

## DISMISSED! *Arakaki* suit thrown out of federal court

By Derek Ferrar

Office of Hawaiian Affairs supporters and members of the Hawaiian community at large breathed a cautious sigh of relief Jan. 14, when Federal District Judge Susan Oki Mollway issued an order dismissing the *Arakaki v. Lingle* lawsuit, which had sought to have government programs benefiting Native Hawaiians declared unconstitutional. OHA had been the sole remaining defendant in the suit, after Mollway earlier exempted the Department of Hawaiian Home Lands as a defendant, ruling that the plaintiffs did not have standing to challenge the federally mandated program.

In her order dismissing the case, Mollway wrote that “the political status of Hawaiians is currently being debated in Congress, and this court will not intrude into that political process.”

OHA attorney Sherry Broder had argued for dismissal of the suit on the grounds that it was based on an essentially political question. “I think (Judge Mollway) recognizes that it’s for Congress, not the courts, to

determine the question of whether native people are going to be accorded special benefits, and to what extent,” Broder told the press after the ruling.

Plaintiffs in the *Arakaki* suit had sought to have OHA and DHHL abolished, claiming that their use of state tax revenues discriminates against non-Hawaiians. The basis of their contention was that Hawaiians, lacking federally recognized status as an indigenous people, constitute a racial category, and therefore any government program specifically benefiting Hawaiians is illegally based on race. Mollway ruled, however, that the status of Hawaiians is still under consideration by Congress, and therefore inappropriate for her court to decide. “Congress is not silent here,” Mollway wrote. “It is speaking. But what it will conclude is unclear. It is in recognition of the continuing debate in Congress that this court defers to Congress.”

Mollway also ruled that, having claimed injury as state taxpayers only, the plaintiffs did not have standing to challenge OHA’s use of tax revenues

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Above: Several hundred supporters showed up to demonstrate for Hawaiian justice outside the *Arakaki v. Lingle* dismissal hearing on Jan. 12. Left: OHA Chairperson Haunani Apoliona and lead attorney Sherry Broder address the crowd. “The dismissal of the *Arakaki* lawsuit removes an immediate threat,” Apoliona said after the ruling. “But it is only with the creation of a Hawaiian governing body that we can solidify Native Hawaiian rights.”

Photos: Sterling Kini Wong

## ‘Kau Inoa’ registration effort launched

*Organizers hope 100,000 Hawaiians will sign up to join in the formation of a governing body*

By Ka Wai Ola staff

At the traditionally auspicious hour of midday on Jan. 17, the 111th anniversary of the overthrow of the Hawaiian Kingdom, Hawaiian community leaders gathered near the downtown Honolulu statue of Kamehameha I to symbolically become the first to “kau inoa” (sign up) in the process of building a new native governing body.

Twenty-seven Hawaiian leaders representing a broad spectrum of the

community — including the ali’i trusts, civic clubs, royal societies, homesteaders and elected officials — participated in the ceremony that launched the “Kau Inoa” registration drive. Organizers of the drive hope to eventually register at least 100,000 Native Hawaiians who are willing to participate in the shaping of a new Hawaiian governing entity. According to Census 2000 figures, there are approximately 240,000 Hawaiians in Hawai’i and more than 160,000 across the continental United States.

Registration is open to Native Hawaiians living anywhere in the world. There is no blood quantum requirement, but Hawaiian ancestry must be verified by records such as a birth certificate or by previous verification through programs like Hawaiian Home Lands or OHA’s Hawaiian Registry and Operation ‘Ohana.

See KAU INOA on page 4



Top: OHA Chairperson Haunani Apoliona, Royal society members Aunty Marguerite Kealanahale and Hailama Farden, and Lt. Gov. Duke Aiona inaugurate the Kau Inoa sign-up. Below: dancers representing the 'Ilio'ulaokalani Coalition offer a hula, and native-rights attorney Bill Mehe'ula shares his mana'o.

Photos: Ka Wai Ola staff

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The U.S. Senate has passed a measure authorizing the creation of an Office of Native Hawaiian Relations to facilitate the federal government’s “special relationship” with Hawaiians. See story on page 5.

Under planned building code changes, construction of Hawaiian thatched hale could be set for a revival on Maui, and a recently graduated class of certified hale builders is ready. See story on page 12.

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Ka Wai Ola o OHA

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# Get On Board



If you are Hawaiian, now is the time to step forward and kau inoa — place your name — to take part in the process of self-determination. Today, the establishment of a new Native Hawaiian government is on the horizon and can be achieved with the will and support of the Hawaiian people. Those who register will eventually be able to help shape the nation to come.

The process is open to anyone of indigenous Hawaiian descent, no matter where you live worldwide or what your beliefs are. This community-driven effort is being moved forward by a broad-based coalition of Hawaiian organizations with a wide variety of perspectives on Hawaiian nationhood. As such, the Kau Inoa registration is separate and unrelated to the provisions of the federal-recognition “Akaka Bill” now before Congress.

All you need to register is verification of your Hawaiian ancestry through documents such as a certified copy of a birth certificate showing Hawaiian parentage, or by prior verification through programs such as the Department of Hawaiian Home Lands or OHA’s Operation ‘Ohana and Hawaiian Registry. “Kumu ‘Ohana” or other means of legal verification will also be considered. There is no blood-quantum minimum or age requirement.

***Don't let the wave of history pass you by. Make your voice heard. Kau Inoa to build a strong Hawaiian nation.***

Kau Inoa registration forms are available from most Hawaiian organizations, or by contacting the official repository of the registration records — Hawai'i Maoli Inc., a nonprofit arm of the Association of Hawaiian Civic Clubs.



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P.O. Box 1135  
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**Ka Wai Ola o OHA**  
 "The Living Water of OHA"

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### Get involved

Nā Koa Ikaika, a proponent of Hawaiian nationalism and true self-determination for ka po'e Hawai'i for over a decade, supports enrollment in the "Kau Inoa" registry which will be used to begin the process of creating the Hawaiian nation. We have been assured that the list will be available to those different entities who currently believe they are the one and true Hawaiian nation. This process should create excitement and a climate of working together to achieve a goal that all ka po'e Hawai'i support: the Hawaiian Nation.

More of the grassroots Hawaiians need to enroll and express actively their ideas in an open process which would include working groups on all islands. The current process laid out by OHA has already been challenged by changing the timeline and by demands for complete education. Before we move to even elect delegates, we must vote on what we actually want in a government. We need to know the advantages and disadvantages of Federal Recognition. What do we lose? What do we gain? What about a Compact of Free Association? What about the restoration of our internationally recognized Kingdom of Hawai'i? We need the truth, not necessarily the easiest path. What would be best for our children and future generations?

Standing outside of the process and throwing rocks does not win anything. We need to face each other in a forum where all ideas are respected, where we can learn to compromise and work together, where we can create a product that will truly reflect our Hawaiian traditions and heritage.

*Lela M. Hubbard*  
 Nā Koa Ikaika  
 'Aiea

### Stryker boondoggle

As mere citizens, how do we respond to the autocratic methods employed by Sen. Inouye, Rep. Abercrombie, Sen. Akaka, Sec. Donald Rumsfeld, our own state government and Congress in approving the Army Transformation Stryker Brigades before the public response period was even over in January? Is this the democracy that American soldiers are dying for in the Middle East? When is the Army going to spend money decontaminating the 138 toxic waste sites already in existence, according to the 1990 Federal Hazardous Waste Sites In the State of Hawai'i Hearing report? Sen. Inouye didn't think it was important enough to attend at the time, sending Sen. Akaka to preside over the hearing instead.

What does the motto of the State of Hawai'i mean to Sen. Inouye and the Army — Ua mau ke ea o ka

'āina i ka pono, the life of the land is perpetuated in righteousness? Why are Hawai'i's resources, people and quality of life so expendable?

Before it's too late, we need answers now before the Strykers begin to deposit thousands more tons of toxic chemicals into our land and water along with all the other contaminants they will leave behind as silent killers in the 1,200 acres of new lands the Army intends to acquire. Does Sen. Inouye represent the Army or the people of Hawai'i?

*Marisa M. Plemer*  
 Sunset Beach

### A better way

I have done a bit of traveling in the South Seas, as I love Polynesia and as an artist have a passion for the old Polynesian ways and beliefs. I have been living in Hawai'i for a while now and am very troubled with the young Hawaiians falling victim to this "ice" or drug epidemic, and as I am now homeless here, I have had a chance to see up front and personal the homeless issues as well as the drug and alcohol influences on the younger Hawaiians.

Many young Hawaiians should travel deep into Polynesia and discover, as a Rarotongan chief once told me, "a better way," meaning a better way to live. Some may say the Cook Islands are third world, but I say no, I think Honolulu is truly more third world, because in Rarotonga the health and welfare seems to be of a very high value and the family is still intact. No real drug problems, no homeless at all and little crime.

I think we all can take a lesson from the Cook islanders and just maybe the aloha spirit will mean more than just a word for tourist consumption.

*Timothy Cook*

### U.S. role in overthrow

Those who believe the U.S. government did not instigate the overthrow have not done the most basic research on the subject. Let's be clear that diplomatic agents of a country, those "officers clothed with its authority and wearing its uniform," as President Cleveland said, are representatives of their government, and that government is responsible for their actions regardless of whether their acts are done with proper authority.

On Dec. 18, 1893, in an address to Congress, Cleveland stated that, "The lawful government of Hawai'i was overthrown ... by a process every step of which ... is directly traceable to and dependent for its success upon the agency of the United States acting through its

diplomatic and naval representatives." A century later, Congress passed Public Law 103-150, "to offer an apology ... for the overthrow of the Kingdom of Hawai'i."

The findings of fact and law contained within this resolution include the following: "Without the active support and intervention by the United States diplomatic and military representatives, the insurrection against the government of Queen Lili'uokalani would have failed for lack of popular support and insufficient arms."

*Scott Crawford*  
 Hāna, Maui

### Rude remarks

From my humble observations, as a "haole" kama'āina who has loved these islands, married a Hawaiian, taught Hawaiian children to become leaders today and learned much "Hawaiiana" since well before WWII, I truly resent defamatory inferences by some Letters to the Editor writers who lump all haoles into one unsavory group.

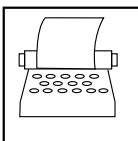
For instance, Gaby Gouveia from Makawao claims "haole" means one with "no spirit, no soul." When I was young, and according to Mary Kawena Pūku'i's Hawaiian Dictionary, it meant "Caucasian or foreigner." Gouveia was rude in that letter. Where does a person whose name is Portuguese get off writing stuff like that?

Another writer, Beverly Muraoka from Kapa'a, infers that "haole" influence is bad and that people with non-Hawaiian names such as "Stevens" should not be on the Hawaiian recognition bill. How does she come to this conclusion? Seems to me that Japanese names such as Muraoka have had a great deal of influence in Hawai'i for many years!

A third writer, Kamuela Lindsey (isn't Lindsey a haole name?) calls Gov. Lingle a "white supremacist," and says she lies — shibai, Lindsey calls it — and that she told Pres. Bush to tell the Hawaiians "to suck an egg." Again, how rude! What's wrong with these arrogant people? They are of many races, but do not exhibit true "Hawaiianess."

*Kapeka Woodward*  
 Wahiawā

*OHA reserves the right to edit all letters for length, defamatory or 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.* ■



Above: OHA Community Outreach Coordinator Aulani Apoliona (at right) explains the registration process to event attendees. Right: Community activist Lela Hubbard and Rep. Neil Abercrombie share views. Photos: Derek Ferrar



## KAU INOA from page 1

### Remaking history

The Kau Inoa launch ceremony was held in front of a red-and-gold festooned Ali‘iōlani Hale, the former seat of the Kingdom’s legislature and the spot where Sanford Dole announced the coup against the monarchy in 1893. Returning to the site that “witnessed the demise of Native Hawaiian governance,” OHA Chairperson Haunani Apoliona said at the event, “we gather together to refocus, renew and reaffirm our commitment to Native Hawaiian self-determination.”

In welcoming participants to the signing ceremony, Native Hawaiian Legal Corp. Director Mahealani Kamau‘u said, “Today, we build upon the good works and the strong foundation of a great and loving people. Let us be grateful for our strong spirit, a sacred gift from our kūpuna. Let us heed that spirit, as we continue to move along the immutable path toward full restoration of our nation.”

Lt. Gov. James “Duke” Aiona was among the first group to sign registration forms produced after several months of planning by broad-based community working groups. Other participants in the signing ceremony included Robert Awana, chief of staff for Gov. Linda Lingle; Kamehameha Schools CEO Dee Jay Mailer; Hawaiian civic club leader Charles Rose; OHA trustees; kūpuna Auntie Mālia Craver and Auntie Genoa Keawe; state Rep. Ezra Kanoho; First Hawaiian Bank Senior VP Corbett Kalama; retired Judge Walter Heen; royal society members; and Kumu Hula Vicky Holt Takamine, president of the Hawaiian-rights political action group the ‘Īlio‘ulaokalani Coalition.

Takamine expressed the coalition’s support for the Kau Inoa effort, but, acknowledging a nearby group of about 20 protesters voicing opposition to the process, she also cautioned that “in order to assure maximum support from the broader Hawaiian community, we must be assured that this process is not controlled or influenced by any government agency.” Takamine called on

“independent observers” like the League of Women Voters to ensure a fair process.

### Community council to guide process

The Kau Inoa registration drive is part of an ongoing process aimed at the formation of an elected body to represent Native Hawaiians. Decisions about the next steps in that process will be made by an advisory council of Hawaiian community leaders representing a broad diversity of perspectives on Hawaiian self-governance. That council is now in the process of being formed.

Speaking at the registration kick-off ceremony, OHA Administrator Clyde Nāmu‘o stressed that the agency will not seek to “call the shots” or control the advisory council’s decision-making process. As an example, he pointed out that the Kau Inoa registration records will be kept by the organization Hawai‘i Maoli, a nonprofit arm of the Association of Hawaiian Civic Clubs. Speakers at the event were especially careful to point out that this process is independent of the “Akaka-Stevens” federal recognition bill before Congress, and will go forward regardless of whether or not the bill is passed.

Community activist Lela Hubbard — considered one of the OHA’s fiercest critics — also participated in the registration launch, and urged members of other “dissident groups” to sign up as well. “I think that the dissident groups — and I’m part of the loyal opposition to the Akaka Bill — need to sign on to this enrollment,” Hubbard said. “Because that will bring us to where we can kūkākūkā, we can argue our issues among ourselves, and that is what will build a strong nation.”

*For more information on the Kau Inoa registration effort, including a downloadable registration form and texts of speeches from the kick-off event, please visit [www.oha.org](http://www.oha.org), or call Hawai‘i Maoli at 394-0050. ■*

## Kau Inoa Q&A

### Why start this process now?

The overthrow of the Hawaiian nation has been recognized as an illegal act by the United States, the State of Hawai‘i and the international community. A process of reconciliation has begun, and the Native Hawaiian people have the opportunity to again assert their inherent right to self-determination. Today, the establishment of a new Native Hawaiian government is on the horizon and can be achieved with the will and support of the Hawaiian people.

### Why is registration necessary?

To form a new government, a list must first be compiled of those who want to participate in the formation or establishment of the government. If you do not sign up to vote or participate, someone else will decide the fate of Hawai‘i Nei.

### Who can register?

Any Native Hawaiian living anywhere in the world may sign up. There is no blood-quantum requirement, but verification of Hawaiian ancestry is required through documents such as a certified copy of a birth certificate showing Hawaiian parentage, or through previous verification by programs such as the Department of Hawaiian Home Lands or OHA’s Operation ‘Ohana and Hawaiian Registry. “Kumu ‘Ohana” or other means of legal verification will also be considered.

### What comes after registration?

The next stages in the process will be determined by a broad-based advisory council comprised of a cross-section of Hawaiian community representatives. That council is currently in the process of being formed.

### How was the process developed?

The Kau Inoa registration process was developed by broad-based community working groups, which drew upon previous work done by the O‘ahu Council of Hawaiian Civic Clubs, Ka Lāhui, the Royal Order of Kamehameha’s O‘ahu chapter and the State Council of Hawaiian Homestead Associations.

### Is the enrollment tied to the Akaka Bill?

No. The Kau Inoa process and the formation of a Hawaiian governing entity is being undertaken as a Hawaiian-community initiative completely independent of the Hawaiian federal recognition bill currently before the U.S. Congress.

### What is OHA’s role?

The Office of Hawaiian Affairs’ role in this process is as a facilitator only, providing funding and logistical help. OHA’s leadership intends to support, not direct, this community-driven effort.

### Who will be keeping the registration records?

The repository for Kau Inoa registration forms and vital statistics records will be Hawai‘i Maoli Inc., a nonprofit arm of the Association of Hawaiian Civic Clubs.

### Where can I register?

You can obtain a Kau Inoa registration form from most Hawaiian organizations, the Department of Hawaiian Home Lands, or OHA. You can also download a printable registration form at [www.oha.org](http://www.oha.org). Contact Hawai‘i Maoli at P.O. Box 1135, Honolulu, HI 96807; (808) 394-0050. ■

## H-3 Public Meeting



We will be presenting information on various cultural landscapes surrounding this project, discussing proposed mitigation actions, and will be allowing the public to submit their own mitigation actions for consideration. We will be accepting information about cultural and historic sites and practices regarding the Halawa and Kaneohe areas.

The Halawa Luluku Interpretive Development Project is a cooperative effort of the federal and state government, and the community to produce the H-3 Mitigation Plan. The plan mitigates any adverse impact resulting from the construction of Interstate H-3 Highway. \$11 million was set aside to undertake a project that preserves and interprets the cultural resources located in the lands affected by H-3.

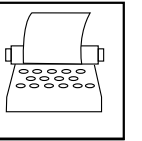
### H-3 Interpretive & Mitigation Plan Advisory Community Meeting

February 2, 2004  
Castle High School Cafeteria  
6:30pm-8:30pm

February 5, 2004  
Aliamanu Middle School Cafeteria  
6:30pm-8:30pm

Fax: 808-587-4394 or email: [info@hlid.org](mailto:info@hlid.org)  
677 Ala Moana Blvd. Suite 811, Honolulu, HI 96813. Tel: 808-587-4391





# Senate authorizes federal Office of Native Hawaiian Relations

Agency will facilitate government's "special relationship" with Hawaiians

By Sterling Kini Wong

The U.S. Senate has passed a measure creating a federal Office of Native Hawaiian Relations within the Department of the Interior to administer the "special legal relationship between Native Hawaiians and the U.S." Although the measure stops short of extending full federal recognition to Hawaiians, its provisions and language are drawn from the proposed Native Hawaiian Federal Recognition Act (also known as the "Akaka Bill") currently under consideration by the Senate. The office, which was funded with \$100,000, is intended to act as liaison between the federal government and Native Hawaiians.

The measure authorizing the

creation of the office was included in the broad federal appropriations bill that passed the Senate by a vote of 65-28 on Jan. 22. The measure was passed by the House of Representatives last year, and Paul Cardus, spokesman for U.S. Sen. Daniel Akaka, said he expects the president to sign it fairly soon.

Sen. Akaka said that the creation of the office is an important step in passing the federal recognition bill that bears his name, and an integral element in the reconciliation process that was initiated under the 1993 Apology Resolution. "It'll give (the recognition bill) a higher profile in the Congress and help with educating people about the bill," Akaka told the press.

Sen. Daniel Inouye lauded the establishment of the office and reaffirmed his commitment to the Akaka bill. "The establishment of



Interior Secretary Gale Norton and federal-recognition bill sponsor Sen. Daniel Akaka met at an OHA-hosted dinner during Norton's brief January stopover in Honolulu. Photo: Sterling Kini Wong

bers of the Hawai'i delegation in passing the full measure this year."

OHA Chairperson Haunani Apoliona commended the passage of the measure, but said that it will have no effect on the Native Hawaiian governance process that was initiated by the "Kau Inoa" registration launch on Jan. 17. Apoliona said that the Akaka bill is just one approach to the reconciliation process. "In the Hawaiian governance process, we are listening to those on all sides of the spectrum," she said. "The critical thing is for our community to participate in the registration of Hawaiian people in the process of self-determination, and to step up and get involved in being a delegate when the time comes. That is self-determination."

the Office of Native Hawaiian Relations in the Department of the Interior advances the cause of self-determination for Native Hawaiians, and is an important component of the Akaka Bill that the Hawai'i congressional delegation supports," Inouye said. "I remain committed to working with Senator Akaka and the other mem-

## Canoe legends leave lasting marks on Hawai'i's people and seafaring traditions

By Manu Boyd

Within an eight-day period, Hawai'i lost two masters in Hawaiian canoe culture: Wright 'Elemakule Bowman Sr., master wood carver and designer, on Dec. 30; and Clay Bertelmann, builder and captain of Hawai'i island's Makali'i voyaging canoe, on Jan. 6. These two Hawaiians made deep, lasting impressions on Hawai'i and the world.

*Uē ka 'ōpua i kai, hānini kuluwaimaka i uka.* Seaward cloud banks weep, inland tears overflow. E ho'omana'o kākou me ke aloha.

### Wright 'Elemakule Bowman 1907-2003



At 96, Bowman, whose Hawaiian name means "elderly man," worked in his Nu'uano valley home workshop

nearly to the end. Known for his keen eye and problem-solving gift, he produced fine works of art and functional pieces including 'ō'ō sticks, detailed canoe models, koa rockers, cabinets, tables – you name it. He mentored his son, the late Wrighto Bowman, who led the building of Hawai'iloa, carved from a massive log from Alaska. The senior Bowman also contributed to the building of the first voyaging canoe of modern times, Hōkūle'a, creating the 'iako that connect the two hulls.

For 23 years, Bowman taught

See BOWMAN on page 8

### Clayton Norman Bertelmann 1946-2004



He was a big man with a big heart. Navigator, canoe builder, educator, mentor, friend and family man, Clayton

Bertelmann had a big hand in the development of modern-day open ocean voyaging. He served as a crew member and captain of Hōkūle'a, and later led the Hawai'i island canoe-building organization Nā Kālai Wa'a in the construction of the Makali'i voyaging canoe.

One of the most significant undertakings of Bertelmann and the Makali'i 'ohana was the 1999 voyage from Hawai'i to Satawal in Micronesia, home of master navigator Mau Piailug. Honoring Piailug's mammoth contributions to the art of traditional celestial

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### ARAKAKI from page 1

for programs that involve matching funds from the federal government. "Any such challenge necessarily challenges federal laws, and plaintiffs' state taxpayer standing does not include standing to challenge any federal law," she wrote.

Plaintiffs' attorney H. William Burgess said he plans to appeal the Arakaki case to the 9th U.S. Circuit Court of appeals in San Francisco. In September, that court dismissed two similar lawsuits filed by Patrick Barrett and John Carroll.

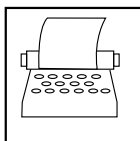
The Arakaki suit, filed in March 2002 on behalf of state taxpayer Earl Arakaki and 17 other plaintiffs, was one of a series of recent lawsuits that have targeted Hawaiian programs and assets. In 2000, the U.S. Supreme Court ruled in the *Rice v. Cayetano* case that Office of Hawaiian Affairs elections could not be limited only



Point-counterpoint: A supporter demonstrates for Hawaiian justice at the Arakaki hearing, while plaintiffs' attorney H. William Burgess explains his position. Photos: Sterling Kini Wong

to voters of Hawaiian ancestry, and a subsequent case allowed non-Hawaiian candidates to run for the office of OHA trustee. More recent suits have also included challenges to the Hawaiian-preference admissions policy of Kamehameha Schools.

"The dismissal of the Arakaki lawsuit removes an immediate threat to Native Hawaiian programs and initiatives to perpetuate our culture and history," said OHA Chairperson Haunani Apoliona at a press conference following Mollway's ruling. "But this decision, while a truly significant milestone, does not remove Native Hawaiian programs from 'harm's way.' It is only with the creation of a Hawaiian governing body that we can solidify Native Hawaiian rights."



## Con-Con revisited

At a Jan. 5 press conference, three of the participants in the 1978 constitutional convention that created OHA — Frenchy DeSoto, Bill Paty and John Waihe'e — discussed the original reasons behind the founding of the agency and expressed their continuing support for OHA today. "The formation of OHA was a very historic point in the march toward Hawaiian self determination," said Waihe'e, the state's first Native Hawaiian governor. "It was the first time since the overthrow that Hawaiians had an opportunity to control their own resources, and therefore their own destiny."



Frenchy DeSoto, Bill Paty and John Waihe'e review the reasons behind the 1978 establishment of OHA.

"The 'Con-Con' delegates very sincerely and strongly felt that they owed it to the Hawaiian people to develop some of their own control and funding that came from ceded lands," said Paty, who was president of the 1978 convention. "The delegates saw this as an opportunity to be able to bring some funding forward to use for the betterment of the Hawaiian people — one that in my opinion stands today and will play a very key role in what will happen in the Hawaiian community."

## Scholarship deadlines

With deadlines for college financial aid and scholarship applications for the school year 2004-5 approaching around March 1, now is the time for college-bound Native Hawaiian students to be researching the many financial assistance programs available to

them. A few examples are listed below. For a more comprehensive list, visit oha.org.

◆ Kamehameha Schools provides need-based financial aid for any Native Hawaiian seeking undergraduate and graduate degrees. Applications are due April 15. For more information, call 534-8080, or visit [www.ksbe.edu](http://www.ksbe.edu).

◆ Ke Ali'i Pauahi Foundation, which is separate from the Kamehameha Schools' financial aid program, offers merit-based, private scholarships for Native Hawaiians. Applications will be posted online in March. For more information, call 842-4682, ext 43966, or visit [www.pauahi.org](http://www.pauahi.org).

◆ The Native Hawaiian Leadership Program, which is funded through the federal Native Hawaiian Education Act (NHEA), awards scholarships based on financial need and academic promise. Full and part-time students pursuing undergraduate and graduate degrees are eligible. Application deadline is March 1. For more information, call (808) 945-1564, or visit [www.cba.hawaii.edu/nhlp](http://www.cba.hawaii.edu/nhlp).

◆ Maui Community College's Liko A'e is another program funded through the NHEA. Liko A'e and NHLP are very similar programs, except Liko A'e has four deadlines throughout the year. For more information, call (808) 984-3366, or visit [www.likoae.org](http://www.likoae.org).

## Burial Council seats

The Native Hawaiian Historic Preservation Council is now accepting applications for seats on Burial Councils statewide. Burial Council members meet once a month on each island to review issues relating to Native Hawaiian burials.

The application deadline is February 20, 2004. Applications are available by mail, fax or email by calling Lora Contreras at: 521-3019; fax: 585-0422; or email: [contreral001@hawaii.rr.com](mailto:contreral001@hawaii.rr.com).

## Plant workshop

On Feb. 22, Leeward Community College will present a workshop on

## Waihe'e named OHA vice chair

At-Large Trustee John D. Waihe'e IV has been elected as the new vice chair of OHA's Board of Trustees. Waihe'e replaces Kaua'i/Ni'ihau Trustee Donald B. Cataluna, who stepped down from the post after serving for one year. Cataluna remains a part of the nine-member board, and At-Large Trustee Haunani Apoliona will continue as Board Chairperson.

In an initial vote held during a Jan. 8 meeting, six of the board's nine trustees voted to elect Waihe'e as vice chair: Rowena Akana, Colette Machado, Boyd Mossman, Oz Stender, Apoliona, and Waihe'e himself. A second nominee, Hawai'i Island Trustee Linda K. Dela Cruz, was supported by Trustees Dante Carpenter, Cataluna and Dela Cruz. Following that vote, Trustee Carpenter made a motion for a unanimous vote to support Waihe'e's selection, as a gesture of solidarity. All nine trustees voted in favor of that motion.

"I am truly inspired by the final action of the board to cast a unanimous ballot for my vice chairmanship, and I look forward to working with each of them

in my new capacity," Waihe'e said. "Motivated by a higher purpose, I believe we can combine our talents and abilities and create something better."



Trustee Waihe'e

In December of 2002, the board made the unprecedented move of voting to support the selection of a chair and vice chair for a period of at least one year. In deciding to step down from the vice-chairmanship, Cataluna expressed that he had fulfilled this commitment, having served as vice chair for 12 months. The board continues to support Apoliona's chairmanship.

The four-year term of four trustees expires with the November 2004 general election: Trustees Apoliona, Cataluna, Dela Cruz and Machado. Five trustees elected or re-elected in November 2002 — Akana, Carpenter, Mossman, Stender and Waihe'e — hold terms that will expire with the 2006 general election. ■

the basic maintenance practices required in growing rare Native Hawaiian plants. The three-hour workshop is the second in a three-part series on native plants and focuses on raising native dryland plants: where to plant them; techniques of pest control without chemicals; drip irrigation; soil preparation; mulching and pruning.

Instructor Priscilla S. Millen said the workshop series seeks to educate and train people in horticulture in order to preserve the native plants of Hawai'i, which are among the most endangered flora in the world. "In 20 years, many of the native plants in Hawai'i will be lost in the wild," Millen said. "One way to save them is by planting them in gardens."

Millen said, however, that because native plants aren't available in most stores and only a few nurseries carry them, access to these plants is limited. She said that increasing access is one of the goals of the workshops.

The class will utilize the resources at the LCC's gardens, which contain about 100 types of distinct species and sub-species — a quarter of which are endangered. The workshop costs \$25, and will be held at LCC in room MS 108 from 1-4 p.m. Dress for some gardening activity.

The third workshop, "Uses and Propagation of Hawaiian Medicinal Plants," will be held on March 21. For more information, call 455-0285. ■

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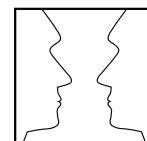
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## Mauna Kea: Our leaders must protect sacred "piko"

By Dickie Alihilani Nelson

*Editor's note: Hawai'i island resident Dickie Alihilani Nelson is a board officer of the Hawaiian Home Lands wait-list group Hui Kāko'o 'Āina Ho'opulapula and president of the nonprofit land-use planning group 'Ōiwi Lōkahi o ka Mokupuni o Keawe. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.*

Hawaiian tradition tells us that Mauna Kea is the most sacred place in Hawai'i. On Mauna Kea, we find many ahu (shrines) sacred to Hawaiian deities. It is also the final resting place of the iwi, or bones, of our kūpuna, home of the wēkiu bug, a place where Hawaiian cultural practices are exercised, and now for the past 30 years or so, a place where scientists study the universe.

In January, I had the opportunity to participate in five Environmental Impact Statement scoping meetings. These meetings were the result of NASA's commitment (made after the space agency was successfully sued by OHA) to complete an environmental impact statement prior to any construction of the agency's proposed outrigger telescopes. As an observer and testifier at the

meetings, it was clear that a dilemma continues to exist between two cultures, Hawaiian culture and the scientific culture.

The message at the three meetings held on Hawai'i (Kona, Hilo and Kamuela) was very clear: testimony by the cultural advisory council Kahu Kū Mauna, along with other cultural organizations, individual Native Hawaiians and non-Hawaiian supporters, overwhelmingly objected to NASA's desire to build additional telescopes. On O'ahu (meetings held at Mō'ili'ili and Wai'anae), there was, again, overwhelming support for the position held by our people who reside on Hawai'i. The meeting in Wai'anae, in particular, voiced very strong solidarity to stand together.

Testimony offered by Native Hawaiians overwhelmingly expressed their cultural relationship with Mauna Kea, clearly informing NASA of the mountain's spiritual significance for our ancestors centuries ago and for the cultural practitioners of today. Environmentalists also shared their concerns, including lack of adequate protection for the wēkiu bug, which lives nowhere else on earth, and testimony that the State of Hawai'i has neglected to provide a process for preventing spills of toxic pollutants into the land during construction.

Despite such testimony, one wonders just how much the EIS process will really protect Mauna

Kea from being further destroyed by irresponsible construction and unmonitored scientific activities. This procedure is the only process that allows concerned citizens to address their concerns. However, as I see it, the EIS process is flawed. The Mauna Kea EIS scoping process is open to receive written testimony until Feb. 16. However, the state Department of Land and Natural Resources (DLNR) has already been given the green light by a contested-case hearing officer to allow NASA to submit a Conservation District Use Application to proceed with construction. What this means is that the Board of Land and Natural Resources can issue a Conservation District Use Permit to NASA without the completion of the Environmental Impact Statement.

In observing those who presented testimony and the lack of presence at these meetings by our local elected officials, who have the political influence to deny NASA any further construction, one must wonder how sincere Hawai'i's political leaders really are to the Hawaiian people. On one hand, they speak of embracing our culture, but their actions contradict what they say. Why have they not acted to prevent existing and future damage to Mauna Kea's environment and cultural sites?


We are moving towards self-determination. Mauna Kea, in my view, can be the piko of strength to pull everyone to the table to create an organic document that truly represents our diverse culture. But the existing political system denies our existence as the reason why Hawai'i is so special and attractive to the rest of the world.

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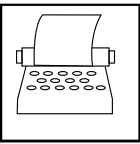
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## OHA set to offer quick micro-loans

*Pilot program will loan up to \$7,500 for financial emergencies and career development*

By Sterling Kini Wong

In February, OHA will launch a micro-loan program offering consumer and emergency loans with a lower interest rate and lower monthly payments than most other financial lending institutions. The 17-month Consumer Revolving Micro-Loan Pilot Program (MLP) is scheduled to run through June 2005, after which OHA's Board of Trustees will review the trial program and determine whether or not to extend it.

Trustee Boyd Mossman said the program is a good example of "OHA as an organization working to implement new programs that benefit Native Hawaiians." "This is just the beginning," Mossman said. "We will monitor this program ... and, hopefully, it will increase substantially in the future."

The program will provide small loans to pay for financial emergencies such as a death in the family, automobile breakdowns or home repairs. People would also be eligible for MLP loans to pay for career development opportunities, including course instruction, certification programs or required equipment purchase for classes in their current career field. The micro-loans will be limited to \$7,500 per individual for a maximum term of five years at a fixed interest rate of five percent. In order to serve the needs of applicants in financial emergencies, the goal of the program is to disburse loans within a week.

"We understand that most of the applicants will need this money immediately," said OHA loan officer Dean Oshiro. "If the loan process takes more than a week or two, the emergency will most likely be over." In order to expedite the loan approval process, the MLP staff will use Internet credit reports, which can assess a loan applicant's credit history within minutes.

Oshiro said that people usually pay for emergencies or career enhancement opportunities either by using a credit card — with an average interest rate of 16-20 percent — or by taking out a bank loan, with an average interest rate of

10-12 percent. And while credit unions offer loans with relatively low interest rates, he said, their loan terms are shorter. In comparison, Oshiro said, the Micro-Loan Program would be able to offer a lower interest rate and lower monthly payments by increasing the length of the loan's term.

*"We understand that most of the applicants will need this money immediately. If the loan process takes more than a week or two, the emergency will most likely be over."*

—Loan officer Dean Oshiro

In its first five months, the loan program will be able to disburse up to \$500,000 in consumer loans. The Board of Trustees has yet to determine the amount the pilot program will receive for its remaining 12 months.

The program was created to address a gap in the financial services that OHA offers the Native

Hawaiian community. OHA currently supports two programs administered by Alu Like, Inc., which provide assistance for emergency situations and career development. However, many Hawaiians did not qualify under the two programs.

OHA's first attempt to address this gap involved a proposal to form a Native Hawaiian Credit Union. A consultant firm, however, advised OHA that the National Credit Union Administration could reject a Native Hawaiian credit union as possibly raising a racial-discrimination issue. The firm instead recommended that OHA create a micro-loan program, which would not be affiliated with the federal government.

The Board of Trustees authorized the MLP in November 2003 and supplied it with two positions — a loan officer in January and an account clerk in July. OHA's Native Hawaiian Revolving Loan Fund staff will facilitate management of the program.

All MLP applicants must have their Native Hawaiian ancestry verified by OHA's Hawaiian Registry. For more information on the Micro-Loan Program, contact Consumer Loan Officer Gilbert Fernandes Jr. at 594-1829. ■

### BOWMAN from page 5

woodworking at Kamehameha Schools. Students of his went on to become fine wood crafters. Ka'ili Chun, Bowman's apprentice, remembers Bowman's willingness to help anyone who asked.

"If someone asked for his help or advice, he would do it with no expectations of anything in return. He helped people solve problems by taking the time to think them through. He didn't see them as problems which are more negative, but rather, challenges, more positive."

Chun will continue Bowman's legacy and has purchased the Nu'uaniu home and workshop where she studied and worked hard for seven years. "He was very generous and caring, and opened the door into this world I had no knowledge of. It was a lot of hard work, but I still have much to learn. While I'm continuing his legacy and working in his workshop, over time, things will change."

Bowman was Born in Hilo in 1907 and graduated from the Kamehameha School for Boys in 1928. He leaves a legacy of fine craftsmanship, ingenuity, integrity and aloha that, like the koa he knew so well, will endure time. ■

## Leo Kōkua

*A periodic column of helpful advice presented by OHA's Health, Human Services, Housing and Education division.*

## Smart debt planning for the new year



By  
Ka'imo Muhlestein

So the annual holiday spending is over. But is it really over? For many of us, paying off our holiday debts is now just beginning, so now might be a good time to decide what your 2004 annual budget will look like. If you are considering purchasing a home and need help to finance your purchase, mapping a 2004 budget is in your best interest. Identifying, organizing and paying your monthly payments on time will help you to feel good about yourself and establish a favorable credit report.

Just where can you start in this new year? A good place to begin

is to concentrate on paying down your debts on time. And if possible, try not to create any new debts for this year. Try instead to set aside money for necessary purchases throughout the year.

In order to purchase a home, many of us need to borrow a large amount of money from a bank. What exactly does a bank look for in granting such loans? Lenders want to know how much debt you owe and how many times you were late making your payments; they want to know if you are able to pay back the money and whether you are a creditable borrower. Not being aware of what a lender expects can lead to disappointment, so it is important to know what is expected from you when qualifying for a mortgage. Contact a loan officer or a home ownership counselor at any lending institution to find out more about loan requirements.

If this will be the first home you purchase, it will be important to thoroughly research how much it will cost you to buy a house. Some of the main factors are your income, debt-to-income ratio and credit history. For those who may have an offer from your landlord to purchase the home, you should know exactly where you stand in qualifying for a mortgage. See a loan officer or home counselor about this.

Remember, regardless of your current financial situation, you can improve your credit record. Organizing your 2004 budget will assist you greatly in that process. Smart planning will help take you a long way, especially, on your pathway to homeownership. If you are uncertain of how to get started on that path, check with local organizations who provide homeownership and financial literacy assistance, such as the Hawai'i HomeOwnership Center at 523-9500, or online at [hhomeownership.org](http://hhomeownership.org).

*Ka'imo Muhlestein is OHA's home-ownership specialist.* ■



# HE AHA KOU MANA'O?



WHAT DO YOU THINK?

## Why did you attend the Kau Inoa registration launch?



I came to help make things right, so we can know where we belong as Hawaiians. We need to regain our self-identity and self-determination, to restore dignity and respect to ourselves. That is from the heart.” —*Stanlyn Kanani Placencia, Wai'anae*

I believe that this is not OHA's process, this is a people's process. To me, this is the most neutral initiative out there. This would give people the opportunity to become a part of a delegation to hold a convention so we can become self-determining and decide for ourselves what we will do. —*George Ka'imiola, Maui*



I support the Hawaiian movement for get us back our land, for an independent new government. Bring all the Hawaiians back together again. We deserve to be in one place, one home — not wait in line for get Hawaiian homestead. Just automatically in already. —*Justin Pratt, Kalihi*

I came here because it is my responsibility as a Native Hawaiian, so I can continue the torch for my ancestors, and I do this also for my mo'opuna. My hope is that one day we will have our sovereignty and our own government. It may not be in my lifetime, but hopefully it will be when my mo'opunas grow up. —*Ilima De la Cruz, Punahou*



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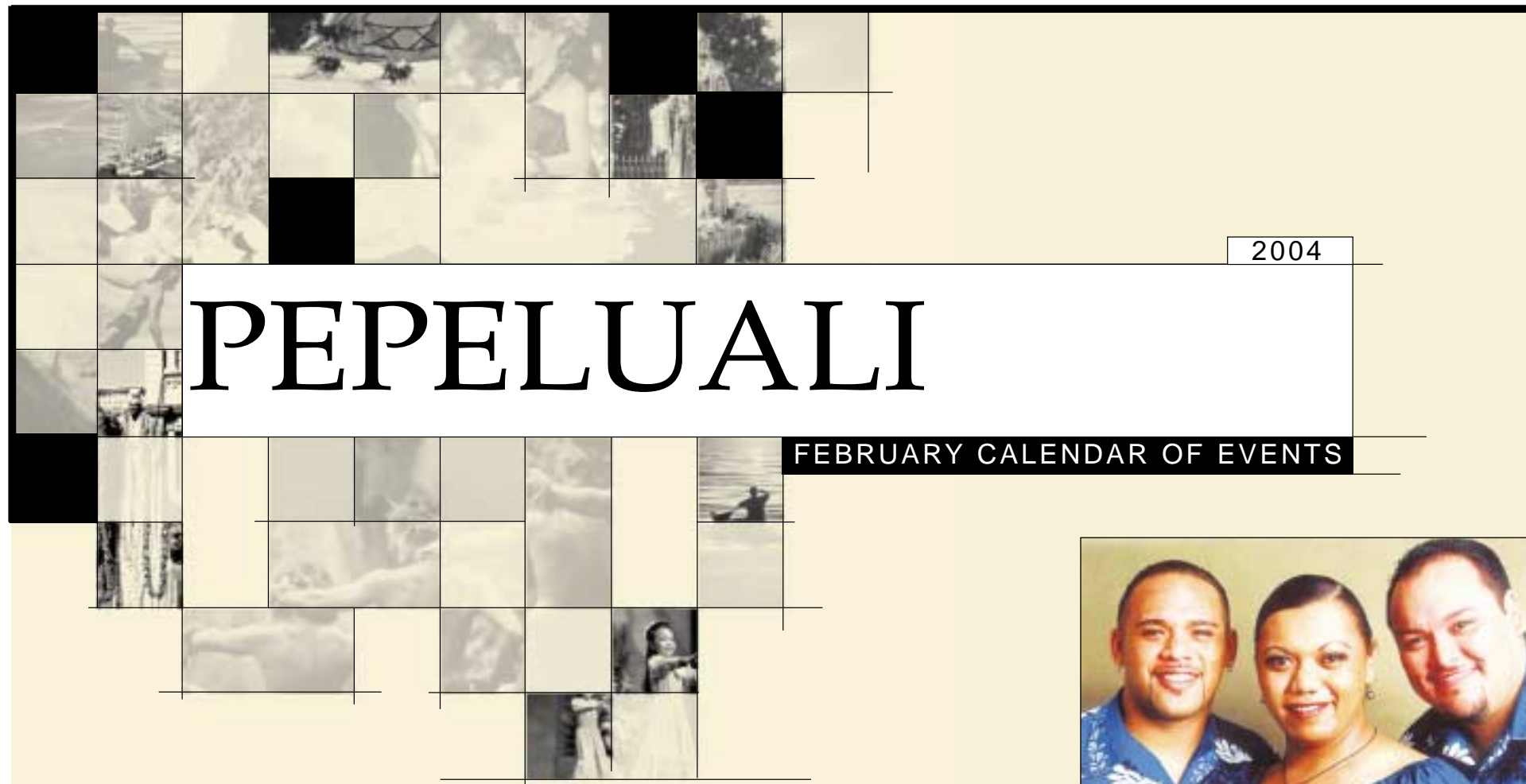
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Thru Sun., Feb 8 —  
**Massie/Kahahawai**

A theatrical story about Thalia Massie, the wife of Naval officer Thomas Massie, who was allegedly assaulted on Sept. 12, 1931, an act that resulted in two notorious trials that threatened to undermine the delicate racial balance of the Territory of Hawai'i. \$16. Thurs., Fri. and Sat., 8 p.m. & Sun., 2 p.m. 46 Merchant St. For information, call 536-4441.

Thru Sun., Feb 29 —  
**Lonoikamakahi Exhibit**

Combining the works of contemporary Hawaiian artists and cultural practitioners with rare items from the museum's collections, "Lono-i-ka Makahiki" explores the many facets

of Lono and his various body forms. The focal point of the exhibit will be the akua loa o Lono (the long god). One of the only ancient Makahiki images in the world, it has not been on display in its full regalia in nearly a quarter of a century. \$14.95 adults; \$11.95 for youth 4-12. Bishop Museum, 9 a.m. to 5 p.m. For information, call 847-3511.

Fri., Feb 6 —  
**KINE Aloha Friday Luncheon Show**

The Brothers Cazimero, Amy Hānaiali'i Gilliom, and Nā Palapalai headline the first Hawaiian 105 KINE Aloha Friday Luncheon Show of 2004. Join the lunchtime fun as radio personality Brickwood Galuteria and the cast and crew of Hawaiian 105

KINE broadcast live from the Garden Lānai Room. \$19 for adults and \$15 for children 12 years old and under (includes lunch buffet). Ala Moana Hotel. Doors open at 10:30 a.m., live broadcast from noon to 1 p.m. For reservations, call 955-4811.

Sat., Feb 7 —  
**John Keawe – Music with the Island Touch**

Hawai'i island songwriter and slack-key guitarist John Keawe brings the sweet sounds of this uniquely Hawaiian tradition Of Maui. Keawe's wife, Hope, joins him on stage to perform hula to the slack key melodies. Tickets: \$15, \$7.50 for keiki 12 and under. McCoy Studio Theater, Maui Arts & Cultural Center, 7:30 p.m. MACC Box Office (808) 242-7469.

Nā Palapalai will play the KINE Aloha Friday Luncheon Show on Feb 6.

Sat., Feb 7 —  
**Hō'ike Hula by Hālau Hula O Leilani**

Leilani Rivera Bond presents keiki and adult students in an exciting performance of hula and Polynesian dances. This hō'ike (recital) features students of Hālau Hula O Leilani. Guest performers Maila Gibson, Miss Hawai'i 2003 Kanoelani Gibson, Larry Rivera, Bill Ka'iwa and Paul Togioka & Friends. 7 p.m. \$15 and \$8 (keiki 4-14). Kaua'i War Memorial Convention Hall. Email dsmanu@hawaii.rr.com or call (808) 635-7248.



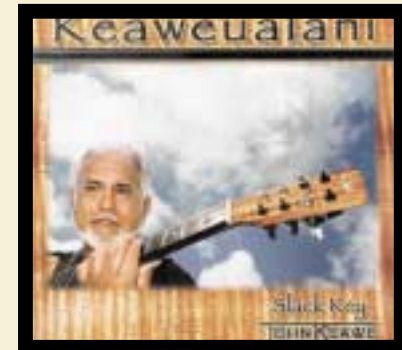
## RECENT RELEASES BY ISLAND ARTISTS



**Cecilio & Kapono: "Lifetime Party: 30 Years of Friends"** – Their music provided a soundtrack to the 1970s in Hawai'i. Cecilio Rodriguez and Henry Kapono Ka'ahue present this compilation, which includes two new originals. Produced by C&K Records.



**'Ike Pono: "Ka Māno Wai, The Source of Life"** – Stanton Oshiro, Bobby Yu, Michael Lowe and Donovan Collier reflect on music that symbolizes touchstones in their lives. Produced by 'Ohana Records.



**John Keawe: "Keaweulani"** – John Keawe showcases his slack key guitar mastery in this predominantly instrumental album. Included are vocal versions of the island classics "Hi'ilawe" and "Ku'u Lei Awapuhi." Produced by Homestead Productions.



**Simplisity: "Urban Warriors, Set Us Free!"** – Simplisity's new album features several originals and a variety of covers from Hall and Oates' "Sara Smile" to Billy Kau'i's "Guess it doesn't matter anyhow." Produced by Simplisity.

Sat., Feb 7 - Sun., Feb 8 —  
**Hawaiian Longboard Federation Historic Surfboard Event**

See a revival of Hawaiian culture with legendary surfers surfing on solid wood boards, spanning 13 feet and weighing in at 130-plus pounds. The exhibition will be held in Kona. Free for spectators. For information, call (808) 988-1726.

Mon., Feb 16 —  
**E Holo Mua Concert**

Come support the youth organization Ke Au Hou in this free live concert and educational opportunity to learn about possible paths for Hawaiians' future. Featuring Sudden Rush, 'Ekolu, Atta Damasco and Ho'opi'i Falsetto Winner Kamaka Fernandez. Free. Wailuku Baseball Stadium. 7:30 a.m.-4 p.m. For information, call (808) 243-9674.

Sat., Feb 21 —  
**7th Annual 'Ukulele Contest**

Amateurs and professionals show their stuff with Hawai'i's favorite stringed instrument on the main stage at the Waimea Town Celebration. Starts about 1 p.m. (check the schedule at the info booth). Child & adult categories. Sign up at the information booth on Saturday. For information, call (808) 335-2824.

Sat., Feb 28 —  
**Nu'uano Adventure**

The Nu'uano Adventure begins with an exploration of Kapena Falls and the Nu'uano petroglyphs. The next leg of your adventure will take you to the Nu'uano-Judd Loop Trail, followed by a visit to Kamehameha III's summer palace, Kaniakapūpū. An easy three-mile trek. \$14 non-member parent/child team, ages: 8 years and up. 9 a.m.-1 p.m. For information, call (808) 955-0100.

Fri., Feb 13 —  
**Amy & Willie K in Concert**

Amy Hānaiali'i's rich, sultry voice joins Willie K's exceptional ability for contemporary musical arrangements and phenomenal mastery of the guitar to create beautiful Hawaiian music. \$35, \$28, \$10. Castle Theater, Maui Arts & Cultural Center, 7:30 p.m. For information, call (808) 242-7469.



Willie K will be in concert with Amy Hānaiali'i at the Maui Arts & Cultural Center Feb. 13.

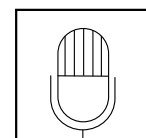
Tues., Feb 24 —  
**Ledward Ka'apana – Masters of Slack Key Guitar Concert**

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ISLAND MUSIC SCENE

### R&B meets Hawaiian in a musical re-mix called 'Ua'

By Manu Boyd

"Ua" means rain, and in the Hawaiian musical context includes a trio from the five-member, hot local R&B group Reign. Kale Chang, Afatia Thompson and Kūhiō Yim combine their talents in an enjoyable collection of mostly traditional Hawaiian tunes on a project they call "Ma'ō ma'ane'i: then & now." They apply R&B and jazz stylings to old favorites, giving them a more youthful appeal without compromising the mele—no easy task. Chang, responsible for vocal arrangements, has an excellent ear and good sense of 'ōlelo Hawai'i.

Helen Parker's kolohe classic about the wide-sterned Maunaloa steamship pleads for the return of a lover to Ka'awaloa in

South Kona. The arrangement of "Maunaloa" is fresh and energetic, somewhat reminiscent of a kind of Cazimero-Buddy Fo mix, resulting in a performance that is appealing—and all their own.

The pig god Kamapua'a is memorialized in a lovely mele by Tane Inciong and Val Kepilino, "Kauhale o Kamapua'a," in a setting of rainbows and waterfalls at Nu'uano. A moonlit night amid coco palms comes to life in "He Aloha Nō 'O Wai'anae," already a popular radio hit for Ua this year.

A really cool arrangement with modulations and tempo changes breathes new life into "He Aloha Nō 'O Honolulu." Composer Lot Kawē recalls a trip on the Maunaloa steamship, bidding farewell to Honolulu Harbor,

acknowledging the breadfruit grove of Lele at Lāhaina, continuing on to 'Upolu point at Kohala, and after passing through the calm seas of Kona, landing up at Ho'okena. Good stuff.

Among these many classics is the sole original, "Laehala," honoring a seaside property at Keaukaha. Hōkū Award-winning Julian Keikilani Ako composed this after attending a workshop at Laehala conducted by Aunty Ulunui Garmon at the World Indigenous Peoples Conference on Education held in Hilo in 2000.

A Tahitian medley of "Te Mihi Nei Au" and "Tiare Taina" underscores the trio's love for and connection to our Polynesian 'ohana in Bora Bora. The splendor and fragrance of the tiare blossom is likened to a beautiful woman.

The project rounds off with Queen Lili'uokalani's tribute to her home at Waikiki and her garden at Uluhaimalama. "Ku'u Pua I Paoakalani" is performed with dignity and sweetness and, again, with a fresh, new approach and appeal.



## HANANA KŪIKAWĀ

SPECIAL EVENTS FEATURE

### Celebrate Hawai'i's people and land through hula Feb. 7

By Manu Boyd

On the heels of a standing-room-only performance on Maui by one of Hawai'i's premier hālau hula, Kumu Hula Sonny Ching is poised for a hana hou at the historic Hawai'i Theatre as he brings his Hālau Nā Mamo O Pu'uanaulu to the limelight Feb. 7. Using the 'ōlelo no'eau expression that "not all knowledge is found in one school," "'A'ohē pau ka 'ike i ka hālau ho'okahi" will showcase 80 of Ching's top haumāna in a hula celebration exploring the connection of the land and its people.

Aside from hula, Ching describes himself as a cultural activist. "There a lot of issues Hawaiians and non-Hawaiians are dealing with," he said referring to recent legal challenges to indigenous Hawaiian rights. He serves as a director of the 'Ilio'ulaokalani Coalition where he is able to find a balance to both politics and culture. "Hula is a way of life for us through which we have chosen to live our culture, to live the traditions of our ancestor."

Among notable hula students of Ching's is Jennifer Kēhaulani Oyama, who just two months after the Hawai'i Theatre appearance, will relinquish her title as the reigning Miss Aloha Hula at the Merrie Monarch Festival in Hilo. Oyama's year has been filled with performances, appearances and frequent trips abroad, sharing her talent, grace and aloha.

Singing for Oyama and the hālau will be Māhiehe – the long-standing trio of Sam Kaina, Mark Tang and Helene Kekāhili Woodward. After more than a dozen years of performing with Hālau Nā Mamo O Pu'uanaulu, Māhiehe is hitting the recording

studio for their debut showcase of nahanaha Hawaiian music.

"'A'ohē pau ka 'ike i ka hālau ho'okahi. All knowledge is not taught in one school, and we are but one school of hula, once style of dance," Ching said. "But in all that we do, and with what little we know, we humbly strive to bring dignity to the Hawaiian people and culture through this art form."



**MISS ALOHA HULA 2003** — Jennifer Kēhaulani Oyama of Ching's Hālau Nā Mamo O Pu'uanaulu will perform in her hālau's hula production at Hawai'i Theatre, Feb. 7.

Tickets are \$20-\$35 and are available at the Hawai'i Theatre Box Office, 528-0506 (closed Mondays), and online at www.hawaiitheatre.com. For more information on Hālau Nā Mamo O Pu'uanaulu, visit www.sonyching.com.

# 'ōiwi

a native hawaiian journal

From traditional times forth, the performance of poetry for Kanaka Maoli has been as important as its composition. Today, Kanaka Maoli “spoken-word” poets are as influenced by hip-hop and other poetic forms as they are by traditional oli and mele. This month, 'Ōiwi features work by two young spoken-word poets who focus here on the outpouring of protest against the most recent challenges to Hawaiian rights.

**Kekuewa Kikiloi** of He'eia, Ko'olaupoko, is a Ph. D. student in the Department of Anthropology at the University of Hawai'i at Mānoa, focusing on archaeology. He is currently doing new research the cultural history of the Northwestern Hawaiian Islands.

**Miki'ala Ayau** was born, raised and resides on Ho'olehua Homestead. She is the Moloka'i Site Coordinator for Nā Pua No'eau, mother of three sons, and advisor to Ka Li'i Mamo, a youth group empowered to perpetuate the oral traditions of our Hawaiian ancestors through various forms of media, including video, print, mele, oli, hula and poetry.

*In collaboration with 'Ōiwi: A Native Hawaiian Journal, Ka Wai Ola regularly showcases works by kanaka maoli writers. Submit your writing to 'Ōiwi at: P.O. Box 61218, Honolulu, HI 96839-1218. For information, call 956-3031, e-mail us at oiwi@hawaii.edu, or visit www.hawaii.edu/oiwi.*



## Kū'ē 2003 Re-loaded

By Kekuewa Kikiloi

Militant minds  
blaze like wildfire  
Consciousness rises as political cases transpire  
Uphold last wills—  
Admission policies we protect—  
Mōhai i ke akua, ancient customs resurrect  
A call to sacrifice, sanctify the mic  
We march by candlelight  
Pālama kids take up the fight  
Our voices resonate  
like the bombs they detonate  
We celebrate Kanaloa, while their Strykers infiltrate  
Stress consumes—too much at stake  
Soon the dams will break—  
Soon I will break...



## Got Koko?

By Miki'ala Ayau

Got koko? Or you no more?  
Mine red, what kala yours?  
Mine Hawaiian, what about you?  
OHA, Homestead, Kamehameha Schools,  
Everyone like know—  
Whose mo'opuna you?  
Twice applied, twice denied.  
At least my mama nevah lied  
On my application  
No need investigation  
Silly haole instigation  
Attacking the process of elimination.

No such thing as integration  
In this unique situation  
Provoking identity decimation  
Through their warped interpretation  
Of Pauahi's proliferation  
Providing quality education  
To a solely Hawaiian generation  
It's my obligation  
To prevent the desecration  
Of her Will.

So I'm up in your face  
To promote the information  
Through widespread dissemination  
Drop the fascination  
With courtroom animation  
Stick to the real deal  
Forget fancy phrasing or  
Briefs and appeals.

Through struggle, hardship and strife  
The choice to leave it all to your wife,  
Your husband, your child, whoever—  
If that is ever denied,  
Not left up to you to decide,  
The legacy you leave behind,  
Restricted by a ruling signed  
By a judge upholding the American way—  
How can any of us die in peace?

## New building rules would allow thatched hale on Maui

By Sterling Kini Wong

Hawaiian hale, or grass-thatched houses, may no longer be a thing of the past on Maui if rules are adopted that would allow for indigenous architecture in the Maui County building code. The proposed building-code rules, which took more than two years to draft, would be the first in the nation to allow indigenous architecture, according to state Sen. J. Kalani English (D, East Maui-Lāna'i-Moloka'i), who first initiated the proposal to amend the building code when he was a member of the Maui County Council.

English, a Native Hawaiian from Hāna, said he proposed the changes because he was disturbed that many people believed thatched hale were unsafe and inferior to Western structures. Hale have been tested and refined by Native Hawaiians for hundreds of years, he said, and are very capable of enduring storms because wind passes through them easily.

English explained that because of the stigma that hale are unsafe, people were

reluctant to consider changes to the building code, so he had to change the terminology of “grass hut” to indigenous architecture to entice people and alter their mindsets. With the passing of many of the kūpuna who possess the knowledge of indigenous architecture, he said, the proposed rules represent not only the revitalization of a nearly lost art, but also afford indigenous structures parity with Western structures within the context of building codes.

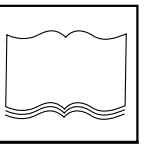
“We did not want to enter a new millennium and lose these practices,” English said. “And this is a good indicator that we are willing to look at past models for future endeavors.”

Maui County Development Services Administrator Ralph Nagamine said the rules are expected to be approved by county attorneys and signed by the mayor of Maui in the next few months. Nagamine said that other counties statewide have inquired about the building-code changes but are waiting for the completion of Maui's pioneering effort before following suit.

See HALE BUILDERS on page 18



As a final exam, participants in a hale-building certification class construct a thatched structure in just 48 hours. Bottom left: Sen. J. Kalani English congratulates course graduates. Photos: Tina Barnes/courtesy of Maui Nui Botanical Garden



# Family ties with 'aumākua close

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

*'Ano lani 'ano honua*

Of heavenly nature, of earthly nature

This 'ōlelo describes the 'aumākua, who make themselves visible to loved ones by assuming an animal, plant or mineral form.

In her book *Nana I Ke Kumu*, Mary Kawena Pūku'i explains the dual hierarchy of Hawaiian gods: Kū, Kāne, Lono and Kanaloa have influence over various forces of nature. These powerful major gods are distant from man. The second category of gods, the 'aumākua, are the spirits of ancestors, who have become personal and family gods after death. 'Aumākua have the ability to change kinolau (form). They never forget their human descendants, who can call upon them for assistance. Fortunate are those with wise and knowledgeable ancestors.

The bond between the family and 'aumākua is close. Hawaiians feed their shark 'aumākua. They hear warning cries of the owl or mudhen, can feel the form of the turtle or lizard, and observe the flight of the plover. Traditionally, kūpuna taught their punahele about family 'aumākua, quizzing the keiki to make certain the child had learned accurately. Mrs. Pūku'i was taught the family history and learned to memorize 50 family 'aumākua. She knew where they resided and which ones could assist in particular areas of concern.

Many of us are less knowledgeable about our 'aumākua. Though the opportunity for in-depth

learning may have passed, it is believed that 'aumākua can reveal themselves to their descendants. Some of us remember stories about the family 'aumākua, and how they responded to calls for help. These stories can give us a glimpse of family history.

One story tells of a husband who failed to return from a deep-sea fishing expedition. Fearing the worst, his wife went to the seashore, where her shark 'aumākua resided. She prayed for help, imploring her 'aumākua to assist in the safe return of her husband. Some time passed before a small dark speck was seen on the horizon. The prayers continued. A dark mass of tangled fishing net came into view, to which the husband clung in desperation. When the net entered the shallow water, the woman waded out to help him ashore and noticed a shark swimming away from under the netting. Prayers of thanks and joy followed, as family members tended to the needs of the rescued fisherman.

Another old Hawaiian ka'ao tells of a chief from Kohala who had the ability to ride sharks. When returning from deep-sea fishing, this ali'i frequently jumped onto the back of a shark and rode it to shore, leaving his companions in the canoe.

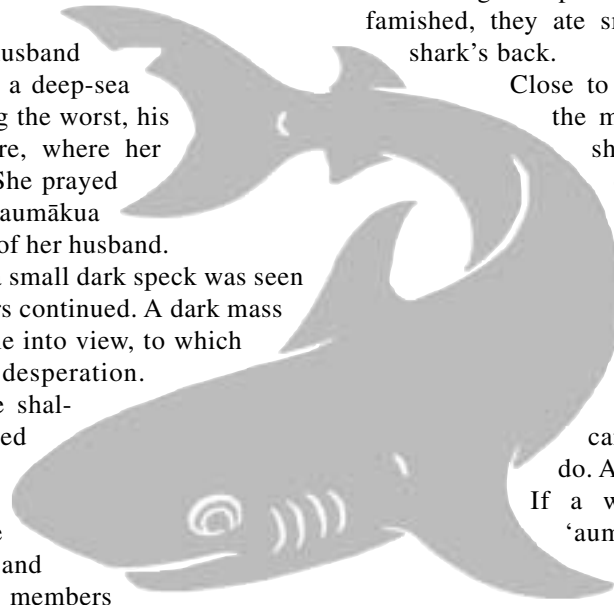
A more recent tale tells of two Hawaiians who became homesick soon after signing on as crew on a

whaling ship. The boat was already 30 miles out to sea when the men slipped away in the dark of night and swam back. After many miles, they met a huge shark. They got onto his back and guided it toward land with gentle pats on the head. Since they were famished, they ate small fish that adhered to the shark's back.

Close to shore, the shark slowed, and the men jumped off and swam the short distance to the leeward coast of O'ahu. When the men were arrested for breaking their contract, they swore this story was true. It was deemed credible, because the feat of swimming thirty miles seemed impossible.

It is said that the 'aumākua can scold, nag and tell us what to do. After death, they judge the dead. If a worthy life has been lived, 'aumākua welcome the person's spirit into pō (eternity). However, if the person has offended and not repented and made amends, the 'aumākua may punish the spirit.

Kupuna Pūku'i says prayers connect us to our 'aumākua. Hawaiians have so many beings to pray to for help ... akua, gods, ancestor gods, demi-gods and spirits. According to kūpuna Pūku'i, Hawaiians prayed both with great and ritualized formality, as well as without great ceremony, to communicate with all in the Hawaiian universe. ■



The manō (shark) is among the many kinolau, or physical forms, taken by ancestral 'aumākua.



## Join Us at CNHA's Educational Symposium on Constitutions

February 12-13, 2004 ♦ Hilton Hawaiian Village Tapa Ballroom

conducted in partnership with the Association of Hawaiian Civic Clubs, I Mua Group, Native Hawaiian Bar Association, Native Hawaiian Economic Alliance, Native Hawaiian Legal Corporation, State Council of Hawaiian Homestead Associations, and UCLA's Native Nations Law & Policy Center

**Increase your knowledge and understanding of this important aspect of self-governance and self-determination. For our past, our present, and our future.**

The Council for Native Hawaiian Advancement (CNHA) is a dynamic, service-oriented organization providing training, technical assistance and events focused on Native communities.

### 'Ōlelo No'eau

A'ohe o kāhi nānā o luna o ka pali; iho mai a lalo nei; 'ike i ke au nui ke au iki, he alo a he alo.

The top of the cliff isn't the place to look at us; come down here and learn of the big and little current, face to face.

**Let's discuss it and learn the details.**



### Why do I need to understand constitutions?

Constitutions are governing documents that establish how powers and responsibilities are divided among different government agencies. They also set out what rights the members of the nation hold. As Native Hawaiians strive to protect and perpetuate our distinct way of life, making decisions about how to organize power is a fundamental task that we must do together if we are to succeed in determining our own future.

### What will be presented at the Symposium?

The UCLA Native Nations Law & Policy Center will be discussing "The Making of a Constitution" and providing participants with a thorough and practical understanding of constitutional elements. Other experts on Native rights and constitutional law will share their insight with participants.

### Why should I attend?

This symposium will increase your understanding of how governing documents are developed, and how the various components of a constitution can impact community development programming.

### How do I register or find out more?

You can learn more or download a registration form by visiting our website at [www.hawaiiancouncil.org](http://www.hawaiiancouncil.org) or call CNHA at 1.800.709.2642. There is a nominal registration fee to help cover costs associated with coordinating this important event.



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

## Let us advance and embrace our Queen's legacy by restoring Hawaiian governance

**A**loha mai kākou, e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, a puni ke ao mālamalama.

Aloha e nā kūpuna kahiko, nāna e ho'oulu mai nei iā kākou e holo-pono a loa'a e ka lei lanakila.

Annually on January 15-17, we collectively bear witness to the humiliation and injustice suffered by Queen Lili'uokalani and our ancestors in the 1893 demise of Native Hawaiian governance. However, on Jan. 17, 2004, after 111 years, emerged initial steps to organize Native Hawaiian governance for the next century and beyond. In this 21st century, this process to organize Native Hawaiian governance is a serious, demanding and challenging one to be launched and delivered by Native Hawaiians. In November 1917 the earthly life of Queen Lili'uokalani ended, but the message she left for us in her waning days reminds us to be courageous in the face of change

and uncertainty, to be discerning in the face of trials and tribulations, to stay focused in the face of circumstances and obstacles seemingly insurmountable, and to remain clear thinking for the long term guided by a higher power, humble spirit, keen sensitivity and honest perspective. She said: *"I could not turn back the time for the political change but there is still time to save our heritage. You must remember never cease to act because you fear you may fail. The way to lose any earthly kingdom is to be inflexible, intolerant, and prejudicial. Another way is to be too flexible, tolerant of too many wrongs and without judgement at all. It is a razor's edge. It is the width of a blade of pili grass. To gain the kingdom of heaven is to hear what is not said, to see what can not be seen, and to know the unknowable. That is Aloha. All things in this world are two; in heaven there is but one."*

In 2004, 87 years following the

Queen's passing, those who choose to, prepare now to embark on the collective journey toward the collective destination to save our heritage and to chart our time for political change. The mission, journey and destination of raising our beloved nation — Ho'oulu Lāhui Aloha — is not exclusive to nor sole property of an institution, agency, coalition, council or association.

Raising our beloved nation is the kuleana of the Native Hawaiian people, both in Hawai'i and away from our shores. We who are of one common ancestor, Hāloa.

KAU INOA. Affix our signatures. Be counted and participate in organizing our Native Hawaiian governing entity for the next 111 years and beyond. This bold but necessary process of Native Hawaiian self-determination fills Native Hawaiians with feelings of hope, optimism and resolve, as well as with feelings of anxiety, distrust, speculation and uncertainty. Some

of us Native Hawaiians will deal with these feelings by choosing to focus on the potentials of the future and the opportunities we will create. Other Native Hawaiians will lash out at each other with words that are bitter and begrudge the process and the hands joined together to advance the decision-making. As we navigate these waters of change called Native Hawaiian self-determination, words of a master navigator come to mind.

We must remember: This is the time to get informed, this is the time to be clear thinking, this is not the time to be indecisive, and if we fail because we are not unified, what do we tell our children? For as Queen Lili'uokalani advised us decades ago, the world can not stand still. We must either advance or recede. Let us advance together. Hold thy breath! Walk abreast, shoulder to shoulder. 3/9/48 ■

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

## United we stand, divided we fall!

**'A**no'ai kākou. As you may have read in the local print media, the U.S. Senate has been reviewing the Akaka Bill (S. 344) and is considering further amendments to the bill. The Trustees of OHA recently met with our two U.S. Senators, and they informed us that a few people in the Justice Department and a few others (no names or affiliations were mentioned) have concerns about our bill. Since it was not made clear to us as to what those concerns were, I expressed my own about the possibility that Congress may change the bill's definition of who is Hawaiian.

**IF THIS IS INDEED ONE OF THE SUGGESTED CHANGES, I COULD NO LONGER SUPPORT THE BILL'S PASSAGE.**

Some may argue that the changes would allow the bill to finally get passed, but changing the bill by adding language that is not supported by the Hawaiian community makes no sense at all. Either recognition includes ALL Hawaiians or

no Hawaiians at all.

Still others may say, "Isn't half a loaf better than no loaf?" That maybe so in some cases, but certainly not when it comes to deciding who will be in the Hawaiian Nation. Isn't that what WE HAWAIIANS together must decide?

What's happening now with the Akaka Bill sounds similar to what Congress did to us in 1920 with the creation of the Department of Hawaiian Home Lands and the 50-percent blood quantum. They arbitrarily decided who was going to be a Native Hawaiian. The blood quantum issue has long been a source of division among our people. Why then would we let them do this to us again?

Detrimental changes to the Akaka Bill by Congress are nothing new. The 2002 version of the Akaka Bill (S.746) was very controversial because section seven of the original Akaka Bill (S.81), which allowed for a fair process for all Hawaiians to be included in the recognition effort, was left out. The

2003 Akaka Bill (S.344), continued to lack a section which would allow for a fair process for all Hawaiians to be included in the federal recognition effort.

In mid-May of 2003, I was relieved to learn that the Akaka Bill was amended to include a process for federal recognition that would allow ALL Hawaiians to participate. The language in the second (current) S.344 offered and suggested a clear process for recognition that the U.S. Department of the Interior currently uses to recognize Native American tribes.

We are certainly more educated about Western law and how politics works in Washington. Our current population, which is 400,000 strong, could make our own powerful political statement. Let us tell Congress that we, the Hawaiian community, will decide for ourselves this important question of who will be in our Nation.

We must question why Hawaiians are being treated differently from Native Alaskans and Native

Americans. Congress has the discretion to pass the current Akaka Bill in its entirety and allow us to begin the process of self-determination. Though the Akaka bill does not give Hawaiians sovereignty, it will allow us to begin our journey.

Why, then, are some in Washington concerned about having too many Hawaiians involved in the process? Blood quantum and membership issues are not a question for Congress to decide, and we must tell them so. If this is indeed one of the considered amendments, we must let our Congressional Delegation know that this is a concession we will not make.

We, the Hawaiian people, must never again let Congress or anyone else divide us. We are only strong when we are together. United we stand, divided we fall!

I mua Hawai'i Nei.

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

# Leo 'elele

## Healthier lifestyle a choice we all can make

Dante Keala Carpenter

Trustee, O'ahu



**A**loha mai kākou. One month ago, most of us bravely took a stab at crafting goals we hope and wish to achieve in 2004. Among the top five New Year's resolutions is the ever so popular goal to lose weight. So how many of us chose to lose weight this year? We constantly hear about Hawaiians and obesity, so I'm sure many have chosen to make a healthy choice to reduce the old waistline. I sincerely hope so!

Have you noticed how many more television commercials and newspaper ads promoting weight loss and exercise programs appear in the months of December and January? I'm no media/news expert, but we are not all made of money and many of these programs are costly. For those who can afford to join a big name weight loss program or a fashionable gym, consider yourself fortunate to have this luxury. My only comment on this subject is if you choose this method to reach your goal to lose weight, keep at it and don't give up so easily.

Of course, there are other alternatives to lose weight without the name-brand programs and fancy

gyms. There are no monthly fees to pay to walk/run around the neighborhood park or the office building. Many people have easy access to weight rooms at schools, work and/or community centers. Ask your friends and family about exercise options they may have available to them. If you have access to a computer, surf the web for dietary support through articles and reports. Your community libraries provide computers for just this kind of surfing. While at the library, check out references relating to making healthy choices.

It is always important to consult your physician before starting a weight loss plan, especially if you are overweight and/or experience health problems such as diabetes, high cholesterol or hypertension. Sometimes it is not clear if one falls into the category of "overweight" or "obese." One way to get an idea of what category of weight your body falls into is to find out what your body mass index (BMI) is. BMI is the measurement of body fat based on height and weight. BMI calculators are available on-line at <http://nhlbisupport.com/bmi/> and

[www.cdc.gov/nccdphp/dnpa/bmi/](http://www.cdc.gov/nccdphp/dnpa/bmi/). The calculator will compute your BMI in the form of a numeric figure which would fall into one of the following categories: A BMI less than 18.5 is considered underweight, 18.5-24.9 is considered normal, 25-29.9 suggests the person is overweight and 30 or greater suggests the individual is obese or extremely obese.

I myself have chosen to live a much healthier lifestyle in which I've incorporated a dietary meal program along with making healthier food choices. I don't consider these changes to be a strict diet, merely a smarter way to eat without all the hassles of a diet. My staff and others tell me that these health-

ier choices have improved my figure. The best part is, I feel better, am more physically active and am off both diabetes and hypertension medication as a result of weight loss and increased activity! If you are interested in the details drop me a line and I'll give you the scoops. Here's the bottom line: The sooner you "wrap your life" around healthy choices, the sooner you will be a healthier person.

As always, my staff and I invite your advice and counsel on the above or any other concerns within our purview. My OHA access numbers are: phone 594-1854 and e-mail address: [dantec@oha.org](mailto:dantec@oha.org).

A hui hou. ■

### Body Mass Index (BMI) Table

BMI	Normal 19-24	Overweight 25-29	Obese 30-39	Extreme Obesity 40-54
<b>Height</b>	<b>Body Weight (lbs.)</b>			
60"	97-123	128-148	153-199	204-276
64"	110-140	145-169	174-227	232-314
68"	125-158	164-190	197-256	262-354
72"	140-177	184-213	221-287	294-397

## Considering the political question

Colette Machado

Trustee, Moloka'i and Lāna'i



**A**fter two years of legal dispute, OHA and our supporters breathed a sigh of relief as U.S. District Court Judge Susan Oki-Mollway dismissed the last of the Arakaki plaintiff's challenges just two days after oral arguments.

On Mon., Jan. 12, hundreds lined the streets of Punchbowl and Halekaiwila in red attire to show their support for Hawaiian programs and entitlements. Inside the courtroom, Judge Mollway heard arguments from both sides on OHA's motion to dismiss the plaintiff's challenges. These challenges question OHA's constitutionality and its use of state tax revenues for programs benefiting Hawaiians only.

Amidst a packed court room of Hawaiian and non-Hawaiian supporters, several kūpuna from Moloka'i sat, listened and observed. These kūpuna, Auntie Anita Arce, Auntie Jane Lee and Uncle Lei'ala Lee along with their kāko'o, represented a group from Moloka'i call-

ing themselves Hui Aloha.

For the past several months, the group has been meeting to bring about a greater community awareness and unanimity on the issues facing Hawaiians today. At home on Moloka'i, the group is comprised of many spiritual leaders of diverse faiths. Auntie Anna Lou Arakaki and Mama Lehua Moku'ilima are both kahu — pastors in their respective churches. As a whole, the group has decided to concentrate their efforts of bringing the community together through the spirit of Akua. Spiritually, the group has turned to the Hawaiian method of fasting and prayer called kumuhana. They pray for all sides of the conflict, the attorneys, the judge and especially the Hawaiian leaders. They ask for wisdom for those who make the decisions that will shape the road ahead. They pray for those who are unacquainted with the issues to be informed. They pray for understanding from those who continue to challenge Hawaiian programs,

especially programs that exist to save the culture through language, arts and education. They also pray for the plaintiffs and their attorneys, that they may at least understand our grievances.

In her dismissal of the case, Judge Mollway ruled that the lawsuit filed by plaintiffs Earl Arakaki and others raises a political question that should be left up to Congress to decide. The plaintiffs' remaining claim was one that challenged OHA's use of state tax revenues for programs not subject to federal matching funds.

Although this legal challenge was averted, the case will most likely make its way to the Supreme Court on appeal. The call for support will be sounded several times before this is all over. While the battle in the courtroom wages on, the push to guard ourselves from these challenges will continue both locally and nationally.

As the State Legislature opens its 2004 session, we remind state sena-

tors and representatives of their obligation to Native Hawaiians.

In the Supreme Courts ruling on Sept. 12, 2001, repealing Act 304, the court stated "*We would do a disservice to all the parties involved if we did not acknowledge the state's obligation to native Hawaiians is firmly established in our constitution. We trust that the legislature will re-examine the state's constitutional obligation to native Hawaiians and the purpose of HRS sec. 10-13.5 and enact legislation that most effectively and responsibly meets those obligations.*"

It is difficult to see the answer to this question: Are Hawaiians a political entity or just another racial group? The answer will come soon enough. In the meantime, we'll ask our kūpuna on Moloka'i to extend their prayer list to include the U.S. Supreme Court justices, the U.S. Congress and the White House. ■



**Boyd P. Mossman**

*Trustee, Maui*

## Unique opportunity for Hawaiians to build up – not tear down – our future

**A**loha kākou. I write after attending the hearing at federal court in the *Arakaki v. Lingle* lawsuit brought by plaintiffs seeking to dismantle OHA and any right to continued preferences by the government to Native Hawaiians. Besides confirming her dismissal of the three part-Hawaiian plaintiffs – Arakaki, Burgess and Scaff – from the lawsuit based on lack of standing, Judge Mollway indicated that she was leaning towards granting the Motion to Dismiss brought by OHA against the Plaintiffs and subsequently did. Now Hawaiians need to work harder to seal this victory and preclude further attacks against Hawaiians and Hawaiian rights.

I wish to express my sincere appreciation to the trustees of the Kamehameha Schools, Lili'uokalani Trust, Queen Emma Trust and representatives of the State Hawaiian Homes Associations and Department

of Hawaiian Home Lands, for taking the time to join with some of the OHA trustees at Mauna 'Ala prior to the court hearing for a spiritual moment in time when we were able to unite in memory of our ali'i and look forward with a renewed energy to perpetuating their legacies. This preparation prior to the court hearing was a simple but meaningful way to call upon our ancestors and our God for their assistance to our attorneys and the court in achieving a fair result.

Next I wish to thank the many who in their red shirts fronted the federal court building to demonstrate their support for Hawaiians and their concern for the future well-being of the Hawaiian people. Your willingness to be seen and heard and your dedication to things Hawaiian are to be commended.

At the hearing the court repeated at least seven times that the Akaka Bill which is in congress was a key

component to OHA's argument that the issue was a political and not a racial one. The fact that the bill is not yet passed was pointed out by the court and a clear indication given that for OHA and Native Hawaiians to prevail in the courts in the future, passage of the bill was a key to success. This clear-cut commentary from the court should impress upon all Hawaiians the need for S.344. Without it, our arguments are hollow and lack the substance necessary for the courts to be able to decide in favor of keeping Hawaiian preferences, entitlements, and rights intact.

As OHA begins to help facilitate the community's creation of a Hawaiian governing entity, it will need the support of all Hawaiians. We all need to make choices in life, and now is the time to choose to be a part of the rebirth of a Hawaiian Nation by 1) enrolling to vote 2) voting for

delegates to a constitutional convention or 'aha 3) voting to accept the organic documents and 4) voting for the leaders of the newly formed Hawaiian Government. To decline to vote or participate because you are nuha or disgusted or whatever, would seem to be to deny your heritage and history in favor of other agendas which will not secure our culture, today or tomorrow.

This is a unique and rare opportunity for Hawaiians to come together and to build up, not tear down, our resources and 'ohana. For those who acknowledge their heritage, both Hawaiian and American, and grasp reality, I submit that this is the only way for us to survive and succeed together. Hawai'i and its Hawaiians need you and your family and friends to get involved in a positive and not 'a'ama way. May Akua be with you in your efforts. Mahalo nui loa. ■

# OHA FINANCIAL REPORT

COMBINED BALANCE SHEET AS OF SEPTEMBER 30, 2003 (FY-2004)			COMBINED STATEMENT OF REVENUES, EXPENDITURES AND CHANGES IN FUND BALANCES FOR THE PERIOD ENDING SEPTEMBER 30, 2003	
ASSETS	FUNDS	ACCOUNT GROUPS	REVENUES	TOTAL FUNDS
Petty cash	\$ 10,000.00		General fund appropriations	\$ 2,532,647.00
Cash in state treasury	10,746,619.29		Public land trust	2,379,027.68
Cash held outside of state treasury	9,101,580.47		Dividend and interest income	(24,564.16)
Accounts receivable	4,412,727.60		Hawaiian rights fund	0.00
Interest and dividends receivable	177,344.31		Federal and other grants	69,423.31
Notes receivable	17,577,908.71		Newspaper ads	10,220.36
Allowance for doubtful accounts	(4,663,794.98)		Donations and other	11,582.67
Prepaid expenses	284,130.09		Nonimposed fringe benefits	45,473.95
Security deposit	47,187.07		<b>TOTAL REVENUES</b>	<b>\$ 5,023,810.81</b>
NHTF investments (market value)	297,390,023.20	\$ 84,100.00	<b>EXPENDITURES</b>	
NHRLF investments (market value)	22,373,274.06	1,041,303.96	Current Programs:	
NHRLF premium (discount) carrying	136,886.44	389,337.02	Board of Trustees	\$ 526,759.54
Accrued interest paid - bond purchase	17,337.69	3,055,630.32	Support Services	1,578,354.42
Land		10,000.00	Beneficiary Advocacy	746,179.91
Building		584,729.84	<b>TOTAL EXPENDITURES</b>	<b>\$ 2,851,293.87</b>
Leasehold improvements		460,026.00	<b>EXCESS (deficiency) of revenues over expenditures</b>	<b>\$ 2,172,516.94</b>
Furniture, software & equipment			<b>OTHER FINANCING SOURCES (USES)</b>	
Artwork			Realized gain (loss) on sale of investments	1,886,805.32
Prov for accrued vacation and comp time			Unrealized gain (loss) on investments held	7,360,632.56
Prov for est claims and judgements			Lapse of cash to State General Fund	(12,276.71)
<b>TOTAL ASSETS</b>	<b>\$ 357,611,223.95</b>	<b>\$ 5,625,127.14</b>	<b>TOTAL OTHER FINANCING SOURCES (USES)</b>	<b>\$ 9,235,161.17</b>
<b>LIABILITIES</b>			<b>EXCESS (deficiency) of revenues and other financing sources over expenditures and other financing uses</b>	<b>\$ 11,407,678.11</b>
Accounts and other payables	\$ 2,612,846.68		<i>Fund balance, beginning of year</i>	<i>\$ 343,480,699.16</i>
Due to State of Hawaii	110,000.00		<b>FUND BALANCE, END OF YEAR</b>	<b>\$ 354,888,377.27</b>
Accrued vacation and comp time		584,729.84		
Estimated claims and judgements		460,026.00		
<b>TOTAL LIABILITIES</b>	<b>\$ 2,722,846.68</b>	<b>\$ 1,044,755.84</b>		
<b>FUND BALANCE</b>				
Investments in fixed assets		\$ 4,580,371.30		
Reserve for encumbrances	\$ 3,493,830.89			
Reserve for prepaid exp and sec deposit	437,427.32			
Reserve for notes receivable	13,080,469.64			
Unreserved fund balance	337,876,649.42			
Total Fund Balance	354,888,377.27	\$ 4,580,371.30		
<b>TOTAL LIABILITIES / FUND BALANCE</b>	<b>\$ 357,611,223.95</b>	<b>\$ 5,625,127.14</b>		

Note: The above figures are unaudited for Fiscal Year 2004.

*Her vision...our mission*



## KAMEHAMEHA SCHOOLS

**JULY 1, 2002 - JUNE 30, 2003**

### REPORT ON FINANCIAL ACTIVITIES

As of June 30, 2003, the estimated fair market value of Kamehameha Schools' total assets was approximately 6.5 billion. In the July 1, 2002 - June 30, 2003 period, a net amount of about \$289 million was spent on educational programs, including the financing of \$70 million in capital projects.

These financial resources enabled Kamehameha Schools to extend its educational reach to more than 150,000 learners in the following ways:

- **Early Childhood Education:** 1,356 three- and four-year-olds in KS preschools statewide.
- **Grades K - 12:** 4,427 full-time students at campuses in Kapālama, O'ahu; Pukalani, Maui; and Kea'au, Hawai'i.
- **Extension Education:** 145,588 learners of all ages through part-time community outreach programs, conferences, workshops, classes, distance education programs, tours and presentations.
- **Post-High Financial Aid:** 3,109 college and vocational scholarship recipients.

#### CONSOLIDATED STATEMENT OF ASSETS *(In thousands of dollars)* June 30, 2003

	COST OR ESTIMATED FAIR MARKET VALUE	
<b>CASH AND EQUIVALENTS</b> <i>(Face value)</i>		\$ 168,068
<b>INVESTMENTS</b>		
<b>Marketable debt and equity securities</b> <i>(Quoted market price value)</i>		
Common and preferred stocks	\$ 1,356,522	
Corporate debt securities	390,844	
Government assets and mortgaged backed securities	557,218	
Short-term investments	203,456	
Mutual and commingled funds	897,979	3,406,019
<b>Privately placed debt and equity securities</b> <i>(Cash flow, collateral or appraised value)</i>		
Equity investments	339,219	
Direct financing lease	36,256	
Loans and subordinated debentures	8,299	383,774
<b>RECEIVABLES</b> <i>(Value via comparison to market interest rates)</i>		
Tenant and tuition receivables <i>(net)</i>	3,773	
Note agreements - fee conversion land sales & Other	31,590	
Interest	8,658	44,021
<b>DEFERRED CHARGES AND OTHER</b> <i>(Book value)</i>		38,637
<b>REAL ESTATE HELD FOR DEVELOPMENT AND SALE</b> <i>(Appraised, net realizable value or book value)</i>		16,129
<b>LAND, BUILDINGS AND EQUIPMENT</b> <b>- HAWAII REAL ESTATE:</b> <i>(Appraised, current tax assessed or book value - net of debt)</i>		
Residential and commercial	1,656,579	
Schools	529,910	
Agriculture and conservation	196,706	
<b>LAND, BUILDINGS AND EQUIPMENT</b> <b>- NORTH AMERICAN REAL ESTATE</b> <i>(Appraised or book value)</i>	31,324	2,414,519
<b>OIL AND GAS PROPERTIES &amp; RELATED ASSETS</b> <b>(DISCONTINUED ACTIVITIES)</b> <i>(Book value)</i>		1,292
<b>TOTAL ASSETS</b>		<b>\$ 6,472,459</b>



KAMEHAMEHA SCHOOLS



A CONTINUING COMMITMENT

#### SCHEDULE OF HAWAII REAL ESTATE BY ISLAND AND ZONING *(In acres)* June 30, 2003

ISLAND	AREA IN ACRES	PERCENTAGE OF TOTAL
<b>HAWAII</b>		
Improved Residential	40.5776	0.01
Apartment	114.1018	0.04
Commercial	174.3139	0.06
Industrial	85.8618	0.03
Agricultural	196,534.4586	66.48
Conservation	96,762.0157	32.73
Hotel and Resort	203.4948	0.07
Unimproved Residential	1,550.3253	0.52
Homeowner	160.2067	0.06
<b>TOTAL</b>	<b>295,625.3562</b>	<b>100.00</b>
<b>KAUAI</b>		
Industrial	14.7836	0.12
Agricultural	1,185.3319	10.10
Conservation	10,540.1970	89.78
<b>TOTAL</b>	<b>11,740.3125</b>	<b>100.00</b>
<b>MAUI</b>		
Improved Residential	15.0000	0.56
Apartment	1.6880	0.06
Commercial	5.4061	0.20
Industrial	3.5010	0.13
Agricultural	937.3970	34.77
Conservation	1,560.6360	57.89
Hotel and Resort	8.6280	0.32
Unimproved Residential	163.5250	6.07
Homeowner	0.0000	0.00
<b>TOTAL</b>	<b>2,695.7811</b>	<b>100.00</b>
<b>MOLOKA'I</b>		
Agricultural	3,392.0630	68.51
Conservation	1,559.3600	31.49
<b>TOTAL</b>	<b>4,951.4230</b>	<b>100.00</b>
<b>O'AHU</b>		
Improved Residential	293.2842	0.58
Apartment	578.7905	1.14
Commercial	876.4634	1.73
Industrial	156.8153	0.31
Agricultural	17,434.9497	34.35
Conservation	29,034.1210	57.21
Hotel and Resort	19.5111	0.04
Unimproved Residential	2,353.1871	4.64
<b>TOTAL</b>	<b>50,747.1223</b>	<b>100.00</b>
<b>SUMMARY</b>		
Improved Residential	348.8618	0.10
Apartment	694.5803	0.19
Commercial	1,056.1834	0.29
Industrial	260.9617	0.07
Agricultural	219,484.2002	60.01
Conservation	139,456.3297	38.13
Hotel and Resort	231.6339	0.06
Unimproved Residential	4,067.0374	1.11
Homeowner	160.2067	0.04
<b>TOTAL</b>	<b>365,759.9951</b>	<b>100.00</b>





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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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THE MARKET PLACE

Mākeke

Classifieds only
\$12.50

Type or clearly write your 24-word-or-less ad and mail to:
OHA at 711 Kapi'olani Blvd., Honolulu, HI 96813.
Make check payable to OHA.

ALWAYS FRESH OPIHI FROM THE BIG ISLAND: For graduations, weddings, political party lū'aus, etc. Real 'ono, fresh frozen. \$199 - gal, \$103 - 1/2 gal. Call O'ahu: 808 262-7887.

DREAM OF OWNING YOUR OWN BUSINESS? Stop dreaming and start making it a reality. It's easier than you think. I can help you. Call: 808-216-3380.

FOR SALE, HOMESTEAD LEASE, LOT ONLY: Wai'ehu Kou III, Maui. 75K. Call 808-877-0054.

MAY WE LIST YOUR PROPERTY FOR SALE? Please call "Loke" Rose Enos (RA) 808-227-8744, International Investors Realty.

MEMORIES & STUFF FOR SALE: Tahitian skirts, costumes, original artwork, fresh coconuts, raw kukui nuts, dog house and 2 dog beds. Varoa Tiki 808-395-3335.

FOR SALE: Vacant land in Pana'ewa & Keokea, 3b/1ba Wai'anae & 4b/4ba Pana'ewa. Call for listings! Wanted-Hawaiian Homes in specific areas. Call Charmaine I. Quilit @ 808-295-4474. Century 21 Realty Specialists Corp.

KAWAIHAE...NEWLY BUILT HOME: Asking \$70,000 down. Balance of mortgage to be financed by buyer. Call: Bill at 808-959-4257 or 896-2401.

MAKE HOMEMADE BOOK-LETS!: Easy, fun, profitable... Money never stops. I've earned \$187,000 with mine... Full details \$10. Paul. 2117 Date #402, Honolulu, HI 96826.

THE GREAT LAND SALE, HAU'ULA: 77 acres zone Ag 2/P1 (fee simple), sold "as is.". Call "Loke" Rose Enos (RA) 808-227-8744, International Investors Realty

FOR ALL YOUR REAL ESTATE NEEDS: Call Charmaine I. Quilit @ 808-295 4474. Century 21 Realty Specialists Corp. Toll free: 1-800-626-2731.

ANNOUNCEMENT, MOLOKA'I HOMESTEADERS who are interested in having their agricultural lots subdivided, but are unable to because of the Hawaiian Homes Commission's moratorium restriction, please contact Winona on Moloka'i: 808-567-6442.

TRADE 36.15 ACRES IN NW ARIZONA FOR HAWAIIAN HOMESTEAD LOT: 2.5 hours from Vegas. Any island considered. Email: mamalukino@shaka.com.

FOR SALE, KAPOLEI HOMESTEAD: 3 bdrm., 2 bath, 2-car carport. Never moved in. Lot size 5,300 sq. Ft. SERIOUS INQUIRIES ONLY. \$150,000. 808-371-3434.

HALE BUILDERS from page 12

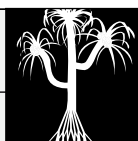
The proposed rules would allow for four types of hale, the largest of which would measure 30 by 60 feet. The hale could be used for sleeping, meeting and eating. Retail businesses would be allowed in some hale, but none are to be used as commercial kitchens because of fire concerns.

The rules are designed to maintain much of the cultural integrity of traditional hale, while providing some modern compromises. Generators, plumbing and electrical systems would be prohibited in hale, for example, but hale located within 100 feet of another structure would be required to have fire sprinklers. In addition, hale used for sleeping would have to have battery-operated fire alarms. Modern amenities such as screen, plastic and mesh would also be prohibited from being attached to hale, but use of nylon cord instead of coconut sennit would be permissible for lashings, and cement would be used to stabilize the hale's rock foundation.

Instead of having contemporary architects and carpenters design and build a hale, the proposed rules require that a certified hale builder construct the house. In order to fulfill this need, Maui Community College enlisted master hale builder Francis Sinenci to teach an indigenous-architecture certification course. Students in the class learn the process of building a hale from the bottom up, which includes gathering thatching and structural materials, tying the lashing and soaking wood in salt water to protect it from termites.

Last September, after nine months of training, 10 students graduated from Sinenci's course to become the island's first certified hale builders. For the course's final exam, in addition to a written portion, the students built a hale at the Maui Nui Botanical Garden in just 48 hours.

Burial Notice



NOTICE IS HEREBY GIVEN that the City and County of Honolulu's Department of Transportation Services is planning to undertake the following projects in Honolulu:

• Kūhiō Ave. Improvement Project – Excavation required for this project will be limited to the City's right-of-way on Kūhiō Ave. from Kalākaua Ave. to Kapahulu Ave.

• Bus Stops and Signal Work for Bus Rapid Transit – Excavation required for this project will be limited to the City's right-of-way at the following locations:

- Hotel St., between Bishop St. & Alakea Street;
Bishop St., between Queen St. & Ala Moana Blvd;
Ilalo St., between Coral St. & Cooke St.;
Auahi St., between Ward Ave. & Queen St.;
Kalākaua Ave., between Seaside Ave. & Lili'uokalani Ave.;
Kālainmoku St., between Kalākaua Ave. & Kūhiō Ave.; and
Kapahulu Ave., between Kalākaua Ave. & Kūhiō Ave.

The City is requesting information regarding the location of unmarked burial sites containing human skeletal remains that may be encountered in the course of these projects. If any remains are encountered, proper treatment shall occur in accordance with Chapter 6E, Hawai'i Revised Statutes, Section 43.6, regarding unmarked burial sites. The decision whether to preserve in place or disinter and relocate the human remains shall be made by the State Historic Preservation Division Burial Sites Program.

The Department of Transportation Services is requesting ANYONE WITH INFORMATION REGARDING BURIALS OR OTHER SITES IN PROXIMITY TO THE ABOVE LISTED PROJECTS to immediately contact Mr. Kai Markell, Burials Sites Program Director at the State Historic Preservation Division located at 555 Kākūhihewa Building, 601 Kamōkila Blvd., Kapolei, Hawai'i 96707 (Telephone: 808-587-0008; Fax 808-587-0044).

BERTELMANN from page 5

navigation, Bertelmann and a crew of young Hawaiian men and women sailed Pialug to Satawal in a historic and symbolic gesture of aloha and mahalo. Days before Bertelmann's passing, Piailug, on a visit back to Hawai'i, spent time with his ailing friend.

Under Bertelmann's watchful eye and skillful direction, more than 4,000 Hawai'i island school

children have benefited from the Makali'i as a "floating classroom" where valuable life lessons were learned. Bertelmann also served as cultural programs director at Ka'ūpūlehu Makai in Kona.

The Makali'i voyaging canoe will continue the legacy of Clay Bertelmann through cultural education of Hawai'i's youth. He will be greatly missed by many, from the rising sun at Ha'eha'e to its setting at Lehua. Aloha nō ...

# SCHOLARSHIP APPLICATION DEADLINE: MARCH 1, 2004

## 'Auhea 'oe e ka 'imi na'auao no ka pono o nā keiki 'ōlelo Hawai'i?

Scholarship applications for the 2004-2005 academic year are now available for *Native Hawaiian* students pursuing higher education to support and/or become Hawaiian medium educators. For applications, call us at **(808) 961-0093** or e-mail us at **lamaku\_apl@leoki.uhh.hawaii.edu**



**DEADLINE FOR APPLICATION:**  
MARCH 1, 2004

**DEADLINE FOR SUPPORTING DOCUMENTS:**  
MAY 3, 2004



E Ola Ka ʻŌlelo Hawaiʻi  
*The Hawaiian language shall live*

# PRESCHOOL APPLICATION DEADLINE: MARCH 1, 2004

**Ua ao  
Hawaiʻi  
ke ʻyōlino nei  
mālamalama.**

*Hawaiʻi is  
enlightened, for  
the brightness  
of day is here.*

*(Hawaiʻi is  
in an era of  
education.)*

*— ʻŌlelo Nāʻāeā*

*"Having a child in the Hawaiian  
Immersion program is a lifetime  
commitment—and worth every moment!"*



ʻĀha Pūnana Leo announces statewide open enrollment for preschool Fall 2004 at 12 sites on Hawaiʻi, Maui, Molokaʻi, Oʻahu, and Kauaʻi.

**DEADLINE FOR APPLICATION:**  
MARCH 1, 2004

For more information,  
call **1-877-E-Ola-Mau** (1-877-365-2628) toll free,  
or visit our website:

**www.ahapunaleo.org**



E Ola Ka ʻŌlelo Hawaiʻi  
*The Hawaiian language shall live*

# Ho'oulu

## Hawaiian Data Center

I ulu nō ka lālā i ke kumu  
The branches grow because of the trunk

Without our ancestors we would not be here



Kalani and Christopher Zarko have registered their children, Kawika and Pomai, in the Ho'oulu Data Center. Kawika, age four, is a current Pauahi Keiki Scholar.

## Have You Registered?

Attention Kamehameha Schools applicants for 2004 education programs and financial aid!

All applicants who would like to be considered under Kamehameha Schools' preference policy\* must verify their Hawaiian ancestry with Kamehameha's **Ho'oulu Hawaiian Data Center**. The Data Center's goal is to create a comprehensive database of the Hawaiian population to support planning for lifelong learning in the Hawaiian community.



The registration process includes filling out a Hawaiian Ancestry Registry form and submitting appropriate birth certificates.



Once registered, applicants will be automatically eligible for consideration under KS' preference policy for any Kamehameha Schools program [verification of Hawaiian ancestry does not guarantee admittance to any of Kamehameha's programs].

\* Kamehameha Schools' policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

### 2004 KS Program Deadlines:

#### Enrichment Programs:

February 27, 2004 – call 842-8761 or toll-free at 1-800-842-4682, ext. 8761

#### Post High Financial Aid:

April 15, 2004 – call 534-8080 or toll-free at 1-800-842-4682, press 9, then dial ext. 48080

#### Pauahi Keiki Scholars:

May 15, 2004 – call 534-8080 or toll-free at 1-800-842-4682, press 9, then dial ext. 48080

For assistance with your Hawaiian Ancestry Registry form or to request a registry application, please contact the **Ho'oulu Hawaiian Data Center** at:

**www.ksbe.edu/datacenter** • Email: registry@ksbe.edu  
567 S. King Street, Suite 130, Honolulu, Hawai'i 96813  
Phone (808) 523-6228 Fax (808) 523-6286  
Outside O'ahu 1 (800) 842-4682, press 9, then 36228

#### Or attend one of these workshops:

**Feb. 5, 11, 17 & 24:**

KS Kapālama Elementary Dining Hall, 6-8 p.m.

**Feb. 4, 11, 18 & 25:**

KS Community Learning at Nānākuli, 5-7:30 p.m.

**Feb. 10:** KS Preschool Waimānalo, 6-8 p.m.

## College Financial Aid Available from Kamehameha Schools

General eligibility requirements for applicants:

- Hawai'i resident
- Classified full-time enrollment in an eligible post-high institution
- Satisfactory academic performance
- Financial need

Deadline for all new applicants is April 15, 2004; renewal applicants (those who previously received funding between Fall 2000 and Spring 2004) is June 1, 2004.

For information, visit the Financial Aid and Scholarship Services' website at: [www.ksbe.edu/finaid](http://www.ksbe.edu/finaid) or call (808) 534-8080. You may also call toll-free at 1-800-842-4682, press 9 then ext. 48080.

*With help from Kamehameha Schools Financial Aid and Scholarship Program, Michelle Fong graduated in December from the University of Hawai'i at Mānoa with a double major in accounting and finance. Also a 1993 graduate of Kahuku High School, she plans to sit for the CPA exam this April and eventually attend law school.*



**KAMEHAMEHA SCHOOLS**

KS' policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

