meaningful for the study.

Ledward, the co-project director and a senior research associate with Kamehameha

See CULTURE-BASED STUDY on page 19



Akaka Bill amendments reflect congressional promise to Native Hawaiians

By Haunani Apoliona

Many in Hawai'i have wondered about the fate of the Native Hawaiian Government Reorganization Act (NHGRA), better known as the Akaka Bill. Amendments to this bill, approved by the U.S. House of Representatives on February 23, 2010, have been both scrutinized and supported. All observers now await U.S. Senate action on this bill that enables a process for federal recognition for Native Hawaiians and the reorganization of a governing entity for a government-to-government relationship with the U.S.

The Office of Hawaiian Affairs (OHA), an active and steadfast advocate for enactment of the NHGRA, consistently worked to assure all Native Hawaiians, wherever they reside, have the opportunity to be active participants in the process. OHA successfully improved this milestone legislation with several amendments that were passed on February 23.

For the first time in over 10 years the current version of the NHGRA includes specific protections for Hawaiians that are currently on homestead land. It also provides protection for those individuals who are on the Department of Hawaiian Home Lands waiting list for potential placement on the homestead lands. The inclusion of this protection for Hawaiian

homesteaders was proposed by the Office of Hawaiian Affairs. OHA applauds the members of Hawai'i's Congressional delegation for including this protection under Federal law for those Hawaiians who have waited many, many years for the opportunity to return to the lands that were originally set aside for their benefit under the Hawaiian Homes Commission Act.

OHA supported a more broad approach with these amendments. Among them:

- Adding language to insure inclusiveness by acknowledging all of the Native Hawaiian homestead associations, rather than designating only one.

- Adding language to improve the definition of "Qualified Native Hawaiian Constituents," those eligible to participate in the reorganization of the entity, to assure the inclusion of Native Hawaiians as defined in the Apology Resolution, as "Native Hawaiian descendants of the aboriginal, indigenous, native people who prior to 1778, occupied and exercised sovereignty in the area that now constitutes the State of Hawai'i."

- Adding language to assure that all Native Hawaiian organizations may be consulted by the Commission that is responsible for certifying who is a Qualified Native Hawaiian



Haunani Apoliona, MSW

Chairperson,
Trustee, At-large

voters. The Trustees' duty to advocate and address the interest of all Hawaiians is established in law.

Following a decade of public discussion and debate about self-determination for Native Hawaiians, it is up to the U.S. Senate to act on the bill that has been held hostage by national partisan debate during two previous attempts at passage. But this year is different. Hawai'i's two Senators are high-ranking in seniority, and we have a President who understands Native Hawaiians and Hawai'i. Scores of Native Hawaiian organizations, representing thousands of voices, have united in a movement to reconcile past wrongs in order to chart a course toward a better future for all of Hawai'i. This is the year for the Akaka Bill to become law.

OHA worked with Hawai'i's Congressional delegation, U.S.

Constituent.

Recently the Office of Hawaiian Affairs has been severely criticized by a small segment of the Hawaiian community for aligning itself with the State's attorney general by encouraging discussion in an effort to achieve common ground. Unlike a non-profit corporation, OHA is established by the State of Hawai'i Constitution. OHA Trustees are elected by Hawai'i

Department of Justice and the State Attorney General, to include several important amendments that strengthened the promise made by Congress to Native Hawaiians long before Hawai'i became a state. Language to protect and preserve the vested rights of Hawaiian homesteaders and those on the waiting list had not been part of the original bill.

Displaying the type of leadership the voters are calling for, OHA, Hawai'i's Congressional delegation, the Obama Administration and the State of Hawai'i worked together to address differences proactively, and were able to achieve results that best serve the Native Hawaiian community and all Hawai'i's citizens.

More than a century after the overthrow, there will finally be an official mechanism in place that affords the United States, State of Hawai'i and a single representative Native Hawaiian governing entity the opportunity to reconcile past wrongs and move forward to benefit all of Hawai'i. We look forward to passage in the Senate and continued support from President Obama.

E kūkulu a'e kākou no ke ea o ka 'āina me ke aloha a me ke ahonui.

Let us resolve to elevate and exercise our self-determination with the spirit of compassion and patience. ■

Editor's note: This op ed by Office of Hawaiian Affairs Chairperson Haunani Apoliona was published in the Honolulu Advertiser on March 15.

GOVERNANCE

EA

To restore pono and ea, Native Hawaiians will achieve self-governance, after which the assets of OHA will be transferred to the new governing entity.

Bringing OHA's message to the continent

LAS VEGAS

Civic clubs welcome OHA

By Aulani Apoliona

OHA Community Advocate
for the Continent

On the weekend of Feb. 20 and 21, the Office of Hawaiian Affairs was privileged to participate in two meetings of Hawaiian organizations in Las Vegas.

Tee Furtado, president of the Mainland Council of the Association of Hawaiian Civic Clubs, invited OHA to the Council's quarterly meeting on Feb. 20 at the Main Street Station in Las Vegas.

Clyde W. Nāmu'o, OHA Chief Executive Officer; Stanton Enomoto, OHA Chief Operating Officer; Esther Kia'āina, OHA Chief Advocate, and I shared information with approximately 30 members and guests of the Mainland Council. Mr. Nāmu'o shared much information with the group regarding the content, status and outlook for passage of the Native Hawaiian Government Reorganization Act, H.R. 2314, known as the Akaka Bill.

During his presentation, Mr. Nāmu'o introduced Esther Kia'āina, who shared additional information on both federal and state legislation. To conclude the OHA

presentation, Stanton Enomoto, explained how the OHA Strategic Plan committee began the arduous task of identifying the major priorities that would guide OHA's efforts in the next six years, envisioning the outcomes that OHA will work to achieve in these areas and explaining the new OHA organizational structure that is being created to best accomplish the strategic outcomes.

Following the Mainland Council's business meeting, the Office of Hawaiian Affairs hosted a more informal reception to provide the OHA team an opportunity to speak individually with more than 25 representatives of nine Hawaiian Civic Clubs across the Continent.

Connecting with KS alumni

On Feb. 21, Mr. Nāmu'o and I attended a meeting of the Kamehameha Schools Alumni Association-Intermountain Region at the invitation of its president, Owen Wong.

As people in the room introduced themselves, it was very exciting to learn that several had never attended a Hawaiian informational meeting before. So congrats



The author, on left, with OHA's Chief Advocate Esther Kia'āina, Chief Operating Officer Stanton Enomoto and CEO Clyde Nāmu'o in Las Vegas, where they updated the Mainland Council of the Association of Hawaiian Civic Clubs on the Akaka Bill, pending legislation at the state and federal levels, and OHA's strategic plan. - Courtesy photo

ulations to Owen and his Board for great "reaching out" to both the regulars and the "new" folks. It was also very uplifting to greet many kama'āina who now call Las Vegas their home and to connect with some of our own relatives, for the first time.

Most of Mr. Nāmu'o's presentation focused on the Native Hawaiian Government Reorganization Act. Before leaving the meeting, many attendees signed up for their free subscriptions to OHA's *Ka Wai Ola* monthly newspaper and the midmonth electronic newspaper, *Ka Wai Ola Loa* – an affirmation of their commitment to stay informed and engaged. ■

COLORADO

OHA meets with Pi'ilani HCC

By Aulani Apoliona

OHA Community Advocate for the Continent

At the invitation of Lynette Asperin, president, and Mark Kunimune, first vice president, of the Pi'ilani Hawaiian Civic Club of Colorado, OHA traveled to Denver to bring important and timely information to the Pi'ilani HCC 'ohana on Feb. 23.

It was a beautiful evening meeting at the St. Gabriel's Episcopal Church in Englewood, Colorado, where 25 Hawaiians and supporters gathered to meet and hear from Clyde W. Nāmu'o, OHA CEO, and me on issues critical to Hawaiians, including the Akaka Bill, the U.S. 2010 Census, OHA's new strategic plan and the assistance OHA can offer to keep members of the community "in touch" using video conference technology.

Although it was a cold, snowy evening outside, the aloha spirit and the 'ono mea 'ai shared inside created a warm and comfortable atmosphere where the questions and answers and discussion flowed freely. It was our first time to meet many members of the Pi'ilani HCC and a wonderful chance to experience their enthusiastic energy and commitment to keep the Pi'ilani HCC informed and engaged.

At the end of the evening, everyone left with a greater understanding and appreciation of the intricacies and urgencies of the certain critical Hawaiian issues and invited Mr. Nāmu'o and me to meet with them once again in August when the Pi'ilani Hawaiian Civic Club hosts the Mainland Council of Hawaiian Civic Club's quarterly meeting in Colorado. ■

CULTURE

MŌ'OMENEHEU

To strengthen identity, Native Hawaiians will preserve, practice and perpetuate their culture.



Reviving the significance of a 400-year-old heiau is a shared kuleana

By Kevin K.J. Chang and Kamoa Quitevis

Ola I ka 'ohulu.

"There is subsistence in the sprouting tubers."

— 'Olelo No'eau, Pukui

Originally intended to own land in trust for the betterment of Hawaiian people, OHA has only recently answered the kāhea to acquire and manage land. What is contemporary Hawaiian land management? Questions abound in OHA's Resource Management and Research Lines of Business.

This is especially true today at 7142 Makahū'ena Place, Kona moku, 'ili kūpono of Maunalua, O'ahu. Here you will find what has been described as a "small," "obscure" cultural site known as Pahua heiau. Find the address on Google Earth, drop back a bit and

see that it's surrounded by one of Hawai'i's most fully developed communities. Amid widespread development lie the roots of Maunalua, resolute and sprouting from valleys once abundant with loko i'a (fishponds) and 'uala (sweet potato).

OHA has owned Pahua for more than 20 years now, maintaining the status quo since its 1985 restoration by the Hawai'i Kai Outdoor Circle. How does Pahua heiau, surrounded by change, still exist? What was its purpose? What purpose can Pahua play in empowering Hawaiians and strengthening Hawai'i today? "He nīnau wāhi pūniu" — it is a question that cracks the skull, something requiring deep thought and deliberation. Though much of Maunalua has been paved, memories, stories and the 'ano of this place remain in the hearts and minds of its kupā'aina, the island people of the area. The community desires to revitalize and empower Hawaiian cultural values for a more sustainable future. OHA

looks forward to working with the people of Maunalua and Hawai'i nei to collectively answer and act on some of these questions.

So what is contemporary Hawaiian land management? Our community is in deep dialogue about this. One thing is certain. In Hawaiian resource management people are integral to the ecosystem. In the past, the foundation of this approach was bolstered by underlying values that emphasized a balanced and reciprocal relationship with the islands' limited resources. Not just a system, these values were found within the people themselves.

Like our greater community, OHA too is in the process of integrating concepts of sustainability and bridging ancient and future land-use patterns, including the amorphous "Hawaiian sense of place." How do we empower the heritage of Hawaiian people to influence 'āina thinking, promote a sustainable lifestyle and build

a stewardship ethic and love for Hawai'i in all island people?

At the core of OHA's new strategic plan, we strive for results, including among others:

1) Achieve Pae'āina Sustainability: increased percentage of ka pae'āina of Hawai'i managed to preserve cultural and natural resources and historic properties, and/or provide social, cultural opportunities for Native Hawaiians in a sustainable and balanced manner.

2) Value History and Culture: increased percentage of all Hawai'i residents who appreciate and value Native Hawaiian history and culture as a basis for residing in Hawai'i.

3) Participate in Cultural Activities: increased percentage of Native Hawaiians participating in cultural activities, interacting with the 'āina for cultural, spiritual, religious and subsistence purposes.

Our approach, a hybrid of sorts, adjusts to the landscape's diversity and considers the tangible and intangible assets of land and place.

In bringing people to land, we are conducting our cultural due diligence, gathering the human voices of the landscape. On Feb. 25, at a meeting hosted by the community, we began a process of asking questions and seeking input to help OHA enhance the intangible treasures Pahua holds.

Much of the answers lie with the latent power and potential found within the hearts of Hawaiian and kupā'aina people.

If you have information on Pahua heiau, please contact us at kevinc@oha.org and/or kamoaq@oha.org. We are interested in hearing from you. ■

Kevin K.J. Chang is Land Manager of OHA's Land and Property Management Program. As a 2009 TogetherGreen fellow, he is working to revive the significance of Pahua heiau to inspire dialogue among islanders about their ties to the land. Kamoa Quitevis is a Research Analyst in OHA's Land, Culture and History Program.

Standing tall in Hawaiian health



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

Pali ke kua, mahina ke alo

"Back as straight as a cliff, face as bright as the moon."

Stature, posture and radiance comprised the ideal beauty and handsomeness for early Hawaiians. Cultural sayings, about the traditional prerequisites of physical beauty and handsomeness, are preserved by Mrs. Pukui in 'Olelo No'eau. For example, "Pali ke kua, mahina ke alo" says that a straight back and a face that radiates brightness are attributes of beauty and handsomeness. "Oki kilohana ka pali o Waialoha" means straight and tall is the cliff of Waialoha, reflecting admiration for a tall, well-formed person. "Ku mai no, he pali" also

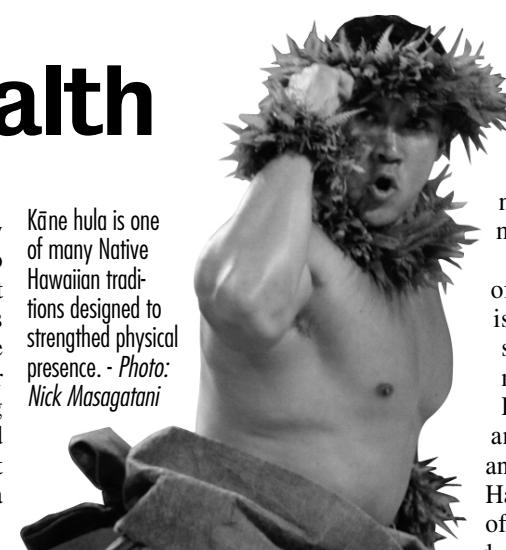
compares one's back to a cliff. These 'olelo no'eau clearly note admiration for persons who are tall and have strong, straight backs.

Kahuna pā'a'o'ao diagnosed functional disorders or weaknesses in newborns. And, kupuna and makua worked diligently to develop the ideal attributes, as well as correct disorders through infancy and adolescence. Infants and children were treated with special diets, lā'au, lomi lomi and other physical therapies. Body molding began during infancy, as well. Our Hawaiian ancestors knew that features could be molded easily during early years, and they were skilled at manipulating features to meet the standards for physical beauty.

Infants were gently massaged to strengthen and align joints and limbs. Fingertips were rolled gently between the thumb and index finger to mold and taper them. Flat or ūpēpē noses were gently pressed into a sharper ridge at the bridge of the nose. Ears that stood out were pressed back against the head, and these infants were carefully checked during naps to assure correct alignment of their ears. Eyes that were too small were massaged toward the nose, to create larger eyes. The buttocks

of boys were carefully molded, as the malo hid only a small part of the body, and boys with flat seats were often teased by their playmates. Young mothers were reminded that po'o 'ōpaha, a flat head, was a sign of a lazy mother who left her baby in one position for hours. Later in development, children chewed chunks of dried squid to develop strong jaw muscles, teeth and gums.

Expectant and nursing mothers were assured calcium-rich diets, abundant in green vegetables, reef fish and poi to assure strong teeth and bones in their babies. Hawaiian greens, including lū'au and palula (cooked sweet potato leaves), several herbs and ferns, as well as limu, are rich sources of calcium and other minerals such as iron and potassium. Kalo, 'uala (sweet potato) and poi were major staples of the traditional diet and supplied calories and a large portion of minerals and



Kāne hula is one of many Native Hawaiian traditions designed to strengthen physical presence. - Photo: Nick Masagatani

vitamins needed for health. Early Hawaiians knew these foods were needed for healthy mothers and infants. The effectiveness of body molding is regarded with skepticism by non-Hawaiians. Dr. Charles Snow, an anthropologist and early visitor to Hawai'i, and a team of researchers conducted a scientific examination of iwi removed from Mōkapu where the Kāne'ohe Marine base was built. The researchers published their findings on the unique physical characteristics of Hawaiians. Dr. Snow found body-molding techniques had been used to shape a number of adult male skulls to resemble the head of a much loved ali'i.

Makua and kupuna have kuleana to protect the health of Hawaiian keiki. We must help keiki to live healthy and active lifestyles and to make wise food choices that will help them to develop traditional attributes of physical beauty and healthy vitality. ■



ke au i hala *from the archives*

HOT OFF THE 19TH CENTURY-PRESSES!

By Kau'i Sai-Dudoit

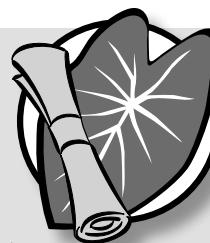
"Even the palest ink is better than the best memory."

— Chinese proverb

Sadly, many cultures throughout the world have nothing left to piece together their past but trinkets, fading memories or perhaps a few elders whose memories are waning. By 1824, Hawaiian ali'i not only embraced literacy; they made edicts for their people to learn reading and writing. Within 12 years, 40 percent of the population were in schools while one-third of the population were considered literate. The literacy rate of Hawaiians by the mid-1800s far surpassed that of Europe and the United States. Eager for knowledge and the newest form of communication, 200 issues of the first Hawaiian language newspaper, *Ka Lama Hawaii*, were distributed in 1834 and began a trend that would last for 114 years through more than a hundred different publications.

Ho'olaupa'i

Starting this month, Ka Wai Ola welcomes a new monthly column by the Ho'olaupa'i: Hawaiian Language Newspaper Project. Presented by Kau'i Sai-Dudoit and Puakea Nogelmeier, the column will offer insight, translations



and original articles from the archives of scores of Hawaiian language newspapers, which were widely read and wildly popular for more than a century beginning in 1834. Today they serve as a national archive for the Hawaiian people.

ian language newspaper, *Ka Lama Hawaii*, were distributed in 1834 and began a trend that would last for 114 years through more than a hundred different publications.

Through these newspapers we can read the perspectives of not just one writer but have the advantage of comparing the varying views of a myriad of writers, both native and foreign, on numerous topics.

In the midst of changing political and cul-

tural landscapes, the writers and editors of the Hawaiian language newspapers frequently called for readers to share their knowledge in the papers and use this medium as their national archive. In the very first newspaper, *Ka Lama Hawaii*, on May 9, 1834, Chief Mataio Kekuanaoa writes, "...Malia paha o pau oukou i ka hala e aku, nalo wale loa ka olelo kumu o Hawaii nei mai ka mole mai. A i ole e pai ia la ea! he hoailona ia no ka na lii

malama i ka mea kahiko.

(... You may all pass away and the source language of Hawaii, from its very taproot, will disappear completely. To avoid that let it be printed! as a sign of the chief's concern for the things of old.)

In the coming months we will share articles from the Hawaiian language newspapers that are as relevant and insightful today as the day they were written. ■

Ho'olaupa'i: Hawaiian Language Newspaper Project is a collaborative partnership among the Bishop Museum, Awaiaula Inc., Alu Like Inc. and Hale Kuamo'o to utilize modern technology to preserve and provide access to the voluminous writings in the Hawaiian language newspapers for free access at nupapa.org. Kau'i Sai-Dudoit has been the Project Manager of Ho'olaupa'i since 2002.

Here is an English translation for the article, in box, below.

By Puakea Nogelmeier

Here is a document which the King proclaimed publicly on the day the land was taken; this document was not, however, jointly agreed upon by the chiefs and the officers of the British man-of-war. This was done by just the King and the Kuhina of Hawaii; their thoughts are clear from this document that the government has been seized without cause, and they assume that it is not completely lost, but will, indeed, be restored.

Attention, Nobles, people, and subjects from my grandfather's time, as well as those of foreign lands,

Pay heed to this. I say to you all that I am in distress, besieged without cause; therefore I have surrendered the sovereignty of our land, so all of you may know. My reign over all of you and your rights, however, will continue, because I am hopeful that the sovereignty of the land will yet be restored, once my actions have been justified.

Recorded at Honolulu, Oahu, on this 25th day of February 1843.

*Witness, JOHN D. PAALUA.
KAMEHAMEHA III.
KEKAULUOHI.*

100 K A N O N A N O N A . [MARAKI,] Auhea oukou ē ny-kūnaka ē Hawali nei; pehehē ko oukou manao i kele lilo ana o ke aupuni? Oluoalo auei? Ehā paha ko oukou nānā, no-ke-lī i mea na lii; Ua pono no in; ua cha pu kāon: aka, en, mai kakūnako-nā, mai hoohaunāe, mai kūlānāna ka manao. E noho malie no ka pono, a e malamā i na kanawani o ke aupuni: mai manāo oukou un-hauke ilalo na kanawani; nōle hoa, ka "kau nei" no a paā lōa. Hūnūne iki i Honolulu nei i kela po'oku nei, a cha ion kekahi kana-ka-i kekahi kou manawa, a nōlālāna kūkā-ja hou i na kanawani i keia manu lā, i pau ko kūlikewa o na kanaka.

E na kanaka Kristiano o Hawaii nei; mai kūlānāna ku manāo no ka lilo ana o ke aupuni i ka mea, nōle man kein no ko kāon; ko aupuni; he aupuni ē hīku ko kakou ma'ki līni; ho' aupuni nūnikai ion ia, lilo olo lūlikūlū ole, nālāhia no hoa. Maikai kōna i mālūna pono i kōna po'oku kanaka a manu lā ko likon ola. Pan koke a līlo walo aku na aupuni o keia nu, aka, gōke aupuni o Jesu Kristo, nōle ion i lō'au. E in i e nū ka kāon i keia aupuni gōme'kōna pono, nōlālāna pukekūkātou iloko o na men-kūpikipiko o keia no.

NA MOKU O KE AUPUNI. Ua hogolim na inoa o kekahi o lākeo. O Victoria, nōna no kona inoa, nō ka Hooi-ka-ka i kapain i keia manawa o Albert, a ka Padua i kapain o Adelheid.

Kokoke hold aku ka Hooiknika i Mesiko, hālili i A. Simpson a me na-puipūpū i St. Blas. E hoi ina A. Simpson i Beritania.

NA LII. Un hoa nku ke alii a me ke kuhina i Lāhā-nā a-hōi koke mai no i keia manu lā. Hōko a kea popilikia nūno, nūlii; nōle, hōhu i iku lākou i na meo oia. Aloha ino lākou!

KA HOKU WELOWELO;

Eia ke kau nei ka hoku welowelo ma ko komohana i keia manu po iho nei; nōle nōlālāna kōna wahi i helo mai si a mo kona wahi e hōlo aku ni.

Na Limāikaika, o hōpukāka.

BACKGROUND

"Ua mau ke ea o ka aina i ka pono."

Most have no inkling of the important link to the past of many things we know today. A closer look is required to afford us a more complete understanding of the breadth and depth of Hawai'i's history. The motto of the Hawaiian Kingdom, "Ua mau ke ea o ka aina i ka pono," seems like a good place to start.

In February of 1843, HBMS Carysfort, under the command of Lord George Paulet entered Honolulu harbor from Valparaiso, Chile, to investigate the claims made by British Consulate Charlton of unfair treatment of British subjects and proceeded making outrageous demands on the Hawaiian government.

Paulet threatened to open fire on Honolulu if the government was not handed over to him in the name of the British crown.

Kamehameha III surrendered the kingdom to avoid hostilities but did so under written protest and pending the outcome of the mission of his diplomats in Europe.

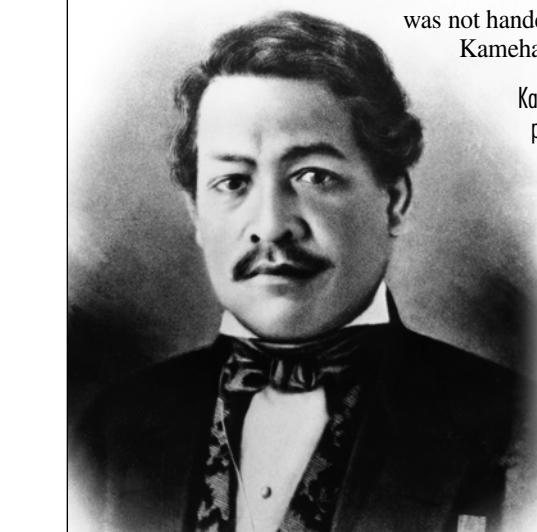
On March 7, 1843, in the Hawaiian language newspaper *Ka Nonanona*, Kamehameha III explained to his people the events that had transpired and declared: "Ua hā'awi au i ke ea o ka 'āina o kakou" — "I have given away our sovereignty," and the nation held its breath.

News of Paulet's actions reached the British Admiralty in Valparaiso, Chile, and in July of 1843, Rt. Lord Admiral Richard Thomas of the HMS Dublin, arrived in Honolulu in direct response.

Admiral Thomas requested an audience with the King, and after meeting with Kamehameha III, determined that the complaints by British officers did not warrant a takeover. He ordered the immediate restoration of the Hawaiian government — which took place on July 31 at a grand ceremony at what is known today as Thomas Square.

Following the official ceremony, a service of thanksgiving was held at Kawaiaha'o Church, and Kauikeaouli, Kamehameha III proclaimed before a large crowd, "Ua mau ke ea o ka aina i ka pono," meaning that the nation's "ea" was "mau" or steadfast, solid or ongoing, "i ka pono" through righteousness, justice or virtue. "The life of the land is perpetuated in righteousness" is an appropriate translation, and while other English wordings are possible, none can fully contain both the historical context and the multiple implications the Hawaiian words convey.

In subsequent years, July 31, 1843, had been declared and celebrated as a national holiday known as Lā Ho'ihō'i Ea, Hawaiian Restoration Day. ■



OHA in the community



NEW AWARD HONORS HAWAIIAN EDUCATORS

OHA Trustee Oswald "Oz" Stender has been named a recipient of the I Ulu I Ke Kumu Award inaugurated this year by the University of Hawai'i's Hawai'iinuiākea School of Hawaiian Knowledge in recognition of outstanding commitment to Native Hawaiian education. Trustee Stender is pictured at right with fellow award recipients, from left, Aunty Lolena Nicholas, Uncle William Ailā Sr. and Likelikā Kame'elehiwa; not pictured are recipients Haunani-Kay Trask, Manu Ka'īama and the hui Ho'okahe Wai Ho'oulu 'Āina. (For an excerpt of a speech on behalf of the Ho'okahe hui, see Trustee Colette Machado's column on page 15). The seven honorees were celebrated at a March 4 dinner ceremony at the Center for Hawaiian Studies. Hawai'iinuiākea Dean Maenette Benham praised Trustee Stender for his courage in tackling difficult challenges in Native Hawaiian education. "He does it with grace, deep thought and an eye on our future," she said in a news release. "Indeed, he exemplifies everything we seek in leadership today ... the spirit of gratitude, integrity and aloha." The award will be presented annually as a reflection of the wisdom of the Hawaiian proverb, I ulu no ka lālā i ke kumu, "the branches grow because of the trunk." Benham said this 'ōlelo no'eau recognizes the power of mentorship. For each recipient, at least \$1,500 is being donated to the Hawai'iinuiākea student scholarship and enrichment funds. - Photo: Courtesy of Hawai'iinuiākea School of Hawaiian Knowledge

WALKING FOR THE FIGHT AGAINST DIABETES



On the morning of March 20 hundreds gathered at Kapi'olani Park for the 11th annual Step Out, a walk to fight diabetes. Team Kaho'onei — which included OHA staff who participated in memory of a beloved former staffer and longtime civic club member Wayne Kaho'onei Panoke — came out to support the cause and raise funds for the American Diabetes Association. The group raised well over their goal of \$1,000! Mayor Mufi Hannemann, at center in the back row, and other local leaders were present, including Association of Hawaiian Civic Clubs president Leimomi Khan, center, and Vicky Holt Takamine, on Khan's right, who worked closely with Panoke in

community activism and was his co-host on the Nā Kai 'Ewalu radio show. Also shown are two of OHA's participants, Anita Manzano, wearing shades, and Nancy King, at Khan's left. The walk was part of the Association of Hawaiian Civic Clubs' Prince Kūhiō Celebration Events. "This year's events are not only a celebration of the life of Prince Kūhiō but also a way for us to remember the life of Kaho'onei Panoke, who was the heart and soul of these events for the last three years," Khan said in an announcement of the events. According to the Hawai'i Diabetes Report, Native Hawaiians have among the highest diabetes mortality rates when compared with other major ethnic groups. - Photo: Ed Nishioka



BOARD HONORS KEALOHA

The Office of Hawaiian Affairs Board of Trustees honored Honolulu's newest police chief on March 18. Trustees presented Honolulu Police Chief Louis Kealoha a congratulatory resolution for taking the helm of the Honolulu Police Department, which employs 2,100 officers and 550 support staff, making it one of the city's largest departments. Kealoha, who is the city's 10th chief of police, was unanimously selected by the Honolulu Police Commission in November. In the OHA boardroom, Kealoha shared how OHA made a positive impact in the lives of him and his wife, Katherine Kealoha, who is now the director of the state Office of Environmental Quality Control. He said that back when he wanted to return to school, OHA granted his wife a loan from the Native Hawaiian Revolving Loan Fund, enabling her to enter into private practice in law and earn more money. Kealoha, a 25-year veteran of the force, has his doctorate in education from USC. For more on their story, see the May issue of *Ka Wai Ola*. - Photo: Lisa Asato

faces of OHA



Armstrong



Atou



Chan



Eshima



Gloriani



Nishioka



Soma

The Office of Hawaiian Affairs would like to congratulate the newly hired or promoted members of our 'ohana.

Jennifer Armstrong

Jennifer has been hired as a Public Relations Specialist III. She will be assisting in managing OHA's Media and Messaging programs and communication flow between OHA and the community in order to positively represent advocacy initiatives. She previously worked at Hawai'i Community Foundation as a Communications Coordinator. Jennifer is the Alliance Vice President, Corporate Board Relations at the Boys and Girls Club of Hawai'i and a Public Relations Society of America Hawai'i Chapter member.

Thomas Atou

Thomas comes to OHA as a Native Hawaiian Revolving Loan Fund (NHRLF) Finance and Operations Officer. He is responsible for overseeing the NHRLF accounting and program budget, generating program reports, coordinating the NHRLF's Board of Directors quarterly meetings, and maintaining the program's semiannual surveys. Thomas previously worked as a Program Officer at the Hawai'i Community Foundation where he was involved with the Crystal Meth Initiative through grant support for law enforcement, treatment centers and a prevention program.

Keola Chan

Keola has been hired as a Research Analyst and is responsible for Special Projects. He previously worked at the Life Foundation. Keola is also the Founder and Executive Director of Hui Mauli Ola, a nonprofit organization of multidisciplinary cultural practitioners committed to promoting and improving the health and well-being of our communities.

Mark Eshima

Mark returns to OHA as an Information Coordinator in the Research Division where he will collect, develop, analyze, disseminate and manage data, as well as collaborate and coordinate on issues concerning Native Hawaiian data and information. He previously worked for OHA in the 1990s as a Research Specialist. Mark recently comes from the Department of Health, Family Health Services Division as a Research Statistician.

Eva Gloriani

Eva has been hired as an Accountant V. She previously worked at the Department of Transportation, Highways Division as an Accountant IV and Accounts Payable Supervisor. Eva has an extensive background in accounting and financial management and will be responsible for the day-to-day processing and auditing of financial transactions. She has previously been awarded the Certificate of Recognition for Outstanding and Excellent Performance as an Accountant by the Department of Transportation.

Ed Nishioka

Ed joins OHA as the Communications and Media Manager. He is in charge of the Communications and Media and Messaging programs, which include OHA's newspaper, radio show and television programs. Ed comes from the City and County of Honolulu as the Chief Public Information Officer of the Honolulu Rail Transit project. Prior, he was the Deputy at the Customer Services Department and has served as an Executive Assistant to Mayor Frank Fasi. Ed has extensive news media and public relations experience and also serves on the Heads Up Youth Foundation Board, Hawai'i Jazz Education Foundation Board and Honolulu Sports Commission.

Dirk Soma

Dirk joins OHA as a Community Outreach Manager. His role will be to provide support and coordination to staff for engagement and outreach opportunities in the community. He has previously worked at both the corporate and community levels for organizations such as Kapi'olani Community College and Kamehameha Schools. Dirk also serves as 1st VP of the Native Hawaiian Chamber of Commerce, President of the Hawai'i Association for Career and Technical Education, and as a Director for the Travel Industry Management International Alumni Association.



kaiāulu community

Census in Hawai'i

Pa'ahao – counting the incarcerated population

By Momi Imaikalani Fernandez

As sincere mahalo for the letters received from Native Hawaiians incarcerated in other states, some as a result of Hawai'i's overflow prison population. Each letter expressed a sincere desire to participate in Census 2010 as a Native Hawaiian and to be informed of the process. This last census column is dedicated to the pa'ahao in and outside Hawai'i, reaching out to their 'āina.

How can pa'ahao participate in the census? Here's the scoop summarized. The Group Quarters Operation, which oversees census counts in places such as college dorms, military installations/housing and prisons, is implemented in three phases. First, a validation process, followed by an advance visit and then enumeration, which is the distribution and completion of the Census 2010 survey by each pa'ahao. (Phone calls to Arizona, Texas and a small private prison in Colorado began to confirm compliance with these federal guidelines.)

The incarcerated in Hawai'i will receive their surveys in April. They will have three days to complete them. Staff will retrieve and confirm that all envelopes are accounted for and they will be mailed to the Census Bureau. Correctional staff are sworn in to adhere to strict confidentiality rules. By conducting the survey in April, these responses will be counted in the first response rate. Any surveys completed after April will be counted in the follow-up responses. Some states housing Hawai'i pa'ahao

will distribute surveys later, thus missing the initial response rate that relates to funding.

The group quarters survey has seven questions instead of 10 questions that the general public will complete. Questions 4 and 5 on the group quarters survey are Questions 8 and 9 on the general public survey. These are the race questions, in which people are asked to identify their race or mixture of races (you can mark more than one). If the choices do not identify you, a line is provided to write in your race.

Remember the one drop-one million campaign for Native Hawaiians that encourages Hawaiians and part-Hawaiians to acknowledge even a "single drop of koko" by marking the Native Hawaiian category. I also encourage Native Hawaiians to honor more than one if appropriate.

Questions 6 and 7 on the group quarters survey ask where you live MOST OF THE TIME. If you answer "yes" to question 6 then the survey ends and the state in which you are incarcerated receives your count and funding.

If you answer "no" to question 6, then you move forward to question 7 and give your home state and



CENSUS 2010

Census forms for the general population were mailed to most households in mid-March. Replacement or extra questionnaires were made available through April 10 at sign-up centers and other community sites, including 7-11. Between now and July, census takers will visit households that didn't return a questionnaire by mail.

address. The address given will determine where you get counted and funded. This applies to "temporary" residents such as short-term students and patients in care homes, for example.

Census workers cannot instruct how these questions are answered. But consider this: congressional representation and federal funding are directly hinged to the population count. For every 500,000 people counted, a congressional seat is provided. There are states proposing

advocating change to end prison-based census count. Check out prisonpolicy.org and prisonersofthecensus.org. Hawai'i's overflow prisoner population housed in Arizona alone is just under 2,000 inmates as of Jan. 31, 2010. Hawai'i loses federal funding for inmates housed in other states. The breakdown of Census funding is worth approximately \$1,200 per person.

Currently, the national prison population is upward of 2 million. As of Jan. 31, there were 5,949 inmates under the jurisdiction of the State of Hawai'i Department of Public Safety, or DPS. This number includes pa'ahao who are physically present at one of the correctional facilities operated by DPS, housed in



TALKING CENSUS | OHA welcomed leaders of the U.S. Census Bureau to the boardroom on March 9 for an update on the ongoing 2010 Census. Rebecca Blank, undersecretary of commerce for economic affairs, who visited Hawai'i to promote participation in the census, met with OHA Chairperson Haunani Apoliona, executive leadership and staff in Research and Advocacy. OHA conveyed the unique social circumstances Native Hawaiians face and how census data is used to help OHA's advocacy efforts. Pictured from left are: Jamey Christy, director of the Census Bureau's Los Angeles regional office; Rebecca Blank; Jeri Green, chief of the Census Advisory Committee Office; Julie Lam, assistant regional manager for the Census Bureau's Los Angeles office; Stanton Enomoto, OHA Chief Operating Officer; and OHA Chairperson Haunani Apoliona. - Photo: John Matsuzaki

an out-of-state or contracted facility, on furlough or in a medical facility. That's a relatively large population when compared to estimates of homeless on the beach and in the bush ranging from 5,000 to 7,000, the population of Lāna'i approximately 3,000 and the population of Moloka'i approximately 8,100.

During the next 10 years, men and women will be released from incarceration. They will need jobs, health programs, access to schools and federal funding for higher education. Census data is the backbone for these funding mechanisms. They will have access to all public services and infrastructure that census data funds. Doesn't it make sense to prepare in advance?

Participating in Census 2010 is

mandated by Article I, Section 2 of the U.S. Constitution. Many Native Hawaiian pa'ahao who are incarcerated outside Hawai'i have few links remaining to their 'āina. Isn't this one opportunity to keep this link intact?

Mahalo nui for the opportunity to share Census 2010 information with the readers of *Ka Wai Ola*. Nāu Ke Kuleana! ■

Momi Imaikalani Fernandez is the director of the Data and Information/Census Information Center at Papa Ola Lōkahi. The Hawai'i Government Complete Count Committee and RaeDeen Keahialalo Karasuda, a Kamehameha Schools senior research associate in strategic planning and implementation, contributed to this piece.

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ECONOMIC SELF-SUFFICIENCY

HO'OKAHUA WAIWAI

To have choices and a sustainable future, Native Hawaiians will progress toward greater economic self-sufficiency.

Standing tall

By Lisa Asato
Ka Wai Ola

George E. Newton Sr., a Hawaiian on the cusp of turning 90 in April, knows the secret to success in business.

"You do good work. Treat your customers good," says Newton, who ran the business with his twin



George Newton Sr. with a prosthesis for an above-knee amputee. - Photo: Lisa Asato

brother, Charles, for more than five decades, and who continues to serve as vice president since passing the top responsibility to his son David in 2005.

"I go up in the front, say good morning, talk to the customers. They are the bosses," says George E. Newton. "I used to do hospital calls way down Wai'anae. We'd get

in our cars. If they cannot come, we'll go. The other day I went to see Dr. Silva not too far from here, Pensacola Street. Delivered two pair of shoes with insoles. You have to give service. That's the main thing."

The business is C.R. Newton Co. Ltd., a prosthetics and orthotics maker and supplier, which Charles Newton started in 1941 in Waikīkī at the corner of Kalākaua and Kūhiō avenues. Today, C.R. Newton continues to do artificial-limb manufacturing and fitting and also offers rentals and sales of wheelchairs, scooters, hospital beds and other durable medical equipment, many of which are displayed in its showroom on the first floor of a business complex at 1575 S. Beretania St., where its neighbors include Mona Beauty Salon and Larry Welsch State Farm Insurance Agent.

"We do a lot of work for diabetic patients. We sell shoes and inserts," George E. Newton says, pointing to his own shoe. "You see, round toe, lots of room in there. It has Velcro (straps) and we have inserts that go in there – nice and soft."

Growing up in Kula and Wailuku on Maui in the 1920s and '30s, prosthetics wasn't part of the plan. The two brothers were supposed to go to Kamehameha Schools but fate intervened. "In 1936 my brother and I took the exam to go to Kamehameha," George E. Newton says. "I was accepted but he failed. But I'm glad he failed, otherwise we wouldn't have this."

By 1941, Charles, who had club-feet, had the "distinction of being the only wooden leg maker in Hawai'i," according to a wartime article in the *Honolulu Star-Bulletin*.

See STANDING TALL on page 19

The heartbeat of an ipu artisan

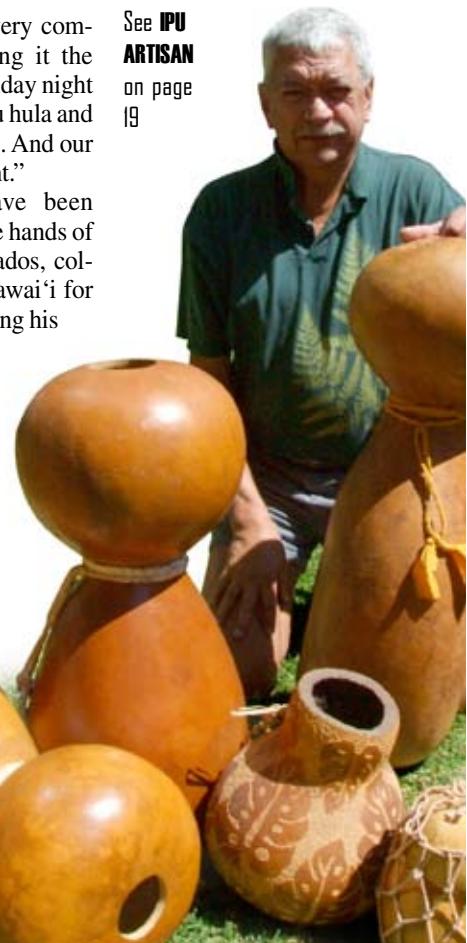
By Lisa Asato
Ka Wai Ola

If you've watched the Merrie Monarch Festival anytime over the past 15 years, then you may be familiar with the art of Dexter Ke'ala Soares, who has been crafting and providing ipu heke as trophies in that time span for the first- to fifth-place winners in the categories of Miss Aloha Hula, men's kahiko and women's kahiko.

"Merrie Monarch is very competitive," he says, calling it the highlight of the year. "Friday night is kahiko where the kumu hula and her three alaka'i on stage. And our product is in the limelight."

Soares' products have been making their way into the hands of kumu hula, hula aficionados, collectors and visitors to Hawai'i for more than 35 years. Among his

Dexter Soares calls his hand-crafted ipu heke, or double gourd drum, which can stand up to 3-1/2 feet tall, the "granddaddy" of ipu. The ipu carved in relief is highly admired. - Photo: Lisa Asato



unique offerings is an ipu carved in relief with a Dremel set. "A lot of people have admired this," he says. "Once in awhile I'll market it at Nā Mea Hawai'i, Mana Hawai'i at Royal Hawaiian Hotel, 'Iolani Palace gift shop, Bishop Museum gift shop and Waimea Valley gift shop." He also creates product by request.

Soares' two grown daughters, Melanie and Stephanie, were raised on ipu. When they attended Kamehameha Schools, they learned how to play ipu from their father.

See IPU ARTISAN on page 19



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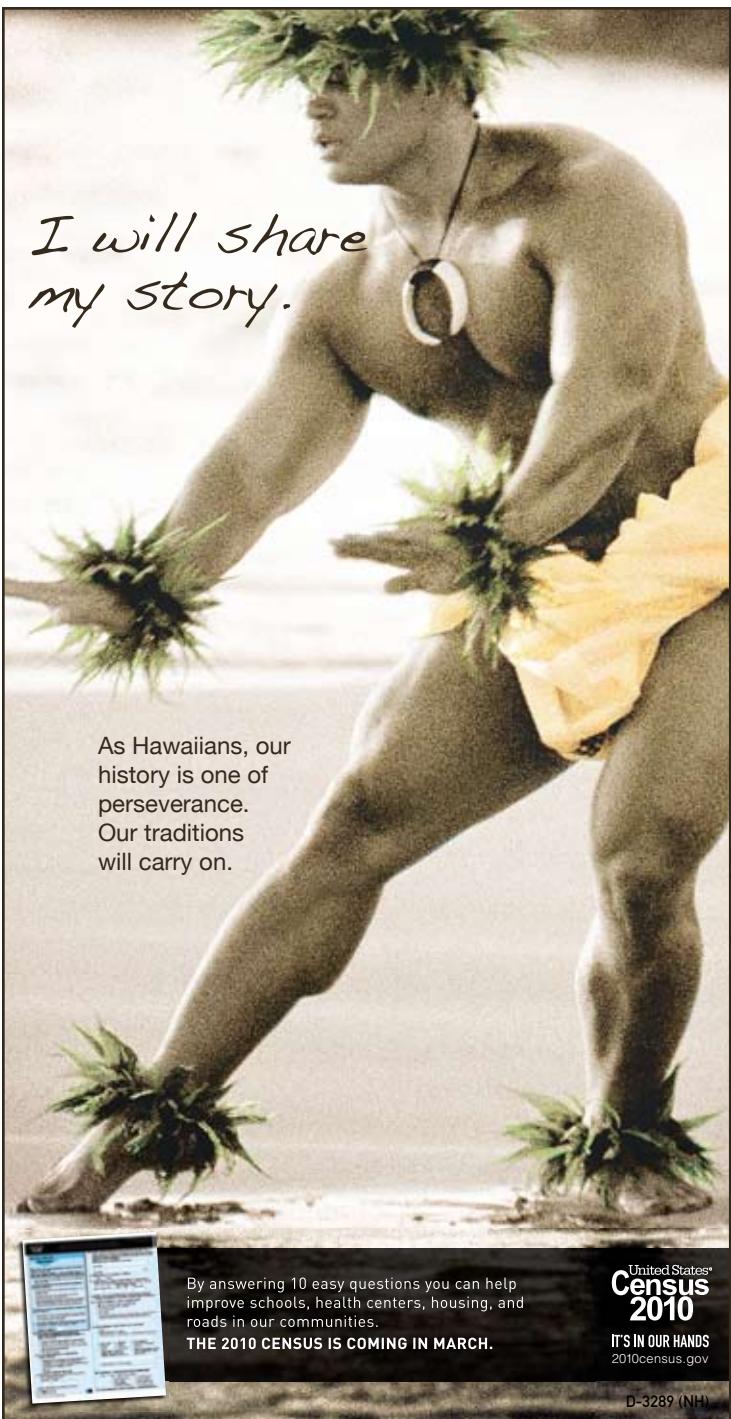
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Kaua'i: Saturday, July 17, 2010 1-4pm
O'ahu: Sunday, July 18, 2010 1-4pm

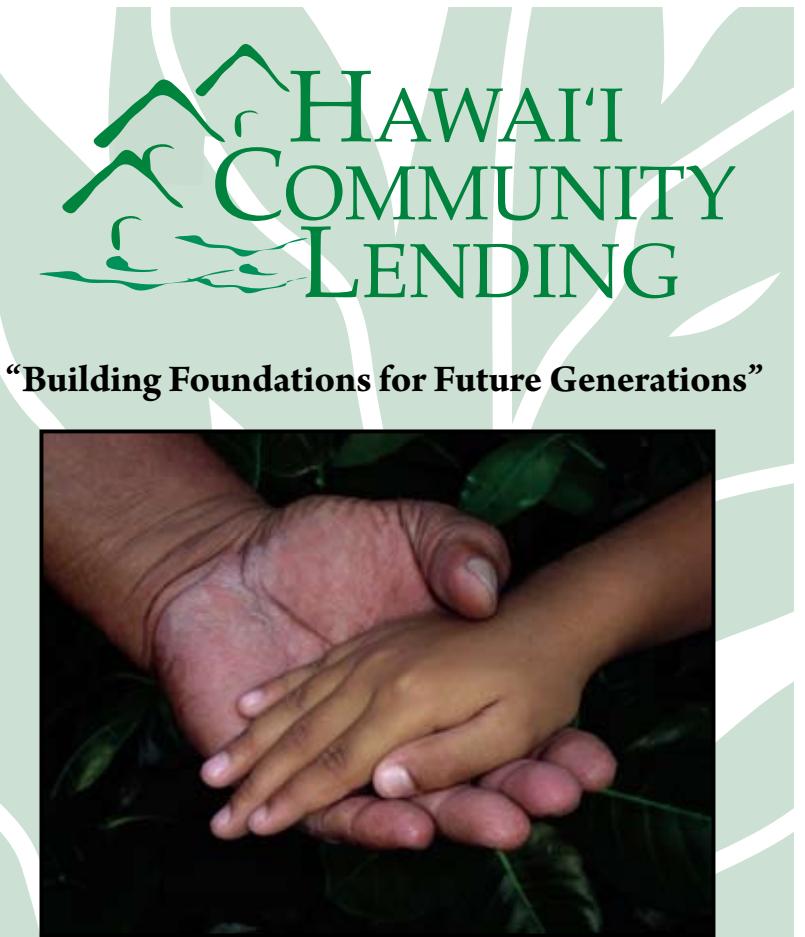
Maui: Saturday, July 24, 2010 1-4pm
Moloka'i: Sunday, July 25, 2010 1-4pm

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\$50 for adults, \$35 for 12 and under, \$500 for tables of 10. Queen's seating, \$75 per seat or \$700 for a priority table with special Mother's Day Makana.



mo'olelo nui cover feature

CEDED LANDS TIMELINE

1898

With the annexation of Hawai'i by the United States, 1.8 million acres of crown and government lands of the illegally overthrown Hawaiian Kingdom are "ceded" by the Republic of Hawai'i to the U.S. government.

1921

The federal Hawaiian Homes Commission Act sets aside 200,000 acres for Hawaiian homesteads. These lands are taken from the lands "ceded" during annexation.

1959

Statehood Act returns 1.4 million acres of "ceded lands," including the 200,000 acres of Hawaiian home lands, turned over by federal government to the State of Hawai'i. The remaining 400,000 acres of ceded lands are retained by the federal government for defense, national parks and refuges and other public purposes. The Act also establishes five purposes for the state ceded lands trust, one of which is the betterment of conditions of Native Hawaiians.

1978

State Constitutional Convention establishes the Office of Hawaiian Affairs to receive state ceded land revenue for the betterment of conditions of Native Hawaiians.

1990

Act 304 is passed by the Hawai'i state Legislature, requiring a 20 percent pro rata share of ceded lands revenues to go to the Office of Hawaiian Affairs for the betterment of conditions of Hawaiians.

2001

Act 304 rendered null and void by Hawai'i Supreme Court on a technicality. Court affirms state's obligation to Hawaiians; remands matter to state Legislature.

2003

Gov. Linda Lingle issues executive order restoring trust land revenue payments to OHA and state attorney general determines that receipts derived from ceded lands could be provided direct to OHA without legislative appropriation.

2006

State Legislature establishes Act 178 affirming interim revenue to be transferred to OHA from the public land trust "for the betterment of conditions of native Hawaiians" in the annual amount of \$15.1 million beginning with fiscal year 2005-2006.

The Kia'a 'Āina Project has been indexing, translating and digitizing volumes of records, piecing together the century-old puzzle of Hawai'i's land. "The vision that we have developed with Hui 'Āina Lahui ... is a vision of training 252 Hawaiian Land Managers over the course of the next 12 years



Lilikalā
Kame'elehīwa.
Photo: Blaine
Fergerstrom

who would know as much as the 252 Konohiki of the 1848 *Buke Mahele*," says University of Hawai'i professor Lilikalā Kame'elehīwa, referring to the *Mahele Book*, which recorded the transaction that divided lands between Kamehameha III, the chiefs and konohiki.

"The historical konohiki could divide the 1,004 ahupua'a from lists they carried in their heads. They knew which lands were best suited for loi kalo and those that were used for mala 'uala. They knew all of the water resources and where each fishpond was situated," she said. "Now that we are on the eve of federal recognition, it is important that we have Hawaiian land managers who know some of that ancient knowledge regarding lands that can be used to feed and house our people."

For decades people have wondered exactly which lands in Hawai'i are ceded lands. Curiosity sparked the Kia'a 'Āina Project researching the land of Hawai'i to determine which lands were ceded land and which were not. The brainchild of Kame'elehīwa, in 1997, she had her Hawaiian Studies Mahela Land

Awards class start matching a state Department of Land and Natural Resources list of ceded land with tax maps. The class immediately found discrepancies between the documents.

DLNR had given the list of ceded land it controlled to OHA in 1993, and a copy of that list had been given to Kame'elehīwa. The list included only about 20 percent of the ceded lands.

From humble beginnings, they built upon their research and annually improved the ceded land inventory project receiving several grants from OHA and the federal government to continue expansion of their work. "By the end of the year, we will have a web site up and running in the new Hawa'iinuiākea School of Hawaiian Knowledge that can host the past years of Hawaiian Land Research and make doing research in Hawaiian land so much easier for all of our Hawaiian people," Kame'elehīwa said. "We will also have many more federal grant requests submitted and pray that they will all be awarded."

What are ceded lands?

In ancient Hawai'i people were stewards of the land, managed by konohiki, land managers, under the watchful eye of ali'i. With the introduction of the Western philosophy of land ownership, King Kamehameha III, Kauikeaouli began the Great Mahele distributing land awards in an effort to keep Hawaiian lands in Hawaiian hands. Lands were first distributed among the chiefs.

According to Kame'elehīwa, the King split the lands managed by ali'i and konohiki letting them keep half, setting aside 41 percent for the government and retaining 18 percent for himself.

In 1848, in the *Buke Mahele*, 252 chiefs signed receiving the Konohiki Land Awards. The 252 chiefs included the King, nine

other Ali'i Nui (high chiefs) and 24 Kaukau Ali'i (chiefs). The remaining 218 were the king's konohiki. All kuleana awards were then issued to maka'āinana from the konohiki awards or government land. Because the kuleana awards, which were usually only

about 3 acres, were not plotted, it isn't clear which are crown, government or private land.

Further complicating the matter of ceded land, Kame'elehīwa explained, was that "during the time of the 1893 overthrow until 1900 when the American military took over, there seems to have been a lot of reshuffling of lands, with some crown and government lands going to privately held sugar plantations. In part this was because while there were 1,004 ahupua'a recorded in the *Buke Mahele*; subsequently, after detailed maps

began to be made in the 1880s, it was discovered that there were another 104 ahupua'a that had been unassigned."

The Hawaiian Islands have a total land area of more than 4 million acres. And in the annexation of Hawai'i, 1.8 million acres of crown and government land were ceded by the Republic of Hawai'i to the United States. These lands are what is referred to as the ceded land. During statehood through the Admission Act, 1.4 million acres of ceded land from the federal government was given to the state to manage in trust.

Land is money in Hawai'i. But for many Native Hawaiians, it means more than just a source of revenue. Land in these islands remains significant to Hawaiians, who are all bonded to their motherland as if it were an ancestor. "There are often mythological and historical associations with ahupua'a names, and of course these names come up in chants and mele, teaching us the poetic value that land had for our kūpuna," said Kame'elehīwa.

In Hawai'i, the majority of state-owned lands are ceded lands. And the state has a responsibility required by the federal government to use ceded land revenue for five specific purposes, as outlined in the Admission Act: for the support of public education, for the betterment of the conditions of native Hawaiians, for the development of farm and home ownership, for public improvements and for public use. In other words, ceded land in its highest and best use should benefit all residents of the state of Hawai'i.

In 1978, the Office of Hawaiian Affairs was established by the state Constitutional Convention to receive a portion of ceded land revenue to better the conditions of Native Hawaiians. OHA strives to achieve this by focusing on six priorities – economic self-sufficiency, governance, education, health, land and water, and culture. ■

2007

The acquisition of Wao Kele o Puna rainforest on Hawai'i Island by the Office of Hawaiian Affairs in 2007 marked the first time that ceded lands formerly belonging to the Hawaiian Kingdom were directly returned to a representative of the Hawaiian people.

January 2008

Hawai'i State Supreme Court ruling cites the U.S. Apology Resolution and related state legislation in concluding that the State of Hawai'i has a "fiduciary duty to preserve the corpus of the public lands trust, specifically the ceded lands, until such time as the unrelinquished claims of the Native Hawaiians have been resolved."

January 2008

OHA and state administration announce agreement on a settlement of disputed ceded lands trust revenue. Settlement calls for OHA to receive a mix of land and cash worth \$200 million. Legislature fails to approve settlement. Provisions of Act 178 to provide OHA with \$15.1 million annually remain in effect.

March 2009

The U.S. Supreme Court reverses and remands the 2008 Hawai'i State Supreme Court decision saying the state could not sell ceded lands "until such time as the unrelinquished claims of the native Hawaiians have been resolved." In part, the court concluded that the U.S. Apology Resolution could not be used as a basis for the Hawai'i court's earlier decision.

May 2009

All parties in the U.S. Supreme Court case except for plaintiff Jonathan Osorio enter into agreement to dismiss the case "without prejudice," on the condition that the state Legislature pass a measure requiring two-thirds majority vote for passage of concurrent resolution pertaining to any sale of certain public lands, including ceded lands.

July 2009

State enacts Act 176 establishing strict approval requirements – two-thirds majority vote – for sale of certain lands, including ceded lands.

Where are the CEDDED



Wao Kele o Puna. - Photo: G. Brad Lewis



LANDS

BY FRANCINE MURRAY | KA WAI OLA

THE KIA'A 'ĀINA PROJECT AIMS TO PIECE TOGETHER THE CENTURY-OLD PUZZLE OF HAWAII'I'S LAND

Shown on these pages is an array of ceded lands and the structures that they house, 'Iolani Palace and Honolulu Harbor. Pictured at far left is an expanse of industrial-zoned property in Kalieloa, which was one of three land parcels included in the proposed ceded lands settlement of 2008. - Photos: Blaine Fergerstrom

Photo illustration:
Nelson Gaspar

leo 'elele trustee messages

More on the 'Aha Hīpu'u and the Hawai'i State Auditor



**Haunani
Apoliona, MSW**

Chairperson,
Trustee, At-large

Aloha e nā 'ōiwi 'ōlino. Misinformation of any kind erodes trust and common bonds among people. Conversely, sharing factual information openly strengthens and unifies relationships. My *Ka Wai Ola* columns of February and March 2010 elevated the recognition of the 'Aha Hīpu'u and their work to strengthen and unify relationships. My February and March columns celebrated the 21st century leadership of the 'Aha Hīpu'u, established in 2006, when four royal, benevolent Hawaiian Societies joined together in a historic first convention in the spirit of unity. The 'Aha Hīpu'u Convention Booklet 2006 produced and published by the 'Aha Hīpu'u documented the Convention agenda and the background of the 'Aha Hīpu'u founding, which also included the founding dates of each of the Four Societies provided by each of the Four Societies themselves.

At the March 4 OHA Board meeting, the Order of Kamehameha I, a nonmember of the 'Aha Hīpu'u, served a notice of objection to my March *KWO* column, particular to the section that cites the founding date of the Royal Order of Kamehameha I (one of the four members of the 'Aha Hīpu'u). The citation of the founding date of the Royal Order of Kamehameha I is a direct quote from the 2006 'Aha Hīpu'u Convention Booklet. The leadership of the Royal Order of Kamehameha I has been informed of the notice of objection by the Order of Kamehameha I. I believe it is important and more appropriate for concerns to be resolved directly between the primary sources; not by a third party.

It is the kuleana of these two organizations bearing the name of Kamehameha to address the matter directly with each other. Any correction or retraction should be handled at that level. Kamehameha I would expect the standard of leadership to be no less. I leave this matter in the hands of both organizations to resolve with aloha.

Another correction needed is the March *KWO* Trustee column highlighting only negative points in the State Auditor Report, online at state.hi.us/auditor/Reports/2009/09-10.pdf. Scroll to the 14-page letter/ 7 Exhibits OHA response to the Auditor for the other side of the story. Also, check out the State Auditor Report on Information Technology, online at state.hi.us/auditor/Reports/2009/09-08.pdf, which contains positive comments about OHA.

The Auditor notes: "In 2005, our previous audit determined that OHA was grappling with the effects of poorly planned and ill-defined reorganization efforts. In this audit (2009) we found a much more stable and functional organization that is focused on its strategic mission. Our interviews with trustees found that the working atmosphere at the agency had improved dramatically, particularly at the board level. Along with this improved atmosphere, the board has improved its governance structures and processes."

The Auditor further states: "In the past, board members often waged political battles to the detriment of the organization and its beneficiaries. Prior audits recognized the high levels of micromanagement practiced by the OHA board and lack of focus on the priorities of good governance of the trust. We found during this audit that within the last decade, the contentiousness that clouded the atmosphere within OHA's boardroom has progressively cleared. The tone of governance at the top reflects a higher level of awareness of the role of the trustees in setting policy and performing oversight of OHA to better serve the needs of the Hawaiian people. Board members' professional and legal background have improved OHA's governance priorities. Our interviews with OHA trustees found that the background and attitude of OHA board members play a significant role in the improvements of overall governance at OHA. Most of the OHA trustees we interviewed professed a unified governance philosophy, which is for the board to set strategic policy but to leave the management of staff to the OHA administrator." Hau'oli Ka La Ho'ola Hou. 16/48 ■

Passing the Akaka Bill will keep Hawai'i Hawai'i



**Boyd P.
Mossman**

Trustee, Maui

Editor's note: This Letter to the Editor from OHA Trustee Boyd Mossman ran in the Maui News on March 14.

On Sunday March 7, an op ed by two members of the U.S. Commission on Civil Rights, which had been submitted to Congress, the *Wall Street Journal* and other media was published by the *Maui News*. I write in response to correct misinformation contained in that piece attacking Native Hawaiians claiming the Akaka Bill is race based and also note that on the next page was a letter denouncing the bill from the other side, claiming that Hawaiians should have complete independence from the United States and not accept the crumbs which the Akaka Bill would bring to them.

The U.S. Commission on Civil Rights consists of more than just two members. Below you will find a portion of a letter submitted to Congress by two other commission members contradicting their colleagues' position. It should be known that Hawaiians do not claim to be Indians but are the native indigenous people of Hawai'i and also the United States. There are two other groups that are also indigenous to the United States: the Native Americans and the Alaskan Natives. The U.S. Constitution has been used to justify recognizing their inherent sovereignty, but for Native Hawaiians that is yet to be achieved. There simply are no other people in the 50 states of the union who are not one of these three groups that qualify as indigenous. Thus, this is a political and not a racial determination.

The United States via the Hawaiian Homes Act, the Statehood Admissions Act and over 100 other acts has acknowledged the special relationship between the U.S. and Native Hawaiians. Receipt of federal funding for programs to help uplift a people who once numbered more than 600,000 and in 1893 were down to 40,000 because of disease, despair and defeat cannot be so bad as to have others accuse Hawaiians of being racists; or coming from the other direction, as traitors and idiots for not demanding the whole pie.

The current bill has changed dramatically in the last few months and still needs to be tweaked in order to regain support from the state administration, which we have had for 10 years.

The governor has some very legitimate concerns, which I am hopeful will be addressed by Sen. Akaka and resolved. But whatever happens, it is important that the public have a better understanding so that op eds like the one on March 7 can be read with caution and accountability in mind. If Hawaiians do not receive federal recognition – which can come from the process laid out in the Akaka Bill – their legal existence will not be much longer as their identity, their language, their traditions and their culture will all be at risk from equal-rights lawsuits and court rulings, which already have demonstrated the vital need for recognition for the Hawaiian people.

Below are excerpts from a letter written by Michael Yaki and Arlen D. Melendez, the only American Indian and Asian Pacific members of the U.S. Civil Rights Commission, to the Congress of the United States; and so now we hear the rest of the story:

"We deeply regret that other members of the U.S. Commission on Civil Rights have taken an extreme position against S. 1011 and have done so in a manner that is disrespectful and offers no alternative path to reconciliation. Our colleagues claim that S. 1011 will 'discriminate on the basis of race or national origin and further subdivide the American People into discrete subgroups accorded varying degrees of privilege.' But, in objecting to S.1011 on grounds that it is about 'race or national origin,' without acknowledging the indigenous status and unique history of the Native Hawaiian people, our colleagues show that their opposition is one of ideology rather than study. In their zeal to condemn racial divisions among Americans, they have not first stopped to listen to the concerns of the Native Hawaiian community, distinguished racial issues from the question of *political* status, and have acted in a way that leads to further divisions.

"A staff analysis or copy of the current bill was not even presented to Commissioners before its recent vote. ... The lack of careful research or independent fact-finding by the Commission majority in reaching its conclusions stands in sharp contrast to the past work of the agency and its mission as a fact-finding body.

"Denial of the distinct history and identity of Native Hawaiians does not heal existing divisions. More should be expected of the Commission on Civil Rights."

The purpose of the Akaka Bill is reconciliation. The effect of the bill will be preservation of an entire people, their culture and their 'āina. Passing the bill will not "break Hawai'i in two" but will keep Hawai'i Hawai'i while addressing an egregious mistake by the United States against the sovereign Hawaiian kingdom in 1893. It will accommodate closure for the past and encourage a better Hawai'i for the future. ■

Books to read, shows to watch, around the bend



**Robert K.
Lindsey, Jr.**

Trustee, Hawai'i

Kēhaulani Kauanui

- *Blink and Outliers*, by Malcolm Gladwell
- *Loyal to the Land*, by Kauka Billy Bergin
- *A Different Mirror*, by Ronald Takaki
- *Hawai'i: Islands Under the Influence*, Noel J. Kent
- *Ruling Chiefs of Hawai'i*, Samuel Kamakau (My fourth time reading it.)
- *In the President's Secret Service*, by Ronald Kessler

One of the things I like to do when I have time is read and I would like to suggest the following books, which I have read and really enjoyed the past three months. They are thought provoking, insightful, interesting and will give you some "wow" moments:

BOOKS:

- *The Rights of My People: Lili'uokalani's Enduring Battle with the United States 1893-1917*, by Neil Proto
- *Hawaiian Blood*, by Dr. J.

SHOWS:

My favorite TV Talk Shows are *Global Public Square* Sunday mornings at 8 on CNN hosted by Fareed Zakaria and *Insights on PBS Hawai'i* with Dan Boylan and *Long Story Short* with Leslie Wilcox on Channel 10 (PBS Hawai'i).

AROUND THE BEND:

In the months ahead, I will continue to share with you stories of folks and organizations who help to make our Hawai'i a special place and life better for all of us in these difficult times:

Habitat for Humanity-West Hawai'i

La'i 'ōpua 2020

The Kohala Center

The Hawai'i Island Food Basket

Hui Mālama Ola Nā 'Ōiwi

Hawaiian 'Ohana for Education in the Arts

Maku'u Farmer's Market

Hui Kuahiwi

Kanu O Ka 'Āina Learning 'Ohana

Kua O Kala PCS

Keaukaha School

Council for Native Hawaiian Advancement

Ka Hana No'eau

If you have an idea for a story or issue you want shared let us know. We can "talk story" about it and figure out how best to share it with the big wide world. Call Kama at 808.594.1884. ■



leo 'elele trustee messages

Broken promises by the Legislature



Rowena Akana

Trustee, At-large

There is no question that from the Territorial Government to the present, the state has consistently mismanaged our ceded lands. Politicians have leased thousands of acres to their friends for as little as a dollar a year through insider deals. A previous Governor even suspended landing fees at the airport, which sits on ceded lands, for two years to allow airlines to bring in more tourists. We all know that didn't happen. And they wonder why they don't have any money!

These same politicians are now forced to come up with "creative" ways to supplement their shortfalls during these tight economic times, such as legalized gambling, raising taxes and, worst of all, selling ceded lands. They wouldn't have to look far if they simply managed our ceded lands properly.

The state's failure to manage ceded lands should not be used as an excuse to sell a resource that is so critical to the future success of our future nation. Just a year ago, state legislators agreed with us and voted to preserve ceded lands. Act 176, 2009, established that the state cannot sell any ceded lands unless they get a two-thirds majority vote in both the State House and State Senate. Now they're going back on their word and trying to sell ceded lands. How can we trust these people?

This election year, let's elect responsible leaders who will make the tough decisions needed to get our economy out of the toilet. We do not need more politicians to think of even more creative ways to tax us or squander our resources.

ON ANOTHER NOTE:

On February 10, 2010, OHA's money committee decided to stop investigating whether we should keep or replace our investment managers. According to the minutes of the meeting, after considering all factors involved, all trustees present at the meeting came to a consensus that our staff would "cease all due diligence efforts at this time and retain the current investment advisors."

The decision to postpone the evaluation of our investment managers is very shortsighted (I was not at the meeting and did not join the discussion). It disregards the criticisms that the State Auditor had in her recent audit regarding OHA's management of the trust. It also disregards what Trustees Lindsey, Mossman, Heen, Stender and I learned from the Mercer Investment Forum on January 28-29, 2010, in San Francisco.

The Forum stressed the need for investors to look for managers who are specialized in each field of investment. More importantly, they recommended that we evaluate whether our managers are able to handle the new requirements of "opportunistic" investing.

Trustee Stender later informed the trustees that our fiscal staff would continue to monitor the top five money managers we are considering and bring this matter back to the committee within a year.

One year is long time to wait. At the very least, our staff should report to the committee on a quarterly basis to keep us informed. In these volatile times, we do not have the luxury to "take our eyes off the ball" for such an extended length of time.

Until the next time. Aloha pumehana. ■

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

To be or not to be



Walter M. Heen

Trustee, O'ahu

That quotation from Shakespeare's *Hamlet* is uniquely applicable to the negotiations required by the NHGRA (Native Hawaiian Government Reorganization Act) among the NHGE (Native Hawaiian Governing Entity) and the governments of the United States and State of Hawai'i once the NHGE is formed.

Hamlet's soliloquy is appropriate because the NHGRA first vests in the NHGE all "the inherent powers and privileges of self-government of a native government under existing law[.]". However, the NHGRA further provides that those "powers and privileges may be modified by agreement between" the NHGE and the Federal and State governments, as authorized by the NHGRA and confirmed by enactment of Federal and State legislation. So, as I said recently on a Hawai'i Public Television show, "The bill gives with one hand and takes away with the other." It provides for "inherent powers and privileges" but requires negotiations before full affirmation of those powers.

The negotiation provisions are important because Governor Lingle and State AG Mark Bennett objected to the amended form of the bill as passed by the U.S. House of Representatives. The bill is now stalled in the U.S. Senate because the Republican Senators do not want to undermine our Republican Governor. And in the present Congressional climate the bill will require the support of at least two or more Republican Senators, which is problematical at this point.

Further negotiations with the governor and the AG will determine whether the NHGE is "to be or not to be."

Thus, even assuming the bill becomes law, the NHGE, although empowered as other "native governments" are, will be required to negotiate on matters such as: transfer of State lands (presumably including ceded lands) and "surplus" Federal lands (which is nearly all ceded); exercise of governmental authority over such transferred lands, natural resources and land use; exercise of civil and criminal jurisdiction; taxing authority; any "residual responsibilities" of the U.S. and the State; and the assertion of historical wrongs against those two governments. Upon agreement on any of those matters the negotiating parties may submit amendments to existing laws to both the Federal and State governments for enactment. Only after those enactments, if they occur, will the extent of governmental authority of the NHGE be clarified.

In my view, perhaps the most important issues to be resolved are who is going to own what land and who is going to exercise authority, such as zoning, over that land. Without a land base there can be no true self-governance.

Legal treatises define a state as:

An entity that has a defined territory and a permanent population, under the control of its own government, and that engages in, or has the capacity to engage in, formal relations with other such entities.

Thus, a "defined territory" (a land base) is essential to the existence and formation of the NHGE. That land base will be the subject of heated negotiations. The state government will undoubtedly resist transferring income-producing state lands, ceded or otherwise, to the NHGE. And that is understandable. On the other hand, the NHGE must insist upon acquiring at least a share of those income-producing lands in order to provide a treasury for its own operations. OHA's inability over the past several years to recover payment, in land or cash, from the state for past use of ceded lands points up how difficult the issue of land ownership will be.

Even within the Native Hawaiian community, there will be disputes over what lands should be owned by the NHGE. Many Native Hawaiians will insist on acquiring "legacy" lands, lands that are foundational to the re-establishment of the culture. Native Hawaiians must seek some "common ground" on that issue.

Hamlet's soliloquy is very appropriate, don't you think? ■

Ho'okahe Wai Ho'oulu 'Āina



Colette Y. Machado

Trustee, Moloka'i and Lāna'i

This month's article is an excerpt of a speech given by Nahoa Lucas, who accepted the I Ulu I Ke Kumu 2010 award on behalf of Ho'okahe Wai Ho'oulu 'Āina, a group that works to preserve Ka Papa Lo'i 'O Kānewai Cultural Garden at the University of Hawai'i at Mānoa.

Tis hard to believe that in November of this year, Ka Papa Lo'i 'O Kānewai will celebrate its 30th year of serving the University and larger Hawaiian community as a community resource learning tool. We are truly awed and amazed by the fact that what was once begun as a regular weekend project by certain members of the Hui Aloha 'Āina Tuahine Hawaiian language club, has grown to a separate program operating institutionally within the Hawai'iinuiākea School of Hawaiian Knowledge with its own program staff and budget.

At the time we began this venture, we wanted more opportunities for practical experience and insight into the Hawaiian language and culture. Back then, practicing your Hawaiian culture was limited to some cultural activities like arts and crafts, but primarily it consisted of reading about your culture from a book, as well as translating archival documents. The lo'i provided this portal for us to experience the subsistence, cultural and religious practices of Native Hawaiians. We had no idea that the work that we were doing at the lo'i back then would now be captured in today's buzzword concepts such as "experimental learning," "collaboration," "outreach," "land stewardship" and my favorite: "epistemology." We live by the philosophy of "don't talk about it, just go and do it," and always sought to educate and build strong working relationships with everyone, Hawaiian and Hawaiian at heart. That is the reason and the success why Ka Papa Lo'i 'O Kānewai has been able to survive for all of these years through plant diseases, pollution, an occasional biblical flood, encroaching development and budget cuts.

Along this journey of life, we have been enriched by the following individuals who made a difference in the lives of Ho'okahe Wai Ho'oulu 'Āina members, and all who worked at the lo'i. These individuals continue to guide us in spirit in all of the good works that we do on this earth today:

- First and foremost is the late Uncle Harry Kunihi Mitchell, our founding kupuna of HWHA, who provided and shared with us the entry portal to visit the world of culture and language of our kupuna. We will remain eternally grateful for his oversight and supervision by regularly coming from his home in Wailua Nui, Maui, to O'ahu to be with us as we worked to restore the 'auwai, lo'i and surrounding area.

- For the many resident kupuna who regularly came to Kānewai, and who touched all of our lives by breathing life into the values of 'Ike and Nohona Hawai'i: 'Anakala Kolo, 'Anakala Ka'ai, 'Anakala Silver Piliwale, 'Anakala Iokepa Maka'ai, 'Anakala Kawika Ka'alakea, 'Anakala Eddie Ka'anana and many others.

- For our dedicated Lo'i Coordinators, past and present, who serve as the point persons and true ambassadors of Hawaiian experiential learning at Kānewai: Keoni Fairbanks, Charley Kupa, Pomaika'i Kaniaupi'o Crozier, Kekailoa Perry and our present Lo'i Coordinator Makaiapaho Cashman.

- For all the individual groups who helped in coming to the lo'i on first Saturday and other times, and especially for classes from the Ethnic Studies program who helped members of HWHA with the initial clearing and planting of Kānewai.

- For one of our founding members who passed at an early age, Walter Kaleialoha Laymance, and all that he gave us during his years as a member of HWHA.

- And finally, to all of you, many who are seated here tonight, who have grown up with Ka Papa Lo'i 'O Kānewai, first either as children or college students, and who are now in full-time professions that promote Hawaiian language and culture. Mahalo nui for your ongoing and continuing support of the lo'i and all things Hawaiian. May the lo'i continue to inspire you and all the generations to come. ■

poke nūhou news briefs

SHPD may face major funding loss

The state agency that administers the island burial councils and manages protection for Hawai'i's historical and archaeological sites could lose the federal funds that make up half its annual budget.

The State Historic Preservation Division was warned March 22 by the National Park Service that it will lose federal grants if it fails to meet performance goals within the next two years. SHPD, a division of the state Department of Land and Natural Resources, has struggled with limited resources to fulfill its mission, including consultation with five island burial councils that have authority in various circumstances to determine the treatment of native burial sites.

The National Park Service, which manages Federal Historic Preservation Fund grants, said in its warning that SHPD is at high risk of losing the federal funds if it does not meet turnaround goals.

Akaka witnesses Obama sign health insurance bill

U.S. Sen. Daniel K. Akaka attended President Obama's signing of the health insurance reform bill in the East Room of the White House on March 23. "It was a real pleasure and a privilege to witness the signing of this great bill by the president at the White House," Akaka said in a news release. "Our President Obama accomplished something that other presidents have tried. This bill really expands access to health coverage to millions of more people. It was a great feeling to know that history was taking place there."

The legislation contains funds for hospitals in Hawai'i under a Medicaid Disproportionate Share Hospital, or DSH, allotment, which support hospitals that care for significant numbers of Medicaid and uninsured patients. The allotment is permanently restored in the legislation. The legislation also includes language allowing Hawai'i's employer-mandated insurance law to remain in effect. Akaka said the bill's provisions will help the poor people who need help.

Speaking of Obama, Akaka added: "It was so great to know that a person from Hawai'i is leading the nation and doing such a great job, so I couldn't help but give him a big hug after the signing."

Cable links Tahiti, Hawai'i

The first Polynesian submarine cable linking French Polynesia and the United States has been established between Hawai'i County and the islands of Bora Bora, Raiatea, Huahine, Moorea and Tahiti. The finalizing of the 3,107 mile-long



Hawai'i County Mayor Billy Kenoi called the Honotua Cable a "physical link" with Native Hawaiians' ancestors from the South Pacific." - Photo: Courtesy of Pacific Network.tv

cable, known as Honotua, was celebrated March 1 with a cultural ceremony at Pu'u Koholā Heiau National historic park, attended by Hawai'i County Mayor Billy Kenoi and dignitaries from Tahiti.

"The first ancestors of the Hawaiian people arrived from the South Pacific, more specifically from Tahiti. It is an honor for our island to welcome this cable, Honotua, a physical link with our cousins," Kenoi said in a news release. A buoy named Kealaikahiki, Hawaiian for the "way to Tahiti," was presented to Kenoi symbolizing the end of the cable project.

The cable is expected to promote economic exchange with high-speed Internet connectivity between French Polynesia and Hawai'i, the continental U.S. and the world. The project began five years ago with the intent of improving communication throughout the islands of French Polynesia, by allowing more affordable international broadband Internet connectivity.

Applicants sought for Kamehameha Trustee

The search is underway for a new Kamehameha Schools trustee to replace Trustee Nainoa Thompson, whose term expires June 30, 2010. A Trustee Screening Committee has been appointed by the Probate Court to name a new trustee for a five-year term.

Candidates must demonstrate the ability to ensure the perpetuation of Princess Bernice Pauahi Bishop's vision and legacy and must possess expertise in one or



Nordic indigenous leader to speak at UH

An indigenous rights pioneer and noted leader of the Nordic Sami peoples will be visiting the University of Hawai'i-Mānoa campus April 23 to 26 to discuss native rights issues. The visit comes ahead of a trip to the United Nations in May, where Magne Ove Varsi has been invited to speak as part of Indigenous Peoples Month.

Magne Ove Varsi is a Sami rights leader and founder and director of the Gáldu Resource Centre for the Rights of Indigenous Peoples in Kautokeino, Norway. One of several indigenous peoples of Northern Europe, the Sami thrived in their Arctic climate until the early 1900s when Norwegian authorities placed constraints on Sami language and culture. Despite years of oppression, pockets of the Sami peoples thrived, and in 1979, rallying around a controversial construction of a hydro-electric power station, their movement began to affect change leading to greater rights on their behalf, including having a voice in land administration.

Magne Ove Varsi will visit with UH faculty and students to make several presentations on indigenous rights. The visit is hosted by the Hawai'iinuiākea School of Hawaiian Knowledge, William S. Richardson School of Law and Ka Huli Ao Center for Excellence in Native Hawaiian Law, Myron B. Thompson School of Social Work, John A. Burns School of Medicine and the School of Nursing and Dental Hygiene.

For information on the presentation schedule, call 956-0980 or 956-6402.

Chaminade offers scholarships for Native Hawaiians

Chaminade University in Honolulu is offering several types of scholarships to meet the higher education needs of Native Hawaiians. All eligible students of Native Hawaiian ancestry are encouraged to apply for half-tuition scholarships for the 2010-11 academic year at Chaminade.

Incoming first-year students whose families are members of

Hawaiian civic clubs in Hawai'i or the continental U.S. may apply for the Association of Hawaiian Civic Clubs Scholarship. Additionally, Chaminade University offers the Department of Hawaiian Homelands Student Educational Opportunity Grant Scholarship to residents of Hawaiian homestead lands. Chaminade also offers educational opportunity grant scholarships for graduates of the schools of Nā Lei Na'aao, the Native Hawaiian Charter School Alliance.

Chaminade officials say that an estimated 15 percent of the private university's day undergraduates have Native Hawaiian ancestry. Scholarship awards may be applied to cover the cost of Chaminade's new nursing program, which will include a focus on cultural competency in serving the health care needs of the Native Hawaiian and Pacific Islander communities.

For scholarship information, call 735-4750 or visit chaminade.edu/native_hawaiian.

'Aha Pūnana Leo seeks kōkua in online survey

After more than 25 years as a leader in the revitalization of the Hawaiian language, 'Aha Pūnana Leo ('APL) is working on expanding its reach through workshops in Hawai'i and on the U.S. continent. The workshops, part of the "Ke Ola o ka Mauli" series, will focus on the authentic application of traditional Hawaiian perspectives and practices through mo'olelo (stories), hula (dance), mele (song) and the foundational philosophy of the Kumu Honua Mauli Ola.

'APL is seeking input on where the workshops should be held. To help determine what communities are most interested, APL is asking the public to complete an online survey at <http://surveymonkey.com/S/C766GKG> by April 30.

For information, call Kēhaulani Shintani on Hawai'i Island at 1-800-498-4979 (toll free) or 808-935-4304. E Ola ka 'Olelo Hawai'i.

Reminder for parents of kindergarten-bound keiki

Registration is underway for parents to enroll keiki in kindergarten for Fall 2010. The Institute for Native Pacific Education and Culture (INPEACE) has partnered with the state Department of Edu-

See NEWS BRIEFS on page 17

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E Ō Mai

KULEANA LAND
HOLDERS

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THE KULEANA LAND TAX ordinances in the City and County of Honolulu, County of Hawai'i, County of Kaua'i and County of Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county's web site.

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1966 or email 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.



he ho'omana'o in memoriam

NEWS BRIEFS

Continued from page 16

cation to encourage families to register their kindergarten-age children early for the upcoming school year.

INPEACE works throughout the state in communities with concentrations of Native Hawaiians to raise awareness of the importance of early childhood education in contributing to the best possible outcomes in later years. To register children for kindergarten, families must present several documents, including a child's original birth certificate and updated immunization records.

For tips on kindergarten registration and preparation, visit inpeace-hawaii.org or doe.k12.hi.us/kindergartenprep.htm. Parents may also register through INPEACE for Keiki Steps to Kindergarten, a three-week program to help children prepare for the transition to kindergarten.

Arts apprenticeship seeks applicants

Postmark deadline is May 1 to apply for the 2011 Folk and Traditional Arts Apprenticeship Grants, which provides up to \$5,000 for each apprenticeship team in which a recognized folk or traditional teaching artist will teach their skills to an experienced apprentice. All folk and traditional arts from every cultural community in Hawai'i will be considered.

The apprenticeships support the transmission of knowledge, skills, aesthetics, values, meanings and protocols from accomplished and recognized traditional artists to their dedicated apprentices during a period of in-depth, hands-on, one-to-one instruction.

Prospective teaching artists and apprentices must apply as a team and both must be legal residents of the state of Hawai'i. Apprentices must be at least 16 years old. Funding does not cover out-of-state travel expenses and apprenticeships must be conducted in Hawai'i. Only one application per teaching artist or apprentice can be submitted.

For information about the Hawai'i State Foundation on Culture and the Arts Folk and Traditional Arts Apprenticeship Grants Program or to download the apprenticeship grant guidelines and application forms, visit hawaii.gov/sfca, email denise.miyanaga@hawaii.gov or call 586-0771. ■

ROBERT HEALANI "BOOTS" MATTHEWS SR.

December 7, 1936 – March 6, 2010

Robert Healani "Boots" Matthews Sr., 73, of Hōnaunau, died March 6 in Honolulu. He will forever be remembered as an avid water sportsman, an impassioned steward of Hawai'i's natural environment and a well-spring of cultural knowledge in the Native Hawaiian community. He was an accomplished surfer, surfing instructor, coach and co-founder of the Keōua Canoe Club in Hōnaunau. An avid fisherman and steersman, he led his canoe crew to several championships in the Moloka'i Hoe. Matthews is said to have inspired many youth to follow in his path of mālama for nature's gifts, when he served as counselor for at-risk students and later a director at Hale O Ho'oponopono in Hōnaunau. "My husband wanted all Hawai'i children to enjoy the good things that are free for us all to share in our ocean and our land," said Clara "Sweet" Matthews, married to Matthews for 53 years.



Robert Healani "Boots" Matthews Sr.

Matthews upheld his kuleana to care for the 'āina by becoming a curator and cultural practitioner of Na Kūpuna A Me Na Kako'o O Hālawa, Hālawa Valley, O'ahu, where he educated the community in traditional practices of Kanaka Maoli. His efforts at Hālawa have been key to the Hālawa-Luluku Interpretative Development Project coordinated by the Office of Hawaiian Affairs. "Uncle Boots and his wife Clara were together in the OHA hallways advocating for and empowering Native Hawaiians through their tireless volunteer efforts to protect and preserve North Hālawa Valley," said Kaiwinui, HLID Project Coordinator.

Clara Matthews said that her husband urged her to carry on his work at Hālawa. "He told me to never give up on something so important to our kūpuna who came before us. He wanted all of our children to continue the work," she said. Known by the nickname "Boot" (it started as a singular) as a Waikīki beachboy in his earlier years, Matthews was beloved for extending his aloha in helping tourists, kama'āina and keiki to enjoy the waters of the special surf spots at Canoes and Queen's.

"He was a true hulu kupuna, who so loved the land, and the land so very much loved him," said Kai Markell, OHA Compliance Manager. In addition to his wife, Clara, Matthews is survived by his children, Chris Dinson and Ulysses (Cheryl) Matthews, both of Hōnaunau; Lynne (Mike) Suber of Captain Cook; Clarissa (Fred) Medeiros of Kāne'ohe; George Matthews, Scott Matthews, Robert Matthews Jr., Regan (Rani) Park, all of Honolulu; 25 grandchildren, 14 great-grandchildren; numerous cousins, nieces and nephews. Matthews is pre-deceased by his daughter Roberta. A memorial service for Matthews was held March 28 at Hālawa Valley. ■

ka leo kaiāulu letters to the editor

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

Great cover story on Nā Wai 'Ehā

I commend you for including Ms. Liza Simon's well-written subject article on the Nā Wai 'Ehā contested case hearing before the state Commission on Water Resource Management (April KWO).

This excellent article concisely summarizes the issues faced by the commission whose upcoming decision in the matter will weigh the importance of environmental and cultural considerations against economic development. Kudos to Ms. Simon for researching the plethora of documents in the matter and contacting the various stakeholders in the contested-case hearing. Some persons, myself included, simply do not have the time, patience or technical expertise to read the administrative record of the proceeding – a task that could be charitably described as "stimulus overload."

Thank you for your service to those wishing to follow the commission's deliberations

on a matter whose gravity will impact native water rights and environmental protection policy for generations to come.

*Leslie Segundo
Honolulu*

Sign them up!

I have been receiving your newspaper for about a year now and I truly enjoy reading it. I would like to have my niece Melanie Cervantes and her husband, Jesus Barraza, receive it because I know they would enjoy it as much as I do. They are artists, and if you go to their web site (dignidadrebelde.com) you can view their artwork. Melanie drew a picture in tribute to Hawai'i for their sovereignty.

I'm also sending a donation to your newspaper. I hope it will help. Thank you for all the great articles that are written.

*Sally Gallegos
Garden Grove, California*

Pehea kou mana'o? (Any thoughts?)

All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they are signed and include a telephone contact for verification. OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission.

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

no ka ilina burial notices

MAUNALUA AHUPUA'A

NOTICE IS HEREBY GIVEN that Hale Ali'i Development Group (Hale Ali'i) is planning to undertake the Hale Ali'i Project, which involves a preservation site, open space and residential development in the properties at Maunalua Ahupua'a, Honolulu District, Island of O'ahu (Project Area TMK: 10 3-9-08:039, 043, 044, 045, and 067 various parcels). There are two known historic properties on the site: SIHP #50-80-15-0043 and SIHP #50-80-15-2900. Although no human burial remains in the project area have been discovered, we are presently conducting a search for lineal and cultural descendants in the event any human burial remains are discovered in this course of the redevelopment project.

The current project area is located at the base of Kaluanui Ridge in Maunalua Ahupua'a. Traditionally, Maunalua was considered an 'ili (land section) of Waimānalo Ahupua'a and a part of Ko'olaupoko District. Following Kamehameha's conquest of O'ahu in 1795, the lands of Maunalua passed through the hands of several of Kamehameha's relatives and descendants ultimately being awarded to Victoria Kamāmalu as part of Land Commission Award 7713 at the time of the Māhele. In 1859, the district of Kona was renamed Honolulu District with its boundaries extending from Maunalua on the east to Moanalua on the west, inclusive, a distance of approximately 20 km. However, as late as 1902, maps still placed Maunalua in Ko'olaupoko District. Therefore, in 1932, an amendment was made to The Revised Laws of Hawai'i 1925, which officially placed the jurisdiction of Maunalua Ahupua'a under Honolulu District (Sterling & Summers 1978:257). According to the tax records in the Hawai'i Tax Office, the Estate of Bernice Pauahi Bishop retained fee title to the land until it was sold to Hawai'i Kai Development Company on November 17, 1992 (Ogden 1994).

If any human burial remains are encountered during the course of the project, proper treatment shall be accorded the iwi kūpuna in accordance with Chapter 6E, Hawai'i Revised Statutes, Section 6E-43.6, regarding unmarked burial sites. It is Hale Ali'i's intention to treat any human burial remains that are discovered on the project area with the utmost respect and in the most culturally appropriate manner. Hale Ali'i will be conducting an archaeological inventory survey of all the subject parcels prior to any development.

All persons having information about or wishing to submit a descent claim for human burial remains that may be found in unmarked burial sites should respond within thirty (30) days of this notice and provide information to SHPD adequately demonstrating descent, or descent from ancestors who are buried or may have lived in the project area.

Claims should be mailed to: Ms. Phyllis Coochie Cayan, Cultural Historian, Burial Site Program, State Historic Preservation Division (SHPD), Department of Land and Natural Resources (DLNR) located at 555 Kākuhihewa Building, 601 Kamokila Boulevard, Kapolei, HI 96707 (808-692-8037). If you have any questions please contact Dawn N.S. Chang, Ku'iwalu, Pauahi Tower 1003 Bishop St., Suite 750 Honolulu, HI 96813 (808-539-3580). ■

ho'olaha lehulehu public notice

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural activities on or near these parcels in Kīhei, Maui Island, TMK:2-2-002:015 por. and 054 por. Please respond within 30 days to SCS at (808) 597-1182.

kūkākūkā community forum

Water Commission should focus on laws protecting East Maui communities, not commercial interests of A&B

By Alan T. Murakami and Camille Kalama

In his Sunday, March 7, *Honolulu Advertiser* opinion article, “The case for saving HC&S: Jobs — nearly 800 — are reason enough to keep working sugar,” Hawaiian Commercial & Sugar (HC&S) Co. President Chris Benjamin played on the fears of his workers and the public to make his case for “saving” HC&S. In doing so, he ignores basic economic reality. All the water in East Maui can’t save HC&S’ sugar operations.

HC&S plants sugar on about 27,000 acres in fields irrigated with an average of 166 million gallons per day of East Maui stream water. That’s as much as Honolulu’s Board of Water Supply provides all of O’ahu’s residents, with 80 percent of the state population. It diverts an additional 50 million gallons per day from streams in Central Maui. (For more information on the Nā Wai ‘Ehā case, see the March issue of *Ka Wai Ola*.)

HC&S prides itself in committing to staying open for another year, even when it suffered “\$45 million of drought-induced losses over two years” in 2008 and 2009. In a blatant attempt to influence the deliberations of the state Commission on Water Resource Management, the board of Alexander & Baldwin, the parent company of HC&S, publicly trumpeted its decision just days prior to the commission’s December 2009 meeting on restoring East Maui stream flows. The A&B board deferred its final decision on closing the plantation, effectively holding the commission hostage in returning a favorable result.

HC&S is diverting attention from its real issues. The reality is that no amount of water can save these jobs in the long run. Lower labor and production costs in Asia are the key reasons why a half dozen former Hawai‘i sugar plantation operations abandoned operations in Hawai‘i over the past 30 years. Alexander and Baldwin’s HC&S is no different financially, except it benefits from using cheap water from 33,000 acres of former Crown Lands taken from the Hawaiian Kingdom in East Maui, amounting to state corporate welfare.

Instead of dealing with this reality, the company continues to pit its 800 HC&S sugar workers against East Maui kalo farmers and cultural practitioners. The state should be making policy decisions based on the best interests of the public and respect for the constitutional rights of East Maui kalo farmers, subsistence gatherers and those who fish. If those uses are accommodated, the commission should then be guided by only the *actual needs* of diverters.

DROUGHT IS NOT THE MAIN CAUSE OF RECENT HC&S LOSSES

HC&S’s \$45 million combined loss for 2008 and 2009, during which



Alan Murakami
Camille Kalama

its diversion of public trust water was unrestricted and sugar prices reached record highs, was not, as Benjamin claimed, “drought-induced.” It was self-induced. In 2007, to correct for low yields caused by crop mismanagement, Steve Holaday, then-president of HC&S, testified under oath in the Nā Wai ‘Ehā case that HC&S decided to reduce its harvest in 2008 and 2009 “to allow for an increase in crop age, so as to improve yields.” He indicated that “the short term result will be diminished revenues both from reduced sugar production and reduced production of bagasse to fuel the power plant.” Although drought may have contributed to losses, HC&S cannot explain how it made money during the drought in 2006, when A&B’s agribusiness operations made \$7 million in profits, and in 2007, when it made \$200,000 in profits.

Conversely, when the drought seemed to abate—if flow in Honopou Stream is any indication—in 2009, A&B posted its greatest annual loss in profits that year, \$32 million. Something other than water availability is making the profit line glow red.

If anything, we agree with the notion that facts, not myths, are important.

1 >> MYTH: HC&S is an efficient water user

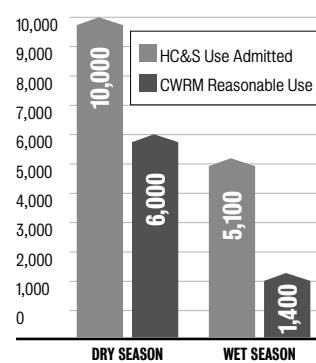
>> FACT: HC&S takes far more water from Maui’s streams than it actually needs

Sugar is simply not a water-efficient crop. Other crops use far less water—2,500 gallons per acre per day. HC&S claims to use only “drip irrigation throughout” (its) 35,000 acres to maximize use of water, and recycling systems in (its) factory to use water multiple times before irrigating our crops with it.” If a chance inspection is any indication, it established a distorted view of drip irrigation.

Benjamin claims “(s)ome seepage occurs in the 90 miles of mostly-lined ditches,” in order to supply users who otherwise “would have no water.” In fact, the dilapidated state of the East Maui Irrigation Co.’s diversion system leaks like a sieve, with undocumented losses of millions of gallons of water per day. Most of the loss is unmetered.

Moreover, A&B pays the State of Hawai‘i less than 1/4 of a penny for every 1,000 gallons it uses, a tremendous disincentive to investing in conservation measures to reduce waste, because the relative cost of conservation is high. Wasting

WASTED WATER HC&S IRRIGATION USE



Comparison of reasonable and actual water use based on data from a state Commission on Water Resource Management staff submittal, September 2008.

water is simply cheaper to endure, especially when there is no agency demanding efficiency.

Incidentally, this below-market price for East Maui stream water deprives the Office of Hawaiian Affairs significant revenues for the use of ceded land resources while depriving its beneficiaries of water. If the next lowest price for irrigation water in the state is 39 cents per thousand gallons, it goes without saying that there is a significant prospect for increasing revenues to the OHA trust. Instead, A&B enjoys corporate welfare from this subsidy amounting to hundreds of millions of dollars over the decades this practice has occurred.

Finally, the commission’s staff has concluded that HC&S’ water use is “excessive,” by standards established by the University of Hawai‘i.

If true, then 40 percent to 70 percent of HC&S’s admitted use is “excessive.” See Fig. 1 – Comparison of Reasonable and Actual Water Use (data provided by Commission on Water Resource Management staff submittal September 2008). According to U.S. Geological Survey studies, this difference alone could likely restore 90 percent of stream habitats in the 19 East Maui streams that are targeted for restoration.

Thus, the evidence refutes Benjamin’s claim that HC&S efficiently uses the water it takes from Maui streams, all of which he contends “is consumed by the plant or returns to Maui’s aquifers for use by the broader community.”

2 >> MYTH: HC&S’ water use is supported by the law

>> FACT: The law does not allow commercial use to trump stream health, traditional and customary rights, or the state’s duty to protect a public trust resource for the benefit of all

Benjamin’s assertion that “our constitution protects agriculture just as it does traditional and customary Hawaiian rights” is a fundamental misunderstanding of the law.

The Hawai‘i Supreme Court

affirms that the “agricultural use of water is recognized both by our laws and the state constitution” and “in the public interest.” Nevertheless, traditional and customary Hawaiian rights have superior standing to “commercial private interests” to use water.

The diversions from East Maui streams undeniably deprive East Maui aquifers of an equivalent amount of recharge. This recharge also is the source of downstream springs (punawai), many of which feed taro lo‘i or restore downstream reaches now left dry by the EMI’s massive diversions. Also, the flow of fresh water into the East Maui coast is critical to the fish and other marine populations that depend on the resulting estuarine environments.

Moreover, Hawai‘i’s Water Code allows only “reasonable-beneficial,” uses of water, not excessive use.

3 >> MYTH: A&B/HC&S are committed to agriculture

>> FACT: Agriculture is only a small fraction of A&B’s otherwise profitable businesses

A&B highlights its designation of 27,000 acres on Maui (out of the 35,000 acres it currently cultivates) as “important agricultural lands” to prove its commitment to agriculture. One must remember, however, that this designation provides significant tax credits for A&B, some of which can be devoted to paying attorneys’ fees to fight Maui residents trying to enforce their superior rights by restoring streams to support Hawaiian culture, produce food for local consumption and enhance food security.

Nevertheless, by A&B’s own reports from 2008, shipping and real estate operations comprise the majority of its revenues (94 percent) and profits (\$255 million), which dwarf all of its agribusiness operations (6 percent of total revenues; \$13 million profit loss). This loss occurred even without restoring water. In 2009, it lost more than double than the previous year on its agribusiness (\$32 million), when more rain fell.

4 >> MYTH: HC&S is exploring an energy future

>> FACT: HC&S is exploring an energy future using a public trust resource

Although HC&S may be exploring an energy future, sustainability is part of that goal and should include producing crops that are far less thirsty than sugar. With its water priced so cheaply, there has been no incentive to pursue such crops. More fundamentally, as trustee of the public’s water resources, the commission may not subsidize HC&S at the expense of public trust purposes. Sustainable energy cannot be built upon public subsidies of cheap water. It must also include sustainable uses.

Moreover, HC&S’s definition of “renewable” energy is obviously

different than the general public’s. Benjamin boasts that HC&S provides 7 percent of Maui’s electricity needs, “primarily through renewable resources,” but its annual report for 2008 discloses that it burned 26,600 barrels of oil and 96,400 short tons of coal to produce that electricity.

5 >> MYTH: The Water Commission has accommodated all known taro growers

>> FACT: Many taro growers are still without sufficient or any water.

Benjamin’s allegation that the Water Commission accommodated all known taro growers is misleading. The Water Commission in September 2008 flow standards for eight streams in East Maui at a combined total of 12 million gallons per day for taro cultivation and increasing habitat for native species. In other words, restoration of flow in addition to the existing flows should equal 12 million gallons per day. HC&S has failed to achieve this flow standard, especially on Honopou Stream, where the Kekahuna/Wallett ‘ohana still suffer from low flow, which has rarely if ever, according to USGS measurement near the interim instream flow standard point, reached the 2.0 cubic feet per second standard set for that stream for over the past year. In fact, in the past 18 months, the Water Commission staff, with its severely depleted resources has not been able to establish a calibrated measurement standard to check whether the Honopou standard has been met.

CONCLUSION

The bottom line is that A&B is trying to make this about HC&S and its 800 workers versus taro farmers, claiming that the return of any water will cause its demise. The commission raised this issue in December when it refused to accept its own staff’s recommendation to restore water to only one of 19 streams in East Maui, requesting information on a host of issues, including whether taro growers in East Maui have enough water. The reality is that HC&S is losing millions of dollars every year even while it continues its diversion of almost 200 million gallons per day from Maui’s streams. Let’s have some perspective here. The commission must look at the larger issue of sustainability on Maui and decide both how it’s going to fulfill its duties under the law and protect the best interests of all of Maui’s citizens. ■

Alan T. Murakami is the litigation director for the Native Hawaiian Legal Corp. Together with Camille Kalama of NHLC, they represent Nā Moku Aupuni O Ko‘olau Hui, centered in Wailuanui-Ke‘anae, and Beatrice Kekahuna and Marjorie Wallett who farm and live in Honopou Valley.



STANDING TALL

Continued from page 10

tin. He had been introduced to the field by family friend Eldon Morrell, attended vocational school in Honolulu and was trained in Portland, Oregon, in prosthetic and orthotics before returning home with a bride and becoming his own boss – which he announced by hanging a shingle, reading, “C.R. Newton Co., orthopedic appliances, artificial limbs.”

George E. Newton came aboard in 1945, at the end of the second World War bringing with him the machinist skills learned during on-the-job training programs while at Kamehameha and in his years in the war effort both as a machinist at the underground fuel storage at Red Hill and working on guns at Fort Shafter. “The guns would come from the mainland,” he recalls. “We would take the whole guns apart, have it all clean, put it together and send it out. Anti-aircraft guns, coast artillery and everything. Sixteen-inch guns, way up in the mountains above Schofield.”

To keep up with advances in prosthetics, or artificial limbs, and orthotics, which refers to things like braces and corsets, George E. Newton attended many short courses on the mainland that would last from two weeks to one month. “I went to Oregon, Boston, New York, New Orleans, Connecticut, Northwestern University in Chicago and UCLA,” he says. “I always had to go and attend those courses because I was doing work for Shriners Hospital, and referrals from doctors.”

George E. Newton, who has received an ‘Ō‘ō Award from the Native Hawaiian Chamber of Commerce and has been recognized by

Honolulu Mayor Jeremy Harris and the state House of Representatives, says the prosthetics and orthotics field has made great advances since 1945. “Today we can order a foot or braces already made,” he says, marveling at advances such as mind-controlled artificial limbs, including hands in which all the fingers move. “When I started in this type of work there was nothing made. We had to start everything from scratch: braces, corsets, everything. What made it easy for me was that I was a machinist doing metalwork. We still have the sewing machine, almost 70 years old and it still works.”

Another thing he continues is having regular clinics on the Neighbor Islands and other Pacific Islands. A certificate from the state House of Representatives describes his “generous humanitarian spirit that led him to the Marshall Islands after a polio outbreak in 1963 to create, design and fabricate orthoses for several children, which led to numerous trips to the Pacific Islands of the Pacific of Guam, Saipan, Truk, Samoa, Yap and Palau to continue his work at his own expense.” He also went to Taiwan with doctors from Shriners Hospital to train men in Kaushung to make body jackets, he adds.

When he took over C.R. Newton in 1954, he had about 10 staff, including many veterans and two amputees. His wife worked in the office. The business has a total of 28 employees today, and although George E. Newton may call it a day by 2:30 or 3 p.m. on weekdays, he’s there working on Saturdays too.

“When I graduated in 1940 from Kamehameha School it was on a Sunday,” he says. “I started to work on Monday and I’m still working.”

Some things never change. ■

CULTURE-BASED STUDY

Continued from page 04

Schools’ Research and Evaluation Division, said the study “helps redefine what success means for our keiki” by broadening the measure of success to go beyond test scores and encompass a student’s sense of self-worth and how grounded they are in terms of culture, their community and family.

“A lot of the 21st century skills deal with collaboration, critical thinking, communication and the ability to synthesize ideas,” he said. “I think a lot of that takes shape when a student is engaged as a learner, knows who they are and has strong connections to people. That helps us see success in a new way. We’re contributing to that. Yes, test scores are important, but it’s not the whole picture.”

Culture-based education, or CBE, embraces best practices in a cultural context, he said, noting that the study showed that teachers often used both conventional best practices and culture-based education in their teaching. “That means that these two approaches to learning really go hand in hand,” he said. “We find that teachers who use one practice tend to use the other.”

Culture-based education is founded upon five elements: recognizing and using native or heritage language; actively involving family and community in the development of curricula, everyday learning and leadership; structuring the school and the classroom in a culturally appropriate way; making learning meaningful and relevant through culturally grounded content and assessment; and gathering and maintaining data using various methods to ensure student progress in culturally responsible ways.

Some highlighted results are:

- Fifty-three percent of teachers surveyed use minimal amounts of culture-based education, 33 percent are moderate users and 13.5 percent are high users.

- About one-third of non-Hawaiian teacher respondents and 70 percent of Hawaiian teacher respondents reported moderate or high use of CBE.

- Forty-eight percent of the total teachers surveyed reported providing students’ family members with information about how they can support their children’s learning at home on a monthly basis. Almost 30 percent reported integrating ‘ohana, kūpuna and community members into their classes once a month.

- CBE use by teachers had a positive impact on students’ socioemotional development.

The quality of students’ socioemotional development positively impacted their test scores in reading and math.

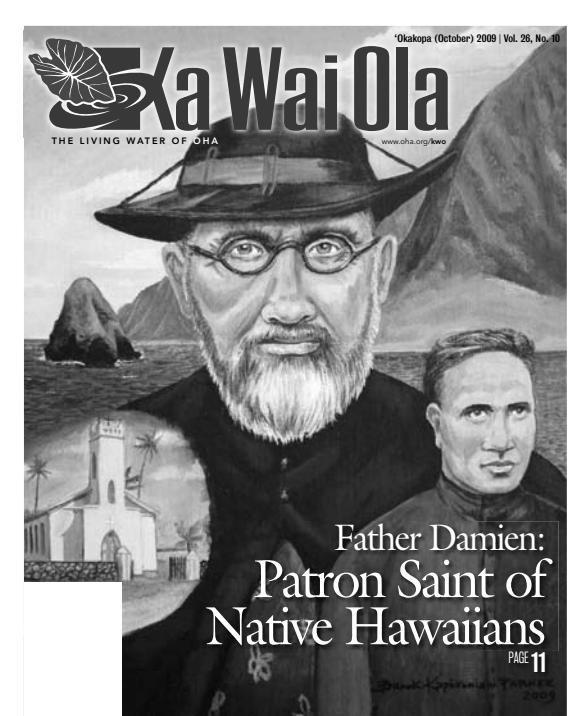
CBE was not limited to Hawaiian schools or Hawaiian-focused charter schools, which shows that CBE is not limited to nontraditional settings, Ledward said. “You can do culture-based education practices in a traditional setting with chalkboards and four walls.”

Kana‘iaupuni, the director of Kamehameha Schools’ Public Education Support Division, said the study provides data that “shows us that all of that theory was right – if you can increase relevance through language and culture, that students’ math and reading goes up as well as their socioemotional development.”

Ledward said the data was so comprehensive that it could be mined for more information.

Multilevel statistical analyses on the data was conducted by Scott Thomas, educational studies professor at Claremont Graduate University in California, and Ronald Heck, educational administration professor at the University of Hawai‘i-Mānoa. ■

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Call for 'Mahalo Notes'
In the spirit of the holidays, the November issue of *Ka Wai Ola* will feature stories of mahalo during the season of thanks. We're asking readers to share their stories of gratitude. Please help them to send us short and sweet "notes of thanks" of 200 words or less addressing what their particular benefactor did for them. Please include your name and phone number. Send your notes to: 'Mahalo Notes', 'Ka Wai Ola', One Kapikolu Boulevard, Suite 500, Honolulu, HI 96813. Please feel free to send a photo to accompany your note. Photos that are mailed will not be returned. Questions? Call 974-1981.

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IPU ARTISAN

Continued from page 10

Schools Explorations Program, they were well prepared when lessons turned to making ipu. “They always told the guys, move over you’re too slow,” he says, enjoying the memory.

His ipu and ‘umeke business helped to pay for his daughters’ college tuition, says Soares, who makes ipu and ‘umeke (calabash) out of his home in Village Park on O‘ahu.

Soares considers ipu “very unique” to Hawai‘i. “Throughout Polynesia, Hawaiians were the only group of people that used the ipu heke in chant and dance,” says Soares, who serves as vice chair on OHA’s Native Hawaiian Historic Preservation Council. The gourd had many uses in both ancient and contemporary Hawaiian society. “In the old days, Hawaiians would take a huge ‘umeke and they would use them for kalo, to salt their fish, their pork products,” says Soares, who teaches his craft to Japanese hula hālau who visit every year as well as in the Department of Education, where he informs students of their gourd-related task: “We going cut. We going clean.”

Until then, he is concentrating on ipu making. “Interestingly enough, as a Native Hawaiian gourd practitioner, everyone has their own style of making,” he says. “You can always tell a perfect gourd.”

The ipu heke is a percussion instrument made of two gourds, one on top and the other on bottom that are attached at the neck. Soares describes the perfect ipu heke as having a neck narrow enough to hold. It also marries two gourds that have equal widths at their widest points. “That’s your perfect match,” he says. “I learned that from kūpuna.”

For information, call 386-0548 or email alaeke@gmail.com. ■

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!**

2010

AFOA-LUTU/KAWAAKOA

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

AH LEONG/KALAMA/MOKU-LEHUA/KAUAHI

The descendants of John Ah Leong (b: Feb. 1838) and Kalama (b: 1840 in South Kona) are planning an 'Ohana Reunion. The marriage of Ah Leong and Kalama produced seven children: Lulima; Juliania (m: Kepano Mokulehua in 1872); Josephine (m: Joseph Kauhi in 1887); Ben Ah Leong; Thomas Ah Leong (m: Mabel Pohina); Keku and Kalua. No data on Lulima. Juliania and Kepano had eleven (11) children: Thomas (m: Mary Napua); Victor (m: Harriet); Elizabeth (m: Hoopola Keano); Julia (m: George Waiaiae); Moses (m: Catherine); John (m: K. Kaupuiki); Ella (m: Nicholas Zablan); Sabina; Julianio (m: Myrtle Smith); Annie; Victor (m: Victoria Kamali). Josephine and Joseph Kauhi had six (6) children: Ana (m: Joseph Amorin); Peter (m: Hattie Apana); Margarita (m: Samuel Keliikuli); Francis (m: Elizabeth Ah-Hoy); Joseph (m: Bernice Mahiai, Amy Oshiro, Emily Ah-You); Josephine (m: James Akima). No data on Ben Ah Leong. Thomas and Mabel had one son, Daniel. No data on Keku and Kalua. For reunion information, email Kimo Kelii at kimokelii@aol.com.

CLAUDE/JONES – The descendants of William Claude and Ma'ema'e Jones and their extended family and friends will hold the first Big Island Potluck Family Reunion on Saturday, July 17, 2010, at Wailoa State Park Pavilion #2A and #3 (Keiki), starting at 2 p.m. There will be golf tournament in the morning. We meet once a month. Anyone wishing to kokua may contact us: Lau'a'e (Karen) DeSilva at 966-6872, Keahi Halualani Kahiapo at 934-7210 and/or Noelani Spencer at nspencer001@hawaii.rr.com. We will be sending out registration information via our Kaneohe Jones Committee.

KAHOLOKULA – Sorry for the inconvenience: the dates have changed to July 9-10, 2010, for the reunion of the 'ohana of Kuhalimaohuli and Kealiamoiili. Kaholokula of Maui. They had 11 children: 1) Kuhaupio 2) Kuhaupio & Kaniala, Apitaila (w) 3) Keauli & Wahauku (h) 4) Ulunui & Lee, Akaloka (h) 5) Puakailima & Akuna, GooTong (h) 6) Kaleikapu & Napeha, Emily (w) 7) Kalaina & Mackee, Emma (w) 8) Maia 9) Keoni 10) Alapai & Sniffen, Deborah (w) 11) Kaiminuaau & Hema, Maryann (w). The Kaholokula family reunion will be held at Hale Nanea Hall in Kahului, Maui. We are looking for all who are related to attend. Contact Haulani Kamaka, 808-268-9249; Gordon Apo, 808-269-0440; or Clifford Kaholokula Jr., 808-250-1733. Or, email us at kaholokulareunion2010@yahoo.com.

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

KA'Iawe/SIMEONA – The descendants of Henry Moses Ka'iawe (Ka'iwe) and Martha Maleka Kalalao Simeona are planning an 'ohana reunion for 2010. We are seeking information as to how many children Henry and Martha's union produced. Currently the data we have is on only one child (my Tūtūlāy) named Lydia Ka'iawe, who married three times to I. David Keawepoo Jr., II. George Tripp and III. Moses Kaiu. The marriage of Lydia and George produced six children: 1. George (m: Esther Pollett) had six children; 2. Lydia (m: Alexander Armitage) had 16 children; 3. Henry (m: Elizabeth Kahihihiko) had seven children; 4. Solomon (m: Mildred Cambra) had four children; 5. Annie (m: George Cambra) had one child; 6. Sarah (m: Flemmin Gaskin) had two children. Contact Henry Ka'iawe Tripp Makanani at 808-781-2417 or email kw_tripp@yahoo.com for information about reunion planning.

KALAMA – Descendants of John Kalama, who was born in Kula, Maui, in the year 1811, we invite you and your families to the Kalama Family Reunion at the Warm Springs Indian

Reservation on Friday and Saturday, June 25 and 26, 2010. The reunion will be on the same weekend as our Annual Pi-Ume-Sha Pow-wow. There will be many activities happening around the Warm Springs area: Indian dancing, many arts and crafts vendors, rodeo, horse racing, walk/runs, softball games and casino. We look forward to meeting everyone. For information, contact: Sara Scott, P.O. Box 1002, Warm Springs, OR 97761. Sara's work number is 541-553-1196, e-mail: sscott@wstribes.org. Also contact Brenda Kalama-Scott, P.O. Box 502, Warm Springs, OR 97761.

KALEO – The descendants of James Makolekalani Kaleo and Louisa Tilton originally of Hāna, Maui, are planning a family reunion on Labor Day weekend, Sept. 3-5, 2010, in Wailuku, Maui. James and Louisa had seven children: (1) Mary, m1 Charley Ahue, m2 William Logan; (2) Isaac, m Madaline C.; (3) Charles, m1 Annie Keku, m2 May Hart; (4) Bessie, m1 James Kalua, m2 Richard Pedro; (5) Thomas, m1 Matilda Thompson, m2 Irene; (6) Florence, m William Ichinose; (7) Nancy, m Pedro Sado. For information, contact Lorraine Adolpho, 808-244-0663; Douglas Sado, 808-242-9044; Frances Tokunaga, 808-264-3209; Keola Aguinaldo, hakino5949@yahoo.com; or William Sabal, aloahapaani@gmail.com.

KAOLOWI FROM LAUPAHOE-HOE, HAWAII – The descendants of Maria Kaolowli Malani, Annie Kaolowli Palakiko, James Kaolowli, John Kaolowli and Johnny Kaolowli Richard. Family reunion Oct. 5, 2010, at Sam's Town Hotel & Casino, Las Vegas, Nevada. Contact 702-516-1867, 808-772-8251 or piumahoe@aol.com.

KAWAAUHAU/PAUAUHAU – The descendants of DANIEL Kawaauhau (Aliikapeka Kaliuna), PHILLIP Kawaauhau (Kahele Kaaiau), JOHN Kawaauhau (Waiwaiole) and KAHIONA Kawaauhau (Simeon Milikaa Paaauhau) are having a family reunion July 2-5, 2010, in Mākaha, O'ahu. This event will be hosted by HANNAH KAAHAINA KAWAAUHAU, the granddaughter of KEKUMU Kawaauhau and great-granddaughter of DANIEL Kawaauhau. DANIEL, PHILLIP and JOHN are brothers and they had one sister KAHIONA. DANIEL had 13 children: WAHINENU, PAHIO, KAHALEPO, KIELIKULI, KAHANAPULE, KAPILIELA, KAUHALAO, PAULO, KALEIAUEA, MAKIA, KEKUMU, KAUKA and HAAHEO KAWAAUHAU. All children but the last three use their first name as their last name. PHILLIP had two children: JAMES and HENRY HART KAWAAUHAU; JOHN had three children: ANNA, KELIHELELA, AULIANA KAWAAUHAU; and KAHIONA two children: SAM and AGNES PAAUHAU.

KALAMA – Descendants of John Kalama, who was born in Kula, Maui, in the year 1811, we invite you and your families to the Kalama Family Reunion at the Warm Springs Indian

Reservation, write to: Kai Lalawai, 85-1290 Kapaekahi St., Wai'anae, HI 96792 (808-696-1398); Corinna Kyle, 85-1051 Hooki'ikahi St., Wai'anae, HI 96792 (808-696-7867, cell 808-692-3005); and Sarah Kahale, 144 Ka'ieie Place, Hilo, HI 96720 (808-959-1607, cell 808-854-0330).

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

KELIKIOKA – Immediate attention to all Kelikioka: You are invited to a family reunion planning meeting to be held April 17, 2010, at Lili'uokalani Gardens (Tea House) on the Big Island at 9 a.m. Come for more information, planning and genealogy. Potluck. Contact Henry K., 808-959-7730; Harvey K., 808-987-2329; or Sampaguita W., 808-895-4393.

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

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

2011

AKANA/KAAIKALA/KANOE

We are planning and organizing a family reunion set for July 8-10, 2011. It's been decided and agreed by our Family Board of Committee to have a three-day event to bring all the families together in fellowship and bonding and to reunite everyone once again. We will be having monthly meetings through April 2011 for planning and coordinating.

Next year's family reunion will be put together by the third and fourth generations of cousins and siblings. But we encourage all families' support to make this happen. For details on the above-mentioned names, contact me via e-mail at skking060703@yahoo.com or phone at 808-499-3199. I am the Chairperson of our seven-member Family Board of Committee 2009-2011 and five-member Genealogy Committee. Our last family reunion was held more than 10 years ago, according to our family elders. They have passed the torch and light to our generations to get things started and organize a reunion to bring all the families together. The importance is 'ohana and getting to meet those we haven't met and reuniting with those we have.

NAALEIEHA

– Aloha, my name is Shirley Naaleieha. I am the granddaughter of Peter Koalahimoai Naleieha originally of Big Island. His parents are father Naleieha and mother Kauwiakalani. Their children are Kamila, John, Mary aka Mele, Kaniuokalani, Namahoeokalani, Hopeau and Namilimili. They may also be from Maui. We are planning a family reunion for the 4th of July weekend in 2011 @ Honokōhau Maui. We really would like to meet our family from the Naleieha line. All interested persons may contact me at: shirleyaleieha@aol.com; mail inquiries to 1304 Kahoma St., Lahaina, HI 96761; or call 808-667-5933.

'IMI 'OHANA • FAMILY SEARCH

HOOALAPA – Searching for my husband's Hawaiian roots. His grandmother was Alice Kapiolani Hoolapa, who died in 1992. Her parents were Albert Kuukia Hoolapa and Mary Lomela Kaaihue. They had five children: Mabel, Maryann, Alice, William and Albert Jr. Any information would be appreciated! Contact erinbrowne2004@yahoo.com.

KA 'OHANA O KALAUPAPA

– has records and resources that could provide you with information about any ancestors you might have had at Kalaupapa. Contact us by e-mail (info@kalaupapahoana.org), mail (Ka 'Ohana O Kalaupapa, P.O. Box 1111, Kalaupapa, HI 96742) or phone (Coordinator Valerie Monsot at 808-573-2746). There is no charge for our research. All descendants are also welcome to become part of Ka 'Ohana O Kalaupapa.

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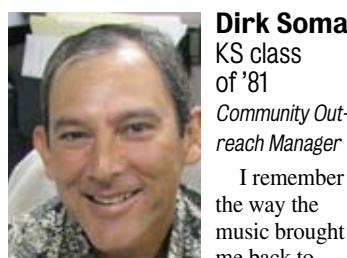


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ABOVE: The Kamehameha Schools senior Class of 2010, pictured above, enjoyed a moment of pure jubilation when they were declared the overall winners in the 90th annual Kamehameha Schools on March 19 at the Blaisdell Concert Hall. Through its long history, the competition remains a showcase for the very best in Hawaiian music repertoire. It is also a vehicle for perpetuating Native Hawaiian culture. The Office of Hawaiian Affairs is a lead sponsor for the annual Kamehameha Schools Song Contest. TOP RIGHT: Junior co-ed director Akea Kahikina - Photo: Francine Murray



Dirk Soma
KS class of '81
Community Outreach Manager

I remember the way the music brought me back to my culture.

We were learning the meanings behind the words, not just the literal translations but the true kaona. It was also interesting to learn about the life and times of the composers and their role in Hawaiian history.

The OHA 'ohana includes many graduates of Kamehameha Schools, including Francine Murray, who took the photos at left. Several OHA employees shared their favorite Song Contest memories with KWO's Liza Simon:



Peter Hanohano
KS class of '67
Community Relations Specialist

There were so many gifted and talented musicians in

my class, including Robert Cazimero. Robert was our song leader from freshman year. He instilled in us a love for Hawaiian music. Even though the practices were long and arduous, he made sure they were also fun.



Tane Mosher
KS class of '78
Human Resources Manager

I was in the first ever freshman

class that won. It was awesome. Usually the seniors were the winners. I remember Dr. Lyman coming out on stage and saying, 'It's time for the old bulls to move over.'



Charlyn Ontai
KS class of '97
Executive Assistant

I felt that my class was unique in so many ways.

In our freshman year, the boys and girls turned to face each other in the co-ed category. In our senior year, a boy did a wonderful solo. We got so many comments that we stood out for being unique. It was no surprise that in our senior year, we swept the awards.



Denise Iseri-Matsubara
KS class of '81
Community Relations Director

I remember getting out of class for

the practices. Then came senior year and we swept the competition awards. I'll never forget that feeling of winning. We were all so proud.

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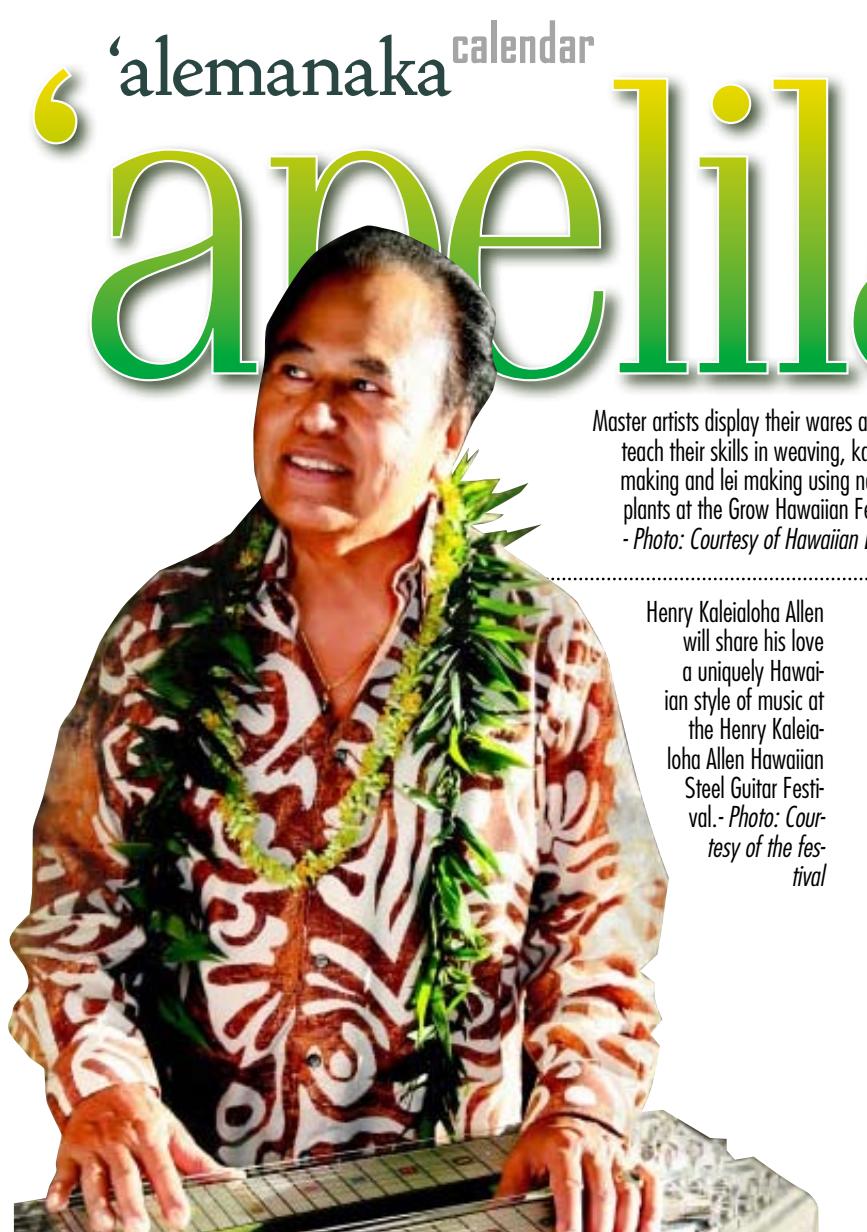
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'alemanaka calendar

apelila

Master artists display their wares and teach their skills in weaving, kapa making and lei making using native plants at the Grow Hawaiian Festival.

- Photo: Courtesy of Hawaiian Electric Co.

Henry Kaleialoha Allen will share his love of a uniquely Hawaiian style of music at the Henry Kaleialoha Allen Hawaiian Steel Guitar Festival. - Photo: Courtesy of the festival



PŌ'AONO, LĀ 10 O 'APELILA

HO'OMAU CONCERT

Sat., Apr. 10, 9 a.m.-4 p.m.

"Aloha Honua" is the theme for this year's Ho'olaule'a festival benefitting Pūnana Leo o Moloka'i Hawaiian language immersion school. Offers keiki games, food booths, hula, Hawaiian music, silent auction, raffle and crafts. Lanikeha Center in Ho'olehua. Free. 808-567-9211.

PŌ'AONO, LĀ 17 O 'APELILA

KS-MAUI HO'OLAULE'A 2010

Sat., Apr. 17, 10 a.m.-3 p.m.

Sixth annual celebration features live local entertainment, 'ono food and cool drinks, silent auction, keiki games and crafts, Dunk Tank, Kapakahi Horseshoe Tournament, 4-Man Grass Volleyball Tournament, Wacky Photo Booth, Keiki ID booth, Book Fair and more. Free admission and free parking. Powered by KS-Maui's Parent Teacher Student 'Ohana in partnership with Kamehameha Schools-Maui.

Waipuna Entertainment inaugural Mother's Day Concert

Sun. May 9, 9:30 a.m.

Pamper your Mom at an all-you-can-eat Sunday brunch buffet and show offering Hawaiian melodies by Waipuna and the Waipuna Dancers and Hōkū Award winners Kūpaoa, Weldon Kekauoha and Nā Palapālai. With hula by Hālau O Nā Pua Kukui (Kumu Hula Ed Collier), Hālau Hi'iakaikamakalehua (Nā Kumu Hula Keano Haupu and Lono Padilla) and Kaua'i's own Kumu Hula Maka Herrod. Queen Kapi'olani Hotel. \$50 adults, \$35 12 and under, \$50 for tables of 10. Queen's seating, \$75 each or \$700 for a table, includes chocolate, roses, Champagne and a Waipuna CD. Reservations: 931-4450, fax 922-2694 or sales@queenkipoli.com. Special hotel rates apply, 922-1941 or sales@queenkipoli.com.

Photo: Courtesy of Waipuna

ksmauih2010@gmail.com.

PŌ'ALIMA-LĀPULE, NĀ LĀ 23-55 O 'APELILA

HENRY KALEIALOHA ALLEN HAWAIIAN STEEL GUITAR FESTIVAL

Fri.-Sun., Apr. 23-25, 5:30 -9 p.m.

Cultural festival pays tribute to the only true Hawaiian stringed instrument, kika kila, or the Hawaiian steel guitar. Features workshops, performances by Hawaiian trios and a concert headlined by the festival's namesake, with guest artists from Japan and California. Kā'anapali Beach Hotel, West Maui. Free. 808-669-6189, 808-667-2805, henrykallen.com or aecg.org.

PŌ'AONO, LĀ 24 O 'APELILA

GROW HAWAIIAN FESTIVAL

Sat., Apr. 24, 9 a.m.-3 p.m.

Celebrate Earth Day, Hawaiian style. Find out about climate change, clean energy and conservation while learning the traditional Hawaiian uses

of native plants. Beat kapa, weave lau hala, make lei and craft Hawaiian implements. Includes a native plant sale, keiki activities, lomilomi massage, Hawaiian food and music by Kaukahī, Holunape and Weldon Kekauoha. Free for kama'āina and military. 543-7511.

EAST MAUI TARO FESTIVAL

Sat., Apr. 24, 9 a.m.-5 p.m.

This 18th annual all-day cultural event honors kalo, or taro, the staple food of Hawai'i. Features local musicians, food booths offering kalo dishes, hula hālau, arts and crafts, agricultural tent with a Farmer's Market and poi-pounding demonstration. Free. Hau'oli and Uakea roads, Hāna, Maui. 808-264-1553 or info@tarofestival.org.

PŌ'ALIMA, LĀ 30 O 'APELILA

'FIRESIDE STORIES' AT VOLCANO

Fri., Apr. 30, 7 p.m.

Learn about the history, culture and people of Hawai'i in this series of talks, with topics like "Lei: Iconic Emblems of Hawai'i and Aloha" by Leilehua Yuen and Manu Josiah on April 30. Discover the many styles of lei and how lei-making skills came to Hawai'i. Free; donations welcome. Park entrance fees may apply. Volcano Art Center Gallery, Hawai'i Volcanoes National Park. 808-967-8222 or volcanoartcenter.org.

PŌ'AONO, LĀ 1 O MEI

KAUA'I MUSEUM MAY DAY FESTIVAL

Sat., May 1, 10:30 a.m.-3 p.m.

Annual Lei Day Competition celebrates innovative interpretations by today's lei makers. The museum will open for viewing of lei creations, demonstrations and activities on the lawn. Or, for a small fee, try your hand at making your own lei in the Lei Making Tent. With 'ono food and entertainment by Kaua'i's finest. Free. Kaua'i Museum, Līhu'e. 808-245-6931 or kauaimuseum.org.

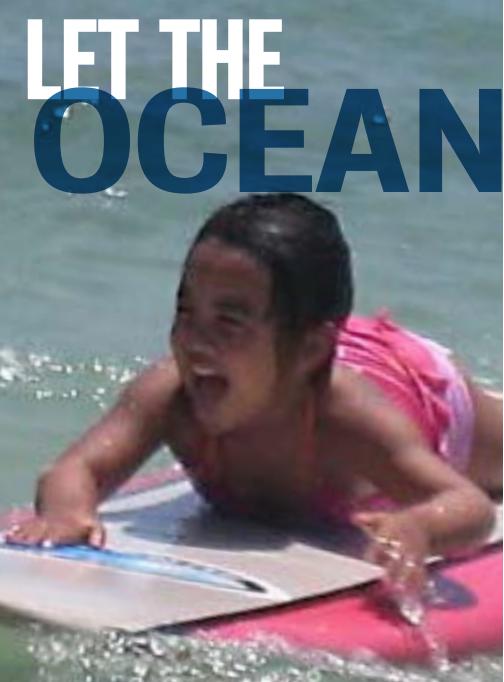
PŌ'AONO, LĀ 8 O MEI

MAMA, MY MAMA, I LOVE YOU

Sat., May 8, 5 p.m.

Hālau Kala'akeakauikawēkiu led by Kumu Hula Kenneth "Aloha" Victor showcases its talents at a Mother's Day celebration with Hōkū award winners Weldon Kekauoha, Napua Greig, Natalie Ai Kamauu and surprise guests. Hawaiian food for sale. Proceeds help the hālau's keiki participate in the Queen Lili'uokalani Keiki Hula Competition on O'ahu. \$40. Sheraton Keauhou Bay Resort & Spa. For reservations, information or to donate to the silent auction, 808-322-6141, 808-989-4616, flowersw aloha@aol.com or halau-k.com. ■

nā hanana events



Halialaulani Crail-Naluai, a former student at Pūnana Leo o Kawaiaha'o, surfs the waves during a clinic by Nā Kama Kai as part of E Mālama I Ke Kai. - Photos: Courtesy of E Mālama I Ke Kai

By Nara Cardenas

With the end of the school year in sight and summer fast approaching, the Hui Makua o Kawaiaha'o is gearing up for another E Mālama I Ke Kai. The annual ocean awareness festival benefits Pūnana Leo o Kawaiaha'o, a Hawaiian language-immersion preschool on the grounds of Kawaiaha'o Church. This year marks the 12th annual E Mālama I Ke Kai, which promotes Native Hawaiian language and culture and the perpetuation of our ocean resources.



Keiki learn how to shape a traditional wiliwili surfboard provided by Pohaku Stone.

val as a natural way to give back to the community through educational outreach while raising funds to support the preschool. The school has always been "pili i ke kai" – close to the ocean – many Kumu have been surfers, divers and fishermen. At one point the school's curriculum even included weekly swimming lessons for the keiki.

E Mālama I Ke Kai is unique because it's "geared

See next page



nā puke books

BE YOUR CLASS ROOM

Awareness festival benefits Pūnana Leo o Kawaiaha'o

toward the entire ‘ohana,’ says makua Brandon Wong. “Teaming up with Chevron has really helped us put the emphasis on getting keiki to become educated about ocean and marine conservation and safety as well as Hawaiian culture as it pertains to the ocean.” Last year almost 5,000 people attended.

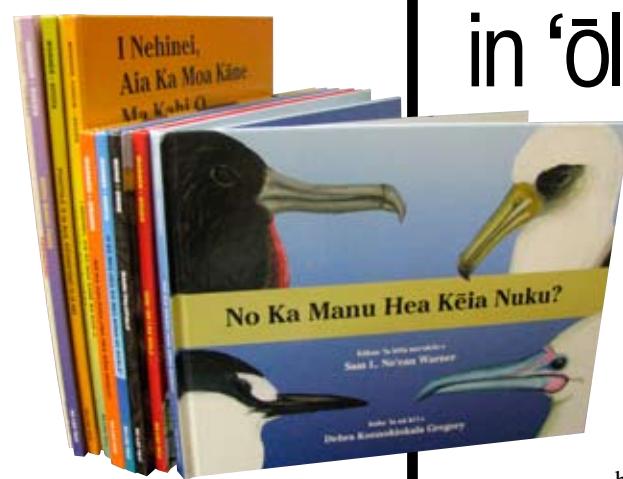
“It’s a huge undertaking,” says veteran makua Dean Hirohara. Parents plan, organize and run the annual event. All the proceeds go directly to Pūnana Leo o Kawaiaha'o, supporting Hawaiian language educational tools and classroom supplies for the keiki and helping to defray the costs of cultural and educational field trips.

It’s all for the keiki – and they have lots to look forward to! “My keiki have especially enjoyed and learned a lot from the nonprofit Nā Kama Kai’s surf clinics held throughout E Mālama I Ke Kai,” says Wong. “I can’t tell you how much fun the keiki have taking part in the ocean activities, such as stand-up paddling through the clinics.” His daughter Hikianali‘a, 6, graduated from Pūnana Leo; her sister Leina‘ala, 3, is a current student.

This year, makua have planned a “Choose Your Weapon” heihei wa‘a from Maunalua Bay to Kaimana Beach Park. Participants can enter to race using anything from a canoe to a stand-up paddleboard. Also new this year – “We’re hoping to make it a plastic bottle-free event,” says makua Anuenue Punua. “So we’ll have reusable drink containers for sale, and we’re encouraging people to bring their own.” Water stations will be set up around the event for refills. “And we’re really excited about the entertainment!” she says. The lineup includes Jeff Teves Band, Nā Pualei o Likolehua (Kumu Hula Leina‘ala Kalama Heine), Hālau o ke ‘A‘ali‘i Kū Makani (Kumu Hula Manu Boyd), Kūpaoa and Paula Fuga.

E ola mau ka ‘ōlelo Hawai‘i! ■

‘O Nara Cardenas ka makuahine o Marialei, 3, he keiki o ka Pūnana Leo o Kawaiaha'o. Nara Cardenas is the mother of Marialei, 3, a student at Pūnana Leo o Kawaiaha'o.



The *I Mua Nō Ka 'Ulu* collection of 31 original children books written in Hawaiian includes *No Ka Mau Hea Kēia Nuku?*, which asks the question, To Which Bird Does This Beak Belong? - Photo: Liza Simon



Storybooks pave new path in ‘ōlelo Hawai‘i revival

By Liza Simon
Ka Wai Ola

Our youngest learners of ‘ōlelo Hawai‘i have received a wondrous gift: 31 original Hawaiian language storybooks sweetly illustrated and boxed into bright sets have been distributed to Hawaiian language classrooms and libraries across the state. This includes ‘Aha Pūnana Leo preschools, Native Hawaiian-focused charter schools and state Department of Education immersion programs.

The hardcover books, collectively titled *I Mua Nō Ka 'Ulu*, culminate five years of work by No'eau Warner. A professor of Hawaiian at UH Mānoa’s Kawaihuelani Center for Hawaiian Language, who also holds a doctorate in educational psychology, Warner has made his mark in scholarly pursuits – not the sometimes-quirky world of authoring kids books. In fact, he doesn’t even consider himself a writer. But his academic investigation into the reinvigoration of Hawaiian language revealed a void he felt compelled to fill: the immersion curriculum material was made up of translations from English. Much of it lacked ‘ōlelo Hawai‘i’s natural flow and structure. Warner said studies show that the true Hawaiian language has survived most intact in the conversation of the few kūpuna who defied the suppression of the

native tongue, outlawed in 1896 – a constraint that remained in place until Hawaiian was declared an official language of the state in 1978. Warner said that kūpuna conversation is not only truer to the rich oral tradition that existed prior to suppression, it’s also a vehicle for Hawaiian culture and values – another huge motive to get it on the page for young students.

Warner wrote and published the books through a federal grant funded under the Native Hawaiian Education Act. The aim of the grant wasn’t only to increase quantity of Hawaiian language material; it was expressly to promote better quality.

Warner knows first hand about the shortcomings of translated materials in Hawaiian language revival. He was a teacher at Pearl City’s Waiau Elementary, site of one of the DOE’s first immersion programs.

Warner’s series is targeted to children in grades K-2, when language acquisition is at its peak. However, he hopes that Hawaiian language students of all ages will find them appealing. He has arranged for book sets to be distributed to classrooms and to families of students in immersion schools, which ask parents to take some language classes in order to foster the learning environment at home. So far, parents and teachers say that the new books have passed the most important tests of all: kids clamor for them. And no wonder. Besides being easy to read, they are wonderfully illustrated. Warner searched for and found talented local illustrators for the books, Solomon Enos, Chuck Souza, Harinani Orme and Debra Koonohiokala Gregory, among them. ■

mele ‘ailana island music scene



Na Nā Pua Lei A Pauahi – from the children of Pauahi Kamehameha School's Children's Chorus



Let the children sing!

By Francine Murray
Ka Wai Ola

Your spirit will soar as the clouds part and you are graced with the angelic voices of the children of Pauahi. “Remember Who You Are” starts the CD, a masterpiece that moves you with the pride of generations. Followed by the upbeat “Mele Ho‘okipa” of the fourth grade Kamehameha Elementary School faculty, staff and principal, Holoua Stender, it will have you swaying in your seat.

There are few things more inspiring than children singing praise as they do with the doxology, “Ho‘onani I Ka Makua Mau” written by Thomas Ken in 1674 and translated from English to Hawaiian by Hiram Bingham.

There are other charming classics like “Alu Like” by Haunani Apoliona, “Ke Aloha O Ka Haku” composed by our beloved Queen Lili‘uokalani, and “Hawai‘i Pono‘i” by King Kalākaua and Henri Berger.

“We Send This Aloha, To You” has the first-class feel of a Hollywood movie soundtrack. An amazing and artful piece, it is one of seven by the multitalented composer and musician Lynell Bright, the music director of the chorus for the past 21 years.

Nā Mele Nei Concert series

1 p.m. April 18
Ward Warehouse Amphitheater
CD will be sold at Native Books
Free

Japan Fundraising Concert

4-6 p.m. April 25
Chorus performs with Nā Leo, Imua, Brother Noland and Kūpaoa
2 p.m. Silent auction Kapālama campus, Kekūhaupi'o Gym
\$20 tickets, \$6 pre-ordered bentos
Tickets/bentos:
Kapalama.ksbe.edu/elementary/kssc or call 842-8045

“Aloha My Kūpuna” brings back memories of the special relationship between a child and an adored grandparent; “Believing In Me” sings of the ground zero in all of us; “Your ‘Ohana” is about how your family is always there for you through thick and thin, never to leave you behind; and “May Your Faith Never Die” were all written by Bright and executed to our delight by nā keiki in this special CD.

The Kamehameha School’s Children’s Chorus was established in 1988 by Suzanne Kaupu Soon. Together, children ages 9 through 12 from the Kapālama Campus comprise the 100-student chorus.

In 2000, the children’s group recorded their first album, *Na Keiki O Kamehameha* with notable Hawaiian artists The Brothers Cazimero, Nā Leo Pilimehana, Teresa Bright and others. Then in 2001, the choir recorded two songs, “He Mele No Lilo” and “Hawaiian Roller Coaster Ride” for *Lilo and Stitch*, the Disney movie and featured on two Disney CDs, the movie soundtrack and *Lilo and Stitch Island Favorites*.

Na Nā Pua Lei A Pauahi is loaded with an impressive 15 mele. The proceeds from the sales of this delightful album go to the choir’s trip to Japan planned for the summer of 2010. Available online at ksbe.edu/logoshop and iTunes. ■

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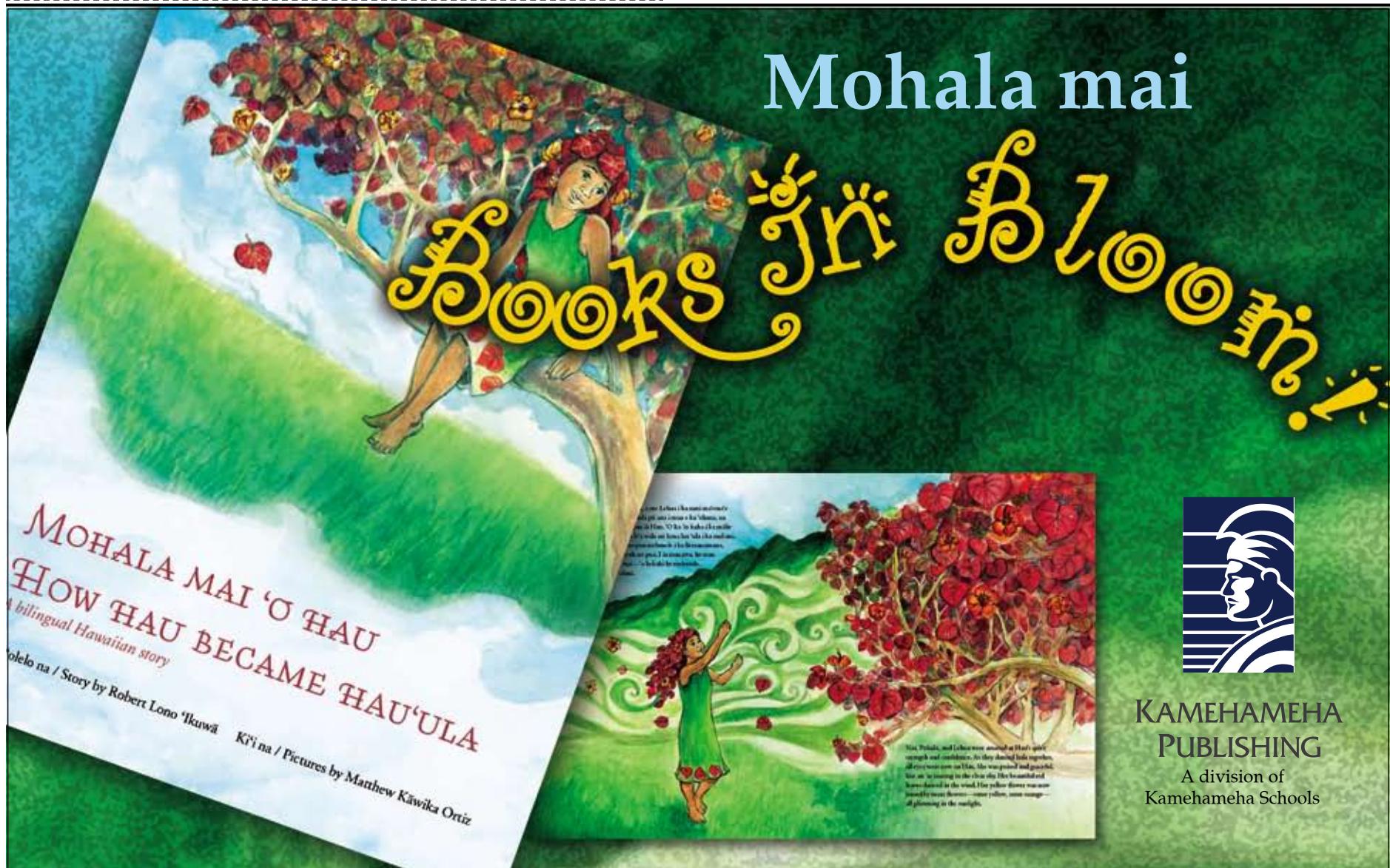
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