



Senate to act on S.147 in early September

After many obstacles in July, OHA chair still hopeful for the bill's passage.

By Sterling Kini Wong

The late-July maneuverings by Republicans to delay a floor debate on the Akaka Bill in the Senate bring to light the long and difficult road facing Hawaiians who support federal recognition as a means to right the historic wrongs committed against them.

However, as the bill's obstacles in Congress become clearer, and as Hawai'i's senators prepare for a possible floor debate in September, OHA Chair Haunani Apoliona remains optimistic of the bill's passage.

"The important thing to remember is that the bill is very much alive and the votes are there to pass this historic legislation when the Senate next meets," she said. "We had hopes the senators would stick to earlier commitments to have a debate and an up or down vote in July,

but we understand this is how the system works and we're prepared to come back in September for a final vote."

But for many supporters of the Akaka Bill, which lays out the process for the federal recognition of Native Hawaiians, there was little reason for such optimism in the last two weeks before the Senate adjourned for its month-long August recess.

Hawai'i's senators expected the bill to be heard as early as the week of July 18. But as debate on the bill heated up in the national media, and with both Arizona Sen. Jon Kyl and the U.S. Justice Department weighing in with their concerns, six Republican senators used procedural holds to stop the bill from progressing to the Senate floor.

See DEBATE page 20

Who's behind the Grassroot Institute?

'Think tank' against federal recognition has ties to state Sen. Sam Slom, national far-right network

By Derek Ferrar

With the debate over the Akaka Bill kicking into high gear over the past few weeks as a possible vote loomed in Congress, opponents of the federal recognition legislation stepped up their efforts – both Hawaiian sovereignty activists who feel that the bill is a sellout of true Hawaiian self-determination and groups on the right who claim the bill is racially biased.

One of the loudest voices on the racial-bias side has belonged to a hitherto little-known "think tank" called the Grassroot Institute of Hawai'i (GRIH). Among other things, Grassroot has hired Washington, D.C., lawyer and conservative columnist Bruce Fein, who has been busily promoting the position that the Akaka Bill "would summon

into being an unprecedented race-based Native Hawaiian Government ... with no constraints on its jurisdiction or immunities from federal or state law."

This has led many who have been tracking the bill over its five-year history to wonder just who the Grassroot Institute is. Here are a few figures and facts that might help answer that question:

The Slom connection

While Grassroot's president is a comparatively little-known retired military man and two-time Libertarian candidate for Senate named Dick Rowland, Grassroot also has extensive connections with a far better-known local public figure, Republican state Sen. Sam Slom (Kāhala-Hawai'i Kai).

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Volunteer groups preserve the rich cultural and environmental resources of Kawai Nui Marsh, Hawai'i's largest wetland. See story on page 12.

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Ka Wai Ola o OHA

Office of Hawaiian Affairs
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Tuesday, August 9, 6:30 p.m. on KHON 2.
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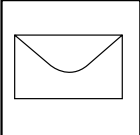
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Remembering Dr. Moser

In March, we lost a wonderful person with a caring heart full of aloha whom we will forever remember for his unselfish love and devotion to people, especially his patients living on dialysis. Dr. Steve Moser was my friend and the friend of many who knew him for what he stood up for and believed in.

It saddens me to lose this amazing person who was trying his hardest to bring dialysis to our kūpuna living in Hāna. These kūpuna are placed at a great risk by traveling the dangerous Hāna Highway, and neither the Hawaiian nor the American system has stepped up to the plate.

I am continuing this grassroots movement, for I know this is what Dr. Moser would have wanted. He saw a potential for dialysis in the Hāna community, with its surrounding medical personnel living in Hāna, who would love to work here instead of driving outside of Hāna. We now have a wonderful Hāna boy who is a doctor employed by Hui no ke Ola Pono.

As we patiently await a miracle, we can only hope the right person will come to our aid and help our kūpuna living with dialysis in the Hāna Community.

Lehua Cosma
Hāna, Maui

Military in Mākua

We, the Veterans of Foreign Wars, the American Legion, the families of those on active duty with the military and others of the silent majority support the training of the Army at Mākua for the following reasons:

-Hawai'i's National Guard and Hawai'i's sons and daughters on

active duty also train in Mākua. They train so they can accomplish their missions with the minimum loss of life. And is there anything more sacred than life?

-The Army did not choose to be in Hawai'i. They are here because the people we elected to Congress made sure they were put here. These are the same people who are now actively working to get a carrier based in Pearl Harbor.

Regarding cultural sites, there's no criteria or guidelines to identify what is of legitimate cultural value (Bishop Museum doesn't have one). Individuals have made authentications based on "oral history." We, who know better about the use of oral history, call these utterings "opinions."

Since there is so much concern about cultural sites, plants and animals in Mākua, why weren't these concerns expressed when they began developing Mākaha Valley? I did not see any sandbags or fencing to protect sites on the two golf courses there. Nor did I hear of any complaints when they dug up endangered plants, did you? And did you know that Mākaha Valley was far more populated and important because of the availability of water there? Read Ross Cordy's book *An Ancient History of Wai'anae*.

We need to help the Army in every way we can because they are the ones who are willing to make the ultimate sacrifice in order that our families can continue to enjoy the benefits of a freedom loving country.

Bill Prescott
Wai'anae, O'ahu

Self-determination hoax

The Supreme Court of the United

States of America recently refused to walk the "difficult terrain" and give ear to the indigenous Hawaiians' plea to be heard in the *Kahawaiolaa v. Norton* case.

Though the abomination for this injustice is today's evidence, our lifetime appointed cowards have made it clear that "self-governance" is only for Indians tribes and Alaskan Natives and that "self-determination" for indigenous Hawaiians is a political hoax.

Supporters of the OHA/Akaka bill scheme weep and whine about the overthrow of the Hawaiian government and claim that "it is an important step toward making right for injuries suffered" by 400,000 Hawaiians.

This may surprise some people but the overthrow of the Hawaiian government did not cause the years of fraud, thief, mismanagement and incompetence. Nor did these dark days of terror cause the state of Hawai'i and the federal government from fulfilling their "trust responsibility."

A compact with the United States of America as a condition for being the 50th state has not only been ignored for 46 years, but it has been nothing less than out right corruption by the state of Hawai'i and the federal government since the day it was written.

Samuel Kealoha Jr.
former OHA trustee
Kaunakakai, Moloka'i

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

Hawaiian language changed over time

LEKA Kālele
KWO FOCUS LETTER

The Hawaiian language has always been an oral language and only some 180 years or so ago did it become a written language. The orthography of the language has gone through a few changes since the beginning.

In old writings, the same sounds may have been represented by more than one letter: the letters "R", "L" and "D" may have represented the same sound; likewise with "T", "K" and "G"; "V" and "W"; and "B" and "P". The letters used did not truly reflect the sounds that exist in Polynesian languages. One example would be the 'okina and how in earlier writings no letter was assigned to that sound. In Sāmoan, the "G" represents the "NG" sound and in Māori the "WH" is either the "WH" or "F" sound, depending on the region or speaker.

Europeans who wrote the earliest words of the Hawaiian language were not linguists. They spelled Hawaiian words phonetically based on their informants' speech. They were not exposed to every possible dialect. Earliest writings show different spellings based on what was heard: Crymamahoo (Kalaimamahu); Owhyhee/Ouwhaiee ('o Hawai'i); Karakakooa/ Kirekakooa/ Kirakakiia/ Keragegooa (Kealakekua), Kanee-Capporei/ Kerneecuberrey (Kānekapolei), Keowa (Keōua) and Ahido ('o Hilo). The letters "K", "C" and "W" were written in these old writings simply because these sounds existed. The "L" was obviously heard and pronounced or else it would not have been written down by the missionaries and approved by

Kamehameha II, who preferred Liholiho over Rihoriho. The "W" sound is favored by Ni'ihau natives.

Both the "L" and "R" sounds, which are produced similarly, existed throughout Polynesia. And although most of the migration to the Hawaiian islands was from Eastern Polynesia, whose languages lack the "L" sound, that does not mean that Western Polynesians had any influence on the language or that the "L" sound in those days existed along with the "R" sound.

The "G" that is used in the word "Kealakekua" is a good example of a sound that Europeans heard. At times it sounded like a "K" while other times it sounded like a "G". Simply put, the "K" we use today to write is not pronounced in Hawaiian as it is on English. It is less aspirated. The same goes for the "P/B" variant of which is also less aspirated than it is in English.

Missionaries only introduced a writing system and applied it to the Hawaiian language, which had always been nothing but an oral language. They did not remove letters or sounds. I encourage anyone who is learning Hawaiian to interact with mānaleo so that they can obtain a more accurate Hawaiian pronunciation versus reading the alphabet set by Westerners whose sounds do not exactly approximate Hawaiian sounds.

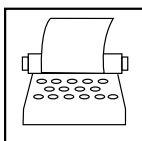
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CBED deadline

OHA is accepting applications for its Community-Based Economic Development (CBED) program, which was allocated \$350,000 to fund sustainable economic projects for the 2005-2006 fiscal year. Proposals will be accepted until Sept. 30, 2005, or while funds are available.

Projects for grant funding need to achieve measurable outcomes in terms of generating employment, increasing income, improving economic literacy and creating economic opportunities for Hawaiians in any given geographic, cultural or economic-based community.

To be eligible, organizations must meet the following:

1. Be a nonprofit organization with a 501(c)(3) status incorporated in Hawai'i or be a government agency;
2. Be a membership-based organization that includes the community's members in decision-making and project development, and demonstrates outreach and organizing activities;
3. Submit a proposal for a project or program that has economic impact on the given local Hawaiian community, which is compatible with the community's vision for economic development and quality of life; and
4. Secure at least one other source of funding for the project and provide matching funds, including in-kind donations of at least 25 percent of total funds requested from OHA.

Funding awards are available for up to \$50,000 per organization with a term of not more than a year. For multi-year projects, applicants must submit a new proposal for each year.

Grant application forms may be downloaded at www.oha.org or requested via e-mail from artm@oha.org. For more information, call 594-1829. For the neighbor islands, call toll free for application forms: Hawai'i, 974-4000 ext. 41829; Maui, 984-2400 ext. 41829; Kaua'i, 274-3141 ext. 41829; and Moloka'i and Lāna'i, 1-800-468-4644 ext. 41829.

Construction training

A pre-apprenticeship construction training program, for which OHA provides \$250,000 in scholarships, is continuing to accept applications.

The Construction Training Center of the Pacific administers the program, which trains people to acquire skills in such fields as plumbing, electrical, facility maintenance and carpentry. The program's goal is to teach students basic skills that will give them a competitive edge over others applying for entry-level jobs in the construction industry.

OHA's funding created 38 scholarships for Native Hawaiians to attend the training program, the tuition for which normally runs about \$6,580 per student. So far, the OHA scholarships have allowed 10 Native Hawaiians to enroll in the program.

Classes are generally held in the evening and on weekends to accommodate the schedules of people who have other jobs.

For more information on the program or to request a scholarship application, contact Barbara Nishikawa at 847-4666 ext. 212. Application forms can also be downloaded at www.constructiontraining.org.

Diabetes workshops

A series of free workshops on the Big Island are teaching Native Hawaiians to combat diabetes by using such methods as growing healthy foods in home gardens and exercising.

The workshops are offered through the Ulu Project, which is sponsored by two community health care organizations: the Bay Clinic and Hui Mālama Ola Nā 'Ōiwi.

The classes are taught at the Hilo Bay Clinic community gardening site and emphasize improving nutrition to fight diabetes. Portable gardens are available for workshop participants.

The project also offers free diabetes and blood pressure screening, and counseling at Kawānanakoa Hall. For information about the workshops, call 808-934-3236 or 934-3244.



Paddlers take the new canoe *Au Hou* for its first dip into water. The boat was launched into the Potomac River in D.C. as a part of a ceremony sponsored by the Smithsonian Institution's National Museum of the American Indian.

Photo: Courtesy of Smithsonian

UH tuition

The University of Hawai'i is exempting Native Hawaiian students who have residency in any state in the U.S. from paying non-resident tuition rates while working on their undergraduate degrees.

For the 2006-2007 school year, this would mean students would pay the \$4,320-per-year resident tuition, rather than the \$12,192-per-year non-resident tuition – a savings of \$7,782 per year. The UH offers a wide array of courses in Asian, Pacific and Hawaiian Studies.

For more information, visit the University of Hawai'i-Mānoa website at www.uhm.hawaii.edu; email ar-info@hawaii.edu; or call 808-956-7137 or toll-free 877-447-3233.

Canoe launch

In a July ceremony, the Smithsonian's National Museum of the American Indian launched into the Potomac River an 18-foot Hawaiian canoe that was started 15

years ago by master canoe builder Wright Bowman Jr.

The event was hosted by the museum, members of the Hawaiian voyaging canoes *Hōkūle'a* and *Hawai'iloa*, and the Alexandria Seaport Foundation. The launch was part of a larger project of native boat-building demonstrations held at the museum, which opened in September 2004.

The July ceremony involved swamping the boat, called *Au Hou*, or New Era, using ocean water collected from the eight channels that separate each Hawaiian island. The ceremony accepted the canoe as a living entity and allowed the canoe to never want to "drink of the sea" again, or sink.

Hawaiians in D.C.

An unprecedented "Hawaiians abroad" video produced by OHA's Public Information Office will air this month on KHON Channel 2. will transport viewers to Washington, D.C., Virginia and Maryland to visit Hawaiians who now call the East

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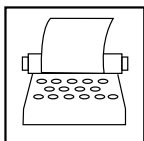
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Coast “home” and who work hard to preserve their cultural identity while more than 5,000 miles from Hawai‘i.

The fast-paced 30-minute program is centered around the June 5 King Kamehameha statute lei draping ceremony at Statuary Hall in the Capitol and presents vignettes of hālau hula, canoe paddlers, chefs, congressional delegates, a Hawaiian 9-11 hero and more.

“We saw an opportunity to meet and interview dozens of Hawaiians and other Hawai‘i ‘transplants’ who gather each year at the King Kamehameha statute event in D.C.,” said OHA Public Information Director Manu Boyd. “We all have friends and family who have moved away from Hawai‘i for one reason or another. This video connects us back with them, and them with us.” The 2000 U.S. Census counts more than 162,000 Hawaiians on the continent, and 240,000 here in Hawai‘i.

The Hawaiian Connection will air Tues., Aug. 9 at 6:30 p.m. on KHON 2. Re-broadcasts are set for Aug. 16 and 23, 9 p.m.

Topolinski hālau

For the first time in several years, Kumu Hula John Renken Kaha‘i Topolinski is holding an open registration for his longstanding hula school, Ka Pā Hula Hawai‘i. The award-winning hālau specializes in classical hula ‘ōlapa and hula ‘auana, based on the teachings of 20th century hula masters Mary Kawena Pūku‘i, Maiki Aiu Lake, Henry Pā and many others.

Registration for men’s and women’s classes is open to those age 14 and up, and will be held Sat., Aug. 27, 9 a.m.-4 p.m. at Nu‘uanu Elementary School on Pū‘iwa Lane near Hānaiaakamalama, Queen Emma’s Summer Palace. Classes begin Sept. 10. For additional information, call 695-8942, evenings.

Kī hō‘alu

The Kī Hō‘alu Foundation is offering five keiki between the ages of 12-20 years old a \$600 scholarship each to attend an acoustic guitar workshop taught by legendary slack key guitarist Ledward Ka‘apana.

The workshop, titled “Ledward Ka‘apana Aloha Acoustic Workshop,” will be held Aug. 17-20 at the Outrigger Waikīkī Beach Hotel, from 9 a.m.-5 p.m. each day. The workshop will cover slack key, ‘ukulele, steel guitar, banjo, hula and various Hawaiian songs.

Deadline for applications is Aug. 10. For applications, call 239-4336 or email kihoalufoundationinc@yahoo.com.

Canoe lecture

Hawaiian culture expert Kalani Flores will present a lecture on Hawaiian canoe-building traditions on Aug. 5 at the Kona Outdoor

Circle Educational Center.

The event, titled “From the Forest to the Sea: Hawaiian Canoe Building Traditions,” is presented by the Historic Kealakōwa‘a Heiau Preservation Council of the Kona Outdoor Circle Foundation. A tour of the heiau, which is associated with canoe building and astronomical observations, will be given prior to the lecture.

Flores is a Hawaiian studies instructor at Hawai‘i Community College and former chair of OHA’s Native Hawaiian Historic Preservation Council.

The event runs from 6 to 8:30 p.m. Although donations are welcome, the presentation is free to the public. For more information, call the Kona Outdoor Circle at 329-7286.

Church lū‘au

The Lili‘uokalani Protestant Church in Hale‘iwa is holding its annual benefit lū‘au on Aug. 6. Event will feature homemade Hawaiian food and entertainment. Lū‘au will run from 1-4 p.m., with take-out available from 11 a.m. – 2 p.m. For more information, call 637-9364.

CNHA conference

The Council for Native Hawaiian Advancement will be holding its annual Native Hawaiian Conference, which focuses on the development of the islands’ native community, on Aug 30-Sept. 2 at the Sheraton Waikīkī Hotel.

This year’s theme is “Na Wai ke Kuleana? Na Kākou! – Whose is Responsible? We All Are!” Topics that will be discussed at this year’s conference include Native Hawaiian health, education, housing, cultural preservation, arts and economic development. The conference routinely draws between 500 and 700 participants and features some of the most prominent leaders of not only the Native Hawaiian community but also the Native American and Alaskan communities as well.

A special two-for-one fee for participants from last year’s conference is available. The daily rate for members is \$120; nonmembers, \$160. For more information, call 521-5011 or visit www.hawaiiancouncil.org.

Kū I Ka Pono Sept. 4

For two years, Kū I Ka Pono (Stand Up For Justice) has brought thousands of Native Hawaiians and supporters to Waikīkī in a “sea of red shirts” in solidarity for protecting our Hawaiian birth right. This year, all are invited to the “piko” of O‘ahu, the ancient birthing heiau of our ali‘i – Kūkaniloko – one of O‘ahu’s most sacred wahi pana located in the former pineapple fields of Wahiawā.

On Sun., Sept. 4, 2005, join the ‘Īlio‘ulaokalani Coalition, community partners, supporters and hālau hula for a day of reflection on our land and ancestors, and resistance to the destruc-

tive Stryker Brigade. Supporters are asked to join together in their districts and caravan that morning to the central O‘ahu landmark for protocol ceremonies at “kau ka lā i ka lolo” (high noon), and an afternoon hō‘ike of hula, music and ha‘i ‘ōlelo. Wear red, bring water and mea‘ai, beach chairs and mats, sun screen, hats and whatever you need to spend the day at the outdoor complex.

All are asked to bring a pōhaku representing their ‘ohana and their commitment to protect this ‘āina. Pōhaku will be used to lay the foundation for the “paehumu” (sacred enclosure) to symbolize the unity of the people of O‘ahu against destruction of our sacred sites and natural resources. All hālau hula are invited to present mele oli and hula celebrating wahi pana of O‘ahu, our ali‘i and the natural resources of our islands.

Kū I Ka Pono T-shirts and antennae flags will be available in advance. Visit www.ilio.org for more details, or call Kaho‘onei Panoke at 753-9773 or Vicky Holt-Takamine at 754-2301.

Kū I Ka Pono – Stand Up For Justice. Stand up for our ‘āina. Protect iwi kūpuna. Protect cultural sites. Protect natural resources.

Leasehold conversion

In July, a federal judge ruled that the repeal of the city’s condominium leasehold conversion law was legal.

U.S. District Judge David Ezra

said, however, that while the city acted within its legal limits when it abolished the law, the subsequent lawsuits resulted in an “avoidable waste of taxpayers’ money.”

“The fair and wise decision, from the perspective of the city, would have been to draft the repeal of Chapter 38 [the leasehold conversion law] so as to allow those leaseholders such as Plaintiffs, who have begun in good faith the process of conversion to be grandfathered in,” Ezra said.

The leasehold conversion law, passed in 1991, allowed the city to use its condemnation powers to force condominium landowners to sell the fee interest in the land under their buildings to qualified lessees. Many lessees supported the law because it provided them with a process to purchase the fee-simple interest in their homes. However, affected landowners, which include ali‘i trusts, churches and families, likened the law to legalized theft. After the City Council voted 6-3 against the law, the mayor signed the leasehold conversion repeal on Feb. 9.

Ezra’s ruling came as the result of two lawsuits that were filed against the city by lessees of the Admiral Thomas and Kāhala Beach condominiums buildings. Both groups had already initiated the leasehold conversion process and asked the

See BRIEFS page 7



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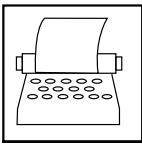
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FBI Special Agents

AMERICA'S FINEST



New UH law center will examine Native Hawaiian legal issues

By Sterling Kini Wong

In June, the William Richardson School of Law of the University of Hawai‘i received a \$600,000 federal grant to fund a new law center that will be the first to focus exclusively on Native Hawaiian legal issues.

The program, called the Center of Excellence in Native Hawaiian Law, will offer a series of new courses, the first of which will begin in the fall, and establish an archive of Hawaiian legal resources. The center will also

outreach to the broader community by publishing research papers, and holding workshops and two symposiums.

Discussions over creating a center at the UH law school that would educate the people of Hawai‘i about the wide range of Native Hawaiian legal issues began almost a decade ago.

Attorney Melody Kapilialoha MacKenzie, director for the new center, said that the classes the law school offered in the past on Hawaiian issues were not enough, especially with such hot-button topics as the Akaka Bill facing the state today.

“The UH law school is the only one in the state. It should have more of a focus on how the law affects Native Hawaiians, and how Native Hawaiians affect the law,” she said.

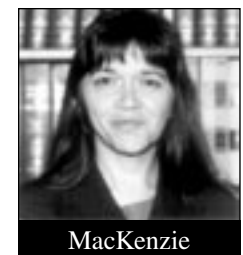
Aviam Soifer, dean of the law school, said that the new center is “absolutely crucial” to the mission of the school.

One of the goals of the center is to increase the number of Hawaiians pursuing careers in law. While Native Hawaiians represent roughly 20 percent of the state population, they account for about eight percent of the active attorneys in the Hawai‘i, according to estimates from the Native Hawaiian Bar Association.

The grant suggests that the lack of involvement from the Native Hawaiian community in law may be due to their mistrust of the legal system. It states, however, that those numbers could change with more Hawaiians understanding that law can be a

“viable and productive way to help their communities.”

Moses Haia, an attorney and a member of the center’s advisory board, said that he sees the center providing people with valuable knowledge to make informed decisions.



MacKenzie

H ō k ū l e i Lindsey, who graduated from the UH law school in 2002, said that the new law center is much needed and

long overdue. She said that she hopes the program will provide a more supportive environment for Native Hawaiians seeking law degrees.

“Law school can be a lonely place for Native Hawaiians who want to research their rights as indigenous

See LAW page 22

Grassroot

Continued from page 1

Slom sits on GRIH’s Advisory Board, and several of the organization’s key officers also sit on the board of the Small Business Hawai‘i advocacy group headed by Slom, including Rowland and GRIH treasurer Walt Harvey, a real estate agent and member of the Hawai‘i Kai Neighborhood Board. Also significant is the fact that Grassroot’s co-founder and vice president is Malia Zimmerman, editor of the conservative on-line journal *Hawai‘i Reporter*, who has longstanding connections with Slom. (See more on her below.)

Recently, Slom has been criticizing Gov. Linda Lingle, a fellow Republican, for her support of the Akaka Bill, telling the *Honolulu Star-Bulletin* that there has been “a great deal of political pressure” on local Republican lawmakers not to appear to be going against the governor on the federal recognition measure.

Conservative “think-tank” network

Although claiming to be “only slightly interested in the political left or right,” Grassroot is clearly allied with an extensive national network of far-right “think tanks” designed to influence public opinion and government policy on issues such as taxation and private property rights. Such groups have also been prominent in a wide variety of initiatives to strike down minority rights and affirmative action programs across the nation.

On its website, GRIH acknowledges ties to several such organizations, including the well-known Heritage Foundation. And in a listing for GRIH on the website of the Atlas Economic Research Foundation – an organization dedicated to “helping develop and strengthen a network of market-oriented think tanks that spans the globe” – Rowland is quoted as saying that “startup money, helpful networking, meetings, advice and leadership” from Atlas and other such organizations was “absolutely essential” to the establishment of GRIH.

In at least one case, Grassroot has also teamed up with the Pacific Legal Foundation (motto: “Rescuing Liberty From Government”), which argued against Hawaiian gathering rights in the landmark PASH case and has filed briefs supporting the *Arakaki v. Lingle* lawsuit, which seeks to abolish all Hawaiian-preference government programs. (Not surprisingly, the plaintiffs’ attorney in that case, H. William Burgess, has echoed Grassroot’s position in his own testimony opposing the Akaka Bill.)

Dick Rowland

According to his bio on the GRIH website, Richard “Dick” O. Rowland, who co-founded the organization with Malia Zimmerman in 2001, is a former military officer who first came to Hawai‘i in 1971 while he was still in the service, then later became a financial representative for Northwestern Mutual.

In 1992 and 1994, Rowland ran for U.S. Senate as a Libertarian, garnering 2 percent of the vote the first time and just under 4 percent the second. He has also run unsuccessfully for Honolulu City Council and until recently sat on the ‘Aiea Neighborhood Board.

Malia Zimmerman

GRIH Vice President Malia Zimmerman is the founder and editor of *HawaiiReporter.com* and a regular contributor to the newsletter of Sam Slom’s Small Business Hawai‘i.

Over the years, Zimmerman has been closely involved in a number of controversial events also involving Slom. The most notable of these came in 2000, after Zimmerman had been fired as a reporter for *Pacific Business News*, and she and Slom alleged that the paper had been forced to dismiss her under pressure from then-Gov. Ben Cayetano, about whose administration Zimmerman had consistently written negative articles. (One such article, written amid allegations by her, Slom and others that there had been voter fraud during the 1998 election in which Cayetano narrowly defeated Lingle, included the unsubstantiated charge that an unidentified “Chinatown bookie” had said that “the fix was in” on the election.) The state auditor and federal officials later found no fraud related to the election.

More recently, Zimmerman was the first to circulate, in the last days of the closely contested Honolulu mayor’s race, unproven charges that candidate Duke Bainum’s wife, Jennifer, had committed financial misdeeds involving an elderly man for whom she had served as a caregiver. At the time, Slom was an active supporter of Bainum’s opponent (and eventual winner by a narrow margin) Mufi Hannemann.

Bruce Fein

According to the online bio of Grassroot consultant Bruce Fein, a Washington, D.C.-based lawyer and conservative media columnist, Fein held a variety of legal jobs in the Reagan administration and has been a scholar with the Heritage Foundation and other think tanks.

Fein writes a weekly column for the far-right *Washington Times*, which is owned by the Unification Church of Rev. Sun Myung Moon.

In addition to his Akaka Bill opposition, he has recently campaigned for a ban on the use of the filibuster in judicial nominations and advocated that President Bush “should pack the United States Supreme Court with philosophical clones of [conservative] Justices Antonin Scalia and Clarence Thomas and defeated nominee Robert H. Bork.”

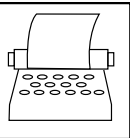
The Grassroot poll

In July, GRIH released statistics from an automated telephone poll it had commissioned, claiming that the survey’s respondents opposed the Akaka Bill by a two-to-one margin. Critics, however, recognized that the survey bore the hallmarks of a “push-poll,” which is designed primarily to spread a particular view of an issue, rather than to truly gauge public opinion. One such indicator is the slant of the questions, such as the Grassroot poll’s statement that the Akaka Bill “would allow Native Hawaiians to create their own government not subject to the same laws, regulations and taxes that apply to other citizens of Hawai‘i.”

Another clue is that push polls, in order to spread their embedded messaging, tend to contact far more respondents than would be necessary to obtain a statistically accurate sample. In Grassroot’s case, the institute has claimed that the pollster’s automated survey system had called some 280,000 homes “in the call universe in the State of Hawai‘i,” with more than 120,000 of the calls receiving a “live response,” including more than 15,000 in which the respondents completed the entire survey. More typically, legitimate statewide polls conducted by newspapers and TV stations in Hawai‘i involve fewer than 1,000 respondents.

Finally, it appears that the company that was hired to conduct the survey, Virginia-based ccAdvertising – which also goes by a variety of other names, including Election Research and FreeEats Advertising, is primarily geared toward influencing opinion rather than gauging it.

A press release issued by the company after the 2002 election stated: “The Republican force that swept America on November 5 was felt at Election Research, the political arm of Herndon-based ccAdvertising, where no fewer than six winning candidates and one hot ballot referendum were influenced by its proprietary and state-of-the-art Interactive Voice Response (IVR) technology. ‘We’re thrilled to have been a part of such a historic day in American politics,’ said Election Research President Gabriel S. Joseph. ‘...it was a Republican day in America and Election Research was there to serve.’”



One of 92,000 pieces of ordnance removed during the Kaho'olawe cleanup is detonated near the former Navy camp at Honokanai'a. The upcoming documentary will trace the U.S. military's activities in Hawai'i since the overthrow of the kingdom.

Photo: KWO Archive

Local producers seeking donations for demilitarization film

By Sterling Kini Wong

The producers of a 60-minute documentary about the historical presence of the U.S. military in Hawai'i and its effect on Native Hawaiians are seeking about \$45,000 in donations to finish production of the film.

The documentary, titled *Noho Hewa Ma Hawai'i Nei: The Wrongful Occupation of Hawai'i*, chronicles the history of the U.S. military in the islands, from its involvement in the 1893 overthrow of the kingdom of Hawai'i to its ongoing land grab.

The military's most notable plans to acquire lands – more than 24,000 acres combined on the Big Island and O'ahu – comes through its proposal to bring the controversial Stryker Brigade to Hawai'i. This land grab continues while the military already controls about 20 percent of the total land area in Hawai'i, roughly 56 percent of which are ceded lands, according to the documentary's website.

All of this, the film's producers say, has been detrimental to Native Hawaiians. "From psychological and spiritual trauma to cultural and environmental destruction, the story *Noho Hewa Ma Hawai'i Nei* tells is of the Hawaiian experience with America's military industrial complex, an industry that has been like a spear thrown through the heart of a nation and its people," the website says.

Native Hawaiian journalist Anne Keala Kelly, the film's producer and writer, recorded the community's most recent struggles with the military for the show, including protests against the Stryker Brigade in 2003 that resulted in several arrests.

The documentary also features a segment on the controversial proposal to allow classified military research at the University of Hawai'i.

For more information about the documentary, to view clips from the film or to donate money, visit www.nohohewa.org.

Briefs

Continued from page 5

city to let them complete the conversion of their condominiums.

The attorney for the lessees of the Kāhala Beach said that he and his clients would meet to discuss what they will do next, according to local media reports.

The state Supreme Court is also considering a similar case.

Army to hold meetings on Mākua environmental study

By Sterling Kini Wong

The U.S. Army will be holding public meetings for comment in late August on its newly released draft environmental study of military training in Mākua Valley.

The environmental study, which was released in late July, has been criticized by some for not thoroughly considering alternative locations and not conducting the expected archaeological surveys.

There are concerns that military training threatens the cultural and environmental resources of the valley, which is the home of 45 endangered plants and animals, and a host of archaeological sites.

The U.S. military began training in Mākua in the 1920s, and operations increased after World War II when the valley's territorial lands were conferred to the Army, and private lands were either purchased or condemned. Today, the Mākua Military Reservation encompasses 4,190 acres.

After a misfired mortar scorched 800 acres in the valley in 1998, the community group Mālama Mākua filed a lawsuit calling for the Army to prepare an environmental impact statement for its training in Mākua.

A series of legal issues prevented training in the valley from resuming until after the 9/11 terrorist attacks, when the Army and Mālama Mākua reached a settlement agreement that allowed for a limited number of live-fire training exercises. In 2003, the military lost control of a planned fire that consumed more than 2,000 acres of the valley.

Public meetings for comment will be held at the following locations:

Wai'anae District Park
85-601 Farrington Hwy.
Aug. 23, 7-10 p.m.
Aug. 27, 2-6 p.m.

Nānāikapono Elementary School
89-153 Mano Ave.
Aug. 25, 7-10 p.m.

Written comments may be sent by Sept. 20 to Mr. Gary Shirakata, US Army Corps of Engineers, Honolulu Engineer District, Building 230, Fort Shafter, HI 96858-5440. To view the document or to submit comments electronically, visit the Army's Mākua website at www.makuaeis.com. The document is also available at the Wahiāwa, Wai'anae, Pearl City and Hawai'i State libraries.

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Produced by the Office of Hawaiian Affairs

He Kūkala e Hō‘ole ana e Ho‘āhewa ana i ke
Kānāwai Ho‘onohonoho Aupuni Kanaka Maoli Hou

Declaration Rejecting and Condemning
the Native Hawaiian Government Reorganization Act

I ka mea i mahalo ‘ia GEORGE W. BUSH, peresidena, a me ka ‘Aha‘ōlelo o ‘Amerika Huipū‘ia, aloha ‘oukou:
No ka mea, i waiho ‘ia aku nei i mua o ka ‘Aha‘ōlelo o ‘Amerika Huipū‘ia he bila, ‘o ia ke S.147, ‘o ia ho‘i ke Kānāwai Ho‘onohonoho Aupuni Kanaka Maoli Hou (NHGRA) i ‘ōlelo ‘ia, ‘o ka Bila o Akaka, e no‘ono‘o pono ‘ia ai, no laila, e ‘ike ‘ia nō ia:
Eia iho nō mākou, ka po‘e nona nā inoa ma lalo iho nei, he po‘e maka‘āinana, a he po‘e noho ‘ōiwi Hawai‘i, nā mamo ho‘i o nā lālā o ka Hui Aloha ‘Āina o Hawai‘i Nei i ka MH 1897-1898, a me kekahi mau po‘e o kēia au i aloha menemene i ua mau lālā nei o ia hui i ‘ōlelo ‘ia, a me nā mamo o lākou, ke hō‘ole aku nei me ka mana piha a me ka ikaika pa‘akikī i ke S. 147, NHGRA, ‘o ia ho‘i, ka Bila o Akaka, ma nā ‘ano nō a pau; ‘oiai he ho‘okau ia me ka mana‘o pa‘a i ke kūlana kālai‘āina ma luna o ka lāhui i hā‘awi ‘ole aku i kona ea ma luna o Ko Hawai‘i Pae‘āina iā ‘Amerika Huipū‘ia.

To His Excellency GEORGE W. BUSH, president, and the Congress of the United States of America, greetings:
WHEREAS, there has been submitted to the Congress of the United States of America a Bill S.147, further referred to as the Native Hawaiian Government Reorganization Act (NHGRA), also known as the Akaka Bill, for imminent consideration, therefore, let it be known that:
We, the undersigned, he poe makaainana (native Hawaiian citizens) and poe noho oiwi Hawaii (residents) who are mamo (descendants) of the members of the Hawaiian Patriotic League of the Hawaiian Islands 1897-1898, and others today who are in sympathy with the said League members and their mamo (descendants), categorically and adamantly reject and condemn S.147, NHGRA, a.k.a. the Akaka Bill in any shape or form, as it purports to legislate the political status of a people who have never yielded their sovereignty over their National lands to the United States.

‘Ikea — Attest:

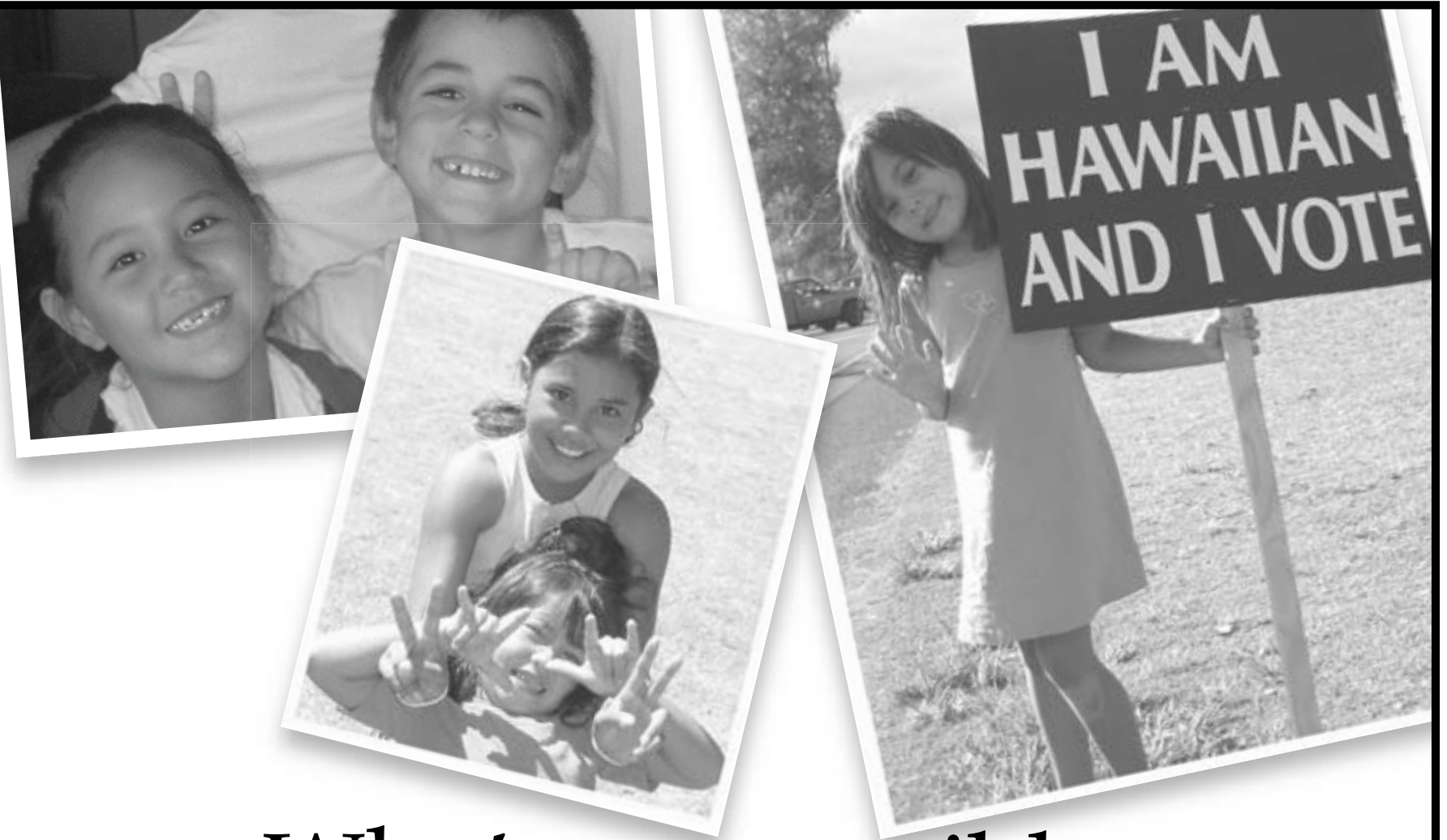
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This list represents a portion of a growing roster of supporters of the above declaration. Mahalo!

Declaration presented by Hui Pū. For more information, contact: Huipu_info@yahoo.com

Share your thoughts – for or against the “Akaka Bill” – in Ka Wai Ola’s Federal Recognition Forum.
E-mail us at kwo@oha.org, send letters to Ka Wai Ola, 711 Kapi‘olani Blvd., Ste. 500, Honolulu, HI 96813, or fax us at (808) 594-1865.



Who's responsible for the future of these keiki? **We all are.**

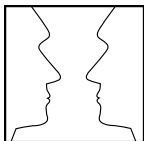
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- Byron Mallott, First Alaskans Institute
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‘Elua kekele lae o‘o hou ma ke Kula Nui o Hawai‘i ma Mānoa e ho‘oikaika ana i ka ‘ikenā ‘ōiwi

“No‘eau ka hana a ka ua; akamai ka ‘imina o ka no‘ono‘o”

Two new master’s degrees at UH Mānoa strengthen native perspectives

Clever are the deeds of the rain; wise in seeking knowledge (said in admiration of a clever person) – ‘Ōlelo No‘eau

‘A uhea ‘oukou, e nā keiki o ka ‘āina, nā mamo a Hāloa, ka po‘e no‘eau a akamai ho‘i i ka ‘imina o ka no‘ono‘o! Eia nō mākou ke kāhea aku nei iā ‘oukou, ke kono aku nei iā ‘oukou e komo mai i ka hale nei. He hale nō kēia no kākou, kahi e mau ai ko kākou ‘imi ‘ana i ka no‘ono‘o e pono ai ka lāhui ‘ōiwi o ka ‘āina, nā mo‘olelo a me nā lōina o nā kūpuna, a pēlā pū ke ola mau o ka ‘ōlelo makuahine.

Ma ka mahina ‘o ‘Aukake, i ka ho‘omaka hou ‘ana o ke kau kula ma ke kula nui o Hawai‘i ma Mānoa, e ho‘omaka pū mai ana he ‘elua polokalamu hou no ‘elua kekele o ke kula nui, ‘o ia ho‘i he mau kekele lae o‘o no ka ‘Ike Hawai‘i, a no ka ‘Ōlelo Hawai‘i nō ho‘i. ‘Akahi nō a ‘āpono ‘ia kēia mau polokalamu a ‘elua ma ka hopena o ke Kau Kupulau i hala iho nei e nā kōmike like ‘ole a me nā luna ho‘omalū o ke kula nui. I kēia kau wela nei, eia nō nā polopeka a me nā kumu o nā polokalamu ‘elua e ho‘omākaukau ana no ka ho‘omaka ‘ana o nā polokalamu me ke komo ‘ana mai o nā haumāna mua loa.

I kēia manawa, aia he ‘ewalu haumāna e noi ana e komo a lilo i haumāna no ke Kekele ‘Ōlelo Hawai‘i. He mau mana ko nā kekele ‘elua a nā haumāna e koho ai a e ho‘okō ai ho‘i. No ka ‘Ōlelo Hawai‘i, ‘o ka Mo‘olelo, ke Kālai ‘Ōlelo, a ‘o ke Kumu A‘o Kula Kaiapuni nā māhele, a i ke kau mua, e a‘o ‘ia ana he ‘elua papa, ‘o ka papa HAW 601 a me ka papa HAW 615. ‘O ka papa HAW 601 ho‘i, na No‘eau Warner e a‘o a he papa Kākau Mo‘olelo nō ia. Ma ia papa, e noi‘i ‘ia ana a e a‘o ‘ia ana nā ‘ano like ‘ole o nā mo‘olelo Hawai‘i, i holomua ka ‘ike o nā haumāna ma ka heluhelu, ka ho‘omaopopo, ka ‘ōlelo, a me ke kākau ‘ana. He a‘o a he ho‘oma‘ama‘a nō ho‘i no ke ‘ano o ke kākau ‘ana i nā ‘ano mo‘olelo a palapala nui e pono ai kēia ‘ano kekele. Na Laiana Wong e a‘o i ka papa HAW 615 a ‘o Kuana‘ike ka inoa o ua papa nei. Ma ia papa, ‘o ke ‘ano pono‘i o ka ‘ōlelo Hawai‘i ka mea e noi‘i ‘ia a e a‘o ‘ia ana nō ho‘i.

‘Okō‘a maoli nō ke ‘ano o ka ‘ōlelo Hawai‘i a me ka ‘ōlelo Haole, a pēia pū me ke ‘ano o ka no‘ono‘o. ‘O nā mea i kū i ke ‘ano Hawai‘i, he mea ia i pili i ke kuana‘ike Hawai‘i.

No ke Kekele ‘Ike Hawai‘i, aia nō he ‘umikūmālima haumāna e noi ana e komo a e lilo i haumāna. He mau mana nō ho‘i ko ia kekele, ‘o ke Kūkulu Aupuni, ka Mo‘olelo ‘Ōiwi, ka Mālama ‘Āina, ka Hālau o Laka, a me ke Kumu Kahiki nā māhele. Ma ke kau mua, e a‘o ‘ia ana he ‘ekolu papa. ‘O ka mua, ‘o ia ka HWST 601 Indigenous Methodologies, a na Jon Kamakawiwo‘ole Osorio e a‘o, a he papa ia no ke a‘o ‘ana i ka mana‘o a me ka hana kūpono ma ka noi‘i ‘ana i ka ‘ike kupuna. ‘O ka lua o ka papa, ‘o ia ka HWST 602 Advanced Archival Research, a na Lilikalā Kame‘eleihiwa ia e a‘o. A ma nei papa e a‘o ‘ia ai ka ‘imi ‘ana i nā mo‘olelo ‘oi‘ai‘o o nā kūpuna, ke kākau pepa ‘ana ma o ka “nānā ‘ana i ke kumu,” a me ka pa‘i ‘ana o nā pepa i kākau ‘ia. ‘O ke kolu o ka papa, ‘o ia ka HWST 640 Historical Perspectives: ‘Ōiwi Historiography, a na Kanalu Young e a‘o. He papa ia e pili ana i nā mana‘o like ‘ole i ke kākau ‘ana o nā mo‘aukala o Hawai‘i nei.

Eia kekahi, ‘o nā haumāna a pau e makemake e komo i loko o ke Kekele ‘Ike Hawai‘i a i ‘ole ke Kekele ‘Ōlelo Hawai‘i ma ke Kau Kupulau 2006, pono nā haumāna e ho‘okomo i kekahi palapala noi uila i ke Kula Nui ma mua o ka lā 30 o Kepakemapa 2005.

Ke hana nui nei a ke ‘imi nei nō ho‘i nā polokalamu ‘elua i ke alahele e kō ai ko mākou ‘i‘ini e lilo i hālau ho‘okahi ma ke kula nui nei. E kapa ‘ia ana ka inoa o kēia hālau hou ‘o Hawai‘inuiākea, a mali‘a paha, e ho‘omaka ana mākou e ‘imi i ke alahele e pono ai ke Kekele Kauka no ka ‘Ike Hawai‘i a me ka ‘Ōlelo Hawai‘i. He mea nui ka hui ‘ana o nā hālau ‘elua i hālau ho‘okahi, i mea e kō ai nā mea e pono ai ko kākou lāhui kanaka, i pono nā mamo a Hāloa. ☑

In August, the new school year begins at the University of Hawai‘i at Mānoa with the inception of two new master’s degree programs – one in Hawaiian and another in Hawaiian studies. These two programs were approved at the end of the spring 2005 semester by the administration and Board of Regents, and this summer, the faculty of both programs are busily preparing for the acceptance of their first students.

Currently, there are eight students seeking acceptance into the Hawaiian language master’s program, and they will choose to study in one of the areas of concentration offered: Mo‘olelo (History and literature), Kālai ‘Ōlelo (Linguistics), and Kumu A‘o Kula Kaiapuni (Immersion Teacher Preparation). The first courses to be taught in the fall semester will be HAW 601 and HAW 615. No‘eau Warner will be teaching the HAW 601 class, which is titled Kākau Hawai‘i. This course, which will analyze various genres of written Hawaiian literature, is designed to advance the students’ skills in reading, listening, speaking and writing in Hawaiian and will include instruction and practice for thesis writing in Hawaiian. Laiana Wong will be teaching HAW 615, which is titled Kuana‘ike. This course will examine Hawaiian ways of speaking, as contrasted with English, focusing on those features that are uniquely Hawaiian and can be said to constitute a Hawaiian worldview.

For the degree in Hawaiian studies, there are 15 students applying for acceptance. This degree also has areas of concentration that students will choose, including Kūkulu Aupuni (Envisioning the Nation), Mo‘olelo ‘Ōiwi (Native History, Language and Literature), Mālama ‘Āina (Living in Harmony with the Land Resource Management), Hālau o Laka (Academy for Visual and Performing Arts), and Kumu Kahiki (Comparative Polynesian and Indigenous Studies).

In the first semester, the program will be offering HWST 601 to be taught by Jon Kamakawiwo‘ole Osorio. This course

is titled Indigenous Methodologies and will focus on native protocols for handling ancestral knowledge and indigenous methods of research. HWST 602, titled Advanced Archival Research, will be taught by Lilikalā Kame‘eleihiwa and will focus on producing publishable papers from primary research on the topics of equity and genealogy in the various archives located in Honolulu. The third master’s course to be offered will be HWST 640, taught by Kanalu Young. This course is titled Historical Perspectives: ‘Ōiwi Historiography. These courses are not yet on the UHM schedule of courses, but they will be shortly.

All students who want to apply for the master’s programs in Hawaiian studies and in Hawaiian language for spring 2006 must submit an online application to the UHM Graduate Division by Sept. 30, 2005.

The two departments are also working closely together in an effort to join their two departments into a single School of Hawaiian Knowledge, which will be known by the name Hawai‘inuiākea (Great, broad Hawai‘i). Future plans include the planning and launching of Ph.D. degrees as well. We recognize the importance of consolidating the knowledge represented by the two departments into one school, in which the needs of the Hawaiian people can be fulfilled – i pono nā mamo a Hāloa. ☑

Contact information:

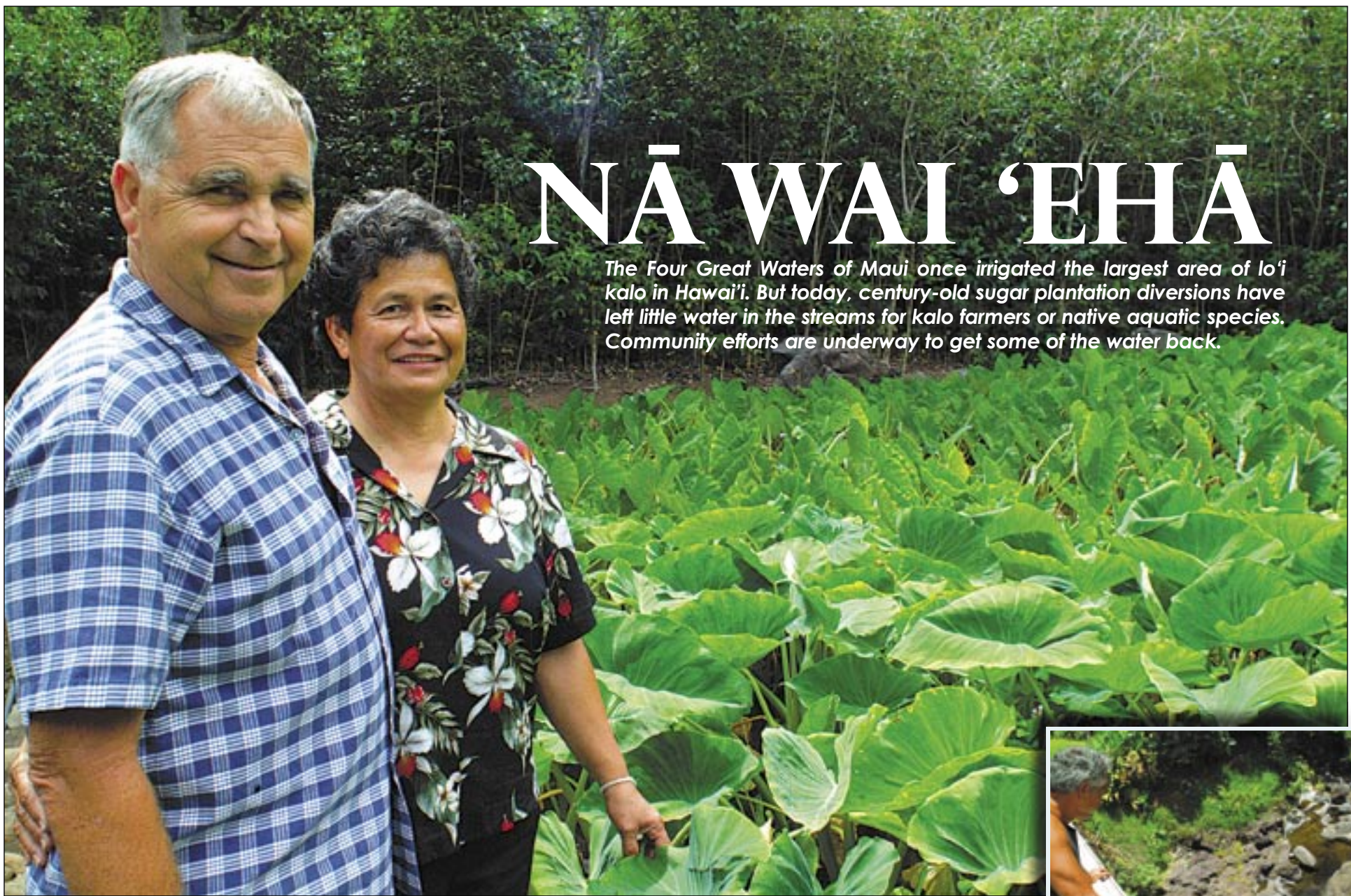
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Editor’s note: This story was submitted in Hawaiian and English by staff of the University of Hawai‘i at Mānoa. The views expressed in this community discussion column are those of the authors and do not necessarily reflect the views of the Office of Hawaiian Affairs.



Kamakakūokalani Center for Hawaiian Studies at UH-Mānoa
Photo: Francine Murray



NĀ WAI 'EHĀ

The Four Great Waters of Maui once irrigated the largest area of lo'i kalo in Hawai'i. But today, century-old sugar plantation diversions have left little water in the streams for kalo farmers or native aquatic species. Community efforts are underway to get some of the water back.

By Sterling Kini Wong

It is said that in ancient Hawai'i, having access to an abundance of water was an indication of wealth. If this is true, then Central Maui must have been the envy of its neighbors because of the considerable amount of water flowing in the streams of Waikapū, Waiehu, Wailuku (also known as 'Īao) and Waihe'e. These streams, collectively known as Nā Wai 'Ehā, or the Four Great Waters, once fed what has been called the largest continuous area of wetland taro cultivation in Hawai'i.

Unfortunately, these streams, immortalized in both story and song, no longer contribute to the prosperity of the area as they once did. A series of century-old plantation water diversions have left stretches of the stream beds parched, cutting off the migratory path of the stream's native aquatic species and hindering the ability of Hawaiians to grow their traditional staple food, taro.

'Īao stream, in fact, is so thoroughly diverted today that John and Rose Marie Duey may be the only family in the valley growing wetland taro with water taken from the stream. They are currently cultivating two lo'i on their 18-acre property and said they would like to open up more but there may not be enough water.

John Duey said that several years ago he felt compelled to do something. "To see the river dry like that seems like kind of a sin," he said.

The Dueys joined forces with other community members, and in June 2004 their group, called Hui o Nā Wai 'Ehā, along with the Maui Tomorrow Foundation, petitioned the state water commission to restore water to the streams of Nā Wai 'Ehā to protect the area's stream life and Native Hawaiian traditional practices.

One year later, the commission still has not acted on their petitions. The groups also filed a complaint with the commission in October 2004, claiming that Wailuku Agribusiness and Hawaiian Commercial & Sugar Co. were illegally wasting water



Top: John and Rose Marie Duey may be the only family with lo'i irrigated by water from 'Īao stream. Above: Earthjustice attorneys Kapua Sproat and Isaac Moriwake, and OHA lead advocate Jonathan Scheuer (middle) relax for a minute in the bone-dry river bed of 'Īao stream. Sidebar: Kalo farmer Ed Wendt, of Nā Moku Aupuni o Ko'olau Hui, looks at what little water flows in one East Maui stream.

Photo: Sterling Kini Wong

diverted from the Central Maui streams. In the complaint, the groups said that millions of gallons of unused water was being lost because of poorly maintained ditch systems and overflowing reservoirs – an indication that the plantation companies were extracting more water than they were using.

The groups' complaint also raises another issue facing Maui: with plantations cutting back their sugar acreage, wouldn't they also reduce the amount of water they are taking?

The complaint states, for example, that from the 1920s to the 1970s, Wailuku Agribusiness irrigated roughly 2,445 acres of sugar with water diverted from Nā Wai 'Ehā streams. However, the company reported in 2004 that less than half of that acreage, about 1,081 acres, was still being used for sugar. The company has also converted some of its lands to cultivate macadamia nuts and pineapple, both of which require significantly less water than sugar, and is transitioning some its lands to urban development, according to the complaint.

Avery Chumbley, president of Wailuku Agribusiness, and Garrett Hew, a spokesperson for Hawaiian Commercial & Sugar

Co., both declined to comment because of their companies' involvement in the water commission's ongoing investigation into the waste complaint.

Chumbley did say, however, that the groups' claim that Wailuku Agribusiness was wasting water is "not accurate."

The efforts to return water to the streams of Nā Wai 'Ehā comes as Maui faces a possible water crisis. The county Department of Water, anticipating below-average rainfall for this summer, requested that Maui residents voluntarily conserve water. In 2003, the state took over management of the 'Īao aquifer from the county because the ground water was being threatened due to over pumping. The state may also take control of the Waihe'e aquifer for similar reasons. Protecting these two aquifers is especially important because together they represent the principal source of drinking water for the most populated areas of the Valley Isle: Central and South Maui, and Pā'ia.

With urban development booming on Maui – and with much of it directed towards the super wealthy – Earthjustice

See NĀ WAI 'EHĀ on page 22



Communities across the state fight to return water to their streams

The efforts to restore water to Central Maui streams represent just one example of a series of community-driven initiatives across the state seeking to return water diverted for decades by plantations, most of which are now phasing out sugar.

While its landmark legal victories have provided a rallying point for Hawai'i stream restoration efforts, the Waiāhole community is still embroiled in its decade-old contested case. But one thing is certain: the water that has been returned to Windward O'ahu streams as a result of the community's efforts continues to have an overwhelmingly positive impact on the area's taro farmers and the environment. Earthjustice attorney Kapua Sproat said the restored water has helped to restock Kāne'ohe Bay's fish nurseries quicker than most people imagined.

Meanwhile, an East Maui hui has employed a two prong strategy to restore water to its streams, which have also been diverted by a sugar plantation ditch system.

The group, called Nā Moku Aupuni o Ko'olau Hui, is currently contesting Alexander & Baldwin and its subsidiary's year-to-year revocable permits for the water diverted from those ditches. In addition, the group has petitioned the state water commission to amend the interim instream flow standards – the minimum amount of water needed to provide for the protection of, among other things, native stream life and Native Hawaiian practices – for 27 streams in East Maui.

And with more than 90 percent of the 376 perennial streams in Hawai'i being diverted at least once, more communities may soon be fighting to put water back in their streams.





Caring for

Volunteer groups labor to protect the cultural a

Story and Photos
by Derek Ferrar

Behind the Windward YWCA just off the Pali Highway, the majestic stone platform of an ancient heiau rises over the flat green expanse of Kawai Nui marsh, ringed by kalo lo'i. Past a locked gate at the Kapa'a dump, another heiau sits hidden from public view, its rock walls rescued by community volunteers from weeds and the treads of landfill tractors. And just off Kapa'a Quarry Road, massive pōhaku (rocks) lie surrounded by native plants where once there was a tangle of alien vegetation.

These are among the sites in the Kawai Nui area that a range of community groups have been laboring to

restore in recent years. "Most Hawaiian cultural places in this area have already been destroyed by development," says retired Kamehameha Schools science teacher Dr. Chuck Burrows, who has been leading a lot of the volunteer efforts. "These are the last remnants of the Hawaiian cultural and natural history of Kailua Ahupua'a. We want to preserve them as much as we can now, before they're lost."

Burrows heads the group 'Ahahui Mālama I Ka Lōkahi, which focuses on restoration and protection of both cultural and ecological Hawaiian sites. Burrows says the group was started to help bridge the gap that has often existed between Hawaiian cultural people and environmentalists.

"It's important especially that

Hawaiians become involved in these efforts," Burrows says. "Not only to practice our traditions, but because, as the host culture, it's important that we educate others about caring for the 'āina."

The 'Ahahui is part of a partnership of organizations working to protect the marsh sites, called Ho'olaulima ia Kawai Nui. Other groups involved in the efforts include the Kailua Hawaiian Civic Club, the Kailua Historical Society, Ameron Hawai'i and others.

Having grown up and lived in Kailua throughout his life, the 72-year-old Burrows has seen first-hand the damage that urbanization of the area has wrought. He wonders how long it might be before the last traces of native connection to the 'āina disappear. "If that

happens, we'll have lost that part of history that identifies who we are as Hawaiians, and this would become just like any suburb on the mainland." ❏

Work days and tours

The Kawai Nui volunteer groups sponsor work days twice a month and free tours on the first Saturday of every month, with each tour focusing on a different ecological or cultural aspect of the area. For more information, call 595-3922, or visit www.ahahui.net.



Ulupō Heiau: Said to have been built by menehune, it is the largest surviving platform shrine on O'ahu.



Nā Pōhaku o Hauwahine: These massive boulders have been named by volunteers after the Kawai Nui guardian mo'o, who sunbathed on similar rocks.



Pahukini Heiau: Listed on the National Register of Historic Places, this site for years was neglected and a portion of it almost collapsed due to rock quarrying in the area.



Former Kamehameha Schools science teacher Chuck Burrows leads much of the preservation efforts in Kawai Nui.



Kawai Nui

nd ecological sites of Hawai'i's largest wetland

Kawai Nui sites

The main sites being looked after by the community groups include:

The marsh

Kawai Nui, or “the big water” was not always a marsh. Originally, it was a deep bay that formed after a large portion of the Ko‘olau volcano slid into the sea. By the time Polynesian settlers arrived here around 450 A.D. – one of the oldest known settlements in the islands – a sandbar had formed in what is now Kailua and closed off the mouth of the bay, forming a freshwater lagoon fed by mountain streams.

The Hawaiians built a massive fish-pond – at an estimated 400 acres, one of the largest in the islands – and an extensive network of taro lo‘i in this fertile area. Chinese rice farms later supplanted the lo‘i kalo, and by the 1920s both the rice fields and the fish-pond had been abandoned. The wetland environment quickly degraded into the 850-acre marsh that exists today, with mats of foreign vegetation such as cat-tails and guinea grass floating over water up to 60 feet deep.

The largest wetland in the islands, the marsh provides nesting areas for migratory birds and endangered native waterbirds. Recently, the marsh was named a “Wetland of International Importance” by the Ramsar Convention, which is affiliated with the United Nations.

Kawai Nui restoration advocate Chuck Burrows says that “eventually,

we’d like to see the marsh designated as a state wildlife refuge and even a national refuge.” But the effort has been an uphill battle, he says, due to lack of funds and bureaucratic wrangling between the county and state governments over title to portions of the marsh.

A 1994 state master plan for the area calls for an interpretive center to be built at the marsh, but for now, Burrows says, “that’s sitting on a desktop somewhere, not being implemented.”

Ulupō Heiau

Overlooking the marsh from the Castle Hospital side, Ulupō (“night of inspiration”) is the biggest surviving platform heiau on O‘ahu, with walls up to 30 feet tall. The heiau is said to have been built by menehune, which archaeologists say suggests it is probably particularly old. It is believed to have been used by the warrior chief Kūali‘i in the 1600s, and by Kākuhihewa and possibly Kahekili later on. But by 1795, when Kamehameha arrived on O‘ahu, the heiau had been abandoned.

In 1954, the heiau became a territorial park, and today it is a state monument. The Kailua Hawaiian Civic Club and the lua group Ka Pā Ku‘i a Holo are co-curators of the site and conduct service projects there every second Saturday of the month. ‘Ahahui Mālama I Ka Lōkahi has taken the lead in restoring the ancient spring-fed lo‘i kalo at the heiau’s base.

Nā Pōhaku o Hauwahine

Since no ancient name survives for these massive basalt boulders, formed long ago by ponded lava in the heart of the Ko‘olau volcano, the volunteers who have been restoring the native dryland forest at the 12-acre site have taken to calling them after Kawai Nui’s guardian mo‘o, Hauwahine, who is said to have sunned herself with her companions on just such rocks. The remnants of rock walls at the stones’ base is testament to the Hawaiian ancestors’ use of the area.

Situated on state conservation land, the site had been overgrown by a tangle of koa haole, guinea grass and other alien invaders. Today, volunteers are restoring the forest into an outpost of loulu, wiliwili, ohai, pili grass and other dryland natives.

Burrows emphasizes, however, that this is not meant to be a botanical garden. “Hopefully, we can get it to a point where it’s self-sustaining,” he says.

If the 1994 master plan for Kawai Nui is ever implemented, Burrows says, the Nā Pōhaku site is supposed to become a state park.

Pahukini Heiau

One of several heiau in the area said to have been built by the wealthy chief ‘Olopana, Pahukini is today located on city land past a locked gate at the Kapa‘a dump, with access possible by advance arrangement only.

For many years, Pahukini was badly neglected. Rock quarrying in the in

1950s left the heiau site perched atop a 200-foot cliff, nearly causing one side of the structure to collapse. The cliff was later filled in with landfill from the dump.

Although it was placed on the National Register of Historic Places in 1972, the site continued to be abused into the 1980s, with, as one volunteer says, “bulldozers going up and down all over the place, grading the landfill all around.”

Finally, in the late 1980s, volunteers began to clear the site, and it was rededicated in 1988. For their efforts, the community groups received a National Preservation Honor Award. Today, the Kailua Hawaiian Civic Club and the Ameron quarry company serve jointly as curators of the site under an agreement with the city.

Holomakani Heiau

Once believed to have been destroyed, Holomakani (“running wind”) Heiau was rediscovered in 1987. Located on more than 300 acres of private land ma uka of Kapa‘a Quarry Road, the heiau has lately been damaged by offroad vehicle traffic, leading the Kawai Nui groups to post notices alerting the public of the sacred site.

When the land came up for sale recently, Burrows had hoped to raise money to purchase it as a cultural preserve and watershed for Kawai Nui, but it was sold first to a private investment buyer. So far, Burrows says, the new owner has been cooperative with the conservation groups’ efforts. ☑

‘Aukake ~ Kepakemapa

AUGUST - SEPTEMBER CALENDAR OF EVENTS

Sat.-Sun., Aug. 13-14 —

Pu‘ukoholā Heiau celebration

This two-day event celebrates the establishment of the Pu‘ukoholā Heiau, which was constructed under the rule of Kamehameha I around 1790, as a National Historic Site. Ceremonial rituals mark the start of the celebration on Saturday with a march, ho‘okupu offerings and traditional hula. Demonstrations and cultural workshops will follow the ceremony. The craft workshops will continue on Sunday. On Sat., event runs from 7 a.m.-3 p.m.; Sun., from 9:30 a.m.-3 p.m. Kawaihae, Hawai‘i island. For information, call 808-882-7218 ext.23.

Thurs., Aug. 18 —

Moonlight Mele on the Lawn

Bank of Hawai‘i is the title sponsor of this summer music series at Kaiwi‘ula, the grounds of the Bernice Pauahi Bishop Museum. In this third performance in the three-part series, Moon, John and Jerome of the Mākaha Sons are set to take the stage on



Moon, John and Jerome will play at the Bishop Museum’s Moonlight Mele on the Lawn concert series.

the museum’s Great Lawn, fronting the now-under-construction Science Center. 6:30 p.m. Bishop Museum. \$15. Discounts for Bishop Museum Association and Bank of Hawai‘i members. For information, call 847-3511.

Fri.-Sun., Aug. 19-21 —

Made in Hawai‘i Festival

More than 400 exhibitors will show off their wares, including Hawaiian music, clothing, home furnishings, jewelry, crafts, toys, plants and food prepared by some of Hawai‘i’s most

talented chefs. Live music by Nā Hōkū Hanohano Award winner for Female Vocalist of the Year Raiatea Helm, Del Beazley, Maunalua, Auntie Genoa Keawe, Kimo Alama Keaulana, Weldon Kekauoha, Nathan Aweau, Brittini Paiva, Marlene Sai, Frank De Lima and more. Neal Blaisdell Exhibition Hall. 10 a.m.-9 p.m. (Fri., Sat.) and 10 a.m.-5 p.m. (Sun.). For information, call 533-1292, or visit www.madeinhawaiiifestival.com.

Sat., Aug. 20 —

Hana ‘Imi Na‘auao

East Maui comes together in a ho‘olaule‘a to raise scholarship funds for ‘ohana from the Ke‘anae-Wailuanui ahupua‘a. Presented by the Nā Moku Aupuni o Ko‘olau Hui and Maui County with support from the Office of Hawaiian Affairs, the day-long event will feature entertainment, ‘ono food, crafts, a farmer’s market, silent auction, cultural demonstration and lo‘i tours. This is a alcohol- and drug-free event, no coolers. 9 a.m.-5 p.m. Ke‘anae Ball Park. Free. For information, call 808-242-6742, or 808-283-4686.

Sun., Aug. 21 —

Hawaiian Slack-key Guitar Festival

Milton Lau, Ka-Hōkū Productions and the Kī Hō‘alu Foundation present this 23rd annual event featuring a huge cast that includes local and visiting guitarists. Spend the day in Waikīkī and take in the sounds of Maunalua, Brittini Paiva, Pali, John Cruz, Donald Kauli‘a, Mike Ka‘awa, David Kahiapo and more. ‘Ono food and craft displays will also be on hand. Queen Kapi‘olani Park. 11 a.m.-6 p.m. Free. For information, call 239-4336.

Thurs.-Sun., Aug. 25-28 —

Kaua‘i County Farm Bureau Fair

Something for everyone at this annual family fair with E.K. Fernandez rides, a petting zoo, livestock show, demonstrations and exhibits, ‘ono food and non-stop live entertainment. 6 p.m.-midnight (Fri.), noon-midnight (Sat., Sun.). Vidinha Stadium, Līhu‘e. \$4 general admission, \$2 children 4-11. For information, call 808-828-2120.

Sat., Aug. 27 —

Hawai‘i Royal Court Investiture

Each island presents a royal court during the Aloha Festivals representing Hawai‘i’s nobility of old. The investiture ceremonies, called ho‘ola‘a, are where these courts receive their symbols of reign and are dedicated in tra-

ditional style. Join the Hawai‘i island court at Halema‘uma‘u crater with a ceremony that includes oli and hula by Hilo’s renown Hālau O Kekuhi. Noon. Halema‘uma‘u, Hawai‘i Volcanoes National Park. Free, but park entrance fee may apply. For information on this and other Aloha Festivals events, visit www.alohafestivals.com, or call 589-1771.

Sat., Aug. 27 —

Civic club benefit

The Waikīkī Hawaiian Civic Club hopes to raise scholarship funds as they celebrate their 40th anniversary. Join club members at a grand pā‘ina with ‘ono Hawaiian food and entertainment. 4-7 p.m. St. Francis School, Mānoa. \$20 donation. For information, call 732-2304 or 265-1031.

Sun., Aug. 28 —

Hulihe‘e Palace concert

Music by the Merrie Monarch Glee Club and hula by Nā Pua U‘i O Hawai‘i under the direction of Kumu Hula Etua Lopes is the fare for this outdoor concert at the Kailua landmark. Presented by the Daughters of Hawai‘i, this hō‘ike pays tribute to Kauikeaouli, King Kamehameha III. Bring mats and lawn chairs. 4 p.m. Hulihe‘e Palace, Kailua, Kona. Free. For information, call 808-329-1877.

Fri., Sept. 9 —

Waikīkī Ho‘olaule‘a block party

One of the Aloha Festivals’ mega-events, the Waikīkī Ho‘olaule‘a draws tens of thousands of kama‘āina and malihini to the largest block party in Hawai‘i. Entertainment stages line Kalākaua Avenue from Lewers Street to Kapahulu Avenue with a line-up to satisfy a wide range of musical tastes. Aloha Festivals T-shirts, ribbons and other merchandise available. 7 p.m. Kalākaua Avenue, Waikīkī. Free. For information and a full list of Aloha Festivals events, visit www.alohafestivals.com, or call 589-1771.

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accepts information on special events throughout the islands that are of interest to the Hawaiian community. Fund-raisers, benefit concerts, cultural activities, sports events and the like are what we’d like to help you promote. Send information and color photos to

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	Haunani Apoliona, MSW	
	<i>Chairperson</i> <i>Trustee, At-large</i>	

Akaka opponents continue to fan the fires of fear; purpose of legislation is clear

Aloha e nā ‘ōiwi ‘ōlino, nā pulapula a Hāloa, mai Hawai‘i a Ni‘ihau, a puni ke ao mālamalama. As the fires of distortion and fear about S. 147 continue to be fanned by opponents, “Grassroot Hawai‘i Institute, Aloha4All, Bruce Fein, and Arakaki plaintiffs, informed thinkers should focus on the “true facts”.

Fact #1, the purpose of S.147 is “to provide a process for the reorganization of a Native Hawaiian governing entity and the reaffirmation of the political and legal relationship between the United States and the Native Hawaiian governing entity for purposes of continuing a government-to-government relationship”. (Section 4(a)5(b) S147).

Fact #2, S.147 “does NOT create a race-based government. In fact, the fundamental criterion for participation in the Native Hawaiian governing entity is being a descendant of the native indigenous people of the Hawaiian islands, a status Congress itself has characterized as being non-racial. For example, Congress has expressly stated that in establishing

the many existing benefit programs for Native Hawaiians it was, and I quote, ‘not extend(ing) services to Native Hawaiians because of their race, but because of their unique status as the indigenous people ... as to whom the United States has established a trust relationship. Thus Congress does not view programs for Native Hawaiians as being “race-based” at all. Accordingly, a Native Hawaiian Governing Entity by and for Native Hawaiians would similarly not constitute a “race based” government.” (Testimony of Hawai‘i Attorney General Mark J. Bennett, July 19, 2005, U.S. House Subcommittee on the Constitution). (Reference Issue Papers regarding the following on www.nativehawaiians.com)

Fact #3 “the Constitution of the United States addresses the status of the indigenous native people of America. That status is founded not upon consideration of race or ethnicity, but upon the reality that the indigenous, native people occupied and exercised sovereignty over the lands and territories which were later


to become part of the United States. Their sovereignty existed before the formation of the United States, and the United States Constitution recognizes their status as sovereigns, in the same clause of the Constitution that recognizes the sovereignty of the several States and the foreign nations. The laws of the United States reflect the constitutional status of the indigenous, native people of America. Upon this constitutional foundation, hundreds of Federal laws have been enacted that express the nature of the political and legal relationship the United States has with the sovereign governments of the native people of this land – American Indians, Alaska Natives and Native Hawaiians.”

Fact #4, “this legislation does not permit a land grab, S.147 (HR309) does not enable the reorganized Native Hawaiian government unilaterally to take federal, state or private lands. Rather, S.147 (HR 309) provides that federal and/or state land would be transferred to the Native Hawaiian government only upon agreement of the respective state and federal parties and only where such

agreement is implemented through State or Federal law”.

Fact #5, “this legislation does not facilitate secession; S.147 (HR 309) simply provides a process for the reorganization and reaffirmation of the Native Hawaiian governing entity. In this respect, the bills are similar to other federal legislation that recognizes and reaffirms the United States relationship with American Indians in the lower 48 states and with Alaska Natives in Alaska. Similar legislation for these other groups has never been interpreted as a legal basis for any type of secession from the United States. Further, a bedrock principle of federal law is that Congress has plenary power over Native governments. (see *United States v Lara*, 2004). Hence, a legal matter, secession would only be possible if Congress enacted specific language allowing it. Longstanding federal precedent counsels that secession, except through consent of the states or through revolution, is unconstitutional.

9/48

	Rowena Akana	
	<i>Trustee, At-large</i>	

OHA trustees grant Lunalilo Home \$300,000

‘A no‘ai kākou. As an advocate for better health care for all Hawaiians, especially our kūpuna, and as the chair of the Native Hawaiian Health Task Force, I am very pleased to announce that on June 23, 2005, the Board of Trustees approved a grant of \$300,000 to help fund the Kūpuna Continuing Care Assurance Program, which will be administered by Lunalilo Home over the next two years. The program is designed to help make residential care, respite care, adult day care, and outreach nutritional services (hot meals delivered to a kupuna’s home) more affordable for Native Hawaiian kūpuna.

Lunalilo Home was established in 1883 by the will of King William Charles Lunalilo to care for poor, destitute and infirmed Hawaiians, with preference given to the elderly. Lunalilo Home has been operating out of its present site at Maunalua since 1927. Operations continued until 1997, when it temporarily suspended operations to undergo a major renovation to its aging two-story structure. OHA helped fund major portions of this renovation

work and operations resumed in August 2001.

The new Kupuna Continuing Care Assurance Program will allow Lunalilo Home to subsidize the residential care of kūpuna in financial need. The program is part of a long-term plan by Lunalilo Home to establish partnerships with other organizations so that they may expand their elder care services and assist more kūpuna than it is currently able to serve. An estimated 16,000 Hawaiian kūpuna in the state may benefit from respite care alone.

As most of you know, the cost of long-term care for the elderly has risen dramatically in recent years. Families are finding that a kupuna’s health plan benefits (private or Medicare) are not enough to cover the cost of long-term care. More and more families are forced to pay for costs out of their pockets or end up doing without long-term residential care for their kūpuna.

Of the 38 current residents in Lunalilo Home, approximately 30 of them are only able to partially afford the cost of care or receive government assistance for health

and financial needs. Lunalilo Home partially subsidizes the cost of care for these residents through various fundraisers.

The state’s older population is also increasing and aging at a rapid rate. Between 1990 and 2000, the population that was 60 years or older increased by 19 percent, compared to about 9 percent nationally. During the same period, the population of Hawaiians 85 years or older increased nearly twice as fast as the national average (68.9 percent versus 37.6 percent U.S.).

An estimated 207,001 people in Hawai‘i, or 17 percent of the state’s population, were 60 years or older in 2000, higher than the national average of 16.3 percent. Hawai‘i ranks 20th nationally in the percentage of older persons (60-plus) residing in the state. About 17,564 persons, or about 1 percent of the state’s population, were 85 years or older in 2000.

Roughly 5.5 percent of the state’s population over 60 years of age is Native Hawaiian. About 75 percent of Hawai‘i’s total kupuna population (ages 60+) resides on O‘ahu. An estimated 114,872 family caregivers

reside in the state and provide about 107 million hours of care giving per year at an estimated value in 1997 of about \$875 million.

Lunalilo Home estimates it could provide services to 167 Native Hawaiian kūpuna per day for two years with the \$300,000 grant it received from OHA. The home will also be able to expand their much-needed adult day care services to assist working caregivers and hot meal services through Meals-On-Wheels.

After a lifetime of dignity, independence and hard work, our kūpuna deserve access to affordable elder care. If not, we will run the risk of prematurely losing their wisdom at a time when the Hawaiian community needs it the most. Thanks to the teamwork of OHA and Lunalilo Home, something substantial is being done to assist this vulnerable part of our population.

I mua e Hawai‘i nei...

For more information on Hawaiian issues, check out Trustee Akana’s website at www.rowenaakana.org.



OHA’s Strategic Plan 2006-2011 update is pending approval

Dante Keala Carpenter



Trustee, O’ahu

Aloha kākou. In January 2001, the Office of Hawaiian Affairs embarked on the ambitious project to formulate a five-year strategic plan. By August 2002, after a collaborative process involving OHA trustees, OHA staff, beneficiaries and many communities throughout the state, OHA completed the formal document entitled OHA’s Strategic Plan 2002-2007. The principles and values of kākou, aloha kekahi i kekahi, pono pau ‘ole, mālama kekahi i kekahi, kuleana, kūlia, po‘okela and ho‘omau were adopted by the trustees to guide the implementation of initiatives to achieve the vision of the Office of Hawaiian Affairs, “Ho‘oulu Lāhui Aloha: Raising a Beloved Nation.”

Fiscal Year 2005, which ended June 30, 2005, completed the third year of the OHA Strategic Plan. Mid-term reviews and adjustments are crucial to the success of a strategic plan. At the direction of the Assets and Resource Management

Committee (ARM), in July 2005, OHA’s administration presented to the trustees at a workshop an update of OHA’s Strategic Plan, and after full discussion the following action was proposed:

To approve the amended OHA Strategic Plan 2002-2007 as recommended by the OHA Administrator and detailed in Attachment A, Recommended Changes to the OHA 2002-2007 Strategic Plan Goals and Strategies, July 6, 2005; re-title the existing plan as the “OHA Strategic Plan 2006-2011”; and adopt the Strategic Plan policy:

“All goals of the OHA Strategic Plan will list at least one strategy that will promote, protect, and or advocate for Native Hawaiian rights, entitlements and or issues.”

In essence, the updated strategic plan will be broadened substantially in all goal categories. Budget

implications follow accordingly since all expenditures will be in conjunction with the strategic plan. These recommendations were based on three years of implementation experience and demonstrates the Board of Trustees continued commitment to its strategic plan.

The “Summary of Update Information Concerning OHA’s Strategic Plan, June 28, 2005” and the “Strategic Plan Update Information, June 2005” provided the details of the successes and obstacles in the implementation of the strategic plan. Highlights included (1) the completion of at least one legal outcome: the partial restoration of ceded land revenues; and (2) the formation of the Native Hawaiian Coalition to determine the process of Native Hawaiian Governance. With the Board of Trustees support of the passage of the Akaka Bill, operational priority has focused on nationhood. Moreover, within the first two years of the strategic plan, the agency was re-structured to support the plan’s

implementation.

The Board of Trustees approved the first reading of the proposed action at its July 6, 2005, meeting and awaits a second reading of the action in August. Upon approval of the second reading of this proposed action, the administration will proceed with plans to revise and print the OHA Strategic Plan 2006-2011. Keep an eye out for this must read version. If you are interested in a copy of the 21-page “Summary of Update Information Concerning OHA’s Strategic Plan, June 28, 2005,” please contact my office at 594-1879 or OHA’s Office of Board Services at 594-0231.

As always, my staff and I invite your comments on the above or any other concerns within our purview. My OHA access numbers are: phone, 594-1854; fax, 594-0210; and e-mail address, dantec@oha.org. A hui hou, mālama pono. ✍

Become a foster family today

Donald B. Cataluna



Trustee, Kaua’i and Ni’ihau

Editor’s note: This month, Trustee Donald B. Cataluna shares his column space with Hawai’i Behavioral Health in the spirit of community and public service.

Foster families change lives. There are many families in Hawai’i that extend their hearts and homes to children in need every day. Foster families provide nurturing and stable homes for maltreated children. Many families have found their experience in helping children to be one of the most fulfilling and rewarding of their life.

Hawai’i Behavioral Health PRIDE Program in collaboration with the state Department of Human Services is currently recruiting foster parents to care for Hawai’i’s keiki. Mary Santos of Hawai’i Behavioral Health shares the need. There is an incredible need for loving, nurturing and committed families to extend themselves to our community’s children. The number of maltreatment reports has increased by 30 percent over the last seven years and each year the number of children entering the system increases. In 2004, there were almost 5,200 children in the Hawai’i foster care system.

Approximately 50 percent were of Hawaiian or part Hawaiian ancestry. Of these children, less than half were placed with Hawaiian or part Hawaiian families

There are children in foster care ranging from one day old to 18 years of age. The greatest need in the state is for temporary foster families to care for infants, teenagers and sibling groups. The PRIDE Program’s purpose is to recruit families interested in providing foster care, to train the families to be prepared to care for children who have been exposed to an array of challenges and assess the capability


of each family to commit to loving and healing children who have experienced loss, grief and trauma.

If you have any questions, are interested in becoming a foster parent or can help share this message with others, please call Hawai’i Behavioral Health for more information.

Oahu: 454-2570
Maui: 871-8418
Hawai’i: 935-7949
Kauai: 246-9102

Together, we can make a difference. ✍





Colette Machado

Trustee, Molokaʻi and Lānaʻi

Hawaiian student well-rounded through church, academics and culture

Several months ago, readers were introduced to Joshua Kaiponohea Stender, student author of Kanu o ka ʻĀina’s book, Nā Makana a Nā Iʻa. I caught up with Kaipo and his mother as they participated in our annual convention of Hawaiian churches under the denomination of Ke Aliʻi o nā Aliʻi me ka Haku o nā Haku.

When we last met, Kaipo was the famed 12-year-old Kanu o ka ʻĀina Charter School student who had written the first ever student-produced book in the state DOE.

Kaipo has since moved on to attend Honokaʻa High School, primarily to fulfill his desire to play high school sports. His experience in transitioning from a culturally based curriculum to that of conventional schools wasn’t difficult. Proud of the accomplishments of his former school, he encourages other teenagers struggling with conventional academics to try the alternative.

“The hands on learning works for

some kids better than normal academics,” Kaipo said. “We used to study the ocean by actually swimming everyday and I did research by asking other fishermen about different fish.” He feels his experience at Kanu o ka ʻĀina has built a solid foundation for him, preparing him for the changes he faces as a young adult, without losing touch with his culture and community.

Family life has played a major role in Kaipo’s upbringing. His parents Joe and Warrene are deeply committed to their family, church, culture and community. Both mom and dad have been involved with Kanu o ka ʻĀina since it started as Kanu o ka ʻĀina Hawaiian Academy, which began as a school within a school at Honokaʻa High School in 1997. At that time, older brother Kanuʻu was about to enter the 10th grade. Both Kaipo and Kanuʻu thrived within the school’s style of this hands-on, culture-based learning. So much so that older brother Kanuʻu graduated from

the UH-Hilo with a bachelor’s degree in political science and administration of justice. Staying true to their belief in the school, Warrene is currently the school’s administrative services assistant, and Joe is a member of the school’s site (facilities) team.


Both mom and dad are very active members of Ka Hale Hoʻāno O Ierusalem Hou, in Kukuihaele. Spiritual officers of the church, Joe holds the title Haʻi Euanelio (Evangelist), and Warrene is ordained as Kaikamahine a ka ʻaha (Deaconess). Joe can often be found taking on other roles such as handyman and cook for the congregation. Meanwhile, Warrene volunteers as praise and worship leader, church treasurer and president of the Mother’s Club.

When asked how the family integrates the Hawaiian cultural paradigm with Christianity, Warrene says, “We know we are Hawaiians. God put us on this earth as Hawaiians for a reason and a purpose. We love and live our culture. We are also children of God.”

Looking toward the future, Kaipo first reflects on his past. “My parents raised me to be humble about everything I do, and to help one another,” he said. “That’s why my brother and I are so close.” He’s quick to thank his parents, his brother and his grandparents Marie and Robert Stender for always supporting him. Making his own way, he hopes to pursue college on the mainland with football playing a major role. Conservatively optimistic he adds, “if not football, then something in the line of film or computer animation.”

As far as writing in concerned, Kaipo says that he’s working on another book influenced by his grandparents. Based on a true account involving a tidal wave in the 1860s, the story takes place in the little village of Nīnole on the east side of Hawaiʻi island.

Whether it’s a football career, film or writing, we wish Kaipo and his ʻohana luck with all his future endeavors.



Boyd P. Mossman

Trustee, Maui

A common sense response

Editor’s note: The following article was published in the Honolulu Advertiser July 18, 2005, as Trustee Mossman’s response to an advertisement by Grassroot Hawaiʻi against the Akaka Bill.

What would Hawaiʻi be without Hawaiians? Another California? New York? Can that ever be? A concerted effort is being made by a small group of so called “grassroots” individuals who incite fear and doubt amongst the people of Hawaiʻi and our nation that Senate Bill 147, the Akaka bill, will create a racist government in Hawaiʻi, raise your taxes and discriminate illegally against all other people who live here.

They attack the bill and claim it “shoehorns” Native Hawaiians into a “tribe,” which could not be further from the truth. The word tribe is used five times in the 15-page Akaka bill

in two definitions, “Indian Programs” and “Indian Tribe,” neither of which has anything to do with Native Hawaiians. They claim we cannot just spring out of anonymity and become a tribe for purposes of discriminating against all others. Perish the thought. Hawaiians were here before all others. They lived a culture and civilization that is only in part surviving today as a result of the discovery of their sacred land by explorers from other lands. What is left today is the remains of a unique Hawaiian culture special to this place, and a Hawaiian people who are the foundation and spirit of our island community. With the good comes the bad, though, and Native Hawaiians, as with so many other indigenous peoples who have been subjected to other cultures, lead in the worst categories of our society from bad health, to no education, to joblessness, to homelessness, etc.

Hawaiians are not Indians or tribes

as we know them today. Hawaiians, Indians, and Alaskans are the only indigenous peoples of the United States, and the other two groups have already been recognized. Have they created a so-called Balkanization of America? Is it right to deny a whole people the right to call the land of their ancestors their homeland while others who come here will always have a country to call theirs? With one stroke of a court’s pen the identity of a whole people will disappear from the laws of our nation and state. That is the real threat. And this same group of Akaka opponents, with the unwitting assistance of those who argue for complete removal from the United States, want to deny Hawaiians whatever federal benefits they have now and cast any resulting burden upon the state of Hawaiʻi.

The Akaka bill provides a process and opportunity for Native Hawaiians to be recognized and allowed to address

their own problems and concerns within the structure of the United States government. It requires an elected Native Hawaiian governing entity to negotiate with the state and federal governments to resolve longstanding claims as a result of an illegal overthrow aided by the United States. It offers reconciliation to a people so long forgotten by the rest of America that even the flora and fauna of their beloved land have more protection than they themselves. And so these persons whose roots do not appear to be very deep in the grass of Hawaiʻi, who seek to nurture the rights and responsibilities of the individual, would best be advised not to trample on the rights of a native people to their ultimate elimination. Let’s not become California West to avoid remaining Hawaiʻi.



<div>Moral codes offer a better way of living</div>		Oz Stender	
		Trustee, At-large	

In the past few years, the courts have had to respond to challenges regarding the display of the Ten Commandments in public buildings, schools and, most recently, courthouses.

The Ten Commandments recite a moral code that we should all live by every day. Although this moral code has been banned in public places to “preserve the separation of church and state,” our society would be a healthier place if every one of us lived the moral code of the Ten Commandments.

My friend, Kent Keith, at the age of 19 and while a student at Harvard in 1968, wrote the Paradoxical Commandments which was a part of The Silent Revolution: Dynamic Leadership in the Student Council, his first booklet for high school student leaders. These commandments were also published

in the Honolulu Advertiser on Dec. 1, 2003.

“Do It Anyway”—
The Paradoxical Commandments

People are illogical, unreasonable and self-centered.
Love them anyway.

If you do good, people will accuse you of selfish ulterior motives.
Do good anyway.

If you are successful, you will win false friends and true enemies.
Succeed anyway.

The good you do today will be forgotten tomorrow.
Do good anyway.

Honesty and frankness make you vulnerable.

Be honest and frank anyway.

The biggest men and women with the biggest ideas can be shot down by the smallest men and women with the smallest minds.
Think big anyway.

People favor underdogs but follow only top dogs.
Fight for a few underdogs anyway.

What you spend years building may be destroyed overnight.
Help people anyway.

Give the world the best you have and you’ll get kicked in the teeth.
Give the world the best you have anyway.

This excerpt was copyrighted by Kent M. Keith in 1968, 2001

and 2003. All rights reserved. For more information, visit www.paradoxicalcommandments.com. From Do It Anyway: The Handbook for Finding Personal Meaning and Deep Happiness in a Crazy World. Published by Inner Ocean Publishing

If you disagree with the Ten Commandments, perhaps you will choose to live by the Paradoxical Commandments. If you agree with the Ten Commandments and already try to live by them, perhaps you would like to add the Paradoxical Commandments to your daily lives.

Editor’s note: Kent moved to Hawai‘i at the age of 14, attended Roosevelt High School and Harvard College. He currently resides in Hawai‘i. ☞

<div>Remembering Debbie</div>		John D. Waihe’e IV	
		Vice Chair, Trustee, At-large	

“I hope that all of the struggles I have had in my life, can be turned into lessons that I can share with others. I hope by sharing my life lessons I am able to instill hope to individuals who felt that there was none. I hope the pain, fear and hurt I felt can be channeled into a direction of inspiration, fearlessness and independence. I hope my story of struggle will prove there is a future if we have courage to change.

Hope to me is future, a new beginning, a dawning of a new day, a reason to be, a mission to fulfill, the driving force that tells me the challenges of life are just lessons to be learned. Hope gives me desire, passion, determination, it guides me through my everyday, it embodies my spirit, soul and mind.

Hope is the light at the end of a tunnel.”

— Debbie Kamali‘i
work journal

On May 23, 2005, a great Hawaiian story came to a close. Debbie Kamali‘i, the daughter of Hawaiian cultural specialist Uncle Charles Kauluwehi Maxwell Sr. and Kumu Hula Nina Maxwell, passed away at Maui Memorial Medical Center. She was 47.

Her story is one that is empowering. A survivor and an inspiration, she was a strong woman who had been through a lot. She was a breast cancer survivor. She was the survivor of domestic violence. She was a mother. These sometimes uphill experiences, however, allowed her to look through a different lens — a lens that wasn’t hazed by judgment of others, a lens that viewed life situations with unconditional care. She never took things for granted and always made sure that her children were appreciative of everything.

Her eldest son Adrian recalls, “Having a mother with this perspective, shaped me as a young

Hawaiian, to notice what needs care and that judging others, no matter what their situation in life, never results in progress.”

Kamali‘i would eventually find her passion as a training coordinator and kumu hula with Maui Economic Opportunity’s B.E.S.T. (Being Empowered and Safe Together) Reintegration Program. When developing MEO’s approach, Kamali‘i argued that there needed to be some “out of the box” ideas to reduce recidivism rates in Maui County. While there were existing programs that sought to reconnect native Hawaiian inmates with their lineal and cultural history, her program would also address the systemic ties of the local drug scene, domestic violence and every other socio-economic issue in Hawai‘i.

Recognizing her demographic as local men and women, Kamali‘i felt that something Hawaiian would be beneficial. Drawing on her early years as a professional world-traveled hula

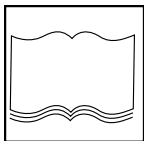
dancer, she concluded that nothing transcended racial, economical, social or criminal lines like the hula — an expression of team and unity, of working as one. She taught her inmates how to share leadership roles, and to connect with other individuals. Hula’s poetry helped sharpen the depth of her inmates, and the ability to perform before others restored self-confidence and pride in them.

At her funeral, a few inmates tearfully declared their love for Kamali‘i, saying that “Debbie was like a mother to me, she made me feel safe. She was a great friend to have.”

“To be her biological son, and to have had her raise me,” said Adrian, “I couldn’t be more proud to have a mother that could make others, whose lives were stricken with troubles, feel ‘safe’.”

Mother, daughter, teacher, friend, karaoke partner —

She was a great lady, and I’ll miss her terribly. ☞



By Claire Hughes, Dr.PH., R.D.

Tale of Keahi'āloa tells of family's adoption customs

In ancient days, a young girl named Keahi'āloa was adopted by her mother's oldest sister, who took her to live on Kaua'i. Before long, the aunt began to neglect Keahi'āloa, leaving the child to wander in search of food and shelter. Keahi'āloa became emaciated and weak.

One night, the girl came upon the sweet-potato patch of an older couple. She hungrily ate the raw potatoes and then fell asleep in exhaustion. The next morning, the old woman went to harvest potatoes for breakfast and found bits of chewed potatoes scattered about the garden. The woman guessed that a turtle had chewed up her potatoes and called for her husband's help in finding the responsible honu. Instead, they found Keahi'āloa fast asleep. They took the girl for their own, delighted to finally have a child, and named her Honu.

Soon, it was clear that Honu possessed gifts of magic. She could foretell future events and often made mysterious journeys into the mountains, always returning adorned with sweet-scented maile, scarlet lehua blossoms or mokihana.

Years passed, and one day Honu predicted to her adoptive parents that a stranger would soon arrive and propose marriage to her. She said they could all live like chiefs if

they would follow her guidance.

The next day, she took them up into the mountain to gather taro and 'awa, and then to the seashore to catch fish. The following morning at daybreak, the stranger indeed appeared. The son of a land agent, he had been inspecting the chief's fishponds and had wandered off the path in the darkness and was unable to find it again. When he reached the elderly couple's house, he was hungry, tired and shivering with cold. The couple welcomed the young stranger, and Honu prepared for him the food they had gathered.

After eating, the young man asked the elderly couple if Honu was their daughter. The couple said she was. "What would you say if I asked for her to become my wife," he ventured. They suggested that he ask her directly. He did, and the girl accepted.

The young man returned home and announced to his parents that he had found a wife. Immediately, preparations began on a new grass house, mats, clothes and all things the young couple would need.

About this time, Keahi'āloa's birth parents finally learned about her mistreatment at the hands of her aunt, and how she had wandered off and was lost years before. Her father was furious with his sister-in-law and chided his wife for giving

their child to her irresponsible older sister.

The distraught parents soon boarded a canoe bound for Kaua'i to look for their daughter. While at sea, the father was visited by his 'aumakua in the form of a shark, who offered to guide him to his child, saying her house would have a rainbow resting on it.

The wedding day drew close. Honu told her hānai parents that during the next five nights, their sleep might be disturbed by sounds of work. She asked them to ignore the disturbances and continue to sleep, and so they did.

On the first morning, they found two shade hale built beside the house. On the second morning, they found carved wooden bowls. On the third, they found a huge pile of firewood.

The next morning, the firewood was gone and the bowls were filled with cooked and pounded taro. This confirmed their suspicions that Honu's forest companions were menehune, but they said nothing, as they knew this was the work of good spirits. That night, they heard the rattling of pebbles on the beach, and in the morning they found that all manner of ocean delicacies had been prepared.

Honu predicted to the elderly couple that her long-lost birth

parents would be arriving that day to join in the marriage festivities. Sure enough, after her intended husband and his family had arrived and were being seated, a rainbow appeared above the house, and soon her parents stood before them.

Keahi'āloa's father wept and declared his love for her and sorrow for her mistreatment. Everyone was overwhelmed. Keahi'āloa told her father of the elderly couple's loving care and her great love for them. She said she had agreed to marry the son of the land agent. Her parents readily consented, and the young couple was married the next day.

At the end of the wedding feast, Keahi'āloa rose and said, "Children of a younger brother or sister should not be given in adoption to an older brother or sister, lest they die. Only an older brother's or sister's child should be given to a younger sibling so that they can prosper." To this day, the descendants of Keahi'āloa adhere to their ancestor's recommendation.

The story of Keahi'āloa tells of the origin of a family's adoption custom. This story also tells of the extraordinary compassion and aloha of older adoptive parents, such as the couple who rescued Keahi'āloa and filled her life with security and love. □

Debate

Continued from page 1

Just days before the Senate was to break, however, Hawai'i's Sens. Daniel Akaka, the bill's namesake and prime sponsor, and Daniel Inouye orchestrated a deal with Republican Senate leaders that could force debate and a vote on the bill when the lawmakers reconvene.

On July 29, Senate Majority Leader Bill Frist filed what's called a cloture petition, which would force 30 hours of debate followed by a vote. Under the procedure, however, 60 votes are needed to start debate. Hawai'i's senators aren't certain whether they will have those votes. "According to the count," Inouye told *The Honolulu Advertiser*, "we have it, but I've been here long enough to know things can change."

And that's only on the Senate side. Hawai'i Rep. Ed Case said that the roadblocks the bill faces in the Senate may affect its passage out of the House.

"If it has broad opposition in the Senate, and assuming that it does pass, you would expect there to be some cross-pollination. There is clearly going to be some House activity," Case told the *Honolulu Star-Bulletin*.

While the delay disappointed some people anxious for any sort of movement on the five year-old bill, others were caught off guard by the volume of attention the bill received at the national level.

In July, some of the most respected news sources in the country ran stories or editorials about the bill, including the *New York Times*, the *Wall Street Journal*, Fox News, MSNBC and CNN.

On June 22, Kyl, the bill's most vocal opponent in the Senate, stirred up controversy when he submitted to the Republican Policy Committee a 13-page paper criticizing the bill. In the paper, he claimed that the Akaka Bill would create a race-based government for Native Hawaiians. He also said that the bill is being promoted in Hawai'i as a vehicle for the Native Hawaiian nation to secede from the U.S.

"[The Akaka Bill] represents a step backwards in American history and would create far more problems - cultural, practical, and constitutional - than it purports to solve," he wrote. "It must be rejected."

On July 13, in a letter to the Senate Committee on Indian Affairs, U.S. Assistant Attorney General William Moschella raised several of the federal Justice Department's concerns about the bill. Moschella said that the bill should contain language that:

- clearly states who would have the authority to enforce criminal laws on the lands of the Native Hawaiian governing entity;
- prohibits the Native Hawaiian nation from engaging in gaming;
- states that the bill would not interfere with military operations in Hawai'i;
- precludes both potential monetary

claims or the recovery of lands once held by Native Hawaiians; and
- reduces the unusually long 20-year claims period.

Supporters of the bill welcomed Moschella's letter as a sign that the federal administration does not oppose the intent of the bill and is willing to work to improve it.

Meanwhile, Gov. Linda Lingle and state Attorney General Mark Bennett, both of whom traveled to the Nation's Capitol in late July to lobby for the bill, delivered a strong rebuttal to Kyl's letter.

In their 10-page document, Lingle and Bennett said that the bill is constitutional and would extend to Hawaiians the same political status Congress has extended to the other native peoples of the United States.

The document stated: "Congress's power to recognize America's native people is plenary, and the Supreme Court has declared that ... it is for Congress, and not the courts, to determine which native peoples will be recognized, and to what extent."

The document also said that nothing in the bill authorizes or permits total independence for the Native Hawaiian nation.

Several of the Republican senators who placed the holds on the bill said that they did so out of concerns over gambling and whether the bill is unconstitutional because it may be based on race.

While debates on Hawaiian federal recognition played out on the national

stage, local opponents of the Akaka Bill - from both conservative organizations, most notably the Grassroot Institute of Hawai'i (see story on page 1), and Native Hawaiian groups such as the Hui Pū (see federal recognition forum on page 8) - also stepped up their efforts against the bill.

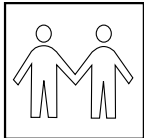
In July, Hui Pū members requested that OHA give the same amount of funding to provide for education on Hawaiian independence and other self-determination models as the agency spends on supporting the Akaka Bill.

Members of the Grassroot Institute called for a statewide plebiscite on the Akaka Bill. The group released the results of their survey, which showed that 67 percent of Hawai'i residents who participated said they oppose the Akaka Bill.

"Our governor and congressional delegation are spending our tax dollars lobbying senators from other states while ignoring their own constituents," said Richard Rowland, president of Grassroot Institute.

However, some questioned the credibility of the survey because they said the questions and the actual surveying process were slanted in such a way as to generate a particular result.

Now that the Senate seems set to take action on the bill, its supporters have to brace themselves for whatever new challenges lay ahead, including potential unsupportable amendments. And most people agree that, at this point, anything could happen. □



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

Coito/Freitas/Nobrega — First cousins reunion will be held on Aug. 6 at Zablan Beach Park, Nānākuli from 9 a.m. to 6 p.m. Look for banner. Contact Jeanne Kahanaoi at 696-5002 for more information.

Ka‘ū High School — Ka‘ū High School’s class of 1973 will be holding a reunion Aug. 6-7, 2005 in Ka‘ū. For more information, contact Darlyne (Beck) Vierra at home (929-7391) or work (928-8335); or Pricilla (Lays) Deperalta at 961-3273.

Owali-Kukona — The Owali-Kukona family reunion is for the families of Kala, Kaaihue, Kaeae, Kalawaiapi and Paoa. The reunion will be held on Aug. 10-12, 2005 on Maui. We are also asking anyone who has information regarding Leonard Kahunanui, his wife Annie Honolulu Maihui, son Duke or (Leonard Jr.) Kahunanui and any Paoa family members. The family originated from Kaupo, Maui. For information, call Mary Kau Kala-Brook at 801-356-0606 or email at marykb28@comcast.net. If you’re on Maui please call Betty Lou Kala at 808-871-1050; Yolanda Diego at 808-248-8281; and Diana Wallace at 808-244-9101. If on O‘ahu, call Ui Cullen at 808-696-7937, and if in Las Vegas, call Ipo Naihe at 702-259-6814 or email at iponaihe@hotmail.com.

Kalawai‘a — A reunion is planned for the ‘ohana of Kalawai‘a of Maliko, Maui (a.k.a. Simeon Sr, born January 1851) and wife, Nakiaha Nauuoe (a.k.a. Teresa, born Oct. 1860 in Kaupo, mar.<1878 in Kula, Maui). This gathering is planned for Aug. 12-14, 2005 at Hale Nanea, Maui. We are hoping to meet and gather with descendants of their children: Kalawai‘a; Puana (b. <1881, mar. Hanah Kahaleapu); Kahuela (b. 1883); Puhau (b. <1884); Kelekia (b.1889); Teresa (b. 1890); Thomas (b. <1892), Kalawaialilii (b.1894); Simeon Jr. (b. 1895); Ellen Pokini Kalawaia (b. 1896); Pekelo (b. 1897); and Joe Kalawaia (b. 1899). Updates are requested for the ‘ohana of Lona ‘Zakalia’ Kalawaia (b. 1886); Sam Kalawaia Sr. (b.1895) and Annie Nakiha Kalawaia Solomon (b. 1888). This is the first attempt to meet with ‘ohana of all 15 children listed. For information, contact Francis Maddela, (808) 870-8236 e-mail: lmaddela@msn.com or John Kainoa, (808) 276-2646; or Mel Kalawaia, (808) 877-5388 Keaukalawaia@aol.com; or on Oahu, Pauline Kalawaia, (808) 262-5757 (email: kalawaiaask@aol.com).

Akua — The families of Ah Chong Goo, Alex Akau, Oscar Kelelekai Solomon Kuahine, Edmond Kalahiki, Mark Kalahiki, Whitney Iseke and Akimseu are having a reunion on August 19-21, 2005 at Bellows Air Field. The next meeting will be held on Aug. 13 at 167 Hoomalu St.; Pearl city, Hawaii 96782. The phone is 455-8102 or 382-9525. For more information on the reunion, you can contact: Solomon Kuahine at 455-8102 or 382-9525; or Arthur Machado, 239-9003.

Apana — The descendants of Joseph Ka‘iulani Apana and Maria Catherine (Cook/Burningham) Apana will be holding a family reunion on Aug. 19-21. The reunion will take place at the Windward unit of Queen Lili‘uokalani Children’s Center. The grand children of George Lester Burningham, Louise “Lu” Theresa Kalepa (Apana), Margaret Smith (Apana), Joseph Ka‘iulani Apana Jr. and Jennie Elizabeth Miller (Apana) are organizing the reunion. For more information, contact Kehau Hatico by phone at 625-0313 or 330-7459, or by email at ezyga007@hotmail.com. Or call Kammie DeSilva at 293-9750.

Koholua/Kaholua — The families of James Kuhaulua (Koholua/ Kaholua) Jeremiah and Julia Pelewahine Lono Naone Jeremiah, both of Kalāwahine, O‘ahu, are planning a reunion for Aug. 27 at Kualoa Beach Park. The children of James and Julia are Ilima Koholua Naone (married Ida Feary-Milton); Wallace (m. Josephine Frank), John

“Kenala” (m. Dorothy Lindo); William “Jerry” (m. Louise Kahanu); Albert “Mana” (m. Madeline Cayetano and Lorraine Buelher); Lono (m. July Kaonohilani); Dalton (m. Hariet Dudoit, Ethel Hallock, Carmen Widdowson and Elaine Mahoe); Marigold “Esther” (m. Arthur Wilcox, Robert Clark and Henry Rodrigues); Isaiah (m. Alma Bartels, Marian Mark and Marguerite Tilton). Meetings are being held once a month. For information, contact Mae Jeremiah-Wong (daughter of Howard “Bubu” Jeremiah) at 358-4466 or 585-8101.

Naki — Descendants of James Hikiona and Julia Kanui Kahaulio Naki are welcome to attend the Naki ‘ohana reunion, to be held on Sept. 1-4, 2005, Labor Day weekend. The location of the event will be One Ali‘i Park, east of Kaunakakai, Moloka‘i. For information, contact Moana Naki Keohuloa 808-567-6220 or Walter Naki 808-558-8184 on Moloka‘i. On O‘ahu, Jesse Galas 808-423-9519; Thomas Naki 808-487-2898. Please call after 6 p.m. Registration form for reunion will be sent upon request.

Kamauoha — The descendants of Henry Naelehele Kamauoha and Keakaohawaii Nika, and their children Kua, Elizabeth Kahili, David Kupa, Hookano, Kaelele, Charley, John Kauahikaula, Kau-i-o-Laie and Heneli are having a family reunion Sept. 2-5 at Kokololio Beach Park (Kākela Beach Park) in Hau‘ula, Oahu. For information, call Mary Oberle at 348-3055, Maka Obina at 293-3191or Wilda Paalua at 293-8112.

Bush — 2005 reunion is being planned for the family of Albert Maunahina Bush, Samuel Keli‘inohopona Bush, Elizabeth Kapeka Bush, Roseline Bush, Lily Bush, Julia Bush, Maria Bush and Daniel Bush Jr. Scheduled for Labor Day weekend, Sept. 2-4, 2005. Hosting island will be O‘ahu. For information, email Beverly Martinez at bmartinez@boh.com or call 681-6637; Misty Bush William at mwill23714@aol.com or write to Randy Bush Vincent at 615 Na‘ale St. Honolulu, HI 96813.

Kaahanui/Nakoa/Kalawaianui —A family reunion for the descendants of Kaahanui, Nakoa and Kalawaianui is being planned for Labor Day weekend, Sept. 2-5, 2005, at Camp Maluhia, (Boys Scout camp) Maui. It’s time to connect our kūpuna and ‘ōpio as we strengthen our family history and genealogy. Our Maui host has organized an exciting event with a rodeo, activities, genealogy workshops, food and great music. You won’t want to miss any of it. Cabins with bunk beds are available on a first-come, first-served basis, and a camping area will be available. Make your reservations .For information, contact Kalani Kaahanui at 619-271-9726; Vernon Kaahanui, 808-239-4047; Ui Colon, 808-567-6394; Phyllis Colon, 808-385-2189; Lloyd and Mimi Gilliom, 808-244-8060; Donna Curimao, 808-669-6084; Wendy Lindo, 808-249-9729; or Auntie Winnie Cockett, 808-244-0873.

Panaewa — The Panaewa ‘ohana reunion will be held in August 2006. We invite the families and descendent of George Kahoiwai Panaewa, Solomon Kahaluakea Panaewa and Richard Keliinui Panaewa to participate. For information, contact Alohalani Pang on O‘ahu at 696-8139 or Kahili Kawainui Norman at 808-885-6792 on Hawai‘i Island.

Aweau — We are planning a gathering to organize a reunion on O‘ahu. We need kōkua to update our genealogy and form an ‘ohana committee. Contact Kolomona at 683-1146. Aweau descendants are Ioane: David, Lilia, Kahopuwaiki: Nalaieluaakamanu, John Keahiapele, James Hoolulu, Joseph Kahopuwaiki, Kauhaanu, Nakuilauhulu: Haonui, Pohue, Wahinine, Mary Irene Ailimukala, Kau, William, Mahoe; Kalaupaina, Hinaikamalamalama: Hihikaina, Akamakiu, Margaret Kamaha Aweau Padeken: John, Rose, Frederick,

Charles, Annie. These descendants trace back to about 1850 –1870. Genealogy research was done by Henry Nalaielua and Larry Aweau. For more information, visit www.Aweaufamily.com.

Kumahakaua (Kilauano) — We are gathering information to organize a reunion on Kaua‘i. We need kōkua to update our genealogy and to form a ‘ohana committee. We are looking for the descendants of Kumahakaua (Kilauano)/Baba(Papa) and Kainoapuka/Kaoao. The Kumahakaua ‘ohana consisted of six children, who were all originally from Hamakua, Hawai‘i Island and later relocated to Kaua‘i. The children were: Louis, Kamaile, Kilauano Liilii, Kamala, Alika and Kamaluhia. The Kainoapuka ‘ohana, originally from Kalalau and Mana, consisted of five children. They were: Kalaulahaole, Kawahinenohopali, Kailiau, Pakana and Kawehiwa. These descendants trace back to the 1700s-1800s. Genealogy research was done by Carolyn Kilauano. For information, contact Kunane Aipoalani at 337-1219, Rhoda Kilauano Golden at 337-1104 or email at Grhoda@aol.com with any information you may have, or if interested in helping with organizing the reunion.

Kahanamoku family search — Kimo (James) Kianoha Kahanamoku (Cook) was born between 1902 and 1905, and died in 1932. His wife was Annis Eloise Cook. She is my great-grandmother and is still alive. James was born in Honolulu and died in Eugene, Ore., of tuberculosis. His mother’s name on his death certificate is Elizabeth and his father’s is Manuel. My great-grandma said they worked in the Royal Hawaiian Hotel in Waikīkī. Kimo left Honolulu on a ship and came to the Port of Seattle and worked his way down the coast to the Coos Bay area where he met my great-grandma. He must have come over in the early 1920s from the Honolulu. Kimo had five children before he died: Betty Lou Cook (died shortly after birth), James Lloyd Cook (died in 2004), Helen Delores Cook (my grandmother), Harold Joseph Cook and Manuel Kianoha Cook. If you have any information, contact Mikayle by phone at 541-344-4377 or 541-912-1021, or by mail at 2230 Tyler Street, Eugene, OR 97405-2159.

Family Search — I am seeking our ‘ohana in Hawai‘i nei and across the sea. Names related to my family include: Unauna, Neula, J.W. Bipikane, John Wise, Hanau-umi-o-Kanoena, Keliimaikai, Kauhiaimokuakama. My mother said that Kanoena had 40 children. If you have any information on these names, please contact Charles K. Ahlo by phone at 941-0379 or write to 2222 Kapi‘olani Blvd. Apt 3, Honolulu, HI, 96826.

Family Search — The family of Samuel Kekuaokala‘aualailiahi Kaleleiki of Maunawili seeks contact with descendants of Robert Kaleo Welolani Kaleleiki, the fifth child of our makua ali‘i. He was born 5/25/1889 and died 12/10/1953. The use and disposition of the family property at Maunawili is being considered and all beneficiaries need to be represented at family meetings planned for June and September 2005. Contact David Helela by mail at 180 Hawaiiana St., Kapa‘a, HI 96746, or by phone at 808-823-0973, or email at davidhelela@msn.com.

Family search — We are planning a family gathering of the Waikoloa ‘ohana. We are attempting to locate the family members of Jacob Waikoloa (born on Maui, 1885) and his first wife, Philomena Paakaula (born on Kaua‘i, date unknown). Jacob had a second wife, Mary Waikoloa. Jacob’s father’s name is unknown, but his mother was Victoria Kauhaahaa. Our family is related through Mathias Waikoloa (born in Waipahu, 1907), son of Jacob and Philomena. We request that if your family is related in any way to please contact Rae Leong at 236-0115.

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Useful Addresses

Office of Hawaiian Affairs

Office addresses and telephone numbers

Honolulu

711 Kapiʻolani Blvd., Ste. 500
Honolulu, HI 96813
Phone: 808.594.1888
Fax: 808.594.1865
email: kwo@OHA.org
websites:
www.OHA.org
www.NativeHawaiians.com

East Hawaiʻi (Hilo)

162-A Baker Avenue
Hilo, HI 96720
Phone: 808.920.6418
Fax: 808.920.6421

West Hawaiʻi (Kona)

75-5706 Hanama Pl., Ste. 107
Kailua-Kona, HI 96740
Phone: 808.329.7368
Fax: 808.326.7928

Molokaʻi / Lānaʻi

Kūlana ʻŌiwi
P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

Kauaʻi / Niʻihau

3-3100 Kūhiō Hwy., Ste. C4
Līhuʻe, HI 96766-1153
Phone: 808.241.3390
Fax: 808.241.3508

Maui

140 Hoʻohana St., Ste. 206
Kahului, HI 96732
Phone: 808.243.5219
Fax: 808.243.5016

Washington, D.C.

1301 Connecticut Ave. NW, Ste.200
Washington, D.C. 20036
Phone: 202.721.1388
Fax: 202.466.7797

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Law center

Continued from page 6

people,” said Lindsey, who is currently in a law fellowship program at the University of Wisconsin-Madison. “There are people who want to define our rights as race based or as special rights. The interest is there, but Hawaiians need more support.”

She said that she also hopes the center helps the Native Hawaiian community with everyday legal issues, such as information on custody and foster care disputes. “Hawaiians don’t always have access to the same legal resources as other people,” she said.

The center’s first new course will be offered in the fall and focus on how federal Indian law applies to Native Hawaiians. Also in the fall, the center will host a two-day symposium on the landmark Public Access Shoreline Hawaiʻi case, in which the state Supreme Court 10 years ago reaffirmed Native Hawaiian traditional and customary rights.

The center will also feature several courses that focus on Hawaiian traditional rights, one of which will involve recording the testimony of Hawaiian practitioners and storing that information in the center’s archive as reference material.

Another new course will examine various issues significant to Native Hawaiians. Possible topics include how Native Hawaiians are defined by various laws; how indigenous people hold title to their land; and investigating the protection of Hawaiian remains and burial objects. The course will culminate in another two-day symposium in the summer of 2006 and in a series of published papers.

MacKenzie said that the term for the federal grant is only one year, so she is exploring additional funding options.☐

Nā Wai ʻEhā

Continued from page 11

attorney Kapua Sproat said that the county has serious lifestyle issues that it must examine when determining how the island’s water resources should be managed.

“Maui is at a crossroads,” said Sproat, who represents Hui o Nā Wai ʻEhā and Maui Tomorrow Foundation. “Is there going to be water in the streams for loʻi; water in the streams so people can go swimming? Or is it going to be put in a pipe for the luxury homes and golf courses in South Maui? The choice is between a rich, transient part-time community and, to me, real local lifestyles and values.”

That choice may also include Central Maui’s native stream life, which has been significantly affected by the diversions. Skippy Hau, a state aquatic biologist, said that while Maui still has sizable populations of ʻoʻopu (various native freshwater fishes), ʻōpae (crustaceans) and hihīwai (limpet), those numbers will continue to drop if the streams don’t flow continuously to the ocean.

Hawaiʻi’s stream species generally hatch as larvae upstream and migrate to the ocean where they stay until they reach their juvenile stage. They then travel back upstream to spawn.

Hau and other community members have been catching the various stream species near the mouth of ʻĪao stream and releasing them above the ditch intakes to restock the stream’s native populations.

The Dueys have also been helping with this effort. Rose Marie said that while being able to grow taro is important, they also want to protect the native stream life.

“If I need to buy my poi,” she said, “I would go buy it. If I had to choose between the stream life and taro patches, I would say it’s important to keep the stream life alive. But as a Hawaiian, I want water for both.”☐

22 August

KAU INOA

TO BUILD A NATION

Aloha mai kākou e nā ‘ōiwi Hawai‘i:

If you are Native Hawaiian, now is the time to step forward and “kau inoa” – place your name to take part in the process of self-determination.

Today, the establishment of a new Native Hawaiian government is on the horizon and can be achieved with the will and support of the Hawaiian people.

The process is open to all indigenous Hawaiians, no matter where you live. This community-driven effort is being moved forward by a broad-based coalition of Hawaiian individuals and organizations with a wide variety of perspectives on Hawaiian nationhood.

The Kau Inoa registration is separate and unrelated to the provisions of the federal-recognition “Akaka Bill” now

before Congress.

All you need to register is verification of your Hawaiian ancestry through documents such as a photocopy of a certified birth certificate showing Hawaiian parentage, or by prior verification through programs such as the Department of Hawaiian Home Lands, Kamehameha Schools or the Office of Hawaiian Affairs’ Operation ‘Ohana and Hawaiian Registry.

There is no blood-quantum minimum or age requirement.

Make your voice heard. Kau Inoa to build a strong Hawaiian nation. Kau Inoa registration forms are available from Hawai‘i Maoli Inc., a nonprofit arm of the Association of Hawaiian Civic Clubs, P.O. Box 1135, Honolulu, HI 96807, 808.394.0050, or online at www.OHA.org.

Pāki Community Park, Kapahulu
Aug. 6, 10 a.m.-2 p.m.

Wai‘anae Sunset on the Beach
Mā‘ili Beach Park
Aug. 13 & 14, noon-7 p.m.

Nānākuli District Park
Aug. 13, 1-4 p.m.

Moonlight Mele on the Lawn

Bishop Museum
Aug. 18, 5-9 p.m.

Hawaiian Slack-Key Guitar Festival
Kapi‘olani Park Bandstand, Waikīkī
Aug. 21, 11 a.m.-6 p.m.

Kaua‘i County Farm Fair
Vidinha Stadium, Līhu‘e
Aug. 25-28

Aloha Friday Luncheon Show
Ala Moana Hotel Hibiscus Ballroom
Aug. 26, 10 a.m.-noon

Hawai‘i World Heritage Festival
Kalākaua Park, Hilo
Aug. 27, 10 a.m.-4 p.m.

CNHA 4th Native Hawaiian Conference
Sheraton Waikīkī Hotel
Aug. 30-Sept. 2, 9 a.m.-5:30 p.m.

Nānākuli District Park
Sept. 5, 11 a.m.-3 p.m.

Wahiawā District Park
Aug. 28, 10 a.m.-2 p.m.
Sept. 11, 10 a.m.-2 p.m.

Hawaiian Slack Key Guitar Festival
Hilton Waikōloa Village Resort, Hawai‘i
Sept. 4, 4 p.m.-10 p.m.

Place Your Name

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O'AHU

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2150 Tantalus Drive, Honolulu, HI 96813
- Aug. 10 – 7 p.m. at Makalapa Community Center
99-102 Kalaloa St., 'Aiea, HI 96701
- Aug. 16 – Kamehameha Preschool-Ko'olau Poko-Waimānalo
41-235 Ilauhole St., Waimānalo, HI 96795
- Aug. 17 – Community Learning Center at Nānākuli
87-2070C Farrington Hwy. Wai'anae, HI 96792
- Aug. 23 – Kamehameha Preschool-Hoaliku Drake
Princess Kahanu Estates
87-115 Wai'olu St., Wai'anae, HI 96792
- Aug. 24 – Queen Lili'uokalani Children's Center Windward O'ahu Unit
53-516 Kamehameha Hwy., Hau'ula, HI 96717
- Sept. 7 – Community Learning Center at Nānākuli
87-2070C Farrington Hwy., Wai'anae, HI 96792

HAWAII' I Meetings begin at 6 p.m. unless otherwise noted

- Aug. 18 – 5:30 p.m. at Pāhoa Intermediate School Cafeteria
- Aug. 24 – Hawai'i Campus' Hā'aeamahi Dining Hall
- Aug. 25 – Kohala High School Cafeteria
- Aug. 30 – Nā'ālehu School Cafeteria
- Sept. 1 – 5:30 p.m. at Keaukaha-Kawānanakoa Gym
- Sept. 6 – Waimea Intermediate School Cafeteria
- Sept. 7 – Hōnaunau School Cafeteria
- Sept. 8 – Kealahou Intermediate School Cafeteria
- Sept. 13 – Honoka'a High School Cafeteria
- Sept. 20 – Hawai'i Campus' Hā'aeamahi Dining Hall

KAUAI' I Meetings begin at 6:30 p.m. unless otherwise noted

- Aug. 23 – King Kaumuali'i School Cafeteria
- Aug. 30 – Kilauea Neighborhood Center
- Sept. 13 – 7 p.m. at Waimea Neighborhood Center,
- Sept. 22 – Kapa'a Elementary School Cafeteria
- Sept. 28 – King Kaumuali'i School Cafeteria

MAUI Meetings begin at 6:30 p.m.

- Aug. 24 – Old School Cafeteria, Hāna
- Aug. 30 – KS Maui Campus' Nāmāhana Dining Hall, Pukalani
- Aug. 31 – Waiola Church (535 Waine'e St.), Lāhaina
- Sept. 8 – Lokelani Intermediate School Cafeteria, Kihei
- Sept. 12 – Department of Hawaiian Homelands Hall, Paukūka
- Sept. 13 – Pā'ia Community Center
- Sept. 19 – Alu Like Office (1977 Ka'ohu St), Wailuku
- Sept. 27 – Maui Campus' Nāmāhana Dining Hall, Pukalani

LĀNA'I

- Sept. 8 – 6 p.m. at Lāna'i Community Library

MOLOKA'I

- Sept. 14 – 6 p.m. at Kūlana 'Ōiwi Hālau



Kapālama Campus

- O'ahu residents may apply to kindergarten and grades 4, 7, 9, 10, 11 or 12.
- West Hawai'i, Moloka'i, Lāna'i, Kaua'i, Ni'ihau and Hāna District residents may apply to grades 7, 9, 10, 11 or 12.

Hawai'i Campus

- Hawai'i island residents may apply to kindergarten and grades 6, 9, 10, 11 or 12.

Maui Campus

- Maui residents may apply to kindergarten and grades 6, 9, 10, 11 or 12.

Special age requirements apply to kindergarten applicants at all campuses. For applications and information call:
Kapālama Campus 842-8800 (O'ahu)
1-800-842-IMUA x8800 (neighbor islands)

Maui Campus 572-3133

Hawai'i Campus 982-0100

Financial Aid is available.

**See our Web site at
www.ksbe.edu/admissions/**



KAMEHAMEHA SCHOOLS

Kamehameha Schools' admissions policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law. Applicants who wish to be considered under that policy must have their Hawaiian ancestry verified by KS' Ho'oulu Hawaiian Data Center. For information call (808) 523-6228 or 1-800-842-4682, press 9, then 36228. Or visit www.ksbe.edu/datacenter.