



# KA WAI OLA

THE LIVING WATER of OHA

OFFICE of HAWAIIAN AFFAIRS • 711 Kapi'olani Blvd.,  
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NOWEMAPA (November) 2007  
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[www.oha.org](http://www.oha.org)

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Photo: Blaine Fergstrom



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.

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

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TO BUILD A NATION

Hawai'i Maoli  
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hawaiiimaoli.org



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## Akaka Bill opinion

This responds to the summary about me in your recent "Who's Who." No one at the Commission on Civil Rights asked, and I have not expressed, my opinion on the Akaka Bill, an opinion which is now evolving as a result of public hearings being conducted by the Hawai'i Advisory Committee. I particularly appreciated hearing the perspectives presented by your trustees, Haunani Apoliona and Boyd Mossman, and attorney Justice Robert Klein at the Sept. 5 session, as well as from other members of the public, pro and con, at that and other meetings.

To put my background into better perspective, I am a keiki hānau o ka 'āina in a family of Hawaiian subjects and citizens since the 1840s. An ancestor of our family (J.S. Walker) was a royalist, advisor and minister to Hawaiian monarchs until, according to Queen Lili'uokalani's book, his death in May 1893 "by the treatment he received from the hands of the revolutionists. He was one of many who from persecution had succumbed to death." I recall my grandfather saying all his older royalist brothers were incarcerated in the Armory during the revolution.

I provide this background to assure you that whatever opinion I may reach about the Akaka Bill will have a unique sensitivity to and appreciation of Hawai'i's history and her people. I also offer it to debunk false opinions related to a convicted murderer whose cruel treatment of citizens and even fellow convicts was so incorrigible he had to be incarcerated in the federal prison system's highest security facility, Marion.

The debate about the Akaka Bill is important in part because

it educates the public about Hawaiians, their history and the plight of their neediest constituents. Hawai'i would not be Hawai'i without Hawaiians. Whether the Hawai'i Advisory Committee ever votes to express an opinion — or not — on the Akaka Bill is for it to decide in the future after full public input on and thoughtful consideration of this most important civil rights issue.

**Michael A. Lilly**  
Chairperson, Hawai'i Advisory  
Committee to the  
U.S. Commission on Civil Rights

## Clegg testimony

In your October issue, Rowena Akana ("Hawai'i's hijacked Civil Rights Advisory Committee") criticizes the testimony that I delivered in August before Hawai'i's State Advisory Committee to the U.S. Commission on Civil Rights. In that testimony, I argued that the Akaka Bill is unconstitutional as a matter of law and divisive and unfair as a matter of policy.

Ms. Akana mischaracterizes my testimony in a number of respects, but rather than address them all, I would just suggest that those who are interested read my testimony for themselves and make up their own minds. It is posted on the Center for Equal Opportunity's website at: [www.ceousa.org/index.php?option=com\\_content&task=view&id=438&Itemid=83](http://www.ceousa.org/index.php?option=com_content&task=view&id=438&Itemid=83). Readers with additional questions are welcome to email me at [rclegg@ceousa.org](mailto:rclegg@ceousa.org).

More troubling is Ms. Akana's lack of civility. She calls those who disagree with her "bozos" and says that in the hearings I "look[ed] like a fool." Now, now. Worst of all, she calls those who oppose the Akaka bill "racists" — not once,

not twice, but three times in her short piece. In response, I will just point out that it is the Akaka bill — not its critics — that would use a one-drop rule to create a favored racial group.

**Roger Clegg**  
Center for Equal Opportunity

## Twigg-Smith

I read with bemusement the letter written by Thurston Twigg-Smith in response to Rowena Akana's thoughts on his registering with Kau Inoa. Thurston's comments — like so many other settler-families in Hawai'i before him — stink of blanket generalizations that seriously lack any factual basis. For him to claim that Hawai'i has "never been a place that separated people on the basis of race" only underscores my point that privilege — and, in this case, white privilege — is severely blinding and is still damaging and hurtful to Native Hawaiians till this day. He seems to forget that there were and are many institutions who have denied, and continue to deny, access to Native Hawaiians. Although it may not be expressly said in letter, it is said in practice.

When you look at the make-up of these institutions and businesses, you still see a preference for non-Hawaiians over any Hawaiian. Is my grandparents being forbidden to speak Hawaiian not a form of segregation, or is that just a figment of my imagination?

Mr. Twigg-Smith must be suffering from a bout of amnesia, because he forgets that Hawaiians have a long history prior to foreign contact. To imply that Hawaiians never had a history of non-assimilation is laughable. True, Native Hawaiians have now intermarried with almost every race that has come to these islands,

but that is only very recently when you look at it historically. And, it was only after most of the Native Hawaiian population had been killed off by foreign diseases, so Hawaiians that were left standing had little choice on who to marry!

I'm not sure how Mr. Twigg-Smith defines intermarriage, but my definition does not include the further obliteration of the Hawaiian culture, or my surrendering it to anything or anyone, and definitely not to someone like Thurston Twigg-Smith!

Although your words are smooth and mellow, Mr. Twigg-Smith, I can see that your actions are pilau and your intent hewa.

**Kana'iaupuni Gomes**  
Honolulu

## E kala mai

In our October issue, we published an incorrect telephone number for the Lau Ola clinic at Kuakini hospital, which is run by the UH Department of Native Hawaiian Health. The correct number is 294-1778. Doctors see patients at the clinic four days a week, regardless of insurance.

## Your Thoughts...

Send them to *Ka Wai Ola*.

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Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as special events and reunion notices. Ka Wai Ola o OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola o OHA does not accept unsolicited manuscripts. Deadline for submissions is the 15th day of every month. Late submissions are considered only on a space-available basis.

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## Civic club confab

The Association of Hawaiian Civic Clubs wrapped up its 48th annual convention in Anchorage, Alaska, last month, with more than 300 delegates from 52 member clubs and their guests in attendance. Their work included deliberating dozens of resolutions on a variety of issues, including settlement of Hawaiian trust lands, water rights for East Maui taro farmers and Moloka'i homesteaders, establishment of a Native Hawaiian cancer healing center, and development of a strategy for dealing with malignment of Hawaiian culture.

"Powerful networking – the spirit in which everyone worked together was invigorating," said association President Leimomi Khan.

Keynote speakers included Julie Kitka, president of the Alaska Federation of Natives, OHA Administrator Clyde Nāmu'o and Kamehameha Schools CEO Dee Jay Mailer.

Convention participants were greeted by the Eklutna Tribe, which is native to Anchorage. "When the charter flight from Hawai'i arrived at the airport, there was a group of Alaska Natives that greeted everyone with song and dance, in their full costumes," said association First Vice president Soulee Stroud. "It was quite exciting being with them."

Prince Kūhiō founded the mother club, the Hawaiian Civic Club of Honolulu, in 1918; the association itself has been in existence for almost 50 years. It is one of the oldest and most established organizations that advocates for Native Hawaiians.

Khan said the association is tied to Hawaiians across the U.S. "When we talk about nationhood, we function – in some way – as a body that connects our people globally," she said.

## Bioprospecting meetings

The State of Hawai'i Temporary Advisory Commission on

Bioprospecting will be wrapping up a series of statewide public meetings during November. Bioprospecting is the collection of material from plants, animals and micro-organisms for the purposes of furthering research and developing commercial products such as pharmaceuticals. In many countries where bioprospecting has taken place, laws do not protect relevant biological resources or specify any means for sharing corporate profits from the products of bioprospecting with indigenous people.

In anticipation of increased bioprospecting in Hawai'i, state lawmakers last year appointed a commission to gather public comment to be used in establishing laws and policies related to bioprospecting activity in Hawai'i. OHA Trustee Walter Heen, chairperson of the bioprospecting commission, provides a perspective on bioprospecting history in this issue of *Ka Wai Ola* (see page 23).

The schedule of upcoming bioprospecting meetings is as follows:

- Moloka'i: Tues., Oct. 30, 6-8:30 p.m., OHA/DHHL Conference room;
- Lāna'i: Thurs., Nov. 8, 6-8:30 p.m., Lāna'i High & Elementary School Cafeteria;
- Maui: Tues., Nov. 13, 6-8:30 p.m., Mayor Hannibal Tavares Community Center, meeting room 1;
- O'ahu: Tues., Nov. 20, 6-8:30 p.m., Leeward Community College, and Tues., Nov. 27, 6-8:30 p.m., Windward Community College.

## 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 2008, serves all islands and has a term of two years. The deadline for submit-

ting 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.

## OHA radio online

Missed a chunk of good fun or important information from charismatic broadcasters Kimo Kaho'āno and Brickwood Galuteria on OHA's morning radio program – Nā 'Ōiwi 'Ōlino? Now hear this: The OHA website has archives of the programs.

Simply go to [www.oha.org](http://www.oha.org) and click on the menu for media and publications. On the drop-down menu, go to radio and check out the MP3 files for Nā 'Ōiwi 'Ōlino. Otherwise, catch Kimo and Brick live, Monday through Friday, 7 to 9 a.m. on KKNE, AM 940. Every day, it's a mixed plate of OHA-related issues, guests, talk-story and all styles of Hawaiian music.

## Waikalua fishpond

What does an ancient Hawaiian fishpond look like?



Volunteers participate in a lā hana, or work day, at Waikalua fish pond. - Photo: Clyde Tamaru

How did our kūpuna build and maintain it? What kinds of fish were grown and harvested from the loko i'a?

Find out – and help out – at a lā hana, or work day, at the Waikalua Loko fishpond in Kāne'ohe. On Nov. 17, from 8 a.m. to noon, 'ohana, individuals and school and community groups will have an opportunity to learn about the fishpond while supporting restoration efforts.

Volunteers will spend time removing mangrove – an invasive tree that traps silt and prevents water circulation in the pond. Depending on the tides, volunteers may also have an opportunity to help rebuild the 350-year-old pond wall.

Pre-registration is required, and volunteers will need to wear covered shoes, sunscreen and clothes that they don't mind getting dirty.

To register, contact Ka'ōhua at 843-1217 or e-mail [kaohua@hawaii.rr.com](mailto:kaohua@hawaii.rr.com). The fishpond is located just ma kai of Pū'ōhala Elementary School in Kāne'ohe.

## Lā'au Point EIS

A hearing is tentatively planned for Nov. 15 and 16 on Moloka'i on the final environmental impact statement for the proposed luxury development at Lā'au Point.

The hearing will comprise public testimony, testimony from all parties, including landowner Moloka'i Ranch, and a presentation by commission staff. The hearing aims to determine whether the more than 3,000-page document is complete.

Should the EIS be accepted, a future hearing would determine whether to reclassify the land use from agricultural to rural, a necessary step for Moloka'i Ranch to subdivide the property into 200 two-acre residential lots for luxury homes.

The development is a key part of the island's larger Community-Based Master Land Use Plan, which would preserve in perpetuity 55,190 acres of Moloka'i Ranch land that would be turned over to the community for housing, agriculture and conservation. The plan also calls for the reopening of Kaluako'i Hotel, which would create 120 jobs. Last year, OHA's Board of Trustees voted to support the master plan.

Critics of the Lā'au Point plan, however, cite concerns about the development's impact on traditional fishing and the community's water needs.

For more information on the hearing, call the Land Use Commission at 587-3822 or visit <http://luc.state.hi.us>.

## Helen Walrath

Auē, hū ka Pu'ulena, ōla'i ka honua, nū ke kai ma Puna paia 'a'ala i ka hala. Ua hala ka mo'opuna a 'Āhia.

The Hawaiian community grieves the loss of another precious elder. Born in Kalapana, Hawai'i Island, on Nov. 3, 1919, Helen Walrath passed away at her home on Maui on Oct. 6. She was 87 years old – a hulu kupuna.

Mrs. Walrath was a retired

kupuna in the D.O.E. Hawaiian Studies Program on Maui. She, along with other Maui kūpuna now passed, shared traditional healing remedies and herbs with others, especially the kūpuna, for whom she had a special affection. She was a mōnāleo, or native speaker of the Hawaiian language, and a member of the 'Ahahui 'Ōlelo Hawai'i, speaking frequently on lā'au lapa'au (herbal medicine). One of her goals was the reprinting of Hawaiian-language material from the early churches on Maui.

Kupuna Walrath was a member of the 'Ahahui Ka'ahumanu and Hale o Nā Ali'i o Hawai'i. Marge Kealanāhele, advisor to the regent of Hale o Nā Ali'i, remembers her as "stalwart, committed and loving." Hailama Farden, state president of Hale o Nā Ali'i o Hawai'i, remembers her as a leader who made him feel welcomed and loved when he entered the society as a young teenager.

She is survived by two daughters, Ilona Kaholokula and Helen Purdy; a hānai son, Robert Purdy Sr.; a stepdaughter, Julie Walrath; and five grandchildren and 12 great-grandchildren. Aloha paumākō.

## Pūnana Leo o Maui

Wēlina e nā hoa makamaka mai ka mokupuni o Keawe a i Kahelelani o Ni'ihau. Aloha. Ua piha ka makahiki he 20 o ka Pūnana Leo o Maui. Piha pū ka makahiki he 20 i ka Papahana Kaiapuni o Hawai'i. He kono kēia i nā kumu, nā haumāna, nā 'ohana a me nā kākō'o e ho'olaule'a pū kākou. I ka lā 10 'o Nowemapa ma ke kikowaena 'o Ka'ahumanu ma ka mokupuni o Maui i ka hola 11 a hiki i ka hola 1. E 'ike ana kākou i nā hana no'eau a e heluhelu ana kākou i nā ka'ao, nā mele i haku 'ia e nā haumāna ma ke Kula Kaiapuni o Maui. Launa pū kākou me nā pua i mohala mai nei. E lei i ke aloha o ka 'ōlelo.

Greetings to all from the island of Keawe to Kahelelani. Aloha. In celebration of 20 years of Pūnana Leo o Maui and Papahana o Kaiapuni, we invite all teachers, students,

family and supporters to join us in this celebration on Nov. 10 at the Queen Ka'ahumanu Shopping Center, from 11 a.m. to 1 p.m. You will see art projects and read legends and songs written by the students of Kula Kaiapuni o Maui. Let us join together with the children. E lei i ke aloha o ka 'ōlelo.

## Home renovations

Native Hawaiians meeting certain income and land-ownership requirements may be eligible for home-renovation help from Honolulu Habitat for Humanity. Eligibility extends to those with privately owned properties or Hawaiian Homes land.

To help people determine whether they qualify, Honolulu Habitat for Humanity will host a series of hour-long informational meetings at Waimānalo Public Library, 41-1320 Kalaniana'ole Hwy. The sessions will be held on Thurs., Nov. 8 at 6 p.m., Saturday, Nov. 10 at 10:30 a.m. and Wednesday, Nov. 14 at 6 p.m. For more information, call 538-7070.

## Med school prep

The University of Hawai'i's John A. Burns School of Medicine is currently accepting applications for a program that prepares disadvantaged students from Hawai'i and throughout the Pacific for the rigors of medical school.

The 'Imi Ho'ōla Post-Baccalaureate program is a 12-month series of workshops, seminars and lectures that help develop critical thinking skills, allows participants to interact with medical students and faculty and provides networking opportunities with medical professionals.

The application deadline is Jan. 11, 2008. Applicants must be from a disadvantaged background and demonstrate a commitment to serve areas of need in Hawai'i and the Pacific. For information, contact Chessa DeCambra at 692-1030, or [chessa@hawaii.edu](mailto:chessa@hawaii.edu). Application materials can also be viewed and downloaded at: <http://jab.som.hawaii.edu/JABSOM/admissions/special.php>.

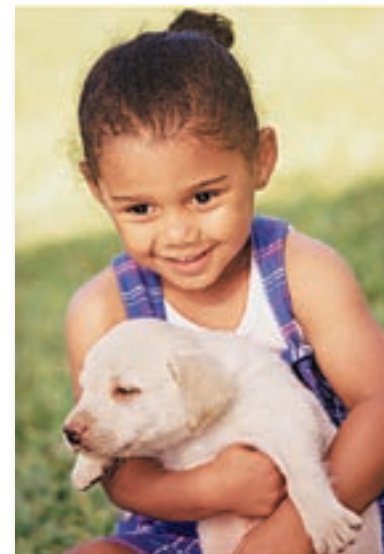
## Financing Options for DHHL Lessees

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# OHA trustees approve nearly \$6 million in community funding

Total of awards is highest ever at a single board meeting

By KWO staff

Pastor Boo Soares was born and raised in Wai'anae, where he has seen plenty of Native Hawaiian families driven to despair by drug use, divorce and joblessness. He's been there himself, though he made a turnaround and now is a passionate advocate for Wai'anae's most visibly dispossessed – homeless people in the Leeward coast's ramshackle beach encampments.

"I think of my work as helping to make a place where homeless people can go and get help so that they can dream again of the future," Pastor Boo says. With an OHA grant of more than \$1 million, he and a coalition of Leeward coast church and community leaders are building this kind of place. Kahikolu 'Ohana Hale o Wai'anae, scheduled to open in February, will offer a transitional housing complex, along with a comprehensive range of support services, including drug counseling, vocational training and job placement.

Pastor Boo is particularly thankful that the OHA award has made it possible for the new complex to include a preschool for the children of families in transition. "The preschool meant more work and more money, but it's absolutely necessary, because nothing brings more peace to the heart than knowing your children are safe and cared for – otherwise too much stress," he says.

Kahikolu 'Ohana Hale o Wai'anae is one of 12 projects serving Native Hawaiians to receive community funds approved last month by OHA's

Board of Trustees. The grants, which were awarded through the board initiative process, total just under \$6 million, the largest amount ever com-

mitted by OHA's board at a single meeting. Grant recipients include a range of organizations from UH Mānoa's Center for Hawaiian Studies to Goodwill Industries of Hawai'i.

"In assisting programs that reach out to the Native Hawaiians, the trustees have demonstrated an exemplary level of commitment to the community," Board Chairperson Haunani Apoliona said.

Board initiative funding is used by the OHA trustees to make substantial awards that

fall outside the normal scope of the agency's community grants program. Projects in receipt of the funding often involve capital-improvements or multi-year time-spans and are seen as having potentially major impacts in improving the lives of Native Hawaiians.

For example, a grant of \$500,000 will enable the state Department of Hawaiian Home Lands' Home Ownership Assistance Program to provide prospective and existing lessees with credit counseling.

"This kind of financial edu-

cation is a main determinant in ensuring that debt does not impede a homeowner's ability to make mortgage payments," said Wendy Burkholder, manager of the company that will provide DHHL clients with credit counseling under the OHA grant.

Other recipients of the recent funding awards are:

- \$300,000 to the Waipā Foundation, to support the design and construction of a community kitchen, including a poi production facility.

- \$500,000 to Hale Kipa, Inc., to support the design and construction of a comprehensive program support center and residential shelter complex in 'Ewa, O'ahu.

- \$90,000 to the University of Hawai'i, to provide graduate fellowships for Native Hawaiian students enrolled in doctorate degree programs during the final year of preparation for their Ph.D. degrees.

- \$500,000 to Lōkahi Pacific, to support the rehabilitation and renovation of the historical Kalaniana'ole Hall on Moloka'i.

- \$750,000 to the UH College of Education's Ho'okulāiwi 'Aha Ho'ona'auao – Center for Native Hawaiian and Indigenous Education, to support the preparation of teachers and educational leaders for Hawaiian communities.

- \$630,000 to the UH law school's Center for Excellence in Native Hawaiian Law to support the continued operations of the Na'au Pono Initiative.

- \$393,011 to Dyslexia Tutoring Center of Hawai'i, Inc. to continue to provide tutoring services and community awareness on dyslexia to Native Hawaiians.

- \$500,000 to Goodwill Industries of Hawai'i, Inc. to support the construction of the 'Ohana Career and Learning Center in the Kapolei Business Park.

- \$300,000 to Kai'ōpua Canoe Club to support construction of a canoe hālau in Kailua-Kona, Hawai'i.

## BY THE NUMBERS

In late October, OHA also approved funding for Kauhale grants of under \$25,000 to nine nonprofit programs serving Native Hawaiians in such areas as human services, education and culture. Recipients of this latest round of Kauhale grants are:

### **\$23,066 - 'Ahahui Mālama i ka Lōkahi:**

to support the preservation of native species and ecosystems of Nā Pōhaku o Hauwahine and Kawainui in Ko'olaupoko.

### **\$24,999 - Alternative Structures International, dba Kahumana:**

to support food industry program for youth in transitional housing

### **\$24,999 - American Lung Association of Hawai'i:**

to support the Maopopo Oli Hānō Asthma awareness project.

### **\$8,685 - American Red Cross Hawai'i State Chapter:**

to support the Nurses Aid Training program for Hawaiians.

### **\$23,971 - Hui Maka'āinana o Makana:**

to support the restoration of historical lo'i in Hā'ena, Kaua'i.

### **\$18,048 - March of Dimes Hawai'i Chapter:**

to support the Neonatal Intensive Care Unit Family Support program.

### **\$24,500 - Maui Economic Opportunity, Inc.:**

to support the AmeriCorps Environmental Program.

### **\$24,996 - Wai'anae Coast Community Alternative Development Corp.:**

to support the Navigating to Wai'anae of the Future Project to plan and implement a community mapping project.

### **\$24,993 - Waimānalo Health Center:**

to support the I Ola Lāhui Rural Hawaii Behavioral Health Training Program.

A transitional housing complex in Wai'anae, shown here under construction, is among the recipients of the recent board initiative grant awards.

- Photo: Wayne Paik





Ka'iini Kaloi, director of the U.S. Office of Hawaiian Relations, calls the list "a tool to help people who are seeking to be caretakers to take care of the land." - Photo: KWO Archive

# Federal Office of Hawaiian Relations to create notice list

By Lisa Asato  
Publications Editor

The U.S. Office of Hawaiian Relations is compiling a list of Native Hawaiian groups in order to better notify them of proposed federal actions, including reburying Native Hawaiian remains, cleaning contaminated lands and protecting historic properties.

Currently, notice of such actions is only published in the Federal Register, "and nobody really knows about an action until the last minute, until the bulldozers are going through the property," said Ka'iini Kaloi, director of the Office of Hawaiian Relations, which is part of the federal Interior Department.

Individuals, families or groups applying for inclusion on the Native Hawaiian Organization Notification List must certify in writing that they: serve and represent the interests of Native Hawaiians, have expertise in Native Hawaiian affairs, have a primary and stated purpose to provide services to Native Hawaiians, and want to be on the list.


The certification must be signed and dated by the leader and include a valid U.S. mailing address where notifications will be sent. Topical or geographic areas of interest may also be

noted. Nonprofit or other status is not required, Kaloi said. After five years, listees must renew their membership.

Certifications should be sent to: Ka'iini K. Kaloi, Director, Office of Hawaiian Relations, 1849 C Street, NW., MS 3543, Washington, D.C. 20240.

The list, which will be activated Nov. 26 and published at [www.doi.gov](http://www.doi.gov), intends to help the federal government comply with notification and consultation requirements under U.S. laws such as the National Environmental Policy Act, National Historic Preservation Act, and the Native American Graves Protection and Repatriation Act.

The creation of the list does not imply federal government-to-government recognition, Kaloi said. "This list is merely a tool to help people who are seeking to be caretakers to take care of the land," he said.

Sample application forms will be sent to groups that have expressed interest in the list in the past, including participants in last year's public meetings in Hawai'i. For more information or to request a sample form, contact Kaloi at [Kaiini\\_Kaloi@ios.doi.gov](mailto:Kaiini_Kaloi@ios.doi.gov) or 202-513-0712. The sample form will also be available online at [www.doi.gov](http://www.doi.gov) by Dec. 1. 



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# Drawing battle lines

Hawaiians on both sides testify at Stryker Brigade hearings

By Lisa Asato  
Publications Editor

The Army wrapped up five public hearings in Hawai'i last month on its proposal to permanently base the Stryker Brigade Combat Team in Hawai'i, Alaska or Colorado. The hearings were the result of a ruling last year by the U.S. Ninth Circuit Court of Appeals that halted Stryker-related work until the Army made an environmental analysis of other possible sites besides Hawai'i, which was the only site previously considered. Training resumed on a limited basis last December.

During the course of the hearings, testimony was offered by Native Hawaiians on both sides of the issue. Activist and former

gubernatorial candidate William Ailā was among those who testified that the draft Environmental Impact Statement still isn't sufficient. "I think the process is being manipulated to arrive at the decision to stage the Stryker here," he said.

Ailā said the Army Chief of Staff and other decision-makers are not being presented with all the information they need to make an informed decision. Among the shortcomings, he said, is that a site-specific EIS was done for Hawai'i but not for the two other sites under consideration at Fort Richardson, Alaska, and Fort Carlson, Colorado, nor was one done for an alternate interim combat team, which may replace the

Stryker brigade.

Ailā also said a new quality-of-life criterion, added after the original EIS in 2004, "predisposes Hawai'i as the selection site" because 99.5 percent of service members would choose Hawai'i over Alaska or Colorado. "That automatically gives (Hawai'i) a higher rating," he said. Critics of the plan also oppose the brigade's impact on endangered species and cultural sites, Ailā said.

Meanwhile, William Prescott, a Native Hawaiian retired Army sergeant and Vietnam veteran, said the EIS is "more than adequate to satisfy the requirements that's been placed on (the Army)." He also challenged the use of words like "sacred" in the EIS, saying it should be deleted or referred to as "formerly considered sacred" if it refers to Hawaiian gods and religion, because King Kamehameha II abolished the Hawaiian religion in 1819.

Prescott said soldiers need to train, and people should remem-

ber that they are here because our congressional delegation brings them here. "If (people) have any complaints, they should take it up with the people they elected, not on the men who are going to be committed to combat to defend our freedom," he said.

The planned Stryker brigade would comprise about 4,000 soldiers and 1,000 vehicles, including about 320 Stryker combat vehicles, which would be based at Schofield Barracks and trained at Mākua, Kahuku, Kawaihoa and Dillingham Transportation Area on O'ahu and at Pōhakuloa on Hawai'i Island.

Last year, the Office of Hawaiian Affairs filed a complaint alleging the Army had failed to comply with federal law in performing construction work in the Schofield region, as well as failure to comply with its own Programmatic Agreement of 2004, aimed at protecting cultural resources. OHA was a party to that agreement, and cul-

tural monitors reported damage to Hale'au'au heiau by bulldozers, construction of a road over burial grounds and other violations. OHA is asking the courts to prohibit Stryker-related construction or training activity in that area until compliance is achieved.

The draft EIS may be viewed online at [www.sbct-seis.org](http://www.sbct-seis.org). The public comment period ended Oct. 30. A video of the Stryker brigade EIS meeting at Nānākuli will air on 'Ōlelo channel 53 at 8 a.m. Nov. 9, 11:30 a.m. Nov. 10, 8 a.m. Nov. 16 and 12:30 p.m. Nov. 17. ■

**"I think the process is being manipulated to arrive at the decision to stage the Stryker here."**

—William Ailā

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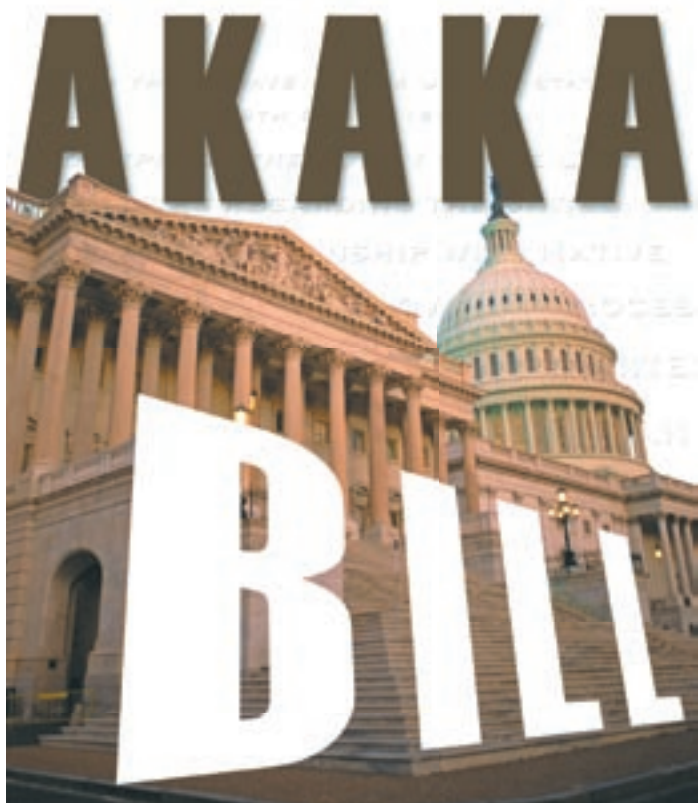
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## The ayes have it!

### Akaka Bill passes the House

By Crystal Kua  
Director of Communications

The spotlight now turns to the U.S. Senate, after the U.S. House of Representatives voted 261 to 153 on Oct. 24 to approve the Native Hawaiian Government Reorganization Act of 2007. The vote fell largely along party lines, with just one Democrat voting against the bill (Rep. Maxine Waters of California) and 39 Republicans voting in favor.

As it happened, the House's vote on the measure was its 1,000th of the current legislative session. "We've made significant progress in promoting individual opportunity and self-determination," U.S. Rep. Neil Abercrombie said of the body's track record this year, "(but) none more important than the Akaka Bill."

"I am very proud to have had the opportunity to co-introduce this bill and to argue for it on the floor of the U.S. House," U.S. Rep. Mazie Hirono said. "The resounding vote supporting passage shows that the majority recognize that

justice for Native Hawaiians is long overdue. This is a victory for all the people of Hawai'i."

The House approved the bill once before, in 2000.

The bill, H.R. 505, would set up the framework to form a Native Hawaiian governing entity that could be formally recognized by the federal government.

"Today's vote in the House is an important step toward the goal of achieving our inherent right to self-determination, and a better Hawai'i," said Office of Hawaiian Affairs Chairperson Haunani Apoliona.

The debate on the House floor took place as Hawai'i residents were driving in morning rush hour. OHA's radio show, Nā 'Ōiwi 'Ōlino, piped in live audio of CSPAN coverage of the floor debate for listeners.

Hirono said the bill embodies "the hope of an indigenous people to control their own fate," a desire that stretches back to the 1893 overthrow of the Hawaiian kingdom.

"This is a historic vote, and one that helps to perpetuate righteous-

ness by righting a historic wrong," Hirono said.

Meanwhile, Republican Lynn Westmoreland (R-Georgia) opposed the bill, calling it "divisive." "This bill will not only create a new race-based government, but it will allow rights and privileges to Native Hawaiian descendants throughout the United States that their neighbors and friends throughout this country do not enjoy," Westmoreland said.

But fellow Republican Tom Cole of Oklahoma said concerns of setting Native Hawaiians apart in a separate category are unfounded, because Congress has already passed more than 160 laws addressing Native Hawaiians, including laws recognizing the

United States' political, legal and trust relationship with Native Hawaiians.

"Despite what some say, this bill will not allow the Native Hawaiian governing body to establish gaming facilities in the state of Hawai'i; it will not drain resources currently allocated to Native American tribes (or) Alaskan Natives or threaten their interest in any way," Cole said.

Abercrombie said that the bill is enabling legislation. "This creates the opportunity for Native Hawaiians to take responsibility for their own actions," he said.

Like Native Americans and Alaskan Natives, Native

"I was thrilled to see bipartisan support for this long-needed legislation that underscores our ongoing efforts toward reconciliation across our islands."

—Sen. Daniel Akaka

"The resounding vote supporting passage shows that the majority recognize that justice for Native Hawaiians is long overdue. This is a victory for all the people of Hawai'i."

—Rep. Mazie Hirono

"This creates the opportunity for Native Hawaiians to take responsibility for their own actions."

—Rep. Neil Abercrombie

"Today's vote in the House is an important step toward the goal of achieving our inherent right to self-determination, and a better Hawai'i."

—OHA Chairperson Haunani Apoliona

By the numbers  
**Akaka Bill  
House vote:**

**261 in favor**  
**153 opposed**  
**18 not voting**

Democrats: 222 in favor,  
1 opposed, 9 not voting  
Republicans: 39 in favor,  
152 opposed, 9 not voting

See **AKAKA** on page 26

# Hawaiian Style

Sig Zane's devotion to the hula world has built his lā'au designs into the must-wear label in cultural couture

By Lisa Asato  
Publications Editor

Local designer Sig Zane has an atypical name, but it's all his. Named Sigmund after a stranger who helped his mom get confirmed

able that she had tons of people just following her because we wanted that magic, yeah?"

After 22 years of creating his own special brand of magic known as Sig Zane Designs,

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into the Catholic church, he admits that the alliterative artsiness of his name can surely twist some tongues.

"A lot of people get so mixed up that I've even seen checks written out to Zig Zag," said Zane, whose prints of Native Hawaiian plants adorn everything from clothing to leather handbags to chaise lounges.

Zane is 100 percent Chinese by birth, but has made Hawaiian culture his way of life. After a misspent youth on O'ahu, he found purpose in Hilo, where he met his future wife, Nalani, kumu hula for Hālau o Kekuhi, and another woman who would change his life — his mother-in-law, the late kumu hula and cultural authority Edith Kanaka'ole.

"My mother-in-law was just the most incredible woman," recalled Zane. "She had a way of just laughing and laughing, but at the same time teaching you. She made it so enjoy-

the 56-year-old Zane oversees a \$2 million-operation, two dozen employees and two stores, in Hilo and Wailuku. And still, customers often ask, "Why don't you open up in Honolulu?"

His reply? "I don't want to work that hard."

When Zane was in Waikīkī last month to unveil his 2008 Wailani Collection for an O'ahu audience, the visit marked his first selling gig in Honolulu since his Pacific Handcrafters Guild fair days of the 1980s. The visit, he said, renewed his affinity for home, where he grew up adoring Chinatown and learned to surf at Waikīkī. "Whenever I hear the song *Waikīkī*, it still yanks at me," he said, sitting in the lobby of the Outrigger Reef hotel. "And now coming back here, it is a love affair."

Aunt Edith, as he calls

his mother-in-law, instilled in others the importance of perpetuating traditions and culture by "sharing your knowledge," Zane said. In business, he found a way to marry his love of plants with Aunt Edith's instructions.

His plant designs have names and a story, which is shared with customers when they patronize his stores. "The significance of each print is where the education starts to grow. It won't be forgotten if we tell that story over and over again," said Zane, who still hand-cuts his designs with an X-acto knife the way he did his first design, a love token for Nalani.

In the last year, Zane and his 24-year-old son, Kuha'o, who handles design and

marketing, have added surfboards to the line, designed uniforms for Outrigger Hotels and collaborated with Converse and Kicks Hawai'i on a shoe for (PRODUCT) RED, a campaign of U2's Bono to fight AIDS in Africa.

"The neat thing is that we have the opportunity to really do what we love and share it," Zane said. "It's really nice to see Kuha'o now wanting and taking it to the next level with the street wear for his age group. It's really rewarding. Find your love — go do 'em," he said, laughing.

Most recently, and with Zane's help, venerable jeweler Tiffany & Co. designed a perpetual trophy for the Moku O Keawe Foundation and its second annual Moku O Keawe International Festival, which expects to attract about 12 hālau from Hawai'i and Japan for competition and workshops

in Waikoloa Nov. 7 to 11. Tiffany's also created a pendant for the festival, limited to 200 pieces and attainable through a minimum \$1,000 donation to the foundation. Zane and Nalani sit on the foundation's advisory committee.

For Zane, embracing the Hawaiian culture was like being reborn. He danced hula for his wife's hālau for 18 years and chants every day. But he also seems inextricably tied to the culture in ways not even he can explain. At 15, for example, he foresaw in a dream his future marriage to a pure Hawaiian kumu hula, and he has feelings of home while visiting northern Hawai'i Island. "Especially in Waipi'o, when I walk there I'm very comfortable," said the O'ahu-born Zane. "I think maybe I've walked here before. Maybe I just got reincarnated with slant eyes." ■



Sig Zane's recent Waikīkī unveiling of his 2008 Wailani Collection marks his first selling gig on O'ahu in two decades. His son, Kuha'o, is pictured at right. - Photos: Blaine Fergerstrom



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Hawai'i Maoli







Returning Hāloanakalaukapalili to the ground. - Photo: Lisa Asato

By Lisa Asato  
Publications Editor

Early on a recent Saturday morning, Calvin Hoe of the Hakipu'u Learning Center placed a sign at the corner of Kahekili Highway and Ha'ikū Road leading the way to a "Kalo Work Day." Some 200 people from across the state followed the sign to the foot of the Ko'olau Mountains, where they spent the next eight hours working to breathe life back into an ancient lo'i.

"There's tons of these (lo'i), but nobody's taking care of them, and that's why we want to teach our students that this is kuleana for us," said Hoe, whose Hawaiian-culture focused charter school will care for the restored Waipao lo'i. The taro will be used for the school's lunch program and the site will provide a lab, he said, where students will learn science and culture, as well as host community programs.

But first there was work to be done, and Hoe's son Kalā instructed the early morning group of the three tasks ahead: bringing stream water in via PVC pipes; removing roots, mostly hau, from the patch; and moving debris. "For those of us that have been to other kalo events and such, there's a tradition to bring in water and to plant the same day," he told the workers, who were armed with chain saws, shovels, buckets, "ō'ō, bare hands and brawn. "We're hoping to continue that tradition."

The school, working on land owned by Kamehameha Schools and opened by the landowner for educational and cultural use, was being helped by members of 'Onipa'a Na Hui Kalo, a statewide hui of taro farmers that for the past decade has been helping to

back."

Ten-year-old Saul Rosa came with a cultural group from Waipā, Kaua'i, and was among a group of children helping Lilly extract a stubborn root from the soil. Rosa was having fun, he said, "'cause it makes me feel better that I know I'm

gathered larger rocks. "Small hands get the small rocks," Shaw said.

'Onipa'a Na Hui Kalo was born more than a decade ago, after Queen Lili'uokalani Children's Center hosted a work day to introduce itself to the Waialua community, where

ed to values like laulima (many hands), kāko'o (support), reconnection with the 'āina, and returning to the ground Hāloanakalaukapalili, big brother to all Hawaiians from whom sprouted the first kalo. "I'm enriched because of this," said kumu Nālei Kahakalau of Kanu o ka 'Āina.

Calling taro patches "gifts from our ancestors," Calvin Hoe estimated the patch would produce taro in about a year. He held his granddaughter, whose mom and dad, Calvin's son Liko, met about 10 years ago at the first Hui Kalo gathering in Hālawa, Moloka'i, he said. "And I have a grandson, too, from that meeting."

At day's end, fresh water filled the lo'i and people took turns planting huli, or taro tops, in the freshly turned soil. As the thunderous Blue Angels zigzagged overhead, Babette Black, an educational assistant at Hakipu'u, looked at the young lo'i and saw hope.

"This is the richest, the best gift I could give my son: his identity," said Black, who felt stripped of her Hawaiian identity growing up. Her son, Jaysen Black-Ho'opai, is a Hakipu'u sophomore and quarterback for Castle High's JV football squad, which was heading to the playoffs. But she was prouder that he had worked and dug dirt at the lo'i that morning before heading to practice. "Playing football, he's all-star quarterback over there," she said. "This is all-star to me." 🌿



Left: Calvin Hoe and granddaughter Maile. Above: Kalā Hoe (left) and Nālei Kahakalau (right) receive help building a dam, where water for the lo'i starts its 300-foot journey downstream. - Photos: Lisa Asato

restore lo'i from Anahola, Kaua'i, to Waipi'o, Hawai'i Island. "The group came to Waipi'o three years ago and ever since we've been coming to every event that they have to help out," said Keali'i Lilly, a kumu with Kanu o ka 'Āina charter school in Waimea, which brought three leaders and 15 students to the work day. Helping one another is what it's about, he said. "It's what we teach at our school: kōkua aku, kōkua mai. You give help and the help comes

helping people instead of just standing around and watching. It feels better when you help someone than when you just take."

Upstream, with their feet in the cool water, Hakipu'u student Jenna Iaela-Okazaki and her mom, Vyna Gonzales, were helping Chloe Shaw, a Kamehameha Schools freshman, gather rocks for a dam to raise the level of the water, which would be piped 300 feet downstream. They collected 'ili 'ili as the men and boys

it was opening a satellite office, said Gwen Kim, a Windward unit manager for QLCC and a founding member of the hui. "Hawaiians came out of the woodwork," she said. "It was as if a silent pū had sounded." Statewide community work days grew out of that experience and are now an annual event, she said, "and the conditions are you have to be invited by that community, you host it, and the 'Onipa'a comes."

Asked why they came on this Saturday, volunteers point-



# Kau Inoa over coffee

By Hawaiian Governance staff

In November, OHA will begin a series of coffee hours designed to educate people about Kau Inoa and its place in the nation-building process. Coffee hours will be hosted by individuals who are supportive of the registration effort and want to share more about Kau Inoa with a small group of 10 to 15 friends. The hour will include a short presentation by a member of the community outreach staff, followed by a question and answer session.

Clyde Nāmu‘o, OHA Administrator, and Theresa Bigbie, Director of Hawaiian Governance, have agreed to host the first two coffee hours. When asked why she has committed to hosting a coffee hour, Bigbie explained: “The message we bear is to encourage Kau Inoa.

The spirit we take is to educate, inspire, and give hope. Among family, friends and neighbors, our hope then is that Kau Inoa will be freely embraced.”

Nāmu‘o stressed that “the coffee hour program is not just about building the registration program, Kau Inoa; even more importantly it is about identifying Hawaiian community organizers. These meetings in private homes will create a non-threatening environment for people to get together to talk about issues which are important to the Hawaiian and non-Hawaiian community. If Hawaiians are to succeed in organizing a governing entity either under a ‘nation within a



“...the coffee hour program is not just about building the registration program, Kau Inoa, even more importantly it is about identifying Hawaiian community organizers.”

—Clyde Nāmu‘o

nation’ model of governance or another model, organizing our communities must begin now.”

Coffee hours will be a good way for those who may not want to ask questions in a large public forum to have an open conversation in a private setting, Bigbie says: “The coffee hours are designed to reach those who are not always comfortable in large groups, but prefer instead an intimate setting where sharing is safe and acceptable. They

are sometimes identified as the silent majority. These are people who quietly go about their daily activities, avoiding the extreme voices of our society.”

For those interested in hosting a coffee hour, community outreach staff will make the process easy by taking care of all the details, from mailing out the invitations to ordering and picking up the food to cleaning up. Aulani Apoliona, Lead Advocate and Coordinator for

Hawaiian Governance’s community outreach team, explains: “When OHA’s outreach staff is invited to facilitate a coffee hour in your home, we respect this offer as a most personal and generous gesture. Please let our outreach team assist you, the host, at every step. You can rely on us to provide the support that will make your coffee hour a superbly positive experience. And, of course, we will be responsible for conducting the informational presentation.”

Aulani’s outreach team includes Chad Lee, John Rosa, Nara Cardenas and Kailene Nihipali.

Kau Inoa coffee hour hosts will be responsible for generating an invitee list and following up on invitations. On the day of the event, allow three hours from set-up to clean-up; the actual coffee hour is just that – an hour.

To host a coffee hour or for more information, contact Dede Alo in the Hawaiian Governance Hale at 594-0219. ■

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Above: Once the spiritual home of a powerful line of kahuna nui (high priests), Waimea is rich with cultural sites. Left: The valley's arboretum holds more than 5,000 species of tropical plants. Below: Four out of five species of native freshwater fish are found in the valley's Kamananui Stream. - Photos: Blaine Fergerstrom

In late September, the Office of Hawaiian Affairs announced that it would be forming a nonprofit organization to assume management of Waimea Valley, which OHA acquired in 2006 as part of a cooperative conservation purchase to permanently protect the valley from development. The agency also announced that Gary Gill, a former city council chairman and accomplished environmental agency director, would oversee the formation of the nonprofit and subsequently direct operations in the valley.

OHA's announcement ended months of speculation over the future of the spectacular and historic valley – considered O'ahu's last intact ahupua'a – after the National Audubon Society, which has been managing a nature center at Waimea for the past five years, announced it would be leaving the valley by early 2008.

"This historic and landmark action by the Office of Hawaiian Affairs is an essential step to help assure the preservation of the cultural and natural resources of this ahupua'a," OHA Board of Trustees Chairperson Haunani Apoliona said. "OHA has taken decisive steps to protect Waimea Valley and Wao Kele o Puna through acquisition, and we recognize that we must strengthen the capacity to be a responsible steward of the 'āina. Mahalo to Audubon for its effort these past few years. We look forward to charting a successful course forward."

OHA obtained title to the 1,875-acre ahupua'a in 2006 after city, state, federal and private agencies pooled resources to purchase the valley from developer Christian Wolffer for \$14 million. OHA contributed \$3.9 million toward the purchase price.

At the announcement of the agency's plans for the valley, OHA officials said they had filed papers to form a nonprofit corporation called Hi'ilei Aloha that would act as a parent organization for the Waimea nonprofit, and possibly for additional future subsidiaries to manage other projects. Hi'ilei Aloha means to carry, care for and nurture lovingly.

"While we were open to looking nationally for another entity to follow Audubon, we ultimately place our trust in the local community and our people as the best folks to properly steward this valley," said OHA Administrator Clyde Nāmu'o. "Creating Hi'ilei Aloha allows us to be responsive to community concerns, continue Audubon's strong programs, and have an entity to manage Waimea that will have a clear and unwavering focus on the valley's future. We believe that going down this path is in the

best interest of Waimea Valley and in the best interest of OHA and our beneficiaries."

OHA and Audubon are continuing negotiations on a transitional lease, with the goal of turning operations over to the subsidiary of Hi'ilei Aloha in February. As part of the transition process, Nāmu'o said, current Audubon employees would be given the first opportunity to reapply for their positions with the new Waimea nonprofit.

Members of the community who have been involved in the lengthy struggle to preserve the valley expressed relief that Waimea's long-uncertain future was finally being resolved in a way that would protect its cultural and natural treasures.

"For so long, Waimea has been like a shell or a piece of driftwood on the beach, going up and down with the tides," said Butch Heleman, kahu of nearby Pu'u o Mahuka heiau. "The beauty of what's happening now is that all of that unsteadiness and searching for an answer is at an end, and the valley's future is pa'a (solid). That's the most beneficial thing that's that has happened to the valley, and its effects will ripple down through the community in spiritual, cultural and material ways."

Aunt Betty Jenkins, a longtime cultural educator and advisor at Waimea, said that the impression she had been getting from other kūpuna and community members is that "reaction has been very favorable about the fact that Gary is going to be involved. It seems to be a good fit, and we're comforted that someone we admire and respect will be taking on the challenges of managing such a treasure."

Jenkins said she wants "everybody to be pono with this transition, because we've been waiting for so long. I look forward to very pleasant advances, with the community taking an active role in guiding the journey."

Rep. Robert Magaoay, who represents the North Shore in the state Legislature, said he thinks the formation of the Waimea nonprofit is "a very positive direction." "I really appreciate the OHA trustees stepping forward and making sure that this place, which has been so special for Hawaiians and the community for hundreds of years, is going to be protected."

See **WAIMEA** on page 16

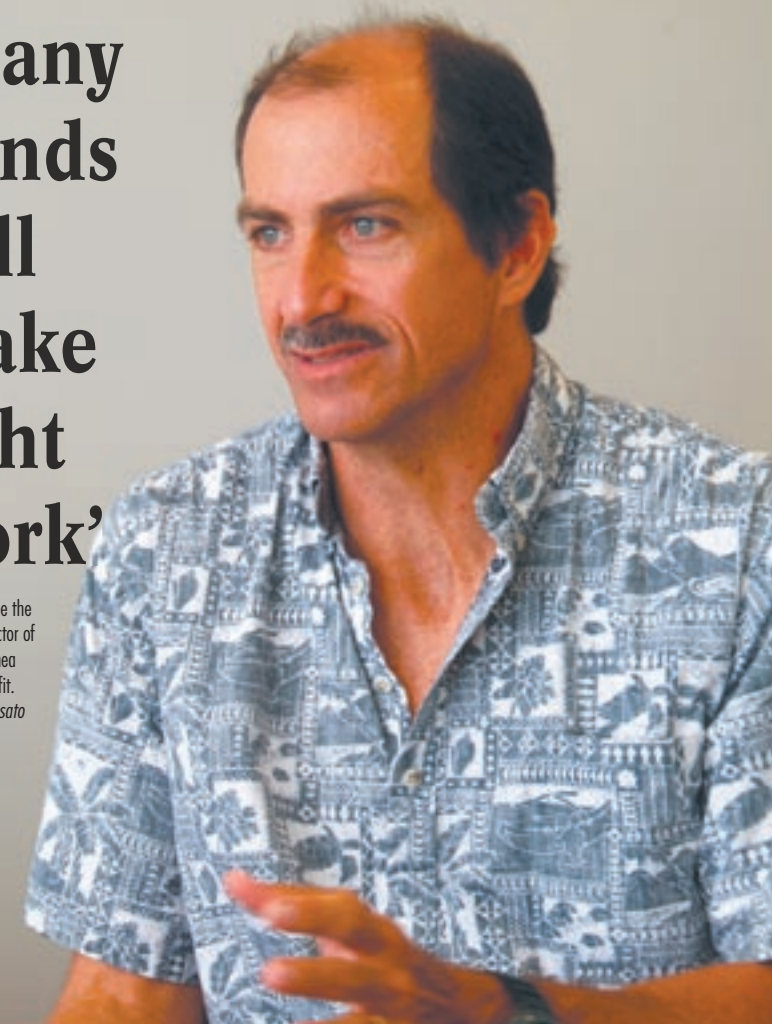
# The way ahead for Waimea

By Derek Ferrar  
Public Information Specialist

## Q & A

### 'Many hands will make light work'

Gary Gill will be the executive director of the new Waimea Valley nonprofit.  
- Photo: Lisa Asato



In announcing its plans for managing Waimea Valley, OHA also revealed that Gary Gill would be directing that daunting task. Gill is uniquely suited for the job: In addition to his experience as a former member and chairman of the Honolulu City Council, he has also held leadership positions at the state's Environmental Health administration and Office of Environmental Quality Control, as well as the Sierra Club's Hawai'i chapter. Even more pertinently, he helped oversee the development of the 100-acre Kalihi Valley Nature Park, which occupies state land and contains several Hawaiian cultural sites.

Soon after he started work on the Waimea project, *KWO* caught up with Gary between meetings to ask him about some of his hopes for the valley.

*It's probably still too soon to talk about many specifics, but in broad terms how would you describe your vision for Waimea?*

One of the best things about this job is that there has been 20 years of community visioning for the valley already, so there's no wheel that needs to be reinvented. The

community mobilized around their vision to protect the valley from development, and I've found that the basic foundation of that vision is very similar for pretty much everyone I've talked to.

First is to preserve the valley intact as nearly a complete ahupua'a in the old traditional sense – the resources from the mountain to the sea. Secondly, as a place for living Hawaiian culture – not just sharing it with tourists, which is an important part of keeping the valley financially sustainable, but as a place where people can go to learn and practice their culture.

I also think we all owe a big mahalo to the National Audubon Society for stepping in to help make the preservation of the valley a reality and doing their best to be good stewards for almost five years during this transition time. The valley wouldn't be in such a good place now if not for all the work they've done.

*What will be some of your most immediate priorities?*

One big question is: what happens to the existing staff? Our commitment is that everyone currently working in the val-

ley will be given the first opportunity to apply for jobs as we make this transition. Hopefully, the majority of people who are there now will want to stay. They're doing great work, and we would like to keep as many of them as we can.

There's also going to be a big need for capital improvements, repairing the existing buildings and roofs, the walkways. The front drive is pretty well beaten up, too. So there's just a huge amount of infrastructure investment that's going to need to happen just to maintain what's there now.

Right now the valley is seeing on average maybe 500 visitors a day, doing very little promotion. We will probably need to double that to see enough revenue generated to support what we would like to see in the valley in the future.

But that will come along in time. I think the more long-term vision that I feel people get most excited about is – just to use one example, how about lauhala weaving? Where can people go to practice, teach and share this art? Where can people go to gather the resources? All of this can happen in Waimea. One of the problems with practicing weaving is that it's really hard to get the leaves. So why can't we plant the trees, harvest the leaves, share the skills and produce the product for local consumption, as well as in the valley's gift shop? It would support the artists, and support the valley.

That's just one small example of the kind of thing that we hope for, so that people could think of the valley and its resources in a full circle of practicing your culture on the land, and sharing that culture with others.

*What kind of response have you been seeing in the community?*

Probably the most striking thing to me in the short time that I've been at this is just the overwhelming positive reaction that we have received, and that I personally have received, from everyone I've talked to. The existing employees, who have been up in the air wondering about their future, are not just relieved but enthusiastic about the future. The people in the community, who have invested so much in the effort to protect this place and really stood up when it was necessary, have been very generous in their support and gratitude to me as an individual and to OHA in general for making this step, and for really shining a light

See **GILL** on page 16

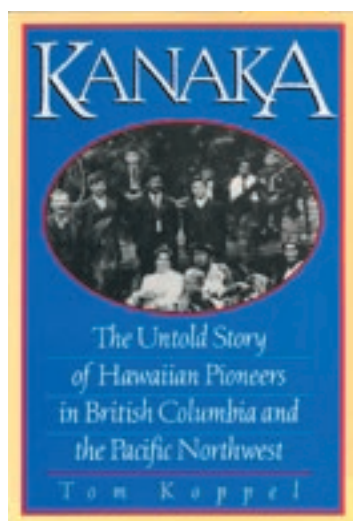


# KANAKA PIONEERS

Recounting the history of Hawaiians in the great Pacific Northwest

By Liza Simon  
Public Affairs Specialist

Shortly after author Tom Koppel took up residence in Salt Spring Island just off the coast of British



Columbia, he happened into the Kanaka Inn, where a blurb on the back of the restaurant menu explained the region's unique history of Native Hawaiian settlement. During the 1800s, a number of Hawaiians, who referred to themselves as Kānaka, migrated to the Pacific Northwest in the service of the Hudson's Bay Company. They left many descendants in the area, including at least 12 families who still reside on Salt Spring Island. Koppel was so intrigued by this little-known story that he spent four years researching it, culminating in the 1996 publication of his first book, *Kanaka*, which he will be presenting during a talk this month in Honolulu (see information box).

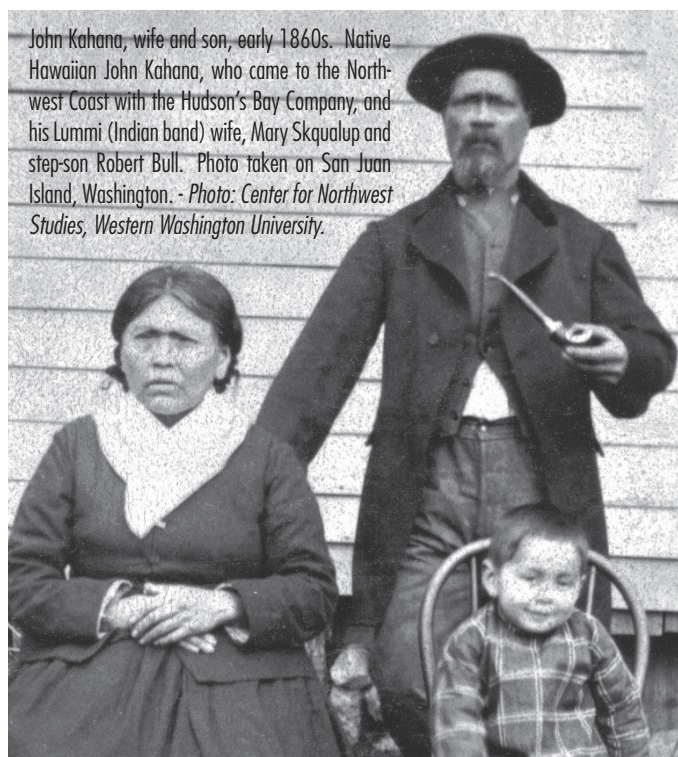
"I've always been fascinated by stories of human journeys, because they highlight a sense of adventure and courage,"

says Koppel, who recently won acclaim for his book that examined the role of fuel cells in space travel and has also just released a new publication that explores ocean tides. Journeys emerge as a persistent theme in all of his four books, a direction that he says was first inspired by questions raised by the compelling Kānaka story. "I had pictured life in Hawai'i as being idyllic, so I wanted to know why anyone would willingly leave for the hard life of a Pacific Northwest frontier town," he says.

In search of answers, Koppel went to the University of Manitoba library and combed through the preserved handwritten records of the London-based Hudson's Bay Company, which once did a brisk business trading animal furs from the Pacific Northwest for silks and other goods from China. Koppel says the records describe in painstaking detail how the company made mid-ocean stopovers in the Hawaiian Islands to recruit Native Hawaiians for their skills as seafarers and warriors, while also indicating that Hawaiians were eager to undertake the new opportunity.

"The Hawaiian Kingdom had been undergoing plenty of change in the wake of its contact with westerners," says Koppel, "so when the Hudson's Bay Company came along, their promise of contract work offered the unprecedented chance to make forays into a strange, new world."

While life in the Pacific Northwest proved rough for the European traders, Koppel says the records indicate it was likely even rougher for the Kānaka, who also had to contend with



John Kahana, wife and son, early 1860s. Native Hawaiian John Kahana, who came to the Northwest Coast with the Hudson's Bay Company, and his Lummi (Indian band) wife, Mary Skqualup and step-son Robert Bull. Photo taken on San Juan Island, Washington. - Photo: Center for Northwest Studies, Western Washington University.

a system of daily wages and sparse work camp conditions so different from the communal culture they had left behind.

"Over and over again, the Hudson's Bay records credited the Kānaka for helping them to survive in the New World," he says, "though it's also clear that many Kānaka yearned for what they left behind. Some did go back. Some got into trouble with the law, but most showed great powers of resilience in adjusting to their new life."

Koppel found only one account by a Native Hawaiian – a letter written by a missionary who came to the Pacific Northwest to start a church. So for more on the Hawaiian perspective, he turned to the Kānaka descendants who are his neighbors. Many live on lands that their ancestors had come to own, a result of the Canadian government's late 19th-century policies extended to all "new world settlers" – a far cry from the American frontier to the south, where the new U.S. government denied civil liberties to non-Europeans. Many of the Kānaka who responded to the Canadian call also inter-married with Indians. The result, says Koppel, can be seen in the unique Salt Spring lū'au celebrations that persist today,

where both hula and Indian dances are performed together.

It was at a Salt Spring lū'au that Koppel became acquainted with a group of elderly residents who were able to share their childhood memories of their long-ago departed grandmother named Maria Mahoy, believed to have been the daughter of a Kānaka father and an Indian mother. "They recalled someone who could paddle a canoe through terrible thunder storms. They say she would call out to special nature spirits for help," says Koppel, who concedes that the descendants weren't entirely clear if their grandmother's unique traits came from her Hawaiian or Indian side. "But they are proud to be Kānaka," he says – a word that they associate with bravery and resilience. ■

## FREE TALK

Author Tom Koppel will be giving a free talk on his books, including *Kanaka*, as well as his latest book about ocean tides:

**Where:** Outrigger Waikiki

**When:** Sat., Nov. 17

**Time:** 9 - 10:30 a.m.

**Email:** koppel@saltspring.com

# WAMEA

Continued from page 14

Magaoay said. "Because that's a mission that will go on long beyond our own lives to those of our children, grandchildren and generations to come."

Denise Antolini, a coordinator of the Waimea Valley Coalition, which helped push for the valley's preservation, said she thinks the concept behind the new nonprofit "is excellent – very innovative, and very well suited to ensuring a sustainable future for Waimea. It allows for flexibility and continuity, as well as a range of partnerships."

Looking ahead to the future, Antolini said that she hopes that Waimea "can once again become a vibrant source of life for the community, and provide a unique experience for visitors that enriches them culturally, environmentally and spiritually."

"I think the future of Waimea is very bright, especially with OHA's strong support," she said. "It's like an unpolished gem that is finally going to be polished and allowed to shine for what it is." ■

# GILL

Continued from page 15

on the bright future of the valley. So many people have given of themselves in the past and are stepping forward yet again to see this vision become a reality.

Some people early on have expressed to me, "Well, that's going to be a big job, what a challenge." But every day I'm reminded that, while, yes, it's a big job, it's a big job that so many people are going to be helping with – that many hands will make light work.

There's so much of a consensus in the general vision of what we want to do. There might be a million options tomorrow on how to move forward, but people all want to move forward in the same direction, and that's just hugely gratifying to me. It makes my job so much easier. ■

# Get your money's worth: use food labels



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

Many years ago, food labels were quite simple. Back then, labels displayed a brand name, product description, ingredients and a company address. The terms *enriched* and *fortified* appeared on labels of bread, cereal and baked products in the 1930s. Enriched products added the B vitamins, as well as iron, to comply with government enrichment standards. The logic behind enrichment is the replacement of nutrients lost when refining whole grains to make white flour, bread and cereal products. Fortified foods have a specific nutrient(s) added that may not always be a natural component of the food. For

example, iron is added to some breakfast cereals, and calcium is added to orange juice. Most Americans eat several servings of enriched and fortified cereals and breads every day and, thus, these foods make a significant nutritional contribution to diets in the U.S.

In recent times, *Nutrition Facts* were added to labels. The table of Nutrition Facts helps consumers determine the amount of major nutrients in each serving of food. Nutrients such as calories, fat, protein, carbohydrate and the major vitamins and minerals are identified. Further detail on the fat and carbohydrate type and amounts are also provided. In addition, the portion of the nutrients per serving is noted as a percentage of the total adult daily value recommended for health. As always, the ingredient list ranks all

ingredients in descending order by quantity.

The purpose of nutrition labeling is to help Americans select foods based on overall contribution to one's daily diet. Using the Nutrition Facts label, one can quickly determine which one of several similar products will provide more protein, or less fat, cholesterol, etc. And for those who need to avoid sugar, the total carbohydrate content (which includes starches, sugar and fiber), as well as the sugar and fiber content are listed. Calculating the cost per serving of the food can be done quickly as well.

New food terminology is appearing in advertising and on some food labels. *Health claims* that link foods to cholesterol-lowering or fiber-increasing benefits now appear on food labels. Foods that naturally

contain illness-fighting *components* are being called *functional foods*. Other new terms are nutraceuticals, designer foods, and techno-foods. These foods may have an added beneficial component, like nutrients, phytochemicals, fiber or other substances designed to lower cholesterol or produce other health benefits.

Needless to say, the actual contribution that any one food makes to overall health will depend on all foods consumed each day. Nutrients require interactions with other nutrients, enzymes and hormones to create body-nourishing compounds. All required nutrients must be present for the best health outcome.

Use food label information to make great food choices for your family, based on nutritional values and cost. Control the total fat



and total sugar in the family diet by using label information. Each day, plan meals with a variety of fruits and vegetables (eat whole fruit while limiting fruit juice); whole grains and other enriched and fortified carbohydrates; low-fat protein foods (fish, poultry, meat, eggs, tofu, legumes); and calcium foods (milk, tofu, deep green vegetables). And, allow a little oil. Drink about eight cups of water daily and limit soda and fruit drinks. Be very cautious with the amount of sweets and fats. Enjoy great health based on your wise food choices. ■



The Office of Hawaiian Affairs Hawaiian Registry Program seeks to identify Native Hawaiians, verify indigenous Hawaiian ancestry and provide individuals an OHA Hawaiian Registry Ancestry Verification Card. The OHA Hawaiian Registry Ancestry Verification Card enables you to apply to programs of the Office of Hawaiian Affairs, and it may be used when registering for Kau Inoa.

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 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.

OHA Office of Hawaiian Affairs • 711 Kapi'olani Blvd., Ste. 500, Honolulu HI 96813 • Fax: (808) 584-1865

Rediscover Your Family Culture Online

# A'o Makua



A'o Makua is a new online enrichment program for parents, caregivers, educators and other interested adults with courses that focus on:

- Mo'okū'auhau - Genealogy
- Mo'olelo - Sharing Stories
- 'Ōlelo Hawai'i - Hawaiian language

A'o Makua is open to learners 18 years and older with reliable access to a computer with an Internet connection. Registration fee is \$25.

Register online at  
<http://ksdl.ksbe.edu/adult/registration.html>  
 beginning Nov. 1, 2007. The program kicks off in January 2008.

For more details, go to the Web address above or call (808) 842-8877.



KAMEHAMEHA SCHOOLS  
Virtual Strategies and Distance Learning





To capture his warm style, Cruz recorded his new CD on analog tape, using vintage instruments - Photos: Courtesy of Lilikoi Records

## twice is nice

Despite a decade of tough times, John Cruz's second album picks up the warmth right where he left it

By Derek Ferrar  
Public Information Specialist

Fans of John Cruz's breakthrough first album, "Acoustic Soul," are likely to feel right at home from the very first notes of his second effort, the recently released "One of These Days." The same tight grooves are there, the same eclectic tastes, the same warm and reflective – but intensely committed – voice. It's almost as if a decade hadn't passed between the two recordings, including a stretch of Cruz's well-publicized struggles with substance problems and personal demons.

But while one might expect such rough times to lend a harder edge to Cruz's music, if anything the songs on "One of These Days" are even mellower and sweeter than those on his

first record. If they sound like they were picked up right where "Acoustic Soul" left off, says Cruz, that's because they were.

"They're all songs that I wanted to get down on tape for quite a while," he says. "It was mainly a matter of getting my head into a space that was clear and focused enough to get it done." In the meantime, he says, "the songs had time to mature, in my delivery and how I felt about them."

The major difference is that, while "Acoustic Soul" was essentially a solo effort, "One of These Days" incorporates a full range of backup from a who's-who of session players, from percussionist Paulinho Da Costa (Herbie Hancock, Lionel Richie) to lap steel player Greg Liesz (Joni Mitchell, Lucinda Williams). The album was

recorded mainly at the L.A. studio of Rock 'n' Roll Hall of Famer Jackson Browne, one of a posse of big-name fans that Cruz has won over (others include Jimmy Buffett, Hawai'i-bred folk-pop sensation Jack Johnson and megasurfer Kelly Slater.)

To get the sound he was after, Cruz, who produced "One of These Days" himself, bucked the wonders of the digital age to record on good old-fashioned analog tape, using vintage instruments whenever possible.

"I was trying to capture what people get most from my music, which is just a warmth," he explains. "That's pretty much my main thing, whether I'm performing, mixing a track or whatever – I always try make sure that that warmth inside me translates. With this record, I wanted to use analog recording and older instruments to really incorporate that special texture and color."

While Cruz's grandmother, Maria Sukanuma, was a pure Hawaiian who was one of the founding residents of the Papakōlea Homestead, his mom, Doreen, was something of a rebel who left home early to sing in bands, and filled John's childhood home in Pālolo Valley with the Motown sound. That early influence shines through

on "One of These Days," from the funky horn lines and Hammond organ grooves on the title track to the smooth melody of *If That's the Way She Wants It*, on which Cruz has said he consciously sought to emulate the masterful songmanship of Stevie Wonder.

A number of the tracks on "One of These Days" were penned years ago by Cruz collaborators like former bandmates Matt and Mark Herschler, who wrote the African-spiced *Hurricane* (think Paul Simon in his *Graceland* era); pal Joe Keenan, who wrote the album's most rocking cut, *Baby's Gone Blues*; and special friend Heather Goff, who contributed the winsome *Dream Song*. The sweet tearjerker *Be There* was composed by Cruz's brother Ernie (of Ka'au Crater Boys fame) back in kid days as a love song to his musical siblings.

As on his first album, Cruz includes a single Hawaiian standard on the new record – in this case, *Hi'ilawe*. But given the fact that, aside from those and his contemporary island anthem *Island Style*, most of Cruz's music is geography-neutral, it's interesting to contemplate what it is that makes his work feel Hawaiian.

"I love good music, period,

### ISLAND STYLE

In November, John Cruz will be touring the Islands in support of his new album. The dates are:

**Fri., Nov. 9:**

Gaylord's at Kilohana, Līhu'e

**Sat., Nov. 10:**

Aloha Tower Marketplace, Honolulu

**Fri., Nov. 16:**

Aloha Theatre, Kona

**Sat., Nov. 17:**

Palace Theatre, Hilo

**Fri. & Sat., Nov. 30 & Dec. 1:**

McCoy Studio, Maui Arts & Cultural Center

For more info:  
[johncruz.com](http://johncruz.com)

including good Hawaiian music," Cruz says. "As far as making a contribution to Hawaiian music myself, I feel like I have yet to explore it enough as a player and singer. But most definitely, no question, I am Hawaiian. I grew up here, I was exposed to Hawaiian melodies and slack key; it's just natural that that would become part of the feel of my music."

Something that not many people know is that during the dozen years Cruz spent living in the urban Northeast, besides cutting his musical chops in subway stations and coffee houses, he performed in nationally recognized theater and dance companies. When asked how that experience affects his musical performances, he says, "Whenever I go on stage, I always have an awareness of being a performer and all that entails. If people allow you to get on stage – if you're so bold as to go up there and say 'look at me' – you should try to bring everything you can to the table. So any time I go on stage, I want to bring everything I am to that moment, because I know how rewarding it is when I do, and people share with me how it makes them feel. That's pretty much why I'm alive." 🌺



# WAR AND PEACE

## The challenges of staging modern-day makahiki celebrations on military lands

By Lisa Asato  
Publications Editor

**T**wenty-first century makahiki festivals encounter modern-day challenges, such as coordinating with the military for access and trying to stay true to tradition, but festival organizers at a recent panel discussion said they are undeterred and continue to learn as they go.

"The difficulty organizing our makahiki with the Navy is simply one of ship movements, and given the extreme difficulty of moving the submarines we have to pretty much plan ahead," said Shad Kane, who has helped coordinate the Moku'ume'ume (Ford Island) and Kapuaikaula (Hickam Air Force Base) festival for about seven years. "There's been some years where we actually had to slow up, pull alongside and let the sub pass."

Speaking to a group of about 75 people at the Kamakūokalani Center for Hawaiian Studies on Oct. 9, Kane and five other panelists covered everything from the relevance of makahiki in modern times to what they envision for future festivals. Scenarios included an island-wide event with shared opening and closing

ceremonies and games among the winners of each ahupua'a.

But a recurring theme was one of challenges and deciding how true to stay to tradition. "Can you have a makahiki with the food you grow in your ahupua'a, or do you have to go to Costco and buy sweet potatoes?" asked Kaio Camvel, whose wife's uncle, Sam Lono, revived makahiki at Marine Corps Base Hawai'i in the late '70s on the basis of freedom of religion.

The Hawaiian culture is a "living culture," Camvel said, so it's OK to reinvent at times. What's important for the Mōkapu festival, he said, is ceremony, welcoming diverse groups and sharing food and mana'o.

Makahiki, traditionally a four-month-long season of peace, sport and honoring the Hawaiian fertility god, Lono, starts with the rising at sunset of Makali'i, or the Pleiades constellation. This year the season begins Nov. 17.

William Ailā of Hui Malama o Mākua, said

the challenges of holding a makahiki in Mākua center around destruction of the valley, which is an Army training ground, as well as more fundamental questions such as: Am I good enough? Is my ho'okupu good enough? Is my oli in the correct form?

"The answer to those challenges are found in the wind," he said. At times, he said, 40 mph winds in the valley have stopped for half an hour while an oli was being chanted, and at other times the breeze will surge and "all of a sudden you get that cool wind pushing from behind. That's the demonstration that what you're doing may not be completely right, but your efforts are being appreciated." 📷



Kapono Souza bears an akua loa staff at a makahiki procession at Pu'uloa. - Photo: Chris Usher

### MAKAHIKI EVENTS

#### Moku'ume'ume (Ford Island) and Kapuaikaula (Hickam Air Force Base)

Sat., Nov. 10

At 7:30 a.m. Lono enters harbor in a procession including canoe clubs, with 8:30 a.m. landing at Moku'ume'ume and 11 a.m. landing at Hickam Harbor beach, followed by festivities and games. Access is limited and participants must RSVP in advance to Shad Kane at [kiha@hawaii.rr.com](mailto:kiha@hawaii.rr.com)

#### Kualoa Regional

Sat., Nov. 17; setup  
Nov. 16 after 12 p.m.

Sunrise procession followed by games and potluck at 9 a.m. Games are limited to men, and competitors must provide their own game implements. Attendees must provide their own food and drink and RSVP in advance by email to Umi Kai at [uluono1@gmail.com](mailto:uluono1@gmail.com)

#### Mākua Military Reservation

Fri.-Sat., Nov. 16-17

Community access at 9 a.m. Saturday. To participate in the entire ceremony, call William Ailā at 330-0376 for a training schedule or email [ailaw001@hawaii.rr.com](mailto:ailaw001@hawaii.rr.com). RSVP is required.

#### Mōkapu (Marine Corps Base Hawai'i)

Fri.-Sun., Nov. 23-25

Processions, games and cabanas to accommodate about 200. Access is limited and participants must RSVP to Kaio Camvel at [iolekaa@hawaii.rr.com](mailto:iolekaa@hawaii.rr.com)

#### Kaho'olawe

Thurs.-Sun., Nov. 15-18

Open to Kaho'olawe returnees and cultural practitioners, the 2007 event is now closed as it requires paperwork and orientation to be completed a month in advance. For information on next year's event, contact Kim Ku'ulei Birnie of Protect Kaho'olawe 'Ohana at [kbb@kahoolawe.org](mailto:kbb@kahoolawe.org), 808-383-1651 or visit [www.kahoolawe.org/home/?page\\_id=7](http://www.kahoolawe.org/home/?page_id=7)





## Polynesia Power

Tahitian dance is one of many Polynesian styles that will rock the park at the Makahiki Maohi Festival. - Photo: Courtesy of Ke Ala 'Ōlino Hawai'i

To kick off the autumn season of peace, harvest and healing traditionally celebrated throughout Polynesia, the annual Makahiki Maohi Festival returns to Honolulu featuring arts, food and entertainment from Hawai'i, Tonga, Sāmoa, Aotearoa and Tahiti. The colorful pan-Polynesian festival will be held Nov. 17 and 18, 10 a.m. to 7 p.m., at the Kap'iolani Park Bandstand.

Last year, the Maohi Festival traveled to Tahiti at the invitation of that island nation's minister of culture. There, the festival lasted a week and was hailed as a showcase for artists who combined cul-

tural expression with social activism. If you missed the Tahiti trip, take heart: many of the same groups are on the bill this year, as "cultural cousins" from around the Pacific enjoy a mega-mixed plate of lua, siva, haka, hula, oli, tapa, kapa, lomi, fofo, pe'a, tattoo, ori and, of course, kalo galore. Musical luminaries featured at this year's festival include Genoa Keawe, Amy Hānaiali'i, Mākaha Sons, Auntie Moana Chang, Ra'iatea Helm, Melveen Leed and many more from Hawai'i, plus Ko Vaihi E (from Tonga), Te Wamanga Maori o Aotearoa and Terii Tehana Taputu o Tahiti. 🌺

## Royal Gala

Add this to your holiday calendar: November is the birthday month of King Kalākaua, a patron of Hawaiian arts also known popularly as "Kahikuonālani," meaning "the seventh king" of the Hawaiian Kingdom.

What better way to honor Kalākaua's legacy than with the Kahikuonālani Arts Festival, a lively showcase of traditional and contemporary Hawaiian arts and culture. The event takes place Nov. 17-18, 10 a.m. – 4 p.m., at the brand-new Royal Grove of the Royal Hawaiian Shopping Center in Waikīkī. Special parking rates available that weekend.



Featured performers at the first-ever Kahikuonālani Arts Festival include the Royal Hawaiian Band, for which Kalākaua built the 'Iolani Palace bandstand in 1883, as well as Kawika Trask

& Friends, Pua Ali'i 'Ilima and Ka Hale i o Kahala Hālau Hula under the direction of kumu Leimomi Maldonado. Activities include hands-on demonstrations, exhibits and a marketplace perfect for early holiday shopping. For additional information, visit [www.huiohawaiiiponoi.org](http://www.huiohawaiiiponoi.org). 🌺

## NOWEMAPA CALENDAR

### KAMAPUA'A

Sat., Nov. 3, 7 p.m.

A Hawaiian language play on the life and journey of Kamapua'a, the pig-child of Hina and Kahiki'ula and pig-grandson of Pele's nemesis Kamaunuanoho. Includes adult subject matter and situations. \$16-\$35. Hawai'i Theatre. 528-0506 or [www.hawaiitheatre.com](http://www.hawaiitheatre.com).

### HI'IAKA AT PELE'ULA

Sun., Nov. 11, 1-3 p.m.

A special program and book launch of the story of Hi'iaka, *Ka Mo'olelo o Hi'iakaikapoliopele* and its translation, *The Epic Tale of Hi'iakaikapoliopele*, featuring hundreds of chants and color illustrations by Solomon Enos. Native plant sales and cultural demonstrations round out the afternoon. Free. Foster Botanical Garden. 596-8885. Also, Native Books/Na Mea Hawai'i hosts a reading in its Ward Warehouse store Sun., Nov. 18, 3-5 p.m.

### TRIPLE CROWN OF SURFING

Mon., Nov. 12 - Thurs., Dec. 20

Returning Triple Crown champs Andy Irons and Sofia Mulanovich defend their titles against the pack of top pro surfers in the 25th year of the world's premier surfing series. Offering five events on O'ahu and one on Maui, heats begin whenever conditions are right. Free. [www.triplecrownofsurfing.com](http://www.triplecrownofsurfing.com).

### HULA O NA KEIKI

Fri.-Sun., Nov. 9-11, competition at 5:30 p.m. Friday and 3 p.m. Saturday Youth from Hawai'i and Japan shine in this 17th annual hula event, with arts, crafts and entertainment starting at 9 a.m. each day. \$6-\$25. Kā'anapali Beach Hotel. 808-667-0129 or [www.kbhmaui.com/culture/hula.html](http://www.kbhmaui.com/culture/hula.html).

### NĀ LANI 'EHĀ: THE FOUR ROYALS

Sat., Nov. 17, 7:30 p.m. Five kumu hula and their hālau honor

King Kalākaua, Princess Miriam Likelike, Queen Lili'uokalani and Prince Leleiohoku through dance, chant and song. \$10-\$35, half-off for keiki 12 and younger. Maui Arts & Cultural Center, Castle Theater. 808-244-7469 or [www.mauiarts.org](http://www.mauiarts.org).

### SLACK KEY GUITAR FESTIVAL "KAUA'I STYLE"

Sun., Nov. 18, noon-6 p.m.

Nahenahe music fills the air at the 15th annual festival, featuring food, made-in-Hawai'i crafts and a lineup including Ledward Ka'apana, Dennis Kamakahi, Kawika Kahiapo and Paul Togioka. Free. Hilton Kaua'i Beach Resort & Spa. 808-226-2697 or [www.slackkeyfestival.com](http://www.slackkeyfestival.com)

### AMY HĀNAIALI'I GILLIOM

Sat., Nov. 24, 4-5 p.m.

Free concert by the Grammy-nominated performer who combines her love of ha'i (female falsetto singing), jazz and R&B. \$6 valet parking. Embassy Suites-Waikīkī Beach Walk, Grand Lanai. 921-6941 or [www](http://www).

[waikikibeachwalk.com](http://waikikibeachwalk.com).

### LOMILOMI WORKSHOP

Fri.-Sun., Nov. 30 - Dec. 2

Two kūpuna share two very different styles of lomilomi in this 'ohana-style workshop led by Papa K. Kepilino and Auntie Mary Fragas, now in her 80s, who attributes lomilomi with saving her life when she contracted polio at age 6. \$350. 808-959-2258 or [www.healinginparadise.org](http://www.healinginparadise.org).

### HAWAIIAN MUSIC & LIFESTYLE CAMP

Fri.-Sat., Nov. 30 - Dec. 8

Learn slack key guitar, 'ukulele, songwriting, hula, chanting and much more from some of Hawai'i's finest musicians and instructors. There's time for play, too, with nightly kani ka pila, food demonstrations and day trips. Free public concert, 3 p.m. Saturday. \$600-\$950, scholarships available till Nov. 16. Pāhala Plantation House, Pāhala, Hawai'i Island. 808-960-8385, 808-928-9811 or [www.konaweb.com/keoki](http://www.konaweb.com/keoki). 🌺

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## ARTS FESTIVAL

Featured Artists:

# 07



# Akaka wale ho'i ka mana'o i ka 'ā o ke ahi awakea

Haunani Apoliona, MSW  
Chairperson, Trustee, At-large



**A**loha nui kākou. Kekahi mea hou: 1) OHA, owner of Waimea Valley on O'ahu, announced the establishment of Hi'ilei Aloha LLC as the first step in preparation for OHA assuming the management of Waimea Valley. The spirit embodied in the name Hi'ilei Aloha is "to carry, care for and nurture lovingly." Hi'ilei Aloha LLC sets forth a business structure enabling OHA to ensure that the spirit and legacy of Waimea Valley will inspire and prosper into perpetuity, for as the February 2007 *KWO* issue noted, Waimea is the "stunning and historic valley, considered to be O'ahu's last intact ahupua'a";

2) The OHA Board of Trustees appropriated nearly \$6 million in funding to community initiatives throughout Hawai'i impacting education, housing, vocation and career training, youth service, and Hawaiian Homesteaders; and,

3) Kau Inoa enrollment nears 80,000, heading for 100,000. The spark that lit Kau Inoa registration on January 17, 2004, at Ali'iolani Hale continues to "ho'ā kākou i ka lama kūpono no nā hulu Hawai'i."

Yet, for the miles and miles that we must go before we rest, it is the strength of spirit and mission that will sustain our collective efforts. On the opening day of the 2003 Legislature, OHA and the Native Hawaiian community visibly demonstrated the political will to advocate improved conditions for Native Hawaiians by employing strategic and effective approaches for impacting legislation, public policy and policy implementation. Wise counsel and historic actions of our kūpuna remind us to prepare ourselves, plan our steps, remain focused on our shared objective, stay disciplined to our mission and always hold close our spiritual strength. Engaged in our 21st century journey for Hawaiian self-determination, we must prepare, plan, focus, be

disciplined and renew our spirit.

Nā 'Ōiwi 'Ōlino has set forth the challenge to Native Hawaiians to stay the course, as people seeking wisdom, to nurture, grow and embolden our spirit. Although Hawaiian recognition legislation was first filed in Congress in 2000, it was OHA's 2003 march on the state Capitol, committed to the spirit of Nā 'Ōiwi 'Ōlino, that inspired verse one and chorus of our chant for the Hawaiian nation. Four additional verses have emerged over four years, anticipating passage of the Native Hawaiian Government Reorganization Act of 2007.

Our oli is now complete. All five verses guide us, unified as Native Hawaiians in Hawai'i and elsewhere, who stand ready to create our Hawaiian nation. We reach inside ourselves and embrace our ancestors for the strength, compassion, patience and perseverance to one day adorn the lei of victory woven by hands, individually and collectively, resisting injustice by standing for righteousness.

Nolaila:

E ō e nā 'ōiwi 'ōlino 'eā,  
nā pulupula a Hāloa 'eā  
Mai Hawai'i a Ni'ihau 'eā,  
a puni ke ao mālamalama 'eā ē.  
(Hui): Kū'ē au i ka hewa, kū'ē;  
kū au i ka pono, kū. Kū'ē au i ka  
hewa, kū'ē; kū au i ka pono, kū.  
Aloha e nā kūpuna kahiko 'eā,  
nāna e ho'oulu mai nei 'eā  
Iā kākou e holo pono 'eā,  
a loa'a e ka lei lanakila 'eā ē.  
(Hui)

E hana kākou me ke ahonui 'eā,  
a pili me ka hā a ke aloha 'eā  
'Ōiai e kūlia i ka nu'u 'eā,  
a kau i ka 'iu o luna 'eā ē.  
(Hui)

Ka'i mai e nā hoa kui lima 'eā,  
lei'ia i ka pua lehua 'eā  
Akaka wale ho'i ka mana'o 'eā,  
i ka 'ā o ke ahi awakea 'eā ē.  
(Hui)

Welowelo e ka hae Hawai'i 'eā,  
i hō'ailona wehi no nā kini 'eā  
Ke Akua pū me kākou 'eā,  
i pono ke ea o ka 'āina 'eā ē.  
(Hui)

He mele no nā 'ōiwi 'ōlino, kū.  
36/48

## Who are we?

Walter M. Heen  
Trustee, O'ahu



**E**kala mai kākou, and also to the members of the State of Hawai'i Temporary Advisory Commission on Bioprospecting. I have written a couple of articles for this newspaper about the activities of the commission but have neglected to describe how the commission came about or introduce its members.

Decades ago, large corporations from the developed countries began to explore, study and exploit the natural resources, including the biological resources (plants, animals, and microorganisms), of the underdeveloped countries. In some cases, those corporations earned huge profits from products developed from those biological resources. People came to see the need to protect those resources and share the benefits derived from them with the indigenous peoples of the underdeveloped countries.

As a result, a multilateral treaty called the Convention on Biological Diversity was adopted in 1992 at an "Earth Summit" of over 175 nations in Rio de Janeiro. The Convention's major goals are: 1) the conservation of biological diversity (all the biological resources); 2) the sustainable use of its components (usually genes); and 3) fair and equitable sharing of benefits derived from the use of genetic resources.

Beginning about 1993, Kanaka Maoli organizations such as OHA, the 'Īlio'ulaokalani Coalition and the Association of Hawaiian Civic Clubs started pressing the Legislature to protect Hawai'i's biological resources. In the 2006 session of the Legislature, after receiving a Legislative Reference Bureau report on the sharing of benefits arising from the use of Hawai'i's biological resources, the Legislature adopted House Concurrent Resolution No. 193, H.D. 1, authorizing an 11-member commission.

Pursuant to the resolution, the governor appointed:

- Oswald Stender, OHA Trustee;
- Victoria M. H. Takamine, UH lecturer and President of 'Īlio'ulaokalani;
- Wayne Kaho'onei Panoke, Project Manager, Community Planning & Engineering Inc. and Environet Inc., Member

of Association of Hawaiian Civic Clubs, Executive Director of 'Īlio'ulaokalani;

- Lawrence Burgess, M.D., Physician, professor of surgery, UH Medical School;
- Keiki-Pua Dancil, Executive vice president of Hawai'i Chitopure;
- Dr. James Gaines, representing UH President Dr. David McClain;
- Liz Corbin, representing the Department of Business, Economic Development, and Tourism;
- Betsy Gagne, representing the Department of Land and Natural Resources;
- David Watumull, President and CEO of Cardax Pharmaceuticals;
- Lisa Gibson, President of the Hawai'i Science & Technology Council;
- Myself, representing OHA.

Six of the 11 members are Kanaka Maoli: Stender, Takamine, Panoke, Burgess, Dancil and myself.

The commission was assigned by the resolution to OHA for administrative purposes; however, the Legislature did not provide any funding for its work. We have obtained contributions totaling \$80,000 from the University of Hawai'i, the state Department of Business Economic Development and Tourism, Cardax, and the Science and Technology Council. OHA must bear the balance. We are trying to be watchful of the spending and have not hired any extra staff. It has been difficult, but we have persevered.

The commission now meets every other week and holds community meetings on the Neighbor Islands. So far, we have been to Maui, Hawai'i and Kaua'i. We will also hold meetings on Moloka'i, Lāna'i, and Leeward and Windward O'ahu. By popular demand, we will also be returning to Maui.

The mana'o from the community meetings will be included in our report to the Legislature. In brief, however, I can report that there is confusion and some anger about the subject. Some people believe it is the same as genetic modification; others believe that there should be no such utilization of our biological diversity.

The resolution shows that the Legislature recognizes "a need to develop public policy to balance development and commercialization with scientific research and conservation of Hawai'i's fragile bio-resources, and fair and equitable benefit-sharing with the general public and Native Hawaiians, who are the beneficiaries of the public land trust."

We are determined to help shape that policy.



## People of Hawai'i believe in fairness for Hawaiians

Rowena Akana  
Trustee, At-large



**A**no'ai kākou. According to a poll conducted by Ward Research for OHA, 70 percent of residents surveyed favored the Akaka Bill, 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.

However, anti-Akaka Bill groups like the Grassroot Institute of Hawai'i (with a membership of a handful of people) and some of the members of the newly formed Hawai'i Civil Rights Advisory Committee are trying to re-write our Hawaiian history. Like other racist groups who say the Holocaust never happened, the Grassroots Institute would not be happy until Native Hawaiians no longer exist or are driven out from our 'āina. They keep hoping that if they keep repeating the same non-truths over and over again, people will start believing their nonsense.

The poll was conducted by telephone from August 15-27, from a 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.

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?" A solid 70 percent responded "Yes," while 18 percent said "No" and 12 percent didn't know.

I have always had faith that the people of Hawai'i truly understand the issue of

federal recognition for Hawaiians and could not be easily fooled by all the negative doomsday rhetoric of the anti-Akaka Bill naysayers. The poll showed that 84 percent of those surveyed heard of the Akaka Bill and 79 percent were aware of the lawsuits against OHA, DHHL and Kamehameha Schools.

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. Eighty-three percent of those surveyed believe that over 100 federally funded programs for Hawaiians should continue.

The vast majority of Hawai'i residents want organizations such as the Kamehameha Schools, DHHL and OHA, which are under the constant threat of lawsuits, to be protected through federal recognition. They believe in the fundamental question of fairness and that Hawaiians should be treated equally like other indigenous people, including American Indians and Native Alaskans.

So, to the naysayers I say: stop embarrassing yourself and wasting your time, energy and money on fruitless efforts. You cannot change or rewrite history. OHA only has to educate 18 percent of Hawai'i residents on the merits of the Akaka Bill, while opponents need to somehow mislead a whopping 64 percent. It takes so much more energy to confuse and mislead people, while it is much easier to just speak the truth.

All these years of spreading lies and misleading people haven't gotten people like H. William Burgess anywhere. People of Hawai'i know what is right, fair and just. After all, isn't fairness and justice the American way?

Imua e Hawai'i nei...

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

## Akaka Bill key to preservation of Hawaiian assets

Boyd P. Mossman  
Trustee, Maui



**A**loha nō. I have just returned from New York, where I had occasion to attend a financial seminar given by one of our investment managers. Let me say to those who question our trips that I did not fly first class, stayed only one day, saw no shows, and sat in the middle seat from New York to San Francisco.

Now, as I was saying, as trustees with a fiduciary duty to our beneficiaries, we need to understand and ensure that our investments are being made wisely and for the benefit of our Hawaiian people. OHA trustees are unfortunately also politicians, and politicians have no requirements which would qualify them to be trustees of any kind of trust; thus, OHA has a spotty history of board fulfillment of fiduciary responsibilities because of the envelopment of politics, which has seemingly often blocked their vision heretofore.

For politicians to be making decisions regarding hundreds of millions of dollars in trust is scary, especially if they are uneducated and ignorant of complex financial principles and strategies. Thus it is that we trustees are able to be further educated and informed today by attending these seminars and visiting with our investment managers on a regular basis to keep them on target and ensure the security of the trust. With trustees who are now all at least college educated and committed to the mission of OHA, our trust fund has nearly doubled in the last five years, despite our use of substantial amounts for grants, land purchases and other large ticket items.

Future expenditures can be expected in the area of affordable housing, as well as health, education, business and economics,

governance, and communications. And as OHA gains more respect and appreciation from the community, our influence will continue to grow and Hawaiians will be able to prepare for a governing entity within the United States which will give them back some of that which they lost in 1893 and preserve for their posterity a degree of self-determination by which Hawaiians can help themselves and continue to receive benefits as the indigenous people of Hawai'i.

Now, if we should lose in the courts because we did not get the Akaka Bill passed, so much for trustees, or benefits to Hawaiians, or the continued legal existence of an entire indigenous people. We have taken a firm stand for federal recognition because of this and have the best interests of our beneficiaries in mind. Not only do we have the vote of the people of Hawai'i, we have the confirmation of multiple legitimate polls, the support of every legislator and county elected official in Hawai'i with the exception of two, the strong support of the state administration and the governor, and the strong support of our congressional delegation and Congress. We do, however, have the opposition of Hawaiians who want only complete independence and others who accuse us of race discrimination – both groups who would deny to Hawaiians any benefits being received today from the government.

So what of the continued existence of programs such as the Hawaiian Cultural Center which I saw in Utah, funded by the Administration for Native Americans, the lands recently acquired by OHA, Hawaiian Homes lands, Kamehameha lands and assets, all the programs and help given by Alu Like, the Native Hawaiian Legal Corporation, Nā Pua Noeau, language schools, the census, gathering and access rights, our identity as "Hawaiians," and all other OHA programs? Contrary to our opponents, OHA will defend these programs in the courts, and with the help of the Akaka Bill will win.



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## Kuleana land tax exemption for Hawai'i, Maui and Kaua'i

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



In the 2004 legislative session, the Office of Hawaiian Affairs introduced legislation in the state House and Senate to require each county to exempt kuleana lands from real property taxes. Simply defined, kuleana lands are those parcels that were awarded to individuals during the 1850s by the Kingdom of Hawai'i, during the Mahele. The land division resulted in 8,400 awards, in all more than 28,000 acres of land.

In its first year at the Legislature, the bill didn't garner enough support to get a single

hearing. Still, OHA's Government Relations staff continued with the effort through the 2005, 2006 and 2007 sessions, with limited success. Legislators felt that real property taxes were a county, not a state, issue and should be dealt with in the city councils.

Accordingly in 2006, trustees voted to support Bill 25, a proposal introduced in the Honolulu City Council. Bill 25 established a real property tax exemption for kuleana land in the City and County of Honolulu. The measure, which allows owners of kuleana lands on O'ahu to pay the minimum county property tax of \$100, was signed into law on April 11.

As of Sept. 30, a modest number of exemption claims have been filed with the city, and only eight exemptions are pending. While land owners must prove that they are the lineal descendants of the original awardee, "the low

numbers are likely attributed to the fact that many of the parcels were sold over the years," said OHA Deputy Administrator, Ron Mun.

While O'ahu exemption claims were miniscule in this first year, Mun thinks that public awareness will improve claims over the next few years. "Some claimants need more time to research their family histories and find the proper documentation," he added.

During the same time period, OHA staff noted an increasing number of Neighbor Island beneficiaries inquiring as to the possibility of introducing and enacting similar measures in their jurisdiction. "Most kuleana land awards were agricultural and in rural areas," said Mun. "We're not sure how many parcels are left on the Neighbor Islands, but the impact to county coffers should be minimal as well."

In light of the growing interest in the Neighbor Island counties, staff has taken the liberty of formatting three similar proposals for Hawai'i, Maui and Kaua'i. Mun is hopeful that the bills will have an easier time getting through the Neighbor Island county councils, since many concerns have already been addressed. The avenues used to introduce these bills to the county councils may vary from county to county, depending on the options available.

The OHA Board will likely approve the proposals in early November, and move toward the county councils by early 2008. Neighbor Island beneficiaries should watch your local county council agendas for the kuleana land bill and offer support. For more information on how you can help, please call 594-1888.

## Moving forward by looking backward

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



Hawai'i Island is a place where people are doing exciting things (as is the case on all of our islands). From the summit of our mountains, Mauna Kea and Mauna Loa, where astronomers peer deep into the heavens searching for life in other galaxies, to the depths of the Pacific Ocean, where oceanographers are discovering forms of marine life never seen before off of Keāhole Point, and on the land which has fed our people for centuries, where one of our very own has found a sustainability formula to mitigate our dependency on foreign imports – food and oil in particular – to take us back to a time when, as a people, we provided for ourselves food, shelter, clothing, transport, health care and spirituality.

At Pepe'ekeo on our Windward side – ten miles from Hilo, 30 miles from Honoka'a – where Kaupakuea Road intersects Māmalahoa Highway, where warm air coming off the ocean meets the 'āina, converting moisture in the form of gas to raindrops, causing the "sky to weep" almost daily. Where the soil is colored zinfandel red and crumbles easily in one's hand. Where the sweetest, juiciest tomatoes are grown in media made from shredded coconut husks under translucent fabric in

metal-framed houses. Where the stumps of banana trees are about one to two feet in diameter and the banana bunches are five to six feet long. Where salad greens, watercress and green onions are hydroponically grown in dibble tubes on floating styrofoam platforms in huge water-filled tubs. This is where you will find Richard Ha, mahi'ai extraordinaire and wizard of agriculture, striving tirelessly to produce food which is healthy, 'ono and safe.

Richard is an agricultural and community icon on Hawai'i Island. His smile is as big as the sky. His mind "travels at light speed." His hands are "lima kōkua." He was destined to be a farmer. To get to where he is today took hard, smart, thoughtful work and experimenting across many years. He was raised on his dad's poultry farm in Hilo, went to Hilo High and the University of Hawai'i and holds a degree in accounting. He is a combat veteran and served as an Army lieutenant in Vietnam.

Richard started his business with a \$300 credit line some 30 years ago. The inspiration to farm came from his dad, who gave him 25 acres to work with. There were struggles and challenges, a learning curve to develop, "bumps in the road," but he persevered. "No can" is not in his vocabulary. He first farmed in Kapoho and then Kea'au. Bananas were his focus. He moved to Pepe'ekeo four years ago, diversified his menu, tweaked his format and Hāmākua Springs Country Farms was born.

Bananas are still a cornerstone. High volume, low margin. Tomatoes, salad greens,

onions, watercress and cucumbers are the balance. They bring to the business low volume, high margin. With the love and kōkua of family, tons of experience, an inquiring mind, buckets of free water falling from the sky (130 inches a year), good land, abundant sunshine, and a favorable climate, Hāmākua Springs Country Farms is flourishing.

Richard's farming is 'ohana farming. His wife, daughter, son-in-law, grandchildren and mom all have vital roles in operations. His 'ohana extends to all who work for Hāmākua Springs. To work for Richard, one must be a team player. His is the only farm I know that has profit sharing, and worker safety and health are "standard operating procedures." His 'ohana includes the larger community, particularly the Hawaiian community. Richard is very active in Keaukaha Elementary School. With kōkua from friends and family, he started Keaukaha's Adopt a Class initiative. Every class gets to go on an excursion of their choosing during the year. He also sits on the board of Keahola STEM at UH-Hilo. He wants more of our Hawaiian children to look seriously at opportunities and careers in math and science.

His farming is anchored in bringing the best of the past and the present, the practical and the scientific, old and new, together. When I visited Richard in early October, I met one of his technical assistants, Charlotte Romo, who worked on the Biosphere Project in Oracle, Arizona. Richard and his wife hired Charlotte to bring high tech and science to the experiential and practical at Hāmākua Springs. His old mantra was "fresh from our family farm to your table." His new slogan is "moving forward while looking backward."

His farming is futuristic, for the long, not just the short, term. There is a saying, "A nation which cannot feed itself will perish." Richard's concerned that as a nation we have become so dependent on oil to do so many things, including growing food. He's concerned that, as islands in the middle of this big ocean, when we run out of oil, and the ships and planes which supply and re-supply us weekly stop coming to our shores, in eight days, we will be out of food. Yes, eight – because 70 percent of what we consume as a state with a population of 1.5 million people is imported. But there's HOPE (which is what OHA should be providing our people), as there was a time, less than 300 years ago, when we provided for ourselves. Our population was 1.3 million people when Cook came ashore in 1778. Cook was on a Mission of 'imi 'āina, looking for the Northwest Passage. It was our people who provisioned the *Resolution* and *Discovery*. Over time, there was a role shift. We quit being producers and farmers. Instead, we have become consumers and shoppers.

Richard is certain that if more of our farmers are able to do intensive agriculture – that is, grow food efficiently in fabric-covered houses warmed by the sun – and if we are able to use water from our streams to generate the power needed to electrify our farms, we will be able to grow all the food we need to feed ourselves at reasonable cost, and we will liberate ourselves from oil, which soon enough will cost \$200 a barrel, spiking further the price of everything from poi to poke to a bunch of bananas to a diet drink.

Just as it takes perseverance, passion, and working hard and smart to run a farm, the same virtues apply to Ho'oulu Lāhui Aloha.



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

### E ola nā mamo a Hāloa!

**Aki/Kaiahua** — The descendants of William Joseph Aki and Annie Wahinealii Kaiahua will hold a reunion Dec. 21, 2007, in Mākuu, 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, call Matilda Aki at 625-0155 or Lu Ann Mahiki Lankford at 668-9006.

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

**Beyer/Coconut Island** — I am searching for information about the people who lived on Coconut Island, Kāne'ohe, 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, HI 96813.

**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, Myrtie Hurley Tavares, Bertha Hurley Osterman, Bessie Hurley, Stanley Hurley and Eleanor Hurley Hasegawa. For more information, email Kamalani Hurley at phurley@hawaii.edu or call 625-1486.

**Jarrett/Bruhn/Reeves** — I am looking for the Hawaiian side of my family, whom I have never known. My grandfather's name was Alexander Dowsett Jarrett, and my great-grandfather's name was William Paul

Jarrett. I have a family tree that has the last names Jarrett, Bruhn and Reeves, most extensively. I would really appreciate any help in this matter, as I would like to meet my family. I never knew my grandfather and really want to meet anyone who knew him. If you have any information, please call Lani at 510-220-1916 or email dispossessed@riseup.net.

**Johnson/La'amaiahikihawahine** — The descendants of Ambrose Peter Johnson and La'amaiahikihawahine are planning a family reunion July 3-6, 2008, at Mālaekahana Beach Park, North Shore, O'ahu. We have secured a camping area and also lodging nearby. Ambrose and La'amaiahikihawahine had eight children, six of whom produced descendants. They were Enoch Johnson, Anna Kahiku Johnson Kealoha, Lilia Johnson Foster, Mele Johnson Peaha Kawainui, Antone Johnson and Pedro "Manini" Johnson. Their children were: Enoch Enoke Johnson, Peter Eokewe Kealoha, Lily Kipola Kealoha Blanchard, Sarah Ho'ohuli Kealoha Ferreira, Mary La'a Kealoha Kaelepono/Calvert, Anna Kealoha Apio, Frank Kealoha, Frank Foster, Elizabeth Kapeka Foster Bartholomew, John Foster, Orio Pakalau Foster, Joseph Foster, Nicholas Foster, Peter Foster, Raymond Foster, Annie Peaha Char, Emily Peaha Kim, Manuel Johnson, Sarah Ka'ahanui Johnson, John Peter Johnson, Maria Johnson Christiansen, Elizabeth Kahiku Johnson Young, and Mary Pa'ahana Moniz/Stanton/Larinaga. For more information and registration forms, please contact Roz Solomon Kaplan at 808-575-5065, by mail at P.O. Box 1291, Ha'ikū, HI 96708, or by email, Hawnrozz@msn.com. Please write "Johnson Reunion" in the subject line.

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

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

**Kalohi** — I am seeking all available genealogy information for the Kalohi 'ohana who lived in Hāna/Honolua, Maui, between

1850 and 1899 or earlier. My great-grandfather, James Kauakahi Kalohi Kalama (1880-1929), applied for his marriage license in July 1899 so he could marry my great-grandmother, Mary Ann Kahalewai Searle (1876-1952), who was from 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 Kawanānāhōpu Kalama 'ohana in Hāna. Furthermore, 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 by phone at 801-825-5436.

**Kauli'a/Kapinao** — The descendants of Sam Kauli'a and Kaiahua Kapinao (aka Mary Pinao) of Ka'ū, Hawai'i, recently had its quarterly reunion meeting in Kona on Oct. 6. One of our main goals is to have a large reunion sometime during summer 2009 in or near to Ka'ū (exact dates and location still pending). The children of Sam and Kaiahua include sons: I (married Lepeka Keku'ia also of Ka'ū), Puni (married Lepeka Keku'ia after the passing of his brother, I) and Sam V. (married S. Mahelona of Ka'ū). Daughters included Abigail (married I. Ka'auwai from Kaua'i), Keahi (married E. Macomber of Ka'ū), Pukai (married E. Delos Santos from Ka'ū), Pakanaka (married T. Martinsen of Ka'ū), and Nawai. We recently discovered there were also one hānai, Agnes Kauli'a. Descendant-representatives from the lines of I, Abigail, Keahi, Pukai and Sam Jr. were present at the meeting. However, we are still in search of descendants from Pakanaka Martinsen, Agnes Kauli'a and others as well.

Since there are 'ohana residing on all four major islands, the steering committee has elected to have quarterly rotational meetings hosted by 'ohana living on these islands over the course of the first year, then evaluate our accomplishments after the next O'ahu meeting in April 2008. These quarterly meetings will allow Kauli'a descendants to attend local gatherings and provide the committee sufficient time for planning and gathering all necessary copies of documents to organize the genealogical chart and family book. The next meeting will be on Maui Jan. 18-20,

2008, in Wai'ohuli, followed by the April 19 O'ahu meeting. For updates, information, or if you have any information to contribute to our 'ohana or are related to any of these lines, please contact Ku'ualohanui or Sera Kauli'a by email at kauliaohanareunion@hawaii.rr.com or by phone at 358-4853.

**Love-Hoopii** — A reunion is being planned for July 20, 2008, in honor of the past and present 'ohana of James Robert Love and Hoopii. Descendants include their children Annie Kaniniu, James R. K., William Kaliko; Annie Love and 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 and George William Weight (children: Ethlinda Ululani, Llewelyne Blaisedell); Louise K. Hart Weight and George Noa Weight.

Also invited are the descendants of William Weight and Isabella Askew (children: Benjamin John, Mary 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 Taggere at 808-696-6843, Uipua@aol.com; or Kaipo and Reatha Awana at 661-942-5794, rkainla@msn.com.

**Mamala-Mali'ikapu and Louis-Makaalu** — I am looking for the Mamala-Mali'ikapu 'ohana and the Louis-Makaalu 'ohana. My paternal grandfather, Charles Kaena Mamala, was born in Waimea, Kaua'i, and his parents were Paoa and Akalaina. We are looking for the siblings of Akalaina Mamala. My paternal grandmother, Lily Wahinekapu Mali'ikapu Mamala, was born in Waihe'e, Maui, to Charley Mali'ikapu and Lily Wahinekapu Kai'o.

We are looking for her siblings and the siblings of both parents. My maternal grandfather was Antone Kaonohiokala Louis Jr. His father was Antone K. Louis Sr., also known as "Akoniilili," who was born in Honolulu and resided in the Liliha area. His mother was Sarah Agnes Makaalu, also known as Aunt Mokulani, who was born in Waipi'o Valley, Big Island, where her family was from. I am looking for information on my grandfather's siblings and his parents' siblings. Our family names are: Mamala, Mali'ikapu, Kai'o, Kuwehie, Kaehuaea, Louis and Makaalu. If you have any information, contact me, Poni Wolfe, at P.O. Box 19031, Honolulu, HI 96817, email poniwolfe@yahoo.com or call

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 hopes of having a reunion sometime in the near future.

**Nakoa** — The descendants of Kalawaiianui Nakoa will host its very first family reunion Aug. 1-3, 2008, at Hale Nanea Hall in Kahului, Maui. The children are: Samuel Paakaula, Joseph Kahiki, James Kaula, Rebecca Peke, David Kalawaiianui, Susan Kumaia and Joseph Napuunoo Nakoa. For more information, contact co-chairs Winifred (Nakoa) Cockett at 808-244-5678 or Mary Ann (Nakoa) Barros at 808-573-9339.

**Namau'u/Nihoo** — I am seeking any family connections to John Henry Nihoo, Keluhaleole Kaihupelelani (w), Mahua Namau'u (k), Naioma Luukia Opio (w), Lin Chung Akuna/Lum-Ten Chong (k), Pao-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'aiki'i, born in 1866. Please call 585-5968, or write to Amy Hookano, 315 Akaka Lane, Honolulu, HI 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 Falo, Benjamin, Steven, Paliilii and Josia; Falo Tau'a and Benjamin Hubbell (children: David Kaua, Thomas, Hannah, Caroline, Julia Kapihenui, Susan Kawahinekuliaule); Hannah Hubbell and Tong Kan Akana (children: Elizabeth Bessie Nohoaun, Emma Rose, Con Lee, Mahealani Julia, Akana; Hannah Hubbell and Theodore Awana (children: Harriet Wainueha, Josephine Keala, Lucinda, Mikahala, Rosie, Grace Keahunani, Hannah Irene, Fook Tin [Theodore], Fook Chee, Fook Ned [Fred]); Theodore Awana and Jennie Kamanoulu (children: Theodore Kalei, Harriet Hannah Makia, William John, Benjamin Kauano; Jennie Kamanoulu Awana and 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 Taggere at 808-696-6843, Uipua@aol.com; or Kaipo and Reatha Awana at 661-942-5794, rkainla@msn.com.



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## AKAKA

Continued from page 09

Hawaiians are inherently sovereign as indigenous native people, Hirono said. "They desire the right to exercise management over their own affairs and land."

The next step is for the U.S. Senate to take up an identical bill. The bill has stalled before in the Senate, which in June 2006 came within four votes of positioning the measure for a floor vote.

"(The) House action provides great momentum in our effort

to extend federal recognition to Hawaii's indigenous peoples," said the bill's namesake, U.S. Sen. Daniel Akaka. "I was thrilled to see bipartisan support for this long-needed legislation that underscores our ongoing efforts toward reconciliation across our islands."

OHA Chairperson Apoliona warned that opponents of the bill will gear up and intensify their efforts to defeat the measure in the Senate.

"Expect to hear the Grassroot Institute types repeat all the false claims and scare tactics; that the bill will result in secession, bring gambling and result

in residents losing their private property," she said. "None of that is true, and they know it, but they will continue claiming it because it scares people and makes for a good headline."

Another obstacle for the bill is the White House. Earlier this week, the administration's Office of Budget and Management came out in opposition to H.R. 505 and said that President Bush's senior advisors would recommend that he veto the bill.

"The Administration strongly opposes any bill that would formally divide sovereign United States power along suspect lines of race and ethnicity," the

OMB's statement of administration policy said.

OHA Administrator Clyde Nāmu'o said that OHA was provided a draft of the Administration's position on the bill, so the formalizing statement of administration policy was not a surprise.

"We are still hopeful that the governor will be able to convince the President that this legislation is good for Hawaiians and good for Hawai'i," Nāmu'o said.

Gov. Linda Lingle, a Republican, supports the Akaka Bill and has testified in favor of the measure.





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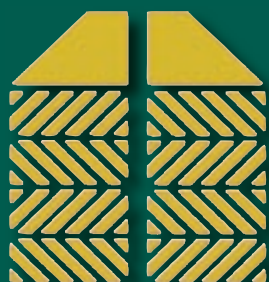
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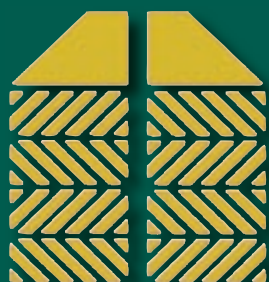
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A new scholarship is available for keiki applying to kindergarten at non-Kamehameha private schools through the Pauahi Keiki Scholars Kindergarten (PKS-K) program. The program is one of the ways Kamehameha Schools is reaching beyond its campus walls to offer educational opportunities to Hawaiian children.

#### Who can apply?

The PKS-K program is open to all keiki applying to kindergarten at participating private schools.\* Applicants must demonstrate financial need.

#### How to apply:

- Complete a PKS-K scholarship application form and send it with all required documents to KS by a postmark date of **Friday, February 29, 2008**.
- Complete and submit admissions and financial aid application forms to your selected school by the institution's deadline.
- Complete a School and Student Services/Parents Financial Statement (PFS) form by **Friday, February 29, 2008**.

\*The PKS-K scholarship application form, guidebook and list of participating schools can be downloaded at [www.ksbe.edu/finaid](http://www.ksbe.edu/finaid). The PFS form can be completed online at [www.nais.org/financialaid/sss](http://www.nais.org/financialaid/sss).

If you need kokua completing the application process, please call (808) 541-5300 or toll-free from the neighbor islands at 1-800-842-4682 (press 9, then ext. 48080).



KAMEHAMEHA SCHOOLS

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

*Those who wish to be considered under this policy must have their Hawaiian ancestry verified by the KS Ho'oulu Hawaiian Data Center.*

*For more information, visit [www.ksbe.edu/datacenter](http://www.ksbe.edu/datacenter) or call (808) 523-6228.*