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'Apelila (April) 2006
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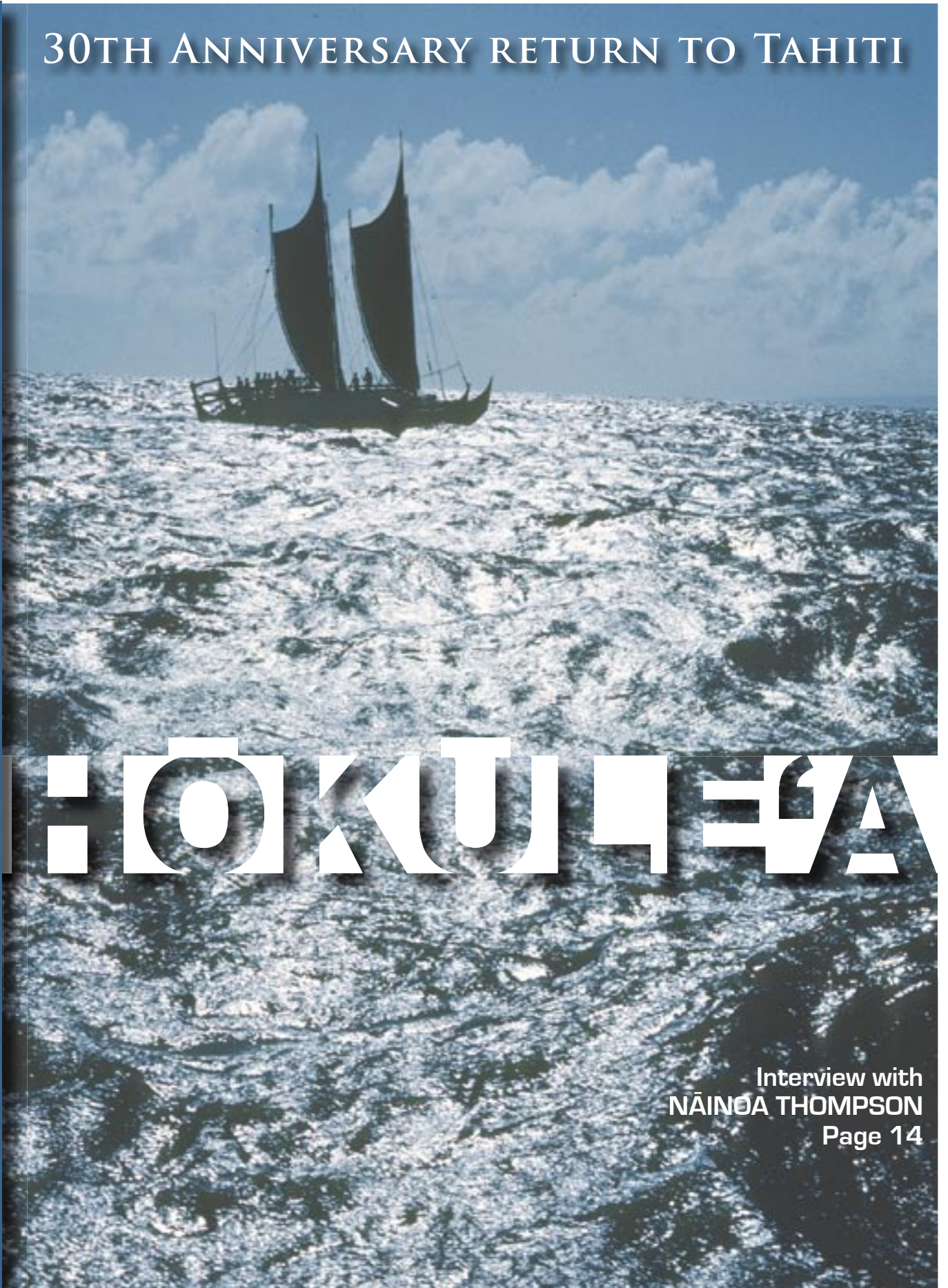
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- **Info about the SBA 8(a) certification program to access sole source contracts**
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- **Inspirational keynote speakers**
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Native Hawaiian-Owned Business Directory

NOW IN PROGRESS

Attention all Hawaiian-owned businesses: the Office of Hawaiian Affairs is seeking to identify Hawaiian-owned businesses in Hawai'i for a directory to be published later this year and to be available online. Our goal is to provide you greater visibility and to help increase your business. The Native Hawaiian-Owned Business Directory will also be an excellent tool for networking.

Visit online at www.oha.org to register and to participate in this publication. There is no cost to you.

We are in the process of updating the more than 300 listings from a previous Hawaiian business directory and would like to significantly increase the volume with new Hawaiian businesses. We need your help.

For additional information on the directory, call 808.594.1752.



OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission. All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they include a telephone contact for verification. Send letters to Ka Wai Ola, 711 Kapi'olani Blvd., Ste. 500, Honolulu, HI 96813, or email kwo@oha.org.

Press Letter

Planet HAYN

NASA's Hubble Spy Scope has discovered a 12th planet in our solar system. The celestial body, dubbed HAYN86 or HAYN for short, was found to be teeming with an intelligent life form. The planet, as well as the creatures living on it, was named after the original inhabitants of the Hawaiian Islands, long since extinct due to poor health and self-genocide pacts during the "crabs-in-a-bucket" political wars of 2007.

The Hubble Spy Scope has revealed many things about the inhabitants of HAYN. Crime is practically nonexistent as family structures are so strong as to

deter most antisocial behavior. When an individual does commit a rare misdeed, the shame wreaked upon the evil-doer by the household is more effective against repeat crimes than corporal punishment. However, no one is ostracized from the family unit except for serious wrongdoings such as murder, rape and joining the Frank Delima fan club.

There are three distinct castes in the population: the ruling class, the commoners and government workers or "untouchables." The most corpulent HAYNs are worshiped as models and celebrities.

The environment is revered by the inhabitants. Natural resources are strictly rationed, but the locals still manage to share their last morsels with stellar tour-

ists. Their main staple of meat comes from boxy-shaped beasts called "spam" that they hunt in the forests. The abundant plant life is used for many things besides food, such as medicine and clothing. They even refine a super-powerful fuel from a fermented fruit called noni.

Scientists also discovered a vast garland of bio-thermal energy that surrounds the tiny world. The HAYNs call this ethereal belt "Ah-Low-Ha," which our linguists loosely translate as "love," a noxious emotion that was genetically weeded out of the human genome decades ago due to all the misery it caused on Earth.

*John Kapanui
Honolulu, O'ahu*

Hijacking heritage

In *KWO's* Malaki 2006 issue, I read bruddah DeBolt's letter to the editor, "Made in Hawai'i." I totally agree with his point. Moreover, I am angered by the attitude of many non-Hawaiians whose position of inclusion has allowed them to tip-toe into other questionable grounds.

I recently returned home to Maui for a wedding and observed a bumper sticker on a vehicle driven by a haole that said, "Maui Maoli." This sticker is being distributed by IHOP.

On this same trip I saw another haole lady with personalized tags that read "Mauiian." These are subliminal yet overt messages that attempt to validate or authenticate their place in our land.

I was more deeply disturbed when I went swimming and saw a young haole boy flaunting a tātāu niho manō in a full-on

armband. When will they know that our culture is not for sale, cannot be hijacked and that any derivative of it does not produce a magical blood quantum.

I am Kanaka Maoli; it is unwise to consider me otherwise!

*Eric Konohia
Temple Hills, Maryland*

Hawaiian prison letters

Aloha. I am writing this letter on behalf of myself, my significant other, my daughter and any and all persons who believe that is a natural given right to practice ka 'ōlelo Hawai'i, whether in writing or in speech, within the state of Hawai'i.

I am concerned about being stunted in the growth of my ancestral culture, as it seems that I am not allowed to send any correspondence in ka 'ōlelo Hawai'i to my significant other, who is presently incarcerated

at Hālawā Correctional Facility. Yet I have been made aware that letters written in other languages, such as Vietnamese and Samoan, are accepted through the mail process. I would love to gain more information as to why this is so. I send all correspondences with the English translation, so I do not understand why I have my letters returned to me.

Please help me in my quest for an answer that would justify such reasoning.

*Symphaeni Pesamino-Kumuko'a,
Kahili Keohuhu and
Tilionapuanani Keohuhu
Via the Internet*

Any Thoughts?

Write them down and send them to Ka Wai Ola.

All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they are signed and include a telephone contact for verification. OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission.

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Participants pule at a recent meeting of the Native Hawaiian Coalition. Photo: Derek Ferrar

CBED funding

OHA is accepting applications for its Community-Based Economic Development (CBED) program, which was allocated \$350,000 to fund projects for the 2005-2006 fiscal year. Proposals will be accepted until April 14 or while funds are available.

Projects for grant funding need to achieve measurable outcomes in terms of generating employment, increasing income, improving economic literacy and creating economic opportunities for Hawaiians in any given geographic, cultural or economic-based community.

To be eligible, organizations must meet the following:

1. Be a nonprofit organization incorporated in Hawai'i;
2. Be a membership-based organization that includes the community's members in decision-making and project development and demonstrates outreach and organizing activities;
3. Submit a proposal for a project or program that has economic impact on the given local Hawaiian community, which is compatible with the community's vision for economic development and quality of life;
4. Secure at least one other source of funding for the project and provide matching funds, including in-kind donations, of at least 25 percent of total funds

requested from OHA.

Funding awards are available for up to \$50,000 per organization with terms of not more than a year. For multi-year projects, applicants must submit a new proposal for each year.

Grant application forms may be downloaded at www.oha.org, or requested via e-mail from artm@oha.org. For more information, call 594-1829. For the neighbor islands, call toll free for application forms: Hawai'i, 974-4000 ext. 41829; Maui, 984-2400 ext. 41829; Kaua'i, 274-3141 ext. 41829; and Moloka'i and Lāna'i, 1-800-468-4644 ext. 41829.

Construction training

The Construction Training Center of the Pacific is accepting applications for its pre-apprenticeship construction training course, for which OHA is providing full scholarships for qualifying Native Hawaiians.

The Pre-Apprenticeship Construction Training (PACT) program's classes are scheduled for evenings and weekends beginning in May and June.

For more information on the program or to request a Project Aloha Scholarship Application form, contact Barbara Nishikawa, PACT coordinator, at 847-4666 ext 212, or email

pact@constructiontraining.org. Download application forms and view course schedules at www.ConstructionTraining.org.

NHC O'ahu meetings

The Native Hawaiian Coalition's O'ahu moku (district) representative bodies have announced four meetings in April. Community members committed to working toward solid Hawaiian leadership are welcome.

- **Ko'olaupoko:** Tues., April 11, 7 p.m. Windward Community College. Contact: Melvin Soong, 542-7869

- **'Ewa:** Mon., April, 24, 6:30 p.m. Manana Community Park, 1310 Waimano Home Rd. Contacts: Lela Hubbard, 487-2311 or Russell Ryan, 674-8155.

- **Ko'olaupoko:** Tues., April 25, 6 p.m. at the Hau'ula Satellite City Hall. Contact: Ululani Beirne, 237-8856.

- **Kona (Honolulu):** Wed., April 26, 6:30 p.m. Community of Christ Church, 1666 Mott Smith Dr. Contact: Keali'i Makekau, 386-5050.

Your participation in the NHC O'ahu moku meetings will give you a voice in the direction and selection of leadership to move forward the community-based initiative of

Native Hawaiian governance.

For additional updates on the Native Hawaiian Coalition, call 594-1888.

Hawai'i coin

The Hawai'i Commemorative Quarter Advisory Commission (HCQAC) is accepting themes and narrative submissions for Hawai'i's official commemorative quarter through April 2006.

The public may submit ideas in narrative form, describing key symbols that they would like to see depicted on the coin, along with an explanation of why these symbols are emblematic of Hawai'i. The U.S. Mint will use recommended narratives submitted by the commission and the governor to illustrate the design.

Designs will be displayed on the "tails" side of the quarters. Appropriate designs include state landmarks, landscapes, historic buildings, symbols of state resources or industries, state flora and fauna, state icons, or outlines of the state. Inappropriate designs include the state flag, state seal, head-and-shoulders portrait or busts, or symbols that are likely to offend, etc.

Submissions may be sent online at www.hawaii.gov/gov/commemorativequarter, by fax at 586-2370, or by mail to HCQAC, P.O. Box 2359, Honolulu, HI 96804. For more information, contact: Jonathan Johnson, HCQAC chair, 586-9954.

Nā Pua No'eau

The University of Hawai'i at Hilo's Nā Pua No'eau program is accepting applications until April 14 for its free summer institute for Native Hawaiian students in grades 6-12.

The two-week residential educational enrichment program held on the UH Hilo campus from July 2 to 16 offers several classes for different age levels, including "Hawaiian

Volcanoes: Rocks & Rolls," "Papa Mālama Kai: Caring for our Ocean Resources" and "Mai Nā Kūpuna Mai: Origins of our Universe from the Eyes of our Kūpuna." The courses are designed to expose students to Hawaiian role models, culture, values, history, protocol and language, and encourage hands-on learning.

Applications and requirements are available online at npn.uhh.hawaii.edu. For information, call 808-553-9993.

Maui scholarship

Nā Mele o Maui is accepting applications for a \$1,000 scholarship for Maui county high school seniors who will pursue a Hawaiian/Pacific Islander culture-related major in a university or college in the state.

The one-time award is for the fall 2006 semester and will be sent directly to the college of the recipient. The deadline to submit application packets is May 1. Guidelines and application can be downloaded from www.kaanapaliresort.com/namele or obtained by contacting Joyceline Lee at 808-205-2373, or via email at info@KauhaneCommunications.com.

KS distance learning

Kamehameha Schools is accepting applications until May 15 for its online Hawaiian culture education program, open to high school students at any public or private school in the state.

The 'Ike Hawai'i Distance Learning Program teaches students about Hawaiian culture through online courses and field-trip experiences. Students who complete one of the five separate courses may qualify for a semester course credit from their own school. Students who complete all the courses will be awarded an 'Ike Hawai'i Distance Learning Certificate.

Arrest made in Kanupa Cave theft

By Sterling Kini Wang
Publications Editor

On March 16, federal prosecutors charged a Kona man for trafficking Hawaiian cultural objects that he allegedly took from a Hawai'i island cave in June 2004.

John Carta became the first person in the state to be charged with a violation of the federal Native American Grave Protection and Repatriation Act. If convicted, he could be fined or face up to a year in prison, or both.

The criminal complaint also indicates that Carta was joined by an unnamed second man when he entered Kanupa Cave, located in South Kohala. As *KWO* went to print, the second man had not yet been charged.

The federal complaint states that Carta removed from the cave an unspecified number of Hawaiian cultural objects that he knew were repatriated there from a museum collection. The court document said that he "knowingly transport[ed] for sale and profit Native American cultural items obtained in violation" of federal law. Some of the objects later showed up on the black market in August 2004.

Nearly 150 years ago, missionary descendant Joseph Emerson collected about 40 cultural objects in a series of trips he made to Kanupa Cave. The items were later split up and sold to Bishop Museum and the Peabody Essex Museum in Salem, Mass. After gaining custody of the

objects through NAGPRA, members of Hui Mālama i nā Kūpuna o Hawai'i nei, Ka Lāhui Hawai'i and OHA – the legal owners of the collection under federal law – reburied them in the cave in 2003.

Forbes Cave mediation extended

In other burial-issue news, the court-ordered mediation in the Forbes Cave case was extended until March 31. U.S. District Judge David Ezra had originally set Feb. 24 as the deadline for the parties involved in the case to resolve their dispute over the disposition of the 83 cultural objects reburied in Forbes Cave, located in Kawaihae, Hawai'i island. No results of the mediation were announced prior to *KWO*'s press time.

BRIEFS

Continued from page 04

Interested students must be a Hawai'i resident, incoming 9th-11th grade student, have daily access to Internet, attend a face-to-face technical training session and complete the program's online orientation. Preference will be given to students of Hawaiian ancestry. Fall semester classes run from July 27-Dec. 15.

For more information, visit ksdl.ksbe.edu/ikehawaii or call 842-8877. For applications, call 842-8800.

Palace director

The Friends of 'Iolani Palace is continuing to search for a new executive director for the historic palace. The director oversees management of the palace, which is designated as national

historic landmark, and, as a state park, falls under the jurisdiction of the state Department of Land and Natural Resources.

Candidates should have professional experience in museum or historic site management, supervising staff and working with a board of directors. In addition, interested people should have a minimum of five years' experience working in or with nonprofit organizations

A full list of requirements and a job description may be obtained by sending a letter to: Search Committee, 'Iolani Palace, P.O. Box 2259, Honolulu, HI 96804.

Seasons and the sea

Join kumu hula John Lake and his hālau in a free program on the lawn of the Waikiki Aquarium as they present chant, hula and mo'olelo to observe the traditional beginnings of the

See **BRIEFS** on page 19

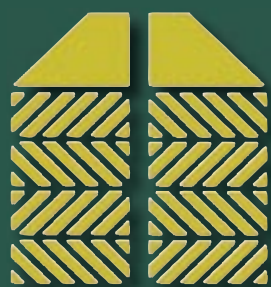
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Legislative Update



Several key OHA bills advance, but most don't

By KWD staff

With just a month to go in this year's state legislative session, several key OHA bills remain alive, although most have fallen by the wayside.

Among the bills still moving are two that would authorize funding for the temporary ceded lands revenue agreement reached between OHA and Gov. Linda Lingle in January. Under the terms of the agreement, OHA would receive \$15.1 million annually, in addition to a one-time payment of \$17.5 million for certain undisputed past-due amounts.

Both the Senate and House versions of the bills now include an amendment that would require the state Department of Land and Natural Resources, working with the Department of Budget and Finance, to provide an annual accounting of the state's ceded lands revenues.

The crossover bill currently before the Senate includes an appropriation of \$250,000 per year to conduct the accounting, to be matched by OHA if needed. OHA's Beneficiary Advocacy and Empowerment Committee has approved those terms.

"An accounting is a good thing, since now we'll be dealing with a flat fee instead of a percentage of revenues," said OHA Administrator Clyde Nāmu'o. "If the revenues go up, we'll want to know about it so we can go to the Legislature for an adjustment."

There had been some concern earlier among the agreement's supporters that the governor might reject the deal if the accounting provision was inserted, but those fears seemed to be allayed

when testimony by the state attorney general did not object to the accounting amendment.

PASSING

Other bills that have continued to advance include:

- **Land and resource board seats.** As it has in the past several sessions, OHA sought to reserve one seat each on land and natural resource boards for an appointee to be chosen by the governor from a list of nominees submitted by OHA.

"As the 'fourth arm' of state government, charged with looking out for the interests of Native Hawaiians, it's right that OHA pursue seats on these boards," explained OHA Chairperson Haunani Apoliona.

As of this writing, bills remain alive to reserve such seats on the state's Land Use Commission, Commission on Water Resource Management and Coastal Zone Management Authority.

- **OHA strategic plan.** A measure that has already passed and been sent to the governor for signature will remove the statutory requirement that OHA create a master plan for all Hawaiian service agencies and instead acknowledge OHA's existing strategic plan as the agency's master planning document. OHA officials proposed the bill because they said it was unreasonable to expect OHA to coordinate master planning for other agencies. The lack of the currently required master plan has been a regular target of criticism in the State Auditor's periodic reports on OHA.



In March, the Legislature passed resolutions recognizing OHA's 25th anniversary, and both houses held ceremonies honoring current and former OHA trustees. Here, state senators greet (from right to left) former trustees 'Ilei Beniamina, Nālanī Olds, Walter Ritte, and Louis Hao, and present trustee Colette Machado. Photo: Francine Murray

NOT PASSING

OHA measures that have not passed out of committee or are currently deferred include:

- **OHA office and Hawaiian cultural center.** After floating a proposal last year to build an OHA office and Hawaiian cultural center on 5.2 acres of state land on the waterfront between Kaka'ako Park and Honolulu Harbor, this year OHA had sought a state bond issue of \$1.35 million to help pay for planning and design of the site. However, the proposal never received a committee hearing.

- **Ceded lands transfers.** As in the past, OHA had proposed a bill that would prevent the state from selling off or otherwise "alienating" ceded lands. The bill carried over from the last legislative session, but did not receive a hearing this year.

- **Kuleana lands.** OHA had also proposed bills that would have helped protect kuleana lands (hereditary lands awarded to Hawaiian tenant-farmers at the time of the Mahele) by exempting them from property taxes, giving OHA a greater role in kuleana title cases and prohibiting claims to kuleana lands based on adverse possession. Several of the measures made it through their initial committee assignments, but were deferred after they crossed over to the other legislative body

- **Education.** OHA's package included a number of bills aimed at providing better opportunities for Native Hawaiian students in

the public school system. One new proposal would have required the Department of Education to offer Hawaiian language courses in public school and provide financial assistance to university students who commit to teaching such classes. Other proposals included:

—A study into the effectiveness of the Department of Education's Hawaiian education program.

—Establishing alternative licensing requirements for teachers in certain Hawaiian education programs.

See **UPDATE** on page 18

A strong community-based coalition committed to reducing tobacco use for a healthier O'ahu.

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OHA community funding tops \$5 million during course of current fiscal year

By KWD staff

In early March, the Office of Hawaiian Affairs awarded a total of \$525,488 in grants to four community groups. The grants represent the third round of awards from proposals submitted to OHA in April 2005, bringing the total of Grants Program funds awarded during the current fiscal year to nearly \$2.4 million for 49 Hawai'i-based nonprofit organizations.

In all, 146 applications were received last April, with requests topping \$14 million. OHA grants funding is based on 10 percent of its total operating budget – \$28 million for Fiscal Year 2006. Accordingly, \$2.8 mil-

lion was budgeted for community grants.

However, additional funding is also provided by OHA to community groups through direct board initiative. So far in the current fiscal year, \$2.58 million in such funding has been awarded in eight separate board initiatives. In addition, OHA's administrator is authorized to award a smaller amount in administrative grants; so far in Fiscal Year '06, nearly \$266,000 has been awarded in such grants to 23 organizations. Thus, the total amount of community funding awarded by OHA so far this fiscal year is nearly \$5.25 million.

The grants awarded on

March 2 are as follows:

- **Global Medilink Technology Inc.:** \$164,420, for the Hawai'i Oral Health Outreach Project Phase II.

- **Hui o Kuapā:** \$87,570, to provide a site on Moloka'i for a hands-on "classroom without walls" using loko i'a (fishponds) and ahupua'a (mountain-to-sea resources).

- **Nānākuli Housing Corporation:** \$187,658, for the site renovation of a facility and workshop for home repair and handyman training.

- **Waikiki Health Center:** \$85,840, to expand the Ho'ōla Like Outreach Program to

provide health services with a focus on diabetes management.

Projects funded by OHA's Grants Program must address the goals and objectives of OHA's Strategic Plan in one or more of the following areas: advocacy/native rights, culture, economic development, education, environment/natural resources, nationhood, policy, social services, land/housing and health.

The Grants Program will begin accepting proposals for the next round of community grants beginning on April 7. For information on how to apply, visit www.oha.org, or call 594-1925.

Grants Program seeks community reviewers

OHA's Grants Program has elected to integrate outside community reviewers into its grant evaluation/recommendation process and is currently seeking community reviewers for its upcoming grant cycle.

OHA is actively seeking community members with expertise in the following areas:

- Education
- Health
- Human services
- Housing
- Native Hawaiian culture
- Community development

OHA will offer a small honorarium for your work. Anyone interested in serving as a grant reviewer or in referring someone else as a potential reviewer can download the appropriate forms from www.oha.org, or call 594-1972.



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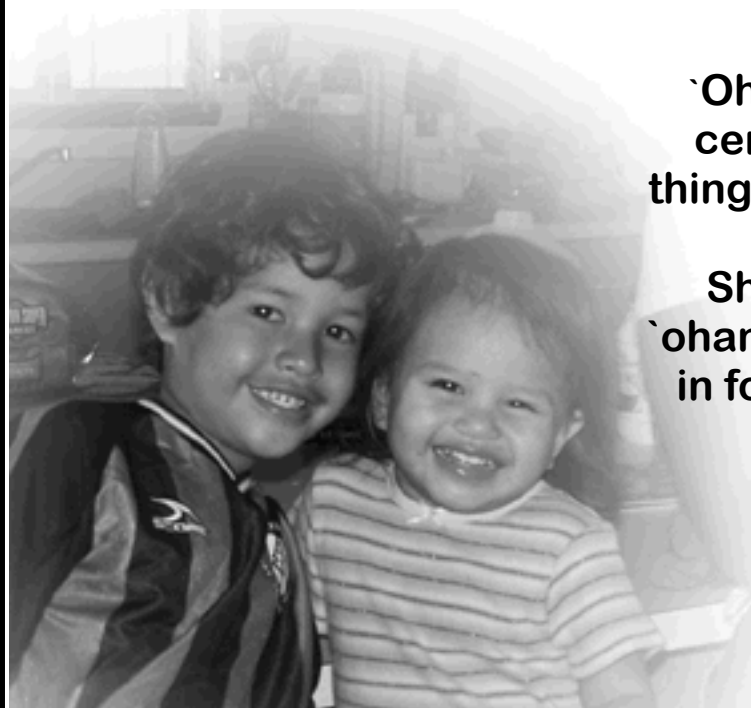
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- ◆ 23-36 years of age
- ◆ Drug policy/drug testing mandatory
- ◆ Entry-level salary (GS-10) is \$50,383 Academy training; \$60,666 - \$68,632 upon graduation, including locality/availability pay

Hanai. To raise, feed, nourish, sustain.

-Mary Kawena Pukui

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Principal Susie Osborne and others with Kua o ka Lā Charter School (posing with a state DLNR representative) accept the Hawaiian Electric Company's Arbor Day award. Right: Students at Kua o ka Lā learn conducting a science experiment. Photos: Courtesy of Kua o ka Lā

Going solar

An off-the-grid charter school in rural Puna harnesses the sun's power to run a new computer lab

By Sterling Kini Wang
Publications Editor

With an ancient Hawaiian fishing village and a lush native rainforest in its backyard, Kua o ka Lā Charter School's rural location in coastal Puna, on Hawai'i island's east side, provides for some unique educational opportunities. What the off-the-grid campus doesn't provide for, though, is access to electricity.

Despite this seemingly major disadvantage, the small Hawaiian culture-based school has actually fared quite well since it started classes in fall 2002. In fact, Kua o ka Lā (literally, "back of the sun") recently won several national and local awards for its environmental programs.

But with energy being an inescapable issue, school officials turned to the sky for help.

With funding from Hawai'i

County and the Office of Hawaiian Affairs and technical support from a Hilo company, Photon Power Technology, Ltd., Kua o ka Lā opened a new solar-powered computer lab in February – the first such facility in the state's education system, and just the second in the nation.

"We serve as an example of how a school can successfully operate using alternative energy and be completely sustainable," said Kua o ka Lā principal Susie Osborne. "We're demonstrating that it can be done."


The facility, named the John Hale Learning Center after Kua o ka Lā's late cultural advisor, employs a photovoltaic system to convert sunlight into energy that powers the school's 45 new computers. The solar energy system will also serve as an educational tool for students, who will be responsible for the upkeep of the system. In the process of maintaining it, they will learn the basic science of electricity and the physics of solar energy, Osborne said.

The solar energy project aligns with Kua o ka Lā's goal of providing programs that are both culturally driven and support the skills necessary to succeed in today's technological world. Osborne said that the students recently made a presentation on the evolution of energy in Hawai'i, starting off by explaining how Hawaiians

used kukui nuts for candles and then transitioning into a description of how the sun powers their computer lab.

Kua o ka Lā has built a reputation for embracing such sustainable and environmentally friendly technologies. It has a strong recycling program and uses commercial-grade composting toilets. It's currently exploring converting its two 45-passenger buses to run on biodiesel, a fuel made from vegetable or recycled cooking oil. Osborne said her students have already begun to collect waste oil from area restaurants, and she expects to be using biodiesel by next year.

Kua o ka Lā is subject to many of the same problems facing other state charter schools, however, such as lack of state funding and insufficient facilities. In fact, the school's new computer lab also represents its first conventional building. Before the lab was built, the students conducted their indoor activities in several unorthodox facilities, including a traditional Hawaiian grass structure. The only conventional building the students used was at a church located four miles off campus.

Despite such problems, Kua o ka Lā is proving that with a little ingenuity, an isolated site between the ocean and a rainforest can serve as the perfect tool to teach cutting-edge technology. 

CHARTER SCHOOL PROFILE

Kua o ka Lā

Location: Puna, Hawai'i island

Principal: Susie Osborne

Grades: 6-11 (expanding to 12th grade next year)

Number of students: 55

Native Hawaiian students: 65%

Student/teacher ratio: 15-1

Mission statement: Ke ala pono - the right path

History:

Kua o ka Lā emerged as a result of the success of the nonprofit Ho'oulu Lāhui, which in 1994 started to run programs – and continues to do so – at Pū'āla'a, an ancient Hawaiian village complete with historical sites, fishponds and native habitat. Kua o ka Lā received its charter from the state in 2000

with a vision of providing quality education that addresses the distinctive learning styles of Hawai'i's youth in a culturally driven, academically rigorous manner.





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Talks continue in Waimea settlement

By Derek Ferrar
Public Information Specialist

Negotiations are continuing to finalize the court settlement that will give the Office of Hawaiian Affairs title to O'ahu's Waimea Valley and ensure that the historic valley will remain permanently protected from development.

Under the terms of the agreement, the 1,875-acre valley will be purchased from New York theme-park developer Christian Wolffer for \$14 million by a hui consisting of OHA, the City and County of Honolulu, the Army, the state Department of Land and Natural Resources and the National Audubon Society.

Wolffer had originally requested that the complicated deal close by March 15, but a variety of factors – including the need for legislation to authorize the state's \$1.6-million share – have pushed that time frame back. Negotiators are now hopeful that the deal can close sometime in April.

"This is an extremely challenging agreement to finalize because of the number of partners and the complex issues involved," OHA Administrator Clyde Nāmu'ō said at a community meeting. "So don't be surprised if it takes a little longer to close."

When finalized, the agreement will settle the long-running lawsuit over the city's condemnation of Waimea in 2002, which came after Wolffer first tried to sell the property as a private residence and then placed it into bankruptcy. After the city took possession of Waimea, it awarded a lease to the National Audubon Society to operate an environmental and cultural park on the property.

Here are some of the recent developments:

City Council approves deal

On March 15, the Honolulu City Council gave final approval

to the city's part of the settlement, in exchange for permanent easements that will ensure that the valley forever remains undeveloped and accessible to the public. The easements will be jointly shared between the city and the state.

The council's approval, however, came only after contentious questioning of the city's negotiator by council members Ann Kobayashi and Romy Cachola. Cahola in particular said he believed the city "gave away the store" in the deal.

In the end, the agreement was approved by a slim five-vote majority of the nine-member council, after Cachola, Kobayashi and Councilman Rod Tam left the meeting before the vote. (Councilman Charles Djou was out of town and had previously been excused.) Voting in favor of the measure were Council Chairman Donovan Dela Cruz, who represents the North Shore district, and members Nestor Garcia, Barbara Marshall, Gary Okino and Todd Apo.

Funding bills advance

Meanwhile, a pair of bills continue to advance in the state Legislature that would provide funding for the state's share of the purchase deal. As of late March, the crossover bill in the House was awaiting a hearing by the Finance Committee, and the bill in the Senate had passed the Water, Land and Agriculture Committee and was due for referral to the Ways and Means Committee.

The settlement deal cannot close until the state's funding is secured.

Army to seek easement realignment

At a March 2 OHA board meeting, a representative of the Army's Environmental Center – which is contributing \$3.5 mil-



OHA will assume title to O'ahu's stunning and historic Waimea Valley under a landmark agreement to protect the valley from development. Photo: Courtesy of Stewards of Waimea Valley

lion to the Waimea deal to help preserve an open-space buffer around the Army's Kahuku training ground – told trustees that the Army would request a readjustment of the boundaries to a road easement it possess in the back of the valley.

Joel Godfrey, head of conservation for the environmental division in Hawai'i, said that erosion has slightly altered the path of the private dirt road, known as Drum Road, so the Army would ask that the easement boundaries be redrawn.

The Army was granted permanent access to the 23-mile plantation track, a two-mile portion of which runs through the back of Waimea, in 1938. The military has already allocated funds for paving and upgrading Drum Road as part of its Stryker Brigade expansion in Hawai'i, with work scheduled to begin in the fall. Since the road leads from Schofield Barracks to the Kahuku training grounds, Army officials say using it will allow the 19-ton Strykers and other vehicles to avoid traveling on public highways.

Community airs hopes, concerns

In mid-February, the Save Waimea Valley Coalition hosted a community meeting at Waimea to discuss the settlement deal, with OHA trustees; Hawaiian cultural groups; city, state and Army officials; Audubon Society representatives and oth-

ers on hand to share mana'ō and answer questions.

OHA Chairperson Haunani Apoliona asked for the "patience and participation" of all involved as the complex negotiations were worked out. "OHA is stepping onto uncharted ground," she said, "and we want to make sure that we navigate the correct course from day one so we don't waste any more time and resources."

Audubon President John Flicker thanked all those who had come forward to help protect Waimea. "During the valley's darkest days, with the forces of development against it," he said, "the only thing standing up to that was individuals who were committed to the preservation of the valley's cultural and natural resources. When they come together, such individuals are a very powerful force."

While most in attendance expressed relief and excitement about the deal to preserve the valley, a number of concerns were also raised. Some Native Hawaiians said they were troubled that Audubon has few Hawaiian staff members, and that native culture seemed to take a back seat to mainland-style environmentalism at the park.

OHA Administrator Nāmu'ō said at a later board meeting that he was hopeful that "a meeting of the minds" could be reached

What about Wao Kele?

Also still in progress is OHA's other major conservation land acquisition, that of the nearly 26,000-acre Wao Kele o Puna rainforest on Hawai'i island. While title has not actually transferred to OHA yet, the major issues have mainly been worked out, and negotiators are hopeful that the transfer can take place soon.

Under the terms of the deal, the current landowner, Campbell Estate, must first transfer title to the nonprofit Trust for Public Land, which will then convey ownership to OHA. A federal forest stewardship grant will pay for most of the forest's \$3.65-million purchase price: OHA will be acquiring title for \$300,000. The board has also committed to paying up to \$228,000 per year in initial management costs.

Also nearing completion is the Memorandum of Agreement between OHA and the state Department of Land and Natural Resources on the management of the forest, under which DLNR will gradually transfer management responsibility to OHA.

Finally, a bill appropriating up to \$1.3 million to plug and abandon two exploratory geothermal wells in Wao Kele currently awaits action by the legislative money committees.

Mākua for peace, not war



By Pōkā Laenui

Editor's note: Longtime Hawaiian sovereignty activist Pōkā Laenui is a Vietnam-era Air Force veteran and a former OHA trustee. The views expressed in this community discussion column are those of the author and do not necessarily reflect the views of the Office of Hawaiian Affairs.

The U.S. military has no "right" to train for combat on any Hawaiian soil.

Following U.S. aggression against Hawai'i in 1893, any "right" the U.S. holds in Hawai'i is nothing more than rhetoric masking for reality. The definition of aggression included in U.N. General Assembly Resolution 3314 of 14 December 1974 states:

"Aggression is the use of armed force by a State against the sovereignty, territorial integrity or political independence of another State [...]"

"1. No consideration of whatever nature, whether political, economic, military or otherwise, may serve as a justification for aggression.

"2. A war of aggression is a crime against international peace. Aggression gives rise to international responsibility.

"3. No territorial acquisition or special advantage resulting from aggression is or shall be recog-

nized as lawful."

It follows, therefore, that the U.S. government's "legal" lease to Mākua Valley is nothing more than manipulation between the feds and the state.

I'm against U.S. military training, not only because such activity despoils the cultural, religious and environmental nature of the land. I'm against it because of the grand lies now being perpetrated in Hawai'i about the U.S. commitment to peace and its war against terrorism, handled as flippantly as if it were a sporting event.

The U.S. is not committed to peace. It is instead committed to its own expansion in order to enjoy its "thriving global economy." And it hopes to accomplish this expansion through the suppression of all peoples who possess the goods or services for this economy but who oppose U.S. control.

Why should Hawai'i support a war in Iraq where it is clear the U.S. had no business attacking that nation in the first place?


War on terrorism? How was Iraq committing terrorism against the U.S.? If anything, it has been and continues to be the reverse. It is none other than the U.S. who is committing terrorism against the people of Iraq on a daily basis – bombing homes and villages, killing hundreds of innocents, then pasting on a label of "suspected insurgent strongholds." The U.S. had no business going into Iraq, and it has no business remaining there another day.

Live-fire training at Mākua for duty in Iraq? Give me a break. The Iraqis fighting back are using home-made explosives and small arms. U.S. armaments are a hundred times more powerful than theirs. What further "live-fire" training does the U.S. Army need?

Yes, the U.S. is indeed a nation at war! But it is not "global terrorism" that is the enemy. The ene-

mies are the ghosts of America's past and of America's present (yes, including its historical and current occupation of Hawai'i). The U.S. war is nothing more than young and poor fools made into soldiers to hold onto the ill-gotten gains of corporate America. The U.S. is finally being called upon to answer for its past and present deeds. It is being called upon to come face-to-face with its greed.

To win this war, the U.S. must resort to the ultimate weapon: truth. It must turn to the ultimate force: love. It must take the long path to peace: confession. And it must beg for forgiveness. The United States of America can no longer take the path of "exceptionalism" as if it is exempt from the laws of humanity. It must accept that it, too, is bound by the rules of fair play, justice and humanity.

When the U.S. succeeds in that kind of victory, the whole world will be the winners. In the meantime, leave Mākua and all Hawaiian lands alone. 

In 2004, the UCLA School of Law Native Nations Law & Policy Center shared its research with hundreds at CNHA's Educational Symposium on Constitutions, and people asked,

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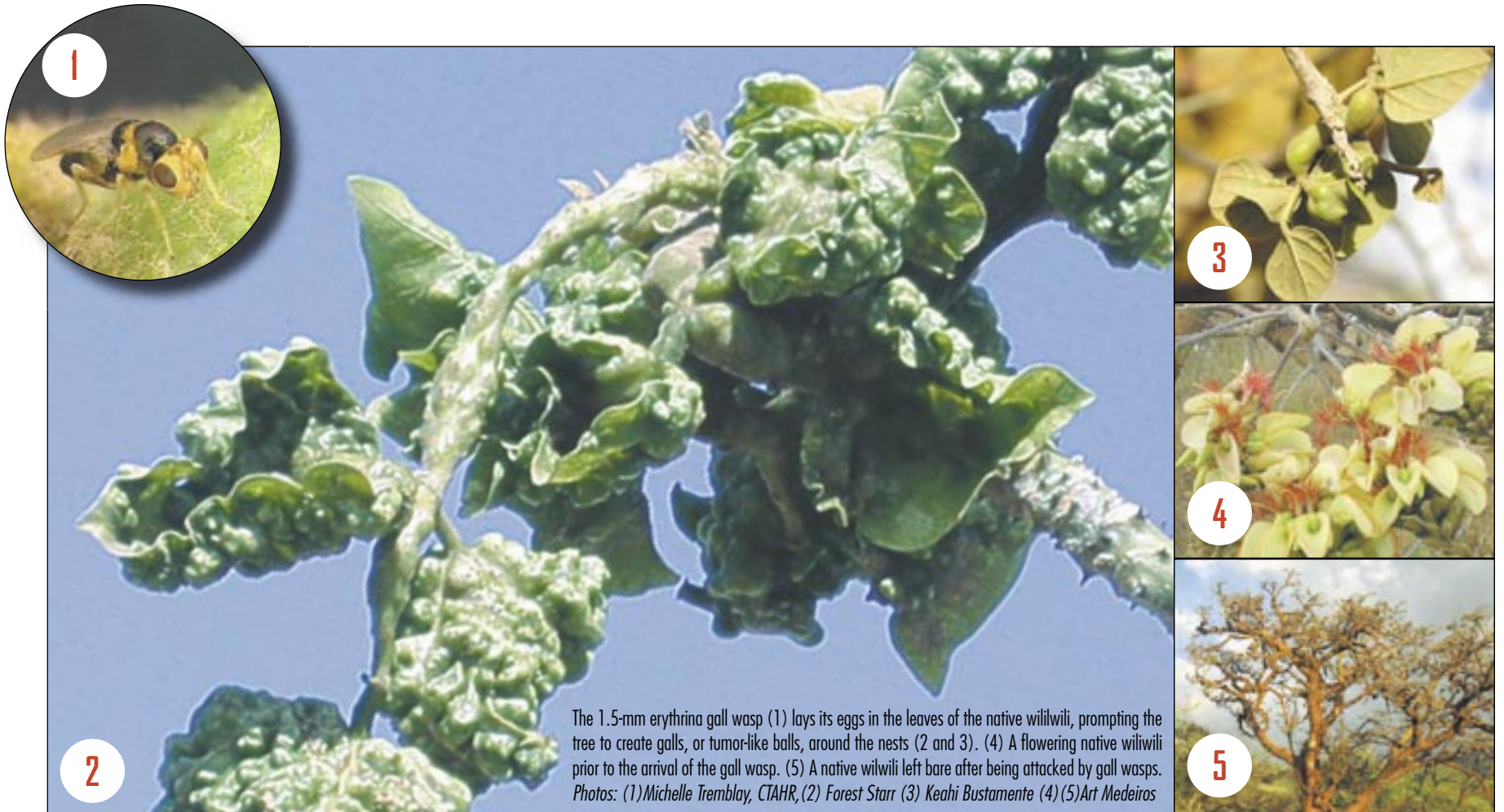
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The 1.5-mm erythrina gall wasp (1) lays its eggs in the leaves of the native wiliwili, prompting the tree to create galls, or tumor-like balls, around the nests (2 and 3). (4) A flowering native wiliwili prior to the arrival of the gall wasp. (5) A native wiliwili left bare after being attacked by gall wasps. Photos: (1) Michelle Tremblay, CTAHR, (2) Forest Starr (3) Keahi Bustamente (4) (5) Art Medeiros

Whither the wiliwili?

Will a tiny wasp spell extinction for one of Hawai'i's native trees?

By Sterling Kini Wang
Publications Editor

Some people believe that we may now be witnessing the sudden extinction of the native wiliwili tree, due to an alien species of wasp that was just discovered in the islands last April.

The native wiliwili, a fairly common species of the erythrina genus, had a relatively healthy population throughout Hawai'i not even a year ago. But now the tiny wasp, commonly called the erythrina gall wasp, is threatening to wipe out the native species, along with the related Indian coral tree and "tall wiliwili," popularly used as a windbreak.

What's particularly unsettling is the speed of the destruction caused by the wasp, which was first identified as a distinct species in 2004. Just 1.5 millimeters long, it lays its eggs in the leaves

of certain erythrina species, and in defense, the tree forms a gall – a thick, tumor-like knot – around the nest. After a short time, the infestation gets so severe that most, if not all, of the tree's green tissue falls off, stunting the growth of the plant, and in the most extreme cases, killing it.

The wasp was originally found on O'ahu, where it has since attacked nearly every native wiliwili tree. Within six months, it had spread to all the islands. Now some fear the worst for the native wiliwili, an endemic species whose buoyant wood was used traditionally for surfboards and canoe outriggers.

Art Medeiros, a U.S. Geological Survey research biologist, said that the wasp has already hit about 60 to 70 percent of the native wiliwili trees on Maui, including those in one of the state's most extensive wiliwili

forests, the Pu'u o Kali Preserve, located on the southern slope of Haleakalā. In 2005, the wiliwili on the preserve had one of its best flowering years in recent memory, but Medeiros said that some people are now saying it may have been the last.

The prospect of losing any native species is disheartening, but for the wasp to potentially kill off the entire population of native wiliwili – a keystone species of the native low dryland forest, one of Hawai'i's rarest habitats – is especially worrisome.

"We've always had alien weeds and insects that posed problems to our native forests," Medeiros said. "But we've never had something that specifically attacks a keystone species so intensely. This is unprecedented in Hawai'i. If the wiliwili goes down, the whole [low dryland] ecosystem falls."

Several efforts are under way to save the native wiliwili. Across the state, scientists and volunteers are gathering tens of thousands of wiliwili seeds to preserve the genetic diversity of the species. At the Waimea Audubon Center,

home to one of the largest collections of erythrina species in the world, staff has begun propagating the various trees from seeds and cuttings in quarantined mesh enclosures.

Some people are turning to several systemic insecticides that can either be injected into the soil around the tree or into the tree itself. Tommy Boyd, the head groundskeeper for Bishop Museum, said that the Amy B.H. Greenwell Ethnobotanical Garden on Hawai'i island, which the museum runs, has had some success with the chemical, and that he's also planning to start using it soon.

But some experts complain that the insecticide is expensive and slow to act. "It's unrealistic to expect to use the insecticide forever," said the U.S.G.S.'s Medeiros, who helped apply the chemical to some 800 trees on Maui.

The most promising gall wasp defense may come from the introduction of another alien wasp. An entomologist from the state Department of Agriculture's biological control section took

a two-month trip to East Africa, where the erythrina gall wasp may have originated, to search for its natural enemy. The scientist found a wasp from the eurytoma family in Tanzania that feeds on the larvae and pupae of the erythrina gall wasp.

The eurytoma wasp is undergoing extensive lab tests to make sure it doesn't pose a threat to any other species, especially other native insects that cause plants to create galls. "We know there are concerns about introducing another alien species to the state," said Ken Teramoto, the head of the state's biological control section. "So we're trying to be very careful." He said that he is encouraged by the results of the testing, but added that it could take a year or more before the eurytoma wasp gets the green light.

Hopefully, the wiliwili can last that long. "The future of the native wiliwili is not looking good if something isn't done," said Maya LeGrande, a botanist who specializes in the species. "We're just trying to be optimistic."



The Royal Mausoleum in Nu'uano is badly in need of repairs, but funds for the job are short. Now a bill moving through the Legislature would dedicate permanent funding for Mauna 'Ala's upkeep.

By Sterling Kini Wong
Publications Editor

The Royal Mausoleum at Mauna 'Ala, in Nu'uano Valley, is the final resting place for some of Hawai'i's most beloved royal figures, who believed that their wealth should be used to benefit their people. In fact, the legacies of some of the ali'i buried at Mauna 'Ala – including Queen Lili'uokalani, who started a trust for orphans; Princess Bernice Pauahi Bishop, who founded Kamehameha Schools; and Queen Emma Na'ea Rooke, who established Queen's Hospital – are still serving Hawai'i's people today.

But with parts of the 140-year-old cemetery deteriorating, many believe that it's time to give back to the ali'i.

"They did so much to care for us," said Stacy Rezentes, a spokesperson for the Charles Reed Bishop Trust, whose founder was Pauahi's husband and is also buried at Mauna 'Ala. "We should be ashamed to give them anything less than the best."

The Royal Mausoleum currently falls under the jurisdiction of the state Department of Land and Natural Resources. But because the DLNR's responsibilities are so broad and its funding so thin, Mauna 'Ala doesn't receive enough money for the needed repairs.

State lawmakers are currently considering a bill that would create a dedicated funding source for restoration and ongoing maintenance of Mauna 'Ala. The bill states that the mausoleum funding would come from ceded lands revenue. However, although the state would distribute these funds to OHA to manage, the mausoleum money would be

Mauna 'Ala

separate from OHA's regular share of ceded lands proceeds.

While the exact dollar amount of funding has yet to be worked out, Rezentos said that an engineering firm estimated that it would cost about \$1.5 million to cover the major renovations needed at Mauna 'Ala over the next three years and regular maintenance over the next 10 years.

Some, however, say that the price of the renovations doesn't matter, as long as the 3.5-acre burial ground gets the long overdue attention it deserves. "We shouldn't even have to discuss the financing of the repairs," said EiRayna Adams, kuhina nui of the Daughters and Sons of Hawaiian Warriors. "This is Mauna 'Ala, where our ali'i are buried. These funds should simply be made available."

The Royal Mausoleum was first built in 1864 by Queen Emma to house the remains of her four-year-old son, Prince Albert Edward

One of the primary concerns today is Mauna 'Ala's makai rock wall. While the mauka wall was renovated during George Ariyoshi's tenure as governor, the opposite wall remains exactly as it was when it was built in the 1860s. Parts of it have fallen over, and the roots of small shrubs are digging in between the rocks, compromising the wall's structural integrity.

Bill Kaihe'ekai Maioho, the kahu of the cemetery, said that he would like to see the entire wall torn down and then rebuilt using the same stones.

Another concern is the sorry condition of the public restrooms, which were built in 1946 when the mausoleum was first opened to the public and haven't been improved since they were painted in the 1980s.

Besides fixing the cracks in the foundation of the Wyllie Crypt, most of the other renovations are aesthetic. The cement façade

"They did so much to care for us. We should be ashamed to give them anything less than the best."


—Stacy Rezentos,
spokesperson for the Charles Reed Bishop Trust

Kauikeaouli, and her husband, King Kamehameha IV, who both died within 15 months of each other.

Over the next 40 years, the bodies of more than 40 ali'i – many of whom were moved from other cemeteries – were placed at Mauna 'Ala, including all but two of Hawai'i's ruling monarchs. The tranquil, verdant cemetery now holds four tombs and the Royal Mausoleum itself, which has been emptied of caskets and converted into a chapel.

In 1900, Queen Lili'uokalani and Hawai'i congressional delegate Robert Kalanihiapo Wilcox successfully pushed a joint resolution through Congress to remove Mauna 'Ala from the public domain. That's why Mauna 'Ala is often referred to as sovereign land and why the state flag – whose origins trace back to the kingdom – flies alone there, without the American flag.

of the chapel, for example, has to be re-plastered because parts of it have chipped off, exposing the coral blocks underneath. In addition, the wrought-iron fence surrounding the cemetery has to be cleaned of moss and touched up with black and gold paint.

Other than the two state workers that clean the grounds three times a week, Maioho is the only person maintaining the cemetery on a regular basis. But caring for the remains of royalty is his family's duty. He is a direct descendant of chief Ho'olulu, who helped hide the remains of Kamehameha I and is the sixth member of his family to serve as kahu of the mausoleum. He said that the appearance of Mauna 'Ala reflects on how well Hawai'i's people today honor their ali'i. "Care is a major part of respect," he said. "And without respect, you cannot give aloha." 



Opposite page: The Royal Mausoleum was built in 1864 and later converted into a chapel. Top and middle: The cemetery's wrought-iron gate has to be cleaned of moss and touched up with black and gold paint. Above: Parts of the makai rock wall, first built in the 1860s, has toppled over. -Photos: Sterling Kini Wong

HÖKŪLE‘A RETURNING TO THE SOURCE

30TH ANNIVERSARY VOYAGE BACK TO TAHITI

By Derek Ferrar
Public Information Specialist
Photos: © Monte Costa

In late

April or early May, *Hökūle‘a* will set sail for Tahiti to commemorate the 30th anniversary of the venerable canoe’s revolutionary maiden voyage in 1976.

That first voyage established that Polynesian seafarers could have regularly sailed between Tahiti and Hawai‘i using traditional navigation techniques, and it offered a key symbol of native pride that helped spark the resurgence of identity known as the Hawaiian renaissance.

Plans for the anniversary voyage came together quickly in the

month or so, after it became clear that the new canoe being built for Mau Piailug – the Micronesian navigation master who guided *Hökūle‘a* on its first voyage and then shared his precious knowledge with students in Hawai‘i – would not be ready in time to sail to his home island of Satawal before the onset of typhoon season, as he had hoped. (Depending on Mau’s wishes, that canoe, the *Maisu*, may now either be shipped to Micronesia or sailed there at a later date.)

The Tahiti voyage, says master navigator and Polynesian Voyaging Society leader Nāinoa Thompson, is intended to honor the pioneers of the voyaging resurgence in Hawai‘i, as well as bringing together four “generations” of modern wayfarers – from original crewmembers of the first voyage to high school students who represent the future of voyaging. (Nāinoa himself was not on the canoe for the first trip down to Tahiti, but he was aboard for the return sail to Hawai‘i.)

Ka Wai Ola caught up with the extremely busy Nāinoa, who also serves as a Kamehameha Schools trustee and a mediator in the Forbes Cave artifact dispute, at the Marine Education and Training Center on Sand Island, where the voyaging society is now headquartered, thanks to a partnership with Honolulu Community College’s Boat Maintenance and Repair technical program.

Before sitting down to talk, Nāinoa gave us a tour of the facility, which is like a clubhouse for contemporary voyaging canoes, with the *Hawai‘iloa*’s two massive wood hulls out of the water and stripped down for restoration, and the newer canoe *Hökūalaka‘i* moored around the corner from *Hökūle‘a*, which recently came out of dry dock. In a construction bay, HCC students are helping to build a mold that will be used to construct a number of smaller sailing canoes intended to allow thousands of Hawai‘i students to experience the Polynesian seafaring tradition without tying up the more costly and resource-intensive deep-sea canoes.

Nāinoa explains that the Tahiti trip is part of a five-year plan that will include statewide educational sails, as well as long-distance voyages to Micronesia and Japan, and Aotearoa (New Zealand).

“By the summer of 2007, we may have 16 voyaging canoes in Hawai‘i,” he says. “Seven will be capable of going deep sea, and nine will be basically more inter-island and coastal.”

I n

1975, when they launched *Hökūle‘a*. I don’t think anyone could have begun to imagine that kind of growth.”

But that very growth, he says, has also created an even greater need to train young leaders to take voyaging into the future. “We are strategically trying to pass the torch of leadership,” he says, “and that challenge is part of why we’re going to Tahiti.”

What do you see as the main goal of this Tahiti trip?

The whole theme for us this year is to honor our mentors and kūpuna, and our number one commitment is to support Mau’s legacy. So in addition to the construction of his new canoe as an extraordinary gift by Nā Kālai Wa‘a Moku o Hawai‘i [the Hawai‘i island voyaging organization that also built the voyaging canoe *Makali‘i*], the plan now is to honor Mau’s legacy, along with that of the other voyaging pioneers in Hawai‘i, through this anniversary sail.

To keep Mau’s legacy alive, you’ve got to sail long distance. There is nothing like going deep-sea, because that’s where you practice real navigation. And then the other piece is training more navigators and captains to perpetuate the voyaging tradition.

You’ve said that an important aspect of this trip will be connecting different generations of voyagers. Did the recent death of one of Hökūle‘a’s original captains, David Lyman, in a harbor accident have something to do with that idea?

Besides the absolute sense of emptiness when you lose a friend, we also lost a real leader in Dave. And when you take a moment to think about that, you start to recognize that we don’t have a lot of time.

Hökūle‘a was born out of an extraordinarily powerful vision. Herb Kāne, Ben Finney and Tommy Holmes saw a destination that the average person would never imagine – to build a voyaging canoe, sail it to Tahiti and raise the island out of the sea. And to bring back dignity and honor to our ancestors, who were arguably the greatest explorers on the face of the earth.

So what’s important to me, when we look at the four generations of linkage, is making sure that those early pioneers – even the ones who didn’t go, like Herb – are understood. Not just recognized or acknowledged,

REVISITING HISTORY

“One of the reconections we’re trying to make on this trip is with significant places in Hawai‘i when it comes to voyaging,” says Nāinoa Thompson. “So we’re using different legs to make that connection.” Among the planned stops:

- Honolua Bay, Maui, one of the initial stops on Hökūle‘a’s first voyage.
- Kealaikahiki on Kaho‘olawe, believed to be an ancient navigational training site.



ditions. So on the Tahiti trip we’re going to bring some of Mau’s students from Micronesia, as well as young students from Hawai‘i.

but really understood for their extraordinary contributions to Hawai‘i. And the way we can honor them best is by making sure that young people know them and what they stood for. Otherwise, like David, those memories will be lost.

What do you think have been some of the most important moments in the last three decades of voyaging revival?

Clearly the vision, going back to Ben and Herb and Tommy Holmes. It was the awakening, and for so many of us, it captured our imagination.

And the other thing was Mau coming. What sets Mau apart from any other navigator is that he came back and taught all these years. Because Mau could have helped support an event in 1976, but without the teaching, voyaging would have ended again.

But I don’t want to under-represent all of our other teachers, too. Mau was a teacher that we had to have, but we had a whole extraordinary pool of teachers.

The arrival in Tahiti by the ‘76 crew – that’s another pivotal point, because they were the first to go, so to me they were really the ones that took the greatest risk. What an enormous achievement that was.

And then the ‘78 voyage, when we lost Eddie ‘Aikau – as devastating as it was, it was pivotal. Eddie is as important as any other individual in voyaging, simply because of the choice he made of putting everybody else in front of him, and going out and risking everything to save others.

Eddie’s passing broke the community in half, with one half saying voyaging isn’t worth the risk and the other half instinctively saying, “We’ve got to keep going.” We needed new leadership, someone with vision and extraordinary courage, and who understood the piece that we didn’t: commitment. And that leader, to me, was my dad [the late civic

leader Myron “Pinky” Thompson]. In a lot of ways, he was our greatest navigator – even though he never sailed an inch. Honestly, it’s easier to sail the canoe across the sea than it is to pull people together.

During the early voyaging time, my dad never got

involved, because it wasn’t his kule-ana. But after the canoe swamped and we lost Eddie, he asked me to get all the leadership guys together in a meeting. So we got together, but we couldn’t even look at each other – so much trauma and shame.

And then my dad came into the room and told us, “This trip is not for you. It’s for all those who will not be on the canoe that share your hopes and aspirations – it’s for them and their children. So if you folks want to go back to Tahiti, then you need to understand and harness the power of vision. The only thing that will pull you together is if you can come up with a set of shared values that you all agree on and never let go.” Then the meeting was pau, and in that single 40 minutes of time, he had gotten us back on course.

The other pivotal part was in convincing Mau to come back – not just to navigate, but more importantly, to teach. Because it was absolutely clear: if Mau no come, we don’t go. So I went and found him on an atoll in Micronesia, and I sat on a driftwood log and talked to him. He was really sad, because he knew about Eddie. And I think in some way he felt responsible, even though he had nothing to do with it.

When I asked him, “Can you come teach us?” he took a long time to think about it, and then just said, “Well, we’ll see.” Then a couple of months later, I get a phone call from his son in Saipan saying, “Mau will be at your house tomorrow.” He stayed two years and never went home once, he was with us all the way.

After that point, everything else is kind of history for me, because basically these teachers created the environment in which we were free to explore and grow. So really after all of that comes everything, but it had to come from that sense of freedom.

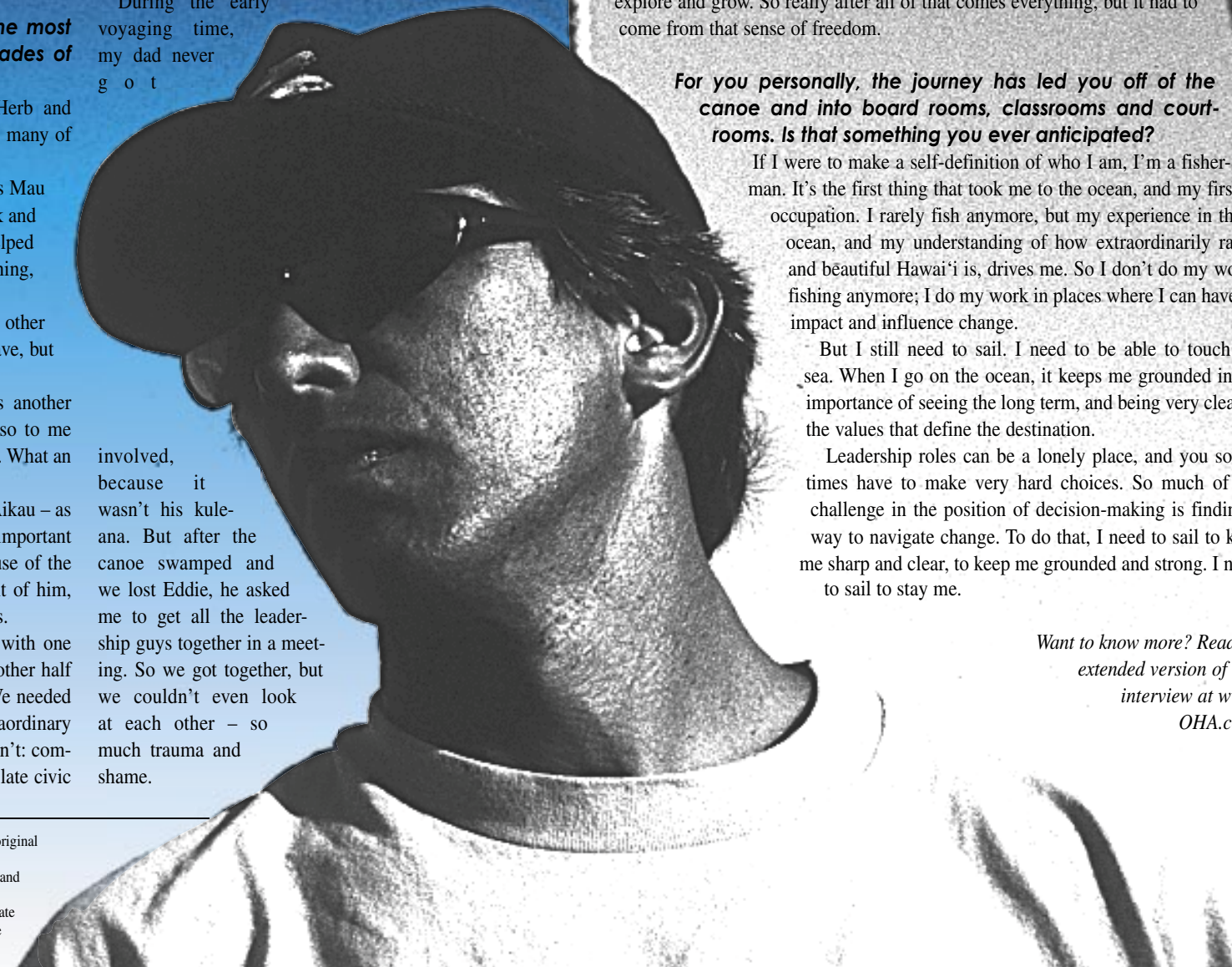
For you personally, the journey has led you off of the canoe and into board rooms, classrooms and courtrooms. Is that something you ever anticipated?

If I were to make a self-definition of who I am, I’m a fisherman. It’s the first thing that took me to the ocean, and my first occupation. I rarely fish anymore, but my experience in the ocean, and my understanding of how extraordinarily rare and beautiful Hawai‘i is, drives me. So I don’t do my work fishing anymore; I do my work in places where I can have an impact and influence change.

But I still need to sail. I need to be able to touch the sea. When I go on the ocean, it keeps me grounded in the importance of seeing the long term, and being very clear of the values that define the destination.

Leadership roles can be a lonely place, and you sometimes have to make very hard choices. So much of my challenge in the position of decision-making is finding a way to navigate change. To do that, I need to sail to keep me sharp and clear, to keep me grounded and strong. I need to sail to stay me.

Want to know more? Read an extended version of this interview at www.OHA.com.



Keiki's weight critical to long-term health



By Claire Ku'uleilani
Hughes,
Dr. PH., R.D.

Did you see in recent newspaper reports that European children are becoming obese? What's the cause? They are now eating the same foods that made U.S. children obese. Experts predict that by 2010, the number of overweight children (ages 5-18) in North and South America will increase from 30 to 50 percent, and European children will follow close behind. These children will likely carry obesity into adulthood, and will suffer more from heart disease, stroke and numerous obesity-related

health problems. The cost for their medical care will be astronomical.

It is often difficult to determine whether our children are momona (simply chubby) or momona loa (obese), yet understanding the difference is critical to their health. The issue is confusing because childhood growth is not smooth, which is why we use the term "growth spurts" to describe growth in children. What usually occurs is that a child gains a little weight, then his/her shoe-size grows, he/she grows in height, and then the child typically returns to his or her usual girth. Pediatricians and child specialists are best at evaluating your child's growth.

Pediatricians use growth charts that give a "percentage" for

height and weight for each stage of growth. This percent is based on measures for boys or girls at a particular age. Pediatricians are the family's expert and should watch a child's development, advising if the child is becoming too heavy for his or her height. The doctor should also advise parents on how to achieve control of a child's weight.


It is important, as parents, grandparents and families, to keep each other healthy and aware of potential problems, particularly with our children. In the past, there were more children to eat a share of family meals. Yards and open spaces were larger, and children were expected to play hard after school and on weekends. Children also did family chores, like washing, hanging and folding clothes, mowing and raking the yard, sweeping, and mopping the house and porch. And snacks grew on trees and shrubs instead of coming in packages, bottles or cans. With



Foods that are high in sugar and fat are contributing to an epidemic of childhood obesity.

all that physical activity and difference in food, fewer children or adults were as overweight as today.

Times have changed, and we need to change too. Native Hawaiians now have the sad distinction of being the most seriously overweight group in Hawai'i. This happened in recent times.

Statistics show that the Hawaiian population began getting overweight in 1950s and 60s, and now it is out of control. We need to exercise, eat smarter, drink water and live healthier. More importantly, we need to keep our children from becoming momona loa. This will save health, medical expenses and Hawaiian lives. 

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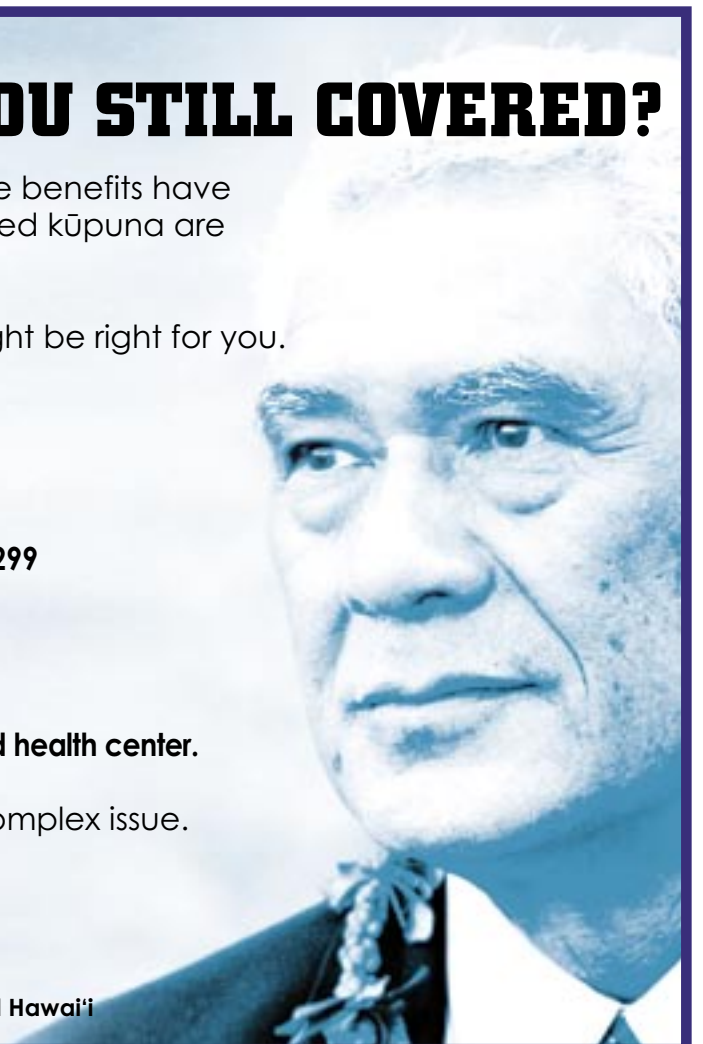
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- **Sage PLUS, Hawai'i State Department of Health Office On Aging: 586-7299 or from the neighbor islands, 1-888-875-9229.**
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E ho'omanawanui. Be patient and take time to understand this complex issue. Kōkua is available for you today.

No ka mauli ola o ka 'ōiwi.

A message from the Office of Hawaiian Affairs, 25 years of serving Native Hawaiians and Hawai'i



Hawaiian population projected to grow

Study also suggests percentage of Hawaiians living on the continent will continue to increase

By Sterling Kini Wang
Publications Editor

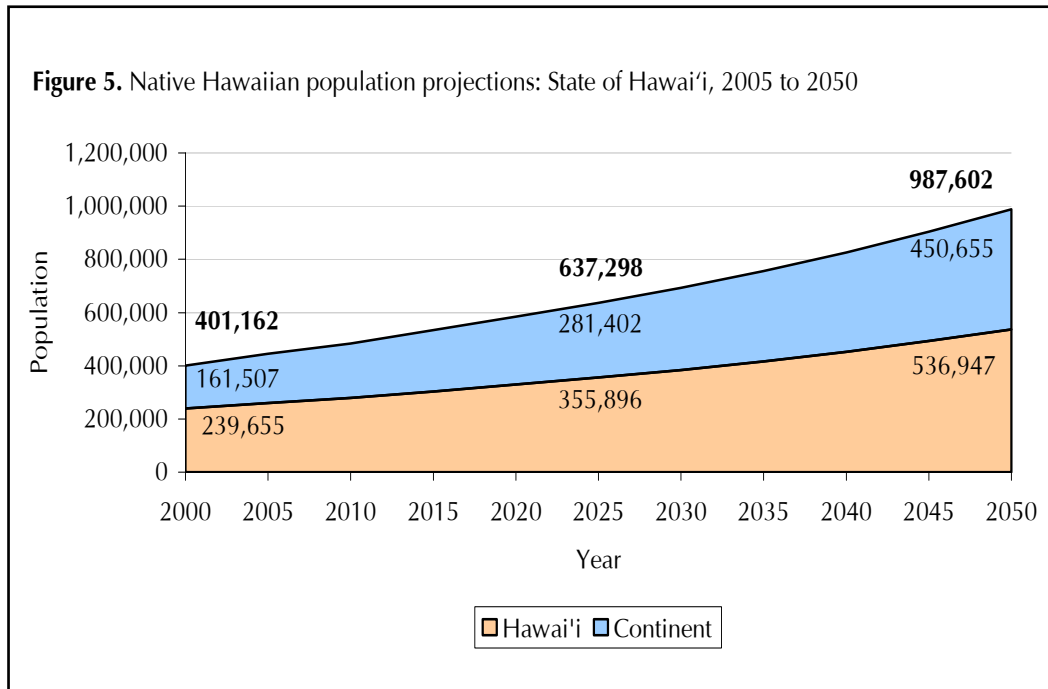
The number of Native Hawaiians in the United States is estimated to double over the next 50 years, topping 1 million sometime in 2050, according to a Kamehameha Schools study.

The findings in the "Laupa'i Kānaka: Native Hawaiian Population Forecasts for 2000 to

2050" study seem to conflict with recent U.S. Census Bureau reports that showed the Native Hawaiian and Pacific Islander population in Hawai'i dropping slightly from April 2000 to July 2004. In the Kamehameha Schools' study, researcher Nolan Malone notes that the differences in the two studies stem from "methodological and demographic forces that cloud the interpretations of the estimates."

Both studies, however, seem to indicate continued migration of Native Hawaiians from Hawai'i to the continental U.S.

The Kamehameha Schools' report noted that the population of Hawaiians living on the continent will grow slightly faster than the population of Hawaiians residing in Hawai'i. Moreover, the report points out that if migration



Graph taken from the Kamehameha Schools study "Laupa'i Kanaka: Native Hawaiian Population Forecasts for 2000 to 2050."

rates remain steady, of all Native Hawaiians living in the U.S. in 2050, only 54.4 percent will be residing in Hawai'i – a five percent drop from 2000.

The Kamehameha report also

predicts that the largest growth in the Hawaiian population will be in children under the age of five (a 167-percent increase from 2000 to 2050), which indicates that more emphasis needs to be placed on

early childhood programs.

To view the "Laupa'i Kānaka" study, visit Kamehameha Schools' PASE website at www.ksbe.edu/pase/reports.php, and click on the 2004-05 reports link.

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A MEGA-TALENT AMONG YOUNG HAWAIIAN ARTISTS

By Manu Boyd

Public Information Director

You've probably heard the works of Aaron J. Salā, be it the riveting "Hawaiian swing" piano on Nā Palapalai recordings, or intricate choral arrangements at the Kamehameha Schools Song Contest. Salā has, however, remained somewhat behind the scenes. Recently, however, he's been sighted here and there promoting his debut recording along with musician pals Shawn Pimental, Kamakoa Lindsey-Asing, Steve Jones and Snowbird Bento. For his "day job," Salā works as a graduate assistant at the Kamakakūokalani Center for Hawaiian Studies at UH Mānoa, where he is teaching mo'okū'auhau (genealogy) this semester. He is surrounded by those who help to nurture his commitment to his island heritage, to Hawai'i, and most especially, to music.

"When I was really young growing up in Sāmoa, I studied piano," says Salā, whose father is Sāmoan, while his mother is Hawaiian-Chinese-Portuguese. "When we moved back to Hawai'i, I thought the piano in my grandma's house (Cecilia

Cabral) was there just for me. Then I heard her play, and I was just mesmerized. But I couldn't watch her play – I just listened. The first song she taught me on piano was *Kalama'ula*." He continued to fine-tune his musical talents at the Kamehameha Schools Kapālama campus, where he graduated in 1994.

At UH, Salā's graduate work in ethnomusicology centers on the role of the piano in the development of Hawaiian music. He is doing oral histories on pianists he considers his heroes, including Mahi Beamer, Robert Cazimero, Leila Kī'aha, Wehilani Ching and, of course, his grandma. He is also studying the artistry of the late Richard Kauhi, whose Hawaiian jazz piano was one-of-a-kind. After finishing up his master's degree this fall, he will sail right into his Ph.D. studies.

Salā's years of vocal training, his instrumental and vocal arranging skills, a host of musical friends and a self-described avant-garde flair combine in an impressive debut. "Ka 'Upu Aloha – Alone In My Thoughts" – is a refection of the multi-faceted concepts of aloha, ranging from joy to heartache to the



Aaron Salā's debut CD combines charisma, talent, avant-garde flair and years of training. Photo: Kavila

euphoria of falling in love. "As artists, it's sometimes difficult to express who we are," he says. "I want people to feel a bit of what I was feeling when I recorded this, experience what I experienced. I didn't want the cover art to look typically Hawaiian, since I'm intending this for a broader audience. Hawaiian music is for the world."

A number of originals showcase the talents of Salā's associates, including Kamehameha Schools mentor Randie Kamuela Fong. Fong's *Hale a Laka* for Nu'uano and *Nani Kaluako'i* for the west end of Moloka'i have great energy and fresh appeal, though composed more than 25 years ago. A more recent Fong composition, *E Ho'i ke Aloha i Ra'iātea*, recalls a historical

Hōkūle'a voyage to Taputapuātea in the early 1990s.

Kīhei de Silva composed *Ehuehu mai nei 'o Mānoa*, a tribute to "Pauahilaninui" (Princess Bernice Pauahi Bishop) in reaction to litigation challenging Kamehameha's admissions policy. The recent composition has roots in a late 1890s mele, *Halepiowai*, honoring "Wilikoki" – Robert Wilcox, who led the counter-revolution that attempted to restore power to Queen Lili'uokalani. "*Halepiowai* served as the primary inspiration for this composition, the mele 'ai pōhaku of our generation," de Silva explains.

Kaumakaiwa "Lopaka" Kanaka'ole, the prolific young composer/performer/recording

artist from Hilo, contributes *Mele Kāpekapeka Aloha*, with poetic imagery that is stunning in its lyrics as well as its well-crafted English translation. Here, pahu meets piano in an unusual mix – dramatic, powerful, intriguing.

With charisma, heaps of talent and a deep aloha for his heritage, Aaron Salā is a name many more will know in years to come. Aside from preparing for a number of musical performances at this month's Merrie Monarch Festival in Hilo, Salā's jam-packed schedule – juggling teaching, trips to Japan, concerts and school – may just leave him enough time to start another recording, which he predicts will be released in early 2007.

WAIMEA

Continued from page 09

between OHA and Audubon to address such issues. "But with OHA having ownership and trust funds being expended," he said, "the Hawaiian community needs assurances that it will be a Hawaiian place."

Meanwhile, some non-Hawaiians expressed concern over the fact that OHA intends to turn Waimea – along with all of its other assets – over to a Native Hawaiian governing entity once it is established. "I worry that OHA will try to exclude non-Hawaiians from the valley," one meeting

participant wrote on a question card.

OHA officials point out permanent public access is part of the settlement deal, and say they have no intention of trying to keep non-Hawaiians out.

"We certainly want to ensure that non-natives can have an opportunity to appreciate the depth of our Native Hawaiian culture, so it doesn't make sense that Waimea would be a place where non-Hawaiians would be excluded," said Apoliona. "But by the same token, we want to make sure that Native Hawaiians feel comfortable coming to the valley, and that the history and culture of the valley are being honored in a way that will make Hawaiians feel proud."

UPDATE

Continued from page 06

–Providing funding for a special school district made up of Hawaiian-focused charter schools.

–Increasing the number of charter schools.

–Providing tuition subsidies for Hawaiian preschoolers and establishing "play-and-learn" programs on Hawaiian homesteads.

None of the proposals remained active as of this writing.

• **Housing.** A bill that Nāmu'o described as "one of our most aggressive measures" would have given OHA the authority to

develop housing projects that would be exempt from zoning and other state and county regulations – much as the Department of Hawaiian Home Lands is now able to do. However, the Senate Commerce, Consumer Protection and Housing Committee voted to hold the measure.

• **Hawaiian antiquities.** One OHA bill would have made it a state crime to sell Native Hawaiian antiquities to anyone except qualified museums and repositories, and would have established specific penalties for trafficking in such cultural objects. The measure failed to receive a committee hearing in either legislative body, however.

'Songbird of Hawai'i' rejuvenates the legacy of Lena Machado

By Manu Boyd
Public Information Director

Legendary Hawaiian composer and performer Lena Kaulumau Wai'ale'ale Machado is remembered today as a 20th-century musical marvel. Like many other artists whose work we sometimes take for granted, Lena Machado has perhaps been an "unsung" hero since her music-filled life ended decades ago. Although such familiar tunes as *Pōhai Ke Aloha*, *Mai Lohilohi Mai 'Oe* and *Ho'onanea* are performed and recorded today, the comprehensive body of work by Lena Machado has not been available to the public – until now.

Thanks to the tenacity, commitment and aloha of Machado's



Photo: manu Boyd
Pi'olani Motta and Kihei de Silva

"hānai" Pi'olani Motta, the yellowing pages of tattered songbooks and a lifetime of memories and experiences have been harnessed with the help of writer/historian Kihei de Silva and an impressive team of talented believers.

Songbird of Hawai'i – My Memories of Aunty Lena, published by the Kamehameha Schools Press, sheds kilowatts of light on one of Hawai'i's most prolific, yet somewhat obscure, songwriters through the detailed accounts of "Aunty Pi'o" Motta. According to Motta, several publishers turned down the project, saying it would likely not sell. But with the foresight of Kamehameha cultural advisor Randie Kamuela Fong, the project made its way through the complex maze of publication production. At a dedication ceremony last month at the Bernice Pauahi Bishop Memorial Chapel in the uplands of Kapālama, *Songbird of Hawai'i* took flight.

Co-author de Silva, himself an expert in haku mele (Hawaiian poetic composition), gave remarks at the event that centered on the

well-known mele *Pua Māmane*, the popular hula song by Machado that appears to be simply a "mele pana" highlighting Kaua'i districts.

"The song was actually composed for Aunty Lena's brother, William Wai'ale'ale, who she met for the first time in her teens, as she was hānai to another family at a young age," de Silva explained. "The 'piko Wai'ale'ale – the center of Mt. Wai'ale'ale – is him." About the next paukū (verse), which mentions the seaweed of Polihale, he said, "Mrs. Pūku'i tells us of the līpahapaha or 'pahapaha' limu. It has a special quality, in that long after it dries up, it can be rejuvenated by immersing it into seawater. Here, we have something very different than we previously thought. This is not just a love song about Kaua'i and the māmane blossom, it's a reconnection to family. This entire book is like a 'lei pahap-




The new book sheds light on one of Hawai'i's most prolific songwriters.

aha' for us to wear again and again. It is rejuvenating."

Three days after the book's ceremonial debut, "The Music of Lena Machado" served as the theme for the Kamehameha Schools' Song Contest. Classes performed Lena Machado mele – all of which are featured in the publication – with a rare freshman class victory for their performance of *Ku'u Wā Li'ili'i*. Another treat at the event was the hula of three of Machado's "Ladies Kaulumau" dancers, including Aunty Pi'o, April Villa and Joan Lindsey, to the live performance of another Hawaiian legend, Aunty Genoa Keawe.

Thirty songs are featured in

the 213-page book, complete with photos, detailed stories and defining musical scores. Stacy Leong Mills designed the book, treating each of the songs as individual chapters. The project is artfully presented, appropriately reflecting the attention to detail, excellence and visual appeal characterized by Machado herself.

Songbird of Hawai'i – My Memories of Aunty Lena is a project of the Kamehameha Schools' Ka'iwakīloumoku Hawaiian Cultural Center. The publication is dedicated "to Lena Kaulumau Wai'ale'ale Machado and the people of Hawai'i whom she loved dearly." 

BRIEFS

Continued from page 05

season of warmth, or kau, while the sun sets into the crown of Pu'u o Kapolei. Then aquarium staffer Dean Spencer will relate this important ritual to "Methods of Conservation of the Early Hawaiians." The event is free of charge and appropriate for all ages. Bring a chair. For more information, call 923-9741.

Waikalua Fishpond

The Waikalua Loko Fishpond

Preservation Society will hold a community work day and a separate volunteer docent training workshop at the Kāne'ohe fishpond. Scheduled for April 29, the community work day will include a tour of the fishpond and various cleanup projects. Volunteers must wear boots or close-toed shoes with gripping soles and clothes that can be dirtied. Participants should also bring insect repellent, sunscreen and a hat. Lunch will be provided. The event will run from 8 a.m. to noon.

Participants in the docent training workshop, which will be held on May 2 from 10 a.m. to noon, will learn to facilitate hands-on


activities for school and community groups at the fishpond.

Waikalua Loko Fishpond is located next to the Kāne'ohe wastewater pump station at the end of Kulauli Street. For more information, call Ka'ōhua Lucas at 843-1217 or email kaohua@hawaii.rr.com.

'Ahahui o nā Kauka

Dr. Dee-Ann Carpenter-Yoshino has been elected president of the board of directors of 'Ahahui o nā Kauka, the Association of Native Hawaiian Physicians. Carpenter-Yoshino, who replaces Dr. Kalani Brady

as the 'ahahui president, is an internal medicine specialist with a group practice in Wahiawā and an assistant professor with the Department of Native Hawaiian Health at the University of Hawai'i. The daughter of OHA Trustee Dante Carpenter, Carpenter-Yoshino is president and founder of Friends of 'Imi Ho'ōla and has served on the board of 'Ahahui o nā Kauka since 2002.

Directors Dr. Kekuni Blaisdell and Dr. Noa Emmett Aluli founded 'Ahahui o nā Kauka in 1998, as a professional association of Native Hawaiian allopathic and osteopathic physicians. Its mission is to champion superior health and wellness for Native Hawaiians and their families 

Ho'omākaukau: Make ready for Merrie Monarch!

By Manu Boyd
Public Information Director

Although its trademark hula competition wouldn't start until a few years later, 1963 marked the dawning of the Merrie Monarch Festival in Hilo honoring Hawai'i's seventh sovereign, King Kalākaua. Originally intended as a tourism promotion and a "shot in the arm" for Hilo's sluggish economy, the Merrie Monarch Festival today enjoys international popularity as a Hawaiian cultural extravaganza "fit for a king" that contributes significantly to Hawai'i County and state coffers.

Best known for its three-night hula competition that brings the week-long celebration to a close, Merrie Monarch begins each Easter Sunday with ceremonies at Mokuola (Coconut Island) in Hilo Bay. (Festival dates vary greatly as Easter can fall anywhere from March 22-April 28). Craft fairs lining Hilo streets and parks and the Afook-Chinen Civic Center spring into action, and filled-to-capacity hotels and bed-and-breakfasts from Hāmākua to Ka'ū become home to thousands of culture-loving malihini and hula aficionados.

This year's hula competition begins with the solo Miss Aloha Hula division on Thursday, April 20. At sundown, the Edith Kanaka'ole Stadium stage will light up with 16 contestants vying for the coveted soloist title.

Each contestant performs in two categories. First, the hula kahiko division requires dancers to perform traditional hula as well as an oli, or unaccompanied solo chant, that is judged for a separate language award. After a half-hour intermission, the contestants, all wahine between the ages of 18 and 25, will return for their hula 'auana, or modern hula presentation, complete with colorful costumes, beautiful flowers and lei, and live musical accompaniment. Awards for the top five contestants are presented that evening.

Group hula in wahine (female) and kāne (male) divisions continue on Friday, April 21 for the hula kahiko, and Saturday, April 22 for the hula 'auana and group awards. A panel of seven hula experts will serve as judges for both the solo and group competitions: Nālani Kanaka'ole of Hilo; Hōkūlani Holt-Padilla of Kahului; Victoria Holt-Takamine, Sonny Ching and Wayne Keahi Chang of Honolulu; Frank Kawaikapuokalani Hewett of Kāne'ohe; and Cy Bridges of Lā'ie.

On Saturday morning, the spectacular Merrie Monarch Festival Parade will wind its way through downtown Hilo with pā'ū equestrian units, colorful floats, marching



Miss Aloha Hula 2005 Maile Francisco adorned in a lei of 'akulikuli pays tribute to North Kohala. - Photo: Courtesy of Island Heritage

bands, cultural groups and more. Near the end of the parade route, a huge craft fair at Mo'ohau Park on the bayfront will feature the best of Hawai'i island products, 'ono food, art, Hawaiian crafts, T-shirts and other apparel.

KITV Channel 4 televises the three-night event, with specially produced segments on participants as well as related cultural themes, and also streams the broadcast live over the Internet.

This year, program booklets, usually only available to those lucky enough to get tickets to the sold-out Hilo event, will be available ahead of time. The Ladies of Nā Pualei o Likolehua, the hālau of Kumu Hula Leinā'ala Kalama Heine, who are celebrat-

Merrie Monarch Festival
April 16-22
Hilo
808-935-9168
www.merriemonarchfestival.org

Live TV and Internet broadcast of hula competition:
KITV Channel 4
Thurs., April 20 – Sat. April 22
Check listing for times
TheHawaiiChannel.com

ing their 30th anniversary, will pre-sell a limited amount of booklets in Honolulu so those at home can follow along. The \$8 booklet includes the performance order, chant and song descriptions, photos and more. For advance copies, call 676-0056.

The Songmaker's Chair
Through April 15 at Kumu Kahua Theatre, O'ahu
April 27-29 at McCoy Studio Theater, Maui

This powerful play by noted Pacific Island writer Albert Wendt traces the changes a Sāmoan family experiences over three generations after settling in New Zealand. Kumu Kahua Theatre: \$5-\$16; www.kumukahua.org or 536-4441. McCoy Studio Theater: \$20; 808-242-7469.

David Malo Day

Fri.-Sat., April 7-8

A parade down Front Street starts at 7 a.m. on Friday. The events on Saturday will include a \$10 lū'au at 5 p.m., followed by a presentation on the history of Lahainaluna High School. Lahainaluna High School, Maui. 662-4000.

Pūnana Leo o Moloka'i festival

Sat., April 22, 9 a.m.-3 p.m.

An educational ho'olaule'a with music, crafts, food and games. Lanikeha Center, Ho'olehua. Free. 808-567-9211.

Tribute to fallen warriors

Sat., April 29

A ceremony honoring fallen Hawaiian warriors will be held at the Pali Lookout at 6 a.m., followed by a festival on the lawn fronting UH's Bachman Hall. The event will be held in conjunction with a protest of UH's genetic modification of kalo, and will feature food, demonstrations and music.

I Mua Kamehameha

Sat., April 29, 7 p.m.

A Hawaiian Music Hall of Fame concert featuring Kamehameha Schools grads, including 'Ale'a, Emma Veary, Holunape and others. \$22-\$27. Hawai'i Theatre. 528-0506.

Rev. Joel Hulu Māhoe Resource Center fundraiser

Sat., April 29, 9 a.m.-3 p.m.

Food, prizes and live music by Jeff Rasmussen, Kenneth Makuakāne and Darren Benitez. Lanikūhonua, Ko Olina, O'ahu. \$17.50. 677-5513.

Brothers Cazimero Lei Day concerts

Mon.-Tues., May 1-2

The Brothers Cazimero will perform their annual Lei Day concerts at Waikiki Shell on May 1 and at the Maui Arts & Cultural Center on May 2. 597-1888.



By KWD Staff

Bank of Hawai'i and a slew of other organizations, including OHA,

have teamed up to sponsor the first Hawai'i Book & Music Festival, which will be held on the grounds of Honolulu Hale on April 22 and 23.

The free event will feature 200 local, national and international authors, poets, storytellers, playwrights, songwriters, composers and musicians. Local artists participating in the event will include Native Hawaiian writer Kiana Davenport, novelist John Saul and cooks Roy Yamaguchi, Alan Wong and Sam Choy. There will also be nearly 100 different booths at the festival, from various Hawai'i publishers, and book and music stores.

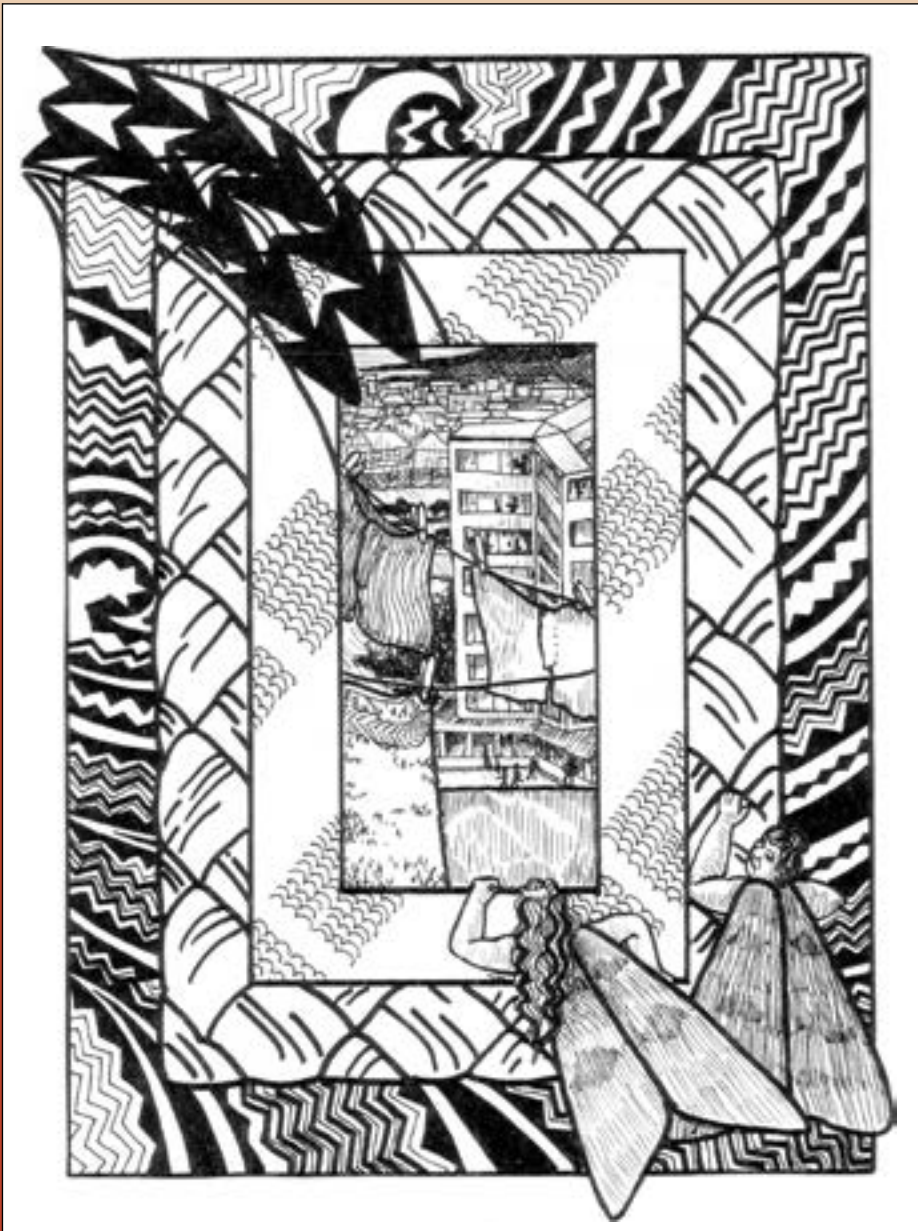
Honolulu Mayor Mufi Hannemann said the event will

highlight Hawai'i's unique mixture of cultures: "Hawai'i has a proud literary tradition: the oral and written histories of the Hawaiian people, pidgin English stories that capture the diversity of our multicultural society, photo books that showcase the beauty of our islands, or scientific tomes that represent the caliber of research and scholarship in Hawai'i."

OHA will sponsor a "Hawaiian pavilion" at the festival, featuring presentations on Hawaiian language, chant, hula and music.

‘Ōiwi

a native hawaiian journal



Artist, poet, musician and political activist 'Imaikalani Kalahela has dedicated his life and work to the empowerment of Native Hawaiians and other marginalized people. He has long been active in the Hawaiian sovereignty movement and has exhibited his artwork locally, nationally and internationally since the 1970s. *Kalahela*, a self-titled book of his poetry and art, was published by UH Press in 2002.

In collaboration with 'Ōiwi: A Native Hawaiian Journal, Ka Wai Ola regularly showcases works by Kanaka Maoli writers and artists. Submit your writings or artwork to 'Ōiwi at: P.O. Box 61218, Honolulu, HI 96839-1218. For information, call (808) 956-3031 or visit www.hawaii.edu/oiwi.

KPT/Alternatives

by 'Imaikalani Kalahela

Alternatives,
most times
for native peoples,
mean
you gotta find some use
for something you no like.
In 1959
we were told
that the alternative
to the slums
we were living in
would be
a step into modernity.
Well, mahalos, bra.
But
you can keep
your Kūhiō Park Terrace alternative
your KVH alternative,
your Mayor Wright Housing alternative.

I like not locking my windows.

I like not locking my doors!

Three ongoing issues require focus, discipline and 'onipa'a

Haunani Apoliona, MSW
Chairperson Trustee, At-large



Aloha nui kākou e nā 'ōiwi 'ōlino mai Hawai'i a Ni'ihau a puni ke ao mālamalama, e nā 'ōiwi Hawai'i. *Ka Wai Ola* April 2006 begins the second quarter that in a short 90 days will become summer. I took a look back to my OHA trustee columns of April 2003, 2004 and 2005 and found that issues identified then still remain prominent in April 2006. The issue of public land trust revenues to OHA, the issue of enactment of federal recognition for Native Hawaiians and the issue of registration of Native Hawaiians who reside in Hawai'i, the nation and the world through KAU INOA, extend into 2006. However, collectively, we have achieved milestones and can measure definite progress forward in all three of these areas.

Public Land Trust revenues

OHA awaits enactment of legislation in this 2006 state Legislature that will authorize and codify an AGREEMENT (not settlement) between the executive branch and the Office of Hawaiian Affairs. The agreement, a product of 12 months of negotiations, which represents just the first phase of negotiations, will provide for a 50 percent increase in annual revenue payments to OHA for fiscal year 2005-2006 going forward, as well as pay balances for 2001-2005. With legislative approval and enactment in 2006, collectively, we will have taken a significant step forward in responsibly reconciling but one layer in this historic, legal, complex and at times politically charged issue. The OHA board's negotiating team and OHA trustees will continue the work by initiating Phase II negotiations with the executive branch dealing with the past

due and unpaid Public Land Trust revenue claims, with intent to present proposed legislation to the 2007 Legislature, as may be appropriate.

Enactment of federal recognition for Native Hawaiians

We await action by the Senate of the United States on S. 147 to occur before the Memorial Day congressional recess that begins in May 2006. That is a mere 60 days away.

Registration of Native Hawaiians in Hawai'i, throughout this nation and the world

The KAU INOA registration progresses, and is an ongoing effort. As we begin this second quarter of 2006, the reported numbers of KAU INOA registrations is peaking the 50,000 mark. Continuing outreach to Native Hawaiians is and will be a primary thrust for the balance of 2006. We must stay the course on all three issues working with focus, discipline and partnership. We must not be deterred.

We must also remember that 2006 brings opportunity for Native Hawaiians and those who support Native Hawaiian self-determination to once again exercise a right of democracy, the right and responsibility to cast your "vote." If we want Native Hawaiian issues to successfully navigate public policy decision-making in state and federal government arena, Native Hawaiians must vote. We must believe that our voice, our vote, counts. If we do not believe, we will not act. If we do not act and do not vote, the self-fulfilling prophecy of failure will prevail. There are county, state, Office of Hawaiian Affairs and congressional elections in 2006. Start evaluating the relevant Native Hawaiian positions that candidates for these public offices take. Use your voice, your vote and get your 'ohana to do the same. We have more than 400,000 Native Hawaiians in the 50 states who must and will believe, act and make a difference in all 50 States.

17/48

Moloka'i's community-based effort in managing ocean resources

Colette Y. Machado
Trustee, Moloka'i and Lāna'i



A pair of community meetings held last month on Moloka'i initiated discussions on the establishment of rules for gill net fishing. At the first meeting, residents were informed that Moloka'i, along with Lāna'i, Kaua'i and Ni'ihau, would have no banned areas for lay net use. Although lay nets would be permitted, additional restrictions are being proposed. Area fishermen agree that fish resources are being depleted and are supportive of more stringent regulation, but requested the right to set standards and controls specific to Moloka'i and her resources.

In 2004, the state Department of Land and Natural Resources (DLNR) and the Division of Aquatic Resources (DAR) held statewide public meetings on a universal gill net ban.

The proposal to ban gill net fishing on Moloka'i struck a chord with fishermen and local residents. Kūpuna Ruth Manu and Judy Caparida circulated a petition opposing the ban that was eventually signed by more than 1,700 people. When state officials came to Moloka'i for last year's public meeting, many residents were livid that they were not part of the rule-drafting process and that their main, subsistence protein source may be either eliminated or limited. As a whole, the community preferred to be part of the regulatory process rather than simply having another set of agency proposals tossed out at them.

Fishermen on Moloka'i and other exempt islands, who continue to use lay nets, have the addition of several proposed restrictions. The maximum length of nets will be 125 feet, while maximum height stands at seven feet stretched. The minimum mesh size is 2 3/4 inches while stretched. Nets will

need to be registered with the department and have four identification tags, one at each end of the float and lead lines. The nets will also need to have at least two surface buoys (with registration numbers) placed at either end of the float lines.

Meeting attendees last month offered suggestions specific to Moloka'i's management, like limiting the pieces of nets to six per person, no diving for 'opihi, no kole fundraisers and no off-island sales of 'opihi.

The issue of enforcement prompted a large debate over regulations without enforcement. "We can put up all these regulations, but we only have one game warden over here, and he can't do everything," Mac Peopoe said. Serious about the request for more enforcement, community members are circulating another petition that requests three additional game wardens along with two boats and two trucks to oversee the enforcement of local regulations. So far more than 500 signatures have been garnered.

It is unclear when the proposed amendments to Hawai'i's Administrative Rules, Regulating the Possession and Use of Certain Fishing Gear, Chapters 13-75, will take effect. In the mean time, OHA reminds the state that it has a constitutional mandate, statutory requirements and a history of case law that forces it not to simply consider Native Hawaiians, their culture and traditions, but to preserve and protect Native Hawaiian culture and traditions.

The survival of Native Hawaiian culture on Moloka'i and beyond, is dependent on the existence of a well-maintained environment. Native Hawaiians' spiritual and physical relationships to the land and sea shape our views of conservation and preservation for the future.

Moloka'i fishermen know about managing fishing resources, "Laws are for the lawless, but for us that know better, we have to make pono," said Aunty Judy. "Educate our children, our 'ohana and our community about taking only what you need." 🌿



TUNE IN TO NATIONHOOD

For the latest news and information on issues that affect all Hawaiians, tune in to Ho'oulu Lāhui Aloha on 'Ōlelo channel 53 every Wednesday night at 7 p.m.

EVERY WEDNESDAY NIGHT AT 7 PM ON CHANNEL 53

Why we need to save kuleana lands

Rowena Akana
Trustee, At-large



Ano'ai kākou. One issue that I have really pushed hard for at the state Capitol is a bill to exempt kuleana lands from property taxes. Many Hawaiian families who have been caring for their kuleana lands for generations are now facing skyrocketing property taxes because of resorts and shopping malls being built next door. The issue first came to my attention several years ago when a family came to OHA and asked that we take custody of their kuleana land until they were able to save up enough money to pay off their back taxes. If something isn't done soon, more kuleana lands could fall out of Hawaiian hands.

A brief history of kuleana lands:

According to Kumu Pono Associates LLC's website (www.kumupono.com), in 1848, as a result of the Mahele, all land in the Kingdom of Hawai'i was placed in one of three categories: crown lands (for the occupant of the throne); government lands; and konohiki lands (Kuleana Act, 1850).

Ownership rights to all lands in the kingdom were "subject to the rights of the native tenants," those individuals who lived on the land and worked it for their subsistence and the welfare of the chiefs (Kānāwai Ho'opa'i Karaima {Penal Code} 1850:22). The 1850 resolutions in "Kānāwai Ho'opa'i Karaima no ko Hawai'i Pae 'Āina" authorized the newly formed Land Commission to award fee-simple title to all native tenants who occupied and improved any portion of crown, government or konohiki lands.

After Native Hawaiian commoners were granted the opportunity to acquire their own parcels of land through the Mahele, foreigners were also granted the right to own land in 1850, provided they had sworn an oath of loyalty to the Hawaiian monarch. In order to receive their awards from the Land Commission, the ho'a'aina (native tenants) were required to prove that they cultivated the land for a living. They were not permitted to acquire "wastelands" (e.g. fishponds) or lands that they cultivated "with the seeming intention of enlarging their lots." Once a claim was confirmed, a survey was required before the Land Commission was authorized to issue any award.

The lands awarded to the ho'a'aina became

known as "kuleana lands." All of the claims and awards (the Land Commission Awards or L.C.A.) were numbered, and the L.C.A. numbers remain in use today to identify the original owners of lands in Hawai'i. By the time of its closure on March 31, 1855, the Land Commission issued only 8,421 kuleana claims, equaling only 28,658 acres of land to the native tenants (cf. Indices of Awards 1929).

According to the "Overview of Hawaiian History" by Diane Lee Rhodes, many of the kuleana lands were later lost. The list of reasons include: 1) Native tenants mostly received lands that lacked firewood or were too rocky and unsuitable for farming; 2) A number of kuleana were sold by dishonest land agents before the farmers could get a survey; 3) The land commissioners delayed getting notices to landholders; 4) Prices were out of reach for commoners; 5) Finally, foreigners evicted legitimate kuleana owners without due process.

Since most of the kuleana lands were carved up and taken away or abandoned, the impact on tax revenues would be extremely minimal, so there should be no reason why this legislation shouldn't pass. Unfortunately, both the House and Senate kuleana land bills went nowhere this session. The House refused to even hear the bill despite my pleas to the Committee on Hawaiian Affairs chairman, Rep. Scott Saiki.

The bill got a hearing on the Senate side, thanks to the Judiciary and Hawaiian Affairs Committee chairperson Sen. Colleen Hanabusa, but the bill came up one vote short of passing. I met with Sen. Donna Mercado Kim, who voted no on the bill, to try to convince her to support the bill, but she insisted that we should go to each county and ask for the exemption individually, which makes no sense. Why should we go to each county when one bill passed by the Legislature can make the exemption law for the entire state?

I am currently working to get a city ordinance passed at the Honolulu City Council. Bill 25 was introduced on March 15, 2006. If you or someone you know is living on kuleana lands and are the descendents of the original owners, I implore you to consider testifying.

We must put an end to the injustices done to the caretakers of kuleana lands for the past 150 years once and for all. If something is not done soon, the very last kuleana lands that have survived will finally fall out of Hawaiian hands. Protecting what's left of kuleana lands will help preserve Hawai'i's rich history and culture.

For more information on important Hawaiian issues, check out my website at www.rowenaakana.org.



A Hawaiian well-being model

Dante Keala Carpenter
Trustee, O'ahu



The Office of Hawaiian Affairs has provided the Hawaiian community with a variety of programs and projects over the past 25 years. These programs were designed to meet the expressed needs of Hawaiians as assessed by the Hui 'Imi Task Force in 1989 and published in "Through Collective Actions Vol. 2" in 1991, OHA's 1988 Master Plan and the 1989 "I Luna A'e, OHA's Functional Plans." These plans reflected the goals and objectives to meet the expectations of the various Hawaiian communities in OHA's early years. In 2000, trustees reviewed these plans, consulted with the community to create the 2002-2007 OHA Strategic Plan. In 2005, trustees amended, extended and retitled the OHA Strategic Plan for 2006 through 2011.

Unsurprisingly, the issues of Hawaiians with greater needs have not changed. However, in the last 15 years, OHA's programs have grown in number, breadth and depth. The programs have covered a broad range of subject areas and even attempted to treat the symptoms of the many social ills that result in the Hawaiian community's negative social statistics when compared to the rest of Hawai'i's residents.

In 2000, as a result of various organizational realignments, program planning and discussions around the need for data, research and evaluation, an opportunity arose to bring to OHA University of Hawai'i faculty willing to share their experiences and mana'o. A collaboration began that researched and traced the past, assessed and evaluated the present and methodically developed an indigenous, human ecological model that supports Hawaiian well-being.

Wellness and well-being begins with the family. Hawaiian well-being is enhanced by addressing specific relational issues within the 'ohana and the environments within which the 'ohana exists. There exists a direct link between families and communities.

Communities are an aggregate of 'ohana, and families are susceptible to the forces of the larger community. Community building strategies are ultimately intended to strengthen the bonds within 'ohana by promoting common ideals related to positive parenting and family values, providing economic opportunities,

political empowerment and the reduction of substance abuse.

In its simplest form, the general intent of community building is to harness the collective power of families to move forward towards common objectives, creating a protective web. The self-determined, resilient Hawaiian family at its optimum is the foundation for a thriving, productive and supportive Hawaiian community. The numerous communities of thriving Hawaiian families will support the nation and become responsible stewards of the 'aina as a people.

A Hawaiian well-being model is a human ecological model which examines the critical relationship between various human systems (natural environment, society, community, 'ohana). It promotes an understanding of:

- how human systems interact and effect each other;
- providing insights into the etiology of social problems; and
- how to best address them.

Thus, we can examine the relationship between shifts in the political economy, environmental change and the well-being of the 'ohana over time. With this model of Native Hawaiian Well-Being, OHA trustees can be provided with the information needed to meet their fiduciary responsibilities.

The Hawaiian Well-Being Paradigm was developed as a template for program development for Native Hawaiians. The concept was developed over a period of eight months with three consultants from the University of Hawai'i: Doctors Jon Matsuoka, Paula Morelli and Davianna McGregor. Dr. Michael Spencer of the University of Michigan also participated in the discussions. This paradigm focuses on Hawaiian well-being at four levels: 'ohana, community, nation and 'aina. The inclusion of Hawaiian values, concepts and traditions are used through out the paradigm. It is perhaps a restatement of what our kūpuna enjoyed.

If we grow resilient Hawaiians, they will create strong, resilient 'ohana; strong, resilient 'ohana will support better working and living communities; strong, resilient, working and living communities can develop and support a nation that is self-determined and in control of its land and resources. Given that, now, where shall we go from here? Stay tuned!

As always, my staff and I invite your comments on the above or any other concerns within our purview. My OHA access numbers are: phone 594-1854, fax 594-0210 and email address dantec@oha.org. Mālama pono, a hui hou.



OHA funding for programs, land and grants far-reaching but not infinite

Boyd P. Mossman
Trustee, Maui



Aloha kākou. I answered a call from a beneficiary the other day asking for the help of OHA in a land matter that she had pending, and for which she wanted legal assistance. In our discussion I asked why she decided to call OHA, and she responded that she believed OHA was there to help people like her. In my discussion with her I heard again what I have heard many times before: “If OHA is not here to help people like me, just what is it here for, and what does it do?”

OHA has a statutory mandate to provide for the betterment of Hawaiians. Without getting into the blood quantum argument currently in the courts, suffice it to say that for the last 25 years OHA has – through thick and through thin, amidst the egos and contention of its trustees – established a solid record of providing for its beneficiaries in a number of ways.

Though OHA may not always assist or work with a beneficiary one-on-one, OHA has developed a profes-

sional staff, created a strategic plan and established a steady source of income from ceded lands revenues, at least for the time being, which is used to fund non-profits. These in turn work directly with beneficiaries in the areas of health, education, housing, culture, business and economics, legal, etc. Organizations such as Alu Like, Liko A'e, Papa Ola Lōkahi, the Native Hawaiian Legal Corporation, Nā Pua No'eau, and others all receive funding each year from OHA, and each has a mission to assist Hawaiians in specific areas of concern and expertise.

In addition, OHA awards millions of dollars in grants each year to applicant organizations that demonstrate they will be able to use these moneys to help Hawaiians in everything from 'ōlelo Hawai'i to video production. These nonprofit recipients as well as the funded recipients obtain other matching funding to help achieve their objectives.

Another area of OHA expenditures that has become apparent in the last year is land preservation for cultural purposes, with OHA now becoming a landowner in Waimea, O'ahu, and Puna, Hawai'i island, as well as contributing to a land purchase in Hāna, Maui. The future will likely see OHA involved in partnerships for affordable housing for Native Hawaiians and more involvement with our 'āina.

In each area that OHA contributes, the receiving organizations are the first line of assistance to our

beneficiaries. Thereafter, given the need, OHA could become involved. Oftentimes persons appear at our meetings and take time in the community concerns portion of the agenda to bring their concerns directly to the Board of Trustees. At other times they approach our administration directly. And other times, as in the case I referred to, they call the trustee directly. The point is, OHA cannot do everything and be everywhere, for everyone, all the time, as well as pay for every beneficiary. We have a limited budget that we distribute as best we can to help as many as we can.

In spite of the above, all will come to a dead stop should OHA be found in court to be in violation of the Fourteenth Amendment of the Constitution of the United States. That will very likely occur if Congress fails to pass the Akaka Bill, since the 9th U.S. Circuit Court of Appeals in both the *Arakaki* and the *John Doe v. Kamehameha Schools* cases noted the absence of a clear statement from Congress, which would set the standard for Hawaiian recognition by the courts.

And so, perhaps now you understand a little better what OHA is here for and what we do. And maybe you can appreciate the fact that each year thousands benefit from OHA's help, which will continue unless we are forced to stop by the courts should we lose in Congress. With a governing entity for Hawaiians, our people will benefit and so will all of Hawai'i.

Is Mākua really critical to military training?

Donald B. Cataluna
Trustee, Kaua'i and Ni'ihau




In 2001, the Army agreed that if it did not complete the required Environmental Impact Statement for Mākua by October 2004, it would suspend all live-fire training there until it complied with the law. In denying the Army's request to conduct live-fire training while its environmental study remained unfinished, the Hawai'i District Court did nothing more than hold the Army to its promise and uphold the rule of law. The court also rejected as empty rhetoric claims, like Charles Ota's, that use of Mākua is critical. The court emphasized “the Army must do more than simply declare that training will be inadequate if it does not occur at Mākua.” After

an independent review of the evidence, the court dismissed the Army's claims as “vehement pronouncements and speculation.”

The fact is the Army can and does conduct elsewhere the same exercises it wanted to do at Mākua. Nearly every unit selected for deployment will train at the National Training Center in California, which the 25th Infantry's Brigadier General Bednarek said, under oath, “is the most realistic environment [the Army] can put deploying formations through.” Deploying units are also performing live-fire training at Pōhakuloa Training Area on Hawai'i island, and Schofield Barracks and Marine Corps Base Hawai'i on O'ahu.

The facts also belie Mr. Ota's claims that the Army has proven to be “stellar stewards of the environment at Mākua Valley.” Misfired weapons have damaged irreplaceable cultural sites, and training-related fires have charred thousands of acres, killing countless endangered species. We should not sacrifice our cultural and natural heritage when alternate training sites exist.


CALLING ALL HAWAIIANS



Now is the time for all indigenous Hawaiians to step forward and “kau inoa” – place your name – to have a say in the process of self-determination.

Today, the establishment of a new Native Hawaiian government is on the horizon, and the first step is for all Hawaiians who wish to participate in the raising of our nation to officially register their names through the Kau Inoa Hawaiian-governance enrollment effort. This process is already underway and is open to all indigenous Hawaiians, no matter what your age or where you live. Make your voice heard. “Place your name” to build a strong Hawaiian nation.

To register, or for more information, contact:
Hawai'i Maoli
(808) 394-0050



E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola o* will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information to OHA, or e-mail kwo@OHA.org.

E ola nā mamo a Hāloa!

Ahuna/Hiram/Pahia — We are planning a family reunion for the descendants of Bishop Haupu Pahia and Mary Kaluhilama Nahuina, scheduled for July 20-22, 2006, at the Lā'ie Hukilau Camp Grounds. The children of Bishop Haupu Pahia and Mary Kaluhilama Nahuina were: Solomon Papiokaniau Haupu Pahia, Susan Tamara Kaooalohilalikeohokalole, Haupu Pahia, Frank Kaniku Haupu Pahia, Hattie Kaluhilama Haupu Pahia, Bishop Haupu Pahia Sr. and James Kaleohano Haupu Pahia. For information, call: Donnette Kekauoha, of Lā'ie, at 293-5020; Laverne Pukahi, of Hau'ula, at 293-8279; Victoria Mo'o of Hawai'i Island at 808-890-8016; or email kmahquin@hotmail.com.

Aki/Kaiahua — The descendants of William Joseph Aki and Annie Wahinealii Kaiahua will hold a family reunion July 13-16, 2006, in Wailua, Moloka'i. For information, call Lu Ann Mahiki Lankford-Faborito at 668-9006.

Kaaa — The Kaaa 'ohana is planning a family reunion for August 2007. It will be a potluck affair. Genealogy books, T-shirts and tank tops will be on sale. Flyers will be sent out, and we need to update addresses and family information. Contact Jeanne Kahanaoi at 696-5002.

Kaai/Kanaiwa — I am seeking any information on the Kaai/Kanaiwa 'ohana. I have not been able to find information on Helen Maria Kanaiwa Kaai, who was born around 1829 in Honokalani, Maui. She had two sisters that I know of: Iona and Ida. She was married to Abraham Apelakama Mahukona, had four children and died on Oct. 28, 1923. If you have any information on the Kaai/Kanaiwa 'ohana, please contact Keola Chan at 255-6200; email to Keola@MokuOlaHawaii.com; or write to 7192 Kalaniana'ole Hwy. Ste. D201, Honolulu, HI 96825.

Kahanaoi/Pomaikai — The Kahanaoi/Pomaikai 'ohana is planning a family reunion for March 2007. It will be a potluck affair. Genealogy books, T-shirts and tank tops will be on sale. Flyers will be sent out, and we need to update addresses and family information. Contact Jeanne Kahanaoi at 696-5002.

Keaonaona/Maoauwaa Paauhau — The Keaonaona/Maoauwaa Paauhau 'ohana will hold a family reunion from Aug. 31 to Sept. 4, 2006. Family names include Milika'a, Kekuanoni, Halai Kahulanui, Kaipō, Agnes, Kekuewa, Kinōiki, Pahipahi, Kapiolani, Lono, Leleahana, Kekahuna, Kahula, Kamana'o, Hose, Fujihara, Leslie, Yamamoto, Haae, Kaakimaka, Hanawahine, Hulama, Kuahuia, Martines, Pabre, Olsen, Paulo, Hua, Llanes, Kahele, Ochman, Calip, Halena, Basinga, Kila, Taetuna, Spencer, Kawaauhua, Keawekane, Kumualii, Kanaulu, Akiu, Taisee, Casuga, Silva, Pi, Hanley, Kepano, Tabali, Kealamakia, Makuakane, Walker,

Naihe and Kaupiko. For more information, contact Sarah K. Kahele at 144 Kaieie Pl., Hilo, HI 96720, or call 808-959-1607 or 808-936-1641.

Koko/Kaholo — I am seeking information on the Koko and Kaholo 'ohana. I have not been able to find information on John Kahai Koko and Josephine Kaholo, who were both born around 1829 in Hāna, Maui. They were married and had four children together. If you have any information on these two people, please contact Keola Chan at 255-6200; email to Keola@MokuOlaHawaii.com; or write to 7192 Kalaniana'ole Hwy. Ste. D201, Honolulu, HI 96825.

Karratti/Blake — Bonaparte Ulukou Karratti and Keoloha Blake will hold a reunion July 11-14, 2007, on Kaua'i. Visit the family website at mysite.verizon.net/resrv9me/karrattiblakereunion/index.html For more information, call Phyllis at 337-9927.

Hauanio — The descendants of Ka'aipa'i, Lily Kauhi, Kolomona, Kahikina and Hoapili are having a family reunion May 27-28, 2006, in Kalapana, Hawai'i island. For more information, call Auntie Elaine at 965-8074, or email Mapuana at hauanios001@hawaii.rr.com.

Haumea/Kanei — We are seeking the descendants of David Bonaparte Haumea, of Hamoa, Hāna, Maui, who was married to Georgiana Kanei, of Wainiha, Hanalei, Kaua'i. Their children are: Emma, Alice, Mary (married Fetuli Lefiti), Samuel (married Irene Kanoa), David Jr. (married Mary Tai Hook), Hannah (married Herman Meyers), Lily (married Frank Martin), Ruth, Joseph (married Ella Kapahu), Elizabeth (married Santos Valmoja), Kalanihou (married Uming Valmoja); Bonaparte, Mary Ann "Dora" (married Saturnino Pimentel), Benjamin (married Jane Dela Cruz) and John (married Eleanor T.H. "Lady"). We would like our Haumea and Kanei 'ohana to contact us, so that we may gather more genealogy information and have a family gathering this summer on O'ahu. Call Frencha Kalilimoku (daughter of Mary Ann "Dora" Pimentel) at 259-7222, or email at haumea808@yahoo.com.

John Kukahiko — We are planning a family reunion for the descendants of John Kukahiko and his wives Kamaka and Halulukahi July 21-23, 2006, at the Veterans of Foreign War Hall in Kīhei, Maui. John Kukahiko resided in Mākena and Lahaina, Maui. Nā mo'opuna are asking all descendants of Keolakai, Kauwekane, Kalelau, Luuawai, Mahele, Haehae, Kaaipuni, Halemanu, Kaahunui, Moloa, Annie and Keanu to join in this celebration. We are asking for all family members to submit updated information on names, addresses, home and e-mail addresses to one of the following committee chairpersons: Punohu AhSau at

omomo_me@hotmail.com; Anela Rosa at rosaa@katewdb.com; Leinaala kuloloio Vedder; puniawalei@hotmail.com or mail us at the 2006 Kukahiko Planning committee; P.O. Box 12243, Lahaina HI 96731.

Ka'auwai — After a long 17-year wait, nā mo'opuna of Isaiah Kalunakanawai Ka'auwai and Daisy Conrades are planning a family reunion to be held July 7-9, 2006, on Kaua'i. Nā mo'opuna are asking for all family members to submit updated information on names, phone numbers, and home and email addresses. We would like all the information as soon as possible so we can start keeping family members in the loop with reunion information. If you are a Ka'auwai and have not yet been contacted, or if you need more information, call Nalani Ka'auwai Brun at 652-3304 (cell) or 822-0811 (home), or email at geevum001@earthlink.net.

Kaina — We are seeking all descendants of David Kawika Mauolele Kukolu Pakaka Kaina, born in Kukolo'i, Kaua'i in 1853. A certificate of baptism shows Mathis Kaina and his wife, Nellie Haalealea Kulamanu Naho'opi'i, also born in 1853, place unknown. Another certificate of baptism shows Catherine Nellie Hoopi'i. We seek information for our biannual 'ohana reunion to be held in July 2006 in Hāna, Maui. We are not certain, but were told that they had 18 children. We presently have information on Manuel "Mano" Kaina (our grandfather), Louise Edith Kaina, John D. Kaina Sr and Antonio "Akoni" Kaina. While there are other names given as the children of David and Nellie, we have no other information on them besides their names: Joseph Kaina, David Kaina, Samuel Kaina I, Samuel Kaina II, Samuel Kaina III, Paka Pelekane Kaina, Kaliko James Kaina, Charles Piiana Kaina, Palipa Parish Kaina, Paul Helemano Kaina and Alex Alika Kaina. For information, contact Kaleo Kaina at 248-7807 or email Kaleo@yours.com; or Kepano Kaina at 248-8759 or email akkaina@yahoo.com.

Kalilikane/Pali — We are seeking the descendants of Elizabeth/Lizzie Pali and her husband, George Miguel Kalilikane, of Wailuku, Maui. Together they had nine children: Annie (born 1889); Margaret (born 1890, married Manuel Soares Andrade); Edwin George (born 1892, married Christina N. Bareuaba); Josephine (born 1894, married Manuel Gomes Jr); George Miguel (born 1897, married Mary Rezentes); Harry Miguel (born 1901, married Kaula Kao/Keoahu); Abbie (born 1907); Violet (born 1908); and Edward Miguel (born 1912, married Ellen Kapaki Nakea). A large reunion is being tentatively planed for July 2007 in Nānākuli, O'ahu. To participate in the monthly 'ohana meetings, contact Kaiawe Makaanani at 351-9452 or by email kaiawe@gmail.com; David Kalilikane at 668-0614; Keala Vasconcellos at 276-6330; Barbara Tachibana at 293-1399; or

George Kalilikane at 524-4336.

Kukahiko — We are planning a family reunion of the descendants of John Kukahiko and his wives Kamaka and Halulukahi for July 21-23, 2006, at the Veterans of Foreign War Hall in Kīhei, Maui. John Kukahiko resided in Mākena and Lahaina, Maui. Nā mo'opuna are asking all descendants of Keolakai, Kauwekane, Kalelau, Lu'uwai, Mahele, Haehae, Ka'aipuni, Halemanu, Ka'ahanui, Moloa, Annie and Keanu to join in this celebration. We are asking for all family members to submit update information on names, and home and e-mail addresses to one of the following committee chairpersons so that we can keep everyone updated. Contact people are: Pūnohu AhSau at omomo_me@hotmail.com; Anela Rosa at rosaa@katewdb.com; Leina'ala Kuloloio Vedder at puniawalei@hotmail.com. We can also be reached by mail at The 2006 Kukahiko Planning Committee, P.O. Box 12243, Lahaina, HI 96761.

Makakoa/Keonaona — We are seeking the descendants of Makakoa and her husband, Keonaona, of Nāhiku, Maui. They had five daughters. The first was Maryann Kalani Keonaona, who was born in 1881 and married John Kawaakoa. Together Maryann and John had 11 children: Annie (married Simanu Afoa), Minnie (m: Chun Nui), Aberham (m: Domotila Kaawa), David (m: Francis Miller), Samuel (m: Rebecca Aviado), Emily (m: Mack Kalalau), Jenny, Edward, Maria, Nancy (m: Fred Cordeiro) and John Jr. (m: Harue Segawa). Makakoa and Keonaona's second child was Maria Kanuha Keonaona, who had 13 children with Ahnew Chun: Mary (m: Tripp), Joseph (m: Lucile Ing), Josephine, Christina (m: James Awana), Abbey (m: William Cordes), Pali, Cecilia (m: Clemens Young), Cathrine (m: James Ng), Emily (m: David Keahi), Richard (m: Hannah), Benjamin (m: Henrietta), Paul and Lawrence (m: Lana Soon). Makakoa and Keonaona's third child was Alapai Kanuha (m: Keoloha), their fourth was Abbiegail Kanuha (m: Edward Pihana) and the fifth was Mary Kanuha (m: Kawaiea). We are tentatively planning a large reunion for July 2006 in Nānākuli, Hawai'i. To participate in the monthly 'ohana reunion meetings, contact Kimo Kelii at 668-7650 or 696-0321; or Uncle Ben Awana at 668-7618.

Miner — We are planning our fourth family reunion for the direct descendants of Rachel O Ka Malu Ha'o and George Nelson Paeopua Miner of Hale'iwa. We're especially anxious to locate and invite our cousins from the Waimānalo area from Aunt Margaret and Uncle John, and our cousins from Aunt Hannah and Uncle Charlie. The other families come from Cecilia and Charles Spillner Jr., Ruth and George Miner, Annie and Lawrence Ferguson, Rose and James Lodl, Virginia Snyder Baker, Evelyn and James Miner,

Agnes Kelly Tomamao, and Rachel and Joseph Machado. This event is scheduled for April 22, 2006, at Ali'i Beach Park in Hale'iwa. For more information, contact Judy Miner Miram at P.O. Box 861534, Wahiawā HI 96786, or by phone at 621-5610; or Joanne Machado Frey at 178 California Avenue Apt. C, Wahiawā HI 96786.

Noreen Arnold — We are seeking any information on Noreen Arnold, who was the daughter of Charles Arnold, mayor of Honolulu in the late 1920s. She was an unwed mother in 1946 and was required to put her child up for adoption. We have a picture of her as a poster model at a kama'aina establishment known as "Kau-Kau Corner." The information she provided to the social worker on the biological father of child was recorded. Both Noreen and the biological father were of Hawaiian and Caucasian descent. Noreen was last known to have moved to California, perhaps the Hollywood-area, in the late 1940s or early 1950s. Noreen would be about 75 to 77 years old today. Perhaps she is still living, and could give us a call. Or if any of her friends or family have information, we would surely like to hear from them soon. Call Keanukai at 808-349-7509.

Pelekane — To all the descendants of Samson K. Pelekane and Mary Kaaua, and Samson K. Pelekane and Kalei Ikaika: a reunion is being planned for June 28-July 6, 2006. The theme is "To Bring Together." It is being planned by the great-grandchildren of Louis K. Pelekane Sr. Family members include Michael, Sammy Pelekane, George I. Pelekane, James Kimo Pelekane, Charles Adam Pelekane, Francis Pelekane, Margret Kaelemakakule, Agnes Fernandez, Rose Frost, Elizabeth Libby (last name unknown) and William Pelekane. For information, call steering committee general chairperson Romeo (Baba) Ignacio at 808-938-8171; Theodore (Maluhia) "Teddy Boy" Benedicto at 808-960-0651; Donovan Daog at 808-937-3957; Agnes (Ipo) Benedicto at 808-989-8686; Louis K. Pelekane Jr. at 808-345-2070; or Rose K. (Chief) Pacheco at 808-963-6807.

Thompson — The descendants of William Thompson and Mary Sherman, of Kainaliu, Kona and later Nu'uauu, will hold a family reunion July 21-23, 2006, in Honua'ino, Kona. William and Mary married in 1863 and had seven children: William (Kamala) of Maui; Caroline (Frank Chaney) of O'ahu; Ellen (David Kalani Morton) of Maui and O'ahu; John of O'ahu; Louisa Ana (Frank Poor) of O'ahu; Charles Edward Kealakekua (Annie Akuiui, Amoe Ahlo, Isabelle Namau, Lillian Eckart) of Maui; and Mena (Franklin Ferguson) of O'ahu. For information, visit Thompson-reunion2006.com; email info@thompson-reunion2006.com; or call Lori Thompson Weeks at 808-322-2069 or Karen Ching Silva at 808-332-9264.

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

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Notice to Readers

Ka Wai Ola o OHA will accept for consideration news releases and letters to the editor on topics of relevance and interest to OHA and Hawaiians, as well as special events and reunion notices. Ka Wai Ola o OHA reserves the right to edit all material for length and content, or not to publish as available space or other considerations may require. Ka Wai Ola o OHA does not accept unsolicited manuscripts. Deadline for submissions is the 15th day of every month. Late submissions are considered only on a space-available basis.

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BACK PAIN? A free report is available to local back pain sufferers, "How to Eliminate Most Back Pain without Exercise, Medication and Surgery." For a copy, call toll-free 24-hour recording: 1-800-498-1771.

DHHL SELL OR SWAP: Kawaihae-Mauka, Hawai'i – 3/4-acre residential lot. Must be 50% Hawaiian or more and ready to build. Serious inquires call 842-1899 after 6 p.m.

FOR SALE: Res.: Anahola, 7,600 sf; Waiohuli, 1 acre; Kalamaula, 1 acre. Ag.: Moloka'i, 36, 10 or 5 acre lots; Waimea (Big Island), 5 acres, 10 acres. Pastoral: Kekaha, 192 acres, Maku'u, 5 acres. Call Charmaine 'Ilima Quilit (R); 295-4474, or toll free: 1-800-210-0221. Century 21 Realty Specialists. Email: charmainequilit@yahoo.com.

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NO KA ILINA • BURIAL NOTICES

'O'OMA

All persons having information concerning an unmarked burial on a roughly 82-acre property (TMK: 3-7-3-009:023) in 'O'oma 2nd Ahupua'a, North Kona District, Island of Hawai'i are hereby requested to contact Dr. Bob Rechtman, Rechtman Consulting, LLC (808) 966-7636, HC1 Box 4149, Kea'au, HI 96749, and/or Mr. Keola Lindsey, Burial Sites Program (808) 327-3692, 555 Kākuhihewa Building, 601 Kamōkila Blvd., Kapolei, HI 96707.

Based on 1849 tax records, the following names are associated with 'O'oma 2nd Ahupua'a: Kalua, Kamaka, Mamali.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to this burial site. The landowner intends to preserve the burial in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupua'a.

KAUMALUMALU

All persons having information concerning unmarked burials on a roughly 5-acre property (TMK: 3-7-7-004:061) in Kaumalumu Ahupua'a, North Kona District, island of Hawai'i are hereby requested to contact Dr. Bob Rechtman, Rechtman Consulting, LLC (808) 966-7636, HC1 Box 4149, Kea'au, HI 96749, and/or Mr. Keola Lindsey, Burial Sites Program (808) 327-3692, 555 Kākuhihewa Building, 601 Kamōkila Blvd., Kapolei, HI 96707.

Names historically associated with the immediate project area are: Kalaikuaiwa, Kanekolu, Keohokuma, Makahookie, Nawahie, Palaki, Puuloa, Wi.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to these burial sites. The landowner intends to preserve the burials in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupua'a.

KAPALA'ALA'EA

NOTICE IS HEREBY GIVEN that Archaeological Consultants of the Pacific, Inc. (ACP) representing Mr. Tom Stewart, has identified seventeen features that contain human remains distributed over a property at TMK: 7-7-08: 01, 99 & 7-7-10: 72 in Kapala'ala'ea 2nd 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. Proposed treatment of the burials is to preserve the remains in place; however, 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 families of HAWAIIANS WHO ONCE LIVED IN KAPALA'ALA'EA 2ND AHUPUA'A, NORTH KONA DISTRICT, or who may have knowledge regarding these remains, to immediately contact Keola Lindsey of the State Historic Preservation Division at (808) 327-3692 to present information regarding appropriate treatment of the human remains. Individuals responding must be able to adequately demonstrate a family connection to the burial(s) or the ahupua'a of Kapala'ala'ea 2nd.

Register Today!

NaHHA Tourism Conference - May 2-4, 2006

The Native Hawaiian Hospitality Association (NaHHA) is announcing their Tourism Conference on May 2-4, 2006 at the JW Marriott Ihilani Resort and Spa at Ko 'Olina. The theme for this year's conference is *Shaping the Future – Building Bridges, Nānā i Hawai'i i Ko'u Mau Maka* (See Hawai'i Through My Eyes)

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This conference is a must for all individuals interested in shaping the future of tourism: Native Hawaiian business owners, community leaders, cultural practitioners; tourism industry leaders and employees; and policy makers. The goal of the conference is to develop a Native Hawaiian Tourism Plan through input that results in:

- Increased jobs and economic development opportunities for Native Hawaiians through education, workforce & business development;
- Improved natural resource management, environment and infrastructure through community initiatives;
- Development of educational resources on Hawaiian culture that the tourism industry may use in their marketing & communications; and
- Development of community leadership that engages social issues and their impact.

Conference attendees will define key strategies regarding tourism that is the culmination of input from over 1,600 participants in meetings held statewide between June 2005 and April 2006 with Native Hawaiian communities, organizations, and cultural practitioners and other stakeholders.

Participate in community meetings leading up to this event!

- April 5, 2006 – Mitchell Pau'ole Center
- April 6, 2006 – Lana'i High School
- April 8, 2006 – Waianae District Park
- April 11, 2006 – Hana Community Center
- April 12, 2006 – Waiiau Elementary
- April 13, 2006 – Nanakuli High School

The Native Hawaiian Hospitality Association is a nonprofit organization whose mission is to promote Hawaiian culture, values and traditions in the workplace through consultation and education, and to provide opportunities for the Native Hawaiian community to shape the future of tourism. For more information about NaHHA's Tourism Conference, please contact the CNHA Event Services Division via telephone at 808.521.5011, toll-free at 800.709.2642 or via e-mail at events@hawaiiancouncil.org.

'Ike Hawai'i Distance Learning Program Fall 2006



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