



# KA WAI OLA

THE LIVING WATER of OHA

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'Okakopa (October) 2007  
Vol. 24, No. 10

## Hawaiian recognition

New poll shows  
support still  
strong  
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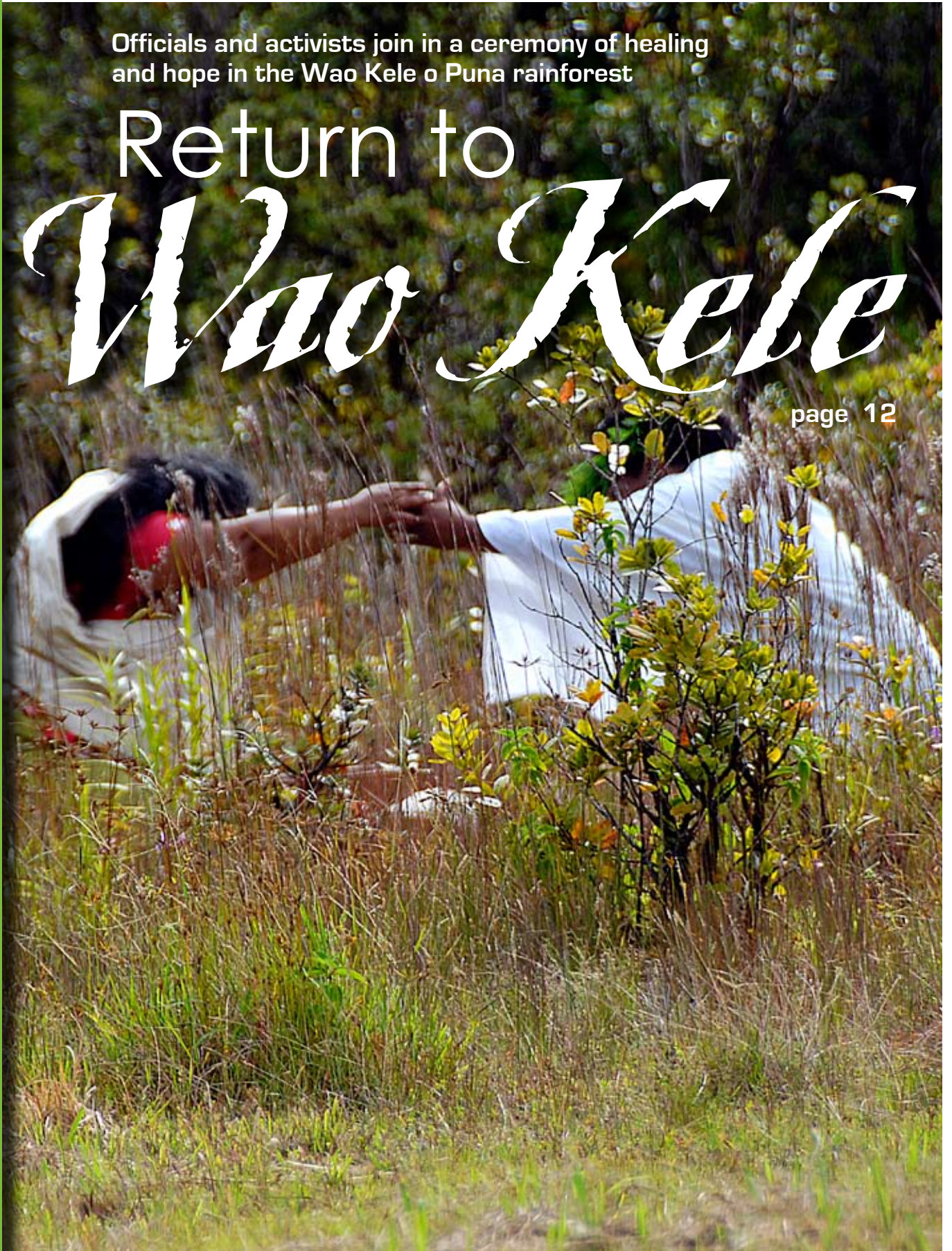


[www.oha.org](http://www.oha.org)

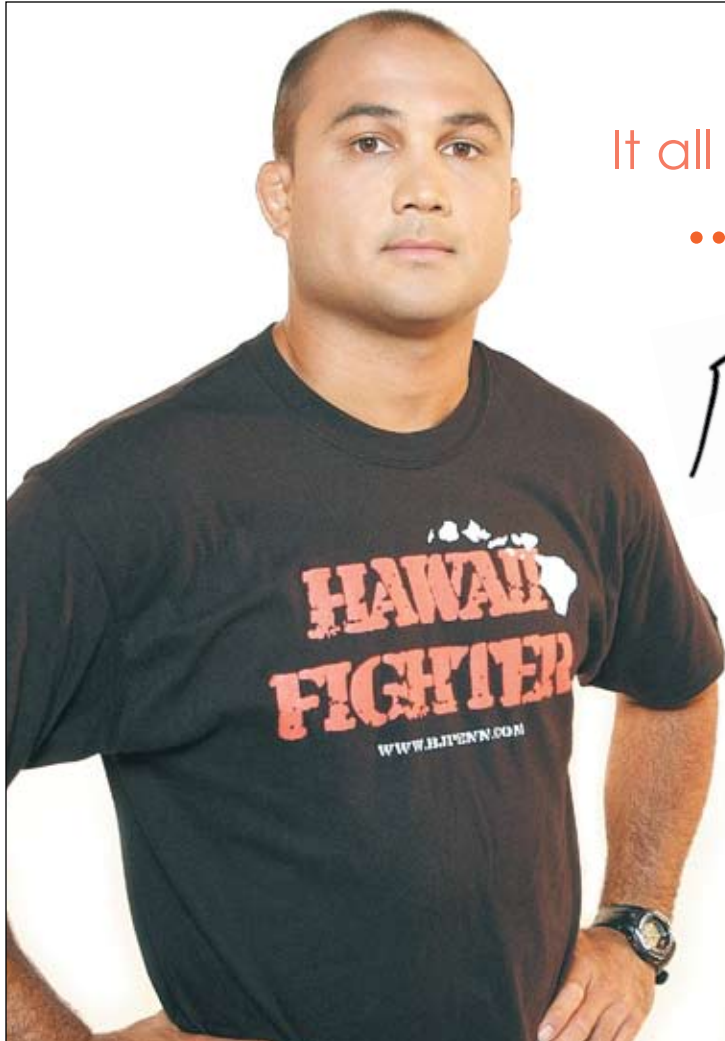
Officials and activists join in a ceremony of healing  
and hope in the Wao Kele o Puna rainforest

# Return to Wao Kele

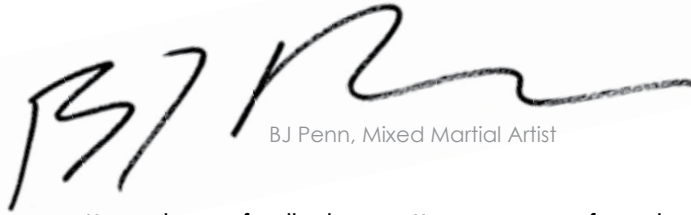
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Cover Photo: G. Brad Lewis



It all starts with pride...  
**...be proud to be Hawaiian**



BJ Penn, Mixed Martial Artist

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.

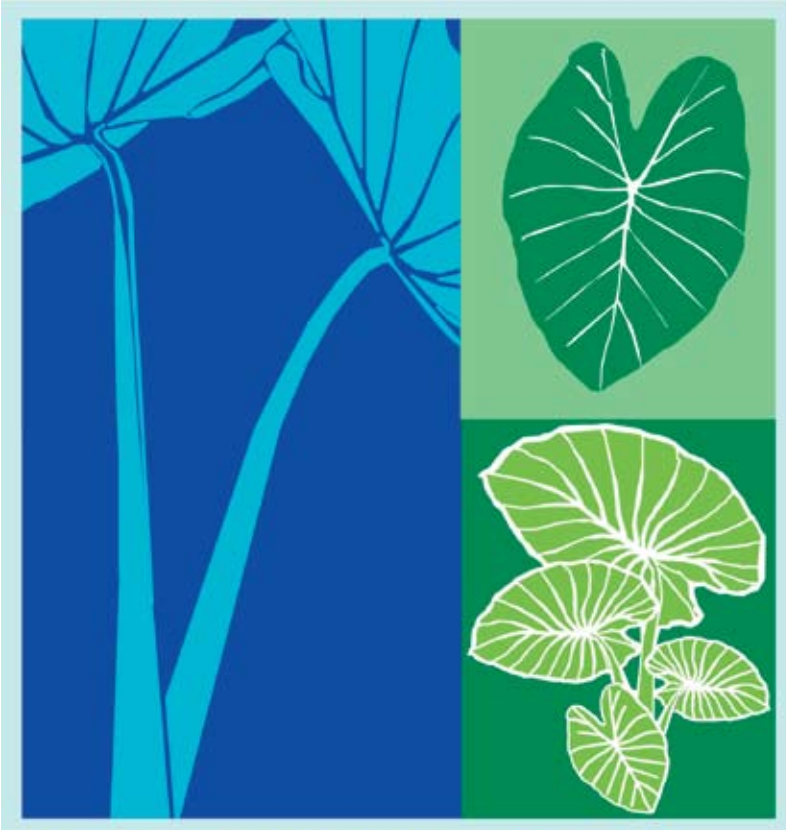
Today, the establishment of a new native nation is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially register their names through the Kau Inoa enrollment effort. This process is already underway and is open to all indigenous Hawaiians,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

Make your voice heard.

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

**KAU INOA**  
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**Hawai'i Maoli**  
**(808) 394-0050**  
**[hawaiiimaoli.org](http://hawaiiimaoli.org)**

E HO'I I KA PIKO ALOHA



## Get educated!

The Office of Hawaiian Affairs is sponsoring scholarships to the  
**National Indian Education Association Convention**

*Hawai'i Convention Center, Oct. 25-28, 2007*

**M**ore than 3,000 people are expected to attend the nation's largest convention on indigenous education, which is being held outside the North American continent for the first time. Forums and workshops will allow educators to share ideas and pursue solutions to educational issues that affect native communities.

For more information on the OHA-sponsored scholarships, visit [www.nhea.net](http://www.nhea.net) or write to the Native Hawaiian Education Association at: P.O. Box 240164, Honolulu, HI 96824

*For more information on the convention, visit [www.niea.org](http://www.niea.org)*

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

## Kau Inoa challenge

I am writing in response to the letter to the editor submitted by Thurston Twigg-Smith (*KWO*, 9/07), who writes: "I assure you we are not trying to be harmful to those of Hawaiian blood." I, being a Native Hawaiian, respond by stating that despite your assurance to me, I feel I have been harmed by you and your colleagues.

Second, you write: "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." I believe that it is not only the Native Hawaiians and the interracial families that have made Hawai'i a treasured place to live, but also the non-natives and the mono-racial families. I feel your statements separate the people of Hawai'i, i.e. Hawaiians and interracial families vs. non-Hawaiians.

Finally, as a Kau Inoa registrant what is most important to me is that I was invited to participate in this process, having qualified by being Hawaiian. You unfortunately don't qualify, and you therefore are not invited to participate in this process. I truly hope someday you are invited, but until you get the invitation, I find it rude to invite one's self and your guests at this time.

*Paul K.C. Hoe, Jr.  
Via the Internet*

## Stay Hawaiian

I read the comment by Mr. Twigg-Smith and am appalled to think that even in 2007 people still believe that Hawai'i Nei is the same for Hawaiians as for non-Hawaiians. Hawaiians are more disenfranchised now than EVER before. We hardly own any of the 'āina that our kūpuna taught us to respect and care for ... you tricked us and took it away. We have a school set aside for just our keikis; you're not happy with that ... you wanna take it away. Today you

want Kau Inoa, tomorrow DHHL.

Early intermarriages were a result of the haves and have-nots. Now that we are raising a nation, you claim "racial overtones and prejudice" ... we call it PRIDE! Native Hawaiians welcomed everyone in the beginning until you took advantage of our aloha and killed our spirit.

I pray every day that my people rise in unity, prevail and STAY HAWAIIAN.

*Eric Konohia  
Temple Hills, Maryland*

## Aloha is reciprocal

To the heart of the matter, Mr. Twigg-Smith, your assurance to not "be harmful to those of Hawaiian blood" is baseless. Regardless of your opinion on the matter, sovereignty is a discussion for and by nā kanaka maoli. At minimum, we should respect each others' cultural histories, as I do not advise African Americans on how to mend their American past.

To dismiss the role of race in Hawai'i is to deny the physical, social and emotional hardships that many in Hawai'i's missionary, plantation and modern eras experienced. Race has always mattered.

Further, Hawai'i's "welcoming spirit" does not equate to "assimilation." Aloha is reciprocal. What reciprocity were nā kanaka maoli or ka 'āina given by those welcomed by Hawai'i's shores? Despite your desire to have Hawai'i be "the kind of place it has been over the years for all of us, non-Hawaiians and Hawaiians alike," there is nothing romantic about the displacement, disfranchisement and disempowerment of nā kanaka maoli since the 1800s. There are those of us who want tomorrow's history to be quite different.

*Ka'iulani Kawilanuimakahaikalani Piper  
Kula, Maui*

## Blood quantum

I am writing in regard to the recent lawsuit filed against OHA claiming that funds allocated for "Hawaiians" are being misspent on those of us that are 50 percent or less. I found it interesting that this new frivolous lawsuit wasn't brought about by non-Hawaiians. Instead, a few "uncles" that seem to have nothing better to do than make trouble are trying to make it more difficult for us, the younger generation of Hawaiians, to succeed in this modern time.

As a younger generation Hawaiian man, it upsets me that these so-called community activists are trying to create more division in our communities. Hawaiians discriminating against other Hawaiians is something that I cannot understand. All this "energy" that they waste should be spent creating more productive and positive movements that truly benefit the Hawaiian people. We need more role models and true leaders, not more unproductive trouble-makers that have too much idle time on their hands.

*Kaleo "almost 50%" Ka'aleokalae  
Ka'ū, Hawai'i*

## Walter Schoettle

OHA Trustee Rowena Akana mentioned the Hou tribal band of

native Hawaiians in connection with attorney Walter Schoettle (*KWO* 9/07). Schoettle had nothing whatsoever to do with the fact the Hou Hawaiians Band sued the United States in 1980 resulting in 600 million dollars in funding for the DHHL.

To set the record straight about Walter Schoettle, before his untimely death my late father Kamuela Price had already stopped using Schoettle as his water boy. I fired Walter Schoettle when he refused to remove the Hou Band from his case *Kahawaiola'a v. Norton*. Schoettle made the comment at that time to Emmett Lee Loy, "Who listens to the client."

I recognized long ago that this mess is never going to get straightened out by yet more litigation. Only a negotiated settlement is going to solve all our problems, and that is what I am working on. I predict an end is in sight and we all will come out ahead—except Walter Schoettle.

*Maui Loa  
Chief, Hou Band of native Hawaiians  
North Shore, O'ahu*

## Superferry

It's so sad to see Hawaiians, along with locals, on Kaua'i and Maui taking the side of two groups run by

See **LETTERS** on page 04

## Send your mana'ō to Ka Wai Ola.

All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they are signed and include a telephone contact for verification. OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission.

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email: kwo@oha.org*



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# LETTERS

Continued from page 03

haoles – Maui Tomorrow and Sierra Club-Maui – who are misleading people about the Superferry.

On the subject of invasive species, which some believe that the Superferry will bring to their island: well, every island has hundreds, if not thousands, of non-native plants that all came here by birds, not mankind! Also the Superferry, with its radar and sonar, can easily dodge the whales and marine life.

Superferry was certified by the U.S. Coast Guard, so it can't be any safer, because of the strict guidelines of the Coast Guard! It's just because they used public funds and these two groups can't that they are taking offense!

Various people who do business on O'ahu while living on Maui can benefit greatly by being able to take our own cars to O'ahu, since car rental companies don't like to rent to locals without so much hassles! Hopefully the many who lost their jobs because they were stuck on another island are planning to file lawsuits against these two organizations!

*Rodney Souza  
Wailuku, Maui*

## Amend Home Lands Act

Those who are pleased with the recent reshuffling of the Hawai'i Civil Rights Commission use the guise that they just want a say in the political process determining the future of their home.

The truth of the matter, however, is that these folks don't just want to get involved in determining the future of "their home." Rather, they seek to meddle into Hawaiian lands and other programs that are, quite frankly, not their business.

Since 1921, Hawaiians have had lands set aside for us under the Hawaiian Homes Commission Act. Almost immediately, these lands became a political football as everyone and his brother tried to figure out how to get a piece of them at little cost. We are plagued by government entities awarding cheap leases of our lands to big-box retailers and other non-Hawaiian causes, which have no financial benefit to the Hawaiian people. In fact, such leases are actually detrimental to the mission of these programs. Additionally, Hawaiians are constantly bombarded by non-Hawaiians trying to determine our right to self-determination. Hawaiians deserve the same rights,

no more no less, afforded to Native Americans on the U.S. continent; it's also pertinent to point out that Native Americans on the continent were never one single nation united under one government that was recognized globally, as Hawai'i was before the overthrow.

The most efficient way to achieve self-determination is by amending the Hawaiian Homes Commission Act, which is an existing piece of federal legislation, rather than crafting new legislation. I believe, as did our first delegate to the U.S. Congress, Prince Jonah Kūhiō Kalaniana'ole, that all Hawaiians, regardless of blood quantum and residency, should and can have the opportunity to benefit from such programs and participate in this process.

*Whitney T. Anderson  
Waimānalo, O'ahu*

## Hawaiian in Alaska

Nine years ago, I was stuck with many problems, both personal and financial. I was in denial of my practice of my Hawaiian culture. I was searching in vain to find an organization, hālau or sovereign group that I could identify with in Hawai'i. I found myself getting into more trouble, more problems, more deep in debt. I lost all respect for the way Native Hawaiians are forced to live day in and day out – constant fighting for rights in court rooms, constant bickering. I am sure many are trying to make sense of how any Native Hawaiian could survive in their own homeland, or, like my family, are just making it in Hawai'i today.

I hate the thought of how people of Native Hawaiian blood are being treated with disrespect today. I sure don't know what the Akaka Bill will do to improve the lives of thousands of Native Hawaiians still living in Hawai'i, but I'm hoping that NOW, TODAY in 2007, the people of Native Hawaiian blood will take no more disrespect in the continuous legal challenges facing us.

As for me, I found a new life of practicing my Native Hawaiian culture here in Alaska, and I found a new sense of belonging with the Native Alaskans. We fish, we sing, we work together, we teach each other. We have wide open places, and peaceful days and nights. Many Native Hawaiians live here in Alaska.

Aloha to all Native Hawaiians struggling for a sense of identity.

*Mable Kaaihue,  
Fairbanks, Alaska*



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  - National School Lunch Program
  - Temporary Assistance for Needy Families

## Kau Inoa passes 75,000

The process of registering Hawaiians who want to participate in the process of building a nation has marked an impressive milestone: As of last month, more than 75,000 people of Hawaiian ancestry had placed their names on the Kau Inoa registry. Those on the registry will be eligible to participate in a process of creating a Native Hawaiian governing entity.

Kau Inoa got under way three years ago, after leaders from a variety of Hawaiian organizations met to determine the first steps toward nation building. Records of the registry are maintained by Hawai'i Maoli, a nonprofit arm of the Association of Hawaiian Civic Clubs.

OHA is providing funding and financial support for the effort, and the drive to collect registrations has been spearheaded by the staff of the agency's Hawaiian Governance Hale, who have set up registration booths at numerous fairs, festivals and community events, and even went door-to-door in neighborhoods heavily populated with Native Hawaiians. Recent testimonial television ads in support of Kau Inoa have also helped bring in substantial new registrations.

Organizers say a special nod should go to supporters who sought out registrants on the U.S. continent. At a recent ho'olaule'a in Nevada, for example, nearly 200 Native Hawaiians placed their names on the registry.

## Preservation Council

The Office of Hawaiian Affairs is currently accepting applications to fill an upcoming vacancy on its advisory body on historic preservation and cultural conservation issues, the Native Hawaiian Historic Preservation Council (NHHPC). The at-large NHHPC seat, which will become available at the beginning of 2007, serves all islands and has a term of two years. The deadline for submitting an application is Dec. 10 at 4:30 p.m.

The mission of the NHHPC is "to improve the quality of life and ensure the cultural identity of Native Hawaiians by preserving and perpetuating Native Hawaiian cultural and historic resources, and empowering all Hawaiians to participate in the stewardship of these properties, traditions, practices and values."

Members are chosen to assure a broad and balanced geographical representation of professional and cultural disciplines involved with historic preservation. Members serve without compensation, but travel expenses are covered by OHA. The council's monthly meetings are usually held at OHA's Honolulu office on the fourth Monday of each month.

To request an NHHPC application or for further information, call the Office of Hawaiian Affairs on your island: Hilo, 920-6418; Kona, 329-7368; Maui, 243-5016; Moloka'i, 560-3611; Lāna'i, 565-7930; Kaua'i, 241-3390. You may also call Apolei Bargamento at 594-1961 on O'ahu.

## Bioprospecting meetings

The State of Hawai'i Temporary Advisory Commission on Bioprospecting continues to hold statewide public meetings under the chairmanship of OHA Trustee Walter Heen.

Bioprospecting is the collection of genetic information from samples of plants, animals and other land and sea organisms for the purpose of furthering research on products, including pharmaceutical substances. This has prompted concern that natural resources, which are gathered by Hawaiians for lā'au lapā'au, or traditional herbal medicine, may be used by commercial businesses without prior informed consent or the equitable sharing of proceeds within the indigenous community.

Increased bioprospecting activity in Hawai'i and elsewhere prompted the Legislature to create a commission, tasked with soliciting public input. Thus far,

discussions at meetings on Maui and Hawai'i Island have included such topics as sharing of bioprospecting benefits as well as improving regulations and permitting processes, which currently do not specifically govern bioprospecting in Hawai'i.

The schedule of upcoming meetings is:

- Kaua'i: Tues., Oct. 9, 6-8:30 p.m.; Kaua'i Community College Tech Building, rm. 114;
- Moloka'i: Tues., Oct. 30, 6-8:30 p.m.; OHA/DHHL Conference Room, Kūlana 'Ōiwi;
- O'ahu: Tues., Nov. 20, 6-8:30 p.m.; Leeward Community College;
- Tues., Nov. 27, 6-8:30 p.m., Windward Community College.

## Indigenous Taiwanese 'homecoming'

From their mix of backpacks, rubber slippers, colorful T-shirts and cool hairdos, an onlooker might have easily mistaken the young visitors in the Office of Hawaiian Affairs boardroom as being from these islands. In fact, they were from Taiwan – all descendants of that far-away island nation's indigenous inhabitants, whose first ancestors are believed to have arrived there several millennia before major Han Chinese immigration began in the 1600s.

The OHA stopover was part of a 10-day itinerary set up to teach the group of students from Taiwan's Fu Jen Catholic University about contemporary issues facing Native Hawaiians.

After presentation of lei and welcoming remarks from OHA Administrator Clyde Nāmu'o and Chairperson Haunani Apoliona, the students sat attentively through an 'Ōlelo Hawai'i lesson and a presentation by OHA's Native Rights Hale on Hawaiian social and economic history. Many of the college youths nodded their heads knowingly as one of their instructors, Dr. Awi Mona C.W. Tsai, provided translation in Paiwan—an



OHA Education Director Hau'oli Akaka speaks to a delegation of indigenous Taiwanese students and professors - Photo: Blaine Fegerstrom

indigenous Taiwanese language. Tsai later explained that many of his students are active in an effort to get the Taiwanese government to do more to put a recently approved bill for Taiwanese native rights into action.

At the close of the afternoon program, OHA staff led oli and pule that was matched by an equivalent expression from the students and their instructors: with a gentle rhythmic sway, they performed a call-and-response song from their traditional repertoire. This was just a sample of what has become a growing source of pride, according to instructor Dr. Ahyee Lee, who said indigenous Taiwanese music has spawned a full-time radio station in the nation's capital, Taipei. Lee cited music as one of a number of bonds between indigenous Taiwanese and Hawaiians. "Hawaiian people are like us. They like to share the gift of their musical heritage," he said, also adding that the visit to Hawai'i seemed more like a homecoming.

## OHA online

Breaking news, community events and exciting stories – come and read all about it on the Office of Hawaiian Affairs' website, [www.OHA.org](http://www.OHA.org).

With our new webmaster Blaine Fegerstrom at the helm, we've made great strides in recent weeks to update the OHA website as often as possible. We've added more photographs, quickly posted stories on important events like the blessing of the Wao Kele o Puna rainforest and instantly brought you heart-

warming community stories like the first televised football game of Nā Koa 'O Ānuenuē, the team of the Hawaiian language immersion school in Pālolo, as Nā Koa (The Warriors) won a hard-fought game against the Waialua Bulldogs.

We want OHA.org to be the place you turn to for information and news that affects the Hawaiians and their supporters – and we could use your help! Let us know when news happens. E-mail [webmaster@oha.org](mailto:webmaster@oha.org) immediately when you think a story should be included on our website. We'll evaluate the story, and if it is appropriate, we will post it on our site.

Got an upcoming event you want posted? Again, let us know. We will try our best to keep you updated on the latest happenings across Hawai'i. And as we strive to keep you informed, we encourage you to make OHA.org your home page – the first place you go to on the Internet for your daily dose of news and information about the Hawaiian community.

## Loan fund plan approved

On August 30, Administration for Native Americans Commissioner Quanah Stamps appeared before the Office of Hawaiian Affairs Board of Trustees to inform them that the ANA has approved the operational plan for the restructuring of the OHA's Native Hawaiian Revolving Loan Fund.

"We have signed off on the guidelines," Stamps told the trust-

## CALLING KULEANA LAND HOLDERS

OHA would like to hear from you to help gather information that could assist in the development of laws that would exempt kuleana lands from certain land taxes, similar to the exemption recently put into place by the City and County of Honolulu.

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](mailto:kuleanasurvey@oha.org). Mailing address: Kuleana Land Survey, Office of Hawaiian Affairs, 711 Kapi'olani Blvd. Ste 500, Honolulu, HI 96813.

## 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](http://www.oha.org) or call **808.594.1888**.

E ō e nā mamo a Hāloa ē!

OHA Hawaiian Registry

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Tel. (808) 594-1888 • Fax. (808) 584-1865 • [www.oha.org](http://www.oha.org)



## BRIEFS

Continued from page 05

ees during a special meeting.

The loan fund, established by OHA in 1989 with funding from the ANA, has in the past offered a business loans intended to provide funding not available from other sources to promote Native Hawaiian business ownership, economic development and job creation.

The next step in restarting the loan program, which has been suspended for the past year while the restructuring has been under way, is to name a strategic lending partner to originate and service additional commercial, educational and home improvement loans. Approximately \$24 million is available in the fund.

### Indigenous higher education conference

Native Hawaiians will be among the more than 150 delegates expected to convene at the 2007 World Indigenous Nations Higher Education Consortium (WINHEC) conference that will be held Oct. 21-23 at Chaminade University in Honolulu. The event, which is a precursor to the large National Indian Education Association conference being held at the Hawai'i Convention Center Oct. 25-28 (see ad on page 2), is intended to provide a forum for discussing the common goals of indigenous people in higher education.

Participants will also be arriving from Alaska, Aotearoa, the U.S. continent, Canada, Australia, Saamiland, Taiwan and Somalia. The WINHEC conference grew out of discussions that began at the University of Alaska in 1993. Convened once before in Hawai'i, WINHEC is now in its 5th year. To register, contact Claire Pruet at [cpruet@chaminade.edu](mailto:cpruet@chaminade.edu) or call (808) 735-4744.

### OHA TV

In September, OHA produced the 100th episode of its roundtable-discussion television series, *Ho'oulu Lāhui Aloha* (To Raise

a Beloved Nation), which airs every Thursday at 7 p.m. on 'Ōlelo NATV, Channel 53. The milestone-marking program featured a look at how Hawaiian organizations can better access grant awards and other opportunities.

Created four years ago, the program is produced by OHA staff volunteers, who act as "ad hoc TV technicians" thanks to training provided by 'Ōlelo, O'ahu's Corporation for Community Television. A broad variety of topics impacting the Hawaiian community has been covered since the first show, which focused on the history of the Hawaiian sovereignty movement. In 2005, the program won 'Ōlelo's award for best show on Native Hawaiian issues.

In addition to airing on 'Ōlelo, the program is broadcast on several community-access channels on the Neighbor Islands and U.S. continent, and is streamed over the Internet. For more information on *Ho'oulu Lāhui Aloha*, visit the OHA website at [www.oha.org](http://www.oha.org).

### Chaminade scholarships

More Native Hawaiian students will be now eligible to receive financial help to attend Chaminade University through new scholarships offered by the Association of Hawaiian Civic Clubs. Hawaiian freshmen at Chaminade may apply for the funding that will cover 50 percent of the cost of tuition.

Native Hawaiians comprise about 15 percent of Chaminade's overall enrollment. In announcing the Hawaiian Civic Club scholarships, Chaminade officials noted that this added to the school's existing programs serving Hawaiian educational goals. Also available is the university's Department of Hawaiian Home Lands Student Scholarship, open to students living on homestead lands. In addition, Chaminade has received a U.S. Department of Education grant for \$750,000 to increase support for Native Hawaiian education needs. For more details on Chaminade's Native Hawaiian scholarships and related programs, call (808) 735-4750 or visit

[www.chaminade.edu](http://www.chaminade.edu).

### Construction training

The Hawai'i Building Industry Foundation was awarded a \$150,000 grant from the Office of Hawaiian Affairs to prepare Native Hawaiians to enter the construction industry through the foundation's pre-apprenticeship construction career training program. As a result, full scholarships are currently available to Hawaiians interested in pursuing a construction career for courses at the Construction Training Center of the Pacific.

Applications for the Kapili Pū Scholarships are now available online at [www.ConstructionTraining.org](http://www.ConstructionTraining.org), or can be picked up at the Building Industry Association of Hawai'i office at 1727 Dillingham Blvd. Interested applicants may also contact Barbara Nishikawa at 847-4666, ext 212.

Eligibility requirements follow OHA's scholarship guidelines, and the scholarships are applied directly to tuition, course materials and/or books only. The full scholarship application process is open to all interested Native Hawaiian applicants 18 years of age and older.

### Sustainability kōkua

Funding support is being sought for a panel on capacity-building and sustainability. The panel is to be presented at this year's Association of Hawaiian Civic Clubs convention, scheduled for Oct. 14-19 in Anchorage, Alaska. The "21st Century Challenges" panel will explore issues such as the cultural and environmental impacts of globalization and corporate industry.

The panel's moderator, community leader and civic club member Charles Burrows, believes the convention will be the perfect venue for examining the relationship between indigenous knowledge and effects of a globalized economy. Burrows is appealing to the public to chip in with donations to cover the cost of setting up the panel. Anyone interested in helping should write to: 21st Century Challenges Panel, c/o 'Ahaui Mālama i ka Lōkahi, P.O. Box 751, Honolulu, HI 96808.

# OHA awards \$190,000 in community grants

By KWD staff

In late August, the Office of Hawaiian Affairs approved a total of \$190,511 in community grants to nine nonprofit organizations in support of programs ranging from the development of a television documentary on Hawaiian chant to the provision of a tutoring service for dyslexic children and adults.

The awards were the first of OHA's Fiscal Year 2008 grant-making cycle and the first in the agency's new Kauhale Grants category, which consists of awards below \$25,000. The Kauhale Grants comprise one component of the OHA Community Grants Program, which assists qualified nonprofit organizations with addressing the needs of the Hawaiian community in such areas as education, health, human services, native rights, land, culture, housing, economic development and governance. In addition to the Kauhale Grants, the program administers Kaiāulu Grants between \$25,000 and \$100,000, and also offers the 'Ahahui Event Sponsorship Program. For information on funding eligibility requirements and application deadlines, visit the OHA website at [www.oha.org](http://www.oha.org).

## Recipients of the Kauhale Grants are:

- **Alu Like, Inc.:** \$22,500, to support the purchase of a new 15-passenger van to transport kūpuna on Hawai'i Island.
- **Hawai'i Branch of the International Dyslexia Association:** \$24,500, to support the Odyssey Project in providing tutoring to disadvantaged children and adults

with dyslexia.

- **Hawai'i Community Action Program:** \$24,942, to support the Mālama Pono Project, which provides mentoring services to children of incarcerated parents in Windward O'ahu.
- **Hawai'i Community Television (on behalf of Alphamedia Corporation):** \$24,950, to support a one-hour television documentary on the history cultural significance and practice of traditional Hawaiian chant or oli.
- **Legal Services for Children:** \$21,113, to support the Empowering Parents as Advocates Project to ensure that homeless children with disabilities receive appropriate educational services.
- **Mediation Center of Moloka'i:** \$24,999, to support violence prevention services on Moloka'i.
- **Moloka'i Community Services Council (on behalf of Moloka'i Canoe Racing Association):** \$24,999, to support the building of a koa canoe to be used by the Moloka'i canoe clubs.
- **Kaua'i Community College:** \$24,958, to support five Ni'ihau educators in attaining teacher certification and 17 facilities engineering students in attaining marketable job skills.
- **University of Hawai'i:** \$22,500, to support the Akeakamai 'Ōiwi Fellowship Program for doctoral candidates of Hawaiian ancestry.

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# Poll: support remains strong for Hawaiian federal recognition

## 70% say U.S. should recognize Hawaiians as an indigenous group

By KWD staff

A solid majority of Hawai'i residents continues to support federal recognition of Native Hawaiians as an indigenous people, according to a poll conducted in August by Ward Research for the Office of Hawaiian Affairs.

Seventy percent of residents surveyed said that Hawaiians should be recognized by the U.S.

Ward Research via telephone from August 15-27, among a representative sampling of 380 residents statewide. The sample is representative of the Hawai'i population by age, ethnicity, and island of residence and carries a maximum sampling error of plus or minus 5 percent.

The poll looked at issues at the core of the Native Hawaiian Government Reorganization Act currently before Congress, popularly known as the Akaka Bill after

When asked, "Do you believe that Native Hawaiians should NOT be given federal recognition because of race," 64 percent responded, "No."

About the same percentage believe that Hawaiian programs and organizations like OHA, DHHL and Kamehameha Schools should be protected through federal recognition.


In addition, 83 percent of those surveyed believe that over 100 existing federally funded programs for Hawaiians should continue.

The poll also showed that Hawai'i residents have high awareness of issues affecting Native Hawaiians: 84% of those surveyed said they had heard of the Akaka bill and 79% were aware of the lawsuits against OHA, DHHL and Kamehameha Schools.

When asked if they agreed that a Native Hawaiian governing entity should be formed, 51% said they agree, 34% said they disagree and 16% said they didn't know or declined to answer.

Some critics charged that those numbers reflect a lack of clarity about the purpose of the Akaka Bill, which would provide a process for the federal government to extend formal recognition to a Hawaiian governing entity once it is formed.

However, Apoliona said in an editorial written for the *Honolulu Star-Bulletin* that support from even a small majority of Hawai'i residents for the formation of a Hawaiian governing entity "speaks volumes in light of the barrage of misinformation being spewed by the ... well-financed army of (recognition bill) critics both here and in Washington, D.C."

The OHA chairperson said in a separate statement that "we are heartened by the support of residents of Hawai'i who have clearly demonstrated a keen understanding of the importance of the Akaka Bill. They see it as a fair and just way to improve the future for all of Hawai'i." 

**For complete poll results and methodology, visit [www.OHA.org](http://www.OHA.org).**

# Controversial civil rights panel wraps up recognition hearings

By Crystal Kua | Director of Communications

Office of Hawaiian Affairs trustees came out in full force to testify in support of the Native Hawaiian Government Reorganization Act before the Hawai'i State Advisory Committee to the U.S. Commission on Civil Rights, which wrapped up meetings across the state last month.

The committee traveled to Honolulu, Hilo and Līhu'e in September to take public testimony, and at each meeting, OHA trustees were there to tell the committee why it should not overturn its previous support of the measure also known as the Akaka Bill, which seeks federal recognition of Native Hawaiians as an indigenous people. Trustees also continued to voice concern over the integrity of the committee, which has been criticized for being "stacked" with members who are opposed to the bill, some of whom have also sued to abolish Hawaiian programs as being illegally "race-based."

"I would ask those of you who sit on this committee that have a direct conflict of interest regarding Hawaiian programs to declare your conflicts and recuse yourselves from voting on this matter," Trustee Oswald Stender told the advisory committee when it met on Sept. 12. Stender, who was a member of the committee before he was elected an OHA trustee, added: "In my opinion, the only reason these hearings are being held by this 'stacked' committee is because the commission wants to erase the stand that has already been taken by the committee's previous members."


The panel, which met in August at the state Capitol and on Maui, returned to Honolulu on Sept. 5 for an all-day session at the Hilton Hawaiian Village. Members listened to a presentation by three OHA representatives – Chairperson Haunani Apoliona, Trustee Boyd Mossman and board counsel and former Hawai'i Supreme Court Justice Robert Klein.

"Passage of the Native Hawaiian Government Reorganization Act will finally give official and long overdue recognition to Native Hawaiians, many of whom still suffer from the adverse social, economic, environmental, spiritual and cultural impacts of the United States' overthrow of our world-recognized sovereign Hawaiian government more than a century ago," Apoliona told the committee.

The committee also heard from independence advocate Kekuni Blaisdell and Grassroot Institute associate Jere Krischel, who spoke against the bill.

On Sept. 12, the committee went back to the state Capitol to take public testimony and the next day went to Hilo. There, former OHA Trustee Moanikeala Akaka, while criticizing the Akaka Bill for being "watered down," also denounced the make up of the advisory committee and said the issue of federal recognition has nothing to do with race. "This Civil Rights Commission has become a sham," she said.

OHA Trustee for Hawai'i Island Robert Lindsey said that the Akaka Bill is about fairness and protection of Native Hawaiian programs and justice. "Native Hawaiians, with their unique culture, values, history, assets and institutions can best determine and implement solutions to solve programs specific to Native Hawaiians," Lindsey said.

The last stop was on Kaua'i, where the panel heard from Kaua'i Trustee Donald Cataluna and OHA Administrator Clyde Nāmu'o. 

## Opinion

"Do you think that Hawaiians should be recognized by the U.S. as a distinct indigenous group, similar to the recognition given to American Indians and Alaska Natives?"

70% – Yes | 18% – No | 12% – Don't know

as a distinct indigenous group, similar to the recognition given to American Indians and Alaska Natives, while nearly two-thirds of those polled also believe that the issue of race should not be a reason to deny federal recognition to Hawaiians.

About two-thirds of the poll respondents also agreed that organizations such as Kamehameha Schools, the state Department of Hawaiian Home Lands and the Office of Hawaiian Affairs should be protected from further lawsuits through federal recognition.

"Clearly, the poll demonstrates that those who challenge the Native Hawaiian Reorganization Act do not speak for the majority of Hawai'i residents, who believe that what is good for the indigenous population, Native Hawaiians, is good for all of Hawai'i," said OHA Chairperson Haunani Apoliona.

The poll was conducted by

its primary sponsor, Sen. Daniel Akaka. The bill proposes a formal process to recognize Native Hawaiians as an indigenous people. Those surveyed were asked, "Do you think that Hawaiians should be recognized by the U.S. as a distinct indigenous group, similar to the recognition given to American Indians and Alaska Natives?"

Seventy percent responded, "Yes," 18 percent said, "No" and 12 percent said they didn't know.

Sixty-seven percent of those polled also said that Hawaiians have the right to make decisions about their land, education, health, cultural and traditional practices, and social policies.

The poll also showed that nearly two-thirds of those interviewed disagreed with the position of Akaka Bill critics who say that Native Hawaiians should be considered a racial category rather than an indigenous people.



# DHHL stands by its record

By Micah A. Kane

*Editor's note: Micah Kane is chairman of the Hawaiian Homes Commission and director of the state Department of Hawaiian Home Lands. The views expressed in this community forum are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.*



into our procurement process to further alleviate the perception of impropriety. The additional procedures suggested by Mr. Fujioka have already been incorporated in our process.

Further, the article refers to the term "non-bid" without clarifying that non-bid does not mean non-competitive. As required by the state procurement code, under a non-bid award, at least three companies are selected from a pre-qualified list and then competitively compared to pro-

On Sept. 2 and 3, *The Honolulu Advertiser* ran two front-page stories critical of the Department of Hawaiian Home Lands (DHHL). The articles, written by Jim Dooley, contain several inaccurate and misleading statements.

Mr. Dooley's assertion that DHHL contracts were awarded due to political reasons is false. We have awarded contracts based on expected performance, and that is made clear to all we do business with.

Mr. Dooley's articles inferred that the selection committee members were not qualified. This is also false. They are qualified, and just as we expect performance from the businesses with whom we contract, we expect performance from the people we hire.

The allegations of procurement violations were brought by Mr. Dooley after he proposed an incorrect hypothetical scenario to the State Procurement Officer, Aaron Fujioka. After we provided Mr. Fujioka with corrected and additional information, he stated the hypothetical situation he responded to did not match the scenario presented in Mr. Dooley's article.

In addition, Mr. Fujioka stated, "Based on the information reviewed, SPO (State Procurement Office) concurs with and confirms that (the contractor) selection complies with the procurement code."

Mr. Fujioka also, at our request, suggested additional procedures we can incorporate



DHHL's 326-unit Kaupē'a project in Kapolei is nearly half-filled with native Hawaiian families. - Photo: Courtesy of DHHL

duce a most-qualified selection with the supporting justification. This procedure was followed by DHHL.

The articles attempt to isolate the historical challenges of a specific project, Kēōkea-Waiohuli, as though they are still common practice for the department. Previous administrations were unable to find a way to feasibly proceed with the Kēōkea agricultural subdivision promised to beneficiaries more than 20 years ago. That changed with a stable source of funding to DHHL by the state Legislature and a fresh perspective brought by the Lingle-Aiona administration and Community Planning & Engineering, Inc.

The Kēōkea-Waiohuli project is expensive in large part

See DHHL on page 10



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– Ricky and Kamomi Carvalho

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# Top Doc

## A consultation with Physician of the Year Kalani Brady

By Derek Ferrar  
Public Information Specialist

On Sept. 15, the Hawai'i Medical Association presented Native Hawaiian doctor S. Kalani Brady with its Physician of the Year Award for 2007. The annual honor is given to Hawai'i doctors who are engaged in exemplary service to the community.

An internist best known for his weekly TV appearances on the "Ask a Doctor" segment of KHON's morning news program, Brady is also dedicated to an amazing array of community work, particularly in the field of Hawaiian health care. Among a very long list of activities, he is an associate professor of Native Hawaiian health at the UH medical school, makes weekly visits to care for Hansen's disease patients at Kalaupapa, edits the *Hawai'i Medical Journal* and recently served as president of the Hawaiian physician's association, 'Ahahui o nā Kauka. A gifted singer, he is also a regular at concert and musical theater performances on Hawai'i stages.

A few days after he received the award, *KWO* managed to squeeze a few moments into Dr. Brady's overflowing appointment book for a consultation:

**What does receiving this award mean to you?**

Well, you know, physicians in general do a great deal of service, usually patient by patient. But many of them do a lot of community service as well, so, quite frankly, a lot of my colleagues are as deserving of this award as I am. I just tend to be a bit more public because of the TV stuff.

**What inspired you to become doctor?**

You know, from the Hawaiian perspective, practitioners of

lā'au lapa'au (traditional herbal healing) were chosen by their teachers as children, and their training began when they were quite young. I don't mean it to elevate myself to that kind of level, but my parents remember me being interested in becoming a doctor from around age four or five, and I think I really did feel very early on that it was the calling to which I had been summoned. I first started doing medical research when I was a sophomore in high school, and worked at it every summer thereafter.

**What kind of topics do you teach in the UH medical school's Department of Native Hawaiian Health?**

A lot of cultural sensitivity and cultural competence. I teach a class to the first-year medical students on community health, where they get to hear speakers like Dr. Kekuni Blaisdell, who actually co-teaches with me, talk about why Native Hawaiians' health statistics may be worse in a lot of ways, and how we can address that – not just in the eyes of western medicine, but in a larger cultural context. We've had a lā'au lapa'au practitioner come and talk, and we actually work in the māla, the garden, that we have at the medical school, where we're growing healing plants. So they actually get their hands into the soil and start working on the lā'au.

Also, it would do our department a great service if we can mention that we are eager for new patients in our Lau Ola clinic at Kuakini, where we see patients four days a week, regardless of insurance. Our number is 294-1178.

**What are some of the things you think can be done to improve health care for Native Hawaiians?**

I think one place where we



Among his many other activities, Kalani Brady, shown here on Kaho'olawe, teaches at UH's Department of Native Hawaiian Health and treats patients at Kalaupapa. -Photo: Derek Ferrar

can continue to put our energy is in using the Native Hawaiian Health Care Systems that are already in place for increased public education and awareness, along with community health centers that are culturally appropriate for the areas in which they are located.

A lot of cultural competence in dealing with Native Hawaiian health lies in really reaching Hawaiians in places where we feel comfortable, which a lot of times is in our own community. It doesn't help to have brochures and other things that have been generated in Washington, D.C. or by a think tank in Boston; it helps to have Hawaiians developing materials and doing field testing to find out what's appropriate for Hawaiians.

**It's often said that Native Hawaiians are under-represented in the medical field. What might you say to young Hawaiians to encourage them to explore health careers?**

I mua. They should strive, kūlia, to go in the health professions, because we are definitely under-represented. This is a wonderful profession. It's a challenge, and we do work long hours, but it's a calling that has immense rewards. As a primary care doc, I consider my patients to be my friends, and it's a real honor to be entrusted with their health.



Infrastructure development at Kēōkea-Waiohuli Homestead. - Photo: Courtesy of DHHL

## DHHL

Continued from page 09

because of the location of the land and highlights the high cost of construction work in the state today. Over the past five years the cost of construction has increased dramatically for many developments. *The Honolulu Advertiser* has published numerous articles on the skyrocketing cost of housing, and the lack of infrastructure remains a prohibitive factor in affordable housing today.

While the Maui project has many challenges, it is indicative of the cost impacts of developing lands that do not have readily available infrastructure nearby. It is also indicative of DHHL's philosophy to address longstanding issues and not leave them for future administrations.

Mr. Dooley's articles do not always provide an accurate picture, and it is unfortunate that instead of building homes for native Hawaiians, we are defending a process we followed correctly.

We are proud of the performance of the department, and in the last four-and-a-half years, we have issued more than 2,000 leases. Today, DHHL is one of

the largest, if not the largest, residential developer in the state of Hawai'i. We have projects on every island and homes are being finished every day.

For example, DHHL's 326-unit Kaupē'a project is nearly half filled with native Hawaiian families, and the site work for 403 lots in East Kapolei 1 has begun. Phase 1 of the 181-unit subdivision in Anahola, Kaua'i will go into house construction early next year.

On Maui alone we have seen tremendous progress. Over the past four years, construction commenced that will result in more than 500 native Hawaiian families getting on their land. Of those 500 families, more than 200 are already in their homes.

Today, we anticipate awarding 1,000 leases a year statewide. Due to the hard work and dedication of staff, beneficiaries and contractors who help us perform our work, we have been able to deliver homes to native Hawaiians who have been waiting for a long time.

Firms such as Community Planning & Engineering, Inc. assist us in meeting our longstanding obligations to provide land and affordable housing for those of Hawaiian ancestry. We stand by our record.

## Traditions that bind



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

In old Hawai'i, the most desired food was kalo (taro), which the ancestors found absolutely delicious when it was cooked and pounded into poi. Uniquely Hawaiian, poi was eaten from infancy to old age. Poi, kalo and its leaves, lū'au, comprised a large part of most meals. Estimates indicate that adult kāne ate about 15 pounds of kalo daily.

Because kalo and lū'au were eaten in quantity, they provided a majority of the daily nutrients that built healthy Hawaiians. This all-important food was valuable in trading for items the *mahi'ai* (farmer) needed, and some varieties were used as lū'au lapa'au, to treat illness. Hawaiians developed numerous varieties of kalo from about 20 that were brought to Hawai'i on the initial migrations. By the time the first western bota-

nists counted, there were nearly 350 names for about 150 taro varieties.

Hawai'i's kalo cultivation surpassed that of any other island group in the entire Pacific. Availability of fresh water and tillable soil in Hawai'i provided a fabulous base for cultivation of this food, and the Hawaiian *mahi'ai* developed kalo that would grow in all kinds of soil. *Pa'i'ai*, unmixed poi, which kept for weeks, was taken on long journeys and mixed with water for eating as need dictated.

Kalo sits at the very core of the Hawaiian belief system. Kawena Pūku'i wrote, "The family bowl of poi in the household was sacred to Hāloa ... an ancestor in the line senior to man, in the genealogical records of the generations born of the Heavens (Wākea) and the Earth (Papa). The bowl of poi, sacred to Hāloa, occupied in the Hawaiian household a place not unlike that of the hearth for the Latin and Greek

ancestor worshippers, or the sacred fire in the Hindu home." Thus, conversation and behavior at family mealtimes had to be respectful to honor Hāloa's presence.

Today, we face a poi and kalo crisis. There are many days when absolutely no poi is available, and it is *pipi'i* (expensive) when it is. Some have said that when kalo disappears, so will Hawaiians. We need to look for ways to help the *mahi'ai* be successful growing, protecting and producing more kalo. I miss it. How about you?

Another fading tradition is 'ohana loyalty and commitment to places of birth. In the past, families' histories and identities were closely bound to their geographical homelands, which provided a grounding or belonging, a "sense of place" and identity for Hawaiians. But today many have moved from ancestral lands for opportunities of employment, education or marriage. Thus, reconnecting with the 'ohana history is a huge challenge for kūpuna and mākua. Yet, learning about grandparents and

great-grandparents can contribute significantly to cultural grounding for the keiki. Genealogical research can provide hours of pleasure, create stronger family and cultural ties, and give our keiki a glimpse into their own potential.

Birth certificates and tape-recorded memories of the elders are good places to start. Some have family historians who have already collected information on 'ohana genealogies. Critical information can be found in family graveyards and old church records. Sometimes an elder in the old hometown will remember something about your family. Records and photos may exist at former employers or town libraries. Sometimes, family bibles provide records of family births and marriages. Finally, the process can be made pleasurable by learning area history from Hawaiian songs.

Teach your keiki the unique family highlights and environmental, geographical and historical characteristics of their homeland. As our young people adopt



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more and more outside ways, these things will be reminders of their uniqueness. It will give them personal security and a sense of place. 🌿

# One Ocean, One People



At the Office of Hawaiian Affairs, the Polynesian Voyaging Society would like to say MAHALO PIHA for its most generous and steadfast support.

We carry in our hearts a debt of gratitude to you and the hundreds near and far who have had a hand in making possible Kū Holo Mau, Kū Holo Lā Komohana — the voyages to Micronesia and Japan.

Together we were able to help perpetuate Hawai'i's voyaging and navigational tradition through exploration, thank Micronesia and our teacher Mau Piailug, and honor King David Kalākaua and Hawai'i's historical ties to Japan.

We are confident that the relationships we have fostered and built will continue to grow into meaningful friendships between nations. Again, for your continued kōkua, we say Mahalo Nui Loa and Aloha Pau'ole.



POLYNESIAN  
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# Return to

Officials and  
activists join in  
a ceremony of  
healing and hope  
in the Wao Kele  
o Puna rainforest

# Wao Kele

By KWO staff | Photos by: Derek Ferrar & G. Brad Lewis

**W**ao Kele o Puna rainforest became a place of reflection, healing and optimism on Aug. 27, as about 200 guests of the Office of Hawaiian Affairs, the Trust for Public Land, the state Department of Land and Natural Resources and other partners gathered at a former geothermal energy drilling site to celebrate the future of the 25,856-acre forest.

The ceremony marked a new beginning for Wao Kele, the last large intact lowland rainforest in the state, which at one time was marked for controversial geothermal energy development. Over the last several decades, Native Hawaiians, area residents and environmentalists fought for the rainforest's protection in protests at the geothermal development site, through legal action in the courts and finally by working collaboratively with other partners to acquire the property for preservation.

Last year, OHA gained title to the land, where generations of Native Hawaiians have practiced traditional hunting, gathering and religious customs, as part of a cooperative conservation purchase primarily funded by the U.S. Department of Agriculture's Forest Legacy Program. Several of the speakers at the dedication ceremony noted that the acquisition marked the first time that "ceded" lands formerly belonging to the Hawaiian Kingdom have been directly returned to a representative of the Hawaiian people. As part of the deal, OHA and the Department of Land and Natural Resources have signed a joint agreement under which DLNR is managing the forest as a natural reserve on OHA's behalf, with OHA slated to assume greater management responsibilities as time goes by.

The August ceremony rededicating the forest for conservation brought together officials and activists who, in some instances, had been on opposing sides of the heated controversy over geothermal that sparked demonstrations and arrests in the forest in the early 1990s.

Kumu hula Pualani Kanahela, who was one of the leaders of the anti-geothermal protests, offered chants to open the rededication ceremony, along with her daughter Kekuhi and grandson Lopaka, who also offered an 'awa ceremony at the close of the event to consecrate and nourish the land.

**“This forest is a seed bank – not just for the new lava coming, but for our future children to grow with the customs and traditions.”**

**—Palikapu Dedman,  
Pele Defense Fund**

Lopaka Kanahela offers 'awa to nourish the forest. Inset: A lele (altar) stands near the gate where geothermal protestors were once arrested.



Assembled under large tents erected at the former geothermal site, the guests joined hands for a pule led by Kahu Wendell Davis, chaplain of Kamehameha Schools' Kea'au campus.

"We thank you Ke Akua for this opportunity to bring into fruition the blessings of Wao Kele o Puna," Kahu Davis said. "You command the stars and the moon to provide light upon this place, and you also command the sun to rise each morning to offer a blessing so this land will flourish and grow. It is a gift for which we say mahalo."

Later, Palikapu Dedman, president of the Pele Defense Fund and leader of the fight against geothermal, offered thanks to the several thousand people who had demonstrated against the development, and particularly to the 400 or so who had been arrested at the gate to the drilling site.

"It's been a real emotional journey, and I feel real proud about how far we've come as Native Hawaiians," he said. "But we gotta grow on this; we have to stand up for ourselves and keep doing what we're doing, and if government's gonna have to catch up, they're gonna have to catch up. But we'll still have to be there to remind them of their responsibility to indigenous people."

In a rare admission, Sen. Daniel Inouye told the crowd that he had made a "bad mis-

take" by initially supporting the geothermal drilling project. "I hope all of you will forgive me," he said.

Inouye, who played a key role in securing \$3.35 million in federal forestry funding to purchase the property from Campbell Estate, said he had realized after the geothermal project failed that "this (forest) should be kept pristine, that it should be for the people forever. So when the opportunity came to assist with the provision of funds, I was very happy to do so."

Under the terms of the conservation deal, OHA gained title to the land after paying the remainder of the \$3.65 million total purchase price.

Other speakers at the event, which was emceed by OHA Administrator Clyde Nāmu'ō, included Gov. Linda Lingle, U.S. Rep. Neil Abercrombie, state Rep. Faye Hanohano, Hawai'i Island Mayor Harry Kim, DLNR Interim Director Laura Thielen, OHA Chairperson Haunani Apoliona, Hawai'i Island OHA Trustee Robert Lindsey, Jim Peña of the U.S. Forest Service and Reed Holderman, regional director of the nonprofit Trust for Public Land, which brokered the purchase deal.

One particularly moving speaker was Emily Naeole, who was among those arrested during the demonstrations at the

geothermal site, and who today serves as the county councilwoman for the area. Naeole told the crowd that she had been hāpai with her son at the time she was arrested, and that she had named him after the forest.

"I remember, in my heart I felt that the (geothermal) plant was like a big monster sitting in the heart of our forest," Naeole said. "I feel that history was made back then, because we stood up and fought, and we just said, 'No, we no like.' And now this thing has come to pass full circle, and it is again we who are the owners."

Shortly before the guests enjoyed a Hawaiian feast provided by the farmers association from nearby Maku'u Homestead, OHA Chairperson Haunani Apoliona summed up the day's atmosphere of healing by saying, "Let us rededicate ourselves to this joint mission, no longer as opposing parties, but now as stewards, as working hands, respectful of kuleana, and unified by common direction."

Later, just as the event came to close, a brief rain shower materialized amid what was otherwise an unusually sunny East Hawai'i day, producing a stunning rainbow that many of those assembled commented was the perfect conclusion to an afternoon filled with blessings, good will and hope for Wao Kele's future. 🌈



From top: OHA Trustee Boyd Mossman talks story with Sen. Daniel Inouye. Students from Puna's Kua o ka Lā Hawaiian charter school offer oli to start the program. Representatives of the Royal Order of Kamehameha.

- Photos: Derek Ferrar



## WAO KELE WORDS



"This is an historic event, because it is the first time since the monarchy

ended that a parcel of ceded land will now be returned to a representative of the Hawaiian people."

—Sen. Daniel Inouye



"You stayed strong, you held your ground, you stayed the course and kept the faith

— and so here we stand. But the real work is still in the future, and it's going to take lōkahi to do what is best and righteous for this very special place. By all of us working together, we can make it happen."

—OHA Trustee Robert Lindsey



"We look forward to not just managing the land, but loving the land, and passing

on what we can to the Office of Hawaiian Affairs through this very unique partnership. But the real accolades have to go back to the community that never gave up their vision for this place."

—Gov. Linda Lingle



"Wao Kele o Puna stands as one of Hawai'i's greatest shrines that connects not

only the land to native people, but native people to all living things."

—Reed Holderman, Trust for Public Land



"This ritual today could not be more important; it is living proof to those who

come after us that we recognize the Hawaiians must cover their true destiny by themselves, for themselves, on behalf of all of us."

—Rep. Neil Abercrombie

# HELE NĀ KOA,

Ānuenuē's impressive football squad is the first ever for a Hawaiian immersion school

By Liza Simon | Public Affairs Specialist

Ask 'Olu'olu Nāone why he likes to play football – or pōpeku in 'Ōlelo Hawai'i – and he blurts out a response that is hardly unusual for a 17-year-old boy: “You have physical contact like in no other game. It's intense. You get to hit.”

But the high school senior is quick to describe the unique aspects of playing for Ke Kula Kaiapuni 'O Ānuenuē, the Hawaiian immersion school in Pālolo Valley. For starters, the Ānuenuē quarter-

back calls out plays in Hawaiian navigation terms, which is nice for Nāone

and many of his team-

mates who have

p a d d l e d

c a n o e .

Then

there's the play-by-play that crackles through the PA system in 'Ōlelo Hawai'i when Nā Koa (the “warriors”), as the team is known, is in action.

Nāone, who this summer picked up an award for best running back at an all-Polynesian football camp in Utah, says the sound of the indigenous language connects with so many lessons he has learned at Ānuenuē. “When I do something right on the field, I don't get conceited. It's not for me; it's for my team, and it's also for my culture. It shows everyone that we as Hawaiians are somebody.”

Nāone's comments support the game plan that went into establishing Ānuenuē's football team – the first for a Hawaiian immersion school – just three years ago. “We wanted a football program that would be an extension of the Hawaiian immersion classroom,” says Nā Koa head football coach Kealohamākua Wengler. This meant not only field practice in 'Ōlelo Hawai'i, but also bringing Hawaiian values to the line of scrimmage. Wengler mentions kuleana (shared responsibility) and mākaukau (diligence) as comprising the Hawaiian conception of good sportsmanship.

The great-grandson of noted Hawaiian language and culture authority Mary Kawena Pūku'i, Wengler exudes remarkable calm amid his players' boisterous drills in the Pālolo public park that is Nā Koa's practice field. “We do without a lot of things that other schools take for granted,” he notes. “We don't have blocking sleds, for example. We enter every game rated as the underdog. We have only grass and footballs.”

But anyone who witnessed the Nā Koa varsity squad's last-minute, come-from-behind, 28-27 victory over the Waiialua Bulldogs in the team's first-ever televised game on Sept. 8 would say that what Ānuenuē players do have in ample supply is heart. Wengler agrees: “In the Waiialua game, you saw our kids get behind many times. Where other teams would give up, they rallied.”

Who would have thought that Ānuenuē's total high school enrollment of 118 would be large enough to field a football team with both varsity and junior-varsity squads? Wengler, who began at Ānuenuē as an academic counselor, says even he was a bit skeptical



Above: Coach Kealohamākua Wengler teaches his players to bring Hawaiian values to the line of scrimmage.

Left: Nā Koa (The Warriors) snap the ball against the Waiialua Bulldogs in the first-ever televised football game featuring a Hawaiian immersion school.

- Photos: Blaine Fergestrom

# HELE!

when a group of boys approached him with the idea in 2005. It was a stroke of luck that the school then secured a grant of slightly under \$25,000 from OHA to cover the cost of uniforms and basic equipment.

The goal of using football as a vehicle for promoting Hawaiian language and culture also got a boost when the school brought aboard consultants such as lua practitioner (and Wengler's uncle) La'akea Suganuma, who has mentored the football team in the art of kū'ē 'aiha'a, the traditional dance of Hawaiian warriors. Now taught to Nā Koa team members, it is meant to build physical skills of agility and balance, while also galvanizing an all-for-one spirit. Wengler says it's a perfect warm-up exercise before kick-off.

In its short life-span, the Ānuenuē football program has become a symbol of "the little school that could." The team involves virtually 80 percent of Ānuenuē's kāne high school students. Plus, it has spawned a wahine cheerleading squad and plenty of parental support that is evident in the stands, where cheering is in 'Ōlelo Hawai'i.


Perhaps most rewarding of all, says Wengler, is the outright admiration often expressed by opponents in the O'ahu Interscholastic Association's White Division. Win, loose or tie, opponents often cross the field after games and volunteer comments about the Hawaiian calls being "just so cool."

With only a small pool of players to select from, it appears that Nā Koa players average smaller stature than their opponents. Nonetheless, college scouts are starting to show interest in Ānuenuē's fledgling football team. Just off the practice field, Olu'olu Nāone grins broadly behind the face-guard of his helmet as he remarks that he has several letters of interest from college coaches, which is why, he adds, he also spent part of his summer taking SAT prep classes.

Alongside Nāone stands Kamaki Sherman, named "impact player of the week" by local sports station OC16 for his impressive



To see a photo gallery of Nā Koa in action, visit [www.OHA.org](http://www.OHA.org).

showing – including one touchdown – in the recent win over Waialua. Sherman is not dressed for practice because he sustained a collar bone injury in the contest, though he says he toughed it out and continued to play because he felt so good about helping his teammates. Continuing to help Ānuenuē is also at the top of Sherman's future plans. After attending college, his ambition is to come back and teach at the school, which he says is like one big team. "We count on each other, because we have this pride about what we do here. We are reviving the Hawaiian language, in the classroom and on the football field. We are making a living language." 



Top: Ānuenuē's players make a successful TD sprint in their 28-27 victory over Waialua.

Middle: Ānuenuē's cheerleaders kneel in respect as an injured player is helped off the field.

Left: Nā Koa players tuck tī leaves into their cleats for good luck.



# Maui Memories

The latest film from Hawaiian music legend and new National Heritage Fellow Eddie Kamae captures Lahaina amid a time of change



By Liza Simon  
Public Affairs Specialist

A month after marking his 80th birthday in August, Hawaiian music leg-

and his masterful band Sons of Hawai'i to perform at a gala celebration for this year's elite group of 12 fellowship winners representing traditions ranging from Appalachian to African-

*of Change* is about the shutdown of Lahaina's Pioneer Sugar Mill. In typical Kamae style, this era-ending event is portrayed soulfully through the stories told by kūpuna. They

## Lahaina: Waves of Change

The Hawaii International Film Festival is screening two premiere showings of Eddie Kamae's latest film, with accompanying Sons of Hawai'i concerts:

**Where:** Maui Arts & Cultural Center

**When:** Wednesday, October 19

**Time:** 7:30 p.m.

**Where:** Waikiki Sunset on the Beach

**When:** Friday, October 21

**Time:** 7 p.m.

For more information call 528-3456 or visit, [www.hiff.org](http://www.hiff.org).



At the presentation of his National Heritage Fellowship Award, Kamae is flanked by Hawai'i congressional Reps. Mazie Hirono and Neil Abercrombie, with National Endowment for the Arts Chairman Dana Gioia at left. - Photo: Tom Pich

American.

Kamae traveled to Washington, D.C., to receive the award, but he was back home in the islands even before the leis he received from the Hawai'i congressional delegation had time to wilt – just one indication of the fact that, even in his 8th decade, he is as productive as ever.

Just take a look at his October calendar: his ninth and newest documentary – eight years in the making – is set to premier this month as part of the Hawai'i International Film Festival. *Lahaina: Waves*

evoked many experiences that signal irretrievable loss: the last mill harvest, the last cane burning and, of course, the irrefutable takeover of Hawaiian land by an industry that eventually failed.

But Kamae, whose own family roots in Lahaina include a grandmother he often visited as a child, says that in spite of bad impacts, the dignity and strength of the retirees shines through: "So many of the mill workers raised good families,

See **KAMAE** on page 22

# 'OKAKOPA CALENDAR

## HAPA HAOLE FESTIVAL

Fri., Oct. 5, 6 p.m.  
The fun of a bygone island era is resurrected at this annual hapa-haole hula and vocal competition, with guest appearances by some of Hawai'i's finest solo dancers, musicians and vocalists. \$25. Lū'au Garden, Hale Koa Hotel, Honolulu. 754-2301 or [www.hapahaolefest.org](http://www.hapahaolefest.org).

## MAKAHIKI FESTIVAL

Sat., Oct. 13, 9 a.m. - 1 p.m.  
Cultural practitioner and master carver Umi Kai leads special a presentation on the makahiki season, plus a celebration including hula and traditional games. Free. Outrigger Waikiki Hotel. 808-921-9731.

## E OLA NA KŪPUNA HEALTH FAIR

Tues. Oct. 23, 9 a.m. - 1 p.m.  
Tailored to the needs of Kūpuna, health fair offers demonstrations in cooking exercise, lomilomi massage, plus games, entertainment and even kalo seeds for planting. Free. Outrigger Keauhou Beach Resort, Kona. 808-355-8889.

## MAI KA PIKO MAI INDIGENOUS ARTISTS' EXHIBIT

Sat., Oct. 27 through April 6  
An exhibition of contemporary art by indigenous Pacific Rim artists. As suggested by the title word PIKO (umbilical cord), the artists are connected to a common source of inspiration through ancestry and landscape. Bishop Museum. 847-3511 or [www.bishopmuseum.org](http://www.bishopmuseum.org).

## TAHITI FÊTE OF HILO

Sat.-Sun., Oct 6-7  
A showcase of stamina and vitality featuring Ote'a, 'Ori, Aparima and other traditional Tahitian dances performed by troupes from Hawai'i, the continent, Japan, and Mexico. Polynesian craft and food vendors add to this colorful event. \$12 per day or \$20 for festival pass. Afook-Chinen Civic Auditorium, Hilo, 808-935-3002 or [www.tahitifete.com](http://www.tahitifete.com).

## TALK STORY FESTIVAL

Fri.-Sun., Oct. 12-14  
Hawai'i's largest storytelling celebration presents three free nights of Hawai'i's best tellers of tales. McCoy Pavilion, Ala Moana Park. (808) 768-3032 or [www.honolulu-parks.com](http://www.honolulu-parks.com).

## ËO E EMALANI ALAKA'I FESTIVAL

Sat., Oct. 13, 10 a.m. - 4 p.m.  
A commemorative gathering honoring Queen Emma, who traveled to Kōke'e in 1871. The arrival of the festival queen and accompanying retinue on horseback is greeted by performances of 13 hālau, plus live Hawaiian music and craft demonstrations. Free. Kōke'e State Park, Kaua'i. 808-335-9975, ext. 0, or [www.kokee.org](http://www.kokee.org).

## WORLD INVITATIONAL HULA FESTIVAL

Thurs.-Sun., Nov. 8-10  
Thousands of hula artists from over a dozen countries put their best foot forward in the art of Hawaiian dance, adornment, chant, music and language. \$10-\$35. Waikiki Shell. 591-2211 or [www.worldhula.com](http://www.worldhula.com).

end and noted filmmaker Eddie Kamae got quite a gift: a 2007 Heritage Fellowship Award from the National Endowment for the Arts, the highest nationwide honor given for achievement in "traditional and folk artistry."

With the fellowship came a \$20,000 award and an official ceremony on Capitol Hill, plus the opportunity for Kamae



# Something old,

# SOMETHING NEW



Above: Hālau Pa'u O Hi'iaka uses hula kahiko to recount the legacy of famed Maui ruler Kahekili. - Photo: Marsha Aguon. Left: Keo Woolford weaves hula together with contemporary art forms in his one-man performance about the search for identity. - Photo: Courtesy of Maui Arts & Cultural Center.

## Two upcoming performances on Maui represent the diversity of today's hula spectrum

By Liza Simon  
Public Affairs Specialist

Two hula-based dramas that debut this month at the Maui Arts and Cultural Center may be polar opposites of one another when it comes to style, but take the opportunity to catch both *Kahekili* and *I Land* back-to-back and you'll surely come away with the understanding that hula is not only the traditional "heartbeat of the Hawaiian people" but a living, evolving art form.

In *Kahekili*, Hālau Pa'u O Hi'iaka employs hula kahiko in evoking not only the character but also the influence of Maui's famed 18th-century paramount chief. Kumu Hōkūlani Holt notes that written history underplayed Kahekili's struggle to bring the Hawaiian Islands under a single rule, perhaps because of the overshadowing exploits of Kamehameha the Great.

Only a single chant credited

to Kahekili has been preserved in writing, but Holt says this at least provided a starting point for she and two other noted Maui kumu hula – Pali Ahue and Keali'i Reichel – to collaborate on a reconstruction of Kahekili's era, including an 'awa and marriage ceremony appropriate to the time, plus a story line emotionally potent enough to serve as a reminder that lessons learned by one's ancestors are still timely.

While Holt first presented *Kahekili* in 1997, she has reworked and remounted it with a grant from National Endowment for the Arts that will enable a tour of the U.S. continent, including a recent sneak preview in New York City. The only so-called "ethnic" troupe on the bill alongside other grant recipients – including troupes that bear the names of modern dance giants Jose Limon and Martha Graham – Hālau Pa'u O Hi'iaka stirred the audience to a standing ovation.

Another sign of *Kahekili*'s universal appeal, Holt says, came when it was time for the hālau to pule (pray) and oli (chant) before the performance. She says their modern dance counterparts expressed surprise and gratitude at the calming effect of this traditional hula warm-up.

In a production that is as contemporary as *Kahekili* is traditional, O'ahu-bred actor and dancer Keo Woolford has crafted *I Land*, a semi-autobiographical one-man show that weaves hula together with hip-hop and spoken word amid a stormy search for personal identity described as being "at once hilarious, defiant and transcendent."

Woolford, who began hula studies while a student at Saint Louis High School, is an adopted son of non-Hawaiian parents, but his bond to the Hawaiian art of dance got an uncommon boost when he was invited by celebrated kumu Robert Cazimero to become


a member of Hālau Nā Kamalei.

Woolford also aspired to pop stardom, which landed him in Hollywood at auditions, classes, the fast-lane party circuit and, he admits, a period of despair. Through it all, he stayed in touch with Cazimero and his hula brothers and credits their support for helping him reconcile his love of hula with showbiz ambitions, enabling him eventually to take a career quantum leap as the lead in a London revival of the *King and I*.

"The director was impressed that I seemed so grounded," he says. "I feel that he sensed the connectedness that came from my practice of hula." The production became acclaimed, and the local boy found his star rising.

But Woolford was still seeking answers on how to make sense of life's mixed-plate experiences when a writing workshop in New York City provided a starting point for him to sculpt pain, triumph and plenty of gently self-mocking humor into *I Land*.

While Woolford's production is undeniably rooted in personal

experience, he says his real motivation was to pay homage to hula as a dance that moves muscles as well as spirit – even for those who are wholly unfamiliar with the art. Without giving away too much, *I Land* ends with universal human insight into what Woolford describes as his "search for the meaning of heritage in a post-modern world." 

### **Kahekili**

**When: Saturday,  
October 13, 2007**

**Time: 7:30 p.m.**

**Where: Castle Theater,  
Maui Arts & Cultural  
Center**

### **I Land**

**When: Friday,  
October 26, 2007**

**Time: 7:30 p.m.**

**Where: McCoy Studio  
Theater, 7:30**

**For more information  
call 808-242-7469 or  
visit [mauiarts.org](http://mauiarts.org)**

## Ma lalo o kou 'eheu kō mākou maluhia

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



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

In this last quarter of the year 2007, expectations are heightened. Despite the recent “nutgrass network” infiltration of the Hawai'i State Advisory Committee of the U.S. Commission on Civil Rights, passage of the Native Hawaiian Government Reorganization Act of 2007 (NHGRA) is imminent. Native Hawaiians who with the “nutgrass network” jointly oppose NHGRA 2007 are not supported by the “nutgrass network.” It is a fact that on Aug. 27, *Honolulu Advertiser* Hot Seat guest H. William Burgess was posed this question: “There are Hawaiian independent activists that join with you in opposing the Akaka Bill. Do you support these Native Hawaiians in their position for independence? Burgess answered, “No.” It is also a fact that Kau Inoa registrations are beyond 75,000 and increasing each day, through hard work by many in and away from Hawai'i.

The immediate challenge for our Native Hawaiian community is to discipline and focus our “human spirit” and “political will” in unified effort forward, achieving practical steps – one by one – to advance justice not just for our generation but for those yet to come.

Queen Lili'uokalani, indigenous woman leader, still guides us, because the work we do now is perceived to be the work that she was not able to finish. She was born Sept. 2, 1838 and died on Nov. 11, 1917, so this year is the 169th year commemoration of her birth and the 90th year commemoration of her death.

As we step into 2008, discernment for and application of practical alternatives that build success upon success for Native Hawaiians and Hawai'i should drive this unified

plan, absent of anger or hostility but filled with vision and compassion.

The Queen's own 19th- and 20th-century expressions, along with timely recollections by those most close to her, provide insight on how and in what measure Queen Lili'uokalani would address the political dynamics of the 21st century. In 1917, after the queen had seen the end of the Hawaiian monarchy, she said to her hānai daughter, Lydia K. Aholo:

*“I could not turn back the time for political change; but there is still time to save our heritage. You must remember never to cease to act because you fear you may fail. The way to lose any earthly kingdom is to be inflexible, intolerant, and prejudicial. Another way is to be too flexible, tolerant of too many wrongs, and without judgment at all. It is a razor's edge. It is the width of a blade of pili grass. To gain the kingdom of heaven is to hear what is not said, to see what cannot be seen, and to know the unknowable – that is Aloha. All things in this world are two: in heaven there is but One.” (From the epilogue to *The Betrayal of Lili'uokalani.*)*

In her words, the queen acknowledges that political change had come to Hawai'i. She recognized that she had not been able to turn it back or stop it, but all was not lost. She counseled that fear of failure should never immobilize us. Rather, discernment and honesty must guide our deliberations, decision-making and actions, because the issues ahead in times to come would test our human capacity, would be complex and far-reaching, and their resolutions should be well-considered and weighed prudently – “...a razor's edge, width of a blade of pili grass.” And, finally, her message suggests that for well-being we should all push upward beyond our human wisdom and will, with tolerance and compassion for all others, toward that greater Spirit. 'Onipa'a i ka 'imi na'auao.

35/48



## Hawai'i's hijacked Civil Rights Advisory Committee

Rowena Akana  
Trustee, At-large



**A**no'ai kākou. As impossible as it sounds, the anti-Akaka racists have reached a new low. As most of you may have heard, the Hawai'i State Advisory Committee to the U.S. Commission on Civil Rights (HISAC) has begun hearing testimony on the proposed Akaka Bill.

In a move that shows just how ignorant the Bush administration is about Hawaiian history and culture, new members of the advisory committee include H. William Burgess, James Kuroiwa Jr. and lawyer Paul Sullivan – all of whom have publicly stated their strong opposition to the Akaka Bill. These bozos are now using the commission to give their preposterous arguments the illusion of legitimacy. The fact that the Civil Rights Commission is against the Akaka Bill is an irony of the highest order. The leaders of the Civil Rights Movement who bled for equal rights in the '60's must be rolling in their graves!

HISAC had a public briefing in the state Capitol auditorium on Aug. 20. State Attorney General Mark Bennett spoke in strong support of the Akaka Bill, while Roger Clegg of the Center for Equal Opportunity in Virginia spoke in opposition. Bennett must be commended for his expertise on the issues and using his quick wit to make Clegg look like a fool.

Clegg kept insisting that the Akaka Bill is unconstitutional, as if saying it over and over would make it a reality, but Bennett made it clear that Congress has the (plenary) power to pass the bill into law.

Clegg admitted (several times) that he wasn't familiar with Hawaiian history and culture, and it showed. He argued that the “one drop rule” for Hawaiians to be considered Hawaiian wasn't enough to qualify them to help rebuild a Hawaiian governing entity. He clearly didn't know that the United States Congress created the blood quantum percentage in the 1920 Hawaiian Homes Act to limit the number of Hawaiians who qualified for homelands. It had nothing to do with defining whether a person can be considered Hawaiian or not.

Clegg also argued that the islands were not united as a single distinct nation prior to the arrival of Europeans and, therefore, don't qualify to rebuild their government. This statement is also mistaken, since the islands were still occupied by Native Hawaiians who were governed by a feudal system

of island chiefs. Bennett had to remind him again that the argument is moot, since Congress clearly has the power to make it happen.

Clegg argued that Hawaiians can't rebuild their government under the process set up for Native American tribes because the Hawaiian government hasn't continued to function over the 100-plus years since the overthrow. Bennett responded that it is ridiculous for the United States, who helped to overthrow the Hawaiian government, to now say that Hawaiians can't rebuild their government because it doesn't exist today.

Finally, Clegg argued that if the Akaka Bill passed, it could encourage other people to ask for nationhood, such as the native peoples living in Texas. Bennett said it best when he reminded the audience that people usually go to “slippery slope” and “what if” arguments once they run out of good ones. This got more than a few chuckles from the audience.

I believe Clegg showed his true intentions when he mentioned that Hawaiians number more than 400,000 people across the nation and asked whether it would be wise to give so much power to such a large group within the U.S. He stressed that no American Indian or Alaska Native tribe even comes close to our numbers. If he had done his research, he would have known that the Navajo, the largest Native American tribe, have close to 500,000 members.

Clegg and the racists that invited him here to speak obviously fear that the Akaka Bill would give us the power to finally help ourselves to forge a brighter future. They obviously want to keep Hawaiians and other native peoples from being self-sufficient. We need to fight harder now, not only to preserve our rights as natives of this land but to show these racist Americans that we are not just poor Hawaiians but savvy Americans as well. We will attain sovereignty no matter how long it takes.

Dan Boylan of *MidWeek* said it best: “The GOP insults Hawai'i's host culture,” by stacking the deck of the Civil Rights Commission with Republican ideologues.

I mua e Hawai'i nei.

**On a very special note: A great big Mahalo and farewell to my dear secretary, Gladys Rodenhurst, who retires this month at the age of 81 after many years of loyal service to myself and the Office of Hawaiian Affairs. We all wish her the best in her retirement years. We will miss her smile and her willingness to help anyone who needs her assistance. Aloha, Auntie Gladys. We will all miss you, but no one more than I. God bless and God speed.**

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



## The second overthrow?

Walter M. Heen  
Trustee, O'ahu



The continuing and increasingly vigorous attacks on the Hawaiian Home Lands program, the Akaka Bill, the Office of Hawaiian Affairs and federal entitlements for Native Hawaiians have caused me to wonder if we are watching history repeat itself.

You all know the history. Before the overthrow, the haole community in the Hawaiian Islands, supported by a small group of Native Hawaiians, festered over their inability to control public affairs and the Hawaiian government. The sugar interests, particularly, needed that control in order to assure lower American tariffs on their exports. They also sought wider fee-simple ownership of land. When it became clear to them that Queen Lili'uokalani was determined to disavow the "bayonet constitution" that they had forced upon King Kalākaua, they formed the "Committee for Annexation" of the islands to the United States. Later, when they learned that the queen was determined to regain control of the government, the group became the "Committee of Safety" and successfully overthrew the lawful government. But after that, strange things happened.


Congress developed a public conscience, and, in 1920, enacted the Hawaiian Homes Act. Despite its shortcomings, that legislation provided at least some relief to Native Hawaiians. In 1959, the statehood Admission Act guaranteed Native Hawaiians a one-fifth share of revenues from ceded lands returned to the state by the Admissions Act. Since then, Congress has enacted considerable legislation that has accorded Native Hawaiians the same kinds of entitlements as enjoyed by American Indians in matters of education, housing and health. In 1980, the state's voting population affirmed the 1978 Hawai'i Constitutional Convention's estab-

lishment of the Office of Hawaiian Affairs.

These attempts to provide justice to Native Hawaiians have incensed a cabal of libertarians, neo-conservatives and so-called "color blind" reactionaries. This group is attempting to engineer another overthrow – this time of those programs. Their actions are akin to those of the Committee of Safety.

The crux of their argument is that the Native Hawaiian entitlement programs are based on race, not on the indigenous standing of the Native Hawaiian people; therefore, they are unconstitutional and contrary to the civil rights statutes of the United States. And their movement is not directed only against Native Hawaiians; it is growing in strength across the country in those states where there are programs for improvement of the status of American Indians. I believe the truth of the matter to be that they are deeply troubled because those programs give Native Hawaiians and American Indians sorely needed assistance in gaining the education and skills to compete with those groups that control the economy and the government of the United States. Those programs also provide a means for the indigenous peoples to obtain better housing conditions and improve the condition of their health.

But the real irony is the cabal's argument that programs to assist the indigenous peoples within the United States, such as I referred to earlier, are contrary to our country's civil rights statutes. They blithely argue that the entitlements programs discriminate in favor of Native Hawaiians and violate the terms of those statutes. Their argument blatantly ignores the facts of history: that those statutes were enacted to assist minorities, such as Native Hawaiians, in their battles to achieve equality with the white majority. To use the statutes to attack the entitlement programs for indigenous peoples is to stand the law on its head.

I cannot close without referring to their argument that they are trying to ensure that we are all "color blind." I'll believe that when they agree that color blind means we all see each other as "brown." 

## Kaero Duarte, part II: 'plenty aloha'

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



My September column was about Dr. Kaero Duarte, a Kona boy who graduated from St. Louis High School at 18 and from MIT at 28 with a Ph.D. in engineering. With his credentials, Kaero could have stayed on the mainland working for a notable engineering firm earning a six-figure salary or teaching at MIT or some other prestigious university. His tūtū, Sister Correa, told him he needed to "Come home and give back to others for all that he had been given."

Here is what six students who were featured in the September issue have to say about their mentor, friend, uncle and fellow scholar who is "uplifting" them through the University of Hawai'i at Mānoa:

- **Kamana Beamer**, on the home stretch to a Ph.D. in geography: "Kaero has been a great mentor. He has been a person that I have looked to often for support and advice through my graduate career and has always taken the time to talk story and share his mana'ō with me. He really has plenty aloha."

- **Chelsie Javar**, master's candidate in botany: "To have a Hawaiian as an educator and mentor has helped make the transition into graduate school a lot easier and more comfortable. All of Kaero's advice and encouragement comes straight from his heart, and he's dedicated to helping us Hawaiians succeed. With his strong words of support, I'm committed to finish graduate school and be one more Hawaiian that succeeds."

- **Aurora Kagawa**, master's candidate in botany: "Kaero has actually been a mentor to me from when I was an undergraduate student. His example kept me connected to home in a way that reminded me it was important to stay in school and move forward, but not forget my responsibilities to the


community.

"His leadership shows in itself that Hawaiians can excel and do great things for their communities through hard work and a sense of responsibility, and that it's possible to hold on to your values, mentor the next generation and really implement change in Hawai'i."

- **Malia Kipapa**, master's candidate in botany: "To grow academically and culturally, in the aspect of balancing good science work and keeping in mind never to lose sight of your identity as a Native Hawaiian, has been my motivational drive to doing good academically. Looking at the larger picture/community and having a selfless positive attitude is important and this is what I've been instilled with while working with Kaero."

- **Imiola Lindsey**, master's in electrical engineering: "Kaero, while being educated by the most prestigious universities in the western world, approaches academics and work in a way that is us, Hawaiian. In this way he is the ideal mentor to Hawaiian students, showing that you can be educated and engaged in western society, but you can do so in a way that does not compromise who we are. That we can stand tall. Be proud of who we are, where we came from and to dream impossible dreams. By example, Kaero teaches us how to take something totally foreign and make it ours."

- **Ryan Okano**, master's candidate in botany: "Dr. Kaero Duarte has been critical in helping me understand the dynamics of groundwater and nutrients on coral reefs. Dr. Duarte understands the value of employing knowledge from the past with the technology of today to solve problems. To sum it up, Dr. Duarte is truly a visionary attempting to incorporate both traditional and western philosophies to make Hawai'i a better place."

Mahalo nui e Kaero. You have honored your tūtū and uplifted our young scholars at UH-Mānoa as our university celebrates its centennial year. May Ke Akua bless you, Mahina, Kamaku and your family always. 

## Hawaiian recognition supporters are the mainstream majority

Boyd P. Mossman  
Trustee, Maui



By the time you read this article, the U.S. Civil Rights Commission road show will have come and gone, with the national group poised now to rely upon any recommendation against the Akaka Bill as further grounds to demonstrate that the people of Hawai'i object to racial discrimination by Hawaiians against all others. More accurately, should the local committee find the bill discriminatory, it will be the recently appointed majority of its members – consisting of some of the harshest, most strident critics and opponents of the bill in the United States – who will have decided on behalf of us all. It will be a travesty of justice should this occur, and, just as last year, the Senate opponents and administration will undoubtedly use the commission's adverse findings to argue against the bill.


I know this will not disappoint those who rail against the bill because it is too little too late, even though the reason for their opposition is totally opposite the commission's. Yet the two blindly join forces to defeat the mainstream Hawaiians who are merely seeking to preserve what they have today, including their identity as a distinct indigenous people and Congress' recognition of them via bills providing assistance for so many Hawaiian needs. This unholy alliance of opposite purposes to defeat the popular middle ground smacks of the 'a'ama syndrome.

Hawaiians on all sides need to realize that stopping Akaka will severely affect their ties to the land, the sea, their iwi and their 'ohana. Their sovereignty cannot ever be returned in any form unless we are successful in passing Akaka. Sure the state could recognize a Hawaiian government, but how long before the next lawsuit? With Akaka, Hawaiians can defend themselves in the

federal courts. Kamehameha Schools, OHA, DHHL, numerous Hawaiian nonprofits and even private enterprises and farmers can survive, and Hawaiian rights that are provided for in our state constitution, including access, gathering, burial, etc., can be protected.

For Hawaiians who buy the equal protection, everybody the same, civil rights, discrimination argument, the defeat of the bill may satisfy their principles of citizenship and compliance with the 14th Amendment, but they fail to recognize that this is a political, not a civil rights, issue. If Indians and Eskimos are indigenous, and if they have received recognition from Congress as peoples who have had their homelands taken away from them, why shouldn't Hawaiians as an indigenous people also receive the same recognition? Have Hawaiians so assimilated into the rest of society that they cannot be recognized as a distinct people? One might just look at the homeless, the imprisoned, the indigent, the unemployed, the less educated and ill to see that Hawaiians are not assimilated.

Have the Hawaiian societies and organizations not continued to exist as distinctly Hawaiian? Has 'Ōlelo Hawai'i not been revived and recognized as an official language of Hawai'i? Has Kamehameha Schools not continued to perpetuate the Hawaiian people through education? Has Congress itself not recognized Hawaiians as a people deserving of help in numerous areas, with Hawaiian Homes leading the way, followed by aid in education, health, housing, legal issues, employment, etc.? And have the people of Hawai'i not recognized the uniqueness and importance of its indigenous peoples as reflected in its constitution and laws?

With the recent Ward Research poll concluding that a significant majority of Hawai'i's people, including Hawaiians, favor recognition of Hawaiians by Congress, and roughly 20-25 per cent are opposed, with a small percentage clueless, Hawaiians should stand together with non-Hawaiians for passage of the Akaka Bill and preservation of the Hawaiian people. 

## Lāna'i Culture and Heritage Center attains nonprofit status

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



After a year-long planning process, the Lāna'i Archaeological Committee (LAC) has proudly announced that the Lāna'i Culture and Heritage Center was granted a 501 (c) 3, federal income tax exempt status by the Internal Revenue Service. As a private operating foundation, the Lāna'i Culture and Heritage Center is now poised to receive tax-deductible contributions, bequests, transfers and other gifts.


Part of the LAC's role since its formation in 1987 has been to review and address concerns for preservation of Lāna'i's unique cultural and natural resources; perpetuate the diverse history of Lāna'i; and serve as a means of protecting the life-style on Lāna'i. The LAC is a collaborative effort involving members of the Lāna'i community, working primarily under the organizations of "Lanaians for Sensible Growth" and "Hui Mālama Pono o Lāna'i," who entered into a legal Memorandum of Agreement (MOA) with Castle & Cooke, the State of Hawai'i and the Office of Hawaiian Affairs.

The newly organized Lāna'i Culture and Heritage Center (LCHC) is a direct result of the MOA and renewed interest in honoring Lāna'i's heritage among community members, Castle & Cooke and businesses on Lāna'i. The LCHC is seen by all as a great opportunity to enrich everyone who touches Lāna'i. A conceptual plan for the LCHC was developed by Kumu Pono Associates through consultation with people on Lāna'i and with individuals who work in the field of resource management and museums. Castle & Cooke has begun to seriously work towards fulfilling the vision of the

community and the requirements set forth in the MOA.

Realizing that, in addition to a museum/heritage center, the community of Lāna'i could also benefit from a location on Dole Park to stage concerts, charity fundraisers, cultural programs and the like, a recommendation was included to add a staging area for such programs. This added community benefit will make it easier for events to occur in the park, and be the foundation for a whole new series of "Evenings in the Park" programs which may be offered.

There is also an effort to preserve the last two ranch houses remaining in the historic Kō'ele Ranch complex. The property and historic houses are significant on Lāna'i's cultural landscape and could possibly serve as an environmental education center where students could learn about Lāna'i's unique natural history. This historic ranch setting could also serve as a function site for residents and visitors to experience the "paniolo" ranching heritage of Lāna'i.

In March of 2006, the LAC requested that Kumu Pono Associates undertake a detailed research program to help collect the broad histories of Lāna'i and its people, and work on programs to fulfill the various requirements of the MOA. Kumu Pono also worked to reorganize the "culture center" into a small community museum and is in the process of compiling a comprehensive history of Lāna'i from archival sources—spanning pre-history and accounts written between the 1820s to 1990s—and oral history interviews with elder families of the island. The oral history program builds upon the foundation set by detailed interviews coordinated by Mary Kawena Pūku'i and Mina Morita in the 1960s and 1980s. The goal is to bring all of this information into one collection at the LCHC that will be accessible to the people of Lāna'i and all others who may wish to learn about the history of the island and its people. 



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**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 the same day. 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 Kīhei 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 Kahawii-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 Kalaua'u.

**Beyer/Coconut Island** — I am searching for information about the people who lived on Coconut Island, Kāne'ōhe, in the year 1900. I have a birth certificate of my aunt who was born on the island. I'm not sure if my grandfather leased or owned the island; his name was Paul Beyer and his wife was Amelia Ernestberg. Please call 585-5968, or write to Amy Hookano, 315 Akaka Lane, Honolulu 96813.

**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 Hawnozz@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.

**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, Myrtle 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'amaikahikiwahine** — We are looking for the descendants of Ambrose Peter Johnson and his wife La'amaikahikiwahine 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 Hawnozz@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.

**Kalaa'u** — I am seeking information for all the children of James Kalaa'u (1868-1932) and Keohonui Kawika (1871-1991). James Kalaa'u 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'uānu 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'ualohanui Kauli'a at 358-4853 or email kulanui@hawaii@yahoo.com. Please write "reunion" in the subject of the email.

**Love-Hoopii** — A reunion is being planned for July 20, 2008 in honor of the past and present 'ohana of James Robert Love & Hoopii. Descendants include: their children Annie Kaniniu, James R. K., William Kaliko; Annie Love & Edmund Hart, (children: Louise Keohiokalani, Edwin K. Henry, James Kawohikukahi, Llewellyn Leialoha, Mary Kaniniu, Gladys Ululani, Edmund Jr., St. Elmo, Henrietta Hoopii, Annie Kaniniu, Robert Bruce, Helen Adwina,

Henry Haleola); Louise K. Hart & George William Weight (children: Ethlinda Ululani, Llewelyne Blaisedell); Louise K. Hart Weight & George Noa Weight.

Also invited: descendants of William Weight & Isabella Askew (children: Benjamin John, Marry Ann [Molly], William Jr., George, Elizabeth Jane, Edward Joseph, Isabella Mae, Charles Schmidt Walker).

The celebration will be at the Wai'anae Army Beach Club from 10 a.m. - 4 p.m. Cost of \$15.00 (adults) \$10.00 (keiki 5-12) will be collected for buffet lunch. RSVP by July 1, 2008 is appreciated. Payment also accepted upon arrival to event. Genealogy information will be available for viewing. All participants are encouraged to bring any family charts, pictures, stories and info to be shared. If anyone is interested in working with us on research, planning our gathering or for more info, please contact Uilani Tacgere @ 808-696-6843, Uipua@aol.com ; or Kaipo & Reatha Awana @ 661-942-5794, rkainla@msn.com.

**Mamala-Mali'ikapu and Louis-Makaalu** — I am looking for the Mamala-Maliikapu '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 Maliikapu Mamala, was born in Waihe'e, Maui, to Charley Maliikapu 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, Maliikapu, 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.

**Nahooikaika** — Descendants of Obed Nahooikaika please call Olinda (Reyes) Shefte at 808-572-1873 or Warren (Black) Nahooikaika at 808-242-4450. We would like to find family members in hope of having a reunion sometime in the near future.

**Namau'u/Nihoā** — I am seeking any family connections to John Henry Nihoa, Keluhaleole Kaihupelelani (w), Mahua Namau'u (k), Naioma Luukia Opio (w), Lin Chung Akuna/ Lum-Ten Chong

(k), Paoa-ao (w) (Mrs. Ihu-nui), and Maka Ihu-nui (k). Please write to Joyce Kainoa, P.O. Box 664, Kaunakakai, HI 96748-0664.

**Pulaa** — I am looking for anyone who knows of Charles H. Pulaa, born in 1853 in Honomauka, Hawai'i; died May 25, 1907 in North Kohala. His wife was Anne Kailianu, sister of Mahi'ailli'i, born in 1866. Please call 585-5968, or write to Amy Hookano, 315 Akaka Lane, Honolulu 96813.

**Tau'a-Kaheluna** — A reunion is being planned for July 19, 2008 in honor of the past and present 'ohana of Tau'a (k) and Kaheluna (w). Descendants include: their children Falu, Benjamin, Steven, Paliilii and Josia; Falu Tau'a & Benjamin Hubbell (children: David Kaua, Thomas, Hannah, Caroline, Julia Kapihenui, Susan Kawahinekuliauole); Hannah Hubbell & Tong Kan Akana (children: Elizabeth Bessie Nohoanu, Emma Rose, Con Lee, Mahealani Julia, Akana; Hannah Hubbell & Theodore Awana (children: Harriet Wainuhea, Josephine Keala, Lucinda, Mikahala, Rosie, Grace Keahunani, Hannah Irene, Fook Tin [Theodore], Fook Chee, Fook Ned [Fred]); Theodore Awana & Jennie Kamanoulu (children: Theodore Kalei, Harriet Hannah Makia, William John, Benjamin Kauano; Jennie Kamanoulu Awana & Daniel Ezera (child: Daniel Onaona Jr.).

The celebration will be at the Wai'anae Army Beach Club from 10 a.m. - 4 p.m. Cost of \$15 (adults), \$10 (keiki 5-12) will be collected for buffet lunch. RSVP by July 1, 2008 is appreciated. Genealogy information will be available for viewing. All participants are encouraged to bring any family charts, pictures, stories and info to be shared. If anyone is interested in working with us on research, planning our gathering or for more info, please contact Uilani Tacgere @ 808-696-6843, Uipua@aol.com ; or Kaipo & Reatha Awana @ 661-942-5794, rkainla@msn.com.

**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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**FOR SALE:** Moloka'i: Ho'olehua 2bdm/ 2ba, 10,041 sq.ft. lot \$155,000; Ho'olehua 38 ac. Ag/Res \$200,000/ offer; Kalamaula 1 ac. Res \$17,000/ offer. Charmaine I. Quilit Poki (R); 295-4474, toll free 1-800-210-0221, [charmainequilit@yahoo.com](mailto:charmainequilit@yahoo.com).

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**FOR SALE: O'ahu:** Wai'anae 8,528 sq.ft. res \$89,000; Nānākuli/Princess Kahanu Estates 4 bd/ 2.5 ba, 5,400 sq.ft. lot \$299,000; Nānākuli 4 bd/ 2 ba 9,837 sq.ft. lot \$230,000 Charmaine I. Quilit Poki (R), your Hawaiian Homes specialist; 295-4474, toll free 1-800-210-0221, [charmainequilit@yahoo.com](mailto:charmainequilit@yahoo.com).

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**HARP THERAPY:** Kī hō'alu me ka hapa, with all types of music, live on a gold concert harp for your next event. Customized programs. Lowest price in town. 944-0077.

**HAWAIIAN QUILT:** Last quilt made

by a Maui kupuna in 1994, California King Size, in mint condition. Was for sale in Ka'ahumanu Shopping Center for \$10,000. Asking \$7,500. For details email [Mana@ncn.net](mailto:Mana@ncn.net) or call 530-272-5698. Nevada City, CA.

**HOUSE FOR SALE:** Wai'anae Kai Hawaiian Homestead. Elegant custom built 2-story hollow tile/ wood, 4 bd/ 6 full ba. Spacious with cathedral ceilings, lap pool, corner lot, near elem. sch. Contact 523-8439.

**INDIVIDUAL AND FAMILY DISCOUNT DENTAL PLANS:** As low as \$99.00 individual and \$159.95 family per year (15 mos.) Visit [www.DentalPlans.com](http://www.DentalPlans.com) or call 866-876-6859; use code HOME390 to save 10%.

**MAKU'U 5 ACRE AG.:** Would like to trade for Pu'ukapu Ag. O'ahu: 808-239-4493. Okay to leave msg.

**NEED A REAL ESTATE PROFESSIONAL?** Top sales agent doing business statewide. Maile J. Masada R(S); 268-2322, Century 21 All Islands or email [Hawaiian@MaileMasada.com](mailto:Hawaiian@MaileMasada.com).

**NEW PRICE \$295,000:** Big Island, Pi'ihonua houseslots, 4bd/ 2.5ba, 10,000 sq.ft. lease. Must be 50%, qualified w/ DHHL. Kimberly A. Parks R(S), Prudential Orchid Isle Properties C#987-0285, email: [kparks@ilhawaii.net](mailto:kparks@ilhawaii.net).

**NEW, QUALITY BUILT** 3/2 home with panoramic ocean views, 4-car garage with full bath, central air; \$395,000 leasehold – lis#195876. Lehua Properties, Ltd. 808-326-1133.

**PONCHO'S SOLAR SERVICE:** Solar water heating contractor, utility rebates, tax credits, save money. HECO & MECO approved independent contractor, new systems, pool heating systems, repairs. Free estimates. O'ahu: 422-4266; Maui: 808-760-2345. Located in Waiohuli Homestead.

**PU'UKAPU 10 ACRE PASTORAL:** Would like to trade for Pana'ewa Ag. Call 808-990-1633.

**SEEKING DHHL LEASE TRADE/ PURCHASE:** Current lease: brand new Kaupe'a 3 bd. Seeking: 4 bd lease. Willing to trade/ purchase. Call 216-1818.

**WHEN BUYING OR SELLING A HOME,** choose a professional with experience. Fee simple or homestead properties. Call Charmaine I. Quilit Poki (R), your Hawaiian Homes specialist; 295-4474, toll free 1-800-210-0221, [charmainequilit@yahoo.com](mailto:charmainequilit@yahoo.com).


**WILL BUILD ON YOUR LOT** in West Hawai'i: 3 bed/ 2 ba/ 2 car garage - 1,500 sq.ft. under roof, \$150,000 - \$160,000. 808-895-2919.

**TRADE:** Anahola, Kaua'i undivided interest residential lease for Kula/ Waiohuli, Maui lease. Please call 268-5898 or 268-8994.

**TRADE:** Waimānalo, O'ahu undivided interest residential lease for Kula, Waiohuli, Maui lease. Please call 264-2407.

**TRADE:** 3 ac. fee simple lot in Hawaiian Acres, Big Island for a lot in Kēōkea Homestead. Charmaine I. Quilit Poki(R), your Hawaiian Homes specialist; 295-4474, toll free 1-800-210-0221. Century 21 Realty Specialists. [charmainequilit@yahoo.com](mailto:charmainequilit@yahoo.com).

**WANT TO BUY:** DHHL undivided interest lease in La'i 'Ōpua subdivision in Kealakehe for local firefighter. Will pay cash for offers within reason. (808) 250-2750.

**XANGO:** The original mangosteen health supplement. Finally, something natural, an anti-oxidant & anti-inflammatory. Visit [www.dsn.ltd.discovermangosteen.com](http://www.dsn.ltd.discovermangosteen.com), or call Dexter; 808-753-4041. 

## KAMAE

Continued from page 16


went fishing, practiced their culture. They are feisty and full of laughter. They have loved their lives."

As much as Kamae's music and film work embraces Hawaiian

tradition, he wants young audiences to tune in to his work for its modern relevance. Through his art, he wants to be a mentor, much like those who influenced him. For example, there was the great Hawaiian musician and composer Sam Li'a, whom Kamae credits for inspiring him to pick up a camera for the first

time back in the 1970s. After Li'a passed away, Kamae says he wanted to "pass on Li'a's understanding of the poetry of Hawaiian music." He told Li'a's story in the first documentary he made.

Looking forward to his next movie project (to be undertaken with help from the fellowship

award), Kamae is planning an homage to another one of his mentors, renowned Hawaiian scholar Mary Kawena Pūku'i. Again, he hopes young people will watch. "We must get messages across to our children, he says. "If they come and enjoy and understand, the old stories will never die" 



Mano Ave-Nanakuli - 4/2



37 Malu Kukui Pl.  
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Auwae Rd.-Panaewa - 10 acres



Ilimapapa Pl.-Nanakuli - 4/2



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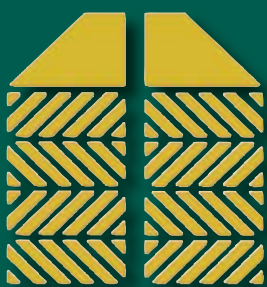
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**O'AHU**

- Honolulu (Hawai'i Kai to Pearl City) . . . . .3 & 4-year-olds
- Ko'olau (Waimānalo to Waimea Bay) . . . . .3 & 4-year-olds
- Hale'iwa (Waimea Bay to Ka'ena Pt., Mililani & Wahiawā) . . .3 & 4-year-olds
- Wai'anae Coast (Waipahu to Mākaha) . . . . .3 & 4-year-olds

**HAWAI'I**

- East Hawai'i (all of East Hawai'i) . . . . .3 & 4-year-olds
- West Hawai'i (Kohala/Waimea to Hōnaunau) . . . . .3 & 4-year-olds

**MAUI**

- Paukūkalo (all Maui except for Hāna) . . . . .3 & 4-year-olds
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**KAUA'I**

- . . . . .3 & 4-year-olds

**MOLOKA'I**

- . . . . .4-year-olds

**APPLICATION DEADLINE:  
January 31, 2008**

For applications call 842-8800 on O'ahu or 1-800-842-4682 x8800 from the neighbor islands.

For preschool information call 534-8305 on O'ahu or 1-800-842-4682, press 9 then ext. 48305.

Financial Aid is available.

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*KS' policy on admissions 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. For information call (808) 523-6228 or 1-800-842-4682, press 9, then 36228. Or visit [www.ksbe.edu/datacenter](http://www.ksbe.edu/datacenter).