



Ka Wai Ola

THE LIVING WATER OF OHA

www.oha.org/kwo

A message of

KULEANA,
set to **MUSIC**

PAGE 18

The future of the Hawaiian nation depends on you.



"The foundation of our nation is unification." - John D. Waihe'e

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808.594.0088

Native Hawaiian Roll Commission
KANA'ILOWALU

MAULI OLA IS OUR DESTINY

Aloha mai kākou,

When you go to your health care professional, you might notice a cultural divide. These professionals are good, hardworking people who are trying to do the best for you. But if they're not Native Hawaiian, sometimes, things get lost in translation. Native Hawaiians are underrepresented in our health care workforce. Without a diverse workforce, we don't have workers who are familiar with their patients' belief systems, culture and traditional treatments.

We also know that Native Hawaiians have some of the worst socio-economic and health disparities in the State of Hawai'i; they have the highest levels of obesity, among many other problems.

But we've taken a landmark step to improve conditions for Native Hawaiians. In June, The U.S. Department of Health and Human Services Office of Minority Health and Nā Limahana o Lonopūhā, the Native Hawaiian Health Consortium, signed a memorandum of understanding for a five-year partnership to improve health care for Native Hawaiians. This critical partnership is designed to create a pipeline to get more Native Hawaiians into health care professions and to work to reduce obesity, diabetes and heart disease. It will also work to integrate culturally competent health care services, and decrease cultural barriers to encourage people to get the health care they need.

We've agreed to work together to address the health problem. And this goal is attainable.

The University of Hawai'i's John A. Burns School of Medicine has been working to attract more Native Hawaiians into health care fields.

In addition, the members of Nā Limahana o Lonopūhā can draw from its members' strengths to bring together money and expertise and to leverage it with resources from the federal government.

It is all part of the Office of Hawaiian Affairs' effort to step up our advocacy at all levels and to bring together as many resources as we can muster.

By bringing everyone together, we can make real progress in the health of our lāhui.

This is just the start. Nā Limahana o Lonopūhā will lead the way to create a well-coordinated health care delivery system to benefit Native Hawaiians and communities throughout the state.

As Native Hawaiians, we are all part of our larger community, and as we work with service providers to create a better way to get help to those who need it, our entire community will benefit.

And in that way, we will strengthen all of Hawai'i.

'O au iho nō me ke aloha a me ka 'oia'i'o,

Kamana'opono M. Crabbe

Kamana'opono M. Crabbe, Ph.D.
Ka Pouhana/Chief Executive Officer



At top, OHA Ka Pouhana/CEO Kamana'opono Crabbe, Ph.D., (representing Nā Limahana o Lonopūhā) and Office of Minority Health Director J. Nadine Gracia, M.D., shake hands after signing the memorandum of understanding. Below, a group photo with members of their staffs.



Kamana'opono M. Crabbe, Ph.D.
Ka Pouhana,
Chief Executive Officer

COMMUNITY ENGAGEMENT
Kēhaunani Abad, Ph.D.
Director

COMMUNICATIONS
Garett Kamemoto
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MEA O LOKO TABLE OF CONTENTS

MO'OLELO NUI | COVER FEATURE

Musicians with a message PAGE 18

BY KIELE GONZALEZ

Project Kuleana harnesses the power of YouTube to spread ideas of unity, pride and Hawaiian independence

HO'ONA'AUAO | EDUCATION

Making education work for native learners PAGE 4

BY TREENA SHAPIRO

At the Culture-Based Education Conference, the public schools superintendent in the Ka'ū-Pāhoa-Kea'au Complex Area – where lagging student performance is improving, says, "We had to move from a victim mentality to high expectations"



'aukake | august 2013 | Vol. 30, No. 8

KAIĀULU | COMMUNITY

GMO debate swirls on Moloka'i

PAGE 10

BY CHERYL CORBIELL

Does genetically modified food help or harm? Trustees hear from Friendly Isle residents on both sides of the issue

OHA trustees, including Robert Lindsey, left and Haunani Apoliona were among those attending an information briefing given by Mycogen Corp. on Moloka'i. - Video still: Ryan Gonzalez

NĀ HANANA | EVENTS

Defending the homefront PAGE 16

BY SARAH PACHECO

Wāhine were essential in World War II in Hawai'i, including lei makers who translated their skills into a wartime necessity: weaving camouflage nets. Learn about women's roles in the war at the Distinctive Women in Hawaiian History Program, coming to the Hawai'i Convention Center Aug. 25

EDUCATION

HO'ONA'AUAO

To maximize choices of life and work, Native Hawaiians will gain knowledge and excel in educational opportunities at all levels.

Making education work for native learners

By Treena Shapiro

School complexes with large Native Hawaiian populations need to set aside the culture of excuses and instead adopt high expectations, a state Department of Education official said at a recent culture-based education conference.

Mary Correa, a complex area superintendent from Hawai'i Island, has learned this through experience. During her keynote address at the Culture-Based Education Conference in June, Correa talked about her work in one of the DOE's Zones of School Innovation, encompassing Kea'au, Pāhoā and Ka'ū on the island of Hawai'i.

The rural school zone has been targeted for additional help because its student population – 46 percent Native Hawaiian – faces challenges that can get in the way of academic achievement. Correa was a featured speaker because her complex area has met the challenges head-on and helped improve student performance.

"We embraced culture-based education," Correa preached to the choir of educators at the Hawai'i Convention Center who gathered to discuss ways to better teach Native Hawaiian students. "When you talk about culture and come from an area of

poverty ... we have to also address a culture of excuses. We had to move from a victim mentality to high expectations."

Similar stories were told throughout the conference, which aimed to highlight the growth of culturally responsive and relevant approaches to education. Under culturally based education models, native languages and world views are incorporated in the classroom and education is used to improve the well-being of native communities. Presenters shared what real-world application looks like when cultural values and traditions are incorporated into the curriculum.

The rural community schools that Correa oversees are beset by challenges, such as being low-tech in an increasingly high-tech educational system, along with geographic distances that mean long commutes to school with little in the way of public transportation. Students achievement can't rise if students can't get to school, or if highly qualified teachers aren't there to teach them.

"We're closing the gap for all students. It became important to us to close the gap for Native Hawaiian students and we have continuing challenges," such as attendance, Correa noted.

She offered some sobering statistics: A little more than half the chronically absent students are Native Hawaiian, and Hawaiians account for 55 percent of behavioral incidents reported, Correa said.

It's also hard to retain teachers, she added, noting that some commute from Hilo, which is 52 miles to Ka'ū and 65 miles to Nā'ālehu, and forces them to spend hours in the car each week and pay high gas costs out of pocket.

What's helped with teacher retention is a seven-year-old induction and mentoring program that offers beginning teachers both academic and cultural support. "People will pay no attention to poor production. If it is good, then it will attract attention."

Other work being done takes place outside the classroom to address the health and well-being of students so they can concentrate on learning, as well as engaging parents and community members to garner support for students' achievement.

Correa was also part of a panel discussion on the state of culture-based education that included



Ways to improve learning took center stage at the Culture-Based Education Conference and Hawaiian Education Summit in July. - Courtesy: Kai Markell

SEE NATIVE LEARNERS ON PAGE 13

Effort to eliminate Native Hawaiian Education Act defeated

House vote protects largest federal program for Native Hawaiians

By Kawika Riley

Legislation that would have eliminated funding for Native Hawaiian education programs was defeated in the U.S. House of Representatives on July 18.

H.R. 5, the so-called Student Success Act would have eliminated the Native Hawaiian Education Act. For 25 years, the Native Hawaiian

Education Act has invested in critical programs to reduce educational disparities, support Native Hawaiian language revitalization and allow innovative community-based programs to help disadvantaged Native Hawaiians from preschool to post-secondary education. In addition to being the largest federally funded program specifically for Native Hawaiians, this Act affirms the trust obligations that the federal government has to Native Hawaiians as an indigenous people.

In a bipartisan amendment sponsored by members of Congress from Hawai'i, Alaska and Minnesota, H.R. 5 was amended on the House floor to include the Native Hawaiian Education Act and its Alaska Native counterpart, as well as important educational programs for American Indians.

The Office of Hawaiian Affairs had launched

a campaign to raise awareness about the legislation and urged people in Hawai'i and across the continent to spread the word and contact their congressional representatives. OHA heard from numerous Hawaiians across the U.S. who got involved in this critical effort. Their efforts helped educate members of Congress, who supported the bipartisan effort.

However, threats to the act remain. Here are some things you can do to continue to support the Native Hawaiian Education Act:

- Say mahalo to the bipartisan team that sponsored the amendment to protect the Native Hawaiian Education Act and other critical Native programs. The House team includes: Democrats Colleen Hanabusa and Tulsi Gabbard of Hawai'i, Republican Don Young of Alaska and Democrat Betty McCollum of Minnesota.

- Encourage Hawaiians and allies on the continent to see how their representative voted. To find your representative, visit www.house.gov/representatives/find. See how they voted at <http://clerk.house.gov/evs/2013/roll367.xml>.

- Help OHA spread the word that this important program was successfully protected. ■

Search begins for new SHPD administrator

By Garrett Kamemoto

The State Historic Preservation Division, or SHPD, is looking for a new administrator following the resignation of Pua Aiu, who had served for the past five years.

A screening committee has been formed to name a new administrator. Its members are Department of Land and Natural Resources Chairman William Aila Jr., DLNR Deputy Director Esther Kia'āina, Office of Hawaiian Affairs Ka Pouhana/Chief Executive Officer Kamana'opono Crabbe and University of Hawai'i anthropology and ethnic studies professor Ty Kāwika Tengan. Qualified candidates have been invited to submit their resumes directly to Aila at William.J.Aila@hawaii.gov.

Aiu's resignation comes following the release of a scathing report by the National Park Service of the state's progress to correct problems in the division.

The National Park Service report noted the state has not corrected numerous problems, including a "lack of cooperation from the SHPD Administration; a lack of strategic vision and planning on the part of the SHPD Administrator; the SHPD



Pua Aiu



William Aila

of communication, accountability and transparency to the public and disconnects between DLNR administration and the SHPD."

"I thought the report was unkind in its references to the administrator," Aila said at the announcement of Aiu's resignation in July. "I still think we've accomplished a lot more than they give us credit for." He added he thought Aiu had been doing an "excellent job."

Aila said the report faulted the state for the failure to hire a librarian, but they have been unable to do so because the federal funding for the position had been cut.

He said he plans to ask for clarification from the federal

Administrator's lack of understanding of administrative, operational and fiscal processes; a strong disconnect between the SHPD Administrator and SHPD program and administrative staff; recruitment and retention problems; basic lack

government on some of the criticisms.

Aila said under the federal action plan, the state will be required to do more survey and inventory work. "So from the federal perspective they're more interested in what are we doing to get historic properties on the national register. From our perspective that's important, but what is equally important is how do we do the daily business of the State of Hawai'i in balancing the economy with protection and preservation?"

The report commended the hard work of staff but noted the division requires more staffing.

In selecting a new administrator, Aila said he hopes to find someone who can work across a broad array of constituents.

But Aila noted the job is a difficult one, since there are many competing interests to be navigated. "I think whoever is in this job will continue to be criticized because inherently there is the conflict and so you're not going to make everyone happy."

Meanwhile, Nicki Ann Thompson was appointed as acting administrator for the State Historic Preservation Division through September 30, 2013. Thompson has been registrar for the Bureau of Conveyances since 2008 and has 25 years of experience in real estate and state laws and administration. ■

2013 Legislative Review

By Sterling Wong

If all goes well, the Moloka'i Island Burial Council will finally get to meet for the first time since 2008 because of a recently signed law proposed by the Office of Hawaiian Affairs.

Act 276, which was signed on July 9 by Lt. Gov. Shan Tsutsui, resolves several composition and quorum issues that have beset the island burial councils for years. These issues have prevented many of them from meeting regularly, thereby hindering their ability to make critical decisions to protect our iwi kupuna.

The island burial council

law was one of seven measures that OHA either proposed in its Legislative Package or helped develop that were enacted in 2013, highlighting a very successful legislative session for the agency.

In addition to OHA's priority measures, a number of other laws were passed in 2013 that impact Native Hawaiians, including Act 287, which changes the way OHA trustees are elected, and the highly controversial Act 85, which many believe will significantly reduce the protection of historic sites and iwi kupuna. Below is a review of the most notable measures impacting Native Hawaiians in 2013 and how they fared.



Hawaiian language proponents have long recognized February as 'Ōlelo Hawai'i Month. In April, Gov. Neil Abercrombie made it official by signing into law Senate Bill 409. - Photo: OHA Communications

NATURAL AND CULTURAL RESOURCES

Senate Bill 407
(OHA Legislative Package Bill)
Status: Act 276
OHA Position: Support

Description: Most significantly, Act 276 reduces the number of representatives for the Kaua'i/Ni'ihau, O'ahu, Maui/Lāna'i and Hawai'i island burial councils from 15 to nine and the Moloka'i island burial council from 15 to five. The law also clarifies a number of longstanding legal ambiguities relating to the quorum and composition of the island burial councils.

SB 409
(OHA Legislative Package Bill)
Status: Act 28
OHA Position: Support

Description: Act 28 officially codifies into statute the Hawaiian language community's longstanding recognition of February as 'Ōlelo Hawai'i Month. Act 28 is especially historic because it is the first law published in Hawaiian since 1943, when the requirement to print laws in both English and Hawaiian was abolished. OHA believes this law is a significant step forward in normalizing the Hawaiian language and giving real meaning to the designation of Hawaiian as one of two official languages of the state.

SB 406
(OHA Legislative Package Bill)
Status: Carries over to 2014
OHA Position: Support

Description: By proposing SB 406, OHA continued its efforts to require certain board and commission members to receive critical training on their responsibilities under current state law to protect Native Hawaiian rights and public trust resources, such as water and land. The training aims to empower policymakers to make better informed decisions that are consistent with their legal responsibilities. Although it did not pass this session and will carry over to 2014, the bill received widespread support from lawmakers, state officials and the community. OHA held the inau-

ISLAND BURIAL COUNCILS

With the enactment of the new island burial councils law (see “2013 Legislative Review”), OHA is now focusing on helping to fill vacancies on the five island burial councils so that the councils can meet to uphold their important kuleana of protecting iwi kupuna.

OHA is seeking qualified applicants that we will recommend the governor appoint to the island burial councils. The deadline to submit applications to OHA is Oct. 18.

While OHA's immediate goal is to make recommendations for current and impending vacancies (see graphic), our long-term goal is to create a pool of applicants who are willing and qualified to serve on every council seat. This way, as council seats become vacant, either because of expired terms or unexpected resignations, OHA does not have to scramble to find replacement members and possibly risk councils not meeting because of lack of quorum. Therefore, we are also accepting applicants for council seats that are currently filled.

SELECTION PROCESS

Island burial council members are appointed by the governor and confirmed by the Senate. By law, at least two of the regional representatives selected for each council must come from a list of nominees provided by OHA.

OHA's recommendation is based on an applicant's ability to fulfill the legal requirement that they understand “the culture, history, burial beliefs, customs and practices of the native Hawaiians” in the region they seek to represent. Applicants must also demonstrate their commitment to participate actively in monthly burial council meetings and occasional site visits.

KULEANA OF BURIAL COUNCILS

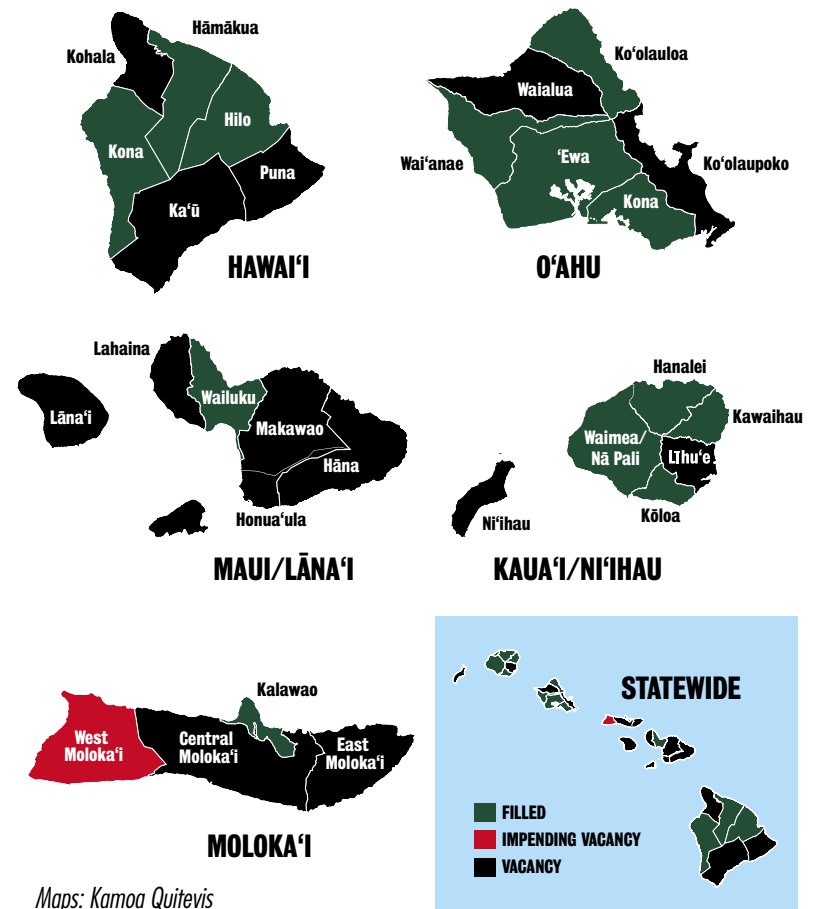
The burial councils play a crucial role in the care of iwi kupuna found in Native Hawaiian burial sites. Council members meet on a monthly basis to:

- Determine whether previously identified Native Hawaiian burial sites will be preserved in place or relocated;
- Assist the Department of Land and Natural Resources and its State Historic Preservation Division in developing an inventory of Native Hawaiian burial sites; and
- Make recommendations regarding the appropriate management, treatment and protection of Native Hawaiian burial sites, and on any other matters related to Native Hawaiian burial sites.

If you are interested in applying for a nomination to your island burial council, visit www.oha.org/burialcouncils. —*Sterling Wong* ■

Burial Council Representatives

Map shows the current term status of the Burial Council regional seats.



LEGISLATURE

Continued from page 5

gural training in January and will continue to offer the course to decision makers and policymakers on a voluntary basis.

SB 1171

Status: Act 85

OHA Position: Oppose

Description: Possibly the most controversial law impacting Native Hawaiians that was passed in 2013, Act 85 allows construction to start prior to a project site being properly surveyed for cultural sites and Native Hawaiian burials. OHA and many Native Hawaiians, as well as a number of historic preservation organizations, opposed SB 1171, arguing that the bill would lead to more controversies like Walmart and Ward Villages, in which iwi

kupuna were discovered so late in the development process that there were few options left to fully protect them.

House Bill 1133

Status: Act 38

OHA position: Support

Description: Act 38 repealed the 2011 law that established the highly controversial Public Land Development Corporation (PLDC). PLDC projects were afforded broad exemptions from land use, zoning and other laws that provide critical protections for Native Hawaiian traditional and customary practices and opportunities for community review and input.

ECONOMIC DEVELOPMENT

HB 222

(OHA Legislative Package Bill)

Status: Act 170

OHA Position: Support

Description: Act 170, OHA's budget bill, provides for \$5.88 million in state general funds over the next two fiscal years – to be matched by OHA trust funds – for OHA operations, as well as for legal, social, education, health and Hawaiian language media services for Native Hawaiians.

SB 403

(OHA Legislative Package Bill)

Status: Act 171

OHA Position: Support

Description: Act 171 strengthens OHA's authority to issue revenue bonds by, among other things, explicitly giving the agency more flexibility to use bonds to fund a broader range of projects. OHA supported this bill because it provides OHA a critical financing tool, as it plans to develop its properties in Kaka'ako Makai.

SEE LEGISLATURE ON PAGE 33



Despite calls to “Kill SB 1171,” the measure became law, allowing for phased reviews of project sites. Opponents argued that archaeological surveys should be completed before construction begins to ensure protection of cultural sites and Native Hawaiian burials. - Photo: OHA Communications

PUBLIC NOTICE TO NATIVE HAWAIIANS

Attention: Kau Inoa, Hawaiian Registry Program and Operation 'Ohana registrants

A HAWAIIAN NATION REEMERGES

A crucial step in reestablishing a Hawaiian nation is for Native Hawaiians to come forward and engage in that process. Enrolling with Kana'iolowalu is that opportunity. Take up the kuleana and enroll at hawaiianroll.org or use the form on page 8. Kana'iolowalu may be the last chance to register to participate in organizing a Hawaiian nation.

COMPLETED STEPS

Native Hawaiians preserve Hawaiian sovereignty through a wide array of efforts

Numerous Hawaiian groups seek to reestablish a Hawaiian nation

In 2011, Act 195 establishes an official roll of Native Hawaiians who, along with their descendants, will be acknowledged by the State of Hawai'i as the "indigenous, aboriginal, maoli population of Hawai'i"

Following Act 195, the Native Hawaiian Roll Commission begins registering Native Hawaiians on the official roll

In 2013, Act 77 directs the Roll Commission to include OHA's Kau Inoa, Hawaiian Registry Program, and Operation 'Ohana registrants on the official roll

FUTURE OPPORTUNITIES

Before September 15, 2013, Kau Inoa, Hawaiian Registry Program, and Operation 'Ohana registrants may request that OHA NOT transfer their names to the Roll Commission by returning the form on page 35

On September 15, 2013, OHA will transfer Kau Inoa, Hawaiian Registry Program, and Operation 'Ohana registrants to the official roll

Through January 15, 2014, additional Native Hawaiians may register for the official roll

A convention may occur during which those on the Kana'iolowalu Roll will be given the kuleana to participate in decision making processes that may determine:

- 1) Whether Native Hawaiians will seek state, federal and/or international recognition
- 2) The principles of the national governing document
- 3) Who will be included as citizens in the Hawaiian nation
- 4) Who will have voting privileges in the Hawaiian nation
- 5) Who will receive potential benefits of the Hawaiian nation

NOTICE

NATIVE HAWAIIANS who choose not to be included on the official roll risk *waiving their right, and the right of their children and descendants*, to be legally and politically acknowledged as Native Hawaiians and to participate in a future convention to reorganize the Hawaiian nation (as described above), and as a result may also be excluded from being granted rights of inclusion (citizenship), rights of participation (voting), and rights to potential benefits that may come with citizenship (e.g., land use rights, monetary payments, scholarships, etc.). See page 35.

NATIVE HAWAIIANS Sign up now for the official roll at hawaiianroll.org or use the form on page 8 to ensure that you, your children and your descendants are included in the process of organizing a Hawaiian nation and receiving potential benefits and rights. Tell your Hawaiian extended 'ohana and friends to register as well so they will not be excluded.

If you have any questions regarding the transfer of information from OHA to the Native Hawaiian Roll Commission under Act 77, call 594-1835.

DECLARATION

- I affirm the unrelinquished sovereignty of the Native Hawaiian people, and my intent to participate in the process of self-governance.
- I have a significant cultural, social or civic connection to the Native Hawaiian community.
- I am a Native Hawaiian: a lineal descendant of the people who lived and exercised sovereignty in the Hawaiian islands prior to 1778, or a person who is eligible for the programs of the Hawaiian Homes Commission Act, 1920, or a direct lineal descendant of that person.

GENERAL INFORMATION (PLEASE PRINT) *This section is information about the person who is registering to be a part of the Kana'iolowalu Registry. 1 through 7 must be completed.*

1. _____
 FIRST NAME MIDDLE NAME LAST NAME

NAME ON BIRTH CERTIFICATE

2. _____
 FIRST NAME MIDDLE NAME LAST NAME

3. _____
 MAILING ADDRESS

CITY STATE ZIP

4. _____ 5. _____
EMAIL ADDRESS DAYTIME TELEPHONE NUMBER

6. _____ 7. _____
DATE OF BIRTH (MM/DD/YYYY) PLACE OF BIRTH (CITY, STATE)

MALE FEMALE (check box)

8. _____
 ANCESTRAL HOME(S) (PLACE, ISLAND)
This is the area(s) your Hawaiian ancestors are from.

SIGNATURE

- I affirm the Kana'iolowalu Declaration.
- I authorize the organization named or government agency such as the Department of Health to release my information for the purposes of confirming my ancestry for this registry.
- I hereby declare that the information provided is true and accurate to the best of my knowledge. If any of the statements are proven to be misleading or false my name may be removed from the official list and other penalties may be imposed under law.

REGISTRANT/PERSON COMPLETING FORM (**PRINT**) SIGNATURE DATE (MM/DD/YYYY)

RELATIONSHIP OF PERSON TO REGISTRANT CONTACT # OR EMAIL (IF NOT REGISTRANT)

VERIFICATION OF NATIVE HAWAIIAN ANCESTRY

If you have already verified your ancestry through another program, please indicate this here. You do not need to provide the records again. Or, please attach a copy of your birth certificate, or documentation of any kind that says Hawaiian or part-Hawaiian. **Please do not submit original copies.**

I verify my ancestry through the following: **(CHECK ALL THAT APPLY)**

- ____ Birth certificate
 ____ Other certificate listing Hawaiian or Part-Hawaiian (death, marriage, baptismal, etc)
 ____ Attended The Kamehameha Schools, Class of _____, and attest to being Native Hawaiian
 ____ Dept of Hawaiian Home Lands Lessee
 ____ Kamehameha Schools Ho'oulu Hawaiian Data Center
 ____ Operation 'Ohana # _____
 ____ Hawaiian Registry at OHA # _____
 ____ Kau Inoa (ancestry confirmed)
 ____ Other: _____

If "Hawaiian" or "part Hawaiian" is not on the birth certificate, or if no certificate is produced: Full name of the parent(s) who is/are Native Hawaiian **as it appears on her/his birth certificate.**

 FIRST NAME (please print) MIDDLE NAME LAST NAME

BIRTH DATE (MM/DD/YYYY) BIRTH PLACE

 FIRST NAME (please print) MIDDLE NAME LAST NAME

BIRTH DATE (MM/DD/YYYY) BIRTH PLACE

Please sign, date and mail completed form to:

Native Hawaiian Roll Commission

711 Kapi'olani Blvd., Suite 1150
 Honolulu, Hawai'i 96813

If you have any questions call (808) 594-0088.

The form can also be filled in and submitted on-line at
www.kanaiolowalu.org/registernow.

(OFFICE USE) NUMBER _____

DATE RECD _____ DATA ENTRY _____

ACT 195 & ACT 77:

LEFT OUT

WHAT'S AT STAKE?

Don't be left out. Sign up for the official roll using the Kana'iolowalu form on page 8.

Act 195, the 2011 state law that directed the Native Hawaiian Roll Commission to create an official roll of Native Hawaiians, declares that:

“the members of the qualified Native Hawaiian roll, and their descendants, shall be acknowledged by the State of Hawai‘i as the indigenous, aboriginal, maoli population of Hawai‘i.”

This suggests that Native Hawaiians who are not on the official roll, and are not descendants of anyone on the roll, will not be acknowledged by the state as part of the indigenous, aboriginal, maoli population of Hawai‘i.

Unacknowledged Native Hawaiians could potentially lose access to important Native Hawaiian rights and privileges under state law. In addition, Native Hawaiians whose names do not appear on the official roll may not be eligible under Act 195 “to participate in the organization of the Native Hawaiian governing entity.”

For these reasons, OHA strongly supports Act 77, a 2013 law that protects the rights of all verified Native Hawaiians registered with OHA to be included on the official roll and to receive all the rights and recognitions of membership. Under Act 77, OHA will transfer all verified Native Hawaiians from its Kau Inoa, Hawaiian Registry and Operation ‘Ohana registries to the Native Hawaiian Roll Commission to be included on the official roll.

OHA strongly urges all Native Hawaiians to ensure that their names appear on the official roll, for themselves and the future generations of their ‘ohana. If, however, any OHA registrants want OHA to withhold their names from the Act 77 transfer, they can simply fill out and return the form on page 35, no later than September 15, 2013.

I was left out

My great-great grandfather on my paternal line was born in Indian country in the 1830s. He came to Hawai‘i in 1862 and resided on Maui. Our family history states that he is of Cherokee descent. But because our family is unable to locate my ancestor’s name on the Dawes Roll, we are not able to receive recognition or benefits from the Cherokee nation. We are continuing our research to establish our Cherokee heritage.”

– Luci Meyer



They were left out

In 2011, the Native shareholders of Alaska Native Corporation Koniag, Inc. decided, after years of debate, to allow eligible Alaska Natives who were not on the 1971 base roll to become shareholders of the corporation. After nearly 40 years following the creation of the base roll, they were allowed access to benefits and acknowledgements that they had been denied for decades. In 2012, the corporation posted a net income of \$6.1 million.



GMO DEBATE SWIRLS ON MOLOKA'I

Since the 1960s, Moloka'i residents have coexisted beside fields of genetically modified seed corn that grows abundantly in the red soil, but over the last decade the relationship between some residents and the seed companies fractured as global seed companies replaced small family-owned seed companies.

Recently OHA trustees met on Moloka'i with advocates on both sides of the GMO debate. While some said the industry brings jobs and helps farmers better adapt to problems of weather, disease and pests, questions were raised of its impacts on human health if consumed, as well as its long-term impacts on land and water.

In the first of two meetings on June 19, trustees gathered in the Dow AgroSciences building along with 80 residents and employees to learn about GMO crops.

Adolph Helm, project manager at Dow AgroSciences LLC, described seed corn production in Hawai'i and Moloka'i. Seed corn production is the state's largest agricultural commodity and is valued at \$250 million. Hawai'i's main economic engine is tourism, but on Moloka'i agriculture is the top industry and tourism is second. In addition, the seed companies generate the majority of the revenue in Moloka'i's agriculture sector. On Moloka'i, Monsanto Hawai'i and Dow's Mycogen Seeds farm approximately 2,200 acres of genetically modified crops. The seed companies are the largest employers on Moloka'i.

"Mycogen spends \$9 million per year, which positively impacts Moloka'i businesses and the workforce of 85," said Helm. "The majority of employees are local residents with 52 percent (having) Native Hawaiian ethnicity." Helm listed the extensive employee benefit packages in addition to community grants that provide economic assistance to Moloka'i nonprofits.

Helm also described large-scale farming practices. "Commercial farming uses best practices and adheres to federal and state laws, trains employees to abide by regulations, and uses land conservation plans, integrated pest management plans and water conservation plans, so genetically modified seeds can help farmers grow better crops by withstanding the environmental challenges of drought, disease and pest infestations," he said. "We are helping farmers stay in business and produce food."

At the meeting with anti-GMO residents, Mercy Ritte, leader of Mom on a Mission (M.O.M.), along with 30 residents expressed concerns about the safety of GMO crop

By Cheryl Corbiell

production. The hui of mothers is raising awareness and educating the community on the issues of chemical agriculture and open-field testing of genetically modified crops by using Facebook, brochures, movie nights, potluck suppers, politician meetings, letter writing and protests at GMO farming sites.

Ritte lives near a GMO cornfield. She believes the winds are stirring up chemical-laden dust from the cornfields that drifts into her home and contributes to her two children's allergies and illnesses. "My children should not be affected by the impact of corporate greed and profit," said Ritte.

Although Ritte acknowledged the corn companies create jobs, she questioned the short- and long-term effects of GMO farming. Ritte wants answers to effects on human health from consuming GMO foods, field chemical drift, GMO contamination to food crops around the cornfields, and the 50-year effects on Moloka'i's land and water.

At the meeting at Dow AgriSciences, Dennis Gonsalves, a public sector scientist, explained how genetic modification is a tool to improve agriculture production. Recently retired from the U.S. Department of Agriculture's Pacific Basin Agricultural Research Center in Hilo, Gonsalves, a Native Hawaiian from Kohala, is recognized worldwide for saving Hawai'i's papaya industry through research he had done with colleagues.

In the 1990s, papaya farmers faced devastation from ringspot virus that reduced papaya production by almost 40 percent. Gonsalves said: "The disease kept spreading. Traditional control methods of crop rotations, lower densities and culling diseased trees were futile because aphids were spreading the disease. The research team inserted a gene from the ringspot virus into the papaya DNA. The gene acted like a built-in vaccine against the ringspot virus." The resultant GMO Rainbow papaya was released commercially in 1998. Within four years, papaya farmers were back in business.

OHA Chairperson Colette Machado summarized the two meetings as fact-finding. "Listening is the first step to understand the divergent views surrounding GMO farming on Moloka'i," she said. "We need more dialogue to find common ground between all sectors of agriculture and the community." ■

Cheryl Corbiell is an instructor at the University of Hawai'i Maui College-Moloka'i and a reading tutor at Kaunakakai Elementary School.



Adolph Helm, project manager at Dow AgroSciences LLC, said agriculture is the island's top industry. "We are helping farmers stay in business and produce food," he said. - Video stills: Ryan Gonzalez



Mercy Ritte of Mom on a Mission said she believes chemical-laden dust from GMO cornfields drifts into her home and contributes to her children's allergies and illnesses.



Hawaiians on Lāna'i hoping for say in island's new plans

Albert Morita talks with trustees for the Office of Hawaiian Affairs during their July 19 visit to Lāna'i for a community meeting and regular board meeting. - Photo: Alice Silbanuz

By Harold Nedd

LĀNA'I CITY, LĀNA'I — As billionaire Larry Ellison makes gestures to tourism and population growth on Lāna'i, Native Hawaiians are among residents worried about how the plans he is drawing up could alter the island's laid-back character.

Their anxiety was apparent during a recent trip to Lāna'i for the Board of Trustees for the Office of Hawaiian Affairs, whose overnight visit on July 17 included a tour of a seven-acre beachfront site, where a third resort on Lāna'i is planned within easy sight of Maui's western shore. The project fits into Ellison's broader ambitions to renovate the high-end accommodations of Four Seasons Resort Lāna'i at Mānele Bay, buy Island Air to help boost visits from affluent world travelers, and double to 6,000 the population of the island, which has no traffic lights, one gas station and about 30 miles of paved roads.

Among those closely watching the groundwork being laid for the island's future is Cisco Lagmay, 57, who four years ago opened his short-order restaurant in Lāna'i with a \$24,000 business loan from OHA. "We want people to visit Lāna'i," Lagmay said. "But we also want them to leave. Right now, everybody is one big family. My hope is that we don't go from no traffic lights and

Neighbor Island meetings

OHA's Board of Trustees and Community meetings on the Neighbor Islands continue on Kaua'i this month with two meetings scheduled as follows:

- Community meeting at 6:30 p.m. Wednesday, Aug. 14 at Wilcox Elementary School cafeteria, 4319 Hardy St. in Lihu'e
- Board of Trustees meeting on Thursday, Aug. 15 at 9 a.m. at Queen Lili'uokalani Children's Center, 4530 Kali Road in Lihu'e

For more information, please call Kaliko Santos or Noalani Oba at (808) 241-3390.

The Community and BOT meetings will wrap up on Hawai'i Island in September.

More details will be announced in *Ka Wai Ola* and on www.oha.org.

OHA Board Actions Compiled by Garrett Kamemoto

The following actions were taken by the Office of Hawaiian Affairs Board of Trustees, and are summarized here. For more information on actions taken by the board, please see the complete meeting minutes posted online at www.oha.org/about/board-trustees.

June 27, 2013		Board of Trustees								
Motion		Ahuna	Akana	Apo	Apoliona	H. Lindsey	R. Lindsey	Machado	Stender	Waihe'e
Moves to approve the following actions: 1. the addition of one (1) Full Time Equivalent (FTE) position – Geographic Information System (GIS) Specialist (Research LOB) for a total cost of \$75,498 per year; and 2. the addition of one (1) Full Time Equivalent (FTE) position – Papāhanaumokuākea Program Manager (Advocacy LOB) for a total cost of \$110,638 per year; and 3. the addition of one (1) Full Time Equivalent (FTE) position – Papāhanaumokuākea Program Specialist IV (Advocacy LOB) for a total cost of \$78,090 per year; and 4. the addition of one (1) Full Time Equivalent (FTE) position – Publications Lead (Community Engagement LOB) for a total cost of \$97,613 per year; and 5. the procurement of a Financial Analyst to support the ARM Committee, in an amount not to exceed \$95,000 per year for two years; and 6. adoption of the Total Operating Budget for the Fiscal Biennium Periods 2013-2014 and 2014-2015, as amended <i>*All salary figures include fringe and other benefit totals and represent the maximum that can be spent on each position.</i>	<i>Motion passes with seven AYES votes and two EXCUSED.</i>									
Motion to Approve of FY2013 Native Hawaiian Roll Commission Budget Realignment #1	<i>Motion passes with seven AYES votes and two EXCUSED.</i>									

LEGEND

- 'Ae (Yes)
- 'A'ole (No)
- Kānalua (Abstain)
- Excused

OFFICE OF HAWAIIAN AFFAIRS BIENNIUM BUDGET FOR THE FISCAL BIENNIUM PERIODS 2013–2014 AND 2014–2015

On June 27, 2013, the Office of Hawaiian Affairs' Board of Trustees (BOT) approved its operating budget for the fiscal biennium period from July 1, 2013 to June 30, 2015.

Its operating budget authorizes spending up to \$42,450,206 in the year that started July 1, 2013 and \$40,145,619 for the year starting July 1, 2014.

In addition, the BOT approved increasing staff size by four new positions.

Below is a summary of the budget as approved by the BOT. The budget represents the maximum authorization for spending unless further amended by the BOT. The full action item, as revised and approved by the BOT, can be viewed in the

minutes of the meeting at www.oha.org/about/board-trustees.

TOTAL OPERATING BUDGET

OHA's Total Operating Budget (TOB) reflects all funds that may be spent by OHA regardless of the source of funding. A breakdown

of each specific section follows. By comparison, for the fiscal period July 1, 2012 to June 30, 2013, OHA's total operating budget allocation was \$45,295,586, which included \$3 million in spending authorization from its Fiscal Reserve fund. No request to authorize spending from the Fiscal Reserve fund was

made for the fiscal biennium period from July 1, 2013 to June 30, 2015.

FUNDING SOURCES	FY 2014	FY 2015
OPERATING BUDGET		
Personnel	\$13,697,961	\$13,866,577
Non-Personnel	22,649,788	21,225,332
Sub-total Operating:	\$36,347,749	\$35,091,909
COMMERCIAL PROPERTIES BUDGET		
Gentry Pacific Design Center	\$2,017,000	\$1,947,000
Kaka'ako Makai	1,281,448	1,053,500
Sub-total Commercial Properties:	\$3,298,448	\$3,000,500
SPECIAL PROGRAMS BUDGET		
Federal		
HLID Project	\$822,234	\$ 506,215
NHRLF Program	584,008	682,997
EPA Brownfields - Kaka'ako Makai*	400,000	0
Sub-total Federal Budget:	\$1,806,242	\$1,189,212
OTHER		
Hī'ilei Aloha & Subsidiaries	847,767	713,998
Ho'okele Pono & Subsidiaries	150,000	150,000
Sub-total Other:	\$997,767	\$863,998
Sub-total Special Programs Budget:	\$2,804,009	\$2,053,210
Total Operating Budget:	\$42,450,206	\$40,145,619

Applications now being accepted for OHA's

Hua Kani

Business Loan Program

Highly qualified Native Hawaiian-owned businesses interested in a term loan or line of credit starting at \$200,000, are welcome to apply. Due to limited funds, completed applications will be evaluated on a first-come, first-served basis.

Please go to www.oha.org/huakanu for more information.

EMPOWERING HAWAIIANS, STRENGTHENING HAWAI'I

By Lurline Wailana McGregor

When 16 mm home movie cameras became popular in the 1920s, Hawai'i residents started documenting everything, from backyard parties to community events. Over the years, films not stored in climate-controlled environments started disintegrating, suffering from a condition called "vinegar syndrome," which left the degraded filmstrips unviewable. Even film collections in storage at museums weren't assured of survival, like at the Lyman Museum in Hilo, where, for decades, members of the community have donated their home and corporate movies. The museum had not even viewed or cataloged the films because it didn't have projection equipment.

Three years ago, 'Ulu'ulu: The Henry Ku'ualoha Giugni Moving Image Archive of Hawai'i, accepted the Lyman Museum's film collection as part of a pilot project to restore and digitize the film. The museum sent 'Ulu'ulu its collection of 56 8-mm and 16-mm films, some of which dated back to the 1920s. 'Ulu'ulu sent the films to a film preservation company on the continent, which was able to restore 45 of the films, translating to more than seven hours of moving images. The movies date back as far as the 11th Maui County Fair in 1928 to Kīlauea Iki eruptions in 1959 to a demonstration by Mrs. DeLuz of Pa'auilo Mauka on how to make Portuguese bread. Since the project has been completed, the Lyman Museum has used the films in different exhibits, including an exhibit on "Hawai'i Volcanoes," where Lyman's archivist Miki Bulos described the volcano footage, most of it from the 1950s, as a "showstopper."

"We were on the verge of losing all these films when 'Ulu'ulu stepped in. Now, we are screening the films to standing room only audiences," she says. These films have now been preserved, cataloged, digitized and clips from them are available for the world to view on 'Ulu'ulu's website, uluulu.hawaii.edu.

Heather Giugni, co-founder of 'Ulu'ulu and daughter to the late Henry Giugni, calls it "a safe haven for community memories." She has worked tirelessly to find a permanent home for the archive, secure funding and grow its collection. "In the past, only a handful of librarians and archivists really understood the importance of saving moving images while photographs and printed materials were already being preserved," says Giugni. "It is our history, our memory – the voices of our ancestors are a primary educational resource."

The research and historical value of these



A 16 mm motion picture film is inspected for deterioration, damage and to determine content. This reel is circa 1950s from the Ted Shibuya Collection. - Images: Courtesy 'Ulu'ulu



'Ulu'ulu co-founder Heather Giugni watches newly digitized footage from the 1978 Constitutional Convention. The original 16 mm film comes from the KGMB news collection and includes video of delegates Frenchy DeSoto, top right, and John Waihe'e, second from top. DeSoto would go on to become the first chairperson of OHA. Waihe'e would become the state's first Hawaiian governor.

old tapes is limitless. The outtakes from television news camera footage, which covered Hawaiians and Hawaiian issues extensively in the 1970s and 80s and the hundreds of hours of film or video that are shot for a one-hour television documentary are as valuable as the shots used in the final production. An example of this is a recently completed video about the history of the Office of Hawaiian Affairs, "Kūkulu Hou." Unedited KGMB news footage shows Native Hawaiians in a confrontation with National Guard troops in 1978 as they protest the state's use of Hawaiian homestead lands for Hilo Airport. In another section of the video, footage of Auntie Frenchy DeSoto's passionate floor speech at the 1978 Constitutional Convention in support of creating an office of Hawaiian affairs speaks for itself as to why every one of her resolutions passed by a unanimous vote.

"Seeing images of Hawai'i that I've never seen, seeing history, not just reading about it is what excites me most about my job," says

Janel Quirante, head archivist at 'Ulu'ulu. In less than one year since it opened, the archive has already acquired nearly 20,000 culturally and historically significant videotapes and films in its permanent collection, of which 400 hours have been digitized so far. 'Ulu'ulu is a state of the art moving image archive that uses "best practices" methods to preserve, catalog, manage and digitize its collection. "Its regional focus on Hawai'i, including history and culture, make it unique among moving image archives as well as it being a public resource," says Quirante. The archive is housed at University of Hawai'i-West O'ahu, and

the collection is open to the public. Anyone can go to the website and browse film clips or make an appointment to screen full tapes. The metadata, or descriptive information about the films that the cataloger adds to each clip, adds to the research value.

The Office of Hawaiian Affairs recently partnered with 'Ulu'ulu to share its digital collection with its Papakilo Database, OHA's comprehensive online repository for data pertaining to historically and culturally significant places, events and documents in Hawai'i's history. As Heather Giugni, the archive co-founder, sums it up: "'Ulu'ulu is the new media library – preserving our images, our actions, our voices. It is a pu'uhonua for our community stories."

For more information about 'Ulu'ulu and to view clips, visit uluulu.hawaii.edu. ■

Lurline Wailana McGregor is a writer, filmmaker and author of *Between The Deep Blue Sea and Me*.



Frame grab from the 1989 Hawai'i State Spelling Bee from the KGMB programming collection. The original videotape, a 1-inch open reel tape, was digitized in the The Henry Ku'ualoha Giugni Moving Image Archive of Hawai'i facility.



The archive works to preserve, catalog and digitize film, and make film clips available for viewing on 'Ulu'ulu's website, uluulu.hawaii.edu.

NATIVE LEARNERS

Continued from page 4

Board of Education member Cheryl Lupenui.

Lupenui said that schools are embracing culturally based education because otherwise “we are limiting ourselves if we only rely on Western cultural meaning and context of how we deliver our educational system. We’re not realizing the cognizance and strength of our own Hawaiian culture and context and aptitude within our educational system.”

“So how much more creative and innovative, how much more impactful might we be if we’re adopting that sort of strategy from a wide, cultural knowledge base?” Lupenui asked.

In tandem with the conference, Kamehameha Schools hosted a strategic planning session to help guide the schools beyond 2015. The plan will address how to improve the well-being of Native Hawaiian children, while taking into account how much the Hawaiian population is increasing on the continent. It was one of the final “dream sessions” to bring out big ideas before the schools’ new trustees meet over the summer, then report back to the community.

Goals of the strategic planning, as flashed on the screen, include “creating a future where children are supported in their learning; connected to place, community and culture; (and) succeeding as local and global leaders.”

The four-day event, which included a Hawaiian Education Summit, was sponsored by Kamehameha Schools, the Office of Hawaiian Affairs, the Native Hawaiian Education Council, the University of Hawai‘i-Mānoa, UH-Hilo and the Hawaiian Legacy Foundation. ■

Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.

Creating a ‘greenprint’ for preserving lands

By Garrett Kamemoto

Where are the places on O‘ahu that need to be preserved? That is a question the Trust for Public Land and the Office of Hawaiian Affairs are asking. The trust and OHA are producing what is known as a “Greenprint,” sort of a blueprint for conservation.

On the North Shore of O‘ahu, a Greenprint was completed in 2012 that identifies resources important to the people of the area. “It was a great project for us,” said Doug Cole, executive director of the North Shore Community Land Trust. “I think it really gave the community a chance to share what was important for them and also gave our organization an opportunity to understand what was important to people.”

Information shared by residents and visitors was translated into a list of values including agriculture, cultural heritage, water and beaches. Then land areas that met those values were mapped out for possible preservation. Cole said that means when his organization is asked about a particular piece of land they already have the data available, “rather than scramble to figure out whether a piece of property is rare or worth conserving.”

The Trust for Public Land and OHA are in the data-gathering stage for a Greenprint for the entire island of O‘ahu. Lea Hong, Trust for Public Land state director, said the organization is reaching out to the public at various events around the island. “We go to a community event where we know a large sector of the community is going to gather.”

How to get involved

Get more information and follow the links to fill out the Greenprint online survey at

- www.oha.org/greenprint
- or
- <http://bit.ly/1dwjP5Y>

Learn about the North Shore Greenprint

- <http://bit.ly/13fKazy>

At a booth set up at the Hawai‘i Book and Music Festival in May, more than 200 people filled out surveys asking which values are most important to them and about places that should remain as they are but could be threatened.

Hong said so far, the response has been good. “People do care about where they live and the future of the island, and I think a lot of folks are concerned about what remains developed and what the future is.”

The survey can also be filled out online. (See box.) The trust says it is hoping to reach as many members of the community as possible.

Hong said conservation efforts are not only aimed at rural lands but also land in urban areas.

The Greenprint will not require preservation, but will help direct efforts. “It’s not a regulatory tool,” Hong said, “It is an awareness raising and informational tool and it helps us identify the

highest priority lands for the community.”

Cole said the effort has worked in his community and feels everyone should have the opportunity to weigh in on land conservation.

In some cases, the land can be purchased from the landowner and then preserved; in other cases, landowners who need to sell their land but want to protect it from development can place a conservation easement on the property.

Cole said one benefit of the Greenprint is it can help identify partnerships that will chip in money to purchase a piece of property. “Because of the nature of this particular landscape of a particular parcel, it might lend itself to the Army being a partner because it is close to a military installation or there might be a farming group out there that may be a potential partner,” he said.

The Greenprint will produce color-coded maps to showcase community priorities that would be protected if a parcel of land were to be preserved. It will allow organizations and agencies to coordinate planning and pursue the projects that bring the best conservation value for the buck.

At Turtle Bay, on the mauka side of Kamehameha Highway, the Trust for Public Land is working with the North Shore Community Land Trust to permanently dedicate the land for agricultural uses. The project is designed to protect the land from development while promoting sustainable farming practices.

Cole said the Greenprint helped verify the project was important to the community. “Farming is important,” he said. “We’re far from where we need to be for food security.” ■

Crabbe: Data crucial in education

OHA Ka Pouhana/CEO Kamana‘opono Crabbe urged educators and administrators to embrace data – both quantitatively in numbers and qualitatively in anecdotes – as a means of showing how culture-based education benefits Hawaiian learners.

In a speech at the Hawaiian Education Summit, he dismissed the idea that data is a western concept that has no application to Hawaiian education. Instead, he described data gathering as “translating our experiences at the very community,



Crabbe

grassroots level to the efforts of those in Keaukaha, in Ka‘ū, in Hoolehua and Makiki ... to show others that ... through a Hawaiian culture-based

learning environment, we can achieve success.”

The Hawaiian Education Summit ran in tandem with the Culture-Based Education Conference.

In his speech, Crabbe related

a story of his neighbor who was thrilled that her son now had a choice that she never had growing up – attending a charter school, where he gets a quality education in the context of Hawaiian values and traditions. In that environment, her son felt accepted, and his grades, attitude and attendance have improved. “That is a very touching story, because that’s a very common experience for our people, our keiki to go through that,” Crabbe said. “And that happens just at a mother-child level. And that’s data.”

Crabbe also spoke about mana, or power, the force central to the Hawaiian world view. He told the audience of teachers and admin-

istrators: “You have the mana to inspire and you have the will to encourage this movement to continue forward and it’s going to take work. It’s going to take everybody to pull their own weight and kuleana, I believe. And I can tell you, OHA will be there, because we are not only doing this with you in education. We are doing it in health. We are doing it in economic development and this year we are going to try to even do that in culture.”

“This is a very exciting and good time,” he said, because Native Hawaiians are now in positions to hopefully make good, responsible decisions “to benefit our people and our lāhui.” —Lisa Asato ■

HEALTH

MAULI OLA

To improve the quality and longevity of life, Native Hawaiians will enjoy healthy lifestyles and experience reduced onset of chronic diseases.



Aukahi Austin's Pūnohu workshop series begins this month with an interactive discussion for women on love and relationships. - Photo: Lisa Asato

By Lisa Asato

For many young women and girls, the idea of romantic love, marriage, career and having a family are some of the most important goals they strive for for fulfillment, happiness and satisfaction in their adult lives.

But often, these goals that promise bliss, in reality, can also be fraught with conflict, stress and grief.

Aukahi Austin, a licensed clinical psychologist, will be holding two Pūnohu workshops in the coming months to discuss how women can navigate challenges in their love relationships and in the workplace. The workshops series – designed to “bring out the best in yourself across contexts” – will continue to explore similar topics in 2014, including parenting and a workshop designed for couples, with breakout sessions for men and women, tentatively planned around Valentine’s Day.

“My emphasis is always on the long, healthy, happy life. That’s what we’re shooting for,” says Austin, who will be holding the workshops outside her role as executive director of the nonprofit I Ola Lāhui.

Austin first presented a love and relationships workshop at the ‘Aha Wahine in 2012. The response was overwhelming, and people have been

requesting more.

“It was something I did because as a Native Hawaiian woman, these were the types of conversations I was having with my friends, with my family and also in my professional life – understanding that relationships are tricky in a modern context,” she said.

Whether it’s discussing money management with your loved one, making time for sex and intimacy, or knowing when to get out of a relationship that just isn’t bringing out the best in you or your partner, Austin says the workshops will be presented with a Hawaiian world view applied in a modern context.

The workshops include interactive discussions and exercises so people can discuss the situations they’re struggling with and get feedback from other women and from Austin. “That’s what I really want to create, a community of women that have an opportunity to gather but also give them this support and things to think about – where what they leave with is maybe a changed perspective on their relationships and some specific things that they take home and they want to try to do differently,” she said.

In October, the workshop will focus on women in the workplace, a topic Austin often comes across in her role training young, up-and-coming psychologists. Discussions

will cover a range of issues, including negotiating salary, communicating effectively with your superior, demonstrating the effectiveness of your work to bring about positive results and dealing with conflict with a co-worker.

The Pūnohu workshops are meant to address diverse topics – love, family and work – because while health means measurable things like blood pressure and heart rate, it also means much more to people. “I used to do this just for fun,” Austin said, “I would go around and ask friends, ‘How do you know that you’re healthy in life?’ ... Invariably no one except for folks that had a very specific health concern at that time, like someone going through cancer at that moment, none of them said, my blood pressure is good, my doctor gives me good reports. None of them talked about physical health at all. What they talked about was my family relationships are strong, things are going well at work, ... I have enough time to play with my kids. So health means all these things.”

Pūnohu workshops

Love and relationships

Aug. 31, 8 a.m.-noon
John A. Burns School of Medicine auditorium in Kaka’ako, 651 Ilalo St.
Register by Aug. 24

Women at work

Oct. 19, 8 a.m.-noon
John A. Burns School of Medicine auditorium

Cost is \$85 per workshop, with discounts available if you bring a friend or if you sign up for both workshops. Registration and payment can be made online at www.punohu.com. For more information, call 277-1549.

And because she believes that “health can beget health,” she says “your love relationships is a great place to start.” ■



Taking that first step toward a healthier you is right outside the door, and it’s free. Enjoy!

Empowering Hawaiians, Strengthening Hawai‘i 

OHA Grantee Profile: University of Hawai‘i, Office of Research Services on behalf of Kaua‘i Community College’s Wai‘ale‘ale Project

THE POSITIVE SIDE EFFECTS OF COLLEGE

By Francine Kananionapua Murray

“Seems like our students do better than the average student at KCC,” said Bevin Parker-Evans, student support coordinator for the Wai‘ale‘ale Project at Kaua‘i Community College. “It’s amazing to hear how many of them ended up on the Dean’s list, how many of them got additional recognition in the community, were chosen for special projects, went on to get fellowships or travel abroad.

“We help them be better students,” said Parker-Evans, who works directly with students, implementing many of the activities under a grant from OHA. “Their new skills extend beyond the classroom and have been helping to better their lives.”

Of the students the project serves, about two-thirds are Native Hawaiian. Wai‘ale‘ale’s first group of students started in the fall of 2010, and as the project expanded other contributors such as OHA got involved. In 2011, OHA funded more than 40 Native Hawaiian students of which 14 have already received

Wai‘ale‘ale Project

BY THE NUMBERS
2/3 of enrollees are Native Hawaiian
14 graduates in two years
75 percent of students accepted into the program enroll

their degrees. In 2012 and 2013, OHA’s support is expected to serve 170.

“Retention and persistence seem to be the positive side effects of the program,” said Kimo Perry, coordinator of the Wai‘ale‘ale Project. Based on the students’ success in class and the rate at which they remain in college, the Wai‘ale‘ale Project can say its students consistently perform at a higher rate, about 10 percent higher on average than other students.

High school counselors and organizations like OHA refer all the students to the program. Once accepted, students may take any courses they want at Kaua‘i Community College.

The Wai‘ale‘ale Project covers tuition up to 12 credits per semester, books and fees, and provides supplemental support programs like college camp,

Summer Bridge courses for freshmen, college readiness workshops, tutors, mentors (who are both students in the program and mentors helping newer students to succeed), counseling and advising.

The project, which offers a college education to Kaua‘i residents who were not considering college because of financial constraints, began as a vision with the financial support of a generous donor who prefers to remain anonymous. “He did some research,” said Perry, “and found that if a student attends some college, whether or not they get a degree, ... statistically they earn 30 percent more over the course of their lifetime, and they are 29 percent less likely to be unemployed. But what really jumped out at him was that a student who goes to college versus a student who does not ... will live seven years longer, statistically.”

The indicators go up with each degree of education, but the greatest gap was between high school and college. “So, we have to get more students to go to college,” says Perry. “Students that would have stopped at high school, we have to get them to at least come experience some college.” ■

A LOOK AT LIFE INSIDE OHA

Perpetuating the mother tongue

By Francine Kananionapua Murray

“Uncle, can you help me with my Hawaiian?” Everett Hideo Punahele Ohta asked Isaiah “Ike” Ka‘aihue, a community outreach specialist at OHA.

Traveling interisland as OHA’s compliance specialist, Ohta often comes across kūpuna or elders and was interested in learning Hawaiian so he could greet them with a warm phrase of aloha.

Ka‘aihue agreed, committing to teach him on their lunch hour, once a week, wherever they could find a space, including outside the office building on the lawn. A few months into the lessons, Miki Lene, an OHA administrative assistant,

joined the class as an instructor and they became a team of teachers, nā kumu.

By July 17, the group’s one-year anniversary, the lunch-hour class had grown from one student to 16 and expanded its scope from a language class to one that covered many Hawaiian interests and concerns.

They celebrated with a hō‘ike (exhibit) of their various projects, from holiday cards to legislative testimony written in Hawaiian and submitted to the state Legislature, and a friendly Hawaiian language competition (Ka Lā Kūkahekahe) – game show style – with two teams racing to ping the bell when they had the right answers translated from trivia questions. Everyone was a winner as they each gained knowledge, had a great time and received donated books in Hawaiian.

“‘A‘ohe pau ka ‘ike i ka hālau ho‘okāhi – All knowledge is not taught in the same school” is the philosophy adopted by nā haumāna (students) in the class, Papa ‘Ōlelo Makuahine.

“It’s a principle – understanding that there are differences in what we say, do and know in terms of Hawaiian language. Their usage comes from their area and what one has used while growing up,” explained Ohta. “We certainly have the more standardized curriculum that is implemented, but there are differences and we acknowledge and recognize it.” Nā kumu have taught their class to respect those differences and not to correct others



Everett Ohta, left, and Wayne Tanaka race to answer trivia questions at the one-year anniversary hō‘ike of the class. - Photo: Nelson Gaspar

but to use it as a learning opportunity.

Some of the students could not speak any Hawaiian when they started. Now, the class is writing a book in Hawaiian. Each student is contributing philosophies or thoughts, which they are translating and compiling as a class to create their book, *Hō‘ike No‘eau, Sharing Thoughts*.

“It’s been a pleasure for us for me especially to know that we have been able to reach someone and to share our mother language,” says Ka‘aihue, a pure Hawaiian from Waiohinu, Kā‘ū, translated as “glistening water,” on Hawai‘i Island.

Blake “Brutus” Ke‘aka La Benz, OHA land management specialist, is joining the instructional team, Ka‘aihue was happy to announce, “He is more than willing to kōkua (help), kākō‘o (support) a me hō‘ike (and share).” ■

EDUCATION

HŌ‘ONA‘AUAO

To maximize choices of life and work, Native Hawaiians will gain knowledge and excel in educational opportunities at all levels.

Lei makers applied their skills in war effort



Capt. Trick, U.S. district engineer, inspects the work done on camouflage nets by Miss Blanchert Porter. - All photos: District Engineer Camouflage Unit near Ft. DeRussy. Jan. 29, 1942. Courtesy of U.S. Army Museum of Hawai'i



As part of the war effort, lei makers channeled their skills into making camouflage nets. Above, women hoist a completed net rolled and ready for drying. At left, women dye strips of cloth in a vat before weaving them into nets.



They also discovered that local female figures Mary Kawena Pukui, Juanita Vitousek and Juliette May Fraser were among the troops of net makers on O'ahu.

"Those three women were quite involved in the process of these camouflage netting, and by using their skill and their artistic eye, they were able to be very useful," Razez says, adding that Agnes Makaiwi, head of the first lei sellers' association, was a woman she enjoyed learning about during the research process.

"We found that Mrs. Makaiwi was instrumental in connecting the lei makers to this war work," Razez says. "Her love and advocacy for lei and the sellers really comes through in our research."

The presenters don't want to reveal too much prior to the program later this month, as there are still bits of information to be strung together.

What they will share, however, is the lasting impact this project has had on them and the newfound respect they have for this group of Hawaiian women.

"The lei sellers were more than just typical local workers – they were heroes to the war effort," says Spenser.

"It's interesting that now we can look back and appreciate that these women had such great knowledge

By Sarah Pacheco

A rare breed of artisans, lei makers possess nimble fingers, eagle-like focus and a knack for color, symmetry and precision. Their talent is fostered through tradition and honed over years of repetition, which leads to an innate knowledge of Hawai'i's flora, fauna and natural features.

As luck would have it, these attributes that are hallmark to the very best lei makers also proved essential when war came to Hawai'i's shores.

Soon after the U.S. entered World War II in 1941, tourism to the Islands ceased and the demand for lei dramatically plummeted. However, lei makers were not out of work for long.

"Prior to the attacks (on Pearl Harbor), there really was no effort to camouflage much on the island, but in California, they had been using Hollywood folk and art people to come up with plans to camou-

flage military bases there, and so the same kind of thing happened here in Hawai'i using the talents of the lei makers," says Sarah Razez, a high school history teacher at Kamehameha Schools-Kapālama Campus.

Razez – together with Ilima Peterson, a senior at the University of San Francisco and 2010 graduate of KS-Kapālama, and Maile Spenser, a senior at the Kapālama campus – will weave the history of these lei makers and their involvement with the war-fighting efforts in the seminar "Lei Sellers as WWII Camouflage Net Makers: Adapting Traditional Hawaiian Art Forms" during the seventh annual Distinctive Women in Hawaiian History Program.

"These little-known stories of the women of Hawai'i are an important part of our legacy," says Distinctive Women in Hawaiian History founder and director Jamie Conway. "Rediscovering women's stories that have fallen by the wayside need to be shared for a fuller

appreciation of our history."

She added: "The war years altered the way women saw themselves and the world in which they lived. It remains today a fertile era for the cultivation of stories about women's contributions to the war effort and their families."

Razez, Peterson and Spenser have devoted much of their summer break to researching the topic of the lei makers and how these wāhine evolved into the premier camouflage net-makers in the Pacific theater.

What their efforts have uncovered includes how the lei makers called upon their knowledge of the Hawaiian environment when dying the materials to make the nets, which were used to camouflage military installations and equipment on the Islands.

"It's also worth noting that once they were done with the war, they had all this extra material, so a lot of these women turned to making furniture, which they sent off to different bases," Peterson says.

Distinctive Women in Hawaiian History Program

WHERE: Hawai'i Convention Center, Theater 310 at the Jean Charlot Courtyard

WHEN: Aug. 25, 8 a.m. to 5 p.m.

FEE: free with advanced registration

REGISTRATION/INFO: email info@distinctivewomenhawaii.org or visit www.distinctivewomenhawaii.org

TOPICS: Sarah Razez's presentation on lei-makers-turned-net-makers is among the many discussions addressing the various roles of women in World War II in Hawai'i. Other topics include:

- The irrepressible U.S. Women Air Force Service Pilots (WASP)
- Dora Kim Moon and the Korean Women's Relief Society
- Sophie Judd Cooke, who established Moloka'i Ranch as a recuperation site for injured and battle-fatigued Army and Navy fliers and submariners
- Japanese American Women of the Hawai'i Internment Experience
- The ladies of hula hālau Hui Menehune
- Military nurses who were among the first responders on Dec. 7, 1941
- Notable female jazz and blues vocalists who impacted the music scene during the war

and knew the Islands so well that they were commissioned to do this work," Peterson adds.

"They were really hard workers and approached their job with song and high spirits," agrees Razez. "It's just interesting to go back in time and witness that portion of these women's lives." ■

Sarah Pacheco, an O'ahu-based freelance writer, is a former assistant regional editor at MidWeek.

Native Hawaiian Convention will highlight effort to create a roll to shape governing entity

By Treena Shapiro

Kana‘iolowalu is an appropriate theme for one of the largest gatherings of Native Hawaiians this year.

If “Kana‘iolowalu, Unrelinquished – Undeterred – Unified, We Rise as One” sounds familiar, it’s because it echoes the theme of the Native Hawaiian Roll Commission’s effort to register Hawaiians who are eligible to participate in the creation of a governing entity.



John Waihe‘e



Michelle Kauhane

“That is a very important aspect of what’s going on in the Native Hawaiian community

so we have adopted their theme as our theme, with the topic ‘rise as one,’ ” explains Michelle Kauhane, president of the Council for Native Hawaiian Advancement.

CNHA is organizing the convention, with help from its strategic partners: the Office of Hawaiian Affairs and the Native Hawaiian Roll Commission.

The Native Hawaiian roll isn’t the only thing that will be discussed at the 12th annual Native Hawaiian Convention, although it could be tied in to presentations on overarching themes such as economic development, housing and education, Kauhane says. “It’s a huge question among Native Hawaiians and our community: What exactly is the Native Hawaiian Roll Commission and what is their role?”

Representatives from the commission will address these questions, as well as offer some insight into its next steps. They’ll also explain what makes the Kana‘iolowalu registry different from other registries Native Hawaiians have been asked to sign up for over the years. It’s a good forum, says Kauhane.

“It’s a great time to convene with other Native Hawaiians, to network and to learn what’s going on in our community,” Kauhane says.

The goal of the convention is to bring together Native Hawaiian community members and lead-

12th annual Native Hawaiian Convention

WHEN: Sept. 3-5; pre-convention events start Aug. 30

WHERE: Hawai‘i Convention Center

FEE: free to \$150 for small nonprofits; up to \$425 for corporate and business firms
REGISTRATION/INFO: by Aug. 29 at www.hawaiiancouncil.org

ers from the nonprofit, business, civic and homesteaders sectors so that everyone can focus on top issues.

The day before the convention starts, leaders will be setting the platform with input from housing, health care, education and other groups who can help set policy. The three top priorities from each subject area will be considered as part of the policy platform.

There will also be culture-based workshops focused on Native Hawaiian arts, such as kähili (feather standard), which was taught at a previous convention. There are always lots of exhibitors, Kauhane points out, so you’ll find arts and crafts booths and exhibits by native artists, too.

“It celebrates everything Hawaiian and I think there’s something at convention for everyone,” says Kauhane.

The convention takes place Sept. 3 to 5 at the Hawai‘i Convention Center. However, pre-convention events begin Aug. 30, when leaders convene for a roundtable on national policy and others get together for the three-day Hawaiian Way Fund Native Basketball Tournament.

On Sept. 3, right after Labor Day, there will be summits and caucuses addressing issues like affordable housing, small business, culture, health, leadership and Hawaiian Home Lands.

Sept. 4 includes the opening ceremonies, the Council on Native Hawaiian Advancement’s annual membership meeting, a resources forum and an oli workshop. The Office of Hawaiian Affairs will provide information on community



Each year, the Native Hawaiian Convention attracts hundreds of attendees from Hawai‘i, the continent and the Pacific to discuss economic development, affordable housing and governance, among many other issues, and to celebrate the arts. On Sept. 4, former governor and current Native Hawaiian Roll Commission Chairman John Waihe‘e is scheduled to give the keynote luncheon address. - Photos: KWO file

resources and host a session on its grants and loans programs. There will also be a maoli art collectors reception.

The final day features a special session on the next steps after Kana‘iolowalu, a public policy roundtable and a civic engagement luncheon.

Registration will be open until Aug. 29, the day before the convention begins. Fees range from free to \$150 for small nonprofit organizations and \$425 for corporate and business firms. Information will be available at www.hawaiiancouncil.org.

The website will also have applications for exhibitors or vendors who want to feature skills, products or services at the convention marketplace.

Those registered for the convention may be able to take advantage of special room rates at the Ala Moana Hotel – \$115 a night for the Kona Tower or \$129 a night for the Waikiki Tower. Ask for the annual Native Hawaiian Convention group rate. ■

Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.

GOVERNANCE

EA

To restore pono and ea, Native Hawaiians will achieve self-governance, after which the assets of OHA will be transferred to the new governing entity.

FREEZE FRAMES



More than 40 Hawaiian artists participated in an interisland kani ka pila to promote lōkahi, kuleana and aloha 'āina. From top: Lady Ipo Kahaunaele and Kainani Kahaunaele, Carlos Andrade, Kekuhi Keali'ikanaka'oleohailani, Ernie Cruz Jr. and Sam Ako. - Video stills Courtesy of 4 Miles LLC

WWW.PROJECT KULEANA.ORG

When Tūtū shares your video with all her friends, you know you're doing something right. Kamakoa Lindsey-Asing recently got a call from his grandma congratulating him for the new "Kaulana nā Pua" music video he and friends Sean Nāleimaile and Kihei Nahale-a produced. While Tūtū may not have approved of his attire, she said, "That's okay because it's a nice video."

Since being posted two months ago on YouTube, "Kaulana nā Pua" and its companion video "All Hawai'i Stands Together" have reached 140,000-plus in viewership, and the numbers keep climbing with each new draft of this article.

Feedback has been overwhelmingly positive, with online comments like, "Chicken skin" and "Everyone on earth should watch this." The audience at this year's Maui Film Festival seems to have agreed. They gave "Kaulana nā Pua" the award for the best Hawai'i short film.

Inspired by the global music video project Playing for Change and fueled by their own personal journeys, the trio – Lindsey-Asing, Nāleimaile and Nahale-a – started Project Kuleana, a musical collaboration of Native Hawaiian artists.

The team took its show on the road, recording more than 40 artists and haumāna (students) across the pae 'āina (archipelago). Inclusivity permeates the videos, from the multiple generations of performers – with the Brown 'ohana of Hilo to immersion school students of O'ahu – to the various forms of modern Hawaiian music instrumentation – from ipu to steel guitar.

Collaboration is a must for this kind of approach, and the team reached out to Kamehameha Publishing early on. Dr. Kēhaunani Abad, then-director, heard the idea and mobilized to kōkua. "A common goal of everyone involved was to move people at a na'au level, to have them *feel* the songs and not just learn the words, because that feeling stays with you and inspires you – to sing, to support the lāhui, to aloha 'āina," said Abad.

This project fit in well with Kamehameha Publishing's efforts to bring Hawaiian experiences virtually to learners worldwide. "Imagining the voices, faces and places that would evoke those feelings made for great discussions among ourteam and everyone who was involved," recalled Abad.



Kihei Nahale-a discusses Project Kuleana and what responsibility means to him and his family.

Below, Sean Nāleimaile talks about the generations of Hawaiian musicians that have inspired his work.



New videos promote unity via an interisland kani ka pila

By Kiele Gonzalez



When producers learned they didn't have video of an artist playing 'ukulele for the introduction to "Kaulana nā Pua," Kamakoa Lindsey-Asing stepped in and filled the role. - Video still

"It's been a long journey even to find what my kuleana is as a person, as a Native Hawaiian, and I'm still on that journey."

— Sean Nāleimaile

Producers gathered in Honolulu for a radio interview in July. From left are Kihei Nahale-a, Kamakoa Lindsey-Asing and Sean Nāleimaile. - Photos: Nelson Gaspar

UNITY, PRIDE, INDEPENDENCE

Every film location was chosen for its special connection to the musician and its pilina (relationship) to the song's message. Even the few accidents seemed to have happened for a reason. For example, the audio introduction to "Kaulana nā Pua" begins with an 'ukulele, but they didn't have video of an artist playing the 'ukulele. "So there I was," Lindsey-Asing said. Wearing shorts, slippers and dark glasses and leaning on a post, Lindsey-Asing looks like a cool, young, Hawaiian man. He stands beside a sign posted on a warehouse that reads, "DANGER: CHLORINE GAS," perhaps to quietly protest the desecration of our 'āina. The only producer in front of the camera, he rounds out the stellar cast and reminds us of the project's homegrown roots.

"Kaulana nā Pua" and "All Hawai'i Stands Together" were selected for their themes of unity, pride and Hawaiian independence. Written by Ellen Kekoaohiwaikalani Wright Prendergast in 1893, "Kaulana nā Pua" was composed in response to the illegal overthrow of the Hawaiian Kingdom. "All Hawai'i Stands Together" by Liko Martin was written during the cultural reinvigoration of the 1970s. And that sense of pride and unity is being reignited. "He Hawai'i au" (I am Hawaiian), proclaims one viewer. Another writes, "Ma hope makou o Liliulani" (We back Liliulani), referring to Queen Lili'uokalani.

PROJECT KULEANA

Of all the messages these videos communicate, the one the producers are most passionate about is kuleana – finding it, realizing it and living it. Although Nahale-a can define kuleana in one word, responsibility, he appreciates that it means different things to different people. "I think it's good that we don't have the same views of kuleana," he said in an interview. Despite being born and raised on homestead land in Pana'ewa, Hawai'i, and attending Kamehameha Schools, Nahale-a, like so many of us, felt he was unclear in his Hawaiian identity. "My mom is haole, my dad was Hawaiian. When we went to Hawaiian parties, we were different.

And when we went up to visit my family, we were different."

Taking 'ōlelo Hawai'i classes at the University of Hawai'i-Hilo helped Nahale-a on his journey to kuleana. What is his kuleana? Ensuring that his keiki know who they are by knowing where they come from. "My children aren't going to have the issue I had of wondering: 'What am I?' 'What am I supposed to do?'"

Over the years, Nāleimaile has played with Hawaiian music legends like Gabby Pahinui and Moe Keale. His great-grandmother Emily Taylor wrote "Ku'u Lei 'Awapuhi," which was later recorded by the band Hapa. His granduncle was Alfred Apaka, who performed on the shows of Bob Hope, Bing Crosby and Ed Sullivan. Yet with all of his personal experiences and illustrious musical genealogy, Nāleimaile feels he is still trying to navigate his kuleana. "It's been a long journey even to find what my kuleana is as a person, as a Native Hawaiian, and I'm still on that journey."

Beautiful things happen when kuleana is realized. Generations of Nahale-a's 'ohana are singing Hawaiian music together again. Nāleimaile's 7-year-old daughter choreographed a hula to "All Hawai'i Stands Together." Lindsey-Asing's daughters are fluent in 'ōlelo Hawai'i. And when Tūtū's spreading the word about your videos, you know it's all good.

Like any great endeavor, the kuleana of these videos was carried by many hands. 4 Miles LLC shot, edited and produced the films. Dave Tucciarone engineered and produced the music. Assistance with production and funding came from Kamehameha Publishing, which includes the videos as part of its Kumukahi: Living Hawaiian Culture website (www.kumukahi.com).

Hawaiians are enlivened by the collective strength of our musical traditions. From Hawai'i to Kaula'i, from the lo'i to the business district, from Helumoa to Pu'uoloa, Hawaiians are everywhere. And wherever Hawaiians are, the voice of the 'āina will be heard, and the mana of the 'āina will be felt. The videos call on us to act. How will we respond? ■

Kiele Gonzalez is an 'Ōlelo Hawai'i publishing specialist at Kamehameha Publishing.

'aukake



A ceremony at Pu'ukohola Heiau National Historic Site.
— Courtesy: National Park Service/Dave Boyle

GABBY PAHINUI WAIMĀNALO KANIKAPILA

Sat., Aug. 10, 9 a.m.-6 p.m.
More than 150 of Hawai'i's best musicians and hula dancers come together in the ultimate jam session to honor the late Gabby Pahinui's contributions to the musical identity of Hawai'i. Make the rounds to educational booths, music workshops, cultural demonstrations and displays, food booths and craft vendors. (There will also be a slack key and 'ukulele workshop on Aug. 9 in the Waimānalo Beach Park pavilion.) Waimānalo Beach Park. Free. (808) 722-8575, cyril@cyrilpahinui.com or www.gabbypahinui.com. For more on this event, please see story on page 22.

HAWAIIAN SLACK KEY GUITAR FESTIVAL "O'AHU STYLE"

Sun., Aug. 18, noon-6 p.m.
The Ki-Ho Alu Foundation celebrates 31 years of promoting and perpetuating Hawaiian slack key guitar with a day of entertainment from some of Hawai'i's finest musicians including Dennis Kama-



David Kahapo will join a host of performers at the free Hawaiian Slack Key Guitar Festival "O'ahu Style" at Kapi'olani Park Aug. 18
— Courtesy photo

kahi, Walter Keale, George Kuo, John Cruz, Glen Smith & Ho'okena, Bobby Moderow & Maunalua, Paul Togioka and many more. Also enjoy island crafters, food booths, a guitar and 'ukulele exhibit, giveaways and community informational booths. Kapi'olani Park. Free. 226-2697 or www.slackkeyfestival.com.

KA HIMENI ANA HAWAIIAN MUSIC COMPETITION

Sat., Aug. 24, 7 p.m.
The Hawaiian Music Hall of Fame presents this melodious

event showcasing amateur Hawaiian music groups and featuring sweet vocal harmony supported by unamplified acoustic instruments. Ka Himeni Ana has served as a proving ground for artists who have gone on to become some of the most well-known names in contemporary Hawaiian music. \$23 and \$33. Tickets, www.hawaiitheatre.com or 528-0506. Hawai'i Theatre. www.kahimniana.com.

DISTINCTIVE WOMEN IN HAWAIIAN HISTORY PROGRAM

Sun., Aug. 25, 8 a.m.-5 p.m.
Themed "At Dawn our Lives Were Forever Changed: Women of WWII Hawai'i, an Era of Change," this full-day program celebrates the little-known stories of the women of Hawai'i. Opening ceremonies include hula ki'i (Hawaiian puppetry) and rare hula implements

HO'OKU'IKAHU ESTABLISHMENT DAY HAWAIIAN CULTURAL FESTIVAL

Sat. & Sun., Aug. 17 & 18, 10 a.m.-3 p.m.

An elaborate cultural festival complete with demonstrations, traditional crafts and games, music, double-hull canoe rides and traditional food tasting. Partake in ancient lei making, quilting, lauhala weaving, ipu (gourd) making, net making, tapa pounding, woodwork and much more. Pu'ukohola Heiau National Historic Site on Hawai'i Island. Free. (808) 882-7218 ext. 1011 or www.nps.gov/puhe.

from the tradition of Nona Desha Beamer, followed by seminars throughout the day including "Hawaiian dancing ladies and the practice of hula during war time." Hawai'i Convention Center. Free with advance registration at www.distinctivewomenhawaii.org. Fees apply for an optional catered lunch. Info, info@distinctivewomenhawaii.org. For more on this event, please see story on page 16.

WAIMEA VALLEY CONCERT SERIES

Sat., Aug. 31, 11 a.m.-4 p.m.

Waimea Valley presents the third and final in a series of summer concerts, under the theme "Generations," showcasing musical groups that span three generations of style and story. Musical groups Kaiholu, Abrigo 'Ohana, Waipuna and Maunalua will perform in this month's concert, "Future," showcasing young groups that celebrate the old and new Hawai'i. Waimea Valley Pikake Pavilion Lawn. Pre-sale concert tickets are \$15 adults, \$8 children/seniors. 638-7766 or www.waimeavalley.net. ■



Aloha Festivals!

Celebrations showcasing Hawaiian culture will be held across the Islands in September and October, but a few events start as early as this month. To help you plan ahead, here are some of the activities that are just around the corner. (A more complete listing of events will appear in our September issue):

Kaua'i Aloha Festivals

www.kauaialohafestivals.net
Royal Court Investiture
Fri., Aug. 30, 4:30 p.m.

Offers an evening of mele and hula. The investiture is followed by Smith's Tropical Paradise Lu'au. Smith's Tropical Paradise Garden. (808) 821-6895.

Festivals of Aloha Maui Nui Style!

www.festivalsaloha.com
First Friday Festivals of Aloha Kickoff
Fri., Sept. 6, 6-9 p.m.

A night of great live entertainment, food, artisans, crafters and shopping in historic Wailuku town. Free. Market Street, Wailuku.

Hawai'i Island Festival

www.hawaiiislandfestival.org
22nd annual Clyde Kindy Sproat Falsetto and Storytelling Contest
Sat., Sept. 7, 5 p.m. doors open, program starts at 6 p.m.

Come witness this all-male amateur falsetto contest as talented singers push their voices to new heights. The event includes both adult and junior divisions. Tickets: \$10 at the door; \$5 with purchase of Hawai'i Island Festival button. Waikoloa Beach Marriott. Info, call Pua at (808) 345-8575. ■

Waimea Valley readies for dual celebrations

Waimea Valley celebrates its 2006 acquisition by the Office of Hawaiian Affairs with a special commemoration ceremony. The celebration, called "Pūlama o Waimea – To Cherish Waimea," will take place at the Valley entrance on Saturday, Aug. 10 at 8:30 a.m.

Discounted entry fees will be available to the public to help celebrate the day. For kama'āina and military families (with identification): \$10 for a family up to 10 people, and \$5 for individuals. For visitors to the islands: \$10 for adults and \$5 for children (4 to 12 years) and seniors (65 plus).

Following the commemoration ceremony, Waimea Valley will hold its 2013 Kalo and 'Awa Festival from 9 a.m. to 5 p.m. Cultural practitioner and traditional Hawaiian crops farmer Jerry Konanui will share his knowledge and experience of kalo cultivation.

Konanui will also speak on the many varieties of kalo to help individuals identify their names and quality. Later in the day, Konanui and Dr. Kamana'opono Crabbe, Ka Pouhana/CEO of the Office of Hawaiian Affairs, will speak on the harvesting and processing of the 'awa root as a favored social and ritual drink.

Other speakers throughout the day include: Kaipō'i Kelling and Duffy Chang (kalo culture and preparation), Jari Sugano (kalo

conventional collection from the Waimānalo Research Station), Nellie Sugii (kalo tissue culture – Lyon Arboretum); Penny Levin (phytosanitation and apple snail infestation prevention), and Anthony Deluze (kalo identification).

These workshops offer opportunities for kalo farmers and community members to come together and share ideas of traditional and current farming techniques and to discuss issues concerning kalo. The

Pūlama o Waimea
Aug. 10, 8:30 a.m.

Kalo and 'Awa Festival
Aug. 10, 9 a.m.-5 p.m.



Uncle Jerry Konanui explains the various poi pounder styles to an onlooker. - Courtesy photo

public is invited to attend these free workshops as well as the kalo- and 'awa-tasting sessions. Also, a special Hawaiian plate lunch will be available for sale at the Waimea Valley Nā Mea 'Ono Grill.

Waimea Valley is a living pu'uhonua, a place of peace and safety, for Hawai'i and the world. The mission of Waimea Valley is to preserve and perpetuate the human, cultural and natural resources of Waimea for generations through education and stewardship.

—Contributed by Kula Abiva ■



Generations

2013 Summer Concert Series!



"The Future"
August 31, 2013

Kaiholu
Abrigo 'Ohana
Waipuna
Maunaloa



Host and Mistress of Ceremonies:
Mele Apana (a.k.a. "Mento Mele")

Tickets available at:

www.waimeavalley.net

Na Mea Hawaii ~ Ward Warehouse
Waimea Valley Gift Shop

Presale tickets: \$15 adults, \$8 children and seniors (65+)

Tickets at the gate: \$20 adults \$10 for children and seniors (65+)

Waimea Valley Pikake Pavilion Lawn ~ 11 a.m. to 4 p.m.

Sponsored by:
Office of Hawaiian Affairs
and
Kamehameha Schools
Bishop Estate



Let's play music!

When Cyril Pahinui takes a break in the middle of his Wednesday gig at the Kani Ka Pila Grille at the Outrigger Reef, it isn't really a break. Fans swarm around him, wanting him to autograph a CD, and request that he play his famous song, "Hi'ilawe" – "just one more time." Then there are the fans who want to tell him they once met, heard or played with his legendary dad, Gabby "Pops" Pahinui.

Cyril Pahinui chuckles and says, "Some of these boys were hardly born (during my dad's time) but you never know, maybe their dads played with my dad." And, maybe it is just the love of slack key and a collective memory of the music that led the renaissance of Hawaiian music. When his break is pau, Pahinui steps back up on the stage and strums the first note. Chatter stops.



Gabby Pahinui Cyril Pahinui

Cold glasses of Longboard lager sit untouched and the anticipation is so thick you could spread it on toast. In Waikīkī or Waimānalo, Las Vegas, San Francisco or Seattle, the power of Cyril Pahinui's slack key seems universal.

One big piece of news in Pahinui's world is the response to his DVD, *Let's Play Music*. The film will continue to play on PBS and is slated for two national film festivals and showings at Pahinui's slack key workshops on the continent. Pahinui, a multiple Nā Hōkū Hanohano

Award-winning musician, also teaches a series of workshops at Bishop Museum.

Chelle Pahinui, Cyril's wife, whom he calls the "organizer of everything," says, "Our nearly-paid-off Mālama Loan from the Office of Hawaiian Affairs assisted us in producing the DVD." *Let's Play Music – Slack key with Cyril Pahinui and Friends* celebrates the music of Gabby "Pops" Pahinui. There is no doubt that the DVD will create a new generation of slack key guitar memories of laid back music in Waimānalo, nestled between the beach and the Ko'olau Mountains. Cyril Pahinui is joined by his two protégées, Jeff Au Hoy and Peter Moon Jr., now playing and touring with Pahinui. Also featured on the DVD: Roland Cazimero, Palani Vaughn, Kawika Kahiapo, Dennis Kamakahi, Mike Kaawa, Sonny Lim, Greg Sardinha and Kunia Galdeira. 'Ōiwi TV's Nā'ālehu Anthony directed the DVD, with Leanne Ferrer of Pacific Islanders in Communications as executive producer.

Pahinui says that back in small-kid days, with four sisters and five brothers: "None of us got music lessons. If we wanted to learn we just had to listen." When his dad shared something new he would expect Cyril to practice, then, "The next time I played, I could tell he was listening to me to see if I had mastered it." Cyril is using the same techniques teaching Au Hoy and Moon. Judging by audience response at live performances, they are mastering every lesson. The OHA loan reaches further with recording to begin soon for a new CD, to be released next year, featuring his "boys."

Cyril Pahinui has always had a day job, with his first being the breakfast cook for his dad. "I would get up at 4 a.m. and cook for him just so I had some time with him before he went to work." He says that serving in Vietnam changed his whole life. "I found out that generals were only human. I treated them like an uncle and thought, 'This guy no look like us but he's OK.'

"I came back, worked, played music and raised a family and now I have 18 grandkids!" He says, "I

Sixth annual Gabby Pahinui Waimānalo Kanikapila

WHERE: Waimānalo Beach Park, 41-741 Kalaniana'ole Highway

WHEN: Aug. 10, 9 a.m. to 6 p.m.

WHAT: 150 musicians, hula hālau, community and educational booths, cultural demonstrations, food vendors and \$15 Gabby T-shirts

ADMISSION: Free

INFO: www.gabbypahinui.com

Also see Pahinui at these shows:

> Fifth annual Seattle Slack Key Festival

Nov. 10, 2-6 p.m., \$30-\$125 Towne Hall, 8th Ave., Seattle, Washington

> Weekly performances in Waikīkī Kani Ka Pila Grille, Outrigger Reef on the Beach Wednesdays, 6 to 9 p.m.

am 'quote' retired from my day jobs but working all the time." He tours, teaches, records and, with his wife, produces one of the great music festivals in Hawai'i. Not only do they put together the daylong concert, they clean the Waimānalo Beach Park and the Gabby Pahinui Pavilion, scrub and paint the public bathrooms, set up and take down, and Cyril plays music all day. He says: "The musicians come because they want to play with other musicians – around 150 of them. Sometimes they play with their usual group, sometimes they just jump in with someone they admire or someone who needs another band member."

The sixth annual Gabby Pahinui Waimānalo Kanikapila is free. The sale of Gabby T-shirts helps to fund food for the musicians and to reach the goal, sometime in the future, to create and install a bronze statue featuring the Pahinui family. "We think Pops would like that." ■

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai'i with a global audience.

LĀNA'I

Continued from page 10

no crime to all condominiums or become another Waikīkī."

Albert Halape Morita, chairman of the Lāna'i Culture and Heritage Center, which has received more than \$1 million in grants from OHA since 2009, acknowledged that it is hard for a lot of residents to comprehend Ellison's plans to build a third resort on the island. "While many of the plans are conceptual, the details are what we don't know," Morita said. "But building the infrastructure for doubling our population brings me a lot of anxiety. It could mean competition for picnic areas."

Diane Preza, 49, a kindergarten teacher on Lāna'i, also expressed concerns about the inevitable changes that population growth and tourism will bring to an island, where Axis deer roam free in the hills and empty beaches are accessed only by Jeep Wranglers and other four-wheel drive vehicles able to navigate miles of dirt roads thick with red dust. "Dirt roads are part of this island," said Preza, who treasures the island's undeveloped isolation. "Inaccessibility is not a bad thing. The magic of this island is that you can go to the beach and not see a lot of people. I would hate for the island to lose too much of its identity."

Responding to a question from OHA Trustee Peter Apo about plans to double the population on Lāna'i, Kepa Maly, who described himself during a community meeting as part of Ellison's executive team, said: "There are discussions about getting the population up to around 6,000. This is a lifetime investment for Mr. Ellison, who wants to prove that he can take a small island community and demonstrate cultural sustainability. The goal is to keep the community engaged. If we can do that, I don't see our efforts going wrong." ■

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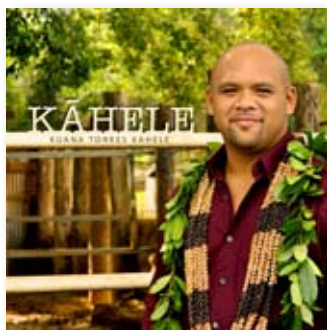
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REVIEW



Kāhele
Kuana Torres Kahele
Mountain Apple Co.

Kāhele continues artist's journey

By Francine Kananionapua Murray

Kuana Torres Kahele set expectations high for his second album after he won six Nā Hōkū Hanohano Awards in 2012 for his first solo CD, *Kaunaloa*. His new album *Kāhele*, which means decorated for a journey, is beautifully adorned by 14 originals by Kahele.

Kahele treated us all to a bit of a teaser in early June, when the acclaimed composer released the single “E Ku‘u Lei, My Love” on iTunes. It received rave reviews and is the last track of his new CD. The love song tugs at the heartstrings as it moves from Kahele’s warm voice, Hawaiian lyrics and solo acoustic guitar to include piano, violin and English lyrics by singer/songwriter Maila Gibson.

The mele “Ka’ililauokekoa” starts with a jovial beat and tells the tale of the Kaua‘i prin-

cess, a stunning beauty as well as an athlete. Kauakahi would stop at nothing to gain her affection.

“Ka Leimomi” adds some Asian spices and sounds, as Kahele strums a Japanese koto. The song is for his dear friend from Japan.

“Kahulilau” is where Kahele is from, a hospitable homestead in Waipi‘o. His vocals coupled with the steel guitar make this feel like a classic mele wahi pana.

Get ready for a little Italian flair with “Aloha Sorrento,” a charming Hawaiian mele inspired by the centuries-old Italian fishing town. Kahele composed this in 2012 while overlooking the Bay of Naples in Sorrento, Italy, along with – believe it or not – the song “Beauty A‘o Moloka‘i,” which makes you long for the great beauty of Moloka‘i, from the steep trail of Kalaupapa to the majestic coconut groves of Kalama‘ula.

“Ke Kula Lehu‘ula,” the red-dirt plains of Ka‘ū, was written in 2012 for Kumu Hula Mark Keali‘i Ho‘omalulu to use as the entrance and exit mele at the Merrie Monarch Festival. Kahele liked it so much he finished the song and included it in this CD.

“Ku‘u Mea Aloha,” my beloved, expresses that feeling you get when your heart flutters as you see your love approach.

“Leime‘ala” was written for his mother, but it’s not what one might expect. It has a kolohe (rascal) sound to it. While listening to it, I was bopping in my seat.

The new “Makapu‘u Moonlight” is in the old hapa haole style while songs like “Ka Pua ‘Alamea,” “Lehua Beauty” and “Nanina” confirm why Kahele earned a Nā Hōkū Hanohano Award for male vocalist. ■

REVIEW



You Should Know By Now
KumZ
Kauakoko Foundation

Hula inspires many songs on KUmZ CD

By Francine Kananionapua Murray

Don’t judge a book by its cover. I should know by now. At first glance the CD looks as if there’s this retro ‘70s thing going on. But when I listened to it, wow! I was impressed with *You Should Know By Now*, by the KumZ – Karl Veto Baker and Michael Lanakila Casupang, nā kumu hula of Hālau I Ka Wēkiu.

Without the distraction of their stunning dancers, I was able to focus on their music. It was then that I realized how truly amazing these men are.

The CD begins with “Hanamaika‘i,” a song composed by Casupang to honor a friend. First, a clean, clear solo voice chants in the falling rain, Tuahine, the rain of Mānoa. Instruments

start and then a choir of angels chimes in – incredibly done.

It isn’t until the next few tracks play that I am really wowed by the CD’s diversity and execution. The richness of Casupang’s voice stands out.

In “Kakahiaka Nui,” a mele of their sunrise visit to Haleakala, KUmZ takes you along and you can almost feel the emotional high of reaching the uppermost point. It’s good fun hula music. In “He Aloha Moloka‘i,” they share the joy, laughter and hospitality they feel when visiting the island of Moloka‘i.

Casupang’s fingers tickle the ivories as the low hum of the strings lingers in the background of “Lilt of Rain” composed by the duo’s hula brother Keola Kamahele.

Composed for Hālau I Ka Wēkiu’s first ‘ūniki (graduating) class, “Ku‘u Pua Punahele” rightfully holds a touch of reverence in its style and harmonies with a very nice arrangement.

Robert ‘Aukai Reynolds of that ‘ūniki class together with KUmZ composed a reply to the question “What was it like to be in that special class?” The result, “Kawaikini,” has the sentiment of aloha piha, or as KUmZ would say, the sentiment of you should know by now.

On a pleasant summer night in Waikīkī, KUmZ delighted their fans at the Waikīkī Aquarium’s Ke Kani o Ke Kai Summer Concert Series. Casupang’s voice seemed richer, more mature than ever and the audience hung on every note. If you ever have the opportunity to watch them live, don’t miss it. ■

WHAT WILL OUR LEGACY BE?



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

The first Hawaiians had to get to work, immediately, with farming, fishing, hunting and building, to survive. Their ancestors had done the same in other Pacific islands. Hawai'i's weather, fertile lands, abundant rains and water, as well as its ocean's bounty supported our Hawaiian ancestors with creating a productive, orderly, self-sustaining community and culture ... and, ultimately, a very special place to live.

Kanaka Maoli flourished. Our ancestors' achievements, after

1,500-plus years of toil, in farming, building, cultural customs and orderly community development, were greatly admired by early visitors. That admiration is reflected in descriptions by early visitors, such as by Archibald Menzies, a naturalist, who accompanied Captain Vancouver to Hawai'i in 1792-94: "We could not indeed but admire the laudable ingenuity of these people in cultivating their soil with so much economy. The indefatigable (tireless) labor in making these little fields in so rugged a situation, the care and industry with which they were transplanted, watered and kept in order, surpassed anything of the kind we had ever seen before. It showed in a conspicuous manner the ingenuity of the inhabitants in modifying their husbandry to different situations of soil and exposure, and with no small degree of pleasure we here beheld their labor rewarded." (Handy, *Native*

Planters in Old Hawai'i, 1972.)

Dr. E.S Handy, an anthropologist, collaborated with Mary Kawena Pukui to document much about our Hawaiian ancestors' labors and practices and, in 1931, expressed admiration for Kanaka Maoli achievements, saying: "If a culture may be judged by its fruits, it is evident that on the whole, for the native people in the Hawaiian environment, the old Hawaiian civilization had much to its credit. An inferior and ill adapted civilization does not produce superior physical and cultural fruits. The fruits of the old Hawaiian system appear on the whole to have been good, if we may judge by ... the high development of agriculture by means of intensive irrigation, which made a relatively large population possible; a similarly intensive and skillful fishing industry with great development of artificial fish preserves where the nature of coasts and inlets made these fish practicable; technical perfection of crafts. ... These and many other phases and details of the



In ancient Hawai'i, a highly developed agricultural system made a relatively large population possible. - Photo: KWO file

Hawaiian life attest superior racial inheritance and cultural heritage, intelligently and naturally adapted to a unique and on the whole beneficent, although in many ways difficult and exacting environment." (Kanahale, *Kū Kanaka*, 1986.)

After 2,000-plus years, Kanaka Maoli now share Hawai'i with many thousands who have chosen to come here to improve their lives. And, although the Native Hawaiian

community is growing in numbers, our lāhui (community) struggles with many aspects of living. A flurry of political and community activity by Native Hawaiians in the 1970s and 1980s resulted in raising issues and solutions to state and national levels, relating to Hawaiian governance, health, education, identity and land. However, without champions to continue these efforts, change has stagnated in an environment of indifference. Our elders taught us, "That we stand on the shoulders of our ancestors who lived seven generations before us and it is our kuleana to work to create a better Hawai'i for the seven generations to come."

What will be the achievements of this generation? Will there be an extension or dismantling and/or loss of the work and achievements of previous generations? What words will describe the work of Kanaka Maoli of this and the previous generation?

We need to get to work ... focusing on areas of greatest need within the lāhui. ■

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He lei ua, he lei aloha ‘āina

By Kiele Gonzalez

Eo‘u mau makamaka o ka lāhui aloha ‘āina, aloha kākou. Ma nā kōwā o kēia nūpepa, e ho‘omaopopo paha kākou i kekahi mau hana aloha ‘āina. A no ka mea, ‘o ka lā 31 o Iulai o kēlā makahiki, kēia makahiki, ‘o ia ka Lā Ho‘iho‘i Ea e ho‘omana‘o mau ‘ia nei.

‘O Kulaokahu‘a ka ‘āina, ‘o ke au ia iā Kauikeaouli. Ua huki ‘ia ka hae Pelekāne i lalo, a huki hou ‘ia ka hae Hawai‘i i luna, ‘o ka pau nō ia o ka noho pio ‘ana ma lalo o Haku George Paulet mā. Lilo akula ka lā 31 o Iulai he lā nui no ke aupuni o Hawai‘i nei.

He hana aloha ‘āina kēia a kākou ‘o ka ho‘omana‘o ‘ana i nā lā nui o ke aupuni kū‘oko‘a, a he nui hou aku nā ‘ano hana aloha ‘āina. ‘O ka ho‘opa‘a i ka ‘ike ku‘una kekahi, e la‘a ho‘i me nā inoa a me ke ‘ano o nā ua o Hawai‘i nei.

Eia ma lalo iho nei he mele inoa e helu mai ana i kekahi mau ua. He inoa kēia no Heneri W. Auld i pa‘i nūpepa ‘ia ma ka lā 26 o Iune, 1865, ma *Ke Au Okoa*, penei:

Nani Leahi ke kuahiwi o Kaimanahila,

I pili aloha laua me ka ua Makaupili,

I hoi e pili me ka ua Lililehua,

I hoomakua i ka ua Kuahine o Manoa,

I na auamo kii a ka ua naulu i ke kula,

I loku‘a e ka ua ke Kulaokahu,

I na kikipani a ka ua awaawa,

Pupu ka laua a ka ua Holio,

Ua ma‘u i ka wai a ka ua Kiowao,

He wa olelo na ka ua Apuakea,

Ua noho like laua me ka ua Kiaweula,

Ua lohe i ka noe a ka ua Kanilehua,

I na aka iki a ka ua koiawe i na pali,

Pulu ole i ka ua noe ka maka

o a‘u lehua,

Ua pepe i ka ua Waahila ke oho o ka Awapuhi,

Paa pono na opiwai a ka ua Eelekoa,

E hooko mai oe e ka ua Puaneiea,

Newa malie i ka ua puukoa ke oho o ke kuikui,

Ma-u ka panepoo ua Makawiliwili,

Ina koai hoowali a ka ua Makahekili,

I ka lani no ka ua hanee ke pulu,

E hoomaikai ana i ka ua Paupili,

I hoa hui no Uwilakulani,

No ke kama nona ia inoa, ke o ke hai la.

Nui nā ua i helu ‘ia mai. Li‘ili‘i na ‘e nā inoa ‘āina, akā, ma ka helu ‘ana i ka ua, he kuhu ia i ka ‘āina o ia ua. A no laila, e nānā hou paha kākou i kekahi mau ua o ua mele nei, me ka ho‘ākāka iki pū.

Ma kekahi palapala ‘āina, aia ‘o Lē‘ahi ma ke ahupua‘a ‘o Pālolo, a ‘o ia kahi o ka ua Lililehua e mele mau ‘ia nei a hiki i kēia. He ua kilihune kēia me ka makani pū. Eia hou kekahi ua o Pālolo, ‘o ka ua Puaneiea i helu ‘ia ma hope ma ke mele.

‘O ka ua Nāulu ka ua e ola ai ka ‘āina malo‘o. ‘Ike ‘ia nō kēia ua ma nā mokupuni a pau a ma nā ‘āina wai, akā, he mea kaulana loa ia ma Kawaihae, Hawai‘i, a ma ka mokupuni ‘o Ni‘ihau. He ua Nāulu ko Kaho‘olawe, a pēlā pū ka ‘āina ‘o Kulaokahu‘a, kahi e waiho nei ka pā ‘o Kamaki i kapa ‘ia no Adimarala Thomas nāna i ho‘iho‘i i ke ea o ke aupuni i ka makahiki 1843. He kuāua ke ‘ano o ka ua Nāulu, a he kūha‘o kekahi.

‘O ka ua Hōli‘o, ka ua Ki‘owao, a me ka ua ‘Āpuakea kekahi mau ua o Nu‘uanu, O‘ahu. He ua anu ka ua Hōli‘o, a he ua nihi nō ho‘i i Waolani.

Ua helu ‘ia mai ka ua Kanilehua, a aia ho‘i ma kekahi mele ka ho‘opili ‘ia ‘ana o ka ua Kanilehua me Lē‘ahi, a no laila, he ua kēia o O‘ahu nei. Kama‘āina nō ho‘i

kākou i ka ua Kanilehua o Hilo, ‘eā, ‘o ia ka mea kaulana loa. Ho‘okahi inoa, ‘elua a ‘oi paha ua. ‘O ke kumu o ka like o ka inoa, ma muli paha o ka like o ke ‘ano o nā ua kekahi i kekahi.

He mele kēia no Mr. Auld, a he makana ia na kākou. ‘O ia ‘ano ‘ike ku‘una no ka ua, he ho‘oilina na nā kūpuna. A pēlā pū ke ea Hawai‘i. Ua mau ke ea Hawai‘i i ka ‘ike ku‘una. Ua mau ke ea Hawai‘i i ka ‘ōlelo kanaka. Ua mau ke ea Hawai‘i i ka mālama ‘āina. Ua mau ke ea o ka ‘āina i ka pono.

SUMMARY IN ENGLISH

Hawaiian rains: A source of pride and independence

July 31 comes and goes and some of us might not know what happened on this date in Hawaiian history. Around this time 170 years ago, the independence of the Hawaiian Kingdom was restored under Kauikeaouli after a provisional cession by Lord George Paulet. Lā Ho‘iho‘i Ea became a national holiday that continues to be celebrated today.

Like our lāhui holiday, Hawaiian rains sometimes go unnoticed. Being nearly 200 strong – plus others that we don’t yet know the names of – rains are part of our landscape. Our kūpuna recognized the uniqueness of all the rains and gave them different names. Beyond the life-giving water that rains provide, they also represent many other things.

Rains are a source of pride for one’s homeland. An old string-figure chant says, “‘O Kohala ‘āina ua ha‘aheo i ka ua ‘Āpa‘apa‘a” – Kohala, a land proud of its ‘Āpa‘apa‘a rain. In fact, the district is sometimes referred to as Kohala ua ‘Āpa‘apa‘a. The ‘Āpa‘apa‘a is both a rain and wind that travels from the uplands to the sea. And it is a force to be reckoned with. It can swamp a canoe and cause serious harm.



Hawaiians recognized the uniqueness of various rains and gave them different names. - Courtesy: Myoung-ja Hwa

Rains can separate the kama‘āina from the malihini. Despite being of the same island, Kamehameha’s warriors were unable to catch the fleeing warriors of Ka‘ū who, under the cover of a smothering darkness created by the ‘Awa rain, were able to escape safely across the gulches and uneven terrain of their land.

Rains can get political. A chant

for ‘Emalani says, “Kuleana i Nu‘uanu ka ua Hā‘ao” – The Hā‘ao rain has a right to be in Nu‘uanu. Rains from across the pae ‘āina are invoked in the same way to assert ‘Emalani’s kuleana to rule.

And, of course, rains help to sustain life. A saying on Ni‘ihau is, “Kau ke ao Nāulu, ola ka ‘āina” – The Nāulu raincloud appears, the land lives. In fact, the main town of Pu‘uwai was originally called Kauanāulu.

Rains are part of the overall ea maintained by the ‘āina. And so are we. The ‘ōlelo we speak, the mo‘olelo we tell, the culture we live, and the ‘ohana we care for represent our active participation in and contribution to ea Hawai‘i. Ua mau ke ea o ka ‘āina i ka pono. ■

Kiele Gonzalez is working with her mother, Leimomi Akana, who has collected nearly 200 Hawaiian rain names over the past decade. The collection will be published as Hānau ka Ua: Hawaiian Rain Names, available in 2014 from Kamehameha Publishing.



E ‘ai
maika‘i
iho

‘O nā ‘ai o nā kūpuna
nā hua‘ai me nā lau ‘ai.

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A homecoming 175 years in the making



Henry 'Ōpūkaha'ia's headstone in Cornwall, Connecticut. - Courtesy photos

By T. Ilihia Gionson

On an uncharacteristically gray day in Kealahou Bay, a small fleet of canoes headed for the shore. As soon as the canoes came around the point at the mouth of Kealahou Bay, the skies opened. The bright red, nearly setting sun burst through and shone on the biggest of the canoes – and its precious cargo.

“It was a hō'ailona. It was special,” said Deborah Li'ikapeka Lee. “Ke Akua was saying, ‘Welcome home, Henry.’”

That homecoming was for the earthly remains of Henry 'Ōpūkaha'ia, Hawai'i's first known Christian and scholar. On a leap of faith, he left Hawai'i aboard a merchant ship in 1808 bound for the East Coast. He learned English, Latin, Greek and Hebrew at Yale University and became immersed in Christianity. 'Ōpūkaha'ia's deathbed wish, to one day return home to Hawai'i, would go unfulfilled for some time.

The extended 'ohana led by Lee that realized his final wish some 175 years after his death will celebrate the 20th anniversary of his homecoming on Aug. 17 at

Kahikolu Congregational Church in Nāpo'opo'o, Kona, Hawai'i.

'Ōpūkaha'ia died Feb. 17, 1818, of typhoid fever in Cornwall, Connecticut. His meticulously kept journals provided a treasured record of his experiences there, including his two final wishes. The first: for his newfound brothers and sisters in Christ to bring the good news of Jesus to his Hawaiian people. The second: to come home. “O how I want to see Hawai'i, but I think I never shall,” 'Ōpūkaha'ia wrote in his memoirs. “God will do right. He knows what is best.”

On an October morning in 1992, Lee – who was living in Seattle at the time – was moved to brush up on her genealogy. She is a first cousin of 'Ōpūkaha'ia, seven generations removed. As she read, five

words kept resonating in her head: “He wants to come home.”

Those five words set off a mission that led Lee to link up with Christians in New England for whom 'Ōpūkaha'ia was an important part of the community in the early 1800s – Rev. David Hirano and Rev. Carmen Wooster of Cornwall played crucial roles, as did Rev. Tom Walter of Connecticut, another relative of 'Ōpūkaha'ia. Lee also had to reach out to family and friends back home in Hawai'i – her parents Kwai Wah and Elizabeth Lee and Uncle Billy Paris were early, strong supporters.

The legal obstacles that such a homecoming would have faced just a few years previous were effectively removed by the freshly passed Native American Graves Protection and Repatriation Act – another sign that the time was right to bring 'Ōpūkaha'ia home.

Archaeologists unearthed 'Ōpūkaha'ia's remains from their 175-year resting place, and discovered his iwi intact. He was placed in a koa casket and began a tour of memorial services – the first at the United Church of Christ in Cornwall. He was then flown to Honolulu for memorials at the United Church of Christ headquarters, Kawaiāh'o Church, Bernice Pauahi Bishop Memorial Chapel at Kamehameha Schools-Kapālama, and Kaumakapili Church.

After a flight to Hawai'i Island, 'Ōpūkaha'ia's casket was loaded onto a canoe and paddled by members of Keoua Canoe Club into Kealahou Bay

– where he took his leap of faith. Dolphins began to circle the canoes as they entered the bay, and Henry Keau Kamoha'ula 'Ōpūkaha'ia Keli'i Ho'omanawanui – namesake and cousin of 'Ōpūkaha'ia – jumped in for the final swim to shore, a spiritual return nearly two centuries in the making.

'Ōpūkaha'ia was also celebrated in services at the Henry 'Ōpūkaha'ia



A small fleet of canoes launched for the 1993 homecoming in Kealahou Bay of the earthly remains of Henry 'Ōpūkaha'ia, Hawai'i's first known Christian and scholar.



A portrait of Henry 'Ōpūkaha'ia is draped in lei.

Memorial Chapel in Punalu'u, Haili Congregational Church in Hilo, Mokuāikaua Church and the University of the Nations in Kailua, and Lanakila Church in Kailua.

He was laid to rest at Kahikolu Congregational Church in Kepulu, South Kona on Aug. 15, 1993 – just 10 months after the journey began. “Opening the door for him to return home was truly the Lord's doing. It was a wonderful tribute to Henry,” Lee said. “It's now our kuleana to share his story.”

Many of the people who played a part in that historical homecoming

will be on hand to celebrate the 20th anniversary on Aug. 17. The day will include a memorial service, chants and songs from local churches, and fellowship.

“He was an intelligent, educated, remarkable young man,” Lee said. “All of Hawai'i should know how big a difference Henry made in our history.”

T. Ilihia Gionson is a writer, communications consultant, aide to Hawai'i County Mayor Billy Kenoi, and distant relative of Henry 'Ōpūkaha'ia.

Dalire hālau to celebrate 50 years

By Kekoa Enomoto

A daylong celebration this month will honor a five-decade Windward O'ahu tradition of all things exquisitely hula. Perennial Merrie Monarch participant Keolalaulani Hālau 'Ōlapa O Laka will host a 50th anniversary event Aug. 24 at the Ko'olau Ballroom.

"Honestly I never thought I would live this long to see this day coming upon us," said Aloha Dalire, kumu hula of the troupe founded by her mother, kumu hula Mary Keolalaulani McCabe Wong, in 1963.

"I am overwhelmed to continue this family tradition and genealogy in hula. My three daughters are carrying it on," said Dalire, whose hālau signatures are graceful choreography and stunning costumery.

Dalire holds the distinction as the inaugural Miss Aloha Hula in 1971. Just as remarkably, her three daughters succeeded Dalire as titleholders: Kapualokeokalani-akea Dalire as 1991 Miss Aloha Hula; Kau'imaiokalani-akea Dalire in 1992 and Keolalaulani Dalire in 1999. All four now serve as nā kumu hula for the Kāne'ohe, O'ahu-based hālau.

"First and foremost, it wasn't about me becoming Miss Aloha Hula," recalled Kapua Dalire-Moe, kumu hula of Hālau Ka Liko Pua O Kalaniākea, which will hold a 10th-anniversary hō'ike a week after the flagship hālau's event. "It was about my whole love for hula and growing up in a hula family. It kind of pushed us to know and learn our culture and our family legacy, so becoming Miss Aloha Hula is just the icing on top of the cake.

"The secret is belonging to a hula family. It's not 'Mom and Dad send us to hula as an extracurricular activity.' Hula is our lifestyle, so everything else in our life is around hula," said Dalire-Moe, who said

Golden anniversary

WHAT: Keolalaulani Hālau 'Ōlapa O Laka presents its 50th anniversary celebration, featuring more than 150 dancers from Kāne'ohe, Hilo, Tokyo and San Mateo, California

WHERE: Ko'olau Ballroom, 45-550 Kionaole Road, Kāne'ohe, O'ahu

WHEN: Aug. 24, starts at noon with hō'ike and 'ūniki presentations, followed by seven Japan hālau and guest artists performing at 2:30 p.m., and a pā'ina with food at 4 p.m.

TICKETS: \$65. Call (808) 864-5549 or send a check payable to Keolalaulani Hālau 'Ōlapa O Laka, 46-411 Holoka'a St., Kāne'ohe, HI 96744; and pick up tickets at will call.

she also teaches 300 Japan students in Tokyo, Nagoya and Osaka.

Kau'i Dalire is kumu hula of Hālau Ka Lihilihilehua O Hōpoe Kuikanani, which made its Queen Lili'uokalani Keiki Hula Competition debut last month. The three-year-old hālau fielded her son, Shamren Kuhonu Dalire-Na'auao, 9, as a Master Keiki Hula contestant, along with a Miss Keiki Hula aspirant and eight girls in group competition.

"I believe the future is really bright for our family genealogy and lineage," Kau'i Dalire said. "It's been challenging but exciting because I have five boys. Their interest in hula is more toward the music side, and arts and crafts, and sports.

"I am crossing my fingers. ... They do know where they come from, so I think there's a little seed in their heads," said Kau'i Dalire, who also instructs a couple hundred Japan students in Shibuya, Tokyo.

Youngest sister Keola Dalire said

she was glad last spring's Merrie Monarch had "culminated and all the stress has passed. The pressure is more so on a family level, where the stress and everything are because of our own expectations of one another."

"We sisters all attained our kīhei and 'ūniki, and the three of us are kumu hula. So we hold ourselves to higher expectations and standards on top of what we do as dancers," said Keola Dalire, who assists her mother at the 50-member Keolalaulani Hālau 'Ōlapa O Laka. The troupe has branches in Hilo and San Mateo, California, plus extensive Japan and Las Vegas affiliations.

And what would founder Mary Keolalaulani McCabe Wong say about her hālau's legacy stretch-



Kumu Hula Aloha Dalire, center, and daughters, from left, Kapua Dalire-Moe, Kau'i Dalire and Keola Dalire will mark the 50th anniversary of Keolalaulani Hālau 'Ōlapa O Laka at an Aug. 24 celebration. - Courtesy photo

ing five decades and across the Pacific?

"Honestly I think she would be really proud," Aloha Dalire said, "and she would say, 'Hula is alive and well, and it is the koko (life-

blood) of our family.'" ■

Kekoa Enomoto is a retired copy editor and staff writer with The Maui News and former Honolulu Star-Bulletin.

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PO'OKELA
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Senate appropriations

The Senate Appropriations Committee approved millions of dollars for several Native Hawaiian programs in the areas of labor, health, human services and education.

U.S. Sen. Brian Schatz, a member of the Senate Committee on Indian Affairs, said, "I thank my colleagues for their work on this important bill and for prioritizing Hawai'i families during a time where we're seeing cuts to programs due to sequestration."

The funding proposals include \$14 million for the Native Hawaiian Health Care Program and \$34 million for the Native Hawaiian Education Act Program. The proposal also provides funding to place medical and public health students in rural and underserved areas to obtain clinical training.

In addition, funding would be provided for care of Hansen's disease patients.

Build-a-Thon

Volunteers are needed to build homes for people in need. Habitat for Humanity is encouraging people to come out to its Build-a-Thon, a state-wide event to build homes and raise money, while encouraging other people to help out year-round. The event will be on Sept. 13 and 14.

All money raised by the Build-a-Thon will stay in Hawai'i and boost the organization's efforts to eliminate substandard housing in Hawai'i. The last time the event was held in Hawai'i, an estimated 900 people joined forces to help build homes.

Experience is not necessary, but volunteers must wear closed-toe shoes. Volunteers are asked to bring work gloves, a hat, sunblock and drinking water.

To volunteer or for more information, contact the Habitat for Humanity group in your area.

Forest Legacy Program

Deadline is Aug. 20 to apply for the federal Forest Legacy Program, which is administrated through the state Department of Land and Natural Resources Forestry and Wildlife Division.

FLORIDA BOOK ARTIST WINS AWARD FOR ULUHAIMALAMA PROJECT



Native Hawaiian book artist Allison Leialoha Milham, inset, has received the Florida Artists Book Award for "Uluhaimalama: Legacies of Lili'uokalani," a project that uses the music of Queen Lili'uokalani as a portal to Hawaiian history. The centerpiece is a vinyl album featuring 11 compositions written by Queen Lili'uokalani and performed by Milham, a singer and multi-instrumentalist who teaches book art at Florida State University. The albums are housed in hand-crafted clamshell boxes, of recycled letterpress printed paper and original artwork, packaged with "action kits" meant to present Hawaiian history from a Native Hawaiian perspective and shed light on Hawai'i's ongoing struggle for self-determination. The kits include Queen Lili'uokalani's portrait on 12-inch stencils and 4-inch stickers, letterpress printed "Honest Tourist" postcards advertising Hawai'i's illegal occupation, paper lei-making kits of crown flowers printed with signatures from the Kū'e Petitions and the booklet, "Uncovering Hawai'i's Past." You can hear the entire album free online at www.soundcloud.com/allisonmilham. Milham plans to launch a Kickstarter campaign this year to fund an Uluhaimalama CD release. Uluhaimalama boxed sets are available at www.greatbasinproductions.com. - *Courtesy photos*

"The Forest Legacy Program can be a very competitive program with only a few dozen projects being funded by the U.S. Forest Service each year," said Roger Imoto, DLNR Forestry and Wildlife administrator, "but Hawai'i projects have always competed well in this national program with the majority of our projects ranking in the top 15.

"With the help of land trusts and conservation minded landowners, we have been able to protect our important forest resource, preserving watersheds, sheltering endangered species, and safeguard our culturally important sites," Imoto said.

More than 2 million acres of threatened private forests have been protected under the Forest Legacy Program, of which 45,000 acres have been protected under Hawai'i's program.

Applications are available at <http://hawaii.gov/dlnr/dofaw/forestry/hflp>.

Landowners and nonprofit entities interested in participating in the Forest Legacy Program are encouraged to contact Irene Sprecher at the Division of Forestry and Wildlife at (808) 587-4167 or Melissa.I.Sprecher@hawaii.gov.

Kaua'i Native Hawaiian Chamber of Commerce

The Kauai Native Hawaiian Chamber of Commerce will be sponsoring "It's all good Kaua'i!" on Tuesday, Sept. 10 from 5:30 to 8 p.m. at Smith's Family Lū'au.

The event honors the hard work and effort that agencies, organizations, teams and clubs do in order to create a strong and vibrant community.

"We are striving to provide a forum in which we can all come together in the spirit of aloha, lōkahi and 'ike Hawai'i to move our local economy in a positive direction," Kamealoha Smith, KNHCC president, said in a press release.

KNHCC will be offering community organizations an opportunity to fundraise by selling tickets for the event. Organizations will be able to keep 50 percent of their sales.

Ticket prices are \$25 for KNHCC members and \$30 for non-members. For more information, contact KNHCC at 652-6155 or email at knhcc@knhcc.org.

Kalaupapa book lecture

Author Kerri English will discuss her book *Ma'i Lepera: Disease and Displacement in Nineteenth Century Hawai'i* at Lyman Museum in Hilo

on Aug. 26 from 7 to 8:30 p.m.

The presentation highlights the Hansen's disease outbreak of 1865 to 1900, which saw thousands of people afflicted with what was then known as leprosy being sent to the remote Kalaupapa peninsula on Moloka'i.

Inglis's book draws from published and previously unpublished sources and speaks almost exclusively in the voices of the patients, the vast majority of whom were Native Hawaiian, according to the Lyman Museum announcement. Inglis, who will also sign copies of her book, is an associate professor of history at the University of Hawai'i-Hilo.

The presentation is free to Lyman Museum members, \$3 for non-members. For information, visit www.lymanmuseum.org or call (808) 935-5021.

Cultural classes

Ka Lei Pāpahi 'o Kākuhihewa invites all interested in Hawaiian language, dance and oli to sign up for classes running from Aug. 3 to Dec. 7 at the University of Hawai'i at Mānoa, Kamakākūokalani Center for Hawaiian Studies.

The classes are held on Saturdays starting with 'Ōlelo Hawai'i at 9 a.m., hula at 10 a.m. and oli at 11 a.m.

Ka Lei Pāpahi is a Native Hawaiian cultural and education organization, consisting of kūpuna and mākuā who teach or have taught in the state Department of Education Hawaiian Studies program.

To enroll, call Alma Cirino at (808) 373-4355 or email her at almacirino@gmail.com. Registration is ongoing. To learn more, visit www.kaleipapahi.com.

NHEC job opening

The Native Hawaiian Education Council (NHEC) was created by Congress in the Native Hawaiian Education Act to serve in an advisory capacity to the Secretary of the U.S. Department of Education on the status and implementation of Native Hawaiian education.

The Administrative Assistant position will provide clerical sup-

PERPETUATING HULA IN MOANALUA



One dozen hula troupes performed at the Prince Lot Hula Festival at Moanalua Gardens on July 20, where thousands of spectators came to enjoy the noncompetitive hula event. Among them was Hālau Hula o Maiki, pictured, whose style is described on the festival's website as "gentle, simple in grace and movement," characteristic of hula from the island of Kaua'i. Kumu Hula Coline Aiu and her haumāna (students) continue to follow in the footsteps of her mother and founder, Maiki Aiu Lake, for whom the hālau is named." Here, hālau member Nāwa'akaulaokamehameha Napoleon chants as Lauleili'ilehua Palakiko looks on. The 36th annual festival, sponsored in part by OHA, pays tribute to King Kamehameha V, Prince Lot Kapuāiwa, for reprising the once-forbidden hula in the district of Moanalua. - Photo: Alice Silbanuz

port to the Executive Director and staff of NHEC.

For a complete job description and information on the application process, contact Erika Vincent at erika@nhec.org.

Playwriting contest

Entries are being accepted for a playwriting contest co-sponsored by Kumu Kahua Theatre and the University of Hawai'i-Mānoa Theatre and Dance Department.

Entries must be original and not

involve adaptation from any copyrighted source. And they should not have received previous production in their current form.

One prize will be awarded in each of three categories. For the Hawai'i Prize (\$600), the play must be set in Hawai'i or deal with some aspect of the Hawai'i experience. For the Pacific/Rim Prize (\$450), the play must be set in or deal with the Pacific Islands, Pacific Rim or the Pacific/Asian American experience. The Resident Prize (\$250) – which is open only to Hawai'i residents, will be awarded to the best play on any topic.

There is no cost to enter. Entries must be postmarked by Jan. 2, 2014. For more information, call Kumu Kahua Theatre office at (808) 536-4222 or visit www.kumukahua.org for contest rules.

Kawaiaha'o Church School

Registration is open for toddlers

through grade 5 at Kawaiaha'o Church School, a Christian-based Montessori school near downtown Honolulu.

Toddlers and preschoolers may enter at any time in the school session as long as space permits. Enrollment for elementary is for the fall session.

All programs encompass a limited amount of Hawaiian language vocabulary and phrasing. In addition, at the preschool level, which spans age 3 to 6, the school offers a dual-language program, which teaches Hawaiian and English simultaneously. In comparison, Hawaiian language immersion formally introduces English in the fifth grade.

Kawaiaha'o Church School accepts Kamehameha Schools' Pauahi Keiki Scholars Preschool Scholarship Program and other types of financial aid. For more information, visit kawaiahaoschool.org. Or, call 585-0622 to make an appointment for a site visit. ■

HO'OLAHA LEHULEHU PUBLIC NOTICE

WAI'OLI AHUPUA'A

Information requested by Scientific Consultant Services, Inc. (SCS) on cultural resources and traditional, or ongoing, cultural activities on or near the proposed potable water well and tank site in upland Hanalei, Wai'oli Ahupua'a, Hanalei District, Kaua'i Island, Hawai'i (Figures 1, 2, and 3). The AIS was requested on the c. 1.40 acres of land at TMK:(4) 5-6-02:001 por.] Please respond within 30 days to Cathleen Dagher at (808) 597-1182. ■

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Aloha 'oe, Larry Helm

Hilarion "Larry" Hugh Helm was born on July 27, 1942, in Pu'unēnē, Maui, to the late Melanie "Koko" Helm and late George Jarrett Helm Sr. He grew up on a homestead farm in Kalama'ula, Moloka'i, as the eldest of seven children.

After graduating from Moloka'i High School in 1960, Helm attended Chaminade University before being drafted into the Army. He served with the 1st Battalion, 5th Infantry, 25th Division at Schofield Barracks and was a Vietnam combat veteran. Throughout his life Larry wore many hats, a leader in the community, a business owner, an entertainer and a staunch advocate for the veterans.

Larry was a committed leader in the community and he stood up for those who needed the most help. With the loss of his brother George Jarrett Helm Jr., Larry helped in leading an investigation with FBI into George's death. Another tragic loss for Larry and his family was of their 15-year-old daughter Natalie, who was among those on Island Air Flight 1712 that crashed in 1989. He was the spokesperson for the families of the victims. He also worked hard with lawyers to hold the airline industry responsible and to change procedures for safer flying. He was also a devout Catholic and led the fundraising efforts for the newly built St. Damien Catholic Church.

As an entrepreneur, Helm owned two restaurants in Seattle, Washington, in the 1970s called Helm's Hale and The Outrigger. The following decade, he co-owned and operated a tourist hotspot called the Moloka'i Wagon Ride. This ride inspired the song "Moloka'i Slide" by Ehukai.

As an entertainer and musician, Helm often served at local events as an emcee and auctioneer. He shared



Colette Y. Machado

Chairperson,
Trustee Moloka'i
and Lāna'i

his hospitality with almost anyone and spread the aloha spirit through his music. In high school Larry and his brother Greg formed a duo called The Helm Brothers, taking their music act on radio and television.

As a staunch advocate for the veterans on Moloka'i, he helped veterans obtain health care and financial services that they and their families needed. Helm is perhaps best known as commander of the



Larry Helm was an entrepreneur, veterans advocate, entertainer and devout Catholic. His strength and compassion were on full display when, after losing his 15-year-old daughter in a plane crash, he became a spokesman for the families of the victims. - *Courtesy photo*

Moloka'i Veterans Caring for Veterans and leading the nearly decadelong battle to build a veterans' center on the island. Unfortunately Larry was not able to see the completion of the Veterans Center on Moloka'i. There are many who have stepped up and to see Larry's work completed. Before Maui County will grant the center a permit of occupancy, a \$100,000 parking lot and drainage project must be completed. In addition, the sewer system and certified kitchen equipment need installation. ■

To learn more about Moloka'i Veterans Caring for Veterans and the building contact email MolokaiVeteransCaringForVeterans@yahoo.com.

OHA coming to Kaua'i

Aloha from Kaua'i and Ni'ihau!

Ma h a l o this month to Trustee Colette Machado, our Moloka'i and Lāna'i trustee as well as chairperson of the Board of Trustees, for hosting Neighbor Island Community and BOT meetings back in June on Moloka'i. It was another opportunity for the trustees to visit with our beneficiaries and hear them share their important issues. We got to hear both sides of the GMO debate, first from Mycogen Seeds Moloka'i and then from Uncle Walter Ritte and representatives from Moloka'i Mom on a Mission. We also had time for a couple informative site visits to Lanikeha Commercial Kitchen in Hoolehua and Moloka'i Community Health Center. Mahalo Colette and Moloka'i!

In the eight months since I was elected in November, I have had the opportunity for many new experiences as an OHA trustee. And one of the highlights for me as a Neighbor Island trustee will happen in August – when Kaua'i hosts my fellow trustees and some of our OHA staff on-island.

Our Kaua'i Community Meeting will be on Wednesday, Aug. 14 at 6:30 p.m. This year, we will be using the Wilcox Elementary School cafeteria, located at 4319 Hardy St. in Lihu'e. When we have these meetings, OHA shares some updates on our programs, services and initiatives. But the main purpose is to hear from you, our beneficiaries and community members.



Dan Ahuna

Trustee,
Kaua'i and
Ni'ihau

The official Kaua'i Board of Trustees Meeting will be the following morning, on Thursday, Aug. 15 at 9 a.m. As is our tradition, we will be using Queen Lili'uokalani Children's Center's office and lānai area, located at 4530 Kali Road in Lihu'e.

Both the Community Meeting and BOT Meeting are open to the public. And I want to invite you to attend to hear about some of what OHA does

and to share your mana'o with me, my fellow trustees and our OHA staff. Please help me to welcome these OHA visitors to our Beautiful Kaua'i.

If you can't make it, don't worry, you can always visit our newly relocated OHA Kaua'i office at 4405 Kukui Grove St., across of Kukui Grove Shopping Center, and next to Pyramid Insurance. It's more spacious, has lots of parking and is easier to find than our old office. I hope all of that makes you feel welcome whenever you visit us there.

Finally, I want to send a shout-out to the people of Anahola on Kaua'i. They reviewed a proposed energy project, banded together, voiced their concerns about that project and fought for what they believed is right. A special thank you goes to the Anahola Farmers and Ranchers Association (AFARA) for helping to organize and inform their community. Whichever side you find yourself on with this issue, the people and masses always win when everyone is informed and involved in the decision-making process.

Mahalo nui loa! ■

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Cultural sensitivity and the media

Ano'ai kakou ...
My office has recently received several complaints from beneficiaries outraged about a commercial using our Hawaiian language and iconic Hawaii landmarks such as Waikiki Beach and Diamond Head to promote their alcoholic beverage.

The commercial portrays a "local" couple who have set up a cooler on Waikiki Beach (in view of Diamond Head) in the middle of the day to openly consume alcohol. The commercial ends with the phrase "E 'imi kou wahi kahaone/Find your beach" appearing across the screen.

It is my understanding that the company's local distributor was looking for a "fun and effective way" to promote its beer and was trying to maintain elements of the national advertising campaign ("Find Your Beach") while including "strong geographical cues that would suggest this commercial was a local production that was focused on reaching local audiences."

However, after viewing the commercial, I found it to be offensive, misleading and culturally insensitive for the following reasons:

(1) DRINKING ALCOHOL ON WAIKIKI BEACH IS ILLEGAL – Everyone knows you can't set up a cooler on Waikiki Beach and start drinking. Not only is it blatantly illegal, it irresponsibly gives the mistaken impression that this type of behavior is tolerated by the local community. Let's hope that any tourist who saw the commercial doesn't get the wrong idea.

(2) WAIKIKI BEACH IS FOR FAMILIES – The reason why alcohol is banned from Waikiki Beach is that Waikiki is primarily promoted as a family destination and attraction. No parent wants their child to have to watch young adults dragging huge coolers through the sand and partying drunk



Rowena Akana

Trustee, At-large

while half-naked. Waikiki Beach is not a spring break party destination like Cancun (and we would never want it to be).

(3) NEGATIVE STEREOTYPE – Portraying locals drinking on the beach in the middle of the day also promotes and perpetuates the negative stereotype that all "local" people (Hawaiians) do all day is get drunk on a beach.

The beer commercial is reminiscent of the controversial 2006 ad in a magazine that depicted

King Kamehameha's statue holding a glass of champagne to promote cruises to Hawaii. While the beer commercial is nowhere near as offensive, it nonetheless shows that there is a lack of cultural sensitivity within the media, both here and on the mainland, and that OHA must be vigilant and vocal in speaking out against them.

I highly recommend that any ad agency or marketing firm thinking about using the Hawaiian language, culture or historical figures in its advertisement to show some basic courtesy and take the time to consult a respected Native Hawaiian Cultural Practitioner first. At the very least, they could call OHA and we will be happy to assist them.

I have sent a letter to the beer company's local distributor asking that they please show some consideration and courtesy to the Hawaiian Community by immediately ceasing all future broadcasts of the beer commercial. I also asked them to remove the commercials from video websites such as YouTube.

Let your voices be heard on this subject. If you have comments to share, please write to our editor or call the local distributor.

Aloha Ke Akua. ■

Interested in Hawaiian issues and OHA? Please visit my website at www.rowenaakana.org for more information or email me at rowena@oha.org.

Nationhood – a reality check

I revisit my notion that any form of a Hawaiian Nation is a four-legged stool. First, it has to have *citizens*. Second, *political recognition* – by at least one other nation – presumably in our case the United States. Third, a *national culture* that bonds the citizens to a common behavior system driven by cultural values. Fourth, economic capacity – the ability to create prosperity for its citizens.

We're still struggling with the "who are its citizens" question. Is Hawaiian ethnicity required? If yes, is there a standard blood quantum? Fifty percent, 25 percent, 10 percent, any percent? Do you have to live in Hawai'i to be a citizen? On what basis might a non-Hawaiian claim citizenship? Will you have to give up your U.S. citizenship? We are far, far, far away from resolving this fundamental requirement as a prerequisite to nationhood.

A deeper dilemma lies in the political recognition question. Today, there are no less than 11 "nations" claiming the title of being the official Nation of Hawai'i. Meanwhile, the rest of us continue to trudge down the long, long road to federal recognition, presumably that will lead to a "nation within a nation" model such as in the case of American Indians and Alaskan Natives.

The good news is the state of a Hawaiian national culture. The culture is alive, well and growing. It has rebounded from the depths of obscurity with a rebirthing of the language and cultural art forms that is simply astounding. We are still ascending with not only the preservation of our culture but with its evolution into new forms. While there's some friction between the preservationists and the evolutionists, it's all good.

Now, to the point of all this – the fourth leg of the stool – the business of a national economic capacity. What good is a nation if it cannot generate prosperity for its citi-



Peter Apo

Trustee, O'ahu

zens? What good is any form of nationhood if our children cannot access a quality education? What good is sovereignty if homeownership, the foundation of all family wealth, is beyond the dreams of a vast majority of our people? How can we achieve self-determination if we continue to be grossly overrepresented in every negative socio-economic statistic? Who cares what flag flies over us if the transgenerational trauma of whole communities of dysfunctional families claims yet another generation and wallows

in the cesspool of government dependency? What good is political recognition if the only thing that changes is the politicians? These things require economic capacity to address. The fact is that OHA has significant economic capacity and when joined with other Hawaiian institutions, our nation has billions of dollars, and hundreds of thousands of acres of land. All we have to do is connect the dots. No need to wait on bended knee for the federal government to wave its magic wand and declare us "recognized" to achieve economic capacity. Economic capacity is already upon us.

The primary kuleana of OHA is to provide leadership that raises the quality of life and provides prosperity. To be in the moment for our people is the greatest challenge faced by trustees. Now is the time. Tomorrow is too late for too many. There are no excuses. No one else is to blame if we fail. Can we trustees, each one of us, set aside our differences and rise together to become larger than the sum of our parts? Can we shed the smothering cloak of being politicians and burst forth as patriots? Achieving prosperity is our greatest challenge and yet our greatest opportunity. We have but to seize it. ■

Share your thoughts on these questions at www.PeterApo.com.

E Ō Mai

KULEANA LAND HOLDERS

THE KULEANA LAND TAX ordinances in the City and County of Honolulu, County of Hawai'i, County of Kaua'i and County of Maui allow eligible owners to pay minimal property taxes each year. Applications are on each county's web site.

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1967 or email kuleanasurvey@oha.org.



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oha.org

All personal data, such as names, locations and descriptions of Kuleana Lands will be kept secure and used solely for the purposes of this attempt to perpetuate Kuleana rights and possession.

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Words of wisdom for Hāna graduates

Trustee's note: Mahealani Wendt, a poet, writer and former Native Hawaiian Legal Corp. executive director, gave a commencement speech at Hāna High School in May. Here is an excerpt.

Promoting peace in the world today is the greatest, most important work we can undertake.

That work begins within each one of us. It begins with you. It begins by not wasting the gift of your life. It begins by recognizing that your life is sacred, and it is your sacred obligation, to make the most of it. Each one of you is unique. Each one of you is like no other being on this earth. Each of you has something special to give the world that is a gift like no other. And only you can know what that gift is. Truly knowing what that gift is may be the most difficult work, but once you discover it, it will be the source of your greatest joy. It will be a source of strength in all that you do. And because it brings joy, the work that follows will not seem like work. Work is not hard when you are filled with joy and have a song in your heart.

Your special gift may be a gift of music. It may be a gift of storytelling. It may be a gift of artistry, of mathematics, of working with your hands, of building things, of growing things. Whatever Akua has bestowed as His gift to you, it is your sacred duty to bring it into the light, to develop it to the utmost of your ability.

When you take this sacred gift and develop it to the utmost of your ability, then you will find true peace within yourself. It is your greatest work. It is not selfish to do this for yourself, for only when we have peace within ourselves can we truly make peace with others. It is how we find the light within us and what makes us stand tall. When you are at peace with yourself, you are a sharing, caring human being. You have the confidence to humble yourself and serve others. You become a person who seeks harmony and balance in the world. You are happy in life and continue the legacy of your kūpuna.



**Haunani
Apoliona, MSW**

Trustee,
At-large

It is not my job here today to tell you to go to college, unless that is your greatest desire. Neither am I here to urge you to culinary school, or to become a journeyman carpenter, or to join the military, or to become a police officer, or a wrestler, or to just stay home here in Hāna and be the best family member that you can be. Who you are, what gift you can offer up, only you can know.

Do not cheat yourself by being



Happy graduates from Hāna High School in Maui. - Courtesy: Kavalani Woessner

half-hearted about this – whatever you do, go all the way, give it everything you have. I promise you if you do that, that is where your greatest joy and happiness will be.

And as you go forth on life's great journey, remember that everything you experience, good or bad, teaches you something. It is a lesson. Whatever obstacles you encounter, whenever you fall down, learn from it, wash off the lepo and get going!

There is a wise old saying that your enemy is your greatest teacher. Learn from your enemies. Be grateful for his lessons. Learn from them. And move on.

Here is another one of my favorite quotes from the Rev. Martin Luther King. He said: "Everybody can be great ... because anybody can serve. You don't have to have a college degree to serve. You don't have to make your subject and verb agree to serve. You only need a heart full of grace. A soul generated by love." 8/48 ■

Geothermal: Everyone benefits

Once again we are seeing the spectacle of some Native Hawaiians opposing those who are trying to build a better future for all. As trustees, we expect to have our feet held to the fire. But those who are trying to start a firestorm over OHA's decision to participate in geothermal development ignore the reality of our lives.

I understand that reality. My roots in the community run deep. I have lived on Maui for many years. My ancestors were cowboys on the Parker Ranch in Waimea. As a child, I started singing at Waimea LDS Church. After working first for the Department of Hawaiian Home Lands, then Governor Burns' office, I moved to Maui, where I issued and enforced permits for land development during the day – and sang my heart out at night.

I am happy to say that I was one of the six trustees to cast a vote for geothermal development. It was a vote for family – and for the future.

ENERGY SOVEREIGNTY: GEOTHERMAL WILL HELP ACHIEVE IT

Every year we send more than \$5 billion to offshore oil companies. We rely on imported oil for 75 percent of our electricity and transportation needs. Why are we doing this when we are blessed with so many forms of renewable energy? Here in Hawai'i, the average cost per kilowatt-hour in March 2013 was 37.46 cents while people in Idaho paid 8.46 cents. People on Hawai'i Island feel the pain the most. Geothermal is the only firm power source that could replace oil and give us our energy sovereignty. If the naysayers have a better plan, we at OHA have not heard it.

FIRM POWER – AND ECONOMIC DEVELOPMENT

By voting to invest in Hu'ena Power, the development arm of Innovations Develop-



**Carmen "Hulu"
Lindsey**

Trustee, Maui

ment Group (IDG), we took a very big step toward reducing our dangerous dependence on oil. Geothermal development also means jobs for our children and lower energy costs for small businesses and farmers.

It's disgraceful that we have not done more sooner. Families should not have to choose between feeding their children and keeping the lights on because of our addiction to oil. For years now, we have been held hostage to prices set by

OPEC, the oil cartel.

We speak often about "sovereignty." Let's not forget food and energy sovereignty. According to a 2008 report co-published by the Oakland Institute, a think tank, only when people have a role in how their natural resources are used can they have the "ability to freely pursue their economic, social and cultural development, and to determine their political status."

Everyone needs to get better educated about the issues. It isn't enough to talk about our sovereignty if we aren't willing to engage in the fight to secure it.

Our geothermal resources will get developed. Native Hawaiians should ask themselves: *Would we prefer that it be developed by some company from afar or do we have the wisdom to recognize leaders in our midst?*

I am proud of OHA's decision to become engaged in developing Tūtū Pele's gifts. I have attended the meetings that Innovations Development Group has held to listen to community concerns and explain its model for development. The IDG team includes people who have lived through the protests of the past; who have fought for the community. I trust them to protect our interests more than I would trust an offshore entity. They know that their actions will affect their children as much as yours or mine.

Those who attack OHA for voting for geothermal development need to ask themselves: Can I justify denying my children their energy sovereignty? ■

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LEGISLATURE

Continued from page 6

HB 868 (OHA Priority Legislation) Status: Act 18 OHA Position: Support

Description: Under previous laws, to benefit from certain public assistance programs, individuals' combined assets generally must be less than \$5,000. The asset limits are problematic because they encourage low-income families to get rid of assets instead of accumulating them, which makes it difficult for those families to escape poverty and become self-sufficient. Act 18 addresses this issue by eliminating the asset limit for the Temporary Assistance for Needy Families (TANF) program. The law builds upon a bill originally introduced by OHA in 2012 that sought to raise the asset limit for several public assistance programs, including TANF. OHA proposed this concept because it furthers our strategic priority of improving the economic self-sufficiency of Native Hawaiians.

CRIMINAL JUSTICE

HB 218 (OHA Legislative Package Bill) Status: Act 154 OHA position: Support

Description: Act 154 continues the work of the Native Hawaiian Justice Task Force, established in 2011, by identifying the Corrections Population Management Commission (CPMC) to lead the development of appropriate and effective cultural programs that are responsive to the needs of pa'ahao (prisoners), and to further examine the disproportionate number of Native Hawaiians in the criminal justice system. Act 154 adds seats for an OHA representative and a member of the public with a background in criminal justice and Native Hawaiian practices to the CPMC, whose primary function is to address overcrowding and re-entry issues in Hawai'i's criminal justice system.



Hawaiian-language immersion supporters rallied in January outside the state Department of Education against translated Hawai'i State Assessment tests. - Photo: Ka'imo Muhlestein

EDUCATION

HB 224 (OHA Legislative Package Bill) Status: Carries over to 2014 OHA Position: Support

Description: HB 224 demonstrated OHA's steadfast support for the Hawaiian language community in its opposition to the translated Hawai'i State Assessment that is administered to Hawaiian Language Immersion Program (HLIP) students. The community's opposition stems from the many flaws inherent with translated tests, including cultural and translation bias, translation inaccuracies and terminology inconsistencies. HB 224 would have required assessments for third-through sixth-grade HLIP students to be developed originally in the Hawaiian language. While HB 224 did not pass this session, the Department of Education continues to work with the Hawaiian language community to resolve this issue.

GOVERNANCE

SB 3 Status: Act 287 OHA Position: Oppose

Description: Act 287 changes the process for electing members of the OHA Board of Trustees by establishing a primary election to narrow the field of candidates who would then run against each other in the general election. Advocates for SB 3 argued that the longstanding OHA elections process – a special election held with the general election – was an anomaly among Hawai'i's

governor and lieutenant governor, and therefore creating a primary would subject OHA candidates to additional costs.

HB 785 Status: Act 77 OHA Position: Support

Description: Act 77 affirms the Native Hawaiian Roll Commission's current practice of accepting ancestry verification from Kamehameha Schools or OHA as proof of a registrant's Native Hawaiian ancestry. In addition, Act 77 requires that the commission extend all rights and recognitions of other members of the Native Hawaiian Roll to any person already registered with the state as a verified Hawaiian or Native Hawaiian through OHA. OHA supported HB 785 because it offers broad rights protections to OHA's registered beneficiaries.

House Concurrent Resolution 6 (OHA Legislative Package Resolution)

Status: Adopted OHA Position: Support

Description: HCR 6 commemorates the 20th anniversary of the federal government's adoption of the Apology Resolution, through which Congress, in a rare act of self-criticism, unequivocally recognized the ongoing harms resulting from the U.S. government's role in the illegal overthrow of the Kingdom of Hawai'i and expressed a clear commitment to a process of reconciliation with the Native Hawaiian people. HCR 6 also reviews the steps taken since then toward this reconciliation process and reaffirms the commitment of the state toward achieving reconciliation for the betterment of Native Hawaiians and all who live in Hawai'i. ■

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E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, Ka Wai Ola 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 by mail, or e-mail kwo@OHA.org. **E ola nā mamo a Hāloa!**

2013

AKAU – Hui 'Ohana 'o Akau are descendants of Ching Sen/Kamakahema Awa: William P.M. Akau/Kealoa Kalaluhi, Abraham Akau/Alice Ahina, Eunice Akau/Solomon Kuahine Sr., Elizabeth Akau, Mack Kalahiki, Theodore Akau/Mary Keawe, William P.M. Akau/Lydia Awa, John Akau/Rose Iokia, Apitai Akau/Margaret Arthur, Lydia Akau/Andrew Ako, Alexander Akau/Mary Ako, Caroline Akau/Samuel Kaleleiki, David Akau, William Akau, Barbara Chock, Pekina Akeni/Goo Kim Seu, Ah Sing Kim Seu/Hattie Kauwe, Arthur Kim Seu/Martha Coelho, Amoe Kim Seu/Robert Naeole, Allen Kim Seu/Alice Nahakuelua, Ernest Akimseu/Mary Kahookano, Abby Goo/Daniel Bush and Ernest Chang, Mabel Kim Seu, Apitai Akeni/Kahana Maluwaikoo, Annie Apikai/Solomon Kuahine Sr., John Apitai/Adeline Young. We are having a family reunion in Waimea Hawai'i, Hawaiian Hall, Aug. 23-25, 2013. We need a head count no later than July 30 so we know how much food to prepare for the 5 p.m. lū'au on Sat., Aug. 24. Contacts: Andrew Akau, (808) 883-8854 or (808) 937-3304; Solomon Kuahine, (808) 455-8102 or 382-9525.

GILMAN – The grandchildren of Rose Maiki Gilman (Madali, Aipa, Patrocino, Kahawai, Lee, Hoapili, Avilla, Bearden, Kamai) and youngest son Rockie A. Kamai will be celebrating the 57th annual Rose Maiki Gilman Family Reunion at Paukūkalo Hawaiian Homes in Wailuku, Maui, on Friday, Aug. 30 through Sunday, Sept. 1, 2013. Please visit our website at www.gilmanreunion.weebly.com or call 463-2963 for more information.

HO'OKANO – All family from The Ten Heirs of Louisa and Iokewe Ho'okano are having a Family Reunion at St John's by The Sea Laenani Neighborhood Park on Saturday, Sept. 14, 2013, from 9 a.m. to 6:30 p.m. We are having potluck so we ask each family to bring something for their 'ohana. We look forward to getting reacquainted with our 'Ohana and Kupunas and to celebrate and honor the Louisa and Iokewe Ho'okano lineage. Any questions, you can contact Moki at kealamoki.hana31@mac.com.

KEAWEMAUHILI – Na 'Ohana I Ke Kahi Ali'i Nui Kapu 'O Keawemauhili. Aug. 19-24, 2013, Moku 'O Ku'ihewa (O'ahu), Ahupua'a 'O Ko'olauloa, Laiewai, Hukilau Beach Park (Hāmana Beach), 55-692 Kamehameha Highway, Lā'ie, Hawai'i. Our tūtūs: Keawemauhili (k) & Loika Eunike Kainapau (w) hānau: 1-Mamane (k) mare Ka'omea Ha'aheo; 2-David (k) mare Malia Mary Puhā; 3-Keawe Opio (k) mare Kalaniku'ihonoinamoku, Emma Hekekiā; 4-Luahlani (k); 5-Joseph Keau (k) mare Mable Mokiha Malulani; 6-Mahuka (k); 7-Luika (w); 8-Joseph Lulani (k); 9-John Ka'aeokalani (k) mare Hattie Kia Laioha; 10-Kalaukapu (w) mare Keoki George Punohu; 11-Sarah Kalai (w) mare Joseph Halemanu; 12-Loika (w) mare Joseph Ha'aheo Ka'ie, John Buff Koahou, Bernard Clarke. We are one branch of Ali'i Nui

Kapu Keawemauhili (k) & Ali'i Nui Kapu Kalanikauleleaiwilua (w) of Hilo, Moku 'O Keawe thru his son Ali'i Nui Kapu Koakanu (k). We welcome all Keawemauhili families. Ka'i'amamao (k), Kekaulike (w), Ka'uhiokeka (w), King Keaweikekahialiioikamoku (k), Kalanikauleleaiwinui (w), Lonoma'a'ikanaka (w), Queen Keakealaniwahine (w), Kanaloaika'iwiolenakapulehu (k), Queen Keakamahana (w) & Iwikauiakau (k). Meetings: July 20, Aug. 3. Scotty Wong, Chair, (808) 450-4244, scottyywong@gmail.com; Jeff Renaud, genealogy/registration, (808) 954-0072, jemnz@gmail.com. Lizzie Tuifua, finances; Justin Tang, registration; Brandi Kahala, recorder; Alisha Renaud, T-shirts; Sheila Sanford, children's activities. Registration: \$25 single, \$50 family. Monetary donations: American Savings Bank, Hawai'i, account # 8101810207, routing # 321370765, checks/money orders payable to Lizzie Tuifua. Mailing Address: Jeff Renaud, 1526 Mōlehu Drive, Honolulu, HI 96818. Facebook: Keawemauhili 'Ohana 'O Lā'ie.

KUPAHU – The descendants of Henry I. Kupahu Sr. and the committee board members will host the 2013 Reunion on Maui Nō Ka 'O'i (Kapalua). The event is scheduled for Labor Day weekend (Aug. 30, 31-Sept. 1, 2013). Fourth Generation, your monthly dues of \$25 per person must be paid on or before all scheduled monthly meetings. Make checks payable to Emily Santella or Kaulana Obatay and mail to: Kupahu 'Ohana Maui Reunion 2013, c/o Kaulana Obatay, P.O. Box 10124, Lahaina, HI 96761. All 'Ohana, check for updates and scheduled monthly meetings on Facebook via the Kupahu 'Ohana Maui Reunion 2013 site; if you are not a member, please feel free to join. For information, contact Kincaid Sr., at kingndar82@gmail.com or cell (808) 281-3885. As a reminder, this is a camping reunion to reflect on our many kūpuna (Ua hala mai pōina/Gone, but not forgotten) who left all of us the value and legacy of being a Kupahu. Mahalo Nui Loa, e Mālama Pono, Kincaid and Darlene Kupahu Sr.

NAMAUU/KANAKAOKAI – The Namauu-Kanakaokai Family reunion for summer 2013 has been postponed until summer 2015. The family can contact the co-chairpersons: Kili at kili@ahapunana.leo.org or Luka at jliwai@hawaii.rr.com. If there are other family members who did not attend our 2011 reunion on Maui, please contact Kili or Luka. We want to contact as many as possible.

RODRIGUES-GASPAR – 2013 'Ohana reunion is set for Aug. 30-Sept. 2, 2013, One Ali'i Park, Moloka'i. For registration forms or more information please contact Carla Dudoit (cdudoit@hotmail.com), Nahula Duvauchelle (knahula@gmail.com) or Melody Kahinu (mkahinu@gmail.com). We are the descendants of the Antonio Rodrigues Gaspar 'Ohana, whose children with Anna Kalama are Antone, John, Mary Ann, Francisco, Rosa, Peter, Maria and Anna Rodrigues. Antone Rodrigues II & Mary Kahula Kahalelaau and their children,

John, Jose, Mary Ann, Antone III, Rose, Frank and Charles Rodrigues. These include Duvauchelle, Robello, Albertazzi, Townsend, Joao, Ching, Puaoli, Gaspar, Reimen, Keoho and more. Registration is Friday, Lū'au on Saturday and Genealogy workshop on Sunday with lots of other things in between. Come join us, meet and greet your 'ohana. Embrace one another as we celebrate our Kūpuna that brings us all together. Mahalo.

ZABLAN – The Hui O Zablan Picnic will be from 9 a.m.-4 p.m. on Sat., 17 Aug. 2013 at Magic Island, Ala Moana Park, Section 30, the mauka section closest to the street. It is a potluck. Bring your own chairs. The Hui O Zablan Reunion Luncheon will be a lū'au on Sat., 2 Nov. 2013, 11 a.m.-3 p.m. at NAVFAC (Navy Facilities Engineering Command) Hawai'i Recreation/Ball Field. Entrance is only from Salt Lake Blvd. Take Marshall Road going makai from Salt Lake Blvd. to site. Bring a grab bag. Donations for the food bank will be welcome. For reservations, call Auntie Leatrice Zablan, 734-4779. T-Shirts: A new Zablan deep red shirt with a gold Hawaiian shirt design, and a goldenrod yellow shirt with a red family crest design again features Cousin Kimo Zablan's artwork. Cousins Jimbo and Tammy Correa Beaumont are producing the shirts at a very reasonable price. Shirts will be available for purchase at the Picnic and again at Reunion Lū'au Luncheon. Bring your kāla. Call Cousin Susan Victor 988-1272, if you have any late additions to Family Album. The Hui hope to see all of you Joaquin Zablan and Ane Nahaku Keaweamahi and Joaquin Zablan and Maria Bothelo descendants and our extended families.

2014

KALIMA – To all descendants of Andrew "Pipi" Alii Kalima (m) Sarah Kaeea Mahiai, there will be a family reunion March 17-21, 2014, on the island of Moloka'i. Family members are descendants of Paul Aukai Kalima Sr. (m) Annie M.; Virginia Kuaoloha Kalima; Elizabeth "Olèse" Laukiamanu Kalima (m) Enos "Eneki" Foster Kahalewai; Henry Kalima Sr.; Daniel Kaneala Kalima (m) Margaret Hicks; Miriam Kalai Kalima (m) Alejandro Alcos Briones; and Joseph "Brag" Hoonuu Kalima (m) Rachel Tsurue Tachibana. For more information, email kalima_ohana@yahoo.com or check out the Kalima 'Ohana Facebook page.

KA'U'AU – The Ka'u'aua Maui 'Ohana Family Reunion will be held June 21 and 22, 2014, at the Mayor Hannibal Tavares Community Center in Pukalani. The planning committee holds monthly meetings and encourages family to come kōkua and help plan and execute the reunion. The next meeting will be held Aug. 18, 10 a.m. at Kepaniwai Park in 'Iao Valley. The meeting is potluck style. Future meetings will be held at the same site on the following dates: Sept. 22, Oct. 20, Nov. 17, (no meeting in December), Jan. 19, 2014, Feb. 16, March 9, March 23, April 6 and April 19. For more information, go to www.kauauamaui.com or email Melissa Kunitzer at melissa@kunitzer.me.

'IMI 'OHANA •
FAMILY SEARCH

EPIAKUNA KAUWAIKANAHELE – Aloha brothers. My full Hawaiian family name is: William Epiakuna Kauwaikanahale Waiwaiole Steward. I am still looking for my extended Hawaiian family. The original spelling (1800 Hawaiian/English rendering) of my Hawaiian family name, listed above, might be spelled differently. For example, Stewart for "Steward" or Kuna for "Epiakuna," and Kanahele for "Kauwaikanahale." If these names have any importance or significance to your Hawaiian family genealogy, feel free to contact me anytime at wsteward52@yahoo.com. Aloha.

HALEAKALA – The descendants of Antone Marcus and Welhelmina Haleakala are having a reunion Aug. 9-11, 2013, at Pu'uohala Park, Wailuku, Maui. Their children were: Evelyn (Haleakala) Ayau-Laimana, Frank Haleakala and Manuel Haleakala. Antone Marcus' last name originally is known as "Kaowao" or "Ka'ao'ao." His mother was Kamakaokalani and her parents were Mahiai and Ka'ao'ao. Antone Marcus was raised in Pe'ahi, Maui, and I found that the "Alu" name was also mentioned in my research. Antone Marcus Haleakala worked on the railroad on Maui but did not say much about his 'ohana. If anyone knows anything or recognized his name, please contact me at: hina13ulu@gmail.com or mail me at: Annette Haleakala-Coats, 73-4330 Oneone St., Kailua-Kona, HI 96740.

HALEMANO/NAONE – Doing 'ohana research on both the Halemano and Naone sides and would very much appreciate any information that could be provided. My mother was Rebecca Elizabeth Halemano. Her father was Henry N. Halemano born around 1907 in Waikapū, Maui. His father was Joseph K. Halemano and mother was Emma E. (don't know the last name). Henry had three siblings: George, Theresa K. and Alma K. He married Miriam possibly aka Martha Naone (born 1912) between 1925-1930. Martha's parents were Peter Pahukalepa Naone (k) and Makalei Ahina (w). They were both born in Hilo. Martha had five siblings: Peter N., Joseph Makalii, George, Annie and Mary. I believe Peter Pahukalepa's parents were Naone (k) and Manuahi (w). Their parents were Ahina (k) and Nihoa (w). If you have any helpful information, please contact me via e-mail to Andy Nelson at islechefan@aol.com (preferred) or call (808) 754-9900.

KALAKAU/OGUMA – Aloha nō. My name is Shane Kamakala Rodrigues born from Linda Ah-Moi Oguma and Peter M. Rodrigues. My mother passed away around 1979. I'm from the Kahalu'u area. My grandmother married an Oguma and her name is Mary K. Oguma. Her father (my great-grandfather) was a Kalakau. I was raised by the Rodrigues side of the family and don't know much about the Kalakau and Oguma side. I'm in search of the history and family members so I can complete the other half of my mo'okū'auhau (genealogy). Anyone with information or any family members can write to me at: Shane Kamakala Rodrigues, 1250 E. Arica Road, Eloy, AZ 85131.

KALIMA – Looking for Henry Kalima, last known residence was Mississippi. He was also in the Navy. He is the brother of the late Andrew Alii Espirito of Honolulu, son of the late Henry Kalima of Moloka'i and Annie of Wai'anae. Please email kalima_ohana@yahoo.com if you have any information.

KAWAI/SPENCER – I am looking for descendants of William Kawai and his wife Martha Leihua Spencer on the Big Island of Hawai'i, Waimea (1700). Family tradition says Martha "Leihua" Spencer is related to William Kawai. In order to help complete a family genealogy in preparation for the planning of a family reunion, we are seeking descendants from each of these locations and other pertinent details. I wish to make significant progress yet some areas are unknown. All data will be shared with 'ohana. Please help us with this effort. The lines we are researching include: (1700) William Kawai, (1700) Robert Kawai, (1700) Martha Spencer, (1800) David Kawai, (1800) Carol Kawai, Eli Kawai, Enoch Kawai, Frank Kawai, Beldon Kawai, Patrick Kawai, Lindsey 'Ohana, Spencer 'Ohana, Edith Kawai, Abigail Jenkins, Geri Kish, Lieghon Kawai, Leiton Kawai, Riddell Kawai, Larry Kawai. We respectfully request any and all interested parties to contact. Please write: Andy "Burke" Kawai, 1250 E Arica Rd., Eloy, AZ 85131. I am currently locked up in Arizona due to Hawai'i's overcrowded system.

NAPELA – My great-great-grandmother is Kaohua Napela, (married to George W. Higgins), born in Kona 1844 and died in Hilo 1900. She had a sister, Hoohuli Napela. I am looking for the names of their parents and their ancestral line. Family tradition says Kaohua is related to Hattie (Harriet) Napela Parker, wife of Sam Parker of the Big Island. My Napela family is from Kona and Hattie's family is from Maui. Can anyone help me find a connection between these two Napela families? Are there other Napelas on the Big Island who are related to Kaohua and Hattie? Contact Maureen Conner at mlucard@yahoo.com or call (727) 842-2373.

KA 'OHANA O KALAUAPAPA – Has records and resources that could provide you with information about any ancestors you might have had at Kalauapapa. Contact us by e-mail (info@kალაუapαhαna.org), mail (Ka 'Ohana O Kalauapapa, P.O. Box 1111, Kalauapapa, HI 96742) or phone (Coordinator Valerie Monson at 808-573-2746). There is no charge for our research. All descendants are also welcome to become part of Ka 'Ohana O Kalauapapa.

PEAHI – My great-great-grandmother is Lulu Peahi. She was born around 1890 in Kona, Hawai'i, and died July 8, 1941, in Honolulu. Her mother was Kaahoomaui and her father was William Peahi. If anyone has information, please call Kamaka at (808) 286-0022 or email at kamakajingao@gmail.com. Mahalo a nui.

PUNIKAI/ SNOWDEN – Looking for Luneta Nakila, Judith Nakila, Wanda Nakila, Jonah Nahinu, Nathaniel Nahinu and Sharon Nerpio. Contact Keola Choo at (808) 388-7718 in connection with the reunion. ■



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O'AHU – WAIMĀNALO: undivided interest residential lease, great opportunity for a qualified Native Hawaiian to select a new home. DHHL leases. Graham Realty Inc., Bobbie Kennedy (RA) 808-221-6570.

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THINKING OF SELLING Call Charmaine I. Quilit Poki (R) 295-4474. Prudential Locations LLC. To view current listings go to my website CharmaineQuilitPoki.com. Call

or email me at Charmaine.QuilitPoki@PruHawaii.com to learn more about homeownership. Mahalo nui.

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Charmaine I. Quilit Poki

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