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Bringing pono to

Wao Kele o Puna

page 16

During a 2007 celebration of healing and hope at Wao Kele o Puna, Lopaka Kanahela offers 'awa to nourish the forest. - Photo: KWO Archives

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Aloha mai kākou,

2011 marks the fifth anniversary of the Office of Hawaiian Affairs' acquisition of Wao Kele o Puna, a wahi pana that carries the distinction of being one of the largest intact lowland rainforests in the state.

The acquisition, in 2006, was historic. It marked the first time that ceded lands once belonging to the Hawaiian Kingdom were returned to Hawaiian hands. As one observer said at the time, "Wao Kele o Puna stands as one of Hawai'i's greatest shrines that connects not only the land to native people, but native people to all living things."

Acquiring Wao Kele o Puna also marked a new chapter for OHA as a land manager and steward, a kuleana we welcomed for the benefit of protecting and preserving land not just for its intrinsic values to our Hawaiian people living today but for seven generations to come.

Among our priorities is studying ways to create financial sustainability for Wao Kele o Puna.

We cannot overlook this potential, because the generation of revenue on site can be reinvested into the rainforest to support our management work there – including fighting invasive species, such as strawberry guava.

More importantly, sustainability for Wao Kele o Puna creates opportunities for the agency to pursue the protection and preservation of additional properties with significant natural, cultural and historic values, expanding beyond the Hawai'i Island rainforest.

I was reminded recently that when planning for the future, it is sometimes best to return to the lessons of our ancestors. In old Hawai'i, the 'ahu'ula, or feather cape, was a creation of painstaking dedication. A single cape, made of thousands of feathers, took generations to complete. In doing this, Hawaiians invested time and energy into a task that even their children would not see completed. They were driven instead by a shared vision that would benefit future generations. As a manager for Wao

Kele o Puna, OHA is planning for the generations as yet unseen.

Me ka 'oia'i'o,

Clyde W. Nāmu'o

Clyde W. Nāmu'o
Chief Executive Officer



Ka Wai Ola

Clyde W. Nāmu'o
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BY KATHY MUNENO

Did you know that Hawaiian women were leaders in the Islands' suffrage movement? Learn about this and more at the Distinctive Women of Hawaiian History Program coming in October

New state law sends clear message to Congress about Hawaiian sovereignty

By Colette Machado

Hundreds of sovereign Hawaiians recently gathered at Thomas Square in Honolulu to celebrate Lā Ho'ihō'i Ea – Sovereignty Restoration Day.

In February 1843, Lord George Paulet forced King Kamehameha III to cede Hawai'i to Great Britain, but on July 31, 1843, Adm. Richard Thomas restored Hawai'i's independence.

On bended knee, he apologized to King Kamehameha III, took down the British flag and raised the Hawaiian flag at what thereafter became known as Thomas Square.



Machado

Then, in an afternoon service of thanksgiving at Kawaihae Church, the king proclaimed the slogan that continues to guide the State of Hawai'i, "Ua mau ke ea o ka 'āina i ka pono." (The life of the land is perpetuated in

righteousness.)

Under the Kingdom of Hawai'i, July 31 was an annual holiday.

Given that reality, it is timely to reflect upon Act 195, the Native Hawaiian Recognition Law passed by the 2011 Legislature and signed by Gov. Neil Abercrombie on July 6.

What does it mean for the Hawaiian nation? What does it mean for the people of Hawai'i?

Act 195 states, "The Native Hawaiian people are hereby recognized as the only indigenous, aboriginal, maoli people of Hawaii."

For the Office of Hawaiian Affairs, this is the principal significance of the law.

In 1978, the people of Hawai'i took bold steps in support of Native Hawaiian rights when they voted in support of several amendments to the Hawai'i State Constitution.

>> Hawaiian was acknowledged as an official language of Hawai'i together with English.

>> Native Hawaiians were acknowledged as a beneficiary of the ceded public lands trust together with the general public.

>> The state reaffirmed its responsibility to uphold and protect all rights customarily and traditionally exercised for subsistence, cultural and religious purposes by Native Hawaiians.

>> The state made a commitment to provide education in the Hawaiian language, culture and history in the public schools.

>> OHA was created.

In 2000, in the Rice v. Cayetano case, the U.S. Supreme Court ruled that the election of all-Hawaiian OHA Trustees by Native Hawaiian voters violated the 15th amendment of the U.S. Constitution.

The court remained silent on whether OHA's programs and services violated the 14th amendment, and the state took a step back from full support of Native Hawaiian rights, entitlements and self-governance.

Act 195 now reaffirms and provides a solid foundation for the State of Hawai'i to define its position on any future challenges to Native Hawaiian rights and entitlements.

It states, "The purpose of this chapter is to provide for and to implement the recognition of the Native Hawaiian people by means and methods that will facilitate their self-governance, including the establishment of, or the amendment to, programs, entities, and other matters pursuant to law that relate, or affect ownership, possession, or use of lands by the Native Hawaiian people and by further promoting their culture, heritage, entitlements, health, education and welfare."

At the national level, this law sends a clear message to the federal government to endorse the recognition of Native Hawaiians as the indigenous people of Hawai'i and to support Native Hawaiian self-governance.

The appointment of a Roll Commission by the Governor of Hawai'i opens a pathway toward the re-establishment of a Native Hawaiian governing entity.

OHA stands ready to work with the governor's office and the Legislature as we continue on the journey toward self-governance. ■

Colette Machado is the Chairperson of the Board of Trustees of the Office of Hawaiian Affairs. This commentary was originally published in the Honolulu Star-Advertiser on July 31.

OHA Board hears Maui community concerns

By Kekoa Enomoto

LAHAINA, Maui — A possible threat to fishing rights posed by a proposed monk seal recovery program headlined the Aug. 17 Office of Hawaiian Affairs Board of Trustees community meeting at Waiola Church hall.

Some 85 people attended the session, where many expressed gratitude to outgoing Maui Trustee Boyd Mossman for his leadership. He will resign Nov. 1 to become President of the Kona Hawai'i Temple of the Church of Jesus Christ of Latter-day Saints. Lana Quedding of Kēōkea presented ornate lei lā'i (ti leaf lei) to Mossman and his wife, Maile.

Maui community organizers Blossom Feiteira and Ke'eumoku Kapu said they seek to fill the vacancy to be created by Mossman's departure. They were among more than a dozen Valley Isle residents testifying on concerns, issues and projects ranging from an appeal in the Nā Wai 'Ehā water-rights lawsuit and spreading development in Waihe'e and other areas, to the traditional geocultural history of the Kuloloi'a 'ohana, and Dowling Co. gifting University of Hawai'i Maui College with the Palaua Cultural Reserve as a potential cultural-education site.

Ke'eumoku Kapu sought testimony by OHA on a draft programmatic environmental impact statement for proposed Hawaiian Monk Seal Recovery Actions by the National Oceanic and Atmospheric Administration. He said the program would bring monk seal pups from the Northwestern Hawaiian Islands to the main Hawaiian Islands and would enhance critical habitat for the protected mammals. He foresaw "adverse effects on the Native Hawaiian community, a lot of Native Hawaiian organizations and fishing fleets" because expanded habitat might preclude access to fisheries. Moreover, the unfettered seals would eat fish, shellfish and octopus sought by subsistence fishers.

To examine such impacts, he said, "I ask OHA to get the organizations to be able to sit at the table with the federal agencies." (For information on upcoming meetings and how to provide comment on the draft programmatic EIS, visit tiny.cc/0j58L.)

On the topic of educational support, Liko

A'e Statewide Director Malia Davidson thanked OHA Trustees for a grant to the Liko A'e scholarship program for Native Hawaiians.

"Through the \$100,000 received from OHA for nontraditional scholarships, Liko A'e was able to service 76 students, including 28 in associate degree programs, 19 in bachelor's degree programs, 20 in master's degree programs and nine in doctoral programs," she said.

However, Davidson noted the program recently lost \$3 million in Native Hawaiian Education Act funds because a federal computer program incorrectly recognized the 'okina, a Hawaiian diacritical mark, in "Liko A'e" as a virus. Trustee Haunani Apoliona urged Davidson to pursue congressional intervention in the matter as soon as possible.

In other education-related testimony, Vicki McCarty requested OHA's help in the loss due to foreclosure of Nā Kūpuna O Pu'uhonua O Honokōhau's facility. The kupuna group represents a source of traditional Hawaiian knowledge by elders and cultural practitioners in a relatively isolated valley.

McCarty said it's important the kūpuna mentor valley keiki because "if their link to the past is not allowed to connect to the future, what will happen then?"

"Honokōhau is the last ahupua'a where real cultural things are happening from the mountain to the sea," she added.

Those attending the OHA Trustees community meeting were invited by Maui Native Hawaiian Chamber of Commerce past President Chubby Vicens to the chamber's fifth annual Business Fest Sept. 2 at the Grand Wailea Resort Hotel and Spa. Speakers will include Nainoa Thompson of the Polynesian Voyaging Society and Michael Chun of Kamehameha Schools-Kapālama. For event details, visit mauihawaiianchamber.org.

The next OHA community meeting is being planned for Hawai'i Island on Oct. 19 and 20. More information will be published in the October issue of *Ka Wai Ola* and online at www.oha.org. ■

Kekoa Enomoto is a retired copy editor and Staff Writer with The Maui News and former Honolulu Star-Bulletin.



The group gathers in front of the Kalākāua Crypt, closing the ceremony with “Hawai‘i Pono‘i,” a song penned by Kalākāua, which was the national anthem of the Hawaiian Kingdom. — Photo: Nick Masagatani

In a recent Nu‘uanu ceremony designed to set the appropriate spirit and tone for the Asia-Pacific Economic Cooperation summit here in November, a group of about 60 Hawai‘i leaders gathered at Mauna ‘Ala to pay respect to Hawai‘i’s ancestral leaders.

Leaders of the APEC 2011 Hawai‘i Host Committee, their advisers, staff and members of royal societies along with representatives of the U.S. State Department, visited the royal mausoleum on Aug. 17 to remember and pay their respects to King Kalākāua, Queen Lili‘uokalani and other ali‘i of the Hawaiian Kingdom.

The morning ceremony also served as a reminder to today’s leaders of their duty to not only promote Hawai‘i as a player on the world stage but to do so with a mindset infused with lessons from Hawaiian culture, values and the leadership of ali‘i.

“It was a time of great respect, a time of renewal and a time of

enlightenment for many who were born and raised in Hawai‘i but have never passed through the gates,” said Corbett Kalama, the host committee’s Hawaiian Culture Committee Chair and First Hawaiian Bank Executive Vice President, who organized the ceremony.

“In the Hawaiian culture, we often look to our kūpuna for guidance and we talk about the importance of always paying reverence and respect to those who came before us. And there’s no one more fitting than our ali‘i,” said Kalama, who is also a Kamehameha Schools Trustee. “For these people that will be playing a significant role in interacting with the 21 leaders of the Asian and Pacific nations, it’s important for them to have a deeper and broader understanding of our culture and people, and for us to provide a setting for that.”

Fittingly the ali‘i were great proponents of many facets of the upcoming economic summit. They

promoted sustainability and were pioneers in providing social nets for their beneficiaries’ through the establishment of trusts, Kalama said.

Kalama opened the ceremony with an oli kāhea, asking permission to lead the contingent onto the grounds, followed by an oli komo by the Royal Order of Kamehameha I. Inside the chapel, Bill Maioho, the mausoleum caretaker, talked of its construction, describing each of the ali‘i buried there and how, upon the mausoleum’s completion, the iwi of the ali‘i were interred there, with Kalākāua ordering that pili grass be laid on the ground to quiet the footfalls of those who came to pay their respect.

While inside the chapel, the host committee leaders also formulated how to incorporate culture and history into four receptions planned during the November summit, Kalama said. For example, the receptions, each expected to attract 500 to 3,000 attendees, will be held

at different locations on O‘ahu and incorporate pū as well as site-specific oli aloha, hula kahiko and food.

As the leaders walked the mausoleum grounds, they visited both the Kamehameha Tomb and Kalākāua Crypt, where Kainoa Daines and others presented ho‘okupu. Moved by the experience, Kaua‘i Mayor Bernard Carvalho spontaneously presented a ho‘okupu, in song, at the Kamehameha Tomb. He sang the apt “Aloha o Nā Ali‘i,” which speaks to the ali‘i as our elders.

Attending were, among others, Lt. Gov. Brian Schatz, Honolulu Mayor Peter Carlisle, representatives of the ali‘i trusts, OHA Trustee Haunani Apoliona and OHA Special Assistant to the CEO Martha Ross, and Hawai‘i Host Committee advisers Jeff and Tom Kaulukukui and Ramsay Taum. Tim Johns, who serves as the Host Committee Vice Chair, said the ceremony left people

“unified in spirit for making sure that we have as successful an APEC as possible.”

“It was good for the leaders of the host committee to be reminded of our kuleana, our responsibility, we have to Hawai‘i as we showcase and as we share Hawai‘i with the rest of the world.” —Lisa Asato ■



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4 nonprofits awarded nearly \$1 million from OHA



OHA Board of Trustees award \$270,990 grant to the Myron B. Thompson School of Social Work's Hawaiian Learning Program. From left are: OHA Trustee Chair Colette Machado, Kaiapo Kukahiko, OHA Trustee Haunani Apoliona, OHA Trustee Vice Chair Boyd Mossman, Haley Mishina, OHA Trustee Peter Apo, Lynette Paglinawan, OHA Trustee Rowena Akana, OHA Trustee John Waihe'e IV, OHA Trustee Robert Lindsey Jr., Jaylin Napua Kauwale and OHA Trustee Oz Stender. — Photos: OHA Communications

By Harold Nedd

In the latest example of its efforts to help Native Hawaiian college students work toward a career, the Board of Trustees for the Office of Hawaiian Affairs awarded a key grant to the Myron B. Thompson School of Social Work at the University of Hawai'i at Mānoa.

The \$270,990 OHA grant will help fund the School of Social Work's Hawaiian Learning Program. The grant covers a three-year period and is designed to open doors to careers in social work for Native Hawaiian and other students. A key emphasis of the program is on integrating Hawaiian values, principles and practices into the field of social work.

The effort will help ensure that the Hawai'i Judiciary and other employers have the skilled workers they need to serve Native Hawaiians and other underrepresented communities.

The Myron B. Thompson School of Social Work is one of four nonprofit groups that will receive a combined total of \$970,990 in grants from OHA. In addition to instilling in students a real interest in social justice, the various grants support programs that showcase Hawaiian values, cultivate crops important to Hawaiian culture and strengthen Hawaiian civic clubs.

"We are pleased to be able to support the important work these organizations are doing for the Hawaiian community," said OHA Chairperson Colette Machado. "Their efforts prepare Native

Hawaiians for new opportunities and a better future."

Chief Executive Officer Clyde W. Namu'o added: "We look forward to helping even more Hawaiians as we work with other community partners to use our collective reach and access to create broad, lasting change for our Native Hawaiian people."

Here's a breakdown of the three additional grants that have been awarded:

>> Hawai'i Maoli-Ho'olako Na Kīwila Hawai'i Project – received \$400,000 to help Hawaiian Civic Clubs become more self-sustaining within their respective communities. Each civic club would be eligible for a maximum of \$1,500 per year, through 2013, to enhance its ability to identify and meet development challenges.

>> Community Art Mural Project – Pu'uhonua Society – received \$150,000 to help fund a mural project that depicts Native Hawaiian values and culture. This particular project would include young Hawaiian art students and showcased at the Hawai'i Convention Center in time for the Asia-Pacific Economic Cooperation meetings in November of this year. (See story on right.)

>> Ali'i Pauahi Hawaiian Civic Club – received \$150,000 to help fund a community-based Maile-growing social entrepreneurship project called – Ka Mahi'ai 'Ihi O Wailea. The project is dedicated to returning Hawaiians to the land and has enlisted OHA and about 19 others as partners in the effort. ■

OHA-funded Art Mural project seeks community input



OHA Trustee Chair Colette Machado, left, OHA Trustee Vice Chair Boyd Mossman, OHA Trustee Haunani Apoliona, Roopal Shah, OHA Trustee Peter Apo, Harinani Orme, OHA Trustee Rowena Akana, OHA Trustee John Waihe'e IV, Meleanna Meyer, OHA Trustee Robert Lindsey Jr. and OHA Trustee Oz Stender.

By Lynn Cook

In November, 80 feet of indigenous Hawaiian imagery will greet the eyes and the senses of the Asia-Pacific Economic Cooperation visitors and their entourage at the Hawai'i Convention Center. Five top Native Hawaiian artists, joined by the accomplished art students from nine island schools, will paint the mana'o, the thoughts, of the community in a mural planned for permanent display at the center.

Until early October ideas will be gathered like ripe mango. The kick off for idea picking began Aug. 23 at the 10th annual Native Hawaiian Convention. Everyone in Hawai'i can add to the recipe. Political, personal or spiritual concepts and suggestions can be sent in or dropped off at Nā Mea Hawai'i/ Native Books at Ward Warehouse – attention Meleanna Meyer or emailed to findroopal@gmail.com.

From Oct. 5 through 11, art magic will happen in paint on canvas, stretched across a long swath of the convention center. The completed Arting in Place mural, funded by the Office of Hawaiian

Affairs, is titled *Hawai'i Loa Kū Like Kākou*.

Lead artist Meleanna Meyer, joined by Solomon Enos, Harinani Orme, Kahi Ching and Al Lagunero have collaborated before, creating the "Arting in Place" concept for the Sheraton Waikīkī, the Mokulē'ia campgrounds, a mural along the wall of a stream in Kalihi, and a large number of art works for the new 'Aulani Disney Resort at Ko 'Olina on O'ahu.

The 21-member APEC hasn't had a meeting in the U.S. for almost 20 years. When they arrive they may know nothing of the wealth of arts and culture in Hawai'i. "When they leave," Meyer says, "they will have a visual experience of the gathering of world economies in our homeland." As she describes it, artists will be "Painting the importance of evoking ancestral wisdom for guidance in our lives and our world as a whole." Hawai'i will be represented on the world stage, authentically through culture, where the arts and the artists become active players in their own destinies. ■

Governor: ‘game plan’ needed for food security, sustainability

By Treena Shapiro

If the state doesn’t start making the right decisions today, it won’t be in a position to make them five or 10 years down the road, said Gov. Neil Abercrombie.

Addressing the 2011 Hawai‘i Conservation Conference, Abercrombie was adamant about the need to create an action plan that reflects economic realities and environmental concerns, and can move the state toward energy independence, food security and environmental sustainability.

“We have to be innovative, resourceful and relentless in facing those challenges,” Abercrombie stressed. “We need a strong economy, not one just based on consumption of our natural resources, but one that is sustainable over time. That’s going to take investment. That’s going to take a game plan. That’s going to take commitment in order to accomplish it.”

Limited resources will force the state to make hard decisions in order to maximize its dollars by

addressing the most urgent needs affecting all islands, such as watershed degradation, preparing for climate change and reducing invasive species.

Meanwhile, the state needs to focus on generating money locally by creating work projects and green jobs, along with promoting sustainable agriculture. Rather than sending billions of dollars out of state for oil, food and even to house prisoners, “Isn’t it time we start investing in ourselves?” Abercrombie asked.

Over the past several months, the administration has restored 10 agriculture inspectors, increased funding to enforce laws in its fisheries, and set an example for energy efficiency by placing an electric-car charging station at the state Capitol and installing photovoltaic panels at the governor’s residence. It’s also created more than 1,100 green jobs, with 3,000 more projected over the next two years.

The administration has also committed itself to conservation of

forestry resources. But Abercrombie noted that shifting the state’s philosophy on watershed management has to be the top priority. “If we don’t have (fresh water), we can’t do anything else we’re talking about,” he said.

Abercrombie’s Aug. 3 keynote at the Hawai‘i Convention Center set the tone for a panel discussion by four of his cabinet members: William Aila Jr., Land and Natural Resources Chairperson; Russell Kokubun, Agriculture Chairperson; Alapaki Nahale-a, Hawaiian Home Lands Director; and Dwight Takamine, Labor and Industrial Relations Director.

Takamine said his department is focused on workforce development, and “development of a green workforce is a keen priority.” That calls for maximizing federal dollars earmarked for creation of green jobs that may be connected to businesses that conserve natural resources or generate clean, renewable energy; provide environmental education; or focus on natural



Gov. Neil Abercrombie's image is reflected on screen as he addresses the Hawai‘i Conservation Conference. - Photo: Treena Shapiro

and environmentally friendly production.

Green jobs don’t necessarily require learning an entirely new skill set, Takamine explained. In the construction industry, for example, many workers might just need to learn how to work with different types of materials.

The other three cabinet members oversee agencies that collectively control most of the state’s landholdings. Creating an inventory of state lands and nearby irrigation and water sources is a priority for all three departments, which are working collaboratively on shared respon-

sibilities and resources.

Kokubun, a former state Senator who championed the 2050 Sustainability Plan in the state Legislature, said breaking down the silos in government has significantly improved interagency collaboration and efficiency as departments share what they’re doing. “We don’t want to waste time reinventing the wheel,” he said.

Nahale-a, whose department is tasked with returning native Hawaiians to ancestral lands, said the Hawaiian Homes

SEE GOVERNOR ON PAGE 15

Infusing culture into land conservation

By Francine Murray

A smooth yet powerful voice captivated everyone in the O‘ahu Ballroom of the Hawai‘i Convention Center as Kevin Chang, Land Manager from the Office of Hawaiian Affairs, opened with an oli (chant) to invoke the ancestral spirits of this land into the room, at the 19th annual Hawai‘i Conservation Conference, sponsored by the Hawai‘i Conservation Alliance.

The Aug. 3 discussion on conservation land and Hawaiian culture was in its third year, as part of a forum that allows people involved in cultural and/or natural resource management to continue to develop dialogue and partnerships throughout Hawai‘i. It was coordinated and moderated by Chang with the help of Lea Hong, the Hawaiian Islands Program Director for

the Trust for Public Land.

“What usually happens is we invite people who don’t see themselves as conservationists,” said Chang. “They see themselves as cultural practitioners or as public-service workers but not necessarily conservationists.” They discuss the growth of their field and introduce their projects’ experiences, questions and concerns with the conservation community. Last year those involved in agriculture participated; this year those involved in fisheries and Wao Kele o Puna participated.

The panelists were Julie Leialoha, Wao Kele o Puna Forest Reserve Coordinator for the state Department of Land and Natural Resources; Cheyenne Hiapo Perry, then-Land Specialist of OHA; Māhealani Cypher of the Ko‘olaupoko Hawaiian Civic Club; Kehaulani Souza, Archaeologist and his-

SEE CONSERVATION ON PAGE 15



Lea Hong of Trust for Public Land, Julie Leialoha, Wao Kele o Puna coordinator for DLNR, Hi‘ilei Kawelo, Executive Director of Paepae o He‘eia, Māhealani Cypher of Ko‘olaupoko Hawaiian Civic Club, Kehaulani Souza of Mokauea ‘Ohana, Cheyenne Perry, former OHA Land Specialist for Wao Kele o Puna, and Kevin Chang, OHA Land Manager at the 2011 Hawai‘i Conservation Conference. - Photo: Francine Murray

EDUCATION

HO'ONA'AUAO

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

Hoa 'Āina o Mākaha educates young, fertile minds



Mākaha Elementary fourth graders Karlee Dungca, Dafney Hattori-Nashiro, Alofanei Bird and Azrya Carter planting in their garden. - Courtesy photos by Kai Cocquio



From left, Karlee Dungca, Dafney Hattori-Nashiro, Liliana Ebel, Ginger Sceppe, Alofanei Bird, Azrya Carter, Mosiah Sauilemau and Makua Pilila'ou having fun in the garden. Says Pilila'ou, "I love to go to the Farm to work because I have a farm at home and I love to work."

By Sarah Pacheco

Under the shadows of the Wai'anae Mountains sits Hoa 'Āina O Mākaha, a modern-day Eden where nā keiki o Hawai'i come to play, work and learn through programs that stress e mālama pono i ka 'āina, nāna mai ke ola (take care of the land, for it grants you life).

"The land is a living entity upon whom we depend completely," says Executive Director Luigi "Gigi" Cocquio, a former Italian priest who helped found Hoa 'Āina O Mākaha in 1979 and continues to oversee its mission of "creating peaceful communities in harmony with nature through the eyes, hands and hearts of the children."

"The best lessons and the best activities are the ones we can share with the children – learning together who we are and how we can make the world a better place through planting, harvesting and eating together, and discovering the secrets of the land," says Cocquio in his warm, friendly voice.

"Our spirit, our body is sustained by the land. The closer we are to the land, the more we learn about ourselves, others and the world, and the more we respect who we are and everyone else."

Cocquio, who is affectionately called "Gigi" by everyone he meets, has toiled for years in the soil of Hoa 'Āina O Mākaha, which sits next to Mākaha Elementary School. The close

proximity has led the school and the Farm, as it is known in the community, to develop a deep working relationship, with teachers using their weekly excursions to the site as an extension of classroom lessons.

"It really is a harmonious connection between the two, and the students tend to remember things more when they've had a chance to actually touch and manipulate things," says fourth-grade teacher Sheri Chang. "Having a resource like Hoa 'Āina O Mākaha gives students the chance to actually apply what they learn in the classroom and textbooks to real life."

This learning partnership sprouted in 1987, when then-Principal Hazel Sumile asked Gigi if he'd like to work with all the students of Mākaha.

He obliged, and the two entities formed Nā Keiki O Ka 'Āina, a yearlong program that enables each student to plant, grow and tend to their own gardens; care for goats, chickens, ducks, turtles and rabbits; and learn what words like "ahupua'a" and "aquaponics" really mean.

"We try to relate the lessons to what the students are familiar with," says Kumu V.L. Nalani Ki'aha, a Nā Keiki instructor.

And while keiki have fun sowing seeds in the field or baking a pizza to later sell at a farmers' market, they are using mathematics, science, social studies, English, history, economics and more to complete these everyday tasks.

"You see a lot of the kids who have a hard

time grasping certain concepts in the classroom come here and, since it's hands on, they get it right away, and they're able to retain that information," says Kai Cocquio, son of Gigi and his wife, farm administrative assistant Judy Seladis-Cocquio. Though he was born and raised on the Farm and went through its programs while a student at Mākaha Elementary, Kai only recently returned to his roots after working at an architectural firm for seven years. Upon his return, the younger Cocquio took on the task of heading the E Mau Ana Ka Pilina Pono Container Garden Program, an initiative developed within the Farm's Mālama Mākaha Credit Work Program, that enables families to establish, maintain and sustain portable gardens that enhance their access to healthy foods.

"Because a lot of our kids relocate a lot, many of them don't have the opportunity to have their own garden even though they want to. So we showed them that anything can be a container garden, and you can grow anything in them," explains Kai.

At the end of last school year, students decided they wanted to share this project with others in the community, and so they collected their own containers and filled them with soil, seeds and hand-made brochures to be donated to residents at Mā'ili Land transitional housing.

"We got (the kids) at the beginning of the year very fresh, and their idea of community

RECOGNITION

Musical youth rising

By Joe Kūhiō Lewis
OHA Youth Coordinator

This month we are honored to recognize three outstanding and vibrant young ‘ōpio.

These talented siblings: Timi, Emily and Quinn Abrigo, devote themselves to sharing and preserving Hawaiian music and culture. The trio, who live in Waiālua, O‘ahu, are all-around musical talents, versed in kī hō‘alu (slack key guitar), leo ki‘eki‘e (falsetto), ‘ukulele, pakini bass and Hawaiian steel guitar.

Asked who inspires them, they credit the greats of Hawaiian music: Genoa Keawe, Ronald Kanahēle, Gabby Pahinui, Dennis Pavao, Lena Machado, Myra English and Sonny Chillingworth, to name a few.

Timi Abrigo, 16, is emerging as an accomplished kī hō‘alu and Hawaiian steel guitarist. In his spare time, Timi offers weekly ‘ukulele, kī hō‘alu and kika kila (steel guitar) classes. He only asks for donations, which sometimes come in the form of a papaya. In addition to community service, Timi is a waterman at heart. “I love everything that has to do

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with the ocean,” he said. “Fishing, diving, throwing net.”

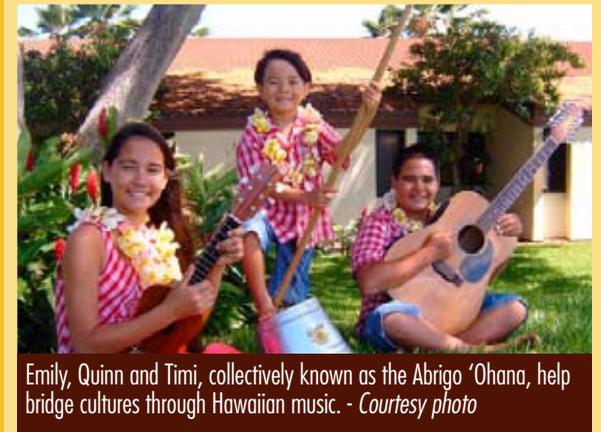
Emily Abrigo at age 13 is an amazing leo ki‘eki‘e singer and thrives on the ‘ukulele. “I love to see the smile on people’s faces when I sing,” she said. “Sometimes the kūpuna smile so much they cry. That’s when I know I did a good job.”

Quinn Abrigo, at age 9, is the youngest of the group and is already taking command of the rhythm with the pakini bass. A bit of a rascal, Quinn says, referring to slack key guitar master Ledward Kaapana, “When Uncle Led tells me I did good, that’s motivation to learn a new song. The tips are good too.”

Duke Domingo, a supporter and fan of the Abrigo ‘Ohana says: “What amazes me is not only their talent, but their desire to perpetuate traditional Hawaiian music. It’s refreshing to see youth passionate about music.”

The Abrigo ‘Ohana performs at Waimea Valley and countless other venues, festivals and fundraising events to support the community, all free of charge. “They are very giving and have lots of aloha,” explains Derek Higa, another fan.

“We always intend to play music because we love it so much, and we do that together as a family, which makes it even better,” said Timi. “We want to take our kanikapila around the world so all Hawaiians can come back to their



Emily, Quinn and Timi, collectively known as the Abrigo ‘Ohana, help bridge cultures through Hawaiian music. - Courtesy photo

roots in music. We also want to bridge cultures through kanikapila. We want our music to bring everyone together.”

These talented ‘ōpio face the future with the hope of perpetuating the music their ancestors left behind for them. ■

In recognition of our youth who make a positive difference in our community, each month we will be featuring outstanding youth. If you would like to nominate a youth to be featured, please call (808) 594-1811.

KNOW THE ISSUE: NATIVE HAWAIIAN TUITION WAIVERS



Windward Community College on O‘ahu is part of the 10-campus University of Hawai‘i system. - Photo: Courtesy of UH

For more than a decade, full tuition waivers have been sought for Native Hawaiian students attending the University of Hawai‘i. What does this mean and why is this important?

To start let’s take a look at some statistics.

Native Hawaiians represent about 26 percent of the state population but account for only 14 percent of the total UH student population. Native Hawaiians have the lowest college graduation rates of all ethnic groups in the state of Hawai‘i. More than 80 percent of the UH system’s non-Hawaiian students return for a second year of college but the percentage of Native Hawaiian students returning is 10 percent lower.

Nationwide, more Native Hawaiians have dropped out of college than have earned a degree. According to the 2000 U.S. Census, even though 25 percent of all Native Hawaiians have earned some college credits,

most have not completed their undergraduate degrees.

Former University of Hawai‘i Native Hawaiian student Melissa Tupa explained that Native Hawaiians represent the host culture. “The indigenous people, stewards of our ‘āina, need to be educated and prepared to carry us into the 21st century.” She went on to say, “Worry about paying for college should not be a barrier for Native Hawaiian students, it should be considered an investment in our future.”

The low numbers of Native Hawaiians with college and professional degrees affects the ability of Hawai‘i’s indigenous people to participate in the state’s higher education system as professors, deans, administrators and policymakers. At UH-Mānoa, only 4 percent of all faculty positions are held by Native Hawaiians and less than 1 percent are permanent (tenured) hires.

To improve these statistics, OHA continues to push for legislation that would require the University of Hawai‘i to provide tuition waivers for all Native Hawaiian students enrolled in any of the 10 UH campuses. In addition to legislative and advocacy efforts, OHA is committed to youth outreach in order to inform and encourage participation from you, our present and future.

We encourage you to help our advocacy efforts by signing up for action alerts. For more information on our action alerts, visit www.oha.org/leg or email me at josephl@oha.org. —Joe Kūhiō Lewis ■

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Healing the land along H-3



On a site visit to Hālawā, Clara "Aunty Sweet" Matthews discusses Hale o Papa, which is out of the shot, about 25 yards from where she stands. - Photos: Courtesy of HLID

By Mary Alice Milham

In ancient times, Hālawā Valley was a place of almost unrivaled importance to Native Hawaiians.

It is home to at least 70 archaeological sites, including heiau and other areas of great cultural significance.

At the back of the valley, nearly a hundred pits, the remnants of former imu, likely mark the place where the bodies of fallen kings were cremated in fires tended by kahunas for 10 days until their bones were all that was left. The valley, according to historian S.M. Kamakau, was "filled with chiefs and priests."

Lilikālā Kame'elehiwa, a Professor at the University of Hawai'i Kamakakuokalani Center for Hawaiian Studies, says even the name, "Hālawā," meaning "enough breath," suggests a place where one enters the portal of death.

Hālawā Valley is also a place of birth, home of Hale o Papa. According to Kame'elehiwa, it's the only place on the earth where

the goddess Papa Hānau Moku, ancestral mother of the Hawaiian people as well as the islands of O'ahu, Hawai'i, Kaua'i, Maui and Ni'ihau, is said to have walked upon the land.

Its significance is reinforced by a petroglyph depicting birthing and the positioning of a Neolithic mate, a petroglyph of a man with a rainbow arching over him, at the luakini, the men's heiau, across the river.

Lulukū Terraces, on the windward side of the Ko'olau Range, was of great importance in its own right, a place of intense agricultural use, reaching from the foot of the mountains to the shore of Kāne'ohe Bay.

Kame'elehiwa says Native Hawaiians likely inhabited Hālawā Valley and Lulukū for at least 60 generations.

When the construction of the 16.1-mile Interstate H-3 bored a tunnel through the Ko'olau Range and devastated the cultural areas along its path, it was traumatic for Native Hawaiians.

Mitigation, to repair and soften

the damage done during the construction of the H-3, officially began in 1987, with the signing of a memorandum of agreement by various government agencies.

Later, in 1999, an agreement between the Office of Hawaiian Affairs and the Hawai'i Department of Transportation established the Hālawā-Lulukū Interpretive Development (HLID) Project to take on the monumental task of figuring out how to interpret and preserve the historical and cultural resources in the freeway's corridor.

The project is now in the last planning phase before the mitigation construction work begins and involves gathering community input, evaluating the economic feasibility of the input, creating a plan, compiling environmental impact reports and gathering permits. This phase of the project is expected to take 18 to 20 months, with the construction phase beginning in 2014.

Once environmental permits have been obtained, initial land clearing can begin. The HLID team will then meet with the architectural engineering team and begin to



Dr. Jonathan Ching, HLID Project Planner, Miki Cachola, HLID Project Assistant, and Kaiwi Nui, HLID Project Coordinator.

design pedestrian walkways, gates and fences, nurseries, educational facilities, as well as work to restore the taro terraces, lo'i kalo, and the heiau that were destroyed.

While mindful of the patience Native Hawaiians have borne throughout the process, there is also the need to proceed with caution.

"Sites are one thing, you know, you can mitigate a site, but how do you mitigate passion and feelings and the hurt that has been evident in this project for so long?" asks HLID Project Coordinator Kaiwi Nui.

One of the most important parts of the mitigation work, he says, will be in the area of education. "For people of Hawai'i to reconnect to great spaces in Hawai'i, to be a part of the fragile and fleeting cultural and natural resources of Hawai'i – that should be at the core of mitigation," says Kaiwi Nui.

In Hālawā Valley, that education process is well underway through the nonprofit organization Nā Kūpuna A Me Nā Kāko'o and its proposed cultural and educational healing center.

"People understand a little more now," says Clara, "Aunty Sweet" Matthews, an HLID Working Group member who gives free tours of Hālawā Valley as a member of Nā Kūpuna A Me Nā Kāko'o. "They love Hālawā and they feel something is happening

in there, spiritually."

Matthews laments the impacts at Hale o Papa and the luakini, where once wāhine and kāne could stand upon their respective altars and chant back and forth to each other, as well as the loss of habitat for pueo (Hawaiian owls), revered as 'aumākua (ancestral gods) by Native Hawaiians.

But she sees great value in sharing Hālawā Valley with others and is encouraged by the growing number of students, who, brought in by their teachers and professors, are taking an interest and spreading the word about Hālawā's unique cultural significance.

"Not only the Hawaiians, but other cultures that come in – they need places like this, because it's natural," she said.

Most of all, she looks forward to the construction of a hālau, or learning center, in Hālawā Valley, a place where kūpuna (elders) can share in the spirituality of Hālawā in comfort, where they can share their knowledge with Hawai'i's keiki and where mākuā (adults) can also share their knowledge of hula, oli (chant), 'ōlelo (language), culture and the arts.

The influence of the younger generation also brings hope to HLID Working Group member Māhealani Cypher.

"We are encouraged by the more positive spirit we have felt among the new members of the HLID staff," she said. "These young



An aerial view showing the H-3 as it snakes through Luluku.

people 'get it.' They are culturally aware and understand that the kuleana (responsibility) for that office should be to serve as advocates of the Hawaiian people."

Cypher, who like Kame'eiehiwa refuses to drive on the H-3, says: "My kūpuna and all of those whose iwi were disturbed during construction of the freeway – in Kukuiokāne, in Ha'ikū and in Hālawā Valley – all of them await closure, a lifting of the sadness in our hearts from the disrespect that has been shown."

As Project Coordinator, Kaiwi Nui finds himself balancing the feelings of the Native Hawaiian community and the applicable federal, state and county laws.

"It's difficult to do mitigation after the fact," he says. "Federal agencies are supposed to have done mitigation and their research before building the highway. A lot of unfortunate oversights and mistakes were made along the way."

He believes that, in the end, the work that's been necessary in the HLID plan to address the past mistakes may serve as an example for ensuring future construction projects of this type are done better. Times have changed too, he notes, and cultural and natural resource preservation laws are more strictly adhered to than in the past.

Addressing the impacts at Ha'ikū and Kukuiokāne, areas initially included in the HLID Project but later removed, will also depend

on building trust and understanding among the respective parties. HLID is tasked with integrating cultural perspective to ensure mitigation is carried out in a respectful, thorough and accurate way. And indeed, HLID involves an amalgam of groups – the Federal Highways Administration, state Department of Transportation, the Office of Hawaiian Affairs and the Hawaiian community.

"Each of these entities has very different missions and very different outlooks on how to complete a mission," says Kaiwi Nui. Despite those differences, he says he is optimistic that the mission, although difficult, is achievable when the groups work together.

And it is the Hawaiian people whom he credits with having had the resilience and determination to maintain their push to restore and preserve these places.

"The need is there, on their behalf, to try and make good on the advocacy that they have done," says Kaiwi Nui. "And then of course it's HLID's actions that ultimately leave a tangible legacy for our children. We must make sure that this legacy can reconnect them with their past so they may have a better future." ■

Mary Alice Kaiulani Milham, a Portland, Oregon-based freelance journalist, is a former newspaper reporter and columnist from California's Central Coast.

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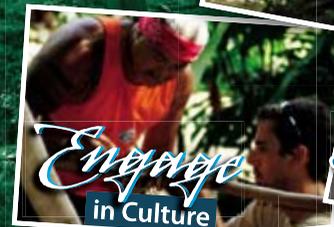
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Kaua'i native turns a longtime dream into business reality



Makana Esthetics Wellness Academy offers luxury spa services and vocational training for aspiring estheticians. - Photos: Courtesy of Makana Esthetics Wellness Academy

By Cheryl Corbiell

Entrepreneurial spirit inspires individuals to live their dreams, and Native Hawaiian businesswoman Malia Sanchez embodies the spirit of trusting her intuition, using resources creatively and recognizing opportunities.

Sanchez planned and worked for 15 years before living her dream of starting a Hawaiian culture-based estheticians' school for individuals seeking employment in Hawai'i's spa industry. Estheticians are licensed skincare professionals who provide services such as facials, make up application, and hair removal to improve an individual's physical appearance.

Sanchez was born into a family of entrepreneurs on Kaua'i. She practically grew up in her aunty and mother's beauty salon. "As soon as I could walk and talk, I answered phones, made appointments and cleaned up," said Sanchez. In the evening,

her father, a construction contractor, explained the concepts of profit and loss during their father-daughter talks. "He told me no one owes me anything, except myself. His sage advice was meant to empower me as a young Hawaiian girl," said Sanchez.

Sanchez finished high school and moved to the Big Island to pursue a marketing degree, but her passion for esthetics remained. She moved to O'ahu and enrolled in the only beauty and cosmetology school in Hawai'i. "I got licensed in everything facial and even traveled to the mainland for special courses, which were outrageously expensive," says Sanchez, who has worked in the beauty field since 1992.

Sanchez gradually recognized a connection between her culture and her career. As a licensed



Sanchez

cosmetologist working on O'ahu, she began incorporating Hawaiian cultural values and techniques into her clients' health and wellness regime and shared her knowledge of Hawai'i.

Sanchez's dream of starting her own business simmered for more than a decade while she married, started a family and earned a living. Finally, Sanchez listened to her intuition: she would harness the opportunity to provide estheticians with training in Hawaiian cultural values for Hawai'i's growing spa industry.

Despite a busy work and family schedule, she composed a business plan, crafted a curriculum, scoured Honolulu for a facility, rallied assistance from her extended 'ohana and made an appointment with First Hawaiian Bank. After a six-month bank-sponsored class, Sanchez's loan was approved. In January 2007 Sanchez became the Owner and Principal Director of Education of Makana Esthetics Wellness Academy in Honolulu.

The next step was a loan request for equipment and inventory. The Office of Hawaiian Affairs, through its Native Hawaiian Revolving Loan Fund, had partnered with First Hawaiian Bank to provide the OHA Mālama Loan for Native Hawaiian consumers and businesses. Sanchez applied and was approved for \$25,000. "OHA showed their trust in me, and I worked weekends and nights to make sure I didn't break their trust," she said.

Sanchez has recently repaid the OHA Mālama Loan, and she feels content that the money she repaid into the revolving loan fund can now go to helping another Hawaiian entrepreneur.

Sanchez's business, which also provides luxury spa services, is thriving in a tough economy. "Starting this business is a gift, and it is only right that I give back to the community that embraced me," she said. Squeezing time out of a busy day, Sanchez volunteers with young women being released from a youth corrections facility. She talks story with the young women about first impressions and appropriate choices and then she provides them a new look for their new lives.

Makana Academy offers payment plans for students who can't afford the full tuition. And classes are capped at 10 students to ensure a low teacher-to-student ratio. Sanchez's experience and ties within the esthetics industry gives the students the knowledge and exposure they need to start their own careers. "The school offers a chance for local people to change their lives and earn from \$35 to \$45 per hour. After graduating, our students can get great jobs," says Sanchez. ■

Cheryl Corbiell is an Instructor at the University of Hawai'i Maui College-Moloka'i and a reading tutor at Kaunakakai Elementary School.



OHA helps to support the Farm's Container Garden Project, which aims to serve 100 Mākaha families by 2012. - Courtesy photos by Kai Cocquio

HOA 'ĀINA

Continued from page 8

was very small. But at the end of the year, they realized how big the community is, how we're all connected and what their role in the greater community is," he says.

Thanks to recent funds from OHA and the City and County of Honolulu's Community Benefits program, the Container Garden Project will be able to meet its goal of ho'ihō'i, or "giving back" to those less fortunate and serving 100 Mākaha families by 2012.

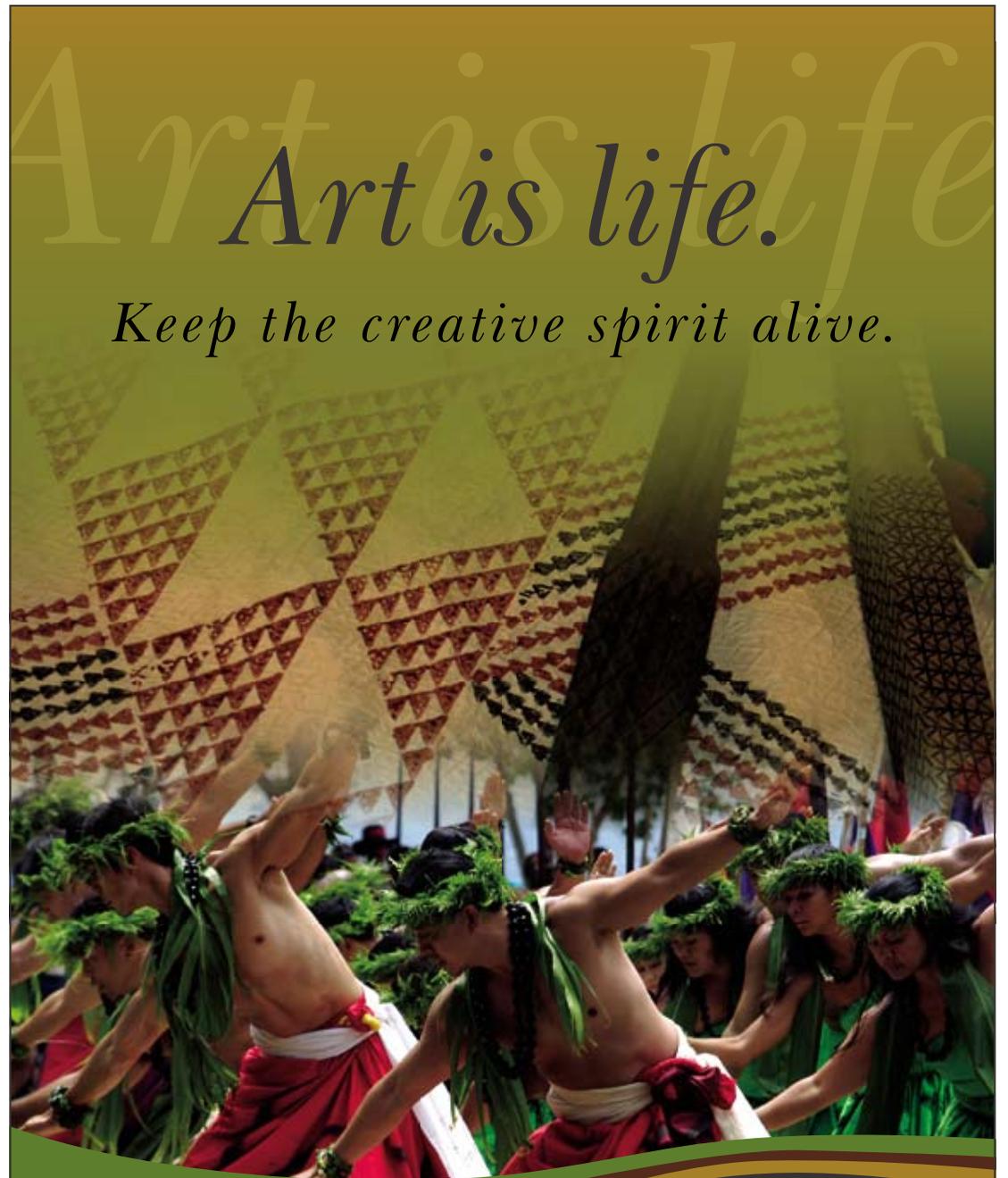
"OHA has been a tremendous help," notes Gigi Cocquio. "Through their support for five years, we have been able to work

with a lot of parents and to provide healthy snacks and food to all the children every time they come to the Farm."

As a nonprofit, Hoa 'Āina O Mākaha relies on the assistance of organizations such as OHA to continue its efforts of growing Hawai'i's future generations.

"At this age, (keiki) have a closer connection to the land," adds Kai. "As they grow older, even though they might not remember all the lessons (we've taught), they remember the values of why it's important to take care of the land and each other.

"When we start now, we can mold them or we can share experiences that will mold the way they think about their environment in the future." ■



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LAND & WATER

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DLNR head offers a lifetime of resource management



William Aila Jr. at Ka'ena Point in 2009, before he stepped into his role as Chairperson of the state Department of Land and Natural Resources. - Photo: KWO Archives

By Treena Shapiro

Sitting on a wall just outside his Kalanimoku Building office as the Chairperson of the state Department of Land and Natural Resources, William Aila Jr. lists the schools he's attended: Mā'ili Elementary, Wai'anae Intermediate, Wai'anae High School, the University of Hawai'i and all the beaches on the Wai'anae Coast.

"I started fishing with a bamboo pole soon after I could walk ... then I graduated to surfing, skin diving, fishing commercially, recreational and for partial subsistence," he recalls. "Later in my years, I did some cultural fishing – religious fishing – catching fish specifically for offering as ho'okupu for different cultural protocols."

His department has yet to catch up with the concept that people fish, hunt and gather for cultural and spiritual reasons. "We have to acknowledge that there are all these different intentions for catching fish. It's understanding the kuleana, the responsibility for managing a resource that many groups use for different reasons," Aila says.

Resource management is something Aila learned at a young age, while working on his family's cattle ranch and exploring the ocean near his grandmother's beachfront home.

"His grandmother instilled in him good values concerning the respect for the ocean and its resources," said State Sen. Donovan Dela Cruz,

Chairman of the Senate Water, Land and Housing Committee. "He was taught to only take what he could use and never waste."

Since the 1980s, Aila has served on numerous task forces and advisory panels, helping shape fisheries-management policy at the state and federal levels, addressing issues such as shark finning, bottomfish area closures and gill-net fishing regulations. He also helped to create the Papahānaumokuākea Marine National Monument in the Northwestern Hawaiian Islands.

In 1987, Aila joined DLNR as the Wai'anae Small Boat Harbormaster, working beyond his professional duties at the county, state and federal levels to help craft development plans, sit on national policymaking groups and work with Native Hawaiians to establish traditional customary practices.

His activism has put him at odds with government in the past, but Aila has found it easy to make the transition from community activist to an advocate for Gov. Neil Abercrombie's administration.

"I think you can certainly advocate for a position, but in the practice of arriving at that position, you can also be objective," he explains. "You can look at all the information that (an agency or community group) has to offer and then make a decision or determine a position based on all of that information. Being an activist doesn't mean you're closed to new information and new ideas."

Aila's new role calls for him to act beyond his personal opinions, but he sought the position because Abercrombie's New Day Plan was very much aligned with his own thoughts on resource management, clean energy, the need to increase agriculture in Hawai'i so that less food is imported and more money remains in the local economy. However, his decision-making process is based on the administration's objectives, public input, factual information and compliance with guiding laws and statutes.

Aila says the most surprising thing he's experienced is that some Native Hawaiian groups have come to him with the unrealistic expectation that he can restore sovereignty. That's outside the jurisdiction of the Board of Land and Natural Resources, but he can listen to them and try to extract their opinions on matters on the agenda. It's the same patience and respect Aila believes should be afforded to anyone who has the passion and interest to show up: "You take what they have to say and then you include it in the decision-making process."

"The challenge for me in my role as the Chairperson is to honor and enforce the protections afforded by the state Constitution for traditional and cultural practices and balancing that with the need for sustainable resource management, as well as public safety," he says.

Preparations for climate change have moved watershed and forestry management into the forefront, following mathematical models that generally predict less rainfall in Hawai'i, but in more frequent episodes.

As the department changes its forestry and management policy, a keen focus has been placed on the state's dams, most of which are between 50 and 100 years old and have not been maintained to acceptable standards. If landowners and government can see dams as potential assets, rather than liabilities, landowners might be willing to make modifications to bring their dams up to acceptable operational and safety standards.

"The dams are going to be critical because if you think about the changes that are coming, less frequent rain means that water storage capacity is going to be required for the basic necessities of life – for the growing of crops, the growing of food and the growing of livestock," Aila stresses.

Aila, a grandfather of two, says: "The first things that we owe our grandchildren is a source of clean drinking water and a source of clean surface water that is available for agriculture and recreational uses. A healthy watershed is the only means by which we can achieve that."

Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.

GOVERNOR

Continued from page 7

Commission's Energy Policy guides development of energy-efficient subdivisions. In Wai'anae, a homestead community is pioneering a zero-energy subdivision where photovoltaic panels, solar water heaters and other alternative-energy sources will power the residential area. Community gardens and aquaponics are also included in the design to allow for greater self-sufficiency.

"We can return folks to residential, agricultural and homesteading options, or help them be stewards for the entire state of Hawai'i," Naele-a noted. "I think that's the direction Hawaiian Homes is headed, to help unleash the energy of all our homesteaders to try to solve the problems we all face."

Watershed management falls under Aila's jurisdiction but has a direct impact on agriculture, which needs clean water to irrigate crops and raise livestock. As the cabinet members work collaboratively to address various state needs, Aila suggests, "Probably the most important ingredient for solutions we have is continuing the hope that we can make things better even in hard times, and when things get better we can improve things to an even higher state of significance."

Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.

CONSERVATION

Continued from page 7

torian of Mokauea 'Ohana; and Hi'ilei Kawelo, Executive Director of Paepae o He'eia, which manages and maintains He'eia Fishpond with landowner Kamehameha Schools.

"We are not alone," said Kawelo. "There are plenty of fishponds out there. Hui Mālama Loko I'a is our fishpond consortium, and currently we have about 20 to 30 fishponds represented statewide. We convened our last Hui Mālama Loko I'a meeting on the island of Moloka'i, in March. It is a part of us wanting to see our fishponds restored for the purpose of cultivating fish, and wanting to see that process streamlined, and eliminate hurdles, if at all possible."

When it comes to infusing Hawaiian culture into conservation efforts, hurdles remain. "It is a big struggle and everyone in this room is a part of the solution. We all need to get our communities, our government agencies, our friends and relatives to think this way," said Cypher, of the civic club. "Everything has to be in

balance and we all need to mālama (take care of), not just the resources but the people. Mālama the people and they will help mālama the resources. We all need to set an example. If you are respectful of wherever you are, that respect will spread."

Members of the panel urged the audience to hire local staff instead of recruiting from the mainland, pointing out that locals are familiar with the land, culture and history. "And if you have the opportunity, hire the Hawaiian," elaborated Kawelo, referring to the tie between Hawaiians and the land. "You can not replace passion; I believe it comes from our ancestral past."

Someone from the audience asked about konohiki, or land managers historically under the chief in an ahupua'a. "If you think about it, every community is represented politically, but what about the resources?" Cheyenne Hiapo Perry replied. "And then, how do we tie those resources to each other? A network of konohiki would be a great way to do it. I'm always thinking about the logistics of it, and how it can be done."

"I think it is very important to be

conscious of the traditional konohiki versus when we talk about konohiki in a modern context," said Kawelo. "When I think of konohiki, I think of somebody that carries so much 'ike (knowledge) that I almost think that those kind of people don't exist anymore. But, maybe trying to redefine konohiki, a new definition more reflective of the modern use and application of that word would be great."

The three-day Hawai'i Conservation Conference is Hawai'i's largest event of people actively interested in conservation, attended by about a thousand people including many natural-resource managers, scientists and ecosystem restoration specialists.

The Hawai'i Conservation Alliance is a cooperative collaboration of conservation leaders representing 19 government, education and nonprofit organizations. The alliance's mission is to provide unified leadership and advocacy on conservation issues critical to Hawai'i.

OHA became a partner of HCA after acquiring Wao Kele o Puna, one of Hawai'i's largest intact lowland rain forests, in 2006. ■

Attention DHHL Lessees & Applicants

IMPORTANT: PLEASE UPDATE YOUR MAILING ADDRESS BY SEPTEMBER 31ST

DHHL Beneficiary Survey Coming in October

All Hawaiian Homelands lessees and applicants will receive a survey in the mail in October. By taking a few minutes to answer and return our Beneficiary Survey, you can help the Department of Hawaiian Home Lands better understand your needs and your thoughts on important issues under consideration by the Department.

If you have not received mail from DHHL in the past year, it is likely that we do not have your current address. Please take a moment, now, via one of these two ways to update your mailing address:

1. Use the Change of Address Form to the right; or
2. Download the Change of Address form at <http://tinyurl.com/dhhl-coa>

Fill out either form and mail it in an envelope to: DHHL Planning Office, P.O. Box 1879, Honolulu, HI 96805 by the end of September to be sure you are included in our Beneficiary Survey.

For more information on the Beneficiary Survey or other DHHL programs, go to our website at www.hawaiianhomelands.org; or write to our Planning Office at P.O. Box 1879, Honolulu, HI 96805; or send an email to dhhl.planning@hawaii.gov; or call (808) 620-9480.

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Your Signature: _____

Date: _____ Phone Number: _____



DEPARTMENT OF HAWAIIAN HOME LANDS

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Bringing pono to Wao Kele o Puna

5 years after the historic transfer of the rain forest to Hawaiian hands, OHA and DLNR continue to work to regain a sense of righteousness for land that was once a site of controversy

Photos courtesy of Wao Kele o Puna staff

‘Ohia, the dominant native tree at Wao Kele o Puna, is often the first plant life to establish itself on new lava flows, usually in a few years. ‘Ohia can be found from near sea level up to approximately 8,000 feet on Hawai‘i Island, an extraordinary trait. Widely considered the mother of native forests, it is used for lei, as posts for hale and to carve ki‘i.

Mai‘a, or banana, seen at Wao Kele o Puna during a recent vegetation survey on a 1977 a‘ā lava flow.



By Kekoa Enomoto

Wao Kele o Puna, meaning “upland forest of Puna,” is the name of nearly 26,000 acres of pristine volcanic rain forest in southeast Hawai‘i Island.

This year Wao Kele o Puna marks the fifth anniversary of having been acquired by the Office of Hawaiian Affairs as well as of being managed under a memorandum of agreement between two state agencies: the Department of Land and Natural Resources and OHA.

Wao Kele o Puna lies in the Puna district, the easternmost area of Hawai‘i, where the rising sun first touches the archipelago, at Kumukahi. Puna is also home to the volcano deity, Pelehonuamea, and is where Hi‘iakaikapoliopele first performed hula on the shores of Hā‘ena.

“Not only is Wao Kele o Puna one of the largest intact tracts of lowland rain forest in Hawai‘i, but also it contains so much that we all hold dear – endangered plants, iwi (bones) and archaeological sites that contain very rare ecosystems,” OHA Land Manager Miranda Smith said.

Expounding on the goal for the rain forest, Smith said, “Success at Wao Kele o Puna means that we have created a sustainable land base to preserve and enhance the sacred sites for cultural practices and have protected its natural resources.”

The memorandum of agreement, or MOA, governing Wao Kele o Puna is an unprecedented document, under which

DLNR shares its land-management experience while OHA lends its cultural mana‘o. Such sharing of knowledge has been done at the national park level but never at the state level, according to DLNR’s Julie Leialoha. Leialoha serves as Wao Kele o Puna Forest Reserve Coordinator tasked with ensuring compliance with the MOA and the standards of OHA.

Officials said the three most important aspects of the MOA are cooperation between DLNR – with its priority for land, and OHA – with its priority to better the conditions of Native Hawaiians; establishment of a timeline for action; and a sense of pono in allowing for public access.

The MOA sets out objectives, several of which have already been completed according to the timeline.

For those too young to remember, geothermal was once a flash point for the area as recently as the 1990s. Over several decades, “Native Hawaiians, area residents and environmentalists fought for the rain forest’s protection in protests at the geothermal development site, through legal action in the courts and finally by working collaboratively with other partners to acquire the property in preservation,” according to a *Ka Wai Ola* article from 2007, when a large group of leaders gathered there for a ceremony of healing and hope, including U.S. Sen. Daniel Inouye, then-U.S. Rep. Neil Abercrombie, then-Gov. Linda Lingle, OHA Trustees, and anti-geothermal leaders Palikapu Dedman of the Pele Defense Fund and Pualani Kanahele.

Since the historic comingling of the common goal of rain forest in perpetuity, has not been reached: the geothermal was plugged and the area’s geothermal designation is in the process of being removed. Both actions were of importance to the community and OHA.

In addition, OHA and DLNR are working with the community to develop a comprehensive management plan.

“We want to engage the community in discussion,” Smith said, “and the process for developing a management plan.” “So we have started in Puna with community member Leana families that live in the area, and kūpuna. We will be there.”

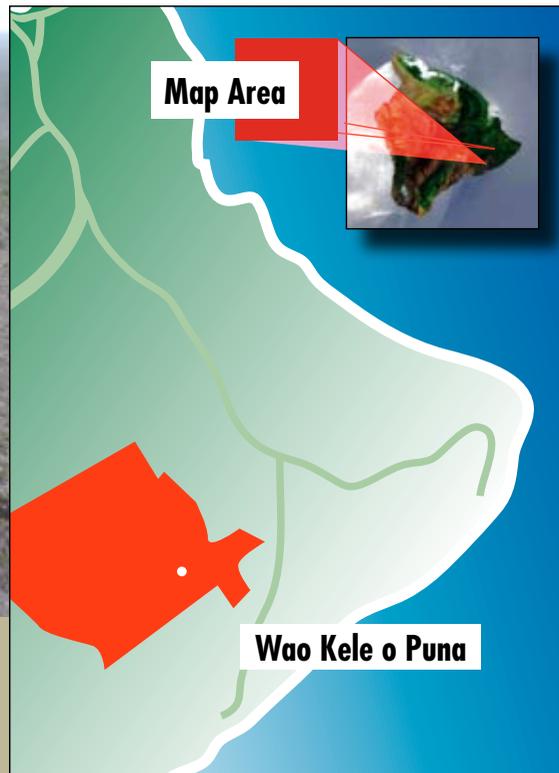
In addition to seeking funding to support the management of Wao Kele o Puna, Smith said OHA is working to generate revenue to make Wao Kele o Puna self-sufficient. Revenue from the site would be reinvested in the management of the rain forest. It’s not clear what form that might take, but the community is providing visitors the opportunity to buy so-called carbon credits to offset their carbon footprints.

Leialoha, of DLNR, sees Wao Kele o Puna land to act as a classroom for the community. “We want to utilize Wao Kele o Puna as a training area for Hawaiians to learn how to manage their land and the species are there and how



usually with
in the plant world.

Kīpuka are commonly seen in Wao Kele o Puna. This oasis of forest has survived a lava flow and will serve to regenerate new life in the surrounding area.



Map Area

Wao Kele o Puna

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she said. “We want to be able to keep the younger generation at home and working in the field and supporting families by managing their own lands.”

Another goal is to build a field base of operations within a year, she added.

Former OHA Land Specialist Cheyenne Hiapo Perry cited Wao Kele o Puna’s “beautiful plantings” of mai’a (banana), maile, various types of ‘awa and ferns, and olonā, whose bark ancient Hawaiians prized for net making and as a base for feather capes. “It is a wahi pana (legendary place) in the sense that it reflects the heart, or pulse, of movements there,” he said.

Nevertheless, the beauty of the forest is impacted by some 5,000 acres of invasive strawberry guava, or waiwī. As such, part of the management kuleana involves eradication work on invasive species.

Professor Davianna McGregor of the University of Hawai‘i at Mānoa – a kāko‘o, or supporter, of the Pele Defense Fund, said the management plan needs to recognize the cultural resources in Wao Kele o Puna, such as familial burials in the underground Thurston Lava Tube that “traverses the entire forest from Pāhoa to the national park. Different families in the Puna district enter that lava tube and have burials at various points, so it’s a very sacred cultural resource.”

She added: “Families from the (dry) Kalapana area ... have plots of taro cleared in the forest where the rain belt is. Auntie Pua Kanaka‘ole Kanahale says Wao Kele o Puna ... is where rain falls in Puna and

replenishes the underground water table, the wellspring of the island because it gets all the fresh rain from the northeast. It falls at Puna, percolates through the lava and replenishes the large aquifer.”

McGregor added that not only is Wao Kele o Puna the largest expanse of tropical rain forest in the United States, but also a volcanic rain forest and, therefore, a microcosm of evolution – “How the earth itself evolves, how land comes back to life from fresh lava; all the different insects, plants and fauna that come back to life,” she said. “You can understand how land and life evolve in this rain forest. It’s a unique scientific opportunity as well.”

Kamoa Quitevis, OHA’s Land, Culture and History Lead Research Analyst, noted that at Wao Kele o Puna, one may benefit from diversity and reciprocity.

“One of the aspects of greatest import of this huge piece of ‘āina, really, is the social issues that surround it,” said Quitevis. “We need to learn how to work through the social issues. Diversity can be one of our strengths; it doesn’t need to be something to divide. How can we come together to manage resources, such as the cultural, environmental and spiritual resources? Diversity can define us as we move forward.”

OHA will consider the diverse voices, traditions and mana‘o of the Hawaiian community when creating a pono management plan to mālama ‘āina, or protect the land and its resources, said Quitevis.

One’s relationship with Wao Kele o Puna is a reciprocal exchange of mana, he said, adding, “Knowing that when we are giving mana to the ‘āina, it gives mana back to us.”

Quitevis cited a prediction model for O‘ahu comparing the impacts made on the island during pre-contact and modern times. Overall, the model showed that ancient Hawaiians impacted O‘ahu’s environment 18 percent, compared to 88 percent today. The model considered the total populations of the islands during the respective eras, pegging them at 800,000 during pre-contact times and 1-million-plus today.

“The prediction model gave me pause to really realize what Hawai‘i is doing now is not working,” Quitevis said. “Our reciprocal relationship with the ‘āina provides our foundation as a people.”

As OHA marks the fifth anniversary of acquiring and collaboratively managing a unique lowland rain forest, Wao Kele o Puna may serve as the wellspring for a sustainable lāhui, or sovereign Native Hawaiian governing entity.

As Smith, of OHA, says, “Wao Kele o Puna is a true place, where we cannot attain sustainability without thinking of the natural and cultural resources, the sacred sites and the economic opportunities – that’s the spirit behind it as we develop our vision.” ■

Kekoa Enomoto is a retired copy editor and Staff Writer with The Maui News and former Honolulu Star-Bulletin

Objectives of the MOA for Wao Kele o Puna

- » Designate parcel as a forest reserve
- » Transfer land title to OHA
- » Comply with federal grant
- » Comply with state forest-reserve requirements
- » DLNR and OHA share management responsibilities and knowledge
- » Both parties secure additional resource-management funding
- » OHA provides funding to DLNR
- » Develop a comprehensive management plan with community input
- » Plug geothermal well
- » Remove area’s geothermal subzone designation

Letters to a King

By Kau'i Sai-Dudoit

In 1844, after receiving recognition of Hawaiian Independence from Great Britain, France and the United States, Kamehameha III refocused his attention toward domestic affairs and the internal organization and maintenance of the newly recognized Hawaiian Kingdom.

In 1845, he addressed the land-tenure system, by initiating the first phase of a massive land division, an event that would come to be known as the Great Mahele. The King's next priority was the task of appointing capable Ministers to assist in the development of a constitutional form of government. The strain on the King was understandable when it became exceedingly clear that the most capable men were foreigners.

The chiefs voiced their concerns regarding the placement of foreigners in such high offices of government and petitioned the King to rethink his decision. In the following correspondence between Hawaiian historian Samuel M. Kamakau and Kamehameha III, submitted to *Ka Elele* newspaper by Keoni Ana on

Aug. 12, 1845, we are afforded a glimpse at Hawaiian agency in practice.

Most of us share similar concerns and have been led to

believe that our King and chiefs were coerced by foreigners in regards to foreigners participating in governmental affairs, but this article is an example of the clear and deliberate decisions made by Hawaiian leaders at the time.

Here, we publish the English translations of two letters Kamakau wrote, on the same day, to the King. Next month, we will print the response of Kamehameha III to Kamakau. Taken together, these letters reflect the clear and deliberate decisions made by Hawaiian leaders at that time. ■

Ho'olaupa'i: Hawaiian Language Newspaper Project is a collaborative partnership among the Bishop Museum, Awaiaulu 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 nupepa.org. Kau'i Sai-Dudoit has been the Project Manager of Ho'olaupa'i since 2002.

TRANSLATION OF ARTICLE

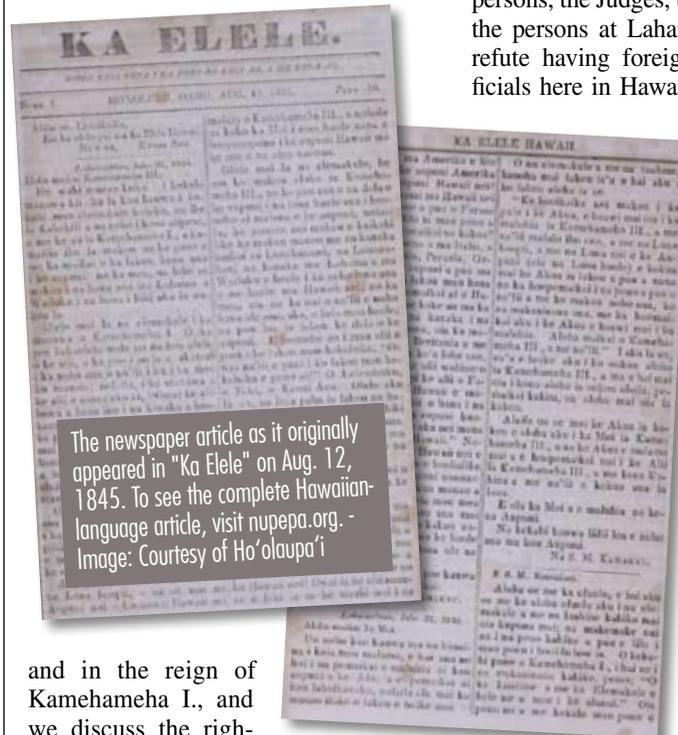
By Puakea Nogelmeier

Greetings, Armstrong,
Here is the text for publishing in *Ka Elele*

From me, Keoni Ana

Lahainaluna, July 22, 1845

Fond Regards to Kamehameha III.,
A small topic of discussion. Sometimes your servant goes to get some old gentlemen, men who knew Kahekili and lived in his kingdom



and in the reign of Kamehameha I., and we discuss the righteousness and quality of their handling of the government, for we have heard about the activities at Lahaina and Wailuku in matters that have come before all of you.

The elders say that in the time of Kamehameha I., the advisors were the only counsellors to the king, those who were trained and knowledgeable in the reigns of previous rulers. Then, when the king would ask, "Who was a wicked and evil king to his people, who oppressed the commoners?" only the advisors could describe the actions of the ancient rulers, the chiefs who were good and those who were cruel. When the king heard about the kings who did good works, he followed the example of those earlier rulers.

I say to them that trust in the ancient virtues of Hawaii has ended; that when the land was seized, we were in distress,

and independence had to be restored by foreign nations.

Now our diplomatic Officers have returned, and the great Nations have acknowledged Hawaii's independence under Kamehameha III., so the King has appointed foreigners to manage the Hawaiian government in the ways of enlightened nations.

The elders say "We have great compassion for Kamehameha III., with the nation's treasury being used up on the foreign officers he has appointed in the government. We therefore think that our opinions should align with the important persons, the Judges, the Tax Officers, and the persons at Lahaina and Wailuku, to refute having foreigners preside as officials here in Hawaii, since most of the

chiefs are not working, yet these foreigners absorb all of the nation's money. Appoint chiefs to fill their places."

[I ask,] "Who are the chiefs who should fill their positions?" [To which they reply,] "Leleiohoku, Paki, Keoni Ana." I respond that they may have positions now, and may not be able to do those things. Those persons at Lahaina may have misunderstood the great Nations' statements about being independent.

The kingdom of Hawaii was apparently acknowledged to be independent and to function in an enlightened manner.

Who, though, is an educated person here in Hawaii who can translate the laws in the parliament of the British royals – to translate them into Hawaiian so that all the virtues of that powerful nation become virtues for Hawaii's own people? Which educated chief is able to translate the fine laws of America so that all of the rights of the American government become rights for the Hawaiian government? Which bright Lawyer here in Hawaii can clarify all of the principles of France so that those principles can become benefits for us? The same is true for Belgium, Italy, Austria, Russia, Prussia, Germany, and all the European nations, so that their fine works

could become benefits here in Hawaii. For then I would readily agree on the letter refuting the foreign Officials, for that is the desire of the British royals and the French rulers. According to what I have heard, the Queen of Britain and Philip, the King of France, said, "The Kingdom of Hawaii shall be considered ready to engage in proper interactions with the other independent nations, so both of us hereby acknowledge the independence of the Kingdom of Hawaii." So Hawaii's people were given approval to act in an enlightened manner and to follow the model and the actions of the enlightened nations. Therefore, it is clear to me, and I have given great thought to these things, and this decision comes from what would benefit our nation. Therefore, the foreign Officials should not be refused when educated natives are not available.

I, too, am one of your humble servants seeking prosperity.

By S.M. Kamakau.

Lahainaluna, July 22, 1845

Fond Regards to the King,
Your servant has resided in the countryside these past months, speaking about the benefits that bring peace to your nation, O King, and by which your people will prosper, so the thought arises in them to respond.

The old men and women command me to express their love to you.

"We pray hard to God, that he grant peace to Kamehameha III., the chiefs below him, the diplomatic delegates, and the high Officials of the Government (the foreign Officials), that God help all of them, and that he grant blessings for the sakes of the chiefs and of our lives, his people's, with praise to God that he should grant peace. Beloved indeed are Kamehameha III., and the chiefs." I told them "I will present your aloha to Kamehameha III., and if he expresses his aloha to all of you, then we are all blessed, for he loves us all."

"So God has allowed us to express our love for the King, Kamehameha III., and may God care for and bring great blessings to the King, Kamehameha III., and his Prime Minister and to the chiefs that assist them both."

Long live the King, and may his kingdom be at peace.

From a most humble servant dwelling in your Kingdom.

By S.M. Kamakau.

f 'Let it be printed!'

Visit nupepa.org to see the Hawaiian language newspapers online.

And check out Ho'olaupa'i on Facebook.



Tale promotes sharing of one's bounty



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

Time, innovation and outside influence have brought change to Hawaiian traditions, values and practices. Some changes are good and others ... not so much. Preferences for food, music and behavior are noticeably different. We eat more pizza, fast food, white rice, red meat, and far less fish, taro and vegetables. We drink less water and lots more soda, beer and booze, and our health suffers. Our music is often played to a different

beat, its volume is decidedly louder and indeed, many artists enjoy worldwide audiences. Some of our children are egocentric – even rude, while many have finished college, have steady jobs, own businesses and are respected in professional circles. Some mākua and their 'ohana work to improve and support Hawaiian communities, while others are involved in less wholesome activities.

It was far easier when we lived as extended families in kauhale (group of houses comprising a Hawaiian home) and every adult had responsibility to nurture and train family keiki. The keiki played under the guidance of community elders who were quick to teach appropriate behavior, whenever needed. Deep bonds of affection and responsibility were fostered among siblings. Children learned early to demonstrate respect for all

gifts from the gods, animate and inanimate. The cultural values of kōkua (helpfulness), kūha'o (self-reliance), lōkahi (harmony) and kūpono (honesty) were mastered in childhood, along with family values of forgiveness, cleanliness, generosity and keeping one's word.

Kamali'i (children) were taught life skills and values related to respecting elders, staying healthy, supporting families and assisting the 'ohana and lāhui (nation). Keiki kāne (boys) learned male responsibilities and kaikamāhine (girls) learned female ones. 'Ohana elders kept trained eyes focused on kamali'i and selected ones with demonstrated aptitudes for special training. Traditional teaching methods were used and the objective was perfection. Families did the teaching and training and thus, cultural methods and practices en-

dured. Traditional cultural values and practices will continue when we teach them to our keiki. Mākua and kūpuna can repeat ka'ao (legends) and mo'olelo (stories) that demonstrate cultural values so children will understand and perpetuate them.

The ka'ao, or tale, of Kūka'ōhi'akalaka, *Kū the 'ōhi'a of the forest*, describes kuleana between siblings to care for one another. Kūka'ōhi'akalaka, the brother, lived by the ocean and fished for his family. His loving sister, Kauakuahine, *the sister rain*, and her husband and children farmed vegetables up mauka. The siblings' bond of love and responsibility was strong. Kauakuahine frequently brought vegetables makai to her brother. Kūka'ōhi'akalaka instructed his wife to give generously of their dried fish to his sister for her family. But, his wife was stingy

and cruel. She hid the fish and lied to Kauakuahine, saying they had no fish. A distressed Kauakuahine was forced repeatedly to feed her family coarse limu that she gathered hurriedly before returning to her family.

One day, as her family ran out to the returning Kauakuahine, in utter despair, she changed her family to rats. And, she turned into a spring of water where fine rain fell. While Kūka'ōhi'akalaka was fishing, the gods revealed his wife's stinginess and cruelty to him. Greatly distressed, he returned home and found the large stash of dried fish. His wife lied, saying that she always gave Kauakuahine fish. Kūka'ōhi'akalaka hurried mauka and found the gods had revealed the truth. Overcome with grief, Kūka'ōhi'akalaka dove into the spring and changed into an 'ōhi'a tree. To this day, the tree bears only two 'ōhi'a blossoms every year and blood flows whenever a tree branch is broken. Selfishness and cruelty are absolutely undesirable. ■

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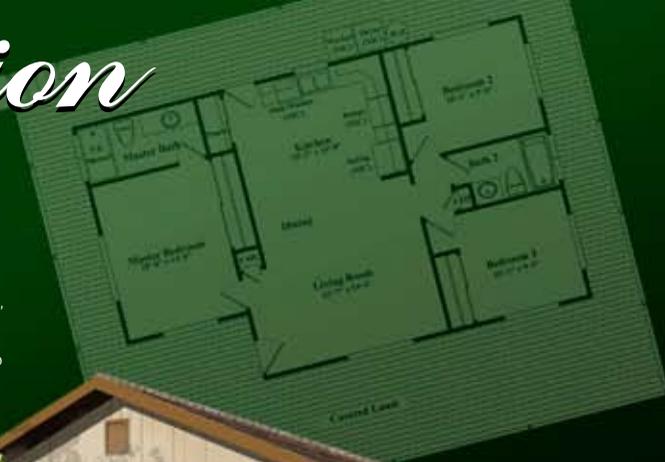


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A personal story of Kawaiaha‘o

Editor’s note: The following account was written by Gabriel Man. Puakea Nogelemier wrote the introduction. Man is a writer, filmmaker and a documentarian of Hawaiian culture; Nogelmeier is a University of Hawai‘i Professor of Hawaiian language and serves as a community resource. They provide this account on behalf of Jen Gonsalves, describing her experience regarding iwi that have been dug up at Kawaiaha‘o Church in preparation for constructing a multipurpose building. This is the first of a two-part kūkākūkā. The views expressed in this community forum are those of the authors and do not necessarily reflect the views of the Office of Hawaiian Affairs.

By Gabriel Man
and Puakea Nogelmeier

I’m never quite sure how to react to people who deal with ‘uhane. I don’t see spirits myself, but there have been a mix of folks in my past and present who really do. Some have impressed me with their calm acceptance and integration of this extra sense, and those few keep me wondering if my five senses are not quite a full package.

Talking with Jen was like that. A local mom of two pre-teens, she balances work, home and family. Perfectly good-natured about life, not needing to be special, she was tasked with an important message about Kawaiaha‘o Church. Not a member of Kawaiaha‘o’s congregation, she sees herself as a bridge, not a source; a messenger, not a doer. She shared her story with us, talking for about an hour, explaining what happened in the course of a few days.

I have not been connected with my Hawaiian roots until recently, even though I’m from Pauoa Valley. When I was 5 we moved to the mainland, so I grew up half in San Francisco and half with my Chinese grandma in Honolulu. My grandpa was the Hawaiian one, but he passed away when my father was very young. So every summer and Christmas holiday I’d live with my grandma here in Pauoa, until my sophomore year in high school when I moved back here to stay.

It was around that time that I started to see and hear things. I tended to just blow it off and pretend they weren’t there, but as I got older it happened more and more. I’ve always had a struggle with this gift of so-called second sight. I never asked to be able to communicate with ‘uhane, or spirits, but at some point I realized it wasn’t going

away, so I accepted it as part of my life and began to actively nurture it. I don’t tell many people about it, and some of my closest friends don’t even know. It’s not that I am ashamed or fearful about what they would say, it’s just that I know that some people aren’t ready to hear about it. We all know that there are people who are uncomfortable talking about spiritual or so-called extrasensory matters, and I don’t feel it is necessarily my job to change them.

Fast forward to 2009. By then, I was married with two kids, both of whom were attending the Kawaiaha‘o Church School. My son had been enrolled since 2003, my daughter since 2005. Well, right around the time they were digging the iwi (bones) out of the ground to make way for construction, I pulled my kids out of the school and enrolled them elsewhere, for reasons beyond what was going on with the iwi. I did however continue to attend an ‘ōlelo Hawai‘i class for mākaua that is offered there one night a week.

On Sept. 17, 2009, several months after the iwi were excavated, I am at this class when something unexpected happens.

We are out in the fire lane between Pūnana Leo and Kawaiaha‘o Church School, I am facing the playground behind Pūnana Leo, and I see this old Hawaiian man, an ‘uhane, in dark vest and slacks and a blousy white shirt like folks used to wear back in the day, standing barefoot on the playground. I’ve seen this man twice before in the church, mostly leaning on the upstairs balcony, checking people out. Before this night I had tried to talk to him, but he had never given me the time of day. So this time, I’m sitting in class and there he is again, so I try talking to him again in my head. And this time, he responds.

He turns around, looks at me, waves his arms in front of him indicating the ground and says, “Mālama.”

I say back to him, “Oh, you mean the iwi?”

“‘Ae,” he responds.

“Oh, I’m so sorry,” I tell him. “I feel bad about that too, but I can’t do anything about it. I’m just a parent here.”

My friend who was with me at the class notices I’m not paying attention and asks what’s going on. As I’m sharing with her what I’m seeing, all of a sudden I just start crying, uncontrollably. The sadness is too much. My friend asks if I’m OK. I say “No!” and I run inside and go upstairs to try and gain composure in private. From the upstairs window I can see the ‘uhane, and he’s looking up at me. At that point I started to pray. So I’m praying to God to break the connection and have the man leave me alone, because what I realized is that the man was making me feel what he felt.

Gradually, I gain my composure. The rest of the class comes inside, sits on the floor, and I join them. By now it is dark out and the class is about to end.

I look behind me and the man is there at the door, telling me to come outside. I tell him no, I already interrupted class once for him and am not going to do it again, so he’ll have to wait. He becomes very insistent, and since I won’t come, he makes me cry uncontrollably again. So now, as I am disrupting class for the second time, I have no choice but to leave.

I get up, I walk outside and follow him down the walkway to the back of the stairs that overlook the cemetery and the construction site. The man waves his arms in front of him indicating the entire area and says once again, “Mālama.”

I’m having this conversation in my head with him. I can see his thoughts and I can feel his feelings, and his message to me is, “You have to put the iwi back.”

“Yes, I know,” I tell him. “But you’re talking to the wrong person. I have no power or authority to make that decision.” Then I ask him, hypothetically, “If they were to put the iwi back, can they build their building?” And he replies, “Yes. But on top the ground, no digging.”

More in feeling than in words, he lets me know that he doesn’t care what my problem is, that the situation is a mess, and I just need to make it right.

So I ask him, “Are you one of the iwi that have been disturbed?”

And he replies: “No, I’m not even buried here. I take care of this place.”

Up to that point, I had never sought to contact any ‘uhane; they had always just appeared to me, unbidden. But shortly after that episode at the church, myself and three members of the O‘ahu Island Burial Council returned with just that intention: to take up the conversation again with “Uncle George” – the name I chose for the spirit since he wouldn’t tell me his actual name – and ask him what should be done to solve the problem of the iwi. He had instructed me briefly that first night that the iwi should be returned to the ground and a building constructed that required no digging, but besides exhorting me “‘Eleu, ‘eleu,” – to get to it and look lively – that was it. We needed more to go on.

In the days in between, I had nightly dreams of Kawaiaha‘o Church and Lunalilo’s tomb and Pauoa cemetery, which is a block from my house. On the eve of the big night, I awoke to the voice that I assumed to be Uncle George’s saying: “In order to have a peaceful solution to this problem, you must first have forgiveness. The mindset has to change from a modern, legal and logistical one to a spiritual one.”

The Burial Council folks were excited that a guiding voice had emerged, and I shared their excitement. But I also saw the great

challenge that would lie ahead no matter what, because as we all know, forgiveness and a disavowal of our “modern, legal and logistical” mindset is a thing more easily said than done.

In addition to this last message, Uncle George advised that when I go to Kawaiaha‘o with my folks, I should bring ho‘okupu of ‘uala, ‘ōlena and pa‘akai.

When we got to the plaza that Monday in September at around 5:30, with the ho‘okupu gathered and bundled in ti leaf, it was completely overcast, no breeze, very hot and sticky. It felt like it was going to storm. One of us led a prayer on the steps of the church, and while this was happening I briefly saw Uncle George standing over by the bookstore.

After that, the group of us went over to the walled off construction site. One of us who was so inclined tore away one of the nailed down wood panels and we went inside the excavation area. Right in the middle of the dirt there, we joined hands in prayer once again. Our eloquent companion’s oli went on for several minutes. Beautiful and heartfelt, the prayer was a request for guidance and forgiveness in this time of indecision and crisis. During the oli, Uncle George appeared again, this time on the stairs leading down from the sanctuary of the church. He had his head lowered and was wailing and crying into his hands. Toward the end of the oli, he stood up and went off toward Lunalilo’s tomb, saying, “When you pau, meet me over there.” He also kept repeating the words, “What they say and what they do are two different things,” and I knew the “they” meant the Church.

After the oli was completed, I told the others what was up. And as we were making our way toward the tomb, he did it to me again. I break down wailing and sobbing just as I saw him doing on the stairs. I had a hard time breathing and could not compose myself. I prayed to God for help, and I asked Uncle George to please stop, telling him, “I am here to help, and I cannot help you when I’m like this, crying my eyes out.” So he did. He let me go, and I gradually came to myself again. ■

The Hawai'i Interisland Renewable Energy Program-Wind, known as Big Wind, proposes to create wind farms on Moloka'i and Lāna'i to supply 400 megawatts of electricity through an undersea cable to O'ahu, where 70 percent of the state's population lives. The plan aims to support the state's Hawai'i Clean Energy Initiative renewable-energy portfolio standard of 40 percent by 2030. Here, two Native Hawaiians with ties to Lāna'i share their perspectives for or against the Lāna'i proposal.

Dreams can be realized with wind-farm benefits

By Alberta de Jetley

Seas of dried grass lean seaward, blown flat by the relentless winds sweeping through the ahupua'a of Ka'ā, located on the western end of the island of Lāna'i. Rock formations stand tall against the wind, testimony to nature's relentless assault on the 'āina.

To airline passengers, the island appears lush as it slopes toward the sea, especially during the wet season when it blooms with new growth. It is then the 'āina is at its most beautiful and herds of mouflon sheep and axis deer are abundant. The game animals were introduced to the island and have provided recreational hunting opportunities for generations of residents and other hunters. The annual revenue from the state hunting season contributes approximately \$1 million to Lāna'i's economy.

Ka'ā is the site of the proposed wind farm project and although there may be wind turbines on it in the future, hunting and access to fishing can be preserved. The land will still bloom when the rains come and deer and sheep will still graze on its slopes. However, what if the earth excavated during the installation of the wind turbines was used to create berms to make protected areas from the wind where native plants can flourish? What if a rubber-lined reservoir was built to store irrigation water and instead of rifles, Ka'ā became a preserve for archery hunters only?

The proposed benefits for the term of the purchase power agreement of 20 years includes millions of dollars to be reinvested toward our future on Lāna'i. One percent of the wind farm's gross revenue, estimated to be more than \$1 million, is to be directed to economic

diversification, job creation and nonprofit organizations; plus \$250,000 for preservation work on the Lāna'ihale watershed and \$500,000 for capital improvements to the Lāna'i water system. In addition, Hawaiian Electric Co. is committing \$50,000 annually to a Lāna'i community fund. HECO and Maui Electric Co. will also provide \$30,000 for at least two years for a community-based campaign for an energy-efficiency and conservation campaign.

The wind project will create a number of well-paying jobs after it is constructed and the money that will flow through the community has the potential to create hundreds of sustainable jobs that will extend into future generations. Our job will be to plan the use of these funds wisely.

If the wind project can create dreams, my dream is to build a re-education center on Lāna'i for Hawai'i's incarcerated low-risk prisoners, many of our own Hawaiian brothers and sisters, sons and daughters. The self-contained center could provide them with an education, a chance to earn a GED or credits toward an associate degree, or to learn a vocational trade. They will have work opportunities in conservation and preservation jobs, and when they return to their own families, we will send them home ready to be contributing members of Hawai'i's communities, with priceless gifts that can never be taken away: an education and pride in themselves. ■

Alberta de Jetley is the Publisher and Editor of Lāna'i Today, a farmer, a Lāna'i Planning Commissioner, and is a Director of the Lāna'i Animal Rescue Center.



de Jetley

Wind farm comes at the expense of Hawaiians

By 'Anela Evans

I support any effort that will, in fact, move Hawai'i on a deliberate, responsible and appropriate path toward greater energy efficiency. I do not, however, support the proposed wind farm on Lāna'i because its limited benefits come at too great a cost to the legacy passed on to us by our ancestors: our 'āina, our way of life, our people present and future.

Lāna'i is my home, my piko, my root connection to my ancestors. My 'ohana Haia has ancestral ties to Lāna'i through Lahaina. My hānai tūtū are Rebecca Kaopuiki and Ernest Richardson of Kō'ele.

Up to 22,000 acres (1/4 of the island) of the Ka'ā ahupua'a will be irretrievably disturbed by this project that requires the construction of as many as 200 410-foot tall turbines on concrete pads, each the size of three double-decker buses. On this dry island, where will the water come from to mix the concrete even for one pad? This project, expected to produce and export to O'ahu up to 200 megawatts of electricity (up to 15 percent of O'ahu's current usage) via an undersea transmission cable, will wreak havoc on the landscape, destroy cultural sites, replace hunting grounds, limit access to the ocean for food gathering, and impact fishing grounds and cultural practices.

I empathize with my Lāna'i friends who have been made to fear the loss of their jobs if this project – promising energy efficiency (for everyone but them), job creation (probably limited to the period of build out) and a community benefits package – does not proceed on its current fast track.

I do not walk in their shoes, as I currently live, work and attend school on O'ahu. They have been placed in an unenviable position. But these threats are not new. In 1845, Lāna'ians petitioned Kamehameha III to request that he not sell 'āina to foreigners because they feared doing so would be devastating to their relationship with the 'āina and, as a result, their livelihood. As this latest attempt to profit off the 'āina confirms, their fears were justified.

Before western contact, our ancestors developed and refined a land and natural-resource use system that sustained them for a thousand-plus years in one of the most remote places in the world. That system was informed by two related concepts: aloha 'āina and mālama 'āina. Today, this commitment to aloha and mālama 'āina remains vital to our survival as a people.

Today we are again called on to sacrifice our home for the good of Hawai'i. But rather than encourage change in the manner and way we consume energy, this project enables and therefore condones irresponsible use and continued abuse. If we choose to live here and if we care about Hawai'i, shouldn't we all do our part to conserve energy? There is a more responsible, less destructive way to deal with this issue that will not compromise our values or our living resources for future generations. Ka'ā, our people, our 'āina and our ancestors deserve at least that much. ■



Evans

'Anela Marie Kawehikulaonalani Evans is completing work on a master's degree in Hawaiian Studies at the University of Hawai'i-Mānoa.

Kaimana Domingo, Kū Mai Ka Hula's Mr. Hula Maui 2010. -
Courtesy photo by Richard Marks



KŪ MAI KA HULA

Sat., Sept. 10, 1-6 p.m.

Hula hālau from Hawai'i and Japan compete in kahiko and 'auana in male and female categories in an annual celebration of the longstanding friendship between the two island chains. \$25; \$12.50, keiki 12 and under. Maui Arts & Cultural Center, Castle Theater. (808) 242-7469 or mauiarts.org.

HAWAI'I KŪPUNA HULA FESTIVAL

Wed.-Thurs., Sept. 14-15, doors open at 5 p.m.

Talented kūpuna showcase their hula prowess in an event honoring Hawai'i's elders and their teachings. Kicks off with tūtū kāne and tūtū wāhine solo competitions and a noncompetitive ho'olaule'a, and wraps up with kāne, wāhine and mixed group competitions. Visit the Hawaiian crafts fair 8 a.m. to 4 p.m. \$10. Sheraton Keauhou Bay Resort and Spa, Keauhou, Hawai'i Island. (808) 323-4340 or (808) 961-8592.

QUEEN LILI'UOKALANI HULA FESTIVAL

Sat. Oct. 22, 10 a.m.-4 p.m.

Say "Hau'oli lā hānau" to Hawai'i's beloved Queen with festivities including music, Royal Monarch pageantry, cultural demonstrations, keiki games, information booths and multiethnic dance and performances from dozens of Big Island hālau. Free, with shuttle service to and from the Civic Auditorium. Queen Lili'uokalani Park, Hilo. (808) 961-8706.

ALOHA FESTIVALS

Sept. 1-24

O'ahu's monthlong festivities pay tribute to Hawai'i's unique history, traditions and spirit of aloha. Following the traditional Royal Court Investiture at the Hilton Hawaiian Village at 3 p.m. and the Opening Ceremony at the Royal Hawaiian Center, Royal Grove at 5:30 p.m. on Sept. 1, take the family to the Keiki Ho'olaule'a at Pearlridge Center, 10 a.m. Sept. 10, the Waikiki Ho'olaule'a, 7 p.m. Sept. 17, and the annual Aloha Festivals Floral Parade on Kalākaua Avenue, 9 a.m. Sept. 24, or watch the parade live online at channel808.com. Free. Show your support of the festivals by buying festival ribbons at participating retailers. alohafestivals.com or (808) 483-0730. For events on other islands, visit festivalsofalo.com.

ULANA ME KA LOKOMAIKA'I

Ongoing through Jan. 29, 2012

This exhibit of pāpale (hats) by nationally acclaimed lauhala weaver Auntie Gladys Kukana Grace and her many dedicated students embodies the spirit of "weaving from the goodness within." Join the Ulana me ka lokomaika'i weavers in a free "make and take" event Sept. 18. Or attend their demo and talk story Sept. 24, Oct. 22 and Nov. 12. \$10; \$5 keiki 4-15. Honolulu Academy of Arts, Textile Gallery 22. (808) 532-8700 or honoluluacademy.org.

MĀLAMA HŌKŪLE'A

Sat., Sept. 10, 5-9 p.m.

Discover all things Hōkūle'a in a benefit evening for the voyaging canoe as it readies for a statewide sail and eventual worldwide voyage: Nā'ālehu Anthony's documentary *Papa Mau: The Wayfinder*; photo exhibit and sale; discussions with navigators, captains and crew; and a moonlight concert by Kawika Napoleon, Weldon Kekauoha and Ernie Cruz Jr. \$25, free for keiki 6 and under with a paying parent. Kap'iolani Community College, Great Lawn and other sites on campus. (808) 842-1101 or pvs.hawaii.org.

WAIMEA PANIOLO PARADE AND HO'OLAULE'A

Sat., Sept. 17, 10 a.m.-4 p.m.

Part of the 30 Days of Aloha, the popular Paniolo Parade illustrates the island's rich ranching history with princesses on horseback and attendees bedecked in floral finery. Extensive craft show features island foods, games, arts and crafts, Hawaiian products and live entertainment. Free. From "Church Row" to Waimea Ball Park, Hawai'i Island. (808) 936-4376 or hawaiiislandfestival.org.

BREADFRUIT FESTIVAL

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

This celebration of 'ulu (breadfruit) and its rich cultural importance throughout Hawai'i and the Pacific features a noon dedication of the garden's new visitor center, cooking demos by local chefs, an "I Love Breadfruit" cook off, 'ulu maika (breadfruit bowling), 'ulu poi-making, historical talks, art exhibits and a breadfruit tree sale (advanced purchase for pick up at the festival is encouraged). Free admission. Amy B.H. Greenwell Ethnobotanical Garden, South Kona. (808) 960-3727 or breadfruit.info.

EŌ E EMALANI IALAKA'I

Sat., Oct. 8, 10 a.m.-4 p.m.

Don your best lauhala hat, pack a picnic lunch and head to Kaua'i's Kōke'e State Park to celebrate the life and legacy of Queen Emma. Offers exhibits, craft demos, snack sales and a royal procession at noon led

by "Queen Emma," portrayed this year by Puamohala Kaholokula of Kapa'a and her guide, "Kaluaui," entering the lovely Kanaloahuluhulu Meadow on horseback accompanied by hula hālau from around the state. Free. (808) 335-9975 or kokee.org.

'AWA FESTIVAL

Sat., Oct. 8, 9 a.m.-7 p.m.

Celebrate 'awa, the plant source of a ceremonial, narcotic drink embraced by Pacific island cultures. Enjoy live performances from Hawai'i's hottest musical groups, educational and cultural booths, 'awa sampling, 'awa plants, 'apu-making workshops, pa'i 'ai/poi pounding, food, and 'awa-serving bars and cafes, along with cultural and scientific talks in the on-site 'awa garden. Free. UH Mānoa, McCarthy Mall. (808) 256-5605 or kavafestival.org. ■



Farmer and educator Jerry Konanui, pounding 'ulu poi, will lead an 'ulu poi hands-on activity at the Breadfruit Festival. Courtesy photo by: Craig Elevitch

Celebrating Hawai'i's women



Queen Lili'uokalani — Photo: KWO Archives

By Kathy Muneno

In a milestone in Hawai'i's history, Honolulu's City Hall stayed open until midnight to accommodate the throng of women who came after work to register to vote. That was in 1920, the year women in the Territory of Hawai'i earned the right to vote through the 19th amendment to the U.S. Constitution.

It was the culmination of a long and hard-fought battle to win the right to vote, and at the forefront of Hawai'i's effort were Native Hawaiian women, says Hannah Miyamoto, a University of Hawai'i Ph.D. student in sociology.

"The Hawai'i women's suffrage movement was largely the product of Native Hawaiian women and supportive men," says Miyamoto. "The most exciting element of the suffrage campaign is how the distinct Hawaiian culture is reflected in the work," she says. For example, Native Hawaiian women organized lū'au, speeches in 'A'ala Park and caravans to Ko'olauloa to spread the word and gain the momentum for the right to vote. Women received voting education from a Native Hawaiian woman lawyer at the YWCA, and Mi-

Distinctive Women in Hawaiian History Program

Hawai'i Convention Center
Saturday, Oct. 29
7:30 a.m. to 5 p.m.

Ages 13 and older
Early registration, including a meal and beverage: \$50, thereafter \$70
distinctivewomenhawaii.org and Facebook

yamoto says the story would make any woman in Hawai'i proud and inspired. "I found no evidence that the women sought the vote for anything more than a sincere desire to vote for civic betterment," she says.

Miyamoto will highlight certain women in the suffrage movement at the fifth annual Distinctive Women in Hawaiian History Program in October. Put on by the nonprofit

educational organization Hawai'i Council for the Humanities, the program features "under told" stories, dialogue and scholarship regarding women's accomplishments in Hawai'i.

"Whether it is Queen Lili'uokalani, Korean activist Dora Moon who organized protest activities in Hawai'i in opposition to the Japanese occupation of Korea, or female firefighters during World War II, our audiences can relate to their commitment and urgency of their causes," the program's Executive Director Jamie Conway says. "We become connected to their personal sacrifices. Yet they persevered usually with the next generation in mind."

This year, topics range from pioneering public health nurses and social workers, to Mormon missionary women and Princess Nahinu Kamehaokalani, to a range of poets. Miyamoto will speak in the afternoon session, which focuses on women social reformers and women activism.

The morning session focuses on ancient women of Hawai'i. A featured presenter will be San Francisco-based Kumu Hula Patrick

SEE WOMEN ON PAGE 29

Recognizing dedication



Gov. Neil Abercrombie and OHA Trustee Haunani Apoliona, honorees of the Bernice Pauahi Bishop Awards Dinner. — Photo: Ed Morita, Office of the Governor

By Lynn Cook

It was an evening of celebration at the 13th annual Bernice Pauahi Bishop Awards Dinner at Bishop Museum. The museum presented Gov. Neil Abercrombie with the 32nd Charles Reed Bishop Medal and presented Office of Hawaiian Affairs Trustee S. Haunani Apoliona with its inaugural Bernice Pauahi Bishop Medal, honoring her 30 years of dedication to the betterment of the Native Hawaiian community, including 13 years as Trustee of OHA.

Arriving early, Apoliona crossed the breezy campus of Bishop Museum to the Great Lawn, which was transformed into an elegant dining room. Friends and fans presented layer upon layer of lei and congratulations.

"I can feel the spirits of Bernice Pauahi Bishop and Charles Reed Bishop being one with us on this Hawaiian evening," said Apoliona, the longest-serving former Chairperson of OHA, who previously served for 19 years at Alu Like Inc. She mentioned the place called Kaiwi'ula, noting that three years after Pauahi's passing in 1884, the Kamehameha School for Boys was established on the site "and continues to educate generations still."

For her acceptance speech, Apoliona took time not to talk about her own work but to praise the many hands, the notables, who over 122 years labored to infuse life, longevity and excellence into scholastic work and publications of the museum — the work done for all the students of Hawaiian culture and tradition. "These people are

the leaders of our society, in Hawai'i and away from our shores," she said. Apoliona described the legacy of Mary Kawena Pukui and her three decades of work that laid the foundation for the Hawaiian Renaissance. She compared the museum to a garden, a space that feeds and produces, a sphere of promising potential that requires loving attention, where all may gather, roll up their sleeves, invest time and, in turn, reap the benefit of ancestral wisdom, cultural and scientific knowledge and peace of spirit to guide life's steps.

Governor Abercrombie said the museum holds special memories for him. "When I first came to this place," he said, "I was a young boy. I was awestruck by the majesty of the high ceilings in Hawaiian Hall. It was a feeling of reverence."

The Governor was honored with the Charles Reed Bishop Medal for his commitment to parks, wilderness areas, oceans, natural resources and the interests of the indigenous peoples by securing billions of dollars for the Islands in sectors ranging from high-tech to health and education. His smile lit up the evening when he announced the release of \$1.5 million and \$1 million in state funds for work on the Bishop Museum Planetarium and Polynesian Hall. Museum President and CEO Blair Collis and former President Tim Johns were pleased with the announcement and said the projects were "shovel ready."

Music ranged from the University of Hawai'i Brass Hawaiian Ensemble and

SEE DEDICATION ON PAGE 29

KCC offers course for new business owners

Start Your Dream, an entrepreneurship class at Kapi'olani Community College that helps would-be business owners get started will offer its next class Sept. 20 to Nov. 10.

Developed at the request of the Office of Hawaiian Affairs, the 51-hour class is held Tuesday and Thursday evenings for eight weeks and is designed to help people who have just started or want to start a business.

The course offers one-on-one counseling, information on resources, and instruction on how to find the right customer, craft the right message, structure a business plan, hire employees and make sound financial decisions to help avoid expensive mistakes.

Although the class is open to everyone, the Office of Hawaiian Affairs will reimburse the cost of the class to qualified attendees. Attend a free preview of the class on campus Sept. 15 at 5:30 p.m. in Manono 104. Call (808) 734-9153 for registration or information.

Land acquisition grants available

Deadline is 4:30 p.m. Sept. 16 to apply for grants from the State Land Conservation Fund, which funds the protection of lands having value as a resource to the State of Hawai'i.

The state Department of Land and Natural Resources' Legacy Land Conservation Program provides an annual source of funding for the acquisition and conservation of watersheds; coastal areas, beaches and ocean access; habitat protection; cultural and historic sites; recreational and public hunting areas; parks; natural areas; agricultural production; and open spaces and scenic resources.

State agencies, county agencies and nonprofit land conservation organizations may apply. Proposed projects may include acquisition of fee title or conservation easements.

County agencies and nonprofit project applicants must be able to provide at least 25 percent of the total project costs.

The 2011-2012 application cycle will provide approximately \$4.5 million in grants, awarded through a competitive process and subject to any budget restrictions.

Information, applications and instructions are available online at <http://hawaii.gov/dlnr/dofaw/llcp>. Or, call (808) 586-0921.

Women's Health Day coming to Wai'anae

In celebration of the health of wāhine, the Wai'anae Coast Comprehensive Health Center invites the public to a Women's Health Day Friday, Sept. 9.

The free event will be held from 10 a.m. to 1 p.m. at the center's amphitheater, 86-260 Farrington Highway.

Guest speakers include Registered Nurses Gloria Fernandez and Amy Bento of the state Department of Health Leeward Public Health Nursing Section. The nurses will share information on how people can look to their family history to identify what positive changes they can make to promote healthier lives in the next generation.

Also offered are a live cooking demonstration by Dr. Stephen Bradley, educational booths on health, door prizes and free Jamba Juice and native Hawaiian plants while supplies last. For information, call (808) 697-3569.

Genealogy classes now offered twice weekly

Fran McFarland's genealogy research workshops are now being offered twice a week to meet demand of students coming from Neighbor Islands, the U.S. continent and abroad.

The two-day class will be held on Tuesdays and Thursdays from 8:30 a.m. to 2 p.m. for \$75. Classes are

SEE BRIEFS ON PAGE 29

PAPAHĀNAUMOKUĀKEA COMES TO THE WAIKĪKĪ AQUARIUM



Most people will never get to visit the world's most isolated islands, which make up the Papahānaumokuākea Marine National Monument, but over the course of a year the Waikiki Aquarium has built a new exhibit and brought a bit of that very special ecosystem to Honolulu. Many of the species on display are abundant around the Northwestern Hawaiian Islands but are extremely rare or absent around the main Hawaiian Islands. "The new Northwestern Hawaiian Islands exhibit not only continues our mission to inspire and promote understanding, appreciation and conservation of Pacific marine life, but it also allows visitors to experience some of the rarity that the marine national monument boasts," said Director Andrew Rossiter, pictured in front of the 4,400-gallon tank vibrant with coral specimens that were less than an inch long when they were first gathered from the monument by scientists. The corals will continue to grow, making for an exhibit that will evolve over time. The exhibit also features interactive touch screens with information about the monument. —

Photo: Francine Murray

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AUWAHI AHUPUA'A

Notice is hereby given that Pacific Legacy, Inc. is in the process of preparing a Burial Treatment Plan for the Auwahi Wind Farm Project located on 'Ulupalakua Ranch land. This plan addresses the permanent preservation and protection of four human burials within the c. 282 acre Auwahi Wind Farm parcel located at TMK (2) 1-9-001:006 in the Auwahi ahupua'a, Makawao District, Maui Island. The four human burials were discovered in three lava tubes and an open air shelter during archaeological investigations conducted in 2010. The burials are presumed to be Native Hawaiian, based in their location, context, and association with other materials found during the archaeological investigations. Proper treatment of the burials shall occur in accordance with Chapter 6E, Section 43 regarding unmarked Native Hawaiian burials and burials over 50 years in age. The entire ahupua'a of Auwahi was awarded to Princess Ruth Ke'elikōlani (LCA 7716). Descendants of families from the area or persons with information about families from the area are requested to participate in the preparation of the Burial Treatment Plan. During the August

meeting of the Maui/Lāna'i Island Burial Council Meeting the following names of families were mentioned as possibly having connections to the ahupua'a of Auwahi: Koholoa, Houki, Chang, Kauaua, Kauaua-Mahi, Alaea, Kahauhuna, Kakuawa, Kawana, Kekahuna, and Kamaunu. We are interested in consulting with any members of these families as well as other persons that have direct ties to the southern portion of the ahupua'a of Auwahi. Respondents recognized as lineal descendants must demonstrate a family connection by providing relevant information to the Department of Land and Natural Resources State Historic Preservation Division, pursuant to Hawai'i Administrative Rule §13-300-35. Cultural descendants are requested to provide a family connection to the ancestors who once lived in the ahupua'a of Auwahi. Please contact Vincent Hinano Rodrigues, Culture Historian, State Historic Preservation Division at 808-243-4640 or Paul L. Cleghorn, Pacific Legacy, at 808-263-4800 to present information regarding the above burials or to inquire about the procedures for recognition as lineal or cultural descendants. Please respond within 30 days of the date of this notice. ■



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Turning challenge into opportunity at Papa He'e Nalu Forest

A few years ago, Hawai'i experienced a fast-moving infestation of wiliwili trees by the *Erythrina* gall wasp. This infestation was a serious threat that could lead to the extinction of the wiliwili. Finding a solution became the primary focus, and three years later an effective one was found: a predator wasp from Tanzania known as *Eurytoma erythrinae*.

After successfully dealing with the threat, it became apparent that efforts should shift to preserve the wiliwili. Bill Garnett, who has an affinity and love for the wiliwili tree, is one person who took on this mission. Bill is a seasoned botanist, ecologist and horticulturalist with more than 25 years of experience in Hawai'i and 20 years of field experience on Moloka'i. He created a company called Wiliwili Hawaiian Plants, which is a natural-resource management and environmental-services business based on the island of Moloka'i. Its mission is to preserve and restore the natural Hawaiian environment, educate people on the importance of conserving our native ecosystem and promote the understanding of our unique Hawaiian environment. His team also includes Patti Pali and independent contractor Wayne Kaaui.

The wiliwili is endemic to Hawai'i and is found primarily in dry areas. It is an important resource with a variety of uses: the flowers of the wiliwili are used for medicine, the seeds are strung to make lei, the ash from the wood is a dye, and the wood is used to make the ama of the canoe, fish-net floats and papa he'e nalu (surfboards). Most wiliwili trees have red or orange seeds, but soon you will find in Mo'omomi a forest of rare yellow-seeded wiliwili trees that once were abundant on Moloka'i.

Bill and his team started a project in 2009 with a goal to re-establish the rare yellow-seeded wiliwili tree along with other native Hawaiian plants that

existed in or around Mo'omomi. The achievement of this project would be the restoration of a coastal dry forest that used to exist there. The Nature Conservancy agreed to provide a site for the project in their Mo'omomi Preserve and also provided the seeds for the yellow-seeded wiliwili tree. This project has benefited from the support of many members of the Moloka'i community.



Colette Y. Machado

Chairperson,
Trustee Moloka'i
and Lāna'i

Currently the project occupies half an acre. Other plants grown there are the nanea, 'ilima, nehe, pili grass, pā'ū o Hi'iaka and 'ohe makai. Ultimately, Bill and the team hope to grow enough wiliwili and 'ohe makai trees to be able to harvest some wood to create the first papa he'e nalu made on Moloka'i. Hence, they have named the restoration plot Papa He'e Nalu Forest. This project is an excellent model that balances conservation and culture – preserving our native forests and ensuring the availability of culture resources for use by present and future generations.

Papa He'e Nalu Forest is also a seedbed for students. Teachers bring their students to the forest to get hands-on experience solidifying what students learned in the classroom. This is a very Hawaiian way to learn following the wisdom of our kūpuna, which is rooted in this 'ōlelo no'eau: *Ma ka hana ka 'ike – Knowledge is gained through work (Learn by doing)*.

The challenge to stop the threat of extinction of the wiliwili trees became an opportunity to restore and preserve our cultural resources and provide a learning environment for teachers, students and volunteers. Maybe one day you will see surfboards made from the wiliwili like in the days of old.

There are volunteer opportunities to help with Papa He'e Nalu Forest, including assistance with the web site. For more information, please visit www.wiliwilihawaiianplants.org. ■

A seamless transition

Aloha nō kākou, As you know I will be resigning my post as Trustee from Maui for the Office of Hawaiian Affairs. Let me say first that I regret leaving this position and all it entails as well as all whom I have become involved with as a Trustee for OHA. Though my heart be heavy, my soul delighteth, and my eternal companion and I look forward to a new chapter in our lives.

Next I would like to note that more than 163,000 voted for me in the last election. I feel though I am leaving my post that I still have an obligation to them to honor their trust in me and their expectations of me. Married to a Maui girl, living on Maui for 40 years and being a Trustee for nine, I believe I know all who might qualify to replace me for the next three years and therefore I would hope that the board would trust in my recommendation, which would ensure that the electorate be honored and their expectations met.

I have from day one and as part of every *Ka Wai Ola* column written by me, espoused federal recognition as the only secure means of preserving our people and our culture. My efforts for the last nine years have been to seek congressional and judicial approval of the process provided by the Akaka bill for Hawaiians to achieve protection from the endless lawsuits which have threatened the very legal existence of our people.

I have championed with Trustee Stender OHA's involvement in affordable housing and have worked on Maui with a small group of experienced Hawaiian business persons from whom I have learned much. We have worked with developers, banks, legislators, county government, land owners, state government, federal government and others to seek to realize housing relief for Hawaiians and others.

As a result of my interest in providing a sound economic base for the future Hawaiian governing entity, I have, again with Trustee Stender, entertained a myriad of requests from a wide variety of businesses that could not only provide income to the government but provide jobs and homes for Hawaiians. My experiences with these businesses led to the creation on Maui of the Maui Native Hawaiian Chamber of Commerce, which is now in its seventh year and has made a definite impact



Boyd P. Mossman

Vice Chair,
Trustee, Maui

on the island of Maui in community matters as well as improving Hawaiian businesses.

Education has been an important element of my tenure and along with health has been a concern for all of us on the board. I serve on the UH Maui College Advisory Council to ensure that Hawaiians are given every opportunity to receive education and have supported OHA scholarship funding via our budget.

Communications has been of special interest to me, and OHA needs to extend more resources to this vital aspect of nationhood. Working with others on matters of mutual concern despite differences on other issues must continue.

As regards our culture, I have sought inclusion of it in any consideration of business, housing, education, grants, governance, etc. It is the fabric of our existence and promise of our future. Therefore, we must be *maka'ala* and use reason and common sense to forward the interests of the indigenous people for all Hawai'i. Finally, helping to bring and keep the board together and pono with more work and less politics has been extremely important to me.

The new Trustee must be able to carry on all of the above. Our beneficiaries deserve no less. I trust the board will agree and provide for a seamless transition. ■

Geothermal may be good for Hawaii – with caveats

Ano'ai kakou ... Our state needs a quick solution to our fossil fuel problem. Hawaii is the most oil-dependent state in the U.S., making up 90 percent of our energy needs. We currently pay \$7 billion annually for imported oil and we also have the highest electricity rates in the U.S. With the price of oil predicted to rise over \$200 a barrel with 2013-2014, things are only going to get more expensive.

It is imperative that we develop renewable and self-sufficient sources of energy for the entire state. Luckily, Hawaii is blessed with many valuable sources of renewable energy, such as Ocean Thermal Energy Conversion (OTEC), tidal surge, wave, wind, solar and geothermal.

While each of these energy sources have downsides, it is geothermal that has the worst reputation. Everyone remembers the debacle caused in 1993 by the Puna Geothermal Venture on the Big Island. Residents were so angry about the lack of community input and emission problems that they ended any further geothermal development on the island. Clearly, the Puna Geothermal Venture is a perfect example of how not to develop a geothermal plant in Hawaii.

Innovations Development Group (IDG), a Hawaii-based company established in 1998, studied the mistakes that were made in Puna and offers a better, cleaner and culturally appropriate development plan. IDG is a majority Native Hawaiian-owned company with extensive experience developing energy opportunities in Hawaii and the Pacific. They are currently developing three geothermal projects in New Zealand.

IDG operates under the Native-to-Native Community Collaborative Model in Indigenous Communities, which recognizes the rights of indigenous peoples to participate in the development and improvement of their resources in a culturally appropriate, environmentally sustainable, equitable, socially responsible, economically sensible, and most importantly – pono way.

IDG is proposing to develop geothermal projects in viable locations through the state using the latest technology, which re-injects emissions. It is currently conducting presentations to various stakeholders,

including OHA. During our presentation, IDG promised to: (1) Identify and preserve all cultural resources; (2) Hire cultural protection consultants; (3) Share the benefits of proceeds with the community through job training, onsite employment opportunities, scholarships, educational opportunities, community centers, agriculture markets, building new parks and improving beach areas; and (4) Provide a fair and reasonable electric rate to customers.

IDG projects also provide secondary small-business opportunities, such as spa-bathing facilities, timber- and food-drying using steam, an industrial technology park with a renewable energy focus, and even aquaponic greenhouses.

In early July, Trustee Peter Apo and I attended an accelerated course on managing investments in an unpredictable economy at the Yale University School of Management. It was a great learning experience. One of the topics of discussion was how endowments and trusts are now investing in venture capital as a way to hedge their investments. By using alternative investments such as commodities, natural resources and venture capital, they are able to stabilize their portfolios. Geothermal as a venture capital investment would make a lot of sense for OHA to seriously consider.

Before any IDG proposal is considered by OHA, they will first need to consult the Native Hawaiian Community regarding: (1) The selection of the site; (2) The technology that will be used, (3) Cultural access for gathering, worship, heritage protection and preservation; (4) Any negative impacts to Native religious belief system; (5) Benefits for Native Hawaiians; and (6) Their broader vision for Hawaii.

The state is in the middle of a budget crisis and is struggling to look for new sources of income to pay for critical services. Geothermal developments could provide the income the state desperately needs while significantly reducing our dependence on fossil fuels and providing benefits to the community without raising taxes – but only with strong safeguards and caveats.

Aloha Ke Akua. ■

Interested in Hawaiian issues and OHA? Please visit my web site at [www.rowenaakana.org](#) for more information or email me at [rowena@oha.org](#).



Rowena Akana

Trustee, At-large

Aloha is a verb

While grocery shopping recently, standing in the cashier's line with six other shoppers, the woman at the head of the line accidentally tipped her purse and it started raining coins, which rolled all over the floor in a 15-foot radius. The look on her face was one of distress and embarrassment. Then something wonderful happened – all six people in line got on their hands and knees to help pick them up. It was a chicken-skin moment for me to witness a random act of aloha being committed by six people without a second thought. Only in Hawai'i is a scene like this not only likely but commonplace behavior. Random acts of aloha are acted out every day by thousands of local people who didn't have to go to school to learn the behavior.

The most amazing thing about aloha is if you ask 20 people what it means you will get 20 different answers. The Pukui-Elbert Hawaiian dictionary devotes a quarter page trying to explain it. **Alo** is to be in one's presence. **Ha** is the breath of life. **Aloha** is an exchange of life's breath, accepting responsibility for each other's well-being and safety. It is an unconditional extension of love, trust and friendship. Whatever the object of aloha – whether a person, a place, an animal, a community, nature (aloha 'āina) – it is a commitment to take responsibility for that to which we extend our aloha. Aloha is a particularly magnanimous cultural act as a personal greeting that is routinely extended to others which sets aside personal boundaries and welcomes the receiver into one's personal space.

Aloha is fundamental to Hawai'i's community psyche and acted out routinely in thousands of acts of kindness, tolerance, understanding and benevolence. Aloha is innate to the Hawaiian condition. Aloha is the one value that we all share, the one thing that transcends our cultural differences, the one thing that we cherish, and most important, the one thing that most of us act out without having to think about it. Aloha is embedded in our DNA. Aloha is the most powerful brand name in the world recognized by people living in the remotest parts of the earth.

Aloha is also a call to action, a behavioral belief system that requires acting out. It's not enough to put it on a poster to hang on a wall, on a button to hand out at a convention, or as a magnet piece for the refrigerator door. No action – no aloha. I would call on all who read this column to deliberately seek opportunities to turn aloha into a verb. One morning go around the office and say hello to everyone before sitting down to work. Pick up the piece of trash somebody left lying on a sidewalk. Visit a relative or friend in a hospital who didn't expect you. Say aloha to a friend or family member on the mainland with a card for no reason. Flash a smile at a stranger passing by – you'd be amazed at how this makes a person feel – a simple wordless acknowledgement that recognizes their existence. Whether it's in big or small ways, always remember that aloha is a verb. ■

Check out my new web site at [www.PeterApo.com](#), contact me on Facebook, Twitter and e-mail, [PeterAOHA@gmail.com](#), and see my video channel at [www.youtube.com/user/peterapoOHA](#).



Peter Apo

Trustee, O'ahu

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The width of a blade of pili grass ... SB 1520 becomes Act 195

Eō nā 'ōiwi 'ōlino. Sept. 2, 2011, marked the 173rd birthday of Lydia Lili'u Loloku Walania Wewehi Kamaka'eha-a-Kapa'akea, Queen Lili'uokalani, eighth ruler of the Hawaiian Kingdom. We honor and remember this Native Hawaiian leader who faced stressful leadership challenges during tumultuous times in Hawai'i yet steered a deliberate course through the storm, a course that, today, we as leaders of Hawai'i are equally challenged to define.

On July 6, 1887, 124 years ago, King David Kalākaua, seventh ruler of the Hawaiian Kingdom, affixed his signature to the Bayonet Constitution. On July 6, 2011, Gov. Neil Abercrombie affixed his signature to SB 1520, SD 2, HD 3, CD1 as Act 195. The findings of Section 1 note previous state support for the Sovereignty Advisory Council, the Hawaiian Sovereignty Advisory Commission, the Hawaiian Sovereignty Elections Council, the Native Hawaiian vote, and the convening of the 'Aha Hawai'i 'Ōiwi (the Native Hawaiian Convention) along with passage of various legislative resolutions supporting Native Hawaiians as the indigenous people of Hawai'i with the right to self-government.

Section 2 amends the HRS by adding a new chapter to be appropriately designated and to read as follows: "Chapter NATIVE HAWAIIAN RECOGNITION -1 Statement of recognition: The Native Hawaiian people are hereby recognized as the only indigenous, aboriginal, maoli people of Hawaii. -2 Purpose: The purpose of this chapter is to provide for and to implement the recognition of the Native Hawaiian people ... " Section 3 of the Act establishes a five-member Native Hawaiian roll commission, appointed by the Governor, assigned two basic tasks relating to establishing a Native Hawaiian enrollment. "One member shall reside in the county of Hawaii; one member shall reside in the city and county of Honolulu; one member shall reside in the county of Kauai; one member shall reside in the

county of Maui; and one member shall serve at-large," remaining silent on the issue of residency.



**Haunani Apoliona,
MSW**

Trustee, At-large

Since 2004, OHA has done outreach to Native Hawaiians both in Hawai'i and on the continent encouraging them to stay alert, be informed and prepare to participate in the organizing of the Native Hawaiian governing entity. The Association of Hawaiian Civic Clubs' Mainland Council has grown by seven clubs since 2004: Ke Ali'i Maka'āinana HCC (chartered 2004), Ke Ali'i Victoria Ka'iulani HCC (chartered 2005), Moku'āina a Wakinekona HCC (2006), Hui Hawai'i o Tenesi HCC (chartered 2008), Kai 'Ula Pono'i Texas HCC (chartered 2009), Kahā I Ka Panoa Kaleponi HCC and Nā Kānaka No Hawai'i HCC in AZ (chartered 2010) for a total of 15 that also include 'Ahahui 'o Lili'uokalani HCC (chartered 1975) 'Āinahau o Kaleponi HCC (chartered 1982), Hui Hawai'i o Utah HCC in Salt Lake City, Utah (chartered 1983), Las Vegas HCC (chartered 1989), Nā Keiki o Hawai'i HCC Alaska (chartered 1990), Kauwahi Anaina Hawai'i HCC Utah (chartered 1992), 'Ahahui Kīwila o Hawai'i o San Diego (chartered 1993), Pi'ilani HCC of Colorado (chartered 1998). Po'e o Colorado HCC (organized 1987). Po'e o Colorado HCC later disbanded and was not chartered by the Association.

Over seven years, Native Hawaiians on the continent, inspired by OHA's outreach in partnership with the Association of Hawaiian Civic Clubs, organized on the continent to express the voice of Native Hawaiians who live away from the homeland. Unfortunately, Hawai'i Revised Statute requires Hawai'i residency as well for the at-large commission seat. It is my greatest hope that Governor Abercrombie will receive wise counsel to seek out and find that certain Native Hawaiian who meets Hawai'i residency AND is equally embraced by Native Hawaiians on the continent as their legitimate, credible and trustworthy voice. 33/48 ■

My favorite and special places. What's yours?

Mark Twain described Hawai'i as "the loveliest fleet of islands that lies anchored in any ocean." He knew beauty when he saw it. He had been to many places, thus had much to compare Hawai'i to, and he chose Hawai'i as "the loveliest." Each of our islands has its special beauty.

For me, on Kaua'i, the drive through Hanalei after a rain is simply stunning – seeing the water droplets on the taro plants glistening in the sun and smelling the fragrance of the earth gushing from beneath my feet. Whenever I'm on Kaua'i, I think of Reverend Abe Williams from Kapa'a, my high school friend Gileada Kaohelaui'i from Ni'ihau, and wonder how things are with them.

On O'ahu, when you exit the Likelike or Pali tunnels on the Windward side of the Ko'olau mountains, the scene is so awesomely spectacular, particularly when water is cascading down those mystical and magical cliffs. The view as you make the descent "mai uka a i kai" is so breathtaking and powerfully spiritual; looking from Waimānalo to Mōkapu to Kailua, the sand so white and water so blue. I think of Kamehameha School days sometimes when I'm out that way because for P.E. we went to Bay View Golf Course to shag balls.

On Moloka'i, standing on the edge of Kalaupapa Lookout at Pālā'au State Park, gazing upon the dramatic coastline below takes you back in time, thinking about St. Damien and the many who were exiled to Kalawao for Ma'i Pākē (leprosy). We had an Uncle Charles from Waimea who was sent there. And recently we learned our Grandpa William on our mom's side is buried there. She never ever mentioned this segment of our past.

On Lāna'i, the Kawa coastline is so steeped in history. I love to hear Kepā Maly talk about his homeland.

His deep and abiding love for Lāna'i pours out of him in bushels. When he speaks, you listen and learn much. We had an aunty by marriage from Lāna'i whom we never had the pleasure of knowing. She was a Cockett, died giving birth to our second oldest surviving Lindsey first cousin.

On Maui, watching the sun rise at Haleakalā is a "must see." No need to take pictures to memorialize the experience. It's a sight that will remain etched in your mind's eye forever. I "flashback" now and then to a conference I attended at Seabury Hall in 1967. On the agenda was waiting for ka lā, the sun, to make his grand entrance in the eastern sky. He did not disappoint us that cold morning 44 years ago.

Kaho'olawe, I've never set foot there but flown by in an airplane to and from Moku O Keawe to O'ahu about 4,000 times.

Hawai'i Island is my *one hānau* (birthplace); 500,000 years old geologically with much to see and do for the adventurous and footloose; the valleys along the windward coast – Pololū, Honokāne, Honokāne Iki, Waimanu and Waipi'o; falls – Akaka in Honomū and Rainbow in Hilo; the Horseshoe Gulches between Honoka'a and Hilo – Ka'awali'i, Laupāhoehoe and Maulua; the scenic drive from Pepe'ekeo to Pāpa'ikou and the collapsed arch at Onomea; the Great Mountains – Mauna Kea (world's highest) and Mauna Loa (world's largest); Lili'uokalani Gardens in Hilo and the surf at Honoli'i; the beaches of Puna; Tūtū Pele's domain at Kīlauea and the eruption at Pu'u 'Ō'ō (27th year); the untouched lands of Ka'ū; Kona Kai 'Ōpua – Kona known for deep-sea fishing, great coffee and the makani (wind) of Kohala.

Waimea is my home, 'o Waimea ku'u home. I have my favorite and special places. What's yours? ■



**Robert K.
Lindsey, Jr.**

Trustee, Hawai'i



Lua training will be offered on Maui by Pa Ku'i A Holo. - Courtesy photo

BRIEFS

Continued from page 24

held at the Kana'ina Building on the 'Iolani Palace grounds. Classes will be held through October; there will be no classes on Oct. 4 and 7. Space is limited. Register by contacting McFarland at fjmvana@juno.com or (808) 203-7245. Next year, workshops will resume in January.

Pa Ku'i A Holo Lua Training on Maui

The Pa Ku'i A Holo 48-hour Lua Training will be held on Maui on Sept. 17-18, 24-25 and Oct. 1-2.

Certified by Dr. Mitchell Eli, the sessions include the traditional warrior art of self-defense, history, philosophy and spirituality. Early registration is \$175 before Sept. 12; \$225 after Sept. 12. For information, call Kainoa Horcajo at (808) 283-9419.

WOMEN

Continued from page 23

Makuakāne, whose hālau, Nā Lei Hulu I Ka Wēkiu, will perform *Daughters of Haumea: Ancient Women of Hawai'i*, which Conway describes as “a story about strong, resilient women” expressed through “mythology, Hawaiian culture, extraordinary choreography, humor and the excitement of well-told, fast-moving stories.”

Makuakāne is helping to elevate women in the collective consciousness. “I want the audience to walk away with a sense of how women were really an equal part in society and contributed to the preservation and welfare of society. We don't often get to hear that,” he says. The performance, based on a book of the same name, commemorates those women as well as the women in his life. “My grandmother, mother, my sister and my aunt were powerful forces in my home. They were

fantastic, loving, compassionate and disciplinarians, and I owe my life to them,” says Makuakāne, who studied under Robert Cazimero and Mae Kamāmalu Klein.

The performance opens with a chant dedicated to Haumea, “mother earth, one who gives us life,” he says. Among the many dances that follow is one he calls “dear to my heart” – *Ho'okele*, about women who prepared the bodies of loved ones upon their death. “To strip the flesh from the bones of your loved one – imagine the intensity, courage, devotion and love that would take. I was just completely fascinated by the whole idea,” he says, describing this piece as very intense and perhaps difficult to watch. It is danced in his trademark hula mua, danced to a song that is not Hawaiian but speaks to the context of what's happening on stage. ■

Kathy Muneno is a weekend weather anchor and reporter for KHON2.

DEDICATION

Continued from page 23

Hawai'i Youth Symphony String Ensemble to Natalie Ai Kamau'u and Hālau Hula Olana, culminating with honoree Apoliona joining her bandmates, Jerry Santos and Olomana, as Santos said with a smile, “to sing for her supper.”

For the standing ovation of the evening, the Governor joined Apoliona and Olomana in a rousing rendition of “Beyond the Reef,” drawing applause, smiles and comments across the audience that he might have yet another career in music.

The sold-out July 30 awards dinner and silent auction was a benefit for Bishop Museum. ■

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai'i with a global audience.

E Ō Mai

KULEANA LAND HOLDERS

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 808.594.1967 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.



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2011

KUPONO/NAKUIHAAWEAWE – The Calling of the Lord – 1) Kaiama: a) Hainoa; Livia, Hekekie, Kamaka; b) Keao; c) Kaleo; Hattie Pupuka; Violet Lincoln; Margaret Lincoln; Henry Lincoln Wikala Lincoln; Anna Pupuka; Clarence Moku; Nelson Moku; Samuel Moku; d) Mele; j) Keone; 2) Kanehailua: a) Wahinekapu: Lolu; Kahilanui; Keola; Kuike; Kaulana; Hailua; Anna Kalopi; Emily; Keka; Lokalia; Samson; Kanahelua; Sam; b) Mikaele Kauinui; c) Mokihana Kanehailua: Leulu; Kahale; Kainui; Kamanu; Kauanoe; John Kalawa: John Kalawa Keawe; Samuel Kalawa; Mary Kalawa; Ella Kalawa; Elizabeth Kalawa; Theresa Kalawa; Johnson Kalawa; Florence Kalawa; Emma Kalawa; Harry Kalawa; 3) Kaukalinea: a) Paiwa; Olivia; Lilinoe; Kaluawai Kaukalinea; Nani; Kumakahiwa; Kaleiaupuni; Olivia; Joseph; Nahale; Mamae; Kauka; Nalei; Naea; Sam Kaimulua; Lydia; Pika; Alii; Kona; b) Kalua: Kealii Kaninau; Wahinekapulu; Keawe-Hawaii; Pika; Namakaokalani; Kauahi; Mokuaiakai; Kaniela; Lepeka; c) Lo'e: Kailipakalua Kaholi; Luahine; Kauokalani; Nalei; Luahine; Maluhiluhi; Kealii; Haili; Kaholi; Mele; Hakuole d) Kahalau; Sam Kahananui; Meleana Penikala; Alfred Haleamau; Joseph Kahalehookahi; Alfred Kahananui; Samuel Kahananui; Eliza; Joseph; Alfred Keli Jr.; Makoakalani; George Kinoulu; Kaholi; Mileka; Ana; Rose Wauke; Kahalau; Georgene; George; Joseph; Maria; Lunailo; Joseph; Annie Ana Purdy; William Kalani Purdy; Jobi Ulumahihei; Tammi Texeira; Kulia; Harley; Desirae Purdy; Sheena; Alikia; Jory Purdy; Kuakini; Ikuia; Delphin Analani Alexander; Bronson Purdy; Shanon DeReis; Noah, Dallas; Myah; Ryan DeReis; Mary; Rosemary Boothby Eddie; Uilani; Edwina; Frederick; Edward; Asa; Jandy; Abraham; Leimomilani; Kalani; Nui Kane; Momi; Kopela; Hannah; Victoria; Paul; Anna, Verna, Kealapa; Meleana; Keli; Kahau; e) Keoki: Kalua; Kawainui; Moke; Miliama; f) Kikaha: Kekumano; Kealoha g) Nahuina; Aho; Kaika (h) Kamakee;) Nahalea; Poai, Loe Annie; Kaninau; John Aloanu; James; Ben Amina; Charles Ai; Alice Wahine; Rose Kapohiwa; Samuel Kahale; Daniel; Moses Ulaue; 4) Puleimoku: Nalei Nahale'a; Kaluna; Melia Haleamau; Louis; Agnes; Louis; James; Kamawae; Elia; Puou; Julian; Maraea; Uliana; Kaohiwaii; Kinoulu: Kupono; Elikapeka; Komela; Ana; Imoale; Kaohiwaii Kupono and Kealoha: a) Kawahinehanui: Naeole; Kanoho; b) Kenoa; c) Nakaula. Call Annie Purdy at 261-0078 or Analani Alexander at 261-4140.

NAUMU – The descendants of John Punalui'i and Evalani Agnes Naumu Sr. announce their Naumu Reunion 2011 "Christmas Casino Night with the Naumus." Saturday, 17 Dec 2011, O'ahu Veterans Center, 1298 Kūkila St., Honolulu, Hawai'i 96818, 2-10 p.m. For information, email naumureunion2011@hotmail.com. Find us on Facebook KalkaikanaNaumuokaMua@groups.facebook.com. Check out our Naumu official web site www.naumu.prideoftheislands.com. RSVP form applies for this event and can be found online. Submit RSVP and checks payable to: JENF P.O. Box 30072, Honolulu, HI 96820.

PUEO – Calling all descendants of Pueo, including Maineki, William and Henry Reuter, as well as Hana Lale Reuter, Solomon Keawekane, Ka'aukai Kahanakuamo'o, Nellie Reuter Mackenzie Kane, Emma Lale Reuter Silva, Anne Reuter Sheldon, Elizeo Jose Silva, Nils Omstead, Kaliko Koko, Diki Reuter, Mather Ho'onani Kane Sr., George Cypher Sr., Amoy Cypher Muller and Malia Cypher Rees. These include the following families and their descendants: James Francis MacKenzie Jr., Charles Kawohionalani MacKenzie, Arthur Henry Ku'uleialoha Omstead Rees Sr., Anna Kawelolani Kane Kama Gunderson, Emil Solomon Olmstead Kane, Albert "Birdie" "Foots" Kane, George Ke'ehukalani Cypher Jr., Nadine Haleakala MacKenzie, Louisa Kauokalani

Kane Aipia Kapehe, Violet Kau'iehalani Kane Ka'aiala'au, Henry MacKenzie Sheldon, Matthew Ho'onani Kane Jr., Edna Ululani Kane Aiona, Charles Edward Kane, Kalama Kane, Marjorie Napuanani Kane Silva Felix and Margaret Kane. These also include the descendants of: Nalei Silva, William Joseph Ali'inoa Silva, Ihilani Emmaline Silva Miller, Evans Ka'ohu Silva, Hannah Lale Silva Fonseca, Bennie Silva, Stanley Ross Silva and Joseph Josito Silva, and the descendants of Nellie Kehaulani Lee Bowers, Lale Shaver, Kathryn Leilani Lee Labonte, Cecile Francis Venn Bass Schlegel, Leslie Louis Marquette, Lilikala Kame'eiehiwa, Kekau Henry Reuter Lee, Paul Venn Lee, Amy Joyce Lee Liu, Lillian Lee Franklin, and Claude Henry Hotendorf. You are welcome to attend the 'Ohana Pueo 5th annual Reunion O'ahu Cultural Workshops in September 2011. For information, contact Lilikala Kame'eiehiwa at lilikala77@gmail.com.

ZABLAN – Hui O Zablan 2011 plans a Reunion Luncheon Sat. 5 Nov 2011, 10 a.m.-2 p.m. at Three Tops Restaurant at Paradise Park, Mānoa Valley, Honolulu. Questions? Call Auntie Leatrice Zablan, 734-4779. Cousin Kimi, 341-1732 is taking orders or questions about the new Zablan goldenrod shirt. The deep red Hawaiian shirt design again features Cousin Kimi Zablan's art work. Cousin Tammy Correa Beaumont is producing the shirts at a very reasonable price. Shirts will be available for pick up at the Zablan Picnic. Call Susan Victor, 988-1272, if you have any late additions to Family Album.

2012

KAKAHU/HAMAUKU AKONA

The descendants of David Nalehua Kahaku Opi (b.1906) of Waihe'e, Waikāne, O'ahu. T.H. married in 1937 at Papulooka, Kāne'ōhe, to Victoria Hamauku Akona Jones (b.1911) of Wahiawa, Kōloa, Kaua'i. T.H. will be having the first 'Ohana Reunion in July 2012. David N. Kahaku is the son of David Kahaku Sr. of Maui T.H. and Kaanunu of O'ahu T.H. Victoria Hamauku Akona Jones is the daughter of Mathias (Haueauku) Puahiwa Hamauku of He'eia, O'ahu T.H. and was hānai by Ulysses Henry Jones and Mary Napoe Awa in Kāne'ōhe, He'eia. Mathias father is J.M.K.H. Akona and mother is M. Kihei Kapaianu and resided on the island of Kaua'i. T.H. Lucy (Lucia) Hamauku Akona is her mother. The family request all ancestral and descendants of the Kahaku, Kaanunu, Kapaianu, Hamauku, Opii and all related families to contact these following family members to update our 'ohana's genealogies and for more information regarding the reunion: Iona Lopes (808) 216-6671, Ronny Cruz (808) 239-2494, Peter Jones (808) 699-1444, and Chevelle Keawe (808) 630-5520.

KUAHULU – We are looking for the descendants of Kuahulu of Pelekunu, Moloka'i. These will include the descendants of Mr. David Kuahulu Sr. (born on or about 1872). His children were Hattie, Rose, David Jr., Paul, Elizabeth (Lizzie) and Agnes. These may also include the descendants of MAIHANO of Hāna, Maui, and Kālehua of Pelekunu, Moloka'i. We are planning an 'Ohana Reunion on the island of Moloka'i in October 2012. Please contact Moana Akana at (808) 927-1809 or email akanam004@hawaii.rr.com, or contact Heli Silva-Ducaroy at (808) 723-5284 or email kaohanaalii@yahoo.com.

KUKAHIKO – To the descendants of John, Kamaka and Halulukahi Kukahiko, there will be a reunion July 19-22, 2012, in Maui. Please update addresses and emails at Kukahiko2012@yahoo.com or Facebook event-Kukahiko Reunion 2012. An e-mail blast on the details will be sent out in late August or September.

LOVELL A ME HOLOKAHIKI – The 'Ohana of Joseph and Mele Holokahiki will gather on the Big

Island July 25-29, 2012. They had five children: Loika, John, Daniel, William and Jennie. Please save the dates. We will be visiting the birthplace of Mele Holokahiki. Come and meet family. Visit our web site, www.lovelameholokahiki.org. Send your mailing information to: Teri Apana, 125 Hoku St., Hilo, HI 96720 or email linaaloha8@yahoo.com.

PUHI – The descendants of Edward Kenao Pui and Annie Kepale Poli'ahu are planning their family reunion at Hale Nanea clubhouse in Kahului, Maui, July 13-15, 2012. They had eight children: Edward Pui Jr. (m), Kamaile Pui (f), Ida Leilehua Pui (f), Annie Kenao Pui (f), Mammie Hiku Pui (f), Miriam Lahapa Pui (f), Walter Leilani Pui (m), George Kaihilani Pui (m). For information regarding the reunion or to send your information, email Anne Nohealani Stephens (Kamaile's granddaughter) at annekamal07@gmail.com or call (808) 281-8648.

RENKEN – The descendants of Ernest Valentine Holbron Renken and Elizabeth Kapeka Kaleilokeokaha'i Cummins Merseberg Kekahio announce the Renken Reunion 2012, Saturday, 29 September 2012. Place TBA. We're looking for our relatives who are closely related to Ernest and Kapeka. We are also scheduled for two quarterly meetings. The next meeting is October 2011. In January 2012, we will start having monthly meetings. Find us on Facebook "Renken Group." For information, contact: Jan K N DeRego at Kapiolani8@aol.com or Jojo Chaves at jchaves94@yahoo.com. Send inquiries to Renken2012@gmail.com.

'IMI 'OHANA • FAMILY SEARCH

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@kalaupapa.oha.org), mail (Ka 'Ohana O Kalaupapa, P.O. Box 1111, Kalaupapa, HI 96742) or phone (Coordinator Valerie Monson at 808-573-2746). There is no charge for our research. All descendants are also welcome to become part of Ka 'Ohana O Kalaupapa.

KAAIHUE – Aloha, my mother's name is Clara Hooipo Kaaihue born April 28, 1922. She was born and raised in Lahaina, Maui. Her parents' names are John lihau and Cecelia Kupu. They were both born in Kapok, Maui, and resided on the Honolulu Ranch. In doing my Hawaiian 'Ohana research, I noticed that her name on her birth certificate says Adeline Kaaihue. My mother never went by this name and I don't know where it came from. I am unable to complete my Hawaiian Home Land paperwork because I need someone from the 'Ohana to write a letter testifying she is one in the same person or if there was a twin and she received the wrong birth certificate. Please email me, Edie Williams, at edieduis@att.net or call me at (559) 813-0418.

WILLIAMS/KEKUIA – Searching for 'ohana of Keaka Kekua of Ka'ū. He married Waiholua Kekua. Together they had many children. Many of the Kekua branch were given Williams as their last name. Today a big branch of this 'ohana are Williams. There will be a gathering for descendants of Jack Williams Kekua/Ka'aiuhi Kuehu and their children: Julia K. Williams, Julian "Boy" K. Williams, Johnson K. Williams, Lui Pa'aina Williams, Annie P. Kunipo (Kuleloa), Rose Lokelau Mersberg, Iwani Foster and George Williams. The gathering is planned for 2012. Please contact R. Lino Geremen (great grandson of Julian "Boy" Williams) at geremen@hawaii.edu or on Facebook: Lino'okalani Mahuka Geremen. Call 732-5909.

MEHAU – I am searching for my half-sister (A-Nella, Mehau) and my stepmom Beverly Mehau, who resides on a Big Island ranch. I got separated

from this family when I was in elementary. If anyone has information about my family, please provide me with an address on how to contact my 'ohana at: Norbert Alcaide, 1250 E. Arica Rd., Eloy, AZ 85131.

NAWAI – William Nawai (Jr.) was married to Mary (Mealeana) Kanana, and they had several children together. William Nawai also had a child with Mary Haake her name was Annie Nawai. I don't know for sure if William Nawai and Mary Haake were ever really married. William Nawai also had a child with Isabella Lawrence, named Josephine, who was put up for adoption right after birth. My name is Russell Pineapple Rintoul. My mother is Josephine Nawai Lawrence Rintoul from the island of Maui. If you have any information, please contact me at Russell Pineapple on Facebook, call (406) 690-6481 or email rptthut@tctwest.net.

PERRY/HULEIA – I am in the process of tracing the families of my grandparents Becky Perry and Joseph Huleia who were both victims of leprosy (now referred to as Hansen's disease) and sent to Kalawao/Kalaupapa, Moloka'i, in the late 1800s. The Ka 'Ohana O Kalaupapa organization, consisting of patients/residents, their families and friends, is helping to provide a web site for searching for families. This organization, of which I am a member, is preparing to build a monument in remembrance of the 8,000-plus victims of that dreaded disease and need our kōkua to make this project a reality. Please contact me: Pi'olani Motta, 545 Queen St., #605, Honolulu, HI 96813.

TITCOMB – Searching for the descendants of Charles Titcomb and Kanikele. Children are Susan

(Bertlemann), Louis, Emma (Dreier), Maryann (Feddes), Angelina (Spencer), Hatty (Weber), Kanikele. If you have any information on this family or are interested in planning a family reunion, please contact K. Nani Kawaa at reunion.titcomb@gmail.com or call (808) 285-4548.

WAIPI'O VALLEY – Kalainaina, Paakahili, Thomas, Honuwa, Keliwaunui, Kailikakio, Kaohimauu, Kanekoa, Nakagawa, Lau Kong and Ah Puck. My family surnames come from Waipi'o Valley on Hawai'i Island. I am working on my family's genealogy and any information big or small on these families will be greatly appreciated. Descendants of Samuel Kalainaina and Malaka Kaliwai Paakahili, Edwin Thomas and Emalia Honuwa, William Keliwaunui and Kailikakio, Mahoe Kaohimauu and Kaumekekoi Kanekoa. My great grandparents are Lily Kacha Mahoe Kaohimauu and Young Leong Ah Puck, and Emily K. Thomas, Charles K. Thomas and Nancy Ana Kalainaina. My grandparents are Rachel K. Ah Puck and Charles P. Thomas. We are also looking at a reunion in 2013! If you have any information on these families, please contact me, Yoko Lindsey, at P.O. Box 463 Kamuela, HI 96743, or email me at lind sey.ohana@gmail.com.

WOHLERS – Searching for the descendants of Lui August Wohlens and his wife Kaae. Children that are known are: Louis (m. Kealaula), Susan (m. Adolph Peiler), Emma (m. William Maurice Smith and John Naleimaile), Mary (m. Frank C. Bertlemann and Isaac Hart), Angelina (m. William Vida). Any information on this family or interest in being on a committee, please contact K. Nani Kawaa at reunion.wohlers@gmail.com or call (808) 285-4548. ■

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and WCC present
11th Annual



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A Homegrown Celebration at Windward Community College

Saturday, Oct. 1, 9am – 8pm

Enjoy top island entertainment
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featuring Maunalua, Kapena,
Waimānalo Sunset Band,
Hawai'i Loa, Pila Nahenahe
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Fax: 808.594.1865

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162-A Baker Avenue
Hilo, HI 96720
Phone: 808.920.6418
Fax: 808.920.6421

WEST HAWAII (KONA)

75-5706 Hanama Pl., Ste. 107
Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

MOLOKA'I

Kūlana 'Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

LĀNA'I

P.O. Box 631413,
Lāna'i City, HI 96763
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Fax: 808.565.7931

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ANY EAST KAPOLEI 1 lessee need more time to qualify and willing to trade for East Kapolei 2. Please leave message at 753-4806 for more details.

BIG ISLAND: Kawaihae DHHL 3 bdrms, 3 baths, superb ocean views, enclosed garage, wrap around lanai. \$265,000 LH MLS 1105026. Lister/owner Moana Carreira Properties LLC (808) 239-7279 or email: carreiraproperties1@msn.com.

BIG ISLAND – WAIMEA, 10 acres pastoral w/ house, shed – dry piggery, \$185k; Kawaihae Mauka - 2/1. Maku'u AG - 6+ ac. N. Kaluahine St. DHHL Leases, Graham Realty Inc., Bobbie Kennedy (RA) 808-221-6570.

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KANEOHE, HAWAIIAN MEMORIAL PARK 2 plots, Calv. Hill – each worth \$8,000. Selling each for \$4,000, or 2/\$7,500. /best offer. Call Phyllis (808) 982-8861.

KAPOLEI HOMESTEAD for sale. 3 bed/2 bath single-family home with enclosed garage. Located on a flag lot with lots of parking.

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WAIEHU KOU-3bd/2.5 ba, 7,508 sq. ft. perimeter lot, cul-de-sac, great location \$285,000. Pana'ewa 10 acres \$150,000. Pana'ewa 3 acres \$100,000. Kalama'ula 1 acre \$25,000. Kapolei 3bd/2 ba single story 360,000. Maui lease \$80,000 (Leasehold) Charmaine I. Quilit Poki (R) Prudential Locations LLC 295-4474

WAIMĀNALO major fixer upper \$200,000/offer & 3 bd/1 ba 8,000 sf lot \$330,000. Nānākuli: Princess Kahanu corner lot 5 bd/2.5 ba \$360,000. Kamuela 305 acres, rolling hills, water, fenced \$399,000 & 4 bd/2.5 ba 10,000 sf lot \$275,000 (Leasehold). Charmaine Quilit Poki (R) Prudential Locations LLC 295-4474.

WAIMĀNALO undivided interest lease for next new home offering. Wai'anae 7/2/3 large home \$280K - DHHL Leases, Graham Realty Inc. Bobbie Kennedy (RA) 808-221-6570. ■

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9/1	6:00 p.m.	Wanānālua Congregational Church Hall, Hāna
9/2	6:00 p.m.	Keolahou Congregational Hawaiian Church, Kīhei
9/7	6:00 p.m.	Waiola Church, Lāhaina
9/8	6:00 p.m.	Kahului Union Church Hall
9/14	6:00 p.m.	Kamehameha Schools Maui

O'AHU

9/13	6:30 p.m.	Queen Lili'uokalani Children's Center Honolulu
9/21	6:30 p.m.	Community Learning Center at Nānākuli
9/28	6:30 p.m.	Community Learning Center at Nānākuli

KAUAI

8/18	6:00 p.m.	Kapa'a Public Library
9/7	6:00 p.m.	Waimea Neighborhood Center
9/12	6:00 p.m.	King Kaumuali'i School Cafeteria, Hanamā'ulu

MOLOKA'I

9/6	6:30 p.m.	Kūlana 'Ōiwi Hālau, Kalama'ula
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WEST HAWAII

8/30	6:00 p.m.	Kealakehe Intermediate School Cafeteria
8/31	6:00 p.m.	Waimea Elementary School Cafeteria

EAST HAWAII

9/6	5:30 p.m.	Kamehameha Schools Hawai'i
9/7	5:30 p.m.	Na'alehu United Methodist Church Hall
9/8	5:30 p.m.	KS East Hawai'i Regional Resource Center, Keaukaha

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