

Charter Schools push for own district

Bill proposing five-year test project advances

By Sterling Kini Wong

When Kū Kahakalau, first proposed her idea of a Hawaiian Academy – a school-within-a school with a Hawaiian culture-based curricula many people at Honoka'a High School didn't understand her concept of education reform.

"They said, 'Oh, is that for the special education? Oh, is that for the drop outs?'" said Kahakalau, explaining that when many people heard the words Hawaiian and education together, they immediately thought of remedial education for those that were unable to handle the regular public school curriculum. "I used the word 'academy.' Hello! That was supposed to give them a hint that it was academically rigorous, but they didn't get it," said Kahakalau at a recent legislative briefing on education reform organized by the Council for Native Hawaiian Advancement

Kahakalau, whose academy eventually evolved into the Kanu 'O Ka 'Āina New Century Charter School, helped to spearhead the Hawaiian charter school movement, which was initiated to provide alternatives to the

state's struggling public education system.

Four years later, Kahakalau and the 11 other Hawaiian-based charter schools are once again proposing education reform – this time a bill that would create their own charter school district, which they contend could serve as a model for decentralizing the state's school board.

By the end of March the bill, called Senate Bill 3148, had unanimously passed through the Senate and two House committees, and was awaiting a hearing by the House Finance Committee.

Much of the current debate on education reform – which has been one of the most contentious and politically charged issues of this year's legislative session – has revolved around a new student-spending formula based on student need rather than enrollment, and on dismantling the Department of Education into local school districts with elected boards.

Although Kahakalau supports systemic change in the state's educational system, she warned of breaking up the DOE without piloting local districts first. "We really need to be careful of



Photo: Sterling Kini Wong

Students from Hālau Lōkahi showed support at the Jan. 12 Arakaki hearing at federal court demonstrating their unique connection to and understanding of critical Hawaiian issues. Students exhibited their pride through song, chant and hula.

not pulling the rug out from everything, and let everybody hang in the air without knowing where we going to fall," she said.

Charter school educators believe that SB 3148, which would create a charter school district as a five-year pilot project, could be the solution. The main advantage of the proposed district would be increased autonomy, especially in funding. Specifically, the bill

would create a "host culture district council" that will be able to submit budget requests separate from the Department of Education, allowing for more control of funding. The district would also be eligible for additional federal funding.

Originally, the bill called for the creation of one district for Hawaiian-themed charter schools, however, at

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Na wai 'oe? Whose child are you?

By Lucille Meyer & Albert Tiberi

Traditionally, a person's ancestry helped identify their place in society. The ali'i relied on their genealogy to validate their authority. For others, ancestry would define their societal role as a warrior or adze maker. More recently, proof of Hawaiian ancestry, and in some cases blood quantum, has been

necessary to qualify for certain services from Hawaiian agencies. In the future, ancestry verification will also be a requirement to participate in the establishment a self-governed Hawaiian nation.

Because many people are unfamiliar with techniques for verifying ancestry, this article is intended as an introduction to methods of tracing and documenting a family history, or kumu 'ohana. Future articles will go into more detail

about available resources and discuss more thoroughly some of the methodology and documents that may be required to fully develop your kumu 'ohana.

Modern applications

As in the past, Hawaiians today need to know their family history. Depending on the circumstance, some need to know more than others. In some cases, ancestry can be

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A master traditional mason teaches students to rebuild Hawaiian culture – one stone at a time. **See story on page 12.**

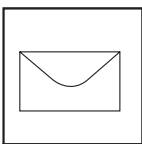
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Ka Wai Ola o OHA

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Ka Wai Ola o OHA
"The Living Water of OHA"

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Federal recognition like 'mad cow'

The "scarecrow" strategy of deception presently being used to massage the federal recognition bill through the Hawaiian community is like the mad cow disease! To deny the truth is tantamount to the wasting or destruction of gray matter. Before you or any of your family step into the slaughterhouse of irrelevance with no redemption: STOP, LOOK and LISTEN to the moans and wails of previously naive people.

Those fat-cat Hawaiians who use the loss of tax-exempt status as an excuse for recognition approval are totally inept and blinded by greed. The minor bureaucrats who work the nonprofit-status scam in order to acquire a federal pittance are disgusting. The rest of you total idiots who buy this deception are first-class fools.

Please, ka poe Hawai'i, emulate the late Joseph Kaho'ohuli Nāwahīokalani'ōpu'u, who was a self-taught lawyer who mastered the English laws and languages, advised the Crown, was elected to a legislative seat from Puna, published a Hawaiian-language newspaper with his wife, and resisted the enemies of the Crown through his writing and speech-making skills. A true patriot to his beloved Kingdom of Hawai'i.

Federal recognition is designed to keep all of us who love Hawai'i in holding pens at the USA feedlots waiting to tagged, branded or exterminated. The signatures of our ancestors who grace the anti-annexation petitions of 1897-98 must never be compromised for expedience. Injustice is injustice! We must never forget their bravery and steadfast passion to right the wrong!

Vernal Pe'a Lindsey,
Kaimū, Puna

Pipe dreams

The rabid opponents of the Akaka Bill and federal recognition cause me to wonder where reality ends and fantasies begin for them.

Hallucinogenic pipe dreams about international aid bringing back independence for Hawaiians are so absurd and unreal that I want to laugh out loud, but am too saddened by the delusionary world that some kānakas are living in. It is unrealistic to believe or hope that our rightful independence will be restored through the aid of international agencies or powers. We need only look at the most recent example of the contempt that the U.S. has for the collective opinion of humankind, namely the invasion and occupation of Iraq, to determine that any hopes for international intervention to aid us in regaining our independence are seriously misplaced. We can only hope to regain our independence through a gradual process that must first begin with federal recognition and the establishment of a Native Hawaiian governing entity.

Leialoha "Rocky" Kaluhiwa
Kāne'ohe

Strangers in their own land

Although today's drug epidemic knows no racial barriers, I believe that Hawaiians are particularly at risk for substance abuse and its ensuing criminal behavior. The widespread diversities of cultures within our island chain has left the Hawaiian a stranger in his own land.

Programs such as Alu Like, Ke Ala Ike and Kamehameha Schools do a tremendous job bringing the Hawaiian culture back into the island lifestyle. However, more is needed. Historically, the Hawaiian people's relationship with the land is spiritual. This relationship builds value and the self-esteem essential to a clean and sober life style.

"Nā Pūnana Leo," the nest of voices, uses the Hawaiian language to teach preschool children about their culture and needed educational skills. "E ha'awi mai na 'ike a me mo'omeheu ke waiwai kākou" (the knowledge and culture gives all values).

By bringing people together

through ho'oponopono and removing the obstacles to wellness, Hawaiians can recover their communities from the drug dealers and criminal behaviors that threaten all our island children.

Michael Spiker
Waiawa Correctional Facility

Norton no friend

I am thrilled that the *Arakaki* suit was thrown out and to hear that Kau Inoa registration has begun. I wish I had Kanaka Maoli blood and could register. I lived on O'ahu for 20 years and graduated from UH Mānoa in '78 with an MA in Dance Ethnology. My special field was and still is hula. My heart has always been with and for the Native Hawaiian people, culture and the 'āina. My greatest joy would be if I needed a visa to make a return visit to the land.

One small issue: do not side with Gale Norton for any reason. She is not for any land except for the interests of the oil companies and logging companies. She doesn't care one iota for native peoples and has shown this to be true in all her actions. She is NOT a friend to flora, fauna nor native peoples anywhere. She stands for Bush and all his big business, destroy-the-environment, greedy cronies.

I am proud to know about the true Hawai'i and to love it as you do and really do hope self-determination becomes a reality in my lifetime.

Miriam Pumehana Paisner
Boulder, Colorado

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LEKA Kālele
KWO FOCUS LETTER

Museum president disrespectful of sacred burials

My son asked us recently, "Mommy, where do we go when we are dead? His father replied, "We end up at the Bishop Museum." This sentiment is reflective of the deep concern we have as Hawaiians that people in charge in the museum industry will never respect the burials of our people.

The President and CEO of the Bishop Museum, Dr. Bill Brown, has consistently failed to be a responsible caretaker and has instead chosen to act inappropriately as a representative of the Bishop Museum. He has REFUSED to follow Federal NAGPRA law that was created as a small recognition of the sacredness of native peoples' burials. The most recent case involved the return of funerary remains to Moloka'i that he

was ordered to return to their proper resting place. Dr. Brown is also trying to remove funerary remains that have been safely, rightfully, and respectfully buried for four years now and have them returned to a box, on a shelf, in a closet at the Bishop Museum. Enough is enough!

The Board of Directors of the Bishop Museum should be held accountable for the unprofessional actions of their employee, who will surely disgrace their reputations also.

Mehanaokalā Hind
Pālolo

Legislative Report

A round-up of the mid-term status of bills that OHA has been involved with during the 22nd State Legislature

Compiled by the OHA legislative team

2004, the second year of the 22nd Legislature, has mainly been addressing issues relating to drug addiction, the environment, land use, agricultural land, education, labor disputes and coastal activities. Hawaiians have had small positive gains in areas such as beach erosion, education, land and agricultural reform, and bioprospecting (profiting from research or other use of organisms collected on public lands). But in all, this has not particularly been a year

of the Hawaiian – especially when compared with last year, when Governor Linda Lingle signed into law Act 34, a measure that transferred \$9.5 million from state funds for unpaid ceded land revenue owed to OHA since a prior law setting a revenue formula was invalidated. (In total, OHA will receive \$12.3 million, which the state acknowledged was a retroactive payment owed to OHA from July 1, 2001 through present.)

This page features the current status of measures with which OHA has been involved over the last two sessions.

Bills submitted by OHA

OHA's legislative package in the 2003 and 2004 sessions have included bills that would:

- Reinstate Act 304, which provided funding guidelines for 20 percent of ceded lands revenue;
- Allow OHA trustees to buy back service credit in their retirement program;
- Allow the OHA board to set the salary of the OHA administrator;
- Prevent the state from selling, exchanging or otherwise alienating ceded lands;
- Require each county to adopt an ordinance that exempts kuleana lands from real property taxes if the land has been continuously occupied;
- Lead to the appointment of an OHA Trustee or designee to the Board of Land and Natural Resources, the State Land Use Commission and the Public Advisory Body for Coastal Zone Management;
- Make technical amendments regarding OHA's grant-issuing authority;
- Require OHA to establish and maintain a registry of all persons of Hawaiian ancestry.

So far, only the last two bills (OHA's grant-making authority and the Hawaiian Registry) have been signed into law. The remaining bills are languishing in either the House or the Senate. There has been some committee activity, but nothing that has resulted in the bills being approved and sent to the governor for signature.

Additional Testimony

OHA also submitted comments on the following controversial issues:

- SB 2440: Would allow nine 999-year homestead leases to be assigned to hānai and adopted first cousins. *(OHA believes that family law clearly covers the order of inheritance should the lessee die interstate, and that the probate code should dictate these matters.)*
- SB 2139: Would Establish and authorize the expenditure of funds for the museum of Hawaiian music and dance from the works of art special fund and OHA.
- HB 87: Would authorize the Board of Land and Natural Resources to enter into lease negotiations with Hawai'i Beachboy Preservation Foundation at Duke Kahanamoku beach in Waikīkī.

Get Involved!

The Office of Hawaiian Affairs encourages your participation in the political process. Please take the time and visit www.capitol.hawaii.gov for current legislative information. If you wish copies of OHA's testimony on any of the proposed bills, please contact David Rodriguez at 594-1756.

Advancing Bills

The following OHA-supported bills that need your continued support:

- SB 2758: Prohibits the state from selling, exchanging, or otherwise alienating lands contained in the public land trust.
- HB 1335: Requires all students of Hawaiian descent at the University of Hawai'i to receive tuition waivers.
- SB 3148: Creates, as a five-year project, an autonomous Host Culture Charter School District. (See story on page 1.)
- HB 2034: Prohibits the conveyance of the rights, interest and title of biological resources or biological diversity on public lands and establishes a temporary bioprospecting advisory commission to develop a comprehensive bioprospecting plan.
- HB 2985: Allows the governor to select one appointment from a list of nominees submitted by OHA to the Land Use Commission.
- SB 1556: Changes the present shoreline certification process by changing the definition of "shoreline" and requiring state shoreline locators as well as private land surveyors to determine and certify shorelines, and appropriates funds for a videographic study of the upper reaches of the wash of high seasonal surf around the islands.
- SB 3116: Establishes standards for the discharge of gray water, other wastewater and air emissions from cruise ships and commercial passenger vessels into the marine waters of the state.
- SB 2779: Changes the "Elders" (Kūpuna) Council" in relation to regulating traditional Native Hawaiian healing practices.
- HB 2074: Ensures that allowable waivers or reductions of penalties for small businesses will not apply to any laws protecting the environment or cultural resources.

Successful Oppositions

Several measures that OHA opposes as not being in the best interests of Native Hawaiians have failed to advance, including:

- HB 1764: Would allow "wilderness lodges" based on the principles of ecotourism to be constructed on agricultural lands.
- HB 2544: Would prohibit fishing with gill nets throughout the state.
- SB 2458: Would prohibit the use of nets to fish in Kahului Harbor.
- HB 48/HD1: Would allow the lease of submerged lands and lands beneath tidal waters under the custody of the DOT for marine activities.
- HB 1695: Would establish military installations in the State of Hawai'i as an area of "critical state concern."
- HB 1715/SB 2450: Would limit Land Use Commission jurisdiction over land-use district boundary amendments to those involving land areas greater than 50 acres, except in conservation districts.
- HB 2271: Would establish standards, criteria and process for identification of important agricultural lands. Provides a one-time process to reclassify lands of low agricultural value.
- SB 379: Would facilitate and appropriate funds for the establishment of a comprehensive system for inventorying and maintaining information about the lands in the public land trust. *(OHA questions the need for the inventory and strongly objects to the requirement that OHA provide partial funding. The state serves as the trustee of the Public Land Trust*

and should be responsible for the costs of the inventory.)

- SB 2401: Would permit the counties to reclassify lands from "agriculture" to "rural" for areas not exceeding 100 acres, subject to disapproval of the Legislature.
- SB 2464: Would establish an advisory task force to review the land use and zoning law of the state and counties to shorten and expedite the land use process.
- HB 81/SB 478: Would provide for the election of OHA trustees through a system of primary and general elections. Currently, the process is part of the general election only. *(OHA believes the addition of a primary election for trustees is not needed and would incur unnecessary expense.)*
- HB 1526: Would make OHA elections subject to a nonpartisan primary.
- SB 1529: Proposes amendments to the Hawai'i State Constitution relating to the abolition of OHA.
- SB 1530: Would establish transition provisions upon the ratification of a constitutional amendment requiring the abolition of OHA and the creation of a private non-profit trust, known as the Hawaiian Autonomy Trust.
- SB 3150: Makes a \$15,100,000 appropriation to OHA in ceded land revenues. Creates a joint advisory committee. *(OHA feels that this is premature. It is hoped that formal negotiations between OHA and the administration will take place in the not too distant future.)*

Political Realities

Yes, there have been small victories along the way, but we must always remember the three realities of politics:

1. Politicians react to public sentiment and public opinion. We need to constantly keep the pressure on by writing letters to newspapers and submitting written testimony on bills and issues of concern to the Native Hawaiian community;
2. Politicians and politics are

cyclical. Remember the controversy over same-sex marriage six years ago? Well now it's in the headlines again. We must constantly remain vigilant and reinforce our positions, as well as support sympathetic candidates.

3. Politicians think we have short memories. Remember to keep involved and informed. Keep a record of the actions of your legislators and remember to vote accordingly.

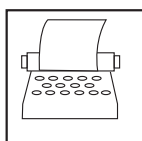


Photo: Sterling Kni Wong

Youth delegates David Keli'i'aukai Doll, Lucianne Pahia Pukahi and Kelden Akoni Waltjen take part in last year's 'Aha 'Ōpio o OHA conference at the Capitol.

'Aha 'Ōpio o OHA

High school juniors and sophomores of Hawaiian ancestry are encouraged to apply for the 'Aha 'Ōpio o OHA youth leadership conference scheduled for June 27 - July 2, 2004. Participants in the conference get to experience the political process first hand by drafting and voting on bills in a mock legislature held at the state capitol.

The deadline to apply is April 16, 2004. Application materials may be obtained from class advisors, counselors and Hawaiian language/studies teachers, as well as online at www.oha.org, or by calling 594-1894.

H-3 project input

The Hālawā Luluku Interpretive Development Project (HLID), otherwise known as the H-3 Mitigation Project, is looking for community input. Two types of community input are being sought: information from persons knowledgeable about the historic and traditional practices in the project area, and comments from the members of the public on what they would like to see done to mitigate the impact of the freeway on historic and cultural sites.

HLID is a cooperative effort of the federal and state government,

and the community to produce the H-3 Mitigation Plan. \$11 million was set aside to undertake a project that preserves and interprets the historic and cultural resources located in Hālawā and Haiku Valleys, and the Luluku Terraces in Kāne'ohe. The project is being guided by a community working group.

The deadline to submit mitigation ideas is April 17, 2004. Forms to submit ideas can be obtained from www.hlid.org or by calling 587-4391. People with information on cultural or historic areas, please call Project Coordinator Pono Chong at 587-4392 or email pono@hlid.org.

Summer school aid

Alu Like and Kamehameha Schools have signed an agreement to sponsor a Native Hawaiian Summer School Assistance Program. The program will:

- Provide financial assistance for about 1,300 students who demonstrate financial need to attend Department of Education Summer Schools in Grades K-12, with preference given to students of Hawaiian ancestry.
- Provide individual scholarship awards up to \$160.

• Tutor and counsel students on each school site.

The deadline to receive applications is May 7, 2004. Applications will be processed in the order received. Application forms are now available at all DOE Schools and Alu Like offices. For further information, please contact: Hawai'i: 961-2625, Kaua'i: 245-8545; Maui: 242-9774; Moloka'i: 553-5393; O'ahu: 535-6760.

Native procession

Native communities from throughout the Western Hemisphere are being invited to participate in a procession on the National Mall on Sept. 21 to commemorate the opening of the National Museum of the American Indian (NMAI). Thousands of native peoples are expected to participate. The procession will be followed by the museum's opening ceremony and a six-day Festival of the First Americans.

All participants must register by May 31 in one of the following three categories: Native Nation, Organization, or Independent. Due to heightened security and the large number of guests anticipated, only registered participants will be allowed in the procession.

Registration forms and more information are available at www.AmericanIndian.si.edu/procession, or by calling toll-free at 877-830-3224.

Hawaiian Way Fund

The Council for Native Hawaiian Advancement has launched a new charitable fund that celebrates "the Hawaiian way by which aloha is shared." Through community partnerships, the fund aims to attract philanthropic giving to social, educational, economic and cultural initiatives geared to strengthening Native Hawaiian communities, said CNHA President Robin Puanani Danner.

The fund's first major fund drive

will kick off on July 3 with a gala overnight charity cruise commemorating the maiden voyage of Norwegian Cruise Lines' new Pride of Aloha in Hawaiian waters. The newly renovated cruise ship will leave Aloha Tower on July 3 at 4 p.m. and return there at 6 a.m. on July 4. All cabins must be reserved and paid for by April 19. To make reservation, or for more information, call 521-5011 (O'ahu) or visit www.hawaiiancouncil.org.

Educators honored

Auntie Māila Craver and Dr. Kekuni Blaisdell were honored March 6 for their life-long contributions in education to the Native Hawaiian community at a benefit dinner.

The 'Īlio'ulaokalani Coalition and other Hawaiian cultural practitioners, along with the PA'I Foundation, the non-profit arm of Pua Ali'i 'Ilima, organized the dinner called Kūlia I Ka Nu'u as a fund raiser for the Hawai'i-Hopi High School Summer Program 2004. The program will send 10 Native Hawaiian high school students to study at Harvard Medical School for three weeks.

At the dinner, Craver and Blaisdell were each presented a lei-hulu from PA'I and 'Īlio'ulaokalani, and a resolution from OHA's Board of Trustees in honor of their contributions.

Craver is the Statewide Kūpuna Cultural and Spiritual Coordinator for the Queen Lili'uokalani Children's Center, and as a student of the late Mary Kawena Pūku'i, is recognized as a Hawaiian language and poetry expert.

Blaisdell, a retired medical doctor and educator, is recognized in Hawai'i and abroad as a community leader and a strong advocate for Hawaiian political independence, sovereignty and self-determination.

Trustee salary

The 2004 OHA Trustee Salary Commission has recommended a 28-percent pay raise for Office of Hawaiian Affairs trustees, the first increase since the trustees first began receiving a salary in 1993. The seven-member salary commission, appointed in January by Gov. Linda Lingle, has recommended raising eight of the nine trustees' annual salaries to \$41,000 from \$32,000, and the chairperson's salary to \$47,000 from its current level of \$37,000. If approved by the state Legislature, the pay raises will take effect July 1.

The commissioners' report said their recommendation is based on cost-of-living increases since 1993, using data from the Social Security Administration. The commission consisted of seven well-known individuals in the Native Hawaiian community: Ann K. Nathaniel,

Nation visioning conference set for May 5, 6

'Ka Nowelo Aupuni Hawai'i: Delve Into the Possibilities" is the theme for the first in a series of conferences on Hawaiian nation building, and is scheduled for Wednesday and Thursday, May 5 and 6 at the Dole Cannery Ballrooms. Registration will be at 7 a.m., and the conference will run from 8 a.m.-5 p.m. on both days. The purpose of the conference is to continue important community discussions on what a new Hawaiian government might look like.

"The Office of Hawaiian Affairs is just one of many Hawaiian community organizations helping to spark discussions on forming a new Hawaiian governing entity," said OHA Administrator Clyde Nāmu'o. "We encourage this kind of creative thinking among community groups, families, schools, anyone. What kind of government Hawaiians will form is really up to the will and commitment of the people. This is by no means an easy task. The concept of visioning inspires creative discussion that

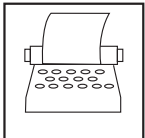
focuses on an end product rather than the process of how to get there," said Nāmu'o.

The two-day conference is designed for anyone remotely interested in the subject matter. Whether or not you've "been to the table" before, all are encouraged to attend and participate in this important discussion.

Ka Nowelo Aupuni Hawai'i will focus on two areas of nation-building: economics and national territory (land). Activities on the conference itinerary include speakers, panel discussions, facilitated group sessions, kūkākūkā and community building. Outcomes of the two-day conference will be summarized and will be available to the public.

The fee of \$20 includes conference materials, continental breakfast and lunch for both days. Capacity for this first-in-a-series conference is limited, so register today by calling OHA at 808.594.1888 or visit online at www.OHA.org. ■

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Nearly \$700,000 awarded for community grants

By Manu Boyd

At a meeting on March 18, the Board of Trustees of the Office of Hawaiian Affairs approved \$696,785 in community grants for programs ranging from improving literacy to fighting HIV/AIDS.

“As we debate the future in our journey of Native Hawaiian self-determination, I am pleased that our board members continue to be committed to investing in our Native Hawaiian community through our grants program,” said OHA Chairperson Haunani Apoliona. “The strength of our Hawaiian nation is dependent on the spiritual, cultural, economic and social well-being of our Native Hawaiian beneficiaries. As a board, we look forward to extending and building the grants program.”

The grants approved last month are the first new round of semi-annual grant reviews and recommendations since the program was re-instated by state law. In 2001, OHA’s grants program was suspended because of questions relating to state procurement law. Following legislative action in 2002, former Gov. Ben Cayetano signed the OHA grants program into law. In May of 2003, the OHA Board approved more than \$284,000 in back-logged grants to applicants who had submitted grant proposals in 1999 and 2000.

“I am pleased that today the OHA board, by unanimous vote, approved all of the grant recommendations submitted by the staff,” said Trustee Oz Stender, chair of



Several of the recently awarded grants relate to kalo production projects. Photo: KWO archive

the Asset and Resource Management Committee. “The board also approved increasing the grants department staffing to assist in processing the back-log of grant requests. With the improvement in the performance of OHA’s investment portfolio, the trustees will now be able to substantially increase spending on programs sorely needed to benefit our people.”

Under new procedures authorized by the board, grants totaling less than \$25,000 may be approved by the OHA administrator. The Board of Trustees must approve grants larger than \$25,000. Applicants must be non-profit organizations with projects that support the goals in OHA’s strategic plan, which include advocacy/native rights, culture, economic development, education, environment/natural resources, nationhood, policy, social services, land/housing, and health.

OHA launches micro-loan test

By Ka Wai Ola staff

On Mon., March 15, the Office of Hawaiian Affairs launched a micro-loan program offering Native Hawaiians consumer and emergency loans with a lower interest rate and lower monthly payments than most other financial lending institutions. The Consumer Revolving Micro-Loan Pilot Program (CMLP) is scheduled to run through June 2004, 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 Hawaiian.” “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 emergen-

cies such as a death in the family, automobile breakdowns or home repairs. People would also be eligible for CMLP 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 Gilbert Fernandes. “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 CMLP staff will use Internet credit reports which can assess a loan applicant’s

Grants more than \$25,000 (Board-approved)

Akakū: Maui Community Television
\$49,981
To strengthen Moloka‘i’s Hawaiian community by expanding media access services through the Moloka‘i Media Center of Akakū.

Community Development Pacific/ Hālau o Kawānanakoa, Helu ‘Elima
\$50,000
To rehabilitate the Kalaniana‘ole Hall on Moloka‘i to a state of pre-deterioration.

Hau‘ula Community Health Center
\$26,725
To support the Ko‘olauloa Pacific Youth Health Education, Leadership, and Peer Support Program for youth ages 13-21.

Hawai‘i Lā‘ieikawai Assoc./ Moe Aku Productions
\$50,000
To support the production of a video documentary on Pius Mau Pailug and his contributions to the revitalization of Hawaiian wayfaring traditions.

Keaukaha Elementary School
\$41,255
To support Project Kāko‘o, an in-school literacy tutorial program for students at

Keaukaha Elementary School in grades K-3.

Keola Laulima o Leikula
\$50,000
To support transportation services for the elderly and disadvantaged on the island of Hawai‘i.

Kīpahulu ‘Ohana Inc.
\$45,544
To support the Kapahu Living Farm traditional agricultural restoration project located in the Kīpahulu district of Haleakalā National Park on Maui.

Office for Social Ministry
\$50,000
To support the Mobile Care Health Project, a mobile dental program for the uninsured rural poor and homeless on the island of Hawai‘i.

UH Kua‘ana Native Hawaiian Student Development Services
\$50,000
To support E Heluhelu E Nā Pōki‘i, a literacy tutoring program partnership between the University of Hawai‘i - Kua‘ana Native Hawaiian Student Development Services, the College of Education and Ma‘ema‘e Elementary School.

Grants less than \$25,000 (Administration-approved)

Aloha First/ Hawai‘i Family Advocacy Center
\$24,969
To support the Kāko‘o ‘Ohana Project addressing the rights of families affected by Child Protective Services intervention.

‘Ao‘ao o nā Loko I‘a Maui
\$24,070
Cultural education program for Ko‘ie‘ie loko i‘a (fish pond).

Community Clinic of Maui Inc.
\$24,800
To support the Native Hawaiian Health Subsidy Project which subsidizes the cost of health services to low-income uninsured clients.

Community Development Pacific
\$20,000
To support “Kahea Maoli: Hawaiian Voices” documentary book project.

Hālawā Valley Land Trust
\$6,730
Complete, publish, and distribute “Guidelines for Grassroots Lo‘i Kalo Rehabilitation: Practical Pono Procedures for Lo‘i Kalo Restoration.”

Kauaheha Inc.
\$25,000
Pre-conference training for Ka ‘Aha Hula ‘O Hālauaola hula conference.

Kaunakakai School
\$12,400
Aiming High Project - Big Island student trip for 6th graders to introduce youth to college.

Keōmailani Hanapī Foundation
\$25,000
To increase the awareness and practice of both traditional and contemporary Hawaiian art.

Kohanaiki ‘Ohana “Pono i ke Kānāwai”
\$22,000
To increase awareness of, advocate for, and protect natural and cultural resources.

Kōmike Makua - Pūnana Leo o Wai‘anae
\$7,650
To upgrade existing classroom furniture and educational materials.

Life Foundation
\$24,004
To support the Hawaiian HIV Program offering awareness, prevention and case management services.

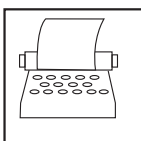
Maui Arts & Cultural Center
\$25,000
To support “Liliko Ka Pua,” a cultural programs initiative to maintain and perpetuate traditional cultural practices.

Maui Economic Opportunity, Inc.
\$25,000
To support the performing arts component of a reintegration program for serious and violent offenders on Maui.

‘Ohana Makamae Inc.
\$24,447
A culturally relevant approach to substance abuse and family crisis in Hāna community.

credit history within minutes. 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 beyond that. The Board of Trustees authorized the CMLP in November 2003 and supplied it with two positions – a loan officer and an account clerk. OHA’s Native Hawaiian Revolving

Loan Fund staff will facilitate management of the program. CMLP applicants must provide proof of Hawaiian ancestry via a copy of their birth certificate or by OHA’s Hawaiian Registry Program. For information on the Micro-Loan Program, contact Gilbert Fernandes at 594-1829. For information on OHA’s Hawaiian Registry Program, visit www.oha.org.



Hawaiian inmate finds inner freedom through a 'decolonized mind'

By Naomi Sodehani

For inmate Howard Kealohapau'ole Kekahuna, now imprisoned at the maximum-security Colorado State Penitentiary, remembering and reconnecting to his culture has helped him find his way to new possibilities.

Kekahuna's face and body are covered with tattoos of various types, but he says that only the traditional markings he has acquired in the past few years — linking him to his genealogy, 'aumakua and his people's culture — matter to him now. "The rest are just prison tattoos, I wish I could erase them," he says, like shedding his childhood "druggie" name "Boogie" in favor of the name Kealohapau'ole that he goes by these days. The tattoos and name change reflect a sea of change in Kekahuna's identity that has occurred over the past seven years, while he has been bounced around between correctional facilities in Hawai'i, Arizona, Oklahoma and now Colorado.

But Kekahuna, 32, knows he can't erase the facts of his life that landed him in jail as he can a name or tattoo. At age 13, he was first sent to the Olomana youth facility. Since then, he has been in and out of jail, racking up petty drug and property crime offenses that escalated to illegal use of firearms. "In my lifetime I've done a million dollars' worth of drugs," he says straight out. "The only thing that finally made me stop was decolonizing my mind — learning my culture, and to speak the language of my ancestors."

"I am the statistics," Kekahuna declares. His wrists and ankles in shackles that clank heavily with the slightest move, he recalls a common scene: "In school, teachers ask, how was your weekend? 'Oh I went beach, Fun Factory.' Me, my weekend was watching people drink, do



Kekahuna holds a certificate of attendance for a Hawaiian language class he took at Hālawā Correctional Facility. The class is offered through Leeward Community College's Continuing Education and Work Force Development program.

drugs, or go with my mom to prison to visit my uncles. When I was four years old, I already knew I was going to prison."

In 1996, while high on crystal meth, Kekahuna got into a shootout. He winces: "I almost killed another Kanaka Maoli." With his formidable "rap sheet," he was slammed with two 20-year terms. Now, struggling to get his life on a different footing, he sees his misdeeds and violent behavior as an outgrowth of history, as a Kanaka Maoli born to poverty and abuse.

"My culture helped me get my life together," Kekahuna says. "When it comes to sovereignty stuff, I cry, because I know the truth now. I wake up and tears come down because I can't do nothing. It's like I'm stuck in a web and try-

With Native Hawaiian inmates comprising a disproportionately high percentage of state prison populations — and a large number of them now being shipped off to mainland facilities to alleviate critical overcrowding problems — Hawaiian prisoners have been struggling for the right to practice their culture behind bars. In this second installment of a two-part series, Naomi Sodehani, former OHA publications editor, examines how a cultural awakening has transformed the outlook of one Hawaiian inmate now confined in a mainland prison.



Photo: Naomi Sodehani

ing to yank my arms and legs but I can't. I'm yelling, but nobody comes to help."

Kekahuna's sentence was recently reduced, and he will be up for parole in 2007. "I hope I got a chance to come home. But it don't matter if I never go free again, because I am at peace with myself and I have an identity today," he says. "I'm Kanaka Maoli, Polynesian forever."

For more information, please contact the Community Alliance on Prisons, 76 North King St. #203, Honolulu, HI 96817, or call or email CAP Community Coordinator Kat Brady at 533-3454, cap.hi@verizon.net. ■

Hawaiian soul

Kanaka Hawai'i maoli, 'aha mana maoli, lōkahi, laulima, he lei pōina 'ole, ka lei 'ohana. What do these words mean to me as a Native Hawaiian today? They mean a great deal; they are a part of my identity as an indigenous, true child of this land. Six and a half years ago I faced two life terms in prison, and in spite of my obstacles, I held on with both hands, my love for my people. I couldn't speak 'ōlelo Hawai'i nor did I know the true politics of what really happened 110 years ago and the genocidal attacks which have continued for more than 11 decades since.

Here in the prison system, I have met a few special Kanaka Maoli prisoners who, just like me when released, will not ever come back in here for nothing and no one. Though we come across opposition from even our own kind, we stand firm in our beliefs. Language and sovereignty is our responsibility.

For me, I am probably the most blessed prisoner in prison history. I've met and learned from the best in and outside of prison. It don't matter if I never go free again, because I am at peace with myself and I have an identity today. He kanaka Hawai'i maoli ha'aheo a me ke aloha pau'ole. Kekahuna ko'u inoa. Nō Papakōlea, Hawai'i mai au.

I hope my experience can help stimulate more prisoners to give up drugs and gang activity. They may be in prison, but they are still Kanaka Maoli

Boogie Kekahuna
Pa'ahao

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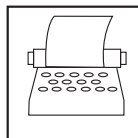
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UH, activists at odds over progress on Mauna Kea audit

By Sterling Kini Wong

Six years after a state audit that was critical of the University of Hawai‘i’s management of the observatory area atop Mauna Kea, the university and activist groups disagree whether the improvements implemented by the university are helping to ensure protection of the mountain’s environmental and cultural resources.

In a legislative informational briefing held on March 2, State Auditor Marion Higa said that the 1998 audit found that UH’s management of the Mauna Kea Science Reserve was inadequate to ensure that natural resources are protected. She said the audit also found that new technology has impacted the reserve, which is home to more telescopes than any other single location on earth.

UH Interim Vice President for Research James Gaines said that in response to the audit, the school updated its Master Plan for Mauna Kea to strike a better balance between the need to protect the mountain’s resources and the benefits gained from astronomy and recreation. Gaines said that the new Master Plan sets aside 95 percent of the 11,288-acre reserve as a natural and cultural preserve, which is off limits to development of any kind. In addition, he said, the remaining 525 acres would be identified as an Astronomy Precinct, with any new development being limited to about 30 acres and a prohibition against any construction on currently undeveloped cinder cones.

However, environmentalists and cultural practitioners said they feel that they are playing a losing game in their efforts to get UH to protect one of the most sacred Hawaiian places. “The score is



Photo courtesy of UH IFA

A bird's-eye view of the Mauna Kea Science Reserve, home to 13 observatories - more than anywhere else in the world.

13 for astronomy and zero for Hawaiians,” said Kahu Kū Mauna Council Chairman Ed Stevens, referring to the 13 observatories built on Mauna Kea since the late 1960s. “Hawaiians have not received anything for the use of these ceded lands.”

Stevens said he would like to see proposed new telescopes replacing obsolete facilities atop the

summit to avoid development of new lands. “Quit adding more structures and make better use of what you’ve got,” he said. “Every addition through the years has had a negative impact on the cultural and spiritual ambiance of our sacred place.”

Cultural practitioner Kealoha Pisciotta, who worked as a telescope technician for 12 years on Mauna Kea, said she supports astronomy but has lost faith in UH to manage the mountain. Pisciotta said that every month 48,000 gallons of sewage from the reserve is released into the mountain, which sits atop a key aquifer. She also said that since 1982 the scientists have seen a more than 99 percent decline in the capture rate of the wēkiu bug, which is unique to Mauna Kea’s summit and once thrived there, but is now being affected by astronomy development. The wēkiu is now a candidate to be listed as a federally endangered species.

Sierra Club spokesperson Deborah Ward said that the university shouldn’t be permitted to allow the construction of more telescopes because its 2000 management plan for the summit has not been approved by the Board of Land and Natural Resources.

Following the briefing, Sen. Lorraine Inouye said that she would be submitting a resolution requiring the state auditor and the Legislative Research Bureau to investigate the methods for creating a management authority for Mauna Kea. Inouye said that based on the investigative findings, a bill could pass through the Legislature next year that would create a management authority for the mountain. ■

SCHOOLS from page 1

the bidding of the Hawai‘i Charter Schools Network, it was amended to allow for other charter schools to have a similar district.

Sen. Colleen Hanabusa, who sponsored the bill, told local media, “All they’re asking is ‘recognize us so that we can continue to help ourselves,’ which I think is the best scenario. It’s the next step. They’ve shown us they can succeed.”

According to the results of the 2003 Hawai‘i State Assessment, released in September 2003, more than 60 percent of Hawai‘i’s public schools failed yearly progress standards. Moreover, Native Hawaiians, who represent the largest ethnic group in Hawai‘i’s public school system, are being left the farthest behind. According to a 2003 study by Kamehameha Schools, Native Hawaiians have the state’s lowest standardized test scores and graduation rates.

Kahakalau said that any education reform that doesn’t have part of its focus on Native Hawaiians is “poho, a waste of time.” “Our reform movement is all about presenting hope for Hawai‘i’s 50,000 native children, who are currently being left behind,” she said.

Of the 26 charter schools in Hawai‘i, twelve banded together in their common goal of focusing on Native Hawaiian students by providing them with a curricula that embraces Hawaiian culture, values

and philosophy. Those charter schools, called Nā Lei Na‘auao, the Native Hawaiian Charter School Alliance, have a combined enrollment of more than 1,000 students, a majority of whom are Native Hawaiian.

Still, Hawai‘i’s charter schools are plagued by many problems. From the beginning, charter schools have been under-funded by the DOE. While public schools receive \$8,375 per student (according to a DOE report completed for the school year ‘02-’03), charter schools received just \$5,355 per student this year. Although the charter school allocation this year was an increase from last year, said Hālau Kū Māna charter school administrator Keola Nakanishi, this year charter schools had to provide fringe benefits for personnel on their own – meaning that charter schools, ultimately, have less money than last year. Nakanishi estimates that he has been shorted almost \$850,000 over the last three years in operating funds and special education services alone.

Charter schools have their own school boards and are free of many state regulations – meaning they aren’t hindered by a lot of the red tape that traditional public schools are. The trade off for this freedom is increased accountability. “Our biggest accountability is our families,” Nakanishi said. “If they don’t like how we use this freedom, they walk.” ■

BRIEFS from page 4

Andrew Poepoe, Charles L. Rose Jr., Alan M.L. Yee, Dr. Claire Hughes, Dr. Michael Chun and Mona Kapaku. Nathaniel served as chairperson of the commission and Poepoe as vice-chair.

Hawaiian library

Native Hawaiians are encouraged to take advantage of the free services provided by Alu Like, Inc.’s Native Hawaiian Library as it celebrates National Library Week from April 18-24.

The library, which was created in 1985 and funded by the Institute of Museum and Library Services, specializes in books - both in Hawaiian and English - and audio-visual materials – CDs, videotapes and DVDs – about Hawai‘i. A Hawai‘i State Public Library card is the only requirement to borrow library materials.

The library also offers the services of The Native Hawaiian Data Resource Center, which collects statistical data, government reports, and other information about Native Hawaiians and Hawai‘i. In addition, the library provides access to full-text Hawaiian language newspapers, Hawaiian dictionaries, the Hawaiian bible, and Ka Ho‘olina: Journal of Hawaiian Language Sources, which is located at

www.alulike.org/library. Story-time sessions are also available by appointment for groups of children from preschool through grade 3.

For more information about the library or on arranging story-time sessions, contact 535-1360. For neighbor island residents, call toll-free at (800) 682-0525. Alu Like is located at 458 Keawe St. in downtown Honolulu.

Lei plants book

With the demand for plants used in lei making increasing, growing Hawai‘i’s flora in gardens or nurseries is becoming a popular way to alleviate the pressure on Hawai‘i’s delicate ecosystem.

In order to address this issue, the UH’s College of Tropical Agriculture and Human Resources has published a book entitled *Growing Plants for Hawaiian Lei*. The book contains information on growing 85 native and introduced plants that can provide flowers or foliage for lei. In addition to 170 pages detailing the plants, sections of the book provide useful basic plant production information and helpful tips for anyone wishing to get into the lei material business.

The book is \$20 for individual orders and \$14 for bulk orders (sets of 10). For more information, contact CTAHR at 956-7036, or visit www.ctahr.hawaii.edu. ■



with Jon Osorio

New director of UH Mānoa's Center for Hawaiian Studies



Interview by Derek Ferrar

In January, historian and well-known contemporary Hawaiian musician Jon Kamakawiwo'ole Osorio took over from Lilikalā Kame'eleihiwa for a four-year term as director of UH Mānoa's Kamakūokalani Center for Hawaiian Studies. Osorio, who has been teaching at the center since 1992, grew up in Hilo — one of five children of former Hawai'i County Councilman and three-time mayoral candidate Elroy Osorio Sr. He graduated from Kamehameha ('69) and UH, where he eventually received his doctorate in history. His recent book, "Dismembering Lāhui," is a groundbreaking native history of the Hawaiian Kingdom, from its first constitution, proclaimed by Kamehameha III in 1840, to the "bayonet constitution" forced on King Kalākaua in 1887.

Most readers, however, probably know Osorio best for his music. With his late partner, Randy Borden, he composed such island classics as *Hawaiian Eyes* and *Hawaiian Soul*, a tribute to disappeared *Kaho'olawe* activists George Helm and Kimo Mitchell. Recently, Ka Wai Ola grabbed a few precious moments between classes to touch base with the new director:

KWO: How did you ever get from being a musician to being a scholar?

JKO: Well, I think if you're an entertainer, it's kind of a natural progression to want to teach. Because if you sing in nightclubs long enough, you're going to have plenty of audiences that just completely ignore you. With teaching, they have to pay attention.

You know, the songs I composed were always about what it means to be Hawaiian in this modern world. But I was writing them without any knowledge at all about things like what the kingdom was like, where our people came from, what our religion was like. Even my language knowledge was sort of minimum.

Then my music career began to fade, so I decided to go back to school. I didn't know what I wanted to do, but I figured out somewhat quickly that I wanted to teach. It seemed like it was the most logical thing for me. I like to talk; I like to influence people, and I felt teaching was the best way to do this. But I never really anticipated becoming a scholar in that sense; my idea was to get a bachelor's degree and at the most teach high school. However, things kept breaking for me, and I just cannot tell you how extraordinarily lucky I have been.

How do you feel about taking the director's seat, and what are some of your top priorities in the job?

Frankly, I didn't really want this

"One of the things we can never forget in rebuilding our nation is the importance of having compassion, of feeling a sense of aloha for your own people and also for others."

job, but I took it because at some point all of us who come through here need to give back by becoming an administrator for a few years. That's something I've come to terms with, because I'm so appreciative of the camaraderie and support I've always experienced here.

As far as priorities, number one is to get our master's program off and running. We've spent about three years planning for what will ultimately be five or maybe even more areas of concentration covering the whole gamut of Hawaiian-Pacific experience. We think it's going to be tremendously powerful as a native studies program.

When are you hoping to get it going?

Right now, we are in the process of trying to get the Faculty Senate to look at the proposal, approve it and get it off to the Board of Regents. We're hoping to offer the first courses this fall. At this point, we're too late to actually start accepting entrants then; that will have to wait until next spring. But we think we can start by offering master's-level courses that people who intend to enroll in the program can take. Right now, we have about 45 students who have indicated that they are basically holding off on getting their graduate degrees until our program comes out.

What would the master's program add to the experience that Hawaiian studies undergrads are getting now?

We hope that the B.A. students come away from the program with a strong understanding of the connection between the people and the land, and of the significance of Hawaiian cultural identity in its many forms — an appreciation for the religion; an understanding of Hawaiian language, which they have to take for three years; and certainly a grasp of history that none of us would have had as undergraduates 20 years ago.

But for graduate students, we would want them to be experts in all of this. These people are not just going to be appreciating these things; they are going to be able to teach them. We would expect that graduates would have such a strong

familiarity with the archives that they are actually going to take the research we have done in the last few years, and they are going to make it look like child's play. They are going to begin doing their research in Hawaiian language sources, where for us it would take months and months to translate.

Speaking of your own research: your book deals with the political history of the kingdom. What lessons from that time do you think are particularly applicable to Hawaiians today?

To begin with, I really do believe that the only entity that can claim my real legal title to the ceded lands is the kingdom. I absolutely believe that the kingdom has to be restored in order to claim full title to these lands. However, I would not wish to restore a government that would do to us what our kingdom did to our people a hundred and fifty years ago. Frankly, I think our kingdom let the Kānaka Maoli down while pursuing sugar and commerce. And, yet, the people were still incredibly loyal to that government, because they believed that, collectively, they represented something great and wonderful in the whole world. And I think that is how Hawaiians today still feel about what we have to offer.

I have always had a great *kanalua* — that is, a double view — towards the kingdom's government. Yes, it was a terrible thing that it was overthrown. However, it is also true that for the most part it did not do very well by its subjects. As we commit ourselves to self-determination, you cannot romanticize the kingdom. We should be really clear about what it was, and what were the good things that we should restore. One of the things we can never forget in rebuilding our nation is the importance of having compassion, of feeling a sense of aloha for your own people and also for others.

What do you think is needed to bring Hawaiians together behind this effort?

A government might bring people together. But I've wondered a lot about this myself, because one of the things that I have been disappointed with is the extent to which some of the establishment Hawaiian institutions can tend to keep grassroots activists at arm's length. I really think they should seriously consider whether they are best serving their people by spending their time and resources essentially trying to protect the status quo, rather than trying to be a real leader and paying more attention to what the people want. You know, if we could just couple OHA's money, Bishop Estate's land and activists' experience and passion, there is no political force in Hawai'i that could stop us. ■



Ua hala ‘o Ke‘alamāpuana Sarah Malina Ka‘ilikea,
he kupuna no Kaua‘i i aloha nui ‘ia

I ka lā 25 o Pepeluali i hala loa aku ai ‘o Kupuna Ke‘alamapuana Sarah Ka‘ilikea, he 92 kona mau makahiki. Kaulana ia kupuna ma Kaua‘i no kona ‘ike ku‘una i nā lolina kahiko e la‘a ke oli, ka hula

a me ka ha‘i mo‘olelo. Ua a‘o ‘ia ‘o ia e Papa David K. Bray a me Kawena Pūku‘i. I ‘ehā makahiki aku nei, ua puka maila he sēdē āna e hō‘ike ‘ia mai ai ka nani o kona leo ha‘i mo‘olelo, nā leo

hīmeni o kona po‘e hoa a haumāna a me nā mele like ‘ole i haku ‘ia e ia ala.
Eia iho nā mana‘o i ho‘ouna ‘ia mai e ho‘omana‘o ai i ke aloha nui no ia kupuna hanohano.



Ka Nani O Ku‘u Kīhāpai

I ke kakahiaka Pō‘aono o ka lā 6 o Malaki 2004, ua ka‘i huaka‘i mai ka ‘ohana, nā hoaaloha a me nā ‘Ahahui Hawai‘i me ka hali‘a aloha ma ka Pāilina ‘o Līhu‘e no ka ho‘olewa o Ke‘alamāpuana Sarah Malina Ka‘ilikea.
Lohe ‘ia ka leo wahine oli i ka ho‘omaka o ka ho‘olewa, kani akula ka pū iā Līkeke Bell. Ma hope ia, ua kuolo ka leo o Puake‘ala Mann ‘o ka mao akula nō ia o nā ao. Na Malcolm lāua ‘o Keolu Ka‘ilikea i hi‘i i ka ipu o Ke‘alamāpuana.
Ua mālama ‘ia ka hana haipule e Kahu Gaylord Williams o ka Halepule ‘o Līhu‘e Mua. ‘O Kauloku Aiu kai ho‘ohiwahiwa iā Aunti Sarah me ka ‘ōlelo, “ He wahine i ma‘a i ka hele ‘ia e ona mau kūpuna”
Ua hīmeni a oli nā po‘e i aloha ‘ia iā ia. Ua kulukulu ka waimaka aloha nona a ua ‘ohu‘ohu nā lei a me nā pua ma luna ona.
Ua honia wale ke ‘ala o ka maile a me ka ‘awapuhi, ‘o ia nō, ua ‘ikea wale ke aloha a me ka ha‘aha‘a o kēia wahine ‘olu‘olu, ‘oia ho‘i ‘o Ke‘alamāpuana Sarah Malina Ka‘ilikea.



Na Momilani Kaehuaea

He Kanikau

Lei ‘ia ‘o Hā‘upu e ka ‘ohu kuahiwi
Kūlou Kalanipu‘u i ka wahine o Papalinaloha
He hoa Hula‘ia o ka Pali Paupua
Moe ke kai o Kalapakī aku I Nāwiliwili
Moani mai ke ‘ala mokihana i ‘Alekoko
Ku‘u ko‘oko‘o, ia koko‘olua o Manokalanipō
Aloha ē!

He wahine piha na‘auao ‘o Ke‘alamāpuana Sarah Malina Ka‘ilikea. Ma ka mamao au i a‘o ‘ia aku ai e ia. Eia nā mea a‘u i a‘o mai ai mai kēia wahine ha‘aha‘a ikaika. “He lei nani ke po‘ohina, ke loa‘a ia ma ka ‘ao‘ao o ka pono. Maika‘i ke ahonui ma mua o ka ikaika; a ‘o ka mea ho‘omalua i kona ‘uhane ma mua o ka mea ho‘opio i ke kūlanakauhale. Ma ka pū‘olo i ho‘olei ‘ia ai ka hailona. Na ‘Iehova na‘e ka ho‘oponopono ‘ana.” Ke aloha nui iā ‘oe, e Ke‘alamāpuana.

Ke Aloha,
Na David Napoleon

Ke aloha nō



Ke‘alamāpuana

He Mana‘o Aloha No Ke‘alamāpuana

Ku‘u ka hanu i Kuhiau
‘O ia kīpū ahiahi
‘O ia kīpū aheahe
‘O ke ahe malina ia i hala
Hala i ke ala ko‘i‘ula a nui ākea
‘O ia ē, ‘o ia nō ā

‘O ke ‘ala ia e māpu ana
‘O ka Pāmakani ia o Papalinaloha
‘O ke hoa ia i ka ua loku
I loku ka ua i ku‘u manawa
I kahe ka hahana i ku‘u piko
I ‘eha ka ‘eha i ku‘u na‘au
‘O ia ē, ‘o ia nō ā

E ku ‘u aloha o ka ‘ili kea
O hele i ke ala ho ‘i ‘ole mai
Ke ala i ke alo o Akua
Ke ala i ka poli o Iesu
I ke ala polihua o nā Kupūna
Ma leila ‘oe e maha ai
‘O ia ē, ‘o ia nō ē

He mana‘o, he aloha, he leo kēia
No Ke‘alamāpuana Sarah Malina Ka‘ilikea
‘O ia ē, ‘o ia nō ā

The breath is free at Kuhiau
It is tranquil
It is in quiet peace
The soothing breeze has passed
Gone on the sacred path of everlasting light
That’s it, that’s it

The fragrance that is wafting
The Pāmakani of Papalinaloha
The friend here in the torrential rain
The rain pours down on my affections
The warmth flows to my piko
The sadness hurts in my na‘au
That’s it, that’s it

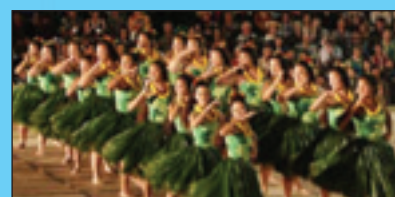
My dearest one of the fair skin
Go now on the path which there is no returning
The path to the face of God
The path to the bosom of Jesus
The path to the bosom of the ancestors
Tt is peaceful
That’s it, that’s it

This is a thought, a love, a voice
For Ke‘alamāpuana Sarah Malina Ka‘ilikea
That’s it, that’s it

Haku ‘ia na Momilani Kaehuaea
Mai ka Papa ‘Ie‘ie o Hālau Hula O Maiki

'APELILA

APRIL CALENDAR OF EVENTS



Dancers from Honolulu's Hālau I Ka Wēkiu will perform at the 41st Merrie Monarch Festival in Hilo April 15-17.

Fri., Apr. 2 – Sat., Apr. 3 – Hawaiian Myths & Legends

IONA Contemporary Dance Theatre presents Hawaiian Myths & Legends - a visual indulgence not to be missed. Hawaiian Myths & Legends abounds with color and vitality, offering audiences a provocative interpretation of the cultural mythology of the Hawaiian Islands. Hawaiian Myths & Legends soars with acrobatic airborne deities and breathtaking dancers suspended by silk. \$25-\$40. Hawai'i Theatre Center. 8 p.m. For information, visit www.iona360.com or call 262-0110.

Fri., Apr. 2 – Thur., Apr. 8 – Hawai'i International Spring Film Festival

The annual Hawai'i International Spring Film Festival is held at the Signature Dole Cannery 18 Theatres. Expect the very best and latest in independent and global cinema. The Spring Film Festival has grown over the years and has become just as popular and successful as the main Fall festival. For information, call 528-3456, ext. 18.

Sun., Apr. 4 – 6th Annual E Mālama I Ke Kai ~ Family Ocean Festival

Bishop Museum hosts this benefit concert for Pūnana Leo o Kawaihae. There will be live entertainment by the Brother's Cazimero, Raiatea Helm, Ale'a, Makana, Amy Hānaiali'i, Weldon Kekauoha, Kupa'aina and other local entertainers. Special performances by several

hālau hula and Hawaiian immersion schools from around the island. Enjoy keiki rides and games, ono food, a crafters village, silent auction, and more. \$3. Bishop Museum. 9-5 p.m. For information, call 536-7999 or 294-2994.

Sun., Apr. 11 – Sat., Apr. 17 – The 41st Annual Merrie Monarch Festival

A week-long festival of cultural events including Hawai'i's most prestigious hula competition. The festival begins with a Ho'olaule'a on Moku Ola (Coconut Island) on Easter Sunday. Enjoy the free exhibition on Wednesday night, the solo Miss Aloha Hula competition on Thursday, and the group Kahiko (ancient) and Auana (modern) hula competitions on Friday and Saturday. \$10-25. Edith Kanaka'ole



RECENT RELEASES BY ISLAND ARTISTS



"Island Style" – This CD is a compilation of some of Palm Records favorite island artists who have brought fresh new sounds to the island music scene. Artists include Ernie, John and Desirée Cruz, Lorna Lim, Mana'o Company and Robi Kahakalau. Palm Records.



Kani Mākou: "Easy Stylin" – Shaun Reyes, Chad Kim and Shane Mahi'ai blend together reggae and a contemporary island sound on their debut CD. This high-energy recording includes eight originals and four covers. Produced by Dave Tucciarone and Kani Mākou.



Manny K. Fernandez: "In This Enchanted Place" – This ambassador for Hawai'i has been delighting audiences around the world for more than four decades. This collection of his favorite Hawaiian songs includes three written by his mentor, Andy Cummings. PekeKini Records.



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.

Stadium. For information, call (808) 935-9168.

Sat., Apr. 17 – Kaua'i Historical Art and Photo Show

Kaua'i Historical Society and Ship Store Galleries present original art work and Giclee prints of photos focusing on Kaua'i in the early 1900s to celebrate the Society's 90th anniversary. Multimedia artwork by selected artists and art-quality historical photos from the Historical Society's collection will be on sale. Ship Store Galleries, Coconut Marketplace, Wailua. Kaua'i Historical Society, Lihue. For information, call (808) 245-3373 or (808) 822-4999.

Sat., Apr. 24 – Ho'omau Concert Moloka'i

Hawaiian Educational Ho'olaule'a (Festival) to benefit Pūnana Leo O Moloka'i. Festival includes

Hawaiian Music by Nā Palapalai, Crafts, Food Booths and Keiki Games. \$5. One Ali'i Beach Park. 10 a.m.-9 p.m. For information, call (808) 567-9211.

Sat., Apr. 24 – "E Ho'ohanohano"

Enjoy an evening of dining and dancing at the 90th Anniversary and Royal Ball with the Kaua'i Historical Society. Be swept away by The Royal Serenaders, including bandmaster Aaron Mahi and the vocal mastery of Cathy Foy as they relive music from the early 1900s. A mix of live and silent auctions, a five course meal by Chef Guy Higa, and more. \$75. Reservations required. Kaua'i Marriot Resort Grand Ballroom. 5:30 p.m. For information, email khs@hawaiiink.net or call (808) 245-3373.

Sun., Apr. 25 – Hulihe'e Palace Concert

Presented by the Daughters of Hawai'i, in remembrance of Prince Albert Edward Kahakuohawai'i.

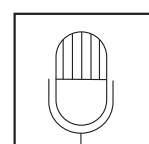
Enjoy the voices of the Merrie Monarch Glee Club and Hawaiian performing arts by Kumu Hula Etua Lopes and his Hālau Nā Pua U'i O Hawai'i. Free. Hulihe'e Palace, Ali'i Drive in Kailua-Kona. 4 p.m. For information, visit www.huliheepalace.org call (808) 329-1877.

Thurs., Apr. 29 – Sun., Oct. 17 – Reflections on a Hawaiian Heritage

Hawai'i-born scholar Irving Jenkins was an accomplished artist in mixed-media sculpture. His creations speak specifically of the Hawaiian culture using the shapes of feather capes and niho palaoa (hook-shaped pendant) to make contemporary sculptures. General admission \$7; Students, seniors and military \$4; Keiki 12 and under free. 900 S. Beretania Street. 10 a.m.-4:30 p.m. Sundays from 1-5 p.m. Closed Mondays. For information, call 532-8700.

Sun., May 2 – Sat., May 8 – Beginning Lomilomi Workshop

Learn the basic routines of lomilomi, including: Hawaiian protocol, pule, ho'oponopono, hi'u wai, 'awa ceremony techniques, oli and basic full body lomilomi. This seven-day course will provide you with the knowledge and understanding from licensed lomilomi practitioner Mileka Robins. \$1,050 for 7-day workshop. For information, call 222-1773.



MELE 'AILANA

ISLAND MUSIC SCENE

Hewett's latest CD highlights importance of storytelling

By Manu Boyd

Having just landed at LAX, he heads down a California freeway through smog and traffic, picks up his cell phone and dial home some 2,000 miles away. What's on his mind? Hawaiian traditions, his mo'opuna, his latest (and favorite) recording, and the peace, tranquility and inspiration of Kaua'i and Ni'ihau.

Frank Kawaikapuokalani Hewett is a composer, performer, kumu hula, cultural resource, family man and avid traveler. But trips to California and Japan are rarely – if ever –



'A'ala Ka Honua" which mingles rain, the ocean and lehua blossoms, originally recorded in

for vacation. Hewett advises a number of hālau abroad and shares his teachings with various kumu hula. For more than 25 years, Hewett has lead his own hālau hula in Windward O'ahu, Kūhai Hālau O Kawaikapuokalani Pā 'Ōlapa Kahiko from which he has graduated a new generation of teachers.

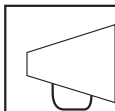
Aside from his rigorous kahiko stylings, Hewett is noted for his catchy original tunes, many of which have been performed by his hālau, including such standards as "Halalū" about the 'ono fish delicacy mixed with limu kohu and just the right amount of chili pepper, and the haunting "Ka Wai Lehua

the early 80s by the Brothers Caz. A number of mele recalling akua wahine were penned by Hewett including "Poli'ahu" for the snow goddess of Mauna Kea originally recorded by Hewett's cousin Teresa Bright; and "Hōpoe," the tragic story about Hi'iaka's closest friend consumed in fire due to Pele's rage, recorded by Loyal Garner and the Mākaha Sons.

In *Mo'o'olelo*, Hewett focuses his attention on Kaua'i and Ni'ihau to which connects genealogically on his father's side. The opening cut, "Kaua'i Hemolele i ka Mālie" represents a hō'ailona or divine sign he received a dozen years ago.

"I was going to take a job on Kaua'i but wasn't sure if it was right. 'Do I belong here?' I asked. I went out to Kē'e at Hā'ena to pule. After I prayed, I turned to the ocean and saw honu (tur-

See MO'O'OLELO on page 19



HANANA KŪIKAWĀ

SPECIAL EVENTS FEATURE

Nā Palapalai takes the stage at historic Hawai'i Theatre

By Manu Boyd

When the plush velvet curtain is lifted at 8 p.m. on Fri. April 23, Keao Costa has no idea what the Hawai'i Theatre stage will look like. "I have no idea," he shrugged. But you certainly see Costa, along with music mates Kuana Torres and Kēhau Tamure – the hot Hawaiian trio named for cool mountain ferns, "Nā Palapalai."

"Palapalai is a fern and a kinolau plant associated with the hula. We see ourselves as being like an adornment for the dancer," said Costa adding that hula will be a big part of their debut solo concert at the historic downtown Honolulu landmark. "Auntie Māpu and Auntie Flo will be in the show," he said referring to long-time hula aficionados known their performances that range from elegant to extremely kolohe (rascally, naughty) hula. "We haven't confirmed any hālau yet, but will shortly. And Tehani will dance for

sure," he said, of the former Miss Aloha Hula who along with group manager Shawn Kekoa Pimental help keep the busy trio organized and on track.

Costa, 27, is a Damien Memorial graduate, while Tamure and Torres both come from Hilo – 'Āinaloa and Pi'ihonua, respectively. "Kuana moved back to Pi'ihonua, but flies back and forth for gigs," said Costa. All full-time musicians, the group has plans for trips to Japan, Tahiti, and Aotearoa next year.

On the heels of their 5-Hōkū Award-winning

debut CD "Makani 'Olu'olu" is "Ke 'Ala Beauty," their second – and according to Costa – their best yet. "This CD has more songs – about 15. About half are originals by Kēhau and Kuana. The others are old favorites that mostly go with hula. My favorites on this one are "Ko Ma'i" and "Manu Mele."

Get your tickets today for Hawai'i Theatre's Hana Hou Series April Show featuring one of Hawai'i's hottest groups in years. And although Keao and friends don't know exactly what will be in the concert, based on their impressive repertoire, quality recordings, hula dancing friends and "wee ha" spirit, it's going to be a winner.

Palapalai fern inspired the popular Hawaiian trio's name. Photo: Manu Boyd

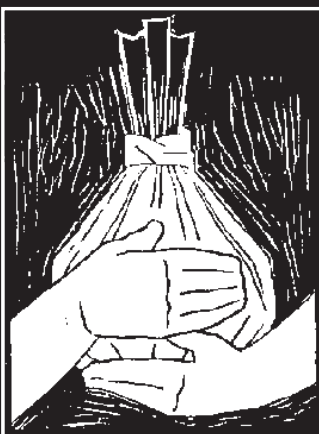


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Cultural Foundations

By Sterling Kini Wong

For master stone mason Billy Fields, building a traditional Hawaiian dry-stack wall is like putting together a puzzle. “Every stone is a puzzle piece,” Fields says. “They all fit, they’re all numbered. You just gotta find the number.”

Fields lays two stones down next to each other on a thigh-high, half-built wall on the grounds of Bishop Museum, site of a recent wall building workshop. “You are looking for shapes,” he tells about 45 students, as he searches the ground for his next stone. “You’re not trying to just fit a rock in to a place.” He picks one up and uses it to lock the other two stones in place, creating a bed for the next layer. “You’re always trying to stay three or four stones ahead of yourself, setting yourself up for the next stone,” he says.

Pōhaku, or stones, formed both the literal and symbolic foundation of Hawaiian culture. The centerpiece of the traditional Kanaka Maoli lifestyle, they were used in everything from fishponds to taro patches, poi pounders to war clubs and adzes. Pōhaku were such a significant part of the culture that Hawaiians believed ‘aumakua, or familial gods, could take form as a stone.

However, traditional Hawaiian dry-stack stone masonry, or uhau humu pōhaku – the method of stacking and locking stones together to create structures – nearly became a lost art after the introduction of mortar and brick. Consequently, the role of pōhaku, just like many other elements of the Hawaiian culture, has diminished in modern society.

But Fields – who has been a uhau humu pōhaku practitioner for 20 years, and is maybe the only one left – is doing his part to rebuild the Hawaiian culture, stone by stone. Fields’ main objective is to restore historic sites while educating people and helping them connect with Hawaiian culture. In the last ten years, Fields has worked with various state agencies and Native Hawaiian organizations to rebury about 5,700 sets of iwi, or human remains, throughout the islands – including such places as the notorious “Forbes Cave” complex in Kawaihae. Currently, he is working to rebury some 2,500 iwi at Mōkapu.

Fields has also restored the walls of loko‘ia, or

fishponds, on Moloka‘i; built terraced taro patches in Limahuli on Kaua‘i; and restored heiau in Mānoa and a hōlua (sledding) ramp in Kohala.

Fields, who was taught the art by his kumu, Sam Bell, began working with stone walls as a union mason. Later, he created his own traditional stone masonry company, Kona-based Fields Masonry, in order to “support my cultural habit,” he said.

At the recent Bishop Museum workshop, museum cultural education specialist Chiya Hoapili



UHAU HUMU PŌHAKU — Traditional mason Billy Fields helps rebuild Hawaiian culture, stone by stone.

said that it’s important for people to learn Hawaiian traditions “to carry on what our kūpuna have done for years.” “This is an awesome legacy for our kids,” Hoapili said.

Well-known surfer and hōlua sledding revivalist Tom “Pōhaku” Stone, who brought his Hawaiian studies students from Kapi‘olani

Pōhaku in print

The stories behind many of the stone structures that locals encounter every-day in Hawai‘i are told in the recent book “Pōhaku: The Art & Architecture of Stonework in Hawai‘i”

Editors David and Scott Cheever commissioned over 50 architects, journalists and cultural experts to contribute essays on 100 pōhaku, including fishponds, heiau, churches, quarries, government buildings and homes. One essay explains that Kamehameha I marshaled 20,000 men to pass stones to build Pu‘ukoholā Heiau at Kawaihae.

Award winning photographer Douglas Peebles took the 250 color photos included in the book. Published in 2003 by Editions Limited.

Community College to the class, said that traditional stone walls represent a cohesiveness that brings Hawaiians together to work for a common goal. “This represents who we are; it’s holding us together,” Stone said.

Fields teaches the students that the niho, or largest rocks, go on the bottom of the wall to act as its foundation. The wall starts off wide at the base and tapers off towards the top, with its face created by interlocking larger stones, and hākāhākā, or smaller stones, used as back fill. Gravity holds the structure together.

Pointing out that some Hawaiian sites are 500-700 years old and still standing, Fields insists that if a traditional stone wall is built properly with all the proper protocols (he does a traditional chant that instills strength and life’s breathe into the structure to ensure its stability), it can be just as strong and durable as structures that use mortar.

But traditional walls must be maintained, just as the Hawaiian culture must be practiced, says Fields. “The walls can last forever if you just maintain it,” he says. “It’s the domino effect: if one rock falls out, the whole thing will fall down.” ■

Puanani Wilhelm named Outstanding Educator of the Year



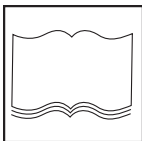
Photo: Sterling Kini Wong

“I’m very appreciative of this award. It’s an honor ... Pōmaika‘i. I’ve been blessed with many good things”

For Puanani Wilhelm, it’s all about timing. “I’ve been blessed with many timely and good opportunities,” said Wilhelm, who holds the post of administrator for the Hawaiian studies and language section of the Department of Education. “I’m very appreciative of this award. It’s an honor.”

Wilhelm is the second recipient of the Native Hawaiian Education Association’s (NHEA) Educator of the Year award, following on the heels of Nāinoa Thompson, the 2003 recipient. In addition, a posthumous award presented this year to writer/editor Māhealani Dudoit who died last year, and in 2003, to Gladys Kamakaūokalani ‘Ainoa Brandt. The NHEA award is a spin-off of the former Ke Kukui Mālamalama Award presented by the Office of Hawaiian Affairs. “Pōmaika‘i. I’ve been blessed with many good things in my 17 years in the

Department of Education. I get to meet and work with a lot of good people – kūpuna, Hawaiian language teachers – it’s a pleasure,” Wilhelm said. In 1987, Wilhelm was convinced by language educator Pila Wilson to take a daring new career path. She became the first Hawaiian language immersion teacher at Keaukaha Elementary in Hilo. She also taught at Kapa‘a Elementary, and in 1994, became the state Hawaiian language immersion specialist, the landmark program that she administers today. “For me, I think the greatest challenge is in gaining systemic support for the kinds of educational programs we think are appropriate for Native Hawaiian students. What I’d really like to do is teacher training at the college level. All teachers are required to have some knowledge of Hawaiian culture, language and history, and someone needs to develop that curriculum,” she said. ■



Kamehameha's lessons in health and humanity

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

Kamehameha the Great is remembered for unifying the Hawaiian Islands, and immortalized for his prowess, athleticism and success on the battlefield. His battlefield strategies are still remembered and studied.

But perhaps less well known are the many humanitarian contributions of Hawai'i's first king. Kamehameha's Law of the Splintered Paddle, Kānāwai Māmalahoa, is an example. Kamehameha proclaimed this law to protect everyone, particularly the elderly, the weak and children, from intentional harm by other persons. Kānāwai Māmalahoa was reaffirmed after battles and skirmishes to protect blameless villagers from plunder and abuse by their former and new leaders. Kamehameha expected his chiefs to rule with respect for the maka'āinana.

As his younger brother Kalanimālokalu-ikepo'okalani was leaving Hawai'i to govern the Hāna district on Maui, Kamehameha instructed his brother to take care of the people and the chiefs. Do not plunder the maka'āinana or take what they have labored to produce, he was told. Kamehameha instructed his brother to cultivate his own food and to fish for himself. Kamehameha knew that if his brother's good works were appreciated by the Hāna peo-

ple, his new responsibility would go peacefully. His brother listened well, and carefully instructed those who went to Maui with him against taking crops, hogs or sugar cane from the people. The people of the Hāna district recognized the young ali'i's excellent work and actions, and soon named him Keli'imaika'i (the good chief), a name that he kept until his death.

Kamehameha placed great importance on self-sufficiency and maintaining productive farms and villages to feed the maka'āinana. He was known for touring his lands, surveying the villages and encouraging the farmers and artisans. In the 18th century, the first Western visitors to Hawai'i marveled at the ingenuity and hard work of the Hawaiians, recording wonderfully complimentary descriptions of their obvious farming skills and remarkable man-made waterways.

Kamehameha also understood the relationship of good food, water and exercise to a healthy nation. He himself was known to eat sparingly at times, so he could be fit and healthy. Kamehameha knew, firsthand, that a warrior's strength and endurance depended on being well-nourished. Thus, a requirement for training periods was that warriors fish and cultivate their own food.

As a young warrior, Kamehameha worked hard to develop his athletic skills under several instructors,

who reinforced health practices to assure endurance, agility and speed. He gained recognition for his powerful physique and well-formed features. In his youth, he and his younger brother Kalaimamahu were considered to be among the handsomest of men.

Kamehameha's legacy has left us many important lessons in health, fitness and nutrition, as well as leadership for Hawaiians in the 21st century ■

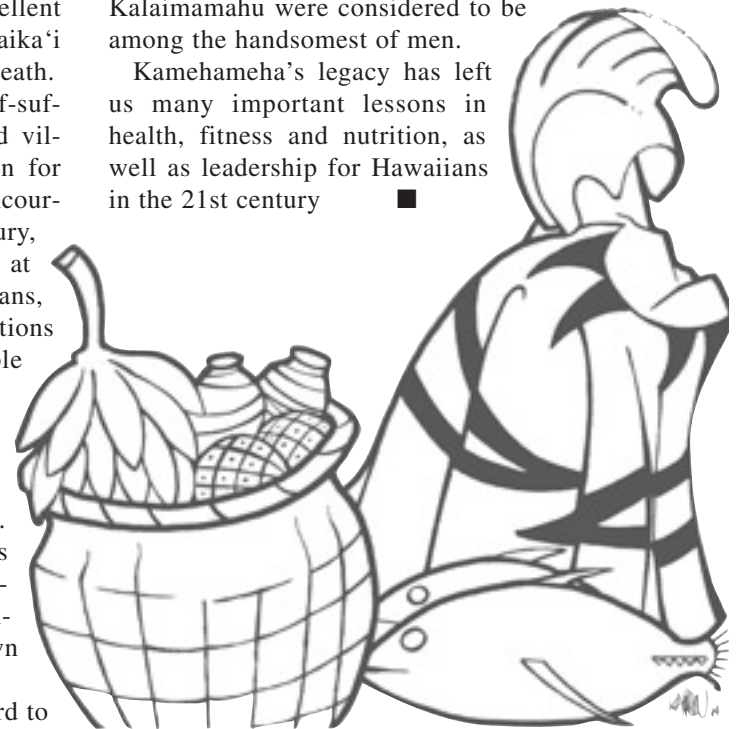


Illustration: Aaron Kawai'ae'a

OHA FINANCIAL REPORT

COMBINED BALANCE SHEET AS OF DECEMBER 31, 2003

	Funds	Account Groups
ASSETS:		
Petty Cash	10,000.00	0.00
Cash in State Treasury	13,039,211.10	0.00
Cash held outside of State Treasury	6,729,854.25	0.00
Interfund Assets	0.00	0.00
Accounts Receivable	3,458,920.58	0.00
Interest & Dividends Receivable	725,359.84	0.00
Notes Receivable	17,222,910.27	0.00
Allowance for Doubtful Accounts	(4,715,804.33)	0.00
Prepaid Expenses	284,130.09	0.00
Security Deposit	47,187.07	0.00
NHTF Investments (Market Value)	313,003,550.31	0.00
NHTF Premium (Discount) Carrying	0.00	0.00
NHRLF Investments (Market Value)	22,414,810.42	0.00
NHRLF Premium (Discount) Carrying	116,294.48	0.00
Accr Interest Paid - Bond Purchase	18,069.28	0.00
Land	0.00	84,100.00
Building	0.00	1,041,303.96
Leasehold Improvements	0.00	389,337.02
Furniture, Software & Equipment	0.00	3,074,306.37
Artwork	0.00	10,000.00
Prov for LT Debt - Oper Lease Rent	0.00	0.00
Prov for Accr Vacation & Comp Time	0.00	584,729.84
Prov for Est Claims & Judgements	0.00	460,026.00
Total Assets	372,354,493.36	5,643,803.19
LIABILITIES:		
Accounts and Other Payables	3,204,217.52	0.00
Due to State of Hawaii	110,000.00	0.00
Operating Lease Rents	0.00	0.00
Accrued Vacation & Comp Time	0.00	584,729.84
Estimated Claims & Judgements	0.00	460,026.00
Total Liabilities	3,314,217.52	1,044,755.84
FUND BALANCE:		
Investment in Fixed Assets	0.00	4,599,047.35
Reserve for Encumbrances	5,245,903.74	0.00
Reserve for Prepaid Exp & Sec Deposit	343,473.94	0.00
Reserve for Notes Receivable	12,427,609.35	0.00
Unreserved Fund Balance	351,023,288.81	0.00
Total Fund Balance	369,040,275.84	4,599,047.35
Total Liabilities & Fund Balance	372,354,493.36	5,643,803.19

COMBINED STATEMENT OF REVENUES, EXPENDITURES AND CHANGES IN FUND BALANCES FOR THE PERIOD ENDING: DECEMBER 31, 2003

	Total Funds
REVENUES:	
General Fund Appropriations	2,532,647.00
Public Land Trust	4,708,746.06
Dividend & Interest Income	2,473,077.74
Hawaiian Rights Fund	3,917.42
Federal and Other Grants	91,555.14
Newspaper Ads	19,102.07
Donations and Other	21,412.12
Nonimposed Fringe Benefits	87,792.70
Total Revenues	9,938,250.25
EXPENDITURES:	
Current Programs:	
Board of Trustees	954,692.21
Support Services	4,363,025.77
Beneficiary Advocacy	2,531,215.74
Total Expenditures	7,848,933.72
EXCESS (DEFICIENCY) OF REVENUES OVER EXPENDITURES	2,089,316.53
OTHER FINANCING SOURCES (USES):	
Realized Gain(Loss) on Sale of Invstmnts	10,793,789.55
Unrealized Gain(Loss) on Invstmnts Held	12,688,747.31
Operating Transfers	0.00
Lapse of Cash to State General Fund	(12,276.71)
Total Other Financing Sources/(Uses)	23,470,260.15
EXCESS (DEFICIENCY) OF REVENUES AND OTHER FINANCING SOURCES OVER EXPENDITURES AND OTHER FINANCING USES	25,559,576.68
Fund Balance, Beginning of Year	343,480,699.16
Fund Balance, End of Year	369,040,275.84

Note: The above figures are unaudited for Fiscal Year 2004



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Chairperson Trustee, At-large



Eō 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 holopono, a loa‘a e ka lei lanakila.

One hundred eleven years after the overthrow of Native Hawaiian governance, Native Hawaiians across Hawai‘i and the continent and the world are gathering to Kau Inoa — to renew, reaffirm, and refocus our commitment to Native Hawaiian self-determination. For as Queen Lili‘uokalani advises by her words that we hold close today, “The world can not stand still. We must either advance or recede. Let us advance together. Hold thy breath! Walk abreast, shoulder to shoulder.”

Embraced by the spirit and guidance of our ancestors who preceded us and by the humble resolve of our ‘ohana, we initiate the first collective steps in organizing our Native Hawaiian government on a path to advance and not to recede.

Although enduring humiliation and heartbreak, Queen Lili‘uokalani, the embodiment of spiritual strength, counsels us today with her words of compassion and forgiveness that survive as her legacy for us in 2004. “*Ko‘u noho mihi ‘ana a pa‘ahao ‘ia. ‘O‘oe ku‘u lama, kou nani, ko‘u ko‘o.*”(I live in sorrow, imprisoned. You are my light, my glory my support). “*Mai nānā ‘ino‘ino nā hewa o kānaka akā e huikala a ma‘ema‘e nō.*” (Behold not with malevolence the sins of man, but forgive and cleanse). — *The Queen’s Prayer*, 1895.

As Native Hawaiians we stand at the threshold of change and challenge. Faced with questions of what do we do, where do we go, how do we organize to be most effective not just for today but for the tomorrows of generations to come. As Native Hawaiian we have awesome and profound tasks in decision making going forward. As challenging and demanding as the process for self-determination may be, Native

Hawaiians must not shrink from the responsibility. We can not just leave it to someone else. Or more worse, not even care. Native Hawaiians must participate in our self-determination process. We and our kupuna have struggled, ached, wept and grieved for 111 years. We are now at the threshold and must act to design the next 111 years and beyond — learning from the past to realize the future.

Give voice to our ancestors and kupuna to fulfill their hopes that they placed with us of one day reconciling past wrongs. The message of Lili‘uokalani places the significant challenge before us, Native Hawaiians, reminding us to be courageous in the face of change and uncertainty, to be discerning in the face of trials and tribulation, to stay committed in the face of circumstances and obstacles nearly insurmountable, and to remain clear thinking and focused for the long term with humble spirit and keen sensitivity and 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 to 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 judgment 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.”

As Native Hawaiians we must Kau Inoa, affix our names and embark on our collective journey to organize our Native Hawaiian governance for the 21st century and beyond.

It is up to us to “save our heritage” and “chart our time for political change”.

41/48 ■

Reaching out to Hawaiians on the continent

Rowena Akana

Trustee, At-large



‘A no‘ai kākou. On March 6-7, 2004, OHA sponsored a successful Hawaiian governance event in Las Vegas. The affair featured OHA’s Hawaiian Registry Program; workshops on Hawaiian culture, genealogy, and history; and a “Kau Inoa” registration drive. Kau Inoa is a separate program from OHA, and is the first step in identifying indigenous Hawaiians who want to be a part of the formation of a Hawaiian governing entity.

We have now established many valuable contacts within Nevada’s Hawaiian community, estimated to be 80,000 strong, and have made an important contribution to our goal of registering 100,000 Hawaiians nationwide.

This event would not have been possible without the hard work and dedication of the following OHA staff and volunteers:

- Administrator Clyde Nāmu‘o who strongly supported the event from the beginning. I commend the Administrator for the latitude he afforded staff to explore new territories and gain new skills. His con-

sistent positive attitude and encouragement of staff made the event a true pleasure.

- Public Information Director Manu Boyd, who conducted workshops on hula traditions, ka‘ao, genealogy and the music of Nā Lani ‘Ehā. His command of the Hawaiian language and his musical talent are an invaluable resource to OHA.
- Hawaiian Registry Coordinator Luci Meyer, who conducted workshops on mo‘okū‘auhau (genealogy). I was impressed by the quality, depth, and insight of her presentations.
- Staff members Jennifer Chiwa, Lani Ho‘omana, Ruby McDonald, Gladys Rodenhurst and Francine Murray.
- Las Vegas Volunteers Jeannie Wong, Ransen & Lehua Borges, Ladd Haleloa, Bruce Willingham, Lucille Calario, Lorna Andrade, and Paul Meyer.

Special thanks to the Mākaha Sons, Moon, John and Jerome who performed in concert and virtually assured a huge turnout.

This experience has left me very encouraged about coordinating

future events and activities. I also appreciate Trustees Waihe‘e, Dela Cruz, and Apoliona for making the trip and sharing their mana‘o.

On another note regarding the Native Hawaiian Trust Fund, Trustee Mossman wrote in his article last month that he did not believe OHA has ever been in a better financial position and that it was all thanks to Trustee Stender. Before we begin to sing the praises of someone, perhaps we should first put things in their proper context.

OHA’s portfolio was over \$400 million in 2000 and then took a nosedive in the following year to \$250 million. Who was the chair of the Budget & Finance committee for most of that time? You guessed it, Trustee Stender. I pleaded with Trustee Stender for months to stop the bleeding, but nothing happened. OHA’s Chief Financial Officer finally came up with the idea of hiring “managers-of-managers” to do our investing. This was finalized by February 2003, but and by then, the damage to the Trust had long since been done.

The new managers-of-managers, Goldman Sachs and Frank Russell, make all of our day-to-day investment decisions and choose which money managers to hire. The Board’s role now is to simply set the investment policy and listen to quarterly report presentations.

There is no doubt that the growth of the Trust has more to do with our two managers-of-managers than any particular Trustee. The problem now is that OHA is forced to pay higher fees for Goldman Sach’s services even though they have consistently under-performed the Frank Russell Group.

While the total Native Hawaiian Trust Fund is still far shy of the \$400 million OHA once enjoyed in its heyday, at least it is growing again.

I mua Hawai‘i Nei...

For more information on important Hawaiian issues, check out Trustee Akana’s website at www.rowenaakana.org. ■



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

OHA must act responsibly and advocate for health and well-being of Hawaiians

Aloha mai kākou. In this article, I would like to share my mana'o on the subject of health and my recent recommendations to the OHA Board regarding this important issue. In previous articles I have touched on subjects such as diabetes, obesity and health in general. A question that comes to mind constantly is, "What is OHA doing about the health disparities of its beneficiaries?" Neither my staff nor I could answer that question. This challenges me as a Trustee to begin a process that OHA's Strategic Plan on Health, sets forth.

OHA's Strategic Plan, Goal 10, Health, reads "By 2007, OHA shall have collaborated with other Native Hawaiian health care providers to increase the acquisition of resources from federal, state, counties and others, to address the health care needs of native Hawaiians with particular focus on the needs of the aged and elderly, including but not limited to prevention, treatment, education, and other needs." The following strategy is listed under Goal 10: Develop a strategy for addressing kupuna health issues.

In my March article, I shared with

readers my proposal to the Chairperson and all members of OHA's Committee on Beneficiary Advocacy and Empowerment, in accordance with OHA Bylaws, to create an "Advisory Committee on Education." Included in the proposal was also the creation of a second advisory committee to be named the "Advisory Committee on Health." This advisory committee would identify health issues that greatly affect Hawaiians and allow OHA to create, participate in, and/or sponsor forums, conferences, symposiums, and to share available resources, information and services with our Hawaiian people. By the time this article is printed, I hope this proposal will have been approved.

To give some background on the proposal I noted the following: "OHA's presence has been missing from many health forums, conferences, and symposiums in spite of the fact that Hawaiians have the highest rates of major illnesses and diseases, etc. The primary tasks of the proposed advisory committee would be: (1) To coordinate with Department of Hawaiian Health at University of Hawai'i John A.

Burns School of Medicine, as well as other government and private health agencies to identify health issues primarily affecting Hawaiians which require a wider availability of information and education; (2) To participate as sponsors or co-sponsors for health forums, conferences or symposiums statewide regarding Hawaiian health programs and problems such as diabetes, hypertension, strokes, heart attacks, etc.; and (3) To assure appropriate funding for Hawaiian Health forums."

OHA's presence has been missing from many health forums, conferences, and symposiums in spite of the fact that Hawaiians have the highest rates of major illnesses and diseases.


"The suggested committee composition recommends at least two OHA Trustees, one OHA health staff and two health advocates from either public and/or private institutions.

The proposal also suggests attending meetings of health entities and legislative hearings, seek appropriate research and analysis and recommend testimony as appropriate to OHA's Committee on Beneficiary Advocacy and Empowerment."

I anticipate a positive response to both proposals soon. These will become the milestones by which we can fulfill OHA's advocacy responsibility for promoting education, health and well-being of our keiki and kupuna, respectively. My hope is to start with the kūpuna and then eventually address the health issues of the mākuā, 'ōpio and keiki.

Finally, 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, fax 594-0210 and email – dantec@oha.org.

A hui hou, mālama pono. ■

	Linda Dela Cruz	
	<i>Trustee, Hawai'i</i>	

Thoughts on yesterday, today and tomorrow

The inspiration to talk about yesterday, today and tomorrow stems from decades of attending meetings, conferences and symposiums that constantly educate Hawaiians about the History of the Hawaiian Kingdom and the wrongs done to the Hawaiian people. Nothing is going to change

Yesterday is history, so it is time for Hawaiians to decide something for today and plan something for tomorrow.

One thing about the Akaka Bill S.B. 344, which is most promising, is the fact that Hawaiians are finally

speaking out loud and clear; for or against, something that concerns all the Hawaiian people. The overthrow of the Hawaiian Kingdom happened over a hundred years ago. It is time to take inventory of what we Hawaiians have left. Let's face the facts of today.

The old saying of "something is better than nothing" is what the Akaka Bill is all about.

All that is left for the maka'āinana (common people) are the Hawaiian Homes Commission Act, as amended (which manages over 200,000 acres of land in the

State of Hawai'i), and the State Admission Act, Section 5(f) which controls 20 percent of the state revenues derived from the ceded lands. The State of Hawai'i and the Federal Government are the trustees and they make all the decisions for the Hawaiian Homes Commission Act and the 5(f) section of the Hawaii State Admission Act. The Ali'i Trusts belong to the Ali'i family. The Ali'i family makes all the decisions for the Ali'i trusts. Okay, but who are the beneficiaries?


The purpose for the Hawaiian Registry was to establish the identi-

ty of the beneficiaries of the Hawaiian Homes Commission Act and the Hawai'i State Admission Act section 5(f). The Hawaiian Registry Bill was finally approved by the Hawai'i State Legislature and signed by Governor Linda Lingle on July 2, 2003. The process took many years of kupuna legislative lobbying to become Act 217. In the past 100 years, Hawaiians have been absorbed by every nationality that came to these islands. Again, let's face it. Hawaiians are a dying race of people.

Aloha nō. ■



New Community Health Center will serve Molokaʻi residents and promote well-being

Colette Machado	
Trustee, Molokaʻi and Lānaʻi	

Two years ago a group of Molokaʻi residents got together to discuss the island’s growing need for more access to health care services. They formed a board calling themselves Molokaʻi ‘Ohana Health Care. The group began conducting interviews with individual residents, church groups and community leaders to assess health care needs and possible solutions. Information gathered from the community was used to complete an application for federal grant funding.

Earlier this year, Senator Inouye announced that Molokaʻi ‘Ohana Health Care had secured a federal grant and will receive \$565,750 to fund its community health center. Other recipients of federal monies are health centers on Kauaʻi, Maui and Oʻahu. The USDA, Rural Utilities Service has also granted Molokaʻi ‘Ohana Health Care an award of \$283,500 for dental equipment and state-of-the-art teleradiology equipment. Other organizations providing support to the center are the Primary Care Association of Hawaii and the Molokaʻi Enterprise Community.

Molokaʻi will be joining a strong

network of well-established federally funded health centers in Hawaiʻi including two of the oldest centers; Bay Clinic in Hilo and the Waiʻanae Coast Comprehensive Health Center on Oʻahu. Bay Clinic has satellites in Pāhoa, Keaʻau and Kaʻū and has won national recognition for its programs. Waiʻanae Coast is well-known for its cultural and dietary programs for Native Hawaiians. There are 10 centers with 34 locations throughout the state. These health centers are the largest “safety net” providers in Hawaiʻi, serving more than 67,000 patients annually. To help these facilities meet the needs of their communities, there are purchasing programs and drug discount plans that have been developed specifically for community health centers by the Hawaiʻi Primary Care Association and the Hawaiʻi Department of Health. More importantly, Hawaiʻi’s community health centers also form an ‘ohana whose members quickly lend support and technical assistance to one another.

March 20, 2004, will mark the blessing of the Molokaʻi Community Health Center in Kaunakakai. Project leaders say the

clinic will serve an estimated 3,400 people during its first year of operation. Annual funding for the community health center is expected to be limited to \$650,000.

Project leaders say the clinic will serve an estimated 3,400 people during its first year of operation.


The Molokaʻi Community Health Center will offer primary medical, dental and behavioral services. Along the lines of Molokaʻi’s demographic configuration, the target population for the health center is the uninsured and the underinsured. According to Primary Care Association officials, about 11 percent of Hawaiʻi’s population have no health insurance. Molokaʻi’s unemployment rate being the highest in the state makes residents less likely to have the necessary health coverage. Staff at the Health Center will be able to provide patients with assistance in applying for insurance

or preparing payment plans according to a sliding fee scale.

Basic services provided by all Health Centers that are federally qualified include primary medical care, health education, case management, language translation, outreach, and eligibility assistance. Health care services are not meant to be free, but patients who are unable to pay for services will not be turned away.

Additional services offered through the Molokaʻi Community Health Center will be determined by the community. Other community health centers in Hawaiʻi have expanded their services to include adult day care, youth programs, fitness program, diabetes and asthma education, heart disease and prevention services and women’s health services. Decisions on future operations of the Center will be made by the board of directors. Board members are comprised of Molokaʻi residents whom 51 percent must actually use the center’s services. Through this provision, residents have a voice in guiding the health center toward serving the growing needs of the Molokaʻi community. ■

Common sense suggests that federal recognition offers a reasonable alternative

Boyd P. Mossman	
Trustee, Maui	

Aloha kākou. I seem to be in the swing of writing articles now since this space over the last year has not reverted to the waste of time and effort required to read the negative comments by trustees against others. I must commend the trustees today for writing articles meant to inform, commend and advise beneficiaries of matters important to all Hawaiians. Though some articles may still appear to be petty, by and large they are in keeping with the fiduciary duties of trustees. And so, may I proceed to comment further about what I consider the most important issue facing Hawaiians and Hawaii today: federal recognition.

Though reasonably minded people can disagree, with any degree of common sense they can usually distinguish between reality and fiction or fancy. From my experiences inside the courtroom to my observations on television, I can’t help but

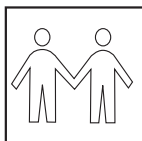
wonder whether common sense is a terminal illness in our society today. I am not saying that everyone is out of step but me, but perhaps we need to step back and enlarge our vision rather than follow a narrow one based on one episode in history and hope that regardless of the rest of the people in Hawaiʻi and the United States, and for that matter the world, somehow we Hawaiians will be able to revert back 111 years and continue the monarchy.

There is little dispute, if any, about the illegality of the overthrow and the involvement of the United States. But facts alone do not a case win. The law is the guiding factor and history may give direction but cannot cancel out current laws of the counties, states, and nation under which we live today. Maybe 111 years ago that was not so, but though there are those who would turn the clock back and argue the facts of 1893-1898, the law of the

land will not support such a reversion. Too much has transpired over the last 111 years to reasonably expect the United States to abandon the vast majority of the citizens of Hawaiʻi and vice versa. They who argue that the law of the land does not count but international law does, ignore reality and deny common sense as well as reason. It is interesting that there are those who profess this position who are well educated, significantly credentialed, and highly intelligent. So where did we lose hold of common sense? To restore the Hawaiian monarchy will require withdrawal from any status as a State of the Union. Were Congress to consider such a possibility, they would have to be willing to surrender not only a state of the Union but all of its 1.2 million people who up to now have enjoyed a degree of freedom and rights not recognized anywhere else in the world. In 1959 the vote for state-

hood was 17 to 1. Opposition came primarily from businesses and established landowners who wanted to keep things as is. Hawaiians did not oppose as a people. On the contrary, they supported just as they had done in fighting and dying for their country in three previous wars. Today, we are told to forget that part of history that suggests Hawaiians today are not the Hawaiians of 111 years ago. Common sense suggests otherwise.

Federal recognition offers a reasonable alternative to the loss of everything Hawaiian. It offers a bridge to further negotiations and the development of nationhood. Those who want independence can continue to argue for it but please don’t deprive the remainder of Hawaiians from preserving what they have and being able to work for themselves and their families and with a Hawaiian governing entity.■



Ho'OHUI 'OHANA

FAMILY REUNIONS

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola o OHA* will print your listing at no charge on a space-available basis. Send your information to OHA, or e-mail kwo@OHA.org. E ola nā mamo a Hāloa!

Gilman/Meheula — A family reunion for the descendants of the late David L. Gilman Sr. and Alice Laa Kaukau (Meheula) is scheduled to be held at the Wai'anae Army Recreational Center, O'ahu on July 15-18. Those wishing to attend will be able to call Vidette Coyaso on O'ahu at 695-9423 or 218-0738. On the Big Island you can reach Mathilda Salinas at (808) 329-9429. Cottages are available for rent at the Army facility starting at \$59 a night. Those needing accommodations may call Roger (Leo) Salinas at (808) 987-5997. Those in the military may also make their own reservations 90 days in advance. Please RSVP by Feb.15 as a head count is needed to reserve spaces at the facility. We are also asking family for donations for food, paper goods, door prizes, and deposit for the reservation of the beach club house. We are open to suggestions for activities during the reunion. You may also respond by email at tutukamalu@aol.com or rlsalinas@shaka.com.

Kahaunaale/Moka — The Kahaunaale 'ohana is planning a family reunion scheduled for August 28, (Saturday) 2004, at Mā'ili Beach Park, Wai'anae – O'ahu. We are seeking the descendants of the marriage of John Kahaunaale Sr. married to Maha Maka Moka by way of their four children: 1st) John Jr. (m: Annie Haaheo) had 6 children – John III, Abel, Mabel, Rose, Helen & James; 2nd) James Lima (m: Annie Kaai) had 3 children – Charles, Joseph & Alfred; 3rd) Emily Kapika (m: Papapa Holualoa) had 3 children – Elizabeth, Victoria & Rachel; 4th) Luika (m: Thomrad Von Madyski) had 3 children – Annie, Alice & Rudolf (2nd m: Hee Wong) had 3 children – Agnes, Louisa & Patrick. We would also like to invite Captain Samuel Kahaunaale's 'ohana to the reunion as we believe that he is the brother to John Sr. If you have any information about this family as they are originally from Pelekunu – Moloka'i, please contact Kimo Kelii at 696-0321. Please contact the following family repre-

sentatives: John Jr's 'ohana – Joann Wong, 676-4403; James' 'ohana – David Kahaunaale 808 822-5335; Emily's 'ohana – Akau, Palakiko, Kuhia & Kamalii; Luika's 'ohana – Penny Kam, 396-6618; Samuel's 'ohana – Aileen Kaiaia, 944-8069.

Kalaaua/Kila — Seeking information for genealogical purposes only on my paternal great-grandmother, Rev. Daisy Kalaaua aka Hoopiiona Kila. She was once pastor of Kaulanapueo Church on Maui and was married to Kealoha Kalaaua. According to her sworn testimony given on behalf of my grandfather (Joseph Kamaouha Laanui) to verify his birth, Daisy was born in Ke'anae or Kula "in the Bible on October 4, 1886." Her family later moved to Kihei where my Grandfather was born in 1901. Please contact Primrose (Laanui) Judge via email pjjudge@jjma.com or (703) 256-5341.

Kauaua — The 2004 biennial reunion of 'Ohana Kauaua is scheduled for Aug. 20, 21 and 22 at Rainbow Bay Park in 'Aiea, O'ahu. O'ahu's 'Ohana Kauaua will be hosting the event. Reunion participants will be welcomed from the Big Island, Maui, Kaua'i, Moloka'i. Individual notices will be sent out with registration and fee information. Kauaua family lines consist of Papai, Kamaka, Puupuu, Apuakahei, Moelua. O'ahu's 'Ohana Kauaua officers include Elsie Kihano, president; Nathan Guillerno, vice-president; Renee Guillermo, secretary; Don Flaminio, treasurer. Lani Uwekoolani Guillermo is general chair of the reunion. More details on the reunion will be forthcoming in monthly issues of Ka Wai Ola. "Stay tuned." For more information, call Mrs. Hee at 533-3478.

Kinimaka — The Kinimaka 'Ohana Reunion is planning a family genealogy reunion on the island of Kaua'i on Sunday, May 30 at the Lydgate Park

Pavilion, 9 a.m. until pau. Other events prior to the reunion are in process. We are seeking Matthew Holulu Kinimaka's 'ohana and Virginia Kinia Keawe Kinimaka, wife's family and George Henry Stephenson, Mary Kekaula Hoomanawanui family. If you have any information on our family, please call Kaupena Kinimaka at 808- 652-1152 or his work 808-246-5193 or wife Carol at 808-651-4531. If attending, please call them or Piilani Kinimaka at 808-822-1108 to register or get more information by April 1.

Nihipali — 2004 Reunion: The annual Nihipali reunion is being held July 16-20. Camp-Out. It is scheduled for this year: Place: Hau'ula Beach Park. Please update your genealogy. For more information call Adeline at 808-232-2089; Deanne at 808-247-0457; Aunty Pea at 808-293-1587. All families related to the Nihipali's are welcome. Email: Silvac003@hawaii.rr.com.

Waialae/Mokulehua — An Ohana reunion is being planned for the descendants of George Waialae Sr. married to Julia Mokulehua. We are gathering information and seeking family members by way of their seven children: 1. Josephine Domitila (m: Charles Kopa II) had 3 child; 2. Kananilehua Julia (m: Frank Kalili) had 1 child; 3. Maria Rose (m: Henry Young) had 3 children; 4. Elizabeth Leihulu (m: Walter Andrade Sr.) had 10 children; 5. Agnes Kuuleialoha (m: William Kaae) had 1 child; 6. George Keoki (m: Minnie Nah) had 3 children; 7. Joseph Kaihikapu (m: Sarah Akau) had 12 children. If you have any information about these families or would like to be a part of the planning of this reunion, please contact James Waialae Kelii (808 696-0321) email kimokelii@yahoo.com or Gloria Waialae (808 455-9475). ■

GENEALOGY from page 1

fied birth record indicating Hawaiian blood. Other situations require proof of parents or even grandparents of Hawaiian ancestry. The push for the formation of a new Hawaiian nation may even require one to trace Hawaiian ancestry all the way back to 1893 or beyond.

Modern law dictates that documents are the best evidence. Documentary evidence – such as birth, marriage and death certificates, obituaries, church records, wills, divorce papers, probate decisions, land records, census records and others – add credibility to one's research. This need for documentation requires good notes to keep track of the document sources. The researcher should have an expandable filing system that can accommodate pedigree charts, copies of documents such as birth or marriage certificates, legal records etc., and a list of sources.

One should also expect to make many trips to agencies throughout the state, since there are a variety of organizations that collect and maintain genealogical information. This list includes the vital records departments of various governmental jurisdictions, public archives, museums, religious institutions, cultural or historical societies, private collections, the judiciary and libraries. It is important to become familiar with the many available

resources.

Research obstacles

Before starting, it is important to understand that the process can take many hours and requires a great deal of patience, and more than likely will involve many obstacles. More often than not, official family records may be incomplete or even incorrect. In the past, norms of society made it beneficial to say one was not Hawaiian or less Hawaiian than they really were. Thus, official records may indicate that one is not Hawaiian, when in reality, the family history proves otherwise. In some cases, birth or death records are not available. Children may have been adopted, or certain ancestors may be unknown. Sometimes, it is necessary to search judicial records to find a court judgment or other legal decision that documents Hawaiian ancestry.

Starting your research

A good first step in any family research project is to identify what you know about your family. A pedigree chart can be helpful. (To download a printable sample of a pedigree chart, visit www.oha.org, and look for the Genealogy Research section under the Resources tab.)

In using a chart, you start with yourself and go up the family line identifying your mother and father,

with their birth dates and places if known. For both your mother's line and your father's line, you continue to move up the tree and go as far as you can. Utilize family members to acquire as much information as you can, to reduce the leg work, time and expense involved in filling in missing pieces of the tree. Commonly overlooked resources include family bibles or diaries, wills, land documents, photos, journals, financial records, scrapbooks, school records, baptismal records and many more.

When charting out your family, vital information includes the following:

- Name. A person's name should include the full given name, any nicknames or maiden names, other married name and any other names that person may have used. Some non-Hawaiian names were changed to Hawaiian names (i.e., Juan Bello became John Pelio). In other cases, family names have changed due to an adoption of a new name along the way, misspelling or misinterpretation. This is especially true for older documents that were handwritten and difficult to read.

- Relationships. For each individual, all relationships should be identified: spouses, brothers, parents, grandparents hānai children and so on. For individuals who were married on more than one occasion, each spouse should be identified along with any children from that

marriage.

- Date and location. Most records are categorized by date and location. If you have no record, but have an idea of the date and location of an event, you at least have a starting point for your research. The date and location of vital events – birth, marriage, death, divorce, immigration, military service and adoption – are very important and may help you track down documents that provide evidence of your ancestry. Vital records are often centralized based on jurisdiction. Information including the town, island, county, state, or country where an event took place will direct you to where you should begin your research.

- Religion. Knowledge of a person's religion – or, more specifically, church affiliation – is also very useful. Church records can be very helpful and may include baptismal records, marriage records or even burial records that may provide insight into your family's history.

Hopefully, this article has provided a foundation for you to begin. The next article in this series will introduce the sources of available genealogical information in Hawai'i.

Lucille Meyer is coordinator of OHA's Hawaiian Registry Program; Albert Tiberi is an advocate in the Hawaiian Governance division. ■

THE

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FOR SALE, WAI‘ANAE VALLEY HOMESTEAD: Spacious 4 bdrm, 2 bath home built in 1998. Large

11,155 sq.ft. Lot with potential for expansion. (DHHL Lease) \$185,000. Danielsen Properties, Inc. Call: 808-235-1500.

POSSIBLE SWAP: WAI‘ŌHULI, KULA, MAUI FOR KAHIKINUI, MAUI: Will trade my 10 acres of pastoral/residential lot in Kahikinui, Maui, for a Wai‘ōhuli, Kula, Maui residential lot. Please call: Mindy at 808-573-6406 or 808-870-1348.

SAVE ON ENERGY COST – INSTALL SOLAR: Call about loan programs and tax rebates. Solar Water Heating and PV Systems. Solar Engineering & Contracting. Call: 808-877-4430.

WAI‘EHU KOU III LOT WANTED: Will pay CASH for homestead lease lot, subject to DHHL approval. (808) 244-1149. Serious inquiries only. ■

MO‘O‘ŌLELO from page 10

bles) close to shore looking up toward me. And there were several rainbows over the ocean. I knew then that it was Pono. I wrote that song right there, words and music,” said Hewett.

Over the past several years, Hewett has directed lū‘au shows on both Kaua‘i and Maui, yet he maintained his Kāne‘ohe residence. His career over the years has taken him from solo dancing gigs with Olomana in the 1970s to his current post as kahuna ho‘ōla at the Waimānalo Health Center. All of Hewett’s endeavor have touched on Hawaiian culture, something he handles very seriously.

“We are missing the stories, the mo‘o‘ōlelo, of our kūpuna. Their knowledge is continued through story telling. When I was young, information was shared with me by my elders. I didn’t know what it was for or when it would come out. At this point, now that I have my own mo‘opuna (grandchildren), it’s my responsibility to continue that tradition of sharing stories,” he said.

“Mo‘o‘ōlelo” represents a succession of stories shared over time with Hewett, and is the first in a series of recordings. Cousins Dwight Kanae and Hōkū Zuttermeister are featured, and long-time musical associates Jerry Santos of Olomana and Lorna Lim of the noted Kohala musical ‘ohana. “Of all the albums I’ve done, this was the first one where I could do exactly what I wanted. I created this for me,” he said. “There is a lot of disconnect today because we are missing the stories of our kūpuna. We favor other traditions today, but the mo‘o‘ōlelo of those gone before us are what connects us with our past. This one is for the keiki, for the mo‘opuna,” he said.

On the horizon for Hewett is a follow-up recording continuing the Mo‘o‘ōlelo series, and preparation for his annual hō‘ike concert in August at Castle High School Theater. ■

Burial Notices

All persons having information about or wishing to submit a descent claim for human remains found in a burial site located within the proposed corridor of the Kahului to Keauhou Parkway (aka Ali‘i Highway) in the ahupua‘a of Kahalu‘u (L.C. Aw. #7713, Apana 6 to V. Kamāmalu), North Kona, Island of Hawai‘i (Tax Map Key: 7-8-10: portion of 2) are hereby requested to contact Kana‘ Kapeliela (Burial Sites Program of the Department of Land and Natural Resources, 601 Kamōkila Blvd., Kapolei, Hawai‘i 96707) at (808) 692-8037; Ms. Nancy Burns (County of Hawai‘i) at (808) 325-3182; or Chester Koga (R.M. Towill Corporation) at (808) 842-1133. The County of Hawai‘i will request the Hawai‘i Island Burial Council to consider the relocation of the skeletal remains to an area adjacent, but away from the roadway. Persons who can adequately demonstrate descent or descent from ancestors who once lived in, or were buried (or both), in the same ahupua‘a or district where the remains are buried shall respond and submit their descent claim by April 23, 2004. Families previously identified as having association with the area include: Kamoku, Kahulamu, Keohokālole, Kipapa, Kong, Mamac, Medeiros, Nahele, Roy, and Takizawa. ■

NOTICE IS HEREBY GIVEN that Archaeological Consultants of the Pacific, Inc. (ACP) representing Mr. Doug Stephan, has identified two unmarked burial at TMK: 7-7-04: 57 & 58, at a property on Ali‘i Drive, Kaumalumalu Ahupua‘a, North Kona District, Island of Hawai‘i.

Based on stylistic observations, it is believed that the remains are most likely Hawaiian, and proper treatment shall occur in accordance with Chapter 6E of the Hawai‘i Revised Statutes regarding burial sites. The decision whether to preserve in place or disinter and relocate the human remains shall be made by the Hawai‘i Island Burial Council in concert with the wishes of lineal descendants.

The Council is requesting **DESCENDANTS of LELEIOHOKU (LCA 9971H), or families of HAWAIIANS WHO ONCE LIVED IN KAUMALUMALU AHUPUA‘A, NORTH KONA DISTRICT**, or who may have knowledge regarding these remains, to immediately contact Kai Markell of the State Historic Preservation Division at (808) 587-0008, Kana‘i Kapeliela of the State Historic Preservation Division at (808) 692-8037, or Joseph Kennedy of ACP at (808) 638-7442 to present information regarding appropriate treatment of the human remains. Individuals responding must be able to adequately demonstrate a family connection to the burial or the ahupua‘a of Kaumalumalu. ■

OHA

Useful Addresses

Office of Hawaiian Affairs

Office addresses and telephone numbers

Honolulu

711 Kapi‘olani Blvd., Ste. 500
Honolulu, HI 96813
Phone: 808.594.1888
Fax: 808.594.1865
email: kwo@OHA.org
websites:
www.OHA.org
www.NativeHawaiians.com

East Hawai‘i (Hilo)

162-A Baker Avenue
Hilo, HI 96720
Phone: 808.920.6418
Fax: 808.920.6421

West Hawai‘i (Kona)

75-5706 Hanama Pl., Ste. 107
Kailua-Kona, HI 96740
Phone: 808.329.7368
Fax: 808.326.7928

Moloka‘i / Lāna‘i

Kūlana ‘Ōiwi
P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

Kaua‘i / Ni‘ihau

3-3100 Kūhiō Hwy., Ste. C4
Līhu‘e, HI 96766-1153
Phone: 808.241.3390
Fax: 808.241.3508

Maui

140 Ho‘ohana St., Ste. 206
Kahului, HI 96732
Phone: 808.243.5219
Fax: 808.243.5016

Washington, D.C.

1301 Connecticut Ave. NW, Ste.200
Washington, D.C. 20036
Phone: 202.721.1388
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‘Apelila 19

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

Attention Kamehameha Schools Applicants for 2004 Education Programs and Financial Aid

Register Now!



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.



Kamehameha Schools gives preference to applicants of Hawaiian ancestry to the extent permitted by law.*



Kamehameha Schools' preference policy applies to all education programs and financial aid administered by KS.



The registration process includes filling out an official Hawaiian Ancestry Registry form and submitting appropriate supporting documentation such as birth certificates.



Applicants who do not submit a completed registry form and supporting documents by the respective program deadline will NOT be considered under the preference policy.



To avoid delays in verification —
REGISTER IMMEDIATELY!



You do not have to be currently applying to a Kamehameha Schools program to verify your Hawaiian ancestry. Once verified, you do not have to re-submit ancestry documents for any other Kamehameha Schools programs.



Remember that Hawaiian ancestry registration is a separate process from program application, and does not guarantee admission to any of Kamehameha's programs.



The Data Center's purpose is to ensure accurate and consistent verification of Hawaiian ancestry for applicants seeking to qualify for admissions preference to KS programs; as well as to develop a comprehensive database of the Hawaiian population to support planning for lifelong learning in the Hawaiian community.



KAMEHAMEHA SCHOOLS

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



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.

For more information or to request an official registry form, please contact the Ho'oulu Hawaiian Data Center at:

www.ksbe.edu/datacenter
Email: registry@ksbe.edu

567 South 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

You may also visit these community locations for help with your Hawaiian ancestry registration:

KS Community Learning Center at Nānākuli
87-2070 Farrington Hwy., Space C
Pacific Shopping Mall
Nānākuli, HI 96792
(808) 668-1517
M – F 8:00 a.m. to 4:00 p.m.

KS Neighbor Island Regional Resource Centers

East Hawai'i
101 Aupuni St., #102, Hilo, HI 96720
935-0116

West Hawai'i
78-6831 Ali'i Dr., #232,
Kailua-Kona, HI 96740
322-5400

Kaua'i
2970 Haleko Rd., #101, Lihu'e, HI 96766
245-8070

Maui
285 W. Ka'ahumanu Ave., #205, Kahului,
HI 96732
871-9736

Moloka'i/Lāna'i
P.O. Box 1047, Kaunakakai, HI 96748
553-3673

2004 KS Program Deadlines

Enrichment Programs—March 26, 842-8761 Post High Financial Aid—April 15, 534-8080 Pauahi Keiki Scholars—May 15, 534-8080
Outside O'ahu call 1 (808) 842-4682, press 8211