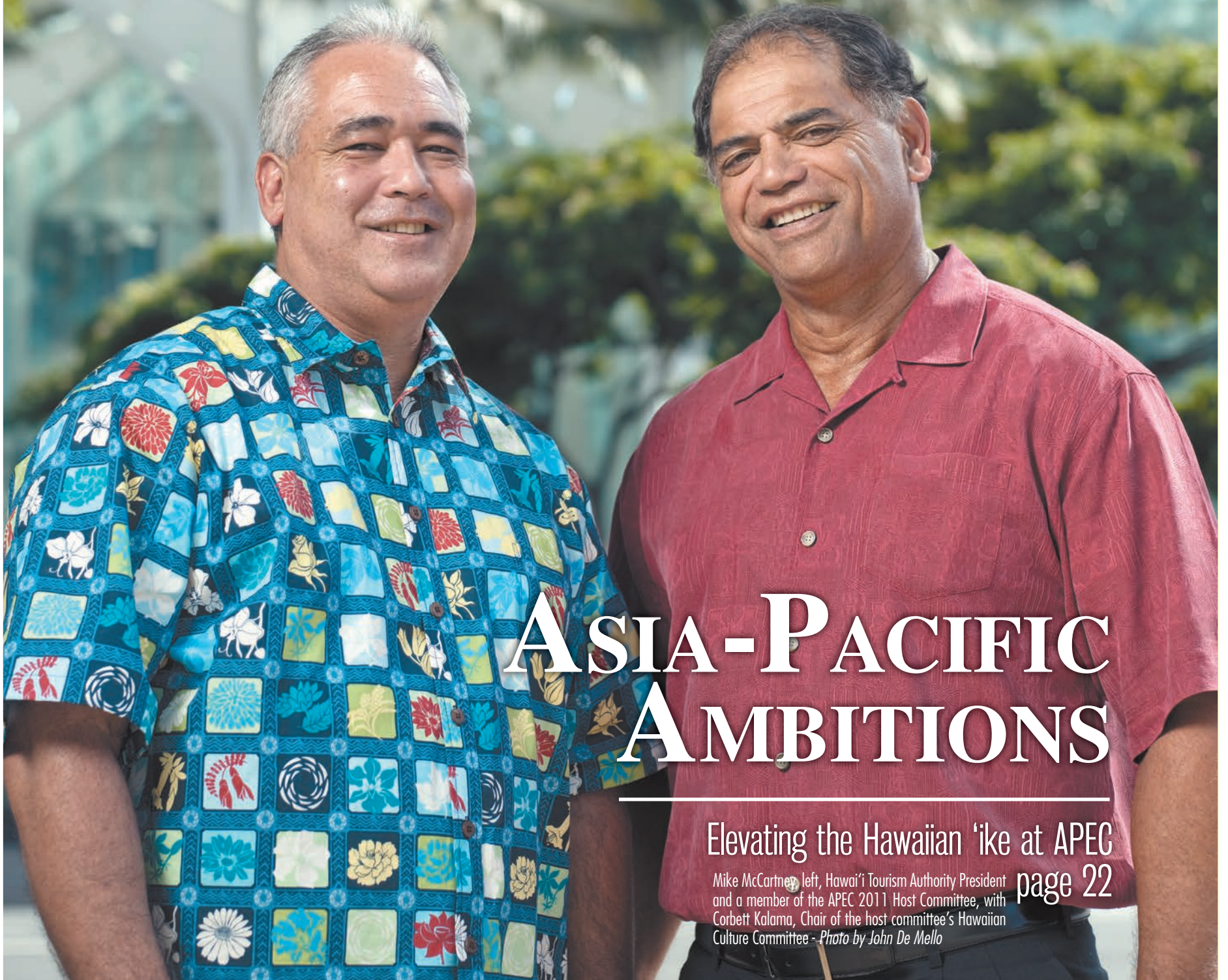




Ka Wai Ola

THE LIVING WATER OF OHA

www.oha.org/kwo



ASIA-PACIFIC AMBITIONS

Elevating the Hawaiian 'ike at APEC

Mike McCartney, left, Hawai'i Tourism Authority President and a member of the APEC 2011 Host Committee, with Corbett Kalama, Chair of the host committee's Hawaiian Culture Committee - Photo by John De Mello

page 22

Success comes from the heart.



“I’ve been very fortunate to receive two OHA Mālama Loans. The first allowed me to start Nikkei Koi, and the second helped us purchase equipment for Legacy Villa, our adult care home on the same property. ‘Mālama’ means to care, and when you look at both businesses, there’s great care involved.”

—Gary Hironaka, Owner
NIKKEI KOI & LEGACY VILLA



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Aloha mai kākou,

In Hawai'i, Native Hawaiian families earn a median income that is 88 percent of what families of other ethnicities earn. The Office of Hawaiian Affairs is tackling this disparity head-on.

Currently, the Office of Hawaiian Affairs is creating a plan to help close the median-income gap between Native Hawaiians and the rest of the state by 2018.

Although achieving economic self-sufficiency is challenging, we don't think it's hopeless. There are ways to achieve that. And clearly, education is a factor.

Statistics show that those individuals who have attended college have a better chance of achieving economic success.

Research also shows that keiki who attend pre-school are more likely to graduate from college.

Indeed, the link between economic success and education is absolutely clear: a child's first steps on the road to economic self-sufficiency start in early education, long before one's college years.

Every day, the Office of Hawaiian Affairs strives to support the economic self-sufficiency of our people. We do this by investing in communities and individuals through our popular grants and loans programs.

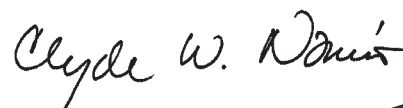
Our Mālama Loan program is just one shining example. Last fiscal year, the Office of Hawaiian Affairs' Mālama Loan program quadrupled its loan volume – both in terms of the number of loans disbursed and the values of those loans. These loans benefited Hawaiian business owners, homeowners and students. Offering a new lower interest rate and a new loan product for debt consolidation, we touched the lives of even more Hawaiians.

The Office of Hawaiian Affairs cannot stress enough that when our Hawaiian

people succeed, everyone succeeds.

Here's to our mutual success, now and in the years to come.

Me ka 'oia'i'o,



Clyde W. Nāmu'o
Chief Executive Officer



Clyde W. Nāmu'o
Chief Executive Officer
Richard Pezzulo
Chief Operating Officer

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Denise Iseri-Matsubara
Community Relations Director

COMMUNICATIONS
Lei Fountain
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Six pa'āhao fight for the right to practice their Native Hawaiian religion in an Arizona prison



Cha-Cha-Cha Boom!

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BY SHANNON WIANECKI

The Mary Kaye Trio (nee Ka'aihue) dazzled audiences in post-war Las Vegas, pioneering Sin City's dusk-'til-dawn era

Photos: Courtesy of John Kaye

OHA announces search for new CEO



Trustee Oswald Stender and CEO Clyde Nāmu'ō at the Oct. 5 press conference announcing the search for a new CEO. Stender is the Chair of the Asset Resource Management Committee, which will lead the recruitment process. - Photo: Francine Murray

By Colette Machado

With anticipation and sadness, the Office of Hawaiian Affairs (OHA) Board of Trustees announced it will begin the search for a new Chief Executive Officer (CEO).

OHA's current CEO, Clyde Nāmu'ō, will be leaving OHA on Dec. 30, 2011. In its meeting on the morning of Oct. 5, OHA Trustees approved a process to initiate a search for a new CEO, which is anticipated to unfold over the course of the next three to five months.

On Sept. 1, 2011, a news article reported Mr. Nāmu'ō was not expected to renew his contract, which is due to expire on July 31, 2012. Given this, both the Board of Trustees and Mr. Nāmu'ō met and decided to target early 2012 for the change in leadership.

We are very grateful to Mr. Nāmu'ō for providing professional, decisive and inspirational leadership for OHA, throughout a 10-year period of steady and remarkable growth. In serving our beneficiaries, Mr. Nāmu'ō has al-

ways exhibited the best qualities of public service – unwavering commitment, compassion, trustworthiness, loyalty and professionalism.

When Mr. Nāmu'ō assumed the role of Administrator in 2001, OHA stood on very shaky ground. He walked into an office that our Native Hawaiian beneficiaries looked upon with suspicion, skepticism and mistrust. Mr. Nāmu'ō was largely responsible for changing this around by taking to heart the principles of pono and aloha – justice and fairness, integrity, unequaled courtesy, generosity and spirited leadership.

It is widely acknowledged that Mr. Nāmu'ō's administration has provided OHA with 10 years of continuity, consistency and stability. His legacy is the solid foundation that he has forged for the organization, and upon which a new generation can build as OHA moves forward.

During Mr. Nāmu'ō's administration, OHA clarified its internal fiscal and personnel operations and adopted and implemented spending and investment policies.

The agency fulfilled the goals

of one strategic plan period and has adopted a strategic plan for the next five years. OHA's input in environmental regulatory procedures is taken seriously by other agencies and private entities.

For the first time since the 1893 Overthrow of the Hawaiian monarchy, "Hawaiian Land" was returned to "Hawaiian Hands" with the acquisition of the Wao Kele O Puna rainforest on Hawai'i Island and Waimea Valley on O'ahu.

OHA hosted gubernatorial and congressional debates in the broader political arena and took the lead on advocating for the passage of the Native Hawaiian Government Reorganization Act. The Kau Inoa enrollment process was initiated and now has over 110,000 Hawaiians registered. OHA has successfully defended Native Hawaiian rights and entitlements from legal challenges in both state and federal courts.

Reflecting upon the accomplishments of the past 10 years, Nāmu'ō said: "The past 10 years has been a time of significant change for OHA as indicated in part, for example, by the increase of the operating budget from \$12 million to over \$30 million a year. I thank the OHA Trustees for giving me the opportunity to serve our beneficiaries with expanded services and programs and a more effective and clearly defined role as an advocate for Native Hawaiians."

Nāmu'ō added, "After all we have achieved, it is time for me to step down and pursue other endeavors and interests."

The Asset Resource Management (ARM) Committee will be responsible for carrying out the recruitment process for the new CEO and will submit its recommendations for approval to the full Board, which will make the final decision. The Board will also appoint an interim CEO by the end of this year. ■

Colette Machado is the Chairperson of the Office of Hawaiian Affairs.

Trustees meet with Hawai'i community



La'i 'Ōpuā 2020 Executive Director Bo Kahui briefs the OHA Trustees on the master-planned Hawaiian Home Lands community. - Photo: Karin Stanton

By Karin Stanton

A dozen people testified before the Office of Hawaiian Affairs Board of Trustees at its annual Big Island community meeting, with approximately half expressing concerns about the proposed Thirty Meter Telescope atop Mauna Kea.

The Oct. 19 meeting at the Kanu O Ka 'Āina Hālau Ho'olako campus in Waimea drew about 50 people, many of whom thanked the Trustees for their continued support on issues that affect the Big Island.

Before listening to the presentations and testimony, the Trustees took a moment to address the audience.

Trustee Rowena Akana said she enjoys Big Island meetings because people know the issues, while Trustee Boyd Mossman said he was honored to share his last community meeting with the people who will become his neighbors.

Mossman has since stepped down as Trustee to serve as President of the Church of Jesus Christ of Latter-day Saints Kona Temple, where, he said, "I will talk to the living and listen to the dead."

Chairperson Colette Machado

said she was especially thrilled to hold the meeting at the campus of Kanu O Ka 'Āina, a Hawaiian-focused charter school that the Trustees toured last year during the construction phase.

The Trustees then heard updates from various projects across the Big Island.

Alycia Juvik, Hawai'i First Federal Credit Union Community Development Director, said this year's contribution from OHA has helped champion small businesses and create jobs.

The Hawai'i First FCU resource center assists entrepreneurs with business and marketing plans, as well as matching their savings 4 to 1. Once a business owner saves \$1,000, the matching program bolsters that to \$5,000, which can be used to grow the business.

"We're creating a lot of small businesses and a lot of jobs," Juvik said. "So we thank you for that."

A second, larger resource center in Hilo is expected to open in November, Juvik said.

The Trustees also were pleased to present a commendation to Eric Andersen, Chief of Interpretation at Kaloko-Honokōhau National

SEE HAWAII' I MEETING ON PAGE 8



Kitchen of dreams Papakōlea cooking up 'ono opportunities

By Naomi Sodehani

Cecilia “Aunty Cissy” Silva, 79, lifted the lid off one of five huge heavy-gauge steel pots on the stove and plunged a giant spoon into the steaming beef lū‘au for a final stir. “I feel so honored they let me be the first one to use this kitchen,” Silva beamed. Helped by two young women, the spry kupuna heaved another vat off the burner and poured an avalanche of chicken long rice into a buffet-size serving tray.

Nearby, a young man in a crisp white coat lowered a fryer basket of panko-dusted discs into the sizzling oil. Moments later, Davit Soo, 21, artfully drizzled hoisin-lime aioli over the sweet potato-kālua pork cakes, nodding to his crew of fellow Kapi‘olani Community Center culinary arts students to whisk the appetizers away.

Chefs old and young offered their talents and hopes for a brighter future at a community pā‘ina held Oct. 8 to dedicate and celebrate the newly completed certified commercial kitchen located at the Papakōlea Community Center and Park. One hundred fifty community members and supporters gathered at midday to welcome this resource conceived to springboard new economic development opportunities in this tight-knit community – and to enjoy the first me‘ai created within its walls.

“It’s such a blessing for the whole community,

it brings us closer and stronger together,” said Puni Kekauoha, Executive Director of the Papakōlea Community Development Corp., or PCDC.

The gleaming, airy kitchen is a chef’s dream come true: fully loaded with state-of-the-art commercial appliances, stainless-steel work surfaces, new electrical wiring and plumbing, ventilation and safety features. Rivaling the best restaurants in town, the kitchen is an extreme makeover of its tiny, dingy orange-formica’d former self.

Silva and other residents had expressed their desire for a commercial kitchen during a communitywide visioning project that resulted in the 1997 report *Papakōlea: A Vision for the Future*. But the dream of a fully functioning kitchen began decades before. Back in the day when the original building’s icebox was cooled with ice blocks, Silva recalls the old-timers saying, “‘One day we going have a kitchen in that hall we can come and cook from, that going feed everybody.’ I feel blessed to see their vision come to pass.”

Silva got her start by helping the late community leader Joseph Kahoaka Sr. “cook kālua pig in his big imu in his back yard,” just a stone’s throw away from the center. Since 1961, she has cooked for countless occasions – “fundraisers, baby lū‘au, weddings, parties, you name it” – from her humble Papakōlea kitchen,

Puni Kekauoha, above, beams in the sparkling new commercial kitchen, where she says “the phones have not stopped ringing.” At left, Aunty Cissy Silva said she felt honored to be the first to use the new commercial kitchen. Since 1961, she has cooked for countless baby lū‘au, weddings and parties from her humble Papakōlea kitchen. *Photos: Naomi Sodehani*

renting a certified kitchen as needed to cater large gigs. Her biggest, a two-school graduation banquet, fed 1,500.

“We got some real cooks here,” Kekauoha said. “All these years the kūpuna fed all of us, and they did this from their homes. When I told Aunty Cecilia, ‘We’re finally going to have a new kitchen,’ she was crying. She said, ‘Oh baby, we going cook up!’”

It took many years and many hands coming together to make the vision a reality. Joe Ferraro, Principal of the Ferraro Choi and Associates Ltd. architectural firm and past President of the Honolulu Sunrise Rotary Club, which provided funds to build the Papakōlea entrance marker in the early 1990s, drew up the architectural plans for the kitchen pro bono. Contractor Chad Johnston of the Hunt Building Co. – and a son of Papakōlea – also brought heart to managing the project.

At the kitchen’s doorway, a plaque honors Alexander Kaleipapanuionamoku Wong. Wong’s daughter Allene founded the Kahiau Foundation. Administered by the Hawai‘i Community Foundation, the Kahiau Foundation provided \$298,000 to fund the entire renovation and outfit the kitchen with major appliances and equipment. Allene said her father “had great memories growing up here, so I’m glad we could do this in his memory and honor his love for the Papakōlea ‘ohana. I think he would be very happy.”

Kekauoha said the Wong ‘ohana “remembered the kūpuna, and it’s their gift to the future

ECONOMIC SELF-SUFFICIENCY

HO‘OKAHIUA WAIWAI

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

SEE KITCHEN ON PAGE 10

ECONOMIC SELF-
SUFFICIENCY

HO'OKAHUA WAIWAI

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

Job-training program nurtures career growth



Mason Kakalia, doing prep work for a renovation in an upscale downtown condo, credits the job-training program with supporting his professional development and helping him get a job as an apprentice at Hawai'i Hardwood Flooring. - Photo: Lisa Asato

By Harold Nedd

Mason Kakalia, a 21-year-old painter, is on the verge of achieving a career goal he has obsessively pursued since graduating from Wai'anae High School.

Robert Leimana Rose Jr., a 21-year-old parking lot attendant, until now has been unsure of whether to look at his future in the workplace with enthusiasm or fear.

And for the first time since graduating from McKinley High School, Kalani Hulama, a 22-year-old former landscaper turned social-media strategist, has been trying to fit in and be productive in the job of his dreams.

These are some of the dozens of Native Hawaiians who have completed an eight- to 10-week job-training course and internship designed to help ensure that employers have the skilled workers they need to serve the community and foster economic growth.

A \$150,000 grant from the Office of Hawaiian Affairs is paying the tuition for the job training meant to help Native Hawaiian families become more financially viable. The job-training program is part of a broader effort at OHA to help close the median-income gap between Native Hawaiians and the rest of the state by 2018.

According to the latest available figures from the U.S. Census Bureau, the median-family income for Native Hawaiians was \$66,132, compared

with \$75,066 for the rest of the state.

"Our goal is to help the people in the job-training program become self-sufficient," said Danelia Newman, Principal of the Honolulu-based Newman Consulting Services LLC, which is conducting the job-training program. "We want to have a tremendous impact on their ability to have a sustainable future."

Participants are not required to have graduated from high school or have passed the GED, or General Educational Development, test.

Yet, the job training they will receive is designed to develop marketable skills that would benefit talent-hungry employers. For example, they get to take career-broadening courses in basic accounting, administrative procedures and customer service.

"For me, it's not a job — it's a passion. And I am excited about the opportunity to (some day) run my own crew."

— Mason Kakalia,
Apprentice

That is in addition to participating in workshops on team building, time management and how to make a favorable impression on hiring managers, to name a few.

"Our program is unique in that we teach from an employer's perspective," Newman said.

For Kakalia, the painter, the program helped him become more tech savvy and develop his time-management skills.

He also credits the program

for his overall professional development and his new job as an apprentice at a painting and flooring-design company in Honolulu.

"I've always enjoyed painting," Kakalia said. "For me, it's not a job — it's a passion. And I am excited about the opportunity to (some day) run my own crew."

Rose was making \$10 an hour as a parking lot attendant when he signed up for the program, which led to an internship at a supermarket retail chain in Honolulu. His dream is to open up a mini mart one day in his hometown of Wai'anae.

"I got a chance to see what it takes to run a store," said Rose. "The program helped me figure out what I want to be. It has motivated me to want more for myself. I was doing all of the wrong things. Now, I don't just want a job — I want a career."

Hulama left an \$8-hour job as a landscaper to take the program's job-training courses that developed his computer skills, including his ability to type 55 words a minute and give PowerPoint presentations. In turn, he landed an internship with a local radio station, where he's been a social-media strategist and media-marketing assistant.

"I used to doubt myself before I took the courses for this program," Hulama said. "It has made me believe in myself. I am a lot more confident about myself now than before."

Morning, evening and weekend classes are available in Honolulu. The next session is scheduled to start Nov. 28. Participants must be at least 18 years old. And everyone who completes the program is eligible for assistance with job placement. Call (808) 596-0200 to register.

"Employers in our community are experiencing challenges finding skilled employees, and individuals who desire advancement in their employment opportunities are experiencing challenges securing these types of positions due to their lack of skills," said Newman. "Our program addresses both these areas." ■

Buy? Sell? Or hold?

AKAMAI Finance Academy builds stock-savvy students



George Ka'apana on the floor of the New York Stock Exchange. - Photo: Courtesy of AKAMAI Finance Academy

By Treena Shapiro

In early October, 51 students attending schools from Ka'u to Kaua'i had a unique opportunity to spend three days on Wall Street.

The students, participants of AKAMAI Foundation's Finance Academy, received privileged access to some of the financial district's prominent landmarks with help from financial professionals, many with ties to the Islands. Their trip included a private tour of the New York Stock Exchange, visits to the trading floors at JP Morgan and Morgan Stanley, and a tour of Bloomberg headquarters.

At the stock exchange, some students stood on the trading floor when the opening bell launched the day's trading. Cody Howland, a junior at Le Jardin, says the experience was mellower than the hectic trading often seen on TV and in movies, but he says it still was one of the most exceptional parts of the trip.

Another highlight was the trip to Bloomberg, where the students learned how to look up a variety

of information that will help them with their projects for the academy. At Bloomberg, Howland got a sense of what it would be like to work for the company, which is the No. 1 financial-data provider in the world. "They work hard to keep their employees happy," he notes, adding he didn't have an opportunity to sample to food laid out for employees.

The 2011 AKAMAI Wall Street Field Study was made possible with a sponsorship from the Native Hawaiian Legal Defense and Education Fund, Kamehameha Schools and Pacific American Foundation. For some students, the trip to New York was their first time out of Hawai'i.

The academy's programs require fundraising, but high school student participation is free at sites on the Neighbor Islands and O'ahu. Many of the participating schools are in economically depressed areas, including those with the highest concentration of Native Hawaiians.

The academy offers free college and career preparation for students interested in finance professions.

The afterschool program provides guest speakers, finance education and finance career awareness training focusing on investment banking, private equity and asset management. Students are given access to Bloomberg terminals and other information sources to help them determine whether to buy, sell or hold on to their stocks.

"I never thought about going into finance until last year," says Caitlyn Laborte, a Pearl City High School sophomore and part of the Kamehameha Scholars Team. "You can't do this in regular high school."

Finance is a lucrative field, with fierce competition for internships and jobs. The practical training in high school gives students a few years' edge over those who might otherwise not have similar training until college. Students often put in more than the one hour required each week to meet their responsibilities for homework, community service and annual and monthly goals.

By the time students reach that "golden window" between junior and senior year of college,

they've gained valuable experience that could make them stand out when vying for internships – and later, jobs – at investment banks, hedge funds and other financial institutions, said AKAMAI Foundation Director and President Johnny Chankhamany.

For the high schoolers, friendly competition can make career-preparation feel like a game. About 200 to 250 students statewide participate in the program, with 24 teams each managing a mock \$1 million S&P 500 stock portfolio. The money isn't real, but the competition is. Students carefully guard their passwords and resist revealing "trade secrets" in front of other teams. After all, they're playing for scholarships and other prizes – including cash.

There's no cost to participating in the program, but students are expected to one day give back to their communities when they're able. "They know best where to give," Chankhamany says.

George Kaapana, a junior at Wai'anae High School, says the program is an eye-opener that "basically helps brighten our future."

For Harmozein Kaimana, a senior at Kailua High School, it's a way to further explore one of his interests. "I always liked business," he says. "I wanted to learn more about it. It's been really educational."

Marisa Alderman, an 'Aiea High School junior, also a Kamehameha Scholar, said the AKAMAI Finance Academy "opened up a lot of golden opportunities" for Native Hawaiian students who can't attend Kamehameha Schools. Due to the outreach program, "I have a greater interest and respect for the world of finance," she says.

Although not all schools offer the program on campus, Chankhamany says students can participate on teams at schools nearby. Email staff@akamaifinanceacademy.com for more information. ■

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

WHAT'S IN A NAME?

The acronym AKAMAI stands for:

- A – Ala Haki (Ascend):**
Organize the Hawai'i asset-management industry and take it to new heights
- K – Kāhea (Call out):**
Market Hawai'i to Asia-focused asset managers
- A – Alu (Unite):**
Bridge the gap between the industry, academia and government
- M – Mahi (Cultivate):**
Grow a new industry, a new talent pool and diversify our economy
- A – Amo (Oversight):**
Bear the burden of oversight
- I – 'Imi (Seek):**
The continual search for improvement of the process

How to help

The AKAMAI Foundation is seeking sponsors to contribute up to \$7,500 per year for one of its sites at 24 schools statewide, which helps pay for Bloomberg software and other equipment, blazers and interisland travel for students to attend seminars. For information, visit akamaifoundation.org.

READ MORE ABOUT THE PROGRAM'S PARTICIPANTS ON PAGE 9.



OHA IN THE COMMUNITY



ALOHA AKU TRUSTEE MOSSMAN

After serving nine dedicated years on the Office of Hawaiian Affairs Board of Trustees, Maui Trustee Boyd Mossman was honored at his final board meeting on Oct. 21. OHA Chairperson Colette Machado, left, and the rest of the Board thanked Mossman and presented him with a framed Hawaiian flag and a framed resolution honoring his years of service working on behalf of OHA's Native Hawaiian beneficiaries. Mossman thanked each Trustee individually and called Chairperson Machado "my colleague in the fight for federal recognition and everything else." Mossman stepped down from his post the end of October to become President of the Kona Hawai'i Temple of the Church of Jesus Christ of Latter-day Saints, where his wife, Maile, will serve as Matron. - Photo: Lisa Asato



POWERED BY ALOHA

OHA sponsored the 65th Annual Aloha Festivals and nearly 60 staff and 'ohana turned out to represent the agency in the floral parade coordinated by OHA's Communications department. Trustee Haunani Apoliona wasn't able to be in the parade, but arrived bright and early to help staff decorate the trolley with banners and flowers. - Photo: Francine Murray

HAWAI'I MEETING

Continued from page 4

Historical Park.

"They are doing all they can to preserve Kaloko-Honokōhau," Hawai'i Island Trustee Robert Lindsey said. "That area needs to be kept the way it is because there is a good possibility that's where Kamehameha is buried."

Andersen said he is proud to help preserve the cultural and historical significant resource.

"I'd like to say thank you for the support from all of you," he said. "It's our mission. In that way, our hands and your hands are forever linked."

The Trustees also heard an update from Bo Kahui, Executive Director of La'i 'Ōpua 2020.

The master-planned Hawaiian Home Lands community is slated to eventually include more than 4,000 affordable single-family homes and is closing in on completion of its technology center.

Kahui said the center is expected to open by mid-November and is looking to hire a Director.

The center has three goals: To increase high school graduation rates, to increase language fluency and to be a bridge for the entire community.

Kahui thanked the Trustees for providing video-conferencing equipment to allow better access to meetings across the island and across the state.

La'i 'Ōpua 2020 also is plowing ahead with several other projects, including a 200-acre regional park. The land already has been acquired and Hawai'i County Mayor Billy Kenoi has pledged \$500,000 toward its design.

"We're juggling quite a few balls but with baby steps we'll get there," Kahui said. "We are on the fringe of success and seek your continued support."

Finally, a number of beneficiaries, including B. Pualani Case and E. Kalani Flores gave emotional and passionate presentations on the Thirty Meter Telescope – a \$1 billion project proposed by a nonprofit partnership atop Mauna Kea.

Flores said he has studied the

proposal carefully and believes he has spotted inaccuracies and misleading information in the report.

Flores urged the Trustees to request that the state Board of Land and Natural Resources, or BLNR, revoke the conservation district use permit and asked whether financial support might be available for potential litigation over the summit site. "It's time to say enough, and

"They are doing all they can to preserve

Kaloko-Honokōhau.

That area needs to

be kept the way it is

because there is a good

possibility that's where

Kamehameha is buried."

– Robert Lindsey
Hawai'i Island Trustee

we ask you to stand with us," he said.

The Trustees pledged to review Flores' information and consider a resolution urging the BLNR to revoke the permit.

"We have to respond based on this presentation," Chairperson Colette Machado said. "We can craft a strong resolution from this."

After the meeting, Machado said she was impressed with Flores' presentation.

"It was succinct, clear, thorough and provided lots of information," she said. "Because this is a Neighbor Island, this was the first opportunity to directly hear from him, and he did a lot of groundwork, which is very important. It's up to us to validate and verify his information now." ■

Karin Stanton, a former reporter/editor at West Hawai'i Today, works for the Associated Press and Hawai'i 24/7.

RECOGNITION

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Wai'anae teen gains financial skills

By Joe Kūhiō Lewis
OHA Youth Coordinator

Congratulations to George Ka'apana, this month's *Ola Ke Kalo I ka Ohā* recipient. Ka'apana, a Kailua native now living in Wai'anae is being recognized for his commitment in creating positive change in his community.

The high school junior is the President of the Wai'anae High School chapter of the AKAMAI Finance Academy. Ka'apana spearheads his team's efforts to increase awareness of finance-related career opportunities and training at Wai'anae High. Working with team adviser Camille Tong and fellow officers, Ka'apana has helped to build a foundation upon which future students in the Wai'anae community may benefit, and eventually, contribute toward the goal of increasing the number of Native Hawaiians in the finance industry.

"Ka'apana has demonstrated outstanding leadership and

initiative by sharing financial education with his peers," said Louis Perez, Chief Financial Officer for the Pacific American Foundation and one of Ka'apana's mentors. The foundation is the parent organization of AKAMAI Finance Academy.

Ka'apana was one of 51 academy students given the opportunity to visit New York in October. Students were treated to a firsthand experience of Wall Street and the New York Stock Exchange. "This experience gave us an up-close look at how the financial industry works," said Ka'apana.

Asked what sparked his passion, Ka'apana responded: "My grandpa inspired me. ... He was very motivating and always pushed me to be all that I can be. Since his passing I've challenged myself to be more like him." Ka'apana also credits his parents for supporting him and always being there when he needs them. "Family is important," he said. "I want to one day be able to help my family, the way they help me."

"Ka'apana demonstrates intelligence and passion, and he is an effective communicator. He does not hesitate to take on responsibility and challenges. He is very respectful of others and knows how to accept defeat gracefully," Perez says.

Ka'apana plans to work to help other youth develop



George Ka'apana. Photo: Courtesy of AKAMAI Foundation

social skills and business etiquette through the Wai'anae Boys and Girls Club. He is also on a mission to do beach cleanup on the Wai'anae Coast. He knows that a little help can go a long way, and that is his intent – to do as much as possible for his community because in the end it will pay off. ■

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

KNOW THE ISSUE:

Financial success for future generations

Native Hawaiians have traditionally attained lower incomes compared to all other ethnicities. The AKAMAI Finance Academy is working to change those statistics.

Here, two ōpio share the importance of budgeting and investing for financial success. Cody Howland and Caitlyn Laborte are participants of the AKAMAI Finance Academy and the Kamehameha Scholars program.

"Effectively managing finances is essential to financial stability and success, especially during these difficult times. Knowing how to budget and invest wisely can save money. Mismanagement of finances could lead to the overuse of credit cards and loans. This can lead to serious debt. The national average credit card debt per household is approximately \$15,799 according to the Federal Reserve.



Howland

"By starting good habits early, nipping the bad ones, and having a good understanding in finances, individuals can reduce and avoid debt. Finances

should be taught to young individuals so that they can have a strong foundation in the world of finance and avoid bad habits that end up producing disastrous results. With knowledge comes understanding, then from understanding, comes better decisions."

—Cody Howland, junior at Le Jardin Academy

"Managing money is important. It allows me to set aside funds for short-term spending (so I can still enjoy being a teenager) and long-term savings (for college). Learning how to invest will make the money I save grow at a faster rate.

"Most students splurge all their money on discretionary items, such as drinks from Starbucks, keeping up with the latest fads or purchasing video games and apps. These habits continue into their adult years using credit to make bigger purchases like a flat-screen TV or car. Eventually they accumulate so much debt that they can't qualify to buy a home. If people learn about finance at a younger age, they'll make better choices on how they spend, save more and invest longer. They have the advantage of a longer period of time to invest, thus earning a higher return."



Laborte

—Caitlyn Laborte, Pearl City High Sophomore

For information on the AKAMAI Finance Academy or Kamehameha Scholars, visit akamaifoundation.org or apps.ksbe.edu/kscholars.

NATIVE HAWAIIAN EDUCATION DIRECTORY

ATTENTION ALL NATIVE HAWAIIAN SCHOLARSHIP PROVIDERS:

the Office of Hawaiian Affairs is putting together an on-line directory to be available later this year.

Our goal is to provide you greater visibility and to help increase access to scholarship programs and services supporting Native Hawaiians.



Please email us at ohadir@oha.org for more information. There is no cost to you. **We need your help.**

For additional information on the directory, call 808.594.1982.

KITCHEN

Continued from page 5

generations. They gave us the money to enable Papakōlea to become prosperous business people. They want to see Papakōlea thrive.”

Given the great demand for commercial kitchens in Honolulu, “the phones have not stopped ringing,” Kekauoha noted. When not used by residents, nonresident bookings will generate income to help support PCDC programs and the group’s own long-term sustainability.

When the kitchen publicly opens its doors in January, it will serve as an incubator for food service and food-manufacturing businesses headed by entrepreneurs from Papakōlea. Along with myriad service-learning opportunities, the kitchen will enable homestead youth to operate an afterschool concession stand for center and park users.

Papakōlea’s “garden to plate” initiative has mobilized local ‘ōpio to restore a nearby community garden located between Lincoln Elementary, which provides water for the garden, and Stevenson Middle School, which provides the land. Fresh produce from the garden will be used in meals prepared by the youth-run business operating during afternoon and evening hours.

“One day I’ll open my own restaurant, but it would be great to start my own catering business and get my name out there,” mused Soo, of KCC, as he wiped down the counters. “Cooking with Aunty was really cool. I was watching her ways, because I know I can learn a lot from her.” Delegating tasks in preparing the appetizers also helped the Kalāwahine resident to hone himself as a future executive chef.

“That’s exactly what this



kitchen is supposed to do,” Kekauoha said, “support ideas, dreams just like that, to make them possible.” ■

Naomi Sodetani is a freelance writer, documentary producer and former Publications Editor of Ka Wai Ola o OHA.



Inset, culinary delights look as good as they taste. Above, the community gathers at the kitchen to celebrate its first run. Below, Kapi‘olani Community College culinary arts students put their skills to work. Davit Soo, left, says he dreams of one day opening his own restaurant. Photos: Naomi Sodetani

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Define Your World



New homesteader has a hand in building his own neighborhood

By Sarah Pacheco

Owni ng a home is the ultimate step toward self-sufficiency, but for many, that step often feels like a giant leap.

The state Department of Hawaiian Home Lands works to get prospective homeowners off on the right foot by offering affordable homestead leases to those who meet its criteria.

One of its newest homesteads, La'i 'Ōpua, is a public-private partnership with construction company Armstrong Builders LLC. Built in Kealakehe on Hawai'i Island, the sustainable residential community combines modern technology with Kona's abundant natural, renewable resources, including the sun, wind and rain.

But the greatest feature of La'i 'Ōpua, which means "peaceful cloud" in Hawaiian, is that it is a symbol of hope and good fortune homeowners feel about being a part of this new community.

"We're really happy to be in this subdivision," says Don Oshita, who received the keys to his five-bedroom home in late September.

Oshita, 33, isn't just a happy new homeowner. As a Project Engineer with Armstrong Builders, he also helped build many of the houses in La'i 'Ōpua, including his own.

"It just so happened that I landed a job with the guys who were building (my new home)," Oshita says with a laugh. "It's just the way it played out."

However, the road to homeownership was a long one for the Hilo native.

Oshita first applied for a home with his mother, Diane Daniel, at the beginning of 2010. Initially, mother and son were accepted onto

the list of hopefuls; however, when Oshita's work as a drywall installer slowed, their family's finances also were affected, causing them to eventually lose their loan.

"Throughout the loan process, (DHHL) periodically checks (on your finances and credit) every six months or so, and when they checked again our income had fallen below (the required level) so we were disqualified," Oshita explains.

That all changed in late 2010 when Oshita secured a position with Armstrong Builders. Not only did Oshita and his mother reapply for a loan with Hawaiian Home Lands, they were able to qualify for a home and are now comfortably settled into a space all their own.

"It's huge for us, but even bigger, it's for my mother," Oshita says. "She's been on the list for nearly 30 years, and now we've got a home as a family where we're all together."

Oshita's budding family includes his wife, Laurene, and their two young daughters Jael, 2, and Rael, 9 months, who are busy exploring their new living quarters.

"There's plenty of space for all of us, as well as plenty of nice family space so we can hang out," says Oshita of the house, which overlooks Honokōhau Harbor and a nature preserve.

"It's a really nice fit for us, and it's just really nice to be able to pay our own mortgage and not somebody else's," he adds. "It just feels really good."

DHHL Director Alapaki Nahale-a said he's pleased that La'i 'Ōpua homesteaders like Don Oshita are living in "high-quality homes that will last them for generations."



Don Oshita, third from left, holding Rael, and Laurene, holding Jael, and Don's mom Diane Daniel, outside their new home. At far left is Chris Larson, Armstrong Builders LLC Superintendent. - Courtesy photo: Armstrong Builders

"It's a really nice fit for us, and it's just really nice to be able to pay our own mortgage and not somebody else's. It just feels really good."

— Don Oshita,
new La'i 'Ōpua homesteader

"As the Hawaiian Home Lands Trust continues to explore developing and delivering a variety of homesteading opportunities, we are committed to serving the needs of beneficiaries like the Oshita 'ohana so they are able to not only return to their ancestral lands as Prince Kūhiō envisioned but also live in vibrant communities well into the future." ■

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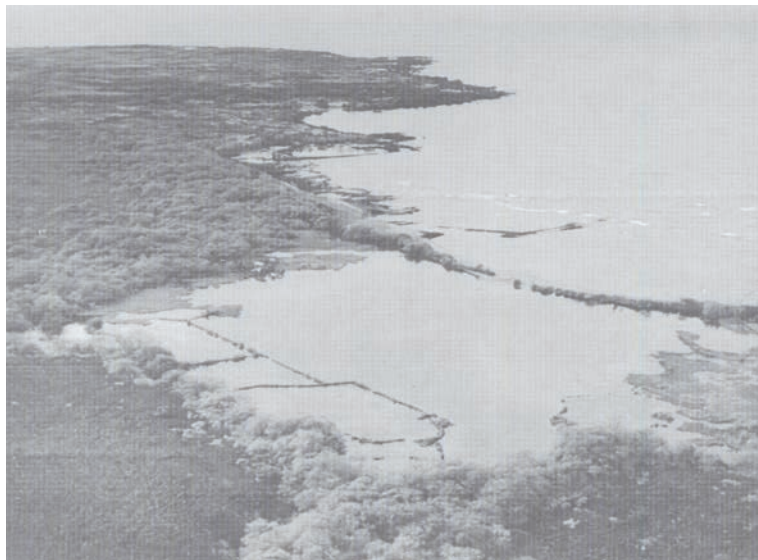
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LAND & WATER

'ĀINA

To maintain the connection to the past and a viable land base, Native Hawaiians will participate in and benefit from responsible stewardship of Ka Pae 'Āina O Hawai'i.

National park was founded on Hawaiian ideals



'Aimakapā Fishpond and 'Ai'ōpio, as seen in 1950. - NPS Archive photo



Aerial view of completed Kaloko kuapā at Kaloko-Honokōhau National Historical Park. - NPS photo by Adam Johnson

By Treena Shapiro

First of a two-part series

The unique founding legislation for Kaloko-Honokōhau National Historical Park has a deeply Hawaiian vision, crafted by Native Hawaiians.

Situated between Kailua-Kona and the Keahole-Kona International Airport, the 1,160-acre park contains hundreds of significant cultural, historical and natural resources. Collectively, they indicate ancient Hawaiians sustained a thriving settlement there into the 19th century.

To a casual observer, the park may seem like a barren lava field, but ancient Hawaiians saw much more than an inhospitable environment, made apparent by more than 400 archaeological sites – including fishponds, heiau, canoe landings, house platforms, historic trails, petroglyphs and burial sites – along with natural resources critical to the settlement.

For nearly 40 years, historian and kumu Fred Cachola has been involved in efforts to ensure Kaloko-Honokōhau's fragile ecosystem retains its vitality, validity and overall quality. Clean ocean and fresh water, in particular, are essential to realizing the founders' vision for establishing a living museum where Hawaiians can "practice, restore and recreate some of the cultural that was unique to the Kona area."

Only a few volunteers share Cachola's decades-long dedication to the mission. "For some of us, it's a magnificent obsession. For others, it's a cultural kuleana of the highest magnitude,"

Cachola says, without indicating which category he falls into. He encourages other volunteers to lend their kōkua.

In 1972, Cachola was appointed to a 16-member federal advisory commission (all but one was Native Hawaiian) asked to consider whether it would be desirable and feasible to create a national park at Kaloko-Honokōhau. Other members included noted Native Hawaiians 'Iolani Luahine, George Nā'ope, Herb Kawaiui Kane and John D. Waihe'e III.

The commission's 1974 *Spirit of Kaloko-Honokōhau* report offers compelling reasons to protect the area, beyond its rich history and culture. Its wetland habitat attracts migrating and endangered native birds. Protected green sea turtles can often be seen basking on the beach. Native plants continue to thrive there.

But its historical and cultural significance – particularly to Native Hawaiians – make it invaluable. Surviving structures provide clues to an ancient Hawaiian community and the bonds with spirit and nature that enabled them to adapt to their physical environment. Ancient settlers saw abundant fish and sea life in the ocean; found pools for drinking, cleaning and farming, and discovered native plants they could use for medicine, tools, utensils and shelters. It was a place where hundreds lived and ali'i came to visit for ceremony and recreation.

The thriving settlement represents some of ancient Hawaiians' finest hours, Cachola suggests. The two remaining fishponds, part of a sophisticated fish-farming system, exemplified aquaculture at its highest form and could feed thousands of people, he believes. The 300-year-

old kuapā seawall was an engineering feat that took more than a decade to rehabilitate using traditional practice that called for placing one rock at a time. The ancient seawall was built without tools or mortar, but the rehabilitation project was completed using an excavator purchased with funds from the Office of Hawaiian Affairs to compensate for a lack of manpower needed to complete the project.

Geraldine Bell, Kaloko-Honokōhau Superintendent from 1999 until early 2010, recently visited the park, where the seawall rehabilitation project had been completed. "I was amazed at the work they accomplished," she says.

The park now contains a visitor kiosk and about three miles of trails that lead past archeological sites and native plants. It attracts more than 100,000 visitors each year despite its rugged appearance. Bell observes, "If you're driving along the highway and see the park, you think, 'How could people live here?'"

The *Spirit* report offers hope that that question could be answered. It recommends a cultural live-in center where Hawaiians could stay for short periods to immerse in reliving, restoring and rejoicing in the cultural practices that made that area a thriving settlement," Cachola said.

Though key to the founding vision, the center has only become a priority in recent years, due to Cachola's determination to move it forward. To that end, he founded the nonprofit Makani Hou o Kaloko-Honokōhau to provide support to the National Park Service.

SEE KALOKO ON PAGE 25

State, CCA face lawsuit over Hawaiian religion

By Diana Leone

Six Native Hawaiians have filed a civil rights lawsuit against the State of Hawai‘i and its private prison contractor asserting violations of their rights to practice their Native Hawaiian religion while serving time in private Arizona prisons.

The six pa‘ahao, or prisoners, allege that state officials and the Corrections Corp. of America are blocking them from practicing critical tenets of the Native Hawaiian religion, including their ability to: meet on a daily basis for group worship; access sacred items; have regular visits with a kahu; construct a modest outdoor altar; ensure proper religious protocol; and conduct ceremonies in observance of Makahiki, a traditionally four-month-long season of peace, sport and honoring the Hawaiian god Lono.

The pa‘ahao are being denied full practice of their religion, while inmates of other faiths are being allowed to meet with spiritual leaders and observe religious holidays, according to Native Hawaiian Legal Corp. attorneys who are representing them.

The Davis v. Abercrombie lawsuit – which is pending class-action approval – names Gov. Neil Abercrombie, Hawai‘i Public Safety Director Jodie Maesaka-Hirata and CCA as defendants. A spokesman for the state attorney general’s office said that CCA is handling defense of the case. CCA – a Tennessee-based, for-profit prison operator – and its Honolulu attorneys did not respond to repeated requests for comment.

The NHLC attorneys said their clients would not be reachable for comment for this article.

The plaintiffs were convicted of crimes under Hawai‘i law and are now incarcerated in CCA’s Saguaro and Red Rock correctional facilities in Eloy, Arizona, which are contracted to house Hawai‘i prisoners. In their lawsuit, the specific requests of the men varied according to whether they are held in a prison general population or in solitary confinement.

Plaintiffs Richard Kapela Davis, Michael Hughes and Damien Kaahu, who are in the Saguaro Correctional Facility’s general population, and James Kane III and Ellington Keawe, who are in the adjacent Red Rock Correctional Facility, asked prison officials repeatedly for the ability to:

>> Gather for a brief, daily communal worship to chant, pray and dance with other practitioners

>> Receive regular visits from a kahu, or spiritual adviser

>> Celebrate the opening and closing of the Makahiki season with all-day ceremonies,

religious protocol and a feast

>> Construct a small altar in the prison yard and have regular access to sacred items such as: pa‘akai (sea salt), ‘apu (coconut shell bowl), a kähili (feather standard), pū kani (conch shell), drums and percussion instruments, ‘ohe hano ihu (bamboo nose flute), and moena (floor mats woven of natural fibers).

>> Wear traditional clothing while observing their religion, such as malo (loin cloths) and kihei (capes).

Plaintiff Robert A. Holbron, who is at Saguaro in solitary confinement, has asked prison officials for the opportunity to regularly meet with a kahu to assist him with his religious practices while in his cell.

NHLC attorney Andrew Sprenger said prison officials have denied the requests without adequate explanation.

“The plaintiffs are not seeking anything more than what the State of Hawai‘i and CCA provide inmates of other faiths when honoring their respective beliefs,” Sprenger said. “The Governor and CCA cannot come up with any justifiable reason why inmates of the Native Hawaiian faith must receive such disparate treatment when it comes to their worship.”

Hawai‘i state and CCA officials have established Hawaiian cultural classes for general population inmates at Saguaro prison, Sprenger said. However, they are deemed to be educational classes and not religious services, which means that they can be canceled or changed without notice or justification.

Hawai‘i and CCA officials also sponsor short Makahiki ceremonies twice a year at Saguaro, but full participation has been limited to only prisoners who attend its Hawaiian cultural class, Sprenger said.

It’s unconstitutional to use any “litmus test” to prove sincerity of someone’s faith, Sprenger said. Many Christians in prison do not go to Sunday services but are allowed to go to Christmas services, he said.

“What’s especially painful for our guys – they don’t understand why the requests that they make are always being questioned for some ulterior motive,” Sprenger said.

Sprenger said this situation is frustrating because it revisits similar issues that he previously fought for – and believed were resolved – in a 2005 settlement of an earlier lawsuit, Bush v. Lingle, regarding access to Native Hawaiian religious practices in a CCA-run prison in Oklahoma.

In the Bush settlement, both the State of Hawai‘i and CCA agreed to recognize the

Native Hawaiian religion as a constitutionally protected faith for inmates and to allow inmates to observe the Makahiki season, Sprenger said.

“Following the Bush settlement, there was hope among all the pa‘ahao that state officials and CCA would now respect the rights of Native Hawaiian practitioners who are incarcerated,” Sprenger said. “Unfortunately, the present policies of this administration and its for-profit prison contractor makes this previous settlement ring hollow for the pa‘ahao. Our clients have no choice but to seek further redress from the courts to resolve these matters.”

The lawsuit originally was filed in February in state Circuit Court. The defendants got the case transferred to federal court but failed in an attempt to get the case moved to Arizona. U.S. Magistrate Judge Barry Kurren ruled in May that Hawai‘i is the appropriate venue for a number of reasons, including that the rights of Native Hawaiians are “a matter of great public concern in Hawai‘i.”

Having the lawsuit heard in Hawai‘i was an important victory, NHLC attorney Sharla Manley said.

More recently, the judge’s order on Oct. 20 opens the door for class-action status. Manley said this is also important because any ruling in a class-action lawsuit could affect all Native Hawaiian religious practitioners in CCA facilities and offers a meaningful opportunity for institutional reform.

The lawsuit is scheduled for trial before U.S. District Judge Leslie Kobayashi in July 2012.

All of the prisoners held in Saguaro and many in Red Rock are from Hawai‘i. According to Sprenger, as of November 2010: Saguaro housed 1,980 Hawai‘i state inmates, of whom 142 men – or 7 percent – had registered the Native Hawaiian religion as their faith. Of Red Rock’s 56 Hawai‘i inmates, 20 men – or 35 percent – are believed to be practitioners of Native Hawaiian religion.

The fact that Native Hawaiians are present in the Hawai‘i prison system in a larger proportion than in Hawai‘i’s general population is a concern for the Native Hawaiian community, said Jeff Kent, an OHA Public Policy Advocate.

In 2008 Native Hawaiians comprised 24 percent of Hawai‘i’s population but 39 percent of the state’s total inmates, including those housed on the U.S. continent, according to the OHA report *The Disparate Treatment of Native Hawaiians in the Criminal Justice System*.

“OHA advocates for the betterment of all

CULTURE

MO‘OMIEHEU

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

SEE LAWSUIT ON PAGE 37

OHA loan helps in emergencies

By Harold Nedd

In the scramble to make ends meet on budgets without wiggle room, increasingly more consumers like Rene Irvine are stumbling on an often overlooked emergency loan program at the Office of Hawaiian Affairs.

The 48-year-old Hilo resident is one of 17 Native Hawaiian borrowers with moderate-to-good credit scores who since July have been approved for more than \$76,000 to pay for emergency auto repairs, career training, home repairs and funeral expenses.

OHA's Consumer Micro-Loan Program makes up to \$7,500 in low-interest loans available to Native Hawaiian consumers experiencing temporary financial hardships due to unforeseen circumstances, or a yearning to learn critical new skills that could bolster their careers.

"I cried when OHA approved my application for a \$7,500 loan to make my house handicap accessible for my 76-year-old mother," said Irvine, who works in sales at a resort in Waikoloa on the Big Island. "My mother will now have the flexibility to move around the house safely. This gives me peace of mind."

Last year, the program approved 42 loan applications for \$224,748, up from 37 loan applications for \$206,989 a year earlier. Already, the program is on pace to approve 68 applications in the current fiscal year that ends June 30, 2012.

Mapuana Hanapi, 30, who teaches Hawaiian Studies to fourth graders on Moloka'i, tapped the program on Oct. 21 for \$3,000 after her mother and aunts were turned down by other lending sources for a loan to cover funeral expenses for her uncle on Maui. "We are all

"I cried when OHA approved my application for a \$7,500 loan to make my house handicap accessible for my 76-year-old mother."
— Rene Irvine,
OHA CMLP loan applicant

relieved that we can now give him a proper send-off," Hanapi said. "We're really glad OHA was able to help out."

For more information about the program, call (808) 594-1835 or visit www.oha.org/cmlp. ■

E Ō Mai

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

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1967 or email kuleanasurvey@oha.org.

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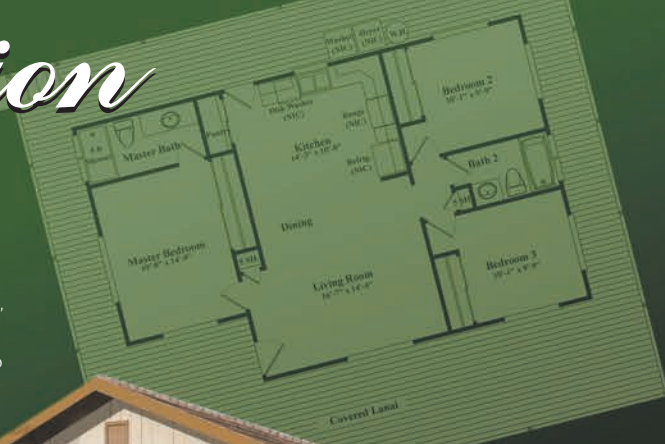


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The outlook on jobs

By Stacy Naipo

Historically, Native Hawaiians were able to maintain a self-sufficient, agriculturally based economic system. Today, however, generations of Native Hawaiians have yet to gain economic parity with other ethnicities residing in Hawai'i. Research by the U.S. Department of Labor has found that there is a connection between higher education and higher wage earnings. Yet, according to the U.S. Census Bureau, only 9.7 percent of Native Hawaiians obtain a bachelor's degree. In fact, Native Hawaiians are underrepresented in management, professional and related occupations (when educational services, such as teachers or teaching assistants, are excluded) and overrepresented in the construction, service, sales and repair occupations.

For example, the U.S. Census Bureau estimates that more than 13,000 Native Hawaiians engage in construction work. While wages can equal those of someone with a college degree, poor weather and slowdowns in construction activity limit the amount of time laborers can work and therefore decrease the amount of pay received. More than 28,000 Native Hawaiians work in service occupations. This category includes professions such as: pest-control workers, wait staff and security guards. The Department of Labor describes these jobs as usually part-time or paid by the hour and, if worked at less than 20 hours a week, without health insurance. Part-time workers in the service industry may not opt to purchase their own health insurance if other expenses are more pressing – for example, rent, food and child care. Furthermore, unlike workers with employer-sponsored health care, these workers face the possibility of receiving no paycheck if they are confronted with long-term illness or nonwork-related injury.

Job trend projections represent one way that organizations can target funding and resources toward Native Hawaiians seeking education and training for more lucrative occupations.

The 2010-2011 Occupational Outlook Handbook projects employment changes by occupation through 2018. Although it is important to remember that job projections may change over time, the handbook is revised every two years and can be a helpful resource for Native Hawaiians, particularly

for students looking to enter the workforce or those interested in switching careers. The handbook can be easily accessed at bls.gov/oco. It is recommended that you search the database for a specific occupation. This site also provides information about what kind of degree you will need, if any, how long you will need to go to school and what kind of salary you can expect to get when you graduate.

According to the Occupational Outlook Handbook, health care and social assistance industries, as well as the professional, scientific and technical services sector, are areas of the greatest projected growth. About 26 percent of all new jobs created in the U.S. economy by 2018 will be in the health-care industry, which includes public and private hospitals, nursing and residential-care facilities, and individual and family services. Growth will be driven by an aging population and longer life expectancies.

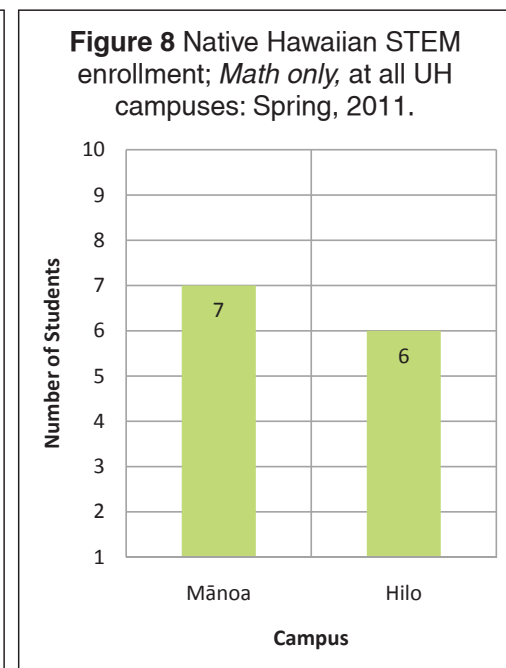
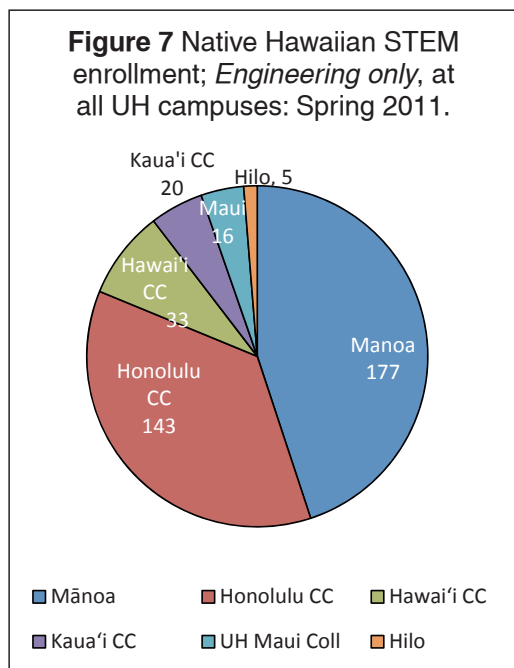
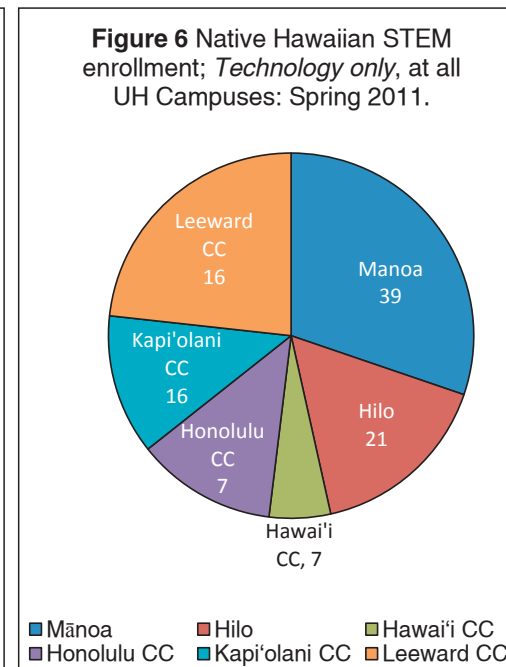
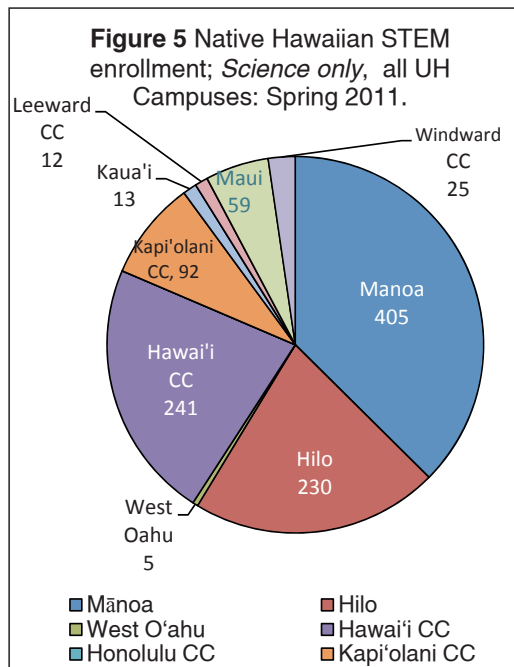
The technology or computer-related sector, including software engineers and database administrators are expected to climb 45 percent by 2018. With current median salaries at \$75,000 and up, the jobs in the technology sector are very attractive. However, these jobs will require a bachelor's degree and possibly graduate school. For example, the handbook states that most employers prefer their software engineers to have a minimum of a bachelor's degree, usually in computer science, mathematics or information science and that more complex jobs will require graduate degrees; this is also true for programmers and database administrators. The fast-paced rate of change in the field will also require that technology sector employees keep up-to-date with the latest advances. Ongoing training will be needed in order to advance in this career area.

Occupations in the engineering sector are projected to have some of the highest wages

depending on the type of engineer you are. For example, some median wages currently start in the low \$60,000s (agricultural engineer) and go as high as \$108,020 (petroleum engineer). In particular, the greatest growth in engineering jobs will be in the biomedical and environmental sectors, which both currently earn median wages above \$70,000. According to a study completed in 2006 by Hawai'i's Department of Business, Economic Development and Tourism on technology, technological progress and innovation are

the two greatest engines of economic growth. Native Hawaiians interested in these jobs should keep the acronym STEM in mind. Short for Science, Technology, Engineering and Math, education in the STEM areas will greatly enhance the ability of Native Hawaiians to attain greater economic self-sufficiency, an OHA Strategic Priority. ■

Stacy Naipo is a Research Analyst for Special Projects in OHA's Research Line of Business.



Source: University of Hawai'i (2011). Institutional Research and Analysis Office.

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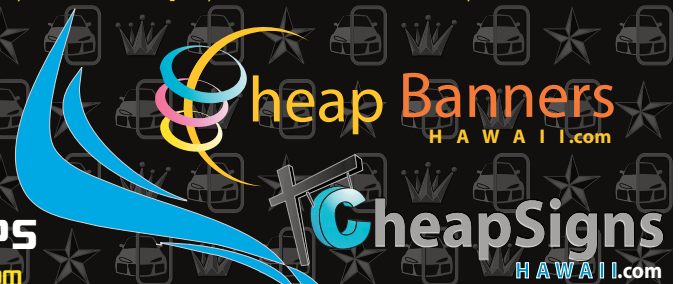
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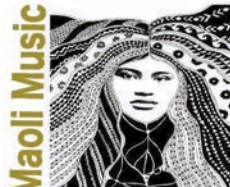
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To have choices and a sustainable future, Native Hawaiians will progress toward greater economic self-sufficiency.

Capitalizing on innovative ideas



Photo graphic: Comstock Images

By Mary Alice Milham

What's the Big Idea? That's the \$13 million question the Hawai'i Strategic Development Corp. wants to help Hawai'i answer. "For the State of Hawai'i, we think our economic growth prospects will be enhanced if we can focus on our knowledge-based technology development here as a means of diversifying our economy," says HSDC President Karl Fooks.

In May, HSDC received \$13.2 million through the State Small Business Credit Initiative. Part of the Small Business Jobs Act of 2010, the initiative was created to strengthen programs that support small businesses and small manufacturers.

HSDC designed its SSBCI program, the Hawai'i Venture Capital Investment Program's "fund of funds," to foster knowledge-based enterprises in the areas of technology, life science, health and energy – by using the \$13.2 million as "seed-stage capital" to invest in Hawai'i-based venture capital funds that can, in turn, attract the larger investment funds needed to expand to national and global markets.

"What we thought we'd do with our capital was to support companies that would then naturally become of interest to these larger funds and in that way help develop the ecosystem for venture capital here in Hawai'i," says Fooks.

But time is of the essence. A two-year window for funding will close in May 2013, after which time any undistributed funds will revert back to the federal government.

With few Hawai'i-based fund managers and fund investors, matching Hawai'i's entrepreneurs with larger venture capital funds in time to take advantage of the program is a challenge.

With that in mind, HSDC hosted the 2011 Hawai'i

Venture Capital Summit on Oct. 4 with institutional investors Kamehameha Schools and the State of Hawai'i Employees' Retirement System, whose Hawai'i-targeted investment programs represent an additional \$45 million and \$25 million, respectively.



Fooks

The summit included a post-conference networking event where entrepreneurs and venture capital fund managers could mix, mingle and "have a chance to develop contacts and relationships."

HSDC also hosted a venture capital "pitch competition" in March matching entrepreneurs

with mentors to compete in presenting investment opportunities to investors.

Fooks recommends that those interested in joining the "innovation economy" be on the lookout for and get involved in such events.

"We can help you think through that process and connect you up with the resources that could get your company launched and figure out a way to attract investment capital to it," says Fooks. "There's no reason to think that just because you're in Hawai'i and not in Silicon Valley, you can't build a business. We believe that you can, and we'll help and support you." ■

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



ON THE NET:
hcdc.hawaii.gov

Kealoha benefited from venture capital

Donavan Kealoha's company Adama Materials Inc. launched before the influx of \$13.2 million to the state. But he speaks from experience about the power of venture capital to "grow your company pretty quickly." (See related story at left.)

After attracting \$4.75 million in venture capital, Adama Materials grew from "zero employees to close to a dozen right away," in the lightning-quick fashion associated with businesses funded by venture capital, which invests in riskier ventures that banks traditionally shy away from.

"If you're selling pastes, then this is probably not a source of capital you'd be able to access," says Kealoha, referring to the state's fund for venture capital. Businesses are generally tech-oriented, ranging from renewable energies to medical technology to software, he says.

Kealoha, who has a law degree and an MBA, said the \$13.2 million is "a significant resource" for those who qualify. "If you have got a pretty novel idea, you've demonstrated some traction and you want to grow the business to go after big markets, that's a pot of money potentially available to help you accelerate your plans."

Kealoha co-founded Adama Materials alongside scientists from the University of Hawai'i at Mānoa's College of Engineering after winning first place and the top tech prize – totaling \$40,000 – at the 2008 Business Plan Competition at the school's Shidler College of Business. The scientists developed patented technologies to improve the mechanical performance of composite materials. The technologies could potentially be used in a broad range of applications – from car parts, windmill blades, airplanes and sporting equipment.

Karl Fooks helped him during the early stages of getting Adama launched, he said, by helping him strengthen his pitch to attract investors. Today, Adama Materials is focusing on research and development of its technologies. —Lisa Asato

APEC presents opportunities for Hawai'i

By Mary Alice Milham



Moriarty

O'ahu will be the gathering place for Pacific Rim powerbrokers Nov. 7 to 13, as the Asia-Pacific Economic Cooperation Leaders' Week attracts 2,000 attendees, including heads of state, CEOs and journalists.

APEC's primary goal is to support sustainable economic growth and prosperity in the Asia-Pacific region, by reducing tariffs and other trade barriers, creating efficient domestic economies and increasing exports.

Lauren Kahea Moriarty, the first U.S. Ambassador of Hawaiian ancestry and a former U.S. Ambassador to APEC, says the organization differs fundamentally from other multinational organizations such as the World Trade Organization and United Nations.

"It doesn't vote; it operates by consensus," says Moriarty, who now serves as Dean of Academics for the U.S. Department of Defense Asia-

Pacific Center for Security Studies, in Honolulu. "The advantage of this is that they focus on things on which they can agree, on which there is a chance to make progress ... then they figure out how to implement that at home."

Being neither a treaty-based nor a rule-based organization, compliance within APEC is voluntary; something Moriarty says makes members more willing to try things they might not if they were subject to sanctions.

Moriarty downplayed the Occupy Wall Street movement and anti-APEC protests that have marked the run up to Leaders' Week.

"There's not really a tradition of a lot of protest ... and I think that's because of the nature of the organization," she said.

She says APEC's official groups meet regularly throughout the year, including virtually, to discuss an array of issues, including trade, telecommunications, fisheries, finance, farming and oceans, to name a handful.

The free flow of ideas is a cornerstone of APEC, especially the Leaders' Meeting, which, Moriarty says, is held in "retreat mode" with no notes taken and, other

than a "statement" issued at its conclusion, no official record of discussions kept.

"The actual conversation is really a conversation, a chance for leaders to sit down and talk to each other."

Likewise in other levels of APEC, members discuss things that, in a formal meeting, are often difficult, offering an opportunity to build understanding and relationships among attendees.

O'ahu was chosen as the site for this year's meeting by President Obama, who, as leader of the host country, had the privilege of selecting its location.

"The President has invited all these foreign people to come to Hawai'i, to his home, so our first responsibility here in Hawai'i and as Hawaiians, the host culture, is to make these people feel welcome, to show them aloha and make sure the meeting goes in a way that enables them to accomplish their purposes," says Moriarty, noting the Islands' history for welcoming people from around the world, its native openness and willingness to treat different views respectfully.

On the flip side, APEC holds important opportunities for Hawai'i. That's because

APEC's member economies, leaders, ministers of trade, finance and foreign affairs and others work on trade agreements, finance and other issues impacting the Asia-Pacific region, she said.

"These people have an opportunity to make a major impact in connecting Hawai'i to the rest of the world."

Likewise, attendees will have opportunities for connection, exposure to what's happening in the Asia-Pacific business world and to demonstrate Hawai'i is more than "surf and sun" but also a good place to do business.

"These meetings mark the start, not the end, of the opportunities that APEC opens for Native Hawaiians," says Moriarty.

"The bigger advantage comes from making all of us more aware of the opportunities to learn about what's happening beyond Hawai'i, to make relationships beyond Hawai'i and to become again active players on the world stage." ■

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

ABCs of APEC

APEC's 21 Pacific Rim member economies collectively account for:

- >> 54 percent of worldwide gross domestic product, or GDP, which is the sum of all goods and services produced.
- >> 44 percent of world trade
- >> 61 percent of U.S. exports

History of APEC

>> Established in 1989 when 12 Pacific Rim economies met in Canberra at the invitation of former Australian Prime Minister Bob Hawke

>> First "Leaders' Meeting" held in 1993 on Blake Island near Seattle on invitation of President Bill Clinton

>> Honolulu Leaders' Meeting is first in U.S. since 1993

>> Member economies are: Australia; Brunei Darussalam; Canada; Chile, People's Republic of China; Hong Kong, China; Indonesia; Japan; Republic of Korea; Malaysia; Mexico; New Zealand; Papua New Guinea; Peru; The Republic of the Philippines; The Russian Federation; Singapore; Chinese Taipei; Thailand; United States of America; and Vietnam

>> 2011 APEC CEO Summit is expected to include: President Barack Obama, President Hu Jintao of China, President Dmitry Medvedev of Russia, President Susilo Bambang Yudhoyono of Indonesia, Prime Minister Julia Gillard of Australia, Prime Minister Lee Hsien Loong of Singapore, President Felipe Calderón of Mexico, President Sebastián Piñera of Chile, Chief Executive Donald Tsang of Hong Kong SAR, President Benigno Aquino of The Philippines, and President Truong Tan Sang of Vietnam

Sources: apec2011ceosummit.com, the White House

Teen earns seat at APEC CEO summit

A Kamehameha Schools-Kapālama junior wrote his own ticket to attend the APEC CEO Summit this month, where President Obama will address attendees.

Shane-Justin Nu'uhiwa was one of the five winners of the APEC 2011 Hawai'i Host Committee's high school essay contest that asked the question, "Why is sustainability important to you, Hawai'i and APEC?"

Nu'uhiwa says writing the essay gave him "a broader perspective of sustainability" and taught him that Hawaiians "have a special

connection to the land and we should always care for it like our ancestors did."

In his essay, *Islands of Sustainability: The Way of Our Kūpuna*, Nu'uhiwa writes that the Asia-Pacific Economic Cooperation's vision statement commits it to "protect[ing] the quality of our air, water and green spaces and manag[ing] our energy resources and



Nu'uhiwa

renewable resources to ensure sustainable growth and provide a more secure future for our people."

"This vision," he writes, "reflects a very traditional Kānaka Maoli way of life."

At the same time the 17-year-old says, "When I think of APEC, I think of globalization" and the connection between globalization and sustainability isn't always apparent. So when he's ringside at the CEO summit, he said he's most

looking forward to "seeing how they're going to address sustainability" as well as "how they're going to affect the small businesses in Hawai'i and all across the Asia-Pacific region."

Nu'uhiwa, who plays timpani in the school's marching band and is a member of the Publications Club, says his parents were proud of his accomplishment. "They were happy that I won," he says. "They told me that I should be representing Kamehameha Schools in a positive way."

Read the winning essays online at apec2011hawaii.com. —Lisa Asato ■

INFUSING A HAWAIIAN SENSIBILITY INTO APEC

With the eyes of the world upon us, an OHA grant ensures that Hawaiian culture and history are well represented



By Lynn Cook

From Day One, Corbett Kalama understood the magnitude of his duty to bring Hawaiian culture and values into his role as Chair of the host committee's Hawaiian Culture Committee for the APEC summit.

"Hawai'i is filled with cultural treasures. That culture is an intrinsic part of who we are," says Kalama, a First Hawaiian Bank Vice President and Kamehameha Schools Trustee.

"From the start of the APEC planning, our intent and our outreach effort has been to exemplify the strength and consistency of our culture in a forthright way, offering our commitment to our culture to the broad, worldwide community."

With President Obama's selection of Hawai'i for the Asia-Pacific Economic Cooperation summit, the Office of Hawaiian Affairs Trustees saw a once-in-a-lifetime opportunity to promote on a global scale the accurate sharing of information about Native Hawaiians, from cultural protocol and Hawaiian language to Hawaiian history and culture. Trustees followed their mission and strategic priorities and focused \$250,000 in funding for APEC to ensure that its 20,000 attendees – from heads of state to multinational CEOs – and those watching media coverage around the world truly experience Hawaiian culture from those who know it best.

"OHA is proud to be a co-host to leaders of more than 20 Asia-Pacific member economies that account for half of the world's economies," said OHA Chairperson Colette Machado, who is a member of the APEC 2011 Hawai'i Host Committee. "We are optimistic and hopeful about our expectations of its cultural benefits. It's our hope that this opportunity will provide us with an international stage to bring global attention to the rich history and culture of Native Hawaiian people, depicted accurately and genuinely.

"We are extremely excited about the role OHA is playing to promote understanding of the Hawaiian culture and values that have guided our ancestors and continue to define us as people today."

OHA pooled its funds to provide Hawaiian culture training to thousands of attendees through a partnership with the Native Hawaiian Hospitality Association. OHA funded a grant for the Hawaiian community to be involved in APEC.

Kalama says that from the start, Native Hawaiian Hospitality Association knew the cultural training was a priority. "They had both humility and confidence they were already planning the process of reaching the summit through the concepts of training and outreach," he said.

Mike McCartney, Executive Director, President and a member of the Host Committee, sees this as a great opportunity to really give Hawai'i a chance. "Hawai'i has evolved as a premier destination, able to succeed on a global level of meetings."

With more than 20,000 attendees and trainers certified to provide training, completing Hawaiian Hospitality Association. "We have made ourselves a priority," McCartney says. "For APEC, we posted in every hotel lobby to assist, answer questions, and not only delegates but trainers as well."

McCartney says that the training will persist beyond the summit. "The benefits for years to come and awareness will continue," he said. "It will be inspiring and going forward into the future."

'A DEEPER UNDERSTANDING IN BEING HAWAIIAN'

As the lead agency for the hospitality training for APEC, a team of experts to



Far Left, Corbett Kalama, right, and Mike McCartney, who is wearing the APEC aloha shirt designed by Tori Richard that volunteers will wear. - Photo: John De Mello. Top from left, at a cultural training class at the Hawai'i Convention Center, volunteers work to put yellow cards describing historical Hawaiian events in chronological order. - Photo: Lynn Cook. Leaders from Hawai'i and Washington, D.C., gathered at Mauna 'Ala in August to set the proper spirit and tone for the APEC summit. - Photo: Nick Masagatani. McCartney briefed a group of state lawmakers and their aides about the cultural-training program for APEC. The two women at left, April Guice and Christine Hathaway are U.S. State Department protocol experts from Washington, D.C., who shared information on how to greet and interact with dignitaries. - Photo: Lynn Cook

financial resources with that of authority to provide cultural of volunteers through a Native Hawaiian Hospitality is also support outreach to the For those interested in being

from the moment he met the Hospitality Association team, he being mission would succeed. ty and confidence, and they how they could facilitate the broader community with the "utilizing Hawaiian values," he

Hawai'i Tourism Authority member of the APEC 2011 this summit as the golden ve weight to the promise that a true international meeting successfully attract the highest

expert cultural consultants to teach and 2,000 volunteers cultural awareness training, elves better for the future," APEC, the volunteers will be bby and meeting place, ready ons and share their aloha with the hotel staff and visitors as

at the APEC training will November summit, reaping ome. Ongoing "training and e to be an asset to Hawai'i," nspired by the APEC training, future."

STANDING AND PRIDE
N'
y providing cultural and volunteers, NaHAA gathered create the curriculum. The

materials include the *Ho'okipa Training for Hawai'i's Hosts: Learner's Guide*, created by Kapi'olani Community College and Outrigger Hotels Hawai'i, and the *Cultural Training* guide, written by Hi'ilani Shibata, Operations Manager of the Bishop Museum Education Department.

In addition to putting 1,000 hours into the APEC curriculum development, Outrigger Hotels and Resorts Manager of Cultural Experiences Kaipo Ho, and Pila Hanson, Manager of Organizational Development and Internal Communications, have directed 4,000 hours of internal training programs for Outrigger employees.

Dr. Richard Kelley, Chairman Emeritus of Outrigger Enterprises Group, calls APEC a "once in a lifetime opportunity" to demonstrate and showcase ho'okipa, Hawaiian hospitality, to the world. He says that involvement in the development and implementation of a meaningful hospitality program speaks to Outrigger's corporate structure, "from how we treat our guests to how we treat one another, both are shaped by Native Hawaiian culture and values."

The training curriculum together with the *Hawaiian Cultural Experiences and Activities Guide*, detailing sites and cultural experiences on every island, have received rave reviews from volunteers. The *Cultural Training* guide was described by a young woman employee of a tour company as the knowledge equivalent of a "mini degree in Hawaiian hospitality training." She commented that she didn't attend the University of Hawai'i School of Travel Industry Management but felt that the training provided the "best possible start on understanding hospitality." She said she learned that sharing aloha had "the power to make a person's day."

Enthusiasm spills from the classroom as students share their amazement at what they've learned at an afternoon session taught by Shibata at the Hawai'i Convention Center.

Locals as well as newbies to Hawai'i made up the class of UH and KCC students, tour company employees and HTA staff. A student from 'Aiea said, "Sharing our culture with visitors is one of the

joys of living in Hawai'i." A UH TIM student from Boston thought she would never feel "un-included" again.

With the help of a visual aid projected onto a big screen, the students learned how to pronounce Hawaiian vowels and practiced the long "a" sound in Kalākaua. The student from Boston praised Shibata for making everyone feel welcomed. "I learned how to greet people and to give my name when someone asks, " 'O wai kou inoa?" She said she also learned about Pele, the demigod Maui and why 'ōlelo Hawai'i is woven into the fiber of Hawai'i.

"Most important," she said, "is to know our kuleana, our responsibility, for APEC." And, the best part of her training experience? "I have the words to *Hawai'i Aloha*, and I am going to really learn to sing it!"

Cultural trainer Kainoa Horcajo shared an uplifting story that speaks to the indirect benefits of the training. "During my trainings at the airport with Maui's TSA and DOT people came up to me and said how the training affected them in ways they couldn't explain," he said, referring to the Transportation Security Administration and Department of Transportation. "A young Hawaiian man, a TSA officer, approached me three days after he sat through one of the training sessions. He had come in, like everyone, not knowing what to expect from the training. I remember him because he has Hawaiian kākau (tattoo) on his upper arms and a very good spirit. He commented that the class made him think about things he hadn't considered before. All his life he identified with being Hawaiian but never got involved in Hawaiian issues because of the divisiveness he perceived in the media. He told me that this training – and the thoughts it raised in him afterwards, were the first times he felt a deeper understanding and pride in being Hawaiian."

ALOHA IS THE KEY TO PEACE

Will APEC be Waikiki's largest gathering ever? "Well, no," McCartney says, "Waikiki has successfully hosted 30,000 bankers, dentists and

other professional conventions of every size and shape. But this is the first event with 12,000 to 15,000 high-level leaders from across the Pacific and 2,500 members of the international press, all led by a U.S. President."

APEC's 21 member economies represent 41 percent of the world's population, 54 percent of the world's production and 44 percent of global trade. For the past two years Hawai'i has been preparing for the first APEC meeting to be held in the U.S. in 20 years and the very first such meeting ever held in the Hawaiian Islands.

The large number of international press may be one of the most important facts for Hawai'i's visitor industry. On assignment to report on APEC, top journalists will be looking for other Hawai'i stories to cover beyond the summit. McCartney says that those on the frontline need to be aware that every experience the media has can be reflected in future Hawai'i stories. By mid-November early outcomes and, hopefully, glowing worldwide reports will reflect the success of holding such an important gathering in a destination that embraces diversity and welcomes the world with a gentle and sincere "aloha."

Many press and delegates may be visiting the Islands for the first time. Some may never visit the U.S. mainland. This will be their only brush with America. It is an opportunity for the Hawaiian culture to shine and for Hawai'i's visitor industry professionals to make a worldwide, lasting impression.

McCartney, summing up the essence of what Hawai'i has to offer on this global stage and beyond, quotes Hawai'i's treasured kupuna, the late Aunty Pilahi Pahi, "The world will turn to Hawai'i as they search for world peace because Hawai'i has the key ... and that key is aloha!" ■

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

Hawai'i and APEC economies share native language ties



Kauano'e Kamanā, Principal of Ke Kula 'O Nāwahīokalani'ōpu'u, right, and others welcomed visitors from Peru, a member of APEC, to Hilo's Nāwahīokalani'ōpu'u Hawaiian-medium school in October. - Photo: Courtesy of Kauano'e Kamanā

By Janice Bueltmann

This month, Hawai'i is honored to welcome the member economies of the Asia-Pacific Economic Cooperation. As thousands of APEC delegates arrive on our shores, the Hawaiian language will welcome them, the Hawaiian language on street signs will guide them and the Hawaiian language will inspire them to remember the indigenous languages that are a part of their own national heritage.

Less than three decades ago, this normalization of the Hawaiian language was only a dream. After nearly a century of legislation that made its use as a medium of education illegal, the language was nearly extinct. Today, the Hawaiian language, and nearly 6,000 other indigenous languages, are highly endangered. Yet because of the efforts of visionary Hawaiian medium educators, thousands of families statewide who participate in the Hawaiian-medium education system, and the significant role

that OHA has played in providing resources to Hawaiian language initiatives, Hawai'i is recognized as a world leader in the international movement of indigenous peoples to reclaim their languages through education.

Ku'ikahi 'Ōlelo Hawai'i, the Hawaiian Language Consortium, consists of 'Aha Pūnana Leo nonprofit preschools, Nāwahīokalani'ōpu'u Hawaiian-medium K-12 school, Ka Haka 'Ula O Ke'elikōlani, the state Hawaiian Language College at UH-Hilo, and 'Imiloa, the bilingual science museum in Hilo.

The consortium has been especially prominent in providing technical assistance to indigenous educators worldwide. Indigenous educators from more than half of the APEC economies have visited consortium sites to study the preschool-through-doctorate level Hawaiian-medium education system in an effort to replicate its success.

Since its inception 13 years ago,

Nāwahī school has produced a 100 percent high school graduation and an 80 percent college attendance rate. These academic results are recapturing the standard of excellence and international educational leadership that Hawai'i provided during the 1800s. Hawaiian-medium education is also producing a new generation of Hawaiian speakers. With a student body of almost 300, more than one-third of children enrolled at Nāwahī school have spoken Hawaiian since birth. These numbers are especially encouraging to visiting tribes who have only a handful of native speakers remaining.

In 2009, the World Indigenous Nations Higher Education Consortium, or WINHEC, awarded Ka Haka 'Ula o Ke'elikōlani and its consortium partners the world's first P-20, or preschool to college, indigenous education accreditation. In August 2011, WINHEC met in Peru, an APEC member, and appointed representatives of Ka Haka 'Ula o Ke'elikōlani and

Moana Nui gathering



Osorio



Apo

In addition to APEC, the Office of Hawaiian Affairs has also provided funding in support of *Moana Nui: Pacific Peoples, Lands and Economies*, a three-day event timed to coincide with the gathering of Asia-Pacific leaders in Honolulu.

The Nov. 9 to 11 Moana Nui gathering will feature a keynote address by Walden Bello, a member of the Philippines House of Representatives; panels featuring native economists, farm and fishery practitioners, advocates for political and economic sovereignty, and specialists in media, public education, environmental studies and law; as well as breakout sessions and a fashion show.

OHA Trustee Peter Apo will participate in the Nov. 11 afternoon panel "Pacific Resources, Lands, Economies," happening at the University of Hawai'i-Mānoa Hawaiian Studies, 2645 Dole St.

The Nov. 9 gathering is by invitation only, and the Nov. 10 event will be held at Church of the Crossroads, 1212 University Ave.

Moana Nui is presented by Pua Mohala I Ka Pō, for which author and UH Professor Jon Osorio serves as Chairman. The list of participants is lengthy and includes many familiar names, like Walter Ritte, Kyle Kajihiro, Ikaika Hussey and Q'orianka Kilcher, the indigenous actress from Peru who played the title role in the movie *Princess Ka'iulani*.

For information, visit moananui2011.org.

'Aha Pūnana Leo to the governing board and to leadership roles in the accreditation of indigenous preschools and the development of language programs for indigenous populations.

In August, WINHEC members also elected Verlie-Ann Leimomi Wright, retired Vice Principal of Ānuenue Hawaiian-immersion school as the new Executive Chairperson, and accepted applications seeking WINHEC accreditation from Hawai'i inuiākea School of Hawaiian Knowledge at UH-Mānoa, Hālau Wānana Indigenous Center for Higher Learning, Hawai'i Technology Institute and the King Kalākaua Science and Ocean Center.

Hawai'i may also receive special attention during the APEC forum

as the only state in the U.S. that has met the provisions for use of indigenous languages in education as set forth in the U.N. Declaration on the Rights of Indigenous Peoples, endorsed by the United States in 2010. Native Hawaiians and our state government have an important role in determining pathways to academic excellence while also retaining the distinctiveness of indigenous peoples in our globalized world.

Janice Bueltmann represents Ku'ikahi 'Ōlelo Hawai'i, the P-20 consortium of Nāwahīokalani'ōpu'u, the Pūnana Leo and Ka Haka 'Ula O Ke'elikōlani, Hawaiian Language College.



Drawing by Herb Kawainui Kane for the 1974 report "Spirit of Kaloko Honokōhau." Property of National Park Service

KALOKO

Continued from page 12

Ruby McDonald, of the Office of Hawaiian Affairs Kona Office, has a lifelong connection with the land. Her family worked the fishpond for generations – taking care of it, cleaning it, restocking it and harvesting it. "I have a very different concept for the land because I lived it," she says.

"I think it's wonderful what the National Park Service is doing now," she adds, highlighting the agency's responsiveness to community concerns and focus on culture.

McDonald, a member of the Kona Hawaiian Civic Club, recalls the group's involvement in the process that led to the park's establishment. In the 1960s, proposed development would have removed half of the kuapā seawall and turned Kaloko fishpond into a white sand beach. However, under the National Historic Preservation Act of 1966, removing registered historic landmarks raised questions.

The Kona Hawaiian Civic Club brought the issue to the attention of then-U.S. Congresswoman Patsy Mink, who believed Hawaiians should have input.

Mink championed the 1972 law that created the federal advisory commission. In 1978, the park was established in accordance with the *Spirit* report, and the National Park Service took over its management.

Eric Andersen, the park's Chief of Interpretation, said first-time visitors are probably surprised by what they discover. The park's landscape, dominated by black 'a'ā and pāhoehoe lava, has been largely undeveloped for two centuries. It gives visitors a sense of what the area might have looked like in the 1800s.

The west-facing shore offers beautiful ocean vistas, but only if you're looking straight ahead. Andersen says in any other direction, you might see sailboat masts, schools, institutional buildings, industrial park and luxury properties. "I think what many people walk away with is the stark contrast of the past to the present, and how Hawai'i has been treated," he says.

For more on *Kaloko-Honokōhau National Historical Park*, please see *Trustee Robert Lindsey's column on page 40*.

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



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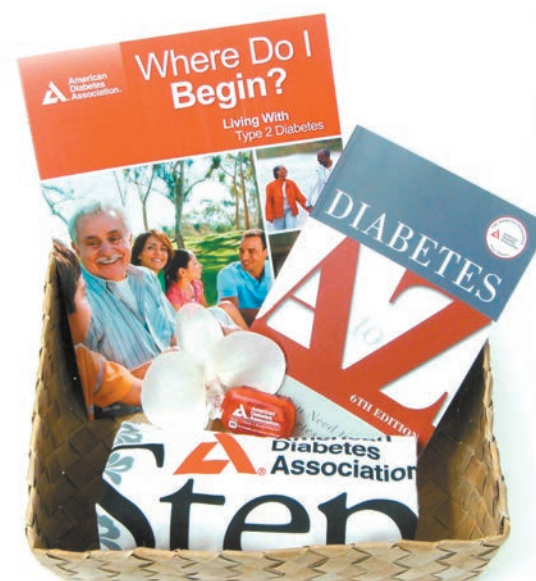
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Fighting for improved health



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

Breast cancer is one of the most common cancers among U.S. women. Nationally, the breast cancer incidence (newly diagnosed cases) and breast cancer deaths continue to decline. Also nationally, patient survival following diagnosis and treatment has steadily improved.

In the early 1900s, few patients could hope to survive breast cancer; in the 1930s, fewer than one in five lived beyond five years after treatment; and in the 1960s,

one in three patients survived after five years.

Today, nationally, the five-year cancer survival rate is 91 percent for Asian and White women, 86 percent for Hispanic/Latinos and Pacific Islander women, and 84 percent for American Indian/Alaska Native women. These are vastly improved outcomes that are due to earlier and improved diagnoses and treatment methods.

Current data show that overall female breast cancer has also decreased in Hawai'i; however, there are ethnic differences. Among women of all major ethnic groups in Hawai'i, Native Hawaiian women have the highest breast cancer incidence and breast cancer death rates, the highest lung cancer incidence and death rates, and the highest incidence rates for all cancers. Many of these statistics reflect lifestyle choices

that Hawaiian women make.

We know that cancer can result from external factors (chemicals, radiation, viruses), internal factors (hormones, genetics, immune conditions), and lifestyle choices (tobacco use, alcohol consumption, poor nutrition, physical inactivity and unprotected sun exposure). Estimates indicate that almost 30 percent of Hawai'i's cancer deaths could have been averted by avoiding tobacco use (smoking or chewing), and about 35 percent could have been prevented by improving nutrition and maintaining a normal weight. That 65 percent is huge!

What can Native Hawaiian women do to prevent cancer? The steps are clear: 1) Take immediate steps to stop smoking, 2) Cut way down on alcohol consumption, 3) Add vegetables and fruit back into family meals, 4) Start daily physical activity and

regular exercise, and 5) Get annual cancer screenings for all women in your family.

A cancer diagnosis is frightening, and first reactions to fear are understandable. However, inaction, or doing nothing, is not wise. Women have treatment choices, today. Treatments and medical care for breast cancer have improved significantly since the 1900s. So, take a day or two to collect yourself and then, get busy.

>> Choose a support person, one who will keep you moving forward;

>> Get to the doctor, ask what your options are and where to get more information;

>> Act. Choose a treatment and do it;

>> Continue discussions with your doctor about what to expect and what to do.

Most importantly, reach into your Hawaiian roots for the strength to get through this experience. Hawaiian fierceness against adversity is without match! In re-

reading the book *Kamehameha and his Warrior Kekūhaupi'o*, I found descriptions of our ancestors' immediate responses to numerous threats, and their ever constant readiness and preparedness. Hawaiian warriors, both men and

**Today, nationally,
the five-year cancer
survival rate is
91 percent**

women, sought the support of their gods and then responded, acting in unison. Thousands followed the commands and examples of their ali'i on to victory. Do the same.

Our Hawaiian ancestors were strong, smart and brave. And, they ate a mostly plant-based diet. We can use our inherited mana to make changes to gain improved health. ■

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The Mary Kaye Trio featured siblings Mary and Norman Kaye and Frank Ross, left, who lent his musical and comedic skills to the act. The trio played to the ultra-late-night crowds in Las Vegas, attracting a fan base that sparkled with glitterati from the entertainment world. - Photo: Courtesy of John Kaye

The Mary Kaye Trio (nee Ka'aihue) pioneered the Las Vegas lounge act, awakening a city that never sleeps

By Shannon Wianeki

In 1949, Las Vegas was set to take off. Old cowpoke-themed resorts along dusty Highway 91 were giving way to glitzy new gambling halls bankrolled by gangsters. Showgirls in feathers and skimpy bikinis strutted across casino stages, where outrageous salaries lured the biggest names in entertainment: Frank Sinatra, Sammy

Davis Jr. and Liberace. But it wasn't until a knockout act with Hawaiian roots stormed the lounge at the Last Frontier that Sin City hit its 24-hour stride.

The Mary Kaye Trio epitomized the lounge era: stylish, coy and impossibly energetic. The band's lead singer and guitarist, Mary Kaye, was a bona fide "barn burner" reputedly descended from Hawaiian royalty. Her brother Norman Kaye played bass and wrote snappy songs. The trio's accordionist Frank Ross supplied a steady stream of humor called "madcap-tivating" by reviewers. Relatively unknown today, the trio was the hottest act in the desert in its prime, singlehandedly transforming Vegas into a 'round-the-clock party town.

During its 20-year run, the Mary Kaye Trio played the hottest nightclubs around the globe: New York's La Vie en Rose, London's Talk of the Town and the Sydney Opera House. It produced 15 albums and 21 singles and appeared in film and on television: *77 Sunset Strip*, *The Dinah Shore Show*, *The Perry Como Show*. But it was that Vegas shift in the wee hours, the one that attracted

everyone from Judy Garland to Elvis, that gave the group the most notoriety.

The whole thing could have been a flop. The trio was touring the United States when its manager, Billy Burton, landed the band a four-week gig at a Vegas hotel called the Last Frontier. The musicians arrived to discover a hitch: The showroom was already occupied, by a bigger name star who wouldn't budge.

The trio – with plenty of pluck and nowhere else to go – asked the management to make room. In a 2003 *Vintage Guitar* article, Mary described what happened next: "I suggested a stage be built in the bar area, and it could be called a 'lounge.' Jake Kozloff, the owner, and Eddie Fox, the general manager, had it constructed immediately." The trio agreed to play from 1 to 6 a.m. on the new stage. They were the first all-night act in town.

"Up until that time there was no such thing as a 'lounge act' in Las Vegas. Not even a lone piano player," writes influential producer Pierre Cossette in his memoir. He

claims *he* concocted the idea of the lounge act to get out of hot water, since he was the one who'd double-booked the showroom. "The concept was new and scary to everyone," he says. "The casino bosses didn't want to see audiences leaving the big show and walking right through the casino to catch a smaller show in the lounge. I was extremely nervous. The one thing you did not want to do in those days was cross the casino bosses."

The gamble paid off. During the trio's first week, Frank Sinatra and the infamous Rat Pack stopped in, leaving behind \$120,000 on the tables. Instead of dwindling off after the late show, the high-rolling crowd came to hear the trio with the Hawaiian crooner and kept the casino cranking through the night. Within weeks, every casino boss in town was building a lounge. The dusk-'til-dawn era was born.

For the next 15 years, the Mary Kaye Trio was a Vegas fixture, advertised on nearly every marquee on the Strip. Celebrities flocked to their ultra-late-night shows. According to Cossette, "You couldn't get in to see the Mary Kaye Trio with a \$100 bill." Sinatra and friends, dressed in sharkskin suits and fedoras, became regular lounge cats. Sammy Davis Jr., jokingly called the trio's fourth member, tapped congas in the corner. Marlene Dietrich and Lenny Bruce sat ringside, sipping martinis.

"The [Mary Kaye Trio] changed the history of Las Vegas," producer George Schlatter told the *Las Vegas Review-Journal* in February 2007. Schlatter, who went on to become the producer of *Laugh-In*, was a booking agent in the 1950s and saw the trio take Vegas by storm. "They were all over the room, and they were hysterical. Anybody who saw the act realized this was the most sound you ever got out of three pieces."

The trio was a tight team. Mary unleashed her versatile voice on jazz standards while the men harmonized at her side. The movie *Bop Girl Goes Calypso* preserves the scene on film: Mary emerges siren-like from behind her band mates wearing a radiant smile and body-hugging gown that erupts midcalf in tulle and sequins. Swishing the train like a mermaid's tail, she launches into a powerful ballad.

In another filmed performance, this one of "Get Happy," Mary leads a conga line through the crowd, warbling and trilling falsetto notes with ease. Alternately passionate and playful, she'd belt out a soulful tune, then scrunch her full eyebrows and giggle, playing off of her band mates'

wisecracks. She was spunky, beautiful and backed by men who adored her.

“Comedy was our ace in the hole,” Mary told *Vintage Guitar* in 2006. “Being from a vocal era, it was a given that the vocals were an asset. But the late Frank Ross, the funny man of the trio, was the greatest comedian of our time. I’m not just saying that—it’s been stated many times by a lot of the greats in the industry. He was a mentor to both Don Rickles and Shecky Green.”

Comedian Pete Barbutti said, “Frank Ross was the guy who really started lounge comedy with his off-the-cuff routines. ... He would react to whatever was going on in the room, whether it was a celebrity, bartender, waitress – everyone was part of the routine. In the middle of the act he’d yell over the audience to a crap table, ‘Hey, you with the hockey puck, keep it down!’ Before the trio, this just didn’t exist.”

The music-comedy combo worked. “There is an electricity that certain great performers possess, and the Mary Kaye Trio had it in spades,” Robert Smale told the *Henderson View* in February 2003. “They created a no-holds-barred party atmosphere, and I was an instant fan.” Smale liked the band so much, he signed on as pianist from 1960 to 1965. “I remember Peggy Lee sitting about two feet from my right elbow,” said Smale. “I don’t think I played a right note all night, but Mary covered for me with her great guitar playing and eventually I got my chops back.”

Mary’s fellow musicians were definitely impressed by her talents. Judy Garland, one of the trio’s most enthusiastic fans would stand up and yell at the audience to shut up when Mary started to sing. Louis Armstrong confided that every night before he performed, he’d warm up his trumpet to Mary’s rendition of “My Funny Valentine.” A youngster named Elvis hung behind the curtain at the Last Frontier, admiring Mary’s guitar playing. “Where’d ya get those grabs?” he’d repeatedly ask.

Mary had gotten those grabs the same way that the future rock ‘n’ roll king got his: She’d taught herself to play, inventing her own chords and creating a unique style. But while Elvis had learned from eavesdropping on his African-American neighbors, Mary had come by her skill in a distinctly Hawaiian way: by playing alongside her ‘ukulele-strumming father.

Johnny “‘Ukulele” Ka’aihue was an accomplished performer, rumored to be the son of Prince Jonah Kūhiō. He was raised by hānai (adoptive) parents, Sam and Mary

Ka’aihue, a practice common in Hawaiian families. In 1916, at the age of 19, he left Hawai’i to tour the United States with legendary surfer and Olympic medalist Duke Kahanamoku.

After the tour ended, Ka’aihue stayed in the Midwest, popularizing Hawaiian music on the vaudeville circuit. He married Detroit socialite Maude Van Patten, and the couple had two children, first Norman and then Malia, who was born in January 1924. Maude passed away shortly after Malia was born, and the orphaned children joined their father onstage with 3-year-old Malia dancing hula and 6-year-old Norman playing ‘ukulele.

The keiki, according to the family history, won every amateur talent contest they entered. By the time she was 10, Malia could play just about any song on ‘ukulele or guitar by ear. As the Ka’aihue Trio, the family scored engagements at carnivals and hotels. When World War II broke out, Norman left to serve in the Air Force, and new talent filled his spot: Jules Pursley on bass and funny guy Salvatore Biagio Rossario Blogna, who played the accordion and the crowd, lending his laugh-a-minute humor to the act.

In 1945 the ambitious youngsters struck out on their own, landing gigs around the country as the Mary Ka’aihue Trio. Norman returned from service and resumed his spot alongside his sister. To capture a broader audience, the Hawaiian and Italian performers opted to anglicize their names: Malia and Norman Ka’aihue reinvented themselves as Mary and Norman Kaye and Salvatore Blogna became Frank Ross. In 1947 they launched the Mary Kaye Trio as equal partners. Pursley stayed on as road manager with an added interest; he and Mary were married in 1951.

Vegas was a wild ride in the ‘50s. Organized crime was commonplace: a fixture of most casinos. Mobsters did business according to their own brand of ethics. Racial prejudice was rampant. African-American headliners such as Sammy Davis Jr. and Lena Horne may have packed casino theaters, but they weren’t welcome to stay in the hotel rooms upstairs. Instead they were relegated to boarding houses that were located on the city’s outskirts. The trio’s pal Sinatra was instrumental in desegregating entertainment.

In the midst of rough characters and a late-night, booze-soaked lifestyle, the trio was all class. Exceedingly generous, the Kayes embodied their ancestors’ spirit of aloha. One example: When Smale fell ill on tour in Arizona, he incurred hospital bills he couldn’t afford. The trio paid the debt in full – to the tune of tens of thousands of dollars.

Mary dealt with her own medical



Mary’s daughter Donna Pursley-Rodriguez says her mother’s live renditions of ‘My Funny Valentine’ was otherworldly. “I’ve never heard anyone do it so well.” Photo: Courtesy of John Kaye

emergencies on the road. She was onstage in St. Louis, Missouri, when she went into labor with her first child, Jay. “I’m not sure how long she convalesced before she got back onstage, but I was always with them,” recalls Jay Kaye, who is now a musician himself. He and his sister, Donna, who followed four years later, remembers running through the cavernous back halls of the casinos, watched over by nannies; brother Jeff followed two years after Donna. Jay also remembers accompanying his mother on her first trip to Hawai’i. The trio performed at the Hilton Hawaiian Village, where Louis Armstrong was also performing; ocean liners in Pearl Harbor welcomed the arrival with banners.

“My mom was proud of her roots,” says Jay. “She spoke Hawaiian, though she lost a lot of it. She made a point of telling me that we were of royal Hawaiian heritage. When we were in Hawai’i, she introduced me to loads of relatives. An Uncle Moki up in the hills behind Waikīkī.”

Tom Moffatt, a Honolulu concert promoter



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since the 1950s, recalls seeing Mary and her trio in the early ‘60s. “They were great,” he says. “They had a very modern sound, a good blend of voices. She was a great singer, very attractive. She had quite the hourglass figure. I was in awe of them. They were Hawaiians who had made it.” The trio was voted best jazz act in the country in 1957 and 1962 in the *Playboy* All-Star Jazz Poll.

Mary Kaye’s Hawaiian heritage wasn’t her only connection to royalty. Fans also

SEE **MARY KAYE TRIO** ON **PAGE 30**



A young Mary and Norman Kaye with their father Johnny "Ukulele" Ka'aihue, who was reportedly descended from Hawaiian royalty. - Photo: Courtesy of John Kaye

MARY KAYE TRIO

Continued from page 29

dubbed her the "First Lady of Rock and Roll" after she became the first female singer in history to have a rock hit. Mary's career was at its peak when rock was emerging as a new genre, and in 1959 heavy-hitting producer Don Ralke took Mary's recording of "You Can't Be True, Dear," labeled it rock 'n' roll and distributed it nationwide. It landed on the nascent *Billboard* rock chart.

And then there was the guitar, Fender's first custom Stratocaster, a terrific blond ash model with gold hardware. Fender asked the trio to debut it. Mary posed with it in a Fender advertisement and in the film *Cha-Cha-Cha Boom!*, solidifying her rock credentials. Customers flooded music stores

with requests for the "guitar that Mary played." Today the instrument, nicknamed the "Mary Kaye Strat," remains one of the most valuable collectible guitars on the market. It originally cost \$330; it now fetches \$50,000.

Ironically, Mary didn't own the coveted Strat until decades later. The crew that delivered it to the photo shoot mistakenly returned it to Fender – twice. Mary didn't make a fuss; she preferred playing her customized John D'Angelico guitars anyhow. She commissioned her first D'Angelico for \$495, a princely sum in 1955. The master craftsman inscribed her name in pearl on the fretboard he measured to fit her hand. He also outfitted one of her acoustic instruments with electric components, ushering her into the new age of music. Not to be entirely outdone, Fender kept the Mary Kaye Trio well supplied with amplifiers. And finally, in

2002, Fender presented a specially made Mary Kay Stratocaster to the woman who'd made it famous just by association. In 2005, Fender reissued a tribute-edition "Mary Kaye Strat," marking her endorsement by the company and elevating her to the ranks of guitar greats like Eric Clapton and Jimi Hendrix.

Mary's outfits were as glamorous as her guitars. Liberace famously called her the second-best-dressed performer in Vegas – after himself, of course. By the mid-'60s the trio was the highest-paid band in Sin City, collecting \$250,000 for a 22-week engagement at the Sahara. Mary looked every inch the part. A bona fide "barn burner" (Rat Pack lingo for a well-dressed woman), she had a closet full of finery. Her heavily embellished costumes weighed 40 pounds or more; one sequined affair topped a hundred pounds. To enable Mary to perform in such regalia, her husband wheeled her on and off stage on a dolly.

Daughter Donna Pursley-Rodriguez still owns some of her mother's couture gowns. "Other people wanted dresses from (Spanish dressmaker) Goya," remembers Pursley-Rodriguez, "but she was so busy sewing for my mom, she didn't have time."

Behind the beautiful façade, however, trouble was brewing. Mary's husband, Jules Pursley, drank heavily and was violently jealous. The couple made a series of poor financial investments, and an accountant embezzled most of the Trio's earnings to pay his own gambling debts. An exposé published in 1963, *The Green Felt Jungle*, revealed Sin City's sordid underbelly, outing mobsters and drug addicts and implicating many of the trio's fans in illicit activities. Mary was named as regular at a high-class lesbian bar – shocking for the time. Already on rocky territory, she and Jules divorced in 1966. Their son Jay, who was 12 years old at the time, remembers, "We went from living in a really posh area to a ghetto on the other

side of the tracks."

In January 1965 the Mary Kaye Trio played its last show to a packed house at the Tropicana in Vegas. Afterward, Mary said, she and Charlton Heston cried together in her dressing room. "I never thought the band would end," she told *Guitar Player* in 2006.

Every source gives a different account of why the trio split up: Norman Kaye left to pursue a real estate career. Frank Ross quit to start a comedy act with Blackie Hunt, and he ended his career with Hunt in an appearance on *The Ed Sullivan Show*. Certainly after the trio's beloved manager, Billy Burton, died in 1962, competitive egos started to emerge.

Mary left Vegas for a time, continuing to play music with various combos. In the 1970s she worked with Nadine Jansen, an incredible talent who played the trumpet with one hand and the piano with the other. "My mother grew in musicianship after the trio broke up. She developed more of a jazz feeling," says Pursley-Rodriguez. "When I was 18 or 19 years old, that's when my mom was at her height of singing. The version of 'My Funny Valentine' that's on the album is commercial. The one that she used to play live was unbelievable. I've never heard anyone do it so well."

Mary never recaptured the wild buzz of the trio. She tried her hand as an entrepreneur, opening a restaurant in Hollywood and starting a porcelain doll company. She helped her son Jay launch his music career. In her later years she raised money for diabetes research by performing benefit concerts.

Today albums by the Mary Kaye Trio are rare collectibles. Only a handful of YouTube videos exist, and though they are testament to the band's exuberant energy, they fail to fully convey the creativity, the polished talent and the sheer stamina required to keep a town like Vegas hopping night after night for two decades.

Given the Mary Kaye Trio's enormous influence, how could its

music have faded into obscurity so quickly?

"It's not that odd that they slipped through the cracks," says Norman's son, musician John Kaye. "They broke up three years after the Beatles broke out. A lot of bands that were huge got overshadowed by the British Invasion."

University of Hawai'i music instructor Jay Junker agrees. "This happened to a lot of pop artists of the pre-rock era, who for one reason or another were not considered 'hip' by the critics," he says. "Some get rediscovered later, while others are mostly passed by no matter how good they were or how popular they once were."

Before Beatlemania fully eclipsed the lounge cats' reign, Mary and the trio visited London for a performance at the Talk of the Town nightclub. They socialized with the shaggy-haired lads from Liverpool at a party held in their honor. She met Queen Elizabeth II – one member of royalty visiting another. Their outfits alone must've been something to witness.

Mary died at age 83 in 2007. That night, she had planned to perform for her nursing home. She'd only been there a few weeks, but she'd already teamed up with another musician and comedian. Right up until the end, she was working. With unflappable grace and poise, she rose from her start as a novelty act to become one of America's highest-paid performers. And by winning over the world with an identity of her own invention, this powerful, gifted Hawaiian woman helped pave the way for the next generation of female stars. ■

Award-winning writer and editor Shannon Wiannecki investigates the natural and cultural history of Hawai'i for publications worldwide. Find more of her work at shannonwiannecki.com and @swiannecki.

This article originally appeared in the August/September 2011 issue of Hana Hou! magazine.



Petroglyphs on Hawai'i Island. At right is the poho, recognizable for its concentric circles, telling the tale of generations. - Photos: Courtesy of Lynn Cook

Art on the rocks

By Lynn Cook

Petroglyphs. “Petros,” the Greek word for stone. “Glyphe,” meaning carved image. In Hawaiian, “ki’i” for image, “pōhaku” for stone. Ki’i pōhaku, images that tell the earliest history of the Polynesian voyagers.

Imagine a time when there was no paper and no quill pen. A time when a bottle of ink was yet to be invented. It was a time when there was no written word. The genealogy of life in Hawai’i, from the beginning of time, was recited from memory.

The wonder of images carved in stone first captured my imagination when, age 7, I fell headfirst from our

small fishing boat into the shallows off a Canadian Gulf island. I was the “rock spotter.” I spotted a rock with a petroglyph. Hauled out and dried off, my sighting was confirmed by the fishermen, tribal elders. They told me glorious legends of “those who came from across the sea, from the islands of clouds.” Many images are credited to their own tribes. Others, they said, were created by the ancient voyagers. When I quoted that bit of lore I was laughed at by scholars, until the double-hulled voyaging canoes Hōkūle’ā, Hawai’iloa and Makali’i proved the legends of Pacific migration.



To see this history, watch your step. Move slowly as you cross ancient fields of lava on Hawai’i’s Big Island. As your step becomes steady, your eyes focus on patterns that are more than cracks in the ancient, once fluid surface. Grooves, chipped deep in stone with another, harder stone, depict 2,000-year-old history from the earliest Polynesian voyagers. More than 17,000 rock art images have been recorded on the Big Island, sometimes layered on each other, possibly carved many hundreds of years apart. The images are as recent as depictions of the ships of Capt. James Cook from the 1700s.

Written language made the recording of history in stone unnecessary. Words may have caused the demise of the rock-carving art form but the clear images depicting people, honu, birds, canoes, family genealogy and even surfers remain for rock-art lovers to ponder. Questions outnumber answers. Who were the carvers? How and why did they travel to places with no trail, no water, food or shelter, carving images that modern scholars struggle to decipher?

The Hawaiian petroglyph of a bird catcher tells of a culture that wove feathers as adornment. This carved figure, arms arched to catch the bird, is repeated in Papua New Guinea and Rapa Nui. Everywhere that voyagers made landfall, the poho, a small hollow often surrounded by concentric circles, tells the tale of generations. Thousands are carved on one single

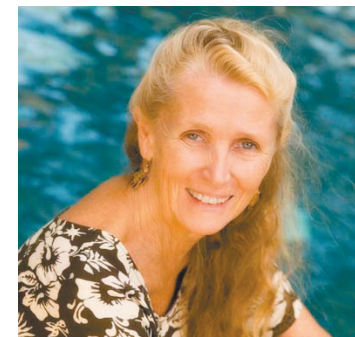
lava hill on Hawai’i Island.

Describing this art, some use the term prehistoric. That begs the question, how would anyone know about it, if it happened before history? “Prehistoric” ranks right up there with “primitive art,” a term that makes one wonder when and by whom was this standard set for art?

Translating the rock-art images is, at best, an unscientific guess. Hawai’i has an edge on the research side with chants and legends. Petroglyphs tell the history of the first Pacific voyagers through intricate carvings of voyaging canoes, crab-claw sails, star-navigation charts, male and female figures and great, 16-foot-long canoe paddles that seem to be directed toward South Point, where early voyagers made landfall.

As Pele stretches her fingers of lava further across the slopes of the volcano, scholars and rock-art lovers feel a slightly desperate race against time and volcanic eruption, tsunamis or the foolishness of humans who may not look before they pour concrete retaining walls on the foundations of our history. Rubbings are not allowed. The rule is, “take only photos, leave no footprints.” ■

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



Lecture and workshop

Ka Wai Ola’s own contributing writer Lynn Cook will present a series on rock art culled from her research and findings spanning the Pacific.

Traditions of the Pacific Lecture: *Ki’i Pōhaku – Hawaiian Rock Art*

Thursday, Nov. 10, Atherton Hālau, Bishop Museum

\$10 general, members free

Traditions of the Pacific Workshop: *Petroglyph Printmaking*

Learn hand-printing techniques inspired by Hawaiian rock art and create a finished art print. No experience necessary.

Sat., Nov. 12, Atherton Hālau, Bishop Museum
\$25 general, \$15 members

Presented by Bishop Museum Association Council

Call (808) 848-4168 for reservations

Read up on rock art

Petroglyphs From Hawai’i – Nā Ki’i Pōhaku, by Lynn Cook, Bess Press
Hawaiian Petroglyphs, by J. Haley Cox and Edward Stasack, Bishop Museum Press



LT Smooth will join his ki hō'alu brethren at the Hawaiian Slack Key Guitar Festival Kaua'i-Island Style, Nov. 20 in Lihu'e. - Photo: Courtesy of Hawaiian Slack Key Guitar Festival

LAHAINA ROYAL HŌ'IKE

Sat., Nov. 12, 8:30 a.m.-8 p.m.;
ho'olaule'a 9 a.m.-4 p.m.;
lū'au and hō'ike 5-8 p.m.

Pay homage to Lahaina's royal legacy and celebrate King Kalākaua's 175th birthday in a communitywide celebration. The day begins with rarely seen protocols honoring Queen Keōpūolani and the ali'i interred at Waine'e Royal Mausoleum, followed by hula, live music, food, crafts, Hawaiian games, lū'au and hō'ike telling the story of Kalākaua. Lū'au tickets: \$45 per person, \$400 for a table of 10. Other events are free. Waiola Church, Lahaina, Maui. (808) 250-9196 or royalhawaiianguard.com.

NĀ WĀHINE KEIKEI – WOMEN OF DISTINCTION

Sat., Nov. 12, 5 p.m. doors open,
6 p.m. dinner

The Kaua'i Historical Society honors Chiefess Kamakāhelei and Emma Kauikeōlani with a gala evening complete with gourmet

dinner, silent auction, live music by Kūpāoa, and historical chants and 'ōlelo about Kamakāhelei, Kauikeōlani and Kaua'i. \$75. Kaua'i Marriott Resort. (808) 245-3373 or kauaihistoricalsociety.org.

HAWAIIAN SLACK KEY GUITAR FESTIVAL "KAUAI-ISLAND STYLE"

Sun, Nov. 20, noon-6 p.m.

Enjoy the masterful ki hō'alu stylings of artists like Ledward Kaapana, Dennis Kamakahi, Makana, LT Smooth, Paul Togioka, Stephen Inglis, Kimo West, Pancho Graham, Brother Noland and Mike Kaawa. Visit food booths featuring local cuisine, island crafters and exhibits. Free. \$10 requested donation. Kaua'i Beach Resort & Spa, ballroom, Līhu'e. (808) 226-2697, kihoalufoundationinc@yahoo.com or slackkeyfestival.com.

CELEBRATE CHRISTMAS WITH THE CAZIMEROS

Sat., Nov. 26, 7-9 p.m.

Robert and Roland Cazimero get into the spirit of the season with a performance of their unique blend of contemporary Hawaiian holiday hits. \$27-\$30. Kīlauea Theater, Hawai'i Volcanoes National Park, Hawai'i Island. (808) 967-8222 or volcanoartcenter.org.

CHRISTMAS PARADE OF LIGHTS

Sat., Dec. 3, 6 p.m.

Light it up Moloka'i style with a holiday parade of lighted floats, marching units and, of course – Santa! The parade will roll along from Hayaku Gas & Go to Mitchell Pauole Community Center, where a ho'olaule'a offers contests and lots to eat. Who will earn the prizes for best float, marching unit and decorated Christmas tree? Why don't you be the judge? Trees must be set up at the center by 2 p.m. molokaichamberfoundation.org, (808) 553-5393 or (808) 646-0080. ■

MAKAHIKI!

WAIMEA VALLEY

Throughout this Makahiki season, a variety of programs will be held in historic Waimea Valley from November through mid-February 2012. The four-month-long season traditionally honored the Hawaiian fertility god Lono during a time of peace and sport.

Opening festivities will be celebrated Sat., Nov. 19 from 9:45 a.m. to 2:30 p.m. with hula, Hawaiian games, food, vendors, keiki activities and Hawaiian crafts at the Valley, located at 59-864 Kamehameha Highway in Hale'iwa, across Waimea Bay. For information, visit waimeavalley.net or call (808) 638-7766.

OPENING FESTIVITIES

HAWAIIAN GAMES

Demonstrations at 10:30
and 11:30 a.m., 12:30
p.m. and 1:30 p.m.

Our Hawaiian games site welcomes guests of all ages to play 'ulumaika (disc rolling), moa pahe'e (dart sliding), kōnane (variety of checkers) and 'ō'ō ihe (spear throwing). Two games will be offered for keiki in tournament style play: hū (spinning top), and pala'ie (ball and loop).

HĀLAU HO'ŌULU I KE KAPA, LED BY KUMU LEIMOMI KYONO

10-10:45 a.m. and
1:45-2:15 p.m.

The hālau from Kāne'ohe, O'ahu, will perform its annual hō'ike in Waimea Valley, exhibiting the knowledge gained over the year.

HULA HĀLAU 'Ō KEHAULANI, LED BY KUMU KEHAULANI SOUSA-YONEHIRO

11 a.m.-12:30 p.m.

From 'Ewa Beach, O'ahu, the male and female dancers of

this hālau will feature both hula kahiko and 'auana.

HĀLAU 'ILIMA KŪ KAHAKAI, LED BY KUMU KEHAULANI MAHELONA

1-1:30 p.m.

From Ka'alāea, O'ahu, six wāhine from this hālau will feature the hula knowledge that they have acquired specifically for this Makahiki festival.

MAKAHIKI NUI

Fri.-Sun., Dec. 9-11,
check in 1 p.m. Dec. 9;
check out by 11 a.m. Dec. 11

'Ohana are invited to camp under the stars in celebration of Makahiki. A welcoming potluck dinner and opening pule on Friday night set the scene for Saturday's festivities, which include a morning procession and a slew of nā pā'ani (games) for males 16 and older, like moa pahe'e, 'ulumaika, 'ō'ō ihe (aka Lono maka 'ihe) and hākōkō. Kanikapila, lomilomi and awards ceremony end the day, with breakfast and closing pule on Sunday. Camping gear, food, drinks and supplies are campers' kuleana. Kualoa Regional Park, Site A. Register with 'Umi Kai before Dec. 7, (808) 840-5510 or ulupono1@gmail.com.

MAKAHIKI FESTIVAL

Sat., Nov. 19, 8 a.m.-5 p.m.

Celebrate the Makahiki season with ceremonies observing Laka and Lono, live music, hula, games and more. Festival highlights "healthy green living" with natural products, medicinal plants, arts and crafts, massage, lomilomi, herbs, health and wellness practitioners, children's activities, agricultural demos, healthy food and more. Free. Keauhou Beach Resort, Kona, Hawai'i Island. (808) 638-0888 or hawaiihealthguide.com.



Aulani Shui and Dayton Kupele offer ho'okupu at a field in Kalawao that contains nearly 2,000 unmarked burials. Both Shui and Kupele are actively involved in Ka 'Ohana O Kalaupapa to ensure their kūpuna who were sent to Kalaupapa are always remembered. - Courtesy photo by Wayne Levin

Kalaupapa in pictures

By Valerie Monson

A photo exhibit sponsored by Ka 'Ohana O Kalaupapa will open Friday, Dec. 2, at the East Hawai'i Cultural Center in Hilo with a blessing and welcome from 5:30 to 7:30 p.m.

The free public exhibit will run through Dec. 28 at the center, located at 141 Kalākaua St.

The exhibit, *Ka 'Ohana O Kalaupapa: E Ho'ohanohano a E Ho'omau*, will feature 100 historical and contemporary photos of the residents of Kalaupapa and their family members along with scenes from Kalaupapa. The contemporary photos were taken by acclaimed Hawai'i photographer Wayne Levin, who began his work at Kalaupapa in 1984. The historical photographs were culled from various sources.

Exhibit hours are Monday through Saturday, 10 a.m. to 4 p.m. The exhibit will move to O'ahu in

March.

The exhibit is made possible by grants from the Office of Hawaiian Affairs, the Hawai'i Tourism Authority, the Atherton Family Foundation and IDEA, the International Association for Integration, Dignity and Economic Advancement.

A panel discussion featuring descendants of those sent to Kalaupapa with ties to the Big Island will be held Saturday, Dec. 3 at 2 p.m., also at the East Hawai'i Cultural Center. The public is welcome.

For more information, call (808) 961-5711.

Ka 'Ohana O Kalaupapa is a nonprofit organization dedicated to honoring and remembering the estimated 8,000 individuals who were sent to Kalaupapa because of government policies regarding leprosy (now known as Hansen's disease). For more information, visit kalaupapaohana.org or call Coordinator Valerie Monson at (808) 573-2746. ■

make connections.

The Hawai'i Procurement Technical Assistance Center (HI-PTAC) is open and ready to assist you and your business in getting into the government contracting arena. Register with us at www.hiptac.org, and get connected to our free daily listing of federal, non-federal, state, local, and county requests for bids. Learn how to navigate the requirements, market your product or service, and ultimately, negotiate a contract.

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Letty Ojeda at leticiao@hookipaipai.org
 or call **808-596-8990**.

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WAIMEA VALLEY

'Ike Kū'oko'a – Liberating Knowledge

Hawaiian newspaper text production set to begin

By Puakea Nogelmeier and Kau'i Sai-Dudoit

More than 125,000 pages of Hawaiian-language newspapers were printed from 1834 to 1948. They equal a million or more typescript pages of text – perhaps the largest native-language cache in the western world. They became an intentional repository of knowledge, opinion and historical progress as Hawai'i moved through kingdom, constitutional monarchy, republic, territory, and statehood yet only 2 percent of that repository has been integrated into our English-speaking world today.

There are 75,000 of the newspaper pages available as digital images, 15,000 of which have been typed word-for-word to become searchable typescript, but 60,000 pages remain unsearchable. For a decade we have used trained operators to assure good quality searchable text. The 15,000 pages done this way showed the world the importance of this resource, but funding has continually dwindled. A major change has to happen if the work is to be completed, as it must be.

Two options are now proposed:

1. Export the work, 60,000 pages, to Cambodia to be typed at 80 cents per page.
Cost: less than \$50,000
Time frame: six months to one year
2. Mount a huge community volunteer program to type it into searchable text.
Cost: Organizational funds and about 200,000 volunteer hours
Time frame: eight months and three days

Exporting the work to Cambodia or anywhere else is a straightforward business proposition, generates good framing for the data, is currently used by huge digital-text projects like *Chronicling America*, and has been tested for the Hawaiian papers in the past. The production rate is reliable, while accuracy fluctuates from gibberish to usable. It's always been looked at as a cheap and lower-quality alternative, but resisted out of a sense of loss about using *elsewhere* to handle Hawaiian legacy material.

Mounting a locally-based volunteer drive would be a massive effort – thousands of volunteers and a central hub to generate volunteer commitment and guide the production. It has been tested here, and is both reliable and accurate. The cost is higher than exporting the work, the time frame could be similar, and the effort invested would be daunting. *Avoiding foreign production will allow the Hawaiian community to invest and make a Hawai'i-centered kuleana in the product.*

Ten years of opening up the massive Hawaiian-language repository has accomplished only a fraction of the work, but it has already changed everyone's view of Hawaiians

and island history. Without the 1 million or more pages worth of newspaper material that Hawaiians generated for themselves and their descendants, the *de-fuzzing* of the past can never happen. If that entire cache can be made accessible, through a Hawai'i-centered initiative, it will engage thousands, introducing everyone to a body of Hawaiian knowledge that's been beyond reach for a century.

The undertaking would be a huge effort – 3,000 volunteers engaged for eight months or more.

The outcomes would be even larger:

- >> Complete searchable access to the entire span of existing newspapers by potential users.
- >> Widespread familiarity with the important role of newspapers in historical knowledge.
- >> Personal and collective investment in the resource, and in an important historical effort.
- >> Empowerment of Hawaiians and all who support Hawaiian people, culture and history.
- >> Recognition of Lā Kū'oko'a (Independence Day) and Lā Ho'ihō'i Ea (Restoration Day).

>> A solid foundation for other steps in re-articulating historical knowledge, i.e. research, data assembly, translation, publications, scholarship, language continuity, cultural grounding.

>> Nation-building that extends beyond race and place, connecting Hawai'i's people everywhere.

To mount the volunteer campaign, outreach must begin as soon as possible, with far-reaching media and personal presentations in preparation for a launch on Lā Kū'oko'a, Nov. 28, 2011, and aiming for closure in time for Lā Ho'ihō'i Ea, July 31, 2012. The project will be generated and managed by a hub consisting of two parts: Outreach and File Center.

Outreach will coordinate all public relations efforts, training and communications. File Center staff will manage image and text files and maintain the ongoing production.

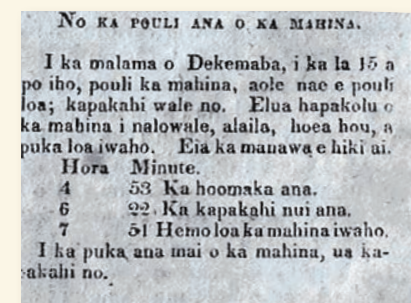
Volunteers commit to 10 hours per month – perhaps three pages of typing – for the eight-month span, or whatever each can do. Volunteers will reserve a page on the web site and receive that full-page original image and a blank text file. They will then type directly on to the text file exactly what's on the original. *No knowledge of Hawaiian is necessary*, but good eyes help. The work is not exciting, but the project is!

The web site (awaiaulu.org) will allow volunteers to choose and reserve a page for typing, provide the blank text file with the appropriate page data, and submit their finished typescripts.

By Nov. 28, 2012, the entire cache will become available

BEFORE

An original will appear like this article, clipped from a page:



NO KA POULI ANA O KA MAHINA

I ka malama o Dekemaba, i ka la 15 a po iho, pouli ka mahina, aole nae e pouli loa; kapakahi wale no. Elua hapakolu o ka mahina i nalowale, alaila, hoea hou, a puka loa iwaho. Eia ka manawa e hiki ai.

Hora Minute.

4 53 Ka hoomaka ana.

6 22 Ka kapakahi nui ana.

7 51 Hemo loa ka mahina iwaho.

I ka puka ana mai o ka mahina, ua kapakahi no.

AFTER

And the typescript will look like this:

f How to volunteer

Registration is ongoing at awaiaulu.org
Launch: Lā Kū'oko'a



'Ike Kū'oko'a – Liberating Knowledge

Efforts begin on Nov. 28, Lā Kū'oko'a – Independence Day, and will be finished by July 31, 2012, Lā Ho'ihō'i Ea – Restoration Day.

and searchable online – Celebrate!

Many have invested themselves in the Hawaiian newspapers and many more understand the role of these newspapers in illuminating Hawai'i's history and knowledge. Lack of funding does not have to be an obstacle – it can be a stimulus! If we take this up with full engagement, the entire body of available newspapers will be word searchable, and freely usable by all, next summer. If volunteer forces cannot reach the goals, production can always be sent to Cambodia.

Puakea Nogelmeier is a Professor of Hawaiian Language at the University of Hawai'i-Mānoa and is the Executive Director of Awaiaulu. Kau'i Sai-Dudoit has been the Project Manager of Ho'olaupa'i: Hawaiian Language Newspaper Project since 2002.



“Return to Kanaloa” tells of a 2004 homecoming that connects the Kaho‘olawe stop-the-bombing movement to the rebirth of long-distance voyaging in Hawai‘i. - Still images: Courtesy of Hawai‘i International Film Festival



Leaders on two fronts participated in the 2004 homecoming: the late master navigator Mau Piailug, seated, taught non-instrument navigation to Hawaiians during the cultural renaissance, while Dr. Noa Emmett Aluli helped lead the first occupation of Kaho‘olawe.

‘Return to Kanaloa’

New documentary revisits Kaho‘olawe saga

By Cheryl Corbiell

Hushed anticipation hung over the crowd in the dimly lit room of Kūlana ‘Ōiwi Hālau on Moloka‘i as a new documentary transported more than 100 people back to the turbulent 1970s when Kaho‘olawe was being bombed by the U.S. Navy.

On Oct. 14, the Protect Kaho‘olawe Ohana (PKO) premiered on Moloka‘i a recently released documentary, *Mai Ka Piko Mai, A Ho‘i: Return to Kanaloa*, as part of a yearlong, statewide observance of the 20th anniversary of stopping the bombing on Kaho‘olawe.

Individuals clapped, cheered, cried and whispered prayers as the one-hour video revealed a new view of history that connects the Kaho‘olawe stop-the-bombing movement to the rebirth of long-distance voyaging in Hawai‘i.

In 2003, the access control for Kaho‘olawe was transferred from the U.S. Navy to the State of Hawai‘i. Almost immediately, the Protect Kaho‘olawe ‘Ohana, a grassroots

organization dedicated to Kaho‘olawe and the principle of aloha ‘āina, began planning a homecoming event for the early warriors, who protested the bombing of Kaho‘olawe, and the early voyagers, who sailed to Tahiti in the iconic double-hulled canoe, Hōkūle‘a.

Colette Machado, then the Chair of the Kaho‘olawe Island Reserve Commission, asked Moloka‘i filmmaker Matt Yamashita to record the 2004 homecoming. “The homecoming symbolized Hawaiians who chose different battles and journeys during the early years of the Native Hawaiian cultural renaissance,” said Machado, who now serves as OHA Chairperson.

Most homecoming participants had not set foot on Kaho‘olawe in more than 30 years. Yamashita used the interviews of event participants as a backdrop to tell the story.

Dr. Noa Emmett Aluli, host for the video premiere and one of nine people who led the first occupation of Kaho‘olawe, said that young people don’t know the history of Kaho‘olawe. “To them, Kaho‘olawe is a page in a history book,” he said. “The homecoming

was an opportunity for the early warriors and early voyagers to reminisce and to record a part of history that is not written down.”

The late Micronesian master navigator Papa Mau Piailug encouraged the early voyagers to reconnect with Kaho‘olawe during the homecoming. Ancient chants and recent archaeological evidence painted a picture of Kaho‘olawe as the home of the Hawaiian god of the ocean, Kanaloa. Kaho‘olawe was called Kanaloa for a thousand years. Kaho‘olawe was a place where navigators trained. Piailug accompanied three voyaging canoes, including Hōkūle‘a, to Kaho‘olawe, and he felt the spirits on Kaho‘olawe were waiting for the canoes to return.

Protect Kaho‘olawe ‘Ohana members reconstructed a navigation training platform, Kahua Kuhike‘e, at the island’s western point called Lae ‘O Kealaikahiki, which translates to cape of the pathway to Tahiti. At the homecoming, the voyaging canoe family reconnected with the navigating traditions of Kanaloa, and the Polynesian Voyaging Society has now rededicated Kealaikahiki as a training ground for ocean navigators and a place to perpetuate the cultural traditions of voyaging.

In 2004, the sunny and windswept island made the homecoming challenging to film. Yamashita had never been to Kaho‘olawe, but would return six more times in the following five years while he distilled 40

hours of video shot over four days into a one-hour film that spans 30 years. “I wanted to tell the story about the island’s significance to future generations as a priceless cultural icon,” said Yamashita.

“The video tells the story of early warriors and early voyagers and how both groups saw themselves headed in different directions during the 1970s. Now, in hindsight, both groups see the similarities in their journeys,” said Yamashita.

The documentary premiered among 220 other films in October at the 2011 Hawai‘i International Film Festival in Honolulu. The Kaho‘olawe Island Reserve Commission, which funded the project, will release the one-hour video as an educational tool next year.

As for the future of the 39 hours of unused footage, Yamashita says the interviews are a priceless treasure and someday there will be an archival edit of the interviews.

“This video is not the close of a chapter but new chapters about the rebirth of Hawaiian culture, an island’s identity and a people’s love for Kanaloa-Kaho‘olawe,” said Yamashita. “My wish for the film is to connect others with Kaho‘olawe and become a part of it, as it did with me.” ■

Cheryl Corbiell is an Instructor at the University of Hawai‘i Maui College–Moloka‘i and an ACE Reading Tutor at Kaunakakai Elementary School.

Roll Commission holds inaugural meeting

Former Gov. John Waihe'e led the first meeting of the newly established Native Hawaiian Roll Commission Oct. 14 in the OHA boardroom.

Among others, Commissioners heard from OHA Corporate Counsel Ernie Kimoto about the Sunshine Law regarding open meetings, as well as OHA CEO Clyde Nāmu'o and Mona Bernardino, a former OHA Deputy Administrator who now oversees OHA's subsidiaries as COO of Hi'ilei Aloha LLC. Bernardino discussed OHA's Kau Inoa registry, which has registered 110,000 Native Hawaiians across Hawai'i and the U.S. continent for nation building.

Waihe'e is the Chairman of the five-member commission created by Act 195 and charged with preparing and certifying a roll of qualified Native Hawaiians who may choose to participate in facilitating Native Hawaiian self-governance. The commission is funded by and administratively housed within OHA. The other commissioners are Robin Danner, Mahealani Perez-Wendt, Na'ālehu Anthony and Lei Kihoi.

Semester in Washington seeks applicants

The deadline is Nov. 15 to apply for the Native American Political Leadership Program's semester in Washington.

The full-scholarship program is designed to give Native American, Native Hawaiian and Alaskan Native undergraduates an experience in the nation's capital, where they will take classes at George Washington University, participate in hands-on internships and interact with political leaders and policymakers.

For an online application, visit siwpolitics.gwu.edu. Or, download an application and mail it to: SIW Admissions, The George Washington University,

1922 F St., NW, Room 401-A, Washington, D.C. 20052.

For information, call (202) 994-8908 or, toll-free, 1-800-367-4776 or email NAPLP@gwu.edu.

Waimānalo Health Center hosts diabetes fair

Visit Waimānalo Health Center on Tuesday, Nov. 15 for a free Diabetes Health Fair from 10 a.m. to 2 p.m.

Activities include diabetes information, free health screenings, a healthy food cook-off, and lots of free giveaways.

The event at 41-1347 Kalaniana'ole Highway is sponsored by the Office of Hawaiian Affairs.

Meth awareness day

On Saturday, Nov. 12, the E Ola Kahiau Foundation, SHOPO Hawai'i and Cinnamon's Restaurant are holding a Meth Action and Awareness Day called *On Thin Ice*.

The event runs from 9 to 11 a.m. at Aloha Stadium and organizers aim to have 10,000 people wearing the event's bright green T-shirt throughout the day to show community support in standing up against meth in the Islands.

Proceeds from event shirts, which cost \$20 to \$24 depending on size, will support the substance-abuse treatment and prevention programs Habilitat Inc., Coalition for a Drug-Free Hawai'i, Ho'omau Ke Ola, Hina Mauka, Kū Aloha Ola Mau, and the Hawai'i Meth Project.

More than 30 businesses will provide special offers and giveaways to those wearing the shirt on Nov. 12. Prizes to be given away at the stadium include six round-trip tickets to the Neighbor Islands courtesy of go! Mokulele.

For information about the event or the special offers for T-shirt wearers, visit eolak.org or call Alexander Nam at (808) 205-3926.



Royal Hawaiian Band - Courtesy photo.

Literacy Fair honors Kamehameha III

The fourth annual Kauikeaoli Literacy Fair will be held Nov. 12, 10 a.m. to 4 p.m. at Alu Like, 999 South St., mauka of Alu Like Inc.

Proudly sponsored in part by the Office of Hawaiian Affairs, the festival honors Kamehameha III and his vision for a literate nation.

Distinguished guests will include Marsha Gibson, author of *Kaka'ako: As We Knew It*, as well as award-winning entertainment, a native plant sale, 'ono Hawaiian food and crafts, lomilomi, door prizes, cultural demonstrations and books for holiday gift giving.

Free parking is offered at the corner of South and Pohukaina streets, courtesy of Kamehameha Schools. For information, call (808) 535-1314 or visit alulike.org.

The Royal Hawaiian Band celebrates 175 years

The City and County of Honolulu's Royal Hawaiian Band is commemorating its 175 years of existence with a history-making musical event on Tuesday, Nov. 22 in the Farrington High School Auditorium starting at 7 pm. This special event concert is being presented by The Friends of the Royal Hawaiian Band and the Royal Hawaiian Band Music Society, two

nonprofit support groups of the band.

"Emau aku ana kōkākouho'oilina – *Our legacy lives on,*" will present a historical and musical panorama that will relate the vital role the band has played in Hawai'i's history as well as its relevance and importance for our state's future. It will be a musical and multimedia experience unlike anything the band has done before. Tickets are available online at brownpapertickets.com or by calling 1-800-838-3006.

Featured artists will include award-winning artist Raiatea Helm, Nina Keali'iwahamana, Karen Keawehawai'i, Gary Keawe Aiko and Misty Kela'i. The Kamehameha Schools Children's Chorus, hula hālau Ka Lā 'Ōnohi Mai O Ha'eha'e, as well as many other guest artists will also join in the celebration. And to make the evening even more special, former RHB bandmasters Aaron Mahi and Michael Nakasone will guest conduct the band as it pays tribute to them as well.

Founded by King Kamehameha III in 1836, "The King's Band" as it was originally known, eventually became The Royal Hawaiian Band when King Kamehameha V appointed Henry Berger as Bandmaster in 1872. During his tenure, Bandmaster Berger saved many Hawaiian songs that were never previously written to paper, changed the very structure of how Hawaiian music was composed and was dubbed by Queen Lili'uokalani

as the Father of Hawaiian Music.

Now a department of the City and County of Honolulu under recently appointed Bandmaster Clarke Bright, the Royal Hawaiian Band performs more than 300 concerts and marches in approximately 30 parades a year. The band's mission is to promote and foster music, both current and historic, to preserve the Hawaiian musical culture and enrich the lives of the people and visitors of Hawai'i.

Proceeds of this concert will assist the nonprofit support of the RHB.

Open market marks first anniversary

The Prince Kūhiō Community Center will celebrate the first anniversary of its open market on Nov. 12, from 8 a.m. to 2 p.m., next to the state Department of Hawaiian Home Lands and Kanehili homestead.

Special events include a poke-making and watermelon-eating contests, Hawaiian storytelling, live entertainment, poi pounding and other cultural demonstrations, and food booths. Storytellers include Shad Kane, Kumu Kalani Apana and Kumu Uluwehi Kalilikane.

To apply for the poke contest, visit hawaiimaoli.org. For information, call Rae DeCoito at (808) 394-0050 or Jodi Akau (808) 620-9142. ■

LAWSUIT

Continued from page 13

Native Hawaiians, including pa‘ahao,” Kent said, adding that OHA’s 2011 legislative package built upon the findings of the *Disparate Treatment* report.

At the Legislature, OHA successfully pushed for a measure to create a task force to formulate policies and procedures to eliminate the disproportionate representation of Native Hawaiians in Hawai‘i’s criminal justice system. The task force is expected to submit a report to the 2013 Legislature.

OHA has been a longtime funder of the NHLC, which is representing the plaintiffs in the current lawsuit free of charge, and has also been active in helping prisoners get cultural and religious books and spiritually significant objects while incarcerated.

“We’ve heard the most impressive testimonials about the power that learning about and practicing Native Hawaiian religion has” for some of the pa‘ahao, Manley said. “It is transformative. It will bring you to tears to hear some of these men talk about how it completely changed them and they will never be the same.”

In their court filings, the state and CCA deny any wrongdoing and allege that their conduct: “did not violate the applicable standard of care,” “did not breach any duty to plaintiffs,” “were objectively reasonable under the circumstances and they acted in good faith and without malice.”

They also said “there existed no conduct by defendants that was driven by an evil motive or intent, nor conduct that was reckless or callously indifferent to plaintiffs’ constitutional rights.”

The defendants allege in court filings that “the plaintiffs have suffered no actual harm or damages” and “any claimed physical or emotional injuries are the result of a pre-existing condition(s).”

Ty Preston Kāwika Tengan, an Associate Professor of ethnic

studies and anthropology at the University of Hawai‘i at Mānoa and author of the book *Native Men Remade: Gender and Nation in Contemporary Hawai‘i*, has written in a statement on behalf of the pa‘ahao, saying that incarcerated Native Hawaiian religious practitioners who are denied the ability to practice basic tenets of their faith suffer spiritual injury. That injury is increased when those practitioners are separated from their land, culture and family while they are imprisoned outside Hawai‘i.

The injury to plaintiffs is “a spiritual injury,” NHLC attorney Manley said. “And the injury of having an institution that’s giving inmates of other faiths the things they need to observe their religion, but they aren’t given the same status.”

Hawaiian cultural practitioner Andre Perez has offered support to pa‘ahao in Mississippi and Arizona prisons by helping them get access to books and cultural items. Cultural items have been donated by individuals and books donated by Kamehameha Schools publications, Bishop Museum Press, Native Books/Nā Mea Hawai‘i and the University of Hawai‘i-Hilo. Perez has received donations and several small grants to finance trips to mainland prisons to visit prisoners, share Hawaiian cultural knowledge and deliver materials.

“I firmly believe that for Hawaiians, traditional and cultural approaches to rehabilitation are more powerful and long lasting than any western class or training,” Perez said. “Our universal values are more meaningful and relevant when presented in ways that are understandable, palatable and desirable. All Hawaiians have little seeds of traditional values somewhere inside of them. These seeds have roots through genealogical connections that are very powerful when nurtured.” ■

Diana Leone, a veteran journalist, runs the freelance writing and editing business Leone Creative Communication, on Kaua‘i.

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A fond farewell

In the August issue of *Ka Wai Ola*, Trustee Boyd Mossman announced that he would be resigning from his position as the Maui Island Trustee effective Nov. 1, 2011. He has accepted a call to serve God with his wife, Maile, as the Temple President and Matron of the Kona Hawai'i Temple of the Church of Jesus Christ of Latter-day Saints.

Trustee Mossman graduated from the Kamehameha Schools and went on to the United States Air Force Academy and then to George Washington University School of Law. He served for 15 years as a Maui Circuit Court Judge. Then in 2002 Trustee Mossman was elected to the Office of Hawaiian Affairs Board of Trustees as the Maui Island Trustee. Here at the Office of Hawaiian Affairs, he has served as my Vice Chair of the Beneficiary Advocacy and Empowerment Committee from 2004 till 2010. He has been the Vice Chair of the Board of Trustees since I became Chairperson in 2010.

Trustee Mossman will also be missed throughout the community as he has served on numerous boards. On Maui he helped organize the Maui Native Hawaiian Chamber of Commerce, whose mission is to promote and sustain our Hawaiian culture and to improve the socioeconomic status of Native Hawaiians in business and as individuals. They have been putting on a yearly Business Fest for the past five years. He has also been an active part of Nā 'A'ahuhiwa, the Black Robes, an organization of retired Hawaiian judges, and also the Maui Advisory Committee to the Trustee to solicit input from Hawaiians to the OHA Trustee. Other boards include the Polynesian Culture Center, Bishop Museum, Maui Electric, Nā Kai 'Ewalu Canoe Club, Central Maui Hawaiian Civic Club, Olowalu Cultural Reserve, Maui Economic Opportunity, Kula

Malu Association, and J. Reuben Clark Law Society.

Trustee Mossman will leave behind many achievements here at OHA. As the Chair of the Ad hoc committee for ceded lands negotiations, there were agreements that were reached with the State of Hawai'i that led to the creation of significant legislation ensuring that Hawaiians were to receive ceded lands revenues well into the future.

For the Island of Maui, he secured grants for numerous organizations to establish critically needed programs for children and to seek and push for affordable housing for Hawaiians. He was responsible for initiating OHA's first involvement in affordable housing. He created a local Maui committee to assist him and recommended to the Board that OHA participate in an actual housing development to provide housing to the homeless and to the working poor in Lahaina, Maui. He urged for a better working relationship with the Department of Hawaiian Home Lands. This relationship has led to the construction of affordable homes by DHHL for Hawaiians in Leali'i on Maui and in Kona, Hawai'i.

The Office of Hawaiian Affairs' land base has improved and expanded with the help of Trustee Mossman. He was instrumental in securing conservation and other lands, such as Waimea Valley on O'ahu, Wao Kele o Puna on Hawai'i Island and lands in Hāna, Maui, to protect them from uncontrolled future development.

A heartfelt Mahalo, Trustee Mossman, for your outstanding service to the Office of Hawaiian Affairs, those many years as Vice Chair and assisting me with the Committee and the Board. With your years of community experience and involvement you have continually advocated for the betterment of Native Hawaiians. We are grateful for your commitment and selfless achievements in serving the people. ■



Colette Y. Machado

Chairperson,
Trustee Moloka'i
and Lāna'i

A hui hou

Well the time has arrived for me to pull up stakes and head off into the sunset; however, before I do so, I would like to thank first a loving Heavenly Father for the blessings I have received over the last nine years as your elected Trustee from Maui and also for a beautiful eternal companion. Next my faithful and reliable staff of Kalei Rapoza, Kira Higa and Melissa (Beimes) Wenhian and also the guys and gals of the 12th-floor Trustees' offices who work every day to ensure the smooth running of the board, especially Leah Burrows-Nu'uano, Dayna Pa and Lei-Ann Durant. I have really appreciated their support and kōkua over the years. Then there are the many staff who continue to endure the challenges of being an OHA employee and who have done a commendable job serving you as our beneficiaries. There are over 130 of them so I won't begin to name them other than their boss, Clyde Nāmu'o, who also will be leaving soon. Mahalo to you all.

As I leave OHA and leave Maui for three years, though I will be a bit sad at having to discontinue my efforts to secure federal recognition and security for our people from the constant threat of lawsuits against us and our legal existence, I leave OHA in good hands with Chair Machado and the rest of the Trustees who strongly support federal recognition and allegiance to the United States of America. Recognition will provide a legal shield and an opportunity for Hawaiians to focus on the needs of Hawaiians without fear of being sued at every turn. And so I wish the board success in all they do as fiduciaries to the trust. Let's hope they do not revert to politics as usual and vote

counting and empire building of the past. I have faith they will do what is right, including selecting my successor whom I have recommended be Chubby Vicens of Maui, a nonpolitician, a youth-loving grandpa, a community icon and a decent and honest man who would better represent you than I ever could. You elected me these past three elections, and I committed to fulfilling your trust in me as your Trustee. Hopefully the board will honor that trust and your belief in me to honor my recommendation.

Now with that aside, you might wonder what in the, ummmmmmm world, is he doing and why. Simply speaking, I have accepted a call from the First Presidency of the Church of Jesus Christ of Latter-day Saints to serve as the Temple President of the Kona Hawai'i Temple. This is a special and sacred call that provides my dearest companion and me the privilege to serve others in a voluntary capacity at the temple in which we will be working. This being the House of the Lord, it is a place of peace and inspiration where we will be privileged to work with the living and the dead at what could be described as the intersection of Heaven and earth. Our ancestors will be a major focus for us, and as I think of other LDS faithful who have passed beyond the veil and can help in the work such as Albert Like, Mary Kawena Pukui, Edith Kanaka'ole, George Kanahale, Napua Stevens, E.K. Fernandez, Judge Jonathan Napela, Genoa Keawe, Bill Lincoln, Johnny K. Almeida, Andy Cummings, even Queen Lili'uokalani, as well as so many others, I am indeed honored to do my part in securing for all who would accept life eternal. May God bless you all, mālama pono, a hui hou, aloha nō. ■

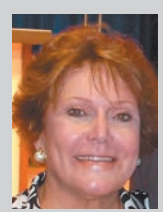


Boyd P. Mossman

Vice Chair,
Trustee, Maui

The Office of Hawaiian Affairs and The Department of Hawaiian Home Lands commit to a partnership ... to create housing for all Hawaiians

Ano'ai kakou ... On Sept. 21, 2011, the OHA Board of Trustees held a historic joint meeting with the nine-member Hawaiian Homes Commission to discuss ways to expand our roles in creating housing opportunities for Hawaiians. The meeting prompted a great deal of discussion about the ways Trustees and Commissioners could work together to increase housing opportunities for all Hawaiians.



Rowena Akana

Trustee, At-large

OHA and DHHL have a long history of working together to create homeownership opportunities for Hawaiian families. For example, we worked together to house 279 Hawaiian families in the Kānehili subdivision in Kapolei and 19 others in the new Kaupuni community in Wai'anae.

OHA has also contributed \$500,000 to a joint effort with DHHL to renovate Kalaniana'ole Hall in Moloka'i; \$667,000 to rebuild Kawānanakoa Gym on the Big Island; and \$3 million to build the 85-unit Waimanalo Kupuna Housing. In addition, OHA has provided \$3 million annually to cover the debt service on bond funding of approximately \$40 million on various DHHL projects. And in 1994, OHA set aside \$20 million for down payment and home repair loans for homeowners and those on the waiting list.

According to the *Star-Advertiser* (9/23/11), Hawaii is one of the bottom states when it comes to owning a home and renting. Hawaii was the highest in the nation for the median cost of a home, at \$525,400, compared with West Virginia, which ranked the lowest at \$95,100. The national average was \$179,900.

Our median rent was first in the U.S. at \$1,291, compared with West Virginia, which came in last at \$571. The median rent nationwide was \$855.

Among our islands, Oahu had the highest monthly rent at \$1,363, while the Big Island had the lowest at \$972. The percentage of

multigenerational households here was the highest in the country at 7.2 percent.

According to OHA's *Kauhale: Native Hawaiians and Housing* report (9/21/11), Native Hawaiians:

- >> Experience a disproportionately high rates of unsheltered homelessness and make up a significant portion of the population in shelters;
- >> Spend a significant amount of their income on housing; and
- >> Must compete for both rental and homeownership opportunities in an inflated market.

Our local people are also faced with the fact that landlords are aware that the federal government supplements housing for military families and are also providing them with a cost of living allowance (COLA). Given these benefits, military families are able to pay the high rents charged by landlords, while our local people are not.

I believe the solution lies in partnering with other advocates and pooling our resources to address the core issue of homelessness – the lack of affordable rentals and homes.

Going forward, the key to success will be to think outside the narrow vision of building only single-family homes. We must build townhomes that more than one family can live in, nice apartments or transitional housing units for single family members and kupuna.

I look forward to working closely with the Department of Hawaiian Home Lands Director and its Commissioners in the coming years to vastly improve the housing conditions for all of our Hawaiian people.

Aloha Ke Akua and Imua Hawaii nei. ■

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

A matter of honor

The Waikīkī Natatorium is hallowed ground as a war memorial, an international symbol of competitive swimming and an important icon in Hawaiian history. Olympic gold medalist Duke Kahanamoku swam the inaugural lap at the Natatorium on his birthday in 1927, placing Hawai'i at the center of the sport of swimming. Through the years, many other Olympians, celebrated swimmers and watermen followed in the Duke's wake. Generations of Hawai'i's children learned to swim in its waters; it was one of Waikīkī's most beloved gathering places. Respected kupuna Nana Veary worked as a lifeguard matron and lived there for a time with her husband, three children and 21 boys who were her hānai, or adopted, sons, many of whom went on to become celebrated beach boys.

Efforts exist to preserve the Natatorium, mālama Hawai'i's ocean sports and swimming legacy, and honor the commitment made to remember those who served in our nation's military during WWI. But a recent newspaper column argued that demolition and change of use of that shoreline is in the public interest and less expensive than restoration. I do not agree.

The City under Mayor Jeremy Harris spent \$4.2 million restoring the façade, bathrooms and volleyball court. The Honolulu City Council provided financing to finish the restoration of the bleachers and pool. But the succeeding mayoral administration under Mufi Hannemann stunned many of us by reversing the fully designed and permitted restoration, and went into high gear to demolish the entire structure. The spirit of irreverence with which demolition was pursued bordered on disrespecting the memory of the fallen warriors honored there. Auwē!

The Natatorium serves as a sand-retention revetment, which created

Sans Souci Beach. Demolish the Natatorium, and Sans Souci is history. Alternative uses like creating additional beach or volleyball courts are not permitted shoreline uses and would have to survive a lengthy and daunting county-, state- and federal-permitting process, not to mention court challenges. The Hawai'i Supreme Court in 1973 ruled against demolition for any other use of the shoreline expect for a Natatorium (defined as a swimming pool in Act 15 of the Territorial Legislature, 1921). The cost of demolition to effect the new uses proposed, even if successful, rivals the cost of restoration. So much for the financial argument that it's cheaper to demolish.

Further, the structure sits in a declared marine sanctuary. How far will they get with the demolition-triggered reef damage? A new beach, according to an Army Corps of Engineers study, would require replacing the Natatorium with the equivalent of a three-wall small boat harbor replicating the same footprint of the Natatorium walls. Go figure! Proposals to "preserve" the arch by moving it is not an engineering possibility. It will have to be rebuilt as a facsimile. So much for preservation. Finally, hundreds of pages of scientific and expert studies including a \$1.2 million environmental impact statement show the least expensive, least environmentally harmful option is full restoration.

The idea of demolishing the Natatorium ranks up there with the attempts to demolish 'Iolani Palace for a parking lot and the Royal Hawaiian Hotel for a new high-rise hotel. The Waikīkī War Memorial Natatorium is the last of the great historic treasures of the Waikīkī shoreline. How we respond to this challenge will mark the greatness or failure of who we are as a people. ■

To comment on this or any other issue of concern, feel free to contact me on twitter @PeterApo, Facebook/ PeterApo, or PeterAOHA@gmail.com.



Peter Apo

Trustee, O'ahu

Ka Mahi'ai 'Ihi O Wailea, ē o ē Ke Ali'i Pauahi

Ē o ē nā 'ōiwi 'ōlino, nā pulapula a Haloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama. The Association of Hawaiian Civic Clubs completed its annual convention in October 2011 at Kahuku, O'ahu. From the founding of the first Hawaiian Civic Club in 1918 by Prince Jonah Kūhiō Kalaniana'ole into this 21st century, the Hawaiian Civic Club movement, through its Island Councils and Mainland Council, models civic leadership by Native Hawaiians, perpetuates Hawaiian culture and tradition and advances educational achievements for Native Hawaiians.

The Ali'i Pauahi Hawaiian Civic Club, of the O'ahu Island Council, of the Association of Hawaiian Civic Clubs, pursues its self-determination as a model for Native Hawaiian leadership by establishing a startup business venture, Ka Mahi'ai 'Ihi O Wailea (the Sacred Farm of Wailea), located in the Hakalau/Wailea area on Hawai'i Island, 19 miles out of Hilo, to transition its club activities from small-scale fundraising events like bake sales into a larger-scale economic development strategy.

Ka Mahi'ai seeks to: strengthen Native Hawaiian families and subsistence practices and reduce the high rate of social challenges caused by a lack of business, social and economic infrastructure; replenish former forest lands decimated by sugar cultivation with traditional Hawaiian plants; and stimulate long-term jobs and educational opportunities for Native Hawaiians thereby strengthening the local economy. A primary objective of Ka Mahi'ai 'Ihi O Wailea is to grow, harvest and market native plants, including maile, koai'a and other crops central to Native Hawaiian cultural practice. Finally, Ka Mahi'ai seeks to strengthen the community by serving as a focal point for local employment, community outreach programs, and establishment of a community meeting center.

Following participation at an

entrepreneurship conference in 2007, a business idea emerged from the leadership of Ke Ali'i Pauahi, and between 2007 and 2008 they pursued technical assistance and support from the Hawai'i Alliance for Community-Based Economic Development (HACBED), continued with peer review of their business idea at agricultural industry-focused conferences, and in 2009 competed in and won first place in the University of Hawai'i Shidler College Business Plan Competition, which awarded the group \$10,000.



Haunani Apoliona,
MSW
Trustee, At-large

Ka Mahi'ai was awarded initial grant funding from both the Administration for Native Americans (ANA) and OHA in the amounts of \$444,000 and \$150,000, respectively. Both ANA and OHA have made subsequent grants to Ka Mahi'ai.



Trustee Apoliona and Keali'i Lum, Ka Mahi'ai 'Ihi O Wailea Executive Director, examine maile plants. - Courtesy photo by Kehaulani Lum

Keali'i Lum is the Executive Director of Ka Mahi'ai 'Ihi. Ka Mahi'ai has hired part-time workers and interns and partnered with Alu Like's Employment and Training Program, Nā Pua No'eau, Hilo and Laupāhoehoe high schools, Hilo and Laupāhoehoe Hawaiian civic clubs, UH College of Agriculture Forestry and Natural Resource Management, Wailea Village Historic Preservation Community, local plant nurseries and many others. Hulō ē Ke Ali'i Pauahi. 35/48 ■

The enduring spirit of Kaloko-Honokōhau

Trustee's note: This month's column is written by Jeff Zimpfer, Environmental Protection Specialist with the National Park Service.

Across Hawai'i, Hawaiians have been working to protect special places so traditional and customary practices can be perpetuated. Recently, OHA took action to help mālama the site of an early victory by the contemporary Hawaiian community seeking stewardship of our natural resources.

For those unfamiliar with Kaloko-Honokōhau National Historical Park, it is an area of sacred and natural significance in North Kona comprising the makai portions of the Kohanaiki, Kaloko, Honokōhau and Kealakehe ahupua'a. The park contains two ancient Hawaiian fishponds, wetlands, more than 185 ahialine pools, and coral reefs. The Kaloko Fishpond kuapā is the most massive fishpond wall in the state. In this dry area, these resources are fed by, and depend on, the continued flow of fresh, clean water from the Keauhou Aquifer.

When the area was threatened by development in the late 1960s, Hawaiians organized and successfully lobbied Congress to take action. U.S. Rep. Patsy Mink secured the establishment of a commission to study the place for inclusion as a national park. Commission members and staff preparing the study included such noted Hawaiians as 'Iolani Luahine, George Nā'ope, Herb Kawainui Kane and John D. Waihe'e III. In 1978, Congress established the park to preserve, interpret and perpetuate traditional Native Hawaiian activities and culture.

The Honokōhau Study Advisory Commission's report, *Spirit of Ka-loko, Hono-kō-hau*, captures the essence of this place:

"Along the western coastline of the Island of Hawai'i lies the hot, rugged lava of Ka-loko, Hono-kō-hau. This seemingly barren and harsh landscape does not appear to be suitable for human existence, and yet, long before written history, the Hawaiian people built a thriving settlement upon the 'a'ā lava, which was to last well into the 19th century. ...

"Some people find it difficult to understand why the ancient Hawaiians chose to settle upon the inhospitable lava fields of Ka-loko, Hono-kō-hau. The reason was, perhaps, a spiritual one, for there was a spirit in Ka-loko, Hono-kō-hau. The Hawaiians who first came to the area felt its presence in every rock and tree, in the gentle waters of the shallow bays, and in the trade winds that gently swept across the prehistoric lava flow. They touched the spirit and felt its mana.

"The spirit of Ka-loko, Hono-kō-hau was its life, the life that flowed in its land and the water that washed upon its shore.

Like Hawaiians who found its presence elsewhere, the people of Ka-loko, Hono-kō-hau let the spirit become part of their existence. They lived in such perfect harmony with it that they became a singular, total and inseparable environment."

Part of the National Park Service's mission includes working with the community to protect the park's natural resources so cultural practices can continue. A major accomplishment has been restoration of the Kaloko Fishpond, which will operate as a traditional and productive aquaculture as part of a cultural center. The National Park Service has been addressing impacts of surrounding development, especially on the quantity and quality of water in the park, which threaten to further erode that "perfect harmony" identified in *Spirit of Ka-loko, Hono-kō-hau*. For over a decade, the Park Service has been working to protect water in the area through a collaborative, cooperative approach with stakeholders.

On Sept. 14, OHA Trustees passed a resolution encouraging all stakeholders to actively work to protect the traditional and customary practices of Hawaiians in the area that depend on abundant, clean groundwater. The resolution passed by the OHA Trustees both echoes the National Park Service's goals and perpetuates the vision of the Hawaiians who worked 40 years ago to protect this place. ■

For a related article on the founding vision of Kaloko-Honokōhau National Historical Park, please see page 12.



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

PUBLIC NOTICE

Honokōhau ahupua'a

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that one historic property (SIHP 50-10-37-22415) containing one burial was discovered by Cultural Surveys Hawai'i, Inc. in the course of an archaeological inventory survey related to the Queen Ka'ahumanu Highway Widening Phase 2 Project within the ahupua'a of Honokōhau 1st, District of North Kona, Island of Hawai'i.

The burial site consists of a dry-stacked basalt stone platform located approximately 344 feet (105 meters) south of the entrance to the visitor center parking lot of the Kaloko-Honokōhau National Historic Park. The burial site is located within both the State ROW (approximately 85% of the burial site) and the federal lands of the national historical park (approximately 15% of the burial site). The portion of the burial site on State lands is located within TMK (3) 7-4-008:999 (the "999" parcel number is used to designate State ROW lands). The portion of the burial site on Federal lands is located within TMK: (3) 7-008:010.

Given the physical characteristics of the stone platform within which the human skeletal remains are located, the burial site most likely dates from prehistoric, also known as pre-Contact, times and contains an individual of Native Hawaiian ethnicity.

The project proponent is the Hawai'i Department of Transportation (HDOT) [contact: Mr. Henry Kennedy (808) 345-2708, Henry.Kennedy@hawaii.gov or Mr. Robert Taira (808) 345-2103].

Background research indicates the ahupua'a of Honokōhau 1st was awarded in its entirety at the time of the Mahele to ali'i Miriam Kekau'onohi at LCA 11216:36, Royal Patent 7587.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the burial is believed to be over 50 years old. The project proponent would prefer to pre-

serve the burial in place; however, the decision to preserve in place or relocate this previously identified burial shall be made by the Hawai'i Island Burial Council and the State Historic Preservation Division (SHPD) in consultation with any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Proper treatment of the burial shall occur in accordance with HAR Chapter 13-300-38 or 13-300-39.

SHPD is requesting persons having any knowledge of the identity or history of this burial to immediately contact Ms. Pua Aiu at SHPD, located at Kakuhihewa Building, 601 Kamokila Blvd., Suite 555, Kapolei, Hawai'i, 96707 [Tel: (808) 692-8015 / Fax (808) 692-8020 / E-mail Pua.Aiu@hawaii.gov], to provide information regarding appropriate treatment of the unmarked burial. All interested parties should respond to this notice by filing descendancy claim forms with the SHPD and/or by providing information to SHPD adequately demonstrating lineal descent from this specific burial or cultural descent from ancestors buried in the vicinity of the survey area.

PUBLIC NOTICE

Section 106 consultation opportunity

Section 106 of the National Historic Preservation Act (NHPA) requires that projects receiving federal funding or require federal approval must consult with Native Hawaiian organizations (NHOs) if such projects will cause adverse effects to Hawai'i's historic properties and/or properties of religious or cultural importance to Native Hawaiians. The NHPA defines a Native Hawaiian organization as any organization which serves and represents the interests of Native Hawaiians; has as a primary and stated purpose the provision of services to Native Hawaiians; and has demonstrated expertise in aspects of historic preservation that are significant to Native Hawaiians.

In 1996, R.M. Towill Corporation

completed an Environmental Assessment (EA) for a project titled QUEEN KA'AHUMANU HIGHWAY WIDENING for the State of Hawai'i, Department of Transportation (DOT). On November 3, 2009, 13 years after completion of the EA, the DOT posted a Request for Proposals (ROP) for the project. The Scope of Work included engineering and construction services to widen Queen Ka'ahumanu Highway from the existing two (2) lanes to a four (4) lane divided highway, improvements to drainage systems, traffic signal systems, pavement markings, traffic signs, guardrails, highway lighting and landscaping, etc.

There are two project phases, with phase one from Henry Street to Kealakehe Parkway now completed. Phase two of the project, from Kealakehe Parkway to Keāhole Airport Road, is the phase now being reviewed by five NHOs who recently learned of the consultation opportunity. These

NHOs organized themselves to participate in the consultation process as a hui. Because they were unaware of the consultation process until recently, they suspect other NHOs may be unaware of the opportunity as well. The hui is seeking other NHOs interested in joining the consultation process.

For information on how to get involved in the consultation process with the NHO hui, contact: Isaac "Paka" Harp at 885-8540, e-mail: imua-hawaii@hawaii.rr.com.

BURIAL NOTICE

Keahuolū ahupua'a

Pacific Legacy is in the process of preparing a Burial Treatment Plan for the Keahuolū Historic Preservation Area located on Queen Lili'uokalani Trust lands. This plan addresses the permanent preservation and protection of identified and suspected human burials within the approximately

25 acre Historic Preserve parcel (TMK (3) 7-4-020:010) in the Keahuolū ahupua'a, North Kona District, Hawai'i. The burials and possible burials are presumed to be Native Hawaiian, based in their location, context, and association with other materials found during the archaeological investigations. Proper treatment of the burials shall occur in accordance with Chapter 6E, Section 43. The entire ahupua'a of Keahuolū was awarded to the chiefess Analea (Ane) Keohokālole under LCA 8452: Apana 12 (RP 6851). Descendants of families from the area or persons with information about families from the area are requested to participate. Please contact Phyllis "Coochi" Cayan, Culture Historian, State Historic Preservation Division (808-692-8015) or Rowland Reeve, Pacific Legacy (808-351-9560) within 30 days to present information regarding the above burials or to inquire about the procedures for recognition as lineal or cultural descendants. ■

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