



KA WAI OLA

THE LIVING WATER of OHA

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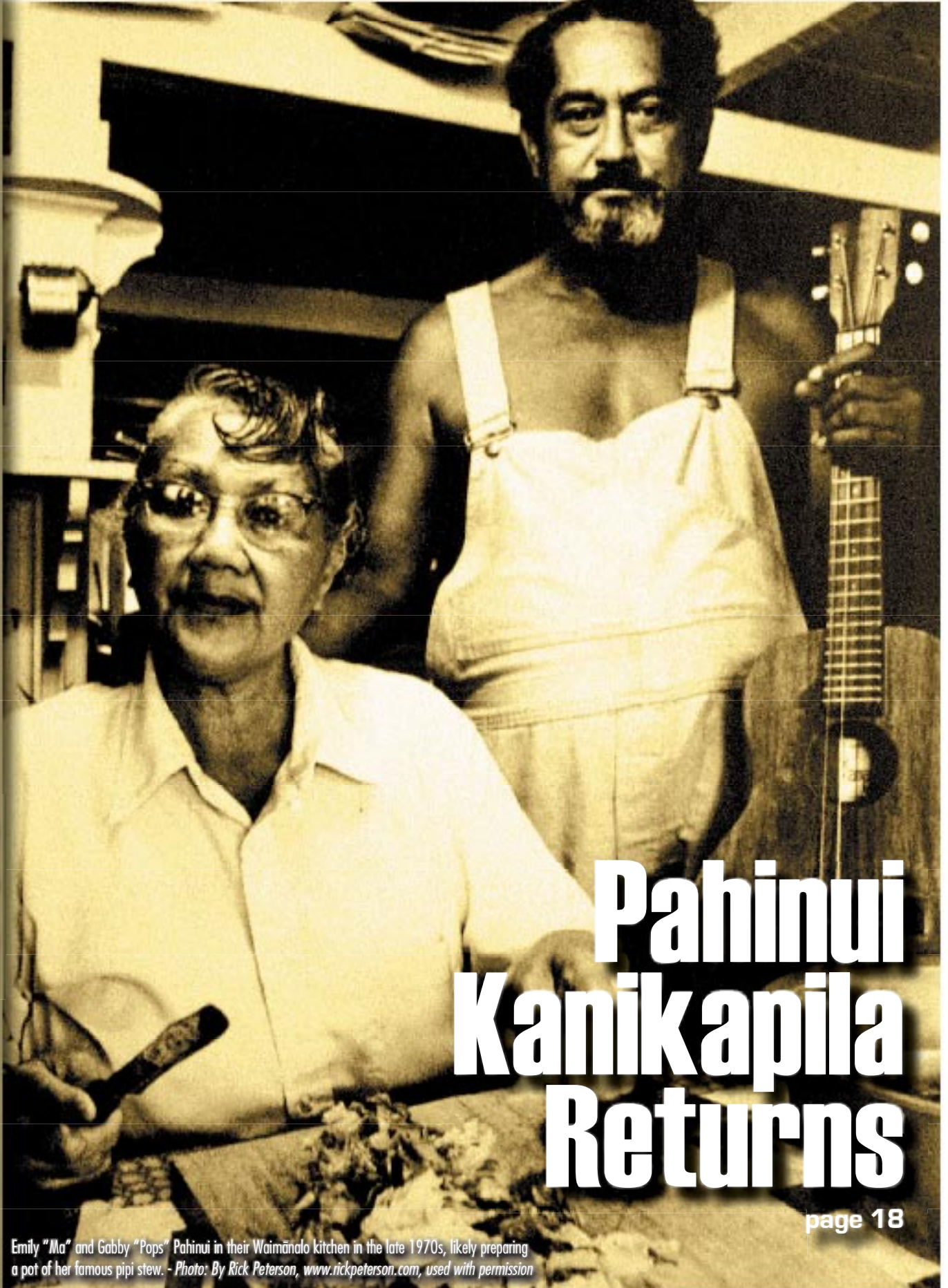
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Emily "Ma" and Gabby "Pops" Pahinui in their Waimānalo kitchen in the late 1970s, likely preparing a pot of her famous pipi stew. - Photo: By Rick Peterson, www.rickpeterson.com, used with permission

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OHA, DHHL unite to put more Hawaiians in homes

400-500 additional beneficiaries could be in homes by 2010

By Blaine Fergerstrom
Ka Wai Ola

The Office of Hawaiian Affairs and the state Department of Hawaiian Home Lands on June 5 announced a historic partnership intended to quickly put more Hawaiians in homes.

The OHA Board of Trustees approved an extended grant of \$3 million per year to cover the debt service for up to 30 years for up to \$40 million in revenue bonds as part of DHHL's 2008-2009 construction budget.

"OHA's assistance will enable DHHL to directly touch an additional 400 to 500 beneficiaries over the next 12 to 18 months with affordable housing opportunities," Gov. Linda Lingle, on hand for the announcement, said. "But the impact for generations to come is immense with generations having the chance to grow up in a home they own."

The governor also noted that Hawai'i's economy will benefit from the new jobs that will be created by these housing projects.

"This partnership will help everyone," Lingle said. "The infusion of capital into the construction industry helps to preserve jobs in all sectors of our economy."

Hawaiian Homes Commission Chairman Micah Kāne said that preliminary discussions between OHA and DHHL began last year regarding the possibility of obtaining OHA's financial support.

"Beneficiaries continue to urge DHHL to work with OHA especially with regard to obtaining financing for infrastructure for upcoming residential home-stead developments," Kāne said. "We believe our track record of building affordable homes was important for both OHA and the Legislature in order to invest in this partnership."

"The Office of Hawaiian Affairs serves all Hawaiians," said OHA Chairperson Haunani Apoliona. "In OHA's 30-year history, there has been no other OHA-DHHL financial partnership on the scale and magnitude of this one. Our collective success will help citizens appreciate the positive benefits of Hawaiian self-determination." Apoliona added, "It is a privilege to join with Governor Lingle, the Legislature, Micah and DHHL in serving our beneficiaries."

"Nānā ka maka, ho'olohe ka pepeiao, pa'a ka waha, hana ka lima. [Open the eyes, listen with the ears, shut the mouth and get to work with the hands.] Productive



Gov. Linda Lingle, along with Senate President Colleen Hanabusa and House Majority Leader Kirk Caldwell, joined with members of the boards of the Office of Hawaiian Affairs and the Department of Hawaiian Home Lands to announce a historic alliance which would put more Hawaiians in homes.
- Photo: Blaine Fergerstrom

Hawaiian self-determination is good for Hawaiians; it is also good for all of Hawai'i nei. This alliance is a perfect example," Apoliona said.

OHA Administrator Clyde Nāmu'ō said that the approval by the Trustees today will allow OHA and DHHL to enter in to an agreement by next month.

"The ultimate purpose of providing these funds is to allow DHHL to expeditiously implement Community Master Plans throughout the state," Nāmu'ō said.

"The Administration, the Legislature, OHA and DHHL working together highlights how government is taking an active role in keeping our economy strong," said Kyle Chock, executive director of the Pacific Resources Partnership. "We are especially fortunate to have OHA step up at this time because this partnership will help preserve jobs for our members, and that's good for everyone."

Also on hand for the announcement were Senate President Colleen Hanabusa, House Majority Leader Kirk Caldwell and representatives of homesteader associations and the construction industry. House Speaker Calvin Say, who was off-island, extended his congratulations.

The DHHL bonds will be used for statewide construction projects and \$5 million will be earmarked to fund planning, design and feasibility studies for community-driven projects in 18 regions throughout the State of Hawai'i.

Another successful partnership between OHA and DHHL is the Home Ownership Assistance Program. Last year, OHA provided DHHL with a \$500,000 grant in support of the Home Ownership Assistance Program, which prepares and equips Native Hawaiians for homeownership through homebuyer counseling.

ing, saying, "The Trustees of the Office of Hawaiian Affairs are elected to do productive work on behalf of our beneficiaries. We remain committed to that objective."

The plaintiffs originally brought the suit in 2005. In 2006, Mollway rejected their claims, but the 9th Circuit Court of Appeals reinstated the case last year. However, the 9th Circuit did not rule on the merits of the case, only deciding that it should be further heard.

In her 35-page decision, Mollway posed a number of possible scenarios involving native Hawaiians (those with 50 percent or more blood quantum), and those with less than 50 percent, identified in the ruling as Hawaiians.

The judge asked if the plaintiffs would object to an OHA program that assists Hawaiians with medical birth expenses if the birth mother had 25 percent blood quantum and the father had 75 percent, meaning the child would be 50 percent.

"The child would be native Hawaiian, but treatment during the pregnancy would benefit not only the native Hawaiian child, but also the Hawaiian mother. Would plaintiffs object to the benefits flowing to the Hawaiian mother?" Mollway wrote.

"The court presents these scenarios only to highlight that the logical result of Plaintiffs' position could ultimately be detrimental to native Hawaiians," Mollway wrote.

Judge strikes down blood quantum lawsuit

By Blaine Fergerstrom
Ka Wai Ola

On June 20, U.S. District Judge Susan Oki Mollway again ruled against a group of five plaintiffs who sued the Office of Hawaiian Affairs three years ago in a case known as Day vs. Apoliona. The group claimed that OHA should not serve anyone with less than 50 percent Hawaiian blood, as mandated by certain provisions of the Public Land Trust estab-

lished under the Admission Act.

OHA has strived to serve all Hawaiians, regardless of blood quantum, since its creation by the 1978 Hawai'i Constitutional Convention.

Mollway ruled that the Admission Act "is not so restrictive" as claimed by the plaintiffs and granted summary judgment to the Trustees of OHA, saying that they are "exercising their reasonable fiduciary judgment in determining how to further the purposes of the trust."

OHA Chairperson Haunani Apoliona was pleased with the rul-



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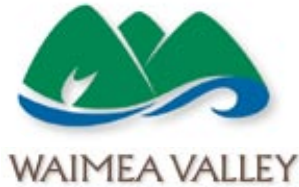
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Waimea Valley seeks 'ahahui members

By OHA Staff



Hi'ipaka LLC is the company created and owned by the Office of Hawaiian Affairs (OHA) as a subsidiary of Hi'ilei Aloha LLC to manage Waimea Valley. Hi'ipaka is seeking to form an 'ahahui to offer advice to Hi'ipaka as it moves to fulfill its vision to make Waimea a living pu'uhonua by and for kānaka for Hawai'i and the world.

"This 15-member volunteer 'aha will help us bring our vision and mission to reality," said Clyde Nāmu'ō, Administrator of OHA and one of the two appointed managers of Hi'ipaka. "We hope that the individuals who form this group will both bring special expertise and deep connections with the many stakeholders who care so much for Waimea."

Hi'ipaka took over operations of the Valley from the National Audubon Society just over four months ago. "Now that some of

our transitional issues have been addressed, we are excited to form this 'aha to help us take the next steps at Waimea," Nāmu'ō continued. "We especially hope to hear from people who have a demonstrated commitment to help us at Waimea."

Management decisions (such as budgeting, hiring and day-to-day operations) for Waimea will continue to be made by the professional staff and managers of Hi'ipaka. The 'ahahui will be valuable in helping Hi'ipaka in identifying possible new programs, alliances and opportunities, as well as keeping open lines of communication with community stakeholders.

In an attempt to balance traditional Hawaiian land management practices with contemporary best practices for land management



Schoolchildren on a visit to Waimea Valley. - Photo: Blaine Fergstrom

advisory groups, Hi'ipaka is seeking statements of interest from individuals who have expertise in one or more Hawaiian land-related practices, and also are representative of the stakeholder groups who have been actively involved with Waimea.

Examples of Hawaiian land-related practices include traditional disciplines (such as hula, lua, traditional farming, traditional building, Hawaiian language and lā'au lapa'au) and contemporary practices (such as conservation biology, botany, fundraising, cul-

tural tourism). Stakeholder groups include both specific organizations as well as general categories (such as lineal descendants, neighboring landowners and residents, and entities that helped to fund the acquisition of the Valley)

Statements of interest should indicate a) your relationship to Waimea Valley and any stakeholder groups; b) one or more areas of expertise; and c) how you feel your expertise and relationships could be applied to current or future programs for Waimea. Statements along with contact

information (i.e., phone number, e-mail address) should be sent to Gail Ann Chew, Interim Executive Director, at gchew@waimeavalley.net or by mail to her at 59-864 Kamehameha Hwy., Hale'iwa, HI 96712.

"This is an exciting next step in the progress being made at Waimea Valley, and we look forward to the establishment of the 'Aha," said Chew. "Waimea will truly fill its vision when everyone who cares about Waimea takes a supportive role in caring for this special place." 📷

Council strengthens Native Hawaiian voice on historic preservation

By Lisa Asato
Public Information Specialist

A federal historic preservation advisory council has adopted a policy statement that commits it to working with Native Hawaiian organizations during the review process to determine a project's potential effect on historic properties.

The Advisory Council on Historic Preservation adopted the policy statement on May 13. The policy adoption will impact discussions like building roads to Hawai'i Island's Pōhakuloa Training Area

to accommodate Stryker Brigade tanks and the National Science Foundation's proposal to construct a telescope on Haleakala in Maui.

"It's a policy that not only acknowledges the contributions that Native Hawaiians and Native Hawaiian culture brings to the Native Hawaiian preservation program," Valerie Hauser said during an interview on OHA's morning radio show, Nā Ōiwi Ōlino. Hauser, who is the coordinator of the ACHP's Native American Program, also said the policy "directs staff and membership to take certain actions ... it's com-

mitting us in writing to address certain issues. We are doing much of this, but it's a very serious statement about our commitment to work with Native Hawaiians."

She added: "This process is so important because this is perhaps the only opportunity where native peoples have the opportunity to influence federal decision-making. This is your opportunity to sit on the table and say, 'That place is so important to us that building a tank road might not be compatible, building housing (at a proposed location) might not work, but building here might work.'"

Ray Soon was the Native American representative (which includes Native Hawaiians) on the council for nine years ending in 2004. Soon, a former chairman of the state Department of Hawaiian Home Lands, said the National Historic Preservation Act was



A new policy statement adopted by the Advisory Council on Historic Preservation commits it to work with Native Hawaiian organizations when considering a project's potential impacts on historic properties. - Photo: KWO file

amended in 1992 to include Native Americans and Hawaiians. "It took five years before they adopted regulations, and the reason they did was because we fought like hell to make sure Native Americans had a place at the table," he said.

Soon said the policy adoption by ACHP shows the "incredible leadership of (ACHP chairman) John Nau in the face of a Bush administration that "struggles with Hawaiians" and opposes the Akaka Bill and Native Hawaiians'

rights of self-determination.

Nau has also sent a memo to policy officers at other federal agencies advising them of its policy adoption and encouraging them to do the same, Soon said.

The Advisory Council on Historic Preservation has worked with federal agencies on cases like the Keck Observatories on Mauna Kea and the H3 freeway on O'ahu. For information, call the council at 202-606-8530 or visit www.achp.gov. 📷


LOCKED UP

Too many prison bars for Hawaiians hurt everyone, say pa'ahao supporters

Stories by Liza Simon
Public Affairs Specialist

Statistics don't usually trigger emotion, but at last month's conference on pa'ahao convened by OHA at the Pagoda Hotel, there were gripping moments occasioned by these hard numbers on hard time: Recent studies show that Native Hawaiians account for 39 percent of the state's prison population, while they comprise less than 10 percent of the state's overall population. One after another, the local experts in prison programs struggled to explain the dismal numbers by pouring out wrenching descriptions of a tragic perfect storm of cultural loss – mixed in with resulting poverty and limited access to education, jobs and health care – played out in the lives of their Native Hawaiian

clients.

Earlier this year, OHA asked the Legislature to pass a resolution to conduct a study on whether ethnicity drives disparities in arrests, prosecutions and sentencing in Hawai'i. The bill didn't get far. But the attendees at the 'Aha Pa'ahao would like to see more political will behind the effort to reduce the alarming stats. They said we should all be concerned, because locking up so many Hawaiians costs everyone – both taxpayer money and the pain of spiritual loss that happens when a group is prevented from realizing its human potential. They want the public to understand that help for pa'ahao is also intended to heal the entire community. This viewpoint is also shared below by current and former pa'ahao who talked with *KWO* about programs where they found hope. 

Alu Like program offers practical help for former pa'ahao

Even though she travels across town to start her shift at a local supermarket at 3 a.m., Carmelita Maldonado is thrilled to be back at work. “I have a federal prison record, so I really have to get out there and sell myself to employers. I am honest and tell people where I've been and I just ask for a chance to prove myself.”

Maldonado, the youngest of 12 children from Hawaiian homestead land, walks the talk of a good work ethic, as evidenced by the way she has put together an original booklet of help-lines and social service agencies to benefit other former pa'ahao. Still, after serving a 26-month sentence for drug-related charges, she was disappointed when the only job she landed was in a retail store that stuck her on the loading dock to do heavy lifting.


She kept searching and finally got some much needed direction from the ex-offender program at Alu Like Inc., which provides Native Hawaiians and other indigenous groups with life-skills support. This can range from resume-writing help to ho'oponopono with family members. It's all-important to a former prisoner, said Maldonado. “You walk out of the detention center with only the

clothes on your back, no money, no medical and no home. Why do you think so many ex-felons just give up, go back to the streets and end up back in jail? There's programs (inside prison), but they just reinforce this feeling of being a loser,” she said.

At Alu Like, she said, program manager Lovey Slater seemed to really understand that many ex-prisoners don't want a handout: “I had always been the Mommy who did everything for others. I had a job driving Handi-Van and I provided for my family.” She said she got involved with selling drugs, because she thought the fast money would help her family. Now she feels bad when she passes homeless people, figuring her crime only made the community worse. “The day I was caught, I secretly felt relief.”

Aunty Lovey reminds her to move on by asking: “Okay, honey, what are you going to do for yourself?” At Lovey's urging, Maldonado has put together a plan and is considering returning to school for job training that will bump up her low wage.

She looks back and wonders why so many hard-working Hawaiians like herself end up in prison. “I mentally accepted this while I was on the inside,

because if you start to question too much, you will go crazy.” But now she does what she can to encourage those who share her ethnicity to check out the Alu Like ex-offender program, because the people there seem to understand that ex-pa'ahao are normal and hard-working – with one major difference perhaps in the way they are appreciative of every little opportunity, she said, sharing this surprising example: “Once at a prison release program, we got caught outside in the rain. We were laughing and crying because it felt so good just to be standing there – outside.” For information on the Alu Like Inc., Ex-Offender Program, go to www.alulike.org. 

Carmelita Maldonado.
- Photo: Liza Simon



Nurturing Fathers takes an 'ohana approach

As a counselor for the Nurturing Fathers of Hawai'i, John Dudoit guides incarcerated men through the same program that he credits for helping him after he abandoned his family, abused drugs for decades and was finally sentenced to two years in prison on drug-related charges. “Men like me have to learn to give back to the family not just to take,” said Dudoit.



Dudoit

The program teaches fathers in prison to heal emotional damage inflicted on them by their own fathers. For Dudoit, this meant coming to terms with a dad who was abusive and alcoholic. “I look back and wonder sometimes how come I didn't recognize the chaos when everyone started to fight and beat up and next day it was, ‘Oh, sorry bruddah! Let's go buy another six-pack, so we can drink again, so we can fight again, so we can make up again.’ What a cycle!”

Family therapy experts agree that the dad-generated domestic abuse cycle cuts across all ethnicities. But Dudoit believes that

being the product of an abusive Native Hawaiian home brought him a double whammy of shame: his father made him feel worthless, and as he grew into manhood during the 1970s, struggling to survive in an economy that was marginalizing kanaka made him feel even worse. “Not that I didn't have opportunity,” he said, explaining that he had become a professional draftsman and bought his own home in Makiki just years out of high school. But deep inside he felt he was a bad guy and set out to prove it by getting involved with drug trade.

“So the first time I got busted

and got released, I went right back to my parent's home and ripped out my face from our only family portrait to show I was so bad, I couldn't possibly belong to them,” he said, pausing to choke back tears at the memory of his rage turned inward. He eventually divorced his wife and had little to do with his four children.

In prison, a combination of drug treatment and “moments of truth with God” led him to regret his severing of family ties. Then while taking college sociology courses through a prison release program, he hooked up with social worker-professors Tom and Barbara Naki of the Institute for Family Enrichment. TIFFE, as it is known,

had adopted the clinically proven approach to successfully reuniting families by empowering men like Dudoit to trade in abusiveness for nurturance with mentorship from other dads. Because of the makeup of the local inmate population, TIFFE “Hawaiianized” the program with familiar cultural symbols such as kalo planting and canoe voyaging to teach cooperation, praise and encouragement as key to household harmony.

Like many incarcerated fathers, Dudoit found the program difficult at first because it involves forgiving the unforgivable. A challenging moment came when he was asked

After dramatic decade of public comment, calls for conservation management linger

By Liza Simon
Public Affairs Specialist

Public meetings on the government's phone-book sized draft management plan for the remote stretch from Nihoa Island to Kure Atoll, proclaimed Papahānaumokuākea Marine National Monument by a 2006 executive presidential order, have been small and rather quiet.

This marks a sea change over the last eight years, ever since another presidential order in 2000 designated a marine reserve in the archipelago. The subsequent debate on how to best care for the Northwestern Hawaiian Islands, its coral reef ecosystem and habitat for rare and endangered creatures and its sacred Hawaiian sites triggered more than 57,000 citizens' comments during the earlier information-gathering process and also pitted environmental groups, government agencies and commercial fisheries against one another in thorny legal battles that led to court-ordered shut-downs of some fishing businesses.

"The current monument management plan is a conservation victory stemming from the public call for a true pu'uhonua in the Northwestern Hawaiian Islands," said Marti Townsend, a spokesperson for KAHEA, the Hawaiian Environmental Alliance. But at a June 17 public meeting in He'eia, Townsend was quick to add that many people, including members of her group, feel that the plan can be improved to better meet the goals of wildlife protection.

"The plan makes no mention of a separate U.S. Navy environmental impact statement that proposes live-fire training exercises and ballistic-missile testing within waters around Nihoa Island," said Townsend, referring to the monument's southernmost tip.

The 2006 monument proclamation exempts military activities from the regulation by the three co-trustee agencies, although the Navy is required to be responsible

for mitigating any harmful environmental impacts resulting from its actions, according to the National Environmental Policy Act, said Townsend. KAHEA is urging monument co-trustees to take a stand against the portion of the Navy's EIS that deals with the marine wilderness of the Northwestern Hawaiian Islands. The three co-trustees charged with managing the monument are the state of Hawai'i and U.S. Interior and Commerce departments.

Others who testified at the recent meetings have called for more assurance that the draft monument management plan for continued tourism at Midway Atoll be carefully scrutinized. It increases the cap on overnight visitors to 50 from 30 and allows for the continued day-only stops by cruise ship groups allotted four visits annually.

O'ahu resident Eve Anderson said at the He'eia meeting that she liked the plan's proposal to promote educational tours on Midway, but she said more attention should be paid to the island's deteriorating buildings and to developing "alternative ways to learn about Midway from afar."

But Midway tourism is kept in check by limited airplane access to the island by small charter planes only, said Barbara Maxfield of the Department of Interior's U.S. Fish and Wildlife Service. Meanwhile, Midway visitors are encouraged to participate in environmental activities such as cleaning out invasive species, Maxfield added.

Making sure that scientists comply with the permits that allow them to work within the monument waters was also on the minds of some who have come out to the recent meetings. Some have called for a moratorium on the number of permits issued, while others have raised questions about possible violations of cultural protocols by researchers doing scientific work within areas considered sacred Hawaiian sites.

Wai'anae Harbor Master William Ailā said that oversight of scientific permits has increased under current

monument management. The draft plan reiterates the criteria for scientific research to contribute information, which is key in making management decisions, said Ailā, a member of the volunteer Hawaiian Cultural Working Group, which provides recommendations to the monument co-trustees.

The Office of Hawaiian Affairs has a permanent seat on the seven-member monument management board and is involved in reviewing permit applications for cultural appropriateness.

KAHEA's Marti Townsend said her group would like for members of the cultural working group and other citizens' groups to also be given a permanent role in advising monument managers on research permits and other monument issues. "The (draft management) plan is revolutionary in many ways because it opens the way for so much public participation, but we want to make sure that there is lasting accountability for the regulations," she said.

This gets no argument from Aulani Wilhelm of the Department of Commerce's National Oceanic and Atmospheric Administration. "The original driver to protect the Northwest Hawaiian Islands had to do with (curbing) commercial fisheries. This led to massive public input and more attention to other types of threats to wildlife. The management plan can only be made better if people stay engaged and continue to look for ways to protect the resources," Wilhelm said.

View the draft monument management plan at public libraries or online at www.papahanaumokuakea.com.

Mail public comment to: U.S. Fish and Wildlife Service, Box 50167, Honolulu, HI 96850 or email pmnm_mmp_comments@fws.gov before midnight of July 8.

The U.S. Navy has completed work and closed the official public comment period on the Hawai'i Range Complex EIS/Overseas EIS mentioned above. The EIS can be viewed at www.govsupport.us/hrc.

Lunalilo Home hosts an open house to showcase its adult day care center

By Liza Simon
Public Affairs Specialist

Economic realities have made it so that gone are the days when a household member could opt out of a career and stay home to tend to the needs of aging kūpuna. This means home-alone elders

There are several levels of adult day care, each with its own set of care criteria and regulated standards for services. Overall demand for such services has in the last 20 years jumped exponentially nationwide, according to the National Adult Day Services Association.

The growth is partly due to the recognition that the simple experience of daily companionship, physical activity and mental stimulation can help forestall the onset of age-related dementia, requiring comprehensive therapeutic day care or an institutionalized setting.

Companionship is the focus of Lunalilo's day care center services, which are open to elders who can – with a minimum of supervision provided by Lunalilo staff – accomplish the majority of so-called Activities of Daily Living, or ADLs, like eating, walking and bathing.

A typical routine at the Lunalilo day care center includes light exercise (done while sitting), crafts, discussions of current events, scheduled presentations by school or community groups (this includes an occasional call from the Royal Hawaiian Band) and, of course, scheduled time for meals and snacks. Supervisory staff is on hand at all times.

According to Ah Quin, one of the activities that clients most appreciate is the chance to just wala'au or talk story. "They really just love to share and listen and have someone to listen to them," said Ah Quin, adding that working with elders teaches the virtues of patience and helping others.

Lunalilo also continues to offer services at its long-term care facility. Tours of the facility will be given during the July open house.

Open House

King Lunalilo Adult
Day Care Center

Sat., July 19

9 a.m.-noon

395-4065

kinglunaliloadc.org

face daily isolation, while adult children spend their workdays anxiously checking in to make sure all is well. "So to reduce the stress, we offer adult day care," said Iwalani Ah Quin, an administrative assistant of King Lunalilo Home in Hawai'i Kai.

Because adult day care is very much a product of changing times, it is unfamiliar to many. This is one reason why Lunalilo Adult Day Care Center is holding an open house this month (see information box). Slots are available in the center, which opened on the main Lunalilo campus in 2004.

Unlike the original Lunalilo Home, begun in 1883 under the will of King William Charles Lunalilo to provide care for elderly Native Hawaiian residents, the day care center is open to all ethnicities. But the spirit of Hawaiian culture seems to infuse the garden surroundings of the 5-acre Lunalilo campus, said Ah Quin, who has worked there for 15 years. "There really is such an aloha spirit here that I feel like it's my home away from home."

E Pūlama i ko Kākou Ho'oilina

Cherish our Hawaiian Heritage



O'AHU - Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m.

The Office of Hawaiian Affairs Hawaiian Registry Program seeks to identify Native Hawaiians, verify indigenous Hawaiian ancestry and provide individuals an OHA Hawaiian Registry ancestry verification card.

The OHA Hawaiian Registry ancestry verification card enables you to apply to programs of the Office of Hawaiian Affairs, and it may be used when registering for Kau Inoa.

Visit OHA's Honolulu office at 711 Kapi'olani Blvd., 5th floor, Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m. for registration and picture taking.

Bring documents that verify your indigenous Hawaiian ancestry through your biological parentage.

This OHA Hawaiian Registry Program is non-political and separate from the ongoing Kau Inoa registration to build a Hawaiian governing entity.

For additional information, visit www.oha.org or call 808.594.1888.

E ō e nā mamo a Hāloa ē!



Bracing for a rough financial ride



By Clyde Nāmu'o
Administrator

The signs are everywhere. Hundreds laid off at longtime businesses like Aloha Airlines and Moloka'i Ranch.

The rising cost of fuel, food and other commodities.

Falling tourism numbers.

A weak dollar.

Sluggish real estate sales.

The unpredictability of the stock market.

The downturn in the economy is gripping all sectors of the community.

And, the Office of Hawaiian Affairs is no exception.

OHA is being asked to lend a helping hand even more now than in the past with beneficiaries and the community-at-large suffering and struggling to make ends meet in these troubled times.

But soon OHA will need to make some tough financial decisions as the forecast indicates that OHA's investment portfolio will likely continue to decline along with market conditions.

What does that mean?

The short answer: Belt-tightening.

We are bracing for a rough ride.

And if these predictions hold true, you may see vacant positions at OHA stay vacant for a lot longer.

There may be fewer dollars for information, outreach and educational programs.

Grants to community organizations could also shrink.

It could also mean layoffs at OHA.

Why are such drastic measures being talked about?

OHA's spending power is diminishing.

Currently, the Board of Trustees

policy restricts annual spending to 5 percent of the investment portfolio.

If the value of the portfolio continues to decline, so will the amount of money OHA will be able to use for its operating budget.

This is not an easy discussion, but we want to engage in kūkākūkā now so that no one in the community will be caught off guard should these measures be deemed necessary.

Why not just increase the spending limit, others may ask?

In short, the more you spend, the less you will have in your account.

The spending policy helps to keep a solid corpus of trust funds into the future. Increasing the spending restriction could lead to a shrinking core long term, which we believe is not financially prudent.

Our long-term fiscal outlook

is important to the strength of the trust.

That's why we support the recent approval by the Trustees of seven new positions – four in the Land Management Hale and three in our Treasury Division – beginning with the 2008-2009 fiscal budget that begins this month.

The Land Management Hale oversees OHA's real estate holdings including assessing the potential for these properties to generate revenue. Our Treasury Division handles OHA's financial and budgetary functions, watching over OHA's limited pool of money.

Some may ask why would OHA add more positions during a downswing in the economy, while it's also talking about possible budget adjustments? Won't these added positions bog down the budget into the future?

On the contrary, these positions will assist OHA in being better prepared to meet our core mission of bettering the condi-

tions of Native Hawaiians well into the future.

It will be a future in which OHA will strive for greater fiscal accountability with our Treasury Division finding innovative and efficient ways to keep track of trust funds through positions such as an investment and financial analyst.

It will be a future with a healthy, balanced real estate portfolio and an effective Land Management Hale ready to assist the Trustees in making sound decisions on land acquisitions, limited liability companies and commercially viable, revenue-generating properties.

When the economy improves, we are hopeful that these budgetary decisions will mean a stronger, more fiscally sound Office of Hawaiian Affairs, ready to respond to the needs of the Native Hawaiian community.

This 'Ōlelo No'eau sums up our goal: "A'ohe mālama, pau i ka 'iole" or "When one takes care of his goods, he will not suffer losses." 🌺

KAIĀULU ■ COMMUNITY

OHA grantee is helping to build a nation one registrant at a time

T. Ilihia Gionson
Publications Editor

If you are one of the 19,000 Hawaiians with a Kau Inoa shirt on Hawai'i Island, there's a pretty good chance that you placed your name with Joe "Kaleo" Farias III. Since he began his quest to register Hawaiians last December, the O'ahu-born and Hilo-bred Farias has registered more than 10,000 Hawaiians, or over half of the island's Kau Inoa list.

Farias dutifully mans his Kau Inoa table with a passion for his people. "I'm not doing this for OHA, I'm not doing this for me, I'm not doing this for the kingdom, and I'm not doing this to be the president. I'm doing this for the people. I'm doing this because

it's a call to our people to stand up, place your name, be proactive and come talk about where we want to go as a people," Farias said.

Farias says that Kau Inoa isn't in opposition or in support of any one form of Hawaiian self-governance. "I had been looking at the different sovereignty movements and wondering what our people would want. I like the (Kau Inoa) idea that we can get everybody's name and later and hear everybody's mana'o. I don't like when a small group makes the decisions for everybody," Farias said.

"I know that not everyone wants sovereignty. I know that not everyone wants to be a U.S. citizen. Let's see what everyone wants."

Surely some doubt that Kau Inoa will help bring about a new

Hawaiian nation, and the always-effervescent Farias agrees that the system is not perfect. "I do not argue when people disagree with me. I acknowledge that the system is not perfect. But we must look for some common ground where we can begin to organize," Farias said.

When it comes to opponents, "We can basically let the numbers do the talking. Numbers are a big asset for Kau Inoa," he said, with the registry standing 90,000 strong as of press time. "We can build as we get evidence of enough people wanting this (nation) to go forward."

Farias said that sometimes even the critics end up placing their names. "This one guy looked like a bodyguard. He stood and watched and said some negative things, but



Farias, left, helps the Paglinawan-Pua family of Ka'ū to place their names at the Hawai'i Music Festival in Nā'ālehu, Ka'ū. From left, Rayannon Paglinawan, Jadelynn Paglinawan-Pua and Lucas Pua. - Photo: T. Ilihia Gionson

then he listened as people talked and after a while he just (had a feel for) Kau Inoa," Farias said.

"Often people become very passionate when you just give them a chance to sit down and talk – and this has the effect of attracting others."

"We've never gotten all our people together before. (Discussions

have) always happened in scattered groups," Farias said. "We gotta do what the majority wants. We want everybody to have a voice and be heard."

If you are interested in becoming a Kau Inoa grantee and helping Hawaiians to place their names, visit your nearest OHA CRC office or OHA's main office on O'ahu. 🌺

Kau Inoa Q&A

By Nara Cardenas
Community Outreach Specialist

Community Outreach Staff continue discussing Hawaiian governance at events, Coffee Hours and presentations all over the state. Here are our responses to some common questions and concerns:

Independence vs. Federal Recognition

Different groups have different misunderstandings – a kūpuna group we met thought Kau Inoa was pro independence and was concerned that registering in Kau Inoa might affect their U.S. citizenship and government benefits. At the other end of the spectrum some Internet blogs assert that because Kau Inoa is funded by OHA it is too closely tied to the state and not independent enough.

In fact, Kau Inoa has no “stance” — it cannot, as it is simply a step in the nation building process. The form the Native Hawaiian governing entity takes will be determined by those who register in Kau Inoa.

The Akaka Bill and Kau Inoa

Another common misconception is that Kau Inoa is really a registration for the Akaka Bill. The truth is that Kau Inoa and the Akaka Bill are completely separate. Even if the Akaka Bill were to pass through Congress and become law, the criteria for registration in Kau Inoa – one document showing proof of Native Hawaiian ancestry – are different from the “roll” specified in the Akaka Bill, where registrants must trace ancestry to a Native Hawaiian who qualified for the Hawaiian Homes Act in 1921 or a Native Hawaiian living in Hawaii before 1893.

The question of whether or not to move for Federal recognition of the Native Hawaiian government will be decided by those registered in Kau Inoa, who would have to approve such a move.

Kau Inoa – then what?

The steps in the Ho‘oulu Lāhui Aloha: To Build a Beloved Nation plan were developed by more than 150 Native Hawaiian organizations over a period of two years. In very brief form they are:

1. Apportionment: how we are represented.
2. Election: we choose delegates to represent us at the nation-building convention.
3. Convention: where delegates create the organic documents for the new governing entity.
4. Ratification: Kau Inoa registrants approve the organic documents.
5. Formation of the new government.

Do I need to join Kau Inoa now? Will it make a difference?

YES. Remember that there are two purposes to the Kau Inoa registration – the first being simply to declare that you are of Native Hawaiian ancestry. It is important to stand and be counted in Kau Inoa, as there are proposals to remove Native Hawaiians from the U.S. Census.

The second purpose of Kau Inoa is to declare intent to participate in forming a Native Hawaiian governing entity. Think of your dream for a Hawaiian Nation, whatever it might be – housing for all Hawaiians, a Hawaiian cemetery, a Hawaiian Department of Health, higher education opportunities for all Hawaiians – and how it might be possible. We need people registered in Kau Inoa now who can and will make those dreams reality by doing the work of the Nation once it is formed.

If you have an opinion about Hawaiian Governance, please register. We cannot heal and move forward unless everyone comes to the table. In order for us to be successful, community input and participation are essential. A wise man once said, “Empowerment is not in the ability to choose, but in making the choice.”

If you have a comment or question you'd like answered, contact us at hla@oha.org. Better yet, host a Coffee Hour! For more information or to schedule, contact Nara Cardenas at 594-0266 or narac@oha.org.

Why I placed my name

By Ikaika Gamulo
Lāna'i, 15 years old
Posted on his MySpace page

NOT JUST A T-SHIRT

Being Hawaiian is not just what you show on the outside. It's about your actions, morals, and bloodline. Anyone can call themselves Hawaiian, but there's a difference between words and actions. For me, to truly be a Hawaiian, you need to act the culture and care about the issues that face your native peoples. Preserve the past to create the future. Without our kūpuna and our past, our present and future means nothing. The Hawaiian culture is on a journey to our future as a united nation, “Kau Inoa.” I connect the

Hōkūle'a to the journey of the Hawaiians in the present day. The sacred vessel was built by our kūpuna, therefore it is our kūpuna, we must stand on them and follow our other kūpuna, the stars. The Hawaiians followed the stars to get to their destination. On the boat, there were different types of people, each

with a different purpose, just like how each Hawaiian has a purpose. To make it simple, we all must work together and follow our kūpuna in the past and use their mana'o to guide us on our next journey to Hawaiian unity as a nation. Now that is what Hawaiian means to me!

Tell us why you signed at hla@oha.org. Please include your name and contact information.



Ikaika Gamulo

CALLING ALL HAWAIIANS



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

Today, the establishment of a new Native Hawaiian government is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of

our nation to officially register their names through the Kau Inoa Hawaiian-governance enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

Make your voice heard. “Place your name” to build a strong Hawaiian nation.

KAU INOA
TO BUILD A NATION

To register, or for more information, contact:
Hawai'i Maoli | (808)394-0050

Still not registered? Kau Inoa at these upcoming events:

July 4-6: Tahiti Fete;
San Jose, California

July 13: Aloha Falsetto Festival;
Redondo Beach, California

July 17-19: Keiki Hula
Competition; Honolulu

July 18-20: Hawaiian
Inter-Club Council of
Southern California
Ho'olaule'a at Alondra Park;
Lawndale, California

July 19: Aloha O Nā Kūpuna
Festival; Burien, Washington

July 19: Prince Lot Hula Festival;
Moanalua Gardens, O'ahu

July 19-20: Hawaiian-Squamish
Gathering; Vancouver, B.C.

July 19-20: Big Island Hawaiian
Music Festival at Hilo High
School; Hilo, Hawai'i

July 19-20: 11th annual Hula
Competition and Hō'ike with
Mākaha Sons; Orlando, Florida

July 21-22: Hale'iwa Arts
Festival; Hale'iwa, O'ahu

July 26-27: Keiki Hula
Festival at Lahaina Cannery
Mall; Lahaina, Maui

July 25-26: KCCN FM100
Birthday Bash; Waikiki, O'ahu

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Kailene Nihipali, 594-0232

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John Rosa, 594-1902

www.kauinoa.org
hla@oha.org

Kau Inoa
Registrations:
90,003

Relay for Life fights cancer with an all-nighter at Kamehameha Schools

By Liza Simon
Public Affairs Specialist

For cancer survivor Gerry Johansen, one of the worst things about being diagnosed with the disease was the way the news was delivered to her 16 years ago. “In walked the doctor and said, ‘Your tumor is malignant.’ Next thing he says is, ‘Do you want to be alone?’”

Alone? The vivacious Johansen decided then and there that coping with cancer should not be an isolated endeavor, but an opportunity to express to others the preciousness of life. “It was recommended to stay home, rest, but how many times can you clean the windows and screens?” she says with a laugh. So off to work she would go to Kamehameha Schools, where she is the alumni administrator. At the office, she often found herself consoling others who cried with concern for her. “That’s when I realized the cancer was meant to lead me to this work of helping others. It helped me create a legacy.”

As part of this legacy, Johansen,

whose colon cancer is now in remission, formed the HOPE Hui; that stands for Hawaiians Offering Positive Energies. Her group has been particularly active in providing cancer prevention education to Native Hawaiian women, who have the state’s highest rate for breast cancer. HOPE Hui also offers general support to people fighting cancer and their caretakers and survivors just by reaching out and reminding them of the lesson that Johansen exemplifies so well: “There’s so much to live for. You just have to make a choice and do something for yourself,” she said.

This summer Johansen is also the chairperson of the Relay for Life at Kamehameha Schools Kapālama campus, which happens Aug. 23, from 7 p.m. to 7 a.m. Several schools throughout the state are also hosting similar relays, designed nationwide by the American Cancer Society to increase cancer prevention awareness and raise money for cancer cure research, while honoring the lives of people affected by cancer. The format for the relays

is made up of races and entertainment spanning 12 hours from night till morning. Why the over-night activity? Johansen said it is meant to dramatize the message that “cancer never sleeps” and is

best defeated when families and community members stay positive in facing down the disease.

For Kamehameha Schools’ relay, which is open to alumni and family members, Johansen has found plenty of willing volunteers. Some are from her own class of 1960, which has lost 17 people to cancer. In putting out the call for volunteers, Johansen said many

For information on the Kamehameha Schools Relay for Life, call 842-8445 or visit www.rflkamehameha.org. ■

Relay for Life events

Relay For Life is the American Cancer Society’s leading effort to raise funds for cancer programs and awareness. To register as a cancer survivor, caregiver or as a team, call the American Cancer Society at 595-7500 or visit www.relayforlife.org.

- Kailua, July 12, noon-7 a.m., Kailua Beach Park
- Magic Island, July 12, 7 p.m.-7 a.m., Magic Island at Ala Moana Beach
- South Maui, July 12, 7 p.m.-7 a.m., Kenolio Park, Kihei
- Hilo, July 19, 6 p.m.-6 a.m., Francis Wong Stadium
- Central Maui, July 19, 7 p.m.-7 a.m., War Memorial Stadium
- Molokaʻi, Aug. 8, 7 p.m.-7 a.m., Kaunakakai Ball Park
- West Maui, Aug. 16, 7 p.m.-7 a.m., Lahaina Recreation Center
- Kamehameha Schools, Aug. 23, 7 p.m.-7 a.m., Kunuiakea Stadium, Kapālama
- Kohala, Sept. 20, 6 p.m.-6 a.m., Kamehameha Park
- Waimea, Hawaiʻi Island, Oct. 25, 6 p.m.-6 a.m., Waimea Park

For information about cancer, contact the American Cancer Society’s 24-hour help-line at 1-800-227-2345 or visit www.cancer.org.

Gerry Johansen. - Photo: Liza Simon



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alumni were aware of new research showing Native Hawaiians are at a high risk for developing for some forms of cancer and they were also determined to do something to minimize this health threat. Johansen points out that breast cancer is believed to have claimed the life of the school’s founder Princess Bernice Pauahi Bishop.

In memory of Pauahi and the good times shared by the now absent classmates, Johansen is making sure that the Kamehameha relay has a special ho'olaule'a flavor. It will open with several hālau performances hosted by kumu hula and Relay for Life volunteers Manu Boyd and Vicky Holt Takamine. Johansen is especially looking forward to the moment when she and other cancer survivors from the ranks of Kamehameha alumni will literally walk the talk by proudly promenading together at Kunuiakea Stadium on the Kapālama campus.

Protecting Kāne's gifts



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

In the traditional belief system of Hawaiians, all things in nature, both animate and inanimate, possess *mana*. *Mana* is the life force that represents the spiritual side of the Hawaiian universe. Hawaiians are always surrounded by *mana* in plants, trees, rocks, animals, water and the ocean. Further, much in nature represents the *mana* of the four major gods, Kāne, Lono, Kanaloa and Kū, and is *kino lau* (many forms) of these gods. Thus, Hawaiians are constantly surrounded and protected by the spiritual essence and strength of the gods. It is because of this relationship that great respect and reverence is given to all things in nature.

Mary Kawena Puku'i explains that Kāne is the god of procreation and Kāne embodies the values related to perpetuation of human life. Kāne is also known as, *Kā(ne)onohiakalā* (the eyeball of the sun), and *Kā(ne)waiola* (the water of life) encompassing the mana of sunlight and fresh water, in rain or streams, that is life-giving and healing. For the planter, *Ka wai ola a Kāne* is the fresh, life-giving water of Kāne that irrigates and delivers Kāne's mana to crops. Kāne is also in the lightning as *Kānehekili* or *Kānewawahilani* (the splitter of the sky). Kāne is embodied in the whirlwind, the great wind, the little wind, as well as in the peaceful breeze. The mana of Kāne is in the rainbow, in many types of clouds, and in both "the great and small outpouring of water of the mountain or the precipice." Other *kino lau* of Kāne are erect stones that are either

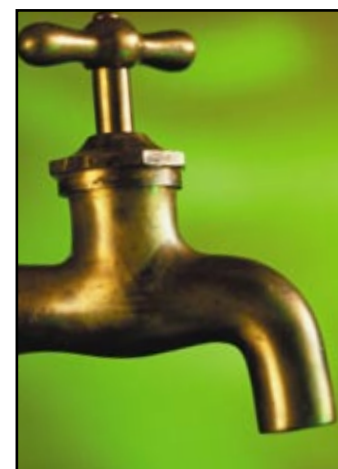
naturally placed or set in place, as well as sea coral, bamboo, and the foods poi, p_polo, kalo and 'awa.

Together, Kāne and Kanaloa are credited with creating freshwater springs and streams throughout Hawai'i. Mo'olelo abound telling how these gods opened freshwater springs to help people and farmers. Many of their springs are found in the Mānoa ahupua'a. Kānewai, the large underground pool near the university, was known as the "healing waters of Kāne." Not far away, the sacred water of Kumulae Spring is another source of Kāne's healing water. A mo'olelo is told of a "wonderous" princess whose beautiful wahine attendants protected the princess from the view of men. At night, the wahine accompanied their princess to a bathing place at Kumulae Spring. Another spring on the grounds of Punahou School, Kapunahou, was created by Kāne's great thrust of his staff into the earth, responding to Kanaloa's request for water to the quench his great thirst after

their day's lengthy travel from Kuaihelani.

Early Hawaiians knew that life was not possible without fresh water, and that all vegetation, food plants and people required water to flourish. The abundance of fresh water and food plants symbolized wealth. Thus, the word for wealth, *waiwai*, is a repetition of the word for water, *wai*. The penalty for defiling a source of fresh water was severe, and so, all Hawaiians regarded Kāne's fresh-water springs with greatest of respect.

In 2008, our spring rains have been light ... almost nonexistent, and we face a potential drought. Foliage is turning brown and the summer has only begun. Farmers have been told to reduce watering their crops. Conserving and protecting fresh water is critical. It is our kuleana. So, it is time to: 1) Fix household faucets that drip. 2) Turn off the tap as you are brushing your teeth or shaving. 3) Water the lawn and plants briefly in the early morning or late afternoon.



Conserving and protecting fresh water is critical.

4) Use nozzles that shut the water off while washing the car. 5) Wash only full loads of clothing. 5) Report any leaking or running faucets and sprinklers to the owners of private, commercial or government facilities. And, 6) Encourage children to swim in the ocean, as you put toys that require running water away, until the drought threat passes. We must protect our most important resource. ■

LOCKED UP

Native Spirituality embraced by pa'ahao

By Liza Simon
Public Affairs Specialist

In the mid 1990s, the Hawai'i Department of Public Safety began shipping out Hawaiian inmates to corrections facilities from Arizona to Mississippi on the U.S. continent to alleviate overcrowded local prisons, but there was an unintended result: "We suffered racist treatment from some guards who had never seen an ocean. Some of us were punished for flashing their shaka or having (traditional) tattoos and having long hair. They thought everything we did was part of some gang activity," recalled Kaleihau Kamau'u, who was locked up in a series

of mainland corrections facilities for a drug-related robbery charge.

Kamau'u saw the need to organize the nonprofit Hui Kākou Pa'ahao. The group won court settlement enabling them to honor Lono, the Hawaiian god of peace and fertility by holding the annual makahiki festival in several corporate-run federal prisons on the continent. The 2005 settlement also protected the Constitutional right of Native Hawaiians to practice their indigenous religion in all US prisons.

It's been a victory for both Hawaiian culture and Hawaiian spirituality, which for Kamau'u are inseparable. "I really think

we Hawaiians could solve our high rate of our incarceration and recidivism if we had a place to have a pu'uhonua. This is would be a place where we could work on fixing the broken identity that got so many of us here in prison to begin with," he said.

Kamau'u knows the road to achieving his dream is not easy. Right now, he's has been ordered back to prison for violating conditions of his probation. Meanwhile, he said that in spite of the court order, corrections staff here and on the US Continent are often culturally insensitive to Native Hawaiian religion and sometimes take steps like prohibiting pa'ahao from gathering for an oli. They are given a chance to attend an indigenous spirituality program from Aotearoa, known as Na Maka Walu. "But this is classified as an educational program, so our right to participate is classified as a privilege that can be revoked without any explanation by prison staff," he said.

Someone else in his situation

might find bitter irony in having to fight to bring a peace-making activity into prison on its home turf, but Kamau'u is perhaps more grounded than most in his cultural roots. His great-aunt is venerated kumu 'Iolani Luahine. The in-prison curriculum he has developed spans her teachings of hula, oli, plus studies in 'olēlo and Hawaiian values.

He also knows what it is to be estranged from one's own roots. Growing up in the 1960s before the Hawaiian Renaissance, he felt inferior about his Hawaiianess, but now he takes pride in it and even in his incarcerated life. "Reintegration begins the moment you walk in to prison. This means you take full responsibility for what you've done and what you will do to rebuild your connections with rich and ancient culture that is also involved right now in nation-building." Because Native Hawaiian spirituality is not codified like organized religion, practitioners are the best source of further information. ■

PRISONERS

Continued from page 05

him to say some positive things about his own dad. But he did it. Gradually, he started forgiving himself.

Because the program treats every family as a holistic system, Dudoit was eventually required to sit down with his ex-wife and his by-then grown-up children to put together a so-called safety plan stating how they would all cope with the hurt of the past, if they resumed contact.

Asked how well the plan has worked, he says with a smile, it's not so much a plan – as it is a miracle. On Valentine's Day two years ago, he remarried his ex-wife. Together, they are now raising two grandsons. "Not only am I a counselor now, I apply the tools (from the program). Just to be a dad who comes home every day and says, 'Hey son, how was your day?' Just listening to your children is so important.' "

For information, go to www.tiffe.org. ■

Ahihi no Nā Hōkū Hanohano

The 31st Annual Nā Hōkū Hanohano Awards banquet was held June 17 at the Hawai'i Convention Center. Here is but a sampling of the celebrations. Ho'omaika'i to all the nominees, winners and organizers. For a list of winners, please see www.nahokuhano.org

Photos by Blaine Fergerstrom | Ka Wai Ola



Local musician launches TV shows in Hawai'i and Japan

By Lisa Asato
Public Information Specialist



Pali Ka'aihue – a businessman and leader of the Nā Hōkū Hanohano award-winning band Pali – and his fiancée Sachi Uchida will co-host two new TV shows in Hawai'i and in Japan starting in July. A third show, *Pakele Live* will showcase Hawaiian music. - Photo: Courtesy of Pali Ka'aihue

Hawaiian musician and business owner Pali Ka'aihue will branch out into TV starting in July – with three new shows bringing Hawaiian music, culture and the stories of its people into living rooms across the Islands – and Japan.

He and his Japan-born fiancée, Sachi Uchida, will bring a little bit of Japan to Hawai'i with a show called *DokoGaTV: JapanMania*, which is designed in the style of the popular Japanese show *Soko Ga Shiritai*, which translates to “What do you want to know?”

The first episode of the pop-culture-focused *JapanMania* will feature the “world’s best tonkatsu – 27 paper-thin slices of pork breaded and fried – so tender you can cut it with your chopsticks!,” as well as Fuji-Q Highland amusement park, and an interview with the director of a 3D anime blockbuster hit *Appleseed Ex Machina*, Ka'aihue says.

JapanMania's sister show, *DokoGaTV: HawaiiMania*, will air in Japan also starting this month. Ka'aihue calls this the “postcard-

plus program,” – not your average show on the postcard beauty of the Islands, but a show that tells of the stories of its people, culture, music and happenings.

He, along with co-host and co-producer Uchida and director Raf Bacani, have already filmed segments with Walter Keale at a Kailua heiau, and with kumu Ululani Duncan and Ka Hula o Ululani as they performed during a visit to Wahiawa and the birthing stones.

The third show is *Pakele Live*, which will showcase Hawaiian music at Ala Moana Hotel's Pakele Lounge. The show has been streaming live on the web for the past year and now makes its TV debut July 30 at 7 p.m. on OC16. The half-hour show will be hosted by former radio DJ and producer Tony Solis, who is also the creator and host of OC16's *Eh! You Da Kine Ah?*

“We've been taping already in June,” says Ka'aihue, leader of the Nā Hōkū Hanohano award-winning group Pali. “We're going to feature Cyril Pahinui, Willie K., Brother Noland, Pilioha, Hōkū Zuttermeister and Weldon Kekauoha.”

“Part of the reason I wanted to co-create

Pakele was to really share the Hawaiian music,” says Ka'aihue, who is the president of LavaNet, which he bought out in 2004 when the previous owner had planned to close operations. *Pakele Live*, he says, also gives musicians whose music falls outside the boundaries of radio airplay, a chance to share their talents. “So *Pakele* really allows everyone to showcase their music to a global audience,” he says, “and we've had fans from as far as Australia or London.” ■

New TV shows

DokoGaTV: JapanMania
airs on OC16 Mondays at
7 p.m. starting July 28

DokoGaTV: HawaiiMania will
air in Japan starting in July

Pakele Live will air on
OC16 Wednesdays at 7
p.m. starting July 30

Musicians interested in performing for *Pakele Live* can contact Pali Ka'aihue at pali@pali.net.

Episodes of *DokoGaTV* can be viewed on demand at dokoga.tv.

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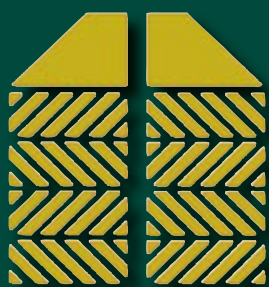
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Kaho'olawe inspires student poetry



Volcano School of Arts and Sciences students helped clean up Kaho'olawe. - Photo: Courtesy of Bill Harby

To put it lightly, Kaho'olawe has had a rough 60 years. At the start of World War II, the U.S. Military assumed control of Kaho'olawe as a bombing target for training, with the assurance that the island would be returned when no longer needed for military purposes. By 1965, blasts had cracked the small fresh water well on the island rendering it incapable of holding fresh water and making the island all but uninhabitable. In the 1970s, the Protect Kaho'olawe 'Ohana led protests against the bombing and also held occupations of the island.

In 1993, Congress passed a law recognizing the cultural significance of the island and requiring the Navy to return the island to the State of Hawai'i. The bill also authorized federal funding for cleanup.

Today, schools and other groups frequently visit Kaho'olawe to work on the long road to restoration. Here are some accounts from the eighth-graders of Volcano School of Arts and Sciences on Hawai'i Island, who visited Kaho'olawe earlier this year. 🌿

REFLECTIONS ON KAHO'OLAWE

Starting With Kaho'olawe
Dolphins dancing, trucks driving,
people planting,
the perfect harmony
between man and nature.
Swamping waves smash-
ing students,
the blazing sun burns skin
with no trees to shelter us.
Digging holes in the sand,
digging holes in clay.
As we bounce around
in shock-less trucks,
we look back and see the work
we have completed as a team,
but also as a family.
I think to myself,
"It's still not enough.
More can be done."
What can a class of Big
Island 8th graders do
against what has been done
by the Navy?
They tell us we are the future,
we are the hope for
something better;
and before, it was in one ear

and out the other.
But now I realize,
as much as I don't want this
to be on my shoulders,
it really is true.
We have to do all we can.
Kaho'olawe is not the only place
that needs help.
But let's start small,
let's start with something
that never should have happened.
Let's start with Kaho'olawe,
plants stitching the wounds
of the past.

—Tyler Sumner

KAHO'OLAWE

Kaho'olawe, coated with bombs;
the burning hot weather making
the red dirt stick to us,
creating a new shade of skin.
We, working together as one,
communicating like
the new plants
and the solid dirt,
planted together.
Kaho'olawe, the breezy
wind upon our backs.
The waves form like a giant hand,
grabbing all of what's in its way,
adjusting its natural movement.
Being there was the most
incredible feeling,
not worrying of what's
on your mind.
It takes whatever is on your mind,
and it all disappears,
leaving a clean pathway for you
to relax and enjoy the moment.
Time moves quickly.

—Victoria Hall

KAHO'OLAWE'S SECRET

Kaho'olawe, the piko island,
the place of refuge
The one peaceful island,
Has an unknown secret.
Not a terrible secret, but
an ordinary secret
Made by Kanaloa,
many years ago.
Kaho'olawe, the first
landing place,
Will tell us its story;
All we have to do is lis-
ten, listen very carefully.
It will tell us of many things;
Menehune, the others,
Of all the things to be

told by an island
It tells of the hurting;
Metal, plastic, UXO.
It tells of the massage of
the trucks and mules,
The feeling of plants
and footprints.
It lets us know of pain
and pleasure.
The secret of the island;
Well, there's two.
The island is dying,
Soon to be a corpse of nutrients;
But when the island moves
on, something will happen.
A new island will be born,
and Kaho'olawe will be, too.
The second one is more obvious;
If you ever go there,
you will know.
Just a feeling, no more;
Kaho'olawe will bring you
back again and again.
Once again, I feel the
wind in my hair,
The rush of adrenaline, sit-
ting in the back of a truck
To the planting area,
a giant Band-Aid
To begin the cycle all over again.
We act like fingers of a
nurse, making the pain,
Just for a short time;
then it feels better.
Paul is like a doctor, always
working, rarely by you,
But always making you
an eternal paradise.
The place of refuge is a
paradise once again.

—Jackson Halford

HOPE

I never thought that I would feel
what I feel now for this land.
I see the pain and sorrow
when I look into the sand.
What used to bear life
is now reduced
to nothing more than clay;
but if we help we can prove
that there really is a way.

—Jequita Koyama



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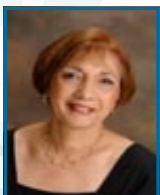
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R U mental 4 mentoring?



By Jimmy
F. "Jeno"
Enocencio

Look all around, you'll see kids "going off." This past weekend I shared camaraderie with members of the Disabled American Veterans (DAV) on O'ahu. At the bus stop I heard grandchildren telling their grandma to shut up, pulling and tugging and demanding that this fragile grandma in her eighties buy candy and sodas – I wondered where the parents to these brats were? "My daughter stay on drugs," she said. "She one CPS case. Dat one from her first boyfriend, he wen' dig out; and dis one, da fadda' stay in jail. I no can depend on my daughta', I gotta take care of dem ... dis my mo'opunas, and I love dem. But they no listen, maybe somebody else need take kea' dem ... we no can already, we too old fo' dis. I can hudly step on da bus; plus me and my huzban' get diabetes, mo' worse!"

At the same stop teens were passing around butts to share and bumming smokes from passers-by. Most had a vocabulary of expletive adjectives that brought about new meaning in any matter of topic discussed, "f'ing dis and f'ing dat." I told this one teen that was spitting on the ground after every puff, "Eh brah, that's a filthy habit – knock it off!" All the kids stopped silent, none of his buddies said a word until the boy that I stormed nodded and whispered, "K."

Mind you there are a lot of kids out there that don't have an adult figure to look up to. Boys rely on comic book characters and metallic megatrons as fantasy heroes. More often our young women want to be a part of something that'll get them in with the rest of the "kul chicks" their age. They image themselves to the weird fantasies of Hilton, Ritchie, Spears, Lohan and other highly publicized personages. The male rappers are focused on rhyming words with imaging gyrations of huge butts and sheer garments exposing nipples and crotch line, leaving very little to imagine – but lots to sali-

vate over and pollute their young minds with. From what I see today, a lot of our teens are "wannabes"; that is, their passions are grasping to be something (or someone) other than themselves. They "wannabe" somebody that stands out to be noticed – they "wannabe" something that brings immediate self-gratification, which increases their self-worth, hence their reason for their existence.

Look – I may be wrong about what the kids are going through. Maybe I should just lighten up and look away from this youthful genocide – rid myself from viewing things from an adult's point of view and approach things from a sociological perspective (a methodological means utilizing a scientific approach). After all, I do have a degree in sociology and have worked with numerous youths and adults – so that should qualify me as credible. That's a bunch of horse's patoot!

While this may not be the answer forecasting our youths' devaluing standards of conduct – it's one that I've lived from a bumper sticker off a beat-up Ford pickup when living in Kansas in the seventies, which read, "Take your boy hunting, instead of HUNTING for your boy!" What profound messages a few words can make – and it stained my brain like spaghetti sauce on a white shirt. With that, I taught my three girls how to survive by not being beholden to any man for support – that they could survive on their own, no matter how tough things would get when raising their family. I taught my two boys and some of their friends how to hunt, dive and gather, fix jeeps and how to "make do" with the resources around them in order to make ends meet. It was tough as parents to get them to listen and understand the things that my wife and I had gone through as kids – nonetheless, we persisted.

We shared how we survived off the land to help our parents put food on the table. Days, months and years would pass before the lessons seeped through their thick skulls and they absorbed some

degree of knowledge and started applying those skills that Caroline (my sweetheart) and I had taught them. Mind you, we don't take full credit; parenthood extended outside our immediate household to their tūtūs, aunties and uncles, our friends and neighbors, teachers and church members all played a huge part in their upbringing – after all, it "does" take a village to raise a child(ren). Then again, it's not easy being a kid these days. Dads aren't around and moms are always working to make ends meet, while kids are left to fend for themselves.

As the new commander for DAV Chapter 9 Puna, Big Island, I challenged my comrade-in-arms to take a stand for the betterment of our youths. After the initial design of our survival and learning center project (Kalalau: Rediscovering the Ahupua'a Life System) my 'ohana and I drafted a plan which includes our own Kalalau Ahupua'a 4-H Club, nicknamed "The Wanderers." Here we established a plan for our youths and their parents (or any concerned adult) to become involved in a child's life and becoming a mentor unto them.

The kahuna of ancient times would select certain youths to specialize in canoe building, kapa making, thatching hale, lā'au lapa'au, lomilomi, and other vocations – all having a purpose for their own existence and the survival of the society (ahupua'a) they reside in. The skills that I learned from my dad Bungo, stepdad Juanito, Papa Joe, Grandma Virginia, Uncle Larry, Uncle Herbert, Scoutmaster Kubota, Johnny Pacheco and a whole bunch of Portuguese, Japanese, Filipino and Haoles were essential in my adolescent development.

Peers like Lambert, Glenn, Ralph, Fred, Eddie, Clifford, Donny, Roger, Randy, Stephen, Lester, Henry and Thurston (boys like myself growing on a sugar plantation camp in Wainaku) were also recipients of men and women experienced in their culture and traditions. What skills I learned from them whether direct instructions or mere observations helped me to survive combat as a point-



Jeno's beautiful granddaughters and 4-H club members Tatyana Kahunani and Sadie-Ann Kamalani manning the rodeo food booth at Honokaa, Big Island. - Photo: Courtesy of Jeno Enocencio

man in a Reconnaissance/Sniper team in Vietnam – which also contributed to the person I am today. Skills which I am willing to pass on to anyone wanting this gift that has been given so generously by the few that I've listed above – my mentors.

This column begins a new series of endowments of survival skills which I will share with whomever desires to obtain it. I will focus on surviving

in Hawai'i by means of growing safe foods, raising small animals for meat, raising fish for added protein, emergency preparedness, canning and food storing. The objective is to become prepared before disaster, war, drought, pestilence or when famine strikes – so as the Scout motto is to "Be Prepared."

Jeno Enocencio writes about the many hats he wears. Contact him at pointman_jeno@msn.com. 📧

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He aupuni palapala ko'u

Coming home to lead Hawai'inuiākea

By T. Ilihia Gionson
Publications Editor

Maenette Kape'ahiokalani Padeken Ah Nee-Benham already has quite a résumé as a professor of educational administration, educated and later employed by many of Hawai'i's finest institutions, author of six books and nearly 50 articles, and a former Hawai'i Junior Miss. And on Aug. 11, she will add another title to the hefty tome: Dean of the newly created Hawai'inuiākea School of Hawaiian Knowledge at the University of Hawai'i at Mānoa.

Hawai'inuiākea is the result of a merger of three separate programs of UH Mānoa: Kamakūokalani Center for Hawaiian Studies, Kawaihuelani Center for Hawaiian Language, and Ka Papa Lo'i o Kānewai Cultural Garden. The merger was formally

approved by the UH Board of Regents in May 2007.

The new dean firmly believes that knowledge has the power to overcome society's ills. "But knowledge through our eyes, and knowledge that empowers us to make the decisions we need to make. Indigenous knowledge is very different than Western-based knowledge," Benham said.

"We need to make decisions based on those core values, and explain how they connect us all so that the decision that we make best serves the interest of our children."

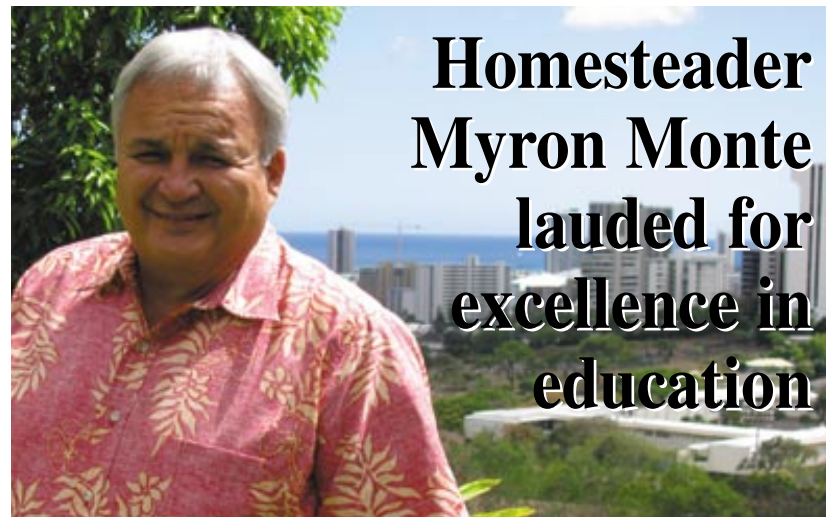
Benham was most recently a professor of educational administration at Michigan State University. Previous to that, she worked at the Kamehameha Schools, Chaminade University, Kaiser High School, and several institutions on the U.S. continent. While at Michigan State, she worked extensively with indigenous educational institutions, such as American Indian Tribal Colleges and Universities, the World Indigenous Nations Higher Education Consortium, and culture-based and language immersion schools in Hawai'i and across the U.S.

Benham already has quite a to-do list for Hawai'inuiākea. She plans on organizing a campaign to fund a new hale for the school and equipping it with the technology necessary to share 'ike Hawai'i with Hawaiians living away as well as indigenous peoples worldwide. She hopes to provide Hawai'inuiākea faculty with the opportunity to further their scholarship and engage with other indigenous scholars. And Benham's biggest goal is to ensure that the work faculty and students will be doing is connected to the community.

There is a lot of work to be done, but the new dean isn't afraid to face it head on. "A'ohē hana nui ka alu 'ia," Benham recalls the 'ōlelo no'ēau.

"Building a caring culture among colleagues, in which everyone feels responsible and committed to the mission and impact of the school, requires energy, hope, and love," Benham said. "I truly believe that at the very heart of what we all do exists the desire and passion to make a difference." ■

"He aupuni palapala ko'u," Kamehameha III declared. My nation is a literate nation. By the end of the 1800s, the vast majority of the Hawaiian population was literate. And now, at the onset of the 21st century, our people are playing active roles in the growth and expansion of Hawaiian knowledge and education. Here, we profile three kanaka maoli who contribute enormously to the education of our people.



Homesteader Myron Monte lauded for excellence in education

Dole Middle School principal Myron Monte, a homesteader in Kalāwahine in Makiki, won the fifth annual Masayuki Tokioka Excellence in School Leadership Award and \$25,000. - Photo: Lisa Asato

By T. Ilihia Gionson
Publications Editor

Even with all the lessons that Myron Monte has taught over his decades in Hawai'i classrooms, the award-winning Dole Middle School principal attributes the values that guide to his parents and the community of Kalāwahine Homestead, in Makiki, O'ahu. "Kalāwahine is a source of many values that I hold to be true to this day," Monte said.

Monte has led a successful career in education. In his third year teaching at Kalani High School in Hawai'i Kai, O'ahu, he was named an outstanding young educator by the Hawai'i Kai Jaycees. Later, he became the Hawaiian teacher there as one of only two Hawaiian teachers at Kalani. "My students quickly learned that the ancient Hawaiian was a hard worker and very intelligent. My students understood that Hawaiians were not lazy," he said.

Later, Monte became a vice principal at Farrington High School in Kalihi, O'ahu. "The school was in turmoil with many incidents of student violence," he said. By the time he left Farrington, the school had a better culture of achievement and Monte had won the Hawai'i State Assistant Principal award.

Monte, headed into his sixth year as principal at Dole Middle, says that "Dole students are moving forward. When

individuals find the work too hard, we circle those individuals and support them. We preach and demonstrate on a daily basis 'aloha kekahi i kekahi,'" he said. No Child Left Behind benchmarks have been rising every year. "Our 'culture of achievement' has caused our students to be focused, capable and confident that they can do the work and gain proficiency," Monte said.

In May, Monte's skill at directing Dole Middle was recognized when he was awarded the Masayuki Tokioka Excellence in School Leadership Award. He doesn't take all the credit for the achievements, though. "Dole has developed a synergy with all people, teachers, student, parents, classified staff, custodians and the community working together to achieve these common goals," Monte said.

The award comes with a \$25,000 prize, \$15,000 of which is to go toward a project of the awardee's choice. At Dole, "the prize will be used to promote health and wellness for students and adults on campus," Monte said. Projects include updating the health center's equipment, developing nutrition programs, developing fitness programs, and offering scholarships to families that cannot afford to send children to diabetes and asthma camps.

The secret to Monte's success? "A deep and abiding belief that everyone wants to do good. I have high tolerance for individuals who make mistakes while trying to move forward with their lives." ■

Maenette
Benham.
- Photo:
Lisa Asato





Dee Jay Mailer
- Photo: Blaine
Ferguson

Fulfilling Pauahi's dream

By Lisa Asato
Public Information Specialist

This month, Kamehameha Schools CEO Dee Jay Mailer will be honored at the Bernice Pauahi Bishop Awards dinner, along with Polynesian navigator Pius Mau Pialug, for a “lifelong commitment to Hawai‘i and its people.”

Just over four years ago she started her post as CEO, an experience that she calls “fabulous.”

“I can’t tell you how hopeful I am ... I tell everybody in the organization and everybody that cares to hear me that in our lifetime we can change history,” she says, sitting in her Kawaiiaha‘o Plaza office. “I remind people that have forgotten that it’s been a very short time that our people have been sublimated and have lost some of what they had – a very short time in the scope of years of history. So why can’t we reverse that in our lifetime?”

“It’s also a lot of hard work. I don’t do it all, but I worry about it all,” she says, with a laugh.

And in her lifetime, she’s already seen changes, like a strengthening of language and culture that even the business side of Kamehameha is embracing. At Kawaiiaha‘o Plaza, the students’ artwork hangs in elevators, hallways and reception areas, and in the courtyards, foreign plants were replaced by indigenous ones. “Everybody at Kawaiiaha‘o

had their fingers in the dirt, planting the plants, including myself,” says Mailer, a 1970 Kamehameha Schools graduate. “In fact yesterday I was trimming and weeding the plants because (the unkempt look) bothers me.”

An ongoing project at Kawaiiaha‘o Plaza is a mural, drawn by artist Solomon Enos and composed of an amalgamation of ideas of Kamehameha Schools employees who answered the question: Why are we here at Kamehameha? Mailer’s answer was “very simple,” she says. “And that is I’m here simply because Pauahi had a dream, and I am responsible for fulfilling it in my lifetime. My part of that dream is to make sure that all of the children who are not reached by us at this point in time are. And that means taking Kamehameha to them.

“So you’ll hear me talk a lot about our outreach to community, our shoring up and supporting the charter schools and the public schools because that’s where a lot of Hawaiians are that never even come through our doors. And you’ll hear me talking less about the campus – not because I don’t love the students there or the kumu there or anybody. It’s because they’re well cared for and they’re well-served. But the children out there aren’t. So everything that I do now is building up that community support so Pauahi is there with the children.”

*He makana makamae lua ‘ole ka ‘olelo
Hawai‘i. He ala e hele pili pālua ai me nā
kūpuna Hawai‘i o ke au i o Kikilo. He ala
lanakila no ka ho‘ona‘auao a no ka ho‘oikaika
‘ana i nā pua o Hawai‘i no kēia au hou.*

Ka Papa 2008

Ke Kula ‘O Nāwahioakalani‘ōpu‘u

Marie Carvalho
Makana Eaton
Alana Gouveia
‘Aulani Kagawa
Kīhei Kalauli
Kaipo Keolanui
‘Iwalani Kūali‘i-Kaho‘ohanohano
Makana Lewis
U‘ilani Lindsey
Mālie Nāmāhoe
Akālā Neves
Puahala Nguyen

Ke Kula Kaiapuni ‘O ‘Ehunuikaimalino

Kaohimaunu Conrad

Ke Kula Kaiapuni ‘O Kekaulike

Miki Kaehukalani Kama
Tiana Pololena Kahalelaukoa Ka‘auamo
Kalia Susan Yasak
Kalē‘a Linnea Raymond

Ke Kula Kaiapuni O Hinaikamalama

Ku‘ulei Keli‘ikuli-Peters
Kawai Pua‘a-Spencer
Kainalu Purdy
Ho‘ikeana Sibayan
Ku‘uleialoha Kahana-Kalua
Ka‘ena Pua‘oi-Dawson

Ke Kula Kaiapuni ‘O Ānuenuē

Gaison Keli‘i Pio Adams
Daniel Kalau‘awa Aki, Jr.
Chasitie Kalena Kaleilani Almarza
Makalapuaomailani Miki‘ala Bumanglag
Robert (Lopaka) W. Cullen II
Keoki Mikalapōmaika‘iakua Kalamau Donner

Raymond Robert Maka‘ala Donner, Jr.
Jeremy Pōmaika‘i Han
Sanoelani H.N. Iaea
Lopena K.K.K. Kamana
Kala‘ikū Ka‘ehukai Kaowili
Ānuenuēkealoha Sinalaua Keama
Bianca Ka‘aloa Kelly
‘Oāoka‘ena Kalaaukahi Chock Kirkland
Kila K. Koanui-Kong
Phillip Keli‘i Kalaukahili Kon
Julian-Matthew (Makaio) Liua
Jesse Keali‘iikaikaokalani Lopez, Jr.
Haley Kimberly Kalauokealoha Martinez
Jaydine Ululani McShone
Patricia Ke‘alohilani Star Medeiros
Chivas ‘Olu‘olukeakua Ka‘ala Kaikala Nāone
Caizian William Ka‘ehukai Nauka
Chelsey ‘Ānela Ontai
Tasia ‘Akaloka Rivers
Ka‘ano‘ipua S. Roback
Thomas (Kamaki) C. Sherman, Jr.
Kaleohano Tolentino
Kanohokula Kaho‘owaha Tolentino
David (Kāwika) ‘Aukai Wise
James William Keli‘ihōkū Wong
Nichol (Pi‘ilani) Kaoru Yoza

Ke Kula ‘O Samuel M. Kamakau

Ha‘aheo Uluwehi Sai
Kauakea Kana‘iaupuni Olds
Keawe Kekuakalani Goodhue
Kolokea Makamaeikiokalani Sherwood
Ikaika Kiaaina-Kahakupoolani Wise
Kawaimakahalikoimakakapuokeakua Puanani Enos

Ke Kula Kaiapuni O Kapa‘a

Naomi Kehaulani Kaneholani-Cummings
Ethan Niolopua Dinnan
Kaimana Steves
Leighton Lokahi Silva

Ke Kula Ni‘ihau O Kekaha

Katelynn Ku‘uleihawiwaokalani Kanahele

“E lawe i ke a‘o a mālama, a e ‘oi mau ka na‘auao.”

—Na Pūku‘i



E Ola Ka ‘Olelo Hawai‘i
Ka ‘ānaua e mālama i ka ‘ānaua



Pictured left to right, Martin Pahinui, Philip Pahinui, Leland 'Atta' Isaacs, Palani Vaughan, Philip "Gabby" Pahinui, James "Bla" Pahinui, Peter Moon and Cyril Pahinui.



Photo of 1968 Hula Records recording-session of the original members of Sunday Mānoa listening to a 'play-back' of one of their 'takes' in the Commercial Recording studio on Cooke Street in Kaka'ako. Seated, l. to r., are James 'Bla' Pahinui, Peter Moon, and Cyril Pahinui, and standing, l. to r., are Palani Vaughan and Albert 'Baby' Kalima, Jr. - Photo: Courtesy of the Pahinui 'Ohana



Far left, Gabby and Philip Pahinui.

Cyril Pahinui and Peter "Peter Boy" Moon at the 2008 Nā Hōkū Hanohano Awards. - Photo: Blaine Fergstrom

Living Pops legacy



The Pahinui sons revive a musical tribute to their dad in his hometown of Waimānalo

By Blaine Fergstrom
Ka Wai Ola

When kī hō'alu legend Gabby "Pops" Pahinui died in 1980, the City and County of Honolulu looked for a fitting way to memorialize the man who had done so much for Hawai'i's culture and people. After allowing the city refuse worker to lie in state in Honolulu Hale, then-mayor Frank F. Fasi moved to name a pavilion in Waimānalo Beach Park in his remembrance.

"Gabby Pahinui Pavilion," at its dedication, became home to an impromptu slack key celebration which could have gone on "for days," according to Gabby's son, Cyril Pahinui. That impromptu



party was repeated a few times, annually, in remembrance of "Pops."

Over time, though, the focus changed from a Pahinui tribute and it grew into the present-day Kī hō'alu Slack Key Festival. The festival outgrew its Waimānalo roots, moving to larger, more central, modern venues with exponentially larger audiences.

The brothers Pahinui continued their father's legacy, both together and individually, playing and creating beautiful music. They created numerous albums and bands, each going their separate musical ways. Though separate, each of the sons carried the seeds that their father had sown in their music. You can still hear Gabby whenever any of the sons plays or sings.

Though they all had contracts with different record labels and were members of different groups, sons Bla, Martin and Cyril, united in 1992 to craft an album called The Pahinui Bros., after which they dispersed, professionally, once more.

Cyril talked about growing up Pahinui:

"The experience I had with daddy, when I was young, I used to go perform with him ... get some extra bread - money. He would tell me 'Boy, what you like play? Bass? 'Ukulele? Guitar? I just travel with them.

"Me, him and Atta's (Isaacs) son, we would be going around the island and we go play. But I was young boy, I think was about 8 years old, I had to sit on my dad's lap.

But my mom say, 'Daddy, take da boy wit you, yeah?' and my father was like, 'OK son, come with daddy.'

"Why my mom wanted me to go was because then my father had to come home!" And when they did get home, "Ma would be, 'OK, where the money?'" She would check with the boy to see how much money they had made.

The brothers Pahinui have received numerous awards for their music. Of note, most recently, brothers Cyril and Martin shared in the glory of the 2007 Hawaiian Music Grammy for Treasures of Hawaiian Slack Key Guitar, which they performed on, and Cyril won a 2008 Nā Hōkū Hanohano award for his He'eia album.

THE GABBY PAHINUI WAIMĀNALO KANIKAPILA

In 2008, the decision was made to resurrect the original tribute to Gabby "Pops" Pahinui at his namesake pavilion in his hometown, Waimānalo. The family, along with Hui Mālama I Ke Kai, announced the return of the "Gabby Pahinui Waimānalo Kanikapila" with an ambitious lineup of dozens of top Hawaiian music entertainers.

The three brothers, with their own groups, are scheduled to appear: brother James "Bla" Pahinui with his Hukipau band; brother Martin with George Kuo and Aaron Mahi; and brother Cyril, who put together a group called the Pahinui Hawaiian Band.

The new band is a takeoff on the old Gabby Pahinui Hawaiian Band and is intended as a tribute to "Pops" and his 'ohana. The lineup will thrill any fan of Hawaiian music,

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Photo: Courtesy of National Park Service



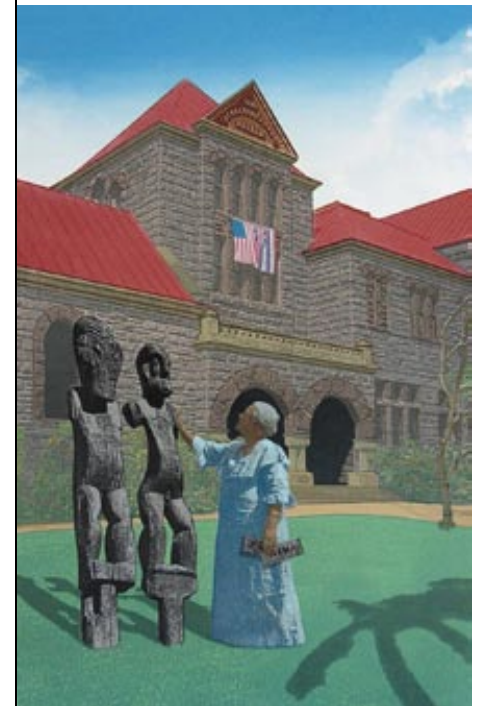
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ART LUNCH: LAURA RUBY'S DIAMOND HEAD SERIES

Tues., July 29, noon

Local artist Laura Ruby will share her mana'o on her "Diamond Head Series," a collection of work chronicling the effects of colonialism, militarism and exploitation of land resources in Hawai'i. Free. Hawai'i State Art Museum, Multipurpose Room. 586-0307 or www.hawaii.gov/sfca.



An image from Laura Ruby depicting a changed Hawai'i. - Artwork: Courtesy of Hawai'i State Foundation on Culture and the Arts

KAUA'I MUSEUM HAWAIIAN QUILT FESTIVAL

Through July 25 during museum hours: weekdays, 9 a.m.-4 p.m. and Saturday 10 a.m.-4 p.m.

Features cultural practices associated with quilting and designing, including a digital slideshow of 60 historic quilts. Dedicated to the late Julie Yukimura, a beloved quilt artist-teacher, owner of the Kapaia Stitchery and contributor to the Hawaiian Quilt Research Project. Admission for non-museum members. 808-245-6931 or www.kauai-museum.org.



Kaua'i Museum shows Hawaiian quilts. - Photo: Courtesy of Chris Faye

PRINCE LOT HULA FESTIVAL

Sat., July 19, 9 a.m.-4 p.m.

Named for Prince Lot Kapuāiwa, who later became King Kamehameha V and worked hard to preserve Hawaiian dance, this annual festival is said to be the oldest and largest noncompetitive hula event. Enjoy the added bonus of the festival location in beautiful Moanalua Gardens. Free. 808-839-5334 or www.mgf-hawaii.org.

KŌLOA PLANTATION DAYS

Fri., July 19 to Sun., July 27

More than 18 entertaining events showcase the diverse cultural heritage of Kōloa, home of Hawai'i's first sugar mill. Includes everything from tennis tournaments at nearby Po'ipū resorts to a Māhā'ulepū hike. Free admission for most events. 808-742-2845 or www.koloaplantationdays.com.

LĀ HO'İHO'İ EA

July 27, Sun. 10 a.m.-4 p.m.

Thomas Square

Lā Ho'īho'ī Ea, or Hawaiian Sovereignty Restoration day, was a national holiday during the days of the Hawaiian Kingdom that continues to be celebrated until today. The event will feature educational, cultural and art exhibits, music, games, T-shirt screenings and other family activities.

KEIKI HULA FESTIVAL

Sat. and Sun., July 26 and 27,

11 a.m.-6 p.m.

Marvel at the grace and great skill of eight hālau as they compete in 'auana and kahiko divisions. Free. Lahaina Cannery. 808-661-5304 or www.lahainacannerymall.com.

TRADITIONS OF THE PACIFIC: THE VOICE OF HULA

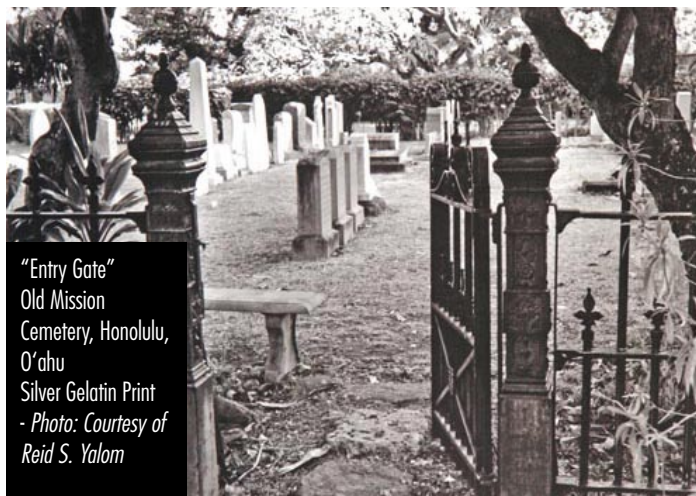
Thurs., July 31, 6-8 p.m.

Bishop Museum's Year of the Hula continues with kumu Manu Boyd presenting "Voice of Hula," a lecture on the meaning behind the mele and dance. Bishop Museum. \$5. Free for museum members. For reservations, 848-4187 or courtney.chow@bishopmuseum.org.

HULIAU 2008

Sat., July 26, 7:30 p.m.

Led by Kumu Hula Michael Pili Pang, Hālau Hula Ka No'eau is made up of kumu hula, ho'opa'a, and 'ōlapa who showcase at this annual concert creative pieces intended for national and international touring. Ticket prices to be announced. Hawai'i Theatre. 528-0506 or www.hawaiitheatre.com.



"Entry Gate"
Old Mission
Cemetery, Honolulu,
O'ahu
Silver Gelatin Print
- Photo: Courtesy of
Reid S. Yalom

Grave situation revisited

By Liza Simon
Public Affairs Specialist

American *Resting Place* by Marilyn Yalom crisscrosses the American landscape of cemeteries – with a hop across the Pacific to include a chapter on Hawai'i – to express this singular theme: Traditional burial practices for so long showcased the ethnic diversity of communities but are quickly becoming eclipsed by a 21st century impulse to sterilize and homogenize gravesites. With photos by her son Reid Yalom and a rich weave of local informants, Yalom tells a remarkable story that effectively juxtaposes contemporary skittishness about death against a polyglot of traditions where the loss of a loved was expected to inspire fellowship among the living.

This has also been the storyline of Nannette Napoleon, whose research on post-contact cemeteries in the Hawaiian Islands is cited in Yalom's Hawai'i chapter. Napoleon is perhaps best known locally for her graveyard walking tours, where she presents tombstones as touchstones for family memories. "I grew up in a time when trips to grandparents' graves were all-day outings. We would picnic, make lei and tell stories about our long-gone relatives, so that it was a way to come together."

Napoleon admits that her fascination with cemeteries began when she was a college student in Paris, far from her Native Hawaiian family (including her Beachboy Dad – Nappy Napoleon, whose 1995 funeral included a canoe paddlers'

tribute off Waikīkī.) In French mausoleums, the young Napoleon found both elegant architecture of angels and intriguing inscriptions. "Back in Hawai'i, I became a student of graveyards, amazed by the things that tombstones could tell us about the way history affected our forebears," she said. Case in point: Clusters of child-parent tombstones in Island graveyards from the early 1920s attest to the virulence of the era's Spanish flu epidemic of the era that encircled the globe and often wiped out whole families.

In 1998, Napoleon authored *O'ahu Cemetery*, an artfully photographed book on a final resting place in shady Nu'uano. More recently, she has taken up encouraging other Native Hawaiians to follow in her graveyard touring footsteps as a way to reconstruct family genealogies, which may be difficult to document in written records.

Despite a shared avocation for tales from the tomb, Napoleon and Yalom have never met. However, this will change in August thanks to Mission Houses Museum's use of Yalom's *American Resting Place* as a focal point for several activities, including Yalom's upcoming visit to Hawai'i and book-signing that will coincide with her participation in a panel discussion moderated by Napoleon. (See inset for information.)

Mission Houses Museum has its very own graveyard kuleana as the official caretaker for Missionary Cemetery adjacent to museum property. Yalom's book highlights the stones of missionaries found

here, describing their bible passage epitaphs as the epitome of cultural schism with the indigenous culture's reverence for ancestral iwi. The author touches on the torrent of emotion that erupted in the late 1980s when developers of the Ritz-Carlton unearthed ancient Native Hawaiian burial grounds at Honokahua on Maui. With help from a soulful memoir written by noted cultural practitioner Charles Maxwell, she traces the subsequent formation of the burial councils and the Native Hawaiian reconstruction of funerary protocol. No, it's hardly news for local folks perhaps, but most would agree that the fact of the controversy meriting a chapter in a national publication goes a long way to underline Yalom's overarching theme that graves just aren't the quiet places that some would like them to be.

Mission Houses Museum has even elaborated further on this theme by inviting several prominent artists to create personalized visual interpretations of cem-

eteries and burial rites familiar to them from their own family backgrounds. The resulting exhibition on display in Mission Houses Chamberlain Galleries through Aug. 23 includes a slideshow of graveyard photography by Nanette Napoleon, who pauses before her work on a summer morning to note that Yalom's book has received a review in a recent issue of

Newsweek magazine. She suggests that the national media attention perhaps signals a resurgence of interest in the relationship between the living and the dead. "People often come on my walking tours with a little but of fear but once we begin they are surprised at the peace they find. It's just a sign that we shouldn't be so standoffish when it comes to death." ■

**Book signing by
Marilyn Yalom at
Mission Houses
Museum
Aug. 6, 6:30 p.m.**

In Loving Memory:
A Discussion of
Funeral & Burial
Traditions in Hawai'i
Panel discussion with
Nanette Napoleon
featuring author
Marilyn Yalom
Aug. 9, 6-8 p.m.
O'ahu Cemetery
Chapel in Nu'uano



Pictured above,
Nanette Napoleon.
- Photo: Liza Simon

ALU LIKE Inc. HANA LIMA SCHOLARSHIP Fall 2008



"Nānā ka maka; hana ka lima."
"Observe with the eyes; work with the hands." (Puku'i, 2267)

Application Deadline: September 19, 2008

Applications available online at http://www.alulike.org/services/kaipu_hana.html

The purpose of this Hana Lima Scholarship is to give financial assistance to students participating in a vocational or technical education program for occupations that can provide a "living wage." Eligible programs include, but are not limited to, diesel mechanics, automotive technology, nursing, medical assisting, cosmetology and emergency medical technician. Preference is given to non-traditional students: single parents, disabled (meets ADA definition), houseless, sole income providers, previously incarcerated and wards of the court.

As an applicant, you must meet the following criteria:

- Be of Native Hawaiian ancestry
- Be a resident of the state of Hawai'i
- Be enrolled in a vocational degree or certification program (AS or AAS — Associates Degree) for the Fall 2008 term in one of the educational institutions in Hawai'i listed on our application.

If you have any questions, please contact:
ALU LIKE, Inc. Career & Technical Education at (808) 535-6734.

Funding made possible by the gracious contributions of the Kamehameha Schools.

Working Together

ALU LIKE, Inc.
Hale O Nā Limahana
458 Keawe Street
Honolulu, Hawai'i 96813-5125

Warrior spirit

'Ōlohe Mitchell Eli and his staff offer masters lua training

By Blaine Fergerstrom
Ka Wai Ola

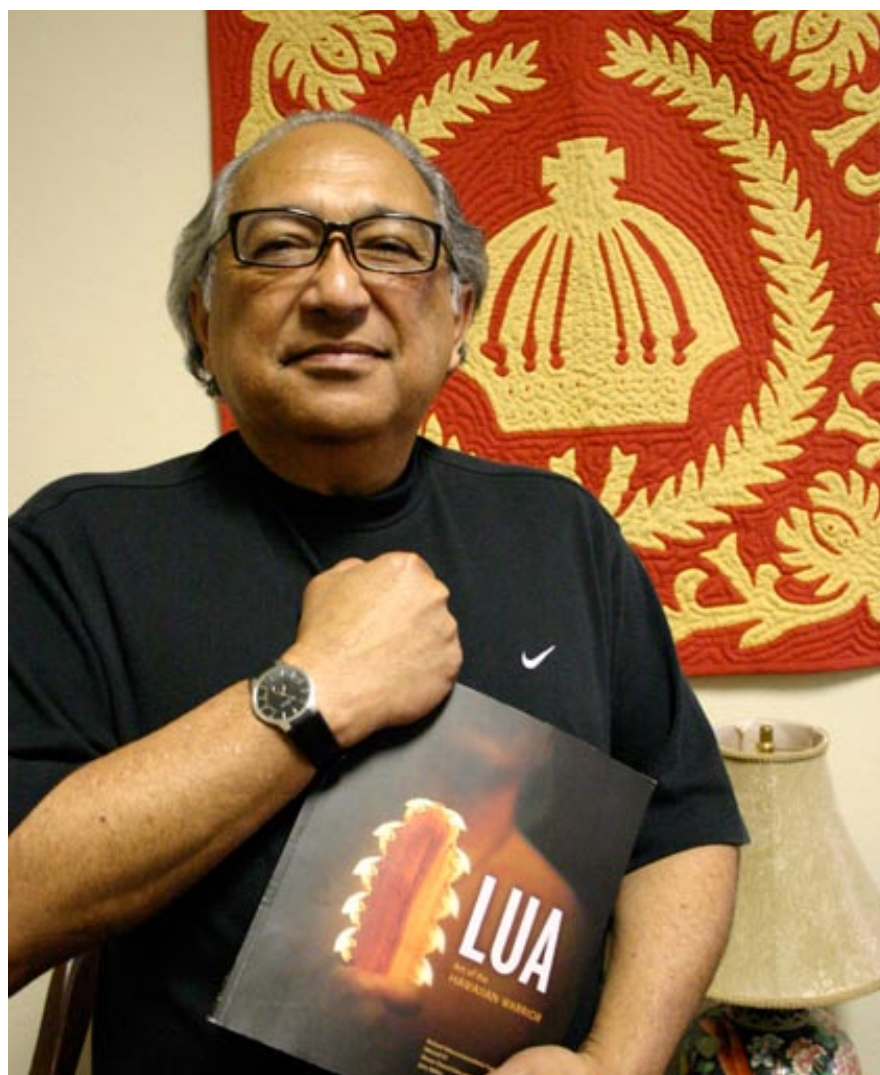
Practiced only by warrior chiefs, ali'i koa, the ancient Hawaiian fighting art of lua was practiced and passed down for generations until the missionaries brought about the ban on hula. It was then that the ancient art slipped quietly under-

They would spend up to six hours, sitting and listening to 'ōlohe speak, not daring to ask when they would learn to fight.

With time, 'ōlohe Kenn came to trust the group and satisfied that they had learned enough of the cultural and spiritual aspects of lua and the Hawaiian culture, the physical training began.

Kenn's small home was too restrictive and training moved to the Eli home in Papakōle'ā. Large tarps were put up to conceal from casual eyes what was being learned on the concrete slab. 'ōlohe Kenn insisted that they work on the concrete, so that they could learn to properly fall and react.

After four years of brutal weekly training sessions, Kenn "graduated" the group



Dr. Mitchell C. Eli and his brothers learned the ancient art of lua from 'ōlohe lua Charles Kenn, who was trained by the descendants of King Kalākaua's own court warriors. Dr. Eli and a staff of lua and Hawaiian cultural practitioners, 'ōlohe-in-training, will hold a series of workshops this summer to introduce lua to a wider audience. - Photos: Blaine Fergerstrom



ground and all but disappeared.

When Ka Mō'i, Kalākaua, took the throne, he resurrected hula, but lua practitioners continued to hold their craft close in order to protect it from threats.

The secrecy surrounding the practice of lua, however, nearly killed the art. Over years of hiding, being passed from 'ōlohe to student solely by invitation, and requiring ali'i lineage to qualify, lua was on its last legs in the 1970s, relegated to fleeting mentions in historic texts and artifacts in Bishop Museum.


Just in time, a group of young men, including Dr. Mitchell C. Eli and his brothers, was researching what little could be found of the ancient art, when they stumbled across Charles Kenn, an 'ōlohe lua who was trained by the descendants of Kalākaua's own court warriors. Among these royal guardians was none other than Curtis 'Iaukea, Kalākaua's chief diplomat.

Kenn agreed to train the group, at first holding weekly sessions at his home near the University of Hawai'i at Mānoa. Kenn, at first, would only spend long hours giving lectures on Hawaiian culture to the group.

and pronounced them 'ōlohe. They, in turn, then began the modern era of lua, slowly increasing the numbers of people invited to learn the art.

In 2005, Dr. Eli co-authored a book, *Lua: Art of the Hawaiian Warrior*, which pried open the door to the art just a little further. Those interested can now learn a little bit more about the nearly lost art.

It is still difficult to become a fully vetted lua student. There are requirements and protocols expected of any potential haumana lua, but it is now possible to find 'ōlohe teaching and giving seminars in Hawai'i and across the globe.

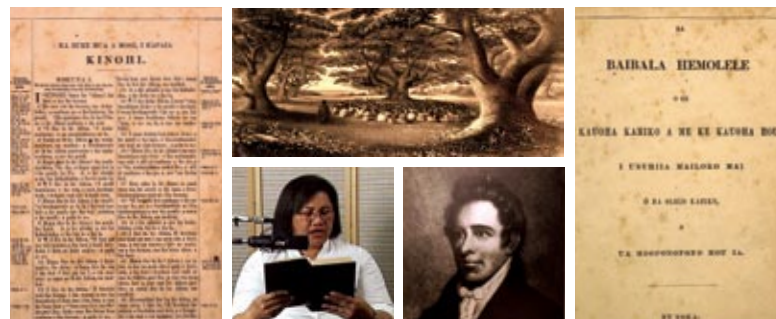
Masters Lua Leadership Training for Native Hawaiians is scheduled for sessions on Aug. 2 and 3, Aug. 9 and 10, and Aug. 16 and 17 at Nu'uānu Elementary School. Registration costs \$150 and is due by July 25. Class is limited to 40 participants, 21 years and older. Those who complete all the sessions will receive a certification. For more information or to request an application, call 531-7231 or email oloedrmitchelleli@pakuiaholo.com. 

Baibala Hemolele

The Hawaiian Bible Project

Is electronically publishing the Hawaiian Bible online at

Baibala.org



Searchable text • Digital images of pages

Diacritical marks 'okina and kahakō • Audio recording

Contact us for more information and/or to attend a demonstrative workshop
(808) 841-3373 – Baibala@pidfoundation.org

Honoring the past, for the future

By Francine Murray
Broadcast/Media Coordinator

Āhea? 'Ānō!
Holunape
Roy Sakuma Productions

It's hula music! "Holu nape" means to sway, as in, the swaying of the palms to and fro. Listening to this new CD by the young men of Holunape, my gaze fell to my shadow, which also swayed to and fro.

Their style is epitomized in the first number with something old and something new. "Āhea Nō Ho'i Lā? 'Ānō!" was composed by Alvin Kaleolani Isaacs. In it, he beckons to his beloved, "When, how, where, will we be together?" In a fresh new weave, Holunape replies, "Now, secretly, here, let us be together, my love." They have a way of making a good thing

REVIEW

Come Sway with Holunape

Tuesdays
6:30-8:30 p.m.
The Willows Restaurant, Honolulu
\$15 all-you-can-eat Pau Hana Pūpū Buffet

July 6, Waikiki Beach Walk Plaza, 4-5 p.m.

July 17 and 19, Keiki Hula Competition, Blaisdell Arena, time TBA

July 19, Perry and Price Saturday Morning Show, live at John Dominis in Honolulu, 8:30 a.m., and broadcast on KSSK FM92.3

July 26, Torrance, California, information TBA

July 27, 38th annual 'Ukulele Festival, Kapi'olani Park Bandstand, noon

For more information, visit www.Holunape.com.



Above, Kama Hopkins, Kanai'a Nakamura and Kekoa Kaluhiwa come together to form Holunape. Photos: Courtesy of Holunape

better.

The rhythmic original "E Maui Ē" by Kama Hopkins tells the tale of the illustrious Maui.

The smooth, flowing mele in this CD are wrapped up with aloha Akua in the song "Operator." In Holunape's words, it's a shout

out to our Lord and Savior, Jesus Christ, thank you for our many blessings.

If you enjoy hula music or just want to kick back with some sweet sounds, contemporary and traditional, pick up a copy of Holunape's Āhea? 'Ānō! today. ■



SHARE ~ DISCOVER ~ CELEBRATE

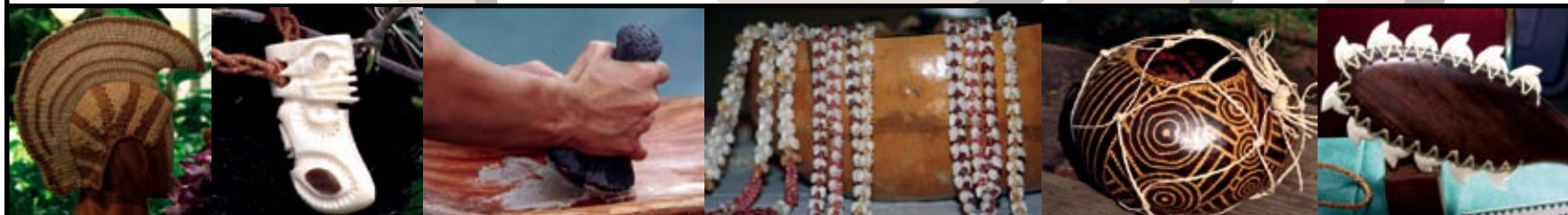
The Event You've Been Waiting For

7th Annual Native Hawaiian Convention
September 30, 2008 — October 2, 2008
Hawai'i Convention Center

Contact CNHA:

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Honolulu, Hawaii 96814
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Fax: 808.596.8156 / 800.710.2642
events@hawaiiancouncil.org
www.hawaiiancouncil.org

Request Your Registration Form, Scholarship Application, Vendor Application, & Exhibitor Application Today!



Tyranny and iwi exposed

Why is our tutu repeatedly being raped by the super power U.S. Government and will you, President Obama, be a pono leader and set us free from the imperialism by the U.S.?

By Alike Poe Silva
Kahu Kulaiwi, Koa Mana, Kupukaaina
o Wai'anae Wahipana, O'ahu, Hawaiian
National

Aloha nō 'ohana, you remember what our kūpuna visualized, practiced and taught us. Not long ago our tutu was young with enormous responsibility and promise to a nation. Her beauty was known in the entire world and her inheritance a true paradise based on the land of righteousness! Suddenly, her life and land changed forever. She was raped brutally by someone she trusted and was in a

contract-treaty centered on justice, but the rapist who came from afar, across the pond, turned justice upside down for non-white people. After the night of the rape, she was taken hostage and violated again and again till we freed her from his prey. The rapist claimed she gave birth to his child. It was stillborn (new dead land), it could not live in a legal world but he, the rapist, took the child/land believing it had life and declared our tutu an unfit mother. He took her and her children hostage and into destitution and bondage. He convinced the world that his child lives and that he was the only par-

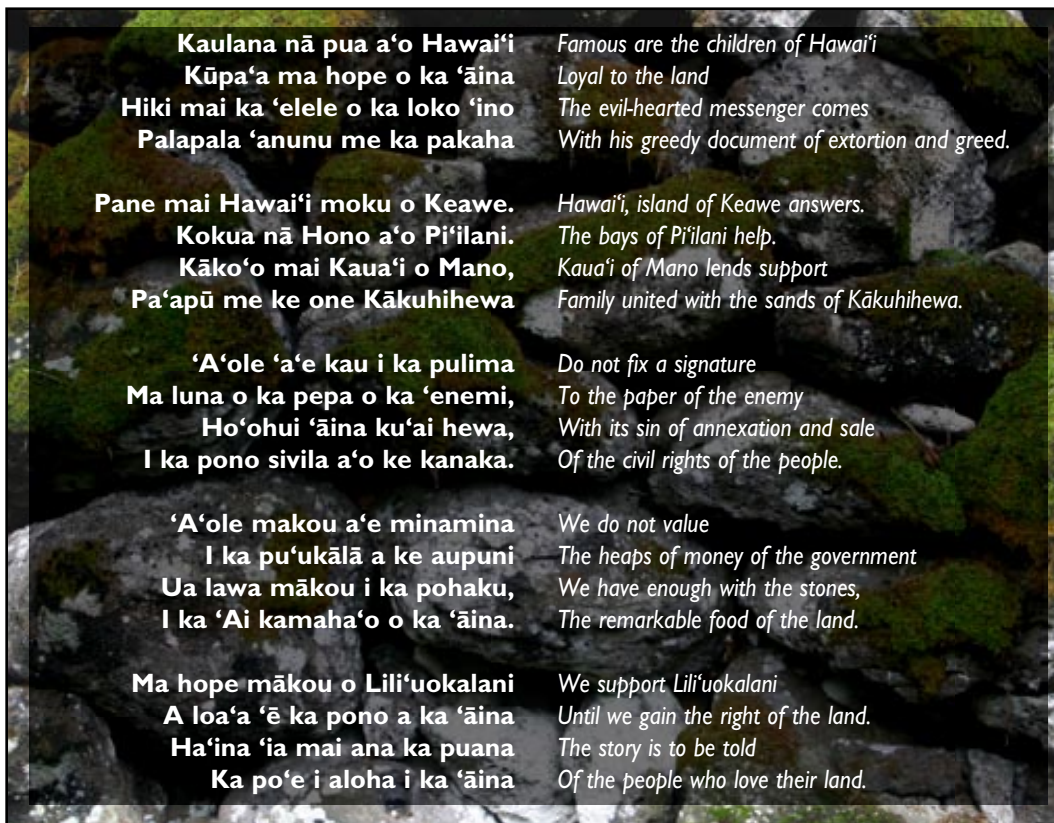
ent – loving and carrying to his fictitious child. He allowed only his story to be told to the world

about his child and what our tutu gave to his child/land! He says the child grew up and became like his father – a good example for all! Great wealth was shackled and passed into the hands of the rapist and his new family, aided by his henchmen, lawyers and accountants and they prospered while our tutu and her descendants suffered in poverty and tyranny! Tutu knew there was no real child from the rapist and tried desperately to protect her beloved children his cruelty. She knew his abuse would continue and he passed on to her descendants! Tutu's children instinctively knew that there was more to their story than what the rapist was telling and only their tutu's story would be able to heal them from this tragedy and set them free.

Sympathizers came to our tutu's great-grandchildren with an apology and then they returned with their legal document that promised to ease some of her pain and sorry. We would be allowed to sometimes visit our tutu. There was only one thing we had to do: "Sign a contract" so that we would never hold the rapist accountable or ask for the land and wealth that the rapist forcibly stole from our tutu or sue anyone who had help him defile her righteousness and

that of our homeland. Only then would we be allowed to hold and love her and her great-grandchildren and great-great-grandchildren to come!

Remember, 'ohana, currently our tutu (our Queen, our Hawai'i, our Independent Nation State) is in bondage and is being asked to accept the Apology Resolution and now the Akaka bill! Native Hawaiian Nationals say it does not go far enough – that is an understatement! (There is more truth to be learned from an understatement; there is more to the story than is being revealed.) In fact, you can see 'ohana, that it does now address the heinous crimes that has been committed. The rapist still occupies our tutu's house and bed, our land of righteousness, and controls every aspect of our Hawaiian society (legal, economic, political, educational, and religious sites). Now the Akaka bill, the foreign U.S. Corporations, and the prolonged military occupation believe they are safe, and above the law, privileged and they want to protect their status quo! 'Ohana, remember our tutu and kūpuna stood up for us and were loyal to you and to whom you are and to Onipa'a kākou (seek justice) from the evil-hearted rapist, maka 'ala: "Kaulana Nā Pua." ■



**Kaulana nā pua a'o Hawai'i
Kūpa'a ma hope o ka 'āina
Hiki mai ka 'elele o ka loko 'ino
Palapala 'anunu me ka pakaha**

*Famous are the children of Hawai'i
Loyal to the land
The evil-hearted messenger comes
With his greedy document of extortion and greed.*

**Pane mai Hawai'i moku o Keawe.
Kokua nā Hono a'o Pi'ilani.
Kāko'o mai Kaua'i o Mano,
Pa'apū me ke one Kākuhihewa**

*Hawai'i, island of Keawe answers.
The bays of Pi'ilani help.
Kaua'i of Mano lends support
Family united with the sands of Kākuhihewa.*

**'A'ole 'a'e kau i ka pulima
Ma luna o ka pepa o ka 'enemi,
Ho'ohui 'āina ku'ai hewa,
I ka pono sivila a'o ke kanaka.**

*Do not fix a signature
To the paper of the enemy
With its sin of annexation and sale
Of the civil rights of the people.*

**'A'ole makou a'e minamina
I ka pu'ukālā a ke aupuni
Ua lawa mākou i ka pohaku,
I ka 'Ai kamaha'o o ka 'āina.**

*We do not value
The heaps of money of the government
We have enough with the stones,
The remarkable food of the land.*

**Ma hope mākou o Lili'uokalani
A loa'a 'ē ka pono a ka 'āina
Ha'ina 'ia mai ana ka puana
Ka po'e i aloha i ka 'āina**

*We support Lili'uokalani
Until we gain the right of the land.
The story is to be told
Of the people who love their land.*

33rd Annual Queen Lili'uokalani Keiki Hula Competition

A hula competition for children
ages 5-12 to honor Hawai'i's
last reigning monarch.

July 17, 18, 19, 2008

Neal Blaisdell Arena

Soloists: Thurs., 6:00 p.m.

Hula Kahiko: Fri., 6:00 p.m.

Hula 'Auana: Sat., 1:00 p.m.

Reserved Seating \$12.00
General Seating \$10.00

Tickets sold at NBC Box Office from July 12,
Charge-By-Phone, call Ticketmaster
Toll Free at 1-877-750-4400, or
via "www.ticketmaster.com"

For more information visit web.mac.com/kpca
or call 521-6905.

A project of Kalihi-Palama Culture & Arts Society, Inc., supported by the State Foundation
on Culture and the Arts through appropriations from the Hawaii State Legislature.

OHA grants

The OHA Board of Trustees has approved \$3.65 million in grants aimed at serving Native Hawaiian beneficiaries of the OHA trust. The Level II grants provide funding for projects that fall outside the normal scope of OHA's community grants program.

"The money from these grants will help to ensure that all OHA beneficiaries have expanded opportunities in healthcare, education, housing and economic development," said Board Chairperson Haunani Apoliona. "By bolstering individual opportunities, Native Hawaiians will be in a better position to unify around the common goals of preserving culture and building self-governance."

The grants were awarded to the following:

>> \$1 million to Kanu o ka 'Āina Learning 'Ohana to construct Kauhale 'Ōiwi o Pu'ukapu, a complex including a center for early education, community resource development and higher learning

>> \$750,000 to Lāna'i Culture and Heritage Center for construction of a center to preserve and present the unique heritage of Lāna'i

>> \$500,000 to Kaumakapili Church for renovation and construction of the community services building

>> \$500,000 to Mālama Learning Center to construct an educational complex with art, science, conservation and culture to promote sustainable living

>> \$300,000 to Nā Maka Walu for services for incarcerated and homeless populations.

>> \$300,000 to Papahana Kuaola for the Lelekumanu educational program on O'ahu and Moloka'i promoting cultural and natural resource management

>> \$150,000 to Hawai'i Maoli – Association of Hawaiian Civic Clubs to construct a community center in Kapolei to provide educational, financial and community resources

>> \$150,000 to La'i'ōpua 2020 to plan and design a community center for La'i'ōpua and Kealakehe.

Fishing registration

Local anglers are anything but hooked on the federal government's proposed plan to register recreational fishermen who venture into federal waters 3 to 200 miles off the Hawaiian Island coastline.

Under rule changes proposed by the National Oceanic and Atmospheric Administration, fishing registration would begin next year; additionally, a license fee of \$15 to \$25 would be imposed beginning in 2011. Native Hawaiians would be exempt from paying the license fee.

Recreational fishermen balk at the NOAA move, because they say it will add cost to an activity which is already becoming more expensive with rising boat fuel prices. They also fear it will be used to set limits on their catch. NOAA said the plan will help get a more complete picture of recreational fishing's effect on both the local economy and the health of Hawaiian Island fisheries.

Local anglers and spear fishers are especially concerned by the prospect of having their relatively small catch measured by NOAA. They are concerned that they will eventually be penalized for the damage done by commercial fishing boats that take large hauls.

The deadline for public comment on the proposed rule change is Aug. 11. Comments can be mailed to NMFS, 1315 East-West Highway, Silver Spring, MD, 20910, Attn: Gordon Colvin. Comments can also be submitted via www.regulations.gov.

He'eia fishing days

It's summertime and Paepae O He'eia asks, "Are you hooked up and ready to go?" The nonprofit hosts fishing days July 26 and Aug. 24, when up to 30 people per day can bring their fishing poles to help remove predator fish, like Barracuda, Papio, Toau and others, from the He'eia fishpond in Windward O'ahu. Fishing days run from 8 a.m. to 1:30 p.m.

There's a \$10 entry fee per pole, children younger than 14 must be accompanied by an adult, and



Students of the Hawaiian youth leadership program 'Aha 'Ōpio Alaka'i – a program of Nā Pua No'eau funded by OHA – spent an hour with U.S. Sen. Daniel Akaka via a June 16 video conference in the OHA boardroom. Speaking from Washington, D.C., Akaka told the group of 10th through 12th graders, which included his grandson La'akea Akaka and great grandniece Ka'ano'i Akaka, that young Hawaiians have to prepare themselves for leadership roles in all areas, including politics and other fields in which they are underrepresented. He also spoke of his upbringing in Pāoua Valley, known as "taro patch valley" at the time, where he caught 'o'opu and 'ōpae in the stream and shared a two-bedroom home with seven brothers and sisters. Answering the students' questions, Akaka covered a range of topics, such as the Apology Bill, perseverance, public service and the Akaka Bill, which he said he hopes to bring to the Senate floor by July. The bill passed in the House in the fall. - Photo: Blaine Fergerstrom

hotdogs, chips and drinks will be available for purchase. Bring a cooler to take your fish home and other necessities like sunscreen, chair and tabis. First aid will be available. Call 236-6178 or email keli@paepaeoheea.org to reserve a spot.

Humu Mo'olelo

There is a new hula resource available, *Humu Mo'olelo: Journal of the Hula Arts*. The brainchild of hula great George Lanakilakeikiahiali'i Na'ope, this elegant reference is published quarterly by Chelle Pahinui, to share, celebrate and preserve hula and its history.

The vibrant photos catch the eye, but the content keeps it. It



contains little-known facts, 'Ōlelo No'eau and mele with translations. On the shelves the last week of June, this issue, volume one, number three, features the ancient salt beds of 'Ukula at Hanapepe, the Kaua'i Mokihana Festival, the Heiau Complex at Ke'e and much, much more.

Available at Native Books, Hula Supply Center and other places. For information or to download a subscription form visit HumuMoolelo.com or call 808-934-0959.

Graduates earn high honors

Along with eye-level layers of lei, graduation 2008 has brought special honors to several outstanding students of Native Hawaiian ancestry. Kamehameha Schools valedictorian Nathan Nakatsuka will be attending Harvard University with the help of a \$20,000 National Coca-Cola Scholarship and a \$13,000 award from the National Honor Society Scholarship Program. Nakatsuka will be heading this summer to the Institute for Systems Biology in Seattle, where he will undertake a coveted research internship in molecular biology. Nakatsuka credits his parents for motivating his academic achievements.

HE HO'OMANA'O • IN MEMORIAM

AUĒ, UA HALA

Bryan Baptiste

Kaua'i Mayor Bryan J. Baptiste passed away suddenly, only one day after returning home from surgery on O'ahu. Baptiste underwent heart bypass surgery at Queen's Medical Center on June 13 and spent a week on O'ahu recuperating before returning home to Kaua'i on June 21.

On June 22, Baptiste apparently suffered a cardiac arrest while resting at home. He was rushed

to Wilcox Hospital but paramedics and hospital staff could not resuscitate him.

"Mayor Baptiste was a good person, a wonderful family man and an honest and outstanding individual," said Kaua'i Trustee Donald Cataluna. "The people of Kaua'i trusted him and he leaves a legacy of caring for and helping people."

OHA Chairperson Haunani Apoliona added, "Mayor Baptiste was a committed public servant who cared deeply about the community and his family. We extend our heartfelt aloha to his family and the people of Kaua'i in their loss."

Gary Heu, the Mayor's administrative assistant, is serving as mayor, pro-tem, until county officials can meet to discuss a successor in accordance with the county charter.

Baptiste was 52 years old. He is survived by his wife, Annette, and their four children: Brandon, Heather, Lauren and Preston.



Kaua'i Mayor Bryan Baptiste, fifth from left in the blue aloha shirt, joined the mayors of other Hawai'i counties at the 2008 Legislature opening day session in January. - Photo: Blaine Fergestrom

BRIEFS

Continued from page 25

Ciera Cummings, also a 2008 Kamehameha Schools graduate, received a tribute in Washington, D.C., in June, after being selected as one of Hawai'i's 2008 Presidential Scholars. She joined 138 outstanding graduating high school seniors from across the country in being honored for academic achievement in a White House-sponsored event. Cummings, who plans to attend Mills College in Oakland, California, credited 'ohana for helping her achieve academic excellence.

Marcus Kawika Iwane, a second-year student at the John A. Burns School of Medicine, is this year's recipient of the Minority Scholars Award from the American Medical Association. This marks the first time a Native Hawaiian has received the \$10,000 accolade, which is aimed at recognizing the scholastic achievement of medical students from historically underrepresented groups within the medical profession. In addition to the influence of family members, Iwane named Moloka'i's Dr. Emmet Aluli as one of his mentors.

Law students

Five law students received summer fellowships in Native Hawaiian law from the Center for Excellence in Native Hawaiian Law, allowing them to work on legal issues at organizations serving the Native Hawaiian community.

The 2008 recipients are: Julian Aguon, who will head to Australia and New Zealand to research the potential uses and impacts of the United Nations Declaration on the Rights of Indigenous Peoples; Sunny Greer will work on Native Hawaiian burial issues at the Native Hawaiian Legal Corporation; Mana Moriarty will work at Paul Johnson Park & Niles, representing the Office of Hawaiian Affairs in a water rights case; Davis Price will work at OHA's Native Rights, Land and Culture Hale; and Evan Silberstein will work at KAHEA, the Hawaiian-Environmental Alliance, on issues including the Papahānaumokuākea

Marine National Monument, environmental justice and community education on genetically modified organisms.

The center also named its 2008 Native Hawaiian law research assistants, who will research, write and edit the second edition of the Native Hawaiian Rights Handbook. They are Malia Gibson, Li'ulā Kotaki, Mālama Minn, Nathaniel Noda, Scott Shishido and Nāpali Souza.

Scholarship gala

On July 24, the glitz and glamour that comes with being the major economic engine of Hawai'i's tourism industry won't be the only thing lighting up the Waikiki sky.

Ke Ali'i Pauahi Foundation, the Native Hawaiian Hospitality Association and the University of Hawai'i School of Travel Industry Management present Lamalama 'o Waikiki, a fundraiser for the new Native Hawaiian Ho'okipa Scholarship.

The event, to be held at the newly renovated Royal Hawaiian Center, will feature dining, entertainment, and a private viewing of the new show Waikiki Nei.

Attendees of Lamalama 'o Waikiki will help to light the torch of knowledge that the next generation of Hawaiian leaders will carry into careers in the visitor industry.

A 2004 survey by the Hawai'i Hotel and Lodging Association determined that 11 percent of hotel general managers and 13 percent of managers or department managers were of Hawaiian or part-Hawaiian ancestry.

"This is a statistic that we need to improve upon," said Lulani Arquette, executive director of the Native Hawaiian Hospitality Association. "This scholarship will open the door for many more Hawaiian students to enter this field."

Exclusive VIP tables of 10 are available for \$10,000 and \$5,000, and individual tickets are \$250, \$175 and \$150. For information and tickets, visit www.pauahi.org.

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Correction

In your June 2008 issue you credit the wrong school for pioneering in the Hawaiian language. Kamehameha beat St. Louis by 15 years with this effort – while Hawai'i was still a Territory.

In 1948, Kamehameha School for Boys initiated the first Hawaiian language class in the Territory of Hawai'i. (You credit St. Louis School as having “the first Hawaiian language class in the state.”)

The Rev. Stephen Desha was our instructor. He also allowed us students to read the scripture in Hawaiian at chapel. Never before was Hawaiian allowed to be spoken on campus by students.

This was initiated by the new head of the schools, Col. Harold W. Kent, who extolled “the glorious Hawaiian culture.” He realized it deserved a more important role at Kamehameha and put alumnus and school chaplain Rev. Desha in charge of doing so. (This is explained on page 119 of my book.)

J. Arthur Rath
Author, Lost Generations: A Boy, a School, a Princess
University of Hawai'i Press, 2006

Winona Beamer

Your tribute in memoriam to Winona Beamer (May issue), as well as the touching comments of mo'opuna Kamana Beamer, were both warm and loving, for which she was richly deserving. She did indeed touch the lives of so many with her vast knowledge of Hawaiiana, which she shared freely and generously with others, including the children of

Kamiloiki School.

For the latter, she composed an especially touching song, “Kamiloiki Kula,” after hearing our 800-plus children in one of our twice-weekly assemblies singing the warm nahenahe songs of Hawai'i, which she so loved. The song she wrote referred to the beautiful setting in which the school is situated, and describes it as a model school “of kindness and love ... standing together, working together ... the family, singing happily.” What a special gift for the children and Kamiloiki School to be so blessed with a song by Aunty Nona Beamer!

Art Wong
Retired principal
Honolulu

Ipsa facto at the palace

This writing is sent in regards to the last month's article on the purported Hawaiian Kingdom government misled by an idiot. Take this as a warning to all the new people who don't know any better, when you see these individuals at the palace, run like hell.

Those individuals at the palace claim to be a “government” when in fact they are not following Hawaiian Kingdom laws. Registered with the U.C.C. process with a nonprofit organization is meant to confuse and keep people ignorant of the truth and build on lies to get federal funds, grants, private funds and a tax write-off as an American corporation is not pono. Objectively, their so-called leader is really just an individual with no real status voted in by a handful of people ... that's it! What kind of leader is that? This

person does not want to talk about Hawaiian law because she never intended to operate as such ... “just look like it” objectively playing a role in the independence movement as a federal government's puppet. That's a fact. I'm not trying to make fun. This is serious.

Those at the palace are ipso facto ... factually here, but not legally here. This is all you have to know about what is at the palace. Don't let these people into your heart, home, 'ohana and community.

Kawehiokalanui-I-iamamao Kanui,
National Hawaiian Kingdom Office
on Health, Education and Economic
Development Firm
Waimānalo, O'ahu

Superferry sea change

I used to be “against” the Superferry. Now I'm beginning to support it. More precisely, my reservations were not so much about the Superferry itself as the high-handed manner in which the owners started doing business in Hawai'i. When I first heard the words “pushy haole” nearly 40 years ago, I had one of those proverbial “light-bulb moments,” and certain changes started to come about. To judge from the much smoother sailing the Superferry has had with the public lately, perhaps a similar adjustment in attitude has occurred.

Bill Brundage
Kurtistown, Hawai'i Island

View from Inside

The use of crystal methamphetamine, marijuana and alcohol is rapidly destroying the

lives of many of those destined to inherit a Hawaiian Kingdom. Our state and federal jails and prisons are choked with young Polynesian men and women, most coming from 'Ewa Beach, Wai'anae, Waipahu and Neighbor Island communities.

As socio-economic factors feed their anger, youthful feelings of invincibility compound their vulnerability to drug addiction and alcoholism as well as to the criminal behavior that accompanies both. Our state's tourism-based economy has no real jobs, time or money for them. Our state public schools are physically in a shambles, while private schools that have a charter to benefit young Hawaiians have an elitist mentality. Hawaiian sovereignty groups are too busy disagreeing with each other to focus on their true future and its leadership, “their children.”

In many cases the lights and nightlife of Waikiki is the beacon that draws many of these young men and women like iron shavings to its magnet, “the streets,” where gangs are formed and violence erupts. The stories are most always the same: stolen cars, burglary, guns, crystal meth and assault

until for a few, a life is lost in a criminal act born of social and economic intolerance and not of lethal criminal intent.

Organizations such as Alu Like and OHA should be commended for their concern and persistent support of programs for endangered Hawaiian youths.

I am a non-Hawaiian inmate of O'ahu Community Correctional Center. I am a former Honolulu Police officer and a cocaine addict; I have seen it all from both sides of the fence. I spend most of my time in prison helping these kids to write letters to loved ones and drug-treatment program. I am grateful for this opportunity, but I need help. Please, instead of occupying the Capitol grounds, go out and walk the streets and beaches of 'Ewa and Waikiki. Find these young men and women, take them under your flag and teach them the pride in themselves, their culture and their heritage that will prevent them from the further pollution of their minds and bodies that drugs, alcohol and a lost identity permits

Michael Spiker
Inmate, advocate
OCCC

Your Thoughts...
 Send them to Ka Wai Ola.

Send letters to:
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 Honolulu, HI 96813
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Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as special events and reunion notices. Ka Wai Ola o OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola o OHA does not accept unsolicited manuscripts. Deadline for submissions is the 15th day of every month. Late submissions are considered only on a space-available basis.

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Ke Pā Mai Ka Makani Kūākino

Haunani Apoliona, MSW
Chairperson, Trustee, At-large



Aloha nui kākou e nā 'ōiwi 'ōlino a puni ke ao mālamalama. Centered by the words of Kamehameha Pai'ea, 'a'ohē hope e ho'i mai ai, there is no retreat, our work in Hawai'i and across this continent continues.

Nā 'ōiwi Hawai'i and kama'āina and malihini alike, traveled from Hawai'i, from across the continent, from western to eastern shores to join 'ohana, dignitaries and host group Hui Moku'āina Hawai'i Ma Wakinekona, D.C. (Hawai'i State Society of Washington, D.C.) for the annual rededication, lei draping and honoring of King Kamehameha at the U.S. Capitol.

With increased attendance annually, this 39th year commemoration carried the message of "E Ho'okanaka Ke Pā Mai Ka Makani Kūākino," Stand Courageously Even As The Winds Of Transformation Blow." Remarks were shared by Senator Akaka, Congressman Abercrombie, Congresswoman Hirono, Congressman Faleomavaega and Mike Yuen (representing Senator Inouye). The following are excerpts from my remarks:

Since April 15, 1969, this sentinel figure of Kamehameha the Great has stood here in this Rotunda, a silent but assertive presence for Hawai'i's place in the Union of States, educating multitudes about Hawai'i's unique history as a sovereign nation, governed by indigenous, native leaders, our Pacific Island homeland ... that is also the 50th State.

It is an honor to join you at this 39th gathering and to note that since 2004 members of our Royal Societies – the Daughters and Sons of Hawaiian Warriors, the Royal Order of Kamehameha, the 'Ahahui Ka'ahumanu and the Hale o Nā Ali'i and the clubs of the Mainland Council of the Association of Hawaiian Civic Clubs have sustained their supportive participation as well.

Our simple, collective act of lei

draping in respect and tribute to our Kamehameha, Pai'ea, standing among other historic leaders of this nation, serves to renew the spirit and vision of indigenous Hawaiian leaders of the 21st century to focus our energies toward Native Hawaiian self-determination and unified governance.

"Native Hawaiians in Hawai'i and those away from our Pacific Island homeland are challenged to build upon the best of the 19th century legacy of Kamehameha, shaping a governance and political structure balanced by our culture and tradition in the context of the 21st century.

To achieve significant movement forward, OHA has committed to two distinct but essential goals, both are intended to empower Hawaiians and to strengthen Hawai'i for us all, Hawaiians and non-Hawaiians.

One goal, many of us know well is Kau Inoa – to place your name. Kau Inoa is a registry to bring together Native Hawaiians who want to participate in reorganizing a Native Hawaiian representative governing entity. In 2007, I reported to you 61,000 registrations, 12 months later for June 2008 I report to you 89,482 registrations representing those who are ready to move forward together.

The second, separate, but equally important goal is enactment of S. 310/H.R. 505, the Native Hawaiian Government Reorganization Act. The urgency for this federal policy remains compelling and has been in-focus for nearly 10 years; reconciliation with the indigenous native people of Hawai'i as yet is unfinished.

We look forward to the 40th year commemoration in 2009 and prominent placement of Kamehameha in the U.S. Capitol Visitor's Center, at which we will gather. In the interim we will carry the image of Kamehameha, and our islands with us when the Hawai'i State Commemorative Quarter begins its national circulation in 2008. It will carry our imprinted State motto far and wide: 'Ua mau ke ea o ka 'āina i ka pono,' the life of the land is perpetuated in righteousness. May this Hawaiian message, and the spirit of our ancestors, serve to light the way for all in the United States of America." 44/48

Bringing 'ohana into the foster-care system

Oz Stender
Trustee, At-large



Every year the Office of Hawaiian Affairs participates in the legislative process as we introduce, track and lobby bills that will have positive impact on our Hawaiian beneficiaries. Although a very vocal minority helped to sink our "ceded lands" bill that had been negotiated for more than four years, I am very happy that SB 2730 (companion HB 2707) relating to child protection has now become law. Statistics show that while Hawaiians represent only 20 percent of Hawai'i's population, nearly 60 percent of our keiki are in foster care.

Initially called the Tūtū Intervention Bill, *The Child Protection Act: Placement Preference* establishes a preference for placement of children needing child protective services. Chapter 587, Hawai'i Revised Statutes, will be amended by adding new sections that will ultimately benefit our keiki by allowing them to stay with their blood relatives and to grow up learning the culture of their homeland. This bill is not limited to blood relatives; and although not blood-related, hānai relatives will also have the opportunity to seek the opportunity to raise these keiki.

Since many relatives are willing and able to provide a safe, nurturing and loving environment for children who have been harmed, SB 2730 requires the Department of Human Services to notify all family members within 30 days of a child's removal from their home and additionally provide an application within 15 days of an inquiry from a relative to be a foster placement. If an application to be a foster parent is submitted and denied, the department shall provide the applicant with the specific reasons for the denial and an explanation of the procedures for an administrative appeal.

During the months leading up to the 2008 legislative session, I was

approached by several distraught grandmothers and aunties trying to get custody of their 'ohana keiki. For various reasons, family members were found unable to care for their own children; and, unbeknownst to their extended 'ohana, were placed for foster care and/or adoption by others. By the time the 'ohana became aware of the situation, there was nothing they could do to get guardianship or custody of the keiki. In one case, a grandmother had no recourse to help her in her quest to get custody of her only grandchild, who was adopted and moved to the mainland.

As word spread that I was trying to help her, the calls to my office multiplied; my journey to amend the current law became my passion. While the initial intent was born to save a few of our Hawaiian keiki, I am happy the final bill helps all children in Hawai'i.

I could not have done this without the help from Jan Dill (Partners in Development), Amy Tsark (Department of Human Services), Jill Fukuda (Legal Aid), Senator Suzanne Chun Oakland, Representative Maile Shimabukuro, Jim McMahon (OHA Legal Counsel), and David Rodriguez (OHA Government Relations staff). Much gratitude also goes out to all those who testified on the merits of this bill as well as those who helped in countless ways. Mahalo, mahalo, mahalo.

I would also like to express my fondest aloha and gratitude to those families that called to seek OHA's help and who educated me along the way. Although this bill passed too late to help them, it was because of their love for their 'ohana keiki and their dedication felt in their na'au that all children in Hawai'i will have the chance to live with their own extended or hānai families should the home into which they were born start to crumble.

E kolo ana no ke ēwe i ke ēwe. The rootlet will creep toward the rootlets.

Of the same origin, kinfolk will seek and love one another. — 'Ōlelo No'eau 322

OHA must televise its meetings...

Rowena Akana
Trustee, At-large



Ano'ai kakou... Just like the resistance to conducting a forensic audit on OHA by certain Trustees, efforts to broadcast our meetings on television are also facing the similar resistance. The question is why?

A forensic audit would be a useful tool to help us manage our assets better, as well as look at the things that we are doing right. Similarly, broadcasting OHA meetings would be a great communication tool for our beneficiaries to learn about the programs we fund, how we are spending their Native Hawaiian Trust dollars. More importantly, they can find out about the many, many other functions that OHA is also currently involved in such as land, water, and historic preservation issues (including litigation) on all islands. We can also go more in-depth about the federal and state legislation that we support or object to.

Trustees at our May 22nd Committee on Beneficiaries, Advocacy & Empowerment (BAE) meeting were not supportive of a resolution (HCR 345), recently passed by the Legislature, which asks that OHA be more accountable to our beneficiaries by televising our general meetings – similar to what the state Legislature and City Council already do on OLELO Community television.

One Trustee insisted that, "If we had to do it, I would opt for the most inexpensive way." Another asked, "Who would watch us anyway? There aren't any numbers or demographics even on our radio show during our morning drive into work." I feel this is really a good question. Why don't we know how many people are listening to the show, especially since the show's contract has just been renewed? One Trustee even said that "the Legislature's reso is just that! It's not law and we don't have to do it if we don't want to."

Our deputy administrator's comments were that he would have a recommendation to the board by September – four months from our meeting! Recognizing that it would only be a recommendation, it appears that there would NOT be a recording of an OHA meeting until the end of the year. Why are these Trustees worried about what the beneficiaries and the general public would see? It should be obvious given the fact that it is an election year and Trustees Apoliona, Cataluna, Lindsey and Machado are running for re-election in the November 4th general election.

There are many positive points of broadcasting our meetings:

- Broadcasting on OLELO would cost almost NO money since there are as many as fifty OHA staff members that are certified to handle OLELO video equipment and OLELO would run the show on their Native Hawaiian cable channel for free.

- OHA already produces regular programs and discussions on OLELO.

- Most OHA meetings take place during work hours in the middle of the workweek. We should give our beneficiaries the option of viewing our meetings after they get home from work or on the weekends.

- As for viewership, OHA deals with many hot-button issues that would resonate with the community and draw hundreds, if not thousands of viewers.

- OHA's mandate is so enormous that a one-hour radio show couldn't possibly address or explain exactly what we do here. A television show would do more for OHA than any other paid advertising that OHA has ever done.

- More and more people are turning on their televisions or their computers to view the news. Unfortunately, less people are reading newspapers, like our Ka Wai Ola, these days.

All that said, broadcasting the OHA meetings would be a very good way to improve OHA's image in the community.

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

Upholding the Constitution while working for a Hawaiian nation

Boyd P. Mossman
Trustee, Maui



EHawai'i au. I am Hawaiian. I respect the 'āina of which I am part and those who prepared the way for me to be here. I honor our kūpuna and pay homage to my ancestors. I honor those Hawaiians who have earned their positions in our society through hard work, determination, humility and integrity. I am in awe at the caliber of those who have succeeded in their chosen careers. I acknowledge and respect the less fortunate and downtrodden. I appreciate my family and friends who have been positive influences and who have stood tall as Hawaiians in Hawai'i and elsewhere. In short, I stand solidly behind those who would remind the world that we are a distinct and identifiable people whose sovereign government was taken by a handful of villains with the overt assistance of a collaborating United States government official and an obedient military.

However true this is, I nevertheless accept my duty as a Trustee of OHA to uphold the constitution of the United States and the constitution of the State of Hawai'i. As we approach July 4th in celebration of the independence of the United States from British rule, I am sure there are those Hawaiians who believe what's good for the U.S. is good for Hawaiians, and that Hawaiians should be granted independence too.

That position is without reason or much thought. First of all, did anyone consult the U.S. to see if they would turn over Hawai'i to the Hawaiians? Surely we couldn't gain our independence without its approval. Second, who would support such a move? Would it be the 80 percent of the population in Hawai'i that is not

Hawaiian? Would it be the majority of the population of the U.S. and the Congress? Would it be the United Nations and their impressive military might? Would it be one of a number of oppressive nations who can't stand the U.S.? And third, what government would lead us Hawaiians and the rest of those living here? It seems that the number of claimants to the throne may be diminishing as time goes on, but still there are more than one – and who would make the decision? Would it be determined by genealogy? Or by a vote of the people, whoever the people might be decided by someone to be? These basic questions should invite one to reflect upon the fact that our status as citizens of the United States is not so bad if we can preserve ourselves legally and secure a foothold within the confines of the U.S. for the continuity of our culture, traditions, language and identity.

Hawaiians have fought, died, voted, received benefits, paid taxes, enjoyed freedom to express ourselves, worship, gather, etc. because we happen to be Americans too. We have demonstrated that we can be loyal and trusted citizens and continue to serve our nation and our people, both the United States and Hawai'i. There is no reason for us to think that the only true justice for Hawaiians is complete independence when what we have today is better than any other country in the world. And if there is someplace better, then maybe we should go there.

A Hawaiian nation within the United States is a fair and just solution to an ongoing demand for justice and reconciliation by Hawaiians for the illegal overthrow. It is reasonable, practical, realistic and achievable. It will bring to all Hawaiians a say in our affairs and will hopefully allow us to solve any and all problems we face today as a people and maybe we can all happily say some day, God Bless America.

Talk story Hawaiian style

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'Sad words'

Walter M. Heen
Trustee, O'ahu



Often during the recent debates over the ill-fated legislation proposed by OHA and the state administration regarding settlement of OHA's claim for revenues from the State for its use of ceded lands, I thought of the words: "For of all sad words of tongue or pen, the saddest are these, 'It might have been,' " by John Greenleaf Whittier.

Those words are also applicable to claims made by some people that Gov. Ben Cayetano's 1999 offer to OHA to settle the matter was better, i.e., more generous. But nobody could tell me exactly what that offer was. And, if it was so good, why wasn't it accepted by OHA? So, I determined to try to find out for myself.

There is no written offer from Cayetano. That's probably because the settlement was discussed in meetings between Cayetano's Chief of Staff, Sam Callejo, and OHA's negotiating team, consisting of OHA Chair Rowena Akana, and Trustees Clayton Hee and Mililani Trask. Any offers or agreements discussed there would normally have been presented to the OHA Board later in executive session. That same procedure was followed in the latest negotiations.

What I did find is an April 16, 1999, letter to Callejo, signed by Akana, in which she says, the letter is "one final effort to settle this case" for monies and some land in the amount of \$305.6 M. She also says that "[t]he major difference between your last offer and this offer is the interest for fiscal years 1997 and 1998."

Akana also agrees "to the partitioning of the public land trust and transfer of title to the pro rata portion of the trust's lands to OHA to self-manage and administer." Akana's letter goes on to say: "With this settlement, OHA agrees to a bar of all claims for a prorata share of trust revenues

arising on or before July, 1999."

Subsequently, on April 20, 1999, Trustee Trask sent a memorandum to Akana and Hee stating:

I have just been notified of OHA's offer to the state regarding the ceded lands settlement. I do not agree that 'With this settlement, OHA agrees to a bar of all claims for a prorata share of trust revenues arising on or before July 1, 1999. ... I do not agree in waiving our peoples' right to sue the state for past breaches of the ceded lands trust.

On April 27, 1999, the OHA Board discussed negotiations regarding "settlement proposals." Trustee Trask moved to "terminate settlement negotiations with the state." Trustee Hee pleaded for patience, "Notwithstanding the fact that the state may not have been forthright or diligent in responding to this office. We have put offers across that have gone unanswered." Trustee Trask responded, "that for four months the OHA negotiating team has worked diligently for the purpose of trying to resolve this matter[.]" She pointed out that offers were sent to the governor on April 1 and April 16 and no response was ever received. The motion carried and negotiations were discontinued.

My point, here, is not to compare the so-called Cayetano proposal with the recent agreement. Rather, it is only to point out that in that situation proposals and counter proposals were discussed and rejected by both sides. There was nothing even close to an agreement. Attempting to compare that situation with the recent one is meaningless.

It is clear, however, from Akana's April 16, 1999, letter, that Callejo and the OHA negotiating team were discussing a "global" (familiar word) settlement that would have determined all monetary claims and partitioned the trust lands between the state and OHA. It is also clear that those terms would have met with a fiercer "firestorm" than the recent agreement. 📧

Lāna'i Culture & Heritage Center

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



On June 5th, OHA Trustees approved the last of its 2008 fiscal year grants. The final list of grants ranged from program services for incarcerated and homeless populations, to construction of community and cultural centers. After a year-end reconciliation of OHA's budget, Trustees were able to award \$1.5 million dollars toward these eight final projects.

Included in the list of grant awards was the Lāna'i Culture & Heritage Center. Trustees voted unanimously to provide \$750,000 in matching funds to the project.

The Lāna'i Culture & Heritage Center is the result of 20 years of work on the island of Lāna'i under a Memorandum of Agreement (MOA) dated November 1987, between Hui Mālama Pono o Lāna'i, Lanaians for Sensible Growth, Office of Hawaiian Affairs, the Department of Land and Natural Resources, and Castle & Cooke Resorts LLC. The basic programs of the MOA worked to ensure that native Hawaiian sites, traditions, customary practices and heritage, as well as resources and knowledge of the historic ranching and plantation periods of Lāna'i, were documented, protected and perpetuated.

"The vision is to honor the past, and share Lāna'i's rich history with present and future generations," said Executive Director Kepa Maly.

The heritage and cultural diversity of Lāna'i are among its most distinguishing and endearing resources. Since opening as a nonprofit community organization on Oct. 1, 2007, the Lāna'i Culture & Heritage Center (LCHC) has hosted more than 4,400 residents and visitors in programs at the center and in field outings. Generous donations from Lāna'i's residents, Castle &

Cooke, visitors and Hawaiian organizations have resulted in our raising funds to help us ensure that the artifacts, family collections and historical documents will be saved and available for present and future generations.

Their goal is to ensure that the living culture of Lāna'i remains an integral part of the community. The Lāna'i CHC is now actively engaged in efforts to form partnerships with Castle & Cooke and community organizations to establish a permanent home for the growing collections. "We are working towards developing a facility in which we can care for the cultural-historical items, and from which we can share exhibits on Lāna'i's natural history, rich Hawaiian material culture and the history of the Hawaiian Pineapple Company," says Kepa Maly. The vision is to develop both fixed exhibits (more typical of museum settings for valued items) and living history collections, where Lāna'i's residents and visitors can experience the diverse heritage of Lāna'i.

The LCHC is also planning for a controlled archival collection storage and conservation area, and community heritage library, which will house historical documents, photos, maps, textiles and other items of importance to Lāna'i's people and past.

To do this they are eliciting the help of Castle & Cooke, hoping that in the time allotted for the grant, they will be able to acquire an existing historical structure which is suitable to fulfill the vision and mission laid out by the community through agreements made in the 1987 MOA.

They are also seeking help of the community, in order to make the Lāna'i CHC programs sustainable. "If we are to protect and pass on Lāna'i's history, we need families to donate cherished items reflective of the diverse cultural heritage of Lāna'i. If we are to be good stewards of the artifacts and historical collections, and ensure that the rich history of Lāna'i is shared with Lāna'i's people and those who visit the island, we need the facility and financial support to offer the programs," concludes Maly. 📧



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



On the 15th of June we celebrated Father's Day. It's difficult to believe my Dad died 45 years ago (May 1963 at age 41). I had just turned 15 and my brother Ben was 13. Instead of celebrating Father's Day visiting my dad and listening to him tell stories about the Good Old Days in Waimea from a rocking chair, I have spent Father's Day for the last 45 years simply remembering the good times my brother and I had with him and the good person that he was. It's the same memories which surface year after year. Because he died when we were young, the chapters in my Memory Book are very short but the memories I have of him remain vivid, crystal clear and memorable. "It seemed like only yesterday."

Our dad was a decent, good, patient, understanding, hard-working and big-hearted man. He loved Akua, our mom, his family, our cousins, his friends, our town, our neighbors, his work. He was a mahi'ai and a paniolo, a small farmer and small rancher. He also worked construction to help make "ends meet." We had our own little Zoo in our corner of Waimea, as he also loved animals. He had a boar named Duke, a Hereford bull who answered to "Ferdinand" and three dogs, Monty, Muffy and Skippy. It's said, "A dog is a man's best friend." Well he had three "Best Friends." When he came home from work the dogs would run in circles, first around his car, then around him. He brought out something from deep inside them. They had a special connection to our dad. When they saw him they turned into a bunch of maniacs. If he could have owned an elephant and a giraffe, he would have had two of each. And, he was a "Pied Piper" and loved by many of our cousins. I think what it was, was he had time to give them. And they knew his Aloha for them was real and genuine. A cousin from Washington State emailed me recently and said, "Your dad always had a big heart warming smile which I can still see in my mind's eye." Our cousins also knew when he gave them advice, that he had their best interests at heart. Some of our friends when they were kolohe would have the "living hell" beat out of them by their dads. Child Protective Services was not heard of back then. Our dad never touched us. Maybe because discipline was our mom's department, he felt what she did when we stepped out of line was more than ample. I cannot recall a time when he was angry with someone or about something. Our dad was "Mr. Aloha."

Friends, he had many friends. I remember when Honoka'a Sugar went on strike in the late '50s. Some of the workers needed temporary work to get through the strike. Our dad hired a few of them. Waimea back then was a non-union, Republican town and what he

did was a no-no. But he did what he did because for him it was the right thing to do. They were out of work, had families and needed to put food on their tables. In our very large family, he was the go-between between our "Tūtū man" and the rest of the clan, the one who had kuleana for "keeping peace" and everyone happy. In our church when a minister was asked to leave for whatever reason our dad facilitated the relocation effort. He had a strong work ethic, an ethic passed on to my brother and me. He used to tell us he did not want us to be like him. "Go to school, get an education and a good job." His definition of a "good job" was working in an office. My brother and I have farms. We don't mind rough hands, dirty fingernails and wearing puka jeans because he made both work and working the 'āina fun. Of course, he still is the smartest man I have ever known. He belonged to the Order of Kamehameha. And although he was told by DHHL he was only a quarter Hawaiian based on his mo'okū'auhau he insisted he was Native Hawaiian.

He was being treated for tuberculosis in 1962, until shortly before he died in 1963, by the best doctor on our island because he was an army veteran. Based on X-rays, it was thought he had had a relapse of TB. While serving in the Army in WWII, he contracted TB, was treated for it and given a clean bill of health in 1952. Two weeks before he died, our mom was told by his doctor that he had misdiagnosed our dad's condition. That he was suffering from lung and throat cancer, not TB. That explained his loss of voice and constant fatigue. He was a smoker (White Owl cigars and Camel cigarettes). He also chewed tobacco. Our mom could have filed a "wrongful death" lawsuit. She chose not to sue because of her Christian ethics and values. She felt our dad had contributed to the health issues which led to his early and unfortunate passing. She knew the doctor had done the best he could for our dad based on his medical history. She was right on both counts. She could have been bitter and angry but felt his early departure was just part of God's plan for his life and for ours. Our dad had the biggest funeral service in the history of 'Imiola Congregational Church (to 1963, that is). There was standing room only. The sensei from the Hongwanji had a part in the service. Auntie Nona Beamer did an oli. I can still hear her voice reverberating off of the koa walls of the Church. The sun shone brightly when our dad was laid to rest at age 41 on that crisp Waimea day in May 1963 in our family cemetery next to his dad, who had died less than a month before at age 88.

To our DADs all across Hawai'i, this is my Hope, my Prayer, my Wish for each of you. For the sake of your Families, your Keiki especially. Strive to be Healthy. Live long and fruitful lives. Fill your Homes and Lives with Aloha. Be there for your children. For their birthdays, their soccer, football and basketball games, their first communions, graduations, their weddings, Christmas, Kūhio Day, Kamehameha Day. Stay Healthy. Be Healthy. Live Healthy. Our families, our children and our Nation need us. 🌺

PAHINUI

Continued from page 19

Pahinui, Kunia Galdeira and Peter Moon (Peter Moon's son, also called "Peter Boy").

Cyril talks fondly about his first days as a professional Hawaiian musician when Peter Moon (the father) gave him his break, asking him to play with the Sunday Mānoa when he was only 17 years old. Moon had previously played with Gabby and the Waimānalo gang. When it came time to start his own group,

he asked Cyril to be a part of it.

Now Cyril is returning the favor through Moon's son, also named Peter (though not a Jr.), asking him to play with the Pahinui Hawaiian Band. Moon, who recently turned 18, was terrified at the thought. But through careful grooming, Cyril is encouraging him to take risks.

"The boy can play," says Cyril, "but he's kind of shy, sometimes. He would only play by himself, in his room." Peter Boy, though unwilling to

play for others, had collected all of his father's albums, and had been practicing, daily, in his room.

"He could play any song!" from his dad's collection, according to Cyril.

Cyril has been taking Peter Boy under his wing, practicing and even doing a couple of live gigs with him. He is trying to teach Peter Boy to play for a public audience.

"Same thing like I'm doing with Peter Boy, you know? I'm not goin' teach you – I mean, I goin' teach you if you need help – but I goin' teach you to play with us, you know? Play with people, meeting people, so you goin' break the fear. Because if I tell you, 'Play one solo,' and you go, 'Shame, I no like,' no. There's no time for fear.

"Before, when I go 'Peter, take one solo!' he look at me, 'No, no, uncle, I no like, please,' basically, da kine, begging me not to take one solo."

"When daddy said, 'Son, go take one solo,' man, we was right there, no hesitate, and we waiting for it.

"We come out, we create something right there, on the spot, just like how daddy did it."

And that is what he hopes for the young Peter Moon, too, to teach him, Pahinui style, "just like how daddy did it"

With other founding member Palani Vaughan scheduled to appear, it also raises the possibility of a Sunday Mānoa reunion, if even for just a song or two.

With the free Aug. 9 show scheduled to start at 9 a.m., Cyril advises with a smile, "You better come early." The kanikapila is scheduled to run till 6 p.m. For more information on the Gabby Pahinui Waimānalo Kanikapila, call 722-8575. Email Cyril@cyrilpahinui.com, or see www.gabbypahinui.com. For booth information, contact Hui Mālama I Ke Kai at haunani1@mac.com. 🌺



Cyril scoops up another HARA Honor. - Photo: Blaine Fergstrom

Fallen to Kauwā

By Moke Kupihea



Editor's note: This is the final installment of the essay Fallen to Kauwā by Kaua'i author Moke Kupihea. To read his entire essay, visit www.oha.org/kawaiola.

Now for my original intention for contacting OHA, which was never to appear as a guest on OHA's radio show, Nā 'Ōiwi 'Ōlino. I am very concerned about the State's sudden interest in Kōke'e, Kaua'i. As their desires to create and implement a master plan for the park seems to coincide with the building, then arrival, of the Superferry to Hawai'i, and an economic axle driven into the mountains of Kōke'e that will surely bring an end to the long line of hereditary practices and spiritual traditions I so painfully sought to preserve in my works "The Seven Dawns of the 'Aumakua." As we are still the living links of these people and traditions inherent from our childhood and still wonder about the remnants of this wilderness, specifically Waiahulu in Waimea Canyon, and wish to pass on these traditions to our descendants without interference and threats from DLNR.

I decided to inquire if any of the cultural departments of OHA had reviewed the Kōke'e Master Plan or if OHA had any intentions to object to the plan on behalf of native Hawaiian gathering rights, and if such rights actually lawfully

exist. However, just a few days before appearing on Nā 'Ōiwi 'Ōlino, the Moloka'i Ranch story entered the news.

Being a similarity of loss to the hereditary spirit of the land in relation to its native inhabitants, if it is allowed to be flooded with the footprints of foreigners, I believe it is of a more immediate need to bridge the spirit of my thoughts on Waiahulu to Moloka'i Ranch. If it is in fact to be published by *Ka Wai Ola*, for I will be very surprised if it is, as I was once told by a past OHA Trustee that in his opinion, my works were detrimental to Hawaiian culture. Thenceforth I always felt like an outcast from the mainstream of Hawaiian organizations and thus became a lonely voice crying from the wilderness, sort of speak.

As I am but a Kauwā who writes from the intellectual prison that suppresses the hereditary spirit and lands of his ancestors by the above choices of confinement. Thus it is my belief from the standpoint of one lonely voice crying out from the ancestral world of wilderness that the holders to the title of Moloka'i Ranch are committing "Political Extortion," if such a crime actually exists in American society. Political extortion is evident by the self-calculated creation of economic hardship by the use of not only the termination of its employees, whom in my opinion should be given the status and afforded the aid provided to political refugees, but services that benefit the immediate community at large. Political extortion by the calculated use of the local populace of the island of Moloka'i. In relation to the present economy of Moloka'i based on its current land use that is calculated to turn the gears of the County and the State press by indirect means, which in turn is calculated to turn the gears of County and State politicians. Which by indirect means in turn is calculated to place the force necessary to turn the gears of both the State Land Commission and County Planning and Zoning Commission

to resolve the self-planted economic crisis by implementing the original changes requested and instituted by Moloka'i Ranch from the beginning.

"All the while placing public focus on the needs of the people, making politicians appear to be saviors, all the while foreign investors wait out of public view for its calculated results."

This magic act or sleight of the feeding hand has been occurring in Hawai'i ever since we became a State of the Union. As I have witnessed this act firsthand on my home island of Kaua'i many times: with the closing of Līhu'e Plantation came economic crisis, political solution, land development, more hotels. With the closing of Grove Farm Plantation came economic crisis, political solution, land development, more hotels. With the closing of McBryde Plantation, economic crisis, political solution, land development, more hotels. All, in my opinion, used the same calculated plan of political extortion. To first attract by land use and zoning change millions of dollars in investment money that when tied to its initial economic axle, its first development, most probably small in proportion to its yet-to-be exposed master plan. However once it is allowed to secure this economic rope of investment and returns to their shiny new spindle of developmental minds atop this initial axle, it will transcend into billions of dollars. As this economic beast will feed upon all the range within its circumference, in the case of Moloka'i Ranch, all that is within its boundaries. While pacifying the local populace with what the State terms fee-simple, moderate cost housing, as today they wish to avoid the use of the term low cost, as the victimized locals should be allowed some pride. The open range of which we were so accustomed and spiritually attached than takes the appearance of a Disneylike park for the foreigners' amusement. As all, the island is now but an amenity for the spun in population of a different culture that wishes to enjoy ours after it has devoured the spirit of us all.

In closing let me say that my written works, and I myself, have



At right, the author, of the generation of 1950, born in the land of Papa le koo at the mount of Waimea Valley, Kaua'i, into the world of the living breath of these great elders, who have all passed away since this photo was taken in the 1990s. From left, Stanley "Kualu" Yadao, of the 1930s generation, spent the latter years of his life restoring the ancestral kalo patches of the Kualu family in the land of Puu lima, below Kanikula at Makaweli, Kaua'i. Albert Ketua "Pipito" Makuaoale, of the 1920s generation, a cousin of Genoa Keawe, was the last full-time inhabitant of the land of Pee a moa, and the last great mountain man of Makaweli Valley, Kaua'i. He's petting Joker, his large hound and favorite companion. Barney Makuaoale Char, of the 1920s generation, spent this entire life perpetuating the ancestral kalo patches of the Makuaoale and Kuapahi clan in the land of Pee a moa at Makaweli Valley, Kaua'i. He was an uncle and mentor to John Aana, founder of Makaweli Poi, which is now a subsidiary of OHA's Hi'ilei Aloha LLC. - Photo: Courtesy of Moke Kupihea

often been called "countercultural" and "anti-cultural," but I ask you, the reader of Hawaiian descent, to consider the following excerpt from the *Five Books of Moses* by Everett Fox. The Deliverance Narrative has inspired me throughout my works. For it is my life's dream to create a spiritual foundation upon which the spirit of our ancestors will remain ever present in the remnants of their descendants today and into the future. On, by, and through their own conscious and spiritual will of descent come together under one roof of worship and move in unison as one spiritual body to reclaim their ancestral lands under the Spiritual Roof of One Nation.

THE DELIVERANCE NARRATIVE: "A final note about the backdrop of these stories. Cecil B. DeMille did it differently, and in the difference lies the gap between Western culture and biblical culture. In the movie *The Ten Commandments* (a strange title, given the actual content of the film), DeMille's own 1959 remake of his earlier silent film, great stress is put on the physical, visual trappings of Pharaoh's court. Apparently no

expense was spared to bring in costumes, sets and extras, and the result causes the audience to focus on the splendor of Egyptian culture, despite the fact that it is peopled by the villains of the story. In contrast, the Bible says practically nothing about the visual backdrop of the Plague Narrative. Just as Genesis made reference to the mighty culture of Babylonia by parodying it (for instance, in the Babel story of Chap. II), Exodus strips down Egyptian culture by making it disappear, and by ridiculing its gods. The book saves descriptive minutiae for the Tabernacle (Chap. 25ff.), preferring to stress the positive and simply to omit what is found negative. This profoundly "anti-cultural" stance was characteristic of Israel's worldview and was a mystery to the Greeks and Romans who centuries later conquered the land; it was to stand the people of Israel in good stead in their wanderings through the centuries."

"What spirit is to stand the Hawaiian People as one in this century? I plead you to unify outside the backdrop of western culture that erected, stood, and toppled the Hawaiian Monarchy." 🌺

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

Iulai • July

Chang/Kukahiko – The 'ohana of Ying Chang, "A'ana," and Hattie Keolakai Kukahiko of Makena will have a second family reunion at Kokololio Beach Park in Hau'ula in Windward O'ahu, on Saturday, July 26, 2008, 9 a.m.-5 p.m. All descendants/families of John, Irene, Daisy, Eddie, Anne, Lily, Samuel, Robert, Ernest, David, Philip, Dorothy, Frank and Solomon are welcome. A \$15 fee per household registered includes a family genealogy binder. Each household will bring a main dish and one salad or dessert. To help plan the event, contact Kalani Wilmington, 398-4257, khw461@hawaii.rr.com; or Sharon Rickard, 387-9033, moanasharon@aol.com.

Cummings – If you are a descendant of William Humphreys, Thomas Booth Jr., Jonah Booth, Joseph Elijah, Parker Andrew, Amy Hoolai, Hannah Rachael, please join us at our tri-annual reunion July 26, 2008, at Maui Tropical Plantation, Wailuku, Maui. For information, Adele Morar, 808-572-1124 or samorar@msn.com.

Hukiku/Keulua – The 'ohana of Moke Hukiku and Kapali Keulua will hold a reunion July 19, 2008, on O'ahu. The 'ohana includes the descendants of James Moses, Mary Kiko, Annie Flores, Jack Moses, Joseph Kaahanui Moses, Frank Moke, Louise Larinaga, Kalei Tisalona and Malia Santiago, as well as those of Lokalia Anakolio Holt, James Lawrence Holt, Kaluna Keawekane, Malia Kaneaiakala, and the Keolas, Ahings and Kaahanuis. Contact Lehua Carpentier, 689-7651 on O'ahu (registration) or E. Kalani Flores, ekflore@hawaiiantel.net or 808-885-5383 on Hawai'i Island (genealogy).

Kuakahela – The Kuakahela 'Ohana Organization will hold a reunion July 11-12, 2008, at Ka Hale Hoano O Ke Akua Church in Kalihi, 1760 Nalani St., and July 13, 2008, at Ke'ehi Lagoon Park. Kuakahela and Keaka Kalimaonaona had nine children: Naiheauhau, Kealohapaule, Kaaihue, Kaunahi, Kamau, Kimona, Maila Maria, Wahinelaia Muolo, and John Keau Kuakahela. Contact Pres. Arthur M. Mahi, 808-325-7134, Hawai'i Island; 1st VP Octavia Kau Kaili, O'ahu, 688-4834; 2nd VP Ted Mokiao, O'ahu; Sec. Amy Aquino Martinez, 322-9621; Treas. Theresa Mahi, 325-7134; Asst. Treas. Agnez Barrozo; Food Chair Apolonio Aquino, 895-1663. Members encouraged to wear name badges, 'ohana uniforms or colors. Call Theresa Mahi for dues, T-shirts, genealogy or candlelight ceremony. Write 73-4149 Hawai'i Belt Rd., Kailua-Kona, HI 96740. Publicity call Lyn Lowando 325-7114.

Kupahu – The direct descendents of John Haui and Eme Meleana Kulamanu Kupahu and Bertha, Sadie, Miriam, Samuel, Henry and Manuel are having a Kupahu 'Ohana gather-

ing July 4-6, 2008, at Mā'ili Beach Park (subject to change). The fifth generation Leeward cousins will be hosting the reunion, "A Walk to Remember" (Ke Ala Ho'omana'o). We need your most favorite memory and pictures of family events. For information, Nani Puha, 687-0164 (pohnalanil1@aol.com) or Papu Ceruti, 368-5124.

Landford/Kahauolopua – A reunion of the Kahaupali Memorial Association 'ohana will be held July 11-13, 2008, honoring our common ancestors Henry Newell Landford (1830-1908) and Ani L. Kahauolopua (1839-1889) – original owners of Kahaupali Cemetery in Sunnyside, Maui, between Pā'ia and Makawao. The association 'ohana includes all descendants of their daughters (followed by the names of their children): Mary Kiliwehi Landford (Minerva Kiliwehi Kalama, Annie Lanikeha Haughton, Julia Kahaukapu Williamson); Minerva Kulamanu McLean (Mary Annie McNicoll); Debra Papu Langsi (Abel Langsi); and Henry's son William Landford (Henry, George, William Jr., Edward, Samuel, Melina). We hope to reunite all descendants who are eligible for burial or inurnment at this family cemetery. The reunion will be at Pā'ia Community Center, Kū'au, and other places on Maui. For information, www.kahaupali.org, or contact Rosemary Keoho Fujimoto on O'ahu, 664-1828; Joy Enomoto on Maui, 808-276-7242; or mail: KMA 2008 Reunion, P.O. Box 791977, Pā'ia, HI 96779; or email kma.reunion@kahaupali.org.

Pahukoa – A reunion of the Thomas & Mariana Pahukoa 'Ohana will be held from July 4-6 at the Ke'anae Peninsula, Maui. We will have a weekend filled with fun for all. For genealogy and t-shirt order forms please visit our website at www.pahukoa.webs.com. Please contact Leonani Pahukoa at 808-281-0040 or at 60 Wailani St., Wailuku, HI 96793.

Swift/Hapakukua – The descendants of John Kukuma Swift and Kalihilihikokala Hoopii along with John Pakanaka Hapakukua and his two wives, Lahela Pili and Kali Kuhaulua, are having their reunion July 18-20, 2008, on Maui. Families and friends who would like to participate in our activities and join us for a lū'au on Saturday are welcome. For information: Kathy Shimada, 877-0839, shimadah002@hawaii.rr.com; Kaniu Hapakukua, 760-2611; Lei Moore, 760-2227.

'Aukake • August

Kailiawa/Kepio – Descendants of Kailiawa and Kepio are seeking other family members interested in meeting and discussing lineal descent the weekends of Aug. 9 and 10 on Hawai'i Island, and Aug. 16 and 17 on O'ahu. Children of Kailiawa and Kepio were born about 1845-1863: Paakaula (w), Kaunui (k), Nahaelua (w), Kuumi (k), Iaukea (k), Waiiali (w), Kahai (w), Kailiawa (k) (aka John Kai). Contact Valerie Leong

@leongr011@hawaii.rr.com or 808-620-0343 for times and places.

Kamana/Kapele – The descendants of Lily Keliuhuli (Kamana) Keliuhoomalu, Frank Kau Kapele, Elizabeth Mae Lahapa (Kamana) Keliuhoomalu, Maggie Keola (Kamana) Kuikahi, Obed Kamana, and Sarah Kahaleaulani (Kamana) Ke, plan a family reunion for Aug. 30 and 31, 2008, in Pāhala, Hawai'i Island, at Pāhala Community Center. For information: Mabel Wilson @ 982-7645, Paulette Ke @ 217-5654, Harry Kuikahi @ 329-0611, Keamalu Waltjen @ 928-8028, or Berni McKeague @ 933-1495.

Kawaauhau/Paauhau – Brothers Daniel Kawaauhau, w. Aliikapeka Kaliuna; Philip Kawaauhau, w. Kahele Kaaiwau; John Kawaauhau, w. Waiwaiole; and sister Kahiona Kawaauhau, k. Simeon Milika'a Paauhau are having a family reunion Aug. 29-Sept. 1, 2008, in Miloli'i, the last Hawaiian fishing village, South Kona, Hawai'i Island. Children of the family are: Daniel (Pahio, Kahalepo, Keliikuli, Kahanapule, Kapeliela, Kaulahao, Paulo, Kaleikaua, Makia, Kekumu, Kauka and Haheo. All children but the last three use their first name as their last name.) Philip (James and Henry K. Hart Kawaauhau); John (Anna, Kelihelela and Auliana Kawaauhau); Kahiona (Sam and Agnes Paauhau). Kahiona K. Paauhau 'ohana are Lono; Leleahana; Timothy, w. Philomena Kauka Kawaauhau; John, w. Pale; Kahula, k. Philip Haae; Albert Kamana'o, w. Hauola Mahiai and Joseph K.W. Kalahikola. For information, write to: Sarah Kahele, 144 Kaie'ie Place, Hilo, HI 96720, or call her at 808-959-1607; cell, 808-854-0330. Or call Ruth Kahele at 808-854-0189.

Kupihea – The Kahlilululomoe (Lulu) Kupihea 'ohana will hold a potluck reunion Sunday, Aug. 3, 2008, 10 a.m.-2 p.m. at Mililani Recreation Center I. Activities include genealogy work (bring family charts, records, photos and stories) and Kau Inoa information/registration (bring a copy of your birth certificate or other legal document showing your Hawaiian ancestry). To share demonstrations of Hawaiian crafts or skills, call Darlene, 808-678-1126. Bring favorite family recipes for a cookbook to be available at the next reunion! For information: Jeri (Chong), 808-626-1833 or Mike (Kelly), 808-247-0498, or email khloekuma@aol.com.

Victor/Akoi – The fifth 'ohana reunion of the descendants of Kamukai Victor and Amelia Akoi will be held Aug. 15-17, 2008, on O'ahu. All family are warmly welcomed for an exciting weekend of sharing, aloha, genealogy, historical field trips, Kau Inoa registration, health screening and more. We'll have a hō'ea/wala'au dinner Friday night, our lū'au hanohano Saturday night and an aloha breakfast Sunday morning. Registration forms are

available at www.victor-ohana.org. For information: Chairperson Dwight Victor, 808-688-2349, dwight@victor-ohana.org; Pa'ina Committee Co-Chairs Joe and Nickie Hines, 808-259-8406; or joe@victor-ohana.org.

Wahilani/Kaleikini/Kalama – Announcing a family reunion Aug. 8-10, 2008, Wai'anae, O'ahu. Descendents of John Lanipae Wahilani Kaleikini and Elizabeth Piliholeiowahinekapu Kalama are: Roselia Kanoelani Wahilani Kaleikini, John Kaukaopua Wahilani Kaleikini, Samuel Welaohilani Wahilani Kaleikini, Charles Kaanapukawilaokalani Wahilani Kaleikini, Elizabeth Kukauwahihio Kaleikini, Walter Kalawaiokanoa Kaleikini, Lawrence Hoohokulani Kaleikini, Clarence Kaleikini, Carinthian Elaine Kaleikini. Call 671-0101 for information/reservations or visit www.wahilaniohana.com.

Ma Hope • Later

Malo – A family reunion will be held October 8 - 11, 2008 at Lelewi, Hilo. This Malo family originates from Lelewi. The paternal Line goes back to Nakioe, Naipualoha, Kaukoale, David Malo. We would like to gather the families of David Malo from his two marriages. First marriage to Elena Kuhiaokalani: Dinah Kina Malo Pokini (George), Keliwahineokeahi Malo Kipikaio (Arthur), Rosina Kaonohiohala Malo, Lilia (Lily) Malo (she had a daughter, Elena Malo). Second marriage to Luke (Lucy) Kamehaiku: John David Malo (Eva Kauka), Rose Kalawaia Malo Yost (Harry), Dinah Malo (Louis Hoe), David Kaukoale Malo Jr. (Annaliese Holzman), Lucy Kawahineokahikina Malo (Thomas Mize), Peter Kaipai Malo (Judith Honer). If you are descendants of any of these family members, we are interested in meeting with you and sharing family information and genealogy. My name is Pualani Malo Ka'imikua and my father is John David Malo. E-mail puamalo@hotmail.com, call 808-672-3220, or write 92-622 Newa Street, Kapolei, HI 96707.

'Imi 'Ohana • Family Search

Kanaha/Meheula – My name is Thomas Henry Kanaha Gilman. I am looking to find out genealogical information on my grandparents, Thomas Kalepo Kanaha of Maui and Alice Laa Kaukau Meheula. I have been able to trace my father's side of the family as far back as his parents, but have not been able to find any information for family ancestry beyond Thomas or Alice. I have been told that I am related to a Rev. Moses Meheula. My father Henry Meheula was adopted by David Gilman when David married Alice Kaukau. I would appreciate any information that can be sent my way, no matter how little it may be. Please e-mail me at kamakeii_68@yahoo.com or mspace.com/macardja1, call me at (360)-430-3382, or write P.O. Box 1164, Castle Rock, WA. 98611.

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

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Registration period: July 7 - July 28, 2008
Classes begin: August 18, 2008

Register now. Space is limited.

For more information or to apply online visit:
www.ahapunaleo.org/eng



Community-Based Economic Development Grants Program

The OHA Community-Based Economic Development (CBED) Grants Program will be awarding a total of \$500,000 in grants to community-based organizations to plan and implement sustainable economic development projects that will serve the the Hawaiian community, up to \$50,000 per organization.

To be eligible for funding, and applicant must:

- Have IRS tax-exempt non-profit status (operating in the state of Hawai'i) or be a government agency;
- Be a membership-based organization;
- Propose a project or program that has a positive economic impact on Native Hawaiians individually or as a group and that is compatible with the community's vision for economic development and quality of life;
- Provide matched funding equal to 25% of OHA request (may include in-kind donations).

All applicants must attend a CBED grant workshop (8 statewide) or meet with CBED Staff prior to September 30, 2008 (at least two weeks prior to the final application deadline).

Applications accepted from August 1, 2008 though October 15, 2008. Grant guidelines and applications will be available at www.oha.org, under Programs/Economic Development/CBED.

OFFICE OF HAWAIIAN AFFAIRS



For more information, to register for a workshop, or to request an application, please contact Jennifer Takehana at (808) 594-1990 or by email to jennifert@oha.org.

Kuleana Land Holders: Seeking support for property tax exemption

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

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

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

OFFICE OF HAWAIIAN AFFAIRS



Kuleana Land Survey
Office of Hawaiian Affairs
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