



# KA WAI OLA

THE LIVING WATER of OHA

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## Obama rallies hometown crowd

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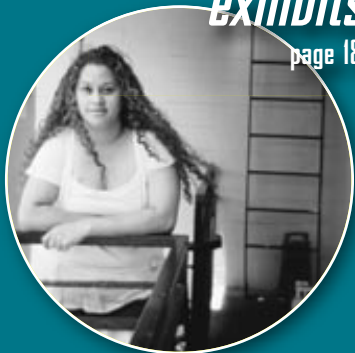
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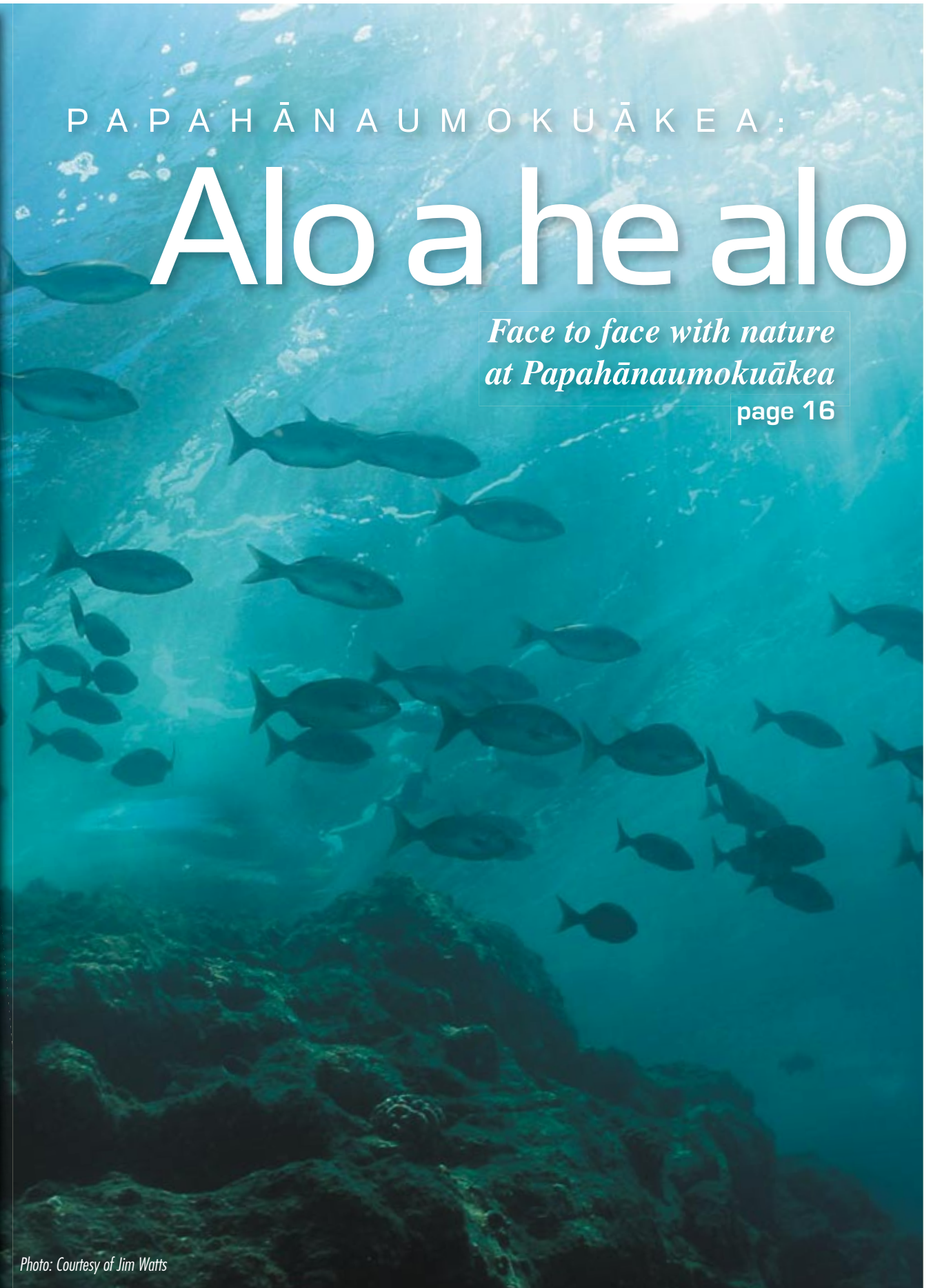


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OHA Trustees and staff tour the Kaupē'a home of Guy Kapeliela. - Photos: Blaine Fergerstrom

## OHA Trustees tour DHHL's Kapolei-'Ewa projects

By Crystal Kua  
Director of Communications

After 20 years of renting, Hawaiian homesteader Tatiana Montez takes pride in owning her home in Kapolei – so much so that people compliment its model-home look.

"They said 'Oh, my God, your house should go into the Parade of Homes,'" the 45-year-old tax preparer said with a hearty laugh.

On July 30, Montez stood in front of her pride-and-joy Kaupē'a home and waved to a bus carrying Office of Hawaiian Affairs Trustees and staff who spent the day touring Department of Hawaiian Home Lands housing subdivisions and construction projects in the Kapolei-'Ewa region.

The site visit came on the heels of an announcement in June that OHA will be providing the Department of Hawaiian Home Lands with up to \$3 million a year for up to 30 years to cover debt service on \$40 million in revenue bonds. The bonds will be used for statewide construction projects with \$5 million earmarked for planning, design and feasibility studies for community driven projects in 18 regions throughout Hawai'i.

Hawaiian Homes Commission Chairman Micah Kāne said that the visit by the OHA Trustees was an example of following up words with action in solidifying a renewed relationship between the two trusts.

"It showed a true commitment

to understand what we do, what we're doing, how it's affecting people's lives and seeing it in a real way," Kāne said.

Trustees Haunani Apoliona, Walter Heen, Robert Lindsey, Colette Machado, Boyd Mossman and Oswald Stender and OHA staff start-



Micah Kāne

ed the day at the department's new headquarters, Hale Kalaniana'ole, listening to a presentation by Kāne and members of his staff on the different construction projects in the Kapolei and 'Ewa region.

After the presentation, they boarded a bus and toured the Hawaiian homes subdivisions in Kapolei – Malu'ohai and Kaupē'a, where Montez lives.

Montez said the alliance between OHA and DHHL has been a long time coming. "I think that's excellent. Any help that DHHL can get to help more Hawaiians to get their homes is a great, great thing," she said.

Kapolei High School principal Al Nagasako agrees that having OHA and DHHL come together will not only benefit homesteaders but their families too – including students at his school.

"It's an opportunity for these



State Department of Hawaiian Home Lands Director Micah Kāne, at left, presented OHA Trustees with an 'ō'ō, or a digging stick, symbolizing the new partnership between them. "The better we can work together, the more Hawaiians we can get on the land," he said. Pictured from left are: OHA Trustees Robert Lindsey, Boyd Mossman, Oswald Stender, Chairperson Haunani Apoliona, OHA Administrator Clyde Nāmu'ō, OHA Trustee Walter Heen, DHHL deputy director Kaulana Park, OHA Trustee Colette Machado, Hawaiian Homes Commissioner Donald Chang and DHHL executive assistant Robert Hall.

kids to get first class opportunities at education," said Nagasako, whose school includes a growing number of Native Hawaiian students. "(Kāne's) offer of help and going in to talk with (OHA Administrator) Clyde Nāmu'ō and some of the Trustees, they really begin to understand that ... the partnership really works when you look at it three ways, because it's

ingness to really reach out of our comfort zone to work together."

The tour also went by and through several construction projects in the region including work on the North-South Road, the University of Hawai'i at West O'ahu campus and future housing and commercial developments being planned by DHHL.

As a symbol of their visit, Kāne presented the Trustees with an

**It showed a true commitment to understand what we do, what we're doing, how it's affecting people's lives and seeing it in a real way.**

—Micah Kāne, state Department of Hawaiian Home Lands director

all for the same constituents."

Nagasako said the new working relationship between the two agencies blends nicely with what his school is doing with projects such as the Mālama Learning Center.

"It seems like synchronicity, it's like new age – hey, maybe there's something going on there," he said with a chuckle.

Kāne said that community members like Nagasako or Malu'ohai Residents Association president Shirley Swinney also wants to see this new partnership thrive.

"They want to see us work closely together, and that's the glue that keeps us together," Kāne said. "I would say I think leadership of the Trustees now is the strongest that it's ever been and I think as a result of that leadership that we can have the faith and will-

'ō'ō, or a digging stick.

"The 'ō'ō is the most symbolic ho'okupu that we can give somebody because it symbolizes another Hawaiian getting on the land and that's what the relationship means to us – the better we can work together, the more Hawaiians we can get on the land," Kāne said. "The 'ō'ō is symbolic for breaking ground for new opportunities."

At the end of the visit, Kāne said, he could envision how more doors will open for Native Hawaiians.

"I thought it was a good feeling that day. It felt like (the Trustees) were supposed to be there," Kāne said. "It opened the door to better relationships to produce more for our beneficiaries. We serve the same people, and the better we can stretch our limited resources ... the better we can serve our people." 🌿



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Newly designated Democratic presidential nominee Barack Obama visited Hawai'i in August with his family, including wife Michelle, shown here at a Aug. 8 rally in Honolulu, where he was introduced by U.S. Sen. Daniel Akaka, U.S. Rep. Neil Abercrombie and Honolulu Mayor Mufi Hannemann. - Photo: Blaine Fergstrom

## Obama says America looking for aloha spirit

Native Hawaiians could be a focus of the presidential campaign

By Crystal Kua  
Director of Communications

With Hawai'i-born presidential hopeful Barack Obama accepting the Democratic Party's nomination at its convention last month and Republican candidate Sen. John McCain set to do the same this month, the race for the White House could highlight issues important to Native Hawaiians.

To some, Obama's visit to his home state last month was evidence.

A Hawaiian and a self-described "huge Barack Obama supporter," Kekoa Carlson said he was optimistic that Obama will be successful in his bid for the presidency. He's "awesome, energetic, charismatic, just an excellent public speaker who really seems passionate about what he's about to do," said Carlson, after hearing Obama speak to a crowd of thousands who waited for hours under the sun at Ke'ehi Lagoon Park on Aug. 8.

Carlson, a 21-year-old University of Hawai'i senior and political science major who attended the rally with his mom, aunty and cousin Pono Suganuma, said one of

Obama's greatest assets is his Island roots, which Carlson said is a good indication that he has a "knowledge or understanding of the plight of the Native Hawaiians."

And that may have already begun.

The Democratic Convention in Denver planned to include language in its platform supporting the "self-determination and sovereignty" of Native Hawaiians consistent with the 1993 Apology Act and the Native Hawaiian Government Reorganization Act pending before Congress. The draft of the party platform also said, "We will respect the Native Hawaiian culture, rights and sacred places."

Obama's weeklong visit to Hawai'i was his first visit to the Islands since declaring his candidacy. Besides the rally, the Punahou graduate came to town for a weeklong vacation and a fundraiser, which earned his campaign chest \$1.3 million with the help of 500 supporters at a \$2,300-per-person fundraiser at the Kāhala Hilton.

"It's record-breaking – we've never seen this amount of money raised in the state of Hawai'i in one night for politics. Never," said Hawai'i Democratic Party chairman

Brian Schatz, who attended the Democratic National Convention with 31 other Hawai'i delegates. Schatz attributed the large financial boost to Obama's campaign to "the hunger for change from eight years of George Bush and ... the fact that he's from Hawai'i, and that's not lost on us."

At the Aug. 8 rally, Obama told the throng of supporters that he carries with him on the campaign trail the lessons he's learned growing up in the Islands. I try to explain to them about the aloha spirit," Obama said. "And it's that spirit that I am absolutely convinced is what America is looking for right now. ...

"We look out for one another. We deal with each other with courtesy and respect. And most important when you come from Hawai'i that you start to understand what's on the surface, what people look like, that doesn't determine who they are," said Obama, who was joined on stage by his wife, Michelle. His use of Hawaiian values in his speech brought rave reviews from Native Hawaiians and other Polynesians in the audience.

"My reaction, it was positive, that he is here for the aloha spirit, that he is here to say thank you to us for the support," said Sam Puleasi, a 47-year-old Democrat from 'Ewa Beach, who was happy when Obama touched upon themes related to the sick, disabled and the elderly. But even supporters were a little surprised that in reciting a laundry list of island ethnicities, Native Hawaiians did not come up.

"He did not mention Hawaiians by name as a native culture and that I do find surprising," said Adam Nākoa Tuifagu, 21, a 2004 Kamehameha Schools graduate. "But I think ... we have many local politicians who are Hawaiians who are afraid to touch Hawaiian issues, so I won't hold it against him."

Lisa Asato contributed to this report. ■

## Kamehameha Schools again under siege



KS also files suit against previous plaintiff Doe

By T. Ilihia Gionson  
Publications Editor

A new lawsuit is again challenging the KS admissions policy in U.S. District Court. And in an unrelated suit, Kamehameha



"Our intent is to get a decision from the Supreme Court," said attorney David Rosen, adding that a settlement like the one that ended a previous lawsuit is not likely. - Photo: Blaine Fergstrom

is suing previous plaintiffs John and Jane Doe for breaching a confidentiality agreement in their May 2007 settlement with the estate.

On Aug. 6, attorneys Eric Grant and David Rosen filed a suit on behalf of four children and their families who seek an end to Kamehameha Schools' admissions policy favoring Native Hawaiians. The lawsuit is almost identical to the 2003 lawsuit filed on behalf of John Doe, which Kamehameha settled last year as the U.S. Supreme Court was deciding whether to hear an appeal of the case.

"These attorneys and their plaintiffs attack more than Kamehameha Schools and our mission; it is an attack on our history, our heritage and the values of Hawai'i, held by so many here and around the world," Kamehameha Schools trustees said

in an open letter. "We enter into this battle from a position of strength, well-prepared to defend our admissions policy and with legal precedent at the 9th Circuit Court level on our side."

In 2005 the 9th U.S. Circuit Court of Appeals in San Francisco upheld the legality of the school's admissions policy, the letter said.

In a press release, Grant, an attorney, said: "The purpose of (the new lawsuit) is to obtain a definitive ruling from the Supreme Court that the Trustees' racially exclusionary admissions policy violates our nation's civil rights laws. Our clients believe, and we agree with them, that such a ruling will have a significant impact in reversing unfortunate trends towards discrimination and even segregation in Hawai'i."

Asked how this suit differs from the virtually identical suit filed in 2003, Rosen replied, "Our intent is to get a decision from the Supreme Court." He said it is unlikely that his clients would agree to a settlement like the one that ended the last suit.

That settlement is at the center of a lawsuit the school filed regarding an alleged breach of confidentiality by one of the attorneys in the John Doe suit. Kamehameha is seeking to recoup some of the \$7 million settlement.

In June 2003, attorneys John Goemans and Eric Grant filed a lawsuit in U.S. District Court on behalf of the Does seeking admission into Kamehameha Schools. The lawsuit sparked outrage in the Hawaiian community, and ended with a confidential settlement between the parties, which stipulated that those who signed the settlement, including counsel, would not disclose the real names of the student plaintiffs or any term of the settlement.

This February, attorney John Goemans disclosed details of the settlement to various Hawai'i media in violation of the settlement agreement. As a result, Grant filed lawsuits in California seeking judgments that he did not breach the agreement. A similar suit was filed by the Does, which also asked that Kamehameha Schools not reveal their identities. ■



## Makaweli Poi forges ahead with OHA help

By Liza Simon  
Public Affairs Specialist

For half a day you couldn't hear the chickens clucking as usual on this side street of rural Waimea town, as a small



Hi'ipoi executive director Kanani Perry says Makaweli Poi will continue to serve Kaua'i markets.

but gregarious group of people gathered to celebrate the dedication of the 15-year-old Makaweli Poi Mill, acquired in March by OHA's new Hi'ipoi LLC.

like stainless steel steamer, where several 80-pound bags of taro had just been loaded under the cover of burlap. Perry explained the hands-on steps that lead from the boiler to the hand-bagging of Makaweli Poi – the thick and slightly sour kind (especially if left out) preferable to many local palettes over its sweeter pasteurized counterpart.

As temperatures climbed inside the building, Perry said the secret to Makaweli's Poi Mill's storied success, including sizeable profit margins in the early 1990s, was to never miss the twice-weekly milling process – even though this depended at times on finding someone in the middle of the night to work wizardry with a broken boiler. For ingenuity in miraculous jerryrigging and more, she credited Makaweli



Dedication day at Makaweli Poi brought together Kaua'i's Westside poi producers and taro farmers. Pictured (l to r): John Aana, founder and former owner of Makaweli Poi and consultant for the new Hi'ipoi LLC, Julian Lacro, Willie Apo, Wesley Yadao - Photos: Liza Simon

After a blessing given by Kahu Nani Hill, former OHA staffer-turned-Hi'ipoi LLC executive director Kanani Perry led the group, including OHA Trustees and staff, on a tour of the wooden mill building, which was once a grocery store and then a soda-bottling plant.

"Our goal is to keep feeding our loyal Kaua'i customers by supplying Makaweli Poi directly to 20 Kaua'i stores – our primary market. In the long run we want to do more to grow job skills in the community and support the local farmers who depend on this mill to buy their taro crop," said Perry, standing beside the furnace-

Poi Factory's staff of 12 part-time workers, including several who, like former mill owner John A'ana, have full-time positions with the Kaua'i Fire Department at nearby Hanapepe station.

Last year, A'ana was looking to sell his Makaweli Poi Mill and retire from the business altogether, and he was approached OHA Trustee Donald Cataluna, who was responsible for initiating and arranging the OHA acquisition. While A'ana's poi reputation has grown to attract brisk business including caterer's orders

See **MAKAWELI** on page 28

## A New charter school consolidates K-12 immersion learning, a first for east Kaua'i

By Liza Simon  
Public Affairs Specialist

At the new Kawaikini Charter School in Puhi on Kaua'i, the grass has not yet had a chance to sprout and the concrete platforms beneath the portable buildings have barely had a chance to dry after being poured just this summer. But for supporters of Hawaiian language immersion, this is a field of dreams-come-true.

strong for two decades.

"This meets the requirements of a bilingual environment and makes it truly possible to achieve fluency," said Kawaikini resource teacher 'Alohilani Rogers, a 16-year veteran of the state Education Department's Hawaiian-language immersion program. In Kaua'i's DOE mainstream schools, about 70 elementary students are learning in 'ōlelo Hawai'i "in a sea of 900 English-speaking students," Rogers said.



Kawaikini kindergartners and first-graders are taught by 'Ilima 'Apana, who returned to her home island of Kaua'i after receiving her post-B.A. teaching certification at UH Hilo. - Photo: Liza Simon

No longer will 'ōlelo Hawai'i instruction on Kaua'i's eastside be split between the elementary, middle and high schools with lessons limited to just two hours a day. The new 12-acre campus will serve kindergartners through 12th graders, and partner with neighboring institutions – an 'Aha Pūnana Leo preschool and Kaua'i Community College, where instruction in Hawai'i's language has been going

"Some teachers weren't really sure how to support immersion students when they are mixed in with the mainstream," she said, adding that a misunderstanding persists about the value of bilingualism, even though research has provided increasing evidence to suggest positive effects for youngsters including increased creativity, self-esteem and engagement with problem solving.

Rogers said native-language learning also helps to transmit cultural values, and Kawaikini's curriculum has been designed to bolster this effect. For example, at Kawaikini, the Hawaiian connection to the 'āina is emphasized by giving each grade the kuleana to care for a specific moku on Kaua'i. Students will study how to protect the moku's resources and mālama 'āina by partnering with community groups within its boundaries.

There's no problem in getting Kawaikini parents involved, said Mohala Aiu, the school's community outreach and development director. "Families are behind the school 100 percent, and the students really feel the support and this translates into better classroom behavior," said Aiu.

A small group of Kaua'i parents began a dialogue with educators about three years ago to explore better ways of delivering the benefits of Hawaiian immersion to their children. They chose the charter option, because it is DOE-based but at the same time may depart from the mainstream. Under a planning grant from the federal government, a core of determined parents and teachers formed Supporting the Language of Kaua'i Inc. Their efforts last year garnered one of two spots that opened for charter schools statewide.

"We have been blessed to have so many gifted people just show up to help in a very short time," said Rogers. Most Kawaikini teachers are Hawaiian immersion veterans. Others attracted to the school's cultural mission but not fluent in the language are taking advantage of the school's proximity to KCC to get up to speed with 'ōlelo Hawai'i.

Kawaikini co-director Leialoha Kauahi credits the teachers for reaching out to the community and accomplishing so much in order to open Kawaikini this school year, even if it has meant that yellow cords block off grassy areas for phase two of construction, which is expected to be finished next year. "Teachers here don't see it as a job," Kauahi said. "They love working at a small school where they can really give the children the attention they need." 🌿

# Kalapana residents return home

By T. Ilihia Gionson  
Publications Editor

**O**Kalapana kai leo nui, ua lono ka uka o Hōlei," the song "Hōlei" begins, telling of the roaring Kalapana sea that could be heard all the way in the uplands of Hōlei.

When Kīlauea's eruption began to cover Kalapana and its surrounding villages in the late 1980s, the people of Kalapana were displaced, many out of range of the voice of the sea. The supplanted residents were scattered around the island, across the state, and to the U.S. continent. Even the Kalapana Mauna Kea Church, whose Kalauonāone choir was presented the 1886 statewide 'Aha Mele Song competition prize by Lili'uokalani, moved to Nānāwale.

Today these displaced Kalapana residents are prepared to close the chapter of their lives when they were

uprooted and scattered. A new subdivision, Kīkala-Kēōkea, is ready to welcome the 'ohana home. On Aug. 16, the Kalapana Community Association and its nonprofit arm Kalauonāoneopuna held the first Kalapana Comeback Day.

"Kalapana was known for their ho'olaule'a. Once a year we would have Kamoamoā Day in the national park with interactive demonstrations," said Maile Moulds-Carr, a planner of the event. "So it made sense to kick off the drive for our community cultural center with a ho'olaule'a."

Following the devastation of the Kalapana area, in 1991, the state Legislature authorized the Department of Land and Natural Resources to lease lands to Kalapana families to build a new village. Kīkala-Kēōkea is about 3 miles northeast of Kalapana.

The leases for the 1-acre lots are for a term of 65 years. Before the leases

expire, DLNR hopes to turn over the property to OHA, said DLNR spokesperson Debbie Ward. But some confusion remains over when the 65-year term begins. Although the first round of leases was signed in 1995, it wasn't until 2007 that the 48 families were allowed to move onto the land. The delay was due to infrastructure improvements beyond what was originally planned for the community.

"Originally the Kīkala-Kēōkea Residential Community Association was going to be responsible for the subdivision's gravel roadways, drainage ways and water line (spigots), then the tenants wanted everything developed up to county standards at an estimated cost of \$2.4 million. The project stopped while we tried to obtain funding from the Legislature," said Ward.

The Office of Hawaiian Affairs provided \$1.35 million toward



Lava flowed around this Kalapana home in April 1990. - Photo: Courtesy USGS Hawaiian Volcano Observatory

the infrastructure improvements. "When we started trying to get money together for our village back in 1989-90, we had no idea it would take so long. We figured it would take two or three years," Kalapana resident Kau'ilani Almeida told *Ka Wai Ola* in 2002 when the money was given. Little did she know that it would be 17 years before they could move onto the land.

The Board of Land and Natural Resources authorized DLNR to stop billing the tenants in November 1998, but it remains unclear whether the 65-year clock stopped.

The second phase of the subdivision had 19 remaining lots, which were awarded earlier this year. Unfortunately, with all the lots full, there are still 20 eligible applicants and were not awarded leases. There are no plans as of yet to expand the community.

For now, the stage is set for many of the families of Kalapana to build new homes and reunite a community that has been scattered for too long. "This is all 'ohana in here," said resident Tootsie Peleiholani.

And in the still of the night, one can hear the kai leo nui once more. 🗣️

## Calling Kuleana Land Holders

The Kuleana Land Tax Ordinance on O'ahu and Hawai'i island allows eligible owners to pay a maximum of \$100 a year in property taxes. OHA would like to hear from you to gather statistics that could assist in developing laws to exempt Kuleana Lands from land taxes, similar to that which passed for the City and County of Honolulu and 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](mailto: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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# Kau Inoa registry helps reconnect Squamish-Hawaiians with their roots

By Nara Cardenas  
OHA Community Outreach Specialist

*"We have never ceded or surrendered title to our lands, rights to our resources, or the power to make decisions within our territory." – Squamish Nation*

In the 1800s, Hawaiians helped establish the fur trade in the Pacific Northwest. They were renowned as excellent watermen

and often recruited by whaling ships. Many made the continent home and raised families there. The Squamish-Hawaiians are descendants of the pioneering Hawaiians who settled in Vancouver, British Columbia. They got together for a Hawaiian Reunion Celebration of the Pacific Northwest hosted by the Squamish Nation on July 19 and 20. OHA Administrator Clyde Nāmū'ō, Director of Hawaiian Governance Theresa Bigbie, and Lead Advocate for Kau Inoa Aulani Apoliona, were invited by the Squamish Nation Administrator, Glen Newman, to represent the Office of Hawaiian Affairs. The celebration's goal was "to reunite the Hawaiian families of the Pacific Northwest, to heal the past, and recreate an atmosphere of trust," says Theresa. Aulani explains: "In former years, the older generations ... have often had to bury or hide their Hawaiian side out of shame of being half-breeds. So a very important purpose of this meeting was to celebrate their Hawaiian genealogy and heritage."

Estimates put the current Native Hawaiian population in Canada

"make that bridge to their native home." Aulani adds, "For the most part, the Squamish people have never laid eyes on representatives of their Hawaiian heritage."

There is much that Hawaiians can learn from the Squamish Nation. According to its web site, the Squamish Nation was established by an agreement between 16 Squamish chiefs to "guarantee equality to all Squamish people and to ensure good government." Through their agreement they

and galleries all on their 'reserve' land. They know that the reserve and the nation relationship with the Canadian government provide special opportunities for Squamish people, if they choose to take advantage of them. So the Squamish are very supportive of Hawaiians forming their own nation." In addition to helping Squamish-Hawaiians make the connection to their roots, Theresa says, "We went to learn from them of the great heritage and legacy of struggle and endurance in a land fraught with the challenges of frontier life. It is a story of persistence and courage!"

Mahalo a nui loa to the Squamish

## Ma Ka 'Āina Nui

By Nara Cardenas  
OHA Community Outreach Specialist

Lead Advocate for Kau Inoa Aulani Apoliona has been spearheading Hawaiian Governance efforts on the West Coast since 2004. She observes that it is a community with special challenges: Hawaiians are scattered throughout a wide geographic area and transportation to events and activities can be prohibitively expensive. Hawaiians who leave home find that services and programs that were available to them in Hawai'i are no longer accessible so far away. "No matter where they are, Hawaiian organizations are struggling," Aulani says. "It's hard to recruit new members and membership across the board is dwindling or stagnant. The leadership is aging, they are getting tired, and funding is drying up." She asserts that: "We need a strong community. If Hawaiian organizations become stronger, then we all grow stronger and we can support each other as Hawaiians. None of us can do it by ourselves."

"There is the general sentiment in Hawai'i that Hawaiians who have migrated to the continent just ditched, but it is many mainland Hawaiians' lifetime dream to come home," Aulani says. She finds great joy in helping them maintain a connection to our homeland. "It's exhilarating to meet people whose families you know here!" she exclaims. In some ways, her work with Kau Inoa and the Ho'oulu Lāhui Aloha: To Raise a Beloved Nation plan bridge a divide within 'ohana that many of us share. There are a few books and oral history projects that tell the story of Hawaiians who have left home, but Aulani hopes to one day hear the other side "for families here, who missed those who left," she says. Aulani reflects on the years her own brother lived on the mainland: "No matter what, we weren't complete. That's the connection we need to make." ■

Not registered yet? Find a Kau Inoa registration booth at these events:

### SEPTEMBER

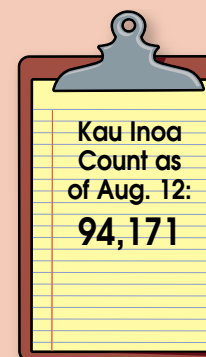
- Sept. 12, Fri., LVHCC Ho'olaule'a; Henderson, Nevada
- Sept. 16-17, Tues.-Wed., Asia Pacific Volunteer Leadership Conference at the Hawai'i Convention Center; Honolulu
- Sept. 18-20, Thurs.-Sat., 58th Hawai'i County Fair; Hilo, Hawai'i
- Sept. 27, Sat., KWXX Ho'olaule'a Downtown Hilo Bay Front; Hilo, Hawai'i
- Sept. 27, Sat., Windward Ho'olaule'a at Windward Community College; Kāne'ohe, O'ahu
- Sept. 27, Sat., Hō'ike 'Ike 'O Wai'anae; Wai'anae, O'ahu
- Sept. 28, Sun., 2008 Queen Lili'uokalani Festival, Hilo, Hawai'i
- Sept. 30, Tues., Seventh annual Native Hawaiian Convention; Honolulu

### OCTOBER

- Oct. 2-5, Thurs.-Sun., Maui County Fair; Kahului, Maui
- Oct. 4, Sat., Pow Wow at Thomas Square; Honolulu
- Oct. 11, Sat., Kava Festival at UH; Mānoa, O'ahu

Please direct inquiries to:

- Sponsorships, small grants:** Aulani Apoliona, 594-1912
- Events, schools, hālau:** Kailene Nihipali, 594-0232
- Events, family reunions:** John Rosa, 594-1902
- Coffee Hours:** Nara Cardenas, 594-0266
- Web:** [kauinoa.org](http://kauinoa.org) | **Email:** [hla@oha.org](mailto:hla@oha.org)



After placing his name, Fred Roland – a Squamish-Hawaiian of the Pacific Northwest – shown seated at center, put on his Kau Inoa T-shirt and said, "I've waited my whole life for this." He has since passed away. - Photo: Courtesy of Roree Oehlman

and often recruited by whaling ships. Many made the continent home and raised families there.

The Squamish-Hawaiians are descendants of the pioneering Hawaiians who settled in Vancouver, British Columbia. They got together for a Hawaiian Reunion Celebration of the Pacific Northwest hosted by the Squamish Nation on July 19 and 20. OHA Administrator Clyde Nāmū'ō, Director of Hawaiian Governance Theresa Bigbie, and Lead Advocate for Kau Inoa Aulani Apoliona, were invited by the Squamish Nation Administrator, Glen Newman, to represent the Office of Hawaiian Affairs. The

at 20,000; approximately 400 of the 1,200 members living in the Squamish Nation reservation are Hawaiian. Aulani helped 286 Squamish-Hawaiians register in Kau Inoa at the event. "It became clear to us through the Kau Inoa registrations from this region that these were people who had Hawaiian ancestry who were passionate about being counted and included. Not always accepted culturally by Native Americans as well as Hawaiians in Hawai'i, they have felt the urgent need to be reconnected," Theresa says. The Hawaiian Registry Program and Kau Inoa have helped them

were able to consolidate nation revenues and resources to provide for their people. Aulani ventures that the Squamish understand how necessary it is for Hawaiians to build a nation because "they have had a personal positive 'nation' experience to draw upon. For example, the Squamish Nation has sources of revenue including a marina, different small native businesses, affordable housing

Nation, their Administrator Glen Newman, event coordinator Lei Aloha Baker, and Hawai'i contact Roree Oehlman for hosting us and making a long-awaited reunion a reality.

Check out [www.squamish.net](http://www.squamish.net) for more information on the Squamish Nation. A more in-depth article will be featured in the next Ho'oulu Lāhui Aloha newsletter – register in Kau Inoa to receive the newsletter or go to [kauinoa.org](http://kauinoa.org). ■



## Regaining health



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

Being overweight often leads to illness. In Hawai'i, Native Hawaiians have the most overweight and severely overweight people. Being overweight increases the chance to develop high blood pressure, stroke, heart trouble, diabetes, cancer, gout, joint problems (in hips, legs and feet) and other health problems. And when obesity and illness begin in childhood, complications from chronic illnesses occur earlier. Health professionals are very concerned about the link between chronic illnesses and early death.

A most troubling fact is that many Native Hawaiian keiki are too heavy, even severely overweight. These keiki experience illnesses

that, until recently, were considered problems of old age. Rates of being overweight, diabetes and high blood pressure in Hawaiian children are higher than previously seen. These health conditions rob our keiki of many pleasures of childhood that we enjoyed. Even more worrisome is the knowledge that chronic illnesses will shorten the lives of our keiki. It is unacceptable for us to do nothing. Health experts agree that childhood obesity is the greatest challenge to the health of our keiki and mo'opuna. It is our kuleana to keep keiki healthy and physically fit.

Obesity was not a health issue for Native Hawaiians prior to the 19th century. As a matter of fact, captains of the first sailing ships to arrive in Hawai'i left numerous written descriptions disclosing their admiration of the lean and muscular Hawaiian physique. Captain Portlock described the people he

saw in Wai'alae, O'ahu, as amiable and hardworking. While on O'ahu, Portlock met Maui's Chief Kahekili and recorded his impressions of Kahekili's physique and regal appearance. Portlock guessed that Kahekili was about 50 years old at the time, but Kamakau reported Kahekili was well into his 80s at this encounter. In 1787, Captain Meares took Ka'iana to Canton, China. The Chinese so admired Ka'iana's majestic appearance that they showered Ka'iana with gifts to bring back to Hawai'i. In another account, Captain Vancouver admired the imposing stature of the ali'i wahine Kānekapōlei, wife of Kalani'ōpu'u. Vancouver asked the chief's permission to compare his own height to that of the tall, stately Kānekapōlei. Alas, Vancouver stood only mid-chest to Kānekapōlei.

Since the 1800s, huge lifestyle changes have caused Hawaiians to lose their robust stature. Old Hawaiians spent long hours doing physically challenging work as farmers, fishermen, builders and

hunters that was fueled by a steady diet of kalo, vegetables and fish. Hawaiian life now provides sedentary jobs, more leisure time (sitting, watching TV, talking story), and a lot of fat-laden and sugary food. The answer to regaining health is a matter of balance ... balancing the calorie intake with the calories used, or energy output, by the body. Food efforts must focus on avoiding fatty foods (including fatty fast food), eating slightly smaller portions, and drinking little or no soda, sweetened or alcoholic drinks while adding physical activity daily. And, it is absolutely crucial to add vegetables back (especially dark green and orange ones) into the Hawaiian family's diet in order to boost immune systems to fight off chronic illnesses.

Managing the family food is the kuleana of mākua and kūpuna. Remember that fats and oils are the most fattening of nutrients and that much of dietary fat is potentially harmful to health. Fats and oils yield double the calories found in

protein and carbohydrates. Choose low-fat or zero-fat food options ... or, if you can, skip it. Fried foods, especially commercially fried foods, can lead to heart disease, high blood pressure and weight gain in keiki and makua. To avoid tooth decay and useless calories, cut out sweets and sweetened drinks and add water and low-fat or nonfat milk. To avoid useless calories, control the number of desserts, candy and pastries per week. These items have no nutritional value except for too much fat and sugar. Let us work to regain the health and strength of our ancestors. We owe it to our keiki. 🍎



Vegetables are a key to a healthy diet. -  
Photo: MetroCreative

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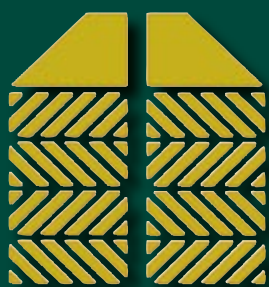
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# Hawaiian schools make benchmark turnaround

By T. Ilihia Gionson  
Publications Editor

Down Kalaniana'ole Avenue, past all the warehouses, fuel depots and the former sewage plant is the Hawaiian homestead community of Keaukaha, nestled between the Hilo airport and the ocean. And it is there that one of the most successful turnaround stories in Hawai'i public schools is set.

78-year-old Keaukaha Elementary School, with about 90 percent of its 305 students claiming Hawaiian ancestry, is one of only seven schools statewide that has come out of restructuring under the federal No Child Left Behind Act.

"In order for us to succeed, we needed to honor our kūpuna and our place," said principal Lehua

Veincent, who took the reins of the school two-and-a-half years ago. "As a Hawaiian educator, I try to bring a sense of pride to the kids."

Veincent's background is in Hawaiian immersion education,

was born in Keaukaha, jumped at the chance to help Keaukaha Elementary.

"Most of our students are from or have genealogical ties to Keaukaha. It's important that we honor not only culture, but our unique place," Veincent said. "There's one road in and one road out. This is our pu'uhonua."

Keaukaha isn't alone when it

## In order for us to succeed, we needed to honor our kūpuna and our place.

—Lehua Veincent, principal, Keaukaha Elementary

having taught at the schools since the beginning of the program. Most recently, he helped found Ke Ana La'ahana, a Hawaiian culture focused charter school also in Keaukaha. But Veincent, who

comes to keiki 'ōiwi succeeding in school. Last school year, 30 percent – or 12 of the 40 schools with more than 50 percent of the student body claiming Hawaiian ancestry achieved Adequate Yearly Progress.



Students at Keaukaha Elementary care for Uluhaimalama, their garden, as part of the 'Ike Hawai'i curriculum. From left, students Kamalani Benito, Gabrielle Victor, Kaluhikaua Ka'apana, and Kaleo Miyasaki. - Photo: T. Ilihia Gionson

That feat was achieved by 40 percent of all public schools statewide.

In Keaukaha's case, Veincent attributed the school's success to the parents and the community. Keaukaha's students take many field trips, and there are several

annual events that draw the whole community into the school.

"We have fun. In education, we have to have fun," Veincent said. "I don't think our Hawaiian kids were meant to be in a four-wall classroom."

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### Schools that met AYP (Adequate Yearly Progress) for 2007-2008 and have a Native Hawaiian student population of 50 percent or more.

SCHOOL	HAWAIIAN OR PART-HAWN STUDENTS
Keaukaha Elementary, Hawai'i	89.2%
Kula Kaiapuni 'O Ānuenu, Pāloalo, O'ahu	87.9%
Maunaloa Elementary, Moloka'i	83.4%
Ke Kula 'O 'Ehuniukaimalino, Kona, Hawai'i	82.7%
Waiāhole Elementary, O'ahu	71.2%
Mākaha Elementary, O'ahu	64.5%
Pā'ia Elementary, Maui	63.9%
Ka'a'awa Elementary, O'ahu	56.2%
Pū'ōhala Elementary, Kāne'ohe, O'ahu	53.9%
Pauoa Elementary, Honolulu, O'ahu	51.7%
Hōnaunau Elementary, Hawai'i	51.7%
Ho'okena Elementary, Hawai'i	50.0%

### CHARTER SCHOOLS THAT MET AYP FOR 2007-2008

- Education Laboratory A Hawai'i New Century PCS, Mānoa, O'ahu
- Voyager PCS, Kaka'ako, O'ahu
- Wai'alae Elementary PCS, Wai'alae, O'ahu
- Lanikai Elementary PCS, Lanikai, O'ahu
- Innovations PCS, Kona, Hawai'i
- Ka 'Umeke Kā'eo PCS, Keaukaha, Hawai'i
- Kanuikapono Learning Center, Anahola, Kaua'i

Source: Hawai'i Department of Education



# 'Iolani Palace break-in rumbles community

By Lisa Asato  
Public Information Specialist

Increased security, shock and proposed discussions at the University of Hawai'i are all part of the aftershocks reverberating through the Hawaiian community following the break-in at 'Iolani Palace by a group attempting to seat its king on the throne.

"I'm just very disappointed. I think it's disrespectful when you desecrate anything on the palace grounds," said Mahealani Kahau of the independence group Hawaiian Kingdom Government, which itself blocked access to non-Hawaiians to 'Iolani Palace for more than six hours on April 30, and has continued to resume the seat of the Hawaiian government there on weekdays, completing a state permit to do so.

Kahau said she had heard rumblings at a Maui meeting of the state Department of Land and Natural

Resources that the group known as Kingdom of Hawai'i, Nation, would be coming down to the palace, but said she was "shocked" that they broke in, allegedly assaulted a palace employee and attempted to seat their leader, James Akahi, known as Akahi Nui, and chain him to the throne. At least six individuals have been charged with second-degree burglary relating to the incident on August 15 Admission Day, a sensitive date for some, as it celebrates Hawai'i became a state. They are scheduled to appear in Honolulu District court on Sept. 20, the state Attorney General's office said in a statement. A seventh individual, Donald Alfred Love-Boltz, has been charged with second-degree assault for an alleged assault on Betty Jean Noelani Ah Yuen, the facilities manager for the Friends of 'Iolani Palace. All seven were released on \$5,000 bail each, the statement said.

Concerns were also raised that jurisdictional issues kept a

Honolulu Police Department officer from intervening during the alleged assault. The next week, coming out of a meeting with Gov. Linda Lingle and state and county law enforcement officials, state Attorney General Mark Bennett told media that an investigation was ongoing on the matter, but that state and county officials would not hesitate in the future of intervening for public safety no matter where incidents occur. The palace sits on state land.

The palace was closed following the incident and reopened Aug. 20 with increased security. Hardware at the palace and barracks were damaged, but "there was no loss or damage to artifacts, though the risk was great," said a statement by Kippen de Alba Chu, the executive director of the Friends of 'Iolani Palace. "The thrones, which are on loan from Bishop Museum, have the original upholstery fabric from the monarchy period," said

de Alba Chu. Both the fabric and the gilded surfaces of the wood frame are extremely fragile. The use of chains on the thrones would have caused gouging of the wood frame and abrasion of the gilded surface. Any pressure on the delicate threads of the upholstery fabric would cause them to tear."

At the University of Hawai'i, professor at the Kamakakuokalani Center for Hawaiian Studies Lilikalā Kame'elehiwa was asked whether there's any credence to Akahi's claim of being the heir to the throne. "I haven't seen Akahi Nui's genealogy so I can't really say, but I would say this – that there are hundreds of Hawaiians today who have the genealogical right to lead a nation and then there are thousands of Hawaiians today who have the intellectual right to lead the nation. And when we vote on who that person will be – that's who'll sit on the throne," said Kame'elehiwa, who is also a genealogist.

Maenette Benham, the new dean of UH's Hawai'iinuiakea School of Hawaiian Knowledge, said 'Iolani Palace "represents who we are as a people and a history" and it is the people's responsibility to care for it. The "events at 'Iolani Palace are very symbolic of something much larger," she said, and is a siren call to begin to educate "everyone in Hawai'i about our history and our genealogy so we don't have to ask questions like (who's the rightful heir)," she said.

DLNR held statewide meetings in August to discuss proposed rule changes for the use and protection of the 'Iolani Palace State Monument. Written testimony may be mailed by Sept. 5 to: Administrator, DLNR Division of State Parks, 1151 Punchbowl St., Room 310, Honolulu, HI 96813. A copy may be requested in person from the state parks offices on each island or by mail to: Administrator, DLNR Division of State Parks, 1151 Punchbowl St., Room 310, Honolulu, HI 96813. The proposed changes are online at [hawaii.state-parks.org/administrative/index.cfm](http://hawaii.state-parks.org/administrative/index.cfm).

## OHA Consumer Micro-Loan Program

The Office of Hawaiian Affairs (OHA) Consumer Micro-Loan Program (CMLP) is designed to provide low cost loans to Native Hawaiians who are experiencing temporary financial hardship due to unforeseen events, or who need small amounts of funding to enhance their careers.

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To be eligible for a Consumer Micro Loan, you must meet the following criteria:

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- Applicant must be at least 18 years of age and a resident of the State of Hawaii
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If you have any questions, please contact:  
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# Bishop Museum restores its premiere gallery

Opening planned for summer 2009

By Lisa Asato  
Public Information Specialist

When Bishop Museum's Hawaiian Hall reopens next summer after an estimated three-year, \$21 million restoration, visitors will be able to feast their eyes and ears and hands on Hawai'i's living culture through audio chants or the spoken word, introductory films, touch screens, and a rotating exhibition of the museum's "rarest and rarely seen objects."



Appelbaum

"There's a high-technology system behind all this," said Ralph

Appelbaum of Ralph Appelbaum and Associates, the designers of Hawaiian Hall's new exhibit. Leading a tour of Hawaiian Hall for media and a group from Hawai'i Pacific University on Aug. 4, Appelbaum pointed out communication wires hidden within a column, opened exhibit drawers that triggered automatic lights for better viewing of their future contents, and discussed bringing the hall up to "current conservation standards." Temperature, humidity and light controls will allow the museum to bring out its "rarest and rarely seen objects," said Appelbaum, who has won the Presidential Award for Design Excellence for his work for the U.S. Holocaust Memorial Museum and every major design award for his work for the American Museum of Natural History.



An artist's rendering of a restored Hawaiian Hall shows the addition of portrayls of suspended creatures, in the form of turtles, sharks and more, which will join the hall's hallmark sperm whale skeleton with its papier mache body. - Illustration: Courtesy of Bishop Museum

Elizabeth Tatar, the museum's strategic initiatives director, said the public has only seen about 10 percent of the museum's collection, which includes photos, archives and about 25,000 artifacts from Hawai'i, such as bowls and other objects.

With its first phase now underway, the restoration will also bring increased accessibility, including an elevator in the new atrium lobby court that connects Hawaiian Hall with Polynesian Hall, the J.M.

Long Gallery and the Picture Gallery; floors dedicated to the different themes of ocean, man, ali'i and gods; and the addition of a first-floor centerpiece exhibit of a reconstructed grass house, or hale pili, estimated to have been built before 1800 in Miloli'i, Kaua'i.

In this mix of old and new, visitors will be able to read "mo'olelo as it originally appeared" through excerpts from primary texts by Abraham Fornander or David Malo, Appelbaum said, adding that

the galleries will also offer hands-on activities like playing musical instruments and poi pounding.

Among the surprises for the design team was revealing the true color of the woodwork in the Victorian-style hall, which had appeared "dark, somber," Appelbaum said. "We really didn't know the color until it started to be peeled away," he said, describing the refurbished wood as having "a honey glow that is really quite special." 📷

# Taro Security and Purity Task Force applications

By Sterling Wong  
OHA Policy Advocate

The Office of Hawaiian Affairs is seeking applicants for members of a task force that will develop recommendations and programs to help protect kalo, a crop plant sacred to Native Hawaiians that is being decimated by alien diseases and insects.

Recently named Hawai'i's state plant, kalo is used to make poi, the staple of the traditional Hawaiian diet, and is considered to be the elder sibling of Native Hawaiians, according to their traditions. However, kalo production fell to just 4 million pounds harvested in 2007, a record low since statistics were first documented in 1946. This shortage has been blamed on a number of factors, including diseases and alien species,

such apple snails, as well as the lack of water and taro land.

Act 211, which was signed by Gov. Linda Lingle in July, calls for the creation of the Taro Security and Purity Task Force, which will be administered by OHA. The aim of the task force is to bring together the various kalo stakeholder groups, including farmers, Native Hawaiians and scientists, for the common goal of helping the plant once again thrive. The task force will attempt to find solutions to the problems facing the crop, while avoiding the divisive issue of genetic modification research.

The task force will include one representative from OHA; the state Department of Land and Natural Resources; the state Department of Agriculture; the University of Hawai'i; the Hawai'i Farm Bureau Federation; 'Onip'a a Nā Hui Kalo,

## KAIĀULU • COMMUNITY

a statewide organization of kalo farmers; and a yet-to-be-selected botanical garden.

The task force will also include two kalo farmers from each of the following islands: Kaua'i, O'ahu, Maui, Moloka'i and Hawai'i. OHA is seeking applicants to fill these farmer seats on the task force.

Applicants must fulfill the following qualifications:

- 1) be a farmer actively growing kalo
- 2) have at least three years of kalo farming experience;
- 3) be growing kalo on the island they seek to represent; and
- 4) be able to participate in task force activities, including traveling to other islands to attend meetings.

As the administrator of the group, OHA will select the best qualified kalo farmer applicants to serve as task force representatives. In addition, OHA will cover the costs for holding the task force meetings, as well as the travel fees for the taro farmer representatives.

The deadline to send applications



Taro, a crop plant sacred to Native Hawaiians, saw its 2007 harvest fall to its lowest numbers in more than a half century. - Photo: Blaine Fergerstrom

is Sept. 15, 2008. Applications must be written and include the applicant's full name, address, a brief description of their fulfillment of the four qualifications, and a short list of what they believe are the most important issues facing kalo.

Please send applications to Sterling Wong of OHA's Native Rights, Land and Culture division, via e-mail to sterlingw@oha.org, or snail mail to: 711 Kapiolani Blvd., Suite 500, Honolulu, HI 96813. For information, call 594-0248. 📷



# UH Hilo Hawaiian language college disputes commission's concerns

By T. Ilihia Gionson  
Publications Editor

An organization that accredits its schools and colleges has warned a newly formed doctorate program in Hawaiian and Indigenous Language and Culture Revitalization at the University of Hawai'i at Hilo that improvements must be made, or the school could face sanctions. Leaders of the program, however, said that many of the organization's concerns have either been addressed or require additional funding from the UH system.

The doctorate was established in Fall 2006 as a program of Ka Haka 'Ula o Ke'elikōlani, the Hawaiian language college at UH Hilo. The degree is not only the first doctorate in the Hawaiian language, but it is the first Ph.D. in a native language in the United States and the first degree in indigenous language revitalization in the world.

The concerns brought up by the Western Association of Schools and Colleges regarding the doctorate program included an apparent lack of objective oversight over the curriculum and a potential for conflict or interest as four of the five current doctoral students also hold rank in the Hawaiian language college.

However, the college maintains that the concerns stem from the commission's misunderstanding of the structure of the college. "It's important to note that WASC has not found fault with the academic quality of our Ph.D. program, nor has it questioned our widely acknowledged national leadership in indigenous language revitalization," said professor Pila Wilson, program leader for the doctoral degree.


Regarding the lack of objective oversight, Wilson says that the Ph.D. proposal was reviewed by more entities than any other degree program at UH Hilo. In addition to entities on the UH Hilo campus, the proposal was reviewed by the UH Mānoa gradu-

ate council and Hawaiian Studies program, faculty senates across the UH system and the UH Board of Regents. Also, the college's proposal stated that faculty from other universities would be brought in to teach courses, ensuring external oversight. "We will ask for clarification of this concern when the WASC site team returns next fall," Wilson said.

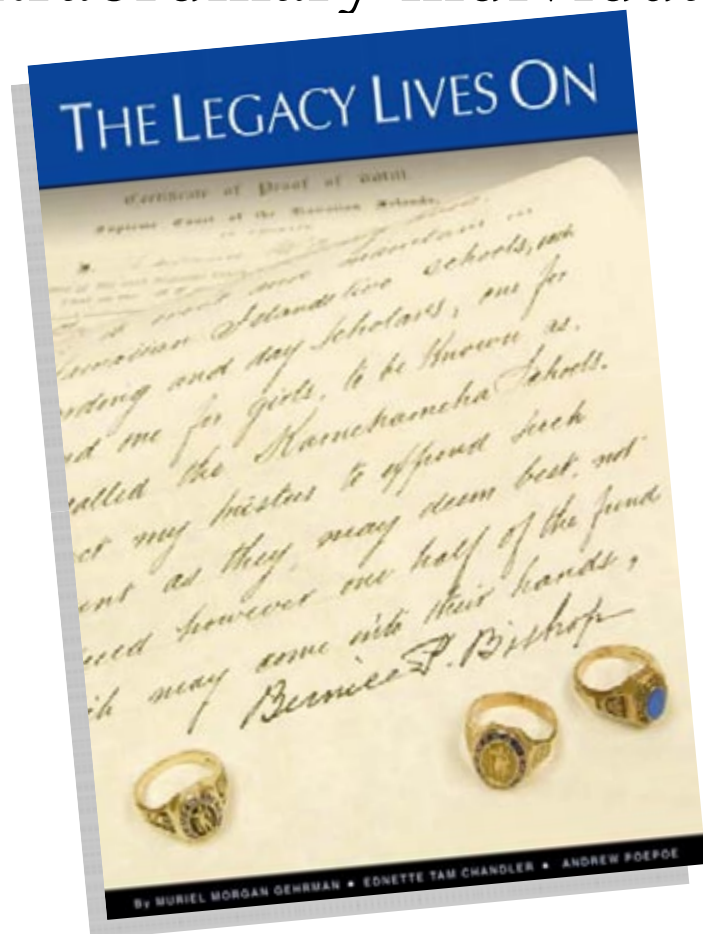
Because of the relatively small pool of faculty with advanced degrees in the Hawaiian studies community, the inclusion of the college's faculty was always a possibility. "The original proposal to WASC stated that the program would be the first of its kind in the world, and therefore be used to address faculty development for the college itself as well as other Hawaiian and indigenous entities," Wilson said.

Another issue regarding the faculty is that the UH system has not made good on its commitment to fully fund the 1997 budget creating Ka Haka 'Ula o Ke'elikōlani, according to Wilson. The college is the only college in the UH system without a dean or dean's office, and the teacher-student ratio is much higher than in other language programs in the system. For example, UH Mānoa's Chinese program has a ratio of almost five students per faculty member, versus Ka Haka 'Ula's nearly 13 students per teacher.

"The lack of full funding at all levels has required our faculty to juggle a huge number of responsibilities including those normally carried by secretaries and administrators," Wilson said.

Wilson concluded that the college will be able to or already has addressed the concerns over which the college has control. "Our greatest concern is the area over which we have no control: assuring that the resources long promised to the college are actually delivered, a critical matter to be addressed by the UH system." 

# 99 stories about 100 extraordinary individuals



Over 100 years have passed since Ke Ali'i Pauahi's inspiring words were incorporated in a will and testament that reflected a deep concern for the Hawaiian people and the generations to follow.

Her vision was one of faith, hope, and a deep love rooted in a unique Hawaiian culture, language, values, and traditions that were ebbing in a quickly-changing world. These stories reflect the importance of that culture through family and friendships and how these individuals and many others like them have contributed to the advancement and well-being of the Hawaiian people today.

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# Flying high on the airwaves

## Q&A with the 'Honolulu Skylark'

Interviewed by Liza Simon  
Public Affairs Specialist

Before she was christened Honolulu Skylark, Jacqueline Leilani Rossetti was a college student in San Francisco, where her favorite touch of home was a collection of 7: r.p.m. hula records – a present from her mom. One day, during Saturday morning chores in her tiny apartment, the amplified sounds of Genoa Keawe attracted a knock on her door. But the neighbor who stood before her was there to smile – not scold. He turned out to be an engineer at a trendy Bay Area public radio station. At his invitation, Jackie the college co-ed became the host of a popular Hawaiian music radio program. Amid airwaves dominated by Top 40, she offered a rare oasis

of chalangalang fun.

Thus, Skylark began her breakda-mold-kine ways in radio. At KCCN-AM 1420, she helped establish the Hawaiian music format that served to inspire the Kanaka Maoli cultural reawakening of the 1970s. At KCCN's bidding in 1990, she became the manager and operator of FM 100 – a hip but distinctively homegrown outlet for local music talent, too often overlooked by the formulaic commercial stations elsewhere, even in Hawai'i.

While she's wrought change – some might say revolution – for Hawaiian music and musicians, she's done so without confrontation, just by being her nahenahe self – so evident in her melodious voice.

Now the melodious voice is back and broadcasting at KCCN stomping grounds – part of the

Cox Radio group these days. Reunited with radio luminary and former KCCN personality Kimo Kahoano, she is the new co-host of Nā 'Ōiwi 'Ōlino, the Hawaiian talk radio show produced by OHA and aired weekday mornings from 6:30 to 9 on three islands. She is filling in for Brickwood Galuteria, who's on break to run for political office, and is co-hosting via live hook-up from Hilo where she now makes her home and works as a full-time coordinator for the Hawai'i Island Economic Development Board – while also (as one might expect) keeping a toehold in radio with an afternoon broadcast on KAPA FM. *KWO* caught up with her to get a look at Hawaiian radio, past and present.

**Q: First of all, how does it feel to be back in your old digs under very different circumstances?**

A: It's made me realize that we've come full circle. When I began at KCCN, we were all about keeping Hawaiian music alive, but the music carried the wisdom of our ancient forefathers. And now that same sense of pride is going into the uplifting of a Hawaiian nation. It feels very fulfilling.

**Q: What do you say to all the skeptics predicting that new digital media will kill local radio?**

A: Radio is here to stay because it has this certain magic. Use it right, and it lets the listener create vivid imagery and flavor. It's flexible. It goes with you to the beach or the mountains. In Hawai'i it has special importance, because it's the easiest way to connect across geographical barriers, when other electronic media fail. We saw this so clearly after the earthquake (in 2006).

**Q: When you returned to Honolulu from San Francisco in the 1970s, you broke the gender barrier by becoming one of the island's first female deejays during drive-time. How did that happen?**

A: First, I studied and got my



Popular radio hosts 'Honolulu Skylark' Jacqueline Leilani Rossetti and Kimo Kahoano join forces – and personalities – on Nā 'Ōiwi 'Ōlino, the OHA-produced morning radio show.  
- Photo: Courtesy of Kimo Akane

radio and telephone operators license, which was a requirement back then. So I got hired to do calibrations for the tower signal but not to host. But I loved radio, so it didn't matter. I landed three jobs simultaneously. At KNDI, I had the chance to play music on the nightshift – a time when a lot of Hawaiian musicians were getting off their showroom gigs in Waikiki. They heard me spinning all these discs in the Hawaiian groove and they loved it. That got me an audition at KCCN, where I got asked if I could read the news and pronounce Hawaiian names correctly. No problem! I was a Kamehameha grad. But I didn't want to be another girl just reading on the radio. I wanted to share the music. I have Krash Kealoha to thank for saying, "Put her on afternoons. It will work."

**Q: As popular as KCCN became, weren't you subjected to the business whims of out-of-state ownership?**

A: We had a series of owners from Texas, including one who came along and wanted to limit us to the old Jack de Mello sound. We refused and they fired the entire deejay staff. Well, the entire island just erupted! Sent in petitions until they hired us all back. That's when we started calling ourselves Station Aloha. Staff and audience were really 'ohana.

**Q: Are there any moments that you recall as really capturing the joy of Station Aloha?**

A: I got to listen to our kūpuna musicians. People like Alvin Isaacs would come by the studio and bring us all Chinese food, just to show thanks for playing the music. At one point, I had collected hun-

dreds of hours of interviews with these living legends. With the help of Ellen Pelissero, we submitted them to the Smithsonian Folklife Festival. That's where they became part of the national heritage series.

**Q: You built FM 100 and coined the format genre known as Island Music. What was the inspiration for that?**

A: We knew that FM would reach a wider and younger audience, the kind that was already listening to Walter Aipolani who was experimenting with a blend of styles, not just traditional. We never thought of abandoning the traditional. We just built bridges to it by mixing it with cuts from Bruddah Walter, some Olomana, maybe a pop hit here and there.

**Q: FM 100 took a lot of radio industry professionals by surprise, because it did well in the ratings even though it didn't follow any established pop chart formula. Were you also surprised?**

A: Oh, very much so. At the first FM 100 Birthday Bash, we figured we'd get maybe 50 people out at Aloha Tower. Instead, they came by the thousands. I got scoldings from the police for not having enough security. But we didn't realize the impact we were having.

**Q: Will you be bringing any focus from your full-time job at the Hawai'i Island Economic Development Board to your on-air chats with Kimo Kahoano and guests?**

A: Definitely. As Hawaiians, we need to shore up our future by building a sustainable economy and keep money and resources in the state. This is another way to honor the wisdom of our kūpuna. 🌿

### PUBLIC NOTICE:

## Seeking public comment on OHA biennium budget

The Office of Hawaiian Affairs is seeking public comment on the proposed OHA biennium budget for fiscal years 2009-2010 and 2010-2011.

The public comment period on the proposed OHA biennium budget runs from Sept. 15 through Sept. 30, 2008.

To review or obtain a copy of the proposed OHA biennium budget beginning Sept. 15:

- Log onto [www.oha.org](http://www.oha.org) to download a copy
- E-mail [comments@oha.org](mailto:comments@oha.org) for a copy
- Call 594-1983 for a copy
- Write to Public Information Office, Office of Hawaiian Affairs, 711 Kapi'olani Blvd, Suite 500, Honolulu, HI 96813

Comments may be submitted by Sept. 30 via:

- E-mail to [comments@oha.org](mailto:comments@oha.org)
- Facsimile to (808) 594-0267
- Mail to Public Information Office, Office of Hawaiian Affairs, 711 Kapi'olani Blvd, Suite 500, Honolulu, HI 96813



Public Information Office • 711 Kapi'olani Blvd., Suite 500 • Honolulu, HI 96813  
Telephone (808) 594-1983 • Fax (808) 594-0267



# Introduction: Survival 101



By Jimmy F. "Jeno" Encencio

**H**owzit. It's an honor for my 'ohana and I to share our special project(s) concerning the development of our youth that is relative to lessons on self-reliance, sustainability and surviving these tough economic times.

Through the generous use of Kamehameha Schools land, Kalalau Ranch and Victory Gardens LLC along with Kalalau: Rediscovering the Ahupua'a Life System [with 501(c)(3) nonprofit Haola Inc. as fiscal sponsor] are dedicated to getting our youth and the schools they attend more involved in agriculture, animal science and aqua-science.

The purpose of Kalalau Ranch and Victory Gardens (KRVG) is to (re)produce healthy and viable diverse livestock, seed propagation and fingerlings. This stock will initially supply our youths with starters for their personal projects when developing those skills and knowledge in its relationship to Science, Technology, Engineering and Mathematics (STEM) and its application in the real world.

Kalalau: Rediscovering the Ahupua'a Life System (KRALS) is based on how the ancient Hawaiians utilized their STEM skills and its application to their environment. As a society they were able to determine seasons as it pertained to soil conditions and its variations, planting and harvesting, moon and sun and stars, tides and current conditions, also in accordance to planting (fish-ponds) and harvesting (shore and deep sea), including that of ocean travel. They were capable of surviving and existing in the middle of the Pacific Ocean, thousands of miles away from any means of international support through sustainability of their own doing.

With that, the Centers for Disability Studies, UH-Mānoa developed a "Science in Hawai'i" curriculum for our students. While

several schools in the DOE and charter schools have adopted this sense of curriculum "ag in the classroom" (that is, learning the basics in a classroom setting), we consider ourselves as being "hands-on" skill- and application-oriented.

To organize our group of students, the Kalalau Ahupua'a 4-H Club (nicknamed "The Wanderers") was formed. The 4-H's mission is focused on developing leadership, citizenship and life skills. By learning to work and grow together as catalysts for positive change, our 4-H youths are empowered to reach their full potential by working and learning in partnership with caring adults. Some of those caring adults come from our veterans' community.

This is basically the nuts and bolts of our 'ohana's project. When asked why are we going to such extremes for establishing this "humongous" project, I would simply reply in a series of questions: "What if the ships were to quit coming ... how would you and your family survive? ... what would you say when your kids or mo'opuna are crying out to you pleading – mommy, daddy, nana, papa ... I hungry ... please, I like fo' eat something? What you going do ... what would you say ... no mo'?" We're all faced with these possibilities. In fact, it's a reality; it's already here.

There's more to this project than mentioned – there is a heck of a lot more. On Sept. 10 my sons James (Agriculture Project Manager) and Orion (Animal Project Manager) along with myself and Hawai'i County Extension Agent and 4-H coordinator Ms. Becky Settlege will be taping a show at 'Olelo TV to appear on OHA's *Ho'oulu Lāhui Aloha* program, which broadcasts on O'ahu on Channel 53 and online at [olelo.org](http://olelo.org). This project series focuses primarily on what KRALS and the 4-H program and mentoring is about. Along with collaborative efforts from private and government entities and regular folks, these tools will forge a creative developmental benefit in

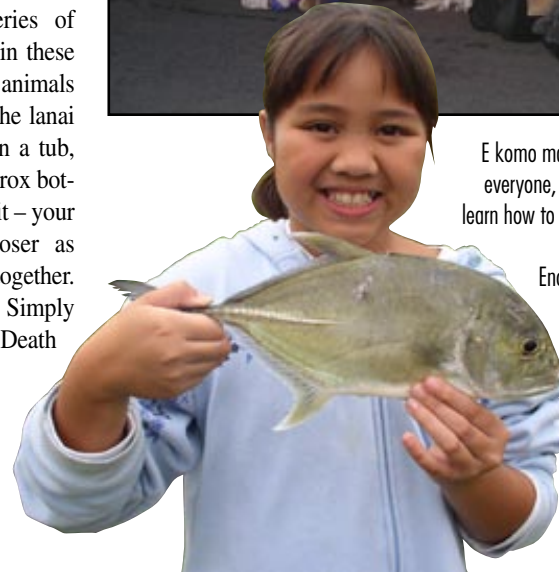
both youths and adults – bringing prosperity and increased standard of living in the community they reside. Our goal is self-reliance and self-sustainability – the ability to survive in time of famine, war and disease and economic hardship; without the need for drastic outside intervention.

When viewing our series of "How to(s)" on surviving in these Islands, like raising small animals for protein, gardening on the lanai or backyard, raising fish in a tub, growing lettuce from a Clorox bottle, preparing and cooking it – your families will become closer as you learn and experience together. Hard times are here to stay. Simply stated, "Survive or Die." Death should never be an option.

*Jeno Encencio writes about the many hats he wears. Contact him at [pointman\\_jeno@msn.com](mailto:pointman_jeno@msn.com).*



E komo mai! The Encencio 'Ohana invites everyone, from the mountain to the sea to learn how to survive in these beautiful islands we call home." Pictured are the Encencios and friends atop Mauna Kea on New Years Day 2008, and pictured left with her pāpio, Miss Briahna Brooks. - Photos: Courtesy of Jeno Encencio








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# Alo a he alo

Face to face with nature at Papahānaumokuākea

By Sterling Wong



Clockwise from main photo: Uluu and nenue are some of the many marine creatures seen by the expedition members, who visited the three most southeastern of Northwestern Hawaiian Islands aboard the NOAA research vessel Hi'ialakai. - Photos and Map Illustration: Courtesy of James Watt and NOAA

» I DON'T REMEMBER EVER BEING RATTLED AT THE SIGHT OF A 20-POUND ULUA WHILE SNORKELING BEFORE. WELL, I'VE ALSO NEVER HAD ONE SWIM RIGHT UP TO MY FACE EITHER. BUT IT HAPPENED. IT WAS JUST ONE OF THE MANY FIRSTS – ALTHOUGH NOT MY PROUDEST – THAT I EXPERIENCED IN JULY, WHEN I VISITED THE NORTHWESTERN HAWAIIAN ISLANDS AS A MEMBER OF THE INTERNATIONAL YEAR OF THE REEF EDUCATOR EXPEDITION.

The Northwestern Hawaiian Islands are a place unlike anywhere in the Hawaiian Archipelago. It's a place where wildlife rules, and humans are just humble visitors. It's a place where you can find yourself looking directly into the eyes of what are normally sort of timid creatures in the main Hawaiian Islands – like, I dunno, a small ulua – and wondering if you are the one that is supposed to scurry away and hide.

In 2006, President George W. Bush strengthened the Northwestern Hawaiian Islands' nearly 100-year conservation history when he proclaimed the region a marine national monument, with strict protection measures, like no-take zones and the phasing out of commercial fishing, all of which are aimed at limiting the impact of humans on the area.

Called the Papahānaumokuākea Marine National Monument, the region represents the second largest marine protected area in the world, encompassing some 140,000 square miles, stretching north from just above Ni'ihau to Kure Atoll. The tiny islands, atolls and reefs in this remote region are home to approximately 7,000 species of marine and terrestrial life forms, about one quarter of which are found nowhere else in the world.

Observing this unique, world-class environment was the focus of our 11-day expedition. The voyage was a part of the International Year of the Reef, a worldwide initiative to increase the awareness about the importance of coral reefs and what can be done to save them from their current global decline. The National Oceanic and Atmospheric Administration (NOAA) pulled together 10 marine educators from across Oceania to experience the region and learn about its conservation measures. One of the expedition's goals was to establish an educator network among the Pacific Island participants so they can continue to learn how their neighbors are incorporating traditional rights, knowledge and values into their local management strategies. (See sidebar)

"This was a really exciting opportunity to be able to share Papahānaumokuākea with Pacific Island educators, and let them see the place firsthand," said Andy Collins, the education and technology coordinator for the monument. "Not only was it a great cultural exchange, but it was also incredibly inspiring to know that the message of marine conservation is so strong throughout Oceania."

Our expedition started on July 13, as we

departed Pearl Harbor aboard the NOAA research vessel Hi'ialakai. Over the next 11 days, as we traveled from Nihoa to Mokumanamana to French Frigate Shoals and back, we caught a glimpse of what the reefs on O'ahu may have looked like generations ago, and what can still be found in small pockets of remote areas on Neighbor Islands.

## SOME OF THE HIGHLIGHTS:

>> At Nihoa, our first stop, a cloud of nenue (chub fish) swept over the reef shelf, and instead of dashing off at the sight of humans, they completely engulfed us. On our hike to the saddle of the 171-acre island, we saw some of the remarkable stone heiau, agricultural terraces and housing sites left by an ancient Native Hawaiian settlement.

>> At Shark Island in French Frigate Shoals, we swam through a spectacular emerald green labyrinth of coral, with what seemed like every reef fish imaginable in abundance.

>> On the bird colony that is Tern Island in French Frigate Shoals, we practically had to bob and weave at certain points along the island's runway as terns, boobies and frigates curiously hovered over our heads, swooping down every so often to catch a better look at (or grab) our hair. The island's sandy beaches are popular hauling out and basking grounds for Hawaiian monk seals and green sea turtles, which lie side by side like a family of sunbathers.

While the monument's conservation measures have ensured that the area's coral reefs will remain rich with marine life, it presented an odd situation for some of the expedition participants. We were completely surrounded by fish, yet we couldn't eat a single one.

"We talked about what we could learn from catching and tasting the fish, to help us see the differences between the fish in our backyards and here," said Legario "Hanky Boy" Eharis, a longtime subsistence fisherman in Hāna, Maui. "But we're not disappointed because we understand how fragile this area is and the impact that would have on the resources."

One of three Native Hawaiian cultural educators on the expedition, Eharis was conducting a project to assess what reefs and fish populations should look like in an area almost devoid of human impact. He plans to use this baseline data to help develop a community management plan for the marine resources of Mū'olea, an East Maui ahupua'a.

Eharis said that Hāna's marine ecosystem is comparable to what he observed in the monument, noting that he estimates about 80 percent of the fish species are found in both places. However, he said he was surprised

not to see fish species, like moi (threadfish), āholehole (Hawaiian flagtail) and 'ō'io (bonefish), which are common in the main Hawaiian Islands.

But what's the biggest difference between the marine life in the main Hawaiian Islands and Papahānaumokuākea? "These fish are wild," Eharis said. "They stay right in front of you."

There's perhaps no other fish in the monument for which this type of behavior rings more true than the ulua. No matter what their size, they swim around the shallow reefs like playground bullies, eyeing out everything in sight as they pass by. We saw an ulua at Tern Island trying to eat a juvenile albatross that fell into the ocean while it was learning to fly. We heard several stories from the Hi'ialakai crew about how ulua try to bite anything shiny, from spinning speedboat propellers to underwater cameras.

That ulua behave like this is important. A robust marine ecosystem is supposed to be dominated by apex predators, like ulua and sharks, which patrol the reefs, making sure the populations of each species are kept in check.

In the main Hawaiian Islands, ulua and sharks are heavily fished. As a result, only three percent of the area's fish biomass is made up of apex predators, a far cry from the 54 percent of the biomass they represent in the Northwestern Hawaiian Islands.

While the natural resources alone made the

**We were completely surrounded by fish, yet we couldn't eat a single one.**

expedition an extraordinary experience, the cultural elements that were woven throughout the trip added a unique dimension that helped us make a personal connection to the region and each other. At certain points during the trip, like when we entered and left the monument, Hawaiian cultural protocols were conducted to greet and honor the deities and spirits of the area. When appropriate, the Pacific Islanders shared songs and prayers from their cultures to complement these ceremonies.

Hō'ike, or cultural presentations, were also held on several nights, with educators performing traditional dances and Eharis playing slack-key guitar. A kava ceremony was also conducted on one of the last nights, offering expedition members and the Hi'ialakai crew a chance to say what they were thankful for.

The nearly pristine waters of the monument can teach us a lot about what our reefs once looked like and how much more needs to be done to repair the damage we've caused. While getting a little anxious about an oncoming ulua wasn't my most impressive moment, it's one that more people should have. It may be an indicator that you're swimming in a healthy reef.

*Editor's note: Sterling Wong is a policy advocate in OHA's Native Rights, Land and Culture division and participated in the expedition as a media liaison. This part one in a two part series. As one of seven members of the Monument Management Board, the Office of Hawaiian Affairs represents the interests of Native Hawaiians.* ■



## EFFORTS ACROSS OCEANIA

The International Year of the Reef Educator Expedition to Papahānaumokuākea served as a unique opportunity for the 10 Pacific Island participants to learn about the different styles of marine resource management across Oceania.

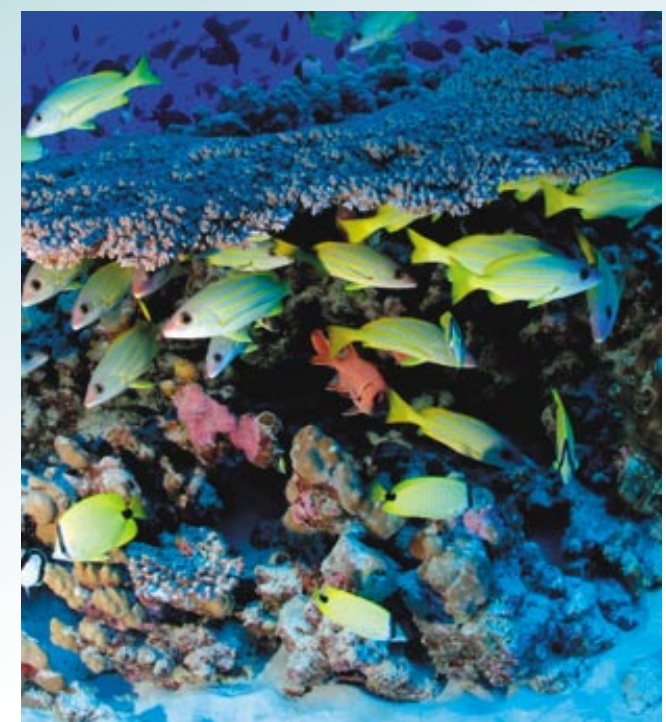
Every night, educators – who came from Kiribati, Palau, Fiji, American Samoa, Australia, the Marshall Islands, the Cook Islands and Hawai'i – gave presentations about the conservation efforts going on in their home islands. What became clear early on in the expedition is that marine conservationists across the Pacific face the same problems, such as climate change, illegal fishing and lack of enforcement.

Another common theme is getting communities to buy-in to marine conservation.

"It's important to get the communities involved and give them a sense of ownership and accountability," said Fatima Sauafea-Le'au, a coral reef ecologist from American Samoa. "There's no other way to manage resources on an island. The communities have the traditional knowledge about the reefs and the history of the reefs that the scientists don't know."

Margaret Tabunakawai, a research assistant with the Fijian government, explained that the top-down approach to conservation hasn't worked in Fiji. If the government passes a policy that the communities aren't receptive to, she said, they won't follow the rules.

"Decisions need to come from the communities on up," she said. "So we provide communities with information and wait. When the species start to disappear, the communities come to us. Change isn't easy, but the process works." ■



Introduced to Hawaii in 1950, taape (blue-lined snapper) is one of the few alien fish species to have successfully established a population in the monument. Above: The marine educators prepare to land on Nihoa, the most southeastern of the Northwestern Hawaiian Islands. Middle: A Hawaiian monk seal. Left: table coral (top) and terns (below) call French Frigate Shoals home. - Photos: Courtesy of James Watt and NOAA.



# Two photo exhibits capture rare and soulful subject matter

By Liza Simon  
Public Affairs Specialist

Two new exhibits of photography demonstrate what we tend to forget in the Age of Cameras, Cameras and More Phone Cameras: Lest we forget, photography can be an art with heart and soul.



A maka'āinana stands with ki'i. - Photo: Courtesy of Chaminade University

Brother Bertram Gabriel Bellinghausen must have known this. A Marianist monk who became the first principal of Saint Louis School, he roamed the Hawaiian Islands with a camera as big as a bread box between 1883 and 1905 on assignment for the church to document Catholic mission work. But he was driven to go beyond his call of duty by his passion for Hawaiian places and people, said Dr. Albert Lum, curator of the new Bellinghausen exhibit, which will tour the Islands in the coming months with funding support from an OHA grant.

"Bellinghausen really wanted to bring out the dignity of the common man and woman," says Lum, pointing as evidence of this to some of Bellinghausen's portraits of Hawaiian families, posed in front of traditional grass houses, well-dressed but relaxed with smiling expressions. "Other missionaries were so intent on getting converts, they would have been dismissive of native life as little more than barefoot poverty, but Bellinghausen had the respect to let his subjects be their true selves," said Lum.

Bellinghausen left behind a handwritten diary, which Lum is using to weave together a narrative about the historical context of the exhibition. Through the combined lens of the photos and the diary, we see a maverick monk documenting a

time of historic turbulence in Hawai'i.

Born in Belgium, educated in Paris and brought up in America, Bellinghausen appears to have been a worldly individual who shared the occasional pleasure of wine drinking with King Kalākaua. He also had ties to Princess Likelike, who provided him a key to her Waikīkī residence. While he did not shoot personal portraits of the monarchs, he captured images of the milestone events of their times, including royal funeral processions and the 1900 Honolulu Chinatown fire. His fondness for the Hawaiian Kingdom surfaces in his penned diary account of annexation, where – despite his U.S. citizenship, he describes a "very sad day for all Hawaiians."

Eventually the Catholic Church found Bellinghausen's worldliness objectionable and banished him in 1905 to a post in Texas, a move that may have forever closed the book on his photographic legacy, were it not for a Saint Louis art teacher, who in 1964 happened on a bin full of photographic glass plates packed so tightly that Hawaiian heat and humidity hadn't destroyed them. In 1996, a Marianist brother in the Texas home of the long-deceased Bellinghausen discovered the monk's handwritten journal and was intrigued enough to trace its many references about a photography collection to the Saint Louis campus. Following this, the church decided to posthumously honor Bellinghausen's talents by moving part of his collection to the Marianist archives in Ohio, leaving behind a portion of more than 800 plates; some of these were organized into a 1995 exhibit that marked the 50th anniversary of Marianist education at Chaminade University.

An avid fan of Bellinghausen's work, Lum, who is an English professor emeritus at Chaminade, said the monk's ability to photograph in such exquisite detail is a real gift to modern day residents of Hawai'i. "In looking at these images, you can see how different the landscape is today yet the people look contemporary so that you really feel you know them." 📷



*Reawakening* features photographs of children and their incarcerated or formerly incarcerated mothers. Below, 9-year-old Kea's image was taken by photographer Laurie Callies. Kea photographed her mother, Ana, at left, who wrote of her daughter, "I hope she will always know that no matter what happened in the past, I never stopped loving her or forgot about her." - Photos: Courtesy of ProjectFocus Hawai'i Inc.

Meanwhile, two educators-turned-photographers – Laurie Callies and Lisa Uesugi – advise us to not to overlook the importance of either those family photo albums nor the "ritual" that goes

into making them. For some parents, the stresses of everyday survival make it impossible to give a visual record to their kids, said Uesugi.

Four years ago, she and Callies started the nonprofit ProjectFocus Hawai'i, which teaches at-risk children to use the camera as a tool for self-empowerment. They

worked this summer with 11 children of incarcerated mothers. First, they shot individual portraits of each child. Then began the instruction with 35 mm cameras in hand in preparation for the big day, when the kids would reunite with their moms and snap their portraits. In order to truly capture the moment and make the memory last, keiki and parents also wrote narratives about one another. The results are on display in the new exhibit, *Reawakening: a Portfolio of Portraits of and by Children Reuniting with their Mothers*, presented for public

viewing on the third floor of Macy's Ala Moana.

"Children of incarcerated moms are innocent victims of a stigma. They need an outlet for their feelings but they are in public schools where art programs have been cut back. Learning photography is a relatively easy route to positive self-expression," said Uesugi, who adds that



the selected student participants ranged in age from 9 to 17. All the moms in this summer's program are inmates at either the Women's Community Correctional Center, residents at the correctional halfway house Ka Hale Ho'āla Hou No Nā Wāhine, or have been released into the community.

"All put a lot of thought into how they wanted their moms to look in their portraits. We heard from the mothers that the narrative gave them a chance to sit down and really think about what they want to say to their children," said Uesugi.

Not every photo in the exhibit has that smiling "say cheese" look of family albums, observes Uesugi, "One thing for sure you will see in each picture is an expression of truth, and it is very moving." ■

## EXHIBITS

### ◀ Brother Bertram Bellinghausen historic photo exhibit and diary transcription

Sponsored by OHA and the Association of Hawaiian Civic Clubs Traveling in early 2009 to Kaua'i, Maui and possibly Hawai'i Island Free  
chaminade.edu

### ▶ Reawakening

Presented by ProjectFocus Hawai'i Inc. in conjunction with Ka Hale Ho'āla Hou No Nā Wāhine and the Women's Community Correctional Center Sept. 1-14  
Macy's, Ala Moana, Level 3 Free  
projectfocushawaii.com

# KEPAKEMAPA CALENDAR



## 2008 ALOHA FESTIVALS

Thurs.-Sat., Sept. 11-20

Events and schedules unique to each island. On O'ahu, this premier cultural showcase invites you to enjoy music and dance performances, royal court parades, food and craft fairs, historical exhibits and more. Hula is the 2008 theme and will be on spectacular display at the signature Waikīkī Ho'olaule'a, Fri., Sept. 12, 6:30 p.m. Promote the grassroots fun by purchasing your \$5 Aloha Festivals ribbon. 589-1771 or alohafestivals.com.

## HAPA HAOLE HULA & MUSIC FESTIVAL

Sat., Sept. 13, noon

Presented by the PA'I Foundation, this event spotlights the early 20th century hula genre with English lyr-

ics. Winners from the September preliminary will show their stuff at an Oct. 10 competition and concert. Free. Follows Honolulu Aloha Week Parade. Kapi'olani Park Bandstand. hapa.haolefest.org or 375-0847.

## 'ILI IHO: THE SURFACE WITHIN

Sat.-Sat., Sept. 20-Jan. 11, 2009, 9 a.m.-5 p.m.

An exhibition of Native Hawaiian textile art combines rare kapa treasures from Bishop Museum's collection alongside works by eight contemporary Hawai'i artists who were encouraged to "delve within their heritage" to express the vitality of material culture in the lives of modern Kanaka Maoli. J.M. Long Gallery. Bishop Museum entrance fee. 847-8271 or bishopmuseum.org.

## KAUA'I MOKIHANA FESTIVAL

Sun.-Sat., Sept. 21-27

Established 24 years ago as a showcase for Kaua'i musical talent, the Mokihana Festival is now a multi-event, island-wide festival that includes a Kaua'i Composers Concert (Sept. 22, 7 p.m., Kaua'i Community College Performing Arts Center, \$20; or \$15 presale) and a three-day hula competition (Sept. 25-27, Kaua'i War Memorial Convention Hall, 6 p.m. Thurs.-Fri., noon Sat., \$20; or \$15 presale). All events dedicated to the Year of the Kūpuna. 808-822-2166 or mokihana.kauai.net.

## HŌ'IKE'IKE 'O WAI'ANAE

Sun.-Sun., Sept. 21-28, times vary

Celebrate the best of Wai'anae as folks gather for cultural exhibits and demonstrations, community activities like a Mākua Valley excursion, an annual song contest celebrating Wai'anae – from Kahe to Ka'ena, and more. The Aloha Festivals Royal Court and the Royal Hawaiian Band wrap up the weeklong hō'ike with a free noon performance at Mākaha Resort Golf Club. Admission applies for some events. 696-1217 or hoikeike.net.

## HOME IS WHERE THE HEART IS

Sat., Sept. 27, 7:30 p.m.

Kumu Hula and Nā Hōkū Hanohano Award-winning vocalist Uluwehi Guerrero and Hālau Hula Kauluokalā present an evening of traditional chant, music and hula, accompanied by the Kaulupono Chamber Ensemble, with special guests Lynn Araki Regan in traditional Japanese Shinbujo Dance and a community choir, Nā Leo Lani O Maui. Maui Arts and Cultural Center, Castle Theater. \$12-\$30, half-price for kids 12 and under. 808-242-SHOW (7469) or mauiarts.org.

## MEALANI'S TASTE OF THE HAWAIIAN RANGE AND AGRICULTURAL FESTIVAL

Fri., Oct. 3, 6-8 p.m.

Revel in Hawai'i Island's culinary bounty at this annual event featuring dozens of the state's top chefs offering bite-sized samples of forage-fed beef, lamb, mutton, goat and pork with freshly harvested fruits and vegetables – all from the island's ranchers and farmers. Hilton Waikoloa Village. \$70; or \$35 presale. 808-981-8285 or ctahr.hawaii.edu/taste. ■

## NO KA ILINA • BURIAL NOTICE

### PŪLEHU NUI AHUPUA'A

Notice is hereby given that human remains were documented during excavations as part of an Archaeological Inventory Survey on an 1,800-acre land parcel in Pūlehu Nui Ahupua'a [TMK: (2) 2-3-002:004] and in Waiakoa and 'Alae 3 & 4 Ahupua'a [TMK: (2) 2-2-002:017], Makawao District, Maui Island, Hawai'i. The lands are associated with Grant 9325:5 to Haleakalā Ranch Co. and Royal Patent 8140 and Land Commission Award 5230 to Keaweamahī.

The unmarked burial site was identified at State Site No. 50-50-10-6115 and is presumed to contain traditional Native Hawaiian remains. Proper treatment shall occur in accordance with Chapter 6E, Revised Statutes, Section 43.5 regarding unmarked gravesites. The final disposition of the burial shall be made by the State Historic Preservation Division – Culture History Branch, in consultation with the Maui/Lāna'i Islands Burial Council.

Interested persons please respond within 30 days of this notice to discuss appropriate treatment of these remains. Individuals responding must be able to adequately demonstrate lineal and/or cultural connection to the burials on the above referenced parcels at Waiakoa, Maui. Contact: Hinano Rodrigues, DLNR-SHPD Maui, (808) 243-4640, or 130 Mahalani St., Wailuku, HI 96793; Coochie Cayan, Branch Chief DLNR-SHPD Culture History, Kakuhihewa Bldg. Room 555, 601 Kamokila Blvd., Kapolei, HI 96707, or (808) 692-8015; Michael Dega, Scientific Consultant Services Inc., (808) 597-1182, or 711 Kapi'olani Blvd., Suite 975, Honolulu, HI 96813.



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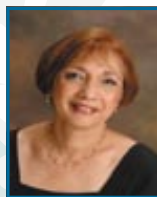
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# Making musical magic

Award honors 30 years of music making for Brothers Caz

By T. Ilihia Gionson  
Publications Editor

It started with two brothers, an upright bass, and a 12-string guitar. Three decades and 38 albums later, The Brothers Cazimero are synonymous with Hawaiian music. And after winning more than a dozen Nā Hōkū Hanohano awards over the years, Robert and Roland Cazimero were honored earlier this year with the most prestigious award given by the Hawai'i Academy of Recording Arts: the Lifetime Achievement Award.

The seeds that grew into a long, illustrious music career were planted early in the Cazimero boys. "We always sang from when we were born," Robert said. "The doctor slapped us and we sang."

"Mom tried to help us in the language, but we didn't listen when we were younger because we thought it was stupid. We would always sing in Hawaiian, but it's just that now, because I understand it a little bit better, I

like it a lot," Robert said.

The first three albums that the Brothers recorded were with The Sunday Mānoa. "There were several Sunday Mānoa before we got together, others in the band. We

**I love singing with my brother, playing music with my brother. It's magic.**

—Roland Cazimero

were the last combination. It was a combination of fate and destiny, Peter (Moon), Roland and I," Robert explained. And after those three albums, they knew

that the time had come to explore different avenues. "The Sunday Mānoa made great music, at the height of what they're calling the Hawaiian Renaissance, and it was time for us to move on. We just grew out of the situation."

Thus was born The Brothers Cazimero. Over their three-decade career, the duo has won more awards than the brothers have room for. But the magic isn't limited to the studio. The Brothers Cazimero have played for audiences at Carnegie Hall in New York City, the Hollywood Bowl, the World Expo in Brisbane, Australia, Hong Kong, Tokyo, and at annual performances in San Francisco, Los Angeles and Seattle. And let's not forget 30 years of May Day concerts at the Waikiki Shell.

In March, The Brothers Cazimero received Lifetime Achievement Awards from the Hawai'i Academy of Recording



Roland and Robert Cazimero, and award-winning collaboration for 30 years. - Photo: Courtesy of Mountain Apple Company

Arts. When learning that they would be given the award, Robert was thankful. "Thank God we're not dead!" he said. "You've got to be old to win these awards. Got to be old or got to be dead. And we're in one category so far."

"It was interesting to hear our accomplishments. We don't sit down and go over all the stuff we've done and how well we've done," Robert said.

After spending the last three decades making award-winning music, the brothers have a new perspective on awards. "After a while, it's not for the award. ... It's just to put out something good. If we receive anything, a Hōkū or Grammy or something, great. But if we don't, it's okay. It was always the music," Roland said.

In fact, the award recognizing a lifetime of achievement is in a special place in Roland's home. "My wife put the Lifetime Achievement Award up on the icebox. Every time I open the icebox, there it is!

So what are the brothers proud of? "I think for me the biggest accomplishment is that we didn't let our people down, especially the ones that passed the torches on to us," Robert said. "We've always worked hard to make sure that we honor them and that we honor our people in a way they can be proud of."

Although Hawaiian music is on the rise in popularity, Robert has a

cautious outlook toward the future. "I think that Hawaiian music, like Hawaiian culture and Hawaiian people, I think are constantly in jeopardy. I don't think it's ever going to be safe for us," he said. "Because the kūpuna from when we were first starting off were afraid for the music, I think it behooves us to be afraid for it too, even as we see hope before our eyes."

"When we were younger, we were constantly being put down because the kūpuna thought that we were just bebopping it a little bit too much. However, there were those kūpuna who were willing to share and stick out their necks to tell us to keep going and would be there to help us when we needed it. Aunty Vicki Rodrigues, Maiki Aiu Lake, Aunty 'Io Boise-Rodrigues, Nina (Kealiiwahamana), Kahauanu Lake, Gabby Pahinui, people who today are considered legends. Aunty Genoa, would say to us, "You boys keep going, you're doing really good."

At the end of the day, though, it's all about the music. "Recording more albums is cause for inspiration, continuation and hard work. Music is what we do and what we love. One never loses excitement doing what he or she loves," Robert said. Roland sums it up: "I love singing with my brother, playing music with my brother. It's magic." 🎵

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# Ho'omana'o I Nā Wā I Hala, recall the past

By Francine Murray  
Broadcast/Media Coordinator

REVIEW

Several very talented Hawaiian music artists have drawn inspiration from the past producing an exquisite line up of mele 'ōlelo Hawai'i this summer. Help perpetuate Hawaiian language and culture by supporting local artists and entertainers. Join us on Na'Ōiwi 'Ōlino, the Hawaiian Talk Radio show every Friday as we bring you exclusives with local entertainers and the latest on upcoming events. Broadcast live on AM 940 KKNE on O'ahu, AM 850 KHLO in Hilo, AM 790 KKON in Kona, AM 900 KNUI in Maui and streamed live online at AM940Hawaii.com from 6:30 – 9 a.m.



**Kalihi**  
Produced by Diana Aki  
Songbird Productions

We caught up with the Songbird of Miloli'i, Diana Aki, at Nā 'Ōiwi 'Ōlino, on O'ahu. The Nā Hōkū Hanohano Award winner had just

“At the end of Miloli'i road there is a pathway, a walkway. Then you come to a little property, and that special place is called Kalihi. This is where my roots come from.”

“Sometimes we need to have some privacy. And sometimes we need to just wander off and be alone. So, I would go to Kalihi,” Diana said. In Kalihi there are pūnāwai, brackish water ponds. Diana says she would sit among the hala and look into the pond, reflecting and reminiscing of days with her family, and that is how she wrote. “That’s how all those songs that I sing, like ‘Moments with You’ came about.”

Her 'ukulele, angelic voice and warm Hawaiian smile will enchant you. CDs are available online at

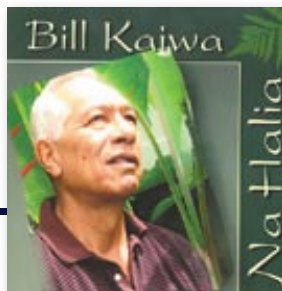


**Diana Aki performs**  
**Thurs., Oct. 2** - Pakele Lounge, Ala Moana Hotel  
**Fri., Oct. 3** - International Marketplace, Waikīkī  
**Sun., Oct. 5** - Ward Warehouse with a CD signing to follow at Native Books/Nā Mea Hawai'i

Miloli'i songbird Diana Aki brought along her 'ukulele and gave listeners of OHA's Hawaiian Talk Radio show a taste of her new CD, *Kalihi*. - Photo: Francine Murray

flew in from Hilo and was sharing her inspiration with us. *Kalihi* is the title of her new CD and the name of a particular place full of special memories. “It sort of inspired me to write,” said Diana.

Mele.com, at Native Books/Nā Mea Hawai'i, Borders, Hana Hou, Basically Books, and Nā Mākua. For more information, email: [songbird\\_prohawaii@yahoo.com](mailto:songbird_prohawaii@yahoo.com) or call 808-989-5946.



**Nā Hali'a**  
By Bill Kaiwa  
Makuakāne Music  
[mountainapplecompany.com](http://mountainapplecompany.com)

The boy from Laupāhoehoe returns. A Nā Hōkū Hanohano Lifetime Achievement Award recipient, Hawaiian music legend Bill Kaiwa has blessed us with a new CD. Packed with 16 tracks of melodious old-Waikīkī nostalgia, this selection is great to unwind with. Ho'ohali'a, it evokes sweet memories with songs like “Nani Kapualei” and “Waikīkī.”



**Home Malanai**  
By Leokāne Pryor & Friends  
Naupaka Productions  
[leokane.com](http://leokane.com)

Leokāne Pryor's voice is so clean and clear, it's simply captivating. His newly released CD *Home Malanai* is named after the property in Hāna, Maui, where he lives. “Hāna nō ka 'Oī” by John Pi'ilani Watkins is the perfect beginning with Pryor's eloquent falsetto. Hāna is indeed the best. The CD ends with its namesake, *Home Malanai* warm and sweet, this is a song of love for the 'āina and home. “Kaimū” is le'ale'a, so much fun to listen to.

Available at a store near you or visit Pryor's web site, [leokane.com](http://leokane.com)



**All for One**  
By Del Beazley  
Mountain Apple Company  
[mountainapplecompany.com](http://mountainapplecompany.com)

Del Beazley is in the house. His fifth solo album is out. *All for One* is dedicated to Ke Akua, a sequel to his award-winning religious album *One for Akua*. Ten of the 11 tracks featured on this CD are in 'ōlelo Hawai'i, some traditional Hawaiian hymns. You can feel the warmth in his voice as he sings his praise and mahalos his 'ohana and friends. Beazley composed “God Sent An Angel” for his cherished granddaughter, Mikeila.

Beazley went platinum for his composition, “Hawaiian Supa Man,” made famous by Israel Kamakawiwo'ole.

## Kamehameha Schools Offers Online Courses for High School Students

### 'Ike Hawai'i Distance Learning Program

This program offers high school students the opportunity to learn about Hawaiian culture, history and literature through online courses.

### Eligibility

This program is open to students attending public, charter or private schools who will be in grade 9, 10, 11 or 12 in the 2008-2009 academic year. Students in the continental U.S. are eligible to apply. Priority is given to students who are residents of the state of Hawai'i. Students must also have reliable and regular access to a computer with an Internet connection and must have Microsoft Office software.

### Apply Now

Applications must be submitted by **Sept. 30** for the **Spring 2009 semester** which runs from **Jan. 26 to June 5**. Download an application at <http://www.ksbe.edu/admissions/>.

For course listings or information about earning school credit through this program, visit <http://ksdl.ksbe.edu/ikehawaii/> or call (808) 842-8877.



Participating students visit Mauna 'Ala, the Royal Mausoleum, located in Nu'uuanu on the island of O'ahu. A huaka'i (field trip) is planned each semester to give students the opportunity to experience historic Hawaiian sites and apply knowledge learned in their online courses.

### Fee

\$50 per course (covers headset, textbook and optional huaka'i or field trip)



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



# Tyranny and iwi exposed

Why the U.S. Joint Resolution failed to annex Hawai'i and the occupiers want us not to look at our treaties

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

**A**loha nō 'ohana, remember what our kūpuna visualized, practiced and taught us, that those who rule by deception are doomed to fail. "Ua mau ke ea o ka 'āina i ka pono!" (The life of the land is perpetuated in righteousness!)

- Our great nation, the Hawaiian Kingdom, will prevail because it is of a righteous people and righteous land.

- The democratic and Independent Hawaiian Kingdom State has more than five (5) ratified Treaties with the United States of America.



The coat of arms of the Kingdom of Hawai'i hangs on the gates of 'Iolani Palace. - Photo: Blaine Fergstrom

- The Joint Resolution of the U.S. Congress (1898) has no legal power beyond U.S. limits, simply because it is a resolution of one

nation in its attempt to take the territory of another nation (the sovereign Kingdom of Hawai'i).

- An occupying power does not acquire the power of eminent domain or the power of quiet title. In summary Article 43 of the 1907 Hague Convention (IV, Respecting the Laws and Customs of War on Land) verifies that the occupied state's sovereignty is inalienable: The Kingdom of Hawai'i still exists by international law and justice [cf. Lance Larsen vs. Hawaiian Kingdom case, 1998]. Therefore, Hawai'i is illegally occupied.

History reveals how the sovereign Kingdom of Hawai'i came to be illegally occupied – and what the justifications were then and now. Let us look at the debate on the Joint Resolution in the Senate (Congressional Record – Senate, 1898, XXXI, 399f. [6369]) about the annexation of the Kingdom of Hawai'i.

Mr. Allen: Then we can annex the world?

Mr. Stewart: We can annex anything. But we do not suppose that Congress is going to do those things. The fact that sovereign power exists implies that it might be abused. It is not abused in this case, because we know that the people of the Sandwich Islands want to be annexed to this country.

Mr. Allen: Where do you find the power to annex?

Mr. Stewart: It is sovereign power. It is not written in the Constitution.

Mr. Allen: If it is not written in the Constitution or is not implied to carry out some written power, then it does not exist.

Mr. Stewart: We are doing things every day that are not written in the Constitution. We could not carry on the Government for a week if we had to look to the letter of the Constitution for everything we do.

After some minutes of arguing of what this implies, another senator clarifies the issue.

Mr. Mallory: The power to annex territory exists, I understand the Senator to say?

Mr. Stewart: Certainly.

Mr. Mallory: Has the method of exercising that power been defined?

Mr. Stewart: No.

Mallory brings in the Supreme Court decision in the case of the Mormon Church vs. The United States to state that the power of annexation rests on its "treaty-making power or else through the war-making power."

Sen. Stewart from Nevada championed the Republican administration's Manifest Destiny doctrines. When questioned in the Senate, he admitted that it was not mentioned in the Constitution. Senator Mallory stated that there were only two ways that annexation could occur, one by treaty and another by war. Stewart defended the annexation of a territory that he called the Sandwich Islands under the war-making powers of the United States. The Kingdom of Hawai'i adamantly refused to give its sovereignty or territory to the U.S. by treaty. Since Hawai'i refused, the United States had to occupy Hawai'i by deception and the illusion that a treaty was made when it wasn't. The 1897-98 Kū'ē Petition of the Hawaiian

people rejected annexation by the U.S. and so the petition concluded the vision for our Mo'opuna and wishes of our Kūpuna.

The facts reveal that the U.S. attempted to annex Hawai'i through its powers of war. This was a justification used at the height of Manifest Destiny but is clearly seen for what it is: pure aggression and illegal by any international standard of justice. The American peoples' lack of knowledge of the first period of imperialism (Manifest Destiny) continues in the present period of imperialism today. The same kind of arguments that Senator Stewart made in 1898 to justify the occupation of the Hawaiian Kingdom are now made by the Bush administration to ignore (or change) the Constitution to use torture, invasion and occupation in building surrogate governments friendly to its policies.

If you do not believe in a higher law than nationalism (national sovereignty), then you cannot condemn another country's territorial aggressions. How does Bush's America condemn Russia for its territorial aggression in Georgia and China's aggressions with Tibet? Most of the world has condemned America's surrogate territorial aggression in Iraq. The leaders of America cannot condemn Russia and China without condemning the territorial aggressions of American imperialism – and this means the continuing occupation of the independent and sovereign Hawaiian Kingdom.

Our Kūpuna taught us: A hiki mai ke aloha. (Come with Love.) A e pono mai ana. (Come with righteousness.) A me 'Onipa'a kākou. (Seek justice, my people, and be loyal to our Kūpuna and Mo'opuna of the Hawaiian Kingdom.) 'Ike maka 'Ohana, see more information at hawaiiankingdom.org and learn more about the facts and illegal occupation of our sovereign and continually existing nation.

Hawaiian Nationals, please come to witness Ho'āla (the ancient blessing of a new kahunā) at Kū Kaniloko, Piko of the Hawaiian Nation, on Sept. 20, 2008, at 5 a.m.

Mahalo. I 'o lako 'ohana. 🌺

Aloha,

The Thirty Meter Telescope project would like to invite you to participate in its Environmental Impact Statement (EIS) Process. This proposed project would be located on Mauna Kea and is in the early planning stages. The Thirty Meter Telescope, if built, would have a segmented primary mirror 30 meters in diameter. The proposed telescope would be the most technically advanced telescope in the world with observational powers many times greater than any available today. An Environmental Impact Statement Preparation Notice for the project will be published soon and the public is encouraged to provide comments.

Public meetings will be held on the Islands of Hawai'i and O'ahu in September and October. Details on these meetings will be provided soon on our website and toll-free hotline noted below.

If you would like to learn more about the project, provide comments, or add yourself to the mailing list, please:

- Visit our website at [www.TMT-HawaiiEIS.org](http://www.TMT-HawaiiEIS.org)
- Call our project toll-free hotline at 1-866-284-1716
- Contact us at: TMT Project EIS Process

650 North A'ohoku Pl.  
Hilo, HI 96720, USA

We look forward to working with the communities of Hawai'i on this project.  
Mahalo for your time and interest.

## Hawaiian convention

An Alaska Native leader who helped achieve passage in 1971 of the Alaska Native Claims Settlement Act—one of the nation’s largest land and cash settlements—will be the keynote speaker at the Native Hawaiian Convention, which runs Sept. 30 to Oct. 2 at the Hawai‘i Convention Center in Honolulu.

Willie Iggiagruk Hensley will discuss how Alaska Natives went from land dispossession to repossession at a luncheon on Oct. 1 from noon to 1:30 p.m. Their settlement from the federal government comprised almost \$1 billion dollars and title to more than 40 million acres of land, roughly 12 percent of Alaska’s total lands.

The seventh annual convention, themed “Raising Change – Defining our Future,” will unite local, statewide and national leaders to discuss priorities in the Native Hawaiian community. Lt. Gov. Duke Aiona will deliver the opening address Sept. 30 in a 9 a.m. ceremony that begins with a traditional oli session with kumu Leina‘ala Kalama Heine of Nā Pua Lei o Likolehua.

The three-day convention includes presentations on charter schools, running for elective office, the recent Hawai‘i Supreme Court ruling on ceded lands, and progress and plans in homesteading, presented by state Department of Hawaiian Home Lands Director Micah Kāne. Also scheduled are a roundtable session of indigenous business leaders from here and the U.S. continent, and workshops on financial literacy, a possible Constitutional Convention, teaching nonprofits how to find grants, and more. A pre-convention symposium will be held Sept. 29 to discuss native constitutions in the Pacific and nationwide.

Winners will also be announced for annual awards in the fields of small business, nonprofit service, education, economic development, community advocacy, and housing and health care. Evening events include a Sept. 30 concert by 2008 Grammy nominees and winners, and an Oct. 1 Aloha Nā Ali‘i Banquet with Bishop Museum hon-

oring Princess Ruth Ke‘elikōlani, which includes a 5:30 p.m. viewing of royal artifacts.

Registration fees apply, and scholarships are available. For information, contact the Council for Native Hawaiian Advancement at 596-8155, toll-free from the Neighbor Islands at 800-709-2642, by e-mail at [events@hawaiiancouncil.org](mailto:events@hawaiiancouncil.org) or visit [hawaiiancouncil.org](http://hawaiiancouncil.org).

## Kai wins Olympic gold

Natasha Kai of Kahuku won gold at the Beijing Olympics when the U.S. women’s soccer team beat Brazil 1-0 in front of a crowd of 51,612 that included Kobe Bryant, Brazilian soccer great Pelé and International Olympic Committee president Jacques Rogge.

Kai entered the game in overtime and joined her teammates in celebrating the team’s third Olympic gold in four Olympics— with hugs, American flags and charging across the field.

Carli Lloyd scored the gold-medal winning goal. Kai, who played for the University of Hawai‘i at Mānoa, scored a crucial goal in the U.S. team’s earlier 2-0 win against Canada, which landed them a spot in the semifinals. Germany won the bronze medal by beating Japan 2-0.

Kai, who sports multiple tattoos honoring her Native Hawaiian heritage, has been a popular personality appearing in ads, most recently a ‘Got Milk?’ Olympians ad along with Hawai‘i decathlete Bryan Clay, who also won gold.

## Kaua‘i health funds

Health care for Native Hawaiians on Kaua‘i will be getting a boost from a \$2.4 million grant provided by the U.S. Department of Health and Human Services. The funding will support Ho‘ōla Lāhui Hawai‘i (HLH), which operates on Kaua‘i at medical centers located in Waimea and in Kapa‘a. HLH, one of five federally funded Native Hawaiian Health Care Systems, will use the funds to expand services to Native Hawaiians in primary health care, dental care, behavioral health counseling, substance abuse counseling, chronic disease

management, case management and access to federally subsidized 340B pharmacies, according to a press release from U.S. Rep. Mazie Hirono (D-Hawai‘i).

## Moloka‘i fees increase

In another fallout of the shutdown of Moloka‘i Ranch, about 1,200 residents in West Moloka‘i will see their water and sewer bills double, and in some cases triple, under a plan approved by the Public Utilities Commission.

The rate increases will be in effect for at least six months starting Sept. 1. Moloka‘i Public Utilities Inc. will increase its rates to \$6.04 from \$3.18 per 1,000 gallons. And Waiola o Moloka‘i Inc. has received the OK to increase its rates to \$5.15 from \$1.85 per 1,000 gallons. The commission denied a rate-increase request from Mosco Inc., a sewer utility serving Kaluako‘i.

The PUC on June 30 also approved a temporary fuel surcharge for the Sea Link of Hawai‘i ferry between Moloka‘i and Maui. Fares increased to \$68.40 from \$42.40 on Aug. 15. Public hearings in Maui and Moloka‘i were scheduled for late August to discuss making the surcharge permanent, which will not affect Moloka‘i workers who receive fare subsidies from Maui hotels. Citing rising fuel costs, Sea Link said continuing operations depend upon the addition of the surcharge.

The increases come as the island has suffered layoffs following the April pullout of the ranch, also known as Moloka‘i Properties Ltd. The ranch attributed its closure to the public’s rejection of its plan to develop luxury homes at Lā‘au Point.

## Kalaupapa apology

About 12 former patients of a leprosy settlement in Kalaupapa, Moloka‘i received a personal apology from the state Legislature Aug 12, when state Sen. J. Kalani English attended a community meeting there and read an apology resolution passed by both houses in April.

Senate Concurrent Resolution 208 recognizes and expresses gratitude “to the people



## THE ART OF LEI HULU

On Aug. 16, Pūlama ‘O Waimea: To Care for and Cherish Waimea marked the grand opening celebration for the valley under the stewardship of the Office of Hawaiian Affairs and Hi‘ipaka LLC. The event showcased the valley’s cultural and spiritual significance and its natural beauty, with games, entertainment and cultural demonstrations, including the art of lei hulu, demonstrated by Kuahiwi Lorenzo. - Photo: Blaine Fergerstrom

of Kalaupapa and their families for their great sacrifices and hardships as a result of their forced isolation, which at the time was believed to protect the public’s health, and apologizing to the people of Kalaupapa and their families for any harsh restrictions that caused them undue pain as the result of former government policies surrounding leprosy.”

Leprosy later became known as Hansen’s disease. The resolution arose partly to honor Paul Harada, a former resident and community leader who fought for an apology resolution. He passed away in January.

## Hawaiian Way Fund

The Hawaiian Way Fund, the primary donor program of the nonprofit Council for Native Hawaiian Advancement, has gone online at [hawaiianwayfund.org](http://hawaiianwayfund.org).

Created in 2004, the fund’s mission is to enhance the well-being of Hawai‘i through Native Hawaiian practices, culture and ways of

meeting community needs. By launching a web site with a secure online donor capability, CNHA hopes to engage everyday people to give online and make a difference through charitable giving, a press release said. The Hawaiian Way Fund administers and encourages donor designations to Hawaiian charities, including charter schools, civic clubs or hālau hula. In its most recent year-to-date fundraising report, donors designated funds to 12 Hawaiian organizations, the release said.

## Pow wow, concert

Contemporary and time-honored traditions of Native Americans will be celebrated in dance, song, drumming and arts and crafts at the 34th annual Pow Wow at Thomas Square from 10 a.m. to 5 p.m. Oct. 4 and 5.

The free event attracts Native Americans living in Hawai‘i and



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



A Māori reader seeks your kōkua in identifying the four Hawaiian musicians in this photo taken in 1940 in Aotearoa. - Photo: Courtesy of June Te Rina Mead

### Identify 4 musicians

In November/December 1940, a group of four Hawaiian musicians toured our country, Aotearoa. Many of us who attended their concert still have very pleasant memories of their visit. Many still remember some of the songs that were sung by this group.

I am enclosing a photograph taken on the occasion of their visit to a local Māori school in

the hope that you will publish it with a view to seeing whether any of these people or their family members can identify them.

There is a gentlemen standing at the rear wearing a hat, and another in white with women on either side. On the right is a woman whose name is Momi Ka'imoku, wearing a lei, and at the end of the row is another member of the group and I think

his name is Al'i. One of the other names I recall is someone called Dan (wearing the hat, I think).

I would be very interested in receiving any information that might come should you choose to publish the photograph.

*June Te Rina Mead  
Wellington, New Zealand*

Contact Mead via e-mail at [terina.mead@paradise.net.nz](mailto:terina.mead@paradise.net.nz).

### Kūpuna memories

Sharing my thoughts through *Ka Wai Ola o OHA* is a new experience for me. Sharing my thoughts about kūpuna and our kuleana to their well-being is second nature. My dear mother, Hulu Kupuna Elizabeth Nalani Mersberg Ellis, called it "koho 'ia," choice no choice.

Taken by the impact of Claire Hughes' most recent column in *Ka Wai Ola* titled *Traditional behaviors and kūpuna*, I recognize words that speak of times past. How grateful I am that you have surfaced a concern we as

Hawaiians should better understand to be our kuleana to kūpuna in our fast-changing Hawai'i. Change is inevitable, yet how we choose to practice what we know to be pono with our kūpuna is pa'a, a learned tradition. Mahalo, dear Claire!

Remember? Our mothers were "kūpuna buddies." Your mother, whom we all addressed as Auntie Violet chose not to drive, mine drove them everywhere. They taught in both the mother tongue and English, dressed in highest fashion, exemplified kūpuna behaviors and shared openly with honesty and passion. Laughter was one

of their trademarks, tears as well. Both are gone now, yet each day is one of honoring their times past.

Where one begins to recapture and restore what remains is a challenge, not an impossibility, for people like you.

*"Auntie Betty" Kawohiokalani Ellis  
Jenkins  
Waialua, O'ahu*

### Kamehameha lawsuit

Another lawsuit against the Kamehameha Schools is being filed and is frivolous because it seems to duplicate a former suit to extract funds from the defen-

dant, Kamehameha Schools. In the first case, no one – not the denied student or the students of other schools or even the general public benefited. Why? Because Kamehameha Schools is a full public-service institution.

Kamehameha Schools holds about half of its estate lands in conservation to protect our fresh water in the forest reserve, where water can be purified as it filters down into aquifers for dwindling drinking water supplies. It receives no compensation for this.

The other half of the estate's lands is mostly in agriculture. The state, through zoning, has determined that agriculture is important, and we can be more self-sustainable by raising our own fresh food instead of being vulnerable and held hostage to so many needed imports.

A small part of the second half of its estate lands, like 2 to 3 percent, has been developed, and all of that income is dedicated to support the only mission of the estate and to educate children. Which it does quite well. This should mean that all of the Kamehameha assets are in public service as it is providing or assuming the foregoing public services.

Education is not being denied. There are other schools open and each has specific criteria to enter.

*Buzzy Agard  
Honolulu  
Kamehameha Schools, Class of '42*

### Maui, tomorrow

I attended the Aug. 13 West Maui GPAC (General Planning and Advisory Committee preparation/forum and the controversy and frustration are very apparent. The future we want and the one that is unfolding are not the same.

Many who have been involved

with the general plan process from the start have little faith, as the plans they intended to provide for today were not followed. This may be interpreted as a sign of failure for the GPAC process, but knowing what went wrong and resolving it could also be the beginning of our success.

Our plans clearly state that the ahupua'a concept – that everything is connected – is important to us. We need to honor and keep our ecosystems functional to keep Maui, Maui. Watershed-management planning as outlined by the Environmental Protection Agency is the key to this logical process of evaluating water-quality problems and deciding where to spend resources to solve them. I believe that too much emphasis is being put on protecting the supply side of consumptive uses and greater emphasis is needed on protection of aquatic life and their ecosystems. If we protect the most sensitive uses, it will lead to adequate quality of water for human endeavors.

*Tamara Paltin  
Kahana, Maui*

### Your Thoughts...

Send them to *Ka Wai Ola*.

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## OHA's real estate policy

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**A**loha mai kākou e nā 'ōiwi 'ōlino mai Hawai'i a Ni'ihau a puni ke ao mālamalama.

On June 5, 2008, at OHA's Board of Trustee's meeting, by a vote of 7-0, Trustees appropriated \$3 million annually to the Department of Hawaiian Home Lands for the next 30 years. Hailed as "the most monumental, unprecedented action by OHA Trustees in OHA's 30-year history," this OHA/DHHL partnership catapults forward development of lands for homesteaders and the 18 regional plans statewide. DHHL's newsletter *Ka Nūhou*, Volume 34, No. 3, Summer 2008, provides front-page focus on this OHA BOT action with a candid message

from Chairman Kāne.

On June 6, 2007, almost a year to the day, the OHA Trustees took another milestone step adopting the Office Of Hawaiian Affairs Real Estate Vision, Mission and Strategy Policy. It is this Policy that from June 2007 forward guides all OHA decision-making on Real Estate.

The Vision Statement in the Policy notes, "The OHA real estate vision is to be the real estate partner of choice: by every person and entity with any involvement in Hawai'i lands: individuals, institutions, corporations, public purpose entities and government agencies; for any and every type of Hawai'i property and Property Involvement." The Mission Statement says, "OHA shall protect and preserve Hawai'i's lands and their cultural significance by: bridging the ancient use of lands with future land use patterns; advocating for land use and transaction practices and regulations congruent with the Hawaiian sense of place; creating financially viable Property Involvements." The Strategy

Section of the Policy says:

- **"OHA will champion real estate best practices."** Elements include the best practices model, adoption of a real estate asset allocation model to include legacy lands, corporate real estate, programmatic lands, investment lands; adherence to a prudent investment standard, world-class strategic management, mandatory property standards; established priorities on types of Property Involvements and the Dual Priority for Economic and Cultural Concerns.

- **"OHA shall seek portfolio expansion."** This strategy will examine lands that are not just ceded lands, working with partners in collaboration rather than independently trying to do it all, elevating the model of respect for land and honoring the Hawaiian Sense of Place, and advocate for superior land policy that can analyze and appraise property transactions to assess how the property and transaction may influence the Hawaiian Sense of Place.

- **"OHA shall establish superior organization and infrastructure,"** to include professional property investing and stewardship, strive for a world-class strategic management system.

- **"OHA shall build a strong financial**

**foundation for all Property Involvements,"** providing organizational, management and financial support to facilitate the OHA Real Estate Strategy and provide that each important OHA property be managed by a separate legal entity and supported by an independent foundation; ensuring that analysis for capital investment decisions reflect risks and rewards; not setting arbitrary limits or pursuing one-size-fits-all capital budgeting contrary to Best Practices and further not setting an arbitrary capital spending ceiling, as that would be in conflict with fiduciary duties to beneficiaries.

The OHA Real Estate Vision, Mission and Strategy Policy guided decision-making by Trustees in lands identified for the 2008 legislation to resolve the "disputed payments" still due to OHA from income and proceeds of the Public Land Trust for the years 1978 to 2008. This same OHA policy will guide us in our return to the 2009 Legislature to pursue payment of these "disputed" amounts of past due income and proceeds from the Public Land Trust. Payment to OHA is the obligation of the State of Hawai'i; and the Hawai'i State Supreme Court affirms that is the primary obligation of the Legislature. *Holomua i ka lanakila. 46/48* 🗳️

## As a community, finding our way into the future

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



**I**was born in Hilo in 1948 and raised in Waimea. Hilo is my *one hānau*. 'O Waimea ku'u home. Waimea is my home. The old Waimea I remember 60 years ago as "keiki o ka 'āina" is very different from the new Waimea I live in today as 'Anakala. It's a new time and we are doing the best we can to adjust to this new time. We have telescopes on Mauna Kea, resorts dot our coastline, a city is emerging at Waikāloa, sugar is dead and this sad debate about a dual County system for our Island, East Hawai'i County and West Hawai'i County rages on, as does traffic, traffic, traffic.

We had only one role model when we were growing up in Waimea. He was the Parker Ranch Cowboy. Our world was right here. It was local. We did not have to venture far from home. We couldn't, as most of us couldn't afford to anyway. When we were kids, we had only one radio station, KGU Radio via Honolulu, and reception for some reason was best at night. We had

one television station, KGMB, but KGMB did not reach us until the early 1960s and most of the time our black and white television screen had snowflakes falling out of it. Those of us who had TV captured signals through this unwieldy aluminum gadget called an antenna. Today we have big-screen televisions, a hundred channel choices, a cable box and an endless list of icons. Kobe Bryant, Brett Favre, Michael Phelps, Colt Brennan, Michelle Pfeiffer, Michelle Wie, Hannah Montana, Tiger Woods to name a few. Our cowboy has been pushed over the pali. Our paniolo icon is becoming a memory. Local is being replaced by Globalism.

Parker Ranch was the Center of our Universe. Mr. Carter (Hartwell Carter) was its Manager. He was boss, his word was law. He was a very fatherly, soft spoken and thoughtful man. At Christmas, every youngster in Waimea received a makana (gift) and a brown bag within which was an orange and apple, raisins and candies from Parker Ranch. It did not matter whether one's dad (or mom) worked for the Ranch. Everyone was touched in a very real way by Parker Ranch. It was our Ranch.

Sixty years ago we (those of us who were small independent ranchers) chased cattle from one part of Waimea to the other, right down Māmalahoa Highway. Cattle had the

right of way. Our kuleana was to protect and nurture them. They ruled because they were our livelihood. And, I remember our Parker cowboys. Tough, handsome, Hawaiian men mostly, with 'ākulikuli or pansy lei on their Stetsons, perched high and proudly in their saddles, chattering in Hawaiian, laughing heartily and making fun of us kids as they rode by. Palaika, Kauwe, Kaula, Bell, Lindsey, Spencer, Purdy, Yamaguchi, Maertans, Nakata, Sakado, Kimura, Kawai, Vierra, Espaniola, Horie are the names I remember with great and enduring fondness. Today, where are the paniolo? Ride a horse through Waimea and expect to be cited by HPD for being a danger to oneself and to society. There are too many cars and too many people now. There are more cars than horses. Car spooks horse. Rider falls, breaks neck. 'Auē Lawsuit. "Ua pau."

In the old days we did not have traffic lights (or streetlights). Today we have three stoplights all within a half-mile of each other. For the entire 10 years my brother and I attended Waimea Elementary and Intermediate School our student body averaged 200 students (1953 to 1965). We had 10 grades (including kindergarten). Today our school has 1,200 students and nine grades. If you chose to go astray ("raise hell") the teacher would help you find your way back to the right side of the road

quickly and forcefully. The Principal was our next stop and "Kamehameha" was his enforcer, the inoa of the wooden paddle that hung in a prominent spot on his office wall. When you left Mr. Nakano's Office, 'ekahi, you did have a sore 'elemu (behind); 'elua, a scarred ego and 'ekolu, an eternal promise to oneself that you would never return to his office again. ACLU, Legal Aid Society, Public Defender, Native Hawaiian Legal Corp. were not even "pipe dreams" in our day. We had our own law and our own justice system. We did not need outside help. We were who we were and we took care of our own in our way. After the "teacha" and Mr. Nakano, our mom was Judge, Jury, both Probation and Parole Officer and Executioner. She would be waiting for us with her guava stick right there at the gate by our big eucalyptus tree where Chesebro Lane ties into Māmalahoa Highway. Teddy Roosevelt must have been her favorite President. The only difference was she carried a "small stick that had a big sting."

My town has changed. I have my memories of what Waimea used to be, a quiet, peaceful town, where everyone knew and looked after everyone, where the cattle and the horses played freely under the night sky. Our place bubbled with Aloha. Aloha was lived. We were born with Aloha for all. It was not a bumper sticker on the back bumper of someone's BMW. Aloha in our day

See **LINDSEY** on page 28



## Once more, a lawsuit underscores the need for the Akaka Bill

Boyd P. Mossman  
Trustee, Maui



**A**loha nō, The saga of our Hawaiian people and culture continues as lawsuits proliferate against Hawaiians and our very being. Last month I mentioned in this column three lawsuits that were pending in the courts and OHA's success thus far. All are intertwined with who we are as a people and our tie to our 'āina.

Now another lawsuit has been filed, this time against the Kamehameha Schools, seeking to overturn their preference policy in the name of equal justice for all and aloha for all. This action ignores completely the history, culture and uniqueness of the Hawaiian people. We were not part of the United States when the Princess Bernice Pauahi Bishop wrote her will reflecting her wishes to educate in order to preserve her people from the ravages of foreign incursion and all its ramifications. The illegal overthrow in 1893 and U.S. involvement involuntarily required Hawaiians to lose their Hawaiian citizenship and accept U.S. citizenship under its laws. And now Kamehameha faces another lawsuit based upon an 1866 U.S. law passed to help former slaves attain equality against a white majority in specific situations.

Plaintiffs twist this law to their advantage by stepping into the shoes of former slaves and arguing equal rights for themselves against the indigenous people of Hawai'i when it should be just the opposite. Their attorneys join those suing OHA with one goal in mind: no special recognition for Hawaiians. The attorneys suing Hawaiians include H. William Burgess, Eric Grant, David Rosen, John Goemans and Walter Schoettle, all with reputations in Hawaiian court issues. These men understand that passage of

the Akaka Bill will undermine all of their lawsuits and preserve Hawaiians another day until we can obtain a degree of self-determination that secures our future.

So long as it is not racial or discriminatory to recognize Indians and Alaskans, Hawaiians have every right to demand the same and nothing less. These lawsuits seek to remove our identity as an aboriginal people and have the potential of succeeding unless Hawaiians can show that they are on a legal path toward recognition by Congress as our Indian and Alaskan 'ohana have already demonstrated. Every recent Hawaiian case has cited the need for federal recognition in order for us to successfully defend against these claims in the courts. Thus these attorneys recognize the urgency of obtaining a favorable court ruling before the political process stops them cold.

The Kamehameha Board of Trustees supports the Akaka Bill, and in the face of repeated attempts to bring them down it is time the board step up to the plate and join OHA, DHHL, the Governor, the Legislature, our Congressional delegation, unions, civil rights organizations, numerous Hawaiian organizations, and from repeated poll results the majority of all in Hawai'i and all Hawaiians, in arguing for and supporting enthusiastically the Akaka Bill in Congress and in Hawai'i. Federal recognition will offer all of us a refuge from the relentless efforts to eliminate our education, our housing, our jobs, our health, and even our identity as Hawaiians.

Now, is the Akaka Bill an absolute guarantee that Hawaiians will be able to continue to exist as a people? No. But, without it, we face a severe uphill battle in the courts. And everyone should understand this. These could be either our last days as a people or the beginning days of our restoration as a nation. Our legal existence is being threatened. If we work together despite differing on our ultimate goals, we will be able to prevail as Hawaiians, as Americans. 🌿

## The Moloka'i Land Trust

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



**F**rom a community vision in 1998, a group of volunteers planned and built a grassroots nonprofit organization in 2006 – The Moloka'i Land Trust.

Land trusts are a collaborative effort between the community, private funders, government and volunteers. Conservation land trusts such as the Moloka'i Land Trust (MLT) take significant environmental and cultural lands off the real estate market to preserve cultural and natural resources and provide access to the community.

The mission of MLT is to protect and restore land, natural and cultural resources of Moloka'i and to perpetuate the unique Native Hawaiian traditions of the island for the benefit of future generations of all Moloka'i, particularly Native Hawaiians. "The protection of this land is not just for us, it is for the future generations to experience," says board member Davianna McGregor. The Moloka'i Land Trust works to conserve and protect these significant lands on behalf of Moloka'i residents. The Moloka'i Land Trust board and committees are composed of volunteer Moloka'i residents with cultural and subsistence perspectives, land management experience, and just plain hard workers who donate hundreds of hours to preserve and protect a part of Moloka'i.

MLT's all-volunteer nonprofit organization is entering a new phase as they are on the brink of receiving the ownership title to two land parcels. A 1,600-acre area called Mokio and a 196-acre property called Kawaikapu. The Mokio acquisition includes some of the most pristine and environmentally sensitive land on Moloka'i's north shore and includes 5 miles of spectacular, rugged and remote coastal strand ecosystem, coastal cliffs,

and tidal pools making it one of the priority sites for inclusion in the land trust.

The donated Mokio parcel is a significant subsistence-gathering site with an extensive tidal pool system as well as numerous koa or fishing shrines intact with offerings. An important, large ancient adze quarry and habitat complex exists at Pu'u Ka'eo. The ecosystem includes many bird nesting locations and nearly an acre of 'ihi 'ihi lauākea, estimated to be the largest growth site of this rare endangered endemic Hawaiian plant in the islands. "To Moloka'i, and the State of Hawai'i, the cultural, environmental and culture-based agricultural value of the Kawaikapu watershed is astronomical," says board member Billy Akutagawa.

The Kawaikapu parcel is located on the southeast side of Moloka'i and encompasses an endangered watershed. The Kawaikapu property runs from the mountain headwaters at the 2,100-foot elevation along the entire length of the stream for 6.5 miles down to sea level. MLT raised \$1.2 million from the Legacy Lands Commission and Maui County Open Spaces Fund to purchase the privately owned east end property.

To manage the new acquisitions, MLT has hired two staff members to oversee land transfers, execute due diligence and manage administrative tasks. "Now that MLT has a binding agreement with Moloka'i Properties Ltd. to gift the 1,600 acres of north shore property and are completing the due diligence process for the land, we needed full-time staff to begin to manage and protect the land in perpetuity so we hired two staff members last month," adds Akutagawa. The newly hired staff can develop and implement the process to allow access, and develop monitoring plans for the cultural and natural resources.

Conservation land trusts are a win-win solution for the community, future generations and the 'āina. Successful protection of the two parcels would ensure the preservation of the entire watershed into perpetuity. The Trust will create and steward a land legacy to help keep Moloka'i, Moloka'i – today and for generations to come. 🌿



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## Programs need to be self-sufficient

Rowena Akana  
Trustee, At-large



‘A no‘ai kakou... OHA gets millions from the state general fund each year, which OHA matches through trust fund dollars, which totaled about \$2.8 million in 2005. Most of these funds go to three nonprofit organizations that benefit Native Hawaiians – Na Pua No‘eau, the Native Hawaiian Legal Corp. (NHLC) and Alu Like. In 2005, Na Pua No‘eau received about \$700,000 of its \$1.5 million budget from OHA. Roughly \$600,000 went to the NHLC, which represented more than half of its operating budget. In 2006, OHA earmarked \$750,000 toward Alu Like programs. All of these amounts do not include separate grants, contracts and programs funded by OHA that are outside these organizations’ budgeted appropriations.

While I applaud the mission of these organizations and the dedication of their employees to better the conditions of Native Hawaiians, OHA does not have the resour-

es to fund these programs indefinitely. Add to that the fact that our economy is slowing and OHA’s Native Hawaiian Trust Fund portfolio has fallen to approximately \$375 million (as of June 30, 2008) and the outlook seems even more doubtful.

Given these tough economic times, OHA needs to find a way to help these organizations become more self-sufficient and less of a drain on our budget. Some organizations, such as the Native Hawaiian Legal Corp., should be completely eliminated from our budget. Funds allocated for legal representation for our beneficiaries should be given to more than one firm so that they may get the best representation they can.

Despite our generous assistance to NHLC over the years, we are constantly hearing complaints from the community regarding NHLC’s treatment of our beneficiaries and the quality of their customer service. Things have gotten so bad lately, that it now seems as if a beneficiary is appearing at almost every meeting to complain about the way NHLC has treated them.

OHA has even been forced to set up a special fund to handle cases that were rejected by the NHLC, which we call our “conflict fund.” However, in order to qualify for these funds, our beneficiaries have to go through the bureaucratic hassle of first

getting a letter from NHLC stating that they cannot take the case. Unfortunately, NHLC seems to be dragging their feet on getting these letters out. For example, one beneficiary claimed that NHLC refused, despite repeated requests, to give them a letter stating they could not represent them because of a conflict of interest.

In another case, a beneficiary in Hilo claimed that NHLC dropped their case at the 11th hour. This forced the beneficiary to scramble and find other assistance in order to save her case. There are also several beneficiaries who have reported that NHLC has not responded to them regarding the status of their cases, even after years have gone by. It seems as if the NHLC is keeping certain cases “ongoing” so they can keep them on their books to justify additional funding.

Several Trustees have also brought up concerns that the NHLC’s lawsuits against the Department of Hawaiian Home Lands (DHHL) on the island of Hawaii will have detrimental affects on OHA’s ability to develop affordable housing. Currently, NHLC is trying to stop DHHL from leasing out lands in order to generate revenue through several lawsuits. Clearly, they are not looking at the larger picture – how can DHHL operate and assist their beneficiaries without more revenue? All the lawsuits are doing is creating a negative sense


in the community at large that “Hawaiians are suing Hawaiians.”

Clearly, if NHLC wants OHA to continue finding their organization, they must conduct a major overhaul. Our administrator has also suggested that they send a report on their caseload to OHA on a weekly or bimonthly basis so that we are no longer blindsided at the board table. I would require that their continued funding depends on it.

### Employee Exodus to Date for 2008

On Aug. 8, 2008, our Chief Financial Officer (CFO), a senior officer in OHA’s administration, resigned from his position effective Oct. 8, 2008. So for those Trustees who insist on taking a Pollyanna attitude and insist everything is OK, I would like to remind them of the glaring fact that in the last six months, OHA’s fiscal department has lost: (1) an accountant, who wrote a letter to Trustees saying she felt she was unfairly terminated; (2) our Comptroller, who moved to another state, and (3) our CFO, who left while OHA is in the midst of an audit and finishing up our upcoming total operating budget.

In total, there have been at least six staff members who have left OHA by choice or otherwise this year.

For more information on important Hawaiian issues, check out Trustee Akana’s website at [www.rowenaakana.org](http://www.rowenaakana.org). 

## Combined opposition to the Akaka Bill

Walter M. Heen  
Vice Chair, Trustee, O‘ahu



One can always tell when the Akaka Bill (Bill) is closer to a vote in the U. S. Congress: the groups in opposition fiercely voice, from both ends of the spectrum, their beliefs that the Bill is unconstitutional, unnecessary, unfair, immoral and a surrender of the best interests and future of the Native Hawaiian people.

From the right, the call is that the Bill will result in “Balkanization,” creating an unallowable separation of America’s population based purely on ethnicity. Their argument is that America should be “color blind” and that the Bill, like civil rights legislation dating back to the end of the civil war, requires all Americans to unne-

essarily and unconstitutionally accept ethnic divisions. Those “bluenoses” claim that the Bill is a monument to ethnic separation is rhetoric of the lowest order.

The Bill recognizes that the overthrow of 1893 was utterly insupportable and illegal under international law and seeks to provide a means for Native Hawaiians to restore their lost right to control their destiny. The argument that it creates a division based solely on ethnicity is completely off the mark.

At the time of the overthrow, Hawai‘i’s independence was guaranteed by the major world powers. It was a nation that, like every other nation, perhaps with the exception of the U. S., was composed of a group of people with a unique and uniform genetic configuration and a common culture not shared by any other area of the world. That is the nation Native Hawaiians seek to restore. Restriction on citizenship in the Akaka entity must only

naturally follow the original model.

We lionize people like Nelson Mandela, who fought to restore their native homelands to their rightful original indigenous – (ethnic) – owners. And didn’t we really engage in the Balkans conflict to protect ethnic populations from “ethnic cleansing” and establish new borders and governments to ensure that protection? Does the situation here in Hawai‘i call for the establishment of new borders?


Fundamentally, the rightists fail to understand that they must always, in one way or another, face the results of their ancestors’ actions, acknowledge their wrongs, and provide concrete recompense. That is precisely what the civil rights legislation required them to do. They didn’t like it then, and they don’t like it now. And that is what the Bill requires of them.

Finally, some rightists claim that they should not be required to face consequences for their ancestors’ misdeeds. However, they are enjoying the fruits of their forefathers’ transgressions and must take the bad with the

good.

The other side of the spectrum is represented by the “radicals,” the full sovereignty proponents. Some of them argue against the Bill’s failure to obtain full sovereignty – now. For them, atonement requires full control over all our resources through a government of our own choosing and establishment. With all due respect, and I do respect them all, their insistence on immediate re-establishment is shortsighted and completely unrealistic.

The United States will never voluntarily give up hegemony over our Islands. And there is no one in the world who can force them to do so. I have reminded the radicals that the civil war was fought to prevent any state from seceding from the union. And the national government will use armed force again if necessary.

Our immediate goal is to take what we can now while continuing to press for more. As one radical said recently, “I will take every little bit by every little bit, because I know that in the end we will have it all.” 



## LINDSEY

Continued from page 25

was a real deal. I have an uneasy feeling about the future. Our most prominent benefactor to our state-of-the-art hospital, Earl Bakken (inventor of the pacemaker) in a recent press release said he was severing his tie with North Hawaii Community Hospital, a hospital he gave so much to in time, treasure and talent. Why? Because he feels it has lost its Aloha. Your town has changed as well I am sure, in its own special way. As I have my recollections, you have your special memories of the people who have touched your life and the place you call Home.

Where am I going with all of this? Hawai'i is our Home. It is changing and changing quickly. Other changes are coming. How do we cope, find our way into the future? It takes participation, involvement, investing time in the civic affairs of our communi-

ties from Hanalei to Kapolei, to Ho'olehua, to Hāna, to Lāna'i City, to Miloli'i to Keaukaha. If we are to influence and manage the changes occurring around us we must step out of the shadows and into the light and help build roads into the future to keep our spirits, our families, our communities healthy, vibrant, happy, purposeful and safe. Be active with your neighborhood board, help with picking up 'ōpala on a Saturday at the park, be an assistant soccer coach, attend a community association meeting and offer to chair a committee, write a letter to the editor of your local paper about whether we should or should not have a Constitutional Convention. Make a big difference by playing a small role (or big role if you wish) in the life of your community. In the midst of all the changes going on around us, let our foundation forever be one of Aloha. Aloha for our past, our here and now and all that is to be. May we always Aloha our Hawai'i. 🌺

## MAKAWELI

Continued from page 05

– even from O'ahu, the orders have become harder to fill partly due to a taro shortage. Many west-side Kaua'i taro farmers, whose lo'i have been in family hands for more than a century, have run into difficulties cultivating a crop even more labor intensive than poi milling in the way it requires fighting weeds and extracting the taro corms by hand.

Sitting outside under the lū'au tent with other celebrants to share a lunch of beef stew and poi plus a stunning view of the slopes of Waimea Canyon visible in the distance, A'ana said Kaua'i's Westside enjoys the right amount of sunshine, water and plenty of land. "But the issue for us is finding people who will farm taro for the love of it," said A'ana, who's staying on as consultant to Hi'ipoi LLC and working with director Perry to build a west Kaua'i taro-farmers collective.

Perry has also just begun an after-

school program for five Waimea High School students at the Makaweli mill. "The mill is a good introduction to the rewards of farming, because you put in the hours and get the satisfaction of seeing your product go to market," said Perry.

These developments go over well with lifelong Waimea taro farmers Linda and Franklin Dusenberry, who came to the Makaweli Poi dedication and to thank OHA for keeping mill operations going at a difficult time when transportation costs have pushed up the prices of important supplies such as fertilizer. "Taro farming brings people together – friends, family – even the radicals. We become one bigger and stronger family," said Linda with a chuckle.

Perry couldn't agree more. Noting that Hi'ipoi LLC's philosophy is that taro farming and poi milling comprise a way of life and an integral part of Native Hawaiian culture, she said: "Coming out here to work means leaving behind your air-conditioned office, but I've never had a job like this where everyone has a special place and everyone is equally important." 🌺

## BRIEFS

Continued from page 23

visitors from the U.S. continent and Canada. The Blackfoot A-1 Club from Alberta, Canada, will serve as the host drum. Other participants include: head man dancer Joe Hacker (Rosebud Lakota), head woman dancer Cindy Dawson (Dine/Apache), emcee John Dawson (San Carlos Apache) and arena director Tom Rowland (Oglala Lakota). Guest drums include 808NDNZ from O'ahu and Hunter's Moon from Hawai'i Island.

Also ahead, the ninth annual Native American Flute and Storytelling Concert comes to the Kamakakūokalani Center for Hawaiian Studies at the University of Hawai'i at Mānoa on Oct. 6 at 6:30 p.m.

To volunteer for the pow wow, call the American Indian Pow Wow Association at 497-7279, Native Winds at 734-8018, or email aipahawaii@hotmail.com. For information on the free concert, call Native Winds.

### Junior Olympics

Tryouts will be held this month

for the first volleyball team from America to win a gold medal in the Boys 12 years and under division at the Junior Olympics. Coached by former UH Mānoa All-American Pono Ma'a, the team will start its second year as part of Ka Ulukoa – The Volleyball Institute in Honolulu.

Two tryouts will be held for the Boys 13 team, on Saturday and Sunday, Sept. 13 and 14 from 10 a.m. to noon at the Susannah Wesley Gym in Kalihi, O'ahu. To try out, players must pre-register and have been born between September 1995 and August 1996. For details, visit kaulukoa.org.

### Free kindergarten prep

Keiki O Ka 'Āina Family Learning Centers launches a new, free kindergarten readiness program for parents beginning Sept. 22. The Kūlia I Ka Nu'u program, which means "Strive for the Highest," is based on Hawaiian culture and values with a comprehensive introduction to the language, and is designed primarily for parents who cannot or choose not to send their 3- or 4-year-old keiki to preschool.

In a 24-week accelerated Montessori program led by

trained educators, parents will meet weekly to learn how to make learning fun and how to give their child a jump start on literacy, math, art, social studies, science and more. Free childcare is available on site, and all books, curriculum, supplies and materials are provided at no cost.

Interested parents may call Gina or Anela at 843-2502 to register for classes at one of four locations: Kūhiō Elementary School, 'Ewa Elementary, Kalihi Baptist Church or Waimānalo District Park. Keiki O Ka 'Āina also offers other free programs, including Parent Interaction Preschools offered at eight community sites.

### Papa oli course

Kumu hula Tony La'akapu Lenchanko is accepting students interested in oli and mele oli for the 10-week fall session of Nā 'Ōpua o Ke'alahilani. Registration will be on Sunday, Sept. 14, at the Bishop Museum Paki Building, Room 2. Class registrations and orientations are as follows: Novice 4-5 p.m., Intermediate 5-6 p.m., and Advanced 6-7 p.m. For information, call 668-7054 or email lenchanka001@hawaii.rr.com. 🌺

### IN MEMORIAM / HE HO'OMANA'O

## Robert E. 1936-2008 Worthington

Robert Eugene Worthington, who forged lasting educational ties between South Pacific Islands and his alma mater Kamehameha Schools, died Aug. 14. He was 72.

Worthington, a distinguished KS alumnus and leader, exhibited a deep understanding and support of nationhood in the Pacific Islands that garnered him praise as a visionary who grasped the importance of connecting independent island governments and cultures, even before the Hawaiian renaissance of the 1970s.

Married to a native of the Cook Islands, where he briefly lived, Worthington served as the Cook Islands honorary consul to the United States. At Kamehameha Schools, Worthington served as boarding director from 1974 to 1978, and was inspired by a visit to New Zealand to boost the school's international student body by establishing exchange programs between the Kapālama campus and educational institutions in American Samoa,

French Polynesia, Cook Islands and New Zealand.

He also served as the school's financial and scholarship services director from 1974 to 2003. "Bob grew Kamehameha's post-high financial aid program to levels that assured thousands of Hawaiian men and women a college education," said Kamehameha Schools president Michael Chun in a letter to Kamehameha 'ohana. "Bob laid the foundation upon which Kamehameha's financial aid program now flourishes. We mahalo him with great appreciation and aloha."

Worthington also served as a consultant to Chaminade University, helping launch the school's exchange program with the Cook Islands. Born in Waikīkī, Worthington rose from humble family roots and was accepted into Kamehameha School for Boys as a boarding student and was student body president in his senior year. He attended Occidental College on scholarship and earned a degree in political science.

Worthington was an active member of Native Hawaiian civic clubs and served on the executive board of the Polynesian Voyaging Society. He was married to Jean and had 10 children and 5 grandchildren. 🌺

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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!**

### Kepakemapa • September

**Jones** - The William Claude & Ma'ema'e Jones Ohana Camping & Picnic will be held Thursday through Sunday, September 4-7, at Kualoa Park Campground A. For more information contact Leilani at (808) 236-7016, (808) 348-5957 or e-mail jones.jen@hawaii.rr.com.

### 'Okakopa • October

**Hewahewa** - The Hewahewa Reunion 2008 Celebration will be held Oct. 9 & 10 in Waimea Valley, and Oct. 11 at Pipeline Café in Kaka'ako for its 'aha hulahula banquet. All interested 'ohana are asked to call Na'mi Kama at (808) 927-6764, chairperson for update of reunion information. Registration chair Maile Kaipo can be reached at 294-9509. For t-shirt information, call Nahua Mahoe at 258-0395. Next scheduled meeting is Sept. 6, 2008. Please call for place and time.

**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, Kauikoale, 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 Kauikoale Malo Jr. (Annaliese Holzman), Lucy Kawahineokahikina Malo (Thomas Mize), Peter Kaupai 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'imikaua 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.

### Nowemapa • November

**Kaaa** - The Kaaa 'Ohana Reunion will be held on November 22, 2008 at 10 a.m. at the Wai'anae Army Recreation Center at Pōka'i Bay. (Harvey House, 85-010 Army St., Wai'anae) This will be a potluck. Please R.S.V.P. to Keola & Valerie Bandmann at 801-358-8541 or Jeanne Kahanaoi at 808-696-2314. Send family photos or new information to Jeanne Kahanaoi at 86-290 Hōkūkea Place, Wai'anae, HI 96792.

### 'Apelila • April 2009

**Manuwa/Manuwai/Manu'a** - The family of Harry "Keli'i" Manuwa/Manuwai/Manu'a and Hattie Pa'ele will be hosting a family reunion on Maui from April 23-26, 2009 @ Hale Nanea. Children of Harry & Hattie include Helen (Castillo), Henrietta (Fernandez), Lillian (Rabe/Edrozo),

Edmund Manuwai, Emma (Balcita), Mabel (Maynes), and Florence (Neves). The family would also like to invite the extended 'ohana which include descendants of Harry Manuwa's brothers. They include Gabriel Haiakalani/Heaukulani, Sam Manuwa, and Kealohaina. Parents of the Manuwa brothers are Lokua a Manu'a & Hulimai. We would also like to invite the extended 'ohana of Hattie Pa'ele of Kahakuloa, Maui. E kala mai, we do not have any genealogy information to list names of specific ancestors. We are trying to make contact with this side of the family and graciously ask you folks to join us. Please join us for a fun filled weekend surrounded by aloha and 'ohana. For more information, please e-mail Manuwaohana@yahoo.com.

### Mei • May 2009

**Kanakaole/Aipoalani/Poikauahi** - The descendants of John Keali'i Kanakaole Aipoalani will hold a reunion on May 22-24, 2009 in Kekaha, Kaua'i at the Kekaha Community Recreation Center. For more information, updates & how you can help in this reunion, please contact Mike Aipoalani @808.342.0308 (c); 808.668.1298 (h); kaimana1956@hawaiiintel.net (O'ahu) / Gwenette (NAKAAHIKI) CARDEJON @808.337.9241 (h); 808.651.4749 (c); gwenethcardejon@yahoo.com (Kaua'i) / Joy Aipoalani @808.630.8453; jaipoalani@htbyb.com (O'ahu).

### Iune • June 2009

**Pauole** - My father is Albert Mahi Pauole, his father is Mitchell Kameaie Pauole, married to Gertrude Harvey; and his father is John Papoko Pauole, married to Pahuone and a second marriage to Kalua Kukahiko Nakaula. The Pauole reunion is planned for June 27, 2009, on O'ahu. The location and time will be provided at a later time. For information, call Althea "KuiLan" Pauole Watanabe on O'ahu at 668-2548.

### Iulai • July 2009

**Napoleon** - The descendants of Pamahoa and Temanihi Napoleon are planning a family reunion July 10-12, 2009. They had fifteen children, six of whom produced descendants: Emma Kauikeolani Napoleon MD AS Wilcox; Hattie Kelihelekaapuni Napoleon MD Joseph Kawainui (their granddaughter was Elizabeth Emma Pakuui); Uaia Napoleon MD Elizabeth Kaehukai Baker; Elizabeth Puuki Napoleon MD Ebenezer Parker Low; Jack Kelihoolumai Napoleon MD (1) Norah Kamaiopili, (2) Becky Timoteo; and, Titus Kelihoolumai Napoleon MD Minnie Brown. Other 'ohana include Papalimu, Abraham, Baji, Ehu, Lydia Mahuna Napoleon, Claude & May Kakalia, Ruddle, and the Wilcox family of Kona, O'ahu & Kaua'i. Contact Dianne Castro at (808) 638-2248 or e-mail dcastro@hawaii.rr.com.

**Torres** - The children of Arcillio Alfred

Torres Jr. are planning a family reunion for all family members in July of 2009. They are: Julia, Dovie, Louise, Flora, Katherine, Cheryleilani (Nakila), Elisia (Valentine), Alfred & Andrew (Kemfort), & Malo, Albert Torres. They are the grandchildren of Arcillio Torres Sr. and Julia Maldonado. Please send all information or questions to Momilani Kemfort, PO Box 790534, Pā'ia, HI 96779. All information is greatly appreciated!

### 'Imi 'Ohana • Family Search

**Cunningham** - My name is Stephanie Cunningham of Diamond Bar, Calif. I am a descendant of Anne Kanekoa from Kailua, O'ahu. She was married to Nickolas Raymond Gagne and had one son, James Clarence Gagne who is my father. From what I know, there is a family connection with the Cobb Adams and Ani family. Please e-mail information to sacrams57@verizon.net. Mahalo for your kōkua.

**Ha'o/Harbotle/Adams** - My name is Maile Ha'o and I am looking for relatives. I'm starting to work on the family tree, and if anyone has information and/or pictures I would really appreciate your kōkua. My e-mail is haoohana808@yahoo.com, and my address is 45-513 Pahia Road #204A, Kāne'ohe, HI 96744.

**Johnson** - I am seeking any descendants of Mary Kawahaloa Kaiona and Pedro "Manini" Johnson. Their children were: Rebecca Kaanaana Johnson (1918-1987), Clarissa Johnson Antone, Archie Manini Johnson (1921-1965), Albert Kala'ohawai'i Johnson (1925-1982) and James Johnson. Please contact Roz Solomon Kaplan at 808-575-5065, e-mail Hawroz@msn.com, or write to: P.O. Box 1291, Ha'ikū, HI 96708.

**Kauakahi/Keanui/Keaunui** - My name is Phyllis Kauakahi Specht. I am searching for long lost relatives that may still be living on the north shore of O'ahu that belonged to Anna Keanui Kauakahi 'ohana. My Tūtū Kauakahi was said to have been born on Ni'ihau in the late 1800s. She and her 'ohana lived in Nānākuli for a time before her death in 1940. If anyone knows of or is part of this 'ohana, please contact me at spechthaus@yahoo.com. Mahalo!

**Kekipikamakahukilani** - I am looking for more information on my 'ohana. Joseph Kahikina Kekipikamakahukilani (April 7, 1900-June 15, 1946) was from Pāpōhaku, Wailuku, Maui. He married Elizabeth Kapapuni Kuoha of Pe'ahi, Waikakula, Maui (Nov. 30, 1907-Nov. 22, 1947). They had eight children: Joseph Kekipi, Bernice Marie Leimapuana, Emily Mary Leialoha, Pearl Katherine Leinaala, Theodore Kealii, Geradane Leimaile, Patricia Corina Leilani and Olive Leimamo. Elizabeth Kapapuni Kuoha re-married (Fulgencio Ragudo Sr.) and had four children: Harold John Kaheakeli Kekipi Ragudo, Larry Valentine Waiohu Ragudo, Lorraine Kuuleimomi

Ragudo and Fulgencia Ragudo. If you have any information, contact Sheryl 255-9043, or LNUUANU@yahoo.com.

**Lono** - The Lono 'ohana of Kawaihae is searching for all 'ohana members connected in any way to Imohelau Lono and his wives, Kaluhi and Kabele. Originally from Kawaihae Uka and Kawaihae Kai. Land records show that these 'ohana were the first land owners of Kawaihae-uka Village, in the area called Makila or Makela. Imohelau & Kaluhi had sons Mana'ola, Mahealani, Kamalani, etc. and daughters, Elizabeth, Owaunui, etc. They were the caretakers of all burial sites in Kawaihae Uka including the Lono burial caves. We represent the Mana'ola line which includes the Kalawa, Collier, Cabrera, Tabag, Pai, Robins, Kaneholani, Kailikini, Poomaihealani, Irvine, Valenzuela, Ellord, AhSing, etc. 'ohana. Plans are being made to connect all bloodlines and document for archival purposes and future references. We believe you know who you are, meet us halfway. Hiki? Kāhea/kākau/hele mai, 87-150 Kakalena, Mā'ili, O'ahu. 696-4168. 'Onipa'a!

**Nailima** - I am searching for children born to Hoaeae and Emma Kai Kahaikupuna Nailima, residents of Kalawao, Moloka'i at the Leper Settlement. There were 8 children born to this marriage by the names of Napeliela Kaanaana born 1911, Mary Joseph Wahineaukai born 1913, Joseph Kealialio born 1914 who died at 9 months old, Alice Kaakau born 1915 and died at age 1, Lui Alois born 1916, Alice Kaakau Hoolapa born 1917, Philomena Kaimilani born 1918 and Malie Kaeha born 1919. If you know any of these children please call Pamela Nakagawa. I would like to share stories and pictures. Please call 808-587-4392 during the day and 808-520-8800 during the evening. You may email me at pnakagawa71@yahoo.com.

**Onekahakaha Cemetery** - The Church of Jesus Christ of Latter-Day Saints Keaukaha Ward is looking for individuals or families related to those individuals buried at the old LDS cemetery, adjacent to Onekahakaha beach park in Hilo. The Ward is seeking identification and records to preserve the history of these people. Some family names the Ward is looking for are: James, John & Kahana Kiupe; Samuel Kikipi, John and Kauahilo Bray, Lonoeha Ku, William Fujii, Moses and George Kekaula, Lily Pua, Mabel Moses, Kauikoale and Kamehaiku. There are other names that were not documented but are known to be buried at Onekahakaha. If you know any of these people or are a relative, please call the Keaukaha Ward bishopric. At the present time the property is privately owned and members had been landscaping the quarter-acre property. Anyone with information, pictures of their ancestor or who wish to share the story of their kupuna is encouraged to call Bishop Cardines at 935-8847 or Sis. Kalima at 981-0236 during the evening. 📧

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## 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 through October 15, 2008. Grant guidelines and applications will be available at [www.oha.org](http://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](mailto:jennifert@oha.org).



# Kūlia I Ka Nu'u

## FREE Hawaiian Based Montessori Preschool Curriculum

- Hawaiian Language, values, proverbs & mo'olelo
- Pre reading skills and books
- Vocabulary Development
- Math skills
- Science activities

FREE Childcare during class time



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**Floyd McCoy** – Big Island Field Geology  
**Paul Field** – History of Hawai'i and more...

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WCC student Lisa, single mother of six,  
Half Ironman and marathon runner.



## Hālau Wānana, Center for Higher Learning

Transforming thinking, learning and teaching in Hawai'i through indigenous knowledge systems and practices.

### Hālau Wānana Teacher Education Program

Now Accepting Applications for 2009 Cohort

Application Deadline - September 15, 2008

Courses start January 4, 2009

Hālau Wānana's teacher education program is designed for candidates interested in educating students who want to perpetuate Hawaiian language, culture and traditions. The two-year program consists of 8 one-week residential seminars held during intersessions followed by 10-week field experiences at Hawaiian-focused charter schools or other schools with high concentrations of native Hawaiians. Methods taught complement Hawaiian ways of knowing and enable graduates to provide academically rigorous, culturally-driven education to students of all ages. In addition to completing our program, applicants must have a bachelor's degree and pass the required praxis exams prior to receiving their teacher license from the Hawai'i Teacher Standards Board (HTSB).

A program of the Kanu o ka 'Āina Learning 'Ohana (KALO)



For more information, please contact us at: 808.887.1117 or email [studentservices@halauwanana.org](mailto:studentservices@halauwanana.org)



# Kamehameha Schools Applications Now Available!



2009-2010 school year.

The deadline to apply is  
**SEPT. 30, 2008.**

**Kapalama Campus** O'ahu residents may apply to grades 4, 7 and 9. West Hawai'i, Maui, Ni'i'hau and Hāna district residents may apply to grades 7 and 9.

**Hawai'i Campus** Hawai'i island residents may apply to grades 4, 7\* and grades 6 and 9.

**Maui Campus** Maui residents may apply to kindergarten and grades 6 and 9.

Applications to grades 10, 11 and 12 are accepted, but space availability at these grade levels is not guaranteed.

\*For kindergarten, eligible applicants include boys born between July 1, 2003 and June 30, 2004 and girls born between October 1, 2003 and September 30, 2004.

To request an application or for more information, visit us at [www.ksbe.edu/admissions](http://www.ksbe.edu/admissions) or call us at **842-8800**. Neighbor island applicants may call toll-free at **1-800-842-4682 ext. 8800**.



KAMEHAMEHA SCHOOLS

*Kamehameha Schools' admissions policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law. Applicants who wish to be considered under that policy must have their ancestry verified by KS' Ho'oulu Hawaiian Data Center.*