



Photo: Derek Ferrar

## Calls for unity follow Kamehameha ruling

By *Derek Ferrar*  
and *Sterling Kini Wong*

**A**t a time when the debate over federal recognition has divided some elements of the Hawaiian community, calls for unity and a passionate show of force followed the Aug. 2 federal appeals court ruling against Kamehameha Schools' Hawaiian-preference admissions policy.

On Aug. 6, nearly 20,000 Native Hawaiians and their supporters took to

the streets throughout the islands in a display of support for the school's admissions policy, which was struck down four days earlier by the U.S. 9th Circuit Court of Appeals as a violation of federal civil rights law. Throngs of people marched on five islands, and rallies were also held at several locations on the U.S. continent, including a march on Aug. 20 at the 9th Circuit Court's headquarters in San Francisco.

On O'ahu, an estimated 15,000 people attended a rally at 'Iolani Palace, then marched nearly two miles to the

Mauna'ala Royal Mausoleum, where the school's founder, Princess Bernice Pauahi Bishop, is buried along with other Hawaiian ali'i. Nainoa Thompson, the renowned *Hōkūle'a* canoe navigator and one of the school's trustees, captured the emotion of the crowd by calling for Hawaiians and non-Hawaiians to unite in this "time of crisis."

"When we feel we are at risk, we must put aside our differences to hold on for what is best for the whole," he said. "We have got to come together."

Michael Chun, president of the school's

Kapālama campus, said that according to the court's ruling, Kamehameha Schools' admissions policy "trammelled" the rights of others. "Yet once again," he said, "it is us, Hawaiians, who are being trampled."

Hawaiian Electric Co. Vice President for Communications Robbie Alm, who spoke as a non-Hawaiian in support of the school's policy, said it's disturbing that civil rights laws that were meant to lift African Americans out of slavery are being used as "a weapon against native

**See KAMEHAMEHA on page 9**

## White House reportedly OKs Akaka amendments

Lingle cites administration approval in letter urging GOP senators to back the bill

By *Sterling Kini Wong*

**T**he Bush administration has agreed to four proposed amendments that satisfy the Justice Department's policy concerns over the Akaka Bill, according to a letter Gov. Linda Lingle sent to Republican senators on Aug. 23. In the letter, Lingle urged the GOP senators to support the bill, which lays out a process for Native Hawaiian federal recognition. A vote on whether to force

the bill to the Senate floor is due as soon as federal legislators return to work on Sept. 6.

According to the letter, state officials, congressional staff and representatives of the White House and several other federal agencies have been in negotiations over the administration's policy concerns, which were expressed in a July letter from the Justice Department to Sen. John McCain, chairman of the Senate Indian Affairs Committee.

The administration concerns, and how Lingle said they will be resolved, are:

- Potential claims and lawsuits: an amendment will make clear that "no claims are created and the bill will include language making absolutely clear the comprehensive extent of the sovereign immunity of the United States."

- Military readiness: language will be added clarifying that "passage of the leg-

**See AKAKA on page 6**

**New poll  
reaffirms  
strong support for  
federal  
recognition**

**See story on page 6**

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NASA goes ahead with plans for its Outrigger Telescope Project atop Mauna Kea. **See story on page 4.**

Former governor and 1978 Constitutional Convention majority leader John Waihe'e III remembers OHA's birth and contemplates its future. **See interview on page 5.**

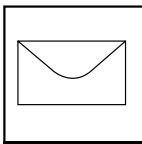
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Office of Hawaiian Affairs  
711 Kapi'olani Blvd., Ste. 500  
Honolulu, HI 96813-5249





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He kanikau

He kānaenae aloha nō iā Manuia,  
Kanikau lā he aloha, nou nō iā ia,  
Ho‘i mai ana i ka waena a ka honua  
I ka walewale ho‘okumu honua ia  
Ho‘i ē, ho‘i lā, ho‘i ke kama ē

He Kama a Keawe ē  
Na kama a Pi‘ilani lā  
Na ‘li‘i ‘o Kalei Manuia ē  
Na kama a Kaalanikauikaalaneo ē  
He kama a Toma Kaleimanuia  
Maunupau lā e ō ē

Ho‘olono ka lo ‘aikanaka  
I ke kani a ka ‘eke‘eke  
I ke kani a Ho‘olonopahu  
I ka pahuwaka a Kaleimanuia  
Pahu māwae kanaka o Kākuihewa ē

No laila i ka wahi a ka lehua  
Ka pua mamo a Kū-kaniloko  
Ma lalo o Hālonanui a Hālonaiiki  
Aia i Wai‘anae na kauna‘oa  
E Kolo ē, e kō‘ai ē, e pale uhi ē

He pūkaua ali‘i ‘oe  
Nāna iā Kū a Imakakaloa ē  
Na Kū-ihewa ia nei  
Na Kū-ihewamakawalu ē  
Na kaihihaku a Manuia ke ‘li‘i ē

Ha‘alele ‘oe i ka lā ka mea mahana  
Hala i ke ala polihua a Kāne  
Lele aku lā mai Ka‘ena  
I ka lani, i ka ho‘olewa ana ē  
Ho‘i mai, ho‘i lā, ho‘i ‘o Manuia ē

*Analū Kame‘eiamoku Josephides  
Wai‘anae, O‘ahu*

Hawaiians will prevail

Recent events that have rallied the Hawaiian people and their hearts, such as the 9th Circuit Court of Appeals decision against Kamehameha Schools’ admissions policy, are unjust. However, the rallies reflect a common thread that

holds us Hawaiians together.

We are a people of aloha, and are deeply hurt by the current events affecting our people as made evident by the tears shed by many a participant during the Aug. 6 march. I am happy to see the Hawaiian institutions joining together on this issue to take a stand on behalf of all Hawaiians. The fight will be long.

I, too, have been at battle with the United States government. My case is over discrimination in hiring practices that have been biased against Hawaiians, and this battle has been ongoing for five years. We must work within the court system to obtain justice. However, we must also recognize that the legal system is not perfect, and it will be challenging for any Hawaiian to take on the United States government. My case has been to court twice and appealed to the 9th Circuit, which remanded my case back to trial. I will continue to stand on the windy corner for justice for myself as a Hawaiian and the Hawaiian people.

I am happy to see the strength and the unity of the Hawaiian people over Bernice Pauahi Bishop’s will. It is a just cause, and I believe we will prevail, as all Hawaiians are eternal optimists.

*Ronald Obrey  
Via the Internet*

Educate everyone

The Kamehameha Schools issue is not about race, it’s about opportunity.

I don’t think there’s much doubt that Princess Bernice Pauahi Bishop would have wanted all of Hawai‘i’s children to be educated.

Whatever her dreams may have been, however, the overthrow of the nation of Hawai‘i by the United States of America dispelled any hope that they would be realized.

The theft of their nation has turned Hawai‘i’s people, the victims, inward and defensive, and their stance has

been to tighten their grip on whatever could be held on to. This has been difficult, to say the least, in that the very foundation of the Hawaiian culture is to share and to accept.

While it is never easy for the oppressed to control surrounding circumstances, a stand now needs to be taken in order to avoid further magnification of the role of the victim.

As evidenced by the general acceptance of the so-called Akaka Bill, which serves to further diminish Hawai‘i’s nationality by trading it for reservation status and dubious handouts, the Hawaiian community is being coerced with false hopes, and too many are being fooled.

We cannot now accept the fallout of an injustice of this magnitude. The Hawaiian community needs to stand up in unison and declare the future.

The obvious course would be for Kamehameha Schools to educate everybody. They should absorb the state school system and use their assets to provide the kind of education that will enable the people of this place to cast off their role as the victim and go on to restore Hawaiian nationality. That’s the opportunity. It’s time to play a little offense.

*Kelly Greenwell  
Kailua-Kona, Hawai‘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.*

A NEW LOOK FOR KWO

Every few years, the appearance of *Ka Wai Ola o OHA* is revisited and revamped based on reader input, industry standards and design trends. Effective next month, *KWO* will be getting a new shape and look – a transformation we hope you will find as exciting as we do.

The new-and-improved OHA publication will feature more color images, more pages and a more contemporary feel. In addition, the page size will become slightly shorter and wider, changing from 11"x16" to 10 1/2" x 12 1/2" to reflect the technical requirements of our printer.

First published in the summer of 1981, *Ka Wai Ola*, meaning "the living water," is the most-read Native Hawaiian publication covering news, features and commentary. Current circulation is about 60,000, including 4,300 subscribers on the U.S. continent. Subscription to the monthly publication is free.

In addition to *KWO's* new look, we are upgrading mailing procedures to the neighbors islands, so our subscribers on those islands should start receiving their copies sooner. Last year, we began air-mailing copies to our subscribers on the continent, which has increased efficiency dramatically.

*Ka Wai Ola* is produced by OHA's Public Information Office. As we approach the agency's 25th anniversary, we continue to strive to serve our communities by providing information that is timely, interesting, informative and Hawaiian.

COMING IN OCTOBER



### CBED deadline

OHA is accepting applications for its Community-Based Economic Development (CBED) program, which was allocated \$350,000 to fund projects for the 2005-2006 fiscal year. Proposals will be accepted until Sept. 20, 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 incorporated in Hawai‘i;
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;
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 terms 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](http://www.oha.org), or requested via e-mail from [artm@oha.org](mailto: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.

### Lomilomi conference

The Hawaiian Lomilomi Association will hold its sixth annual conference on Hawaiian healing massage Sept. 16-18 at the King Kamehameha Kona Beach Hotel at Kamakahonu in Kailua-Kona. This year’s theme is “Lōkahi: Unity in Diversity.”

Conference presenters include Tommy Kaulukukui Jr., Makana Chai, Nerita Machado, Auntie Mary Fragas, Butch Richards, Alva Andrews, Pua Gillespie, Keala Ching, Alan Alapa‘i, Bulla Logan, Wesley Sen, Marie McDonald and others. The event will culminate with a lū‘au and cultural festival at Pu‘uhonua o Hōnaunau in South Kona.

Late registration is still available, with fees ranging from \$125-\$350 for association members, students, single

day attendees and other categories. For information, call Pua Gillespie on Hawai‘i island at 808-756-2124, or, on O‘ahu, Brenda Ignacio at 261-9877.

### Foster care

The Hawaiian foster care organization Kōkua ‘Ohana will be holding an event to educate and recruit Native Hawaiian foster parents on Sept. 16 at Kamehameha Schools’ Kapālama campus.

Kōkua ‘Ohana is a grassroots initiative that seeks to gather and support local Hawaiian foster families. Statistics show that 52 percent of the children in the state’s foster care system are Native Hawaiian, and about 40 percent of them will be placed in homes outside of their culture.

The event, which will feature community leaders and foster parents talking about how they are building a network of foster families for Hawai‘i’s keiki, will start at 6 p.m. in the schools’ dining hall. Lū‘au and fellowship to follow.

For information, call 265-9029 or email [kokuaoahanafamilies@verizon.net](mailto:kokuaoahanafamilies@verizon.net).

### Kā‘anapali culture

Kumu hula Charles Ka‘upu has been named the cultural advisor of the Kā‘anapali Beach Resort on the west coast of Maui. Ka‘upu is the kumu hula of Hālau Maui Nui o Kauhi a Kama, earning his ‘ūniki in 1979. He




Kumu Hula Charles Ka‘upu has been named cultural advisor for the Kā‘anapali Beach Resort.  
Photo: Courtesy of Ka‘uhane Communications

is also a well-known chanter, having recorded with the Nā Hōkū Hanohano award-winning group Hapa. He teaches Hawaiian history, culture and religion at Maui Community College and has lectured at the National Geographic headquarters in Washington, D.C.

Ka‘upu will work with the resort on developing a historical walking trail and other projects, as well as offering lectures on Hawaiian culture to resort employees and guests.

The beachfront resort features a shopping center, 11 hotels and condominiums, two spas and two golf courses.


See BRIEFS on page 14




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Federal Bureau of Investigation

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- 2-3 years strong professional/investigative/managerial work experience desired
- 23-36 years of age
- Drug policy/drug testing mandatory
- Entry-level salary (GS-10) is \$46,186 Academy training: \$57,646 - \$62,571 upon graduation, including locality/availability pay



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**HELP SHAPE OAHU'S  
TRANSPORTATION FUTURE**  
Attend a Public Meeting  
with Oahu Metropolitan Planning Organization

**TUESDAY**  
Sept. 13  
McKinley  
High School

**WEDNESDAY**  
Sept. 14  
Kapolei  
Middle School

**THURSDAY**  
Sept. 15  
Mililani Mauka  
Elementary  
School

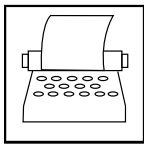


**Schedule:**  
**6:30 pm** – Sign-in, Open House  
**7:15 pm** – Presentation of transportation options  
For translation or special needs, contact OMPO in advance.  
For more information visit [www.OahuMPO.org/ortp](http://www.OahuMPO.org/ortp) or call **587-2015**

**NASA Announces the Availability of the Record of Decision for the Outrigger Telescopes Project**

The National Aeronautics and Space Administration (NASA) announces the availability of the Record of Decision (ROD) for the Outrigger Telescopes Project. NASA has sent a printed copy of the ROD to each library within the Hawai‘i State Public Library System and to Regional Libraries for review. Specific addresses for State and Regional Libraries can be found in the appropriate telephone directory and online at <http://www.librarieshawaii.org/locations/index.htm>. Printed copies of the ROD were also sent to all parties who received the Final Environmental Impact Statement for the Outrigger Telescopes Project. The ROD is also available in Acrobat® format at <http://www2.keck.hawaii.edu/> (click on “News and Outreach”, then on “Outrigger Telescopes”). Comments or questions can be sent to NASA by electronic mail to [otpeis@nasa.gov](mailto:otpeis@nasa.gov).





# NASA to go ahead with new Mauna Kea scopes

Controversial project would add new structures to summit

By Sterling Kini Wong

In August, NASA decided to move forward with its controversial \$50-million project that would add up to six 1.8-meter telescopes to the summit of Mauna Kea, a move that has drawn criticism from some Native Hawaiian and environmental groups.

The project calls for the construction of four to six outrigger telescopes that will be strategically placed around the two existing 10-meter Keck telescopes, which are the largest and most powerful optical telescopes in the world.

The project will employ a technology called interferometry to optically combine images from the outrigger telescopes and the two main Keck telescopes in order to render sharper pictures of objects in space. Astronomers hope that the clearer images will reveal previously unknown planets hiding behind stars.

NASA's decision concludes the project's environmental impact statement process (EIS), during which the agency identified an alternative site, located in Spain's Canary Islands. In its decision, however, NASA said that the Canary Islands site will have only one 10-meter telescope, as opposed to the Keck's two, and that the area has more atmospheric water vapor than Mauna Kea, which would limit the effectiveness of the outrigger telescopes.

NASA said that it prefers Mauna Kea's 13,796-foot summit as the site for the project because it is "one of the finest locations in the world for ground-based astronomical observations" and that "no alternate site matches the scientific capa-

bility" of the W.M. Keck Observatory.

If funding for the project becomes available and all necessary permits and approvals are obtained, NASA anticipates that on-site construction and installation of the first four telescopes would begin sometime this year, with operations starting in 2007.

The project must be reviewed by the Office of Mauna Kea Management at UH-Hilo and final approval must be given by the UH Board of Regents. While NASA will fund the construction of the project, UH leases the Mauna Kea Science Reserve from the state. Mauna Kea has been used as an astronomy site since the late 1960s and is now home to 13 observatories.

Some Native Hawaiian and environmental groups have opposed the Outrigger Telescope Project because they believe further development threatens the cultural and natural resources of Mauna Kea, which according to oral traditions was the meeting place of the gods Wākea and Papahānaumoku, ancestors of the Hawaiian people and the Hawaiian Islands. Of particular concern is the impact astronomy development has had on the wēkiu bug, which is only found on Mauna Kea and is currently a candidate for federal listing as an endangered species.

In 2002, OHA filed a federal lawsuit challenging NASA's less rigorous environmental assessment for the project. After a federal judge ruled in favor of OHA, NASA decided to go beyond the court's order and complete the more comprehensive EIS. The project has also been at the center of a contested case hearing before the state



A digital rendering of how the smaller outrigger scopes would look next to the existing Keck structures.  
Photo: Courtesy of IFA

Board of Land and Natural Resources, and in December 2004, several groups filed a lawsuit in Hilo Circuit Court appealing the state's approval of UH's permit for the project. The judge has yet to rule in the case.

Deborah Ward, a spokesperson for the Sierra Club, one of the groups involved in the permit lawsuit, said it's "disgraceful" that although NASA found another viable site for the project, they still chose Mauna Kea, even after hundreds of people submitted oral and written testimony in opposition to the project during the EIS public hearings.

"NASA has blatantly disregarded the wishes of the community," she said. "Their decision is a snub of the people of Hawai'i."

Kealoha Pisciotta, president of Mauna Kea Anaina Hou, agreed, adding that NASA still chose Mauna Kea after their EIS states that more than 30 years of astronomy activities on the mountain has had a significant and adverse impact on the cultural and environmental resources of the mountain. "By choosing Mauna Kea over the Canary Islands, [NASA] is deciding to continue that negative impact on the people of Hawai'i and the environment," she said.

## DEPARTMENT OF TRANSPORTATION Federal Aviation Administration

Notice of Intent to Prepare an Environmental Impact Statement and Initiation of Public and Agency Scoping for the Hawai'i Volcanoes National Park Air Tour Management Plan

The Federal Aviation Administration (FAA), in cooperation with the National Park Service (NPS), began development of an Air Tour Management Plan (ATMP) and associated Environmental Assessment (EA) for Hawai'i Volcanoes National Park in February 2003. The objective of the ATMP is to develop acceptable and effective measures to mitigate or prevent the significant adverse impacts, if any, of commercial air tour operations upon the natural resources, cultural resources, and visitor experiences of Hawai'i Volcanoes National Park.

The FAA and NPS have now decided to proceed with development of an Environmental Impact Statement (EIS) for this project. This decision is based on information received through the EA scoping process, the environmental analysis completed by the Agencies to date, the consideration of preliminary ATMP alternatives, and through consultations conducted pursuant to Section 106 of the National Historic Preservation Act.

The FAA and NPS are now inviting the public, agencies, and other interested parties to provide written comments, suggestions, and input regarding the scope of issues and the identification of significant issues to be addressed in the Environmental Impact Statement (EIS). As part of this process, a 45-day scoping comment period commenced on August 2, 2005 with the publication of this notice in the Federal Register and in Hawaii newspapers. Comments previously submitted in response to the EA scoping will not need to be re-submitted, as they will be considered as part of the EIS process and record. No additional scoping meetings are scheduled. Written responses to this notice must be submitted no later than September 15 and are to be addressed to:

Docket Management System  
Doc No. FAA-2005-21938  
U.S. Department of Transportation  
Room Plaza 401, 400 Seventh Street, SW.  
Washington, DC 20590-0001

Scoping documents describing the Hawai'i Volcanoes National Park ATMP project in greater detail are available at:

- FAA Air Tour Management Plan Program Website, <http://www.tmp.faa.gov/>
- Hawai'i Volcanoes National Park Headquarters, 1 Crater Rim Road, Hawaii National Park.
- Hawai'i State Library - Hawai'i Documents Center, Honolulu, and public libraries in the following cities: Hilo, Holualoa, Honoka'a, Kailua-Kona, Kapa'au, Kamuela, Kea'au, Kealahou, Laupahoehoe, Mountain View, Na'alehu, and Pahala.

For more information please contact the Federal Aviation Administration's Air Tour Management Plan Program Office at (310) 725-3818 or the Hawai'i Volcanoes National Park Superintendent's Office at (808) 985-6025.





# Present at the creation

A key figure in the establishment of OHA and later the state's first Hawaiian governor, John Waihe'e III remembers the agency's birth and contemplates its future

Interview by Derek Ferrar  
Photos by Sterling Kini Wong

**I**n 1978, a young Hawaiian attorney named John David Waihe'e III was the unofficial majority leader at the state Constitutional Convention and a key figure in the establishment of the Office of Hawaiian Affairs and other groundbreaking Hawaiian measures.

Eight years later, Waihe'e became the state's first governor of Hawaiian ancestry, and during his term he negotiated a payment of more than \$130 million in long overdue ceded lands revenue payments to OHA – funds that formed the core of a trust that is now worth about \$400 million. Today, Waihe'e's son, John Waihe'e IV, serves as one of the agency's nine elected trustees.

As part of Ka Wai Ola's special series commemorating OHA's 25th year, we sat down with former Gov. Waihe'e to get his mana'o on the birth of OHA, and how the agency he helped create has fared since then.

**You had a major role in forming the idea of OHA. What was your intent and hopes for the agency back then?**

It started with a kind of evolution in the '70s, with people whose objective was to gain control of resources and programs, especially Hawaiian Homes, that were meant for the benefit of Hawaiians but weren't being run by Hawaiians.

Meanwhile, there was a lot of development going on across the state, and Hawaiians started to look at land issues. That was followed by the Kaho'olawe movement, which added a spiritual basis to the land struggle. Then something very significant happened, which was that the struggle turned from social action into a kind of nationalism.

All of these things come together by 1978, when we find ourselves at the convention, and the magic word at the convention is "sovereignty." From that whole mix evolves the Office of Hawaiian Affairs.

**Was there one particular moment when the idea really took form?**

Aunty Frenchy [De Soto] called a meeting of the Con-Con's Hawaiian Affairs Committee, so that all these interest groups could come together and thrash it out. Nobody left the room. There was prayer, there was yelling, and whatever else you needed to have. At the end, a consensus emerged. It was Aunty Frenchy – maybe they were terrified by her, maybe they were persuaded by her; I don't know.

My job was to get the rest of the convention to pass what the Hawaiians put together in the committee, and to get the broader community to buy into it. We had to take this concept of an elected Hawaiian entity, the closest thing we had to sovereignty since the overthrow, and sell it to a group of people that never thought something like that would be possible in their lifetime. In order to do that, we had to fit it into things that people could understand, and one of those things was reparations for the overthrow – that there needed to be a vehicle through which Hawaiians could have some say over the ceded lands. So OHA became that vehicle.

But you know, the idea all along was that all this would fold into something larger someday, basically the kind of Hawaiian governing entity that we're discussing today. That was the natural progression.

**Why didn't it happen sooner?**

I guess ultimately it was because we weren't ready yet. Maybe today we are. Even in the Hawaiian com-

munity, it was seen as a radical departure from the norm, and if you can understand the hesitation among Hawaiians, you can understand that there was even more hesitation in the general public.

The first thing that happened after it came out of the Con-Con was that it just barely passed ratification by the general public. Then when we got to the Legislature, they tried to undo everything we had done, so by the time OHA was finally started in 1980, it really did not reflect the whole spirit of the Con-Con.

**How so?**

OHA was restricted, and the Legislature intended it never to be a strong agency. If many people had their way, it would have been just another Hawaiian committee discussing issues without any teeth.

In fact, one of the most interesting understated facts of Hawai'i's history is that when the OHA legislation was actually voted, not a single member of the legislature who had been a delegate at the Constitutional Convention voted for the OHA bill, because it had been sold out.

**How did that happen?**

The first thing is that they didn't deal with the issue of funding. The second thing is that they made it in charge of everything, but without

anything to work with.

But the worst thing was that they didn't follow through on the idea that OHA should have a strong executive. The first legislation that was initially written proposed that the OHA trustees would be like a legislative branch, but there was to be a very central, strong executive to get the program started. But all of that was taken away, and what happened instead was that OHA essentially became like a committee.

What you had then is a group of people with a huge mandate, but without any funds. So just the fact that OHA has survived 25 years is kind of a tribute.

**How do you feel about the agency today?**

I'm very pleased with the role OHA is now playing with the Akaka Bill, because I think that was something that we envisioned. OHA was as far as we could go in 1978, but it was also meant to be a transition, and the anticipation was that someday somebody would take a second step.

If you look at all the Hawaiian legislation that came out of the Con-Con, it was made to be put together. It identified every issue we were entitled to. It clearly identified ceded lands as a Hawaiian legacy. Water rights, land revenue, funding of Hawaiian Homes, customary rights of access, making Hawaiian an official language of the state, mandatory Hawaiian cultural education in the public schools. All these things were put in the constitution. This was a very comprehensive package, and if you put all of it together, you have the creation of a nation.



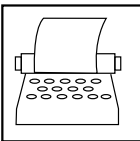
See WAIHE'E on page 8

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## New poll reaffirms broad support for federal recognition

By Manu Boyd

**O**n Aug. 22, the Office of Hawaiian Affairs released the results of a new poll in which nearly 70 percent of the participants said they support the Akaka Bill, which lays out a process for Native Hawaiian federal recognition.

The poll, which was commissioned by OHA and conducted by the respected Hawai'i polling firm Ward Research, surveyed 401 Hawai'i residents by telephone during the period of Aug. 15-18. The margin of error for the poll was 4.9 percent.

Results of one of the poll's five questions showed that 86 percent of respondents said they support the continuation of Hawaiian programs and institutions such as Kamehameha Schools, OHA and the Department of Hawaiian Home Lands – all of which are currently under legal attacks.

Responses to another question suggest that 80 percent of Hawai'i's residents have not been swayed by arguments being made by conservative groups such as the Grassroot Institute of Hawai'i, which claims that the Akaka Bill is unconstitutional because it would create a race-based government for Native Hawaiians.

OHA Chair Haunani Apoliona said the results of OHA's poll reaffirm the agency's belief that most of Hawai'i's residents support the Akaka Bill.

"We knew in our hearts that among the silent majority in Hawai'i, there remains great regard and aloha for Native Hawaiians. This silent majority supports the Akaka Bill despite distortions of fact and fear being fueled by opponents," Apoliona said.

### Supporters rally behind bill

The results of the survey were announced at an Aug. 22 press conference at which a wide array of Hawaiian and non-Hawaiian groups and individuals gathered to express their support for federal recognition legislation. Among those represented were the state Legislature; the AFL-CIO and HSTA unions; the Hawai'i Democratic Party; the University of Hawai'i; the Hawai'i Tourism Authority; the NAACP/Hawai'i Chapter; JACL Hawai'i, Honolulu Chapter; Kamehameha Schools; the Hawaiian Homes Commission; OHA; Alu Like; the Association of Hawaiian Civic Clubs; the Council for Native Hawaiian Advancement, the Native Hawaiian Bar Association; the Native Hawaiian Chamber of Commerce and many others.

"It is time for all Americans to stand up for their fellow Americans of Native Hawaiian ancestry," OHA



House Majority Leader Marcus Oshiro speaks at the Aug. 22 press conference by supporters of the Akaka Bill. Photo: Derek Ferrar

Chair Apoliona said at the event. "E kū like kākou; let's all stand together."

Micah Kāne, director of the Department of Hawaiian Home Lands, said opponents are trying to destroy forever the identity of Native Hawaiians. "They are raising false fears that the Akaka Bill will lead to things like secession from the United States, a land grab from non-Hawaiians and gambling on homestead lands. All are false," Kāne said.

State House Majority Leader Marcus Oshiro said the bill is needed to thwart a blizzard of legal challenges. Native Hawaiians are being targeted, but he said others are also in the crosshairs of litigators. "American Indians and Alaskan Natives may also find their programs and federal recognition challenged if the detractors of the Akaka bill have their way," Oshiro said.

Kamani Kualā'au, a 1997 graduate of Kamehameha Schools and former student body president, called the Akaka Bill the "hope of my generation of Hawaiians." Kualā'au said he respects the views of those Native Hawaiians who oppose the bill, but said, "I am here today to stand for the hope that Senator Akaka's bill is the realistic first step in a process that will help us to continue to cherish our history, preserve our culture and stop the march against programs that advance Hawaiians' well-being."

Read the full results at [www.oha.org](http://www.oha.org)

## Akaka

Continued from page 1

isolation can have no impact on military readiness."

- Criminal jurisdiction and trust land: the bill will specifically say that "the status quo with regard to criminal law (and other areas) will be maintained, and that no land will be taken into trust under the Indian Reorganization Act."

- Gambling: new language makes clear that "gambling will not be permitted at all by the new Native Hawaiian entity, whether pursuant to the Indian Gaming Regulatory Act or on any other basis."

Lingle said that the administration also provided several other language suggestions, including one that she believes "completely cuts off some of the very wild arguments about what the bill will allegedly do."

### Vote due to bring bill to floor

The bill was expected to be debated before senators retired for their August recess, but it stalled after six Republicans placed procedural holds on the measure.

## Recognition issues debated

By Sterling Kini Wong

**A**s the Sept. 6 date for a vote on whether to force the Akaka Bill to the U.S. Senate floor nears, two televised discussions between supporters and opponents of the bill were held in Honolulu. The forums offered the public a rare face-to-face dialog between the bill's advocates, opponents who say it would hurt rather than help true Hawaiian self-determination and those who claim it represents a form of racial discrimination.

During the second of the two debates, Bruce Fein, a Washington, D.C., attorney and a consultant for the Grassroot Institute of Hawai'i conservative think tank, said that the bill "defiles the Constitution," that Native Hawaiians have no inherent sovereign rights, and that the United States took no land from Hawaiians as the result of annexation.

"What was so bad about the overthrow and annexation?" Fein said. "Hawaiians ... like non-Native Hawaiians equally prospered under annexation. They both received full citizenship. If they don't want citizenship, the Constitution permits them to renounce it and go elsewhere."

Hawai'i Attorney General Mark Bennett, who supports the bill on behalf of Gov. Linda Lingle's administration, responded that the Constitution, through the Indian Commerce Clause, affords

**"What was so bad about the overthrow and annexation? Hawaiians ... like non-Native Hawaiians equally prospered under annexation. They both received full citizenship. If they don't want citizenship, the Constitution permits them to renounce it and go elsewhere."**

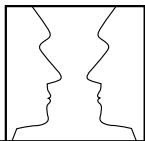
— Bruce Fein, consultant  
Grassroot Institute of Hawai'i

Congress the power to recognize and deal with America's native people, including Native Hawaiians, on a one-to-one basis. "If Congress was to exercise that power [in the case of Native Hawaiians], the Supreme Court would find it to be constitutional," he said.

Kaleikoa Ka'eo, a spokesperson for the anti-Akaka Bill umbrella group Hui Pū, said that government negotiations over the bill represent another chapter in a long history of non-Hawaiians forcing political decisions on Native Hawaiian's. "Where is the self-determination in that?" he asked. "The whole idea that [the Akaka Bill] is a movement of self-determination is a fallacy, it's a fraud ... Hawaiians should decide for themselves what's good for Hawaiians – it's simple."

Former state Supreme Court Justice Robert Klein, who serves as board attorney for the Office of Hawaiian Affairs, said that the bill's opponents offer no other way to defend against the current lawsuits challenging Hawaiian programs and institutions. "What I hear [in arguments against the bill] is fear-mongering and despair," he said. "The Akaka Bill is neither; it is hope. It presents Hawaiian people with hope that they can preserve the assets they have and need."





## Perspectives on the Kawaihae cave burial controversy

The longstanding controversy over the 83 priceless artifacts originally buried in a Kawaihae cave has exposed a rift in the Hawaiian community over how to care for objects buried with iwi, or human remains. Some argue that objects found with iwi are not meant to be kept in museums, but with those whom they were buried with. Others argue that in some cases objects were buried for safety and are now best protected in museums. At the center of the Kawaihae cave dispute are a set of objects that include two stick ‘aumākua and a female figure carved out of wood. The items were originally removed from the Kawaihae cave by David Forbes and his expedition about a century ago.

The controversy started in February 2000 when the Bishop Museum signed a one-year loan of the artifacts, which it had received from Forbes, with the repatriation group Hui Mālama I Nā Kūpuna O Hawai‘i Nei. At the time, the group was one of four claimants recognized by the museum under the federal repatriation process. Hui Mālama has said that after receiving the artifacts it reburied them in the Kawaihae cave, located on the Kohala Coast of Hawai‘i island. The group has since refused the museum’s requests to have the artifacts returned.

In March, a review committee of the federal Native American Graves Protection and Repatriation Act suggested that the repatriation of the 83 items was flawed and remains incomplete.

Most recently, the Royal Hawaiian Academy of Traditional Arts and Nā Lei Ali‘i Kawānanakoa, two of the 14 current claimants in the case, filed in August a lawsuit demanding that Hui Mālama return the items to the museum.

Members of Hui Mālama and the Royal Hawaiian Academy of Traditional Arts have submitted the following opinion essays that shed light on the Kawaihae cave controversy and how they believe objects found with iwi should be cared for.

The views expressed in these community discussion columns are those of the authors and do not necessarily reflect the views of the Office of Hawaiian Affairs.



### Return of objects would reflect ancestors’ wishes

By La‘akea Suganuma



*La‘akea Suganuma is the president of the Royal Hawaiian Academy of Traditional Arts. Suganuma is also the grandson of Hawaiian scholar Mary Kawena Pūku‘i.*

**He ‘onipa‘a ka ‘oia‘i‘o.**  
**Truth is not changeable**

Over the last five years, the path of the Kawaihae (Forbes) cave controversy has twisted and turned like a lei wili, seemingly random at times, but firmly guided with a specific outcome in mind. This path was designed to reveal to us truths that some have forgotten.

For starters, there is no such word in our language as “moepū.” The dictionary lists “–moepū” with a preceding hyphen, indicating that it’s not a stand-alone word. For example, ho‘omoepū means to place artifacts with the dead (literally to put to sleep with). The object placed is still the object. In other words, a favorite fishhook placed with a fisherman is still a fishhook. It does not become a “placed with the dead.”

We are in conflict over the Kawaihae cave objects only because the instigator of this controversy, the Bishop Museum under former director Donald Duckworth, gave away all 83 objects to Hui Mālama and lied about it being a loan.

What I offer is not intended to criticize anyone, as I believe that all the claimants have aloha for our ancestors and want to do the right thing. We differ, however, as to what that is.

**Ua ao Hawai‘i ke ‘olino nei malamalama**  
**Hawai‘i is enlightened, for the brightness of day is here.**

The biggest issue is whether the objects belong back in the cave. Hui Mālama says they do because we should not second-guess the ancestors. I say they don’t – for the very same reason.

If you think Hawaiian, the answers are simple.

Hui Mālama is fond of relating a story from Samuel Kamakau’s book *Ka Po‘e Kahiko* that demonstrates the mana of the ancestors and sanctity of burial sites. The story tells of a burial pit in Waimea filled with ancient possessions of various chiefs, which mysteriously started burning from within, continuing for days. A haole doctor had planned to loot the cave to take the “artifacts” on tour to England. But all was destroyed. Kamakau suggested the ancestors demonstrated their wishes that the treasured apparel and weaponry was not to be plundered.

I would agree and further assert that there is no such thing as an accidental discovery of a burial cave. The kapu placed on a burial cave must be lifted in order for the cave to be “found.” Nothing is discovered without the blessings of the ancestors.

If we believe in the power of our Waimea ancestors to protect themselves and their belongings, it then follows that our Kawaihae ancestors could do the same.

Look at what was happening in 1905. Everything Hawaiian was being replaced with foreign ways. Language, dance, customs, traditions, all slipping away from the descendants of those whose iwi and possessions lay hidden in the cave.

The ancestors asked: “How will our descendants know us unless they see what we created and understand how we lived?”

Because the ancestors knew that their iwi would not be used against them and everything hidden would remain in Hawai‘i nei, not displayed in far off lands, the kapu was lifted and the cave was “discovered.”

Do the kūpuna have the power to protect themselves or not? It can’t be both ways. Either you believe and trust in the ancestors, or you don’t. In the Hawaiian way of thinking, if these things were not meant to be seen, they wouldn’t be. It’s as simple as that.

So who is second-guessing the ancestors?

Why do I support the return of the objects to the museum? Because it is the desire of the ancestors, and must be carried out!



### Respect decision of kūpuna to keep possessions

By Edward Halealoha Ayau

and Kahu Charles Kauluwehi Maxwell Sr.

*Edward Halealoha Ayau and Charles Kauluwehi Maxwell Sr. are both members of Hui Mālama I Nā Kūpuna O Hawai‘i Nei. Ayau has served as director of the state Burial Sites Program. Maxwell is a longtime Hawaiian activist and culture specialist.*



Ayau



Maxwell

Does our legacy as Hawaiians living today include the ability to justifiably take moepū (burial possessions) placed with the kūpuna who have passed on? Does our own cultural edification validate removing burial possessions from those whom the items were placed with? Are there ever instances in which the needs of the living may be inserted ahead of the burial choices of the kūpuna? Let’s hope not.

Shouldn’t we respect the decisions of the ancestors to take possessions with them in death? Isn’t it our kuleana to restore dignity by returning the iwi and moepū when a burial is disturbed? To put it another way, would it ever be acceptable to go into tūtū’s bedroom and remove her most treasured possessions without her permission? Ask yourself.

Some argue that the cultural items removed from the Kawaihae burial caves are not moepū at all. However, the evidence that exists clearly places the four wood images in front of the iwi kūpuna, together in the same chamber. The evidence also indicates that iwi are found in other locations in the cave. Samuel Kamakau, a 19th century Hawaiian historian, describes the practice when he states that “objects of supernatural force (mana kupua) were placed in [burial caves], with watchmen of kupua powers to take care of them.” Moreover, it is the presence of these deities in the burial caves that insures “[the kūpuna] are in the care of the gods (ua molia i ke akua).” Is it conceivable that the Kawaihae ancestors wanted to be separated from the deities housed in the wood images so as to no longer be in their care?

Some speculate that the kūpuna from Kawaihae intended the 1906 removal and that the cultural items “revealed” themselves. Further, they speculate that the kūpuna are in control of all that happens to them and therefore the 1906 removal, which included their iwi, was the ancestors’ own doing. Did the kūpuna from Mōkapu, Honokahua, Pu‘u Ali‘i, Honuakaha, Mo‘omomi and numerous other places throughout the pae ‘āina cause their iwi and moepū to be disturbed? Is it conceivable that our ancestors would cause their own harm?

Moreover, does this mean that those responsible for the numerous disturbances have no responsibility because they were unknowingly carrying out the will of the kūpuna? Instead, isn’t it more conceivable that intentional thefts, archaeological excavations, natural erosion and inadvertent discoveries disturbed our ancestors and that it is our kuleana to mālama? Ask yourself.

What happened at Kawaihae is clear. A burial cave for ali‘i was broken into and robbed, and the iwi and moepū were returned to where they were originally buried. Why some are going to extraordinary lengths to justify the original removal and advocate a second taking is unclear. What is clear is that the situation is straightforward. Inquiry into a burial cave to the point of being offensive is maha‘oi. Taking moepū without permission is theft. Stealing from the kūpuna is hewa, and returning stolen moepū to their original place of burial is kuleana.

If the Kawaihae kūpuna intended all that has happened, they must have intended the reburial as well and the return of the rest of their possessions. In these trying times, shouldn’t we as Hawaiians be more concerned about caring for and protecting ancestral burial sites rather than attempting to re-disturb them? Ask yourself.





# *Hali'a Aloha*

## Paige Kawelo Barber

Dec. 23, 1938 - Aug. 3, 2005

*Lu'ulu'u Hawai'i i ka ua nui – Hawai'i is burdened in pouring rain.*



The Hawaiian community was saddened by the passing last month of longtime Hawaiian community leader and advocate Paige Colleen Leinā'ala Kawelo Barber. Along with her husband of 45 years, Bert Kaihe Barber, Paige, who lived in Kailua, Ko'olaupoko, is also survived by seven children, siblings, mo'opuna and her father, George Kawelo Sr. of Wai'anae.

Barber was affiliated with the Office of Hawaiian Affairs and served as executive director of OHA's Education Foundation. Her community organization affiliations were numerous. As president of the Wai'anae Hawaiian Civic Club, Barber had a strong voice in leeward O'ahu community affairs and housing issues. She founded the Nānākuli Housing Corporation, and served as its president and CEO. The many companies and organizations she served also included Alu Like, the Immigration Center, Hawaiian Telephone and the Neighborhood Reinvestment Corporation.

As a former president of the Polynesian Voyaging Society, Barber's leadership, cultural knowledge and community connectedness contributed significantly to that organization, and she also served on the board of the Friends of Hōkūle'a and Hawai'iloa.

*Aloha pumehana i nā 'ohana 'o Barber, Lukela a me Kawelo.*

## Peter Lawrence Yee

March 27, 1954 - July 19, 2005



The Office of Hawaiians Affairs 'ohana was saddened recently by the loss of one of its department directors, Peter Yee, a staunch supporter of Hawaiian causes who passed away on July 19. He was 51.

Yee first came to OHA in September 2002 as an associate staff attorney. He later became the first director of OHA's Hawaiian Governance division and was serving as the director of the

Planning, Evaluation and Grants division when he died.

Former OHA Deputy Administrator Nani Lee, who hired Yee, a non-Hawaiian, said that his knowledge of both Hawaiian history and law made him a valuable supporter of Hawaiians. "He was able to walk into any community gathering – formal or informal, board meeting or talk-story event – as a scholar and passionate advocate. He gained the respect of many Native Hawaiians during his community effort."

Yee was born on March 27, 1954, at Ashiya Air Force Base in Fukuoka, Japan. He graduated from Punahou School and later from Claremont Men's College in California. He earned his law degree from Northwest School of Law in Portland, Oregon, and served as an officer in the Army for five years. Before coming to OHA, he worked for the state Attorney General's office and had a private practice.

# Waihe'e

Continued from page 5

*What do you think will happen as result of the legal challenges now facing OHA and other Hawaiian programs?*

Obviously, my hope is that the Akaka Bill gets passed, and it all gets straightened out. But my fear is that the worst is yet to come. I think that these challenges that are happening to natives are part of a much broader national scenario. Today, there are right-wing forces, with a lot of money, who have the same agenda as a hundred years ago. Only now they are much cleverer at selling it.

The insidiousness of the lawsuit situation is not what immediately happens the day after we lose this suit or that suit; it's what happens 50 years from now, when you look back and you realize that you no longer have anything. It's like the OHA elections; now everybody votes in the OHA election, and at first that seemed like a sin beyond compare. Now we're comfortable with it, and it really hasn't changed much.

Let's say we lose the admissions to Kamehameha Schools; that's the next great sin. But in a little while, a few kids will get admitted, and for the most part things will continue as usual. But it will no longer be a Hawaiian institution.

Our greatest enemy in all of these battles is that the pain that we are going to feel is not so painful. That's the real danger that I see, that it's so easy to accommodate it. But 50 years from now, when the school is no longer what it's like today, it'll be too late. This is the danger of this whole situation

These are perilous times. The only

silver lining is that perhaps it takes these kinds of times to unify our community.

*What would you say OHA's biggest successes have been, and what have been it's biggest shortcomings?*

OHA's biggest success is that it has survived. I know that sounds a little trivial, but from the very day it started there were people who intended it not to survive. The fact that it didn't just fade away like many people wanted and is still out there kicking for Hawaiian



issues is a major accomplishment.

When OHA has had its bad moments is when it has not moved forward, for whatever reason – because the trustees were fighting, because it didn't have money, or whatever. When it's had its good moments, it has accomplished something.

Let me put it this way: for me, 25 years later, if the Akaka Bill passes, I believe it will be largely as a result of what OHA is doing. And for me that would mean the last 25 years was worth every moment. Because in 1978 when we created OHA, it was precisely to do something like that, and the rest is icing on the cake.

*To read an expanded version of this interview, visit [www.oha.org](http://www.oha.org).*

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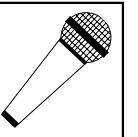
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HOAP is a Department of Hawaiian Home Lands program, administered by the Council for Native Hawaiian Advancement





## What do you think should be done to protect Hawaiian assets?



Personally, I think the way is to stand together and do it legally. We need to use the U.S. system to get back what is rightfully ours. We can protest and split apart, but that's what they want us to do. If we don't stand up as one and make our voice heard, then our keiki will be lost.

— Tessie Fonoimoana, Hau'ula

Ultimately, I think independence is the only way. A lot of people are scared because they don't want to lose what little we have right now, and they're saying we have to take what we can. We need to bust out of that, or we risk losing everything. But I also think it's key that people talk and be open, whether they are for the Akaka Bill or against it. We need to come together, regardless of the political rhetoric.

— Steven Hanaloa Helelā, Hakipu'u



I think the first thing we need to do is to be educated on what the issues are, and what it means to be a Hawaiian for each and every one of us. We're all diverse, and it's okay to have a lot of different opinions. But I do think that when people have a better understanding of their connection with this land, they will be able to make more pono decisions.

— Kanani Texeira, Ha'ikū

Hawaiians need to come together to the table, regardless of what standpoints they may have, and decide what to do from here on out. But personally, I think we should have our own independent nation, instead of fighting over the scraps the U.S. gives us.

— Lance Kainoa Kaleimamo, Nu'uano



## Kamehameha

Continued from page 1

people.”

He added that he never wanted to attend Kamehameha Schools as a youngster growing up in Hawai'i because he knew that the school was a gift for Hawaiians from their princess. “As a child I learned from my parents that we all get gifts in our lives, but we don't all get the same gifts,” he said. “We should treasure the gifts we get, not covet the gifts of others.”

### Differences persist

Even amid the calls for unity, disagreement persisted on the best way to protect Hawaiian programs and assets from further legal attacks, such as the *Arakaki v. Lingle* lawsuit, which seeks to abolish the Office of Hawaiian Affairs, the Department of Hawaiian Home Lands and other government programs designed specifically to benefit Hawaiians. That suit is currently awaiting a ruling from the same appeals court that ruled on the Kamehameha case.

Supporters of the Akaka Bill legislation to extend federal political recognition to Native Hawaiians emphasized their position that the bill is the best way to prevent legal attacks on Hawaiian programs.

Meanwhile, opponents of the bill said the ruling only demonstrates that the American political and legal systems cannot be relied upon to offer justice to Hawaiians. Amid the anger and grief that followed the ruling, however, many expressed hope that perhaps it would serve as a catalyst to bring Hawaiians together.

“To be perfectly honest, I think this will be the wakeup call that Native Hawaiians need,” said UH graduate student Trisha Kēhaulani Watson. “Unless we all make a statement once and for all that we are a nation of people who stand together, the colonizers will continue to steal from us until there is nothing left. So I don't see this as the day that we lost the 9th Circuit decision; I really hope that in five years we will look back and say that this is the day that Hawaiians said we've had enough.”

## Fight “far from over,” school officials vow

In its 2-1 decision striking down Kamehameha Schools' admissions policy, a three-judge panel of the appeals court reversed an earlier ruling by federal Judge Alan Kay that had upheld the policy as legally justified because it serves “a legitimate remedial purpose of improving Native Hawaiians' socioeconomic and educational disadvantages.”

In the panel's majority opinion, Judge Jay Bybee wrote that “we ... find that the Schools' admission policy, which operates in practice as an absolute bar to admission for those of the non-preferred race, constitutes unlawful discrimination.” However, the panel's chief judge, Susan Graber, wrote in her dissenting opinion that the many statutes enacted by Congress to provide exclusive remedial preferences for Native Hawaiians demonstrate that “Congress clearly meant to allow the private education of native Hawaiian children at the Kamehameha Schools.”

Kamehameha Schools officials have petitioned the full 9th Circuit for a rehearing. If a majority among 24 of the court's judges agree to initiate the process called “en banc,” a panel of 11 judges will be randomly selected to review the case and issue another decision.

Although such reviews are relatively rare, Kamehameha argued that the significance of the case and the fact that it was a split decision warrants reconsideration. Calling the ruling “unprecedented,” the school argued that it is “the first in our nation's history to invalidate a remedial educational policy by a private school for the benefit of any minority group, much less an indigenous people.”

The state of Hawai'i also filed a brief with the court in support of the school's petition for the rehearing, saying that the case raises a question of “exceptional importance.”

“I continue to believe that the panel decision was wrong, and I hope the rehearing will be granted,” said state Attorney General Mark Bennett. “I have filed this brief because of the importance of this case to the State of Hawai'i.”

“This fight is far from over,” vowed Kamehameha Board Chairperson Diane Plotts. “Two judges ruled against our policy, but the chief judge of the panel



“As we fight in the courts, we will continue to educate Hawaiian students, and we will continue to work to foster understanding of all things Hawaiian in order to further strengthen the Hawaiian culture,” said Kamehameha CEO Dee Jay Mailer at the rally following the ruling.  
Photo: Derek Ferrar

dissented ... and there is a very good chance a different panel will agree with [her].”

Added Kamehameha CEO Dee Jay Mailer: “If our petition for rehearing before the 9th Circuit is unsuccessful, we will appeal to the U.S. Supreme Court, and ask the court to order an extended stay of the ruling until the appeal process is completed. ... As we fight in the courts, we will continue to educate Hawaiian students through our campus programs, and we will continue to work to foster understanding and widespread practice of all things Hawaiian in order to further strengthen the Hawaiian culture.”

Meanwhile, the 9th Circuit appeals court has already denied two separate motions filed by the attorneys for the anonymous non-Hawaiian student who originally filed the lawsuit in 2003, seeking to get him into the school as soon as possible. The motions claimed that the length of the appeal process, which could take more than a year, may prevent the student, identified only as “John Doe,” from attending Kamehameha at all, since he is a senior this year. Classes at Kamehameha's campuses began in mid-August.

The first motion, which requested the 9th Circuit Court to order Kamehameha Schools to accept the student immediately pending the appeal process,

See FIGHT on page 19



# KUUKA

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Usually when a politician comes before a gathering such as this, we come to try and use the emotion of the speech to bring you to our cause. This is a very different day; we are here to support your cause. The Hawaiian people have been tested many, many times. And although this is a difficult test, it is simply one more that you will show that you will overcome. — Gov. Linda Lingle

No longer can we divide. We are so diverse, we have so many issues, of course there's going to be differences — but in this time of crisis, we have got to come together. In the end, it's all about our children. We have got to come together. — Nainoa Thompson

We are going to fight until the end, rest assured. But as trustees, we need to consider the unthinkable, that somehow this further appeal may not be successful. And if it is not, rest assured that we will have another policy .... This trust, this school, and Paahā's benefits will continue to flow to Hawaiians in perpetuity. — Douglas Ing

It should greatly disturb all of us, Hawaiians and non-Hawaiians, when a law that was meant to lift the yoke of slavery from black Americans is used as a weapon against native people ... As a child I learned from my parents that we all get gifts in our lives, but we don't all get the same gifts. And we should treasure the gifts we get, not covet the gifts of others. — Robbie Alm

# AWA





# A P O N O



# T I C E

R

# I I A N S



# KEPAKEMAPA ~ 'OKAKOPA

SEPTEMBER – OCTOBER CALENDAR OF EVENTS



A seabird chick photographed in the Northwest Hawaiian Island for *Archipelago*. Photo: Courtesy of Honolulu Academy of Arts

## Thu., Sept. 8-Fri., Sept 30 – Northwestern Hawaiian Islands photo exhibit

The same National Geographic photographers who produced the breathtaking images in the book *Remains of a Rainbow* are releasing a new book featuring equally stunning portraits of the native flora and fauna of the remote Northwestern Hawaiian Islands. The Honolulu Academy of Arts will present a photograph exhibit accompanying the launch of David Liittschwager and Susan Middleton's new book,

*Archipelago: Portraits of Life in the World's Most Remote Island Sanctuary*. Exhibit open daily; closed Mondays. The Academy is located at 900 S. Beretania St. Free. For information, call 532-8700.

## Fri., Sept. 16 – Aloha Festivals Downtown Mele

In the heart of Honolulu's business district, the city's famed Bishop Street will close as tens of thousands of Hawai'i residents and visitors crowd the streets to enjoy the tunes of contemporary Hawaiian entertainment. Food booths, crafts, Aloha Festivals ribbons and other merchandise available. 6:30-10 p.m. Bishop and Merchant Street. Free. For information, call 589-1771.

## Fri., Sept. 16 – A Taste of the Hawaiian Range Food and Agricultural Festival

This unique event started in the chilly paniolo town of Waimea. It began as a companion event to the Cooperative Extension Service's Mealani Forage Field Day and is

designed to educate people about locally produced agricultural products. 6-8 p.m. Hilton Waikōloa Village Grand Ballroom and Lagoon Lānai. \$35 pre-sale, \$50 at the door (all you can eat). For information, call (808) 956-6016.

## Sat., Sept. 17 – Nā Po'e o Punalu'u Ko'olauloa Genealogy Conference

Learn how to trace your roots through photos, films, documents and verbal history. Bring your mo'olelo, kūpuna and keiki. Light refreshments will be served, but you may want to bring a brown bag lunch. Reserve your conference packet by Sept. 9 by calling 489-7973. 10 a.m.-2 p.m. Queen Lili'uokalani Children's Center, Windward unit in Punalu'u. Free. For information, call QLCC at 293-8577.

## Sat., Sept. 17 – Aloha Festivals Floral Parade

A cascade of flowers float down Kalākaua Avenue, along with thousands of participants who share the aloha spirit. The two-hour procession will include pā'ū riders, floral floats, hālau hula and marching bands. 9 a.m. Ala Moana Park to Kapi'olani Park. Free. For information, call 589-1771.

## Wed., Sept. 21 – Kūpuna Hula Festival

Kūpuna will convene for this annual hula competition that honors our treasured Hawaiian resource, our elders. Event to include Hawaiian arts, crafts, displays, demonstrations and an appearance by the royal court. 5 p.m. King Kamehameha Kona Beach Hotel. \$10. For information, call (808) 322-1812.

## Fri., Sept. 23 – Hawaiian Falsetto Contest

Ten male contestants will compete in "soprano-like" leo ki'eki'e (falsetto) voices to vie for a recording contract with Hula Records. Hear songs written by renowned Hawai'i composers. AT&T Foundation and Sheraton Hotels in Waikīkī invite you to enjoy an evening filled with nostalgia as we honor those who have performed this Hawaiian art form over the decades. 7 p.m. Royal Hawaiian Hotel Monarch Room. \$55. For information, call 589-1771.

## Sat., Sept. 24-Oct. 8 – Beginning Hawaiian Language Intensive Workshop

E kipa mai 'oukou e a'o i ka 'ōlelo 'ōiwi o nēia 'āina. Come and learn the basics of the indigenous language of this land. Study 'ōlelo Hawai'i (Hawaiian language) vocabulary, conversation, grammar and sentence structure in three Saturday morning classes. This intensive workshop will get your language proficiency up to speed *me ka wikiwiki* (quickly). 9:30 a.m.-1 p.m. Volcano Art Center. \$65 plus \$10 text materials. For information, call (808) 967-8222 or visit [www.volcanoartcenter.org](http://www.volcanoartcenter.org)

## Sat., Oct. 8 – Aloha Festivals Maui Makahiki

Enjoy cultural demonstrations and makahiki games, all-day entertainment, crafts and food booths. See special culture demonstrations like koa jewelry making, Hawaiian net throwing, coconut weaving, lau hala weaving, poi pounding and lei making. Enjoy traditional makahiki games including moa and the pahe'e or dart sliding; 'ulu maika or Hawaiian bowling; haka moa or contact wrestling; 'ō'ō ihe or spear throwing; and kōnane or Hawaiian checkers. 10 a.m.-3 p.m. Kā'anapali Beach Hotel, lū'au grounds. For information, call (808) 870-8047.

## Sat., Oct. 8 – Eō e Emmalani i Alaka'i Festival

A commemoration of Hawai'i's beloved Queen Emma and her journey in 1871 to the Kōke'e uplands and Alaka'i marsh. This historic journey has served as an inspiration for many beautiful mele that are still performed more than 130 years later. The festival brings together kumu hula, hālau hula, Hawaiian crafters, musicians, exhibits and more. 10 a.m.-3 p.m. Kōke'e State Park. Free. For information, call (808) 335-9975. ☐

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## KWO CALENDAR

### *Ka Wai Ola o OHA*

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:

**Ka Wai Ola o OHA**  
711 Kapi'olani Blvd., Ste. 500  
Honolulu, HI 96813-5249





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



## Traditional foods and practices can help fight cancer

Hawaiian herbs, lomilomi, and ho'oponopono are among family health practices that continue in Hawaiian homes today. However, many traditional therapies and practices are less relied upon than in years past. Fortunately, indeed, are families with kūpuna and mākuā who carry on and teach the health practices of our Hawaiian ancestors. In decades past, many cultural foods that were eaten frequently had therapeutic qualities in addition to their nutritional value.

In a Bishop Museum publication, Kawena Pūku'i and associates reported that certain varieties of kalo (taro), 'uala (sweet potato), mai'a (banana) and kō (sugar cane) were cultivated for their medicinal value. Mai'a lele, maoli, iholena, koa'e and 'ele'ele were mai'a varieties used in remedies for digestive and bowel trouble. Two types of 'uala, mohihi and the small hua moa – with flesh that looked like a boiled egg – eased vomiting. Kiki and lehua 'uala were recommended for asthma. These foods were also served as part of family meals.

Foods cultivated and eaten by our ancestors have given way to western French fries, chips, canned meats, sausages, Coke and beer. These introduced food items have none of the protective qualities of our traditional foods and may, in fact, be harmful.

The counsel of kūpuna to learn to eat vegetables such as lū'au, pōpolo and palula, heard in days past, is no longer passed on to the keiki. Yet many illnesses could be prevented by eating the foods of our kūpuna. For example, modern science has found that dark, leafy greens contain folic acid, vitamins A and C, antioxidants and numerous phytochemicals. These nutrients can work to prevent such illnesses as colds, infections, certain birth defects and cancer.

Cancer is still our most feared illness. We are afraid of it because we don't understand it and because there is not yet a cure. We can't see it developing; it surprises us. However, scientists have made much progress in understanding cancer and now can give us solid advice on how to avoid it.

We know that 40 to 60 percent of cancer cases are linked to foods commonly eaten. Chemicals found in processed foods are just one source. We also know that smoking, chewing tobacco and second-hand smoke are responsible for 30 percent of cancers. Constant exposure to chemicals, x-rays and the sun can cause cancer. There are also rare cases of genetic cancer.

The good news is that there are important, yet simple, ways to prevent cancer. Cancer develops slowly, over a very long time, probably 10 to 30 years. This makes it hard to detect. However, during that long incubation period, we have many opportunities to block the process. That is really good news.

What foods can you eat to prevent cancer? The best cancer protection foods are vegetables and fruits, especially those with a lot of vitamins A and C and fiber. Papaya, guava, mangoes, all cabbages, broccoli, cauliflower, lū'au, spinach and watercress are easy to find and cook. All can be eaten raw, except for lū'au. Eating some of these protective foods every day will

strengthen the body's defenses to fight cancer. Scientists are studying many of the phytochemicals found in food to discover how they work to fight a variety of cancers. We should soon have more information on just how they act in the body.

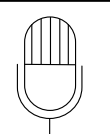
The simple rules to fight cancer with food are:

- Eat a variety of vegetables, fruits and whole grains, at least five half-cup servings daily.
- Maintain a low-fat diet. This means cooking the traditional Hawaiian way: steaming, baking and roasting, and eating more i'a (fish) and moa (chicken) without skin.
- Eat foods that are good sources of fiber, such as greens, kalo, potato, brown rice and whole wheat bread.

By following these simple practices, which were part of our ancestors' way of life, we can help keep ourselves healthy and reduce the likelihood of contracting cancer. ☐

## MELE 'AILANA

### ISLAND MUSIC SCENE



## Hula Records CDs celebrate 'ohana, from keiki to kūpuna

By Manu Boyd

### Hawaiian Songs for Children: Nā Mele Hawai'i no nā Keiki



This charming collection of children's songs was composed by cousins Mary Kawena Pūku'i and

Alice Nāmākelua, both legends in the realm of Hawaiian language and music. Nāmākelua and Pūku'i were both born on Hawai'i island in the 1890s, reared in Hawaiian and spent a lifetime sharing their love of their heritage with keiki. Here, they share their own memories of growing up in a simpler time.

Liner notes explain that prior to these works by Nāmākelua and Pūku'i, children's mele for singing and dancing were practically non-existent, as serious matters of chant and hula were reserved only for adults – but times have changed. "These 14 songs, all child-tested and approved, all easily learned and enthusiastically performed, all recorded for the first time, will no doubt be appropriate for grown-ups too," the liner notes say.

Among mele on this collection are

*Kāma'a Hou* (new shoes), *No Tūtū* (for Grandma), *Moa* (chicken), *Ku'u Pāpale U'i* (my pretty hat), *Lele Kowali* (swing on a swing) and the familiar mele hula by Nāmākelua, *Kīlauea*, recalling the fires of Pele. Nāmākelua is also the ho'opa'a on this selection – she chants and drums the ipu.

The poetry presented here is simple, particularly palatable for keiki, and the musical performances – most of which feature the Rodrigues sisters: Nina, Lani and Lahela – are outstanding. Attention to pronunciation and vocal blend are testament to the trio's mother, Vickie 'Ī'ī Rodrigues, a Hawaiian music authority. The Maile Serenaders also provide musical support, and include Benny Kalama, Sonny Kamahale, Jimmy Ka'ōpūiki and Eddie Pang.

The cover image is set at Hānaiakamalama, Queen Emma's Summer Palace in Nu'uānu. The composers are surrounded by a group of keiki, all 'ohana and close family friends.

This CD is not only recommended for keiki, but anyone fascinated with our native 'ōlelo, and the gentle demeanor and seasoned thought process of our kūpuna. ☐

### Nā Mele 'Ohana: Featuring Vickie 'Ī'ī and her family



Originally released in 1962, *Nā Mele 'Ohana* is the product of Vickie 'Ī'ī Rodrigues and her children: Nina, Lani, Lahela, Ioane and Boyce. In many ways, this album is the definitive Hawaiian recording, with family mele and other well-written pieces favored by this 'ohana presented with excellent music, perfect Hawaiian and a good deal of insight shared in the liner notes by Jean "Kini" Sullivan. Reviewing this re-release, the reader becomes intimately familiar with the genealogy of this 'ohana, which is dotted with talented performers and composers.

*Pua o Kamākāhala* was written by Katie Stevens 'Ī'ī and showcases the lead vocals of the composer's mo'opuna (granddaughter), Vickie. Thomas Kalama, Vickie's grandfather, wrote *Ku'u Pua Mikinolia*, a beautiful duet performed by Nina and Lani. The mention of Pāpiohuli and the waters of

Kū'auhoe suggest that Kaua'i is the setting for the song named for the magnolia blossom.

Nina, also known professionally by her Hawaiian name, Keali'iwahamana, performs the Moloka'i classic *Kalama'ula*, reportedly taught to Vickie by her mother over the phone. More than 40 years later, *Kalama'ula* remains a standard in the repertoire of singers who can handle the difficult melody, including the likes of Raiatea Helm, who counts "Auntie Nina" as one of her musical influences.

Hawaiian lyrics are presented with orthography as Vickie 'Ī'ī annotated them and were included in the packaging with the condition that English translations *not* be given. *Hāli'ilua*, an old mele for Hannah Parrish of Kona that remains popular to this day, leaves "instructions" that it is not to be sung by children. The song hails the name Ka'ōnohiokālā, recalls such places as 'Ola'a, Ka'awaloa and the cool ocean breeze at Ma'ihī, and was taught to Vickie by her grandmother, Katie.

Na wai e 'ole i ka 'ike o nā kūpuna? Who can deny the wisdom of our elders? Who, indeed ... ☐





# Warm welcome

## The Siple family thrives amid Arizona's desert heat

By Keaumiki Akui

‘**B**ut it’s dry heat.” Yeah, right! “It’s only 120 degrees three months out of the year,” downplays Hawaiian transplant to Arizona Arlene Siple, as her husband, Mike, shakes his head and smiles.

Formerly of Kailua, the Siples are brave Hawaiians. Nine years ago, both agreed that the high cost of living in Hawai‘i would only get worse, and if they stayed they would be among the thousands of struggling young couples living with mom and dad or other relatives. They wanted to live, not simply exist.

Mike has always been a laid-back kind of guy. A 1988 Kalāheo graduate, he worked on catamarans off Waikīkī taking tourists sailing. Arlene, who attended Kamehameha, is just the opposite – assertive and ambitious. Mike didn’t mind, he just went along.

In 1996, they decided to leave the only home either of them ever knew for a new life in Arizona. Being a computer geek, Mike searched the Internet to compare cost of living and job opportunities in different locations on the mainland, and Arizona kept popping up as the best deal. Their minds made up, they began plans to uproot and make the big move. Everyone thought Arlene was



The Siple ‘ohana and friends take a break from the heat at the Magic Kingdom.

crazy, but Mike didn’t mind, he just went along.

Fortunately, FedEx had an opening in Phoenix, and as the company’s Honolulu dispatcher, Arlene was able to get a transfer. So, after bidding a tearful good-bye to loved ones at Honolulu International Airport, Mike and Arlene – along with their seven-year-old daughter, Nicole, and three-year-old son, Aaron – boldly went “where they never have gone before.”

Collecting Mike’s aging pick-up

truck in L.A., they drove across the Arizona desert with all their possessions and two complaining kids. Meanwhile back in Hawai‘i, their parents wrung their hands until the phone call saying they had made it okay came two days later. In fact, at the grocery store checkout in Chandler, the cashier was Hawaiian, and so was the lady behind them ... almost like home.

A year later, the Siples bought their first home in Chandler. For what would

amount to a downpayment in Hawai‘i, their three-bedroom abode includes a separate family room, fireplace and central air conditioning. This year, they added a swimming pool.

After a few years of playing Mr. Mom, Mike now has a secure position working for the nearby town of Gilbert. After a few years with FedEx and a number of entrepreneurial ventures, Arlene is now a kindergarten teacher for the Chandler School District. Nicole is a senior in high school with plans for college next year, while Aaron’s focus has always been in the realm of sports. Last year he pitched the first no-hitter in his little league’s history, and even Michelle Wie would be proud of this 11-year-old Native Hawaiian from Kailua who led his golf team to first place in the county’s John Russell Cup Tournament this summer.

All in all, the Siples are doing just fine in the Arizona desert – “dry heat” and all.

*Keaumiki Akui is the public affairs specialist with OHA’s governance division. If you are a Hawaiian on the continent with an interesting story to tell, or if you know of one, please contact OHA Outreach Coordinator Aulani Apoliona at 594-1912, or via e-mail at aulania@oha.org.*

## Play about Kū‘ē Petition is very timely today

By Sharon Ku‘uipo Kana‘e-Paulo

*Editor’s note: Sharon Ku‘uipo Kana‘e-Paulo is from Nānākuli, O‘ahu, and has lived in California since 1970. She is very active in the Hawaiian community in Los Angeles.*

**O**n Aug. 6, when I attended a historical play about the petition opposing the annexation of the Hawaiian kingdom by the United States, I was transported back in time to September 1897 and placed smack in the middle of a meeting in the Hilo Salvation Army Hall, where, along with Mrs. Emma ‘A‘ima Nāwahī and Mrs. Kū‘aihelani Campbell, many supporters of Queen Lili‘uokalani gathered to enter their names in protest of the annexation. Their emotionally charged speeches and testimonies expressed a range of feelings from anger to distress, pain, sadness and resolve. My heart felt so heavy, so pained, as I was overwhelmed by the despair, alarm and fear that my own kūpuna must have suffered through during those days and future years.

Fortunately for Hawaiians today, this petition, known as the Kū‘ē Petition, was miraculously exposed in 1997, a hundred years later, after tenacious research by Dr. Noenoe Silva at the U.S. National Archives in Washington, D.C. The Kū‘ē Petition contains 21,000 signatures gathered by the men and women of the Hui Aloha ‘Āina (Hawaiian Patriotic League) back in 1897, the expressions of our own relatives and kūpuna, protesting the annexation.

I am still reeling from the mental, spiritual and emotional “rush” experienced at this one-act play,



Image: UH Library Hawaiian Collection

written by Edith “Didi” Lincoln Lee Kwai and based on an article written by Miriam Michelson for the *San Francisco Call* in 1897. I am so grateful to the Ka Lei Maile Ali‘i Hawaiian Civic Club cast of performers, under the direction of Annelle Amaral, for bringing this production to our Hawaiians living in California. This gift - a dramatic reminder of the courage our own kūpuna displayed in this protest against the taking of Hawaiian rights - is so timely against the background to the contemporary struggles threatening Hawaiians today.

I left the performance that day with a renewed sense of resolve and commitment to never stop working for unity among Hawaiians. It was significant to me that while I was participating from the audience during this play in Los Angeles, the unity rally at ‘Iolani Palace and the march to Mauna‘ala was happening in Hawai‘i. I knew that the spirit of our kūpuna was there with us, and I prayed that our spirits would cross the ocean and, together with the spirits of our ‘ohana in Hawai‘i, join together in unity, solidarity and camaraderie. God bless the Kamehameha Schools and protect all that is Hawaiian.

## Briefs

Continued from page 3

### Voyager School

Honolulu-based Voyager Charter School still has openings for children ages 5-8 for the current school year. The school embraces an ‘ohana-like environment and aims for high achievement development through proven teaching methods. Voyager accepts students from across the island and currently has an enrollment of 190 students from kindergarten through eighth grade.

For information, call 521-9770, or visit [www.voyagerohana.org](http://www.voyagerohana.org).

### Immersion grant

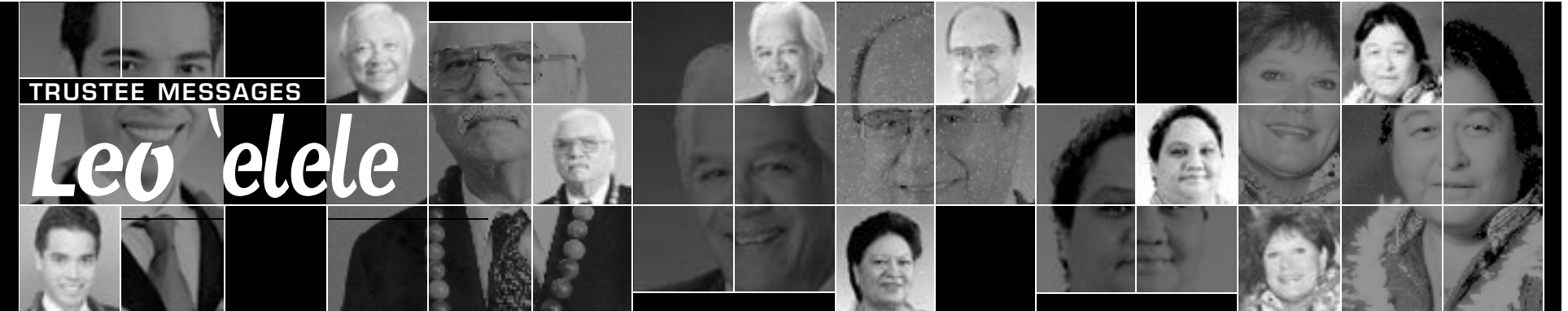
In August, the Dowling Community Improvement Foundation gave a \$20,000 grant to Nā Leo Pūlama o Maui to support Hawaiian language education.

The grant will be used for tuition assistance for students and teacher training at Pūnana Leo o Maui, which was the first Hawaiian language-immersion preschool on Maui. The school opened in 1987 and has since graduated hundreds of fluent Hawaiian speakers who have gone on to schools in the state Department of Education’s Hawaiian Language Immersion Program.

Nā Leo Pūlama o Maui is a nonprofit organization dedicated to perpetuating Hawaiian language and culture on Maui. The organization currently focuses on preschoolers by providing them with a quality education through the medium of Hawaiian language immersion.

The Dowling Community Improvement Foundation is the philanthropic arm of Dowling Company Inc., a Maui-based development company.





TRUSTEE MESSAGES

# Leo 'elele

## Native Hawaiians: a thousand points of light

Haunani Apoliona, MSW

Chairperson    Trustee, At-large



*Editor's note: This month, Trustee Haunani Apoliona shares her column space with her former aide, Kēhaulani Lum.*

As I marched from 'Iolani Palace to Mauna'ala in August, in the wake of a federal appeals court ruling regarding Kamehameha Schools, I was struck by the memory of former President George Bush and his vision of a "thousand points of light."

Sixteen years ago, in his inaugural address, the father of our current president uttered these words: "No President, no government, can teach us to remember what is best in what we are ... The old solution, the old way, was to think that public money alone could end these problems. But we have learned that is not so. And, in any case, our funds are low ... We have more than wallet; but will is what we need ... I am speaking of a new engagement in the lives of others; a new activism, hands-on and involved, that gets the job done ... We must bring in the generations, harnessing the unused talent of the elderly and the unfocused energy of the young. For not only leadership is passed from generation to generation, but so is stewardship ... I have spoken of a thousand points of light, of all the community organizations that are spread like stars throughout the Nation, doing good

... The old ideas are new again because they are not old, they are timeless: Duty, sacrifice, commitment, and a patriotism that finds its expression in taking part and pitching in."

There we were, 15,000 points of light, mindful of our duty, willing to make a sacrifice, committed to the freedom of mind and purpose that our beloved Princess Pauahi envisioned. Harnessing the talents of the old, focusing the energy of the young, passing from one generation to the next a cultural understanding of stewardship, our kuleana, just as we have done for over 100 years.

Pauahi, through the willing of her land to a perpetual endowment to improve the capability and well-being of her people, was not a single point of light; she was an entire galaxy. Here was a woman of independent means, practicing the ideal of civic engagement, freely giving her most valued possessions to address Hawai'i's most serious social problems of her day: The extreme educational and socio-economic deficiencies faced by Native Hawaiians.

Pauahi's legacy continues today not only on the campuses of Kamehameha Schools, but through the organization's unparalleled sharing of knowledge and resources with the larger Hawai'i community. Through local development initiatives, support of service and service-

learning efforts, and collaborations with the University of Hawai'i, the Department of Education, conversion charter schools and organizations such as Habitat for Humanity, the Princess' ideal is extending its reach beyond her own lands and people.

In America today, the movement labeled "conservative" champions this very spirit: The development of policies and practices based on the principles of free enterprise, limited government, individual freedom. It is founded on the principles that the state exists to preserve freedom, not deny it. It espouses the ideal of a compassionate society in which individuals, with support, can pull themselves up by their own initiative, as long as government does not interfere. It believes that organizations based in faith, empowered by the people, and steeped in traditional practices hold the key to a better world.

And, here we are, Native Hawaiians, six generations of Pauahi's beneficiaries, thriving by cultural values that pre-date the U.S. Constitution by 1,000 years and struggling to rise, with the aid of many, through our own initiative. By the foresight of Queen Emma, Prince Kūhiō, Queen Lili'uokalani, King Lunalilo, Princess Pauahi and, even Republican President Grover Cleveland, we have means. By our kūpuna, we have purpose. By our children, we have kuleana.

Like their ancestors before them, the work of neo-colonialists who are not of this land obscures and obstructs. They claim a society free of color, but ignore the gross socio-economic disparities that exist for people whose pigment is not white and whose gender is not male. They instill fear in non-Hawaiians by projecting a return of their own prior worst practices, rather than the inclusiveness of our ali'i.

These children of merchants and mercenaries, cultured to change by gunpoint, not by aloha, will never define where we come from, who we are and what we will become. They may bring with them new diseases that threaten our well-being, but we are stronger than their forefathers found us, and in freedom and recognition we will find our cure.

Perhaps the hero of conservative ideologists, Ronald Reagan, said it best: "Freedom is never more than one generation away from extinction. We didn't pass it to our children in the bloodstream. It must be fought for, protected and handed on for them to do the same, or one day we will spend our sunset years telling our children and our children's children what it was once like in the United States where men were free."

10/48



## The need for compromise and unity

Rowena Akana

Trustee, At-large



'A no'ai kākou. In late July, the trustees returned from another disappointing trip to lobby for the passage of the Akaka Bill in Washington, D.C. The bill has enough votes to pass the U.S. Senate, but unfortunately several Republican senators used last-minute political gamesmanship to prevent the bill from reaching the Senate floor for voting. After witnessing these underhanded tactics, I am amazed that anything can get done in Washington.

The senators who oppose the Akaka Bill are obviously relying on false information being provided by Akaka Bill opponents such as Thurston Twigg-Smith (who is part of the *Arakaki* lawsuit and whose ancestor helped orchestrate the overthrow), H. William Burgess (also with the *Arakaki* lawsuit and the anti-OHA organization Aloha for All), and Richard Rowland (Grassroot Institute of Hawai'i). These people want us to believe that they are fighting for equality, but I believe they are actually motivated by racism.

To make matters worse, Washington has become so politically divided along party lines that neither side is

willing to work together and hammer out a bill that all sides can live with. It seems as if the Democrats and Republicans have lost the art of compromise.

Years ago, Washington used to be a different place. As Jack Valenti (President Lyndon B. Johnson's administration) described it, members of Congress built relationships based on trust. The party in power understood that the role of the opposition was to oppose and didn't take their criticism personally. The minority party knew that just because you opposed an issue didn't mean you couldn't compromise. No party could ever get everything they wanted. That's not how politics works. Politics depends on compromise.

Here at home, the time has come for Native Hawaiians who support and oppose the Akaka Bill to come together in the spirit of compromise. Native Hawaiians who oppose the Akaka Bill need to realize that if they want to form an independent Hawaiian nation, they can – even if the Akaka Bill were passed into law. The bill does not give any position on the ultimate form of Native Hawaiian governance. It only

requires the federal government to recognize a trust relationship with our people. More importantly, it would give us the ability to protect our trust assets until our governing entity is formed.

All of us can agree that we cannot build a nation without assets. Native Hawaiian opponents of the Akaka Bill must understand that there can be no final judgment in the federal courts if Congress approves the Akaka Bill. The bill offers strong protection to all of our Hawaiian trusts from the constant threat of lawsuits. That's why I have always supported the bill.

What we face today as Hawaiians is no different than what occurred more than 100 years ago. We are still fighting off assaults on our culture, rights to our lands, and racism. Only now we are being called racists because we want to protect our entitlements. Times have not changed much; people are still the same, and racism is still the motivation behind the move to relieve us of whatever entitlements we have left. The only thing that has changed is the sophistication used to manipulate us and the law.

Let us begin to work together for the

cause of recognition. Let us begin to agree on the things that we can agree to and set aside the things we differ on and move forward together for the future generations of Hawaiians yet to come.

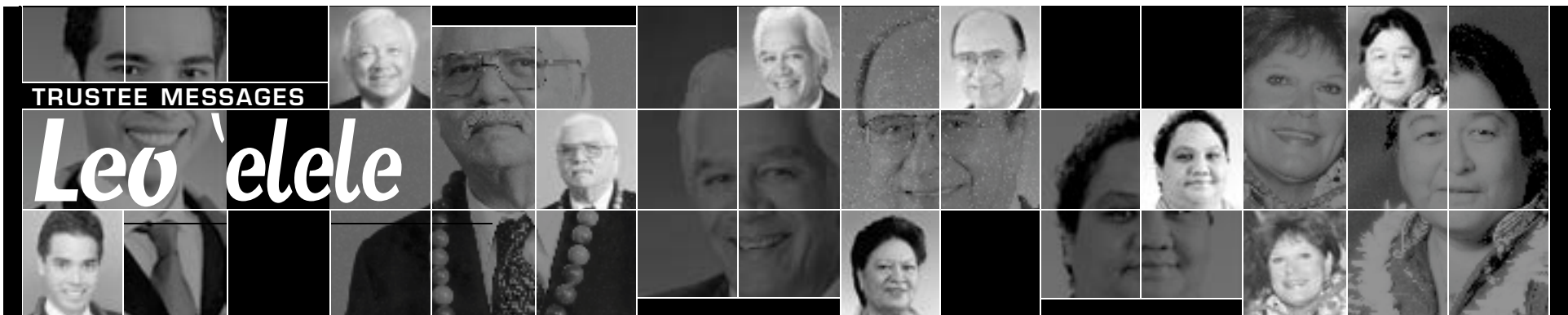
We are one people. We cannot afford to be divided, not when so much work remains to be done. The struggle to regain our sovereign rights requires unity and the strength of numbers. As the recent federal court decision regarding Kamehameha Schools proves, the future of OHA, the Department of Hawaiian Home Lands and all of the Hawaiian Trusts are certainly at risk. We must work together and combine our influence so that we can do what is necessary to pass the Akaka Bill.


Let us be as our queen wished: 'Onipa'a – steadfast in what is good!

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

For more information on Hawaiian issues, check out Trustee Akana's website at [www.rowenaakana.org](http://www.rowenaakana.org).





	<b>Dante Keala Carpenter</b>
	<i>Trustee, O'ahu</i>

## Whither Hawai'i: Wake-up call or death knell?

**A**loha kākou. Recently the vast Hawaiian community was jolted when the 9th U.S. Court of Appeals ruled that Kamehameha Schools' Hawaiians-only preference policy violated federal civil rights laws. Reaction to the ruling ran the gamut from frustration and anger to disappointment and tears. Emotions were definitely high, and talk on the issue permeated every conversation. Unity rallies statewide involved over 15,000 supporters and showed just "how close to home" the issue has hit Hawaiians and Hawaiians-at-heart.

Yet Hawaiians today may still be unaware there is an insidious attack by others to the very existence of Hawaiians and our culture. Indeed, there are those who wish to trample us out of existence as an identifiable people under the guise of a "color-blind" America. We Hawaiians are accused of being a "race-based" people according to their lawsuits in federal courts that cite our efforts as being contrary to the tenets of the U. S. Constitution.

In practical fact, we are "that close" to annihilation as a people and culture. How many more attacks can our Hawaiian community withstand before we are left with nothing? The short answer is two. The loss of the Arakaki

vs. State lawsuit pending in federal court and another potential rejection by the 9th U. S. Court of Appeals.

Moreover, notwithstanding the gallant and continuing efforts by Hawaiian individuals at the World Court and the United Nations, Hawaiians as an indigenous people need to be recognized by the United States of America as well. Practically speaking, the Akaka Bill (S. 147) is the **only vehicle available to Hawaiians to shield our inherent right as an indigenous people** to initiate a process **that creates a public forum** to discuss forms of governance, including independence. No other prominent national or international vehicle has been developed since the illegal overthrow of the Hawaiian government over 112 years ago.

Ever heard this adage? "In the game of "Kāmau," when in doubt, play your trump!" Well, like it or not, that trump is the Akaka Bill. On Sept. 6, 2005, a cloture motion to force a vote on the Akaka Bill will be considered when the U. S. Senate reconvenes. Cloture is a Senate process to curtail debate and cause an expeditious vote to be taken. The cloture petition filed by Senator Akaka and 16 other senators of both parties prior to Congress' summer recess assures the bill will be among

the Senate's first order of business in September.

This crucial Senate vote will bring on a large wave of reaction no matter which way the vote goes. While there are many things that could go awry, I'm optimistic and convinced that the passing of the Akaka Bill is critically needed to protect the Hawaiian culture and its people against "race-based" legal challenges. Ironically, those who allege the Akaka bill is race-based are themselves coming from a race-based perspective. It's interesting to note that Hawaiians never had a word for racism until racists introduced it.


So, how can the average Kanaka Maoli make a difference, no matter how small? First, pay more attention. Second, learn all you can about Hawaiian issues – there are so many opportunities to be better informed. Third, if you don't know where to start, call the Office of Hawaiian Affairs at 594-1888 and tap into the expertise our agency has to offer. If you're into surfing the Web, information relating to Hawaiian issues is virtually endless. For starters, go to [www.nativehawaiians.com](http://www.nativehawaiians.com) to learn more about the Akaka bill and how you can make a difference.

Being informed on the issues that

are important to Hawaiians today will empower you and those with whom you share your mana'o. It doesn't mean you automatically become an activist, but it doesn't stop you from being one either. Hawaiians are intelligent people and the more we unify, the stronger the mana becomes.

Finally, when we as Hawaiians ignore or choose to snub the current Hawaiian issues that are upon us now, we are actually encouraging the dissolution of Hawai'i and all that it entails. Doing nothing is not a choice anymore! The future of Hawai'i, Hawaiian culture, and our Hawaiian people is in our collective hands and we all must participate. The "how" is up to you and the "when" is now! I hope you agree – this has been the **loudest wake up call yet!** Participatory democracy is not easy, but it has never been more important than now. **Whither Hawai'i? I mua ever forward!**

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 594-0120 and e-mail address – [www.dantec@oha.org](mailto:www.dantec@oha.org). A hui hou, mālama pono. ☑

	<b>Colette Machado</b>
	<i>Trustee, Moloka'i and Lāna'i</i>

## Hui Kāko'o Pa'ahao advocates for the cultural rights of Hawaiian prisoners

**A**loha kākou! A few months ago I spent some time with Kaleihau Kamau'u, a former pa'ahao (prisoner) who has dedicated himself to advocating for the rights of Hawaiian prisoners to practice and observe Native Hawaiian religion during incarceration. It's been a while since Kaleihau first began his arduous trek through the tangle of institutional ignorance, yet he remains steadfast. I received his first letter requesting kōkua more than five years ago, and I'm happy to report that things are better for our pa'ahao. Through his initial request to OHA, and substantial work by the Native Hawaiian Legal Corporation, Native Hawaiian inmates were able to recognize the makahiki season as a critical tenet of their spiritual needs. Since November 2003, inmates have been allowed to meet for one hour each week during the makahiki season to pule, oli and hula.

Since his release, Kaleihau has concentrated his focus on the formation of Hui Kāko'o Pa'ahao, an organiza-

tion developed to address the needs and concerns of Hawaiian prisoners in state and federal institutions as well as the privately controlled institutions that hold many of our kānaka. Native Hawaiians as an ethnic group continue to be overrepresented in prisons, both in Hawai'i and in out-of-state facilities. A 2001 report by the State Department of Public Safety listed Native Hawaiians at 39 percent of the total incarcerated population.

Hui Kāko'o Pa'ahao seeks to develop a pu'uhonua (place of refuge) for the current pa'ahao that would work to create truly rehabilitative programs and preventative measures to reduce the size of our current Native Hawaiian population in prison. The group envisions this place as providing a solid cultural foundation inclusive of religious practices such as hula, oli, ho'oponopono, pīkai, ipu o Lono, 'awa ceremonies and the development of life skills and critical thinking through Hawaiian studies and political science curricula.

The organization is made up of Native Hawaiians who were once incarcerated, families of incarcerated kānaka and concerned community members, including clergy, teachers and lawyers. Currently, Hui Kāko'o Pa'ahao is in the process of developing a more permanent nonprofit corporation to represent and support the needs of the pa'ahao communities. On April 30, the group held an organizational workshop to develop the first draft of their bylaws and articles of incorporation. They were also able to identify and elect directors to formally work on the organization's incorporation status.

The first order of business is to develop and establish the hui's mission and vision statement, and then finalize their bylaws and articles of incorporation. The group's discussions on finding a fiscal sponsor to provide additional support and access to office equipment and space have been geared toward utilizing the Wai'anae Coast Coalition.

As it works through the pains of establishing itself, Hui Kāko'o Pa'ahao is seeking technical and financial assistance. OHA, which in the past has helped work with the prisons and state administration to ensure that Native Hawaiian inmates were afforded their basic human rights and cultural practices, has been presented with the request. While OHA looks into what programs are available to help the hui, the group continues to move forward.

In his request to OHA, Kaleihau said: "Many of us who were pa'ahao know first-hand the struggle that goes on inside and can now see the value of community and family support and the institutional support of organizations."

Readers interested in getting involved with Hui Kāko'o Pa'ahao and their efforts should contact my office for contact information and future meetings. ☑





## Survival of Hawaiians as a first people is at stake

Boyd P. Mossman

Trustee, Maui



There was once upon a time a fiercely proud people who sailed the oceans blue with more skill and courage than any other people in the world and who settled in a paradise consisting of eight pristine and pure islands surrounded by the Pacific highway. After hundreds of years inhabiting this land and developing a highly sophisticated civilization, they were visited for the first time by foreigners from far-off lands whose skin color, dress, language, religion, transportation, weapons and motives were strange and unknown to the culture of these first people. These visitors identified the first people as “Indians” as they did the other two first peoples in the U.S., the American Indians and Alaskan Natives. Within a few years, the entire fabric, structure, and consistency of this civilization was consolidated by a chief and thereafter by his heirs and more foreigners, who compelled the removal of many of the customs, knowledge, expertise and traditions of this people, thus removing much of their spiritual and

physical bond to their land.

As more and more foreigners immigrated to the islands and brought with them disease, destruction and death, more and more of these first people succumbed, and soon their numbers were reduced by 90 percent. While the people were dying, their leaders were forced to contend with foreign and other advisors who dictated to their leaders the conduct of the government, mostly to the benefit of those who were not the first people but nevertheless had taken over their lands by virtue of their wealth and stealth.

Then a queen of the first people decided that enough was enough and planned to help the first people first; however, word of this got out, and with the support of the U.S. Marines and Navy the queen was overthrown. Her efforts to convince the U.S. government to reconsider and to reinstate her fell on deaf ears in Congress, and soon the newly formed Republic became a U.S. Territory – not however, before 95 percent of the remaining first people let it be known to the

U.S. their desire to have their queen restored to her lawful position.

Since that time, the land has become the home of over a million people, including more than 200,000 descendants of the first people. The land has lost much of its pristine and pure nature but has maintained its special spirit because of the survival of, and appreciation by others for, the descendants of its first people. These first people have been loyal Americans and served with honor in many capacities. Without the existence of these people there could be no spirit, no identity, no distinction from any other state in the U.S.

Today, the first people are facing a legal extinction in the courts that will come about through the combined efforts of some of the descendants of the overthrowers on the one hand and some of the descendants of the first people on the other. The former group seeks to convince Congress that S.147, the Akaka Bill, should be denied, and thus the first people should be once and for all done away with and assim-

lated into oblivion, never again to be referred to as a first people but only as another race among races that live on the first people’s ancestral lands. The latter group argues that the first people should be the only people. Neither can be justified.

The other two first peoples in the U.S. have been recognized and maintain their identities, culture, self determination and traditions and are not accused of being racists; not so with this first people. Unless the U.S. Senate on Sept. 6, votes for cloture on S.147, this date will become a day of infamy for a people who have given their land, their nation, their education and their hearts to the United States only to now face a demand for all that is left – their identity. Native Hawaiians ask for no more than what they have today and the opportunity to survive as have their first people brothers and sisters. Our future is now in the hands of Congress. Will our plea again fall on deaf ears or will we continue to be the first people of Hawai’i? ❏

## Latest events follow long history of suppression

Oz Stender

Trustee, At-large



Latest news coverage: the promised hearing and vote of the Akaka Bill prior to August 7 never happened; John Doe wins case at the 9th Circuit Court; the Grassroot Institute is successful in raising objections to the Akaka Bill; and letters to the editors from individuals who have no knowledge of Hawai’i’s true history have distressed and depressed our Native Hawaiians. Once again, the Hawaiian people are being “gobbled up” by those who cry race because they want to suppress our people.

In 1837, Native Hawaiian historian David Malo uttered this prophecy:

“If a big wave comes in, large fishes will come from the dark ocean which you never saw before, and when they see the small fishes they will eat them up; such also is the case with large animals, they will prey on the smaller ones; the ships of the white men have come, and smart people have arrived from the Great Countries which you have never seen before, they know our people are few in number and living in a small country; they will eat us up, such has always been the

case with large countries, the small ones have been gobbled up.” (From Hawai’i’s Story by Hawai’i’s Queen Lili’uokalani; introduction by Glen Grant, page vii.)

It all began with the discovery of Hawai’i by Captain James Cook in 1778, and the “gobbling up” began. The historical record is well documented and remains unchallenged. The most unjust acts of exploitation were the overthrow in 1893 and the illegal annexation of our country to the United States of America in 1898. One hundred years after the overthrow, the Apology Bill of 1993 documented this time in history and admitted to the wrongfulness of this act. Here we are, more than 10 years later and no reconciliation effort has been made to bring closure to this issue.

As Queen Lili’uokalani wrote, “... and what people have ever been subjected during such an evolution to such a flood of external demoralizing influences?” In her attempt to describe her feelings over the betrayal of the overthrow and annexation, she wrote:

“But will it also be thought strange that education and knowledge of the world have enabled us to perceive that as a race we have some special mental and physical requirements not shared by the other races which have come among us? That certain habits and modes of living are better for our health and happiness than others? And that a separate nationality, and a particular form of government, as well as special laws, are, at least for the present, best for us? And these things remained to us, until the pitiless and tireless ‘annexation policy’ was effective backed by the naval power of the United States.

“To other usurpations of authority on the part of those whose love for the institutions of their native land we could understand and forgive we had submitted. We had allowed them virtually to give us a constitution, and control the offices of state. Not without protest, indeed; for the usurpation was unrighteous, and cost us much humiliation and distress. But we did not resist it by force. It had not entered into our hearts to believe

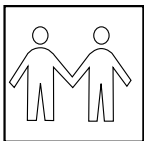
that these friends and allies from the United States, even with all their foreign affinities, would ever go so far as to absolutely overthrow our form of government, seize our nation by the throat, and pass it over to an alien power.

“And while we sought by peaceful political means to maintain the dignity of the throne, and to advance national feeling among the native people, we never sought to rob any citizen, wherever born, of either property, franchise, or social standing.

“If we have nourished ... those who have sought our ruin, it has been because they were of the people whom we believed to be our dearest friends and allies.” (From *Hawai’i’s Story by Hawai’i’s Queen Lili’uokalani*; pages 368-369).

Today, it remains evident that those who want to continue to take from our people attempt to rewrite history to gain support from those who don’t know better. They continue their attempts to suppress the indigenous people of Hawai’i – the very people who welcomed their ancestors blindly with aloha. ‘Auē! ❏





# Ho'OHUI 'OHANA

FAMILY REUNIONS

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](mailto:kwo@OHA.org).

E ola nā mamō a Hāloa!

**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 Keohulua 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 Nahelehele 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 293-3191 or 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](mailto:bmartinez@boh.com) or call 681-6637; Misty Bush William at [mwill23714@aol.com](mailto: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 Aunty Winnie Cockett, 808-244-0873.

**Panaewa** — The Panaewa 'ohana reunion will be held in August 2006. We invite the families and descendents 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.

**Lu'ulua** — The nā mo'opuna of Samuel Lu'ulua Sr., born Oct.

1, 1905, in Kaluaaha Moloka'i, is planning a family reunion in July 2007 on the island of Moloka'i. His descendants are daughters Elizabeth Chang of 'Aiea, O'ahu, and Alice Smith of Ho'olehua, Moloka 'i; and sons Paul Lu'ulua of Moloka'i, Thomas Lu'ulua of Pearl City, O'ahu, Walter Lu'ulua of Nānākuli, O'ahu, and Henry Lu'ulua of Moloka'i. His mo'opuna are asking for all the family members to submit updated information on names, addresses, phone numbers and e-mail. We would like all information as soon as possible so we can start a committee. The contact person is Sam Lu'ulua: P.O. Box 1516, Kaunakakai, HI 96748; cell, 808-336-1445; e-mail, [luulua@hotmail.com](mailto:luulua@hotmail.com). Also contact Joreen N. Mamuad: P.O. Box 1521, Kaunakakai, HI 96748; Home, 808-567-6221; e-mail, [joreenn.m@yahoo.com](mailto:joreenn.m@yahoo.com)

**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: Nalaeluaakamanu, John Keahiapele, James Hoolulu, Joseph Kahopuwaiki, Kauhaanu, Nakuilauhulu: Haaonui, Pohue, Wahinine, Mary Irene Ailimukala, Kau, William, Mahoe; Kalaupaina, Hinaikamalalamalama: 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 Nalaelua and Larry Aweau. For more information, visit [www.Aweaufamily.com](http://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](mailto: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 Waikiki. 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.

**Kaleleiki family search** — The family of Samuel Kekuaokala'auailiahi 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](mailto:davidhelela@msn.com).

**Waikoloa 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.

**Kekahuna family search** — I am seeking relatives in the Hawaiian islands. My 'ohana is Kekahuna. My father is a Kekahuna. His dad is David Noeau Kekahuna. My father is one of nine children. My grandfather's wife is Emily A. Hage. I'm trying to meet any relatives to this 'ohana. I was told that the Kekahuna 'ohana is huge, and I'm working on the family genealogy. If you have any information on the Kekahuna or Hage families, contact Lavaina Kekahuna-Hoaeae at 696-6838 or email to [Kekahunapride@hotmail.com](mailto:Kekahunapride@hotmail.com) or write to 87-1643 Ulehawa Rd, Wai'anae, HI 96792

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**FOR SALE:** Keaukaha, Big Island – Tear-down home on 33,136 sq.ft. lot. R-10 Waiehu Kou PH2, Maui – 3 bdrm/ 2 bath. (DHHL- Leasehold.) Charmaine ʻIlima Quilit (R) 295-4474 or toll free: 1-877-521-2500 Century 21 Realty Specialists charmainequilit@yahoo.com

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**HEALTH TECHNOLOGY:** www.gentlewindproject.org

**HELP WANTED:** F/T Foster Family Advocate on Oʻahu. Gather and support Hawaiian foster families. Experience working with families/ community. Knowledge of Hawaiian values. Email resume: kokuaohanafamilies@verizon.net.

**HULA-KAHIKO AND ʻAUANA:** Non-competitive; girls and women, 13 and up; Kāneʻohe area; Tuesday evenings. Call 254-2832 or 554-7095.

**KUMUHULA KALEOTRINADAD** and Ka Leo O Laka I Ka Hikina O Ka Lā new enrollment hula classes for kūpuna (gracious ladies), men and women (ages 13 and up), and boys and girls (ages 5-8). Come to register Sept 18, 1-3pm, St. Andrew’s Priory Dance Studio. Phone 520-8177.

**LOOKING FOR LOT** in Keōkea and/or Waiohuli, Maui, paying top dollar. Family looking to moving home from Vegas. (702) 806-7962.

**MEETING ROOM:** CramSchool Learning Center available for meetings 8:30 a.m. to 3 p.m. 1311 Kapiʻolani Blvd. Seats 16, free parking, 382-0304.

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pool heating systems, repairs. Free estimates. Oʻahu: 422-4266; Maui: 808-760-2345. Located in Waiohuli Homestead.

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**WANTED:** Keōkea or Waiohuli lot. On DHHL list. Will pay cash. Call 808-870-7782 or 808-575-9134 evenings.

**WANTED:** Kula, Maui Waiohuli residential lot – serious buyer with cash offer. Call now! 342-2244 or 595-6140.

**WORLD MORTGAGE LENDERS** 2900 Bristol; Costa Mesa, CA 92626; 714-979-7470. Hawaiian-owned company helping those away from home.

# Fight

Continued from page 9

was denied on Aug. 8, with the judges saying that the issue would have to be settled by the federal district court in Hawaiʻi once the appeal process was complete. The next day, the attorneys took the unusual step of asking the 9th Circuit to send the case back to the district court immediately so it could rule on the boy’s admission. The appeals court rejected that request on August 11.

“The court has clearly spoken that we have the right to continue to apply our admissions policy while we pursue our request to have our case reheard,” Kamehameha’s vice president for legal affairs, Colleen Wong, told *The Honolulu Advertiser*.

Kamehameha officials have said they will oppose any attempt to allow the boy to attend the school and are committed to defending their admissions policy. On the day of the march, Kamehameha Trustee Douglas Ing said that the trustees will also develop a “Plan B” to protect the wishes of Princess Bernice Pauahi.

“Even if we are not successful at the next appellate level, there shall be no end,” he said. “This trust, this school and [Pauahi’s] benefits will continue to flow to Hawaiians in perpetuity.”

OHA

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

OFFICE OF HAWAIIAN AFFAIRS

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# Kamehameha Schools

## is now accepting applications for the 2006–2007 school year

**APPLICATION  
DEADLINE:**  
**Sept. 30,  
2005**



### ADMISSIONS INFORMATION SESSIONS

#### O'AHU

Sept. 7 – 6 p.m. at Community Learning Center at Nānākuli  
89-101 Farrington Hwy., Waiʻanae

#### HAWAII

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

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 – Honokaʻa High School Cafeteria  
Sept. 20 – Hawaiʻi Campus' Hāʻaemahi Dining Hall

#### KAUAI

*Meetings begin at 6:30 p.m.  
unless otherwise noted*

Sept. 13 – 7 p.m. at Waimea Neighborhood Center,  
Sept. 22 – Kapaʻa Elementary School Cafeteria  
Sept. 28 – King Kaumualiʻi School Cafeteria

#### MAUI

*Meetings begin at 6:30 p.m.*

Sept. 8 – Lokelani Intermediate School Cafeteria, Kihei  
Sept. 12 – Department of Hawaiian Homelands Hall,  
Paukūkalo  
Sept. 13 – Pāʻia Community Center  
Sept. 19 – Alu Like Office (1977 Kaʻohu St), Wailuku  
Sept. 27 – Maui Campus' Nāmāhana Dining Hall, Pukalani

#### LĀNAʻI

Sept. 8 – 6 p.m. at Lānaʻi Community Library

#### MOLOKAʻI

Sept. 14 – 6 p.m. at Kūlana ʻŌlwi Hālau

### Kapālama Campus

- Oʻahu residents may apply to kindergarten and grades 4, 7, 9, 10, 11 or 12.
- West Hawaiʻi, Molokaʻi, Lānaʻi, Kauaʻi, Niʻihau and Hāna District residents may apply to grades 7, 9, 10, 11 or 12.

### Hawaiʻi Campus

- Hawaiʻi 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 (Oʻahu)  
1-800-842-IMUA x8800 (neighbor islands)  
Maui Campus 572-3133  
Hawaiʻi Campus 982-0100  
Financial Aid is available.

**See our Web site at**  
**[www.ksbe.edu/admissions/](http://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' Hoʻoulu Hawaiian Data Center. For information call (808) 523-6228 or 1-800-842-4682, press 9, then 36228. Or visit [www.ksbe.edu/datacenter](http://www.ksbe.edu/datacenter).*