
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.

White House reportedly OKs Akaka amendments
Lingle cites administration approval in letter urging GOP senators to back the bill

By Sterling Kini Wong

The 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-

By Derek Ferrar

Calls for unity follow Kamehameha ruling

By  Derek Ferrar
and Sterling Kini Wong

At 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 Hokule‘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 Kapalama campus, said that according to the court’s ruling, Kamehameha Schools’ admissions policy “trammled” 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 Hawaiians.”

See KAMEHAMEHA on page 9

New poll reaffirms strong support for federal recognition
See story on page 6

IN THIS ISSUE
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 the 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 community is being violated.

While it is 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 union 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 Hawaiians need to stand for justice for themselves as the Hawaiian and the Hawaiian people. I am happy to see the strength and solidarity of the Hawaiian people.

Analù Kame‘eiamoku Josephides Wai‘ane, 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 under 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

LETTERS TO THE EDITOR

Ka Wai Ola o OHA “The Living Water of OHA”

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Ka Wai Ola o OHA is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities and OHA programs and efforts. Events of interest to the Hawaiian community are included in the Calendar on a space available basis. Inclusion does not constitute endorsement or validation of the event or the sponsor by the Office of Hawaiian Affairs.

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content; OHA reserves the right not to print any submission. All letters must be typed, signed and not exceed 200 words. Letters cannot be returned. OHA reserves the right not to print objectionable content, and libelous material, and other objectionable material, and other objectionable content. Letters reserves the right not to publish all letters for length, defamatory and libelous material, and other objectionable content. Letters reserves the right not to publish all letters for length, defamatory and libelous material, and other objectionable content.

A NEW LOOK FOR KWO

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eyear, 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"x15" 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.
**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, or requested via e-mail from artm@oha.org. For more information, call 954-1829. 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 Molokai’s and Lana‘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 Kailua-Kona. This year’s theme is “Lokahi: Unity in Diversity.”

Conference presenters include Tommy Kaulukukui Jr., Makana Chai, Nerrita Machado, Aunty Mary Fraguas, Butch Richards, Alva Andrews, Pua Gillespie, Keala Ching, Alan Alaupu‘a, Bulla Logan, Wesley Sen, Marie McDonald and others. The event will culminate with a lu‘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’s 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’ Kapalama 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. Lu‘au and fellowship will follow.

For information, call 265-9029 or email kokuaohanafamilies@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 Mau Nui o Kauhi a Kama, earning his ‘ūniki in 1979. He 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.
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 capability” 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 Wäkea and Papahānaumoku, ancestors of the Hawaiian people and the Hawaiian Islands. Of particular concern is the impact astronomy development has had on the wēkū 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 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.”

Kealohia 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’s 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. The 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 process will not 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
Docket Management System
Room Paza 401, 400 Seventh Street, SW
Washington, DC 20590-0001

Scoping documents describing the Hawai‘i’s Volcanoes National Park ATMP project in greater detail are available at:
- Hawai‘i Volcanoes National Park Headquarters, 1 Crater Rim Road, Hawai‘i National Park

For more information please contact the Federal Aviation Administration’s Air Tour Management Plan Program Office at (310) 725-3818 or the Hawai‘i’s 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 Farrar
Photos by Sterling Kini Wong

I

In 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 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 issues. That was followed by a push for the benefit of Hawaiians but wasn't being run by Hawaiians. Hawaiian Homes, that were meant for the benefit of Hawaiians but weren't being run by Hawaiians.

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You had a major role in forming the idea of OHA. What was your intent and hopes for the agency back then?
**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 know 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; ACLU Hawai‘i; Honolulu Chapter; Kamehameha Schools; the Hawaiian Homes Commission; OHA; Ala Like; the Association of Hawaiian Civic Clubs; the Council for the Hawaiian Homes Commission; OHA Chair Apoliona said at the event. “E kü like käkou; let’s all stand together.”

Mikal Kane, 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,” Kane said.

State House Majority Leader Marcus Oshiro said the bill is needed to thwart a blizzard of legal challenges. Native Hawaiians are being targeted, he said, and 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 Ku‘alau, a 1997 graduate of Kamehameha Schools and former student body president, called the Akaka Bill “the hope of my generation of Hawaiians.” Ku‘alau 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.”

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

Read the full results at www.oha.org

**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’s 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 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 either; 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 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 Mälama ʻI Nī Kīpuna ʻO Hawaiʻi Nei. At the time, the group was one of four claimants recognized by the museum under the federal repatriation process. Hui Mälama has said that after receiving the artifacts it reburied them in the Kawaihae cave, located on the Kohala Coast of Hawaiʻi 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 Aliʻi Kawaihanako'a, two of the 14 current claimants in the case, filed in August a lawsuit demanding that Hui Mälama return the items to the museum.

Members of Hui Mälama 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 Leʻaʻkea Suganuma

Luʻakea Suganuma is the president of the Royal Hawaiian Academy of Traditional Arts. Suganuma is also the grandson of Hawaiian scholar Mary Kawena Pitka’s.

He ʻoniapa ka ʻoiaʻiʻo. Truth is not changeable.

Over the last five years, the path of the Kawaihae (Forbes) cave controversy has twisted and turned like a lei will, 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‘o moepū 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 Mälama 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.

Aloha Hawaiʻi ke ‘ōlino nei malamalama Hawaiʻi is enlightened, for the brightness of day is here.

The biggest issue is whether the objects belong back in the cave. Hui Mälama 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 Mälama is fond of relating a story from Samuel Kamakau’s book Ke Po’e Kahiko which 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 weapons were not to be plundered.

I would agree and further assert that there is no such thing as an accidental discovery of a burial cave. Thekapu 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 Waimae 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 kapu 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.

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!
La‘alu’a Hawai‘i i ka ua nui – Hawai‘i is burdened in pouring rain.

Dec. 23, 1938 - Aug. 3, 2005

Paige Kawelo Barber

Center, Hawaiian Telephone and the Neighborhood Reinvestment Corporation. Barber had a strong voice in leeward O‘ahu community affairs and housing issues. She was affiliated with the Office of Hawaiian Affairs and as 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 was affiliated with the Office of Hawaiian Affairs and served as its president and CEO. The many companies and organizations she served also included Ali‘i 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‘i‘iloa. Aloha pumehana i nā ‘ohana ‘o Barber, Lukela a me Kawelo. 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 attorney in the Army for five years. Before coming to OHA, he worked for the state Attorney General’s office and had a private practice.

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

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.
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 Teixeira, 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‘uanu

Kamehameha

Continued from page 1

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 Këhaulani Watson. “Unless we 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’ admissions 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 Flotts. “Two judges ruled against our policy, but the chief judge of the panel 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 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, was denied.

The second motion, which requested the court to order the school to issue a statement to the student as soon as possible, was denied.

See FIGHT on page 19

WHAT DO YOU THINK?

He Aha Kou Mana’o?

WHAT DO YOU THINK?

He Aha Kou Mana’o?

WHAT DO YOU THINK?

He Aha Kou Mana’o?

WHAT DO YOU THINK?

He Aha Kou Mana’o?
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 must put aside our differences and hold on to what is best for the whole. We have got to come together. In the end, it’s all about our children. We must put aside our differences and hold on to what is best for the whole. 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. And if it is not successful, rest assured that we will have another policy. This trust, this school, and Pauahi’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 ... 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

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. But 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
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 Waikīkī 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‘o, 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 pū‘u 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” lo‘i kē‘e kē (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.
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, island families with kūpuna and mākau 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 Pūkū‘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, diolena, ko‘u‘e and ‘elī-lele were mai’s varieties used in remedies for digestive and bowel trouble. Two types of ‘ula, mohihi and the small hua moa – with flesh that looked like a boiled egg – eased the counsel of kūpuna to learn to eat vegetables such as lū‘au, pūpolo 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, mangos, 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.

Kū‘a’ione suggests that Kana‘i is the setting for the song named for the magnolia blossom.

Nina, also known professionally by her Hawaiian name, Keali‘iwa, 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 Raateau Helm, who counts ‘Aunty Nina’ as one of her musical influences.

Hawaiian lyrics are presented with orthography as Vickie ‘I‘i annotated them and were included in the packaging with the condition that English translations not be given. Hai‘ili‘hua, 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‘ōnhoiokalā, recalls such places as ‘Ola‘a, Ka‘awaloa and the cool ocean breeze at Ma‘āhi, and was taught to Vickie by her grandmother, Katie.

Na wai ‘ole i ka ‘ike o nā kūpuna? Who can deny the wisdom of our elders? Who, indeed…

By Katie Stevens ‘I‘i and show-
By Keauumuki Akai

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 Kalaheo 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 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 – “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.

Play about Kü‘ë Petition is very timely today

By Sharon Ku‘uipo Kana‘e-Paulo

Editor’s note: Shaka 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 Kü‘ë Petition, was miraculously exhibited in 1987, a hundred years later, after tenacious research by Dr. Noemoe Silva at the U.S. National Archives in Washington, D.C. The Kü‘ë Petition contains 21,000 signatures gathered by the men and women of the Hui Aloha ‘Āina (Hawaiian Patriotic League) back in 1897, the 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 Māna‘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.

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 Hawai‘ian 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 resolution 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 Māna‘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.

Warm welcome

The Siple family thrives amid Arizona’s desert heat

By Keauumuki Akai

Keauumuki Akai 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 Alanui Apelona at 594-1912, or via e-mail at aapalona@oha.org.

Play about Kü‘ë Petition is very timely today

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The need for compromise and unity

A  no'i 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 Arakaki law firm), and Richard Rowland (Grassroot Institute 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 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. 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 Hawaiians who support 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.

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Aloha kākou! Recently the vast Hawaiian community was jolted when the 9th U.S. Circuit 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 all conversations. 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 going on under the guise of a “color-blind” America. We Hawaiians are accused of being a “race-based” people according to the insidious notion that creates an expedient way to turn a blind eye to the serious issues that Hawaiians are facing. The loss of the Akaka Bill, which the United States of America as well as practicality speaking, the Akaka Bill (S. 1475) is the only vehicle available to Hawaiians to shield our inherent right as an indigenous people to address the needs of the pa’ahao communities.

The organization is made up of Native Hawaiians who were once incarcerated, families of incarcerated kinakas and concerned community members, including clergy, teachers and lawyers. Currently, Hui Kākō’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 discuss forms of governance, that creates a public forum to discuss forms of governance, including independence. No other prominent or national organizations have been developed since the illegal overthrow of the Hawaiian government over 112 years ago. Ever heard this adage? “In the game of ‘Kaman,’ when in doubt, play your trump!” Well, like it or not, that trump of “Kamau,” when in doubt, play your trump! For many years, I spent some time with Kaleihau Kamau’u, a former inmate when a former inmate who has dedicated himself to advocating for the rights of Native 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.

Kaleihau has continued his focus on the formation of Hui Kākō’o Pa’ahao, an organization devoted to address the needs and concerns of Native Hawaiian prisoners in state and federal institutions as well as to the privately controlled institutions that hold many of our kinakas. 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 Kākō’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. We are the only vehicle available to Hawaiians to shield our inherent right as an indigenous people to practice and observe Native Hawaiian religion during incarceration.

The future of Hawai’i – 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 e whakapapa ke kākō!}

Dante Keala Carpenter
Trustee, O’ahu

Hui Kākō’o Pa’ahao advocates for the cultural rights of Hawaiian prisoners

As it works through the pains of establishing itself, Hui Kākō’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 organizati...”

Readers interested in getting involved with Hui Kākō’o Pa’ahao and their efforts should contact the organization for more information and future meetings.
Survival of Hawaiians
as a first people is at stake

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, experience 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 of Hawaii 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 § 147, the Akaka Bill, should be denied, and thus the first people should be once and for all done away with and assimilated 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 Hawaii?

Latest events follow long history of suppression

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 were of the people whom we believed to be our dearest friends or social standing. In 1837, Native Hawaiian historian David Malo uttered this prophecy: “If a big wave comes on, large fishes will come from the deep ocean which you never saw before, and when they see the small fishes they will eat them up; such also 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 pettiness 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, whatever 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 blandly with aloha. "Aui!..."
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 Mui Naki Keokea at 808-567-6220 or Walter Naki at 808-538-8148 on Moloka’i. On O’ahu, contact Moana Naki Keohuloa at 808-567-6220 or event will be One Ali’i Park, east of Kaunakakai, Moloka’i. For information, call Mary Obeale at 348-3055. Maka Ohi’i at 203-319-1 for Wilda Padua at 203-8112.

Kamauoha — The descendants of Henry Nahelehele Kamauoha and Kekahuna ‘ohana reunion will be held in August 2007 on the island of Moloka’i. His descendants are daughters Elizabeth Chang of ‘Ara, Oahu, and Alice Smith of Honolulu, Moloka’i; and sons Paul Lu’uloa of Moloka’i, Thomas Lu’uloa of Pearl City, Oahu, Walter Lu’uloa of Nānākuli, Oahu, and Henry Lu’uloa 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’uloa P.O. Box 1516, Kaunakakai, HI 96748, cell: 808-336-1445, e-mail: luuloa@hotmail.com. Also contact Joren N. M. Makanui, P.O. Box 1521, Kaunakakai, HI 96748; Home, 808-567-6221; e-mail, jorenm@yahoo.com.

Aweau — We are planning a gathering to organize a reunion on O’ahu. We need kids to update our genealogy and to form an ‘ohana committee. Contact Kellomu at 808-633-1146. Aweau descendants are Iona, David, Lily, Kaepuhi, Napihu, Liliuokalani, John. The event is scheduled for Labor Day weekend, Sept. 2-4, 2005, Hoisting island will be Oahu. For information, call Beverly Martinez at bmartinez@boh.com or call 681-6637; Misty and Daniel Bush Jr. Scheduled for Labor Day weekend, Sept. 1-4, 2006. The location of the event will be Paul Bush of Ho’olehua, Moloka’i; and sons Paul Lu’uloa of Moloka’i, Thomas Lu’uloa of Pearl City, Oahu, Walter Lu’uloa of Nānākuli, Oahu, and Henry Lu’uloa 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’uloa P.O. Box 1516, Kaunakakai, HI 96748, cell: 808-336-1445, e-mail: luuloa@hotmail.com. Also contact Joren N. M. Makanui, P.O. Box 1521, Kaunakakai, HI 96748; Home, 808-567-6221; e-mail, jorenm@yahoo.com.

Aweau — We are planning a gathering to organize a reunion on O’ahu. We need kids to update our genealogy and to form an ‘ohana committee. We are looking for the descendants of Kamakahuna (Kilauano/Babu/Papa) and Kanaupuka/Kalae. The Kamakahuna ‘ohana consisted of six children, who were all originally from Hamakua, Hawai’i Island and later relocated to Kaua’i. The children were: Louis, Kamaili, Kilaino Lilii, Kamai, Atika and Kamahina. The Kanaupuka ‘ohana, originally from Kalalaus and Mana, consisted of five children. They were: Kalakahaleole, Kawainehonoholo, Kailaulu, Pakana and Kawehiwa. These descendants trace back to the 1700s-1800s. Genealogy research was done by Henry Nalulua and Larry Aweau. For more information, visit: Aweaufamily.com.

Kamakahuna (Kilauano) — We are gathering information to organize a reunion on Kaua’i. We need kids to update our genealogy and to form a ‘ohana committee. We are looking for the descendants of Kamakahuna (Kilauano/Babu/Papa) and Kanaupuka/Kalae. The Kamakahuna ‘ohana consisted of six children, who were all originally from Hamakua, Hawai’i Island and later relocated to Kaua’i. The children were: Louis, Kamaili, Kilaino Lilii, Kamai, Atika and Kamahina. The Kanaupuka ‘ohana, originally from Kalalaus and Mana, consisted of five children. They were: Kalakahaleole, Kawainehonoholo, Kailaulu, Pakana and Kawehiwa. These descendants trace back to the 1700s-1800s. Genealogy research was done by Carolyn Kilauano. For information, contact Kanae Aposanla at 337-1215. Rhoda Kilaino Golden at 337-1104 or email at rgold3@galax.com with any information you may have, or if interested in helping with organizing the reunion.

Kahamomoku family search — Kimo (James) Kaino Kahamomoku (Cook) was born between 1902 and 1905, and died in 1932. His wife was Anna Eleece 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 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 Coss 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 Iona Cook. If you have any information, contact Mikayle by phone at 541-344-4377 or 541-912-1621, or by mail at 2220 Tyler Street, Eugene, OR 97405-2159.

Family search — I am seeking our ‘ohana in Hawaii’s nei and across the sea. Names related to my family include: Unasuna, Nalu, W.F. Bipekane, John Wigne, Hanau-umi-o-Kanoena, Kemiaikuakia, Kauhiaimokuakia. My mother said that Kanoena had 40 children. If you have any information on these names, please contact Charles K. Ahlo by phone at 941-0179 or write to 2222 Kapi‘olani Blvd Apt. 3, Honolulu, HI 96826.

Kalekahi family search — The family of Samuel KekahunaNuakaliiki Kalekahi seeks contact with descendants of Robert WeloKalani Kalekahi, the fifth child of our makau ali‘i. He was born 5/25/1889 and died 12/10/1933. 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.

Waikoloh family search — We are planning a family gathering of the Waikoloh ‘ohana. We are attempting to locate the family members of Jacob Waikoloh (born on Maui, 1885) and his first wife, philantha Paikaiola (born on Kaua‘i, date unknown). Jacob had a second wife, Mary Waikoloh. Jacob’s father’s name is unknown, but his mother was Victoria Kaualuu. Our family is related through Mathias Waikoloh (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. ‘Olu‘ahu’i is known to the Kekahuna family. My family is a 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 geneology. If you have any information on the Kekahuna or huge families, contact Lavaina Kekahuna-Hoarer at 696-6838 or email to kekahunaphrid@hotmail.com or write to 8174 Ulehawa Rd, Wai‘anae, HI 96792.
SALE: Beautiful custom-built 2-story single family home, 5 bedrooms, 2.5 bathrooms, 2-story, 5765 sq. ft., corner lot, 4-car garage, in Waiohuli, Maui. Please call 808-870-4938.

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ALWAYS FRESH 'OPIHI FROM BIG ISLAND: For graduation, weddings, political party 'luaus, etc. Real ‘ono, fresh frozen, $215 – $300, 1/2 gal, $65 1 qt. Please call O‘ahu: 808-262-7887.

DON’T LOSE YOUR HOMESTEAD IN WAIOHULI ON MAUI! We can help you to get financing, design your home and build it. Call 808-877-7500 ASAP.

FOR SALE: 5 bdrm/ 6 bath, detached laundry/ba, 2-story single family home, 5 bedrooms, 6 bathrooms, financing, design your home and build it. charmainequilit@yahoo.com.

29’ lap pool, 3 car garage & other features. Please call 808-262-7887.

271 Kapiolani Blvd, Honolulu, HI 96813. Make check payable to OHA.

FUNDRAISING? Panipono Popcorn. Phone 263-9539.

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

HEALTH TECHNOLOGY: www.gentlewindsproject.org

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

WAIKALO-KAHIKO AND ‘AUANU: Non-competitive, girls and women, ages 13 and up, Kine’ohe area; Tuesday evenings. Call 254-2832 or 554-7095.

KUMUHULA KALEONIRADAD and Ka Leo O Laka I Ka Hikina O Ka Lā new enrollment huhu classes for kids under 18. 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 Kotkaheo and/or Waiohuli, Maui, paying top dollar. Family looking to move from Hawaii. (702) 806-7902.

MEETING ROOM: CramSchool Learning Center available for meetings 8:30 a.m. to 3 p.m. 1311 Kapiolani Blvd. Seats 16, free parking, 328-0304.


TAKING WELLNESS TO THE WORLD!! Scientific Breakthrough VIBES!! Nothing like it on the market. Listen to testimony 1-580-431-2704; press 2, then 1. Call 808-743-0693 or 808-996-5302. kaiomoi1@hawaii.rr.com.

TRADE & CASH: Looking to trade Waiohuli 1/2 acre Kula undivided interest PH1 for 1 acre lot in Waiohuli 1st phase plus cash. Please call 808-357-0514.

WAIOHULI LESSEES THAT CAN’T AFFORD TO BUILD? Trade for my Waiohuli lot. You get turnkey home for close to $1000/per mo. Please call 808-870-4938.

WANTED: Fee simple & Homestead properties. ‘O Ilima Quilit ko‘o ino. Working w/ Native Hawaiian families to assist them in buying a home. Some families need housing now and cannot wait for awards. Thinking of selling or transferring your lease? Please call Charmaine ‘Ilima Quilit (R) 808-295-4474 or toll free: 1-877-521-2500. charmainequilit@yahoo.com.

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


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

KUMU HULA KALEO TRINIDAD

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FOR SALE: Hōʻolehua, Molokaʻi’s 9,988 acres Ag, Kalahini‘ula 5 acres AG; Moloka‘i’s 1.5 acres Ag; Pana‘eawa approx. 1 acre; Hilo 5 acres; Maku‘u, Big Island 5 acres; Waimea, Big Island 10 acres. (DHHL-LEASEHOLD.) Charmaine ‘Ilima Quilit (R) 295-4474 or toll free: 1-877-521-2500 Century 21 Realty Specialists charmainequilit@yahoo.com.

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., Waianae

HAWAI'I
Meetings begin at 5 p.m., unless otherwise noted
Sept. 1 – 5:30 p.m. at Kea'au Intermediate School Cafeteria
Sept. 6 – Waima'a Intermediate School Cafeteria
Sept. 7 – Holualoa School Cafeteria
Sept. 8 – Kea'au High School Cafeteria
Sept. 9 – Honokaa High School Cafeteria
Sept. 26 – Hilo Campus - Holualoa Dining Hall

KAUAI
Meetings begin at 6:30 p.m., unless otherwise noted
Sept. 13 – 7 p.m. at Waimea Neighborhood Center
Sept. 22 – Kapaa Elementary School Cafeteria
Sept. 26 – Kapa'a Intermediate School Cafeteria

MAUI
Meetings begin at 6:30 p.m.
Sept. 9 – Lokeahi Intermediate School Cafeteria, Kahului
Sept. 10 – Department of Hawaiian Homelands Hall, Wailuku
Sept. 13 – Maui Community College
Sept. 13 – Mo'ili'i Community Center
Sept. 27 – Maui Campus - Nanahana Dining Hall, Lahaina

LĀNA'I
Sept. 15 – 6 p.m. at Lanai Community Library

MOLOKAI
Sept. 14 – 6 p.m. at Kilohana, Ohia Hallau

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

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

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

Special age requirements apply to kindergarten applicants at all campuses. For applications and information call: Kapālama Campus 842-8800 (O'ahu) 1-800-842-IMUA x8600 (neighbor islands) Maui Campus 572-3133 Hawai'i Campus 982-0100
Financial Aid is available.
See our Web site at: www.ksbe.edu/admissions/

Kamehameha Schools' 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 KU Hānaiānai Hawaiian Data Center. For information call (808) 553-6226 or 1-800-842-4683, press 9, then 36226. Or visit www.ksbe.edu/datacenter.