



*Woolford
crowned
Miss
Hawai'i
2009*
page 07



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'Aukake (August) 2009 | Vol. 26, No. 8 | www.oha.org/kwo



Getting DOWN to BUSINESS

Lingle signs
ceded lands bill
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In the first in a series of
profiles on Native Hawaiian
businesses, we highlight their
endeavors and entrepreneurs

Cover illustration: Nelson Gaspar

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LEFT: Award-winning businessman Kevin Kea credits his Hawaiian upbringing with his success. - *Photo: John Matsuzaki*; CENTER: The company's fleet includes a Eurocopter EC-135, which is based in Kona and provides 24-hour ambulance service using night-vision goggles. *Photo: Courtesy of Hawai'i Air Ambulance/Hawai'i Life Flight*; ABOVE: Joannie Rossiter is president of the sole Paul Mitchell Partner School in Hawai'i. - *Photo: John Matsuzaki*

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New law protects ceded lands from sale

Gov. Linda Lingle signs bill requiring two-thirds legislative approval

By Liza Simon
Public Affairs Specialist

A bill signed into law by Gov. Linda Lingle adds another layer of protection for ceded lands with a new hurdle that must be cleared before the state can sell ceded lands, officials said.

Gov. Linda Lingle signed into law a bill that would now require two-thirds approval of each house of the State Legislature before any of the state's

1.2 million acres of ceded lands can be sold. The law pertaining to transfer of ceded lands remains the same and requires two-thirds legislative disapproval by members of the Senate and House.

Senate Bill 1677, signed into law July 13, is also a condition of a settlement agreed to by parties in the Supreme Court appeals case. The new law finalizes a settlement agreement in which the Office of Hawaiian Affairs and three of the four individual plaintiffs will dismiss all their claims without prejudice, meaning that their part in this case will terminate, but which also means that they could bring a similar action in the future if



Nāmu'o



Gov. Lingle



Carroll



Osorio

they believed it appropriate, with the state able to assert all defenses to any such action.

The high court case touched off a rush by OHA and Democratic legislators to craft a bill for a complete moratorium on ceded land sales with the aim of preserving assets of the state's Public Land Trust until Native Hawaiian claims to those lands are resolved. Ceded lands were controlled by the Hawaiian Kingdom at the time of the 1893 overthrow and were later transferred to the state. The lands comprise almost all of the state's landholdings, including harbors, airports and

the University of Hawai'i.

After introducing a moratorium measure at the Legislature in January, OHA eventually supported SB 1677, which received unanimous Senate approval and a 45-4 majority in the House.

"Our goal in filing this lawsuit was to protect the ceded lands," OHA Administrator Clyde Nāmu'o said. "While a full moratorium would have been preferred, we believe the law is a high standard and, therefore, achieves our desired outcome of protecting

See **CEDED LANDS** on page 10

Wai'anae ER may close once a week

The Wai'anae Coast Comprehensive Health Center ER was abuzz with activity on a recent Monday evening. Photo: T. Ilihia Gionson

Native Hawaiians make up 56% of ER's patients

By T. Ilihia Gionson
Publications Editor

Due to a dire financial situation exacerbated by Medicare reimbursements that don't quite cover the cost of seeing a patient, Wai'anae Coast Comprehensive Health Center is looking to close its emergency room for eight hours a week, from midnight Sunday through 8 a.m. Monday.

Located between Mā'ili and Wai'anae, the center's emergency room is the only emergency medical care available on O'ahu's Leeward Coast. The next nearest emergency room is at Hawai'i Medical Center-

West in 'Ewa, almost 20 miles away from the Wai'anae center.

The area it serves includes Hawaiian homestead communities in Wai'anae, Lualualei and Nānākuli, as well as Native Hawaiians living outside homestead communities. The center serves as the medical home for 14,000 Native Hawaiians, of which two-thirds have income below poverty level, according to CEO Richard Bettini. And statistics provided by the center show that 56 percent of patients seen in the ER are Native Hawaiian.

As important as the 24-hour emergency room is at the center – it serves upwards of 15,000 patients a year – it is not a core service by the definition of the federal government, Bettini said.

"As a federally qualified health center, we are obligated to maintain our

core service – family medicine for all – and we are not allowed to divert funds from this core to 'optional' services like 24-hour emergency care," he said.

The proposal to close the ER comes as part of the center's third round of cuts for the fiscal year 2009-2010. Initiatives targeting efficiencies and fundraising cut a projected \$3 million shortfall down to \$1.3 million, which was further reduced by some personnel cuts, salary freezes and cuts to services after the first quarter – the ER being one of those services.

Bettini said that Sunday night was considered because there is slightly less activity, and that it would be an easier night for the community to remember. "But believe me, I do recognize that no night is a good night," said Bettini, who lives in Mākaha – about 30 miles away from the emergency room at Hawai'i Medical Center-West.

Community members have expressed concern about the extra time it would take to get to another emergency facility should something happen while the Wai'anae ER is closed.

"It's essential that they have the emergency service available for the people in Wai'anae," said John, a part-Hawaiian Wai'anae resident who declined to give his last name. "It's

needed to keep our people well and alive."

The move would save \$330,000 a year, and is slated to begin Oct. 1 – unless the center is able to avoid closure. Closure could be averted by increasing paid visits to the ER by 5 percent or by receiving grants, but the biggest drag on ER income is the failure of Medicare to pay its fair share, Bettini said.

"Medicare pays us well below half of what it costs to see patients in the ER, and because we are not connected to a hospital, Medicare is the only payor not to pay us a facility or standby fee for our ER," he said. "We are asking our congressional delegation to help us with this."

Even with the dire financial situation, Bettini is confident that the center can continue to care for the Wai'anae Coast through working together.

"We may have to work more synergistically with other community agencies that are facing deep cuts, such as Ke Ola Mamo. Our Hawaiian programs are governed by a Kupuna Council and we are committed to targeting the specific needs of Native Hawaiians," Bettini said.

"I believe with a little give and take, and hard work by our staff, we will get through this period without having to make drastic changes." ■



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Writing competition seeks native insight

By T. Ilihia Gionson
Publications Editor

The Native Insight Competition is seeking the mana'o of Native Hawaiians, Alaska Natives and Native Americans on the economy, and in so doing, the competition will offer an economic stimulus of its own – a total of \$60,000 in prize money.

"I believe this is a unique and creative opportunity for our community to provide wisdom and contribute to our country's recovery in a time when information is sorely lacking," said Tim Johnson, the Washington, D.C., bureau chief for the Office of Hawaiian Affairs. "Ideas about conservation, self-sustaining communities, living in harmony with nature, and sharing, among others, which are an inherent part of the fabric of the Native Hawaiian community, are ideas whose time has come again."



Tim Johnson, OHA's Washington, D.C. bureau chief, encourages Native Hawaiians to take advantage of this "unique and creative opportunity for our community to provide wisdom." - Photo: Liza Simon

The "Native Insight Competition: Thoughts on Recession, Recovery and Opportunity" is open to natives of all ages, and students are strongly encouraged to participate. An essay may be written by an individual or a team, all of whom must have a significant relationship with their native community. The 500- to 1,600-word essay must address one of these three writing prompts:

- How can the native community best participate in the process of economic renewal? What unique contributions can we make to help

jump-start the U.S. and international economies?

- Are you confident that economic growth will be restarted in 2009/2010? Describe your views on how the economic recovery will take place.

- How must our economy change to fully recover from this economic crisis? What additional steps do President Obama and the Congress need to take to make these changes happen? How can native Americans step up to help make these necessary changes and build sustainable economies?

The national competition will select six winners. A total of \$60,000 will be distributed among three Alaska Native winners and three Native Hawaiian/Lower 48 American Indian winners. Each winner will receive \$10,000 and opportunities for their essays to be published.

Essays may be written in English

How to enter

Deadline: Sept. 15

Submissions accepted: online, by mail, e-mail or fax

- Online submission is strongly encouraged. All online submissions must be received by 11:59 p.m. (Alaska time) on Sept. 15.
- Mailed submissions must be postmarked no later than Sept. 15, and can be mailed to:

**ATTN: Native Insight Competition,
Alaska Federation of Natives,
1577 C Street, Suite 300,
Anchorage, AK 99501**

E-mail: [compete@](mailto:compete@nativeinsight.org)

nativeinsight.org

Fax: 907-276-7989

Questions? 907-274-3611

For rules and to download an entry form, visit nativeinsight.org. Entry forms are required and may also be requested by mail.

or in the writer's native language, provided an English translation is included.

The deadline for submissions is Sept. 15. Online submission is strongly encouraged, but submissions by mail, fax or e-mail are allowed. All submissions must be accompanied by an official entry form. Winners will be announced Oct. 22, and all winners will be recognized at the 2009 Alaska Federation of Natives Convention in Anchorage, Alaska, Oct. 22-24.

"The world has much to learn from our community, and this competition provides a forum," Johnson said. "This is a rare opportunity with the potential to have a great impact, so I encourage everyone in the Native Hawaiian community to participate."

The Native Insight Competition is a project of the Alaska Federation of Natives in partnership with the National Congress of American Indians, the Council for Native Hawaiian Advancement, and the Office of Hawaiian Affairs. ■

Japanese imperial couple visits Hawai'i

Stopover continues ties cemented by Kalākaua

By T. Ilihia Gionson
Publications Editor

Emperor Akihito and Empress Michiko of Japan visited Hawai'i in July, continuing a longstanding relationship between Hawai'i and Japan that dates back to the days of the Hawaiian Kingdom. The emperor and empress stopped in Hawai'i July 14 to 16 en route to Japan after almost two weeks abroad. The couple spent two days on O'ahu and flew to Hawai'i Island on the last day of their visit.

On Hawai'i Island, the imperial couple was welcomed at the Kona International Airport by Hawai'i County Mayor Billy Kenoi and his family, dignitaries from local Japanese groups, and about 60 keiki from Kona, Ka'ū, Puna, Hilo, Hāmākua and Kohala led by Kekuhi Keali'ikanaka'oleohaililani and Taupouri Tangaarō.

Keali'ikanaka'oleohaililani also performed a chant written especially for the occasion. Her grandmother, Edith Kanaka'ole, welcomed Akihito's father, the late Emperor Hirohito, to Hawai'i in a similar fashion during a 1975 visit.

O'ahu's itinerary included a visit to Kapi'olani Park in Wai'iki, a wreath-laying ceremony at the National Memorial Cemetery of the Pacific, a state luncheon with Gov. Linda Lingle and a dinner commemorating the 50th anniversary of the Crown Prince Akihito Scholarship, established to promote understanding between Japan and the United States.

At Kapi'olani Park, the royal couple visited a rainbow shower tree that Akihito had planted as a crown prince in 1960 to commemorate 100 years of Japan-U.S. relations. It was the couple's only public appearance, and hundreds gathered to catch a glimpse of the imperial couple.

On Hawai'i, the royal couple had a whirlwind day before jetting home

to Japan. From the airport, they proceeded to a meeting at the Mauna Kea Beach Hotel in South Kohala, where they were greeted by 130 well-wishers. From there, the party traveled to Waimea's Parker Ranch for a private reception hosted by the ambassador and consul general of Japan.

At Pu'u'ōpelu, the home of former Parker Ranch owner Richard Smart, the emperor and empress enjoyed a demonstration of paniolo prowess. Japanese paniolo played important roles at Parker Ranch since the early days, and many married into Hawaiian families.

At the Kona airport for their departure, the imperial couple was entertained by Kohala's Nā Lei O Kaholokū and the Lim family. One of the songs performed was "I Makana Na'u Ia Aloha," written by King Kalākaua while visiting Japan in 1881.

"This is a tremendous honor to be able to greet the emperor and empress and show them the

aloha and warmth of the Island of Hawai'i," said Kenoi, the island's mayor. "We are so pleased and humbled to be part of the imperial visit to Hawai'i."

Emperor Akihito and Empress Michiko's visit to the Islands continued a long relationship between Hawai'i and Japan. Emperor Meiji sent representatives around the world during his rule in the late 1800s, and Hawai'i was one of their stops. The relationship was cemented by Kalākaua's 1881 visit, when he formed a friendship with Emperor Meiji – Emperor Akihito's great-grandfather.

The first Japanese that came to Hawai'i to work on sugar plantations arrived in 1885, and by the time of the annexation 13 years later, Japanese comprised about one-fifth of the population of Hawai'i, said Gay Satsuma, associate director of the Center for Japanese Studies at the University of Hawai'i at Mānoa.

Satsuma is studying the role of Japanese in Hawai'i in the annexation of Hawai'i to the United States. She said that the large population of Japanese immigrants – about



Emperor Akihito, right, and Empress Michiko of Japan wave to a crowd gathered at Kona International Airport to welcome them to Hawai'i. The couple is wearing lei haku presented by Hawai'i County Mayor Billy Kenoi. - Photo: T. Ilihia Gionson

24,000 at the time of annexation – lent urgency to the nation's desire to claim Hawai'i for its own.

"Relations between Japan and Hawai'i were close because of Kalākaua's relationship, as well as the thousands of Japanese immigrants in Hawai'i," Satsuma said. ■

Battle with cancer triggers cultural pursuit



Sue Peterson, right, prepares for a hula performance, an activity she pursued in her new, cancer-free life. The Kamehameha graduate is also developing her Hawaiian identity through courses in Hawaiian language offered by the Kealaleo program. - Photo: Courtesy of Sue Peterson

By Jillian Freitas
Special to *Ka Wai Oia*

A battle with cancer always brings to mind several life-altering assumptions: contemplation of mortality, appreciation of life and religious introspection. But for breast cancer survivor Sue Peterson, fighting this disease led her to another discovery – her Hawaiian identity.

The '72 Kamehameha Schools graduate was diagnosed with breast cancer in 2006 after a routine mammogram. Peterson is now a breast cancer survivor steeped in her Christian faith, exploring her Hawaiian roots and determined to participate in activities foreign to her former self. Events like the American Cancer Society's Relay for Life have become an outlet for Peterson to share her story, her hope and her support for others with ties to cancer.

"Having cancer has opened my eyes to life and the relationships that you want to build and things that you want to do," said Peterson.

After surgery, chemotherapy and radiation, Peterson was informed that she had an aggressive form of breast cancer, HER-2 protein positive breast cancer. The mother of two began a one-year treatment of a drug called Herceptin, formulated by Dr.

Dennis Slamon, an American Cancer Society-funded researcher. According to Dr. Clayton Chong, oncologist and classmate of Peterson, Native Hawaiian women with HER-2 positive breast cancer have higher mortality and relapse rates than women of any other ethnicities.

Peterson, a Wai'alea Iki native, continued to work at Hawaiian Islands Ministries throughout her treatments and found that in addition to the support of her husband, children and co-workers, it was her faith that truly kept her positive.

"Being grounded in my faith allowed me to move past the initial anger and utter fear," said Peterson.

Peterson even calls the end of her treatments a "graduation from cancer." As graduation presents to herself, Peterson began hiking, dancing hula and learning the Hawaiian language through the immersion program Kealaleo.

"I've been able to shed things that weren't important and pick up things that are," said Peterson. "As for the Hawaiian in me, in truth, I'm finding it now."

As a means of promoting cancer awareness in her own community, Peterson volunteered as the event chair for the American Cancer Society's Relay for Life of Kamehameha Schools Alumni, in its inaugural year of 2008.

Relay for Life events

Moloka'i

Kaunakakai baseball park
6 p.m.-6 a.m. Aug. 7-8
244-5554 (Maui office)

O'ahu

Kamehameha Schools Alumni
Kamehameha Schools-
Kapālama campus
6 p.m.-6 a.m. Aug. 15-16
432-9165

Hawai'i Island

Kamehameha Park, Kohala
4:30 p.m.-6 a.m. Aug. 15-16
334-0010
Waimea Community
Park, Waimea
4:30 p.m.-6 a.m. Oct. 17-18
334-0010

cially Hawaiian women who may have a predisposition for a more aggressive form of breast cancer," said Peterson.

For Peterson, Relay for Life not only offers awareness of this pervasive disease, but also provides a venue for celebrating survivors and remembering those who have passed. In this overnight event, teams of eight to 15 people take turns walking for a cure and raising money for research, advocacy, education and services. The Relay for Life of Kamehameha Schools Alumni is seeking all alumni, friends and family to participate in this event, which begins at 6 p.m. Aug. 15 and ends at 6 a.m. Aug. 16. For information, call Mary Naweli at 432-9165 or Gerry Johansen at 842-8445. ■

et's Relay for Life of Kamehameha Schools Alumni, in its inaugural year of 2008.

"It's so important for women to understand the need for regular mammograms and checkups, espe-

Jillian Freitas is a 2007 Kamehameha Schools graduate and an intern at the American Cancer Society in Nu'uano. For more information about cancer, visit cancer.org or call the 24-hr help line at 1-800-ACS-2345.

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SCHEDULE OF EVENTS

Monday, August 24th
Native Hawaiian Film Festival
by Paliku Documentary Films

Tuesday, August 25th
Hawaiian Institutions & Programs
Convention Trade Show & Exhibits
Oli Workshop
Convention Opening Ceremony
Annual Report Luncheon
Plenary Session – Hawaiian Institutions
Working for Community
Special Informational & Cultural Sessions

Hawaiian GRAMMY Awards
Gala & Concert

Wednesday, August 26th
Grants Forum
Convention Trade Show & Exhibits
Plenary Session -
Community Development
Grants & Resources
Convention Luncheon -
Raising the Next Generation
Concurrent Grant Funding Sessions
Aloha Na Alii Banquet
honoring 'Umi-a-Liloa

Thursday, August 27th
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Convention Trade Show & Exhibits
Native Hawaiian Policy Center
Roundtable
Public Policy Luncheon - Serving Our
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Former Rainbow Wahine crowned Miss Hawai'i 2009

By T. Ilihia Gionson
Publications Editor

Raeceen Ānuenue Woolford spent her whole career as a University of Hawai'i Rainbow Wahine volleyball player in the back row, making her contributions to Hawai'i's legendary defense. But on June 27, Woolford was right up front in the field of 30 contestants as she was crowned Miss Hawai'i 2009.

It turns out that all Woolford's time as a Rainbow Wahine prepared her well to compete for and assume the role of Miss Hawai'i. "Five years playing definitely molded me into the person that I am today," Woolford said. "Perseverance and humility is key, as well as being able to drop your pride and sense of entitlement. Going through volleyball has prepared me spot-on for the role as Miss Hawai'i."

Woolford's playing time was sporadic, she said, but the experience of being on the team

was well worth all the hard work. "Growing up in Hawai'i, if you're a young girl into volleyball, you want to be a Rainbow Wahine," she said.

For Woolford, the transition from the gym floor to the pageant stage was strange, but surprisingly easy. "I first decided to run in a pageant in December 2007 when our season was over," Woolford said. "Volleyball was just one side of me, and with this, I was able to pursue my girly side."

The Pearl City native and 2003 'Iolani grad won her first pageant, Miss Honolulu 2008. With that win she ran for Miss Hawai'i 2008 and placed third runner-up. But that didn't deter Woolford. "You just have to shake it off. Lose a volleyball game, lose a pageant, shake it off. You can come back more confident next time. If you dwell on it, you'll never move forward," she said.

With that attitude, Woolford won the Miss Ko 'Olina pageant in January, and went on to win Miss Hawai'i in June.

In addition to her volleyball training, Woolford says that her Hawaiian heritage influences her successes in pageants and in life. "I'm a poi dog, but I identify most with my Hawaiian culture," she said. "The Hawaiian culture, Hawaiian style, everything Hawaiian is incorporated into our daily lives. It's natural for me to use what

I've learned: how to treat others and how to carry myself into pageants and athletics."

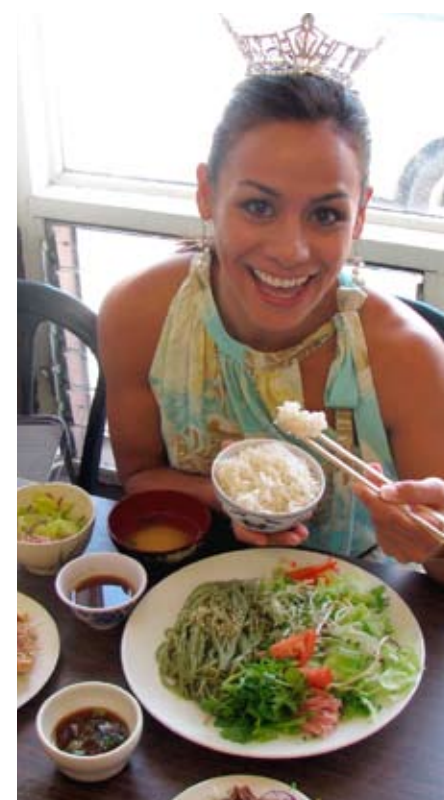
So what does the future hold for Miss Hawai'i?

Her next big challenge will be competing at the Miss America pageant in Las Vegas on January 30, 2010. She says she needs to sharpen up her interview skills and "be sharp" on what's going on nationwide and worldwide.

She also needs to "practice and practice and practice" her hula – "that'll take me a good six months," she said. Woolford began dancing hula at age 7, and took a break to focus on sports. Now that those days are over, she relishes the opportunity to "rediscover what made hula so close to my heart" with her kumu, Keano Kaupu and Lono Padilla.

After her year as Miss Hawai'i, Woolford plans to continue her studies with a master's degree in public health, then medical school. She hopes to become a pediatrician and practice in rural communities in Hawai'i.

Win or lose at Miss America, Woolford hopes that her victory will inspire her fellow Hawaiians. "It just goes to show that Native Hawaiians can do whatever we put our minds to do. That just gets me excited," she said. "It doesn't matter what you look like if you have that extra spark. It's exciting to represent our culture on a national level." ■



Miss Hawai'i 2009 Raeceen Woolford doesn't let her title get the best of her. Here, she grinds lunch at Ethel's Grill in Kalihi, O'ahu. - Photo: T. Ilihia Gionson

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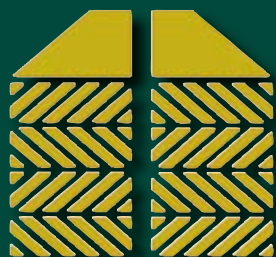
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Ages of challenge

Over many generations, much of Hawaiian traditional practice has faded. Some of it is gone, completely forgotten. Sadly, the losses go unnoticed. Spending time with kūpuna can renew and refresh our memories. Remember the adages about child behavior that they taught? These were heard often and had meaning and purpose. Not long ago, families were committed to preserving the family name. In old Hawai'i, there was zero tolerance for dishonesty or criminal behavior. Dishonoring the family with criminal behavior was met with permanent banishment from the family. And, without family support, life was extremely difficult. Family cohesiveness meant survival.

David Malo was born in 1795 and was raised by his maternal grandfather, who taught him traditional ways. About right and wrong, Malo wrote,



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

“There were many kinds of hewa (wrongs, crimes, misbehavior, offenses) that people committed and there were many kinds of hewa to be accounted for, but, there was only one source from whence all hewa were born from and that was from the heart (na'au), which is the parent by whom are born the multitudes of hewa.” Malo also wrote, “There were also many thoughts considered to be pono maoli (truly pono), but misfortune could quickly come about. It was pono when one's eyes saw something and one's heart desired it, but one was ho'omanawanui (patient) and did not go to take it, but quickly left forgetting about it without even touching it. This was pono.”

In 1860s and 1870s, Samuel Kamakau wrote many details about traditions of our kūpuna. “Perhaps because there were not many people,



In the 1930s Mary Kawena Pukui began to chronicle traditions, customs and behaviors of Hawaiians' ancestors, providing guidance for future generations. - Photo: KWO Archive

family quarrels did not grow up. The parents were masters over their own family groups. For the 28 generations from Huli honua to Wākea, no man was made chief over another. During the 26 generations from Wākea to Kapawa, various noted deeds were mentioned in the traditions and well-known stories. Kapawa was the first chief to be set up as a ruling chief. This was at Waialua, O'ahu; and from then on, the group of Hawaiian

islands became established as chief-ruled kingdoms – Maui from the time of Heleipawa, son of Kapawa, and Kaua'i from the time of Luanu'u.”

In the mid-1930s, Mary Kawena Pukui began to chronicle traditions, customs and behaviors of our ancestors, that give us guidance for Hawaiian living. She wrote about social dislocation and change, “The valley of Wai'ōhinu, according to early foreign observers, was the heart

of the cultivated area of Ka'ū. Verdant and blossoming, watered by a stream and by 'never-failing springs,' it was the centre of wet cultivation for the district. ... This indicated both an abundance of water (considering the needs of the two or three thousand people estimated to be dwelling within the valley) and an intensive use of it in conjunction with fertile soil. In upland areas, away from flowing water, other varieties of taro were grown by dry cultivation methods. Along the gulches of Pākinī and in areas of deep soil on the Kamā'oa plain a special variety of taro known as paua was extensively planted.” The early visitors saw the fertile sections of this now largely barren lower land as “one continuous garden.” Pukui continued, “As we have seen, this picture soon began to deteriorate, due first to the sullenness of the kama'āina under alien governors and next to the inactivation of the one cooperative society, after the old ceremonies and kapu had been cast aside...”

And, in the mid-1980s, George Kanahele wrote, “The causes for division and competition among Hawaiian people grow out of far more complex phenomena of differences in heredity, family background, upbringing, educational opportunities, career patterns, income, social interaction, religion and numerous other socioeconomic and political factors that affect all individuals and groups. Decades of intermarriage and intercultural contact have diluted not only our blood but also most of the characteristics that once distinguished Hawaiians as a homogeneous people. In the process of westernization or assimilation to 'the American Way,' homogeneity has yielded to heterogeneity.” Kanahele went on, “Our proposal for developing a new strategy for Hawaiian leadership, based on the realities of Hawaiian society today, is aimed at strengthening the existing leadership structure by uniting its disjointed parts into a force capable of dealing effectively with the important problems that Hawaiians face, and leading them to higher levels of social and economic achievement. Ultimately, it can be a means of restoring an even greater sense of lōkahi, or unity and harmony, to a people revitalized by a renewed awareness of their identity.” ■

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If you are an interested member of the Hawaiian community and can represent one of the following regions:

- Kohala, Kona, Ka'u, Puna, Hilo, and Hamakua for the island of Hawai'i;
- Lahaina, Wailuku, Makawao, and Hana for the island of Maui;
- Lana'i;
- West Moloka'i, Central Moloka'i, East Moloka'i and Kalawao for the island of Moloka'i;
- Wai'anae, 'Ewa, Kona, Ko'olaupoko, Ko'olaupoko and Waialua for the island of O'ahu;
- Waimea, Koloa, Lihue, Kawaihau, Hanalei and Nā Pali for the island of Kaua'i; and (G) Ni'ihau

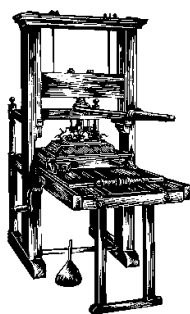
Applicants must possess an understanding of Hawaiian culture, history, customs, practices, and in particular, beliefs and practices relating to the care and protection of Native Hawaiian burial sites and ancestral remains and burial goods; and are not simultaneously serving on another state board or commission.

Please contact Apolei Bargamento of the OHA Native Rights, Land and Culture hale via email at apoleib@oha.org or by calling (808) 594-1961.



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Kēlā Mea Kēia Mea

With the 50th anniversary of statehood upon us, Kēlā Mea Kēia Mea moves into the 20th-century archives to look at mana'o concerning the question of statehood for Hawai'i. Revered kupuna Mrs. Mary Kawenaulaokalanihihiakaipoliopolekawahineaihonua Pukui conducted hundreds of hours of oral interviews, mostly in Hawaiian language, that today stand as an incredible gift; a treasure of the mana'o, the 'ike of dozens of kūpuna from throughout the Islands. On Aug. 18, 1960, almost one year to the day after Hawai'i was declared the 50th state of the United States, Mrs. Pukui sat in the Nā'ālehu School Gym in Ka'ū with kūpuna Herbert Ku'umi Kin In and Alfred Kahakua and recorded varied thoughts on a range of issues. At one point in the conversation the topic turned to the question of statehood and Mrs. Pukui shared her mana'o. In perhaps a very Hawaiian way, she answered the question with a question – challenging us to provide an answer, as we look back on a half-century of Hawaiian “statehood.”

MKP: Ma mua nīnau 'ia mai ia'u, pehea kou mana'o i ka statehood? Nīnau mai ka po'e malihini, “What do you think of statehood?” Mea aku wau, “‘A'ohe hiki ia'u ke pane i kēlā, me ka nīnau au e pane ai iā 'oukou. Inā makemake e pane a he nīnau ka'u pane. He aha ka pōmaika'i o ka lāhui 'ōiwi o ku'u 'āina? A inā hiki ke hō'ike 'ia he aha ka pōmaika'i loa'a i ka 'ōiwi o ka 'āina, ah, malia paha ohohia. Koe aku ia.”

HKI: Pane mai lākou i ka nīnau.

MKP: Ah, he aha kā lākou pane ma laila? Iā wai ia pōmaika'i?



By
Ronald
Williams Jr.

HKI: 'Oia no.

MKP: A no laila kā lākou manawa i nīnau mai ai, a ka'u ha'i 'ana nō he nīnau. He aha ka pōmaika'i o ke kini 'ōiwi o ka 'āina. 'A'ohe 'o nā lehu-lehu i komo mai a – lilo ai iā kākou he kupa. 'A'ole ia, 'o ka 'ōiwi maoli. A he aha kō lākou pōmaika'i?

English translation:

MKP: Before, I was asked, what is your opinion of statehood? I was asked by visitors, “What do you think of statehood?” I answered, “I cannot answer that, I can answer only with a question. If you want an answer, a question is my answer. How will it benefit the native people of my beloved land? And if the benefits to be received by the native people can be shown, then perhaps I will be enthusiastic for it. That remains to be seen.”

HKI: They answer the question?

MKP: What answer do they have to that? Whose benefit is it?

HKI: That's it.

MKP: Therefore when they ask me, my answer is a question. How will that benefit the multitude of the natives of the land? I don't mean the multitude that have come here and dwell here until they become citizens. Not those, the natives of the land itself. *How will they benefit?* ■

Ronald Williams Jr., a graduate of, and teacher at the Kamakūokalani Center for Hawaiian Studies at UH Mānoa, is currently working on a Ph.D. in Hawaiian History at UH Mānoa. Contact him at ronaldwi@hawaii.edu.

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CEDED LANDS

Continued from page 03

the lands until the claims of Native Hawaiians can be resolved."

Legislative Hawaiian Caucus Chairwoman Mele Carroll said, "I still don't agree that any land should be sold until Native Hawaiians have their reconciliation claims met, but at least we have some assurances now." Despite mixed feelings, Carroll said the new law effectively blocks ceded land sales, because "building a two-thirds majority for any legislation requires a great deal of effort and political will." She also praised a provision in the new law that calls for OHA to receive notification whenever a concurrent resolution for ceded lands sales comes before lawmakers. "This means OHA will go out and meet with beneficiaries and there will be transparency," said Carroll (D-East Maui, Moloka'i, Lāna'i), who opposed SB 1677 and led an effort to keep a Senate mora-

torium bill alive.

OHA and four Native Hawaiian plaintiffs in 1994 sued to stop the state from an intended fee-simple sale of ceded lands pending settlement of claims to all lands that belonged to the Hawaiian Kingdom before the overthrow and subsequent annexation by the United States.

A unanimous Hawai'i Supreme Court in 2008 ruled in favor of the plaintiffs. The state appealed the decision to the U.S. Supreme Court. On March 31, 2009, the high court sent the case back to the state court, saying that the Hawai'i justices were wrong in relying too heavily on the federal Apology Resolution.

In the final days of the Legislature, plaintiff attorney Bill Meheula and Attorney General Mark Bennett agreed that the Legislature, under the new policy defined by SB 1677, could adequately interpret the state's fiduciary duty to Native Hawaiians in relation to ceded lands, as required under the state Admission Act and the state Constitution.

Administrator Nāmu'o said now

that SB 1677 is law, "Actions in the Hawai'i Supreme Court can now move forward. OHA will follow the attorney general's lead in this regard. We believe that dismissing this appeal is in the best interest of the Hawaiian community."

University of Hawai'i professor Jonathan Osorio, one of the original plaintiffs, is not a party to the new agreement.

Osorio argues that the new law continues to make it easy for the state to exchange ceded lands.

"In the last few years, there have been some monumental instances of this. The transfer (of ceded lands) requiring a two-thirds disapproval leaves open the strong possibility that legislation will go through without being contested," said Osorio, calling the transfer process a loophole that makes it possible for government to alienate ceded lands without public oversight.

Under the settlement agreement, plaintiffs still retain the right to sue the state over ceded lands. Osorio said that taking action against every ceded



Native Hawaiians and supporters march down Waikiki's Kalākaua Avenue during the Jan. 17, 2009 Kū I Ka Pono march and rally to urge the protection of ceded lands. - Photo: Lisa Asato

lands sale or transfer would mean a huge investment of money and time. However, he has retained new legal counsel, including Mililani Trask, Malia Gibson and Hayden Aluli.

Carroll, the state representative, also criticizes the new law for

keeping the status quo pertaining to transfer of ceded lands. She said that transfers take place without public or legislative consultation. She gives the example of a transfer of public parcel for county sewage use that relies only on a county application process. ■

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Calling Kuleana Land Holders

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

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

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

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Mauna Kea selected by Thirty Meter Telescope board

By T. Ilihia Gionson
Publications Editor

The group looking to build the Thirty Meter Telescope has selected Mauna Kea over Cerro Armazones in Chile as the place that they would like to build the advanced observatory, the group announced on July 21.

Consideration of Mauna Kea's atmospheric conditions, low average temperatures, very low humidity, and the opportunity to work in concert with the partners' existing facilities on Mauna Kea went into the decision, which will "further expand the opportunities for discoveries," said Edward Stone, Caltech's Morrisroe Professor of Physics and vice chairman of the TMT board.

The trustees of the Office of Hawaiian Affairs on July 2 voted to support the selection of Mauna Kea for the TMT, in consideration of the various cultural and economic fac-

tors that would be affected by the observatory.

TMT's timetable has construction beginning in 2011, but there are some regulatory hurdles that may postpone that construction.

The decision comes while many await the development of a comprehensive plan to manage the Mauna Kea summit. That process must be completed before any new land use permits can be issued. The state land board this year conditionally accepted a plan that the University of Hawai'i submitted, but required that four sub-plans be completed to address concerns absent in the submitted plan.

Also adding uncertainty to the situation are six petitioners who want the land board to reconsider their acceptance of that plan. As of press time, those petitioners were awaiting a decision on their legal standing from the state attorney general.

Should the regulatory hurdles take longer to clear than TMT's timetable

allows for, the project will go on in Hawai'i, said Henry Yang, TMT board chair and chancellor of the University of California at Santa Barbara.

"We have come a long way over two years working through these processes, and we have come this far. We have made a conscious decision, and we have not considered alternatives. This is the way we're gonna go," he said.

"We invested several years to learn about the scientific, cultural, and legal issues on Mauna Kea," Yang continued. "We don't believe this is a turning back point."

Some Native Hawaiians oppose the notion of building TMT on Mauna Kea, saying that the sacred summit has enough telescopes as it is, and that education through desecration isn't really education at all.

Kealoha Pisciotta is the leader of Mauna Kea Anaina Hou, an organization that has long objected to further damage of Mauna Kea and the

sidestepping of environmental law.

"Environmental law is based on good faith," Pisciotta said. "If they have a site to conduct their science with less of an environmental impact – in this case, Chile – then the law expects them to go to Chile."

Pisciotta, whose group is one of the petitioners contesting the state land board's acceptance of the Mauna Kea management plan, said that in selecting Mauna Kea before the environmental impact statement is even finalized, the TMT organization is ignoring the law.

"This is Superferry all over again," Pisciotta said.

Other Native Hawaiians have been working to garner support for TMT in the hopes that Mauna Kea would be selected, for the jobs that it would offer and the community benefits that it would fund.

Richard Ha, owner of Hāmākua Springs farm, has been supportive of TMT from the get-go. "You don't really get a sense of what the implications are until they announce the selection. The implications are huge,

I think, in the terms of education, the ability to uplift our people," he said.

"We have the opportunity to expand the minds of our keiki with the funds that TMT has committed to our community. Education is the great equalizer," Ha said, referring to \$1 million that will be given to educational programs on Hawai'i Island annually as a community benefits package. Higher education will also see a benefits package, and a workforce pipeline program will be developed to prepare local youth for jobs at TMT.

Governor Linda Lingle also lauded the selection of Mauna Kea for TMT. "Today's decision to build the Thirty Meter Telescope atop Mauna Kea marks an extraordinary step forward in the state's continuing efforts to establish Hawai'i as a center for global innovation for the future," she said.

The \$1 billion TMT is a partnership of the California Institute of Technology, the University of California, and ACURA, an organization of Canadian universities. The National Astronomical Observatory of Japan (NAOJ) is also a collaborator. ■

NĀ PĀPALE • MANY HATS

An alternative source of protein

At Kalalau Ranch and Victory Gardens, we began raising rabbits in 2004. During that time period, the avian flu virus was making its way around the world, causing a pandemic scare. If the virus were to affect these islands, there would be a likelihood that all fowl species, including ducks, chickens, turkeys, pheasants, sparrows, mejiro, cardinals, doves, any species not endemic or indigenous would be eliminated/eradicated, in order to save and protect the endangered and threatened (fowl) species population. I was inspired by Ke Akua to introduce rabbit as the new source of protein for our people – hence the "New Chicken."

We raise our rabbits with alfalfa pellets mixed with rolled corn, oats and molasses – and naturally, California grass. We'll soon plant alfalfa with help from John McHugh of Crop Care Hawai'i



By
Jimmy F.
"Jeno"
Encencio

LLC, along with the U.S. Department of Agriculture and NRCS (Natural Resources Conservation Service), who have been beneficial in demonstrating methods for soil and water conservation. We've implemented other strategies for disease- and pest-control besides the use of synthetics and other petroleum-based products. The concept here being to forward organic methods of producing safe and healthy foods, especially for our children and their posterity's sake.

Rabbit meat is celebrated in many European communities. Compared to chicken, the rabbit is dense and dry due to less fat; but substitutes well in chicken recipes. It's tender and juicy and the flavor isn't as strong as chicken, but more comparable to eating turkey. A younger rabbit is tender, yet the older ones have a lot more

Nutritional values of edible meats

ANIMAL	PROTEIN	FAT	CALORIES/POUND
Rabbit	20.8	4.5	795
Chicken	20.0	17.9	810
Turkey	20.1	20	1,190
Duck	16.0	28.6	1,015
Veal	19.1	12	840
Lamb	15.7	27.7	1,420
Beef	16.3	28.0	1,440
Pork	11.9	45	2,050

(Take note of rabbit's high protein, low-fat level.)

Source: "Storey's Guide to Raising Rabbits" and "Backyard Production of Meat Rabbits in Texas"

flavor. And because the rabbit is white meat and very low in fat it offers good health, lower cholesterol, lower blood pressure and reduces other ailments attributable to heart disease and diabetes and possibly cancer.

Fried "extra crispy" rabbit isn't the only way to prepare this wonderful food source; I have 1,001 ways to prepare it from recipes the entire world over. I'll bet that the man in the moon has a recipe, rabbit a la cheese, as little green men on Mars have their rabbit in green crème.

So, as you consider rabbit

instead of chicken, here's food for thought: Enjoy! And fergit about it! That is, the ball of fluffy fur, pink eyes and cute wriggly nose – meat is meat, and it's better for you.

Now, if we can only figure out how to have our rabbits lay eggs, we'll have it made; genetic engineering, anyone? ■

Jeno Encencio writes about the many hats he wears. This is the fifth in the Surviving the Enemy series about overcoming adversity. Contact him at pointman_jeno@msn.com.



Kalalau Ranch and Victory Gardens promotes rabbit as a source of protein. Kalalau Ahupua'a 4-H Club Cloverleaf member Gerardo Encencio holds Heidi, a New Zealand "White" rabbit. - Photo: Courtesy of Jeno Encencio

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This month, *Ka Wai Ola* launches a series of profiles on Native Hawaiian businesses to highlight their endeavors and the entrepreneurs behind them. Stay tuned in the coming months when the spotlight continues to shine on businesses that have Native Hawaiian ownership or services for Native Hawaiians.

The first three businesses you'll read about here are **Ulupono Academy**, a Paul Mitchell Partner School offering salon services and cosmetology instruction based on Hawaiian values, **Ace Land Surveying LLC**, whose president, Kevin Kea, garnered a Forty Under 40 award for young businesspeople by *Pacific Business News* in 2005 as well as *PBN's* Fastest 50 award in 2007 recognizing the state's 50 fastest growing small businesses. And last but not least, **Hawai'i Air Ambulance/Hawai'i Life Flight**, which serves many Native Hawaiians in its efforts to cut down transportation time to medical centers when health crises arise.

All three businesses have ties to the Native Hawaiian Chamber of Commerce, either through membership by an owner or an employee. As the chamber writes on its web site, nativehawaiian.cc, the 35-year-old organization "strives to encourage and promote the interests of Native Hawaiians engaged in commerce, services and the professions. NHCC members participate in a variety of economic, social and public affairs." Read about these business on the following pages. ►



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— Kevin Chong Kee, Owner
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Ace Land Surveying's work takes place inside the office and out. Kevin Kea, its president, describes how the "rrobot," pictured, allows one person to do the surveying work of three. - Photo: Courtesy of Ace Land Surveying

MAPPING THE POSSIBILITIES

By T. Ilhiah Ginnson
Ka Wai Ola

Native Hawaiian owned and operated Ace Land Surveying LLC has more than 50 years combined experience in surveying in Hawai'i and beyond. Ace Land Surveying does surveys for land titles, legal descriptions, flood certifications, shoreline certifications, topographic surveys, boundary surveys and more.

The company has worked on projects big and small across Hawai'i, including home-stead communities at La'i'ōpua, Wai'ōhuli and Kapolei, the planned Waiawa Ridge development on O'ahu, and the Kaheawa wind farm on Maui. The company has about 20 employees to serve clients in Hawai'i and in U.S. territories in the Pacific.

At the helm of Ace Land Surveying is founder and president Kevin Kea. He founded Ace at the turn of the 21st century, and although he had experience in surveying, business ownership was a trade that Kea had to learn.

"I was faced with so many unknowns

that I had to quickly learn, from state and federal rules and requirements, to insurance and tax issues, to employees and benefits – and to bring a steady amount of work through the front door," Kea said. "I was always comfortable with the surveying portion of running a business, but the actual 'running a business' I had to learn, quickly."

Kea, an independent soul since his high school days at St. Louis, said his success was worth the hard work at the beginning.

"Now if I had failed and acquired debt and lost my home and everything else that I sacrificed, then of course my answer would be 'no,' Kea said. "That's the serious risk business owners take, and the odds are stacked against us. But I am in control of my destiny and I can help my family in ways I wouldn't be able to otherwise."

Kea credits his Hawaiian heritage and upbringing – his dad is from Moloka'i, his mom from Hilo – for his motivation and success.

"The negative stereotypes of Hawaiians push me even more to reach higher and go farther than others. When I attend meetings with developers, engineers and architects and I look around the room and realize

I'm the only Hawaiian there, that tells me we as Hawaiians have a lot of catching up to do," Kea said. "My dad, who is a retired engineer, told me more than once as I was coming along to put myself in a position to help others, not only your family but those needing it the most."

Kea is a past president and current board member for the Hawai'i Land Surveyors Association, among other professional affiliations. His company also volunteers with Hawai'i Meals on Wheels and supports a scholarship program at Moloka'i High School.

"I feel as business owners we have resources to help in certain areas of the community and the youth. I wish at times I could do more," Kea said. "I think we can be a source of motivation to the next generation that as Hawaiians it is possible to reach higher and accomplish more, not just in Hawai'i but nationally and worldwide." ■

Ace Land Surveying LLC

Kevin Kea, president
735 Bishop St., Suite 330
Honolulu, HI 96813
521-3990
kkea@acelandsurvey.com
acelandsurvey.com



By Leslie Lam
Special to Ka Wai Ola

Left to right: Pilot Harold Rodriguez, flight nurse Kim Bastien and flight paramedic Mike Mulloy in front of one of five King Air C90B aircraft of Hawai'i Air Ambulance/Hawai'i Life Flight. - Photo: Courtesy of Hawai'i Air Ambulance/Hawai'i Life Flight

Native Hawaiians suffer from a high incidence of diabetes, respiratory illnesses, heart disease and cancer. With the high cost of health care, means of reducing costs must be found. Two such programs are the Hawai'i Air Ambulance/Hawai'i Life Flight Outreach Education Program and the Hawai'i Air Ambulance/Hawai'i Life Flight Membership Program.

The Outreach Education Program is designed to work with hospitals and clinics in providing medical personnel with certified training courses and to help educate the public using the American Heart Association's "Family and Friends First Aid for Children" and "Family and Friends CPR Anytime" programs.

The Membership Program is an exclusive air medical transport membership service that waives the member's insurance deductible and co-payment when Hawai'i Air Ambulance/Hawai'i Life Flight provides emergency air transportation between the Hawaiian Islands.

The Hawai'i Air Ambulance/Hawai'i Life Flight Membership Program is perfect for everyone living throughout the Hawaiian Islands and whoever travels between the islands. Affordable, the program is also a perfect gift. Rates as low as \$59 a year for a single individual eliminates the insurance co-pay and deductible (medical insurance required for membership). Family and senior rates are also available, lowering the cost even further.

So, if you or a family member suffer an accident or have a serious medical problem and need to be transferred to a medical facility on another island, Hawai'i Air Ambulance/Hawai'i Life Flight will transport you in a modern medically equipped and professionally staffed aircraft, and as a member, there would be

no out-of-pocket expenses for the flight.

Hawai'i Air Ambulance has been serving the people of Hawai'i, providing air ambulances services for 30 years. Since coming under new ownership and management, Hawai'i Air Ambulance/Hawai'i Life Flight has expanded the fixed-wing King Air C90B fleet. These aircraft are based in Lihu'e, Kahului, Hilo and Kamuela, and with the addition of a new EC 135 helicopter, based in Kona, this brings the fleet to six aircraft and active bases to five. Basing these aircraft in close proximity to main hospitals on the different islands reduces wait times resulting in the best possible outcomes.

For information about HAA/HLF services, Outreach Education or about the Hawai'i Air Ambulance Membership Program, call 808-833-2270. ■

Leslie Lam, a member of the Native Hawaiian Chamber of Commerce, is the director of business development at Hawai'i Air Ambulance/Hawai'i Life Flight.

Hawai'i Air Ambulance/Hawai'i Life Flight

155 Kapalulu Place, # 201
Honolulu, HI 96819
Business office: 833-2270
24-hour dispatch: 836-2000
From Neighbor Islands: 1-800-201-2911
communications@hiairamb.com
hiairamb.com

Beauty, inside & out

By Francine Murray | Ka Wai Ola

'Awapuhi, the luxurious gift of nature, smells and feels incredible. More than 20 years ago, when someone told Paul Mitchell that Hawaiians wash their hair with 'awapuhi, it was the start of a revolution in the beauty industry. Now, Paul Mitchell boasts over 90,000 salons, the internationally known hair-care products are best sellers and all the 'awapuhi used in them is grown on the Big Island.

Native Hawaiian business owner Joannie Rossiter brought some of Mitchell's magic to Hawai'i when she partnered with John Paul DeJoria to open the first and only Paul Mitchell School here in Hawai'i, called Ulupono Academy. It's in pedestrian-friendly Kaimukī, which is great for shopping, dining and getting glamorous.

As you walk into the Ulupono salon/academy, you feel the aloha. It's part of the culture at Ulupono, which means "growing excellence." They believe in putting the customer first.

What's their formula for success? Simple. A few good people combining the values of a great culture with a great industry. The salon also teaches their future professionals to strive for excellence in their creativity. Rossiter says, "We praise in public, and reprimand in private."

Ulupono Academy believes in giving back to the community through fundraisers that raise money by cutting hair, with proceeds benefitting the community or special projects. They also



Rossiter

Ulupono Academy

Joannie Rossiter,
president and dean
1123 11th Ave.
Honolulu, HI 96816
734-7007

give back by offering the lowest prices in town. Currently offering a haircut for only \$10 and a perm for \$35, the full-service salon also does hair straightening, color, bleaching, waxing, facials, manicures and pedicures.

In the current economy, Ulupono Academy's biggest challenge is finding financing for its students. One reason is the higher credit scores now needed to qualify for loans. One young Hawaiian received the first Mālama Loan from OHA to go toward tuition at

Ulupono Academy. Despite this good news, Ulupono, a school entrenched in Hawaiian values, has enrollment down 40 percent since December, unlike the University of Hawai'i community colleges with enrollment up more than 20 percent.

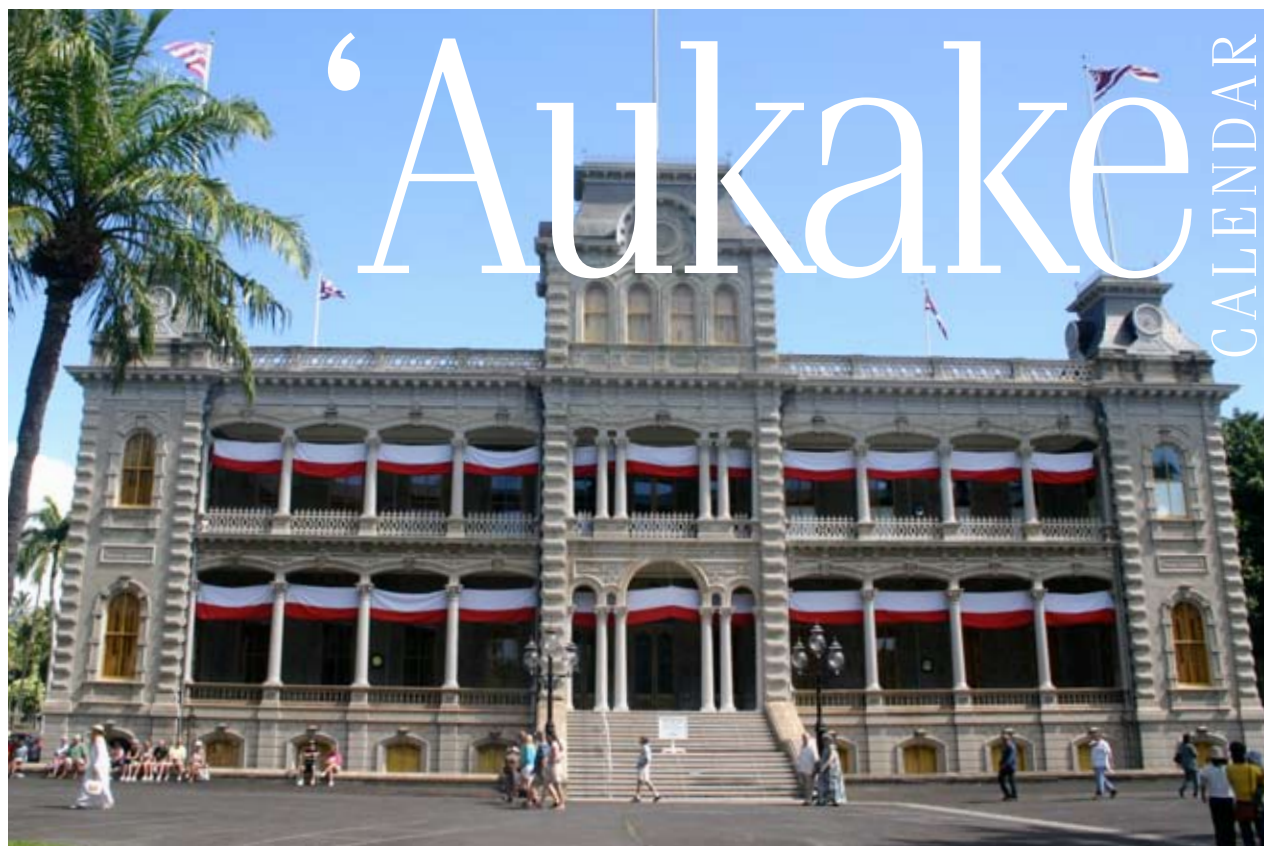
The academy's prestigious instructors offer an innovative approach to the cosmetology curriculum, including detailed instruction, extensive hands-on

clinics and business ethics. The positive learning environment has full-time or part-time classes with start dates several times a year. Upon completion and passing of the state board exam, Ulupono provides job placement through Paul Mitchell's network of salons.

Rossiter has wanted to teach since she was in school and, she says, opening Ulupono Academy helped her fulfill another dream, "To be able to provide a place for the kids." ■

For information about this Paul Mitchell Partner School, call 734-7007 or visit UluponoAcademy.com.

Students receive hands-on training at Ulupono Academy
- Photo Ka Wai Ola Staff



**PŌ'AKOLU –PŌ'ALIMA, NĀ LĀ
19 - 21 O 'AUKAKE**

HONOLULU WALKING TOURS

*Begin at State Library, Honolulu
5, 5:30, and 6 p.m.*

These hourlong walking tours will visit Ali'iolani Hale, Washington Place, the Coronation Stand, 'Iolani Palace, and the Lili'uokalani statue. Guides dressed in 1893-era costumes will speak of the time of the overthrow from a perspective of aloha 'āina. Manuahi, but reservations required. 'Iolani Palace, 294-8638.

PŌ'ALIMA, LĀ 21 O 'AUKAKE

**NEW HORIZONS FOR THE
NEXT 50 YEARS**

*Hawai'i Convention Center, Honolulu
8 a.m.*

This conference on statehood will address Hawai'i's history and future, and discuss the economy, education, energy, technology and Hawaiian culture. \$30, \$15 students. Mea'ai through the day and evening event with the The Platters, The Coasters and The Drifters. 563-9626, hawaiiastatehoodconference.com.

HE MAKANA NO LILI'UOKALANI

*'Iolani Palace, Honolulu
6:30 p.m.*

A group of chanters will commemorate the overthrow of Queen Lili'uokalani with a variety of mele, including lamentations recorded in Hawaiian newspapers at the time of the overthrow, family oli and new oli that discuss the state of affairs for Hawaiians today. Chanters include Momi Kamahale, Kamanaopono Crabbe, Hinaleimoana Falemei, Kealii Gora, Kanani Kahana-Reid, Keeaumoku Kaiama, Donnie Camvel, Kapa Oliveira, Keawe Kaholokula, Manu Kaiama, Kaumakaiwa Kanakaole, Tony Lenchanko, Leimaile Quitevis, Kamoia Quitevis, Vicky Holt Takamine, and Kawika Tengan. Manuahi.

THE STATEHOOD PROJECT

*Kumu Kahua Theatre, Honolulu
8 p.m.*

Hear multiple, refreshingly different perspectives on Hawai'i statehood in this collection of monologues, scenes and stories written by Hawai'i playwrights, poets and storytellers. The Statehood Project will play through Sept. 20. \$5-\$16 at the Kumu Kahua box office. 536-4441, kumukahua.org.

Chanters will mark the 50th anniversary of statehood by commemorating the overthrow of Queen Lili'uokalani in 1893. The free event of mele and chant will take place at 'Iolani Palace, where the queen once lived. - *Photo: Blaine Fergerstrom*



Richard M. Towill,
the creator of Ka
Himani Ana. - *Photo:
Courtesy of Ka
Himani 'Ana*

PŌ'AHĀ, NĀ LĀ 6, 13, 20, A 27 O 'AUKAKE

**MAKANA AT CURATORS OF
HAWAIIAN MUSIC**

*Royal Hawaiian Hotel, Waikiki
7:30 and 9:30 p.m.*

Enjoy the slack key stylings of Makana at two weekly shows, meant to revitalize the musical legacy of the Pink Palace as part of the reculturalization of Waikiki. Monarch Room. Show \$49, keiki \$39. Dinner and show \$99, \$69 keiki, add \$10 for VIP seating. 921-4600 or TDRC.Waikiki@starwoodhotels.com.

PŌ'AONO, LĀ 8 O 'AUKAKE

TWILIGHT AT HELUMOA

*Royal Hawaiian Center, Waikiki
6:30-8:30 p.m.*

Get your groove on at Helumoa, once a grove of 10,000 coconut trees belonging to ali'i. Join the Royal Hawaiian Center and KINE Radio for a mini fashion show at 6:30, an opening by Ka Pā Hula O Kauanoe O Wa'ahila under the direction of Kumu Hula Maelia Loebenstein Carter at 7, and at 7:30 – the incomparable Willie K. Manuahi. 922-2299, royalhawaiiancenter.com.

PŌ'AONO, LĀ 22 O 'AUKAKE

KALAPANA CULTURAL DAY

*Kikala Loop off of Kapoho-Kalapana Road,
Kalapana, Hawai'i. 10 a.m.*

Enjoy food, entertainment, craft demonstrations and memories with the people of Kalapana. This yearly celebration is a revival of cultural festivals held in Kalapana before the area was consumed by lava. Manuahi.

PŌ'AHĀ, LĀ 27 O 'AUKAKE

RAIATEA HELM AT MOONLIGHT MELE

Bishop Museum, Kalihi, 7 p.m.

Enjoy the sweet falsetto of Raiatea Helm on the museum's Great Lawn. Also hear Hōkū Zuttermeister. \$20, \$15 in advance, \$10 members, military and Bankoh employees and customers. Bishop Museum Ticket Office, 847-3511, bishopmuseum.org.

PŌ'AONO, LĀ 5 O KEPAKEMAPA

KA HĪMENI 'ANA

Hawai'i Theatre, Honolulu, 7:30 p.m.

This 25th unamplified Hawaiian music contest brings together the stars of tomorrow, following in the footsteps of former winners such as Holunape, Pilihoa, Ku'uipo Kumukahi, Kanilau, 'Ale'a and more. This year's contest is dedicated to Nola Nahulu, emceed by Marlene Sai and judged by Haunani Apoliona, Bill Kaiwa and Nina Kealiwahamana. Mahi'ai Beamer will be the organist, and up for grabs are monetary prizes and a recording contract with Hula Records. \$6 - \$30, plus \$3 Hawai'i Theatre restoration fee. 778-2945, ellenmartinez@aol.com. ■

Hawaiian Hall kapa display featuring fine bark cloth from the 19th century. The kapa in the foreground is decorated with stamped motifs and is a part of the J.S. Emerson Collection, shadowed by a piece of pa'i 'ula, or pink kapa, colored by beating in fibers from red cloth.

Hawaiian Hall to reopen with a Hawaiian voice

The newly restored Hale Pili is a surviving example of an authentic Hawaiian hale.

At one time this pair of ki'i were said to represent the gods Hina and Ku. They are temple images that were found in Waipi'o Valley, Hawai'i. Hawaiian Hall features a multitude of ki'i la'au, never before has as many been displayed together at Bishop Museum. - Photos: Courtesy of Bishop Museum

BELOW: Prepping for exhibition in Hawaiian Hall, conservation assistants Shannan Chan and Kaori Akiyama hand sew netting onto the Hawaiian flag that was lowered on Aug. 12, 1898, from the Judiciary building as a result of annexation. - Photo: Lisa Asato

By Lisa Asato
Public Information Specialist

When Bishop Museum reopens Hawaiian Hall on Aug. 8 after a three-year \$21 million makeover, the world's largest collection of Hawaiian artifacts will display items on a rotating basis, some never before seen by the public, including feather work, kapa and textiles.

"We want Hawaiian Hall to reflect Hawaiian voices – not a separate voice looking at history, but a voice that would come from people who lived it and continue to live it," said Betty Lou Kam, the museum's vice president of cultural resources. "The effort is to present it through Hawaiian voices, Hawaiian viewpoints, Hawaiian inspirations for the future.

OHA contributed \$2 million toward the restoration of Hawaiian

Hall, where visitors will see the contemporary mixed with the old, such as Kapulani Landgraf's photographs on the same floor as the newly restored, century-old Hale Pili. On the second floor, 19th-century kapa shares the space with video stations that will play historic film or contemporary interviews of kūpuna and cultural practitioners.

Among the never-before seen items to be displayed at Hawaiian Hall are the sashes of Līloa, a Hawaiian-flag quilt that Queen Lili'uokalani gave as a wedding gift to two newlyweds, and the Hawaiian flag that came down on with annexation, on Aug. 12, 1898.

In the month leading up to Hawaiian Hall's reopening, the wool flag was spread over a table in the conservation lab, where staff had spent an estimated 140 hours and counting to stabilize the material with a muslin backing and fine net-

ting on top.

"The first time I had seen this, it really brought back memories of the (annexation) commemoration in 1998," said Kamalu du Preez, assistant cultural collection manager. "I get chicken skin on my legs talking about it. ... And the work that the conservationists have done to make it so beautiful, it helps convey that kind of feeling."

Conservation assistants have been working on a wide range of artifacts, from baskets to ki'i to T-shirts of Protect Kaho'olawe 'Ohana. "They're pretty much working on everything that has something to do with Hawaiian history, from precontact to yesterday," du Preez said. ■

For information or event updates, visit bishopmuseum.org or call 847-3511.



On Aug. 8 and 9, activities will be offered from 9 a.m. to 5 p.m., including:

- cultural activities, exhibits, vendors, cultural practitioners and performers on the Great Lawn.
- a Hawaiian Hall Lecture Series at Atherton Hālau covering, on Saturday, The Restoration of Hawaiian Hall, Native Hawaiian Realms and World View, and Anti-annexation. On Sunday, topics will be Native Hawaiian Master Artists, The History and Renovation of Hawaiian Hall, E Ola Mau featuring artists whose work is displayed in Hawaiian Hall, and Storytelling.

The museum will offer special rates for kama'āina and military for the two-day event: \$5 for adults, \$3 for children 12 to 4, and free for younger keiki. All the museum's exhibits will be open to the public, including Polynesian Hall, Castle Memorial Building, featuring Backyard Monsters, the Mamiya Science Adventure Center, and the J. Watumull Planetarium.

Hā'ena burial plan hits snag

A ruling on the burial treatment plan for Joseph Brescia's Hā'ena property is in limbo, after the Kaua'i-Ni'ihau Island Burial Council could not legally convene at a scheduled July 2 meeting due to council vacancies. The council is down to six members after two members' terms expired June 30.

State law requires the public board to have at least nine members in order to reach a quorum. The council, which is administratively attached to the state Department of Land and Natural Resources Historic Preservation Division, is accepting applications for the vacant seats. Information on the application process is available at the SHPD web site at hawaii.gov/dlnr/hpd or by calling SHPD at 692-8015. Meanwhile, at its last meeting in June, the council deferred action on Brescia's 11th burial treatment plan, which drew heated opposition from Native Hawaiians who say that the property owner's plan to construct a home on land where at least 30 sets of iwi have been unearthed amounts to an illegal desecration of ancestral remains. In a document filed with the Native Hawaiian Legal Corp., Kai Markell, OHA Director of Native Rights, Land and Culture, described the significance of ancestral iwi to Hawaiian descendants as "the obligation to ensure that iwi remain undisturbed and protected" as well as properly respected and cared for as an "integral connection to the ancestors and ancestral guidance." Markell also wrote that

HO'OLAHAN LEHULEHU • PUBLIC NOTICES

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by SCS of cultural resources or ongoing cultural activities on or near this parcel in Lahaina, Maui, TMK:4-4-00, 4-5-00, along Honoapi'ilani Highway. Please respond within 30 days to SCS at (808) 597-1182.



COUNTDOWN TO CANONIZATION

The Father Damien Legacy Dinner raised at least \$200,000 to help send 11 former Kalaupapa patients and their caretakers to Rome to witness the canonization of Father Damien in October. Organizers of the sold-out 500-seat event unfortunately had to turn people away to the \$200-per-ticket gala on July 18 at the Sheraton Waikiki Hotel, said Geraldine Kaleponi, who called the night a "fabulous" success. The evening featured a four-course dinner, silent and live auctions, entertainment by musical luminaries like Robert Cazimero and Amy Hānaiali'i Gilliom, and hula by Pukaikapuaokalani Hula Hālau led by kumu hula Ellen Castillo. Of course, the best seats in the house were reserved for the other stars of the evening — former Hansen's disease patients, the youngest of whom is 68. Some are pictured here, and all are wearing orchid lei. Seated, from left are: Gloria Marks, Ivy Kahilihiwa, Barbara Marks, Ellawin Wilk and Makia Malo. Standing, from left, are: Dr. Ben Young of the University of Hawai'i John A. Burns School of Medicine, Clarence "Boogie" Kahilihiwa, Winnie Harada, Norbert Palea, Catholic Bishop Larry Silva, Sebastiana Fernandez, John Arruda and Sister Alicia Damien Lau. Palea, the youngest of the former patients, said he felt "very humble and grateful" for the outpouring of support that touches not only the people of Kalaupapa, but everyone to "make a better world because of (Damien's) legacy." In June 2009, OHA awarded \$10,000 to 'Ahahui o Nā Kauka to honor the remaining residents of Kalaupapa and their efforts to memorialize Father Damien and the work he did in administering to their needs. 'Ahahui o Nā Kauka is the coordinating sponsor with the Diocese of Honolulu in their fundraising efforts to send nine Kalaupapa residents and their kōkua to Rome for the canonization. - Photo: Lisa Asato

ongoing Brescia construction activities are causing continued harm to the buried remains, and now face the possibility of seepage of sewage from a leech field. Markell and other Native Hawaiian advocates registered similar criticisms in response to the previous 10 burial plans from Brescia but say their concerns have yet to be addressed. They are asking that the court intervene and stop the construction. Burial councils in each island-county address concerns related to the disposition of ancient Hawaiian remains.

Water use restricted on Moloka'i

An estimated 1,275 water customers on Moloka'i are being urged to limit their water use to health and safety purposes until repairs can be completed on a broken water pump that serves the island's most populated area from Kala'e

to Kaunakakai. As of press time, households and businesses in the area were being told by Maui County officials to expect little or no water pressure due to diminishing water-tank storage levels. Meanwhile, the county and state are working to make water available from a second well on state Department of Hawaiian Home Lands property. Maui County officials have made a 5,000-gallon water tanker available for residents should water service halt. The broken Kualapu'u Well was temporarily out of order in June and replaced then by DHHL well service. Residents and businesses were then asked by the county to conserve water. County officials earlier reported that the repairs to the Kualapu'u Well were scheduled to be finished by July 10. Water availability has been at the center of controversy before on Moloka'i, where some wells on the island's west end appear to have

gone salty. Some residents say this is a result of prior development activities under the now-defunct Moloka'i Properties Ltd. and current expansion by Monsanto for genetically engineered corn production. Maui County requires developers to show water-use plans as a condition of the permitting process.

CNHA annual convention starts Aug. 25

The Council for Native Hawaiian Advancement will welcome national native leaders from across the country to discuss and sign a Declaration of Native Unity and Solidarity at its eighth annual Native Hawaiian Convention, Aug. 25-27 at the Hawai'i Convention Center.

That's one highlight of the convention, which bills itself as the largest gathering of community members, organizations, policy-makers, legislative representatives and federal agencies interested in Native Hawaiian Community Development. The three-day event actually kicks off a day earlier, on Aug. 24 with a pre-convention offering a homestead leadership forum, homeownership luncheon and Native Hawaiian Film Festival.

Registration fees are \$375 for CNHA members or \$500 for non-members. Daily rates are \$140 or \$180, respectively. OHA is providing \$25,000 toward scholarships for staff and board members of CNHA member organizations.

For information, call CNHA at 596-8155, or toll-free at 800-709-2642, by e-mail at events@hawaiiancouncil.org or visit hawaiiancouncil.org. Online registration and payment is available via the web site.

DHHL to fulfill promise to Maui homesteaders

The state Department of Hawaiian Home Lands will make good on a commitment made more than 23 years ago to provide basic infrastructure of roads, potable water, electrical and telecommunications service to 66 homestead lessees for their farm lots in Upcountry Maui.

The infrastructure is expected to be completed soon and lessees are expected to build homes on their property within the next three months. The Kēōkea subdivision was recently reconfigured and the 66 lessees selected their new homestead lots on July 18.

The original subdivision and homestead leases were made during the Accelerated Lease Awards Program in the mid-1980s, which provided homestead leases on lands without infrastructure. While infrastructure was provided on many of the original awards, some homesteads, such as the 68 in Kēōkea, were never pro-



vided basic infrastructure.

"We made a commitment to address some longstanding issues and not carry them over to another administration," said Micah A. Kāne, DHHL director, who was recently named a trustee of the Kamehameha Schools. "This is a great day because people can finally build their home."

Kāne selected for Kamehameha trustee

On July 17, Probate Judge Colleen Hirai named state Department of Hawaiian Home Lands Chairman Micah Kāne as the new trustee of Kamehameha Schools. Kāne, a 1987 Kamehameha graduate, will replace



Kāne

retired Adm. Robert Kihune. Kāne will earn about \$90,000 a year in the position. His five-year term begins Sept. 1. He will join Nainoa Thompson, Diane J. Plotts, Corbett A.K. Kalama, and J. Douglas Ing. Kamehameha Schools operates schools on O'ahu, Maui and Hawai'i, and through the campuses and support for other schools and programs serves almost 40,000 students of Hawaiian ancestry annually.

Hawai'i Island Diabetes Conference 2009

The Akaka Falls Lions Club is sponsoring an educational conference for residents of Hawai'i Island on dealing with diabetes mellitus – a disease of particular concern to Native Hawaiians. The Aug. 29 conference at the Hilo High School cafeteria is designed to educate people about the inherent risks of Type 1 and Type 2 diabetes and the types of preventive measures available to help people to live healthier, happier and more productive lives.

Most Asian Americans and Pacific Islanders with diabetes have Type 2 diabetes, which occurs when the body develops resistance to insulin. A report from the John A. Burns School of Medicine indicated that

Native Hawaiians have the second-highest rate of Type 2 diabetes in the nation. The average age of a Native Hawaiian being diagnosed with diabetes is 42.9 years of age, the youngest of all minority groups in the state. Native Hawaiians also have the highest diabetes mortality rate of any ethnic group in the state: 47 deaths per 100,000 population. Diabetes is a self-managed disease that requires individuals to take responsibility for their day-to-day care. The goal of the conference is to improve the health care and overall quality of life for Native Hawaiians, Pacific Islanders and other ethnic groups residing in Hawai'i.

The conference runs from 10 a.m. to 3 p.m. Registration and health screenings start at 9 a.m. Seating is limited. To register, download a form at hawaiiions.org by clicking on "go direct to Announcements" under "Latest District 50 News."

For conference information, call Tracy Aruga in Hilo at 808-933-0548 or 808-443-3396.

Summit to tackle health disparities

Native Hawaiian health professionals and advocates are encouraged to register for the first Hawai'i Health Equity Summit, Sept. 11-12 at the Hawai'i Convention Center on O'ahu. The event will explore health disparities among racial and ethnic populations, which include a disproportionately high rate of chronic disease in Native Hawaiians and other indigenous populations. The goal of the conference is to present current data on health inequities in Hawai'i and the Pacific, and to discuss strategies that can help the state achieve greater health equity. Health equity concerns the systemic, avoidable differences in population health that are traced to social and economic conditions.

The conference is sponsored by the state Department of Health and the Hawai'i Public Health Association. Registration for the two-day event is \$30. The summit will also provide training for community organization and advocacy to promote health equity. The results of the summit will be incorporated in a State Health Equity Plan being

developed by the Health Department's Office of Health Equity.

For registration and information, visit hawaiiublichealth.org and click on "Calendar of Events."

Free program for parents of preschoolers

Keiki O Ka 'Āina's Kūlia I Ka Nu'u Program is holding open enrollment for parents and their children ages 2-and-a-half to 5. This accelerated learning program is based on Hawaiian culture and values with a comprehensive introduction to the



Hawaiian language. The free program is designed for parents to give their child a jump start on literacy, math, art, social studies, science and more.

Because parents take the instruction home to their keiki, children are not required to attend class. Child care is available at no cost.

Classes meet one hour a week for 24 weeks. All books, curriculum, and supplies are included. Registration deadline is Sept. 2. Classes start Sept. 14. Late registration will be accepted through Oct. 23, pending space availability. Community sites include: Honolulu, 'Ewa, Kalihi, Waimānalo, Kāne'ohe and Wai'anae/Nānākuli. For information, call 843-2502 and ask for 'Ānela or Gina. Also ask about Keiki O Ka 'Āina's seven other programs and visit keikiokaaina.org.

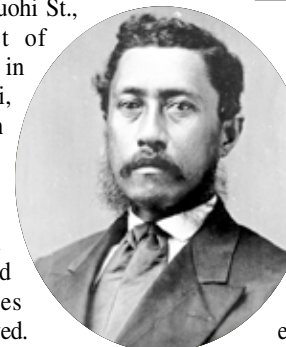
Ho'olaule'a to benefit Lunalilo Home

The community is invited to a celebration benefit for the kūpuna of

Lunalilo Home, featuring food, arts, crafts, culture, and entertainment by Lunalilo Home residents and stars of the Hawaiian music industry: George Kahumoku, Kūpaoa, Cyril Pahinui, Hōkū Zuttermeister, 'Ale'a, Ken Makuakāne and Ho'okena.

The Sept. 12 benefit will run from 11 a.m. to 4 p.m. at Lunalilo Home, 501 Kekāuluohi St., at the foot of Koko Head in Hawai'i Kai, O'ahu. Lawn seating is available. High-back chairs and outside food or beverages are not allowed.

Tickets are \$25 for adults, \$10 for children younger than 12, and \$30 at the door. Tickets are available online at Ticketmaster.com and at all Ticketmaster outlets, including Macy's Ala Moana, Pearlridge and the Blaisdell box office. To charge tickets by phone, call 800-



745-3000.

Lunalilo Home was established by the will of King William Charles Lunalilo in 1883. Lunalilo Home is dedicated to providing quality residential care for indigent, elderly Hawaiians.

Auditions open for Duke's Ukes

It's time to separate the picky pickers from the sloppy strummers and terribly tuned to find the baddest jammers to compete in the fourth annual Duke's Ukulele Contest on Oct. 3. Auditions will be held Saturday, Aug. 22. The auditions are open to nonprofessional 'ukulele players in four age categories: 6-10, 11-15, 16-18, and 19 and older. Participation is free, and the winner in each category will win a new Kamaka 'ukulele. Auditions are at 10 a.m. at the Outrigger Waikiki on the Beach Hotel, second floor. For information, visit dukeswaikiki.com or call Becker Communications at 533-4165. ■

The Office of Hawaiian Affairs Consumer Micro Loan Program

The OHA CMLP is designed to provide low cost loans to Native Hawaiians who are experiencing temporary financial hardship as a result of unforeseen events, or who need small amounts of funding to enhance their careers. Loans are available up to \$7,500 at a flat interest rate of 5.0% with a maximum repayment term of 5 years or 60 months.

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

- Applicant must be of native Hawaiian Ancestry
- Applicant must be at least 18 yrs of age and a resident of the State of Hawaii
- Applicant's credit history should be satisfactory
- Applicant must have the ability to repay the loan
- Loans must be for the primary applicants benefit
- Loans are available to individuals, only (partnerships, corporations, sole proprietorships, etc., are excluded)

Examples of Allowable and Unallowable Loan Purposes

Allowable Loan Purposes:

- Death in the family
- Emergency health situation
- Unexpected home repairs
- Unexpected auto repairs
- Career development courses
- Apprenticeship programs
- CDL license

Unallowable Loan Purposes:

- Debt consolidation
- Refinancing
- Vacation
- Investment
- Re-lending by borrower
- Home remodeling/Improvement

For more information or a downloadable application, please visit www.oha.org/cmlp Contact the Economic Development Hale at (808) 594-1829, or email quentinf@oha.org.



711 Kapi'olani Blvd. Suite 500 • Honolulu, Hawai'i 96813 • 808.594.1835

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.

Tyranny and iwi desecration by whom?

Mr. Silva continues to denigrate our soldiers' use of Mākua Valley (July *Ka Wai Ola*). He refuses to understand they are being committed to engage in our country's war on terrorism. A war declared by those he elected into office.

And while he mentions Adrian Silva in his last commentary, Alike Silva failed to say that his uncle was a rancher for great-grandpa McCandless who had more than 1,500 heads of cattle in Mākua Valley in the 1930s. Accordingly, these cattle did much damage to cultural sites and desecration of land he talks about.

Alike Silva has yet to admit that his family is responsible for much of the damage in the valley he talks about.

Another thing Alike Silva continues to write is about the valley belonging to the god Kāne, but according to Scott Cunningham's

study, he writes, "Though Kāne did live for a time in Hawai'i, he now resides on his cloud-shrouded island home Kane-huna-moku with his friend Kanaloa."

As an aside, I know of no kanaka maoli in the Veterans of Foreign Wars or in the Hawaiian Home Lands I live in who authorized him to speak for us Hawaiians, therefore, I believe it would behoove Mr. Silva to speak for himself and leave us out of his future essays.

*Bill Punini Prescott
Nānakuli, O'ahu*

Fish and contaminants

In Liza Simon's otherwise excellent article on fish and mercury (July *Ka Wai Ola*), the information regarding salmon farming is incorrect. Everywhere that wild salmon and farmed salmon share the waters, wild salmon continue to decline. The problem is a fundamental ecological

flaw in sea-cage farming. Here's how it goes. When a wild fish falls ill, it has a harder time making a living, and predators find it easier to catch. Thus diseased wild fish either starve or are eaten before they can infect many other fish. Sea-cage fish, on the other hand, are fed by farmers and they are protected from predators by their cage. When they fall ill they live a long time while shedding pathogen into the surrounding waters. The higher levels of pathogen cause higher levels of infection in wild fish, which then decline.

Traditional Hawaiian fishponds did not have this problem because they included predators such as kākū, which controlled disease, and because fresh water welling up from the bottom of the pond allowed 'ama'ama to rid themselves of sea lice (which cannot tolerate low salinity). Sea-cage farmers must treat their fish for sea lice by putting toxic chemicals such as emamectin ben-

zoate in the fish feed.

Regarding contaminants, the 'ama'ama in Hawaiian fish ponds ate seaweed that grew naturally in the ponds, thus converting plant protein into animal protein. Sea-cage-raised carnivores such as kākū, moi and salmon are fed pellets containing ground-up fish, including large amounts of menhaden from the Gulf of Mexico, the ultimate destination of most agricultural chemicals in the continental United States.

*Neil Frazer
Professor*

University of Hawai'i at Mānoa

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Haunani Apoliona, MSW
Chairperson, Trustee, At-large

Aloha e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau puni ke ao mālamalama. In five months, 2009 will make way for 2010, the second decade of the 21st century. Maximize Native Hawaiian counts for Census 2010. The ensuing 10 years will be the decade of transformation and transition for the Native Hawaiians in Hawai'i and away from our shores. Organizing the Native Hawaiian governing entity will remain at the forefront followed on by negotiations between the Native Hawaiian government, Hawai'i State Government and United States Government to resolve native claims of national lands. This will occur in tandem with implementation of the Native Hawaiian Government Reorganization Act and has been framed by the recent enactment of Act 176 signed into law on July 13, 2009, by Governor Lingle.

Meanwhile, OHA will pursue resolution of the "disputed" past-due revenues from the State of Hawai'i in order to bring certainty and fair closure to this 30-year issue and to build the future asset base for the Native Hawaiian government.

The Office of Hawaiian Affairs is laying our foundation for the decade as we update our own strategic plan focused on the next three bienniums, six years, with intent to keep six years ahead at all times. The 2010-2019 decade will mark major milestones for Native Hawaiians; and, the Office of Hawaiian Affairs is poised to serve as catalyst, facilitator, partner and leader as may be needed. Readiness for this role is apparent.

In 2010, OHA will be 30 years old. In recent months, both public media and regulatory voices have acknowledged the positive maturing of OHA over the last nine years or so. A *Honolulu Advertiser* columnist in his inaugural editorial opinion of July 2001 spoke of the OHA "mess," "dysfunction" and "chaos" occurring in 1999, 2000 and part of 2001.

That same columnist for the *Advertiser* on June 17, 2009, opined, "Whatever your political views about OHA, no public agency has achieved more improvement in the way it operates for the benefit of its constituents." The recently completed 2009 Hawai'i State Audit of OHA notes, OHA was "found to be a much more stable and functional organization that is focused on its strategic mission." The State Auditor further advised: "We found during this audit that within the last decade, the contentiousness that clouded the atmosphere within OHA's boardroom has progressively cleared. The tone of governance at the top reflects a higher level of awareness of the role of the trustees in setting policy and performing oversight of OHA to better serve the needs of the Hawaiian people."

Therefore, the time for OHA's planning approach is ripe. In drafting and approving the strategic priorities for OHA's plan, considerations have included integrating the approach to defined priorities guided by the importance of roles and collaboration opportunities given the limited life span of OHA and ultimate asset transfer to a Native Hawaiian government. In May 2009, the OHA Board approved six strategic priority statements relating to education (ho'ona'auao); economic self-sufficiency (kahua waiwai); land ('āina); health (mauli ola); culture (mo'omeheu) and governance (ke ea). Work continues and the OHA strategic plan will be adopted by OHA Trustees in the third or fourth quarter of 2009 with staff implementation to follow. Outcomes of the Strategic Plan priorities, strategies and actions will be tied directly to achieving measurable results that integrate and align OHA budget, resources and capacity.

Major milestones for the Native Hawaiian community with positive outcomes for all Hawai'i nei are imminent, and with the united support of all Hawai'i we are ready for the challenges and opportunities of the next decade.

E mau kākou. Ka'i mai e nā hoa kuilima, lei 'ia i ka pua lehua, akaka wale ho'i ka mana'o i ka 'ā o ke ahi awakea. March forward partners together, arm in arm, wearing adornments of crimson; thoughts are clear and focused as the torch is ignited at mid-day. 8/48 ■

The legacies we leave our children



Boyd P. Mossman
Trustee, Maui

Aloha Kākou,
We unfortunately write these trustee columns two to three weeks before you read them and so it is not so much news as commentary that we must write or else be compelled to forecast the future. Accordingly, much of what we say is also past and pau. What I wrote two months ago about the frustration we at OHA had with a past colleague, Clayton Hee, still stands, though it is apparent that there is one trustee who disagrees with the rest of us based on her last column. That is her prerogative and the board will move forward from here as we have over the recent years despite those who would swim against the current just to be different and end up further away from their goal than when they started. We are tasked with bettering our people and are doing so for the most part in unity.

As the board seeks to fulfill its trust responsibilities we are cognizant of the many views, opinions and positions of the Hawaiian people and therefore rely heavily on staff to research and investigate matters requiring our attention, as well as to inquire into matters initiated by us. As the state addresses the economic downturn so must OHA, and I am saddened that there will be employees at OHA who may lose their jobs as a result. I am honored to have had the privilege of working with and knowing so many dedicated OHA staff and hope that morale will be sustained as we bid farewell to our friends and colleagues. Our administrator has done better than any past administrator and has strengthened the professional product that OHA today produces. Though I may not agree with staff recommendations on occasion,

I nevertheless acknowledge their good faith and intent in reaching their conclusions. I appreciate the many hours they spend in the field gathering information and creating bonds with our people here and on the mainland. OHA truly is a professional and competent organization and will definitely prepare the way for a nation to be created within the nation we all belong to as citizens right now, the United States. When that happens, our Hawaiian government will have a solid foundation from which to grow as OHA has set the standard from which the government will step forward.

With the creation of a governing entity via the process provided in the Akaka Bill, Hawaiians will have a voice in their own affairs for first time since the overthrow. The entity will be able to focus, as does OHA, on Hawaiian needs and establish a means of preserving our lands, our culture and our traditions. Without this Hawaiians will lose in the courts all they have now or could ever have had, and the die-hards will continue to complain and rue the day they lost it all as they waited for the United Nations to step in and order the United States to somehow give back Hawai'i to the Hawaiians, whoever and wherever they might be.

And so, will the legacy we leave our kids be that of what once was or will it be of what is and can be? Though our past is helpful in setting the course for the future, the present is the gauge for the future and as Hawaiians we cannot allow our posterity to be deprived of all things Hawaiian because we placed our pride before their prosperity. Why jeopardize our future as Hawaiians because we refuse anything but complete capitulation today? Is that courageous? Is that wise? Is it right that we sacrifice our kids' futures for our present state of mind largely mired in past injustices? The answer is NO. ■



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E 'Ike Hou lā Lāna'i



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

This month's article is written by Martha Evans, staunch supporter of educating Lāna'i's keiki. Serving as Lāna'i High and Elementary's Vice Principal, she has been advocating for Lāna'i's youth for decades. This month she updates our readers about Papa Alaka'i 2009.

Papa Alaka'i 2009, "E 'Ike Hou lā Lāna'i" (To Know Lāna'i Once Again), was sponsored by Nā Pua No'eau and the Office of Hawaiian Affairs. This summer our haumāna, through their character and actions, embraced and actively accepted responsibility for the 'āina through thoughts and actions.

This unique NPN and OHA partnership with Lāna'i High and Elementary School and the Lāna'i Culture & Heritage Center (LCHC) built on last year's experience by helping students and staff take an in-depth look at Nāna'i Ka 'Ulahea. Language, culture, hula and chant were integrated with science, mathematics, engineering and technology on a daily basis. Daily assignments included an eclectic mix of activities that found students wholly engaged in the task at hand. Research conducted in the classroom and at the LCHC prepared students for the numerous field experiences on Lāna'i and Hawai'i Island.

Early in the program, haumāna attended the Office of Hawaiian Affairs Board of Trustees meeting on Lāna'i, where each of them thanked the trustees and presented testimony on the importance of programs such as Nā Pua No'eau and the LCHC.

Oli and hula taught by Uncle Kepa Maly immersed students in nā mea Hawai'i. Haumāna were challenged to practice their skills of observation and conjecture by participating in the artifacts accessioning process. This work complemented classroom and field studies as students read and researched several of our kūpuna's

oral histories. Armed with valuable background information and hand-held GPS units, students headed to Keomoku to rediscover the remains of a once-thriving shoreline community. They visited the old sugar mill and saw remnants of boats that crossed from Lāna'i to Lahaina, and the church built for their tūtū. They also participated in a geological field survey with professors and students of the Louisiana Universities Marine Options Program. Haumāna took core samples possibly dating back as far as 7,000 years. Their interest in this geomorphological study of runoff and sedimentation at Keomoku as a result of human and natural impacts garnered them an invitation to continue working with Dr. Alex Kolker and his colleagues throughout the year.

A hike over Lāna'i'ihale allowed students to practice identification of our native plants. At the Ho'okio Ridge lookout, students chanted and danced *Nāna'i Ka 'Ulahea* and *Hanohano Lāna'i*. Uncle Kepa shared the significance of Ho'okio. At other stops along the way, haumāna were able to fully experience the wahi pana they read about in the oral histories.

No program would be complete without a field trip to the island of Hawai'i, home of Tūtū Pele and base for Nā Pua No'eau operations. While there, students visited Halema'uma'u where they observed with awe the red glow that emanated in the early morning and late evening hours. Through the great kindness of Friends of the Future and Auntie Ka'iulani Pahio and her granddaughter, Kawena, haumāna journeyed to and through Waipi'o Valley where they learned how the people of Waipi'o have taken on the active stewardship of their 'āina. It is hoped that their model of stewardship will serve as a guide for Lāna'i's efforts to reopen Maunalei for kalo cultivation.

Before heading home, haumāna visited Mrs. Marie McDonald and her daughter Roen in Waimea to learn the process of kapa making. The time was short but all were totally immersed in the many steps necessary to produce the fine kapa of our ancestors. Too soon the time came to an end, but students remain excited about the prospect of reviving this skill at home.

Mahalo to OHA, NPN and the many partners and adult chaperones that helped make this program a reality. ■

Empathy vs. judicial activism



Walter M. Heen
Trustee, O'ahu

Hawaiians need to be very interested in the confirmation hearings for Appellate Judge Sonia Sotomayor, President Obama's appointee to the United States Supreme Court. With the impending passage of the Akaka Bill by the Congress and the president's affirmation of his intent to sign the bill, the complexion of the Supreme Court going forward is extremely important, since we can expect that there will be legal challenges to the constitutionality of federal legislation that accords Hawaiians a legal status similar to the indigenous American Indians.

Prior to selecting Judge Sotomayor, President Obama stated that he was interested in appointing people to the court who had empathy. Empathy is defined as "understanding and entering into another's feelings." That is, of course, only one quality that the president searched for in his nominees. Academic achievement and experience in the law certainly will, and must, be part of the president's mix. Judge Sotomayor's legal and academic qualifications are unchallenged and unchallengeable.

But at least some Republican senators have seized upon the quality of empathy favored by Obama and have attempted to turn it into a handicap. As one Republican put it, "Empathy for one group is prejudice against another." The charge is utterly ridiculous! A judge, or anyone else, can certainly empathize with another person's predicament but still rule against him. The charge, in fact, is an attempt to equate empathy with "judicial activism." Conservatives assert that an individual with empathy will be inclined not to follow the rule of law, but will take the law off in another direction that was not within its original intent.

Generally speaking, conservative jurists, legal scholars and Republican senators believe that the law is an immutable set of rules that cannot and should not be twisted by judicial interpretation

to achieve a result that cannot have been conceived of when the law was founded.

The irony is that the present Supreme Court is more prone to judicial activism than any court for the past several decades. This is especially true regarding issues of civil rights and rights of ethnic minorities. The court has literally set federal civil rights statutes on their heads, by ruling, for example, against institutions such as universities that have attempted to balance their enrollments by allowing minorities a bit of "breathing room" in finalizing the college's enrollment numbers. That the court is on a judicial activism road is, in my view, proven by the fact that nearly all of the decisions overturning the intent of the civil rights statutes, including claims of employment discrimination, have been decided by a 5-4 vote.

So, what has all this to do with us? Well, I think we can say with almost the highest degree of certainty that challenges will be lodged against the constitutionality of the Akaka Bill once it passes. Any one, or more, of those cases will eventually be heard by the Supreme Court, and the arguments against the bill's codification of Native Hawaiians' right to reorganize their illegally overthrown government will ring with charges that they violate the United States Constitution.

In that milieu it is extremely important that we enter into the Supreme Court arena with at least a semblance of a level playing field. I believe that Judge Sotomayor's presence on the bench will afford us considerable support. We may still face five justices who are predisposed, given their approach to civil rights issues, to rule against us; however, it may be somewhat more difficult for them.

If you will recall, OHA and the other private plaintiffs in the state's appeal to the Supreme Court in the ceded lands sale case were very aware that we had an uphill battle against the anticipated majority of the court. While Judge Sotomayor will not necessarily swing the majority around to our view, nevertheless, I believe she will be a vigorous supporter of the constitutionality of the Akaka Bill and for the rights of minorities in general.

Let's wish her well. ■

Layoffs vs. furloughs



Rowena Akana
Trustee, At-large

Everyone knows our state economy is suffering. Despite this fact, the Governor plans to lay off as many as 2,500 state employees to try and balance the state budget. Although OHA is autonomous from the Governor's control, OHA still plans to lay off as many as 24 employees. In order for our economy to recover, it is important for people to have jobs.

MORE OHA NEWS

THIRTY METER TELESCOPE ON SACRED MAUNA KEA

On June 30, 2009, our Administrator sent a letter to the Thirty Meter Telescope (TMT) Observatory Project at the University of Hawaii (UH) at Hilo regarding their Draft Environmental Impact Statement (EIS). Here are some of his main concerns:

- (1) The TMT would be the largest telescope on Mauna Kea. It will be 180 feet high and take up 5 acres. They also need to build an access way to the observatory and major renovations to the Hale Pohaku Mid-Level Facility.
- (2) OHA believes the Draft EIS is premature because the state Board of Land and Natural Resources (BLNR) has not yet received or approved the following four sub-plans it required of UH in April of 2009: a Cultural Resources Management Plan, a Natural Resources Management Plan, a Decommissioning Plan and a Public Access Plan.
- (3) Past subleases for other Mauna Kea observatories have been issued at a reduced rate of \$1 per year with UH getting "in-kind" viewing time at the observatories. This only benefits UH and prevents both the state Department of Land and Natural Resources and

OHA from receiving substantial amounts of money that is sorely needed during these difficult times. Public Education is only one of the five purposes of Ceded Lands established by the Hawaii Admission Act.

- (4) The Draft EIS needs to stress that there are alternative sites available, such as the Chilean site at Cerro Armazones.
- (5) Finally, the Administrator wrote that the cultural resource analysis of the Draft EIS is "wholly flawed" and does not properly examine the impacts of siting what would be the largest telescope on Mauna Kea.

Despite these serious concerns, instead of OHA suing the University of Hawaii for mismanagement of sacred ceded lands, on July 2, 2009, the board of trustees voted in favor of an OHA resolution supporting the selection of Mauna Kea as the site for the proposed TMT project. The question is why?

Trustees Cataluna, Waihee and I were excused from the meeting and did not vote for the measure.

QUID PRO QUO FOR SAN DIEGO CHARTER SCHOOL?

On May 27, 2009, a proposal to give a San Diego Charter School, Pacific American Academy (PA'A), \$100,000 as a pilot project for supporting mainland charter schools with Hawaiian students was included on page 12 of the OHA Fiscal Biennium 2010-2011 Budget Realignment #1 action item. I found this deceptive since there was no way for the trustees to know from reading the board agenda that this proposal would be considered.

The whole idea of trying to sneak what should have gone through OHA's grant program into our budget was totally inappropriate. One of OHA's deputy administrators explained that they recommended giving assistance to the Charter School since the group had helped the administration when they traveled to San Diego for Kau Inoa sign-ups. This explanation was defended by the Chairperson, Hau-nani Apoliona.

Due to serious concerns from trustees, including the fact that the grant request did not go through proper

procedures for consideration and the fact that too many critical details were missing from the proposal, the trustees removed it from consideration. I was personally assured that this \$100,000 grant would not find its way back to the board.

However, less than a month later on June 24, 2009, the grant was listed on the board agenda as one of the Fiscal Year 2009 Grant Recommendations. The trustees approved giving the San Diego-based Pacific American Academy a \$100,000 grant. Trustees Cataluna and I were excused from the vote. Trustee Mossman voted against the proposal.

There are a hundred reasons why this grant should have been deferred indefinitely. This is a pilot program. It was never clearly identified as to how many Hawaiian children would be enrolled. No itemized budget was submitted. This was certainly not a prudent decision to make in these tough economic times. Grants should be judged on its sustainability. This grant had none.

This San Diego grant was able to rush through the grants process, within 30 days while other local grant applicants are sometimes forced to wait for years due to "lack of funds." Fast-tracking the grant is especially baffling to me since there wasn't \$100,000 left in the grants budget at the time. Trustees need to be concerned that this sends a very misleading message to future grant applicants – That a grant application can be fast-tracked if you have helped certain OHA personnel or trustees in the past.

THE NATIVE HAWAIIAN LEGAL CORP. GIVEAWAY

Without regard to Trust Assets, OHA transferred \$863,361.77 from OHA's Fiscal Reserve Account to the Native Hawaiian Legal Corp. (NHLC) for the balance of attorney's fees collected, including interest, originally paid to OHA regarding the Hokulia case.

Trustees voted to approve this at our June 24, 2009, board meeting. Trustees Cataluna and I were excused from the vote. In a written memo to the BOT, I opposed the transfer for the following reasons:

- (1) The NHLC is not entitled to the \$863,361.77 since OHA is not a client of the NHLC and

therefore should not have to pay "attorney's fees."

- (2) A large portion of the NHLC's operating budget comes from OHA. For many years, NHLC was actually listed by name within OHA's budget bill passed by the Legislature. Currently, the OHA budget bill that was recently signed by Governor Lingle includes \$491,981 in general funds and \$491,981 in OHA trust funds for fiscal year 2009-2010 that can be used by NHLC to provide legal services for our beneficiaries. For fiscal year 2010-2011, the amount is \$473,080 in general funds and \$473,080 in OHA trust funds. In other words, we pay their salaries. If they win a case, then we are entitled to half of the award.
- (3) The NHLC has not paid their share of funds from the Hokulia case to the State of Hawaii, which claims they were entitled to half of the award. Instead, OHA paid over \$1 million

to the state, which included NHLC's portion.

- (4) Unlike other organizations that OHA funds, the NHLC was never forced to make any sacrifices to their budget, unlike other nonprofits that had to suffer a 20 percent budget reduction.
- (5) The OHA Fiscal Reserve is to be used for unforeseen emergencies ONLY and not to "seed an endowment," as NHLC plans to do with the money. I am certain our investment policy has no such provision for that kind of expenditure.

Finally, it makes little sense to release employees because of budget cuts and yet be able to give \$100,000 to a group in San Diego, and another three-quarters of a million dollars to another organization at the same time.

Until the next time. Aloha pumehana. ■

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Kalo kanu o ka 'āina Taro planted on the land. Natives of the land from generations back.



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

Trustee's note: I am very honored and grateful to Jerry Konanui and Penny Levin for producing this wonderful article on the different varieties which connect us to Hāloa.

Biodiversity – the variation of life within an ecosystem, an island or the earth itself. High biodiversity is considered a measure of environmental health. It embraces all living things that evolved on this earth up to the present from the smallest 'uku ko'ako'a to the koa and the largest koholā – all that arose out of the kumulipo, including man. This diversity is what gives the whole of the living world its strength and its ability to survive and change.

So it is with the foods we grow. Over the last 150 years, conventional agriculture turned from thousands of cultivars (plants deliberately altered or selected by humans) to monocropping (planting a single variety over a large area), mostly at the demand of the market for the fastest, biggest yield or a certain characteristic. In the process, crops lost their ability to fight disease, survive droughts, floods and pests. Over time, we began to lose a rich heritage of indigenous knowledge, science and creativity in agriculture and the sacred elements of food. That cord remains strong in Hawai'i nei, especially with the kalo.

Hāloa, the kalo, was born in the 12th era of the kumulipo, a stillborn child planted in the ground who became Hawaiians most important food plant. In the manuscript notes for *Mo'olelo Hawai'i* in 1904, David Malo wrote, "Now you must understand that the children born from Hāloa, these are yourselves."

Hāloa, the kalo, traveled in the canoe with ka po'e kahiko across the breadth of the ocean to these Islands. Only a few key varieties made the journey to begin life in this new place. Were these varieties selected because they were favorites of the travelers or the gods? Because they were hardy, easy to adapt or could survive exposure to the sea? Did they represent a core set of the kalo families of Kahiki. We may never know.

Modern science says that the exact place and origins of kalo remain unknown (research points both to South Asia and Southeast Asia). We do know that kalo made its way across the continents as far as Africa, India, Nepal, China

and into the reaches of the Pacific where the gene pool began to separate and become distinct from its older siblings in Southeast Asia. It is here that the abilities of the Hawaiian farmer are evident.

From the handful of huli that arrived on those first voyages and with a limited gene pool, an estimated 300 to 400 cultivars were developed by Hawaiians prior to Captain Cook's arrival.

What made this proliferation of kalo varieties unique in Hawai'i was not the fine-tuned adaptation to a range of elevations, soil conditions and climates; this occurred in many places under the skilled hands of local farmers throughout the Pacific and Asia. In Hawai'i, it was the development of cultivars that favored fresh or brackish water, cool or warm water systems; varieties that could shift between complex dry and wetland systems and thrive in both conditions; along with their colors, leaf shapes, fragrances and tastes, that distinguished them from all others.

The Piko kea liked the cool waters of the uplands; the Piko uliuli could tolerate the warm, slow lowland waters and the strong winds of Kā'anapali, Maui. The hardy Piko uaua of Waipi'o grew in the wetlands of the valley bottom and in dry upland plantings.

Numerous lowland lo'i kalo were built close to the coast in wetlands with brackish water tables. The kalo of Hanalei-Wai'oli and Hanapēpē grow in these conditions even today. Until recently, the Pa'akai kalo was still found in collections of the old varieties.

Our mahi'ai excelled at creating new varieties with beautiful variations – the striped Manini 'ohana; the bold white patterns of the 'Elepaio; the glowing, smoky purple of the Auwahiapele (Uahiapele); the deep red-purple of the 'Ula'ula poni; the cupped kalos 'Apuwai, 'Apu and Pi'iali'i; and the Kāi 'ohana with their fragrant 'ūlika (gummy) corms.

In ancient times, Pele traveled from Kahiki up the island chain and settled in Hawai'i Island. She brought her craving for young lū'au leaves with her. Some of our kalo varieties, such as the 'Apuwai, the Haokea (or Haakea) and the Piko Lehua-āpi'i, with its curls ('āpi'i) hidden under the leaf were prized for their tenderness. The 'Aweuweu, a kalo of the uplands, dismissed as a wild variety today, was favored by kupuna for its delicate lau, kept soft by the forest shade.

The late 1800s and early 1900s saw a decline in the number of kalo varieties found in the Islands. In 1939, only 84 Hawaiian and Pacific cultivars were identified by the researchers



Hāloa, the kalo, traveled in the canoe with ka po'e kahiko across the breadth of the ocean to these Islands. - Photo: Courtesy

Whitney, Bowers and Takahashi (*Bulletin 84*). After years of decline, there are now more growers interested in and actively raising the old varieties than ever before. Taro collections are found on each of the main islands. Moloka'i hosts the most complete collection. Alton Arakaki, at the UH Agriculture Station in Ho'olehua, has been perpetuating this treasure and sharing kalo with growers for decades. Like many of the older growers, he learned from people such as Cowboy Otsuka, who generously shared their knowledge. To farmers like Cowboy, who recently passed, and the unnamed Native Hawaiians who gathered and cared for the earlier collections, we owe a great debt for recovery of so many of the kalo kahiko.

Plants like mai'a, kalo, 'uala and kō were propagated mostly from cuttings. Farmers also used hand pollination and natural seed development (hehu) to achieve the high diversity of cultivars once found in Hawaiian gardens. For the most part, the keiki were almost identical to the makua but still carried the genetic diversity of the parents. Present day scientists consider this to be a limiting factor in Hawaiian kalo but they discount the ways in which Hawaiians managed that risk. Keeping the soil healthy, the water cold and flowing, long fallows in the fields, and growing a multitude of varieties together, kept the kalo strong.

On O'ahu, one modern way this risk is being diminished is by storing kalo in a tissue culture lab. At Lyon Arboretum in Mānoa, Nellie Sugii and her staff labor over the job of storing these rare varieties in plastic cells where they can live disease-free for years and be returned to the ground for planting. The tiny temperature-controlled room is packed with miniatures of some of the rarest endangered native plants, along with Hawaiian bananas and kalo. Sugii and taro growers dream of an additional lab space dedicated specifically to Hawaiian food cultivars (mai'a, kō, 'uala, kalo, 'ulu) as

a bank for the future, where farmers and scientists can work together to restore these vital resources back to the land. The cost, \$1 million, isn't much in the bigger picture to protect such an important heritage, but seems insurmountable in today's budget crunch.

Diversified agriculture is a frequent topic in the halls of the Legislature, among university specialists, farm agencies and the Department of Agriculture. Too often, it only means changing one crop for another, still relying on the same monocrop practices. Commercial taro growers plant acres dominated by Maui Lehua. But old photographs of lo'i kalo tell us the fields were planted with numerous varieties in a single patch

– high crop biodiversity.

We rarely hear of the ingenuity of Hawai'i's mahi'ai in the realm of diversified agriculture. Here in the Islands, the piko of sustainable agriculture and food security rests in indigenous knowledge.

The book, *Native Planters in Old Hawai'i* (Handy 1972:21), described the depth of wisdom and experience held by Hawaiian planters:

"There is ample evidence to the amount and character of practical knowledge that the old planters embraced and utilized in their horticulture...The accuracy of systematic differentiation, identification, and naming, which is characteristic of all real planters even today, evidences powers of observation and classification of the first order. The experienced planters' knowledge of the anatomy of their plants, of their habits and requirements, evokes the admiration of expert agriculturalists of more complicated cultures whose intimate knowledge of plants rarely exceeds that of these tropical gardeners..."

A vast amount of stored experience and natural originality and observation lay back of all the Hawaiian planters' science."

The taro farmers' observation skills and expertise are still as keen today and the old varieties that are returning to the land in growing numbers stand testament to native intelligence.

E'ai ana 'oe i ka poi paua o Kea'iwa.

Now you are eating poi made from the paua taro of Kea'iwa.

The paua was the best taro in Ka'ū and the only variety that grew on the plains. ■

¹ Manuscript notes kept by the Hawaiian Nāua Society (Beckwith 1951; 119 The Kumulipo).

² Many of the Pacific Island varieties are characterized by thicker leaves that do not break down as easily in cooking.

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!**

'Aukake • August 2009

COCKETT – The Cockett 'ohana on Maui are planning a reunion in August 2009. If you would like to be included in the outpouring, send your e-mail address to one of the following: Kuulei Aganos, steph_aganos@hotmail.com; Melody Raboy, melraboy@aol.com; or Gordon C. Cockett, agcockett@gmail.com.

HOSE – We are having a reunion for the descendants of William Hose (about 1856) and Emma Keaopanoapano Naumi Kaaiupua (about 1860) and their children (all born in Keālia, Kona): Edward (1883), Charles (1884) and John (about 1891). William and Emma's grandchildren include: Mildred, Gertrude, Edward, William (or John Pila), Myra (or Koai), Henry (or Magoon), Florence (or Anna), Edmund, Lawrence (or Haole), Hazel (or Lei), Rodney Sr., Henry, Herman, Carl, Hannah, John, Robert (or Kalani), Rose, Emma, Angeline and Ruby. The reunion will be a camping weekend held at the Pakani property in King's Landing on the Big Island, Aug. 29-30, 2009. For 'ohana seeking information about our reunion, contact Christine Hanohano at (808) 430-4555 or hosefamilyreunion@yahoo.com; or Charmaine Bugado at (808) 430-1181 or charmaincita.kuahau@yahoo.com.

KA'AUHAUKANE – Na Lala O Ana Lumaukahili'owahinekapu Ka'auhaukane will celebrate our fifth 'ohana ho'olaule'a and p'āina Aug. 9, 2009, at Key Project in Kahalu'u on the island of O'ahu. Ana's makuākane was Kamokulehua'opanaewa Ka'auhaukane (k) and makuahine was Pailaka Ho'ohua (w). Ana was born March 3, 1845, in Ka'auhuhu, North Kohala, on the island of Hawai'i. Her date of death is Jan. 30, 1917. Her kaikua'ana was Kealohapauole Kalaluhi Ka'auhaukane (w). Ana first married Joseph Kaiamakinī Kanoholani (k) and they had 'ekolu kamali'i: Joseph Kaiamakinī Kanoholani (k), Makini Kanoholani (k) and Mary Kaiamakinī Kanoholani (w). Later, Ana married John Von Iseke and they had 'umikūmākolū kamali'i: Maria, Elizabeth (Kapuaakuni and McKee), Theresa (Kapiko and Quinn), John Isaacs (Lincoln), Joseph, Antone, Anna, Henry, Louis (Silva), Joseph Joachim (Cockett), Frank (Pereira), Charles and Katherine (Sing). The 'ohana would like to update all genealogy information, records of birth, marriages and death, photos, address, telephone numbers and e-mail. For information, call Conkling Kalokuokamaila McKee Jr. at (808) 734-6002, Jackie Kapiko at (808) 235-8261, Colleen (McKee) Tam Loo at (808) 398-1600, Peter (Kapiko and Quinn) Machado at (808) 689-0190, "Boss" (Iseke) Sturla at (808) 664-9795, Louie (Isaacs Iseke) Peterson at (808) 216-9331, Pauahi (Baldomero and Wegener) Kazunaga at (808) 842-7021, or Puanani (McKee) Orton at (808) 235-2226.

MCCORRISTON – The McCorrison family will hold a reunion on O'ahu on Aug. 21-23, 2009. For information, contact Catherine Roberts via e-mail at waikane78@hawaii.rr.com or by mail at P.O. Box 29, Kaneohe, HI 96744; or Lani Olsen-Chong at lolsen@hawaii.rr.com or by mail at P.O. Box 783, Kamuela, HI 96743.

YAP – The family of Pak Fook Sing Bak Seng aka Ah Sui Yap and Mary Malia Kuhia-Kekua is uniting our 'ohana for the first time. The Ah Sui Yap Reunion will be Aug. 14, 15 and 16, 2009, at the Ha'ikū Community Center on Maui. We are calling all descendants and siblings of their (14) children – Ernest "Eneck," Henry "Caughy," Joseph "Stinky," Mabel Ah Kim, Annie Ah Gun, John "Moon," Josephine Leilani, George Ah Lai, Justin Ah Mun, William "Goofy," Isabelle, Mary, Gertrude "Bully," and Louie – to update your contact information. Contact Donnalee HueSing-Curimao on Maui at (808) 264-3178 or email meleana1839@hotmail.com. We have an 'ohana web site available with all updated information pertaining to the reunion. To get invited to the site, email the address above.

Kepakemapa • September 2009

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

KAMAUOHA – The descendants of Henry Nahelehele Kamaouha and Keakaohawaii Nika and their children Kua, Elizabeth Kahili, David Kupa, Ho'okano, Kaelelee, Charles, John Kauahikaula, Kau'i-o-laie and Heneli are having a family reunion Sept. 11-13 at Kokololio Beach Park (Kakela Beach Park) in Hau'ula, O'ahu. For information, call Alisha Renaud at (808) 386-9496, Kehau Tu'ifua at (808) 741-1585 or Leialoha Renaud at (808) 384-5912.

KA'ANO'I/NUNES – The family of David Ka'ano'i Jr. and Emily Nunes are having a family reunion in Honolulu this Sept. 19 and 20. We are looking for family members of: Joao Correia Nunes, also known as: Joao Nunes Correia and Maria Vieira and their descendants: Frank Correia Nunes, Maria Correia Nunes and Rosa Correia Nunes, wife of Frank Texeira.

Other family members are: Manuel Gomes Jr. and Mary Conceicao da Silva. Their children are: Isabella Conceicao Gomes (married Joao Correia Nunes Jr.),

Lucy Gomes and Joseph Gomes. Lucy was married to Frank Gouveia (children are Joseph and Louise Gouveia). Manuel Gomes' father is Manuel Gomes Sr., mother was El Paulina da Camara, brother John Gomes and sisters Carolina and Lucia Gomes. These contacts will be joined with the family of Emilia Perreira Martins. A Ka'ano'i-Ha'o reunion to follow in the future. Contact Patrick Ka'ano'i at Lvhalau@aol.com for information.

LANDFORD – All families who have descended from Henry Newell Landford, including those of Mary Kiliwehi Landford, Minerva Kulamano Mclean, Debra Papu Langsi and William K. Landford, are having a mini-reunion and general membership meeting of the Kahaupali Memorial Association on Sept. 19-20 at Our Lady of Kea'au, 83-300 Farrington Highway, Wai'anae, O'ahu. For information, call Rosemary Ove at (808) 664-1828 or Verna Landford-Bright at (808) 696-2100. Also check kahaupali.org for more details.

MINER/KAIHE/CLARK – Descendants of George Paeopua Miner, Anne (Kaihe) Clark, Kamalanai Kaihe and Lillian Lake of Kula, Maui, Charles Andrew Clark, Helen Iwalani (Miner/Clark) Medeiros, Charlotte (Ayudan) Medeiros, Bully Miner Medeiros and LaVerne Winona (Medeiros) Nunies: Join us on the island of Kaua'i Sept. 6-7, 2009! We like to meet our 'ohana! Contact Tish at tisha_robson@yahoo.com or P.O. Box 27, Kalāheo, HI 96741 for details.

POAHA – A family reunion for Andrew Kapalau Poaha and Elizabeth Keaka Kapiioho is set for Sept. 3-7, 2009, at One Ali'i Park on Moloka'i. All descendants of the siblings Ellen Kauila Poaha (Cathcart), Bernice Peahi Poaha (Windrath), Stanislaus Enoka Poaha, Elias Poaha, James Kapiioho Poaha, Leo Kapalau Poaha and Emily Kukunaokala Poaha (Harvey/Hart) are asked to update their contact information, births, deaths or marriages to Pat Tancayo at (808) 567-6547 or Dorie Carlson at (808) 553-5665 or email kauwilcarlson@yahoo.com.

REUTER – Inviting the descendants of Pueo Reuter to a family reunion, including the descendants of the following kūpuna: Maineki Reuter, William Reuter, Henry Reuter, Annie Reuter, Richard Reuter, Nellie Reuter MacKenzie, Annie Reuter Sheldon, Emma Reuter Silva, Nalei Silva, Frank MacKenzie, Arthur Rees, Charles MacKenzie, George Cypher Jr, Nadine MacKenzie, as well as the children of Nellie Reuter and Matthew Kane, including Anna Kane Kama Gunderson, Albert Foots Kane, Louise Kane, Violet Kane Kaailau, Matthew Ho'onani Kane Jr., Edna Kane, Charles Kane, Marjorie

Kane and Emil Kane. For information, contact Lilikala Kame'eleihiwa at Lilikala@hawaii.edu.

WAIKIKI – We are in the planning stages of our Waikiki 'Ohana Reunion to be held Sept. 18, 19 and 20, 2009, at Hale Nanea on the island of Maui. Our Chairperson is Darrel Waikiki of Maui and his wife, Toni. Our 'ohana research includes: Kaimi Waikiki, Kaakau, Lihue, Nakapua, Piko, Kekeleai, Kalamahana Waikiki, Waikiki (kāne) and Milikapu Kaaoao (wahine) of Kona in the 1800s.

We have focused on the generation of Charles, Isaac, Joseph, Hattie and Ida Waikiki who have roots in Hāna, Maui; Makaweli, Kaua'i; Honoka'a, Big Island; Moloka'i and O'ahu. Other names include Kahohanoahano, Kanakaole, Galarza, Smith, Sumera, Laguna, Konohia, Kaahanui, Kahaloa, Espinda, Akau and Ahuna. We are eager to connect to our 'ohana and talk story. We are honored to have your presence at our reunion. We will start a new beginning in getting our genealogy records updated. For information, contact Piilani by e-mail at Peelan@hawaii.rr.com or call (808) 486-7034.

Kāekemapa • December 2009

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

I Kēia Makahiki A'e • 2010

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

KAHOLOKULA – The 'ohana of Kuhalimaiohuli and Kealiimoiili

Kaholokula of Maui are planning a family reunion July 16 and 17, 2010, at Hale Nanea Hall in Kahului, Maui. They had 11 children: 1) Kuhaupio 2) Kuhaupio & Kaniāla, Apitaila (w) 3) Keauli & Wahauku (h) 4) Ulunui & Lee, Akaloka (h) 5) Puakailima & Akuna, GooTong (h) 6) Kaleikapu & Napeha, Emily (w) 7) Kalaina & Mackee, Emma (w) 8) Maia 9) Keoni 10) Alapai & Sniffen, Deborah (w) 11) Kaiminaauao & Hema, Maryann (w).

We are looking for all who are related to attend. Contact Haulani Kamaka, (808) 268-9249; Gordon Apo, (808) 269-0440; or Clifford Kaholokula Jr., (808) 250-1733, for information. Also visit the reunion web site at kaholokula.comicscornermaui.com for updates and information. We can also be reached by e-mail at kaholokulareunion2010@yahoo.com.

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

PAKAKI – My father was Ernest Enoka Pakaki, married to Violet Kekahuna Kepaa, my mother. I am searching for any 'ohana related to my father's side. His mother's name was Louisa Kamanu from Wailuku, Maui, and father's name was Ernest Pekelo Pakaki. Looking over some 'ohana names, I have come across Hooalapaikona (k) married Kaahanui (w) with one child Kauahikaua (k) married Pahanui (w) with one child Nahau (w) who married Aiona (k), Kalanilekua (k) married Kalanipoo (w), Kaiona (w) married Pakaki, Meleana (w) married Pilikekai (k).

If anyone is 'ohana, call Angeline Aina, (808) 760-2187 (Maui) or ainaa@hawaii.rr.com. Our family is planning our first reunion for July or August 2010 and would be so happy to hear from any family member. You may also call my brother on O'ahu, Moses Pakaki at (808) 696-4492.

I la Makahiki Aku • 2011

HOLOKAI – The Holokai 'ohana is planning a reunion in 2011. The parents were Harry Holokai and Hattie Moikeha. All of their children have expired, but their children's children live on. We have 'ohana living in Virginia, Ohio, Texas, Kentucky and Oregon. (Excuse me if we missed your state.) The intention is to get the word

out early so family members can decide, plan and save if they would like to come and meet with the many, many cousins here in Hawai'i. Tentative plans are to gather in Honolulu in March. The best date will be selected based upon people's availability. The committee will consider all information submitted, so please contact us at your earliest convenience. Contact mayholokai@gmail.com, Holokai Family Reunion 2011 on Facebook or (808) 375-0925.

'Imi 'Ohana • Family Search

HALUALANI – We are searching for anyone who belongs to Solomon or Clement Liwai, Halualani Sons of Ko'ele'ele and Laura Halualani. We are, for the first time, trying to unite our 'ohana. Nahoa'olelo o Kamehameha married Ohulelani. Their offspring are: 1) Leihauole, 2) Po'ohiwi, 3) Kaonohi, 4) Kawaiinui, 5) Kapika, 6) Kauhī, 7) Emera, 8) Kamala, and 9) Luka.

Po'ohiwa, our great-grandmother, married Halualani. Their children are: 1) Ha'alilio; 2) Kapika; 3) Ko'ele'ele, our great-grandfather; 4) Ohule; 5) Kawaiinui; and 6) Ainini. You may contact Carol Halualani Bright at (808) 235-6788 or by mail at 46-317 Halualani Place, Kāne'ohe, HI 96744, or Sandi Halualani at (808) 744-5566.

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

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

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

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

BIG ISLAND, WAIMEA: 5 acres AG w/house; 10 acres & 20 acres pastoral; 2 residential lots in Puupulehu. DHHL leases. Graham Realty, Inc. (808) 221-6570 email habucha1@aol.com.

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EAST KAPOLEI: 2 undivided leases available. Upcoming meeting in August for Kanehili. DHHL leases. Graham Realty Inc. (808) 221-6570 email habucha1@aol.com.

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ties and general real estate needs - all islands. Bobbie Kennedy (RA) Graham Realty, Inc. (808) 545-5099, (808) 221-6570 email habucha1@aol.com.

FOR SALE BY OWNER: 4 Bdrm, 2 Bath, family room, living room, 2 decks, stainless appliances, washer & dryer. Kailua-Kona, Kanihale. \$350,000. Contact: (808) 355-8606.

FOR SALE EAST KAPOLEI 1: Kanehili undivided interest lease for Native Hawaiian on DHHL waiting list. Price is negotiable. Serious callers, only. (702) 569-5345.

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KAMUELA, WAIMEA: 1) 10 ac. lot, full fence, no utils. 2) 4br/2ba home

on 5 ac. pitch ceiling, slate fireplace, awesome view. Meet DHHL criteria to qualify. Pua (808) 896-6888.

KAPOLEI, KA'UPEA: 3 bd/2 ba 1 story home. xlt. cond., upgrades, \$375,000. Charmaine Quilit Poki (R) www.CharmaineQuilitPoki.com (808) 295-4474. Century 21 Realty Specialists.

KOKUA 'OHANA: Native Hawaiian Foster Families Needed. Hanai I Ka La'akea. for more information call (808) 595-6320 or toll free at (888) 879-8970.

LOTS: Panaewa \$175,000 (10 ac); Panaewa \$75,000 (5 ac); Makuu \$40,000; Kalamaula \$20,000. Charmaine Quilit Poki (R) www.CharmaineQuilitPoki.com (808) 295-4474. Century 21.

LUALUALEI, WAIANAE: 3 bedroom, 1.5 bath, yard. DHHL lease. Graham Realty Inc. (808) 221-6570 email habucha1@aol.com.

MAUI, WAIOHULI: Unit 1 ready to build, one acre; Undivided interest lease with selection in October. DHHL Leases. Graham Realty Inc. (808) 221-

6570 email habucha1@aol.com

MILILANI MEMORIAL: 2 plots (side-by-side) \$3,000 each or \$5,900 for both, plus transfer fees, OBO. Great location. Call (808) 258-9264.

MOLOKAI, HOOLEHUA: 5 Acres AG, w/2/2 home, greenhouse/equipment; 10 Acres AG. DHHL Leases. Graham Realty Inc. (808) 221-6570 email habucha1@aol.com.

TRADE, PURCHASE Kamuela 4 bd/2ba, \$300,000; Keaukaha 21,560sf lot \$45,000. Charmaine Quilit Poki (R) www.CharmaineQuilitPoki.com (808) 295-4474. Century 21 Realty Specialists.

WAI AHOLE LOT: Hawaiian Homestead lease for sale to qualified DHHL. 7,753sf Ag lot. Build your dream home! Serious offers only: \$81,500. Call (808) 989-4546 day & eves.

WAI EHU KOU II: 4 Bedroom 3 bath home for sale \$250,000. Fence, covered patio, solar heater. Serious calls only! Ph. (808) 633-3107.

WAIMANALO: undivided interest lease;

lot selection upcoming this summer. DHHL leases. Graham Realty, Inc. (808) 221-6570 email habucha1@aol.com.

WAI OHULI, KULA, Maui undivided interest lot for sale. \$35,000. DHHL lease. Owner builder acceptable. Call (808) 214-3935.

WAI OHULI, MAUI: I am DHHL qualified, born and raised on Maui. I would like to build on homestead for my ohana. Please call Kim at (808) 870-3597.

WAI OHULI UNDIVIDED interest for sale, \$35k. Deeded undivided interest allows you to pick the lot and home of your choice, or the option of owner-builder. Call (808) 280-3216.

WANTING TO TRADE: Waiohuli, Maui 1/2 acre Res-lot for DHHL lease in Kona/Waimea/Kohala. Please call Peter (808) 870-4938.

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Forum Agenda

Guest Speaker: Senator Daniel K. Inouye (Invited)

**Government Panel: Looking Forward and
Possible Future Requirements**

- Keith Nakasone, Deputy Chief, Defense Information Technology Contracting Organization-Pacific
- Randy Cieslak, CIO, U.S. Pacific Command (Invited)
- Linda Newton, CIO, U.S. Pacific Fleet (Invited)

Guest Speaker - Secretary Eric K. Shinseki,
Department of Veterans Affairs (Invited)

Guest Speaker - Congressman Neil Abercrombie

Lunch and Guest Speaker: Congresswoman Mazie Hirono

Business Panel: Keys to Success and Partnering

- Ray Lopez, CEO, Engineering Services Network
- Larry Osborn, Lead Corporate Executive, Northrop Grumman
- Bill Arterburn, CEO, Bering Sea Group. Chairman, Group HI.
- Bryan Min, CEO, Epsilon Systems

Small Business Panel: Background and Getting Started

- Marti Schwartz, Small Business Programs, Space and Naval Warfare Systems Command (Invited)
- Floria Pang, Small Business Advisor, NAVFAC Pacific and NAVFAC Hawaii
- Gloria Koch, Small Business Liaison Officer, Parsons
- Clarita Hironaka, Acting Program Manager, Hawaii PTAC

Networking Reception to follow

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Eyewitness to history

With statehood, came sweeping change. Six OHA Trustees chose to share their memories of an era of transition.

By Liza Simon | Public Affairs Specialist

It is sometimes said that history is the essence of biography. What better way to get close to the currents of time that shaped Hawaiʻi statehood than to ask OHA Trustees who came of age in that era? Here is a compilation of reminiscences of Walter Heen, a major force in Hawaiʻi's Democratic Party and in the state Judiciary, Oswald Stender, a leader in real estate and business, Donald Cataluna, a prominent leader in Hawaiʻi agriculture, Boyd Mossman, a judge and practitioner of mediation, Robert Lindsey, a distinguished Hawaiian community advocate and social worker, and Rowena Akana, a noted community organizer. From diverse backgrounds, they shed light on the very personal meanings of public events from a half-century ago that still resonate through the lives of the Native Hawaiian community today.



Oz Stender



Rowena Akana



Boyd P. Mossman



Robert K. Lindsey, Jr.



Donald B. Cataluna



Walter M. Heen

RECOLLECTIONS OF AUG. 21, 1959

Heen: I was a member of the Territorial House of Representatives and we were in session. Speaker of the House Elmer Cravalho announced the (Hawaiʻi) statehood bill had passed and we all erupted in elation.

Cataluna: I was taking a test in anatomy. Outside, the (University of Hawaiʻi at Mānoa) campus went berserk. The girls were screaming and perhaps the guys were enjoying hugging the girls. Inside Dean Hall, professor Shoji, the father of volleyball coach Dave Shoji, said we had to finish the exam.

Lindsey: I was in fifth grade in Waimea (Hawaiʻi Island), and we were wondering what was going on, because we heard a siren – something we never heard. And that was my uncle – one of two Waimea policemen, driving around letting people know word of statehood had just come from Washington, D.C.

Akana: I was in the ninth grade and my friends and I went down to ʻIolani Palace. That was the Capitol building then where the governor was going to speak. In all the flurry, my friends and I went roaming all the way down to the basement. A guard saw us kids and chased us from room to room. ... I hid in these long maroon drapes trying to see the ceremony. At that age, it was an adventure.

BEST MEMORIES OF DAILY LIFE IN EARLY STATEHOOD

Mossman: I was heavy into canoe paddling. As members of the Waikiki Surf Club, I was on a team that never lost a race. ... I really am happy I could experience Waikiki at the time of the beachboys with their colorful names like Rabbit, Nappy, Dukie. It was through the Kukea family that I built my first surfboard of bal-

sa wood at 8 years old. ... For entertainment, my family never did get a TV, because we enjoyed radio so much. Though I recall when TV came to Hawaiʻi. It started with the KGMB logo on the screen for weeks and weeks. The reason I remember is I would catch the bus in front of a television appliance store, where we would stare and stare at the screen in the window.

Lindsey: We had baseball, church singing, the 4-H club and animals to raise. It was work, but it was fun. We were blessed also to have the aloha spirit. Here is an example of how people really cared: I broke my wrist riding my bike. My mom called Dr. Eklund. He and his wife were having dinner at the Parker Ranch Restaurant. It was their anniversary. My mother apologized. I was crying my eyeballs out, the pain was so bad. The doctor called back. We had that old phone system, one long ring, two short rings. He told my mom to bring me to the Parker Ranch infirmary right away.

Cataluna: I used to go with friends and walk down to Mahalepu to camp and fish overnight. We'd bring only fresh water and rice. Get a big can, put inside some fish, put it in the sand and soon the can is overflowing with crabs and we put on the charcoals. The next morning, we go spearfishing.



During the statehood era, Trustee Boyd Mossman paddled his way to victory as a member of the undefeated Waikiki Surf Club canoe, pictured here: Kala Kukea, Kimo Hugo, Boyd Mossman, Leroy Kuamoo, Michael Chun, and Ilma Kalama. All except Kalama were attending Kamehameha Schools, where Michael Chun is now KS-Kapalama President and Headmaster. - Courtesy photo

SIGNS OF CHANGE WITH STATEHOOD

Stender: For me, just starting my real-estate career (as an executive with Campbell Estate), it was exciting because demand for land increased. James Campbell married a Hawaiian woman so they also had a passion for protecting the land. When we had the idea of building a new city at Kapolei, we hired cultural advisers. This was long before the burial councils, so before we built the (Campbell Industrial Park) harbor, Nana Veary, a kahuna, gave consultation and said any reinterment of iwi could only be within same ahupuaʻa and with protocol (conducted by Veary herself). There was nothing here but a plain (submerged) underwater until the plantation built dikes to capture the silt and mix in the bagasse or crushed cane that got the area green, a massive change in the landscape.

Mossman: As a student at Kamehameha, I saw the changes through typical teenager eyes. I enjoyed surfing every summer day in Waikiki, so I used to wait for my parents to pick me up where Biltmore (hotel) was under construction. I was intrigued to see this – our first 10-story building, taller than Aloha Tower! But then I came back from college (from the U.S. continent) in 1965, and I was stunned to see Waikiki had become a concrete jungle.

Cataluna: Prior to statehood, all the trans-Pacific planes were propeller-driven. I can recall the first time seeing a 747, I knew we were primed for tourism.

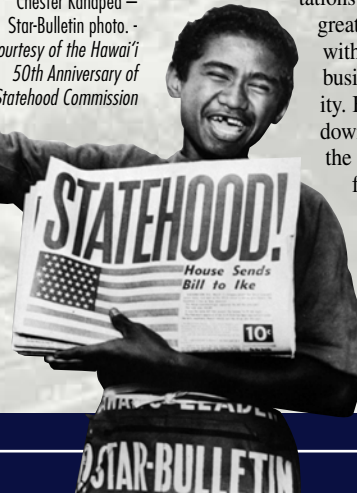
Heen: We wanted to break the interlocking directorates that existed between the sugar and pineapple industries. I worked on antitrust legislation, but the old oligarchy (the Big Five) was hanging on. People like Ben Dillingham would

take us out for lunch and try to persuade us to see the rectitude of their positions. To a large degree, though, we saw a weakening in the strength of sugar and pineapple. These industries came to (the government) to ask for a reduction in excise tax to make more profit. ILWU wanted the reduction, concerned that workers would have no jobs if sugar and pine failed – a legitimate concern. Workers compensation was a big debate then, because there was no support for a worker injured on the job. Population and traffic grew, and demand for housing mainly because military defense workers had stayed on here after the war. (As a result), when I was (Honolulu) City Council Chair, a zero-population growth initiative was introduced.

Akana: We had lived in Pālolo Valley and from our porch we could see if it would be a great day in Waikiki. Later, all these buildings filled the skyline. Being in college in New York City, I saw the way people lived there. ... I used to walk to the subway and see how old folks sat on concrete benches in the middle of Seventh Avenue traffic just to get a touch of sun in the middle of tall buildings, and I thought, "How sad." I saw we had it good in Hawaiʻi and should be concerned about the influx of people.



Chester Kahapea – Star-Bulletin photo. - Courtesy of the Hawaiʻi 50th Anniversary of Statehood Commission



NEW OPPORTUNITY IN EARLY STATEHOOD

Stender: Going back before World War II, I was raised in Hauʻula. We had only kerosene and no indoor plumbing. We had no money and depended on subsistence living. Money was used only to buy the things you could not grow. There was no (professional) employment for my Auntie who worked for the wealthy and raised us after my tūtū died. What the war did is give her a better job. ... She became a truck driver, brought home the truck every night. We had money to buy better things, so the reasoning went that statehood would bring more of the same. I had been a Marine on the mainland and to have seen the big cities, the thought was Hawaiʻi would be on the map and people would want to invest here. I saw what federal money could bring in for projects like highways. Not being part of the continent, the justification was that here federal highways would connect military bases. I was just out of business college and went into real estate anticipating I would be in this path of change.

Mossman: I was a student at Kamehameha Schools and the opportunity that opened for me was that I got an appointment to the (Air Force) military academy through (then)-Rep. (Daniel) Inouye. So did four of my classmates. If we were still a Territory, this would have been harder.

Heen: We felt more in control of our destiny. We elected our own governors and appointed our own judges. ... The AJAs (Americans of Japanese Ancestry) had come back from the war. Those of us in

ETHNIC DIVERSITY IN EARLY STATEHOOD

Lindsey: We were a Hawaiian family in the middle of a Japanese community. This meant growing up next to Buddhists. It gave me sensitivity to diversity. We celebrated each other's holidays. In intermediate school, we had teachers from Oʻahu, who brought their old prejudices. But in Waimea, our Japanese neighbors were very kind, thoughtful and generous.

Cataluna: After I graduated from college with a degree in tropical agriculture, one Caucasian supervisor told me if he had a job, he would give it to his son-in-law, not me. But I got a call from Grove Farm and a chance to work in agricultural research in 1960, and then with C. Brewer. I was just the second guy from Hawaiʻi to become a plantation manager. I worked hard because I figured if I failed no other locals would have a chance to be a manager. But overall, attitudes were changing big time. People just wanted to get the best guys for the job. Shareholders wanted whoever could get the most profit. I did this by treating the workers and their families equally, the workers were the real stakeholders. Together, we increased production. In Kilauea, (Kauaʻi), we had 100 acres of successful prawn production.

Stender: In business, Hawaiians were definitely a minority. Many hid their Hawaiian ethnicity, fearing it was a drawback. But when (part-Hawaiian) John Bellinger became president of First Hawaiian Bank, it opened the door for others. We formed a local chamber of commerce to let people know about successful Hawaiian businessmen.

HARD LESSONS OF STATEHOOD FOR HAWAIIANS

Stender: The state made the choice to condemn the (shoreline areas) managed by the konohiki, so they would be open to public use. I knew (a friend) who was broken-hearted by this, because he correctly predicted people would not practice conservation, because they wouldn't know the konohiki rules: things that my tūtū kāne taught me, like when you fish for lobster, you grab, don't spear, because you never want to kill the lobster with eggs. ... There were difficult choices, especially with water. Plantations on the ʻEwa side needed it, but this meant the taro grower in Waiāhole-Waikāne had less. The argument was that the large plantations served the greater good with jobs and business activity. But the downside was the small farmer – and this meant



Hawaiʻi Gov. Jack Burns greets then – Representative Walter Heen and wife Norma Heen at a Washington Place function, circa 1960. Trustee Heen had a political career that continued a family tradition of elected public service in Hawaiʻi. - Courtesy photo

the Democratic Party with liberal leanings joined forces to discuss with them what could hold forth with programs beneficial to the cross-section of the community, not just the elite. There were tremendous philosophical upheavals. One subject of debate was land reform, how to get more land into the hands of people in fee simple rather than by leasehold and that affected the Aliʻi trusts that rented land at a pittance below market value. ... We wanted them to be more self-sustaining. We foresaw that land would become such a valuable commodity.

Akana: Before statehood, all the kids worked in the pineapple canneries as a trimmer or packer or in the fields. I did it for three summers. There was no choice. With statehood, I could see commerce increasing. But as a teenager, I didn't know if that was good or bad.

Hawaiians, could not get water and could not grow taro.

Heen: I remember opening up a book on Hawaiian history and reading the same old thing. It's what we were supposed to know and nothing more. Our history was suppressed.

Akana: I know my parents had not voted for statehood because they liked life the way it was. My father, whose (Native Hawaiian) mother lived through the overthrow, knew what had gone on. After annexation, his mother had to leave school and stop speaking Hawaiian. She would tear up and not talk about it. I got the sense that although she was sad, she wanted to spare us the pain of looking back. ... After statehood, the decision by politicians to make tourism the No. 1 industry drove out other enterprises and (development) outpriced local folks. We still have aloha spirit, but it's harder to hang on to it.

Lindsey: There was the war, the Democratic revolution of '54, and then statehood. So much happened so fast, it's like we've been tumbling in a wash machine. I am still trying to make sense of it. One thing for sure, the aloha spirit will help us survive, if we can just get back to the spiritual kind of aloha from the inside.

Cataluna: You never achieve what you want, if you only think about kāla. Of course, if you want change, you need to be part of the political process.

Did statehood benefit Native Hawaiians?

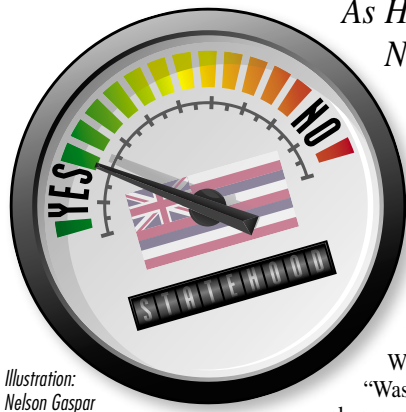


Illustration:
Nelson Gaspar

As *Hawai‘i* marks 50 years of statehood,
Native Hawaiian leaders weigh in

Interviewed by Lisa Asato | Public Information Specialist

On June 27, 1959, Hawai‘i voters overwhelming voted to ratify a congressional vote to grant Hawai‘i statehood. Out of 140,744 ballots cast in the territory, the “yes” votes accounted for 94 percent and the “no” votes almost 6 percent. The vote was 132,773 to 7,971 – a ratio of almost 17-to-1.

Five decades later, the question of whether Native Hawaiians benefitted from statehood may not be so clear. When *Ka Wai Ola* asked various Native Hawaiian leaders, “Was statehood good for Native Hawaiians?” the question almost always produced answers that more often expressed both benefits and detriments, rather than a full-fledged “yes” or “no.”

‘Imai Kalahela
Poet, sculptor and painter
In 1959, he was a student at Stevenson Intermediate.

• For me, the answer is no. It’s simple because again it has to do with what was the history that led up to the point that all of a sudden we became a part of this big colo-



nial monster that was supposed to be our savior. For me, statehood was like the period at the end of the sentence ... and we became American. And for me that’s a problem.

• If we look at Hawaiian Studies (at the University of Hawai‘i), some could say statehood made this happen. But statehood didn’t make that happen. A bunch of Hawaiians who went to school and got educated said, “We need our own system.” That’s how it happened. ... We Hawaiians have been able to do this despite the fact that there was no Hawaiian language offered to us in schools from grade school to the university system. Did statehood do this? No, the hunger for Hawaiians to be Hawaiians did that, and that’s why it’s still growing. So if you ask me, “What have we gained?” We never gain nothing. We’re still regaining what we had, but we have started. Foundation. And against all the adversities, that was the trick – nobody handed us nothing. We had to invent curriculums, we had to force people to sit down and take us seriously.



Gov. John Burns and Daniel Akaka in 1974. Akaka became the first Hawaiian to be elected to the U.S. Senate, a position he’s held for almost two decades. - Photo: Courtesy of The Honolulu Advertiser

Dr. Kekuni Blaisdell
Convenor of Kanaka Maoli Tribunal Kōmike, a sovereignty group
Professor emeritus and founding chairman, UH John A. Burns School of Medicine
In 1959, he was serving with the Atomic Bomb Casualty Commission in Japan

• No, it was not. We have the highest, drug abuse, incarceration, homelessness, school drop-out rates, compared to non-Kanaka settlers in our homeland.

• I can see that on the surface, in certain respects, the benefits from statehood. My classmate (Daniel) Akaka is the first kanaka



to become a U.S. senator, that’s a notable achievement, so I can’t deny that. But he’s an American and he’s pursuing the Akaka Bill, which attempts to make us into American Indians, which we are not and he’s doing that in an attempt to save us against further lawsuits against Kamehameha Schools, and OHA and Hawaiian Homes.

• The United States illegally took our nation, overthrew our queen in 1893 in violation of treaties and international law, which the United States admitted in the Apology Resolution of 1993. And in 1898 the U.S. illegally annexed our nation in violation again of international law, by resolution of Congress in spite of the objections of our people in the Kū‘ē petitions. ... In 1959, the United States further violated international law when it proceeded with the statehood process and failed to inform our people that in 1946 the United Nations placed our homeland on the United Nations list of non-self-governing territories, that is, colonies eligible for decolonization.

Instead, the United States proceeded with a plebiscite in 1959 with only two options on the ballot: immediate statehood or remain a territory, whereas in international law at the time required that there be three choices: one, a preferred, was independence. Second, remain incorporated. Third, something in between, so-called free-association.

Davianna McGregor
University of Hawai‘i ethnic studies professor, activist with Protect Kaho‘olawe ‘Ohana and other groups
In 1959, she was a student at St. Theresa School in Palama, O‘ahu.

• Everyone in Hawai‘i experienced an improved material standard of life because of statehood, including Native Hawaiians. But on balance I think what happened was a lot of the development that statehood engendered – the uncontrolled development of tourism, not only Waikiki, but especially when it began to impact on our Neighbor Islands ... placed a burden on Native Hawaiians families in rural communities. Resorts began to transform rural communities that had previously been bypassed by economic change, by plantations and development, and I think Hawaiians bore the burden of that progress. What we see after statehood, too, is the disparity between Hawaiians and others widen in terms of economic conditions.

• The changes that statehood brought was a catalyst for Native Hawaiians to organize to protect our lands, culture, language and rights because of the assault on our lands and resources from developments that happened with the investment that came into Hawai‘i after statehood. (For example,) increased military activity after statehood was a catalyst for the Protect Kaho‘olawe ‘Ohana to organize to demand to stop military use of Kaho‘olawe, and that extended into the (efforts to) stop military abuse of native lands at Mākua and Pōhakuloa and other lands that military conducts training exercises on.

• A lot of the Native Hawaiian organizations that began organizing in 1969, ‘70s focused on getting Hawaiians elected to the ‘78 Constitutional Convention. At that point, you do have a lot of really positive amendments benefiting Native Hawaiians: Hawaiian language recognized as an official state language, Native Hawaiian traditional rights as tenants, especially access over private and public lands for subsistence and cultural reasons. The Constitution sets up OHA to manage the revenues for the benefit of the conditions of Native Hawaiians, it also sets up the Kūpuna Program, mandates Hawaiian language and studies be a part of the curriculum in the schools and universities. Those are all really positive changes.



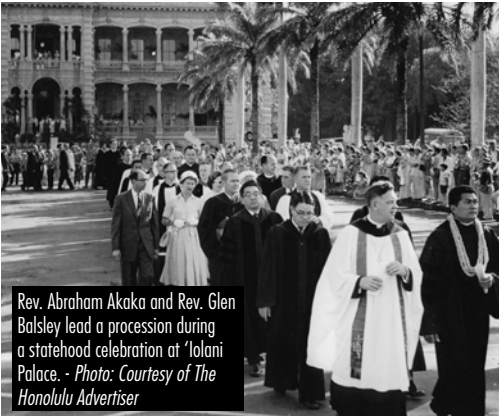
In January 1993, marchers protested the overthrow of the Hawaiian Kingdom as they head toward the ‘Iolani Palace grounds. - Photo: Courtesy of The Honolulu Advertiser

Peter Apo
Cultural tourism consultant, kumu hula, musician, former OHA trustee and former state lawmaker
In 1959, he was a student at Oregon State University.

• In the large scale, it’s been better because we didn’t have capacity 50 years ago. We had zero Hawaiian health, we didn’t have money to build homes, health or education entitlements, native gathering rights, the Office



of Hawaiian Affairs, Hawaiians in positions of responsibility in both the private and the public sector. All of that has been positive and good. Statehood has allowed us to climb back into the mainstream, so to speak, but we’re still struggling on how to strengthen our position in the mainstream eco-



Rev. Abraham Akaka and Rev. Glen Balsley lead a procession during a statehood celebration at ‘Iolani Palace. - Photo: Courtesy of The Honolulu Advertiser

nomically and in every other way.

• I don’t think statehood has made a difference one way or another in our cultural (sensibilities). The culture is already in our DNA. ... We do it to celebrate ourselves. That I don’t think has changed. What has changed, is the culture has proliferated pretty dramatically over the last 50 years: more hula, more hālau, more art and music going on today than since the queen was overthrown, and that has been very good. And look at the progress we made in the language. The kids speaking the language in immersion schools. That’s all good things. ... Where we haven’t made as much progress as we’d like to is in convincing the tourist industry to provide many more legitimate opportunities for us to express our culture into the market.

Walter Heen
OHA trustee
In 1959, he was practicing law and serving as a member of the territorial House of Representatives.

• First you need to define “good” because that establishes the measure. If your measurement is based on individual success, or the opportunity for individual success, then statehood was probably



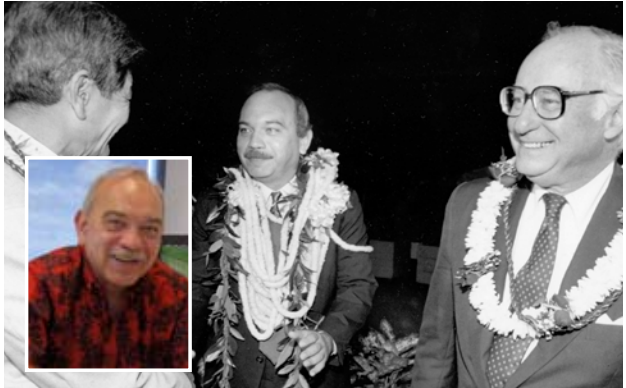
State Reps. Walter Heen, on left, and brother Ernest Nalani Heen Jr., on right, are joined by their father, City Councilman Ernest Nalani Heen Sr., at the opening day of the state Legislature in 1963. - Photo: Courtesy of Walter Heen

good because it opened up doors for moving up the economic ladder. If the measure is broad-based in terms of good for Hawaiians as a group, then the answer is problematic and difficult to answer.

As a statistical group, I believe that one would have to say that Hawaiians’ income, home ownership, etc., while still lagging behind other groups, have improved and, therefore, statehood has been good. Of course, many other considerations weight the scale in different directions. For example, the advancement of Hawaiians’ economic well-being still lags behind several other groups. Therefore, you would have to conclude that statehood has not been good for them.

Psychologically, however, I think that many Hawaiians believe that they are now further removed from their culture and traditions and, therefore, statehood has not been good. Even based on that “measurement,” it is difficult to answer the question, because some Hawaiians put more weight on re-establishment of the culture than others do.

Below: Then-Gov. John Waihe‘e at the State of the State speech in 1987, with former Govs. George Ariyoshi, on left, and William Quinn. - Photo: Courtesy of The Honolulu Advertiser. Inset: Waihe‘e today. - Photo: Lisa Asato



hood was an improvement. ... But sometimes when people ask that question, they seem to imply that statehood being good means that the historical events of 100 years ago is somehow justified, and that’s absolutely wrong.

• Every time there was a change in status there was an opportunity for Hawaiians. Yes, (change in status) is good, but at a certain point whatever good you can get out of it is over, and I think that with the territorial days it was about 1930 or so. So we needed to go into statehood. If we didn’t, we would have stagnated. And now we have many, many things that happened for the benefit of Hawaiians under statehood, the whole self-determination, cultural renaissance movement, which we start to see especially the ‘70s, ‘80s and ‘90s, where OHA is established, Kaho‘olawe is returned, all of these things happened essentially because of the change in political status that as a state we’re more able to secure. But we’re also beginning to see a backlash against Hawaiians politically. You’re beginning to see challenges to Hawaiians rights and entitlements. ... And unless we can move to another level, then we’re going to stagnate in statehood too. ... If you understand this historical perspective, then to me, statehood has played its way out. This hand is played. We need to take the next step, and that’s why the Akaka Bill is so important.

50 YEARS AND COUNTING

The happy couple in 1959 and today. - Photos: Courtesy of Fred Kamaka



A marriage made in statehood

Kamaka couple built half-century union on old-fashioned values

By Liza Simon
Public Affairs Specialist

By 1959, territorial Hawai‘i seemed to be marching toward a new political reality of statehood, but on one particular February night of that year, Fred Kamaka and Elisabeth Theelen were more concerned with romance, as they took a leisurely stroll through Waikiki, a quiet refuge back then with only a graceful trio of hotels along the shore – and, in Kamaka’s mind, a perfect place to make a marriage proposal.

“That night on the beach, we could hear the music from my family’s hula troupe at the Royal Hawaiian. Finally, we stopped in front of the Moana Hotel and I asked Elizabeth to marry me.

She accepted,” recalls Kamaka, a scion of the Kamaka family world famous for its koa ‘ukulele.

On Aug. 22, the day after Hawai‘i marks 50 years of statehood, the couple will celebrate 50 years of matrimony, surrounded by friends and family at their Kāne‘ohe home. “We have our health, we have children and grandchildren,” Theelen says. “This is time to give thanks and look forward to more good years.”

The couple also say they are indebted to the era of statehood, because the spirit of that time shaped their destiny, beginning with the way the magic of Hawai‘i, suddenly on the world stage after World War II, played the role of Cupid in bringing them together.

“We were from opposite ends of the world,” says Theelen, then a Pan Am stewardess, born and raised in small village on the German-Dutch border. He was a career military man stationed on the U.S. continent, though at heart he was still a child of Kaimuki, where he was raised in the Hawaiian culture of his family’s ‘ukulele business and the hula of his mother and aunts.

The couple met in Lake Mohawk, New Jersey, where Pan American Airline officers decided to throw a lū‘au, but didn’t quite know how. “They found me through my Hawaiian buddies who were attending school New York City on the G.I. Bill. I guess word got out that I was someone who knew a thing or two about Hawaiian food and music,” says Kamaka, who was stationed at Fort Dix, New Jersey, in the late 1950s. It was Theelen’s first lū‘au. “I needed a lei so I bought 10 chrysanthemums and sewed them around my neck,” she says. “They gave me a grass skirt, but I wasn’t going to go barefoot, so I wore my high heels. I must have been quite a sight.” During the couple’s first encounter in the kitchen of the Lake Mohawk Lodge, Kamaka ‘fesses up to chiding Theelen for preparing devilled eggs. “That’s not a pūpū, I told her, but she had the good sense to take me with a grain of salt,” he says.

When it came time to entertain, Theelen said the young military officer from Hawai‘i charmed her by playing the ‘ukulele and singing.

After a year of courting, Theelen visit-

ed Hawai‘i in February 1959 to accompany her father on an island vacation. Kamaka took leave from Fort Dix to be here for them. Theelen wondered what her father would think of her relationship with a Hawaiian in this faraway place, but Kamaka wasn’t so worried. “Being around professional entertainers, my brother and me were raised differently,” he says. “We welcomed people from around the world. I made sure all my cousins came to meet Theelen’s father. That set the stage. Her dad thought I was a good catch.”

A half-century, three children and 10 grandchildren later, Kamaka cites the old-fashioned values of 1959 as the key to success for a lasting love. “We went about things straight-laced,” says Kamaka, who still puts in daily hours as a tour guide and business manager at the iconic Kamaka ‘Ukulele factory on South Street, where he’s worked since retiring from the military in 1972 and moving back to the Islands. “I give credit to my wife. She did everything right in helping raise the children in formative years. We had no problems.”

Theelen’s secret to a lasting marriage? A solid faith in God. Plus, there’s this to always remember: “When there’s conflict, it’s good to give in,” she chuckles. ■