

THE LIVING WATER OF OHA

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Mei (May) 2014 | Vol. 31, No. 5

Ka Wai Ola

A WORLD WIDE VOYAGE

HÖKŪLE'A
WILL SOON
SET SAIL
AROUND
THE GLOBE

PAGE 18

In May the Hōkūle'a will begin its voyage around the world. To follow the journey, visit hokulea.com. - Photo: Arna Johnson/Hōkūle'a™
licensed by Polynesian Voyaging Society; The image superimposed at top right is of the Hawaiian star compass. © C. Nainoa Thompson

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or call the OHA Mālama Loan
Program at (808) 594-1924

A MĀLAMA LOAN CAN HELP

\$

With the OHA Mālama Loan, you can start or improve your business, make home improvements, fulfill educational or vocational needs for you and your children, and consolidate your debt. It is exclusively for Native Hawaiians who are residents of the State of Hawai'i and is administered by First Hawaiian Bank

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- Loan purposes include: Business, Home Improvement, Education, and Debt Consolidation (limited funds)
- Interest is fixed at 6.25%
- Maximum loan amount is below \$20,000
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- ID demonstrating Hawai'i residency
- Proof of Native Hawaiian ancestry
- Completed application
- 2 years of personal/business taxes if requesting \$10,000 or more
- Verification and breakdown of the use of funds is a requirement

Where To Apply:

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Empowering Hawaiians, Strengthening Hawai'i

oha.org

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ACROSS THE STATE, WE'RE HEARING YOUR FEEDBACK

Aloha mai kākou,

Over the past few weeks, we've been going out into the community and hearing what you have to say about building a Native Hawaiian Nation.

I was at Keaukaha, and I heard you. The feedback we got from Anahola, Kaua'i was strong. We heard your plea in Kīhei, Maui, and yes we are listening. In Kalihi Valley, we heard your strong words of encouragement, and like you, we are hopeful about the future and where our path will take us.

I know many are skeptical of what we're doing. Our efforts have been fragmented with few results.

In short, we have to earn your respect.

You have the right to be frustrated with our efforts, but let me assure you. We are listening and we're working to earn your respect. Earning your respect is not easy because of missteps made in the past, so we understand why many of you are frustrated. We ask for your patience so we can prove to you that we are worthy of your respect.

Many of you have told us we need to give the process more time; that it feels rushed. Many told us there needs to be more education so people can make the best decisions. Finally, there needs to be consideration of another way to sign up for the Native Hawaiian Roll than is currently provided.

These are all issues that will get strong consideration. We will

take this up with our Trustees and together we will work to make the best decision for all involved. We are taking your feedback seriously and will bring it to the table because it is the pono thing to do.

Meanwhile we're tapping into the community to make decisions on how the rest of the process will run. We're forming a community stakeholders group made of diverse people with diverse views to decide many important issues such as how an election for delegates to a Native Hawaiian 'aha will be run and how the 'aha itself will be structured. We're getting royal societies, civic clubs and representatives from the Department of Hawaiian Home Lands and the Lunalilo Trust to become involved in this effort.

As this continues we ask for your patience and kōkua, but we also expect you to hold us accountable. Much like a canoe needs a good navigator, we are counting on you, our community, to give us constructive feedback to make sure we head in the right direction.

'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



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

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Setting sail PAGE 18

BY HEIDI CHANG

After years of preparation, Hōkūle'a will begin in May its much-anticipated circumnavigation of Island Earth. The endeavor has captured the hearts and minds of voyaging veterans, students and techies – all of whom are playing a vital part

Plus: Remembering Kenneth Brown, visionary leader for the Polynesian Voyaging Society, PAGE 24

MO'OMEHEU | CULTURE

Religious-rights lawsuit OK'd for trial PAGE 6

BY LURLINE WAILANA MCGREGOR

Eight pa'ahao filed suit to practice their Hawaiian religious beliefs while incarcerated in Arizona prisons.



Bla Pahinui in February playing his guitar in his home recording studio on O'ahu's North Shore. - Photo: Heidi Chang

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MELE 'AILANA | ISLAND MUSIC SCENE

'Bla' Pahinui reflects on his musical journey PAGE 21

BY HEIDI CHANG

James Daniel 'Bla' Pahinui releases a self-titled CD, his first since 2001's *Guava Soul*

Plus: Good news runs in the family. Brother Cyril Pahinui, a 2014 recipient of the Hawai'i Academy of Recording Arts' Lifetime Achievement Award, has two musical projects up for Nā Hōkū Hanohano Awards

EA | GOVERNANCE

Nation-building discussion centers on next steps PAGE 10

BY CHERYL CORBIELL

With a deadline looming, Hawaiians were urged to decide whether they would register for the official roll. But debate was dominated by what comes next

LAND & WATER

‘ĀINA

To maintain
the connection
to the past
and a viable
land base,
Native
Hawaiians will
participate
in and
benefit from
responsible
stewardship
of Ka Pae
‘Āina O
Hawaii‘i.

On Lāna‘i, a blessing for Kānepu‘u’s self-guided trail

By Garrett Kamemoto

LĀNA‘I CITY, LĀNA‘I — If you had been told you were being taken to the middle of nowhere, you might have believed the teller of such a tale. But 20 minutes outside Lāna‘i City, along a bumpy dirt road caked with red mud from rain that had been coming down for days, it was clear that this was someplace special.

From the fencing and cattle guards designed to keep invasive deer from ravaging the land to the care crews were taking to make the road passable, Kānepu‘u Native Dry Land Forest stands out as a jewel off the beaten path.

Here ‘Ike ‘Āina, a Native Hawaiian land trust formed to preserve the land and perpetuate natural resources and practices, is working to restore and protect Kānepu‘u’s natural resources before they are destroyed, and to allow the community and visitors to appreciate the forest.

On this day, in late March, kūpuna from Lāna‘i were honored at the blessing of the Kānepu‘u self-guided trail. It’s an interpretive trail that tells the tale of the need to protect the ‘āina and tells visitors of native plants and their importance in the ecosystem.

Bob Hera, who has been spearheading the efforts to protect Kānepu‘u, oversaw the ceremonies to dedicate the trail and honor those who



At top, preserve manager Bob Hera prepares to unveil a plaque honoring Lāna‘i kūpuna at the Kānepu‘u self-guided trail. Marian Ku‘uleialoha Kaopuiki Kanipae, center, poses for pictures as she tours the newly dedicated trail. - Photos: Garrett Kamemoto

came before. “I feel we have paid tribute to our kūpuna and we provided an educational access for the native forest,” Hera said. “Anybody can come in and look and touch and see the native Hawaiian forest.”

He credited many volunteers including students from the University of Hawai‘i at Hilo for helping to turn the trail a reality. Those students were honored guests at the ceremony.

The kūpuna honored were Marian Ku‘uleialoha Kaopuiki Kanipae, Irene Kamahuialani Cockett Perry, Sam Koanui Shin, Harriet Haliaka Kaopuiki Catiel, Lionel Mano Sr. and Henry Kau Aki.. A commemorative plaque honoring them was unveiled and the gathered family and friends flooded the trail.

The kūpuna walked the trail with a sense of wonderment.

Kurt Matsumoto, chief operating officer of Pūlama Lāna‘i, part of the ownership group, was raised on the island. He thanked the kūpuna being honored, saying all knowledge of the island is gained from them.

He said he’s fortunate to be a part of the ownership group and is “able to be part of the efforts to come back and take care of the island in a more respectful way again.” ■



Under the settlement, about 13 million gallons of water would be restored to Central Maui’s ‘Āao and Waikapū streams. An earlier decision by the state Water Commission had limited water restoration to Waiehu River and Waihe‘e Stream. - Photo: KWO Archives

In decade-old case, settlement will restore water to Maui streams

By Harold Nedd

Farmers, environmentalists and others in the Native Hawaiian community landed a key legal victory against big corporations in a settlement that paves the way for millions of gallons of water to be restored to two Nā Wai ‘Ehā streams in Central Maui.

The ‘Āao Stream and the Waikapū Stream are expected to significantly benefit from the settlement approved by the state Commission on Water Resource Management in what’s known as the Nā Wai ‘Ehā case.

About 13 million gallons of additional water would be restored to Nā Wai ‘Ehā under the settlement reached with the Office

of Hawaiian Affairs and Earthjustice, which represented two Maui community groups – Hui o Nā Wai ‘Ehā and Maui Tomorrow Foundation. Their settlement was with Hawaiian Commercial & Sugar Co., Wailuku Water Co. and the County of Maui.

“We are extremely pleased with this historic agreement,” said OHA Ka Pouhana, CEO Kamana‘opono Crabbe. “It provides important validation for our efforts to ensure mauka to makai stream flow when possible and protection of Native Hawaiian traditional and customary practices.”

After a lengthy contested case hearing in late 2007 and early 2008, the Water Commis-

SEE STREAMS ON PAGE 7

Next generation of leaders emerge from public health program

By Diamond Badajos

For the students specializing in Native Hawaiian and indigenous health, the community is their classroom and its people are their teachers. Dedicated to its kuleana of serving indigenous peoples, the program has adopted indigenous research methodologies and schools of thought to address the needs of our communities. A track in the public health master's program at the University of Hawai'i at Mānoa, Native Hawaiian and indigenous health is the only program of its kind in the world and will be graduating its first students in the spring of 2014.

The program has between 12 and 15 students and is working to expand its curriculum to include a doctorate program. It's also creating connections not just within the university but directly with the community. Ultimately, the public health program hopes to become its own school with the ability to connect with other indigenous health programs around the world. Nearly three years ago, a program addressing the health disparities of Native Hawaiians and other marginalized groups didn't exist. Convincing the university of the importance and potential impact of this area of study was met with minimal challenges.



This month, the first master's of public health graduates in Native Hawaiian and indigenous health will receive their diplomas from the University of Hawai'i-Mānoa. The graduates — back row, from left: Ashley Kiana Morisako, Chad Ku'uipo Noble-Tabiolo and Kimiko K. Wilson — are joined by fellow student Joey Kahana Cadiz, professor Maile Tauali'i, director Jay Maddock, professor Treena Delormier and student C. Malia Purdy. - Photo: Diamond Badajos

"Someone has to build something and that will be the start," says Maile Tauali'i, Ph.D., about creating a model for public health

SEE HEALTH ON PAGE 17



Richardson Law School students gather on the steps of the University of Oklahoma College of Law, where they won three awards in the National Native American Law Students Association's Moot Court Competition. Back row, from left are: team captain Kurt Klein, Kevin Richardson, Matt Ka'aihue, Jordan Inafuku and Ikaika Rawlins. Front row, from left: Ka'ili Akina, Morgan Evans, Sarah Miller, Sommerset Wong, Kelsey Anderson, Megan Moniz and Daylin-Rose Gibson. - Courtesy: William S. Richardson School of Law

Law students argue for indigenous sovereignty and worker rights

By Derek Kauano

University of Hawai'i William S. Richardson School of Law students maintained a dominating presence at the 22nd annual National Native American Law Students Association's Moot Court Competition, with three Richardson teams placing among the top four teams in the competition.

While a fourth straight win eluded the Hawai'i law students, they nonetheless brought home three awards — competing against more than 70 two-person teams from throughout the United States.

Morgan Evans, a third-year law student, won second place best oralist. Jordan Inafuku and Kelsey Anderson, both second-year law students, won second place best team, while Evans with fellow third-year law student Kurt Klein, the team captain, won third place best team. For the first time in recent history, competition organizers recognized a fourth-place team with an award:

SEE MOOT COURT ON PAGE 17

EDUCATION

HŌ'ONĀ'AUAO

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

CULTURE

MO'OMIEHEU

To
strengthen
identity,
Native
Hawaiians
will preserve,
practice and
perpetuate
their culture.

RELIGIOUS-RIGHTS LAWSUIT OK'D FOR TRIAL

8 pa'ahao are fighting to exercise Hawaiian religious practices in 2 Arizona prisons that house Hawai'i inmates

By Lurline Wailana McGregor

A federal judge's decision that a Native Hawaiian inmates' religious-rights lawsuit can proceed to trial is a significant step, said the lead plaintiffs' attorney in the case – not only for Native Hawaiian prisoners but for every person behind bars who sincerely believes that he or she must engage in their practices.

The Native Hawaiian Legal Corp. filed the lawsuit on Oct. 31, 2013, on behalf of eight Native Hawaiian prisoners incarcerated in Arizona: Richard Kapela Davis, Michael Hughes, Damien Kaahu, Robert A. Holbron, James Kane III, Ellington Keawe, Kalai Poaha and Tyrone Galdones. The lawsuit claims that the State of Hawai'i Department of Public Safety and its contractor, the Corrections Corporation of America, which operates both the Saguaro and Red Rock correctional centers that house the Native Hawaiian inmates, are preventing them from engaging in the exercise of their Native Hawaiian religious practices.

"This case is about the men and women behind bars who heal and gain strength from their traditional religion," said Sharla Manley, lead staff attorney on this case for NHLHC. "Expressing those spiritual beliefs is a road to redemption."

The Religious Land Use and Institutionalized Persons Act, or RLUIPA, a federal law that protects the right of prisoners to worship as they please, recognizes Native Hawaiian religious practices as allowable.

On March 31, 2014, U.S. District Judge Leslie Kobayashi's ruling granted NHLHC partial summary judgment – in effect allowing the lawsuit to proceed to trial – and recognized that five Hawaiian religious practices are protected under the federal law, including use of sacred items; observing Makahiki; having access to kahu, kūpuna and kumu; and having regular access to group worship and an 'aha, or Pōhaku o Kāne.

Manley asserts that, "RLUIPA does not allow prison officials to decide what the basic needs are of a religion, and this court order means the

courts can scrutinize a prison's decision to restrict a prisoner's ability engage in any of these five practices."

Although DPS recognizes that possessing objects or amulets is a Hawaiian practice, prisoners have testified that their personal prayer objects have been confiscated or destroyed in the

ity of using the stones as weapons. At the same time, Native American inmates are allowed to maintain lava rocks in the prison yard that they use for their weekly sweat lodge ceremonies. The NHLHC argued that the equal protection law is violated when prisoners cannot have daily access to sacred items that are similar to other items that are allowed on a daily or more regular basis for other religions.

The wardens at each facility who consistently deny the Native Hawaiian inmates' requests cite issues of health, safety and security. Yet they admit that there is no precedent or example of incidents or misuse of any of these materials or practices and no reports of illness or death. The warden at Saguaro Correctional Center has further acknowledged that accommodating religious practices among the Native Hawaiian practitioner population has encouraged positive behavior, resulting in an increase in prison safety and security.

Shari Kimoto, the mainland branch administrator in the Hawai'i Department of Public Safety, is responsible for the negotiation of

contracts with private prison vendors as well as monitoring out-of-state facilities. Subia says that both the state and the prison administrators have exaggerated and distorted their safety and security concerns and have failed to appropriately research, address and accommodate reasonable religious requests from Native Hawaiian inmates.

The State of Hawai'i, through Kimoto, maintains that the Makahiki guidelines and religious retention list of approved practices and items it issued in 2008 are only guidelines and that wardens have the discretion to fulfill the prisoners' requests. Contacted for an interview, Kimoto said she is not at liberty to comment on this case but has maintained through deposition that Hawai'i is in compliance with the agreed-upon 2008 guidelines, and that "anything else is extra and is not considered to be an essential tenet."

Both the State and CCA asked the judge to throw out the whole lawsuit without a trial. The judge's rejection of their request is significant, says Manley, as is the court's decision to allow NHLHC to take some of their specific claims to court. The trial is expected to begin within a year. ■

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



In this 2007 file photo, prisoners at the Diamondback Correctional Facility in Watonga, Oklahoma, participate in makahiki observances. Photo: Correctional Facility/KWO Archives

Saguaro prison, where all personal items must be purchased from the facility's approved vendor.

According to a declaration by Richard Subia, an expert witness in the case, Native Hawaiian inmates are not allowed to have kūpe'e (bracelets or anklets) or lei in their cells while Buddhists can have Tibetan freedom bands, Catholics can have a scapular, Muslims can possess prayer beads, Native Americans can have chokers, headbands and wristbands, Protestants can have crosses on a chain and Voodoo practitioners are allowed religious necklaces. Native Hawaiians can't have 'ohe hano ihu (bamboo nose flutes) in their cells while Druid practitioners can have wooden flutes, and Native Americans and Rastafarians can maintain sacred pipes. Native Hawaiians can't have 'ōlena (turmeric), lau kī (ti leaf) or 'alae (ferns), but Asatru and Odinism practitioners can possess sage, evergreen and lavender. Druids and Wicca inmates have both been allowed to possess salt, and after NHLHC filed its suit, Native Hawaiians were finally allowed pa'akai in their cells.

Other requests that have been denied include expanded time for religious practices and being allowed to construct an 'aha, or stone altar, not just twice a year for Makahiki, but for year-round use. The wardens at both facilities have stated that this request was denied because of the possibil-

HUD to study Native Hawaiian housing needs

By DHHL Staff

The U.S. Department of Housing and Urban Development and its study team is preparing to launch the Native Hawaiian component of a nationwide study on the housing needs in native communities, Assess-

these face-to-face household interviews.

There will be 2,400 Native Hawaiians on DHHL residential waitlists who will be randomly selected and invited to participate in the study, with the goal of having 500 individuals agree to participate. Participants who complete the

45-minute interviews will receive \$25 for their time. Anyone who receives an invitation is urged to participate.

Another portion of the Native Hawaiian assessment involves discussions with local housing providers and stakeholders. These include leaders of Hawaiian homestead associations, nonprofits, housing advocacy groups, social service organizations, Native Hawaiian organizations, as well as

officials and staff from DHHL and the Office of Hawaiian Affairs.

HUD's study will consider housing conditions and other socioeconomic situations to give a broader context to housing needs of Native Americans, Alaska Natives and Native Hawaiians. The study is expected to provide a critical mechanism to communicate the ongoing need in native communities across the U.S. for better quality housing, helping to ensure that adequate resources are available to meet this need in the future.

NORC at the University of Chicago, one of the organizations contracted by HUD to conduct this study, is also recruiting local interviewers to conduct the household surveys. For more information on how to become an interviewer for this survey, visit NORC's website at www.norc.org. ■



Starting in June, 500 homesteaders will be interviewed in face-to-face surveys for a federal study on the housing needs of native communities. This 2011 picture shows a newly completed home in the Kanehili Hawaiian Homes subdivision in Kapolei. - Courtesy: DHHL

ment of Native American, Alaska Native, and Native Hawaiian Housing Needs. The key to the Native Hawaiian portion of the study are 500 face-to-face household surveys set to take place this summer from June to September.

The Department of Hawaiian Home Lands is partnering with HUD to reach Native Hawaiian households to participate in this study. "This is an incredible opportunity for our community. It's been nearly 20 years since the last study was done, and we need current data to ensure we meet the actual housing needs of Hawaiian families," said Jobie Masagatani, chair of the Hawaiian Homes Commission. "We appreciate the support of HUD, as well as the support of Congress to make this study happen."

In 2011, Sen. Daniel K. Inouye added an appropriation to fund

STREAMS

Continued from page 4

benefits everyone, including community members below the diversions in 'Īao and Waikapū, and not just corporate interests.

sion restored water only to Waihe'e River and Waiehu Stream, and failed to ensure that water

agreement to restore more water to 'Īao Stream and Waikapū Stream.

"We're glad the diverters finally saw the light in this case," Isaac Moriwake, a lawyer with Earthjustice, said in a press release. "Rivers and streams need to flow as part of the natural water and lifecycles. The ancient Hawaiians understood this, and we're finally starting to realize it in the 21st century."

We're glad the diverters finally saw the light in this case. Rivers and streams need to flow as part of the natural water and lifecycles. The ancient Hawaiians understood this, and we're finally starting to realize it in the 21st century."

— Isaac Moriwake, a lawyer with Earthjustice

The community groups and OHA appealed and, in August 2012, the Hawai'i Supreme Court agreed with them and sent the case back to the Water Commission with instructions to consider six issues, including the feasibility of protecting traditional and customary native Hawaiian rights as well as practices.

On the eve of the "remand" to follow up on those instructions, the two sides in the case reached an

John V. Duey, a board member for Hui o Nā Wai 'Ehā, said in an Earthjustice press release that "after an intense legal battle, the law is finally being respected, our native stream animals will have a chance to complete their life cycles, kalo farmers can access the water they need, and our kids won't have to go above the companies' diversions to swim. That's a significant victory in our eyes." ■

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 HAWAII





OHA IN THE COMMUNITY

DISCUSSING CULTURAL KULEANA AND PRIORITIES

OHA Ka Pouhana, CEO Kamana’opono Crabbe, wearing lei in back row, center, hosted members of Kamehameha Schools’ Ho’okahua: Cultural Vibrancy Division, which provides cultural professional development; direct services in culture and language for employees; and intergenerational cultural enrichment for families, alumni and the greater Hawaiian community. The division is headed by Vice President of Hawaiian Cultural Affairs Randie Fong, right of Ka Pouhana. Fong’s leadership staff, pictured in the first row, are: Cultural Development Director Ke’ala Kwan, second from left, Hawaiian Language Achievement Director Keoni Kelekolio, sixth from left, and Cultural Engagement Director Melehina Groves, ninth from left. The April 15 visit, in which both sides discussed their work and its relation to core values and policies, was coordinated by former OHA Chief Knowledge Officer Hau’oli Akaka, fifth from right in back row. - Photo: OHA Communications



JOINING THE FIGHT AGAINST DIABETES

The Office of Hawaiian Affairs in 2014 continued as a major sponsor of the American Diabetes Association in Hawai’i’s annual Step Out: Walk to Stop Diabetes, a 2.3-mile trek around Kapi’olani Park to raise funds and awareness. A team from OHA on March 15 joined the more than 100 teams and more than 1,300 walkers who came to exercise, learn more about diabetes and show their collective support in the battle against diabetes, which disproportionately affects Native Hawaiians, Filipinos and Japanese. For more information, go online to bit.ly/1hrHcy0. - Photos: Francine Murray



A PRINCE FOR ALL TIME

Prince Jonah Kūhiō Kalaniana’ole, father of the Hawaiian civic clubs and a delegate to Congress remembered as a force behind the federal Hawaiian Homes Commission Act, was honored in March with festivities across the state. The Office of Hawaiian Affairs was a proud sponsor of the 2014 Prince Kūhiō Festival, presented by the Hawai’i Tourism Authority and Association of Hawaiian Civic Clubs. A large contingent of staff, family and friends represented OHA at the festival’s commemorative parade through Waikīkī, spreading aloha and good cheer on foot and trolley. - Photos: OHA staff



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 board actions, please see the complete meeting minutes, including the legislative matrix mentioned below, posted online at oha.org/about/board-trustees.

March 20, 2014		Board of Trustees									
		LEGEND									
		● 'Ae (Yes) ● 'A'ole (No) ● Kānalua (Abstain) ● Excused									
		Ahuna	Akana	Apo	Apoliona	H. Lindsey	R. Lindsey	Machado	Stender	Waihe'e	
Motion to approve Administration's recommendations on NEW BILLS and BILL POSITIONS FOR RECONSIDERATION, as well as change Item 37, HCR216 from Support with Amendments to COMMENT on the OHA Legislative Matrix dated March 19, 2014, as amended.		Motion passes with eight AYES and one EXCUSED.									
		●	●	●	●	●	●	●	●	●	
April 3, 2014											
Motion to approve Administration's recommendations on NEW BILLS and BILL POSITIONS FOR RECONSIDERATION, on the OHA Legislative Matrix dated April 2, 2014, as amended.		Motion passes with five AYES and four EXCUSED.									
		●	●	●	●	●	●	●	●	●	
Motion to approve the OHA Resolution of Support Recognizing Office of Hawaiian Affairs Trustee Rodney "Boy" Keali'imahi'ai Burgess III for His Service to Native Hawaiians and the State of Hawai'i		Motion passes with five AYES and four EXCUSED.									
		●	●	●	●	●	●	●	●	●	
Motion to approve and authorize OHA Administration to pursue an RFP process to develop a conceptual master plan for OHA's properties in Kaka'ako Makai.		Motion passes with five AYES and four EXCUSED.									
		●	●	●	●	●	●	●	●	●	
Motion to approve to revise the prior funding commitment made for the Aha Moku Advisory Committee by OHA's Board of Trustees on April 5, 2012, to convert \$76,500 of the second year commitment of \$76,500 for immediate use without an equal monetary commitment by the State of Hawai'i. The Board directs Administration to amend the existing MOA with DLNR to implement this motion and to allow DLNR to carry over any unexpended or unencumbered funds to fiscal year 2014-2015. Further, the Board directs Administration to meet with the Department of Land and Natural Resources and the Aha Moku Advisory Committee to develop a financial plan for the future.		Motion passes with five AYES and four EXCUSED.									
		●	●	●	●	●	●	●	●	●	

Watch Live!

Live streams are available for meetings of all standing committees of the Office of Hawaiian Affairs Board of Trustees.

Live streaming will continue to be available for O'ahu meetings of the Board of Trustees.



To watch from your mobile/tablet devices, download the Ustream app from GooglePlay™ or App Store™.



For the live stream, and for a schedule of board and committee meetings visit:

www.OHA.org/about/board-trustees



Betty Puua, a Kalamā'ula homesteader, was among the 200 attendees at the town hall on Moloka'i. In April, OHA held town hall meetings statewide to discuss Nation building. - Photo: Cheryl Corbiell

On Moloka'i, Nation-building discussion centers on next steps

By Cheryl Corbiell

On April 18, Kumu Iolani Kuoha's Hawaiian immersion class from Moloka'i Middle School chanted a welcome to an eclectic group of panelists who were on Moloka'i to share their divergent views about Hawaiian Nation building with 200 participants.

The meeting was one of 19 town hall meetings held by the Office of Hawaiian Affairs statewide.

On May 1, the Official Roll for Native Hawaiians will close with more than 121,000 names of which 5,000 are on Moloka'i. Although most panelists stressed that the audience make a decision about signing up, the main discussion

focused on the next steps.

The panelists were: Kawika Riley, chief advocate at OHA; Dennis (Bumpy) Kanahele, leader for the Nation of Hawai'i; Walter Ritte, Moloka'i homesteader and Hawaiian rights advocate; and Māhealani Wendt, Native Hawaiian Roll commissioner and former executive director of the Native Hawaiian Legal Corp.

Riley described OHA's role as a neutral facilitator, saying Native Hawaiians will determine the process to build a governing entity. "OHA has always seen itself as a transitional governing body to ultimately transfer assets responsibly to the Nation," he said.

Kanahele spoke about the early years of Hawaiian Nation activism that began in earnest 30 years

ago. Referring to the Apology Bill signed by then-President Bill Clinton, Kanahele said: "In 1993 the United States apologized to the Hawaiian people. The overthrow of Hawai'i became illegal; therefore, Hawaiians can declare themselves independent. The political, economic, social and cultural landscape is changing, so I am supportive of the Hawaiian Roll and OHA. The simple way to look at Nation building is the state government told us to go get a roll. We are doing that, and it is a good time to get on with our future."

Like Kanahele, Ritte has been an active participant in the nation-building process, attending OHA's press conference and summits on

SEE **MOLOKA'I ON PAGE 14**

OHA convenes fourth summit on rebuilding a Hawaiian Nation

By Harold Nedd

The Office of Hawaiian Affairs gathered Native Hawaiian leaders again in April for a summit on O'ahu to discuss constructive, collective paths to re-establishing a Hawaiian nation.

A goal of the summit was to nurture greater solidarity among various leaders in the community. For the Summit, OHA specifically reached out to many voices that have not typically engaged in matters related to OHA.

"Assembling this wide array of participants was in itself historic," said Kamana'opono Crabbe, OHA's Ka Pouhana and CEO.

In straight-talking discussions,

the 100-plus participants at the Kāmau a Ea Summit spent two days in passionate conversations.

Two major topics rose to the forefront: calls to amend the proposed OHA-facilitated nation-rebuilding process and calls for unity among those holding diverse perspectives.

Those addressing concerns about the proposed OHA-facilitated Nation-rebuilding process urged the agency to provide more time in the process and to open up a second way for Native Hawaiians to register to vote in the process.

Some stressed that the origin of the existing Kana'iowalu Official Roll is too narrowly associated with a process intended to achieve state recognition of the Hawaiian Nation – an outcome that some did

not desire.

Andre Perez, who was among 30 participants at the summit to formally express concerns about the process to the OHA Board of Trustees, felt that "if OHA listens to the recommendations of the people, we have a good chance of moving forward."

At the same time, Michelle Ka'uhane, president of the Council for Native Hawaiian Advancement, echoed her Kāmau a Ea comments in a formal statement to the OHA Board of Trustees, emphasizing CNHA's continued "support for moving forward with the process (OHA) described."

In a conversation during the Kāmau a Ea summit, Dexter Kaiama, a Native Hawaiian rights

lawyer, said: "I think it's good to bring our people together to talk about these issues. We need to continue to engage and have critical discussions without state or OHA interference."

Kamana'opono Crabbe, OHA's Ka Pouhana and CEO, summed up his feelings about the summit this way: "Allowing our people to have a free voice to share their views was a crucial goal of the Kāmau a Ea summits. Without this open dialogue, OHA cannot be responsive to the needs and will of our people."

Both requests for more time to engage in the Nation-rebuilding process and for a second way to register to participate in the process are being considered by OHA's leadership.

Summit participants also urged that more education be provided to the Hawaiian community. "We agree that what we've begun is far from all that's needed," Crabbe said. "Additional educational efforts have always been part of our plan,

and our community will see this in the months to come."

Live-streaming presentations of the various leaders at the Kāmau a Ea Summit is one way that OHA is offering all interested more insight about various approaches to re-establishing a Hawaiian Nation. (See *those presentations and more at oha.org/nationbuilding*).

Amid intense conversations about the Nation-rebuilding process, leaders from all parts of the Hawaiian community called for unity.

Evidence of that unity emerged both in the general calls for changes to the proposed Nation-rebuilding process and in agreements about what will and will not be sought along the various paths to re-establishing a Hawaiian Nation.

Those supporting state and federal recognition of a Hawaiian Nation and those supporting restoring an internationally recognized Hawaiian Nation agreed that state or federal recognition should

SEE **SUMMIT ON PAGE 14**



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A MATTER OF PRINCIPLE

OHA disappointed in defeat of bill that would have allowed residential development on its Kaka'ako Makai properties

By Garrett Kamemoto

The Office of Hawaiian Affairs expressed its deep disappointment after state legislators failed to pass a bill that would have allowed residential development on three of its Kaka'ako Makai properties.

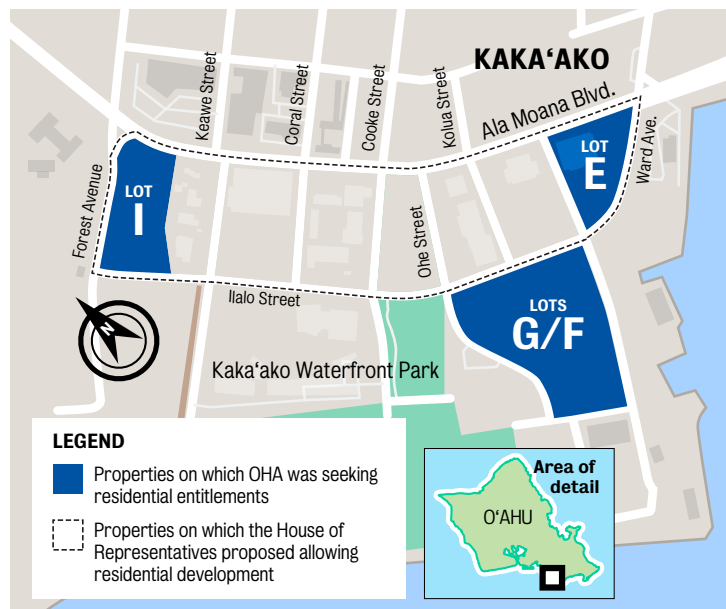
"The actions of the state House of Representatives are not pono," said Kamana'o pono Crabbe, Ka Pouhana, Chief Executive Officer of the Office of Hawaiian Affairs.

The House of Representatives

drastically altered the bill sought by OHA, then rejected that draft citing a lack of support from OHA, effectively killing Senate Bill 3122.

While OHA had sought residential entitlements on three of its properties, the last-minute House proposal would have allowed residential development on eight lots, only two of which are owned by OHA. No public hearings were held on the revised bill.

"The proposed bill was never properly vetted and the public should have been allowed to weigh in on a plan with such broad



Ka Wai Ola staff

changes. Our Trustees did not have the opportunity to properly consider the bill and could not have taken an official position on it,"

Crabbe said.

"Throughout this process, we have promised that we will be good stewards of the land and to do the

right thing. The Office of Hawaiian Affairs will not abandon its principles for the sake of political expediency," Crabbe continued.

The state Senate had proposed allowing OHA to have residential entitlements on two lots fronting Ala Moana Boulevard, but reluctantly agreed to the House plan after much discussion.

As of press time, there was still a chance the bill could resurface before the end of session.

"We ask the Legislature to reconsider their actions and allow lawmakers to vote yes or no on the merits of our proposal without adding entitlements for other properties," Crabbe said. "That is simply the right thing to do."

OHA thanked its many supporters who testified for the proposal to allow residential development on its properties and the many lawmakers in both the House and Senate who worked to try to win passage of its legislation. ■

Crowd rallies at state Capitol for Kaka'ako entitlements

By Harold Nedd

More than 100 Native Hawaiians and their supporters gathered at the state Capitol in Honolulu to lobby for legislation that would give the Office of Hawaiian Affairs the ability to pursue residential development on at least three of the 10 parcels it owns in Kaka'ako Makai.

Wearing red T-shirts and carrying Hawaiian flags, the animated crowd marched to the rotunda of state Capitol, where OHA supporters listened to speeches, sang and watched a hula performance by dozens of students from the Hawaiian-focused charter school Hālau Lōkahi.

Many stood for more than an hour with signs, including messages such as "Support Hawaiian Management of Hawaiian Land," and "Everyone gets to live in Kaka'ako except Hawaiians."

A handful of lawmakers also joined the rally, where they expressed their support for the OHA-led efforts to get enacted into law Senate Bill 3122, a measure that would that would eliminate the restrictions placed on the land eight years ago, and enable OHA to commission a master plan for the area.

If enacted into law, the legislation would allow OHA to maximize the value of several parcels of land that it now owns

as part of an estimated \$200 million settlement with the state to resolve a longstanding dispute over ceded land revenues.

"We can take our future into our own hands," state Rep. Kaniela Ing said in his remarks to the crowd. "That's what this bill is about. It's also about self-determination and correcting injustices."

In his remarks, state Sen. Brickwood Galuteria offered praise to the Hawaiians and other supporters of the measures. "We need your support, your spirit and your unity," Galuteria said. "This building listens to numbers. If we can speak as one, there will be no denying us."

Rep. Jo Jordan echoed his sentiment, praising the bills for their potential to help OHA make a fair return on its investment and continue to fund programs that benefit future generations of Hawaiians. "We all need to come together," Jordan said.

In 2012, OHA received the 10 parcels and 30 acres of land as a result of a settlement between the agency and the state. The settlement resolved a dispute that lasted 30 years, including three lawsuits and countless negotiations.

The state agreed that OHA was owed \$200 million; however,



On April 22 marchers called upon lawmakers to eliminate restrictions imposed on certain parcels of land that OHA now owns. - Photo: Francine Murray

the state did not have cash to pay OHA. Instead, Kaka'ako Makai lands were identified and transferred to OHA.

"The land was transferred to us to support the lāhui," Kawika Burgess, OHA's Ka Pou Nui, Chief Operating Officer, said at the rally. "It was transferred to us to continue the programs, services and the good work for our lāhui."

For more information, visit www.oha.org/kakaako. ■

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NATIVE HAWAIIAN » NEWS | FEATURES | EVENTS

MOLOKA'I

Continued from page 10

the issue. "When I saw the OHA commercials about unity, I jumped on a plane to find out what was happening," Ritte said. "Nation building is a complicated process. I'm still learning. It is important to come together before voting on the process, and I am just asking to slow down the process."

As for Wendt, she reflected on how a Hawaiian government once stood strong 121 years ago. "This is an opportunity to participate and take steps to realize the dream to be independent again," she said. "The question is do we take the steps now or later. It is really hard for 500,000 Hawaiians to rise up with one voice and agree. Let's deal with the reality and seize the moment."

Other speakers at the meeting included Kauluna'e Hamakua, a

business owner, who said: "I signed up and wasn't fully knowledgeable at the time. Now I'm learning more and want more information."

In a presentation on Nation building, Mehana Hind, OHA's Knowledge Based Strategies Specialist, said the time is right for self-determination. She referenced Tahiti, which is pursuing independence from France.

Speaking of Hawai'i, she said: "We don't know what the Nation will look like, but we can discuss the values and how to create the document that will guide us. We are like a canoe club or civic club. Sometimes they agree and disagree about specifics, but the clubs are bound together by a common purpose just like the Hawaiian people have a common purpose, so get involved." ■

SUMMIT

Continued from page 10

not prohibit further efforts to seek international recognition.

"We declare our support for all paths that lead to state, federal and international recognition of Lāhui 'Ōiwi and repudiate and disavow the interpretation that federal and state recognition precludes our right and claim to independence," Davianna McGregor, Melody MacKenzie and Derek Kauano'e said in a five-page declaration they jointly shared at the summit.

Michelle Ka'uhane stressed that her nonprofit organization's position for the past 13 years has been about self-governance.

"We don't believe any one position, any one group or any one person should impede on the opinion of another," Ka'uhane said. "We don't believe state or federal recognition has to stand in the way of what others are trying to achieve."

Kāmau a Ea was the fourth summit in a series that began in

November 2012, when OHA started bringing together leading thinkers on Hawaiian sovereignty. The summits have taken on new meaning since OHA announced in March its decision to facilitate a process that empowers its beneficiaries to participate in building a governing entity.

In her remarks to open the April 11 Kāmau a Ea Summit, OHA Chairperson Colette Machado praised participants for their dedication to the goal of Nation building.

"I am also grateful to all of you for your willingness to get involved and help drive a process to form a Native Hawaiian governing entity," Machado said. "Let's demonstrate a commitment that would send a stronger, clearer and better message about how our community is uniting to move forward and engage in a process to build a Nation that would benefit future generations of Hawaiians." ■

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CREATIVE Callings

Native arts foundation
names its 2014 fellows

By Lynn Cook

Four Hawaiian artists were honored for demonstrating excellence in their work. The honor came with an award that allowed them to create, continue and expand their work within the disciplines of dance, film, literature, music and traditional and visual arts.

The Native Arts and Cultures Foundation, or NACF, named Keola Beamer, Kaili Chun, Micah Kamohoali'i and Patrick Makuakāne as 2014 fellows. The four Native Hawaiian artists were among 16 American Indian, Alaska Native and Native Hawaiians to receive the 2014 award. According to Lulani Arquette, NACF president and CEO, "Since 2010 the foundation has supported 85 Native artists and organizations in 22 states with \$1,602,000 in assistance, and we are thrilled with the resulting creativity of the recipients."

The fruits of the award and grant nourish not only the artists but the greater community of Hawai'i and those worldwide who are learning to treasure Hawaiian arts. For immediate satisfaction, Patrick Makuakāne brings his San Francisco-based hālau, Nā Lei Hulu I Ka Wēkiu, to Hawai'i Theatre, May 9 and 10, presenting *Ka Leo Kānaka (Voice of the People)*. He says the combination of his time at home in the islands and the dedication of his hālau, translating over 1,200 pages of Hawaiian language newspapers, inspired his new show.

The NACF grant allowed Makuakāne to "come home, to reconnect with my hula roots and with the land." He made a trip to visit Ke Ahu A Laka, the sacred



Patrick Makuakāne, 2014 NACF Dance Fellow. - Photos: Courtesy of the artists



Keola Beamer, 2014 NACF Music Fellow.

heiau, nestled on the northern cliffs of Kaua'i, with a vista of the crashing waves at Kē'ē. The inspiring site is dedicated to Laka, the patron deity of the hula. He had time to be haumana, student, again with his kumu, Robert Cazimero, and to see and enjoy what hālau in the islands were doing. Staying on a high floor of a building gave him what he calls "the physicality of looking at the Ko'olaus and really connecting."

Keola Beamer was awarded a



2014 NACF Dance Fellow Micah Kamohoali'i, seated, and Hālau Na Kīpu'upu'u will launch their Hānau Ke Ali'i (Born is the Chief) hula drama tour on May 16 at Aloha Theatre in Kaili Kona. - Courtesy photo by Aniku Chong



Veritas II by Kaili Chun, 2014 NACF Visual Arts Fellow.

grant that took his music to New Zealand, California, Idaho and Washington state as part of his *Mālama Ko Aloha (Keep Your Love)* concert tour. Beamer and his wife, kumu hula Moanalani Beamer, are known for making friends of their fans, worldwide.

Beamer says, "In a world that is increasingly violent, fractious and unforgiving, it is important to try to urge human beings to move in the opposite direction – the way of aloha. Music has the power to do this; to move hearts, to help people think about their behavior." He is known for slack key guitar music that is sweet and soulful, drawn from the heart and soul, through the fingers on the guitar strings.

Hānau Ke Ali'i (Born is the Chief) is the hula-drama presenta-

tion that will travel all the Hawaiian Islands and the world, created by kumu hula Micah Kamohoali'i from Waimea, Hawai'i Island. His NACF grant will allow concerts and presentations in many locations. Kamohoali'i's hālau members are each responsible for making their own kapa. "If they don't make kapa, they don't dance," says the kumu. "When one commits and dedicates oneself to hula, it becomes an enlightened journey of deep understanding into culture and traditions, tapping into ancestral memories." He says the practices become part of the dancer and the hālau.

The visual artist Kaili Chun is creating a new aesthetic terrain with her mind-bending work. What she says about the grants is, "The support of the NACF is vital

to the growth of indigenous art and the advancement of Native vision." Chun rocked the art community with her installation of structures that transform and bend conventional thought processes. Chun occupied Waimānalo Beach with 8-foot-tall welded sculpture, titled *Veritas II*, bending light, ocean, sand and the minds of the viewer. None of the work was "permitted" in the Western sense, but made perfect sense in the art world. Her occupation moved from the beach to the ii Gallery in Kaka'ako and into the thought process of the community.

With the grant, she is experimenting with new materials and working on what she calls more "strong and meaningful works." Chun suggests her audience is ready to participate.

The ongoing grant program will offer more regional awards. Arquette, the NACF president, says, "As a continuation of our individual artist fellowships, we are pleased at the support of the Kallipea Foundation, Margaret A. Cargill Foundation, Meyer Memorial Trust and others who stepped forward to move the program forward." For information on the programs and grants, visit www.nativeartgrants.org. ■

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

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HEALTH

Continued from page 5

programs serving indigenous populations. “We need to look critically at these issues for ourselves.” The specialization head and assistant professor in the public health program, Tauali‘i was instrumental in developing the program that takes a holistic approach to health care that addresses more than just a person’s physical well-being.

“Public health is about keeping our communities healthy so they never have to use health services or face the poor health outcomes, everything from mental health to physical health to economic health,” says Tauali‘i. “Public health looks at a way to look at the complete person and that comes from the community and resonates from the community,” she says. “They don’t just need medicine, they need to not ever get ill.”

In the *Hawai‘i Journal of Medi-*

cine and Public Health, Native Hawaiians are said to suffer from some of the worst health disparities and socioeconomic status compared to other populations in the state. The journal lists that Native Hawaiians live 13 years less than those with the greatest life expectancy, have a high infant mortality rate, double the amount of cardiovascular disease and three times the amount of diabetes when it comes to mortality rates in comparison to Caucasians.

“When a community has good indigenous health, they have good health for everyone,” says program director Jay Maddock, Ph.D. To ensure that good health is accessible by everyone, the NHIH track prepares its students for responsible leadership. Treena Delormier, a public health professor, emphasizes that this area of study is an opportunity to train people that need to be in the community.

Kimiko Wilson, a master’s student graduating in the NHIH track, says a program like this allows the

people of Hawai‘i to serve their communities. “It’s about protocol, how do we enter a community and posture ourselves in it,” says Wilson. Wilson acknowledges that Native Hawaiian values are at the foundation of the NHIH track and they are used to navigate the path of health and wellness in the Hawaiian community. “This program can unveil our eyes of the potential for our people and the potential of their health,” Wilson says.

There will be two other students graduating alongside Wilson, Ashley Morisako and Chad Noble-Tabiolo. Morisako, who will continue her education in the medical field, aspires to offer treatment in a way that is appropriate for her patients. To do this, she says that a bridge between indigenous and western health needs to be made while establishing partnerships. “Our health needs to be put back into the hands of our communities,” says Morisako. “We can’t just associate health with a hospital or an institutionalized setting.” ■

MOOT COURT

Continued from page 5

third-year student Daylin-Rose Gibson and second-year law student Sarah Miller captured fourth place best team.

In the 22-year history of the competition, Richardson law students have won a total of 36 awards.

“We demonstrated again that the William S. Richardson School of Law is a leader in developing advocates for indigenous rights as well as sensitivities to indigenous peoples’ issues both legal and non-legal,” Klein said.

At the end of the first competition day, the school represented 25 percent of the top 16 teams of the competition. The teams of Klein and Evans, Inafuku and Anderson, and Gibson and Miller easily argued their way to the Elite 8 quarterfinal round and the Final Four semifinal round. These three Richardson teams placed among the top four teams in the competition.

The competition problem dealt with the issue of whether a federally recognized indigenous government, within the United States, was exempt from a federal labor law. Students enjoyed the complexity of the problem, realizing that on the one hand a federal agency is advocating for worker rights while on the other an indigenous community exercises its own sovereignty and seeks to protect that. Due to the design of the competition, students are forced to argue one side in one round, then turn around and argue the opposite side of the case.

Going into the elimination rounds, Klein anticipated tough competition. When possible, he and his partner consistently chose to argue for the tribal government. Klein explained the logic behind this decision, “If we’re going to lose, let’s lose while defending Native rights.”

Richardson’s Native American Moot Court team received generous support from the Office of Hawaiian Affairs, the McCarriston Miller

Mukai MacKinnon law firm and the William S. Richardson School of Law. Additionally, more than 40 federal and state judges, attorneys, alumni and law faculty helped prepare students for the competition. Students appreciated the opportunity to practice with experienced professionals and with each other.

“I could not have had a better way of ending my law school career than this moot court experience. I’m a better advocate today, because of everyone on the team,” said Ikaika Rawlins.

The competition was held at the University of Oklahoma in Norman, Oklahoma, on Feb. 28 and March 1. Oklahoma is home to one of America’s largest federally recognized indigenous communities, the Cherokee Nation. ■

Derek Kauanoe is the student and community outreach coordinator for Ka Huli Ao Center for Excellence in Native Hawaiian Law.

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Nainoa Thompson looks to the heavens from the Hōkūle'a at sunset. - *Photo: Monte Costa*



From left are Ben Finney and Haunani Kane. - *Photos: Heidi Chang*; and Chad Baybayan. - *Courtesy photo*

Traditional Polynesian navigators, or wayfinders, use the position of more than 200 stars to navigate through the ocean.

FUN FACTS

The Polynesian Voyaging Society has used traditional navigation to sail Hōkūle'a more than 140,000 miles throughout the Pacific Ocean. Traditional navigators use the stars, winds, waves, birds and other signs in nature to find their way.

The Mālama Honua World Wide Voyage marks the first time that Hōkūle'a will explore other world oceans.

For the past six years, the Polynesian Voyaging Society has been gearing up for its biggest challenge – to sail Hōkūle'a around the world. Ever since the double-hulled Hawaiian voyaging canoe first sailed from Hawai'i to Tahiti in 1976, it's sparked a revival of Polynesian voyaging throughout the Pacific.

"We never quite expected that Hōkūle'a would become the cultural, political symbol that it is. ... And that canoe Hōkūle'a has helped give the Hawaiians back their pride, and that has to be the base for all positive action," says Ben Finney, founding president of the Polynesian Voyaging Society.

Finney says initially they wanted to demonstrate it was possible for Polynesians to have intentionally explored and settled the Pacific. They also wanted to revive the lost art of wayfinding – navigating without instruments.

"Our primary motivation in building and sailing and navigating canoes was to have Hawaiians and other Polynesians, and other Pacific Islanders take over the leadership in relearning, reinventing the technology and putting it to use, and demonstrating its use, so it becomes their project," says the retired University of Hawai'i anthropologist, who's now 82.

That dream came true when Nainoa Thompson became the first Hawaiian to practice the art of wayfinding since the 14th century, guided only by the signs of nature – the stars, the moon, the sun and the ocean swells.

Thompson learned the ancient tradition from Microne-

sian master navigator Mau Piailug, who guided Hōkūle'a on its maiden voyage to Tahiti. Thompson also integrated tradition with modern science by studying with Will Kyselka, who was a lecturer at the Bishop Museum Planetarium. Since then, Thompson has helped train a whole new generation of navigators.

CIRCUMNAVIGATING ISLAND EARTH

Now, after nearly 40 years of sailing around the Pacific and the Pacific Rim, Hōkūle'a is about to embark on a worldwide voyage called Mālama Honua, caring for our Island Earth.

Thompson says the seeds of the voyage were planted long ago by some of his greatest teachers and mentors who are no longer with us, including his father, Hawaiian leader Myron "Pinky" Thompson, and NASA astronaut Charles Lacy Veach.

As Veach flew around the Earth in a shuttle, Thompson recalls him saying: "You need to know how beautiful your Island Earth is. It's just one island in space. It's all we got. There's no other island we can go to. ... It's fragile, and it needs to be protected, and Hōkūle'a needs to help us learn and find the way. Take it around the world."

The Hōkūle'a voyaging canoe is named after a star that marks the latitude of Hawai'i when the star is at its highest point in the sky. Hōkūle'a means "star of gladness."

TWO STARS, RISING TOGETHER

To prepare for the upcoming voyage, a fully restored Hōkūle'a spent the past year sailing around the Hawaiian Islands with a new canoe, Hikianalia.

"We wanted to ideally go around the world with two voyaging canoes, so we could double the amount of the experience for the crew members that could participate," says Thompson, now president of the Polynesian Voyaging Society. "We escort each other. It's not like Hōkūle'a is the only one at risk, everybody at sea is at risk." So both canoes will be taking care of each other like a family.

Hōkūle'a is the Hawaiian name for the star Arcturus. The new escort boat, Hikianalia, is the Hawaiian name for the star Spica. "These two stars rise together only in the latitude of



Malia Ane, Hawaiian studies director at Punahou School, sits on the wooden deck built by students and alumni. She's displaying papier-mâché art made by students depicting plants and animals Polynesians first brought to Hawai'i. - *Photo: Heidi Chang*

Hawai'i," explains Thompson, "They're the two navigation stars we use to find home."

Hundreds of crew members have been training on both canoes. Thompson says they'll be sailing around the world for young people and to strengthen a new generation of navigators and voyagers. That's why half the crew is under the age of 30.

When asked, "Why is the push for education so important on the world-wide voyage?" Thompson puts it this way: "If you don't teach children how to take care of the world, they won't have the tools to do that. We're not going to go save the world. All we're trying to do with Hōkūle'a and Hikianalia is do our part. And our part is to sail. And so we want to join that human movement of kindness and compas-

SEE VOYAGE ON PAGE 24



Hikianalia is Hōkūle'a's sister canoe and escort boat. Hikianalia is a wind- and solar-powered Polynesian voyaging canoe equipped with the technology to connect with the world. The canoe has six science research projects, and the crew will promote sustainability and conservation through educational programs and outreach.

Hikianalia's solar panels are shown above. - *Photo: Alexis Panoncillo*



Punahou senior Sydney Fanaga works in the school's vegetable garden, which is a living part of its voyaging classes. Bananas from the garden have been dried and given to the crew of the Hōkūle'a to take on their travels. - *Photo: Heidi Chang*



Punahou teacher Tai Crouch points to the Hawaiian star compass, where students learn about celestial bodies and winds. - *Photo: John Matsuzaki*

OHA grant buoys the World Wide Voyage

The Office of Hawaiian Affairs is supporting the World Wide Voyage through a \$300,000 grant. The journey and its objectives align with several OHA priorities: Mo'omeheu, by perpetuating traditional navigation and ocean voyaging.

'Āina, by increasing awareness of issues affecting shorelines, reefs, deep oceans and sustainability of natural resources. And Ho'ona'auao, by integrating voyaging curriculum in both public and private schools.

OHA previously awarded a grant to the Polynesian Voyaging Society in support of its voyages to Micronesia and Japan. ■

Hawaiian Airlines, the official sponsor of the World Wide Voyage, is helping to fly crewmembers to destinations around the Pacific for 26 crew changes over three years.

How can you Mālama Honua, or "Care for our Earth," here at home?

1. Pick up trash and help with beach cleanups.
2. Recycle to reduce trash.
3. Reuse water bottles and bags.
4. Plant native plants to protect our unique environment and ecosystem.

To share your story and learn how others around the world are getting into the spirit of Mālama Honua, visit www.hokulea.com.

Source: Polynesian Voyaging Society

SETTING

HŌKŪLE'A'S WORLD WIDE VOYAGE IS A JOURNEY FOR EDUCATION AND EXPLORATION

SAIL

BY HEIDI CHANG

White tern. - *Photo: Duncan Wright/Wikimedia Commons*

Birds that fly away from the coast to feed on fish in the ocean are a sign that navigators use to help direct them toward land. The white tern (Manu-o-Kū) can travel as far as 120 miles from shore.

Hōkūle'a eclipses the sun. - *Photo: Ana Johnson/Hōkūle'a™ licensed by Polynesian Voyaging Society*

REVIEW

Rainforest Pu'uhonua



Rainforest Pu'uhonua
By Kahikāhealani Wight
Self-published ebook
Available through amazon.
com or iBooks for \$9.99

On the slopes of a volcano, finding refuge in the arms of a rainforest

By Lurline Wailana McGregor

Kahikāhealani Wight describes herself as a very private person. Yet, in her new ebook, *Rainforest Pu'uhonua*, she reveals her innermost thoughts and feelings as she recounts the journey

that took her into the high mountain landscape of the rainforest and the world that she had longed to know since her childhood days.

From birth, Wight felt a deep connection to the Hawaiian culture. She had many questions about her missionary and ali'i ancestors and the valley in which she spent her young years, but her father's only response to her curiosity was, "Haole way now, don't look back." Growing up in a time when the burgeoning Honolulu society of the mid-20th century did not value Hawaiian language, culture or landscape, she was allowed to listen to Hawaiian music but was discouraged from learning hula. She savored the words of the Hawaiian songs and hungered for knowledge of their meaning, which only amplified the pain she felt from being cut off from the 'āina and her Hawaiian ancestors.

In a self-published memoir, author Kahi Wight, a Hawaiian language teacher at Kapi'olani Community College, recounts her years living among the 'ōhi'a trees in Volcano. "Stories spring out of landscape," she says. - Photo: Lurline McGregor

After graduating from high school and thinking she was finally free to pursue the studies of her choice, Wight enrolled in a Hawaiian language class at the University of Hawai'i at Mānoa. Her adviser quickly informed her that Hawaiian was a dying language and would not allow her to waste time studying it. Instead she graduated with a degree in English, and became an English teacher after finishing graduate school. By the early 1980s, the renaissance in Hawaiian language was well underway, and after enrolling in and dropping out of Hawaiian 101 five times because of teaching schedule conflicts, she made a life-changing decision. Wight left her teaching job and became a full-time student at the University of Hawai'i at Hilo in Hawaiian language and linguistics.

As Wight reveals in *Rainforest Pu'uhonua*, it was around this time that she was starting to question her purpose in life, feeling that she had nothing to show for herself as she approached middle age. She needed a pu'uhonua to retreat to so she could sort out where she was going and what she wanted to accomplish.

A storm hit Hilo in late 1984 and destroyed the home she was living in, forcing her to move. Volcano had cheaper real estate than in Hilo, and she found a property that resonated with her spirit as

soon as she walked onto it. It was an old plantation house in a yard full of tall 'ōhi'a trees and native birds, within walking distance of Volcanoes National Park. No matter that it hadn't been lived in for many years and had no source of heat other than an old fireplace, in spite of being in the middle of the cold and damp rainforest. During her first night in the house, Pele announced her presence, and Wight knew she was meant to be there. She spent the next five years in Volcano, continuing to study 'ōlelo Hawai'i at UH-Hilo while learning from the environment about native insects, birds and plants. She quips in her introduction to *Rainforest Pu'uhonua*, "How can a mere five years have changed me forever?" When Wight returned to O'ahu, she started teaching Hawaiian language at Kapi'olani Community College, where she still teaches today.

Rainforest Pu'uhonua is a memoir that reads like a diary of Wight's time spent in Volcano. Although it is written in the present tense, she didn't start composing it until 24 years after she returned to Honolulu. "I was inspired to write this memoir by the thought that stories spring out of landscape and that our connection to the landscape of home is healing, grounding, kapu," she explains.

Her entries are often whimsical, sometimes mundane and always through a Hawaiian way of understanding that she came to internalize while living in Volcano. Through hō'ailona (signs), teachers with scientific knowledge, and her own observations and reflections, she learned about the fragileness of the rainforest, and she shares the kaona, the hidden meaning, of how the survival of the environment is tied to our own survival.

It takes very little, perhaps a rainy day in Honolulu, to transport Wight back to the rainforest, where she says, "I am home again far up mauka and I know that wao kele and wao akua are wrapped around all I do, all I am." ■

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

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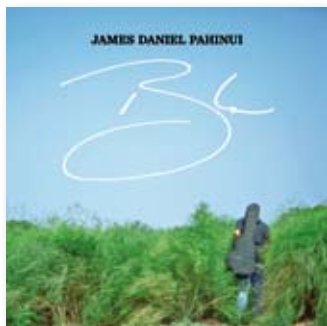
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After decades of music making, 'Bla' Pahinui reflects on his journey

By Heidi Chang

REVIEW

For decades, James Daniel "Bla" Pahinui has been enriching Hawai'i's musical scene by playing with several important musical groups and on landmark albums, and as a solo artist. But these days, the gifted musician, who goes by his nickname "Bla," rarely performs in public. That's why many turned out to see him perform recently with his own band in Waimea Valley, and also to



James Daniel Pahinui "Bla"
"Bla" Pahinui
Big Knife Productions
Available at iTunes (\$9.99)
or by emailing
bla@pahinui.com

celebrate the release of his new CD, *James Daniel Pahinui "Bla."*

Known for his distinct voice and style of guitar playing, Bla continues to create his own unique sound. When your father happens to be Gabby Pahinui, a Hawaiian folk hero and the "Father of Modern

Slack Key Guitar," that's a tough act to follow. So instead, Bla has taken his father's advice to heart: "Be you, not me."

On his new album, Bla performs some beautiful Hawaiian classics, original compositions, blues, rock and doo-wop. He produced some of the songs at his home recording studio on the North Shore of O'ahu. That's where I caught up with him, as he reflected on his musical journey.

Growing up, Bla was inspired by his father, Gabby, who gave him an 'ukulele when he was 10. He was also influenced by Elvis Presley and the rhythm and blues he heard in the '50s. Bla's parents struggled, and both worked to support 10 kids.

"I hung out on the streets," recalls Bla. "My mom and dad were afraid I might get into more trouble and get hurt, so they put me into Ko'olau Boys Home."

And that's when the teenager really started to play the guitar. (The former boys' home is now known as the Hawai'i Youth Correctional Facility.)

Then in the 1960s, Bla met Peter Moon while

surfing, and introduced him to his family. Later, Bla became a member of the groundbreaking group The Sunday Mānoa.

Eventually, Bla joined his father and brothers in The Gabby Band. It was one of the most influential groups during the Hawaiian cultural renaissance in the 1970s.

In 1972, Gabby's dream of recording an album with his sons came true with the release of *Gabby*, often called *The Brown Album*. It features Bla along with his brothers, Philip, Cyril and Martin. Decades later, you can hear several songs from that album also featured prominently in the Oscar-winning movie *The Descendants*.

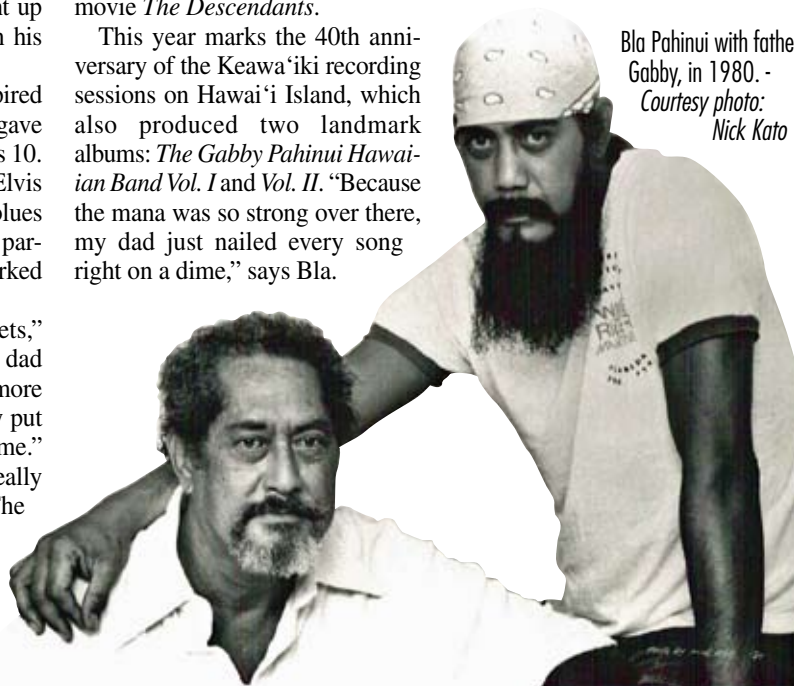
This year marks the 40th anniversary of the Keawa'iki recording sessions on Hawai'i Island, which also produced two landmark albums: *The Gabby Pahinui Hawaiian Band Vol. I* and *Vol. II*. "Because the mana was so strong over there, my dad just nailed every song right on a dime," says Bla.

On volume one, Bla, sings "Moonlight Lady," written by Carlos Andrade and Pat Cockett, which became his biggest hit. "Just my dad giving me permission to do it on his album, that was a treasure," recalls Bla. In fact, Gabby stepped aside, letting Bla record the song with Cyril, Randy Lorenzo and Ry Cooder.

Since Gabby died in 1980, the Pahinui Brothers have recorded one album together featuring Bla, Cyril and Martin. "It was full of aloha. When we get together the harmony comes from the heart," says Bla, reminiscing. No one else sounds like them.

SEE "BLA" ON PAGE 33

Bla Pahinui with father Gabby, in 1980. -
 Courtesy photo:
 Nick Kato



Bla Pahinui at his CD release party in Waimea Valley in February. - Photo: Heidi Chang

A Lifetime Achievement Award for Cyril Pahinui

By Francine Kananionapua Murray

We were lucky enough to chat with kī hō'alu master Cyril Pahinui after it was announced that he would be a 2014 Lifetime Achievement Award recipient. "I don't know if I deserve it," he said humbly. "But with all my performances – taking Hawaiian music to Europe, Asia and all over the United States I think my dad would be very proud. He would say, 'Right on, Son.'"

Pahinui says his father, the legendary Gabby Pahinui, not only taught him music, but his mother taught him patience and together his parents instilled in him the value of hana – hard work. "I have to thank my mom and dad for this Lifetime Achievement Award. I am what I am because of them."



The Pahinui Brothers, Martin, left, Bla and Cyril. - Courtesy: Panini Records

Pahinui speaks very highly of his family saying, "My family – Dad and my brothers are so talented. I respect all my brothers." Growing up there were six of them. "My baby brother, Martin, played in the Peter Moon Band," Cyril said with pride. At one time or another brothers Cyril, Martin and Bla Pahinui were all members of Peter Moon's groups. Cyril was a member of the Peter Moon Band and the original Sunday Mānoa, which Bla later joined.

"My brother Bla is something special. He released a CD recently. When the three of us get together – what a sound. It's like magic. Playing with my father was a great experience for us."

To celebrate the Hawai'i Academy of Recording Arts Lifetime Achievement Award on April 11, Pahinui released a limited edition reissue of the *Sandwich Island Band*, a CD of his 1975 band with bass player Brian Hussey, Eddie Palama on steel-guitar and Steven Hall on guitar and special guests

SEE CYRIL PAHINUI ON PAGE 33

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MO`OLELO
HISTORY

The hidden treasure



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

In the old days, a famous rock was located on the plain of Punahawe (Pu'unahawe). Back then, the plain was arid and uninhabitable due to the lack of streams or abundant rainfall. A storied rock, Pōhaku-huna-palaoa (ivory-hiding-stone) was located along the old road going from 'Ewa to Waialua. The old road was inland, about a mile above any of the roads known to anyone who lives today. This is the legend of the stone.

Paliuli came to visit O'ahu in a double canoe that landed at Pu'uloa. Paliuli was a woman of chiefly blood. Her journey brought her to Kalaekao and Hālawā, and from there she headed directly for Waiau and on toward Waialua.

Paliuli walked over the 'Ewa plain, known as the land of silent fish (pearl oysters). She walked over the sands of Kuilima (Wai-kele) and arrived at Pu'unahawe (Punahawe), then she turned down toward Kīpapa stream. Paliuli walked along the plain of Punalu'u, turning to gaze at Maunauna point and the plain of Lihu'e. She walked along Kokoloea plain, coming upon a road filled with men and women. Among these handsome young people, were men and women noted for their beauty of those days. Paliuli was welcomed with kindness and graciousness, in a manner that was customary among hospitable natives.

Paliuli passed Waiawa, the plain of Kalipāhe'e and Kaluaaka'ilio (dog's pit), then she climbed an incline to its crest. Paliuli continued

inland and came upon a large stone. She stopped for a rest, sitting upon the stone. She noticed two holes in the stone. One was deep and went down into the stone, then it turned upward and came out on the other side. These holes were several inches apart.

As she rested, the thought of hiding her favorite palaoa necklace came to her ... before continuing on her journey. Paliuli removed the necklace and held it in her hands. "Yes, you have accompanied me all the way from Hawai'i, and I am thinking of hiding you. You were handed down from my ancestors to my parent, then you came to me. You shall go to one of my descendants. I am going to leave you here. One day, a descendant of mine shall seek and find you."



Palaoa.- Photo: Kai Markell

Paliuli kissed her necklace, weeping with deep affection. This would be the first time they were separated. The highly valued palaoa was worn only by chiefs. Paliuli allowed the necklace to slip into the stone. She covered the hole in the stone, sobbing convulsively at the realization that she was separating from her companion. It was well-hidden.

Paliuli was alone. Suddenly, she heard a voice saying, "The woman is hiding the ivory necklace!" Paliuli turned, looked in the direction of the voice and scanned the area. She saw no one. The voice came from the god Keakua'ōlelo, whose heiau was on the opposite side of Pānakauahi stream.

"O woman from the land of the sunrise of Ha'eha'e; where it nestled over the pool of Waiaka'ea at Kumukahi, where the wind gourd of La'amaomao is. It is well-hidden. None has seen it but me. When the time comes, I will tell your descendant where it is. Thankfully, this was a just god. Paliuli's great-grandson of her grandchild came from Hawai'i, and the god told him where the palaoa was hidden. ■

1925-2014

Leilani Alama, former Aloha Week queen, taught hula for 70 years

By Lynn Cook

For seven decades thousands of students climbed 31 stairs once or twice a week to learn hula in a studio in the O'ahu neighborhood of Kaimukī. At age 88 their teacher, Auntie Leilani Alama, was climbing the same stairs, teaching her classic, elegant hula to children, young women and graceful ladies. Her younger sister, 83-year-old Puanani Alama, has her own hula studio at the top of the same set of stairs.

With Auntie Leilani's passing in April, dozens of stories have been shared about how she changed lives and carried forward the style of her first kumu, Kahelelani Moniz Bishop. At age 12 Auntie Leilani's sister was taking lessons and brought her along to the studio across from McKinley High School. Auntie Lei was a natural. By age 15 she was teaching for "Mama Bishop." At 18, after graduating from McKinley, she received her hula-teaching certificate and taught her own classes, full time, for 70 years. Her style was dancing flat foot, wrist and fingers gently moving, bent knees, perfect grooming and a smile.

Maile Beamer Loo, head of the Hula Preservation Society, recounts the great interviews they filmed, gathering the story of Auntie Leilani. She says Alama inspired music. Named Aloha Week Queen in 1957, she was gifted a song, *Hulu-manu*, from court dancer Jennie Wilson. The song *Leilani E* by Jack Pitman was not written for her but she introduced it, performing an impromptu hula. Her niece, dancer



Leilani Alama. - Courtesy: Hula Preservation Society



Te Moana Makolo, said Alama's signature song was *Mi Nei*, "anytime she would walk into a place where music was played the musicians would stop, mid-strum, and switch to her song." She performed USO shows with Auntie Genoa Keawe. For 73 years, with her sister Puanani Alama, Auntie Lei was the mainstay for the City and County of Honolulu's Nā Hula Festival. In

celebration of Auntie Leilani's 70th birthday, Gov. Neil Abercrombie proclaimed Aug. 4 "Leilani Alama Hula Studio Day."

The mele inoa *Ku'u Lei Lani* was written for Alama by John K. Almeida and was sung by her nephew, noted entertainer Kimo Alama Keaulana, at her memorial service in Honolulu. The song describes Alama as the "wahine



Alama was queen of Aloha Week in 1957. - Courtesy: Alama Collection, Hula Preservation Society

pu'uwaialoha," the woman with a heart of love. Dozens of dancers, her's and her sister's, surrounded the audience, celebrating Auntie Lei at Diamond Head Mortuary Chapel.

April was a bittersweet time for her niece, kumu Puanani Jung from Laguna Hills, California, entering the Merrie Monarch Festival for the first time. Her comfort was the hula aloha passed on by Auntie Leilani Virginia Alama. ■

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

1953-2014

Stella Burgess, longtime Grand Hyatt Kaua'i culture director, infused pono into all practices

By Lynn Cook

When Auntie Stella Burgess gently suggested protocol for an event, people listened, learned and put action to her requests. She passed away in February at age 61.

On April 5 nearly a thousand friends, dignitaries, co-workers and family from across the state gathered for her ho'olewa ceremony at Po'ipū Beach Park. Beginning before dawn, the traditional ceremony included chants and protocol, with area hotels providing food, and fire and police volunteers joining in to ensure comfort and safety.

Known for her amazing depth of knowledge, for 15 years she served as director of Hawaiian culture and community affairs at the Grand Hyatt Kaua'i Resort. Carla Thomas, Hyatt's area director of human resources, says, "Stella was rare in the hospitality industry in that she could deliver the corporate message to new hires and then immediately immerse them in Hawaiian cultural training."

Burgess received numerous awards and served on a multitude of committees, all with a quiet grace and a firm hand, infusing history and culture into everything she touched. For many years she was a key judge for the Hawai'i Tourism Authority's Keep It Hawai'i awards, quietly questioning each entrant's ability to support true protocol and cultural practices. As her dear friend, Ritz-Carlton, Kapalua Celebration of the Arts creator and cultural adviser Clifford Nae'ole

described it, "If something wasn't pono, Stella would give a scolding look and say, 'Don't make me stand up.' No one ever wanted to be on the receiving end of the look." Burgess was the source of inspiration for, and creator of the Hyatt's highly successful Na Hana Lima Festival.

Her husband, James Kimo Burgess, and son, Keolu, were keys to the 13-man hālau Nā Kāne O Keonelo, which she organized. Taught by the late Charles Ka'upu, the hālau was created to tell Kaua'i's stories, often gathering in the Hyatt's Serenity Garden, created in her honor.

Margy Parker, longtime friend and former head of the Po'ipū Beach Foundation and Po'ipū Beach Resort Association, said: "Stella was truly extraordinary in the way she figured out how to share so many meaningful aspects of the Native Hawaiian culture among local residents and visitors. She simply embraced people, no matter where they came from." ■

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



Auntie Stella Burgess. - Courtesy: Grand Hyatt Kaua'i Resort & Spa

1919-2014

Kenneth Brown, voyaging leader and visionary, helped build a healthier Hawai‘i

By Heidi Chang

Kenneth Francis Kamu‘ookalani Brown, a longtime spiritual leader for the Polynesian Voyaging Society who died in February at 94, will serve as a symbolic reminder of unity and strength aboard Hōkūle‘a on its World Wide Voyage.

“When he passed away, the leaders (of PVS) got together and sat on the canoe and said: ‘Kenny’s got to be on this voyage. We need him to strengthen us. We need his memory,’ ” recalls master navigator Nainoa Thompson.

With that, they carved Brown’s Hawaiian name, Kamu‘ookalani, into the pale kai, the beam that holds the hulls of Hōkūle‘a together.

“The pale kai is the first to break the wave that comes over the deck,” Thompson says. “It’s symbolic but it’s structural, unifying these two hulls, holding the home that we depend on at sea together ... and it breaks the wave for us. It protects us,” says Thompson, adding, “It reminds us to be unified, to be strong. ... He’ll be there to protect us ... so the pale kai’s perfect.”

Brown was an extraordinary Hawaiian leader who also made a difference as a statesman, business leader and architect. He was one of the guiding kūpuna who established Mālama Hawai‘i, a coalition of organizations dedicated to taking care of the land, sea and people of Hawai‘i.

Brown’s great-grandfather was John Papa ‘Ī‘ī, a lawmaker, judge and adviser to both King Kamehameha II and III. Brown’s Hawaiian name, given to him by grandmother Irene ‘Ī‘ī, means the “tender bud or shoot of royalty.”

In the 1980s, Brown played a pivotal role as chairman of the Queen’s Medical Center, Queen Emma Foundation, Bishop Museum, East-West Center and Mauna Lani Resort.

“Kenny Brown was a modern day ali‘i, he looked towards the welfare of his people,” says Danny Akaka, Mauna Lani Resort’s director of cultural

affairs. He says Brown helped preserve the royal fishponds around the resort, which represent some of the finest examples of Hawaiian aquaculture today.

Akaka says Brown always lived by his phrase: “The land can be said to contribute to the life of the spirit. You must protect your lands, natural beauty and spirit of place if you are to retain and sustain

your own spirit.” Akaka notes: “It’s sad to say, but it’s rare to find someone like Kenny Brown today. Somebody that’s so well respected yet quiet about his accomplishments, never one to brag about all of his great deeds.”

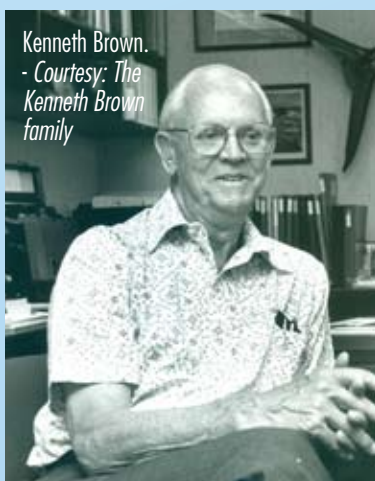
Brown was a role model and mentor for many like entrepreneur Maile Meyer. “He was the first person I heard talking about Hawaiian values as a Hawaiian leader in public. The minute I heard him speak, that’s when I realized what a visionary he is,” she says.

“In the 1990s, he became a mentor for a group of young Hawaiians in their 30s and 40s at Native Books in Kalihi. He came every Tuesday for years to talk with us. He was

amazing.”

Meyer says the Mālama Hawai‘i speech that Brown delivered as a state senator back in 1973 still resonates today. The speech urged care in the planning of Hawai‘i’s future. “If the mālama principles were applied to Kaka‘ako today, it would look and feel very different,” she says.

In March, on the first day of spring, friends and family members of Brown held a rare 24-hour vigil at the Mauna‘ala royal mausoleum to bid him a final aloha. The community was invited to “come and be inspired by his life.” Talks were scheduled on topics important to his life’s work, and pū (conch shell) sounded every hour on the hour. ■



Kenneth Brown.
- Courtesy: The
Kenneth Brown
family



This photo from 1998 shows Kenneth Brown, center, meeting with young leaders about the gifts Hawaiians have to share with the world. From left are Kamana‘opono Crabbe, now the CEO of OHA; Mele Look; Ke‘ala Camplon and Manu Boyd. - Courtesy: Mele Look

VOYAGE

Continued from page 19

sion on the planet with the belief that collectively we can make a difference.”

FOR STUDENTS ON TERRA FIRMA, AN EDUCATIONAL OPPORTUNITY

While thousands of volunteers have been helping the Polynesian Voyage Society prepare for the worldwide voyage, students across the Hawaiian Islands have been preparing for it, too, as part of their

has a job that has to be done to make it all work. And so everybody has a piece in making this a successful journey and that’s a huge lesson. And it’s a good lesson.”

To help students understand how small the canoe really is in the open ocean, Punahou students and alumni built a wooden canoe deck the same size as Hōkūle‘a.

It’s also provided students an opportunity to practice cooking, standing watch and steering on the platform, according to Punahou Outdoor Education Teacher Tai Crouch, who first sailed on Hōkūle‘a’s Voyage of Rediscovery in the mid-1980s.

Crouch teaches students about celestial bodies by taking them to the Hawaiian star compass created by Nainoa Thompson, who graduated from Punahou.

When students ask him, “How do you stay on the canoe for a long time?” Crouch says, “You have to be able to get along with people, you have to be patient, you have to be kind and considerate. And if we can do it on the canoe, then you can do it in your class.”

Over 2,000 Punahou students have also visited Hōkūle‘a and Hikianalia to experience the canoes firsthand, see the sleeping quarters and crawl in the hulls.

Art students researched the plants and animals that the first Polynesians brought to Hawai‘i, and recreated them out of papier-mache.

As part of her science exploration class, Punahou senior Sydney Fanoga has been teaching younger students about the kinds of food you can bring on Hōkūle‘a, where there’s no refrigeration, and also what you can cook on board the canoe.

“I’m happy to say that I’m a part of being able to feed the fire of the little kids. And get them excited about learning the history of Hōkūle‘a and Hawaiian culture,” says Fanoga,



Nainoa Thompson speaks to a group of educators in Sand Island where the Hōkūle‘a and Hikianalia were docked, in April. - Photo: Zach Villanueva

educational journey.

Malia Ane is the director of Hawaiian studies at Punahou School. She says this year, students have been learning about the history of Hōkūle‘a, its purpose and values.

“When you’re on a canoe, every person that’s on the canoe is important in getting the canoe to its destination,” she said. “I make a difference. There’s value to what I bring. And on the canoe everybody

who's African-American, Hawaiian, Samoan and Chinese.

Earlier, when she lived on the U.S. continent, Fanoga says she didn't get the opportunity to learn much about her Hawaiian and Polynesian heritage. "So being able to come here and teach kids, it's a good opportunity, because at the same time, I'm learning as well."

Fanoga also works with students in tending a garden on campus for the worldwide voyage. Last fall, they began growing kalo, sweet potato and bananas for the first leg of the journey.

HIGH-TECH ON THE HIGH SEAS. AND SCIENCE EXPERIMENTS, TOO

When Hōkūle'a takes off on the worldwide voyage, classrooms and people around the world will get to follow the voyage online and via social media, thanks to modern technology. The communications center for the voyage will be based on the support vessel, Hikianalia.

Keoni Lee says because the new canoe has enough solar power and battery power to power a satellite dish, they'll be able to transmit content from the canoes to the rest of the world in real time. And they also plan to host Google hangouts.

"Every day you'll get updated images of the voyage, and video throughout the week," says Lee, co-founder of 'Ōiwi TV.

In the past, the ability to communicate with Hōkūle'a was limited, and the crew often had to wait weeks until they made landfall. But now, things have changed.

Even techies like Lee are excited about the possibilities. "I love it. It's cool. It's mind-blowing what we'll be able to do on this voyage."

During the journey, Haunani Kane, the science coordinator for the worldwide voyage, will be conducting a number of experiments ranging from marine acoustics, recording all the sounds of the ocean; a plankton project; looking at the fish the crew are eating, and examining the guts of the fish

to better understand what it's been eating; collecting marine debris and microplastic; and measuring water quality.

"One of the things that I think that's really important about this voyage is trying to inspire young native people to pursue degrees or jobs in natural resource management and in STEM – science, technology, engineering and math," says Kane. The 26-year-old graduate student at the University of Hawai'i at Mānoa notes that Hawaiians are under-represented in those fields.

A GIFT FOR THE NEXT GENERATION

Master navigator Chad Baybayan is looking forward to mentoring a new generation of explorers on the worldwide voyage and connecting with a global community. "Primary reason is to bring awareness to the planet about the condition and state of the world's oceans. We live on islands, and nobody knows more intimately about climate change and the rising sea levels."

Baybayan, a former hotel worker, says being involved with Hōkūle'a inspired him to change his direction in life and explore other career paths. Baybayan says he wanted to contribute more to his community, so he went back to college to major in Hawaiian studies, and eventually got his master's degree in education. He's now the navigator-in-residence at 'Imiloa Astronomy Center in Hilo.

Nainoa Thompson, now in his 60s, will captain and navigate Hōkūle'a on the first leg of the worldwide voyage to Tahiti. In all, the canoe is expected to visit more than 20 countries before returning to Hawai'i in 2017, sharing a message of aloha and Mālama Honua.

As the father of 5-year old twins, Thompson hopes the voyage will make a difference — especially as the Earth faces real threats of climate change. "I'm worried about the world that they're going to inherit. It's scary. As a father, I need to do whatever I can to make sure that their future is something that

is protected for them. This voyage personally is for my two children, but I hope it has an impact for all children."

He adds, "Never underestimate the importance of inspiring the young mind of a child to feel good about who they are. I think First Peoples, native cultures, need to know where they come from and be proud of it. I think that Hōkūle'a and all the other voyaging canoes are stories of that. I think that the navigation is a system that is brilliant. It allows us to remember and celebrate the intelligence and the strength of our ancestors."

On May 17, Hōkūle'a will launch from O'ahu and sail to Hilo, and then begin its voyage around the world. To follow the journey, visit hokulea.com. ■

Heidi Chang is a multimedia journalist, who produces news and feature stories for a global audience. Hear her award-winning NPR story on Wayfinders: Polynesian Navigation at heidichang.com.



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The ‘Ukulele ‘Ohana Moloka‘i Workshop returns to the Friendly Isle for five days starting May 23. - *Courtesy: Duncan Berry*

KA LEO KĀNAKA (VOICE OF THE PEOPLE)

Fri.-Sat., May 9 and 10, 7:30 p.m.

Kumu Hula Patrick Makuakāne and his award-winning San Francisco-based dance troupe, Nā Lei Hulu I Ka Wēkiu, return to Honolulu for two performances of *Ka Leo Kānaka*. The shows include 20 new dance pieces featuring traditional hula and Makuakane’s renowned hula mua, which blends Hawaiian dance with modern music. (For more on the performance, please see page 14.) Hawai‘i Theatre. \$25-\$35. 528-0506 or hawaii theatre.com.

GUITAR EXHIBIT

Sat., May 10-Mon., Sept. 1, 9 a.m.-5 p.m., closed Tuesday

“Guitar: The Instrument that Rocked the World” exhibits at the Bishop Museum as part of a five-year national tour revealing the science, sound and history of the instrument that ranks among history’s greatest cultural icons. The museum culls from its collection traditional ‘ūkēkē, steel guitar and the finest examples of ‘ukulele from Hawai‘i’s earliest instrument makers (including one owned by surf legend Duke Kahanamoku)



for display alongside their stringed brethren from around the globe, like the Spanish vihuela, electric Fender Stratocaster and Persian tanbur. Castle Memorial Building. Museum admission applies. 847-3511 or bishopmuseum.org.

HOLOKŪ BALL

Sat., May 10, 5-10 p.m.

The Holokū Ball, an annual event at the Royal Hawaiian Monarch Room, brings everyone out in their finest aloha wear for an elegant evening of music, awards, silent auction, scrumptious food and camaraderie. This year’s honorees are Kahu David K. Kaupu,

Dr. Randie Kamuela Fong and Debbie Nakanelua-Richards. Organized by the Hawaiian Civic Club of Honolulu, the event is a benefit for scholarships. \$150 per seat or \$3,000-\$10,000 per table. 699-9201 or 351-0396.

KANANI ENOS: “HEAL MY HEART”

Sat., May 10, 7:30 p.m.

South Kona singer, songwriter, musician and hula practitioner Kanani Enos presents an evening of music and storytelling featuring new, unreleased music as well as traditional and contemporary songs from her debut album, *Aloha*

‘UKULELE ‘OHANA MOLOKA‘I WORKSHOP

Fri.-Tues., May 23-27

Spend five intimate days on Moloka‘i experiencing the roots of what has inspired generations of Hawaiians to create beautiful music. Walk the land, swim in the waters, eat traditional foods, learn the language, talk story, dance hula and play ‘ukulele. Participants (limited to 30) will stay and play on the historical 14,000-acre working Pu‘u O Hoku Ranch. Fee is \$1,250, includes all workshops, lodging and food. (206) 697-0434 or ukeohana.com.



Mid-Pacific Institute took top honors in the high school wahine division at the 2013 Malia Craver Hula Kahiko Competition, while Saint Louis School, below left, is the reigning champion in the middle and high school kāne divisions. - *Courtesy: Roy Yamasaki*

I Ho‘okena. Enos, a rising star in music circles, is nominated for a 2014 Nā Hōkū Hanohano Award for Most Promising Artist. Maui Arts & Cultural Center, McCoy Studio Theater. \$28-\$14. (808) 242-7469 or mauiarts.org.

LEGEND OF KO‘OLAU

Fri., May 16, 7:30 p.m.

The historically based drama *Legend of Ko‘olau* has its Honolulu premiere at the Hawai‘i Theatre. The one-man play, selected for a grant by the National Performance Network of New Orleans, stars Los Angeles-based actor and former Maui resident Moronai Kanekoa, and is written by award-winning writer/journalist Gary T. Kubota. The play also plans a return engagement at the Waimea Historic Theatre on Kaua‘i on May 18, 2:30 p.m. Honolulu show: \$17-\$22. 528-0506 or hawaii theatre.com.

MALIA CRAVER HULA KAHIKO COMPETITION

Sat., May 17, 10 a.m.

Hawai‘i’s secondary school

students showcase their achievements in ancient hula and chant in this competition founded by the late Malia Craver and Earl Kawai. Participating schools are: Punahou, Saint Louis, Hilo High, Ke Kula ‘O Nāwahīokalani‘ōpu‘u Iki LPCS, Lahainaluna High, Mililani Middle, St. Joseph High, Ka Waihona O Ka Na‘auao, Cathedral Catholic Academy and Kamehameha Schools Kapālama, Maui and Kea‘au campuses. Held at Kamehameha Schools-Kapālama, Kekūhaupi‘o Gym. \$10-\$8 at the door. 521-6905 or kpcahawaii.com.

37TH NĀ HŌKŪ HANO HANO MUSIC AWARDS

Sat., May 24, 5 p.m.

The Hawai‘i Academy of Recording Arts’ monthlong celebration of the diversity of Hawaiian music, Mele Mei, culminates this weekend with music industry and hula workshops, and a great evening of music and unforgettable performances. Hawai‘i Convention Center. Award show tickets are \$150-\$125. 593-9424 or melemei.com. ■

MAOLI Arts Month

MAMo is a community-based effort that encourages diversity within the Native Hawaiian arts community and creates economic opportunities for Hawaiian artists and cultural practitioners. Now in its ninth year, MAMo expands to Maui.

NATIVE HAWAIIAN ARTS MARKET

Sat., May 24, 9 a.m.-7 p.m.; Sun., May 25, 9 a.m.-5 p.m.

More than 40 Native Hawaiian visual and performing artists will participate, highlighting skills in feather work, weaponry, jewelry, turned bowls, carved images and more. Enjoy demonstrations and workshops, music, hula and fun for the entire family at this event sponsored by OHA. Bishop Museum. One-day kama'āina and military admission \$5. Children under 3 are free. 847-3511 or bishopmuseum.org.

MAMO WEARABLE ART SHOW

An annual show featuring cultural practitioners and artists showcasing art worn by Native Hawaiians for ceremonial rituals, cultural practices and adornments, both in their traditional context and contemporary interpretations. First produced on O'ahu, the original fashion show continues with sponsorship from OHA.

>> O'AHU
Wed., May 21,
5:30 p.m.

See original designs by Harinani Orme, Lauwa'e, Maile Andrade, Manuheali'i, Marques Marzan, Puamana Crabbe, Wahine Toa and Keone Nunes. 5:30 p.m. silent auction,

Kumu Hula Māpuana de Silva modeling clothes from Wahine Toa and jewelry by Lufi A. Mata'afa Luteru at the 2013 Wearable Arts Show. - Courtesy: PA'I Foundation



7 p.m. runway show, trunk show to follow. Hawai'i Theatre. \$60-\$20. 528-0506 or maoliartsmoonth.org.

>> HAWAII ISLAND Sat., May 31, 7 p.m.

Featuring creations by Maile Andrade, Marques Marzan, Marie McDonald and Roen Hufford, Wahine Toa and others. The evening includes a silent auction and trunk show. Kahilu Theatre in Waimea. \$65-\$35. (808) 885-6868 or kahiluthatre.org; or PA'I Foundation at 792-0890.

>> MAUI Sat., June 28, 7:30 p.m.

Features designers Keali'i Reichel, Maile Andrade, Manuheali'i, Marques Marzan, Wahine Toa, Keone Nunes and others. \$60-\$35. Maui Arts and Cultural Center, Yokouchi Pavilion. (808) 242-2787 or mauiarts.org.

Patrick Makuakāne & Nā Lei Hulu I Ka Wēkiu present

Ka Leo Kānaka

Voice of the People

The acclaimed San Francisco hālau returns with an all-new show inspired by 100 years of Hawaiian-language newspapers and an exciting blend of traditional and contemporary hula.

FRI May 9, 2014, 7:30pm
SAT May 10, 2014, 7:30pm

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Dee Jay Mailer appointment

President Barack Obama has appointed retired Kamehameha Schools CEO Dee Jay Mailer and 13 others to the President's Advisory Commission on Asian Americans and Pacific Islanders.



Dee Jay Mailer

The panel advises the president on ways to engage the nation's Asian Americans and Pacific Islanders and improve their health, education, environment and well-being.

Mailer retired as CEO on April 1, a post she has held since 2004. Previously she held COO positions for the Geneva-based private foundation Global Fund to Fight AIDS, Tuberculosis and Malaria; Health Net of California; and Kaiser Permanent Medical Care Program Hawai'i Region.

According to the *Star-Advertiser*, the panel will be led by Dr. Tung Thanh Nguyen, professor of medicine at the University of California, San Francisco, and Mary Ann Young Okada, president of Guam Community College. Commissioners will be sworn in May 6 in Washington, D.C.

Teaching excellence award

University of Hawai'i law professor D. Kapua'ala Sproat was to be honored April 30 with a 2013 Board of Regents' Excellence in Teaching Award, the university's highest teaching accolade.



D. Kapua'ala Sproat

In her nomination letter, Law School Dean Avi Soifer said Sproat "stands out as extraordinary. Her success in conveying intricate information to law students, experts, community members and just about anybody else simply is unparalleled in my experience in

SHAPING THE FUTURE OF A WETLAND



The public will have 30 days to comment on a draft updated master plan for the management of Kawainui-Hamakua Complex once the plan is released on May 16. The state Department of Land and Natural Resources says the revised draft is the result of ongoing discussions with the public and aims to strike a balance among many diverse opinions. DLNR says the draft includes built elements such as trails, an education center and cultural facilities, but that that does not detract from its main priority, which is protecting and managing the native waterbird habitat, home to Hawai'i's four species of endangered waterbirds and seasonal fowl. DLNR says it has no intention or interest in creating a tourist attraction at Kawainui Marsh as some have suggested. The agency is also preparing an environmental impact study for public review. For information, visit dlnr.hawaii.gov. - *Courtesy: DLNR Division of Forestry and Wildlife*

legal education."

Sproat joined the William S. Richardson School of Law in 2007 and is an integral part of the school's Ka Huli Ao Center for Excellence in Native Hawaiian Law and its Environmental Law Program.

"Her classes are exceedingly popular with students, because she combines theory and practice with a deep knowledge of place, in a way that few can match," said Director David Forman, who called Sproat "a critical partner" in the program's success.

Sproat, whose expertise ranges from Native Hawaiian law and indigenous rights to natural resource management, has a special interest in water law. She was an attorney in the Nā Wai 'Ehā case which OHA was a party to. A recent settlement called for the restoration of some 13 million gallons of water to two streams in Central Maui. (Please see story on page 4).

Virtual field trip

Students and educators across the globe recently took part in a virtual field trip to Hawai'i Volcanoes National Park.

In a virtual cultural and educational exchange, students from Kea'au Elementary School stood at the edge of Kīlauea Volcano and chanted in honor of the goddess Pele. Equipped with Google Glass, they broadcast the sights and sounds of their excursion to more than 50 educators worldwide, including to Peterson School in Mexico City, where students stood in their classrooms and recited the chant along with them. Students from Ke Kula Kaiapuni o Nānākuli, Hale Kula Elementary and University Laboratory School tuned in as well.

The virtual exchange in April was part of the state Department of Education's Access Learning digital curriculum program, which has equipped eight pilot schools, including Kea'au and Nānākuli, with laptops and provided training for teachers on the latest educational tools. To see the excursion online, visit bit.ly/1mLYj6s.

First Nations' Futures Program

Applications are being accepted through May 31 for the First

Nation's Futures Program 2014-2015 Hawai'i cohort.

The program runs an entire year and includes an academic program and a series of problem-based learning, including a two-week course at Stanford University, an indigenous leadership institute in Hawai'i and a place-based project that culminates in a presentation.

Program partners are Kamehameha Schools, Te Rūnanga o Ngāi Tahu in New Zealand, Stanford University and the University of Hawai'i-Mānoa. Partners share a common purpose: to improve the well-being of their communities and steward their natural and cultural resources in perpetuity.

Applications may be downloaded at ksbe.edu/admissions. For information, visit fnfp.org, call (808) 541-5346 or email fellowship@ksbe.edu.

Preservation Honor Awards

The restoration of Bishop Museum's Pacific Hall will be recognized at Historic Hawai'i Foundation's annual Preservation Awards, Hawai'i's highest recognition of projects that perpetuate, rehabilitate, restore or interpret the state's architectural and cultural heritage.

An awards ceremony, including dinner and a celebration of HHF's 40th anniversary, is planned for 5:30 p.m. Friday, May 30 at Dole Cannery's Pōmaika'i Ballrooms in Iwilei.

Among the 32 honorees, there are a handful of special interest to the Hawaiian community. They include the Hā'ena State Park Lo'i Kalo Restoration on Kaua'i; Ki'ilae Village and Trail Preservation on Hawai'i Island, which turned an inaccessible area covered with invasive vegetation into a recreational, educational and cultural resource for visitors and residents; and two projects involving Kalaupapa, Moloka'i, a grave-marker restoration and a historic exhibit.

Tickets for the ceremony are \$100, or \$75 for HHF members and award honorees. A limited number of tables are available for \$1,250. Tickets must be purchased by May 22 online at 2014hhfhonorawards.eventbrite.com. For information, visit historichawaii.org or

contact HHF at awards@historichawaii.org or (808) 523-2900.

Composers competition

Composers of new, original mele, or songs, about the Ko'olaupoko area of O'ahu are invited to enter the 2014 Na Mele Ko'olaupoko Original Song Composers Competition, set for Sept. 21 at Windward Mall.

Deadline to submit entries is Aug. 14, with a CD or DVD of the mele submitted by Aug. 31.

There will be cash prizes in three categories: amateur, professional and Hawaiian language. Entries are limited to one category. The last competition, in 2012, resulted in 19 new songs about the people and places of the region, stretching from Kualoa to Waimānalo.

Entry forms are available online at koolaupokohcc.org, at Windward Mall and the Kāne'ohe Library. There is no fee to enter.

Each composer must perform the new song on stage at Windward Mall, or arrange for someone else to perform the composition during the competition.

The contest is coordinated by Ko'olaupoko Hawaiian Civic Club with sponsorship by Hawaiian Electric Co. and Windward Mall. For information, call program coordinator Mahealani Cypher at (808) 226-4195 or email her at mala-ma-pono744@aol.com.

Poi Supper

The University of Hawai'i-Mānoa Native Hawaiian Science and Engineering Mentorship Program invites the public to its annual Poi Supper on May 18.

The supper gives the community an opportunity to celebrate the achievements of young students in the fields of STEM – science, technology, engineering and math.

NHSEMP, which in 2014 has grown to more than 130 students from 14 students in 2002, is a joint initiative of the College of Engineering and Kamakūōkalanī Center for Hawaiian Studies.

For Poi Supper details or to learn how to become a partner in the program, email nhsemp@hawaii.edu or call 808-956-0754. ■

BURIAL NOTICE – KUALOA
NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that a single human bone fragment, designated as State Inventory of Historic Properties (SIHP) # 50-80-09-7397, was identified by Cultural Surveys Hawai'i, Inc. during the course of an archaeological inventory survey related to a Reconstructed Wastewater Systems and Bathhouse Replacement Project at Kualoa Regional Park, Kualoa Ahupua'a, Ko'olaupoko District, O'ahu TMK: [1] 4-9-004: 001 (por.).

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the bone is believed to be over 50 years old. An evaluation of ethnicity has been made by the State Historic Preservation Division (SHPD) and the bone is believed most likely to be Native Hawaiian.

Background research indicates that during the *Māhele* Kamehameha III (Kauikeaouli) claimed the entire Kualoa Ahupua'a (Kualoa 1 and

Kualoa 2) including the immediate vicinity of the bone find. *Kuleana* (*maka'āinana* Land Commission Awards) in the vicinity include LCA 3011 awarded to Mahiole, LCA 3043 to Kapi'ioho (Kapi'ipo), LCA 3046 to Kamanu and LCA 3052 to Kaneakalau.

The applicant for this project is the City and County of Honolulu Department of Design and Construction Facilities Division, and the contact person is: Xianping Li, 650 South King Street, 11th Floor, Honolulu, Hawaii 96813 [TEL (808) 768-5541. FAX (808) 768-4000].

Proposed treatment is relocation to an existing designated re-interment area within Kualoa Regional Park. The O'ahu Island Burial Council (OIBC) has jurisdiction in this matter and the proper disposition and treatment of this bone will be determined by the OIBC, in consultation with any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of this human bone are requested to immediately contact Mr. Hinano Rodrigues at the DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Hawaii 96793 [TEL (808) 243-84640. FAX (808) 243-5838].

All interested parties shall respond within thirty (30) days of this notice and file descendency claim forms and/or provide information to the SHPD adequately demonstrating lineal descent from this designated burial or cultural descent from ancestors buried in the same *ahupua'a* or district.

BURIAL NOTICE – WAIKĪKĪ
NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that a single human bone fragment, designated as State Inventory of Historic Properties (SIHP) # 50-80-14-7599, was identified by Cultural Surveys Hawai'i, Inc. during the course of an archaeological inventory survey related to the 133 Ka'iulani Project, at (present address) 2410 Koa

Avenue, Waikīkī Ahupua'a, Honolulu (Kona) District, O'ahu TMK: [1] 2-6-023:076.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the bone is believed to be over 50 years old. An evaluation of ethnicity has been made by the State Historic Preservation Division (SHPD) and the bone is believed most likely to be Native Hawaiian.

Background research indicates that during the *Māhele* these lands of Kapuni and Uniuu Waikīkī were awarded to Mataio Kekūānao'a – as part of LCA 104FL, 'Āpana 5). *Kuleana* (*maka'āinana* Land Commission Awards) in the vicinity include LCA 1506 awarded to Waikīkī, Wahine, LCA 2006 to Male, LCA 2079 to Kauhola, LCA 2082 to Kuene, and LCA 2084 to Keohokahina.

The applicant for this project is BSC KVSC, LLC, and the contact person is: Elton Wong Project Manager, 1288 Ala Moana Blvd., Suite 201, Honolulu, HI 96814 [TEL (808)

284-5734. FAX (808) 524-0766].

Proposed treatment is relocation within the project area. The O'ahu Island Burial Council (OIBC) has jurisdiction in this matter and the proper disposition and treatment of this bone will be determined by the OIBC, in consultation with any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of this human bone are requested to immediately contact Mr. Hinano Rodrigues at the DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Hawaii 96793 [TEL (808) 243-84640. FAX (808) 243-5838].

All interested parties shall respond within thirty (30) days of this notice and file descendency claim forms and/or provide information to the SHPD adequately demonstrating lineal descent from this designated burial or cultural descent from ancestors buried in the same *ahupua'a* or district. ■

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Editor's note: Beginning this month, certain trustees' columns will not appear in Ka Wai Ola. In accordance with an Office of Hawaiian Affairs Board of Trustees policy based on state ethics guidelines, any trustee running for re-election is suspended from publishing his or her regular column until the elections are complete, except for those trustees running unopposed. Trustee Peter Apo has filed nomination papers for re-election and as a result, his column is suspended pending the outcome of the election.

Grant writing for nonprofits

On March 22, 2014, that were requesting the funds. 16 individuals from various community groups on Moloka'i attended an all-day workshop titled "Grant Writing for Nonprofits." Hi'ilei Aloha LLC sponsored and conducted this workshop, which was held at Kūlana 'Ōiwi. The workshop instructor was Gigi Cairel, who is the Capacity Building Manager for Hi'ilei Aloha LLC. This particular workshop was intended for those who were new to grant writing and with little to no experience or those wanting to brush up on some skills.

The objectives of the workshop were to: learn the basics of the proposal development process; clarify roles among board, staff and other key stakeholders in the process; learn how to prepare key parts of a proposal; learn how to pitch a project idea to a potential donor; learn how to review a funding notice and make a checklist; and learn where and how to look for funding.

Participants learned about various tools and resources on how to write the community need statement; write a project description; use SMART objectives including outputs and outcomes; and how to review a funding notice and make a checklist of items to prepare. Those in attendance appreciated the unique participant-centered training style, which included the use of appreciative inquiry, group activities, practice time and the use of examples. During the practice time, examples were provided for the participants to draft a need statement, a project description and prepare a checklist based on sample funding notices.

In the afternoon the participants enjoyed themselves as they split up and did a little role playing. Half of the group played potential donors and the other half were those



Colette Y. Machado

Chairperson,
Trustee Moloka'i
and Lāna'i

They took turns doing mock meetings with the potential donors to ask for funding, for donated equipment and for volunteers for their project. They used their project descriptions that they wrote earlier in the day or one of the examples provided from the instructor. This gave each of them the experience on how to interact with potential funders. At the end of

the session participants were provided with a slew of information of grants available for nonprofits online and how to find the right funders for their particular project.

Those who participated in the workshop appreciated the clear explanation of the Proposal Development Process and the great opportunity to network which each other and also have a knowledgeable instructor at their disposal. Another benefit for participants was that if they came with a grant they were working on, Gigi helped them with suggestions to their proposal and met with them after the session was through.

Below is a listing of Grant Writing workshops that are offered by Hi'ilei Aloha LLC:

- O'ahu: July 9, Kapolei – Department of Hawaiian Home Lands, Hale Pono'i; and Oct. 10 Kāne'ohe – Windward Community College
- Maui: June 20, Kahului – Maui County Business Resource Center
- Hawai'i Island: April 12, Hilo – Department of Hawaiian Homes Lands Conference Room

You can also visit its website at www.hiilei.org for up-to-date information and if you have questions. Please note that all workshops have a registration fee of \$25 and runs from 9 a.m. to 3 p.m. ■

Using technology to inform the lāhui

Aloha from Kaua'i and Ni'ihau!

Mahalo this month to the brothers of the Royal Order of Kamehameha I, Chapter No. 3, Kaumuali'i and the women of Nā Wahine Hui o Kamehameha, who each year spearhead Kaua'i's efforts to celebrate Prince Kūhiō's birthday with a gathering held at Prince Kūhiō Park. One cannot help but feel the Prince's mana as dignitaries, Hawaiians and even tourists gather at his birthplace. I would also like to recognize the hard work and dedication that goes into the care of this park in honor of Prince Kūhiō every single day throughout the year.

I've mentioned the great work of the High Tech Youth Network (hightechyouth.org) in this space before. So that got me thinking about how we adults use technology in our everyday lives. Sure, we use it to entertain ourselves, but a very powerful part of technology, and especially the Internet, is that it allows us to remain connected in an ever-changing, fast-paced world that sees Hawaiians living across the globe.

As a Trustee, I use an iPhone, a MiFi, a tablet, a laptop and a desktop to keep on top of all the issues OHA is working on and to communicate with staff and beneficiaries. Through a variety of online services, OHA staff share news, opportunities and conversations that perpetuate Hawaiian culture, empower Hawaiians and strengthen all of Hawai'i nei.

The first place to visit is the OHA website (OHA.org) for information about our programs, services and publications. You can get an electronic copy of *Ka Wai Ola* there. And you can even watch a live broadcast of meetings of the Trustees, which uses the Ustream service. On most Wednesdays, you can catch either our Asset and Resource Management (ARM) and/or Beneficiary Advocacy and Empowerment (BAE) committees. On most Thursdays, you can see the Board of Trustees (BOT) meetings and/or our newest committee,



Dan Ahuna

Trustee,
Kaua'i and
Ni'ihau

the Land and Property (LAP) committee, chaired by Trustee Hulu Lindsey from Maui. Meeting dates and times change, but agendas with items that are to be considered are posted on OHA.org. Minutes of past meetings are also posted online.

While OHA is not on all social media platforms, we are on the most popular, so you are able to connect with us on one that you use:

- Like the OHA page on Facebook (facebook.com/officeofhawaiianaffairs) for detailed updates.
- Follow @oha_hawaii on microblogging service Twitter for quick updates.
- Subscribe to our updates on video site YouTube (youtube.com/OHAHawaii) to see snippets of what is happening in the Hawaiian community.
- Follow @oha_hawaii on photo-sharing site Instagram to see what OHA is up to.
- Visit OHA's Tumblr blog (officeofhawaiianaffairs.tumblr.com) for still more updates.

And don't worry, for those who prefer to connect with us on a more traditional level, you are still welcome to visit any of our offices in your communities. And we are also just a phone call away: 594-1888 on O'ahu and 1-800-366-1758 toll-free.

Finally, here's a shout-out to Mona Bernardino, Richard Pezzulo, Randy Hoopai and the rest of the staff of Waimea Valley (waimeavalley.net) who hosted the Trustees for a site visit recently. We got to see their newly restored amphitheater and check out the Hale'iwa Farmers Market that is held there each Thursday in the Pikake Pavilion. And coming up this summer they will host the 2014 Summer Concert Series on June 21 (Jerry Santos, Brother Noland and Led Kaapana), July 19 (Eddie Kamae, Imua Garza, Kalei Gamiao and Brittini Paiva), and Aug. 23 (Timi Abrigo, Jeff Au Hoy and Eddie Palama). Tickets start at \$15 for adults, and it sounds like lots of fun.

Mahalo nui loa! ■

An untapped market for authentic Hawaiian travel experiences

Ano'ai kakou ... I would like to thank the Trustees who voted to support OHA's partnership with the American Indian Alaska Native Tourism Association (AIANTA) to participate in the 2014 ITB Berlin Travel Trade Show.

Each March, AIANTA travels to ITB Berlin, the world's leading travel trade show with more than 170,000 visitors, including 110,000 trade visitors and over 10,086 exhibitors from 180 countries. The event attracts hundreds of international travel agents. For the first time, Native Hawaiians were represented at this very prestigious event.

The purpose for this trip was to give an opportunity to our Native Hawaiian businesses, which have not been able to reach international travel markets, to promote their businesses. After distributing hundreds of Native Hawaiian business brochures from all of the islands to international travel agents, I am positive that we made a significant impact. The European market was very receptive.

For many, many years, Hawaiians have wanted to see our local tourism industry focus on authentic Native Hawaiian experiences, but this has not occurred. I believe that OHA can assist our Native Hawaiian businesses by helping them reach international markets that they previously could not afford to reach on their own. Traveling to ITB Berlin allows OHA to further develop a potentially lucrative market for our people and improve their economic self-sufficiency.

If we don't tell our story, who will?

After speaking firsthand with ITB Berlin attendees, I discovered an untapped market of wealthy European travelers eager for authentic cultural and historical travel experiences. These travelers were hungry for experiences that someone on a tour would

never be able to experience. These travelers want to stay at a location far longer than the average stay. They want to stay for weeks and immerse themselves in a new culture so that they can make their long-distance travel more worthwhile. OHA is in a perfect position to use its expertise in Native Hawaiian culture and history to develop strategies to assist our beneficiaries to tap this potentially lucrative international niche market.

I also made personal connections with nearly 50 travel agents and forwarded their contact information to the appropriate staff members within OHA, including Waimea Valley, which OHA manages through the Hi'ipaka LLC.

I believe OHA can increase its presence at next year's ITB Berlin Trade Show by sponsoring our own booth within the Native American and Alaska Natives' section. By focusing on our unique culture and history, we can bring about a stronger, more authentic Native Hawaiian identity in the minds of travelers around the world.

I heard over and over again from everyone I spoke to at the trade show that they did not want to travel like a tourist in "Waikiki" watching "dancing hula girls." They wanted to see authentic Native cultural and historical sites and have a unique Native Hawaiian experience. They pointed out the harsh truth that if they wanted to experience warm, tropical weather, they could just go to Mexico or Florida.

Finally, I would like to thank the American Indian Alaska Native Tourism Association (AIANTA) for inviting OHA to participate in the ITB Berlin Travel Trade Show.

Aloha Ke Akua. ■

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



Rowena
Akana

Trustee, At-large

Easing the transition from prison to community

Aloha mai kākou e nā 'ōiwi 'ōlino mai Hawai'i a Ni'ihau a puni ke ao māla-malama.

How many Hawaiian families do you know who have NOT been impacted by incarceration? I would guess that every Hawaiian has been affected in some way by the adverse effects of the Hawai'i prison system. As the findings of our recent OHA report *The Disparate Treatment of Native Hawaiians in the Criminal Justice System* indicate, 41 percent of our State's prison and jail population are Native Hawaiian.

But what happens when Hawaiians who are done serving their sentence return to their 'ohana? There are many who would rather not notice or be reminded that formerly incarcerated Hawaiians are our neighbors, family members, relatives and co-workers. However, as we march forth as a Hawaiian nation – steadfast in our values and committed to our kuleana – we must remember to include those who have transgressed. We must help rebuild their lives; we cannot afford to turn our backs.

Over the years I have become familiar with a model community-based re-entry program for women transitioning from prison to the community. The majority of women who reside at TJ Mahoney & Associates, Ka Hale Ho'āla Hou No Nā Wāhine (The Home of Reawakening for Women) are Hawaiian. The program requires them to become employed or be looking for a job. They must also participate in life-skills classes and community activities and may choose to further their education. They build a solid foundation, save money and practice living as

productive and contributing community members, all the while building on their strengths and resiliency. They do this in an environment that is culturally sensitive, supportive and encouraging, allowing for mistakes and in the process, learning to correct their mistakes and move on.

Over time, these women are able to reconnect with their families and communities with confidence. They nurture a newfound determination to stay on track and out of the criminal justice system. This process serves to disrupt the devastating intergenerational cycle of trauma, substance use, addiction

and incarceration. One indicator of the program's success is that 82 percent of women completing the program stay out of prison beyond two years, a nationally recognized benchmark for non-recidivism.

The majority of women at Ka Hale Ho'āla Hou No Nā Wāhine are mothers. If their problems are left unaddressed, their children become the next generation of inmates. A child with an incarcerated parent is 85 percent more likely to end up with criminal justice involvement. One child housed at the Hawai'i Youth Correctional Facility costs taxpayers \$199,000 for one year.

We cannot continue to throw our people away. We cannot continue to fund the destruction of the fabric of our communities. We need effective and long-term solutions. We need to take a stand to support programs like Ka Hale Ho'āla Hou No Nā Wāhine that enhance the odds for Hawaiians to become successful when they return to their families and communities. 17/48 ■



Haunani
Apoliona, MSW

Trustee,
At-large



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Make your heartbeat – and your voice heard

It's Merrie Monarch month again – and it just never gets old. The art of hula contributes the most to the perpetuation of our culture because it teaches all of our Hawaiian values. To learn hula is to learn how to be truly Hawaiian. It schools us in language, art, discipline and protocol. It steeps us in history and instills in us a deep and abiding respect for ancient Hawaiian traditions.

Everyone is familiar with King David Kalākaua's description of hula as “the heartbeat of the Hawaiian people.” That's a beautiful image. Not so beautiful are the many painful realities and challenges faced by too many of our beneficiaries today.

Even as an entertainer, I know that while hula and mele sustain our spirits, they will not be enough to weather our everyday challenges. Native Hawaiians must also pay attention to the physical, economic and political dimensions of our lives if we want to keep the heartbeat of the culture and community strong.

That means taking better care of our health and getting better educated about services that are now available to us. The Affordable Care Act (ACA) is a blessing that we need to embrace. Too many Hawaiians – often the ones that need it most – are still uninsured. We don't have to be defined by shorter life spans, heart disease, obesity and diabetes as if these conditions are inevitable. They are not. We have it in our power to turn that around if we make small, incremental changes in diet and exercise. Look for resources in your community that support healthy living. Talk to your family. Talk to your neighbors. Enlist a friend or family member to join you on your journey to better health.



Carmen “Hulu” Lindsey

Trustee, Maui

Tend our economic and political heartbeat too

While small changes in diet and exercise can yield big returns on personal health and well-being, improving the economic heartbeat of the community calls for the courage to make big changes. We cannot lament being left behind economically if we remain opposed to change. Daily we hear many irresponsible voices on the national stage challenging what science tells us. Let's not add to

those voices. As President Obama once said, this is no time to call for a meeting of the Flat Earth Society! Culture is a living, dynamic force that we must harness to meet the challenges of our times. It should not be used to stand in the way of progress.

If we want to help shape that progress, we must be mindful of the political heartbeat of the community. People gave their lives to win the right to vote. How sad – and inexcusable to learn from the latest Pew Charitable Trusts' Elections Performance Index that Hawai'i has the lowest voter registration and turnout rates in the nation. There is no excuse for not voting. If you care about the sovereignty movement, vote. If you don't like what you see happening around you, vote. Our current national political climate is one in which women and vulnerable communities are seeing legislation that is unfriendly to their interests and needs. Nothing is gained by just complaining about it. Be sure to vote in the midterm elections in November – and take someone with you. So many people gave their lives for the right to vote. Standing back and simply fighting for what used to be, and opposing change at every turn will not ensure the perpetuation of our culture or the well-being of our people. Becoming more fully involved in the political and economic life of the community will. ■

Continued military presence on Hawai'i Island

Trustee's note: This month begins a series of community viewpoint opinions on the large issues we as a lāhui have concern for: geothermal, astronomy, a rising military presence, GMO and self-determination. If you are interested in offering mana'o on any of these issues or one I did not even think of, please write me at boblindsey808@gmail.com, boblindsey808@hawaii.rr.com or robertl@oha.org. Or, call me at (808) 936-6795.

PRO:

The U.S. military presence on the Big Island is a good thing. How can anyone think otherwise?

The largest military installation on the Big Island is the U. S. Army's Pōhakuloa Training Area (PTA), which consists of a much-improved administrative area, Bradshaw Army Airfield, various ranges and logistical facilities, including an impact area that accommodates the use of air and ground delivered munitions. Situated at 6,000 feet between Mauna Kea and Mauna Loa extending over 160 square miles, PTA provides a rare combat training experience for active and reserve component units. The readiness for these units would be severely impaired if PTA was not available for training.

The military's presence on the island no doubt helped to justify federal funding for the improvements to Saddle Road, which dramatically reduces the driving time between Kailua-Kona and Hilo. And, the vast reserve of water found at 1,800 feet below PTA by the Army's deep-water well-drilling project opens up more possibilities for the leveraging of resources for the State in an arid region that averages less than 20 inches of rainfall a year.

Other military facilities on the Big Island include the Armed Forces Recreation Center at Kilauea, and a 7-acre facility at Kawaihae, and the National Guard's Keaukaha Military Reservation in Hilo. Like PTA, these facilities provide jobs and require supplies and services from the private sector, adding to the island's diversified economy.

For those who do think otherwise, the military's presence on the Big Island is highly valued and here to stay. Get over



Robert K. Lindsey, Jr.

Trustee, Hawai'i

it. Maximize opportunities that the military's presence may provide and minimize unfounded criticism.

— Col. Ed Teixeira (Ret.)

CON:

The Creator of the Universe bestows upon the Hawaiian Islands many wondrous blessings. Foremost are majestic mountains – Mauna Kea and Mauna Loa rising to the heavens

from the depths of ocean on this tiny, life-sustaining orb in the limitless of Hawai'i must view our stewardship responsibilities.

We reap what we sow. Shall the weeds of war and desecration of our historic cultural sites continue to be sown at Pōhakuloa? Or shall we lift our hearts and minds to meet the greatest challenge ever to face humankind – to become one family comprised of all humankind? Or shall we self-destruct – tragic victims of our own incapacity to see blessings around us? Now is the time to create at Pōhakuloa an International Institute of Peace as envisioned by Hawai'i U.S. Sen. Sparky Matsunaga – architect of the U.S. Institute of Peace, have devoted their lives to creating a world worthy of the sacrifices made in defense of Peace and Justice. It is fitting that we stand PONO – upright and Righteous – protecting the sanctity of the 'Āina – Aloha 'Āina, emulating conscientious kupuna Joseph Nāwahi and George Helm – true Hawaiian patriots. Hawaiians give the world the spirit of Aloha, yet in the bosom of our sacred mountains: training – practice for death and destruction, with plans to bring other foreign nations to Pōhakuloa to participate.

Have we really measured the economic and ethical benefits of a Peace economy?

In 2008 the Hawai'i County Council passed a resolution 8-to-1 calling for an independent study of depleted uranium used at Pōhakuloa. Sign petition: kama kanoi.com to show your support. ■

—Former OHA Trustee Moani Akaka



from mauka to makai... and online!

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Revelation of Hawai‘i’s society through prenatal to perinatal care

By Leilani Kūpahu-Marino

A 1993 Nobel Peace Prize recipient, the late Nelson Mandela stated, “There is no keener revelation of a society’s soul than the way in which it treats its children.”

Exploring our past provides a deeper understanding to traditions that enhanced the health of a mother and baby. Innate spiritual care impacted the future of a child, as shared by Kahu Kaleo Patterson, “In the Bible we see Mary being visited by the encouraging angel, Gabriel, as a sign or expression of perinatal nurturing and care.”

Kamehameha III received critical perinatal care through prayer by his kāula (prophet), Kapihe, when he was a stillborn baby and later, fervent guidance of Queen Ka‘ahumanu during his adolescent years. These two individuals strongly influenced his personality with traits evolving him into the longest-reigning monarch and a pioneer of changes.

A mother is key to a baby’s life, however, as Aunt Betty Jenkins expressed, “Since Uncle’s (Jack) passing, I more often ‘marvel’ that

our love for each other created another human being that is a part of him and a part of me.” This nurturing perinatal care raised one of the most beautiful female voices of Hawai‘i today.

Kahu Kaleo Patterson also shared, “The Wahine hāpai likewise were treated in special ways in order to influence the wellness and health of the unborn child, and sometimes towards a desired trait or personality.” King Kamehameha Nui did not receive the privilege of a full-time, breastfeeding mother; however, a nurtured pregnancy and the keen, skilled male leaders’ after-birth care are proven examples of successful infancy care. These men protected Kamehameha Nui’s earliest stage of life, nurtured and empowered his spirit to become a leader whose successful, compassionate, skilled expertise is a model used in today’s military, cultural and health practices.

Today’s medical advances, with experiential knowledge, often leads

us to what was intuitively known by our ancestors – “the health of a child starts before conception.” Pamela Almeida, neonatal nurse practitioner and Hawai‘i Pacific University nursing professor, advocates for the necessity of a “healthy womb before pregnancy” – “prenatal and perinatal care are crucial and needs to be provided to all women.”

On the other end of the spectrum, a baby’s lifespan may be limited to early childhood as Prince Albert experienced. Queen Emma understood the importance of breast milk for Prince Albert, which was provided through his wet nurse, Queen Kapi‘olani. Unfortunately, the little

Caring for our keiki is one of the strongest tenets of a society. -
Illustration: Dietrich Varez



prince would experience death at the young age of 4. Our Hawaiians understood hospice care then as we offer it today – compassionate care to the end, leaving “his countenance the image of sweetness and heavenly radiance.”

Maria LaFond, a mother and HPU advanced practice nursing student, experienced this similar painful loss of a baby and feels, “We are all family and the care of a sick or dying child determines how we live our lives.”

State Sen. Susie Chun Oakland co-founded the annual Children and Youth Day at the state Capitol to celebrate the positive ways of rais-

ing healthier babies to adolescents. “Understanding that what we eat, drink, inhale, experience, talk about and do will impact our unborn children in positive or negative ways, we must be able to call upon innate wisdom and do all we can to nourish them.”

Perpetuating the vision of King Kamehameha IV and Queen Emma of serving the health, education and spiritual needs of the people, St. Andrew’s Cathedral recently began the Health, Harmony and Wellness program led by Kahu Kaleo Patterson and offered every Monday from 3:30 to 5:30 p.m. Complimentary services include weekly basic health checks, exercise, lomilomi, hospice/bereavement support and spiritual counseling.

The 30th annual Pacific Rim Conference at the Hawai‘i Convention Center on Monday, May 19 will include a focus on neonatal care. On May 20, The Prince Albert Guild will celebrate Prince Albert’s life with a reception from 5:30 to 7 p.m. at St. Andrew’s Cathedral. For more information on fees and RSVP, please contact admin@malamaonakeiki.org or (808) 352-0013. ■

Leilani Kūpahu-Marino, RN, is founder of Mālama o Nā Keiki, a non-profit organization providing direct services, education, certification and professional development for neonatal professionals, nursing students and caregivers.

“BLA”

Continued from page 21

They are Gabby’s living legacy.

When Ry Cooder overheard Bla singing his own version of “Waimānalo Blues,” originally recorded by Country Comfort, it ended up on the brothers’ album in 1992. And it also became one of Bla’s signature tunes.

In 2002, Bla retired from the City and County of Honolulu, after working as a groundskeeper for nearly 20 years. These days, he

seems very happy, with his wife, Kathleen, and his journey so far.

As a volunteer, Bla continues to help counsel troubled youth. He’s come a long way since his own early run-ins with the law. Encouraged by friends, Bla says he now wants to share his life story, in hopes of helping others. So he’s collaborating with writer Lynn Cook, a frequent contributor to *Ka Wai Ola*, to turn it into a book.

Now 71, Bla is looking forward to producing more albums, and exploring new musical collaborations.

On his latest CD, Bla surprises you with his unique take on “When You Wish Upon a Star,” backed up by Shoji Ledward on jazz guitar. That was his favorite song as a kid. And Bla sings it with so much feeling, he leaves you believing ... perhaps your dreams can come true. ■

Heidi Chang is a multimedia journalist. You can hear her award-winning NPR stories on Bla Pahinui and Soundtracking “The Descendants” With “Real” Hawaiian Music at heidichang.com.

CYRIL

Continued from page 21

Merv Ching and Peter Moon.

Meanwhile, *Let’s Play Music*, the slack key music video and DVD featuring Cyril Pahinui and friends broadcast for a PBS Hawai‘i fundraiser, is nominated for a Nā Hōkū Hanohano Award for Music Video/DVD. The awards show will be held at 5 p.m. May 24 at the Hawai‘i Convention Center.

Kani Pū Kolu, Cyril’s latest CD, was also nominated for a

Hōkū Award for Liner Notes by his wife, Chelle. Together Cyril Pahinui, Peter Wook Moon (Peter Moon’s son) and Jeff Au Hoy are the Hawaiian musical group Kani Pū Kolu, which means three sounds together. While performing at the Kani Ka Pila Grille over the past five years, the trio has had many requests for a recording. Thus they produced this self-titled CD with a rich classic Hawaiian sound. To quote Chelle’s liner notes, “The tracks on this recording are the fortunate result of Cyril’s mentoring and Peter’s inherent talent.” ■

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 nāmamo a Hāloa!**

2014

AKANA – The Akana ‘Ohana will host a reunion July 18 and 19, 2014, on the Island of O‘ahu for the descendants of the children of Wong Sing Akana and Kailianu Ka‘ōpūiki. The children are: Ami (Akana) Lee; Aiona Akana; Ah Yee Ka‘ili (Akana) Keanini; Emma Meliaka (Akana) Machado; Esther Po‘ohiwi (Akana) Todd; Joseph Kepa Akana; Rose Pi‘ipi‘i (Akana) Sayers; Martha Ho‘okano (Akana) Smith; Rebecca Leilani Ah Choy (Akana) Tim Sing; William Ku‘uleiahuu Ah Lei Akana; Poha Ah Tuck Akana aka Albert Ling Hing Lam; Harriet Ah Lin Ku‘uleialoha (Akana) Loo and Mary Nāwahine (Akana) Kealoha. For detailed information, please contact us: by email, Yvette Kama at akanaohana.reunion@gmail.com; by phone, Shawny Stone at (808) 295-4139; by mail, Jeanette Stone at P.O. Box 179394, Honolulu, HI 96817 or join our Facebook Group – Ku Ho‘okahi ka AKANA ‘Ohana at facebook.com/groups/AkanaOhana. We are seeking branch line volunteers who can assist with contacting ‘ohana, event planning, genealogy research, gathering.

ALAPA – The Alapa ‘Ohana Reunion will be held in St. George/Washington UT area from June 11-14, 2014. The descendants of Oliva and Pahuanian Alapa invite their ‘ohana for four days of cultural and fun activities. The opening activities will be held at the King’s Row Club House at 180 N 1100 E #200 in Washington UT at 6 p.m., where the program and T-shirts will be distributed. Donations for 18 years and older is \$25, 5 years to 17 years – \$10 and those under 5 years are free. Please send donations to Vermine K. Haws at 180 N 1100 E #53 by April 1, 2014. Check family site on Facebook for cost of T-shirt. If you have any questions, call Vermine at (435) 674-1439 or Linette Alapa Hunter at (503) 342-8700.

GALDEIRA – The Galdeira ‘Ohana reunion will be held July 12-14, 2014, at Waimānalo Beach Park. All descendants of Louis Cordeiro Galdeira are invited to join this gathering. Descendants of Louis Cordeiro Galdeira from marriage with Pualani Naehu include: Earl, Ramona, Bernard and Viola (Lewis) Galdeira; and marriage with Margaret Kalalau include: Yvonne (Camara), Robert, Jarry, Raymond (Pae), Herbert Wendall, Margaret (Candy), Louis Jr. (Butchie), Marvaleen (Fatso) and Leslie Galdeira. Hanai ‘ohana includes: Jimmy Joyce and Marie Torres. For more information, please contact Bernie Galdeira at 536-1510.

HANO HANO – The Hanohano ‘Ohana will be hosting a reunion from Oct. 24-26, 2014, in Puna, Hawai‘i for the descendants of Kuaioholani/Kaluna/Kobayashi and Yung. For detailed information, contact Maggie Hanohano by phone (808) 247-8117, email maggiehanohano@yahoo.com, or by mail at P.O. Box 6455, Kāne‘ohe, HI 96744.

HULU/KALALAU – Hulu and Kalalau ‘Ohana planning a camping get-together Fourth

of July weekend, July 3 to 6, 2014, in Hāna, Kaeieku 90A Ulaino Road. Bring camping gear. Please kōkua ‘ōlelo to ‘ohana of Lucy Kalani Kalalau and John Kalalawaia Hulu. Your help is very important. Mahalo nui loa. In need of addresses. Can reach me, Kupuna Luke Nu (Hulu), by phone, 242-0733 or address: 638 Kohomua St., Wailuku, HI 96793. Or on Facebook.

KA‘AUHAUKANE – Na Lālā O Ana Lumaukahili‘owahinekapu Ka‘auhaukane will celebrate our 10th annual ‘ohana ho‘ōlaule‘a and pā‘ina from 9 a.m. to 5 p.m. Saturday, Aug. 23, 2014, at Bellows Air Force Station, Picnic Pavilion “5-B.” Deadline to register is Saturday, July 19, 2014. To ensure access on base, please provide your family representative with the last name, first name and date of birth for everyone attending the potluck lunch. Ana’s makuakane was Kamokulehua‘opanaewa Ka‘auhaukane (k) and makuahine was Pailaka Ho‘ohua (w). Ana was born March 3, 1845, in Ka‘auhulu, North Kohala, on the island of Hawai‘i. Her date of death was Jan. 30, 1917. Her kaikua‘ana was Kealohapauole Kalaluhu Ka‘auhaukane (w). Ana married John Von Iseke and they were blessed with ‘umikumakolu kamali‘i: Maria, Elizabeth (Kapuakuni and McKee), Theresa (Kapiko and Quinn), John Isaacs (Lincoln), Joseph, Antone, Anna, Henry, Louis (Silva), Joseph Joachim (Cockett), Frank (Pereira), Charles and Katherine (Sing).

Family representative contact: Joanne Nohara, 384-9224; Colleen (McKee) Tam Loo, 398-1600; Peter (Kapiko and Quinn) Machado, 689-0190; Shirleen “Boss” (Iseke) Sturla, 664-9795; Louie (Isaacs and Iseke), 216-9331; Conkling McKee Jr., 734-6002; Pauahi (Baldomero and Wegener), 842-7021; Puanani (McKee) Orton at 235-2226.

KALELEIKĪ – Descendants of Samuel Kekuaokala‘au‘ala‘iliahi Kaleleiki and Adeline Kaniho Glenn Kaleleiki; their children Herbert Mauliola Kaleleiki, Robert Kaleo Welolani Kaleleiki, Georgiana Koiamo Kaleleiki Kamanu, Jennie Kauluha Kaleleiki Kanekoa, Rebecca Kealohapau‘ole Kaleleiki Cobb-Adams, Hattie Kahaunaale Kaleleiki Ani, William Leiloke Kaleleiki, Louisa Loika Kaleleiki Kahalepau‘ole Helela, Mary Kaleleiki Lee, Oscar Kalālā‘au‘ala Kaleleiki. Hui Kaleleiki ‘Ohana is facilitating a “Holoholo” at Kamakalepo on June 21, 2014. We need kōkua with the food, logistics and activities committees. Anyone who can kōkua, please email hooheleikamakalepo@yahoo.com.

KALEHUAWHE – The descendants of Nalaniewalu and John I Kalehuawehe will be having a family reunion July 3-6, 2014, on the island of Maui at Hale Nanea. Please email us with your address, email or contact number so we can send you the registration form and other information. You can email Shauna Gomes at hoolahou42maui@gmail.com or send any information to 42 Hoolahou St., Wailuku, HI 96793, or call 808-357-8767. You can also visit our Facebook page, “Are you a Kalehuawehe descendant.”

KAMAUU/KAMAU/CHUN/ONEHA

– The descendants of Kamaau, Kamau, Chun and Onehas will be having a family reunion Saturday, June 21, 2014, at the Waimānalo LDS Church (O‘ahu). Address: 41-972 Olu Olu St., Waimānalo, HI 96795; time: 8 a.m. to 6 p.m. We look forward to seeing all of our ‘ohana at this great gathering. Please email me, Nani Kamaau-Spencer, at Pilikea@Hawaii.rr.com or call me at 384-8913 for information. We would like to rekindle what our kūpunas once began. For those how are interested in genealogy updates, we will have a section specifically for this.

KAMOKU – The descendants of Herman K. Kamoku and Lydia K. (Naki) Kamoku will be having a reunion on the island of Maui. The weeklong celebration is from July 23-27, 2014. For more info, email kamokureunion2014@gmail.com or call Jona Kamoku at (808) 870-1105.

KAPU – The Kapu ‘Ohana 1st Reunion is set for July 5, 2014. This is the first family reunion of Samuel & Esther (Pih) Kapu 1891. Grandchildren of Mary Kapu (John Nakoa) are “reunion committee.” Lydia Kapu (h) Ernest (Kala), David, Naomi (Ah On Lee), Ezekiel (LaVerne Seto), “Ala” (Frank Baguio), Lydia (Leiai Laa), Rowland (Nona Ah Quin), “Cissy” (Bernard Adams), “Pinky” (Thomas Bacos), Donald (Carole Miyamoto), Mary Kapu (John Nakoa), “Keola” (Gladys Duncan), Esther Santiago, “Kainoa” (Honeykid Naholowaa), Edgar (Kay Kaeka), Buddy (Suki Richardson), “Ipo” Kahiamoe, Faith (Tony Distajo), Lillian Joy (Manuel Cano), Maggie (“Junior” Santiago). Samuel Kapu (Juanita Guerrero), Carol (Ronald Gilbert), “Nani” (Ernest Chan), “Dutchie” Kapu Saffery, Sam Kapu (Marsha Kalima). Margaret Kapu (Eddie Spillner), Edward Marooni, Edwina. Henry Kapu Sheldon (Sarah Wong), Henry Jr. (Gladys Smith), Samuel (Siebel Kajiwaru), Thomas (Nancy Jenewein), Joyanne (James Dilwith), Richard (Jeanne Belcher). Also looking to contact with unknown ‘ohana connected to Kapu Kauakahi (birth name) of Hāmākua district. Contact Belinda Nakoa-Patinio (Buddy & Suki): okoholast@yahoo.com, 808-216-2941, Facebook. Check your email, mail box, Facebook for any information sent if we have your contact.

KA‘UPU – Na ‘Ohana ‘O Edward Kikino Ka‘upu family reunion is scheduled for July 25-26 at the old Kona airport facility in Kailua-Kona. Please contact Walter Wong Yuen at P.O. Box 29, Pāhala, HI 96777 or email dwong_yuen@yahoo.com for additional information. You may also email secretary Melani Mokuhalii, at pearl96720@hawaii.rr.com, to add your name to our mailing list to receive minutes of our monthly meetings. Send genealogy updates to Chauncy Wong Yuen at email wongyuenc001@hawaii.rr.com.

LIN KEE – The Lin Kee ‘Ohana is planning a reunion for October 2-5, 2014, on the island of Moloka‘i. Any known descendants of Maria Kainea Kaneakua of Pūko‘o Moloka‘i, please contact Keala Yee @456-2627.”

STEVENS – The Stevens ‘Ohana is holding a family reunion, “The Bond That Links Us All,” on Hawai‘i Island in Waimea on Aug. 14-16, 2014. All descendants of James Umialiloa Stevens and Fannie Kaleoili Purdy are encouraged to attend. Family genealogy, meet and greet, games and workshops, tours and entertainment are on the schedule. Early registration for the three-day event: \$60/adult \$30/child 12 and under, before June 30. \$75/\$35 late registration starting July 1. Children 5 and under are free of charge. Lunch and dinner included with registration on Friday and Saturday, potluck dinner on Thursday. Attendees are encouraged to make travel and accommodation plans as soon as possible as local rooms may be limited due to the season. For registration, contact Makani Stevens at (808) 885-9348 or (808) 430-9633. For other issues, contact Reunion Coordinator Norah Kualī‘i at (808) 989-0617. Deadline for submission of Family Group Sheets for inclusion into the Genealogy Report is May 31. Please forward all genealogy data to Michael Stevens at naeahuau@hotmail.com or visit our Facebook page: Stevens/Purdy Ohana.

THOMPSON – The Thompson ‘Ohana will host a reunion on Aug. 2, 2014, at the Mānoa Grand Ballroom at 5 p.m. (Hawaiian buffet), on the Island of O‘ahu for the descendants of William Thompson of Kainaliu, Kona, and Mary S. Sherman of Nu‘uanu, O‘ahu, and their seven children: William (Kamala) of Maui; Caroline (Frank Chaney) of O‘ahu; Louisa Ana (Frank Poor) of O‘ahu; Ellen (David Morton) of Maui/O‘ahu; John of O‘ahu; Charles Edward (Annie, Akuini, Amoe Ahlo, Isabelle Namaui, Lillian Eckart) of Maui; and Mena (Franklin Ferguson) of O‘ahu. For details, please contact Sharman Elison (808) 226-3288, email drelison@gmail.com; or Guy Patterson (808) 351-4286, email thompson ohana@gmail.com.

‘IMI ‘OHANA • FAMILY SEARCH

ESTRELLA – My great-grandparents arrived here in Hawai‘i on the ship called the Abergeldie on May 10, 1883. Their names are Arsenio de Sousa Estrella from Sao Pedro, Ribeira Grande, Sao Miguel, Azores, and Carolina de Jesus Sosiro from Conceicao, Ribeira Grande, Sao Miguel, Azores. They came with Manuel (B: 1881) and Maria (B: 1883). They then had: Wilhelmina (B: 1886) (my G-Grandmother); John (B: 1887) married Eliza – Children: Sammy, Ida, Walter, Frank, Vangelina, Violet & Ernest; Joseph (B: 1889) married Mary – Children: Mary, Henry, Violet, Emily, Thelma, Davidson, Evelyn & Robert; Antone (B: 1896) married Bella – Children: Lucy, Antone & Miriam. Wilhelmina, John, Joseph & Antone

were born in Hala‘ula, North Kohala, Hawai‘i. Arsenio had left the family and Carolina then married Christino Lorenzo (Lawrence) and had a son Frank Lawrence and were living in Wailuku, Maui. If anyone is a descendant of this ‘ohana, please contact me by email, annette913@yahoo.com or call (808) 896-4902.

GENEALOGY CONFERENCE — The Hilo Hawai‘i Stake Church of Jesus Christ of Latter Day Saints is sponsoring the fourth annual Genealogy Conference from 8:30 a.m. to 2 p.m. May 31 at the Hilo Stake Family History Library, 1373 Kilauaea Ave. Free workshops will offered throughout the day. All are welcome. Topics include: online and print collections by archivist Helen Wong-Smith, the art of ho‘oponopono with Reuben Pukahi and Aloha Bezilla, Japanese character (kanji) translation with White Eagle Arai, and learning to preserve photos and stories with Wanda and Patrick Cardines. In addition, Kona Hawai‘i Temple President Boyd Mossman will speak and Temple Matron Maile Mossman will share the film *Searching for Emma* by the LDS Church’s audio visual department. The genealogy library will also be open to do personal genealogy research, with consultants available to assist. Same-day registration starts at 7:30 a.m. Registration is also available at the Family History Center, 1373 Kilauaea Ave. from 10 a.m. to 8 p.m. Tuesday, Wednesday and Thursday. Or, register online at hilostakegenealogylibrary.org.

KA ‘OHANA O KALAUPAPA – Has records and resources that could provide you with information about any ancestors you might have had at Kalaupapa. Contact us by email (info@kalaupapaohana.org), mail (Ka ‘Ohana O Kalaupapa, P.O. Box 1111, Kalaupapa, 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 Kalaupapa.

SCHARSCH/UUMA – We are searching for descendants of Joseph Scharsch Sr. (born 1849 Alsace-Lorraine, France, died 1933 Kapa‘a, HI) and Julia Kaalo Uuma (born 1864 Ko‘olau, Kaua‘i, HI, died 1930 Kapa‘a, HI). Their children: Catherine Puakou Scharsch (B: 1882) married Edward Morgan; Frank Scharsch (B: 1884) married Kini; Robert Scharsch (B: 1886); Edward Kaipolaua Scharsch (B: 1890) married Harrietta Aki; Beatrice Puamikinolia Scharsch (B: 1892) married Enoka Lovell Jr.; Jennifer Scharsch (B: 1893) hanai’d to Akana Family; Joseph Scharsch Jr. (B: 1894) married Margaret Isaacs; Agnes Keomoopu Scharsch (B: 1896) married W.A. Fernandez; Margaret Miulana Scharsch (B: 1904) married Yutaka Hamamoto; Eileen Iwakiani Scharsch (B: 1906) married Dan Smith. We are hoping to update our genealogy and have a family reunion. If anyone is a descendant of this ‘ohana, please contact Mary Moriarty Jones by email, maryjones808@outlook.com, or via mail: P.O. Box 241, Anahola, HI 96703. ■

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.

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.

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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HONOLULU

560 N. Nimitz Hwy., Ste. 200,
Honolulu, HI 96817
Phone: 808.594.1888
Fax: 808.594.1865

EAST HAWAII (HILO)

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

WEST HAWAII (KONA)

75-5706 Hanama Pl., Ste. 107
Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

MOLOKA'I

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

LĀNA'I

P.O. Box 631413,
Lāna'i City, HI 96763
Phone: 808.565.7930
Fax: 808.565.7931

KAUA'I / NĪ'HAU

4405 Kukui Grove St., Ste. 103
Līhu'e, HI 96766-1601
Phone: 808.241.3390
Fax: 808.241.3508

MAUI

33 Lono Ave., Suite 480
Kahului, HI 96732-1636
Phone: 808.873.3364
Fax: 808.873.3361

WASHINGTON, D.C.

900 2nd Street, NE, Suite 107
Washington, DC 20002
Phone: 202.454.0920
Fax: 202.408.3365

Classified ads only \$12.50 - Type or clearly write your ad of no more than 175 characters (including spaces and punctuation) and mail, along with a check for \$12.50, to: **Ka Wai Ola Classifieds, Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817.** Make check payable to **OHA.** (We cannot accept credit cards.) Ads and payment must be received by the 15th for the next month's edition of *Ka Wai Ola*. Send your information by mail, or e-mail kwo@oha.org with the subject "Makeke/Classified." OHA reserves the right to refuse any advertisement, for any reason, at our discretion.

\$40,000 (LH) MOLOKA'I — 5.266 acres located right outside of Kaunakakai and Moloka'i Airport. G.Jeannie Byers (R) PB 808-285-4774 West Beach Realty, Inc. 808-696-4774 jeannie@westbeachrealty.com.

\$73,000 NĀNĀKULI HOMESTEAD flag lot over 1/3 acre. 3 blocks to beach, by new Boys and Girls Club. Call 808-398-0548 or 360-495-HULA, leave message.

14.995 ACRE LOT — Kahikinui, Maui. Ocean view. Less than half mile from main road (Pi'ilani Hwy 31). \$79,000 or best offer. Era Pacific Properties. Edwina Pennington, R(S) 808-291-6823.

BIG ISLAND — Waimea Lālāmilo, 3 bedroom/2 bath. Kawaihae Makai 3 bedroom/1 bath, old Hawai'i, near the ocean with fishing just across the street. DHHL leases. Graham Realty Inc., Bobbie Kennedy (RA) 808-221-6570 — email — BobbieGrahamRealtyHawaii@gmail.com.

BOBBIE KENNEDY (RA), Graham Realty Inc. Experience + knowledge = sales. Specializes in DHHL properties and general real estate on all islands. 808-221-6570 — email address — BobbieGrahamRealtyHawaii@gmail.com.

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LA'I'ŌPUA, undivided interest residential lot in Kailua, Kona. Contact 1-888-938-9273.

KĀNAKA MAOLI FLAGS (large \$30, small \$6), large Kānaka Maoli + Hawaiian flag combo special (\$40). T-shirts for every Hawaiian island from \$10, special T-shirts and tank tops with the royal crest, Kānaka Maoli Pledge posters (2 sizes), stick-

ers, window decals, true educational postcards, banners. Kanakamaoli power.org or 808-332-5220.

KAPOLEI/KANEHILI: Corner lot, nicely landscaped, bedroom/bath downstairs, 4 bd/3 full baths. Leasehold. \$499,900. Charmaine I. Quilit Poki (R) Prudential Locations LLC 295-4474.

MARRIAGE? Need a Kahu to perform it? Second-generation wedding official, Native Hawaiian, grounded in cultural ioina and lawena. Email: aeikewedding@gmail.com for more info.

MAUI — WĀIEHU KOU — beautiful 2-story custom built 5 bedroom/3 bath home. Kahikinui 17 acres. Keōkea 2 acres AG. DHHL leases. Graham Realty Inc., Bobbie Kennedy (RA) 808-221-6570. BobbieGrahamRealtyHawaii@gmail.com.

SELLING OR BUYING I CAN HELP. I specialize in HHL, REO's, and residential, investment properties, especially on Maui. Edwina Pennington, Era Pacific Properties 808-291-6823.

THINKING OF BUYING OR SELLING A HOME? Call the real estate lady 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. Specializes in fee simple & homestead properties, 28 years.

WAI'ANAE: Nice quaint 2 bd/1 ba home \$200,000. Big Island: 10 acres AG Pana'ewa \$130,000/offer. Kamuela: Beautiful 3/2 10,000 sf. lot \$350,000. Kawaihae: 23,392 sf. lot \$45,000. Kamuela/ Pu'ukapu 10 acres \$85,000. Moloka'i: 3.4 acres AG Kaunakakai \$45,000-leasehold/ DHHL — Charmaine I. Quilit Poki (R) Prudential Location LLC 295-4474.

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