

## Thousands gather to support Hawaiian justice



Photography by OHA Public Information Office

By Derek Ferrar

On Sunday Sept. 7, thousands of demonstrators flooded Waikīkī for a march and rally in support of justice for Native Hawaiians, culminating at the Office of Hawaiian Affairs' "Ho'oulu Lāhui Aloha no nā Keiki" family day at Kapi'olani Park.

An estimated 8,000 participants in the "Kū i ka Pono — Justice for Native

Hawaiians" march turned Kalākaua Avenue into a flowing river of red T-shirts, with marchers wearing the color to symbolize both Hawaiian koko, or blood, and the red 'āweoweo fish, whose presence in large schools was traditionally believed to be a portent of momentous change. Big schools of 'āweoweo had been seen in the waters around O'ahu in the week leading up to the march.

"You can see the 'āweoweo is still running!" march organizer Vicky Holt Takamine said as she looked out over the vast stream of red shirts. "The 'āweoweo is a sign, it is an omen of things to come."

A noted kumu hula, Takamine is also president of the Hawaiian political-action group the 'Īlio'ulaokalani Coalition, one of the march's primary sponsors along with Kamehameha

Schools. The march was called to protest recent legal attacks against Kamehameha's Hawaiian-preference admissions policy, as well as separate suits attacking OHA and the Department of Hawaiian Home Lands as being unconstitutionally based on racial preference.

Marchers began gathering early near Fort DeRussy, and the crowd quickly

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## Arakaki hearing continued in light of Barrett appeal ruling

*The United States may re-enter as a party to litigation*

By Manu Boyd

The morning after thousands gathered at Waikīkī to march for justice for Native Hawaiian causes, the federal courtroom of Judge Susan Oki Mollway in Honolulu was abuzz with discussion on the landmark case that threatens the existence of the Office of Hawaiian Affairs and the Department of Hawaiian Home Lands — *Arakaki v. Lingle*. Although hundreds of Hawaiians had planned a vigil and a quiet

protest at the Jonah Kūhiō Kalaniana'ole Federal Building that morning, riding on the momentum of the weekend's events in Waikīkī, the court continued the hearing and instead conducted a status conference to determine how to proceed in the complex challenge.

In July 2000, 16 plaintiffs, including attorney William Burgess and overthrow conspirator descendant Thurston Twigg-Smith, filed the *Arakaki v. Cayetano* suit (which became *Arakaki v. Lingle*

following last year's gubernatorial election), alleging that taxpayer revenues, which make up part of the state's general fund, should not be used to fund programs exclusively serving any single racial group — in this case, Hawaiians. The *Arakaki* lawsuit also alleges that Article XII of the state constitution, which makes provision for the Hawaiian Homes Commission and the Office of Hawaiian Affairs are unconstitutional based on the equal protection clause of the Fourteenth Amendment.

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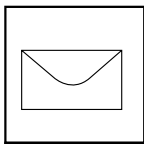


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Tel: 808.594.1838  
Fax: 808.594.0208  
Email: francinem@oha.org

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Fulfilling a will

Respect! Why can't everyone who comes to Hawai'i respect our tradition and culture? Is it so hard? So it doesn't suit your needs. Remember, you chose to come here. We did not ask you to come here. God had placed people in all the different parts of the world. He placed Hawaiians in Hawai'i, but we had welcomed all races so much that we married into their nationality. So, today we are the only ones that have merged with all races. It is Princess Pauahi's will that is trying to educate Hawaiian children to learn about today's world and also to keep our culture and the aloha that everyone enjoys alive. There is no such thing as discrimination, when her will is trying to keep a culture and its people alive. You destroy her legacy, you destroy our culture, you take our lands, you take our ancestors, you take our identity, you destroy "aloha" and you destroy the Hawaiian people. What more do you want?

*Kamakana Aquino  
9th grader, Roosevelt High*

Hānai vs. ancestry

OK! So Hawaiians always hānai'd other children not of their race. It was a practice of long ago, but does it mean that it entitled them to claim another family lineage? No, I don't think so! Just because this family that is of non-Hawaiian ancestry is taken care of by a Hawaiian family does not give them the right to claim that person's lineage and bloodline (koko). When you are legally adopted, courts say you cannot claim anything to your biological parents' rights, such as land, etc. However, when you claim lineage, it's by your

birth parents, not that of your hānai or adopted parents, unless you were adopted by your biological grandparents. Knowing your genealogy is part of our culture and being Hawaiian. It's knowing who you are and being proud of it.

*Marbeth Aquino  
Waimānalo*

Play by the rules

The problem with Hōkūli'a is not that our community is opposed to all development, it is just that we want developers to play by the rules. Lyle Anderson, the Hōkūli'a owner, is famous for stretching the rules, but this time some courageous citizens and a meticulous judge stopped him. Agricultural zoning? Just plant a few mac nut trees and call it a farm. Native Hawaiian burials? Make an agreement with the Burial Council, then ignore it because a Burial Council agreement isn't legally binding. The judge is ruling against us? Just get him removed from the case. This flouting of the law is what makes people so mad at Hōkūli'a. Instead of going off half-cocked now with appeals and lawsuits against his opponents, I suggest that Lyle Anderson start playing by the rules and negotiating with the community. He'll find that we can be very nice neighbors if he just stops trying to steamroll us.

*Matt Binder  
Kealakekua*

Hōkūli'a flouted law

It's encouraging that Kona Circuit Judge Ronald Ibarra stopped a developer's attempt to pass off a golf course and \$3 million homes

as proper use of agricultural land. The issue is not whether Hawai'i is anti-business, but rather the importance of the attitude that development should take a backseat to the preservation of Hawai'i's environment and its culture. The Hōkūli'a project has been riddled with controversy. In 2000, massive amounts of muddy run-off from the development irreparably damaged coral reefs. The Arizona developer also was cited for disturbing burial grounds in addition to bulldozing the alaloe, a historical site, making it into a fairway. As if spoiling the pristine coastline was not enough, the developers are trying to spin themselves into the victims of the very controversy they created. They cry of lost investments and foul play, but they chose to skirt the laws and failed to go through the proper state process that would have prevented the setbacks that they find themselves facing today. I have a hard time feeling sympathy when developers flout our laws and damage the environment.

*Karina Umehara  
Honolulu*

Prison abuse

I am a prisoner serving time at Hālawā Correctional Facility. On July 15 and 16, 40 prisoners, including myself, were ordered out of our cell into the recreation yard by prison guards. For nearly an hour, we had to sit with our hands cuffed behind our backs. When ordered back to our cell, we learned that deputies used dogs to sniff through our living quarters that were ransacked like a tornado whirled through. We could not shower as the cold water and toilets were turned off all night, forcing us

LEKA Kālele

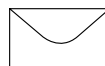
KWO FOCUS LETTER

Hawaiian programs deserve support

We all know how special Hawai'i is, and how lucky we are to live and work here. There are more than a million people in this state, yet every day we run into people we know, or with whom we have a friend or relative in common. We are descended from every ethnicity you can imagine, steeped in a culture that brings us together. We are connected. I was reminded of that in early September when 10,000 people marched through Waikīkī to support Hawaiian preference programs. That display of unity reveals a fundamental truth about life in Hawai'i: We are an integrated community, and we understand that what helps one of us will help us all. Those who want to abolish preference programs such as the Dept. of Hawaiian Home Lands and the admissions policy at Kamehameha Schools see those programs as exclusionary — helping one group of people at the expense of others. Those who support the programs argue that they improve Hawaiian well-being, which improves our entire state. I agree with them. It goes beyond the obvious fact that educated and

resilient children grow up into fine, contributing members of our society, or that people with solid self-esteem become leaders who inspire the next generation. What's important is the role these programs play in rebuilding and preserving pride in Hawaiian culture. The Hawaiian cultural renaissance was just beginning to blossom when I arrived here in the 1970s. Hawaiian contemporary music was finding a following, and Hawaiian language and voyaging programs were taking shape. I have enjoyed the benefits of this cultural resurgence for more than a quarter of a century. It is what makes living here so unique and enjoyable. It must be nurtured and protected. These preference programs protect and promote Hawaiian well-being, and in doing so, they build a stronger community for all of us. They don't divide us, they help us all become stronger. They deserve our most fervent support.

*Robert F. Clarke  
Chairman, President and CEO  
Hawaiian Electric Industries*



to drink warm water and having to use the toilet without flushing. But I never knew what they were looking for.

I always thought that prisoners are sent to prison *as* punishment, not *for* punishment. But upon entering the prison gate, many prisoners suffer physical and psychological abuse in the hands of some prison staff.

The shake-down was a waste of time and taxpayers' money. It was also a form of harassment, causing all 40 prisoners physical and psychological injuries.

Lael Samonte  
Hālawā

## Mākua misperception

Sterling Kini Wong's report (Nū Hou, September KWO) on the burning in Mākua Military Reservation should have included observations and comments from the many community supporters

who were there.

The fire didn't destroy the valley. The plants, which can be found in other areas, will be back with the next rainfall. A plus side is, it will now be made possible to safely access more land than previously planned.

Criticism of the military's knowledge of Hawaiian culture by Christians who chant prayers and make altar offerings to a Polynesian god is not justified. Incidentally, how does fire destroy a supernatural or divine power (mana), and since when is the MMR the property (kuleana) of Hui Mālama o Mākua?

Regarding stewardship, look at the 'ōpala on Mākua's roadsides, beaches, and the rubbish dumped on land adjacent to Yokohama beach, and it'll be clear as to who is better at caring for the land.

It should be known that Hawai'i's sons and daughters also train on the MMR, and since all training is designed to accomplish missions with minimum casualties, doesn't it make

more sense to mālama "life" rather than a damn plant or snail?

Bill Prescott  
VFW member  
Wai'anae

## Worse than 'Iniki

Mahalo nui loa to Chairperson Haunani Apoliona and the rest of the OHA trustees who participated in the events on Sept. 7-8 for their dedication and commitment to the Hawaiian people. To our exceptional team of attorneys such as Robert Klein and his staff, and all the other attorneys, mahalo! Outside the courtroom, Mr. Klein was summarizing the court hearing to a small group of people and added, "it's nice to see other people other than the plaintiffs."

After Sunday, Monday's turnout was disgraceful. What's wrong with this picture? The march and lawsuits are not about Kamehameha Schools, OHA, DHHL and so on. It's about the Hawaiian people's future,

whether you attend Kamehameha Schools or are awarded homestead lands. If we lose our case, we lose EVERYTHING! This effect is going to be worse than Hurricane 'Iniki.

The staff of OHA and DHHL are qualified to get other jobs, but the question is, can we afford to lose our homes and programs? It is our duty to our ancestors that we do not let this happen. It's not OHA, not DHHL, not Mr. Klein — it is we!

Johnnie-Mae L. Perry  
Wai'anae Valley Homestead  
Community Association

*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 are signed and 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.* ■

# State to assume control of Kaho'olawe Nov. 11

By Derek Ferrar

On Nov. 11, the Navy will officially hand over control of Kaho'olawe to the State of Hawai'i's Kaho'olawe Island Reserve Commission (KIRC), ushering in a new chapter in the long process of the island's repatriation. The state has held title to Kaho'olawe since the agreement to return the island went into effect in 1994, but the Navy has continued to control access during the decade-long process of cleaning up unexploded ordnance left over from fifty years of bombing practice.

"Nov. 11 marks a major milestone in the return of Kaho'olawe to the Hawaiian people," said Stanton Enomoto, acting executive director of the KIRC. "It is not the final chapter, but it is an important one, because it will begin to allow greater access the island for Hawaiian purposes."

Although its control ends in November, the Navy plans to continue cleanup work through March, when it will demobilize from Kaho'olawe completely. Protect Kaho'olawe 'Ohana (PKO) Access Coordinator Davianna McGregor said that, while the Nov. 11 handover is significant, the 'ohana "can't wait" for the day when the Navy leaves the island altogether. "When the Navy finally leaves," she said, "we'll feel a greater sense of accomplishment for all our kūpuna, and all who have worked since 1976 for the return of the island."

Even with the Navy's departure, however, the cleanup work will remain incomplete. Although the Navy originally planned to perform a surface cleanup of the entire island, it now says it can finish only about 70 percent of Kaho'olawe's 29,000 acres. And while it originally aimed to clear buried ordnance on 30 percent of the island, it will actually clear only about 9 percent.

According to Navy spokesperson Lt. Cmdr. Jane Campbell, the cleanup has been as extensive

as possible within the time frame and funding allotted to the effort. Federal legislation provided for a 10-year cleanup with a budget of nearly \$400 million.

"Of course you always have a goal of 100 percent," Campbell said. "But then what comes into play is time and money, and that's the case here."

Calling the effort "the most extensive unexploded-ordnance cleanup project in the world," Campbell said that more than 92,000 unexploded bombs and shells had been disposed of, and that cleanup workers for Parsons/UXB

ited to volunteer projects conducted by the KIRC and cultural access trips supervised by the Protect Kaho'olawe 'Ohana. Once the Reserve Commission is able to establish its management program, he said, access to the island should be able to expand incrementally, and by late in 2004, other groups may be able to start submitting access proposals. By state law, Kaho'olawe and its waters can only be used for Native Hawaiian cultural, spiritual and subsistence purposes; fishing; environmental restoration; historic preservation; and education.

Kaho'olawe, whose ancient name is Kohemālamalama o Kanaloa after the ancestral deity of the sea, is not only a central rallying point of the Hawaiian sovereignty movement, but also the only land base that has so far been officially designated as the eventual property of a future Native Hawaiian governing entity. According to state law passed after the end of the bombing, the KIRC will only be holding the island "in trust for the sovereign native Hawaiian governing entity when it is re-established and recognized by the state and federal governments."

Enomoto and McGregor agree, however, that the federal government's responsibility will not end with the Navy's departure. "A U.S. military bomb will always be a U.S. military bomb," Enomoto said. "So

we're looking at a number of ways that the remainder of the island can be cleaned in the future."

"Minimally," McGregor said, "there has to be a trail cleared around the island, as well as access to all major cultural sites. Otherwise, it will restrict the kind of access that has to be there, and was originally agreed to. What was originally outlined was essential for meaningful access to the island." ■

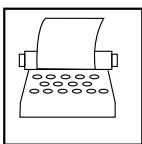


One of 92,000 pieces of ordnance removed during the Kaho'olawe cleanup is detonated near the former Navy camp at Honokanai'a. Photo: U.S. Navy

and other contractors have removed more than eight million pounds of scrap metal from the island.

The cleanup has not been an easy task, agreed Enomoto. But even so, he said, "The fact is that the Navy has come up short on its commitments, so we are now going to have to work with only a partial cleanup. And the effect of that is that there will have to be more restrictions on access."

Initially, Enomoto said, access to the island will remain much as it has been, with visits lim-



# Court blocks Hōkūli‘a construction

By Naomi Sodetani

In a ruling widely seen as having “far-reaching implications,” Hawai‘i island Circuit Judge Ronald Ibarra has ordered a halt to almost all construction at the luxury Hōkūli‘a golf subdivision in Kealahou, and directed the developer to obtain land reclassification from the state Land Use Commission (LUC) in order to proceed.

Ibarra ordered developer 1250 Oceanside Partners “to cease and desist from pursuing any further construction activities of the Hōkūli‘a project in its present proposal, excluding its Shoreline Park and golf course.” His ruling also directed Oceanside to obtain LUC approval to redesignate the land from agricultural to urban use before it can resume construction on its residential lots and members’ lodge.

The Sept. 9 ruling, which came after three years of litigation, challenges developers’ longstanding practice of using agricultural lands to build “gentleman-farmer” estates that in reality involve little or no farming. Determining that the County of Hawai‘i and Oceanside 1250 Partners “deliberately collaborated” to circumvent state land-use laws, Ibarra observed that “the County appeared to be accommodating Oceanside’s desire to avoid LUC involvement by privately



The view from the Hōkūli‘a clubhouse overlooks Pu‘u Ohau, resting place of Hawaiian royalty. The recent court ruling halted construction of million-dollar estates, including five planned for the slope of the pu‘u. Photo: Naomi Sodetani

assuring Oceanside that LUC involvement was not needed, in dereliction of the County’s explicit duty to enforce” state land use laws.

The decision poses a major setback for Oceanside, whose 1,550-acre project is Kona’s largest development, with 730 planned residential lots averaging \$1 million in price. Around 190 of the lots have already been sold.

Hōkūli‘a Chief Executive Officer John De Fries insisted that Hōkūli‘a diligently followed state and county regulations. De Fries said the ruling carries “tremendous implication” for potential investors and could dampen “perceptions offshore people have about Hawai‘i as a place to do business. This isn’t doing the state and county any good.”

Oceanside has petitioned Ibarra

to reconsider its decision, saying the ruling will cause “substantial and irreparable harm” to the developer and the Kona community. If that fails, De Fries said, the company would appeal.

While being denounced by representatives of development interests as “anti-business,” the ruling was praised by environmentalists. “It’s a monumental decision,” said Robert D.S. Kim, a Kona attorney who sued Oceanside on behalf of environmentalists, community members and business people. “It tells all developers no man is above the law.”

Native Hawaiian Legal Corp. Litigation Director Alan Murakami, who represents Protect Keōpuka ‘Ohana, a group of Hawaiian cultural practitioners and descendants of Hawaiians buried on the project

site, agreed: “It’s the first time the courts ruled on whether these kinds of ‘fake farm’ projects can ignore laws meant to protect ag land and burials by literally bypassing LUC action,” a potentially long and controversial process developers often try to avoid.

Gov. Linda Lingle and Hawai‘i Mayor Harry Kim said the ruling will have “far-reaching implications.” Both said that they believed that the land-use process, including the role of the LUC, should be overhauled. Lingle said she believes too much land is inappropriately classified as agricultural, and this may prompt developers to “dress up” resort or residential projects as agricultural subdivisions.

“This ruling is not just about Hōkūli‘a,” Kim said. “It’s a wake-up call for us in government to review the whole big issue of land classification and authority, the use and abuse of ag lands. Maybe we should get rid of the Land Use Commission, or at least take a look at its authority to see how it should be revised, because our present process has failed.”

*Disclosure note: OHA Publications Editor Naomi Sodetani is married to NHLC Litigation Director Alan Murakami, counsel for Protect Keōpuka ‘Ohana, a plaintiff in this case.* ■

## Judge requires impact assessment for East Maui water diversion

By Sterling Kini Wong

A state Circuit Court judge has ruled that before the state Board of Land and Natural Resources can approve a 30-year lease for the continued diversion of water from streams in East Maui, it must first consider that the impact the diversion will have on taro farmers and the health of the environment.

The Sept. 17 ruling came in a legal dispute involving a 127-year-old irrigation ditch system that is capable of diverting 445 million gallons of water per day from over 100 streams that lie on ceded lands in East Maui. Today, Alexander & Baldwin and its subsidiary, the East Maui Irrigation Company (EMI), use the ditch to deliver about 160 million gallons of water — approximately the same amount as is consumed by all of O‘ahu’s residents per day — to irrigate sugar cane fields in central Maui.

In May, a group of East Maui taro farmers filed a state appeal challenging



70-year old kalo farmer Beatrice Kekahuna, one of the East Maui residents who have challenged Alexander & Baldwin’s water diversion lease application, scales a waterfall to examine an irrigation ditch. Photo: Ed Sakoda

A&B’s application for a 30-year lease to replace its year-to-year revocable permit to divert water from East Maui streams, claiming that the BLNR failed to consider the impact a long-term lease would have on both the environment and Native Hawaiian customary rights.

In the Sept. 17 hearing on that appeal, Judge Eden Elizabeth Hifo said that if the BLNR wants to approve a long-term lease before the state’s Commission of Water

**See WATER LEASE on page 17**

## Waikōloa ceded land permit approved

By Sterling Kini Wong

On Sept. 12, the state Board of Land and Natural Resources (BLNR) unanimously approved a temporary permit that requires a land company to pay the state \$6,000 a month for its use of ceded lands that are part of the Hilton Waikōloa resort premises.

The revocable permit was issued to Global Resort Partners, a Hilton partnership, for its use of 1.3 acres of dry land, which contain one of the Hawai‘i island resort’s seven restaurants.

The dispute dates back to 1986, when the Native Hawaiian Legal Corp. (NHLC) filed suit on behalf of Mervin “Kanak” Nāpe‘ahi, claiming that the resort was developed on ceded lands. In 1997, U.S. Judge David Ezra verified that the lands were ceded, and directed the state to seek compensation.

Following the Land Board’s permit ruling, Alan Murakami, litigation director of NHLC, said he was disappointed that the board did not establish rent according to the land’s full market value. In April,



In June, Hawaiians and environmentalists formed a human “lei” around the 1.8 acres of ceded lands occupied by the Hilton Waikōloa, calling for the resort to pay market-value rent for the use of the public trust lands. Photo: Jerry Rothstein

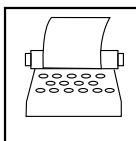
Lanpar/HTL Associates, the company from whom the Hilton Waikōloa leases most of its resort’s 62 acres, rejected an independent appraiser’s \$2.5 million valuation of the land and the appraiser’s estimated rent of \$16,000 a month.

According to local news reports, the attorney representing Ticor Title Insurance, speaking for Lanpar, told the Land Board that the company is capable of paying the full \$16,000 a month in rent, but is unwilling to do so.

The permit represents a temporary solution while a three-person appraisal process is being completed.

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## Ni'ihau residents gain commercial driver training

A special training program created by a collaboration between the Office of Hawaiian Affairs, Kaua'i Community College and several other Hawaiian organizations has provided 29 Ni'ihau residents with the opportunity to qualify for jobs driving commercial vehicles.

At a Sept. 12 ceremony held at the Queen Lili'uokalani Children's Center in Līhu'e, OHA trustees and officials from Alu Like, Hō'ola Lāhui Hawai'i and the KCC Office of Continuing Education and Training joined families in applauding the participants upon their completion of the KCC program. All 29 have since passed the county written test and received their driving permits. On Sept. 27, they began a six-week driving course, learning to drive large trucks at Vidinha Stadium. Kaua'i County Supervisor Steve Carvalho is teaching the students on his days off.

Alu Like, which offers employment training programs for Hawaiians, first got involved when representatives learned that Ni'ihau residents wanted to apply for truck-driving jobs on the island offered by Gay & Robinson Inc. Many residents also commute to work on Kaua'i, and the applicants felt the license would upgrade their skills to qualify for better jobs driving mail trucks, school buses and large commercial vehicles.

La France Kapaka-Arboleda, OHA Community Affairs Coordinator for Kaua'i/Ni'ihau, said obtaining the licenses will put the participants on more secure financial footing. "They will have added employability. The options are out there for school bus drivers, (or) to work with the county," she said. ■

## Ke Au Hou youth group launches Hawaiian nationhood campaign

By Sterling Kini Wong

A new Native Hawaiian youth coalition has launched a campaign that will reach out to 100,000 young Hawaiians, encouraging them to participate in the formation of a Native Hawaiian governing entity.

Ke Au Hou, "The New Generation," is a Hawaiian youth coalition and a component of the Office of Hawaiian Affairs' Hawaiian governance campaign, "Ho'oulu Lāhui Aloha," or "To Raise a Beloved Nation." The group's immediate goal is to administer a grassroots educational campaign that reaches 1,000 Native Hawaiian youths and their supporters. That core group will then branch out to 100,000 other Native Hawaiians, encouraging them to participate in building a native government.

"We want to create an informed and educated group of youth voters who can take a stance and make important and smart decisions," Ke Au Hou Public Information Coordinator Īmaikalani Winchester said.

At the Sept. 6 press conference announcing the launch of Ke Au Hou, OHA Chairperson Haunani Apoliona said that it is especially uplifting in the light of recent political and legal challenges to know that the younger generation is willing to take a stand in advancing self-determination and social justice for Native Hawaiians. "These 'ōpio represent our future — it is for them, their keiki and their mo'opuna, not for us," Apoliona said. "It is critical that we take affirmative and proactive steps now to renew and strengthen the traditions, values and culture."

Winchester, 23, said that with current lawsuits challenging programs that benefit Native Hawaiians, claiming that their policies are racially discriminatory,



Ke Au Hou Chairperson Nani'ole speaks at the group's launch, as other charter members look on.  
Photo: Sterling Kini Wong

"the best way to secure a prosperous future for Hawaiians is through self-governance and self-determination."

Ke Au Hou will convene a nation-building/leadership conference on Jan. 17, 2004, in commemoration of the overthrow of the Kingdom of Hawai'i, to discuss the most effective way to involve Hawaiians in the governance process.

Winchester, who is working on his master's degree in political science at the University of Hawai'i at Mānoa, said that once the Hawaiian community determines the model for Hawaiian governance and the process for creating a roll of Hawaiian voters, "we will be that group that will encourage and engage all Native Hawaiians to participate."

Ke Au Hou Chairperson Kauai Nani'ole, 22, said the group will not espouse any specific sovereignty model, but instead provide the community with information on all sides of the sovereignty movement.

"We support any organization that supports Hawaiians," Nani'ole said.

In order to optimize its outreach potential, Ke Au Hou's objective is

to establish satellite working groups on each island. The working groups will then go into the community to educate, assist and recruit future leaders and organizers, ages 18-30, at the elementary, intermediate, high school and college levels. The meetings will incorporate discussion sessions in which the group will also consider the community's opinions and recommendations.

In addition, the group will also conduct a variety of activities, such as concerts, lo'i and fishpond work days, and other community service projects, all of which will act as forums that complement the meetings and stimulate interest among youth to participate in Hawaiian governance.

Ke Au Hou is currently funded through OHA, but the group is seeking grants, donations and support from private businesses and other organizations. The coalition will be conducting meetings on different islands throughout the coming months. For more information, call 539-3580, or log on to [gohawaiiannation.com](http://gohawaiiannation.com) ■

### BARRETT from page 1

On Sept. 2, just days before the scheduled *Arakaki* hearing, an opinion was filed by the United States Court of Appeals for the Ninth Circuit, which upheld U.S. District Chief Judge Ezra's dismissal of complaints filed by John Carroll and Patrick Barrett also challenging the constitutionality of Article XII. The Ninth Circuit Court determined that the plaintiffs lacked standing, and stated that the court should not provide forums to persons airing generalized political grievances and who are not able to demonstrate individual injuries. In addition, the absence of the United States as a party in the suit further affirmed the plaintiffs' lack of standing.

Two Congressional acts were challenged in the *Barrett* and *Carroll* cases, as well as *Arakaki*: the Admission Act of 1959 and the Hawaiian Homes Commission Act of 1920. The United States, as a party to this action, was granted a motion for an extension of time. A hearing is set for Nov. 17

before Judge Mollway on the United States' re-entry into *Arakaki*, and whether or not the plaintiffs can force the federal government into litigation.

In *Barrett v. State*, Patrick Barrett asserted that he was denied an OHA business loan and a Hawaiian Homes lease, and claimed that Article XII of the State Constitution violates the Fourteenth Amendment of the U.S. Constitution because it permits government benefits on the basis of race. Similarly, Carroll vs. Nakatani challenged the existence of the Office of Hawaiian Affairs based on racial discrimination.

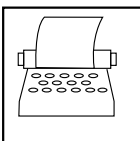
Filed in October 2000 as *Carroll v. Nakatani* and *Barrett v. State of Hawai'i*, the cases were later combined. In March 2001, OHA filed a motion to dismiss the lawsuit. On July 12, 2001, Judge Ezra dismissed *Barrett v. State* citing that the plaintiffs lacked standing. Barrett then filed an appeal.

The appeal was argued at the appellate court on

Jan. 14, 2003, before Circuit Judges Procter Hug Jr., Arthur L. Alarcon and Susan P. Graber. OHA attorneys Sherry Broder and Robert Klein, along with Deputy Attorney General Girard D. Lau argued on behalf of the Office of Hawaiian Affairs, the 'Īlio'ulaokalani Coalition and others. The opinion was written by Judge Hug and issued Sept. 2, 2003.

Of the *Barrett* ruling, which significantly impacts the pending *Arakaki* case, OHA Chairperson Haunani Apoliona was hopeful, saying, "I think it's very significant that the ruling was made today — Queen Lili'uokalani's birthday. It speaks to the protection of Hawaiian benefits and is another step in the right direction. We hope this will help in other legal challenges to Native Hawaiians."

A hearing on the first round of motions in *Arakaki v. Lingle* is scheduled for Jan. 12, 2004. ■



## Governance forum

The Office of Hawaiian Affairs is planning a televised forum on Hawaiian governance scheduled to be broadcast on KHON-TV Wed., Oct. 22 at 7 p.m. and re-broadcast Oct. 25. A panel of Hawaiian community leaders will discuss issues of Hawaiian self-determination and governance. Viewers are welcome to call in their opinions and questions for discussion by the panelists. For additional information, see the ad on the inside back cover of this issue, or visit [www.oha.org](http://www.oha.org).

## OHA dedicates new office in Hilo

The Office of Hawaiian Affairs' East Hawai'i office has moved to Keaukaha in Hilo. On Aug. 21, members of the OHA Board of Trustees, staff, Hawai'i island government officials and community members attended a ceremony celebrating the relocation to the new space. The new address is 162-A Baker Ave., Hilo, HI, 96720-4869. The main phone number is 808-920-6418, fax: 808-920-6421.

## Homesteaders offered building aid

Hawaiian homesteaders in Kula, Maui, and on the leeward coast of O'ahu are being provided assistance to build new homes through the Hawaiian Community Development Board. HCDB has initiated two projects to help homesteaders realize their homeownership dreams by presenting them with new pre-manufactured houses and access to financial assistance.

HCDB, which has partnered with Quality Homes Development,

a Leeward O'ahu manufacturer of steel-frame kit homes, is a nonprofit development agency incorporated in 2000 and the recipient of a \$325,000 grant from the Federal Home Loan Bank of Seattle.

HCDB is seeking 25 applicants in the Nānākuli and Wai'anae Hawaiian Homestead areas who want to replace their substandard homes with high quality, steel-framed single-family homes. The second project seeks 25 applicants from Kula who have been unable to find viable options to construct and finance their new homes.

In addition to the construction of the homes, HCDB will provide homeowners with financial management planning and facilitate

resistant to dry rot and termite infestation, can be delivered to the site and ready for occupancy in less than six months. The projected sales prices for these homes (turnkey, including all standard amenities) are two bedroom: \$116,587; three bedroom: \$126,795; four bedroom: \$139,787.

For more information, call HCDB at 358-2123.

## Kūpuna fundraiser

A Hawai'i island group of Hawaiian studies kupuna instructors will be hosting a steak fry and open market to raise funds for next



Hawai'i County Mayor Harry Kim attended the Aug. 21 blessing and open house for OHA's new East Hawai'i office at Keaukaha, along with Hilo community members, OHA trustees and staff. Mayor Kim urged OHA to "attack with aggressiveness as never done before. Of all your goals, nationhood is top. OHA needs to work toward this. The government has failed Hawaiians for years," he said. "OHA should lead the way." Photo: Manu Boyd

their access to alternative sources of financing and funding programs, which provide grant subsidies and down-payment assistance to reduce the purchase price of these homes.

Quality Homes has designed three model homes, which range from a 1,056-square-foot, two-bedroom home to a 1,456-square-foot, four-bedroom home. These manufactured homes, which are

spring's annual Department of Education 'Aha Kūpuna gathering. The Oct. 18 fundraiser at the Maku'u Farmer's Association along the highway between 'Āinaloa and Pāhoa in Puna will feature an open market from 9 a.m.-4 p.m. and a steak fry from 10 a.m.-4 p.m., along with crafts, health screening, education information and OHA's Hawaiian Registry. For more information, call 808-965-5195.

## Film screening

A special California premiere screening on Oct. 19 will feature two Hawaiian documentaries by filmmaker Meleanna Aluli Meyer. *Ho'oku'ikahi: To Unify as One* follows healing ceremonies and the revitalization of traditional protocols as practiced at Pu'ukoholā Heiau by Hawaiians today. *'Onipa'a* captures commemorative events marking 100 years since the 1893 overthrow of the Hawaiian monarchy by American-led business interests. OHA provided funding to support the production of both documentaries.

Meyer will be there in person to talk with the audience about the ways Hawaiians are working to give voice to sovereignty issues, and to discuss her next project, *Hawai'i, My Beloved Country*. The screening, sponsored and presented by Pulitzer Prize-winning writer Alice Walker, will be held at 3 p.m. at the Parkway Theater, 1834 Park Blvd., Oakland. For information, call 808-263-1293 in Hawai'i, or the Parkway Theater hotline at 510-814-2400.

## Input sought on new Volcanoes Park land

Public input is sought at meetings that will assist the National Park Service in planning for the management of Kahuku, the recent 116,000-acre addition to Hawai'i Volcanoes National Park. The meetings will be held 6-9 p.m. on Oct. 21 at the Nā'ālehu Community Center; Oct. 22 at Pu'uuhonua o Hōnaunau National Historical Park; and Oct. 23 at Nani Mau Gardens in Hilo.

"We look forward to engaging the public in a planning process that will make possible the opening of Kahuku in a manner that will conserve the resources while providing for visitor use and enjoyment," said Park Superintendent Jim Martin.

Kahuku runs along the slope of

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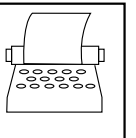


Photo: Naomi Sodehani

## Paddling with a purpose

Kalihi youths learned paddling and other Hawaiian culture-based activities in a six-week summer program organized by Kai Makana, a non-profit that promotes ocean awareness, and the PACT teen program at Kūhiō Park Terrace.

## Conference to address Hawaiian intellectual property issues

By Sterling Kini Wong

**A**s Vicky Holt Takamine sat in a theater watching the film *Lilo and Stitch* with her mo'opuna, she wondered why one of the movie's songs sounded familiar.

Takamine, kumu hula of Hālau Pua Ali'i 'Ilima and the president of the 'Īlio'ulaokalani Coalition, soon became angry when she realized that the song about the lead character in the movie, "*He Mele no Lilo*," incorporated two Hawaiian songs written for Hawai'i's last two reigning monarchs, King Kalākaua and Queen Lili'uokalani. She said that by combining these two songs into one, renaming the song as if it were composed for the movie's main character and then copyrighting it, the Walt Disney Music Co. misappropriated Native Hawaiian culture.

"This is wrong, this is hewa," Takamine said. It is this sort of commercial exploitation of Native Hawaiian culture, she said, that has spawned the first Native Hawaiian intellectual property rights conference, which will be held Oct. 3-5 at the Waikīkī Beach Marriott Resort.

The 'Īlio'ulaokalani Coalition, the Pū'ā Foundation, the Native Hawaiian Leadership Project and Native Hawaiian Vocational

**See CONFERENCE on page 17**

Mauna Loa from about 2,000 feet to 13,000 feet in elevation, a sprawling natural wonder of lava flows, koa and 'ōhi'a woodlands, and rainforests harboring plants, birds, insects, and other creatures found only in Hawai'i. The area also contains precontact sites including trails, rock walls and religious features, some of which date back more than 700 years.

Comments may also be sent via email to HAVO\_Superintendent@nps.gov, regular mail addressed to Superintendent, Hawai'i Volcanoes National Park, P.O. Box 52, Hawai'i National Park, HI, 96718, or fax 808-967-8186. For more information on Kahuku, visit the park website at nps.gov/havo, or call Mardie Lane at 808-985-6018.

## Talk story fest

The Department of Parks and Recreation presents the 15th Annual Talk Story Festival, Hawai'i's oldest and largest celebration of storytelling and oral

history. This rich local spoken-word celebration will be held Oct. 24-26 from 7-9:30 p.m. in the McCoy Pavilion Auditorium, Ala Moana Beach Park. Storytelling workshops with Margaret Read MacDonald and Jeej are offered on Oct. 25 and 26, 1-4 p.m.

On Sunday evening, the Tusitala Award, the highest achievement in storytelling in Hawai'i, will be presented to Makia Malo. Festival director/storyteller Jeff Gere hosts each night packed with O'ahu's best storytellers, including Lopaka Kapanui and Makia Malo. The festival and workshops are free and open to the public. Gates open at 6 p.m. and seating is limited, so come early. Sign interpreters for the hard-of-hearing are provided. The theme on Fri. Oct. 24 is "Spooky Stories;" on Sat. Oct. 25, "New Voices!"; and on Sun. Oct. 26, "Tales of Aloha: Peace, Tolerance and Inspiration." For information, call 692-5751, or email jgere@co.honolulu.hi.us

## Pauahi scholarships

The Ke Ali'i Pauahi Foundation is offering a variety of scholarship opportunities for Hawai'i residents pursuing post-high-school studies who seek professional development such fields as medicine, visual arts, business, education, Hawaiian language and law. Priority for some of the awards will be given to those demonstrating financial need.

The deadline to apply is Oct. 15 for the spring 2004 semester. For applications, call KAPF at 534-3966 on O'ahu, or toll free at 1-800-842-4682, ext. 43966.

Ke Ali'i Pauahi Foundation is a nonprofit support organization of Kamehameha Schools. Its mission is to perpetuate the legacy of Princess Bernice Pauahi Bishop by providing educational scholarships, with preference given to applicants of Hawaiian ancestry to the extent permitted by law.

## Cruise ship talks

KAHEA: The Hawaiian-Environmental Alliance is sponsoring "Cruising Out of Control," a statewide speaking tour about the cruise ship industry.

Ross Klein, author of *Cruise Ship Blues: The Underside of the Cruise Ship Industry*, will speak at the following locations: Fri., Oct. 10, Maui Community College Science Bldg. Rm. 10A, Kahului, 7-9 p.m.; Sun., Oct. 12, Kealahou High School Cafeteria, Kailua-Kona, 2-4 p.m.; Mon., Oct. 13, Komohana Ag Complex, Hilo, 6:30-8:30 p.m.; and Tues., Oct. 14, McCoy Pavilion, Ala Moana Park, O'ahu, 7-9 p.m.

The talks are free and open to public. For more information, contact KAHEA at 524-8220, or visit [www.kahea.org](http://www.kahea.org). ■

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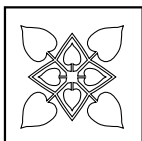
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## He hō‘ailona ka ‘āweoweo a me ka ‘alalauā o ka huliau e ka‘a mai ana no ka lāhui

*Kū‘ē au i ka hewa,  
kū‘ē! Kū au i ka  
pono, kū!*

Na Manu Boyd

Aloha nui kākou e nā ‘ōhua o kēia wa‘a e pae aku ana i ka pae lanakila. He wa‘a pūnono i ka ‘ula‘ula me ka hiki nui ‘ē mai o nā ‘āweoweo a me kona pōki‘i ‘o ka ‘alalauā i Hawai‘i nei i ‘Aukake, i hō‘ailona paha o ka nui o‘ole‘a e pipi‘i mai ana i loko o kākou. He au hou nō ho‘i kēia no ka lāhui Hawai‘i.

Me he holo ‘āweoweo ka Hawai‘i i ka‘i mai ai ma “Kū i ka Pono,” he ho‘ākoakoa kānaka Hawai‘i i mālama ‘ia ma Waikīkī i ka lā 7 o Kepakemapa. Me ke komo like ‘ana i ka lōle ‘ula‘ula, ua hālāwai mākou ma ke alanui Saratoga i ke kakahiaka nui e ho‘omākaukau i nā pelaha, nā

lepa, nā hae Hawai‘i, nā pū, a pēlā wale aku. Ma luna o kekahi kahua i alaka‘i mai ai ‘o Kumu Vicky Holt Takamine i ka lehulehu he nui a nona ka hō‘eu‘eu pū i nā kānaka. ‘O ia ka pelekikena o ‘Īlio‘ulaokalani, kekahi o nā hui i ho‘olālā i ke ka‘i. Pēlā pū ‘o nā Kula Kamehameha, OHA a me Kamakakūokalani.

Na Kahu Kaleo Patterson i alaka‘i i ka pule e ho‘opōmaika‘i i ka po‘e me kāna hana e kū i ka pono e like me ko ke Akua makemake. Ma hope, hīmeni maila mākou iā “*Ho‘onani i ka Makua Mau*” a me “*Hawai‘i Pono‘i*,” nā mele ‘elua i ho‘okau mai ka maluhia, ka mana a me ka hanohano.

Paipai nui ke kia‘āina i ka Hawai‘i me kāna ‘ōlelo kāko‘o. Wahi āna, inā he pono a he maika‘i no ka Hawai‘i, he maika‘i no ka po‘e a pau loa e noho nei ma ia ‘āina nei. Ua kū mai ka lukanela kia‘āina e kāko‘o pū i ke kumuhana o ia lā he kū‘ē a he holomua.

Ua kēhau maila nā maka iā Nāinoa Thompson e ha‘i ‘ōlelo ana

e pili i kona kupuna wahine, he wahine puni i ka ha‘i mo‘olelo. Ua hoihoi loa kāna mau mo‘olelo i nā pepeiao ‘ōpiopio o Nāinoa a ua kanu ‘ia ka ha‘aheo i loko ona mai kona wā pēpē. Eia na‘e, he hapa ‘ē a‘e ko kona tūtū ma muli o ka nuku ‘ia ‘ana a me ka ho‘ohilahila ‘ia ‘ana e ka haole no kona makemake e ‘ōlelo Hawai‘i, kona ‘ōlelo makuahine. Ua ola ‘o ia me ka hanohano a me ke kaumaha pū. ‘O ka hanohano ka ‘ao‘ao Hawai‘i, ‘a‘ole like me ko ka malihini mana‘o ‘ē i ho‘okau ‘ia ma luna ka ‘ōiwi.

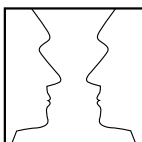
Ua ana ‘ia he ‘ewalu kaukani ka helu kānaka i hele mai. Kū‘ai ‘ia aku nā pale ‘ili ‘ula‘ula nani loa he ‘elima kaukani ma mua o ka ho‘omaka ‘ana o ke ka‘i. Ua komo kekahi hapa i ka lōle ‘ula‘ula ‘ē a‘e, e māhu‘i ana i ke koko o kākou a meka ‘āweoweo nō ho‘i.

Aia kekahi hapa nui o ka lehulehu he po‘e keiki a he ‘ōpio. Ua nui nā haumāna i hele pū mai nā kula ho‘okolohua (Hālau Kū Māna,

Hālau Lōkahi), nā kula kaiapuni Hawai‘i, nā Pūnana Leo a me nā Kula Kamehameha. Me lākou ka wā e hiki mai ana e lilo lākou i po‘e alaka‘i no ka lāhui. Maika‘i ka noho pū o nā keiki i ‘ike maka lākou i ke ku‘ikahi o nā hui like ‘ole ma lalo o ka hae ho‘okahi, ‘o “Kū i ka Pono.”

‘O ka mea e pono ai kākou ka Hawai‘i, ‘o ia nā alaka‘i maika‘i, ikaika a pio ‘ole, a ua ‘ike ‘ia nā alaka‘i Hawai‘i he nui ma ia lā. E like me ka wā kahiko, inā he ali‘i maika‘i ‘oe, e ulu ana kou pono. Inā he ali‘i ha‘akei a loko ‘ino, e pau ana kou pono.

E like me ka ‘āweoweo a me ka ‘alalauā, e kū mai nā hanauna – nā kūpuna, nā mākuā, nā ‘ōpio a me nā keiki me ka mana‘o ku‘ikahi e mālama a e aloha i ko kākou kulāwi. E ka Hawai‘i, mai maka‘u i ia ‘ano hana kū‘ē. E hana hou ‘ia a hana hou ‘ia ana a loa‘a ka lei o ka lanakila. E komo i ka ‘ula‘ula a kau ka hae Hawai‘i i luna a e holomua kākou a pau me ke aloha, ka mana‘o lōkahi a me ka nui hanohano ē. ■



## KŪKĀKŪKĀ

## Hōkūli‘a ruling sends warning to developers

By Alan Murakami and Moses Haia

*Editor’s note: This month’s community viewpoint article is offered by Native Hawaiian Legal Corporation attorneys Alan Murakami and Moses Haia, who represent plaintiff Protect Keōpuka ‘Ohana in the lawsuit against the developer of the Hōkūli‘a golf and luxury-home subdivision in Kealahou.*

In a landmark ruling issued Sept. 9 (*Kelly v. 1250 Oceanside Partners*), the Third Circuit Court has ordered 1250 Oceanside Partners to cease work on its massive Hōkūli‘a luxury residential project because it failed to obtain a state district boundary amendment reclassifying the land from “agriculture” to “urban.”

Oceanside complains that it acted in good faith, complying with the “letter and spirit” of the law, and warns that the decision “will have a chilling effect on future investment in Hawai‘i.” However, court evidence contradicts these assertions. The reality is that a court has ruled for the first time that those reckless developers, like Oceanside, who choose to take the path of least resistance by merely pretending to comply with the land use law, will be stopped, not rewarded.

In the past, county governments too often cozied up with developers seeking to use agricultural land for wealthy investors seeking luxury housing without going through the proper land use process required under state law. This practice has undermined the law’s intent, driving

up land prices in agricultural areas and permanently depriving active farmers from lands they could farm.

In this instance, well aware of applicable law, Oceanside bypassed the LUC and the implementation of the state burial and historic sites protection laws until after starting construction. Had the LUC reviewed the project beforehand, Oceanside would not have been able to desecrate



An excavator sits idle at the Hōkūli‘a site.

burials, avoid a commitment to preserve Pu‘u Ohau, the resting place of royalty, and destroy sections of a centuries-old alalao (stone-lined trail).

Under the land use law applicable to all landowners, Hawai‘i’s very limited lands are restricted to the uses for which they are best suited. It is not designed to allow profit for the few who would knowingly seek to avoid it.

Oceanside’s explicit profile of its targeted buyers describes not farmers, but established Fortune 500 executives who earn \$300,000 or

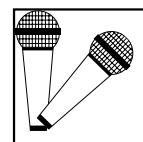
more, with a net worth of \$5 million plus; are avid golfers; and own several homes around the world, including a primary residence in the West Coast or Japan. Oceanside offered one- to three-acre lots for \$600,000 to \$2.5 million each, proposing to comply with land use laws by subsidizing the land and infrastructure costs of farming “timber” and coffee planted as landscaping.

State agencies, including the Department of Agriculture and Office of Planning didn’t buy the plan, noting that the proposed project would not support the required agricultural use of the land, nor meet the requirement for building only “farm dwellings” on agricultural land. The LUC also believed that the county was not properly analyzing the project as a whole to determine the nature of the proposed land use. Finally, the developer’s own land use experts also advised Oceanside that the various requirements of the land use law might require the LUC approve a boundary amendment to “urban.”

Despite all this advice, Oceanside sought only county permits, and the county cooperated without question. Now, like the kid caught with its hands in the cookie jar, its publicists complain that Oceanside was a victim who attempted to comply with the law at all times. It made the same argument to the judge, who, based on abundant evidence, soundly rejected that claim.

*The views expressed above are those of the authors and do not necessarily reflect the views of the Office of Hawaiian Affairs.* ■





### What brought you to the justice march and family day?



To support, to find out what we are doing and where we are going. To see what is the consensus of the people.

— Junior Kanuha, Kona

It's overwhelming to see people come together for one cause, to preserve and perpetuate the 'āina, because it's our lifeline. We need to mālama, we need to take care, so that we can survive. We need to find a way to make it better, and to pass it on to the next generation.

— Aunty Liko Lehua Hummel, Mānoa



One by one, everything is getting attacked. No matter what your persuasion, group or organization, it's a common threat, and people are starting to see that. We have to come together and dispel these myths about racism — it's not about race, it's about justice. It should be easy for people to understand; I don't know why they have a hard time.

— Kaeo Duarte, Kona

My wife works at Kamehameha Schools, so we came to show unity with the rest of the Hawaiian people, to try and stop the lawsuits that are endangering the entitlements that Hawaiians rightly deserve.

— Kalani Kaleikini, Waimānalo



Photos: Derek Ferrar

#### MARCH from page 1

swelled to fill the avenue. A number of speakers addressed the crowd, including Gov. Linda Lingle, who said: "One of the messages that we try to spread wherever we go, especially when talking with non-Hawaiians, is that what's right and just for the Hawaiian people is really what's best for the State of Hawai'i. What the Hawaiians seek is simple justice, and we're happy to be a part of it."

Conches sounded and chants rang out as the marchers proceeded slowly down Kalākaua. Along the way, the procession stopped to pay tribute at several portraits of ali'i attended by members of the royal societies.

As the first marchers arrived at Kapi'olani Bandstand, OHA Chairperson Apoliona inaugurated the family day event, saying: "It has been an inspiring morning .... Today, by our participation and presence we demonstrate and witness that the entire community of Hawai'i — Hawaiians and non-Hawaiians alike, kama'āina and malihini — are willing to gather as one body to celebrate the power of our collective courage and resolve."

Following Apoliona's speech, Takamine led about a dozen kumu hula and several lines of young dancers in the hula pahu 'Au'a 'Ia, said to be a prophecy from the time of Kamehameha I. A common interpretation of the chant is that it subtly urges Hawaiians

## Kū i ka Pono



to hold on to their land.

Hosted by emcee Billy V of KCCN FM 100, the day's entertainment lineup included music and hula from some of the islands' top groups. Spread out around the bandstand was a wide variety of activities and information booths, including keiki games and crafts, Hawaiian service providers, sovereignty groups, OHA program information, food booths, a health screening tent, and nearly 30 arts and crafts vendors. A cluster of "cultural village" tents offered demonstrations ranging from kalo pounding and lauhala weaving to lomilomi massage and spear-throwing practice.

"This is the biggest gathering of Hawaiians I've seen so far, and it's fantastic," said lua (Hawaiian martial-arts) practitioner Paul Kekuewa, who was displaying replicas of traditional Hawaiian weapons. "We feel a lot of mana here."

Closing the day off with a bang, the Hawaiian-pride rap group Sudden Rush fired up the crowd until young dancers filled the stage, waving Hawaiian flags and pumping their fists in the air to shouts of "Ea!" (Sovereignty!).

"The day was absolutely fabulous ... I'm so thrilled!" Takamine said as the event wound down. "But we need to continue; this is not over until all of those challenges that threaten our trusts and programs are over. We need to be there to help fight these threats. We have to be there to kōko'o (support). That's our job." ■



# Kū i ka Pono

## Stand for Justice



“We put out the kāhea for all of our Hawaiian people to come and stand up for justice, and they came! We had thousands and thousands of people, Hawaiian and non-Hawaiians, that showed up to march. But we need to continue; this is not over. Our aliʻi trusts, the Office of Hawaiian Affairs and the Department of Hawaiian Home Lands are facing challenges in court, challenges at the city and state level, and we need to be there to be the foundation and support for them. We have to be there to kākoʻo. That’s our job.”

— Vicky Holt Takamine; president, ʻĪlioʻulaokalani Coalition

“Today, by our participation and presence we demonstrate that the entire community of Hawaiʻi — Hawaiians and non-Hawaiians alike — are willing to gather as one body to celebrate the power of our collective courage and resolve. Those who now claim that Hawaiian programs and institutions are illegal, are wrong. They disregard the history of Hawaiians and denigrate the vibrancy of the Hawaiian culture. We will not allow this to continue .... It is time for Hawaiians to address the problems of Hawaiians in a Hawaiian manner. Together we say, ‘Kū! We will not accept this anymore.’”

— Haunani Apoliona; chairperson, Office of Hawaiian Affairs



“I want to thank every person here for coming out and standing up for the things they believe are right, and for bringing back the dignity and honor that our people deserve.”

— Nainoa Thompson; trustee, Kamehameha Schools

“Grant u  
courage  
hope alive  
our ener  
down like  
today all  
eousnes  
morning  
small an  
unsure —  
us and k  
aloha.”

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# Ho‘oulu Lāhui Aloha

## To Raise a Beloved Nation



Photography by Arna Johnson and  
OHA Public Information Office staff

as the desires of our hearts,  
in the struggle, faith to keep all  
ve and love to transform even  
nies ... so that justice will roll  
e a mighty rushing river. Bless  
who hunger and thirst for right-  
s on this journey, this walk this  
. Bless every faithful step —  
d large, heavy or light, firm or  
— and guard, guide and protect  
keep us together in your love, in

— *Pule* by Rev. Kaleo Patterson



|                |                   |
|----------------|-------------------|
| Kū i ka pono   | Stand for justice |
| Kū‘ē, kū‘ē     | Resist, resist!   |
| Kū ha‘aheo     | Stand with pride  |
| Kū‘ē, kū‘ē     | Resist, resist!   |
| Kū‘ē i ka hewa | Resist injustice  |
| Kū‘ē, kū‘ē     | Resist, resist!   |

|                |                   |
|----------------|-------------------|
| Kū i ka pono   | Stand for justice |
| Kū ha‘aheo     | Stand with pride  |
| Kū‘ē i ka hewa | Resist injustice  |
| Kū‘ē, Kū       | Resist, stand up! |

—*Kū i ka Pono March chant,*  
*composed by Vicky Holt Takamine*

We sold 5,000 T-shirts  
this morning! Next time  
we'll sell 10,000 more.  
When we have 20,000  
marching, we'll have our  
land back!"

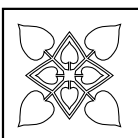
—Lilikalā Kame‘eleihiwa;  
Director, Kamakūokalani  
Center for Hawaiian  
Studies at the University of  
Hawai‘i at Mānoa



“As we walk through Waikiki today, I've thought a lot about those people who have come forward to say that somehow if the Hawaiian people gain something, that someone loses something. That is the one idea we have to dispel today. If Hawaiians gain, Hawai‘i gains.”

—Gov. Linda Lingle





## ‘ōiwi

a native hawaiian journal


Graphic: Ku'ulei Ho'omanawanui © 2000

*In collaboration with ‘Ōiwi: A Native Hawaiian Journal, Kai Wai Ola regularly showcases works by kanaka maoli writers. In this excerpt of Kimo’s Red Collar, Lisa Linn Kanae tells the saga of a misunderstood Staffordshire bull-terrier. Rescuing Kimo from an abusive incident, she finds that the dog ends up adopting her. In his new life, Kimo teaches all who come into contact with him about prejudice, compassion, love and forgiveness, and in the end, a little bit about life.*

The first time I heard Kimo’s dog tag was the afternoon he wandered onto my lanai. The usual coo-cooing of pigeons was displaced by a staccato of metallic clicking. Sniffing at my potted roses was a tan-colored, barrel-shaped, green-eyed Staffordshire bullterrier. It was the neighbor’s dog.

He was the same dog I had heard yelping in pain the week before. I marched towards my neighbor’s house and hid in a hibiscus bush where I could peek through the branches into my neighbor’s backyard. I could hear a man swearing

## Kimo’s Red Collar

Lisa Linn Kanae

and loud thuds. Then the back door slammed open and a dog flew out.



Author Lisa Kanae shares a moment with her canine companions. Photo: courtesy ‘Ōiwi

A young man bolted out the back-door and began to whip the dog.

“STOP IT!” I screamed, hiding behind the hibiscus bush. I could see the momentary guilt on his face. I was angry, but I felt powerless. “I’m reporting you to the Humane Society.” “Mind your own business,” he yelled back.

I bolted into my kitchen and dialed the Humane Society number. I was given two options: press charges or have the Humane Society issue a warning. I pressed charges.

After seeing that man whip his dog, my ears kept vigil. Just as I had started feeling rather smug about my valorous fight against the inhumane treatment of animals, I found Kimo lifting a hefty hind leg over my potted roses. “No,” I said. Kimo cowered. When I reached out to pet him, he collapsed onto his back like a dropped marionette.

“You hungry?” I asked him. All I had to offer was a chunk of cheese and half an Egg McMuffin. He graciously accepted both, and in exchange guarded my lanai for the next seven days.

When Kimo’s master finally showed up, he was disturbingly

**See ‘ŌIWI on page 18**

## Nina Keali’iwahamana: Captured magic bridges Hawaiian classics and British musicians

Debut CD features never heard selections recorded in the ’60s in London

By Manu Boyd

It’s a rare treat these days to witness a live performance of Nina Keali’iwahamana, arguably Hawai’i’s best known soprano. If you’re lucky, you might catch her performing a concert at Hawai’i Theatre, touring Japan, or perhaps at the piano with her dear friend and musical partner, Mahi Beamer. “I’ve always said that Nina has one of the most beautiful voices these islands have ever produced,” said Beamer.

Nina Keali’iwahamana’s performing career spans more than four decades, although she has been groomed in the discipline of Hawaiian music since birth. Raised in the musical ‘Ii-Rodrigues family, Nina and her four siblings — Boyce, Ioane, Lahela and Lani — are all talented performers. Her mother, beloved



entertainer and hula exponent Vicki ‘Ii Rodrigues, molded and shaped her children’s appetite for Hawaiian music, producing a family sound that was captured years ago on “Nā Mele ‘Ohana” (Songs of the Family), which included such family favorites as “Pua Mikiolia,” and her grandmother’s well known hula song, “Pua o ka Mākāhala.” “Auntie Vicki,” as she was known to many, performed for years with Genoa Keawe and the late Pauline Kekahuna.

For years, Nina was the featured soloist of the *Hawai’i Calls* radio program and literally lured millions

to Hawai’i from the famed banyan-shaded stage at the Moana. Her captivating vocal performance has always been augmented by her charming demeanor and attention to the nuances of the Hawaiian language. Each word caressed, her musical phrases lilt through the air as if the result of some sort of magic. Whether singing melody or harmony, her clarity of pitch and sweet tone are prevalent.

Producer and orchestra conductor/arranger Jack

De Mello first recorded with Nina in 1961 and toured extensively with her for many years. De Mello’s son, The Mountain Apple Company chief and noted producer Jon de Mello, recalls the captured magic of Nina’s early recordings.

“I was about 13 or so. My dad recorded Nina in London, because compared to Hollywood, studio rates were half the cost, and, at that time, the quality was superior. An 80-piece orchestra was assembled — many of whom were a part of the London Philharmonic orchestra. The chorus was made of 20 singers, all with British accents and not a

clue about Hawaiian lyrics. Nina took the time to write each word out phonetically for them.

“There was no multi-track recording back then. Eighty musicians, the chorus and Nina all worked together. That’s true music, each playing off the other. For most of the tracks, they did it in two takes. The first to ‘work out the bugs,’ and then they’d nail it on the second. When they (the orchestra) first met Nina, they thought, ‘she’s going to sing?’ And when she opened her mouth and sang, she blew them away. They stood up and applauded, and they don’t usually do that at all. The sound was huge.”

From the classic Princess Likelike love song “*Ku’u Ipo i ka He’e Pu’eone*” to the sometimes trite “*E Huli Mākou*,” Keali’iwahamana manages to elevate each song to a level commanding respect and appreciation.

Although some of the tracks on “*Nina*” were previously released on Jack de Mello recordings, many are featured for the first time. “This is old-school. Many people reacting to each other to make good music. It’s magic,” Jon de Mello said. ■



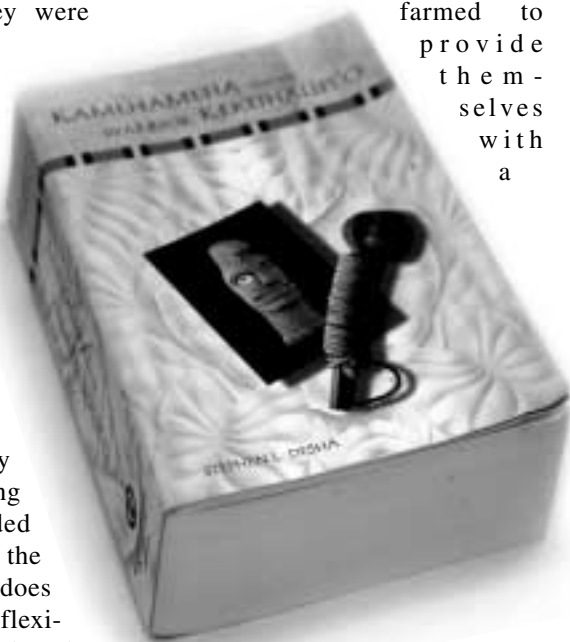
By Claire Hughes  
Dr.PH., R.D.

## Living in balance encourages physical strength and flexibility like the chiefs of old

Descriptions of early Hawaiians indicate that they, and the chiefs in particular, were taller and more robust than the average European of the time. The ancestors were noted for their work capacity and endurance. From this we can conclude that they were well-developed and conditioned to do physical work. The potential to develop muscles is, in large part, hereditary and is controlled by hormonal and muscle cell genetics. If the genetics are right, a person will be able to build up large muscles by working against resistance, such as weight-training or repeatedly lifting heavy objects. Bulking up muscles gives added strength and protection to the bone structure, however, it does reduce flexibility. Physical flexibility is the ability to bend and recover without injury.

Hawaiian warriors of old excelled in their ability to duck, twist, bend and parry. To engage in the hand-to-hand fighting on Hawai'i's battle-grounds, these warriors had to develop skill, strength and agility, as well as physical endurance and mental fitness. Flexibility gave warriors the desired suppleness to dodge spears and parry an opponent's strikes. Many warrior chiefs were quite tall, yet

they were agile and outstanding athletes. During the many months of preparation for battle, warriors worked on developing both their physical and mental skills. Throughout their training, they fished and farmed to provide themselves with a



sound diet for maintaining their physical prowess.

Stephen Desha's *Kamehameha and His Warrior Kekūhaupi'o*, translated into English by Frances N. Frazier, is filled with mo'olelo on the disciplined training and life style of our ancestors.

In Desha's descriptions, he writes of the great flexibility and physical agility Kamehameha and Kekūhaupi'o possessed. The author

portrays these fearless warriors as moving like twisting winds against the opposing forces in battle. Those who witnessed them in action were fearful. Though outnumbered by the Hilo warriors in the "Battle of the Bitter Rain" in Hilo, Kamehameha and Kekūhaupi'o were said to have been genuinely fearless: "Pai'ea was like a whirlwind in dodging the spears furiously hurled by the multitude of Hilo warriors. Kekūhaupi'o followed closely in the steps of his ali'i, doing as he did. It is said that Kamehameha and Kekūhaupi'o were like a great army when they met their opponents. When Kamehameha had his hands on a warrior, because of his knowledge of lua taught him by his instructor, that man was lifted and broken. When Kekūhaupi'o had an opponent in his hands, he broke the spine of that man, and he could be heard saying to his ali'i: 'E Kalani, here is the man.' If a man was held in Kamehameha's hands, he was in terrible trouble. ('A'ole he nao 'ai ka papa'a—which means 'nothing but burnt food to eat'). Great numbers of spears flew at Kamehameha and Kekūhaupi'o, and they were like bath water. Their alertness and strength in battle lasted for three days, then, fresh Maui warriors entered into the battle against Kamehameha and his weary forces."

In the "Battle of the Bitter Rain,"

Kamehameha's army numbered 20,000 men. Kamehameha and his famous warrior Kekūhaupi'o led three mano of warriors (12,000) over land. Ke'eaumoku and four chiefs commanded their fleet of canoes bearing two mano (8,000) into battle against Keawema'uhili and Keōua in Hilo. Early on, Kamehameha's forces, under Ka'iana's command, pushed Keōua's army back. When a bitter and biting rain fell, Keōua's warriors were able to escape defeat. They vanished from sight in the thick and heavy rain. However, Hilo's Keawema'uhili had enlisted aid from Maui's Chief Kahekili, and upon arrival of reinforcements from Maui, the battle turned against the great warrior. Up to this point, the fearlessness and skill of Kamehameha's army had prevailed. Slowly, Kamehameha's warriors, fatigued by three days of prolonged combat, fell back to the very spot where the Maui warriors were joining the opposition from the sea.

The lesson we can learn from the ancestors is that having balance is paramount. In addition to developing muscles for strength and endurance, we need to be flexible to be athletically superior. Developing mental strength is as important as physical strength. Sound nutrition provides the basis for a sound and balanced lifestyle. ■

## Nā hanana kūikawā: Special events in October

Through Sat., Oct. 18 —  
**Aupuni Artwall presents**  
**"Hō'ike Nā Hana No'eau Hawai'i"**

A display of works by 18 contemporary master artists inspired by traditional Hawaiian artforms: kapa making, na hana lei (leimaking), na hana hulu manu (feather work), kalai la'au (woodwork), lei pupu (shell lei), ulana lauhala (lauhala plaiting), ka hana 'ie'ie ('ie'ie weaving), drums, lua weapons, ipu pawehe (decorated gourds) and stone-carving. Native Books Nā Mea Hawai'i, Ward Warehouse, Free. 596-8885.

Fri., Oct. 3-Tue., Jan. 6 —  
**Recent work by**  
**Sean K.L. Browne**

In this exhibition, the kanaka maoli sculptor, a graduate of Kamehameha Schools, honors his Hawaiian heritage through the



Sean K.L. Browne's granite sculpture *Kamalei* represents the cherished child in the cycle of life. Photo: courtesy of the artist

sculptural re-interpretation of form and symbolism of ancient Hawaiian culture. Contemporary Museum at First Hawaiian Center. M-Th 8:30 a.m.-4 p.m., and Fri. 8:30 a.m.-6 p.m. Closed weekend and banking holidays. Free. 526-1322, ext. 31.

Sun., Oct. 5 —  
**26th Annual Day at Queen Emma Summer Palace**

A full day of great Hawaiian entertainment, local foods, and artists and craftspeople. Docent guided tours of the summer residence of Hawai'i's Queen Emma. This is the Daughters of Hawai'i annual fundraiser in support of their mission to preserve the palaces. Adults \$5, \$1 for keiki. 9 a.m.-5 p.m. 595-6291.

See EVENTS on page 16





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

## As the ancient ‘ōlelo no’eau directs, it is time for action

“Pua nā wiliwili,  
nanahu ka manō”

*When the wiliwili  
blooms, the shark bites.  
(It is time for action.)*

*Editor’s note: This month as  
Trustee Apoliona is away on  
business in Washington, D.C., she  
has given her column space to  
Kēhaulani Lum who served as her  
trustee aide in 1992. Kēhaulani is a  
member of the O’Sullivan – Lum  
‘ohana.*

*Kēhaulani Lum*

**M**y great-great-grandmoth-  
er resisted change. A  
native of Hawai‘i island,  
Waiehu disregarded modern ways.  
She collected the family’s drinking  
water from a neighboring stream.  
She cooked meals over a charcoal  
fire. And, when her son-in-law  
installed electricity in her North

Hilo home, she preferred her lantern  
and wouldn’t touch a switch.

I never met Waiehu. She died  
before I was conceived. But, her  
spirit survives in our family lore  
and guides us in astonishing ways.  
Most recently, her heroism emerged  
in the discovery of the Hui Aloha  
‘Āina Anti-Annexation Petitions  
of 1897 to 1898. Her signature,  
bold and crisp, leaves no question  
of her position, nor of the mandate  
in her wake. Waiehu wanted  
independence, but we have yet to  
deliver her wish.

Instead, we struggle daily with  
the what, who and which. What is  
the appropriate course? Who is the  
worthy leader? Which process  
do we embrace? Each path has its  
place, its weaknesses and its  
strengths. But, whatever our pref-  
erence in the ongoing debate, a fact  
remains that we cannot escape: In  
the fiercest assault on our existence  
that we have seen in our day, silence  
is suicide in masquerade.

Today, the forces of avarice,  
bigotry, and fear are parading as  
civil liberty, much as they did 110  
years ago when they took the

“Provisional” name. In expensive  
legal briefs and sophisticated public  
relations campaigns, they call  
Hawaiian culture unworthy of  
acclaim and say that the efforts of  
the Congress and at least six U.S.  
presidents to address our condition  
discriminate against them on the  
basis of race. They say they love  
us, want only fairness, but they  
offer no relief. Some dream of  
calling themselves “Hawaiian,” and  
even ape native ways, as though  
being is simply a matter of doing,  
and not genealogy. (Does the fact  
that I majored in French make me a  
French person?) As of Rice, they  
have tasted our blood and want  
more of it.

Very soon, the Akaka-Reid-  
Stevens bill will be considered in  
Congress. Some love it. Some  
despise it. And, some just plain  
aren’t sure. Is the bill perfect? No.  
Will it heal our nation? Not alone.  
But, with the world community  
ironically focused on weapons of  
mass destruction, global terrorism,  
and economic crises, is there a more  
immediate way?

For our descendants to be free

and independent, we must leave  
them resources on which to build. If  
our homesteads are sold, our ceded  
lands are transferred, our trust  
funds are pillaged, and our natural  
resources are exhausted, what good  
then independence?

Ours has been a struggle for sur-  
vival since the first foreigner swept  
up on our shores. Yet, our numbers  
are strong and our gains are tremen-  
dous. Gains that have seen a gener-  
ation reared speaking in our native  
tongue, voyaging by tradition, and  
reopening ancient lo‘i. Gains that  
have sent hundreds to schools of  
higher education, thousands to  
restoring genealogies, and tens of  
thousands to march in the street. We  
are far from healed, but we are on  
our way.

In every Hawaiian family, there  
is an ancestor like mine; a Hawaiian  
patriot who loved our country and  
had the courage to speak. I know  
they are with us today.

For tomorrow’s nation, we must  
take the battlefield today. Shall we  
be heroes, or shall we cower away?  
35/48 ■

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

## The time has come for solidarity

**‘A**no‘ai kākou. On Sun.,  
Sept. 7, 2003, the  
Trustees and staff of  
OHA marched side by side down  
Kalākaua Avenue with more  
than 8,000 supporters of Native  
Hawaiian rights in a powerful show  
of unity. The marchers included  
representatives from Kamehameha  
Schools, Hawaiian ali‘i trusts,  
Royal Benevolent Society members,  
and sovereignty advocates. Also  
showing their support were many  
non-Hawaiians, the most prominent  
being Governor Lingle. The march  
was organized by the ‘Īlio‘ulaokalani  
Coalition and ended in a rally at  
the Kapi‘olani Park Bandstand  
where we were holding our Family  
Day celebration.

Many of us will mark Aug. 20,  
2003 a black day in Hawaiian history,  
as a federal court judge forced

Kamehameha Schools to enroll a  
non-Hawaiian student. This act is  
so egregious that it may be the  
inciting incident that will finally  
galvanize Hawaiians to unite and  
fight for their rights.

It was encouraging to see that  
both supporters and opponents of  
the Hawaiian federal recognition  
were able to come together to  
march. It showed that even though  
we may not agree on federal recog-  
nition, we can still come together  
to support justice for Native  
Hawaiians.

What we face today as Hawaiians,  
the indigenous people of our lands,  
is no different than what occurred  
over 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 greed is still the moti-  
vation 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.

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  
and other Hawaiian trusts are  
certainly at risk. Hawaiian leaders  
will have to work together and  
use whatever resources that are  
necessary to protect existing  
Hawaiian trusts.

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 cannot continue to let others  
decide our future. We will be one  
nation and one people.

Let us be as our Queen  
Lili‘uokalani wished: ‘Onipa‘a —  
be 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 impor-  
tant Hawaiian issues, check out  
Trustee Akana’s website at  
[www.rowenaakana.org](http://www.rowenaakana.org).* ■





## September 7 a proud day for Hawaiians

Donald B. Cataluna

Vice Chair, Trustee, Kaua'i and Ni'ihau



The ua (rain) fell softly and gently in the early morning hours, a sign from the gods that an important event was about to take place and an assurance from the heavens that our kūpuna (those who have gone on before us) were joined to us spiritually as we witnessed the awe inspiring events that took place. The day was Sept. 7, 2003, a historic day that will prove pivotal for Hawaiians. As the marchers began to gather in the early morning hours, the tiny drop of red symbolizing Hawaiian blood shed for the many injustices to their causes turned into a massive sea of blood as over 5,000 people joined in a march that stretched for miles down Kalākaua Avenue that symbolized years of injustice to causes dear to the heart of Hawaiian people.

Every Hawaiian cause was represented. OHA walked for the few who consistently battle to see the Office disbanded and Hawaiian programs ended. Kamehameha

Schools walked because of those Hawaiian children that won't be educated because of those who insist that what was left by a Hawaiian princess to educate children of her beloved nation be given to those who insist on having what was not left to them. Hawaiian homesteaders walked to keep what was constitutionally mandated when Hawai'i became a state. Hawaiian civic clubs walked to ensure that the culture of this state remains strong. Children were pushed in strollers by parents who believe strongly in Hawaiian cultural events and believe that cultural values will continue, so that this sleeping child can grow up knowing his Hawaiian culture.

Hawaiian cultural practitioners dressed in malos and carrying traditional lua implements celebrated the pride that permeates their bones when they continue this ancient art form. Children from Pūnana Leo walked to show the importance of

bringing to life a dying Hawaiian language that is once again flourishing, thanks to a program aimed at reviving a dying native language. Kūpuna marched to support the pride of knowing that their culture will live on past the few years they have on this earth. There were many other groups represented, but the central theme was the same: Things Hawaiian - to include our culture, our language and our land are vitally important to Hawaiians.

This march of unity was a very Hawaiian way of showing the world that we are a separate people proud of our heritage and weary of those who do not appreciate our culture. Cultural pride is universal. Hawai'i being the unique place that it is has pockets of culture that we celebrate proudly. We have various beauty pageants that celebrate the Filipino, Japanese and Chinese culture. We have Greek festivals and Portuguese festivals. We have Okinawan festivals and Korean cultural events.

When there is cultural pride, there is an understanding of what it means to celebrate one's history. Sept. 7, 2003 was a proud day for the Hawaiian culture. It was an impressive, massive, united effort to show the world that although Hawai'i is the 50th state of the United States of America, we have a history that reflects what we are proud of: our Hawaiian heritage. It was a united effort by Hawaiians who have seen their lives restored through Hawaiian programs that support the rebuilding of a dying, struggling nation together with those who carry only hope that perhaps they or their children can someday benefit from the too few programs that exist to once again exalt this once proud nation for whom this 50th state is named.

Isn't it unfortunate that Hawaiians have been pushed so far down the social ladder that this host nation has to walk for justice in a land that was once exclusively theirs? ■

## Recent meetings reflect growing unity among Hawaiians

Linda Dela Cruz

Trustee, Hawai'i



Aloha everybody! During the last week of August, I attended two meetings; one on Aug. 27-30 for the Council for Native Hawaiian Advancement (CNHA) – Second Annual Native Hawaiian Conference and the Ka Lāhui Hawai'i committee meeting.

At this conference, I noticed the theme was, "Me Ho'okahi Leo Wale Nō — With Just one Voice."

On Aug. 30, I slipped away from the CNHA conference and hurried to the U.H. Mānoa Hawaiian Studies Center, where Ka Lāhui Hawai'i was also having a meeting. Mahalo (thank you) to Sister Maile Akimseu for informing me about the Ka Lāhui meeting.

The next observation is my personal mana'o (opinion) and no reflection on anybody.

At the Ka Lāhui meeting, I suddenly saw the light. As far as I can remember in all my adult life, Hawaiians have never spoken with one voice and they never will. So, don't push it, it won't work, just wasting time. And, time we don't have. However and meanwhile,

think about it. We are all saying the same thing in different ways. We want *justice* and all that goes with it.

Native Hawaiians (capital N), native Hawaiians (small n) etc., etc., etc., we have a long way to go to reach "JUSTICE". The Akaka Bill (S.344) is just a step in the door, or is it a foot in the door? Of course it is not everything we want but it certainly is a new beginning for the kamali'i (children). If the bill passes, we move on. If the bill does not pass, we still move on.

As Prince Kūhiō said in 1921 when the Hawaiian Homes Commission Act was made, "Hawaiian are a dying race of people," I also say, in another 100 years, there will be no more Hawaiians with the Hawaiian blood. We have been absorbed by every race that has come to these islands.

Next, there seems to be a lot of misunderstanding about the Native Hawaiian Registry (NHR-1) and the Native Hawaiian Roll (NHR-2).

The NHR-1 began when Alu Like, Inc. first started it. At that time, it was called the Hawaiian Genealogy

Bank and the purpose was to help the 50 percent Hawaiians prove their blood quantum. To make a long story short, Governor Linda Lingle signed the NHR-1 bill telling OHA to make the Registry and keep it safe. Mahalo (thank you) to Governor Linda Lingle and all the Hawai'i State Representatives and Senators. It's been a long 30 years.

The NHR-1 and the NHR-2 are two different and separate items. The only same thing is you can register for both; at any OHA office; on any island. You just need a birth certificate with the word "Hawaiian." As long as it says Hawaiian-Chinese, Hawaiian-Portuguese, Hawaiian- Japanese or Hawaiian-whatever, or an ancestor with Hawaiian; you qualify.

For the NHR-1, all Hawaiians including children can register. For the NHR-2 only those 18 years and older can register.

One more thing. I made a proposal to the OHA trustees that we pay each Hawaiian that qualifies to register, \$25. Oh boy! You should have been there. All I could hear


was, IF THIS, IF THAT, IF MAYBE.

From what I could gather, this proposal was too expensive and we should make a deal with Board of Health that would make it cheaper. Also, this sounds like bribery or an incentive for crooks to crash the gates, so to speak.

Well, my idea was pure education. It is time, for once, to have the Hawaiians do their own homework instead of always having someone else do the job for them. This was supposed to refund the cost of the birth certificate and the time and energy to go get the certificate. Also, the Board of Health needs money, that's why the fee went up to \$10.00 a certificate. It's time that Hawaiians learn how to pay their own way. Please kala mai (excuse) the Pidgin English. End of story.

Aloha, a hui hou, (Love, until we meet again). ■



|  |                                     |  |
|--|-------------------------------------|--|
|  | <b>Colette Machado</b>              |  |
|  | <i>Trustee, Molokaʻi and Lānaʻi</i> |  |

## He haliʻa aloha: fondly remembering Aunty Alice Kaohiki Kuloloio

“I ulu nō ka lālā i ke kumu” – The branches grow because of the trunk.

*Without our ancestors we would not be here. (ʻŌlelo Noʻeau)*

At the age of 88, Aunty Alice Kaohiki Akuna Kuloloio completed her life’s work and took her place among the kūpuna we so often turn to for guidance. A buoyant but solemn gathering was held on Maui last month, as hundreds celebrated the life of Aunty Alice Kuloloio. Aunty Alice was a proud Hawaiian woman, a native of Pāʻia, Maui and most noted for her leadership among young activists. She led a full life backed by spiritual work, community service, and especially cultural advocacy for her Hawaiian people. Aunty Alice was best known in the Protect Kahoʻolawe ʻOhana for

her tenacity and spunky personality. These traits came in handy as she stood alongside many young Hawaiian activists like myself. She had a certain spiritual and moral essence that would sanctify any gathering. In the early years of the Protect Kahoʻolawe ʻOhana, many Hawaiians were uneasy about demonstrating and protesting, but Aunty Alice’s presence would offer a firm foundation to all those involved.

Raised during a time of cultural acquiescence, she expressed a strong will to work for those Hawaiians whose voices were being ignored by the system. Serving as the Maui kua, or backbone of the Protect Kahoʻolawe ʻOhana, her home became a gathering place for those going back and forth between the islands. Getting the United States Navy to stop the bombing on Kahoʻolawe was something she

held dear to her heart. She visited Hakiʻoawa and Puʻu Moaʻulaiki by helicopter with Aunty Mokihana Aluli, Aunty Anne Ritte, Aunty Clara Ku, and Aunty Mary Lee.

Secure in her love for God, family, and Hawaiian customs, Aunty Alice confronted the “heavy and sensitive issues” in her community. She refused to conform within a box of predictability. One demonstration she participated in was against the Federal GSA. The protest was to stop the sale of Public Lands of Hamakualoa, in the Paʻuwela Lighthouse district. This ancestral, scenic and historical place is now dedicated for public use.

Some years back, during RIM-PAC, Aunty Alice took to the beach to educate our visitors about these military exercises on Kahoʻolawe. She carried a sign that said “Don’t bomb our heritage.” Those years were a true testament of her ability

to be both a warrior and a stateswoman. On Oct. 22, 1990, President George H. W. Bush stopped the bombing of Kahoʻolawe.

A few days before Aunty Alice’s passing, Emmett Aluli and I were able to visit with her at her home for the last time. We shared many tears as we said our final farewell and aloha to a kupuna who never turned her back on the Kahoʻolawe and Aloha ʻĀina movement. She stood tall when others labeled her as the “activist kupuna.” She possessed a no-nonsense attitude and a will to do whatever it took to work things out. She had a tremendous capacity to aloha everyone and it was that passion for her people and culture I will never forget.

Mahalo ʻiā ʻoe, Aunty Alice. ■

### October events from page 13

#### Sun., Oct. 5 — Hawaiʻi Pacific Islands Kava Festival

Featuring kava in traditional, contemporary, and novel forms, food, entertainment, music, culture, education, ʻawa (Hawaiian kava) plants, and other native plants. 9 a.m. to 4 p.m. Lyon Arboretum, 3860 Manoa Rd. Free. Call 988-0464, or see <http://kavafestival.org> or <http://kavaforum.org>.

#### Sun., Oct. 5 — ʻAha Mele VI: “Ka Wao Nahele - The Forest”

Hālau o ke ʻAʻaliʻi Kū Makani will perform in the acoustically choice Hawaiʻi Theatre venue in the hālau’s annual fundraiser event. The event features a top lineup of Hawaiian musical artists, including Raiatea Helm, Hoʻokena, Nāʻā, Hālau Nā Kamalei and Kaumakaiwa “Lopaka” Kanakaʻole. Tickets range from \$20 to \$40. 4 p.m. Call 528-0506 for tickets.

#### Wed., Oct. 8-Sat., Oct.11 — Aloha Festivals Lānaʻi

Lānaʻi kicks off its annual celebration with a community parade featuring graceful pāʻū riders, hoʻolauleʻa and a host of intriguing entries. Call 808-852-7690, 808-589-1771 or 800-852-7690.

#### Thur. Oct. 9-Sat., Oct.18 — Aloha Festivals Kauaʻi

The Garden Island presents a multitude of cultural events, activities and programs, including a Hawaiiana Festival, a parade and hoʻolauleʻa, and royal court ball. 808-589-1771.

#### Fri., Oct. 10 — Aston Hawaiʻi Full Moon Concert

Enjoy an evening of free entertainment featuring Brothers Cazimero, Kaʻala Boys and Raiatea Helm at the beautiful Kapiʻolani Park Bandstand in Waikīkī. 6:30 p.m. 931-1435.

#### Sun., Oct. 12 — 52nd Molokaʻi Hoe Canoe Race

Cheer on the 100-plus teams of paddlers from around the world as they make the grueling 41-mile crossing of the Kaiwi (Molokaʻi) Channel. Starts at 7 a.m. at Hale O Lono Harbor, Molokaʻi and crosses the Kaiwi Channel to a finish at Duke Kahanamoku Beach in front of the Hilton Hawaiian Village, Waikīkī, Oʻahu. 808-259-7112.

#### Sun., Oct. 12-Sat., Oct. 18 — Hana Hoʻohiwahiwa ʻo Kaʻiulani

An Annual week-long celebration in honor

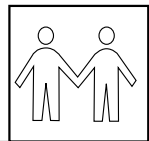
of Princess Victoria Kaʻiulani, Hana Hoʻohiwahiwa ʻo Kaʻiulani features free hula and ʻukulele lessons, lei making, arts and crafts, culminating in the Keiki Hula Festival. Watch over 200 children from local hālau perform. Sheraton Princess Kaʻiulani Hotel. Free. 922-5811 or 931-4524.

#### Sat., Oct. 18-Sun., Oct.19 — Old Hawaiʻi Historic Wooden Surfboard Event

See legendary surfers ride old-style wood boards at the Hawaiian Longboard Federation’s first traditional-board surfing event. A revival of Hawaiian culture in surfing. Exhibition to be held at Queen’s break behind the Duke Kahanamoku statue, Waikīkī. Free for spectators. 263-2444.

#### Sat., Oct.25-Sun., Nov. 30 — Aupuni Artwall presents "Ka Maka o Ihe (Eye of the Spear)"

A display of works by 12 contemporary artists with the University of Hawaiʻi masters of art program who co-founded the “Ka Maka o Ihe” native arts collective. Opening reception on Oct. 25, 6-8 p.m., Native Books Nā Mea Hawaiʻi, Ward Warehouse. Free. 596-8885. ■



**Akuna/Piianaia** — Our first family reunion pot luck picnic well be held Sat., Nov. 1 at the Wai'anae Army Recreation Center Picnic Cove. We are hoping to attract descendents of Goo Shin Akuna and Kalilioku Piianaia to a family gathering to see and meet 'ohana old and new and those we have never met before. Surnames include Akuna, Black, Ching, Cornette, Davis, Hanohano, Harvest, Kahawaii, Kahoalii, Kaleikilo, Keliiaa, Kalima, Kaiama, Kahoalii, Kauanoe, Kealoha, Kim, Kuni, Lasco, Makanui, Morgado, Nakila, Piianaia, Seto, Tassill, and many more. For information please call or email: File Keliiaa 696-0396, File@Keliiaa.com, Edie Hanohano, 341-1199, hanox2e@hawaii.rr.com, Renwick Tassill, 536-9125, rewick808@aol.com, Danny Black, 7540120, hawaiianphotonut@hawaii.rr.com.

**Kahanaoi/Pomaikai** — Our 'ohana reunion is scheduled for Sat., Nov. 15 at Zabalan Beach Park, Nānākuli, across Nānākuli Ranch (look for banner/signs). Potluck picnic from 9 a.m.-6 p.m. Flyers sent out recently. 'Ohana asked to update photos and addresses. For more information, contact Jeanne Kahanaoi, 696-5002.

**Kahihikolo** — A family reunion will be held on Nov. 28-30, for the descendants of the late (1st) marriage Joseph and Ho'opii Naeole (maiden name) "Kahihikolo" along with (2nd) marriage Joseph and Annie Kealoha Lapaku (maiden name) "Kahihikolo". For more information, please contact: Ellen Luta at 808-885-4935 or 808-936-3011 (cell); Carol Scott at 808-961-5459 or email scotrodg@gte.net.

Please come and join us in celebrating this special occasion.

**Kaluanawaa** — We are planning a reunion on O'ahu, Oct. 18, for the descendants of Solomon Palau Kaluanawaa and Elizabeth Nawahinemakaokekai Paakaula. Their children are Samuel, Mary, Simon Kino, Phillip, Kapela, Kamaihoonipo, Moeikawai, Frank, Elizabeth, John, Palau, Mary, Mary Ann, Paakaula, James, Mable, Henry and Maria. For information, contact Pauleen Kaluanawaa Torres, 847-5507, 1940 Iwaho Pl., Honolulu, HI 96819 or email res0g79t@verizon.net.

**Kanuha** — The Kanuha 'ohana of Kailua-Kona are seeking descendants for the 2003 family reunion Nov. 7-9. Surnames are: Malulu, Makaulii, Naholua or Naheeholua, Kainoakahu, Kekumaku, Kalua, Ho'opiiaina, Kamaokalani or Kealoha, Auna, Ke'ohookalani, Keliikauikainea, Paiwa or Paiva, Kekekauliinea, Kaninau, Kahaialii, Hoopai, Kaaialii, Kepano, Nahale'a, Lewi or Levi, Kumuhone, Kupaka, Kahikina, Kahananui, or any other Kanuha not listed here. If you have any information or like to be involved with the reunion, please contact Junior at 808-325-3209.

**Lincoln** — The first Lincoln Family Heritage Reunion will be held in Kona on Nov. 8-11. The main event will be a Hawaiian buffet dinner at a resort in Kailua-Kona. A keiki day at Kealia-Ho'okena is also planned. Descendants of Lyman Putnam

Lincoln of Ho'okena announce and remind their 'ohana to complete their family group sheet and pre-registration forms. Our T-shirt logo will be a replica of a coffee bag used by Lyman, who owned a Kona coffee business and was also a postmaster at Ho'okena for 37 years. His children are the families of: Howard, Abbie (Hanson), Arthur and Harry. A historian, a cousin from California, will be in attendance. For information contact the Lincoln 'Ohana Reunion Committee, c/o 314 Andrews Ave., Hilo, HI 96720 or email to lincolnohana@mailstation.com.

**Lindsey/Mahikulani** — A reunion for the descendants of James Fay Lindsey (son of James Fay Lindsey and Mahikulani Hookuanui Pa aka Pamaiaulu) is being planned for the weekend of Oct. 10-12 in Lā'ie, O'ahu. This includes kamali'i and mo'opuna of James Fay Lindsey and Silvana "Fanny" Rodrigues de Quintal — at least five generations of us! Please spread the word to immediate 'ohana of this occasion and submit current postal mail and email addresses so that we can keep in touch. Kōkua as committee leaders and laulima at the events of the weekend are requested at this time. Write to kimopelinzreunion@hotmail.com; or call 'ohana Steve/Marion at 293-5086 or lindsey1001@hawaii.rr.com; EddieBoy/Sweetheart at 236-1721; or Maka at 293-3191.

**Poaipuni/Pu'upu'u/Nahuawai/Kauaua** — A reunion is planned on Maui, Oct. 17-19. We are looking for information on families of the

Poaipuni, 'Aipu'upu'uimuaonake-olanaali'i Kauaua (a.k.a Pu'upu'u Nahuawai Kauaua). If you have family information, please call Geri Ku'ulei Kalawai'a, 808-878-3420 (days, Mon.-Fri.), or write to P.O. Box 904, Kula, HI 96790.

**Wai'anae High School Class of '68** — Wai'anae '68 grads, our 35th reunion will be held Sat., Oct. 11 at the Pagoda Hotel, 1525 Rycroft St., Honolulu, 4:30-11 p.m.. No-host cocktails at 5 p.m.; dinner served at 6 p.m. \$40.00 per person. For information, call Virgie at 696-6070 or Pat at 696-9006 or email us at waianaehigh-68@hawaii.rr.com. Join us for fun, music, and talk story. Our reunion will be successful with your presence. See you there.

**Waikiki Neighbors Reunion** — Waikiki neighbors of the 1930s, 40s and 50s will reunite once again on Sat., Nov. 29, at Paradise Park, Tree Tops Restaurant. The weekend brunch buffet will be served from 10 a.m.-2 p.m. Cost for adults is \$15.50 and for children 4-12 years \$8. Please contact Maile Lorch Duvauchelle at 833-8842 or email Maileld@aol.com for your reservation and information as soon as possible. We hope to see another great attendance as there were 110 at last year's gathering, where many shared stories and photos, and the Kalima family provided terrific impromptu kanikapila. ■

### WATER LEASE from page 4

Resource Management (CWRM) issues revised stream flow standards for the area, it must conduct an independent investigation to determine the amount of water required to satisfy the state's public trust responsibilities. The CRWM's flow standards are supposed to take into consideration the impact of water diversion on the environment and Native Hawaiian rights.

As a result of a separate petition, the CRWM has contracted the United States Geological Survey to conduct a study to amend the Instream Flow Standards for 27 East Maui streams. That survey will be completed in April 2005.

Separately, Hifo also ruled that the water lease application is not exempt from an environmental assessment, and if a significant impact is found, a subsequent environmental impact statement must be completed.

Ed Wendt, president of the East Maui community organization Nā Moku Aupuni o Ko'olau Hui, said the decision was "a victory for the people — past, present and future." Alan

Murakami, litigation director of the Native Hawaiian Legal Corp., which represented several of the petitioners in the appeal, described the ruling as momentous because it affirms the rights to water that taro farmers have had for generations, but that are often ignored by the courts.

Meanwhile, Alexander & Baldwin, in a press release, said that they are not only disappointed with the decision but also concerned because it challenges Hawaiian Commercial & Sugar Company's operation of 37,000 acres of agriculture, which supports 10,000 Maui water users, comprised of upcountry farmers, businesses and residents.

"A&B has been a steward of this important watershed for more than a century, and, during that time, built, maintained and managed this water collection and distribution system to the broad benefit of the community," said Stephen Holaday, A&B vice president.

The company said it was considering whether or not to appeal Hifo's decision ■

### CONFERENCE from page 7

Education Program are sponsoring Ka 'Aha Pono, a conference designed to analyze the misuse of Hawaiian intellectual property rights and to call upon the government and private sectors to recognize these rights.

Native Hawaiian attorney Le'a Kanehe, who will conduct a presentation on "bioprospecting" at the conference, said that in light of the legal challenges facing Hawaiian entitlements, this is an opportune time to have a proactive conference that asserts Native Hawaiian rights.

According to Kanehe, 27, Native Hawaiian intellectual property rights are founded on collective cultural practices that have been developed and refined over thousands of years. Kanehe said that there is a sense of kuleana inherent in intellectual property rights, and that Native Hawaiians "have an obligation to protect our rights and take a stand to make things pono."

One of the objectives of the conference is to establish policies on the use of Hawaiian intellectual property. Organizers of the Ka 'Aha Pono hope to present the conference findings at the Festival of Pacific Arts in Palau in 2004, and the World Indigenous Peoples

Conference in 2005. The conference will include discussions on commercial infringement of Hawaiian music and hula, the establishment of a Native Hawaiian trademark, and the use of legal strategies to protect native intellectual property rights.


Takamine has nominated "*He Mele no Lilo*" and the hula documentary *American Aloha* for the first annual Kāpulu Awards, which she said will highlight the most insolent misappropriations of Hawaiian intellectual property. The "winners" of the awards will be announced at the conference.

The fee for the three-day event is \$300, with a limited number of scholarships available. For more information and registration applications, log on to ilio.org. ■

### WAIKŌLOA from page 4

The process will take up to five months. The appraisal will be used to negotiate a lease or land exchange for the 1.8 acres of ceded lands, which also includes nearly half an acre of the resort's four-acre swimming lagoon. Rent has yet to be decided for the use of the submerged lands. ■





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  
websites: www.OHA.org  
www.all4aloha.org  
www.NativeHawaiians.com  
email: kwo@OHA.org

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: 808.553.3611  
Fax: 808.553.3968

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

Clyde W. Nāmuʻo

ADMINISTRATOR

Public Information Office

Ka Wai Ola o OHA Staff

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Notice to Readers

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

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**BACK ON MARKET...WELL CARED FOR NĀNĀKULI HOMESTEAD:** Large corner oceanview lot. Home has 3-bdrm/2-bath in excellent condition with enclosed lanai for entertaining, new roof, electrical, bedroom carpets, ceramic tile, ceiling fans, motion sensors, drapes. Must be 50 percent Hawaiian. Appraisal is low at \$95,000. Selling price is leasehold \$159,000. Firm. BUYER MUST PAY DIFFERENCE OF \$64,000 IN CASH. Call Kealoha Caldeira, RA at 944-3341, Island Heritage Realty for explanation on the appraisal and requirements of this sale. This house is well cared for and worth the price!

**FOR SALE, HILO/PANAʻEWA, \$92,000:** Ag lot, 5 acres, leasehold (DHHL). Call: Charmaine I. Quilit® 808-295-4474, Century 21 Realty Specialists.

**ʻŌIWI from page 18**

pleasant, probably afraid I’d turn him in again. Actually, I was afraid he might accuse me of stealing his dog, so I told him the dog was trespassing on my property—where was he for the past week? He had just returned from a trip. He apologized for the inconvenience, and if I didn’t mind, would like his dog back. “Sure,” I said. “You can catch him on my lanai.” After an embarrassing chase scene, my neighbor clipped a chain onto the dog’s collar and dragged the reluctant beast to his house.

But Kimo escaped and found his way to my chaise lounge. After two unsuccessful attempts to keep Kimo tied up, my neighbor gave up. Kimo was too stupid to learn anything, my neighbor told me. As far as he was concerned, Kimo was useless, which meant, of course, that I would end up keeping Kimo. I didn’t mind.

Kimo was a worthless guard dog, but at least he looked the part. At first glance, he was a scary-looking dog. Whenever I took him for walks, people reacted as if I were walking Frankenkimo, or Kimozilla. Other dog owners would cautiously turn around and walk away in the opposite direction. Grown men would step way over to the other side of the sidewalk. Children would point and yell, “Look Mama, it’s Spuds McKenzie!” Mamas would take one look at Kimo, then pick up their children.

The truth was Kimo loved everyone, and once people got past what Kimo looked like, they

**FOR SALE, HILO/PANAʻEWA, \$407,000:** 6 yr. old 4-bdrm, 4-bath, over 4,600 sq.ft. Home on 5 acre lot. Leasehold (DHHL). Call: Charmaine I. Quilit® 808-295-4474, Century 21 Realty Specialists.

**FOR SALE/TRADE, WAIʻANAE:** 3/1 house on 4.19 acre (AG) Waiʻanae. Will trade for residential Lot w/house. Leasehold (DHHL). Call: Charmaine I. Quilit® 808-295-4474, Century 21 Realty Specialists.

**HOMESTEAD WANTED:** Big Island, Maui or Oʻahu. Buildable lot without time requirements to build. Residential, ag, pastoral. Quick cash! Call: Charmaine I. Quilit® 808 295-4474, Century 21 Realty Specialists.

**KAPUAKEA PRODUCTS BAK-ERY:** Well-known kamaʻāina bakery — turnkey (equipment, lease, recipes, name, etc.) \$125,000. Phenomenal potential. Unique Properties, Zan Dawson R, CRB, CRS, SRES. Call: 808-396-6264.

loved him back. Joggers and hikers who frequented the trails near my house knew Kimo’s name way before they got to know mine. Kimo loved children. He’d let them tug at his ears or hug him a little too hard. He was always willing to chase a ball, even if he rarely returned it. Kimo loved the mailman, the cable man, and the telephone man. He even loved door-to-door missionaries.

Kimo looked like a fierce bull-terrier, but was actually Ferdinand the bull incarnate; a

**KAHIKINUI, MAUI:** Lot 94, 12.48 acres, pastoral lot, raw land, no infrastructure. Lease for trade or sale. \$75,000. Call: 808-842-0219.


**LOT 38, HANAPĒPĒ, KAUAʻI:** 3-bdrm, 2-bath, with many extras. Hawaiian Home, well kept and landscaped. \$145,000 or best offer. Call: 808-335-2700.

**POSSIBLE SWAP, WAIʻŌHULI, KULA, MAUI, FOR KEOKEA, HILO:** My Waiʻōhuli, Kula, Maui residential homestead lot with water meter installed, for a Keokea/agriculture homestead lot, in Hilo. Please call: Keala at 808-572-2288 or 808-281-2552.

**WANTED TO BUY:** Second hand stand up (upright) bass for a beginning musician. Please call Keala at: 808-674-0388 or 808-349-1043. Thank you.

**WORK WANTED:** I will watch your house and goods against thieves, in exchange for: live in room, meals and a salary. Call Mark at 808-591-8305.

Burial Notice



All persons having information concerning two unmarked burials outside of designated cemeteries in the Aliʻi Drive Parcels project area, Land of Puapuaʻa 2nd (originally granted to Wm. C. Lunalilo as LCA 8559-B), North Kona District, Island of Hawaiʻi, just southeast of Kona By The Sea resort, and inland and adjacent to Aliʻi Drive, within TMK:3-7-5-20:71,72, are hereby requested to contact the following persons: Mrs. Ruby McDonald, Liaison, Office of Hawaiian Affairs (West Hawaiʻi); (808) 329-7368, 75-706 Hanama Place, Suite 107, Kailua-Kona, HI 96740; Dr. Paul H. Rosendahl, Principal Archaeologist, PHRI, (808) 969-1763, 224 Waianuenue Ave., Hilo, HI 96720; and/or Mr. Kamanaʻo Mills, Reinterment Specialist, Burial Sites Program, DLNR State Historic Preservation Division, (808)587-0010, 33 South King St., Rm. 155, Honolulu, HI 96813.

Contact must be made within 30 days of publication of this notice, and informants must provide information adequately demonstrating descent from the Native Hawaiian remains, or descent from ancestors buried in the same ahupuaʻa or district as the human remains. It is currently proposed that the remains be preserved in place.

**ʻŌiwi:** A Native Hawaiian Journal *is dedicated to publishing the writing and art of Native Hawaiian writers and artists. It is the first publication series of the non-profit Kuleana ʻŌiwi Press. Submit your writing to ʻŌiwi at: P.O. Box 61218, Honolulu, HI 96839-1218. For information, call 956-3031, email oiwi@hawaii.edu, or visit www.hawaii.edu/oiwi.* ■

18 October



# EXPRESS YOURSELF

A live televised forum on Hawaiian governance will be broadcast on KHON-TV Wed., Oct. 22 at 7 p.m.

A panel of Hawaiian community leaders will discuss issues of Hawaiian self-determination, including questions called in by viewers. Topics will include:

- **If a Hawaiian nation is formed, who will belong to it?**

- **Can non-Hawaiians become citizens?**
- **How will Hawaiian nationhood impact Hawai'i's economy, businesses and land ownership?**
- **Will Hawai'i be independent or part of America?**

Hawaiian nationhood will impact all who call Hawai'i home. So tune in and call in. Be part of the process. For additional information, visit [www.oha.org](http://www.oha.org).

***KHON-TV***  
***Wed., Oct. 22, 7 p.m.***

Sponsored by the Office of Hawaiian Affairs



Office of Hawaiian Affairs, 711 Kapi'olani Blvd., Ste. 500, Honolulu, HI 96813  
Tel. (808) 594.1888 • Fax. (808) 594.1865 • [www.OHA.org](http://www.OHA.org)



# Imua TV makes the switch to Oceanic 78!



**Imua TV** is hosted by Kamehameha Schools Hawaiian language teacher Lilinoe Ka'ahanui, pictured on the grounds of Mauna 'Ala, where the December show is often filmed, in remembrance of Bernice Pauahi Bishop's birthday on Dec. 19.



A CONTINUING COMMITMENT



Get your remote control ready to channel surf over to Oceanic Time Warner Cable's newest station, Oceanic 78, to catch Imua TV! Imua TV is a news magazine show created to share information about the latest Kamehameha Schools programs and Pauahi's Legacy Lives initiatives with our 'ohana, as well as to educate the general public about the many services provided by KS and the positive impact they have on the strength and well-being of Hawai'i's communities.

The move to Oceanic 78 gives Imua TV the ability to repeat broadcasts several times a week, offering viewers with busy schedules more opportunities to tune in for the entire program. New shows will continue to debut on a monthly basis.

**Tuesday, Thursday and Sunday at 8 p.m.  
Saturday at 4:30 p.m.**

We love to hear from viewers, so be sure to send your comments and suggestions for future shows to [www.imua.tv](http://www.imua.tv). We recently added a calendar of events to the program, based on viewer requests!



KAMEHAMEHA SCHOOLS