

APPENDIX A.

GLOSSARY OF HAWAIIAN WORDS AND NAMES

De Freycinet's Spelling	Present Spelling	Definition	De Freycinet's Spelling	Present Spelling	Definition
aïla	'aïla kolī	Oil of the castor-bean (<i>Ricinus communis</i>), an introduced plant.	ava or otao	'awa	Kava (<i>Piper methysticum</i>); root used to make a narcotic drink.
akoua	akua	God, goddess, spirit.	avouki-véki	(unknown)	See Note 61.
alani	'alani	Orange (<i>Citrus sinensis</i>), an introduced plant.	Boki	Boki	See Notes 44, 46, and Appendixes B-2, B-9.
aohou	'auhuhu	Plant (<i>Tephrosia purpurea</i>) used to stun fish.	bouha	pua'a	Pig, hog, introduced by Polynesians.
aonouhi	enenue, nenue (?)	Fish (<i>Kyphosus fuscus</i>).	bouhénéhéné	pūhenehene	Game in which one player hid a stone or piece of wood called <i>no'a</i> , and others tried to guess where (Buck 1957: 367).
aouapoui	'awapuhi	Wild ginger (<i>Zingiber zerumbet</i>).	éié	i'e kuku	Tapa beater, or wooden mallet used to beat bark-cloth.
aou-rak	'aunaki	Fire plow used to produce fire by friction.	éré-péio	'elepaio	Endemic Hawaiian species of flycatcher bird (<i>Chasiempis sandwichensis</i>) with subspecies on three main islands.
aou-rima	'aulima	Stick held in hand and rubbed in fire plow to produce fire.	ha-a	'ā, 'ā'ā	Booby birds, general name.
araï	'alae	Endemic Hawaiian mudhen (<i>Gallinula chloropus sandvicensis</i>).	haou	hau	Tree (<i>Hibiscus tiliaceus</i>).
aréna, also oréna	'ōlena	Tumeric (<i>Curcuma longa</i>); root used as spice and dye in foods, medicinally, and to color barkcloth.	héiao or héiaou	heïau	Temple for religious ceremonies.
arii	ali'i	Member of the chief class, male and female.	Hévahéva	Hewahewa	High priest of Kamehameha I; see Note 63.
aroha	aloha	Love, affection, greeting, farewell.	horoua, also horua	hōlua	Game played with a sled on a grassy slope (Buck 1957: 379-384).
Atouai(I), also Atooi	Kaua'i	One of the main islands in the Hawaiian group; see Fig. 1.			

De Freycinet's Spelling	Present Spelling	Definition
ibouaoré	<i>ipu-haole</i>	Lit., foreign gourd, water-melon (<i>Citrullus vulgaris</i>).
ié	<i>'ie'ie</i>	Vine, the aerial roots of which were used for basket work (<i>Freycinetia arborea</i>).
ié-ara	<i>wahie-'ala</i>	Sandalwood (<i>Santalum spp.</i>), lit., fragrant firewood.
ilio	<i>'ilio</i>	Dog, introduced by Polynesians.
iloYahi	<i>'ili-ahi</i>	Sandalwood (<i>Santalum spp.</i>).
iolé	<i>'iole</i>	Rat or mouse, general name.
Kaahoumanou	<i>Ka'ahumanu</i>	Principal wife of Kamehameha I; see Note 12.
kahé	<i>kao</i>	Goat, an introduced animal.
kahiris	<i>kāhili</i>	Feather standard, associated with members of the chiefs' class; see Note 9.
Kamahamarou or Tamahamarou	<i>Kamehamalu</i>	One of the wives of Kamehameha II; see Figs. 2a & 16b, and Note 28. She was also known as Kamāmalu.
Kaouikéaouli	<i>Kauikeaouli</i>	Kamehameha III: see Note 36 and Fig. 27.
kaoukama	<i>ka'ukama</i>	Cucumber, an introduced plant.
Karakakoua	<i>Kealakekua</i>	Bay in South Kona where Capt. James Cook landed.
Kayakakoua, also KaYroua, TaYroua	<i>Kaiakeakua</i>	Ancient name for Kailua Bay; presently, a small beach in Kailua Bay; see Note 7.
Kéavé	<i>Keawe</i>	Chief who lived in the last half of the 17th century; see Note 79.

De Freycinet's Spelling	Present Spelling	Definition
Keïhé-Koukouï also Kéié-Koukouï	<i>Naihe Kukui</i>	Chief who served as pilot; see Note 16, and Fig. 4c.
Kékahou-rouohi	<i>Kekāuluohi</i>	A young wife of Kamehameha I; see Note 34.
Kékaou-onohi	<i>Kekau'onohi</i>	One of the wives of Liholiho; see Note 33.
Kékou-Aroha	<i>Kekualoha (?)</i>	An image unknown today, perhaps a form of Kā'ili, or Kūkā'ilimoku; see Note 64.
Kekouakalani	<i>Kekuaokalani</i>	Chief who rebelled against the breaking of the eating taboo; see Note 25.
Kéohoua	<i>Keōua</i>	Wife of Kuakini; see Note 11 and Fig. 2b.
KiaYmoukou	<i>Ke'eaumoku</i>	Governor of Maui and brother of Kuakini; see Note 17 and Figs. 6b & 21.
Kinaou	<i>Kīna'u</i>	Daughter of Kamehameha I; see Note 32.
Kiraouéa	<i>Kīlauea</i>	Active volcano on eastern flank of Mauna Loa, Island of Hawaii.
koa	<i>koa</i>	Native Hawaiian tree (<i>Acacia koa</i>) used for making canoe hulls, surfboards, and calabashes that were not intended to hold food.
KohaYhaY	<i>Kawaihae</i>	Land section and village in South Kohala; see Figs. 10, 22, & 24.
koko-loa	<i>ma'aloa</i>	Shrub (<i>Neraudia melastomaeifolia</i>) having strong bark.

De Freycinet's Spelling	Present Spelling	Definition
konané	<i>kōnane</i>	Game played with black and white pebbles on a board (Buck 1957: 369-372).
koréa-ouriri	<i>kolea 'ūlili</i>	Wandering tattler (<i>Heteroscelus incanus</i>). <i>Ae'o</i> is the Hawaiian stilt (<i>Himantopus himantopus</i>).
Kouakini or Kaīroua	Kuakini	Governor of Hawai'i Island, also known as Kalua-i-konahale; see Note 8 and Fig. 18.
koukoui	<i>kukui</i>	Candlenut tree (<i>Aleurites moluccana</i>), the nut kernels were burned for light.
koulina	<i>kūlina</i>	Corn, an introduced plant.
Kraīmokou	Kalanimoku	Prime minister of the Hawaiian Kingdom; see Note 13, and Fig. 4a.
lagouara	<i>lau hala</i>	Pandanus leaf; used for mats, baskets, etc.
lima, also rima	<i>'ilima</i>	Native shrub (<i>Sida fallax</i>) with yellow flowers used for <i>lei</i> .
lio	<i>lio</i>	Horse, an introduced animal.
mahona	<i>mā'ona</i>	Satisfied after eating.
maīa	<i>mai'a</i>	Bananas, general name.
maīri	<i>maile</i>	Native shrub (<i>Alyxia olivaeformis</i>) with fragrant leaves used for <i>lei</i> .
maīta	<i>maika</i> or <i>'ulu maika</i>	Game played by pitching gamestones of the same name (Buck 1957: 373-374).

De Freycinet's Spelling	Present Spelling	Definition
maītaī	<i>maika'i</i>	Good, excellent.
makaou	(not known)	Perhaps a grape introduced from Macao (<i>Makao</i>). Grapes were introduced and called <i>huawaina</i> , lit. wine fruit.
mamaki	<i>māmaki</i>	Small native tree (<i>Pipturus</i> sp.); the inner bark was used for making <i>tapa</i> , or <i>kapa</i> .
mano	<i>manō</i>	Shark, general name.
maro	<i>malo</i>	Loincloth used by males.
Mēnini or Marini	Marin	Don Francisco de Paula Marin, called by Hawaiians Manini; see Note 43.
Miri	Milu	Chief who after death became ruler of the underworld, and his name became synonymous with the world of the dead.
moa	<i>moa</i>	Chicken; originally a wild chicken (<i>Gallus gallus gallus</i>), introduced by the Polynesians.
moa-loa	(unknown)	Sandalwood; generally <i>'ili-ahi</i> (<i>Santalum ellipticum</i>).
morai	<i>marae</i>	Polynesian term for temple; in Hawai'i a temple is called <i>heiau</i> .
Morokine	Molokini	Islet in the Hawaiian group; see Fig. 1.
Morotoī	Moloka'i	One of the large islands of the Hawaiian group; see Fig. 1.
mouano	<i>moano</i> (?)	Goatfish (<i>Parupeneus</i> sp.); mullet (<i>Mugil cephalus</i>) are known as <i>'ama'ama</i> or <i>'anae</i> .

De Freycinet's Spelling	Present Spelling	Definition	De Freycinet's Spelling	Present Spelling	Definition
Mowi	Maui	One of the large islands of the Hawaiian group; see Fig. 1.	olona	<i>olona</i>	Native Hawaiian shrub (<i>Touchardia latifolia</i>), the bark of which was used for cordage.
Mowna-Kaah	Mauna Kea	Highest mountain in the Hawaiian Islands (13,796 feet).	Onihow	<i>Ni'ihau</i>	Island near Kaua'i in the Hawaiian group; see Fig. 1.
Mowna-Roa	Mauna Loa	Active volcano and second highest mountain on Hawai'i (13,677 feet).	Onorourou	<i>Honolulu</i>	Harbor and village on O'ahu; see Fig. 12.
Mowna-Worrora	Mauna Hualālai	Large volcano, Kailua, Hawai'i.	onou	<i>honu</i>	Turtle, general name.
			o-ou	<i>'ō'ū</i>	Finch-like Hawaiian honey creeper (<i>Psittirostra psittacea</i>), endemic to the main Hawaiian Islands.
Nahiénaéna	Nahi'ena'ena	Sister of Kamehameha II and III; see Note 38 and Fig. 28.	Orihoua	Lehua	One of the small islands in the Hawaiian group; see Fig. 1.
nio-i	<i>nīoi</i>	Red pepper (<i>Capsicum</i> sp.); an introduced plant.	otao	<i>'awa</i> (?)	Kava drink and plant (<i>Piper methysticum</i>) having a narcotic effect.
niou	<i>niu</i>	Coconut (<i>Cocos nucifera</i>); introduced by Polynesians.	ouai-noui	<i>kī-paoa</i>	Basil (<i>Ocimum basilicum</i>), also <i>kī-'a'ala</i> , see Note 62.
noui	<i>kō</i>	Sugarcane (<i>Saccharum officinarum</i>); introduced by Polynesians.	ouala	<i>'uala</i>	Sweet potato (<i>Ipomoea batatas</i>).
nouni	<i>noni</i>	Small tree (<i>Morinda citrifolia</i>) from which Hawaiians obtained medicine and dye.	oua-outi	<i>wauke</i>	Paper mulberry (<i>Broussonetia papyrifera</i>); inner bark was used for making tapa.
oé	(unknown)	See Note 60.	ouhi	<i>'uhi</i>	Yam (<i>Dioscorea alata</i>).
oéa	<i>'ōhi'a-lehua</i>	Native Hawaiian tree (<i>Metrosideros collina</i> subsp. <i>polymorpha</i>).	ouré	<i>ula</i>	Hawaiian crayfish (<i>Panulirus japonicus</i>).
oéia	<i>'ōhi'a-makanahale</i>	Currant tomato (<i>Lycopersicon pimpinellifolium</i>); similar to common tomato but smaller.	ourou	<i>'ulu</i>	Breadfruit tree (<i>Artocarpus incisus</i>) and its fruit; introduced by Polynesians.
ohia	<i>'ohi'a-'ai</i>	Mountain apple tree (<i>Eugenia malaccensis</i>).	Owhyhi	Hawai'i	The largest island in the Hawaiian group; see Fig. 1.
oho	<i>'ō'ō</i>	Digging stick used for cultivation.			

De Freycinet's Spelling	Present Spelling	Definition
pahé	<i>pahe'e</i>	Spear or dart of wood used in game of the same name. Buck 1957: 374.
pahoa	<i>pāhoa</i>	Short wooden dagger or sharp stone used as a weapon.
paou	<i>pa'u</i>	Women's wrap-around skirt.
Paou-ahi	Pauahi	One of the wives of Liholiho and mother of Ruth Ke'elikōlani; see Note 35.
piri	<i>pili</i>	Grass (<i>Hetropogon contortus</i>) used for thatching houses.
piro	<i>pilo</i>	Endemic Hawaiian shrub (<i>Capparis sandwichiana</i>) used medicinally.
poa	<i>ipu</i>	Gourd (<i>Lagenaria siceraria</i>) or watermelon (<i>Citrullus vulgaris</i>); also general name for container, as bowl, dish, etc.
poé	<i>poi</i>	Edible paste usually made with cooked taro, or sometimes breadfruit.
pouéou	<i>pueo</i>	Endemic Hawaiian short-eared owl (<i>Asio flammeus sandwichensis</i>).
Poui	Pueo (?)	Perhaps a chief in Ka'ū District, Hawai'i; see Note 5 and Fig. 6a.
pouhonoua	<i>pu'uhonua</i>	A place of refuge, usually associated with a temple or mausoleum.
Raheina	Lahaina	District and village on West Maui; see Fig. 11.

De Freycinet's Spelling	Present Spelling	Definition
Renaï	Lana'i	An island in the Hawaiian group; see Fig. 1.
Rikériki	Likelike	Wife of Kalanimoku, governor of Maui; see Note 27 and Fig. 2a.
Riorio (also Uriorio and Oriorio)	Liholiho	Kamehameha II, son of Kamehameha I; see Note 6 and Fig. 16a.
Rono	Lono	God of clouds, winds, the sea, agriculture, and fertility.
Rono-ké-maka-ihī	Lono-i-kamakahiki	God of the annual fall harvest festival called <i>makahiki</i> .
tabou	<i>kapu</i>	Taboo, prohibition, forbidden.
Tahoura	Ka'ula	Rocky islet near Ni'ihau in the Hawaiian group; see Fig. 1.
Tahourowé	Kaho'olawe	Small island in the Hawaiian group; see Fig. 1.
Taïri	Kā'ili	God of war, also known as Kūkā'ilimoku; see Note 64.
Tamahamarou or Kamahamarou	Kamehamalu or Kamāmalu	One of the wives of Liholiho; see Note 6 and Figs. 2c, & 16b.
Taméhaméha	Kamehameha	King Kamehameha I, conqueror of the Hawaiian Islands, except Kaua'i and Ni'ihau; see Note 24 and Fig. 26.
tapa	<i>kapa</i>	Barkcloth, usually made from the inner bark of <i>wauke</i> (<i>Broussonetia papyrifera</i>).

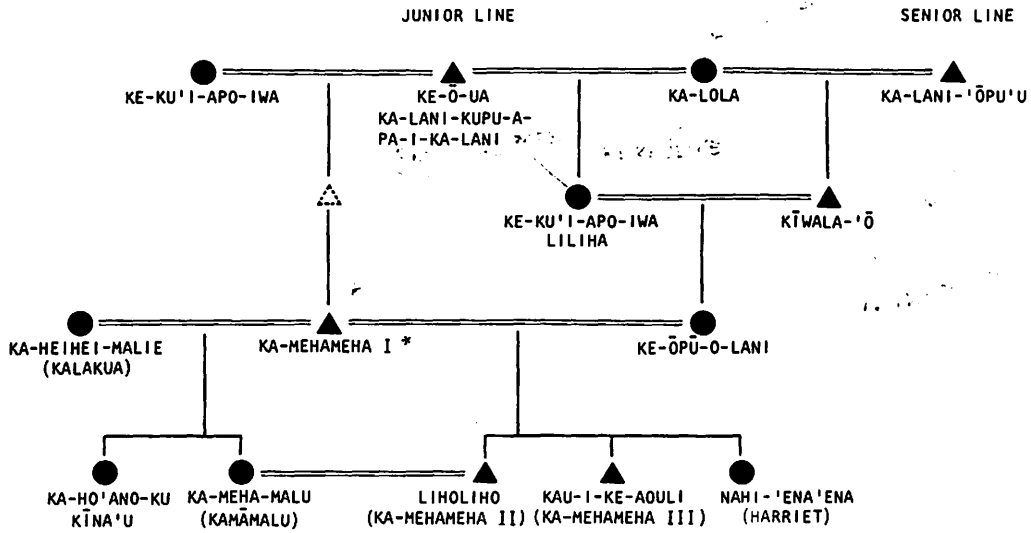
De Freycinet's Spelling	Present Spelling	Definition
taro	<i>kalo</i>	Taro (<i>Colocasia esculenta</i>) cultivated for its starchy root, green leaves, and stems for food; <i>poi</i> is made from the root.
ti	<i>kī</i>	A woody plant (<i>Cordyline terminalis</i>); leaves were used for thatch and food wrapping, and the root as a famine food; in modern times a brandy is made from the root.
to	<i>kou-haole</i>	Introduced tree (<i>Cordia sebestena</i>); flowers were used in making <i>lei</i> .
Toaī-haī or Koaī-haī	Kawaihae	Land division, village, and important anchorage in South Kohala; site of Liholiho's residence at Mailekini; see Figs. 8, 10, 22, & 24.
toou	<i>kou</i>	A tree (<i>Cordia subcordata</i>), the wood of which was used to make food bowls and the flowers used for <i>lei</i> .
toroa	<i>koloa</i>	Native Hawaiian duck (<i>Anas wyvilliana wyvilliana</i>).
touao	(unknown)	---
viri-viri	<i>wili-wili</i>	Native Hawaiian tree (<i>Erythrina sandwicensis</i>); its light wood was used for surfboards and parts of canoes.
Wahou	O'ahu	One of the large islands in the Hawaiian group; see Fig. 1.

De Freycinet's Spelling	Present Spelling	Definition
Waītia	Waiākea	A land section, village, and river near Hilo, Hawai'i.
Waītiti	Waikīkī	A land section and village on O'ahu.
Whymeā	Waimea	A land section and village on Kaua'i, O'ahu, and Hawai'i.

APPENDIX B

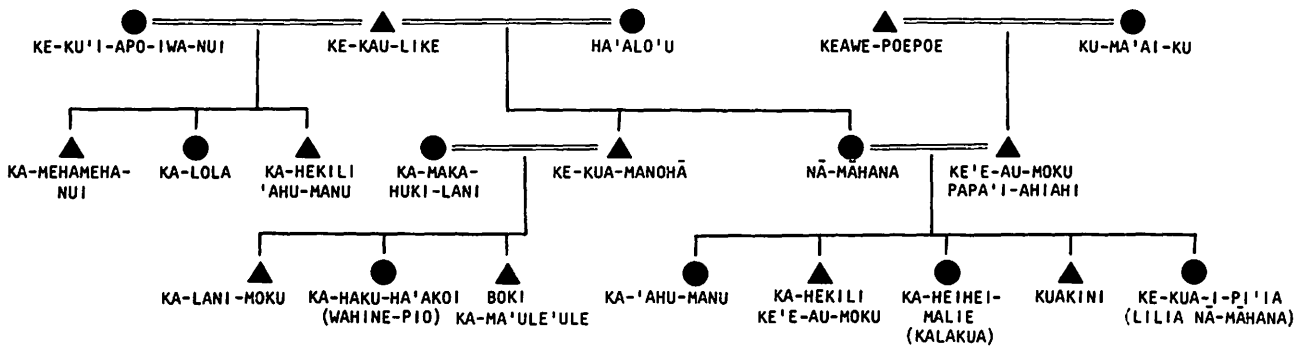
Genealogies of Some Prominent Hawaiian Families

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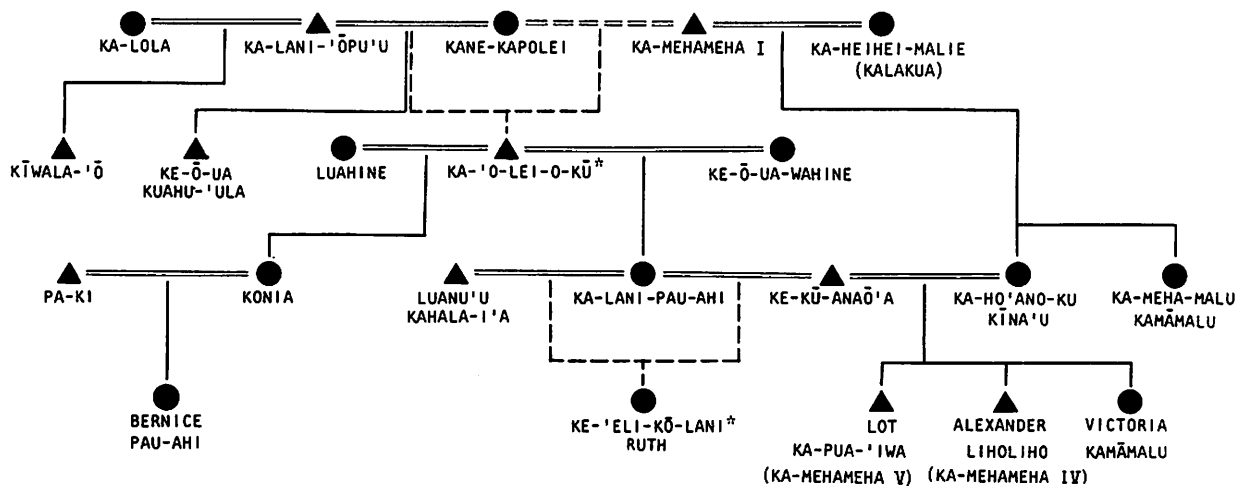


*Kamehameha I skipped a generation and married his half-sister's daughter (his niece), Keōpūolani. Their offspring were members of the Senior Line through their mother.

2

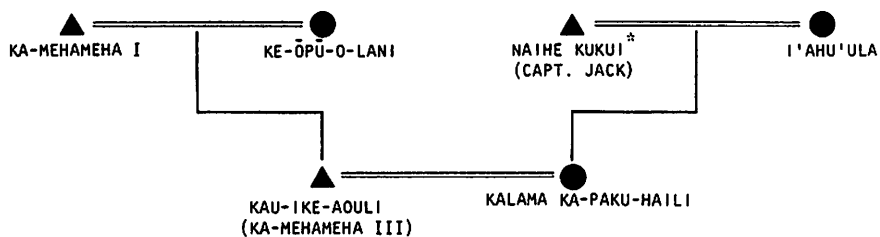


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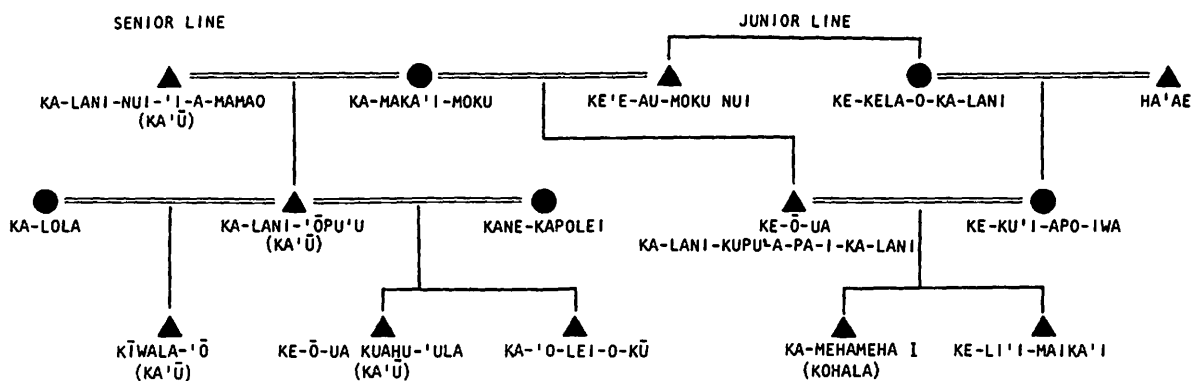
*Ka'oleiokū and Ruth Ke'elikōlani are sometimes said to have two fathers; they are called *po'o-lua*, a child sired by other than the husband but accepted by both husband and sire, thus increasing the number of relatives of the child who give their loyalty as kinsmen (Pukui and Elbert 1975:315).

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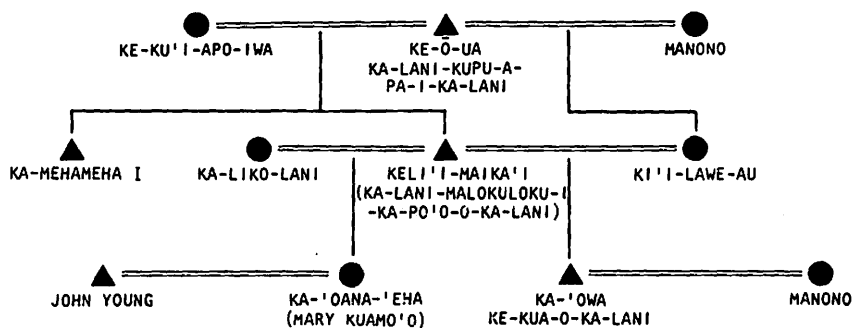


*Naihe Kukui's daughter, Kalama, became Queen Kalama, the wife of Kamehameha III.

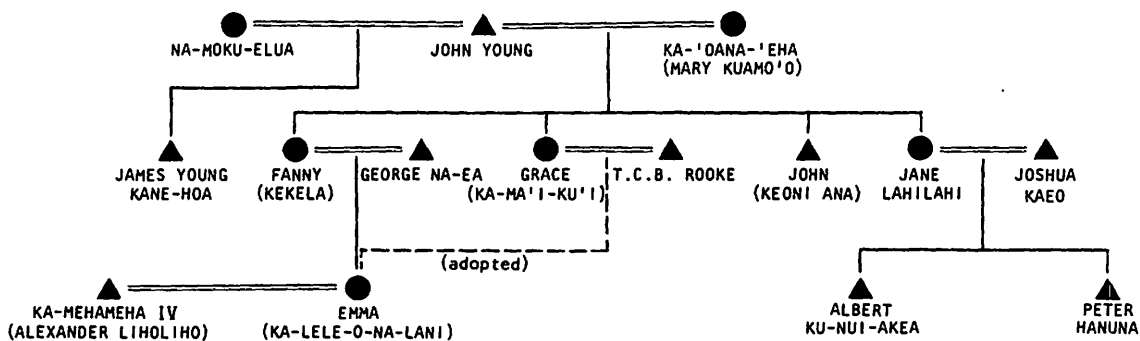
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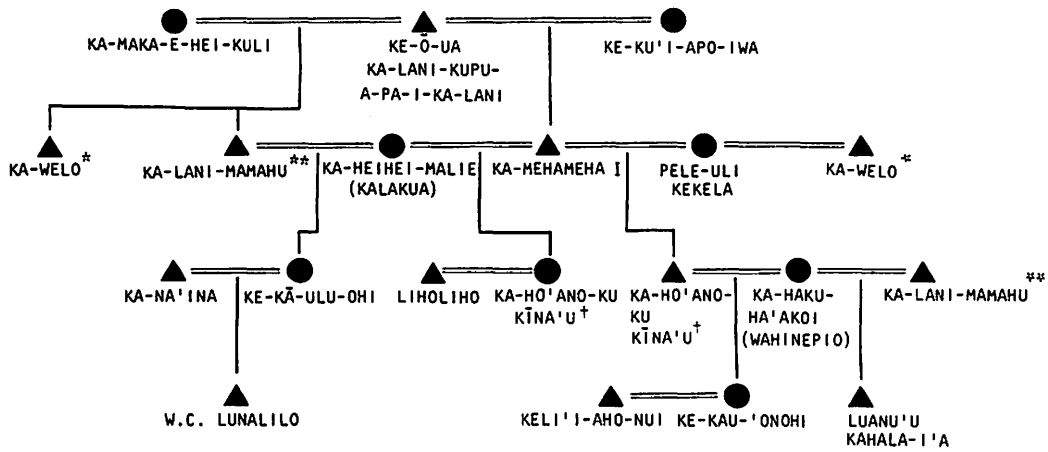
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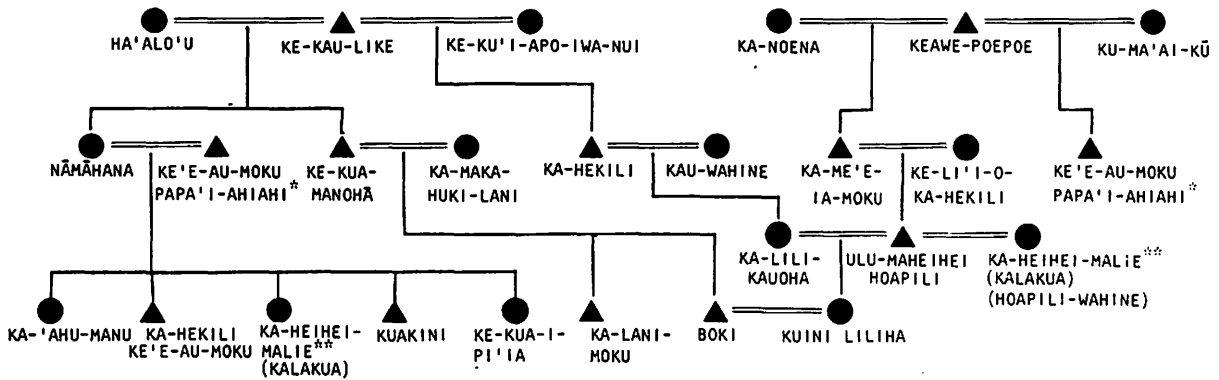


8



*The name Kawelo appears twice, but represents the same person.
 **The name Kalanimamahu appears on this chart in two places: as the husband of Kaheihemalie and father of Kekauloahi, and as the husband of Kahakuha'akoi and father of Kahalai'a. They are the same person.
 †Although these names are the same, they are two different people; one is male and the other female, although both are children of Kamehameha, by different wives.

9

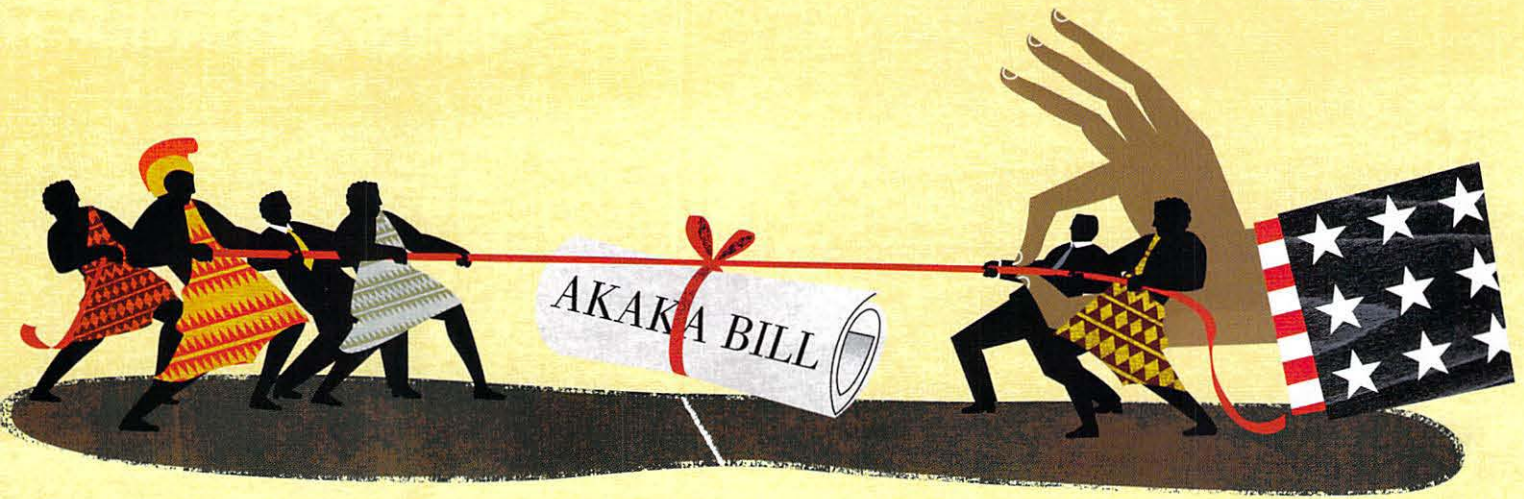


*Ke'eaumoku Papa'iahiahi appears on this chart twice, but is the same person.
 **Kaheihemalie appears twice, but is the same person; she became Mrs. Hoapili in later life.

The Akaka Bill

Story by Ilima Loomis | Illustration by Mike Austin

For a decade, the U.S. Senate's only Native Hawaiian has sought federal recognition for his people. Would passage of the bill with the palindromic name be a step forward or backward for Hawaiians?



For more than a century, Native Hawaiians have been American citizens, a tiny minority in the vast demographic landscape of the United States. It wasn't always so.

Just a few generations ago, it was white Americans who were visiting aliens in Hawai'i, an independent kingdom that had diplomatic relations with England, France, the U.S. and other nations; and which set its own laws, imposed its own taxes, and protected its own citizens.

That all changed one January night in 1893, when a militia led by American businessmen in Honolulu, and backed by a U.S. warship, took control of the Hawaiian government at gunpoint. The native people of the islands have been subjects of the United States ever since.

The U.S. government long ago recognized the semi-autonomous status of other native peoples within its borders, from American Indian tribes that govern themselves on

reservations, to Alaska Natives who established corporations to settle land and monetary claims. It never gave the same recognition to Hawaiians. The other groups were recognized as indigenous peoples, and given special legal status. Hawaiians were just another ethnic minority.

That rankled U.S. Sen. Daniel Akaka. The only Native Hawaiian member of Congress, Akaka said Hawaiians' disparity with other native Americans inspired him to

write the Native Hawaiian Government Reorganization Act, which would give federal recognition to Hawaiians as an indigenous group.

"It's a matter of parity with the relationship other indigenous people have had with the United States," he said in an interview.

With a Democratic majority in Congress, and the support of a new Democratic president—who happens to have been born in Hawai'i—Akaka thinks his bill finally has a good chance of becoming law, a decade after it was first introduced.

But the bill still faces opposition from both sides of the political spectrum.

Akaka acknowledges that he still must overcome the opposition of many Congressional Republicans, who feel the bill is discriminatory and race-based, because it would set up special rights for Hawaiians. Others on the right fear the bill could lead to Hawai'i's secession.

At the same time, Native Hawaiian sovereignty advocates have fought the Akaka Bill, saying it undermines their struggle for true and final independence from the United States.

"What's ironic," says Office of Hawaiian Affairs Trustee Boyd Mossman, "is that these guys, on the left on one side, and on the right on the other side, go to Congress shoulder to shoulder and fight the Akaka Bill, with totally opposite reasoning."

[Legal Umbrella]

The Akaka Bill wouldn't establish a Hawaiian government, but it would start the process for Hawaiians to do so, says Professor Jon Van Dyke of the University of Hawai'i's Richardson School of Law.

"It's an umbrella, a facilitative bill," he says. "It provides a framework for native people to decide how they want to create a Native Hawaiian nation."

Each Indian tribe on the mainland is set up differently and has a unique relationship with the federal government. It would be up to Hawaiians to decide what form their government would take, and how many programs and responsibilities it would assume, he adds.

"Some groups govern expansively:

1778

Captain James Cook arrives in Hawai'i.

1887

Under duress, King Kalakaua signs the Bayonet Constitution, drastically reducing his power and the voice of Native Hawaiians in government.

1889

Robert Wilcox, a young part-Hawaiian, leads an unsuccessful insurrection against the Bayonet Constitution.

1891

Kalakaua dies. His sister and successor, Queen Lili'uokalani, reluctantly swears to uphold the Bayonet Constitution.

1892

A group of American businessmen, among them Lorrin Thurston, forms an Annexation Club with the goal of overthrowing the queen.

1893

Urged by her subjects, Lili'uokalani writes a new constitution that will restore her to power. Backed by U.S. troops, the annexationists overthrow the monarchy, create a provisional government and declare martial law. Thurston sails to Washington to propose a treaty of annexation.

President Grover Cleveland, who supports Lili'uokalani's cause, turns the matter over to Congress—which neither restores the monarchy nor moves to annex Hawai'i.

On January 17, under protest, Lili'uokalani yields her throne "to avoid any collision of armed forces and perhaps loss of life. . . ." Her Royal Guards surrender their arms.

1894

On July 4—America's Independence Day—Sanford Dole declares himself president of the nascent Republic of Hawai'i.

schools, welfare, roads, zoning, courts, law enforcement, taxes—like a county," Van Dyke says. "Others, usually smaller native groups, coordinate with local officials to take on some assignments and forego others. Some native groups actually become municipalities."

Under the Akaka Bill, Hawaiians would be limited in the kind of government they could form, adds Mossman, a retired Second Circuit judge who is himself a Native Hawaiian. The organizing process would have to be approved by the federal Department of the Interior, and the future government would be subject to federal, state and county laws.

That means Hawaiians couldn't secede from the United States or establish a monarchy, for example. And Sen. Akaka has amended his bill to specifically ban legalized gambling—removing a point of contention for Gov. Linda Lingle and gambling opponents in Hawai'i, one of only two states in the nation that prohibit gambling.

But in opening the door for a Hawaiian government, the Akaka Bill could provide some protection from legal challenges for programs aimed at helping Native Hawaiians. Under existing U.S. law, such programs could be struck down as "race-based," Mossman says. "We can't defend ourselves without that legal basis. . . . the recognition by Congress of Hawaiians as an indigenous people and as a governing entity."

[A Matter of Birthright]

But some Hawaiians bristle at the offer to organize on the federal government's terms.

Henry Noa, head of the Reinstated Hawaiian Government, sees the Akaka Bill as a "cynical" compromise of Native Hawaiian claims on land and sovereignty in exchange for meager protections from a power that took Hawai'i by force 100 years ago.

The Hawaiian kingdom never agreed to give up its lands and authority to the United States, but the Akaka Bill would require Hawaiians to yield to the federal government once and for all, Noa says.

"It clearly states the Hawaiian governing entity will still be subject to U.S. laws,

Living under a government based on Western structures and values has been a century-long culture shock for Hawaiians.

state laws, county laws," he says. "My question is, aren't we already subjugated to that?"

Noa and other supporters of Hawaiian independence point to the "Apology Resolution" passed by Congress in 1993, which acknowledged that the United States' overthrow of Hawai'i's sovereign government a century earlier was illegal. One hundred years later, sovereignty advocates refuse to acknowledge the authority of what they see as a "foreign government."

Many in the sovereignty movement hold out hope that the United Nations will ultimately vindicate them and restore the original Hawaiian government, Mossman says. "They say they are still an independent nation; they were never part of America."

From that perspective, accepting a compromise with the Akaka Bill would mean giving up that dream forever.

"What [sovereignty advocates] want is everything," says Mossman. "They don't want a tiny piece of the pie, within an American umbrella. They want everything back."

Mossman thinks Hawaiians should be realistic about their expectations. "For all the complaints people have that are hindering passage of the bill, the result is they can perfect themselves out of anything, and we get nothing."

But Noa urges his followers not to settle for what he sees as scraps.

"I'm hoping Hawaiians will make the effort to understand the Akaka Bill and how it will damage our people," he says. "Don't

1895

Robert Wilcox leads a failed attempt to restore the queen. He and most of the royalists are captured.

When a weapons cache is unearthed in her garden, Lili'uokalani is placed under house arrest.

1896

The deposed queen travels to Washington to ask for Cleveland's help. He welcomes her warmly, but says he can do nothing.

1897

President William McKinley sends the annexation treaty to the Senate. Hawaiians petition Congress with 29,000 signatures opposing annexation.

1898

The Spanish-American War awakens Congress to Hawai'i's strategic position in the Pacific. They vote for annexation.

On August 12, sovereignty is formally transferred to the United States, with Sanford Dole as governor of the Territory of Hawai'i. The Hawaiian anthem, with lyrics by Kalakaua, is played as the Hawaiian flag is lowered and replaced by the U.S. flag and anthem.

1917

Lili'uokalani dies.

1993

On the centennial of the overthrow, Congress passes, and President Clinton signs, a joint resolution apologizing to Native Hawaiians for the government's role in deposing the Hawaiian monarchy.

Information for this timeline came from Pat Pitzer's excellent article "The Overthrow of the Monarchy," *Spirit of Aloha*, May 1994.

be so quick to compromise your inheritance for some meager federal programs."

"Every Bad Category"

While some focus on the principles and history behind the Akaka Bill, others look at the reality of life affecting Native Hawaiians today. And going by numbers alone, it's a concerning picture.

Native Hawaiians lead other ethnic groups in Hawai'i for a number of troubling indicators.

Statewide, 59 percent of Hawaiians are overweight or obese, more than 10 percentage-points higher than the next highest ethnic group. Hawaiians make up 32 percent of the people on welfare in Hawai'i, and 38 percent of the state's prison inmates, more than any other group in both categories. Hawaiians are even more likely to be smokers than other groups, according to OHA's *Native Hawaiian Data Book 2006*.

"Hawaiians lead in every bad category of statistics," Mossman says.

For Rev. Tasha Kama of Wailuku's Christian Ministry Church, a community organizer active in Hawaiian social issues, those numbers are a sign of native people "alienated from [their] own land."

Living under a government based on Western structures and values has been a century-long culture shock for Hawaiians, Kama says.

At one level, establishing their own government would allow Hawaiians to identify the issues challenging their community, and address them in their own way, she says.

At another, it could mean Hawaiians will finally get the resources they need to take care of their own.

"In setting up this entity, we'll be at a place where we can actually negotiate with the federal government to get just compensation for the illegal uses of our ceded lands," Kama says, referring to the 1.2 million acres formerly owned by the Hawaiian crown, that were taken over by the U.S. when the islands were annexed.

"Hopefully, that gives us parity to get more money to take care of our people in terms of health, education and welfare. To

me, that's a better way of helping our people, because they should be the ones to determine how to use that money on their behalf."

[Next Steps]

The state government currently turns over 20 percent of revenues on ceded lands to the Office of Hawaiian Affairs, and OHA would "phase out" if a Hawaiian government is formed, Van Dyke says.

That future government would then have to reach its own agreement with the state over ceded lands and their revenues.

With the ruling of the U.S. Supreme Court in March that the state has full ownership of ceded lands, "the state would have to be centrally involved in any negotiations for return of lands," Van Dyke says.

But even if the Akaka Bill is passed soon, it could be years more before a new government becomes reality, says Mossman. Organizers would first have to establish a voting base, which would then elect representatives to a convention to write the constitution for a Native Hawaiian government. Once that took place, Hawaiians would head back to the voting booth to choose their leaders.

While Mossman thinks it's unlikely all 1.2 million acres of ceded lands would be returned to Native Hawaiians, he expects at least a portion would be turned over.

That could mean non-Hawaiians would lose some access to lands now shared by all residents of Hawai'i—for example, areas set aside for farming would be available only to Hawaiians, and natural resources would be kept by Hawaiians, Mossman says.

But to the extent that it allows the state's original people—and by many measures, its most challenged ones—to help themselves, the Akaka Bill will improve life for everybody in Hawai'i, its writer says.

"As it helps Native Hawaiians, it will help the rest of the community," says Akaka. "Governance was cut off from Hawaiians, and putting it back will raise the level of Hawaiians, and as that happens it will raise the level of Hawai'i and, I think, this nation." 🙏

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