



KA WAI OLA

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Kepakemapa (September) 2007
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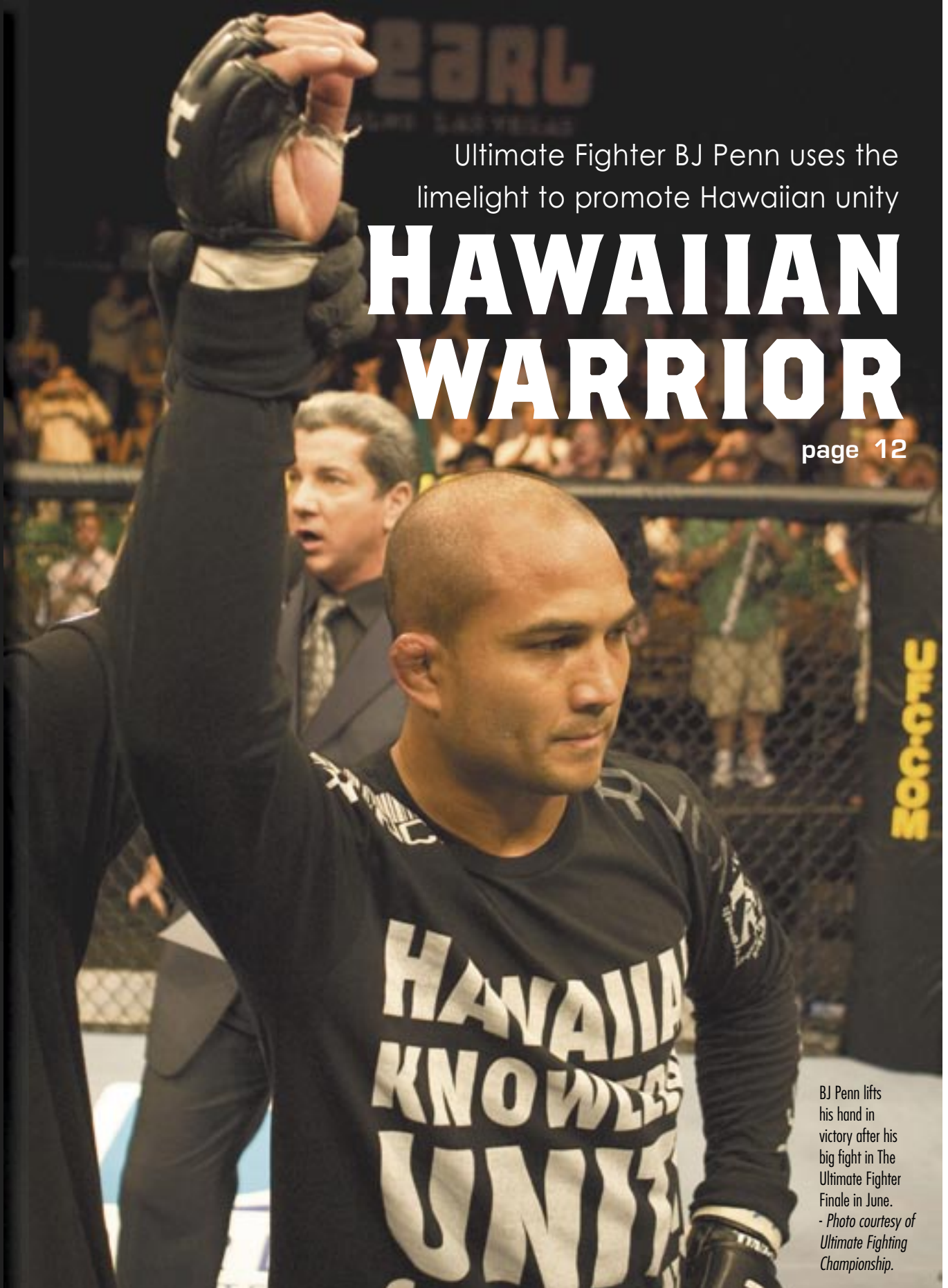
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Ultimate Fighter BJ Penn uses the
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BJ Penn lifts
his hand in
victory after his
big fight in The
Ultimate Fighter
Finale in June.
- Photo courtesy of
Ultimate Fighting
Championship.

KAU INOA

means that we all get together
and speak up.

Rainier

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

Today, the establishment of a new native nation is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially register their names through the Kau Inoa enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live.

Make your voice heard.

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

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TO BUILD A NATION

Hawai'i Maoli
(808) 394-0050
hawaiiamaoli.org



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Dividing ourselves

I read with great sorrow the full-page ad concerning the Kawaihae artifacts, published in the August edition of *Ka Wai Ola*.

Many did not agree with Hui Mālama and the reburial of the precious artifacts of Kawaihae.

From the case's publicity and our talking stories, we understood that Hui Mālama was not always acting in good faith or with the agreement of all the groups or of all the Hawaiian people.

Mr. Ayau was sanctioned for his refusal to cooperate, spent time in jail, a settlement was reached and the objects were returned to the "proper" authorities.

As a highly intelligent people, we read, share, talk story and know what is happening among our people. All do not have to be in agreement, but we agree to disagree, around the table, face-to-face, with ha'aeo.

Ho'omana'o, and let us not do this to ourselves. 'Ohana do not divide and conquer, for it is only ourselves we divide and they who conquer.

The public airing of our kūkae and pilikia shakes the very foundation of who we are as a people. Ho'opono, on bent knees. Nothing means more than who we are, and we are 'ohana kahi. 'Onipa'a, i mua, i hope 'a'ole.

*Bobi Olmos Arnold
Honolulu, O'ahu*

Forbes Cave

As a longtime scholar of things Hawaiian, with perhaps unique knowledge of Honokoa Gulch and the caves in question, L. La'akea Sukanuma's expose on Hui Mālama in the August issue of *Ka Wai Ola* has inspired me to confirm that he is fully correct.

Also, the Mahi family has been misled by Edward Ayau's grandly fabricated story that their konohiki ancestor was buried in Forbes Cave.

I have read his testimony to the NAGPRA committee on this, and a transparent reason for his creating this story is so that he and others can make claims to these astonishing artifacts from the cave's hidden chamber and "stack the deck" on what happens to this unique legacy of all Hawaiians. Ayau's story, though romantic, is not the truth.

In 1876, Mahi's widow, Kaneahiku, gave testimony, stating that her husband was buried "in the pali of Honokoa." That is the key. Forbes Cave is not in the pali of Honokoa – the pali is farther up the gulch.

No Hawaiian of her time – or even an objective person today – would call the location of Forbes Cave a pali, because it is in the lower part of the gulch where that side has tapered down. In fact, it is very near the gulch floor. Ayau has failed to tell the family this for his own reasons.

I have seen one very secure cave in the actual pali of Honokoa, which is perhaps the true resting place of Konohiki Mahi.

*B. Ka'imiloa Chrisman, M.D.
Cottonwood, Arizona*

Invented burial practices

Hui Mālama has indeed become a fundamentalist organization that forces or coerces others to conform to their beliefs. They have skillfully used the federal NAGPRA law to their own advantage, acquiring over a million dollars in grants, yet they have balked completely when this same law ran against them. I was amazed last year to read Pua Kanahale's admission that she and her late husband made up the burial protocols Hui Mālama has so widely touted. Even more "protocol" has been added to the inventions. I hope that other Hawaiians will now speak out and reaffirm their own family practices.

Hui Mālama did defile Forbes Cave. I saw this myself. Eddie

Ayau's public claim that no one would ever find it after they sealed the cave was a gross falsehood, and anyone knowledgeable about stonework would have seen their complete alteration of the cave face, which was made, no doubt, for easy access into the cave. Its entrance was previously small and very hard to find.

Their interpretation of moepū is adjusted to fit their cause. Hui Mālama has led a whole new set of Hawaiians to believe that their ancestors commonly placed grave goods with burials, like those of Egypt or Peru. This is quite untrue. Grave goods of any extent were previously very uncommon in Hawai'i, and this changed after Christian concepts to do this came into use.

My concern stems not only from the need to have an accurate history, but also because of my descent from the Mahi family through my Kawaihae grandfather.

*Melvin Lonokaiohaha Kalahiki, Sr.
Kāneohe, O'ahu*

Kau Inoa

I read with interest Rowena Akana's comments on the request by me and four of my associates to register on the Kau Inoa registration list. I assure you we are NOT trying to be harmful to those of Hawaiian

blood. In fact, we are doing the things we have been doing for the past 10 years or so to make sure that Hawai'i remains the kind of place it has been over the years for all of us, non-Hawaiians and Hawaiians alike.

We believe, and the Supreme Court agreed with us in *Rice v. Cayetano*, that there is a racial overtone to the Akaka Bill and much of the activities associated with today's sovereignty efforts. Hawai'i has never been a place that separated people on the basis of race. Unlike American Indian tribes – who in order to get recognized by Congress as Native Americans, must have a history, among other things, of non-assimilation – Native Hawaiians welcomed and intermarried from the very beginning with every race that came to these islands.

Our desire to play a part in the massive changes in Hawai'i that would come about if the Akaka Bill were to pass is a voluntary effort on our part. Nothing sinister. We just think Native Hawaiians and the interracial families that make Hawai'i a treasured place to live are making a tragic mistake to destroy the welcoming spirit that has prevailed here.

*Thurston Twigg-Smith
Via the Internet*

Send your mana'o to Ka Wai Ola.

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Thirteen-year old Alyssa-Lende Kane of Kapolei came home a division champ from the Ringside World Boxing Championship in Kansas City last month. Kane, who volunteers at OHA, took down the previous champ in less than a minute. -Photo: courtesy of the Kane family.

OHA's world champ

A strict regimen of training and diet paid off for 13-year-old Alyssa-Lende Kane of the Malu'ohai Hawaiian Homestead in Kapolei, who emerged as a division victor at the 2007 Ringside World Boxing Championship held in Kansas City, Missouri, during the week of July 31 – Aug. 4. In a bout of less than a minute, Kane stopped former world champ Shelby “The Lionheart” Bialkowski of Canada in the first round.

“I came out firing, and she got frustrated,” said Kane about the decisive moves that made her the new world champ in the girl’s intermediate 114-pound weight division of the event, considered to be the largest in amateur boxing, welcoming over 1,000 competitors. The referee stopped the fight after Kane scored several punishing combinations to the body, putting Bialkowski against the ropes in too much pain to continue.

Kane, an eighth-grader at Myron B. Thompson Academy who also volunteers in OHA’s grants division, follows a rigorous workout program that includes two-mile sprints every morning and intensive weekly sparring sessions at the Kawano Boxing Club

in Kalihi. She also pays careful attention to what she eats, avoiding all junk food, often making her an exception among her fast-food-craving peers.

“It’s okay to be different in everything you do,” said Kane. “To be a champion you need to set the example for others.”

Kane first became interested in boxing after watching the Academy-Award-winning movie *Million Dollar Baby* that featured Hillary Swank as a boxing hopeful with steely resolve. Much like the on-screen heroine, Kane went down at the hands of an older sparring partner early in her career, but was not discouraged. She credits both her coaches and her many sparring partners for always challenging her to do better. In 2007, Kane also became Hawai‘i’s 2007 Junior Olympic Champion in the 13-14 girl’s 114-pound weight division.

“If I’m dead tired and my body feels like giving up, I push my mind to keep going and my body follows,” she said.

Fewer Hawaiians in Hawai‘i?

According to a new report

released by the U.S. Census Bureau in August, the number of Hawai‘i’s Native Hawaiian/Pacific Islander residents decreased by 8,664 over the last six years bringing the population of Native Hawaiians and other Pacific Islanders (alone or in combination) to 21.4 percent of Hawai‘i’s total population, down from 23.4 percent in 2000. Some, scholars are disputing this data, however, because it conflicts with a Native Hawaiian population forecast published by Kamehameha Schools, which indicated the Native Hawaiian population is rising in both Hawai‘i and the continental United States.

Other population trends cited in the census report indicated that whites now account for 42.6 percent of the state’s overall population, up from 40.3 percent in 2000. But this finding is being disputed by researchers at the state Department of Business, Economic Development and Tourism, who say the new census report does not seem to account for a recent rise in immigration from Asia. A 2005 Census Bureau report on Hawai‘i met with similar criticism, and the state has been working with the bureau to see if further refinement in research methodology is needed. The state is also conduct-

ing its own research on migration trends into Hawai‘i.

One trend in the new report not under dispute is a rise in the state’s median age, which rose to 37.3 last year from 36.2 in 2000. During that same period, according to the census report, the state’s overall population increased an estimated 6.1 percent, to 1.285 million.

Fellowships

Several fellowship opportunities for Native Hawaiians, have recently been announced:

- Martha Ross, OHA’s bureau chief in Washington, D.C., has announced intern and fellow opportunities at the agency’s Washington office. For more information, call (202) 454-0920 or email marthaross@ohadc.org.

- Native Hawaiian college undergraduates are encouraged to apply for the spring 2008 semester of the all-expenses-paid Native American Political Leadership Program at George Washington University. In addition to tuition (6 credits), the program pays for transportation to and from the capital, housing, books, and incidentals. Selected interns attend class and a series of seminars on Capitol Hill focusing on public policy issues affecting Native American communities. They will learn message development and media targeting in a practicum setting and have their proposals critiqued by a body of professional career people.

Applicants must submit a transcript of college work, a letter of recommendation from a faculty member, a resume and a writing sample. The deadline for applications is Oct. 15. Application information is available at www.gwu.edu/~siw/politics/admission/scholarship.cfm. Inquiries can be directed to Dr. Gregory Lebel at siw@gwu.edu.

- Lastly, the Office of the United Nations High Commissioner for Human Rights is offering an Indigenous Fellowship Programme, with the aim of giving indigenous peoples the opportunity to gain knowledge of the UN system and mechanisms deal-

ing with human rights and indigenous issues so they can assist their organizations and communities in protecting the rights of their people. The decade-long program offers opportunities to English-, Spanish-, French- and Russian-speaking indigenous groups. Potential candidates should email fellowship@ohchr.org.

Hawaiian studies fundraiser

Enjoy heavy pūpū and a Hawaiian music jam — and support the good cause of the annual Ka Lei Pāpahi O Kākuhihewa scholarship and benefit fundraiser on Sat., Sept. 22 from 3 to 8 p.m. at Rumours Nightclub in the Ala Moana Hotel. Event organizers hope to raise money for college scholarships that will be awarded to students who attend Hawaiian studies programs in O‘ahu public schools. Funds raised will also go to help with the training of kūpuna who teach Hawaiian studies classes for the Department of Education.

Ka Lei Pāpahi o Kākuhihewa is a Native Hawaiian educational organization consisting of current and former teachers in the Department of Education’s Hawaiian studies program. The group’s mission is to provide a resource to the DOE in the perpetuation of Hawaiian culture and heritage in Hawai‘i’s classrooms.

“We are especially glad that the DOE Hawaiian studies programs are being taught by some of our kūpuna, because they are able to share with our children years of experience in Hawaiian oral tradition and lifestyle,” said organization president Keali‘i‘olu‘olu Gora.

At the upcoming benefit fundraiser, a kūpuna-teacher group will present an original program of music and dance; featured entertainment also includes performances by Mahea, the Nu‘uanu Brothers and Ku‘uipo Kumukahi. Tickets are \$10 pre-sale and \$15 at the door. For more information, call 386-1363,

or email kealiig@hotmail.com.

Oli classes

Kumu hula Tony La'akapu Lenchanko will be holding registration for new oli classes at Bishop Museum on Sept. 7 from 3:30-7:30 pm.

The 10-week course of weekly classes, for novice to advanced students, will be held Sundays at the museum beginning Sept. 16. Classes will include the kawele, kepakepa, olioli and ho'aeae styles.

For more information, call 668-7054 or email lenchanka001@hawaii.rr.com.

Johns to head Bishop Museum

Timothy E. Johns will take over the reins at Bishop Museum as the new director and chief executive officer on Oct. 1. Johns most recently served as chief operating officer for the Estate of Samuel Mills Damon, a position he has held since 2000. Prior to that, he was chair of the state Board of Land and Natural Resources. He has also served as vice-president and general counsel for AMFAC Property Development Corporation.

Johns, who holds a law degree from the University of Southern California, is known for his activity in Hawai'i environmental issues. In taking over the post at Bishop Museum, he succeeds Michael Chinaka who has been serving as interim president since January, when the museum's former director, William Brown, resigned. Museum board members are hailing Johns for his experience in working with conservation issues, which are integral to research conducted by the Bishop Museum, designated as Hawai'i's State Museum of Natural and Cultural History.

Kupuna Helen Aveiro passes on

The last known native 'olelo Hawai'i speaker from Kawaihae Uka has passed away. Helen



Kupuna Helen Aveiro, a native 'olelo Hawai'i speaker from Kawaihae Uka, captivated youngsters with her wit, candor and unique sense of humor. - Photo: courtesy of 'Ahahui 'Olelo Hawai'i.

Kuluwaimakaokalani Aveiro (ne'e Awa'a) died on July 11 in Kailua and was buried in her kulaiwi of Kohala. Her services were held at the historic 'Imiola Congregational Church.

Mrs. Aveiro worked at Dole Cannery as a packer, and later as forelady. It wasn't until later in life that she shared knowledge of the Hawaiian language and way of life with children in the Windward District of O'ahu's Hawaiian Studies Program and other venues, where youngsters bonded to her wit, candor, and unique sense of humor.

At a historic gathering of native Hawaiian speakers organized by the 'Ahahui 'Olelo Hawai'i, Kupuna Aveiro shared a delightful story of her first memories of eating rice upon her arrival in Honolulu, having only been raised on sweet potato and poi as starches. In an appearance on the program "Mānalo" on 'Olelo's NATV (channel 53), she shared interesting stories about the paniolo lifestyle of Kawaihae as well as her experiences with supernatural beings, or kupua, of the area.

She is survived by children Antoinette Liana, Douglas Aveiro and Bettylou Rosehill; brothers Joseph Aloha and Andrew Awa'a; 16 grandchildren; 30 great-grandchildren; and nine great-great-grandchildren. 'Oiai ua kulu nā waimaka o ka lani, ua kani mo'opuna. Although the heavens weep, there is a multitude of descendants to carry on her legacy. Aloha nō.

CALLING KULEANA LAND HOLDERS

The City and County of Honolulu recently established a real-property tax exemption for designated kuleana lands. The deadline to file a claim for the exemption is Sept. 30 of the preceding tax year for which the exemption is claimed. The exemption application form is available at www.co.honolulu.hi.us/rpa/bfs-rpp32.pdf.

OHA also would like to hear from you to help gather information that could assist in the development of laws in other counties that would exempt kuleana lands from certain land taxes.

If you hold kuleana lands or if you want information on obtaining OHA's assistance with genealogy verification for kuleana land tax exemption purposes, contact OHA's Kuleana Land Survey Call Center at 594-0247. Email: kuleanasurvey@oha.org. Mailing address: Kuleana Land Survey, Office of Hawaiian Affairs, 711 Kapi'olani Blvd. Ste 500, Honolulu, HI 96813.



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Kau Inoa presses ahead despite possible threat of legal attack

By KWD staff

Organizers of the Kau Inoa registration drive are pressing ahead with their efforts to compile a registry of Native Hawaiians who want to participate in the formation of a new Hawaiian government entity, despite a recent demand letter from an attorney who has already filed several lawsuits attacking Hawaiian programs and may now be setting his sights on the Kau Inoa process.

In July, Hawai'i Maoli – the nonprofit arm of the Association of Hawaiian Civic Clubs that administers the Kau Inoa records – received a letter from attorney H. William Burgess demanding that five of his non-Hawaiian clients be allowed to register for Kau Inoa. Kau Inoa registrants are required to provide verification that they are of Native Hawaiian ancestry.

Kau Inoa, or “place your name,” was launched in 2004 by a

coalition of Hawaiian community leaders as the first stage in forming a new Hawaiian governing entity empowered to negotiate on behalf of the Hawaiian people in critical matters such as land issues and protection of native rights and assets.

“Kau Inoa is the first and absolutely key step of gathering a list of people of Hawaiian ancestry willing to participate in the process,” said Clyde Nāmu‘o, administrator of the Office of Hawaiian Affairs, which is supporting the Kau Inoa effort. Nāmu‘o emphasized that Kau Inoa is separate and distinct from the Akaka bill that seeks federal recognition for Native Hawaiians.

Nāmu‘o said no taxpayer money is being spent by OHA in support of the Kau Inoa registration effort. Instead, OHA is expending trust funds gained through ceded land revenues to support Hawai'i Maoli, which so far has processed more than 70,000 registration forms.

The five clients whom Burgess demanded be allowed to register for Kau Inoa are Thurston Twigg-Smith, Patricia Ann Carroll, Toby Michael Kravet, Earl Francis Arakaki and Garry Paul Smith. All but Smith were plaintiffs in the recently dismissed *Arakaki vs. Lingle* litigation that sought to abolish government benefits to Native Hawaiians. The most widely known of the plaintiffs is Twigg-Smith, former publisher of *The Honolulu Advertiser* and a longtime opponent of Hawaiian-preference programs, who is a descendant of early missionaries to Hawai'i and the grandson of Lorrin A. Thurston, one of the chief architects of the overthrow of the Hawaiian kingdom.

“The submission of these applications by my clients should not be construed as supporting creation of a Hawaiian government. Rather, all five of them wish to vote in all elections in

which important public issues are being considered or public officials are being elected,” wrote Burgess, who is also among a number of opponents of Hawaiian programs who were recently appointed to the Hawai'i State Advisory Committee of the U.S. Commission on Civil Rights (see story on page 8).

Hawai'i Maoli officials said they would process the applications received by Burgess' clients as they would any other applications. OHA Administrator Nāmu‘o told the *Advertiser* that applications from non-Hawaiians are kept in a separate file and are not added to the Kau Inoa database.

“Like other native nations in the U.S., such as the American Indians and Alaska Natives, this is an attempt to build a native nation,” Nāmu‘o said during an online *Advertiser* discussion forum on Aug. 16. “It is for Hawaiians to

come together and decide what their nation will look like. After forming a nation, they may choose to include non-Hawaiians the way other native nations have.”

Kau Inoa supporters expect that Burgess' demand letter is the first salvo in what is likely to become yet another of his lawsuits against Hawaiian programs.

“I'd say that's certainly a possibility, maybe even probable,” Burgess told the *Advertiser*. “If the registry to be used for creating a new government entity is racially exclusive, or if it's restricted by race ... it would be very likely that a challenge would be made to that.”

While Nāmu‘o told the paper that any discussion of a lawsuit is “extremely premature since no one has been harmed,” he said that “if a lawsuit is filed, we believe that we will prevail.”

Appeals panel revives blood quantum suit against OHA

By KWD staff

A federal appeals court has reinstated a lawsuit brought by five native Hawaiians seeking to prohibit spending by the Office of Hawaiian Affairs on programs that benefit Hawaiians of less than 50 percent blood quantum.

On August 7, a three-judge panel of the U.S. 9th Circuit Court of Appeals reversed U.S. District Judge Susan Oki Mollway's earlier dismissal of the lawsuit filed by Virgil E. Day, Mel Ho'omanawanui, Josiah L. Ho'ohuli, Patrick L. Kahawaiola'a and former Office of Hawaiian

Affairs Trustee Samuel L. Kealoha, all of whom are 50 percent Hawaiian or more.

The plaintiffs claim that OHA's trustees violated their rights as beneficiaries of the state's ceded lands trust by using revenues to benefit Hawaiians with less than a 50 percent blood quantum, and their suit seeks restoration of all the allegedly misspent funds to the trust. The lawsuit also challenges OHA's expenditure of trust money on supporting the Akaka Bill, claiming that the bill, without a blood quantum requirement, would “erode the rights and privileges of the beneficiaries” of the ceded lands trust.

Furthermore, the plaintiffs claim that OHA should not be “unreasonably” accumulating trust funds by investing them, because investment does not better the conditions of the 50 percent native Hawaiians.

A year ago, Mollway dismissed their case, saying that the federal Admission Act that made Hawai'i a state – and which lays out the intended uses of the ceded lands trust – contains no clear intent that allows individuals to sue over alleged violations of the land trust law, and that recent Supreme Court rulings had conflicted with previous case law allowing such suits.

The appeals court panel disagreed, however, writing that “we cannot agree that there is a conflict sufficient to disregard well-established precedent We thus reaffirm what we have already held and reaffirmed: that each Native Hawaiian plaintiff, as a

beneficiary of the trust ... has an individual right to have the trust terms complied with, and therefore can sue ... for violation of that right.”

Attorney Walter Schoettle, who represents the five plaintiffs in the case and has been involved in a number of previous blood-quantum-related suits against OHA, said in a statement that his clients were elated by the appeals court's decision.

While affirming the plaintiffs' right to sue, the appeals panel did not take any position on the merit of their blood-quantum claim.

“OHA continues to believe that there is no merit in the plaintiffs' position,” OHA Board of Trustees Chairperson Haunani Apoliona said. “We believe we will ultimately prevail based on the merits of this case.”

State Attorney General Mark Bennett, who had filed the friend-of-the-court brief that resulted in

Mollway's earlier dismissal of the suit, said he was looking into whether it would be possible to file a further appeal of the 9th Circuit panel's ruling. If the case is not further appealed, it will be remanded to the federal District Court in Honolulu for further litigation.

Blood quantum has long been a divisive issue within the Hawaiian community. While OHA does receive the bulk of its funds from ceded lands revenue, the agency is mandated to benefit all Hawaiians.

In 1988 and 1990, OHA tried to gauge its beneficiaries' views on the issue by putting two separate referenda before Hawaiian voters. More than 80 percent of those who voted said they supported a single definition of Native Hawaiian – one that includes all Hawaiians, regardless of blood quantum.



Bioprospecting Commission to hold public meetings

Community input sought on developing policy for research uses of Hawai'i's natural resources

By KWD staff

The State of Hawai'i Temporary Advisory Commission on Bioprospecting is holding a series of statewide community meetings to obtain public comment related to preserving Hawai'i's

traditional natural resources in the face of scientific and commercial research.

Meetings are scheduled for Sept. 18 in Hilo; Sept. 19 in Kona; Oct. 9 on Kaua'i; Oct. 30 on Moloka'i; Nov. 20 in Leeward O'ahu and Nov. 27 in Windward O'ahu.

The meetings are intended to aid the commission in making recommendations related to developing policy for the emerging field of bioprospecting – tentatively defined by the commission as the collection of samples from plants, animals and micro-organisms to search for commercially valuable bio-

chemical or genetic resources.

A recent increase in scientific research and commercial enterprise has led to an increase in bioprospecting, a field that is dependent on the use of Hawai'i's natural resources.

Last year, the state Legislature created the Bioprospecting Commission to study this complex issue, which is of particular concern to the Native Hawaiian community, and mandated OHA to administer the commission's meetings. The body is charged with making recommendations to state lawmakers on policies related to:

- Informed consent for partici-

pation in bioprospecting projects;

- Distribution of revenues derived from bioprospecting enterprise;

- Establishment of bio-safety regulations;


- Establishment of licensing and permitting processes; and

- Protection of cultural rights in accessing natural resources.

"Hawai'i's future depends on a balance between the development and conservation of fragile biological resources," said the commission's chairman, OHA Trustee Walter Heen. "The protocol for protecting Hawai'i's resources from degradation must include preservation of indigenous and traditional knowledge and technologies. Hawai'i's biodiversity must be firmly grounded in both types of endeavor in order to ensure equitable benefit-sharing for everyone and sustainability of our natural resources."


Other members of the commission are: Jim Gaines,

University of Hawai'i vice president for research; Elizabeth Corbin of the state Department of Business, Economic Development and Tourism; Betsy Gagne of the state Department of Land and Natural Resources; OHA Trustee Oswald Stender; Vicky Holt Takamine, kumu hula, UH lecturer and president of the 'Īlio'ulaokalani Coalition; Wayne Kaho'onei Panoke, project manager for Community Planning and Engineering Inc. and Environet, member of the Association of Hawaiian Civic Clubs and executive director of 'Īlio'ulaokalani; Keiki Pua Dancell, executive vice president of Hawai'i Chitopure; Dr. Lawrence Burgess, professor of surgery at UH's John A. Burns School of Medicine; David Watumull, president and CEO of Cardax Pharmaceuticals; and Lisa Gibson, president of the Hawai'i Science and Technology Council.

For times and locations of the public meetings, or for more information, call 594-1820. 

Bioprospecting Commission meetings

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Civil unrest

Advisory Committee members listen to testimony at the hastily called hearing on the Akaka Bill. Below: Hawai'i Attorney General Mark Bennett and Roger Clegg of the Virginia-based Center for Equal Opportunity offered views for and against the bill.
- Photos Derek Ferrar



Hawai'i's controversial new advisory committee to the U.S. Commission on Civil Rights holds rushed hearings on the Akaka Bill that have many critics questioning the committee's process itself

By Crystal Kua
Director of Communications

Those for and against passage of the Akaka Bill packed the state Capitol auditorium last month to testify before a newly constituted Hawai'i advisory panel to the U.S. Commission on Civil Rights.

But much of the attention surrounding the meeting of the Hawai'i State Advisory Committee wasn't necessarily on the testimony, but rather on the committee itself. In a highly unconventional move, the Civil Rights Commission's staff director in Washington recently appointed no fewer than 14 new members to the 17-member Hawai'i Advisory Committee, including a number of opponents to the bill, formally known as the Native Hawaiian Reorganization Act of 2007. That led to criticism that the committee was being "stacked" against passage of the bill.

Critics, including some members of the committee, charged that the USCCR's Washington-based staff was manipulating the process to rush through a recommendation against the Akaka Bill, which seeks federal recognition of Native Hawaiians as an indigenous people with the right of self-governance.

"We do not understand why this process is being rushed," wrote committee members Robbie Alm and Amy Agbayani in a letter to committee Chairman Michael Lilly. "Is there a commitment for specific action or result of which we have not been told? We certainly hope not."

Hawai'i's congressional delegation, including the bill's namesake and sponsor, Sen. Daniel Akaka, also signed a letter objecting to the way the committee was proceeding.

"It would almost appear that the Commission has its own agenda and its own timetable," the four-

member congressional team wrote in a letter to the USCCR.

Others, like Office of Hawaiian Affairs Board of Trustees Chair Haunani Apoliona, accused the Washington, D.C., based commission staff of manipulating the local advisory committee. "I am appalled," Apoliona told the committee. "I want to register my complaint that the (commission and staff) appear to be misusing Commission powers, duties and responsibilities by conspiring to prevent enactment of the Native Hawaiian Government Reorganization Act."

At the Aug. 20 meeting, Committee Chairman Michael Lilly responded to the criticism, assuring people in the audience that Washington is not dictating the path that will be taken by the committee. "This committee has taken control of this agenda," Lilly said during the hearing.

The chairman of the U.S. Com-

mission on Civil Rights, who attended the Honolulu meeting, also took exception to the criticism that the commission was stacking the deck against the Akaka Bill. "The commission has no business directing any (state advisory committee) to do anything. We can have conversations. We can make recommendations. But we cannot dictate anything," Gerald Reynolds told *The Honolulu Advertiser*.

Meetings are scheduled to continue this month, but it's not clear what will happen once the briefings are completed.

The new members recently added to the panel include attorney H. William Burgess, an Akaka Bill opponent who unsuccessfully filed a lawsuit seeking to do away with the Office of Hawaiian Affairs and the state Department of Hawaiian Home Lands. Also appointed were James Kuroiwa, Jr., who was a plaintiff in the Burgess lawsuit that challenged state funding of Hawaiian programs, and Paul Sullivan and Thomas MacDonald, both of whom have written against the bill.

At its Honolulu meeting, the

panel heard first from state Attorney General Mark Bennett, who made the case for why the Akaka Bill should be passed and why the measure is not race-based, as some opponents charge. "The claim that the Akaka Bill creates some sort of unique race-based government at odds with our constitutional and congressional heritage contradicts Congress's longstanding recognition of other native peoples," Bennett testified.

In response, Roger Clegg, president and general counsel of the Virginia-based Center for Equal Opportunity, said the bill is race-based and unconstitutional. "It is divisive, unfair and discriminatory," Clegg said.

Representatives of several Hawaiian organizations testified in favor of the bill, and a busload of students from Kula Kaiāpuni 'O Ānuenuenu attended the hearing to show their support for native self-determination.

Those who testified against the bill also included representatives of Hawaiian organizations seeking independence from the United States.



WHO'S WHO



Chairman Michael Lilly Republican. Partner in Ning, Lilly and Jones. Former Hawai'i Attorney General during Ariyoshi administration. He is also a former president of the Hawai'i

Bar Association and served in the Navy. U.S. Commission on Civil Rights Staff Director Ken Marcus has said he believes Lilly opposes the Akaka Bill, but Lilly is not saying. A recent *Honolulu Star-Bulletin* editorial reported that Lilly regretted writing a disparaging limerick about a Native Hawaiian defendant. The controversy came in response to an accusation by the late attorney David Schutter that claimed in 1995 that Lilly was a "racist," an allegation that Lilly denies.

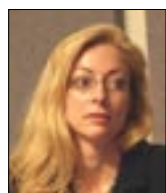


Robbie Alm Hawaiian Electric senior vice president. Also chairman of the Hawai'i Justice Foundation Board, which allocates money for nonprofit legal representation in state.

Former director of the state Department of Commerce and Consumer Affairs.



Daphne Barbee-Wooten Democrat. Attorney, former member of the Hawai'i State Advisory Committee, 1989-1995, and a U.S. Equal Employment Opportunity litigator from 1995 to 2001.



Jennifer Benck Republican. Attorney in Carlsmith Ball LLP and works in the firm's real property, land use, hospitality and project

finance section. Though she doesn't list it on her resume, she worked for anti-Hawaiian-program litigators H. William Burgess and the late Patrick Hanifin, work she reportedly described on her Hawai'i Advisory Committee application as related to legal issues of civil rights and Hawaiian sovereignty.



H. William Burgess Republican. Lead attorney in the *Arakaki v. Lingle* case, now trying to get five non-Hawaiian clients including Thurston Twigg-Smith to sign up for Kau Inoa (see story on page 6). *The Honolulu Advertiser* has reported that Burgess is also legal counsel for the Grassroot Institute of Hawai'i. Founder of Aloha for All, which opposes the Akaka Bill.



Vernon Char Independent. Partner in Char, Sakamoto, Ishii, Lum and Ching and former Hawai'i Deputy Attorney General under Ariyoshi. He is listed as a charter member of the

Hawaiian Ultra Running Team (HURT), formed in 1991. Other members include Bill and Sandra Burgess. *The Honolulu Advertiser* quoted him as being undecided on the Akaka Bill.



Linda Colburn Democrat. President, Where Work Talks, which provides technical assistance to nonprofits; former OHA administrator and deputy administrator.

Rubellite Johnson. Republican. Retired UH professor of Hawaiian language and



literature. She lists current membership in Aloha For All. She is also a member of Society of Mayflower Descendants. Spoke against the Akaka Bill at Heritage Foundation

Forum. Submitted letter of opposition to the Akaka Bill to the USCCR prior to the January 2006 briefing in Washington. She also signed the online petition against the Akaka Bill.



James Kuroiwa Republican. Director, Hawai'i Laborers Employers Cooperation Educational Trust. He is currently board member of Laborers Union Local 368. Former chairman of Republican Party of Hawai'i. Named plaintiff in *Arakaki v. Lingle* challenging the constitutionality of OHA and DHHL. (Burgess is lead attorney).



Thomas J. MacDonald Republican. Member of Aloha for All, and lists himself as having experience advocating for Aloha for All. He is a member of the Board of Scholars for Grassroot Institute of Hawai'i, a former president/CEO of the Hawaiian Trust Company and served as President/CEO of Bishop Trust Company. Author of many letters opposed to the Akaka Bill.



Paul Sullivan Independent. Attorney for Navy Region Hawai'i. Author of 2002 article against the Akaka Bill and 2006 call for reconsideration of the

American Bar Association resolution on the Akaka Bill. No civil rights experience or activities apart from opposition to Akaka Bill. Testified against original Akaka Bill in 2000. Signed petition against the Akaka Bill.



Wayne Tanna Democrat. Accounting professor at Chaminade University. Served for ten years on the board of the Hawai'i Disability Rights Center. Teaches business law. Serves on the national NCAA Minorities Opportunities and Interests Committee and is his university's Title IX compliance officer.

NOT PICTURED:

Amy Agbayani Democrat. Director, University of Hawai'i Student Equity Excellence and Diversity Office and former chair of the Hawai'i Civil Rights Commission and chair of the Hawai'i Judicial Selection Commission.

Kheng See Ang Republican. HMSA consultant. Signed online petition opposing the Akaka Bill.

Michelle Nalani Fujimori Democrat. Deputy director Hawai'i Legal Aid, reappointed to Hawai'i State Advisory Committee.

Kealoha K. Pisciotta Independent. Acting president of Mauna Kea Anaina Hou; former Hawai'i Island Burial Council member. She signed 2004 'Īlio'ulaokalani petition opposing the Akaka Bill.

Jackie Young Democrat. Chief of staff officer, American Cancer Society of Hawai'i, former state legislator and director of Affirmative Action Hawai'i from 1995-96.

New study more accurately gauges water needs for kalo cultivation

By KWD staff

A new study conducted by the U.S. Geological Survey and funded by the USGS and the Office of Hawaiian Affairs provides critical data on the water needs of kalo farmers in Hawai'i.

The study is the first systematic effort to look at both the temperature and the amount of water used by taro farmers in a variety of geographical settings, and its findings provide crucial data to regulators who must allocate precious stream water among a variety of competing users and the streams themselves.

"Kalo is, genealogically, the older brother of the Native Hawaiian people," said OHA Chairperson Haunani Apolonia. "Moreover, kalo is central to the well-being and sustenance, cultural

practice, landscape, land and water claims of Native Hawaiians, and hence is integral to the future of Native Hawaiians and all Hawai'i. But you can't grow wetland kalo without water, and this report is a crucial step for documenting kalo's water needs in Hawai'i."

The study aims to help settle the longstanding controversy over the true amount of water needed to cultivate kalo. Previous studies have used the difference between the amount of water flowing in and the amount of water flowing out of a lo'i, or taro patch, to determine how much water is needed to grow kalo.

The problem with these studies is that they do not take into consideration the fact that a steady flow of cool water is needed to prevent corm-rotting diseases and to maintain other proper growing

conditions for kalo.

"The lowest water demand documented in the USGS report is double what past researchers estimated, and what the state Water Commission has used in allocating water to kalo farmers," said Dr. Jonathan Likeke Scheuer, director of OHA's Land Management division. "We are very thankful to our partners who made this research possible, and we hope it is put to immediate use by the commission."

The new USGS study was conducted during Hawai'i's dry season (June through October) at 19 different lo'i complexes on Kaua'i, Maui, O'ahu and Hawai'i Island. The average water inflow for the 19 different lo'i complexes was 260,000 gallons per acre per day, with the windward sites receiving significantly more water than leeward ones. Further, of



Water needs for kalo cultivation documented by the new study are double previous estimates. - Photo: Carol MacDonald

the 17 taro farms at which water temperature was measured, only three had inflow temperatures that rose above 27 degrees Celsius, the temperature above which wetland kalo is more susceptible to fungi and associated rotting diseases.

In response to a Hawai'i Supreme Court ruling that water for kalo cultivation is a protected public trust use that needs to be satisfied before water can be diverted for other uses, such as agriculture or development, in 2002 OHA and the national nonprofit law

firm Earthjustice jointly sponsored the No Ka Lo'i conference, during which kalo farmers asked for further assistance in documenting their water use. After working for several years with other Hawaiian and kalo farmer organizations, OHA chose to collaborate with the USGS to provide an impartial and unbiased scientific study on water use in kalo cultivation.

The report, "Water Use in Wetland Kalo Cultivation in Hawai'i" is available online at <http://hi.water.usgs.gov>.

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OHA grantee profile: Neighborhood Place of Puna

By OHA Grants staff

With ever-mounting financial and social pressures, keeping a positive and healthy home environment for keiki is becoming more and more challenging for Hawaiian families. In the Puna district of the Island of Hawai'i, the YMCA embraced this challenge, opening the Neighborhood Place of Puna to support families seeking guidance and services. Their mission is to "Empower families and communities in Puna by building a strong foundation through healthy relationships that value each person's uniqueness. E mālama pono kākou."

In collaboration with a host of nonprofit social service and cultural organizations

and dozens of volunteers, the Neighborhood Place of Puna provides outreach and home visits, information and referral, advocacy, and support to families trying to build safe and nurturing homes for their children. Through a variety of programs for the body, mind, and spirit, Neighborhood Place assists families in making healthy lifestyle choices. Outreach services include parent skill teaching using positive discipline methods, and promoting cultural roots, economic stability, advocacy and family support.

Since August 2002, the organization has provided home-based prevention services to more than 80 Hawaiian families. In 2006, the Neighborhood Place of Puna became its own not-

for-profit organization with a vision to nurture, strengthen and celebrate 'ohana. Neighborhood Place of Puna continues to expand its services in the Puna district, including distribution of school supplies to more than 1,000 children and increasing community awareness through a variety of community events.

Neighborhood Place of Puna

Phone: 808-965-5550

Web: neighborhoodplaceofpuna.org

For more information about OHA grants, visit www.oha.org



Parents and supporters on Hawai'i Island are committed to the well-being of keiki at the Neighborhood Place in Puna. - Photo courtesy of Neighborhood Place of Puna



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ʻEhupōwēhūā, ʻUa māiāiāiū? ʻIleleūāiūleūāiūā ʻUa māiāi

HAWAIIIAN WARRIOR

Ultimate Fighter BJ Penn uses the limelight to promote Hawaiian unity

By Sterling Kini Wong | Publications Editor

Penn takes Pulver to the mat during their Ultimate Fighter Finale bout. - Photo courtesy of Ultimate Fighting Championship

What is the most memorable Hawaiian sovereignty statement in the past 10 years?

Ask that question to any mixed martial arts fan, and there's a good chance they'll say it was Hilo native BJ Penn's entrance in to the ring in The Ultimate Fighter 5 Finale in June.

Think that's an exaggeration? Consider the moment:

It's the start of the highly anticipated rematch between Penn and Jens Pulver, two of the most popular fighters in the Ultimate Fighting Championship, the premiere mixed martial arts league, in which participants are allowed to employ a variety of fighting disciplines, from boxing to grappling to karate.

The lights go dark at the Pearl Concert Theater in the Palms Hotel in Las Vegas. Suddenly Bruddah Iz's distinctive "Ua mau ke 'ea o ka 'āina i ka pono" wail begins reverberating through the arena. As Iz slips from Hawai'i's motto into the sovereignty anthem "E Ala E," Spike TV's cameras pan down to a spotlight and stoic BJ Penn marching toward the ring, wearing a black long-sleeved shirt with the phrase "Hawaiian Knowledge Unity Sovereignty" emblazoned in block white letters down its front.

Penn ended up dismantling Pulver, forcing him to tap out in the second round. At the end of the fight, the referee held up the arm of Penn, who was once again wearing that black long-sleeved shirt. It seemed like the Hawaiian version of the two African American sprinters who, during the heart of the civil rights movement, stood on the Olympic medal stand in 1968 and each raised a black-gloved fist in the air.

Unlike the 1968 moment, however, Penn's call for Hawaiian unity probably went right over the heads of just about everyone in the arena and the vast majority of the people watching on national cable television at home.

But the message definitely reached its target audience in Hawai'i. Penn said countless Hawaiians have thanked him for raising awareness about Hawaiian sovereignty, and he's spoken to at least one prominent sovereignty leader since the fight. In addition, the Office of Hawaiian Affairs reached out and asked him to record a Kau Inoa registration commercial.

"For years, Hawaiians never really had a voice that could

get the message out and say how we really feel," Penn, 28, said sitting outside the Hawaiian Force store in Hilo recently. "I told myself that I'm going to get as good as I can, and I'm never going to lose again because I want to be the voice for all Hawaiians to be proud of."

THE PRODIGY

Jay Dee Penn decided that he wanted to name his first son after himself. No big deal. But then the senior Penn did something odd: he gave his next two sons his name too. Ah, that might be a problem. To differentiate between the boys, the family called the eldest Jay, the middle JD, and the youngest Baby Jay, or BJ.

In 1983, Jay Dee Penn Sr. and Lorraine Shin moved their children, six altogether, from O'ahu to the quiet town of Hilo. According to his mom, BJ was a shy and humble kid growing up, one who didn't get into trouble. BJ, on the other hand, jokes that he got beat up all the time as a youngster.

When Penn was 17, he began training in jiu-jitsu with a neighborhood instructor. His natural talent showed early on, and the instructor recommended that

he go to California to study under Ralph Gracie of the legendary Gracie family, who developed Brazilian jiu-jitsu. After just three years of training, Penn entered the Brazilian Jiu-Jitsu World Championships in Rio de Janeiro and became the first non-Brazilian to take home the gold medal in the black belt division.

In 2001, Penn joined the UFC and experienced a meteoric rise to stardom as he ripped through the lightweight division, quickly showing people why he was given the nickname "The Prodigy" a few years earlier. In just his second year in the UFC, he got a title bout for the lightweight championship (145-155 lbs). Although he was the overwhelming favorite, Penn lost a heart-breaking decision to the lightweight champ - Jens Pulver.

Over the next five years, Penn's career would be marked by peaks and valleys, as he jumped to a heavier division and won the welterweight championship (155-170 lbs), only to have the belt stripped after he left the UFC. Later he fractured a rib during his match to regain the title, and he lost.

Despite his inconsistencies, Penn is still frequently referred to as the best pound-for-pound mixed martial arts fighter in the world. He's a solid boxer and a master grappler, whose incredibly flexible legs have been likened to a second set of arms.

However, his critics have questioned his conditioning, especially after his career had a major setback in 2006 when he suffered two consecutive losses to marquee fighters in matches

"I told myself that I'm going to get as good as I can, and I'm never going to lose again because I want to be the voice for all Hawaiians to be proud of."

during which some said he looked fatigued down the stretch. But today Penn seems to be on a new path in his career, after he was inspired to train harder than ever in anticipation of his long-awaited chance to avenge his loss to Pulver. Now "The New BJ Penn," as he calls himself, awaits his third shot at the lightweight belt in November, and he hopes to reclaim the welterweight title.

THE HAWAIIAN WARRIOR

Penn said that the ferocity of his fighting comes from his philosophy that he's willing to do anything he has to in the ring to win, even dying. "Warfare was the specialty of the ancient Hawaiians, and the Hawaiian warriors had that mentality that a fight was to the end," he said. "I feel that in me. Before a fight, I don't want anyone touching me, I don't want them taking my mana."

Penn said that the connection to the Hawaiian warriors of the past may be a reason why so many Native Hawaiian men are drawn to the sport. As a way to give back to the community, he said he would like to offer scholarships to Native Hawaiians to enroll in his mixed martial arts academy located in the old "saloon pilot" cracker factory in Hilo.

"The academy keeps kids out of trouble and helps them focus their energy in a positive way," he said. "Mixed martial arts is going to be the biggest sport in the world, and I want Hawaiians to have a solid presence there."

While Penn is passionate about being the voice for Hawaiians, he's quick to point out that he doesn't want to be a role model, because "we're all human beings, we all make mistakes."

One possible mistake Penn made occurred in 2005 when he allegedly had a physical confrontation with a uniformed police officer during a large brawl outside a Waikiki club. In August, Penn pleaded no contest to a misdemeanor charge of third degree assault for the incident, and his attorney told KITV 4 that he doesn't believe Penn will spend any time in jail.

"I just want to take whatever penalty they're going to give me," Penn said of the incident. "I want to put it all behind me and focus on the future."

As "The Prodigy" prepares to conquer two weight classes and fulfill the lofty expectations thrust on him at such a young age, he hopes that all Hawaiians look to their past for inspiration for their future, just as he does.

"We as a people represent the Hawaiian warriors who united this nation," he said. "That's what we have to do today. We have to come together as one, no matter what form of government you support."

Preserving the values of aloha and kōkua



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

Years ago, a sociologist reported on the diminishing Hawaiian “aloha spirit” in Hawai‘i. In his view, this unique value had slipped during the previous 30 years. He found hospitality and generosity had decreased among strangers. He cited the “Protestant work ethic,” which he defined as that “every man for himself” and “me first” attitude among non-Hawaiian youth, as one reason for diminishing aloha. He even found decreasing aloha within the Hawaiian community. He saw Hawaiians demonstrating less tolerance and charity, citing the public protest demonstrations held by Hawaiians. A few community individuals joined the discussion, some saying that the “aloha spirit” was not uniquely Hawaiian. While others

didn't care about its origins, they were just grateful to be sharing in the aloha spirit. This discussion took place over 30 years ago.

Given recently released census statistics, Hawaiian values will face even greater challenges. Population statistics show that over half of Hawai‘i's current residents were born outside of Hawai‘i. The latest data show that the percentage of Native Hawaiians living in Hawai‘i is decreasing despite an increase in the total number of Native Hawaiians in the U.S.A. A companion news article reported that the number of Hawaiians living on the U.S. continent is rising. More than ever, the question is: will Hawaiian cultural values survive? Can the remaining numbers of Hawaiians perpetuate the spirit of aloha in the state? Will the aloha spirit be lost forever?

Being concerned about the survival of traditional Hawaiian values is a good thing. Hawai‘i's aloha spirit is legendary. Its effects have been felt around the world.

From the Hawaiian perspective, we know that Hawaiians still help the elderly, shut-ins, keiki, neighbors and economically challenged families and individuals. Mākua and kūpuna still teach, demonstrate and perpetuate Hawaiian values with the keiki and young people. Hawaiian organizations and individuals perpetuate the kuleana of kōkua for others. This kuleana of kōkua and aloha goes unreported and unrecognized, just as it should. Obviously, traditional Hawaiian values survive within the Hawaiian community. Others in Hawai‘i can be influenced if Hawaiians focus on perpetuating cultural values in our community. That is leading by example.

Sharing is a value that Hawaiian families and communities uphold and respect. In old Hawai‘i, all big efforts were accomplished as an ‘ohana, and the end product of that work was shared. The hukilau provides a great example of the value of sharing. I recall that as a child, if we happened to arrive at the shoreline during a hukilau, beckoning arms of the participants invited us to join in. The catch was always divided up by an elder, or haku. Kūpuna were given their choice fish, and everyone got a share. Larger families were given more fish. The organizer and owner of the nets sometimes got a larger share. Everyone accepted their portion gratefully and graciously. Sharing fruits from the backyard tree, etc., continues, demonstrating that this cultural value is alive in the community.

Taking care of each other is an important value. In Hawaiian families, older children are taught how to care for younger siblings, and they provide supervision and care to younger keiki during play. Older children often teach younger siblings how to do household chores and assure the quality of the work. Hawaiian communities organize kōkua efforts for other Hawaiians, and Hawaiian organizations provide educational scholarships to Hawaiian youth. Other organizations assist with mentoring for community youth to help them reach for higher goals in education and employment.


While our cultural values may

not be solely Hawaiian, for generations, Hawaiians have done a superb job of living and practicing these values and have set the community standard for aloha.

This mo‘olelo describes aloha and adoration: Kauholokahiki, a woman from Ulupau, landed on the shore in Mōkapu in Ko‘olaupoko on O‘ahu. Immediately, Kauholokahiki built a shrine upon which to lay her offerings. Before long, some women appeared on the beach on their way to gather seaweed. They met the newcomer and greeted Kauholokahiki in a friendly manner. The native women admired the beauty of the stranger, who was covered only by a skirt of green seaweed. One of the women removed her own kīhei (shawl) and draped it around Kauholokahiki's hips and invited the stranger home. Kauholokahiki's beauty glowed like a light in the house. She was so beautiful that even the palms of her hands were lovely. Many people came with gifts of tapa, skirts, dogs, hogs and poi for the beautiful woman.

One day the chief, Ilauhoe, took Kauholokahiki to be his wife. After they married, he asked Kauholokahiki to go bathing with him. She answered, “I am kapu and can only bathe in water that you go and fetch from Muliwai‘ōlena for my bath water.” The husband did not know about Muliwai‘ōlena, and said, “This water that you want may be in Kahiki, but that is too far away. I do not know where to find this water.”

Kauholokahiki replied, “If you love me, o Chief, you will go, yourself, for my bathing water. Muliwai‘ōlena is in Waimānalo, at Kapua, a village belonging to the chief Lupe. It is the stream with the yellow water that runs quietly. That is the one.”

Immediately, the chief ran to the stream with a container, he dipped up the water and, in no time, he returned. Indeed, the water was yellowish in color. And, that is how the stream in Waimānalo got its name, Muliwai‘ōlena (turmeric river). 

E Pūlama i ko Kākou Ho‘oilina CHERISH OUR HAWAIIAN HERITAGE



The Office of Hawaiian Affairs Hawaiian Registry Program seeks to identify Native Hawaiians, verify indigenous Hawaiian ancestry and provide individuals an identification card. This personal I.D. card will

enable you to apply to programs of the Office of Hawaiian Affairs and can be helpful when applying for other programs and scholarships for Hawaiians in Hawai‘i and abroad.

Visit OHA's Honolulu office at 711 Kapi‘olani Blvd., 5th floor, **Tuesdays and Thursdays, 9-11 a.m. and 2-3 p.m.** for registration and ID picture taking. Bring documents that verify your indigenous Hawaiian ancestry through your biological parentage. *This OHA Hawaiian Registry Program is non-political and separate from the ongoing Kau Inoa registration to build a Hawaiian governing entity.*

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

E ō e nā mamo a Hāloa ē!

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E hō‘ā ‘ia ke ahi a Wilikoki

Na Kaina Makua

Editor’s note: Students in Kahikina de Silva’s “Ulu ka Hoi” Hawaiian journalism class at UH-Mānoa periodically contribute Hawaiian-language articles to Ka Wai Ola. In this article, Kaina Makua recounts the story of Robert William Kalanihiapo Wilcox, the Hawaiian royalist who led an attempted rebellion against the post-overthrow government. A military officer trained in Italy, Wilcox served in both the Kingdom of Hawai‘i Legislature prior to the overthrow and, following annexation, as a special delegate to the U.S. Congress, where he hoped to advocate for the Hawaiian people.

Lālau i ka pū, kau i ka pū kahi e kī aku ai, weoweo ka maka i ka ‘enemi, kī pū aku kī pū mai.

Pehea mai nei i ke ahi? Ke ‘ā nei nō? hō‘ā hou ‘ia aku nei nō? Eia nō kahi wahie i mea e hō‘ā hou ai i ke ahi o ka Hawai‘i. E ho‘i kākou i ka wā o ka ho‘okāhuli ‘ana i ke aupuni o Hawai‘i. Kama‘āina anei ‘oukou iā Wilikoki? Kaulana ‘o ia nō kāna mea i hana ai i loko o kēia wā o ka ho‘okāhuli ‘ana i ke aupuni Hawai‘i. ‘A‘ole nō paha i maopopo i ka hapanui o kākou ‘o wai lā ‘o Wilikoki koe aku no ka haukapila i kapa ‘ia ‘o Wilikoki. Malia paha, e ho‘āla hou ‘ia kona inoa a me ke ahi i loko ona ma ia wā ho‘okahi.

Ma ka lā ‘umikūmālima o Pepeluali i hānau ‘ia ai ‘o Lopaka Wilikoki i ka makahiki 1855. Nui nā mana‘o i kupu maila i loko o ka na‘au ona i ke o‘o ‘ana. He maopopo nō iā ia he aha lā ka mea maika‘i a me ka mea hewa a kūpa‘a nō ‘o ia me kona na‘au. ‘Eleu nō ho‘i ‘o ia i ke alahahe āna e hele ai. I kona wā ‘ōpio ma kahi o ka makahiki 1880, hele akula ‘o ia i kekahi kula no ke a‘o ‘ana mai i ke kauhale ‘ana ma Italia e la‘a nō i ke kī ‘ana i ka pū, kekahi ‘ano o ka noho ‘ana i kahi ‘āina ‘ōnea-

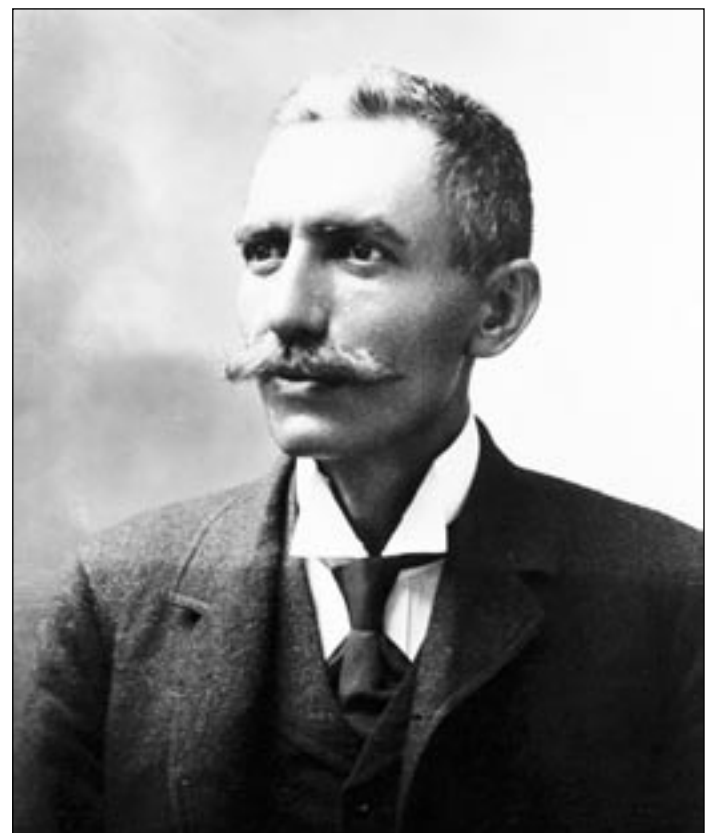
nea, nā mea like ‘ole e pono ai ke kauhale. ‘A‘ole i kana mai kona akamai i ke kauhale ‘ana. Ma hope mai o nā makahiki ‘eono lilo akula ‘o ia i Sublieutenant no ka po‘e kauhale. Huli ho‘i maila ‘o ia i Hawai‘i i mea e ho‘omālie ai i ke kai ‘o‘olokū.

I ko Wilikoki noho ‘ana i ka ‘āina ‘ē i Italia e loli nui ana nā mea a pau i Hawai‘i. ‘Akahi nō a loa‘a ke kumukānāwai ‘ēlau i ‘ōlelo ‘ia ‘a‘ole loa‘a ka mana iā Kalākaua ka Mō‘ī ma ia manawa a e kau ana kēlā mana ma luna o nā kuhina. ‘O ia ka po‘e e kāko‘o wale aku ai nō i ka Mō‘ī iā Kalākaua ma mua mai o ka loa‘a ‘ana o kēia kāmāwai. Akā na‘e, na lākou ka po‘e kuhina e hana i nā ho‘oholo ma lalo o kēia kumukānāwai i kēia manawa. Nui hou a‘e kēia ‘ano hana i hana ‘ia i ke aupuni Hawai‘i, i ka po‘e Hawai‘i ma ia wā. I ka nānā ‘ana i kēlā wā mai waho mai, hiki ke ‘ike ‘ia ka pio ‘ana o kekahi ‘ano o ke ahi. ‘O kēia ‘ano, ‘o ia ka loli ‘ana o ka mana‘o Hawai‘i pono‘ī. I ka makahiki 1889 i kū‘ē aku ai ‘o Wilikoki i ka Repubalika i mea e pani aku ai iā Kalākaua me Lili‘uokalani me ka ho‘ohana ‘ana i kekahi kumukānāwai nāna i ho‘okumu. Ma kahi o nā kānaka he ho‘okahi haneli i ho‘ākoako maila no ke kauhale ‘ana aku i ka Repubalika a ‘o kekahi o kēia mau kōa he mau koko ‘ole nō ho‘i lākou, ‘o ke Kepanī ‘oe, ‘o ka Pakē ‘oe a pēlā aku. A‘o aku nei ‘o Wilikoki i nā kānaka i ke kī ‘ana i ka pū a me kekahi mau mea no ke kauhale ‘ana.


Māki akula lākou i ka hale ali‘i ma ka lā 30 o Iulai i ka makahiki 1889 i mea e hō‘ā ai i ke ahi e pono ai i ke ola o ka Hawai‘i ma ia wā. I ko lākou hiki ‘ana aku i ka hale ali‘i, ho‘onohonoho ‘ia aku nei nō nā kōa i puni ka hale ali‘i. Iā lākou e pe‘e ana i loko o ka hale ali‘i, lālau maila i nā pū pili i ke kino kali wale aku nō ka hana a hiki mai ka po‘e Repubalika. He mau minuke ma hope, ua holo mai nei kekahi kanaka i kapa ‘ia ‘o Sam Damon ma luna o kekahi

lio a iā ia e kokoke ana i ka hale ali‘i, puka akula ‘o Wilikoki i waho o ka hale. Wala‘au kūkā iki nō lāua a ‘a‘ole i li‘uli‘u ko lāua kama‘ilio ‘ana, kī pū koke ‘ia akula ‘o Wilikoki huli ho‘i aku nei ‘o ia i loko o ka hale me ka wikiwiki. ‘O ia ka mea i ho‘omaka ai i kēia kauhale. Kaua wale aku nō nā ‘ao‘ao ‘elua a pō ke ao. I ka hiki ‘ana mai o ka pō, maopopo mai nei iā Wilikoki ka emi o kona kōa i ka maka‘u. No laila, ua hā‘awipio akula ‘o ia iā lākou i ka po‘e Repubalika.

Ma hope mai o kēia hana a Wilikoki, ua kapa ‘ia ‘o ia he kanaka kipi e nā haole. He aloha ‘āina nō na‘e ‘o ia no nā Hawai‘i. ‘O kēia mea he “Kīpi”, he mea ‘ino a he mea maika‘i kēia? No ka mana‘o o nā haole he mea ‘ino maoli nō kēia a he ‘oia‘i‘o no ia. Akā, Na wai ke kipi ma ia wa? ‘A‘ole ‘o lākou ka mea kipi? ‘A‘ole ‘o lākou nā kōlea i lele i ‘ane‘i i mea e huli aku ai no kekahi mea‘ai? Ke ‘ole wau kuhihewa, ‘a‘ole ‘o lākou ka mea i ho‘ohuli ai ka mana‘o o ka Hawai‘i? No ke aha kā i kuhihewa aku ai iā Wilikoki. Nui nō ho‘i ka po‘e Hawai‘i i aloha aku iā ia no kāna i hana ai. Ma ia wā nō i ho‘omaka ai lākou nā kōlea i ka ho‘opio ‘ana i ke ahi. Akā, na Wilikoki paha i hō‘ā hou i kēlā ahi. Ma hope aku o ka “Hana Kipi Mua” a Wilikoki, kupu ‘ia a‘ela kekahi mana‘o e Nāwahī mā e hana kipi hou aku i ka Repubalika i ka makahiki 1895 me ka mana‘o na lākou nō ka po‘e Hawai‘i e lanakila ana. ‘O ka hewahewa na‘e ma ia manawa, ‘a‘ole i nonoi aku ‘o Nāwahī iā Wilikoki e kōkua a hāiki ka manawa na Wilikoki e a‘o aku i nā kōa i ke kī ‘ana i ka pū a pēlā pū me nā mea a pau e pono ai ke kauhale. ‘A‘ole nō ho‘i i maopopo i ka hapanui o nā kōa i ke kauhale ‘ana. No laila, ua kauhale akula nā ‘ao ‘ao ‘elua ma ‘ō a ma ‘ane‘i, i uka i kai, i luna i lalo o nā kua-hiwi. Kaua wale nō kā lākou hana i mau lā aku. Ma hope o

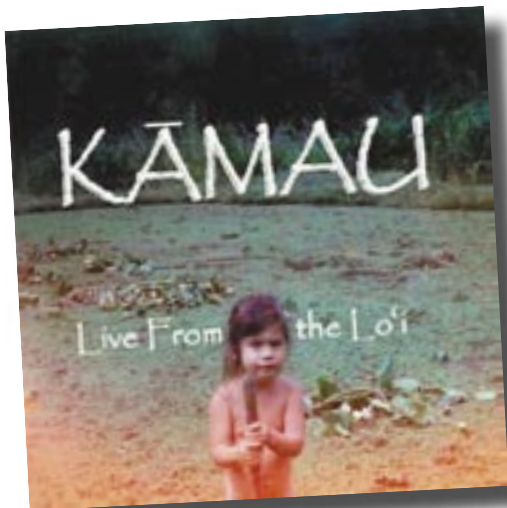


Ua ho‘omākaukau ‘ia ‘o Wilikoki i luna pūaliko ma ‘Ikalia a i kona ho‘i ‘ana mai i nēia paemoku, ua paio no ke aupuni Hawai‘i. (Trained as a military officer in Italy, Wilcox returned to the islands and fought for Hawaiian self-rule.) - Photo: Archive.

kekahi lā, hā‘awipio hou akula e ho‘omaopopo ‘ia ana ‘o ia ‘o Wilikoki mā i ka Repubalika me he kanaka aloha ‘āina la. i ka pōloli. Ma muli o kona Pehea? He Wilikoki ko kēia aloha i kona mau hoa koko, ‘āina i kēia mau lā? 

Serious fun

Kāmau's debut album keeps it kolohe while tackling important Hawaiian themes



By Sterling Kini Wang
Publications Editor

Try talking about Hawaiian sovereignty to someone unfamiliar with the topic. You might get a blank stare, a dismissive eye roll or a passionate

nod. The problem is that you never know what the reaction will be, and for some that uncertainty is enough reason to not say anything at all.

But remaining quiet isn't an option for Kamana Beamer, Kaliko Ma'i'i and Adam Zaslow, the members of the band Kāmau, which just released their debut album, "Live From the Lo'i," featuring a slate of songs that tackle such political themes as Hawaiian sovereignty and the demilitarization of the islands.

"We were apprehensive when we first started going up on stage,"



Kāmau: From left to right, Kaliko Ma'i'i, Adam Zaslow and Kamana Beamer. - Photo: courtesy of Kāmau

guitarist and vocalist Beamer said. "But then we got good responses. People told us they were feeling about. And then at some point we said, 'you only live once, what do we want to do with the time we got?'"

Kāmau's sound is familiar: rooty with a slight reggae feel, similar to that of some of the other musicians from the burgeoning "Maoli

Music" movement, such as Kupa 'Āina. But it's what Kāmau has to say that sets them apart. Think Jack Johnson crooning about the overthrow or colonization.

Take the lyrics from one of the more catchy and pointed songs on the album, *This Morning*: "Preacher man tell me what's right or wrong/ Says to Christian standards I must belong/ And to forget about the land they stole/ And

to forget about a culture so old/ Forget about the strength of Kū/ Forget about Kamapua'a too."

"We want to write songs that build on our history and talk about what we as Hawaiians are going through today," said Beamer, who is researching Hawaiian issues in his doctoral studies at the University of Hawai'i at Mānoa.

See **KĀMAU** on page 22

KEPAKEMAPA CALENDAR

'Iolani Palace benefit party

Sun., Sept. 9

The Friends of 'Iolani Palace are throwing an elegant dinner party just like the ones Queen Kapi'olani used to hold over a century ago. The Royal Garden Party will feature Hawaiian music, dancing, carriage rides and the always-popular lawn games. \$300 per person and special table rates are available. 522-0822 or iolanipalace.org.

Aloha Festivals Opening Ceremony

Sept. 14, 5:30 p.m.

The statewide, two-month-long Aloha Festivals officially gets started at 'Iolani Palace. The Aloha Festivals events include various ho'olaule'a, lū'au, hula

and music performances and competitions, and more. 589-1771 or alohafestivals.com.

Kaua'i Mokihana Festival

Sept. 23-29

Presented by the Māile Foundation, this weeklong festival features various cultural workshops and lectures, and hula and music competitions. Events will be held at different venues throughout the island. 808-822-2166 or mokihana.kauai.net.

Queen Lili'uokalani Festival

Sun., Sept. 30, 10 a.m.

The queen's birthday is honored in this event featuring food, music, hula, and art and crafts. Queen Lili'uokalani Park,

Hilo. 808-961-8706.

Day at Queen Emma's Summer Palace

Sat., Oct. 6

The Daughters of Hawai'i will open up Queen Emma's Summer Palace, called Hānaiakamalama, for a full day's worth of activities, including Hawaiian entertainment, a fashion show, food and crafts. Nu'uanu, O'ahu. 595-3167 daughtersofhawaii.org.

Tahiti Fete of Hilo

Sat.-Sun., Oct. 6-7

A Tahitian dance competition between groups from Hawai'i, Japan and the continental United States. \$12 per day, \$20 for the weekend. Afook-Chinen

Civic Auditorium, Hilo. 808-935-3002 or tahitifete.com.

Eō e Emalani i Alaka'i

Sat., Oct. 13, 10 a.m.

In honor of Queen Emma's 1871 journey through Waimea Canyon and the Alaka'i Swamp, the festival will feature a royal procession, exhibits, crafts, hula and more. Kanaloahuluhulu Meadow, Kaua'i. 808-335-9975 and kokee.org.

Kahekali hula drama

Sat., Oct. 13, 7:30 p.m.

Kumu hula Hōkūlani Holt-Padilla and her hālau Pā'u O Hi'iaka perform a hula drama about the story of famed Maui chief Kahekali, with chants and dances that follow the traditional style believed to have existed during the ali'i's lifetime. \$10-\$40. Castle Theater, Maui. 808-242-7469 or mauiarts.org.

Voices of Ni'ihau

By OHA Education staff

A long-awaited book printed in the Ni'ihau dialect, *Aloha Ni'ihau*, has recently come out from Island Heritage Publishing, featuring the oral histories of three Ni'ihau women, Emalia Licayan, Virginia Nizo and her daughter, Elama Kanahale. Readers who are versed in Hawaiian language will be enthralled by the natural "voice" of native born Ni'ihauans, while students of 'ōlelo Hawai'i will find the unique and idiomatic use of the language refreshing and new, yet nostalgic. While an

English translation is printed at the back of the book, it is not a word-for-word rendering, according to Elama Kanahale and the book's two other young Hawaiian editors, Kimo Armitage and Keao Nesmith.

Emalia Licayan gives a graphic account of the "invasion" of Ni'ihau and what really happened to the World War II Japanese airmen who crashed on the island on Dec. 7th, 1941. She recounts the calls of "Ka Tepani! Te hele mai la! Ka Tepani! Te hele mai la." (The Japanese! The Japanese are coming! The Japanese are coming.) She also relates place names of

the mystery island, such as Kauhiwaiohālonā, the name of a cliff, and Kā'eo, the name of the island's peak as well as the name of her first son, and also part of the name of her second son, Kaunoelaniokā'eo.

Elama Kanahale's stories on signs and omens will intrigue the reader, especially the one which concerns sneezing while someone is making a Ni'ihau shell necklace. (You'll have to read the book to find out what the outcome is for the lei maker.) Many who are involved in Hawaiian immersion education have come to know Elama, who published some stories in the Ni'ihau dialect previously

with Hale Kuamo'o at UH-Hilo.

Elama's mother, Virginia Nizo – or Māmā Kanani – gives a rather poignant description of life on Ni'ihau and especially of the cleaning of sheep's wool.

Most people believe that poi was not grown on Ni'ihau, but Māmā Kanani tells the reader about the taro of Tā'ali in the mountains, and how they would make poi palaoa, or flour poi, when they was no taro to be gotten.

This book of oral histories



is a delightful read and a must-have for all aficionados of Hawaiian language literature. E ola ka 'ōlelo Hawai'i o Ni'ihau – may the Hawaiian language of Ni'ihau live on.

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Eleventh graders Jerina Dement, left, and Halia Nakamaejo, pictured above on a class huaka'i (trip), are returning 'Ike Hawai'i students.

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Nutgrass network infiltrates civil rights panel

Haunani Apoliona, MSW
Chairperson, Trustee, At-large



The following are excerpts of my verbal comments before the Hawai'i State Advisory Committee (HSAC) of the United States Commission on Civil Rights (USCCR) meeting on August 20 at the State Capitol regarding the Native Hawaiian Government Reorganization Act (NHGRA):

"I have served on a U.S. presidential advisory commission, with a nationwide focus on Asian and Pacific Islanders, and I have witnessed the 2006 work of the USCCR and the last two months of the USCCR work relating to HSAC.

"I am appalled and want to register my complaint that the Washington, D.C.-based U.S. Commission on Civil Rights and its staff director appear to be misusing commission powers, duties and responsibilities by conspiring to prevent enactment of the Native Hawaiian Government Reorganization Act through manipulation of the Hawai'i Advisory Committee and its leader, and positioning this advisory committee to further promote a biased agenda against the aboriginal, indigenous, native people of Hawai'i by aiding and abetting litigants seeking to end Native Hawaiian programs."

In January 2006, the USCCR staff conducted a biased, incomplete briefing for its commissioners on the Hawaiian recognition bill by citing misinformed commentaries against NHGRA, excluding the favorable, published Reconciliation Report of the HSAC and excluding HSAC Chair David Forman and members from the briefing. This 2006 USCCR NHGRA report opposing Hawaiian recognition was fast tracked and posted to the USCCR website originally without inclusion of the minority dissenting report of USCCR commissioners, forcing Hawai'i's senators to enter the dissenting report into the congressional record. The Government Accounting Office ultimately discredited as flawed the USCCR NHGRA report, but it accomplished its strategic destructive mission for Senate opposition against cloture in June 2006.

In 2007, Chairmen of the U.S. House Judiciary Committee and the Constitution, Civil Rights and Civil Liberties Subcommittee are questioning of non-conformance by USCCR to applicable rules and procedures governing advisory committee appointments. A 36-year experienced senior civil rights analyst with the USCCR retired rather than participate in the stacked process for appointing membership to the Hawai'i State Advisory Committee.

Internet searches, along with a statement made by the USCCR staff director concerning the HSAC chairperson at a July 13 public meeting of USCCR, inform us that at least nine of the 17 seated members, constituting a majority, oppose the NHGRA. The Grassroot Institute of Hawai'i (GRIH), vocal opponent to the NHGRA, has one from its Board of Scholars in this majority. Two other advisory committee members are litigants in federal court action to end Native Hawaiian programs; one of these two is a member of GRIH.

The USCCR staff published this August 20 meeting in the Federal Register even before the newly appointed HSAC met for the first time by teleconference on August 15. After voting in 2006 to oppose NHGRA absent of any HSAC input, the USCCR in D.C. now seems to view HSAC as a pawn to be manipulated toward some not yet publicly identified purpose.

The Hawaiian recognition bill is not based on race. It is based on the fact that we, like the American Indians and Alaska Natives are the aboriginal, indigenous, native people whose ancestors settled and exercised sovereignty in these lands, predating the founding of the colonies and the United States. Authors of the U.S. Constitution acknowledged the existence of sovereign, indigenous nations of these lands, providing Congress with the authority to legislate for these native nations and indigenous people in constitutional language. Enactment of this federal policy codifies United States recognition of the special legal and political relationship with Native Hawaiians, as it has done previously with American Indians and Alaska Natives. It is time for U.S. policy toward the indigenous, native, aboriginal people of Hawai'i to reflect parity.

He Hawai'i au, mau a mau. 34/48

Divide and conquer

Rowena Akana
Trustee, At-large



'A no'ai kākou. Honolulu attorney Walter Schoettle must like beating a dead horse. The *Day v. Apoliona* lawsuit against OHA is just another chapter in his long legal battle with OHA over the Hawaiian blood quantum percentage of beneficiaries. This war in the courts goes back 20 years. For example: *Price v. Akaka* (1993); *Price v. Hawai'i* (1991); *Price v. Akaka* (1991); *Price v. Hawai'i* (1990); and *Price v. Hawai'i* (1985). (Source: <http://lp.findlaw.com/>).

When I was first elected to OHA 17 years ago, Walter Schoettle was the attorney for The Hou Hawaiians (Nui Loa Price and Kamuela Price). They sued several federal and state officials, including OHA trustees. The district court denied the Hou's motion for summary judgment and dismissed their complaint against all defendants. But that didn't stop Schoettle.

Now Schoettle has a new strategy with Virgil Day, Mel Ho'omanawanui, Josiah Ho'ohuli, Patrick Kahawaiola'a and Samuel Kealoha (all of whom are 50 percent Hawaiian or more), to revisit blood quantum again. Their lawsuit argues that OHA's \$28 million annual budget should go to those with at least 50 percent Hawaiian blood. In essence, they don't want to "share the wealth."

Let us not forget that blood quantum was never an issue with the Hawaiian Kingdom. It was the United States Congress who created the blood quantum percentage in the 1920 Hawaiian Homes Act. It was created to limit the number of Hawaiians who qualified for homelands, not to preserve our race. It is sad that even after 100 years, some Hawaiians don't recognize when they are being used.

They also challenge OHA's right to partially fund the Native Hawaiian Legal Corporation (NHLC), which provides Hawaiian families with affordable legal representation. Thousands of people who might not otherwise have been able to obtain legal advocacy have held on to valuable lands or received fair compensation for their lands. NHLC also helped others to obtain Hawaiian Homestead leases, water

for taro farming and access to shoreline areas for fishing. NHLC is the only non-profit, public interest law firm specializing in Hawaiian land and traditional rights.

Other groups that are threatened by the lawsuit include Alu Like, a nonprofit that funds kupuna programs and assists Hawaiians with job training, and Nā Pua No'eau, a Hawaiian language and culture program established at the University of Hawai'i at Hilo. It is important to point out that all of these programs are also funded through matching funds by the Legislature.

The lawsuit also objects to OHA's use of trust funds to lobby the Akaka Bill in Congress. They seem to miss the point that without the Akaka Bill, we may lose all of our Hawaiian trusts and programs to lawsuits.

Walter Schoettle may be misleading his clients by telling them that unless they stop OHA, they will have to share their benefits, if the Akaka bill passes, with those with less than 50 percent Hawaiian blood. I say, "What benefits?" The only thing people with 50 percent or more Hawaiian blood are entitled to now are Hawaiian Home Lands.

On the other hand, all 1.4 million acres of ceded lands belong to *all* Hawaiians, regardless of their blood quantum. The Native Hawaiian Trust Fund is much bigger than the acreage under the control of the Department of Hawaiian Home Lands (DHHL). There is no need to be selfish. Their self-serving attitude will only end up dividing Hawaiians.

Another reason that some homesteaders listed in the lawsuit probably don't want the Akaka Bill to pass is that they only want sovereignty on DHHL lands. How small-minded can these people be? Do they honestly believe that hundreds of thousands of Native Hawaiians are going to go along with such a terrible idea?

We all need to realize that if we fight over the entitlements we receive then we all end up losers. The only ones who end up winning are the Twigg-Smiths of the world. Virgil Day and the other 50 percent Hawaiians need to wake up and realize that they are only being used to divide us. Who wins if the Schoettles and the Burgesses succeed? Certainly not the Hawaiians.

"I appeal to you... that there be no division among you, but that you be united in the same mind and the same purpose." 1 Corinthians 1:10

For more information on important Hawaiian issues, check out my website at www.rowenaakana.org.

Kānaka Maoli and sustainability

Walter M. Heen
Trustee, O'ahu



In my June column for *Ka Wai Ola* I talked about how Native Hawaiians were not taking part in great numbers in the proceedings of the State Task Force on Sustainability. Since then, a working group of Native Hawaiians mustered and, led by Leimomi Khan, president of the Association of Hawaiian Civic Clubs, has been meeting on a regular basis, sometimes twice a week, to review the task force's draft report and recommend revisions and additions to the salient points contained there. As most of you may know, the civic club association had adopted a resolution encouraging Native Hawaiians to become involved in the task force proceedings. OHA has provided considerable support from Stanton Enomoto, Ka'imio Muhlestein, and myself.

The working group has met with Sen. Russell Kokubun, chair of the task force, and with the task force itself to present the Native Hawaiian "take" on sustainability. Right off the top, the working group urged, and the senator agreed, that the words "Kānaka Maoli" should properly be used to describe our indigenous people. Sen. Kokubun has been highly respectful and receptive to the viewpoint of Kānaka Maoli. The working group also met once with the task force to present its initial "redraft" of the task force's work product.

The task force, also, displayed an accommodating attitude towards the working group's suggestions, similar to Sen. Kokubun's. One could feel from the body language of the task force members that they were listening carefully and considerably to the views of the working group. The task force, of course, will have to consider how best to work Kanaka Maoli thought into the final draft, but I believe that their generally accepting attitude and the continued participation of the working group will go far in preserving our Kanaka Maoli culture against the pressures of economic development and

"globalism."

All Kānaka Maoli, and indeed the general community, need to congratulate and thank the working group for the thought and exertion they have put into this effort to put Kanaka Maoli sustainability on the table for the task force to consider. Other members of the working group are: Toni Lee, past Civic Clubs Association president; Charlie Kapua, Leimana DaMate; Mahealani Wendt; Jalna Keala; Patrick Banco of the Royal Order of Kamehameha and Shawn Puni Kana'iau of Kamehameha Schools. If I have left anyone off I apologize.

Here are some of the Kānaka Maoli mana'o presented to the task force:

Definition of sustainability

Sustainability in Hawai'i means maintaining a quality of life that:

- Strikes a balance between economic benefit, Kanaka Maoli culture, social and community well-being, and environmental stewardship;
- Meets the needs of the present and future generations; and
- Respects that the Kanaka Maoli culture is the foundation for the character, beauty and history of our state's island communities.

Guiding principles of sustainability

- Our Kanaka Maoli cultural traditions and history are honored;
- The traditional Kanaka Maoli practice of the ahupua'a system guides how we manage our resources and behaviors.

Our vision

The Kānaka Maoli and their culture are honored and respected, and the diversity of our island values derived therefrom is perpetuated. We incorporate and share Kānaka Maoli knowledge and protocols for the preservation, cultivation and management of all natural and cultural resources.

The task force will hold a "summit" meeting to consider its draft of the sustainability plan on Sept. 22 at the Hilton Hawaiian Village. Thereafter, the task force will continue to work on the final form and has assured the working group that it will accept further input.

"We all owe Leimomi and the working group a momentous round of applause." 🌺

Kaeo Duarte: heeding tūtū's kuleana to come home and give back

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



On Hawai'i Island, when you hear the surnames Spencer, Bell or Purdy, these names connect you to Waimea and Kōhala immediately. When you hear the name Gomes, Denis or Duarte, Kona quickly flashes across one's screen. The focus of this article is Dr. Kaeo Duarte. Kaeo was raised in the lee of Hualālai, Kona 'Ākau on his family's 'āina in Hōlualoa.

Kaeo is the epitome of ha'aha'a (humility). Getting Kaeo to discuss his past generally and his achievements as a scholar particularly has not been easy. In fact, he did not want to be interviewed (he felt there are others more deserving), but being po'opa'akiki, or stubborn, I insisted, and, out of respect for his elder, he relented and allowed me to proceed. I insisted because one of the intents of my monthly column is to honor special people who give unselfishly of themselves in their quiet, unassuming and special way to "lifting up our people." "Lifting up" reverberates better across the landscape than "helping." The former has a spiritual ring and the latter, a colonial edge.

Someone noticed when Kaeo was an 'ōpio that he was special. I'm sure his parents wanted to keep him near, but they allowed him to leave Kona for Honolulu to live with his mom's family, the Correas in Kuli'ou'ou, where educational opportunities were greater. His mentor was his tūtū, Sister Correa.

After St. Louis High School (1991), it was Princeton (B.S.E. in civil and environmental engineering in 1995) and M.I.T. (Ph.D. in environmental engineering in 2002). He received his high school diploma at 18 and his Ph.D. at 28. His interest areas are: hydrology, eco-hydrology, hydrologic-economic modeling and optimization, water management, and indigenous science and resource use.

Kaeo could have remained in North America working for a large engineering firm or a prestigious university, earning a six figure salary, pursuing research, publishing papers, traveling and lecturing. His

tūtū felt otherwise. She said he needed to "come home and give back" to others for all that he was given. He agreed, and his "giving back" is in the form of mentoring, supporting, encouraging and coaching young Hawaiian scholars at the University of Hawai'i at Mānoa.

In a short space of time, he has worked with an impressive list of Hawaiian scholars at UH. A short roster includes:

- **Kamana Beamer:** Kamehameha Schools; A.A. Marymont College; B.A. Hawaiian studies and philosophy, UH-Mānoa; M.A. geography, UH-Mānoa; pursuing a Ph.D. in Geography, UH-Mānoa. Thesis title: "Nā Wai Ka Mana 'Ōiwi Agency and European Hegemony in the Hawaiian Kingdom."

- **Aurora Kagawa:** Kamehameha Schools; B.S. botany, MIT; pursuing an M.S. in botany at UH-Mānoa. Thesis: "Quantifying Transpiration in Native and Alien Forests from Species to Stand."

- **Malia Kipapa:** Hilo High School; B.S. environmental studies, Chaminade University; pursuing an M.S. in botany at UH-Mānoa. Thesis: "Quantifying the Diets of Feral Sheep on the Island of Hawai'i."

- **Imiola Lindsey:** Hawai'i Preparatory Academy; B.S. Mechanical Engineering, Santa Clara University; M.S. Electrical Engineering, UH-Mānoa. Thesis: "Device Modeling of Transconductance Threshold Voltage Reference Devices." Presently an engineer with Waimea Water Services.

- **Chelsie Javar:** Ka'ū High School; B.A. in geography, UH-Hilo; pursuing an M.S. in botany at UH-Mānoa. Thesis: "Investigation of plant and animal interactions on Mauna Loa and Hualālai, Hawai'i Island."

- **Ryan Okano:** Hilo High School; B.A. botany, UH-Hilo; MS botany, UH Mānoa. Presently pursuing a Ph.D. in Botany from UH-Mānoa. Thesis: "The Environmental Dynamics of Groundwater, Nutrients, Algae, and Herbivorous fish on Hawai'i's reef."

Since space does not allow for it here, in October we will feature some very heartwarming testimonies about Kaeo from each student.

Mahalo Kaeo for your efforts to "uplift" our students through the university system. We know the academic world can be a scary and 'sink or swim' place. But they persevere. Mahalo nui for being the "wind beneath their wings." 🌺

Why we need Akaka

Boyd P. Mossman
Trustee, Maui




Ano'ai kākou. You may have heard recently of some of the never-say-die *Arakaki* suit plaintiffs seeking to register to vote with the Kau Inoa initiative of the Office of Hawaiian Affairs. We are grateful to Hawai'i Maoli, the Hawaiian Civic Club nonprofit organization that is handling the registrations, for their even-handed approach to this type of individual who has nothing better to do than spend time working on lawsuits against the Hawaiian people. Led by Bill Burgess, Thurston Twigg-Smith, and Earl Arakaki, these litigious individuals will not stop their incessant lawsuits until the United States Congress and our president either agree to pass the Akaka Bill, which will give Hawaiians a legal foothold against their lawsuits, or not. Ultimately, the Supreme Court will decide, but with Akaka we can win in the courts.

At OHA, we are diligently seeking to better the conditions of all Hawaiians and are able to do so because thus far we have prevailed in the courts against the likes of the above-named individuals. We fully expect another round of suits and will defend them vigorously; however, we fight with one hand tied behind our back without Akaka, and so the need is vital to Hawaiians to see passage of the bill and thus allow us to protect our very existence as a people.

From another direction, you may have also read of the Hawaiians who are continuing their suit against OHA trustees seeking money damages, attorneys' fees and costs, and injunctions against any expenditures by OHA going to anyone except 50 percent or more Hawaiians. These plaintiffs, including a former trust-

ee of OHA, Sam Kealoha, would have OHA deny any Hawaiian with less than 50 percent blood any benefits, assistance, scholarships, grants, medical care, housing, jobs and representation, whether legal or political, etc., which OHA has been involved in since its creation. They want only 50 percent Hawaiians to receive any benefits of the trust lands and for OHA to stop helping the vast majority of Hawaiians, whom it is now helping.

This attack by Hawaiians on OHA is not unusual, but it is especially egregious in its attempt to deny so many Hawaiians so much. OHA has given millions to help Hawaiians and Hawaiian organizations in the past five years. We work closely with Alu Like, Nā Pua No'eau, and the Native Hawaiian Legal Corp., all of whose services are being challenged by these Hawaiians. I cannot help but wonder how many generations will pass before their posterity will be less than 50 percent and thus not eligible for any benefits, and then how soon before there are no 50 percent Hawaiians and thus all benefits would cease and all lands and funds would be given back to the state. This process would work to accomplish the same thing that Mr. Burgess and his followers are seeking in the courts, and that is to prevent Hawaiians from receiving any kinds of benefits, whether cultural or financial, which they say would be race-based. By pursuing this type of action against their own, these Hawaiians are playing right into the hands of Mr. Burgess and company.

The Akaka bill will secure for all Hawaiians a degree of nationhood where we can all have a say in our future and where Hawaiians can live in peace without spending so much time and money defending ourselves in the courts. We need to preserve what we have. We need to build our people by providing for their needs. We need to build Hawai'i by strengthening ourselves. We need to survive. We need Akaka. 

OHA volunteers on Moloka'i and Lāna'i

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



Aia ke ola i ka hana
Labor produces what is needed
—'Ōlelo No'eau

On August 25, the Office of Hawaiian Affairs held a special mahalo ceremony for our volunteers from the islands of Moloka'i and Lāna'i.

Although the Lāna'i office is still fairly new, Pearl Ah Ho, the Community Resource Coordinator (CRC), has already amassed a handful of helping hands. In appreciation of their love and support, the Lāna'i CRC and her faithful followers traveled to Moloka'i by ferry to join Moloka'i volunteers in the modest ceremony.

When asked to say a few words about the volunteers on her island, Pearl was longwinded and encouraging. "The volunteers from Lāna'i are two state retirees, a kupuna hailing from Oregon, a produce entrepreneur, a cultural resources manager, a food server, and an 11th grade student. Mr. and Mrs. John Basques, Lorraine Dyer, Alberta deJetley, Noelani Watanabe, Jeremy Higaki and Tristan Lopes all became volunteers because they wanted to help. 'How can I help' – that's all it took for them to become volunteers."

"Not all of them are beneficiaries with the koko," added Pearl, "but they are all beneficiaries at heart."


Pearl's diverse supporters are always willing to lend a hand, registering beneficiaries for Kau Inoa and OHA's Hawaiian Registry. The volunteers provided assistance in the opening of the new office by doing whatever asked, from arranging flowers to small-scale carpentry. Pearl is quick to add that all services come with

"a smile that will melt your heart." While hurricane Flossie caused the cancellation of August's Board of Trustees annual visit, the volunteers were critical in the preparation process. With the rescheduling of the board's annual Lāna'i community meeting to November, these volunteers are priceless.

Meanwhile, the Moloka'i OHA office has an army to thank also. Irene Kaahanui calls her volunteers "arch angels." "Our volunteers are the heartbeat of our networking team," she says. "In our operations we have a saying that 'there are no barriers that we cannot overcome.' Irene believes it's "because we always pull together as a team. Whatever the situation is, whether it's for resource purposes, or being the 'right hands' of our projects — they are right there for us."

Irene knows that she can count on her volunteers for anything, even spiritual words, or words of encouragement. Whether it's offering technical and clerical support, putting up signs, or gathering beneficiaries for Kau Inoa, the Moloka'i volunteers are a phone call away. "Our volunteers love us," she adds. "We all feel the pride of being a part of our community, our commitment to our beneficiaries and peers, and more so to our trustee and her staff on O'ahu. Our volunteers are the spirit and essence of our Moloka'i OHA office."

Irene notes that she cannot mention all of the people who've been a part of the effort, but the following individuals have been a blessing in the past year: Anna Lou Arakaki, Lali Kaai, Judy Caparida, Gayla Ann Haliniak-Lloyd, Cecilia Ellertsen, Edwina Cacoulidis, Ruth Manu, Sherry Sasada, Mickey Pauole, Alvin Burrows, Gay Kaopuiki, Myron Akutagawa, Kapena Johnston, and John Keohulua.

Mahalo to all those who take the time out of their busy lives to help our offices on Moloka'i and Lāna'i. We appreciate you for your time, your words of encouragement, and especially your commitment. 



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

E ola nā mamo a Hāloa!

Aki/Kaiahua — The descendants of William Joseph Aki and Annie Wahinealii Kaiahua will hold a reunion Dec. 21, 2007, in Mākua, Wai'anae. In addition, a memorial service for Wilfred Kaanohi Aki will take place at Punchbowl Memorial Cemetery of the Pacific on Aug. 3. For information, contact Matilda Aki 625-0155 or Lu Ann Mahiki Lankford- 668-9006.

Akina/Kalua'u — The fifth annual 'ohana reunion for the Akina/Kalua'u family will be held July 17-19, 2008, at the Kihei Community Center on Maui. The John and Grace Akina 'ohana will be spearheading the 2008 reunion. Planning meetings will be on the second Saturday of each month beginning July 2007. Planning meeting place to be determined. Contact Bonny Kahawaii-Herbert at 808-879-5383 or email starman@mauigateway.com. The reunion is for the descendants of Frank and Rebecca Akina; John and Grace Akina; Alex and Violet Akina; Achuna Akina; and Auhana Kalua'u.

Baker/Lane — A reunion is being planned for the descendants of Robert Hoapili Baker and Bernicia Kailiponi Lane. Robert Hoapili Baker's genealogy can be traced back to Robert Hoapili Baker of Waikapu, Maui, and Emma Kamakanoanoa Mersbergh. Bernicia Kailiponi Lane's genealogy descends from the family line of William Carey Lane of Ireland and Mary Kahooilimoku of Mākao, O'ahu. This reunion will be held in September 2007 at Kualoa Regional Park and Kualoa Ranch. No specific dates have been set at this time. For updates please visit <http://web.mac.com/lokaikauoha.katie/iWeb/Site>. For more information, email Carol K. Rosa at carolr@hawaii.rr.com or Lokai K. Kekauoha at lokaikauoha.katie@mac.com. Call Carol at 456-2279 or Kai at 671-1406.

Ferreira/Kealoha — We are looking for the descendants of George Ferreira Sr. (born 1890) and Sarah Ho'ohuli Kealoha (born about 1895) and two of their children: George Ferreira Jr. and Edward Ferreira. George Jr. was born 1910 and died 1940. Edward was born 1912, died 1979 and was married to Palmida Caetano. A reunion is being planned for 2008. For information, contact Roz Solomon Kaplan at 808-575-5065 on Maui or by email at hawnrozz@msn.com.

Green — Seeking information on our ancestor we know only as Lepeka Kahalaunani. She had children from Barrass, Green and Cleghorn, and later married someone by the name of Larush, but had no children with

him. With Barrass, she had a daughter, Grace, who married Rose and had three children, Gustave, Helen (married Hedeman) and Alexander. With Wm L Green, she had a daughter, Elizabeth (married Freeth), and a son, Wm L Green Jr. With Archibald Cleghorn, she had three daughters, Rosie (married Roberts), Helen (married Boyd) and Annie (married Woodenberg). We don't think Kahalaunani is a last name. If anyone could kōkua us with information, it would greatly be appreciated. Please email Judi Weatherwax at kikokela@yahoo.com.

Hose — The descendants of Charles and Minnie K. Hose will be having a family reunion, Sept. 1-2, in Hilo at Pana'ewa Park. Their children include Henry Charles Sr., Herman, Carl and Hannah. Please bring a dish for the potluck and any updated information so that we could start a book. For more information, contact Christine Hanohano at 808-987-7242 or email christinehanohano@yahoo.com or Glen Kaiawe 808-896-9778.

Hurley — We are planning a family reunion for all the 'ohana of Pitt Franklin Hurley Sr. and Miriam Keaupuni. Children include Clarence Hurley, Jay Hurley, Pitt Hurley Jr., Benjamin Hurley, Ida Hurley Hayselden, Daisy Hurley McGuire, Myrtie Hurley Tavares, Bertha Hurley Osterman, Bessie Hurley, Stanley Hurley and Eleanor Hurley Hasegawa. For more information, email Kamalani Hurley at phurley@hawaii.edu or call 625-1486.

Jarrett/Bruhn/Reeves — I am looking for the Hawaiian side of my family, whom I have never known. My grandfather's name was Alexander Dowsett Jarrett, and my great-grandfather's name was William Paul Jarrett. I have a family tree that has the last names Jarrett, Bruhn and Reeves, most extensively. I would really appreciate any help in this matter, as I would like to meet my family. I never knew my grandfather and really want to meet anyone who knew him. If you have any information, please call Lani at 510-220-1916 or email dispossessed@riseup.net.

Johnson/La'amaiahikiwahine — We are looking for the descendants of Ambrose Peter Johnson and his wife La'amaiahikiwahine and their children John, Enoch, Anna Kahiku, Daniel, Lilia, Mele, Antone and Pedro. Surnames in this family include, but are not limited to: Foster, Young, Stanton, Char, Kealoha, Niau, Ferreira, Janicki,

Mendiola, Bartholomew, Williams, Calvert and Apio. A reunion of the Johnson 'ohana is being planned for 2008. For information, contact Roz Solomon Kaplan at P.O. Box 1291, Ha'ikū, HI 96708, or by email at hawnrozz@msn.com.

Jones — The family of Eva Kapilialoha Jones Miller is currently conducting research on our genealogy. Eva Kapilialoha Jones Miller was born in Lahaina, Maui, to Mary Pi'imoku Jones in 1896. Her grandparents were L.B. Jones and Pi'imoku Jones. She also had a sister named Mae. She also had two uncles named William Jones and Paul Jones of Lahaina. She married Eassie Miller in Honolulu in 1911. All contact with this family has been lost, and we are very interested in learning more about our beloved grandmother's family. If anyone could kōkua us with any information, it would greatly be appreciated. Please email Ann Hewett at inuulu@yahoo.com or call 554-5232.

Kalaau — I am seeking information for all the children of James Kalaau (1868-1932) and Keohonui Kawika (1871-1991). James Kalaau is also known as Keoahunui Kawika. Some of their children are: Jennie (married Henry Paleka) and Helen (married Herman Holstein). Was there a Julie? Were there any other children? Contact Herman Paleka at P.O. Box 510112, Keālia, HI 96751.

Kalohi — I am seeking all available genealogy information for the Kalohi 'ohana who lived in Hāna/Honolua, Maui, between 1850 and 1899 or earlier. My great-grandfather, James Kauakahi Kalohi Kalama (1880-1929), applied for his marriage license in July 1899 so he could marry my great-grandmother, Mary Ann Kahalewai Searle (1876-1952), who was from the Honolua Ranch. Original marriage records in the Honolulu Archives showed his last name to be Kalohi (James Kauakahi Kalama Kalohi). Somehow, somewhere, his middle and last names were altered. He went by Kalama after his marriage because their son and my grandfather, Richard Kauakahi Kalohi Kalama (1900-1954), used Kalama. All of his children had that last name, including my mother, Stella Ululani (Kalama) Loughmiller. The Hawai'i census showed grandfather James and the Kalohi 'ohana lived next door to the Kawanahopu Kalama 'ohana in Hāna. Further more, my grandfather James was a witness to his sister Emaline Kalohi's marriage in 1901 to a Kanohi and signed the license as James K. Kalohi. When he died in

January 1929, his sister Emaline verified his death certificate as James Kauakahi Kalohi Kalama. However, his obituary and his burial records at the O'ahu Cemetery in Nu'uauu showed his name as James Kauakahi Kalama Kalohi. I would appreciate any kōkua from the Ho'ohui 'Ohana readers who can set me straight on my dilemma. Contact me, Danny Kalama, by email at drkalama@comcast.net or call me at 801-825-5436.

Kauli'a/Kapinao — The descendants of Sam Kauli'a and Mary Kaiahua Kapinao (a.k.a. Pinao) of Ka'ū, Hawai'i, have been planning a large reunion in 2009 (the exact time and location have yet to be determined). The children of Sam and Mary include I (John), Puni, Mary, Abigail, Pukai or Keohopukai (Hannah), Pakanaka, Nawai and two hānai: Agnes and Peter Akimo. A steering committee has been formed, and it will meet regularly over the next year on each of the four major islands. There will be another meeting on Oct. 6 in Kona, Hawai'i Island, and one more in January 2008 on Maui. For updates, call Ku'uualohanui Kauli'a at 358-4853 or email kulanuia@aloha.com. Please write "reunion" in the subject of the email.

Lapaku/Kahihikolo — I am looking for more information on my great-grandparents. Joseph Kahihikolo (1872-1946) was from Pelekunu, Moloka'i. He married Annie Kealoha Lapaku who was from Waiialua, O'ahu. They are the parents of my grandmother, Elizabeth Keala Kahihikolo. I was told that Joseph and Annie had 23 children. If anyone has more information regarding these individuals, please contact me, Kaiawe Makanani, by email at Kaiawe@gmail.com, or call 351-9452.

Lu'uoloa — Nā mo'opuna of Samuel Lu'uoloa Sr. (born Oct. 1, 1905, in Kaluaaha Moloka'i) are planning a family reunion for Aug. 30-Sept. 3, 2007, at Auntie Loraine Lu'uoloa's residence in Kapa'akea, Moloka'i. His daughters are Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka'i. His sons are Paul Lu'uoloa of Moloka'i, Thomas Lu'uoloa of Pearl City, O'ahu, Walter Lu'uoloa of Nānākuli, O'ahu, and Henry Lu'uoloa of Moloka'i. His mo'opuna are asking for all the family members to submit updated information on names, addresses, phone numbers and e-mail, as well as pictures. We are developing a family tree book for the reunion. Contact Sam or Liz Lu'uoloa: P.O. Box 1516,

Kaunakakai, HI 96748; home phone, 808-553-5787; cell, 808-294-8003, e-mail, luuloa@hotmail.com.

Mamala-Mali'ikapu and Louis-Makaalu — I am looking for the Mamala-Mali'ikapu 'ohana and the Louis-Makaalu 'ohana. My paternal grandfather, Charles Kaena Mamala, was born in Waimea, Kaua'i, and his parents were Paoa and Akalaina. We are looking for the siblings of Akalaina Mamala. My paternal grandmother, Lily Wahinekapu Mali'ikapu Mamala, was born in Waihe'e, Maui, to Charley Mali'ikapu and Lily Wahinekapu Kai'o. We are looking for her siblings and the siblings of both parents. My maternal grandfather was Antone Kaonohiokala Louis Jr. His father was Antone K. Louis Sr., also known as "Akonililili," who was born in Honolulu and resided in the Liliha area. His mother was Sarah Agnes Makaalu, also known as Auntie Mokulani, who was born in Waipi'o Valley, Big Island, where her family was from. I am looking for information on my grandfather's siblings and his parents' siblings. Our family names are: Mamala, Mali'ikapu, Kai'o, Kuwehie, Kaehuaea, Louis and Makaalu. If you have any information, contact me at Poni Wolfe. P.O. Box 19031 Honolulu, HI 96817, email poniwolfe@yahoo.com or call me at 375-5278. Two separate reunions are in the planning stage for next year.

Rodrigues-Gaspar — A family reunion will be held for all the descendants of Antonio Rodrigues Gaspar and first wife, Ha'aha'a Lukela, and second wife, Kalama (Anna Kalama). It will be held on Moloka'i, Aug. 31-Sept. 3, 2007. The exact location will be announced later. For information, contact Namarea (Ziona) Puailihau at 808-567-6440 or email kizi@aloha.net; or Carolyn Rodrigues Takeuchi at 808-553-5441 or email ktakeuchi@mail.wave.hicv.net.

Wittrock/Kepano — The descendants of Frederick Christian Wittrock and Susan Kukona'ala'a Kepano will hold a reunion on Sat., Oct. 13, at Ali'i Beach Park in Hale'iwa, O'ahu. Married in 1899, Fredrick Christian Wittrock and Susan Kukona'ala'a Kepano had six children: Augusta (married William Kekapa Sr.); George (married Piilani Ua); Anita (married Edward Wilcox Sr.) Hilda (married Roy Badger); Ella (married Manuel Borge); and Walter (married Margaret Lonokapu). My grandfather was Fredrick Kikaha Wittrock Sr., the oldest child and only son of George and Piilani Ua. If you have any information or are interested in attending our Wittrock/Kepano 'ohana reunion, contact Uilani Perez at 352-6044 or Keoni Rosa at 782-1730.

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KĀMAU

Continued from page 16

“When Hawaiians listen to our music, we want them to say, ‘yeah that’s how it is, or that’s how I feel,’” said Maʻiʻi, a filmmaker who is currently working as crew on the *Lost* television show set.

Beamer and Maʻiʻi both come from strong musical families. Kaliko’s maternal grandparents played music professionally for 40 years, and his father, Steve Maʻiʻi is a veteran bassist, who has performed with the Beamer Brothers, Teresa Bright and George Helm. Kamana is the son of Kapono Beamer, one half of the legendary Beamer Brothers, who helped produce “Live from the Loʻi” and plays guitar on several of its tracks. In addition, Kāmau

covers two Beamer family songs: the bedtime lullaby Pūpūhinuhinu, written by Kamana’s grandmother Nona Beamer, and Keawaiki, composed by his great-grandmother Helen Desha Beamer.


“Kamana and I talk about certain pressures,” Maʻiʻi said, of living up to their families’ musical legacies. “We talk about being our own men and filling our own shoes.”

While most of their music is very political, Kāmau is by no means all serious business. They describe themselves as three “strange guys,” and they chose the name Kāmau, not only because it means to “continue” and “persevere,” but also because of its more kolohe definition: to consume alcohol.

“You can’t be serious all the time, or you’ll turn people off,” Beamer said. “We want to write about real things, but we’re fun too.”

Perhaps the best song on the album is the

mischievous *Hoʻoulu Lāhui Me Aʻu* (literally, come replenish the nation with me). This ʻōlelo Hawaiʻi track is a lighthearted play on the slogan, “Hoʻoulu Lāhui,” used by King Kalākaua when he was encouraging Native Hawaiians to reproduce to strengthen the race, which was being decimated by foreign-introduced diseases in the late 19th century. The song is driven by Maʻiʻi’s superb vocals, which hark back to the classic voice of another Kalākaua admirer, Palani Vaughan. While the song is unmistakably kolohe - and bound to get a few guys slapped in the face - it still retains that critical underlying theme that Hawaiians need to keep building their nation.

And in the end, that’s what Kāmau is good at: turning heavy issues that can be difficult to talk about into music that catches the ear. 



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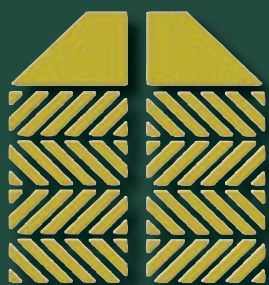


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Kamehameha Schools is now accepting applications for the 2008-2009 school year

Kapālama campus — O'ahu residents may apply to kindergarten* and grades 4, 7, or 9. West Hawai'i, Moloka'i, Lāna'i, Kaua'i, Ni'ihau and Hāna district residents may apply to grades 7 or 9.

Hawai'i campus — Hawai'i island residents may apply to kindergarten* and grades 6 or 9.

Maui campus — Maui residents may apply to kindergarten* and grades 6 or 9.

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

* Boys born between July 1, 2002 and June 30, 2003 and girls born between Oct. 1, 2002 and Sept. 30, 2003 are eligible to apply for kindergarten.

Application
deadline:
**Sept. 29,
2007**

INFORMATION SESSIONS

O'AHU

Meetings begin at 6:30 p.m.

- Sept. 5 – KS Community Learning Center at Nānākuli
89-101 Farrington Highway
- Sept. 12 – Kamehameha Preschool – Waimānalo
41-235 Ilauhole Street
- Sept. 12 – Queen Lili'uokalani Children's Center –
Honolulu, 1300 A Hālonā Street
- Sept. 13 – Wai'anae District Park
85-601 Farrington Highway

For hands-on application assistance, please attend one of these workshops scheduled to take place from 6:30 to 8:30 p.m. on Sept. 26:

- KS Community Learning Center at Nānākuli
89-101 Farrington Highway
- Kamehameha Preschool – Waimānalo
41-235 Ilauhole Street

MAUI

Meetings begin at 6 p.m.

- Sept. 6 – Kahului Union Church
101 West Kamehameha Avenue
- Sept. 10 – Dept. of Hawaiian Home Lands
655 Kaumuali'i Street, Paukūkalo
- Sept. 12 – Wanānālua Congregational Church Hall, Hāna
- Sept. 13 – Kamehameha Schools Maui
Nāmāhana Dining Hall

HAWAI'I

Meetings begin at 6 p.m. unless otherwise noted.

- Sept. 4 – Na'alehu Nutrition Center, Located at the
Na'alehu Community Center, Ka'ū
- Sept. 4 – Kohala High School Cafeteria
54-3611 Akoni Pule Highway
- Sept. 5 – Konawaena Elementary School Cafeteria
81-901 Onouli Road, Kealakekua
- Sept. 6 – Pāhoa Community Center
15-2710 Kauhale Road
- Sept. 6 – 6:45 p.m. at Kealakehe Intermediate Cafeteria
74-5062 'Onipa'a Street, Kailua Kona
- Sept. 11 – Waimea Elementary School Cafeteria
67-1225 Māmalahoa Highway
- Sept. 12 – Honoka'a High School Cafeteria
45-527 Pakalana Street
- Sept. 13 – KS Neighbor Island Regional Resource Center
160 B Kea'a Street, Keaukaha
- Sept. 18 – Kamehameha Schools Hawai'i
Hā'aeamahi Dining Hall

KAUA'I

Meetings begin at 6:30 p.m.

- Sept. 6 – Kapa'a Public Library, 1464 Kūhiō Highway
- Sept. 12 – King Kaumuali'i School Cafeteria
4380 Hanamaulu Road, Hanamaulu

LĀNA'I

- Sept. 6 – 6 p.m. at Lāna'i Community Library

MOLOKA'I

- Sept. 5 – 6 p.m. at Kūlana 'Ōiwi Hālau, Kalama'ula

For applications or more information

Visit www.ksbe.edu/admissions or call:

Kapālama 842-8800

Neighbor island applicants may call toll-free at 1-800-842-4682, ext. 8800

Maui (808) 572-3133

Hawai'i (808) 982-0100

Application fee waivers and financial aid are available for qualified families.



KAMEHAMEHA SCHOOLS

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