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KAKO'O
'OIHANA 'ŌIWI
SUPPORT
NATIVE HAWAIIAN-
OWNED
BUSINESSES
SECTION

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Native Hawaiians get a helping hand in search for housing. - Photo: Zach Villanueva



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CIVIC ENGAGEMENT IS NOT JUST AN ELECTION-TIME ISSUE

Aloha mai kākou,

The election might be over but it is never too late to remind our elected leaders that Native Hawaiians vote and that we care. Our elected leaders do want to know what is important to their constituents, what problems need solving and what they can do to improve everyone's quality of life.

That makes this a perfect time to remind them that Native Hawaiian issues need their attention. We are all for finding ways to protect our cultural resources and funding for Native Hawaiian programs both on the state and federal level. We want to continue to dialogue on what is just compensation for the government's use of ceded lands.

It doesn't take much to become a little more politically active in your community. You can say a quick "Hi" at a community event and let your elected officials know what you're concerned about, whether it is traffic safety in your neighborhood or preservation of Hawaiian cultural resources.

We want them to know Native Hawaiians are engaged, involved and care, and that we want to make a difference. Just a few kind words can make a world of difference.

I want to be part of the solution; we all want to be a part of the solution. And by staying engaged we will be part of the solution.

There are other ways for Native Hawaiians to exert influence in our community. As the holiday season approaches, we should

all consider buying gifts from our Native Hawaiian businesses. A strong economy is a good foundation for a Native Hawaiian nation. Boosting our businesses means more jobs and higher household income.

Buying from Native Hawaiian businesses means more money stays in Hawai'i, and circulates through our economy, instead of going into the pockets of multinational corporations.

Ka Wai Ola offered Native Hawaiian businesses free ads in this month's paper. I invite you to look at the ads and patronize these businesses. In this small way, you can help us empower Hawaiians and strengthen all of Hawai'i.

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

Kamana'opono M. Crabbe

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



Kamana'opono M. Crabbe, Ph.D.
Ka Pouhana,
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BY LIZA SIMON

Families struggling to put a roof over their heads have been turning to Hawaiian Community Assets for help. Many have found success and secured permanent rental housing. OHA has played a significant supportive role, pumping more than \$500,000 into one HCA program alone.

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A lifetime of service PAGE 5

BY GARETT KAMEMOTO

OHA Trustee Oswald Stender retires this month after 14 years on the board. He shares his thoughts on leadership, Kaka'ako Makai and helping to shape the Second City of Kapolei as a Campbell Estate CEO.

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Paintings given from the heart PAGE 17

BY KĒHAUNANI ABAD

Artist Aaron Kawai'ae'a has painted a series of Hawaiian heroes, from royalty to kumu hula.

Artist Aaron Kawai'ae'a. - Courtesy photo



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Hula contest returns to Waimea Valley PAGE 25

BY KATIE YAMANAKA

Organizers revive the beloved Ke 'Alohi Hula Competition decades after it ended its original run.

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 Hawai‘i.

Tears of joy accompany return of water to Nā Wai ‘Ehā

But more work remains at Maui’s ‘Four Great Waters,’ community members say

By OHA Staff

In the latest sign of progress in the Nā Wai ‘Ehā case, water returned Oct. 13 to two streams in Central Maui for the first time in more than century.

The Wailuku Water Co. and Hawaiian Commercial & Sugar Co., which is a division of Alexander & Baldwin Inc., released the water from their diversions in Waikapū and Wailuku that had drained the streams dry.

The Office of Hawaiian Affairs and Earthjustice joined with community groups Hui o Nā Wai ‘Ehā and Maui Tomorrow Foundation, to celebrate the water’s return to the last two remaining streams seeking justice in the much-publicized case.

“This is a significant day,” said Walter Kamaunu of Hui o Nā Wai ‘Ehā. “The water has been returned.”

This restoration of stream flow occurred more than two years after the Hawai‘i Supreme Court ruled in the Nā Wai ‘Ehā case in favor of OHA, Earthjustice and a broad-based alliance of farmers, cultural practitioners, environmentalists and their supporters.

“This case not only benefits Native Hawaiians, but it strengthens the broader Hawai‘i,” said Kamana‘opono Crabbe, Ka Pouhana and CEO at OHA. “Everyone benefits from water. It’s a public trust, for all agricultural farmers and for the greater good of people who want to enjoy it for recreation, and most of all, clean drinking water for everyone. This is a public concern, but it’s also a public benefit for everyone throughout the state.”

In April, the state Commission on Water Resource Management approved a settlement in which Wailuku Water Co. and Hawaiian Commercial & Sugar agreed to restore up to 10 million gallons a day to Wailuku River and 2.9 million gallons a day to Waikapū Stream.

The settlement also maintained the restoration of 10 million gallons a day and 2.5 million gal-

lons a day to Waihe‘e River and Waiehu Stream, respectively, which the commission had ordered in 2010.

“It took years of waiting and lobbying the commission, then it took a contested case hearing up to the Supreme Court, back down, and then it took everyone agreeing that it was time to reach a reso-

can make a difference.”

The decade-old Nā Wai ‘Ehā case had thrust into a spotlight the law in Hawai‘i that water is a public trust and not private property, and that such resources cannot be diverted without considering the impact on Native Hawaiian traditional and customary practices, stream and ocean ecosystems, and drinking water.

For some, the water’s return to Waikapū and Wailuku signaled another step forward in ongoing community efforts to enforce the law and stop companies from draining rivers and streams dry while hoarding the water for private profit.

Most importantly, the same attention must extend to East Maui and across the islands, where 90 percent of Hawai‘i’s streams continue being diverted.

“We join with the community and OHA in celebrating this hard-won and long-awaited restoration of stream flows,” said Isaac Moriwake, an attorney for Earthjustice. “While more work and continued vigilance will be needed to protect these resources, we take this moment to witness another step in the march of progress for these streams and others throughout Hawai‘i nei.”

Community members called on the state Water Commission to hold diverters, such as Wailuku Water Co. and Hawaiian Commercial & Sugar, accountable to the settlements that have been reached.

Hōkūao Pellegrino of Hui o Nā Wai ‘Ehā was among those to raise the issue at recent hearings in Kahului. “What occurred after five months was no engineering feat, it was a lifted-up plywood board with a stick holding up that sluice gate and a stone underneath that sluice gate,” Pellegrino said.

He also mentioned that problems remain with sticks and stones, delays in covering intake grates, incorrect locations for meter gauges and unreliable measuring systems.

In addition, parts of ‘Īao and Waikapū streams remain dry. There is also work to be done to ensure, for example, that the remaining diversion dams are modified to enable passage of native stream life.

“If the ‘o‘opu come from the ocean and get right here, what are they going to do?” asked John Duey of Hui o Nā Wai ‘Ehā. “They have dry rock; they can’t survive on dry rock, so we got to get connectivity from here for the other 1,000 feet, so we still got a problem.”

Pellegrino added: “If we want to see this stream flow mauka to makai, this is the time to push, because, these guys, who knows what’s going to happen tomorrow. So mahalo, please kāko‘o us, support us, and continue to push for mauka to makai flow.” ■



Water is released from a valve above Kepaniwai Park in Wailuku, Maui, on Oct. 13 as part of a settlement agreement reached in April. - Photos: Alice Silbanuz



John Duey, left, and members of Hui o Nā Wai ‘Ehā locked in an embrace and overcome with emotion after the water release at ‘Īao Stream. The return of water to Nā Wai ‘Ehā is historic and vital to the well-being of the community. Much more work needs to be done in Nā Wai ‘Ehā and elsewhere, notably East Maui. The legal precedent set by the case will be vital to future successes that will be pursued beyond Nā Wai ‘Ehā.

lution of this part of the case,” said Pam Bunn, an attorney for OHA. “It means that communities can make a difference. They can, by speaking truth to power and insisting on their rights they



Oswald Stender at his home in Maunawili, with his beloved dog, Kaena, in his lap. - Photo: Nelson Gaspar

Oz Stender reflects on a lifetime of service

As he prepares to step down, the long-time OHA trustee reminds us to 'Always close circles'

By Garrett Kamemoto

For Oswald Stender, it has always been about closing circles, fixing problems and doing what he believes to be the right thing, even when it is not the popular thing.

On a dreary, overcast day in October, he is sitting in a rocking chair at his home in Maunawili, reminiscing about his years at Campbell and Bishop estates and as a trustee at the Office of Hawaiian Affairs. He says he sincerely believes OHA's best days are ahead.

But at 83, he is ready to retire. "I've done everything I wanted to do," Stender said. "I think I've done a lot. It's time to stop." Stender's term at OHA ended on Election Day as he has chosen not to run for re-election.

"I tell people if I die today, I'm happy with my life," he adds.

Then his visage changes. The look in his eyes says he is about to say something that's been gnawing at him.

"I hope the (OHA) trustees find another way to manage Kaka'ako, because the way it's set up, it's not going to work."

His words might infuriate some. But it is hardly the type of thing that is unexpected from a man whose friends and admirers call straightforward and principled.

Stender was orphaned at a young age and was raised by his tūtū kāne in Hau'ula who, Stender says, "pounded into me that if there's something wrong, fix it. Don't let it stew."

through a master planning for a community 22 miles outside Honolulu with no major connecting infrastructure. The concept was to come up with a community with a place for people live, play and work. Stender, as chief executive officer from 1976 to 1988, played an instrumental role in getting governmental approvals for the Second City of Kapolei.

He marvels that the plan developed in 1958 is very close to what is developing in Kapolei today. Stender said: "All of it would not have happened if the trustees didn't get all the experts that they needed to help them make those decisions. It's amazing that it all worked."

His goal in life at that time was to retire at 55, and while his official resume lists his retirement in 1988, he stayed on as a senior adviser until 1990.

'Bring the house down'

It was 1989. Stender was summoned to meet with the state Supreme Court. He was informed he had been selected as a trustee of the then-Bishop Estate. He was taken aback. He had been urged to apply, but did not. He felt the position was a political reward and viewed himself as apolitical. But at the meeting, he was informed he needed to immediately accept or reject the offer.

"I did do it because: 1) it's a very prestigious appointment, 2) I'm an alumni and 3) I had issues with the things that Bishop Estate was doing, which I didn't like, and I thought this was a way to fix it," Stender said.

Stender later met with one of the justices, Edward Nakamura, over breakfast and asked why he was chosen. Nakamura told him he was a compromise candidate: that the justices were deadlocked over political appointments but no one had a problem with Stender's appointment.

"I was a political fix to a problem that they had," Stender

It is a concept that was reinforced during his time at the Estate of James Campbell. His mentor was Herb Cornuelle, chairman at the Campbell Estate. Stender remembers Cornuelle would tell him: "Always close circles. If someone is causing a problem that needs to be fixed, fix it."

For Stender, closing circles is done with respect, love and charity.

Live, work, play

It was 1958 when Stender joined Campbell Estate as an assistant property manager. At that time, Campbell Estate was going

remembered. "It had nothing to do with the trust, so there's the problem: the system is rigged."

In fact, Stender gave an interview alleging the system was rigged and the appointments to the board were political rewards, angering his fellow trustees. Former state House Speaker Henry Peters was on the board before Stender was appointed. After his appointment, former Senate President Richard "Dickie" Wong, Maui educator Lokelani Lindsey and attorney Gerard Jervis were appointed to the board.

"The only way to end that whole political process was to bring the house down. That's when I started to rally the troops: the students, the teachers, the alumni and the community," he said.

He says he admires the teachers and the community who rallied to his side as they had the most to lose. He later received some sense of validation from Nakamura, who had retired from the bench.

"He said all this ruckus I was raising was necessary. The Supreme Court was being compromised by this whole process of appointments," Stender said.

Nakamura died a few months later and then the high court decided stop appointing trustees to the Bishop Estate, leaving the decision to the probate court. "I'd like to think that (Nakamura) did it," Stender said, "He talked to them. I give him credit for changing the process of trustee appointments."

Stender sued to oust Trustee Lokelani Lindsey, who was accused of micromanaging the Kamehameha Schools. Ultimately, all of the trustees were ousted or resigned, including Stender. Lindsey had become the focal point for student, teacher and community protests over allegations she micromanaged the Schools. But Stender said it all started with a desire to get the right people to be trustees of the Kamehameha Schools, not political appointees.

Why OHA?

"People say 'Why OHA?' I said, same problem. Here you have an organization that's good for the Hawaiian. Kamehameha is good for the Hawaiian. OHA is the only thing that the Hawaiians had and the reputation at the time was cruddy. I mean when you mentioned OHA, everybody thought it was a joke."

Stender's chuckle is distinctive and easy. He's recalling his decision to become an OHA trustee without realizing he had to run for a political office. He placed his name on the ballot in 2000. He was elected and has served ever since.

His focus was payments to Hawaiians for the state's use of ceded lands, an issue that had been unresolved for 30 years. He believes Hawaiians should have gotten more from the state.

"I'm really disappointed in the Legislature and administration, for they all admit to the fact that the Hawaiians were shortchanged and the Hawaiians are owed this money but they won't pay," Stender said.

Kaka'ako Makai

To settle some of the back payments owed to OHA, the state agreed to transfer an estimated \$200 million in land in Kaka'ako Makai to the agency. To Stender, his fellow trustees are trying to micromanage development in the area.

"The trustees all feel that they have to have their hand in it, but they shouldn't."

He said it is impos-

SEE STENDER ON PAGE 10

Business caucus promotes access to help, resources

By Harold Nedd

Dozens of Hawaiian business people descended on the Hawai'i Convention Center in Honolulu for discussions about getting access to capital, expanding their network of contacts and identifying policies that could help them succeed.

Called the Small Business & Economic Development Caucus, the meeting was hosted by the Office of Hawaiian Affairs, where business loans account for 20 percent of the 1,300 loans still in the agency's pipeline.

The meeting was among the highlights of the 13th annual Native Hawaiian Convention held Sept. 30 to Oct. 2, and organized by the Council for Native Hawaiian Advancement.

"When we were asked to host the caucus, we jumped at the opportunity in an attempt to ensure that Native Hawaiian small businesses are getting access to the right help and support," said Winfred Cameron, manager of OHA's Native Hawaiian Revolving Loan Fund, whose borrowers can take out up to \$19,999 to start a business, or as much as \$1 million to expand an existing one.

Among those assembled for the caucus were business professionals as well as state and federal agency representatives who brought insight from a variety of backgrounds and fields of expertise.

For example, the Hawai'i Department of Business, Economic Development and Tourism offered perspective on enterprise zones and tax incentives for local small businesses. In addition, the U.S. Small

Business Administration provided an overview of grants, loans and resources it makes available to help entrepreneurs and others thrive.

At the same time, Ray Jardine, the chief executive officer for Native Hawaiian Veterans LLC, announced during a presentation his plans to begin conducting a series of workshops across the state for Native Hawaiian business owners who are interested in securing federal government contracts.

As a Native Hawaiian small-business owner, Jardine said he has benefited in a big way from knowing how to clear hurdles in the path to securing lucrative federal government contracts and is turning his attention to helping others do the same.

"The key for me was getting off this island and chasing work on the U.S. mainland," Jardine said. "There

is a market here in Hawai'i with the U.S. Department of Defense, but there are also markets in 49 other states. It was when I went into those other markets that my business really started to grow."

Aside from accessing capital and federal government contracts, another big theme at the caucus was networking. Its importance was emphasized during speeches at the caucus and two well-attended networking receptions held afterward.

"Networking is a critical success factor," Wally Tsuha, co-founder of the Asian Pacific American Chamber of Commerce, said during a speech at the caucus. "Don't sell it short. It can help you scale your business. If you see successful business people, go and talk with them. Don't be afraid to ask successful business people to be your mentor. Most will say yes."

Capping the caucus meeting was a roundtable discussion on policy priorities aimed at helping Native Hawaiian businesses succeed. The discussion centered around such topics as challenges these businesses share, the role the Hawai'i delegation in Congress can play to help, and how Native Hawaiian businesses can work better together.

"My hope for the business caucus was to provide information, resources and an opportunity for networking supportive of growth for Hawai'i's small-business sector," said Michelle Kauhane, CEO of the Council for Native Hawaiian Advancement. "The key takeaway was that we must focus beyond the caucus on building collaborative efforts locally and nationally around public policy to support Native Hawaiian small businesses."

For information about OHA's business loans, contact Robert Crowell at (808) 594-1924 or email robertc@oha.org. ■



Former U.S. Senator Daniel Akaka posed for pictures after he spoke. - Photo: Lisa Asato

Akaka speaks on sovereignty

Retired U.S. Sen. Daniel Akaka said unity and respect for differing beliefs was of utmost importance as the Hawaiian community determines its path to achieving self-governance. Long a proponent of Hawaiian self-determination, Akaka was the final speaker at a sovereignty summit at the Native Hawaiian Convention, following panelists Michelle Kauhane of the Council for Native Hawaiian Advancement, Kamaki Kanahale of the Sovereign Councils of the Hawaiian Homeland Assembly, Brian Cladoosby of the National Congress of American Indians, Tex Hall of the Coalition of Large Land Tribes and Sheri Buretta of the Alaska Federation of Natives.

Here is an excerpt from his speech. —Lisa Asato

"As you know, the enactment of Act 195 was for me a momentous movement for our people. It not only formally recognized Native Hawaiians as indigenous peoples of the state of Hawai'i, but it also set into motion the reorganization of our people. Act 195 established the Native Hawaiian Roll Commission and Kana'iolowalu, the roll of qualified Native Hawaiians, giving our people the opportunity

to re-establish a Native Hawaiian governing entity. Moreover it has the potential to allow us to come together as a people, exercise our inherent right of self-determination through self-governance. ...

"My brother Rev. Abraham Akaka fittingly said the future is not only for our public officials to decide, but for you and me also. And we're deciding that future each day in what we do and say and think. We all have an important role in deciding the future of our people, of our governing entity. I encourage you and all the people of Hawai'i to get involved, to learn about the issues that impact our community and share your opinions. Do not remain idle. There is momentum in our movement to re-establish a Native Hawaiian governing entity. You will decide what will result from this momentum.

"During my 36 years in the U.S. Congress, I was a staunch advocate for Native Hawaiians and all indigenous peoples. I worked tirelessly to ensure Native Hawaiians were afforded the same rights of self-determination and self-governance as those enjoyed by our friends and other indigenous peoples of our country. Despite criticism and opposition of my efforts, I never gave up. You must also continue to persevere. Re-establishing a governing entity and exercising true self-governance is pono, and it is critical to the well-being of our people. This movement

must not be stalled. Regardless of the challenges and criticism that may be faced, I feel we have waited too long.

"Further, in order to create a healthier brighter future for our people, it is essential that we all work together. Like culture and tradition we must all paddle in the same direction like a team in a wa'a to hoe a mau. We must respect each other even if we have differing beliefs. And we must come together as a people in unity – lōkahi is strength.

"My passion for Native Hawaiian self-determination and self-governance has not faltered. Even in my retirement. But now it is time for the next generation of leaders to take the lead and bring to fruition initiatives that I along with other leaders of my generation have worked so hard to achieve.

"I encourage today's leaders to embrace and lead with our Native Hawaiian values, particularly the spirit of aloha. Aloha will enable you to do good to rise above the negative to see and pursue the positive and to bring people together. Aloha is selfless. And powerful. The spirit of aloha has helped me through many, many trying times. It is my hope that our current and future generations of leaders recognize the strength of aloha and use it to do what's pono. This is important now more than ever as we embark on re-establishing a Native Hawaiian governing entity. ..." ■

Native Hawaiian Convention Native Artists and Business Networking Reception

The 13th annual Native Hawaiian Convention took place Sept. 30 to Oct. 2 at the Hawai'i Convention Center, attracting hundreds of attendees each day to learn the latest on affordable housing, education, health care, homesteading, OHA grants programs, sovereignty and more. The Office of Hawaiian Affairs served as the title sponsor for the convention, which was organized by the Council for Native Hawaiian Advancement, a nonprofit comprised of more than 150 Native Hawaiian member organizations.

This year, to more actively support Native Hawaiian businesses, OHA's Native Hawaiian Revolving Loan Fund program nixed its usual presentation on the Mālama Loan and instead sponsored an all-day small business and economic development caucus and funded scholarships for 18 Hawaiian entrepreneurs to attend. (See story on previous page.) The day was followed by an OHA-supported Native Artists and Business Networking Reception, where dozens of creative and entrepreneurial types mingled among the sculptures, carvings and floor-to-ceiling installations being exhibited and sold. Members of the Business Community Network were also invited to the reception, bringing a diverse group of entrepreneurs together to share, learn and build potential working relationships. Here are pictures from the night's gathering. — Photos: Lisa Asato ■



1. An eye-catching piece, titled "Maka 'Ohi'a Lehua," by artist Carl F.K. Pao. 2. Pao with daughter Te Rerehau Pao-Tamaira. 3. From left, Kimo Olds of Ha'aheo Services LLC, mingled with Trini Abaya-Wright of Central Pacific Bank, Derek Bradley and business partner Kelly Keliikoa of Goodyear Brady Service Center, Jeremy Dunaway of State Farm Insurance and Terry Tanaka of Central Pacific Bank. 4. "This is fresh Hawaiian 'awa, so going be 'ono," said Lāiana Kanoa-Wong, a self-described aloha 'āina practitioner, as he prepped 'awa. For a cupful, Kanoa-Wong accepted no payment, but tips were welcome. 5. Central Pacific Bank Mililani Branch manager Terry Tanaka, left, posed with OHA's Keith Yabusaki, who oversees the agency's grants and loans programs. 6. Ipu artist Tamsen Fox knelt by her work that layered a few pieces of a second gourd on the surface of the main, carved gourd. 7. Artist Kahi Ching, right, posed with Henry Ha'o fronting Ha'o's acrylic painting inspired by Maunawili Valley. "The stream is what draws you into it, the subtleties," Ha'o says of the painting. 8. Lauhala weaver Gwen Kamisugi, a student of Gladys Grace, rolled lauhala leaves in preparation for weaving. 9. Jordan Souza's "Preservation" piece places ki'i carved from carrots and sweet potato in a vinegar bath. 10. Sculptor Charlton Kūpa'a Hee stood by his piece "Maka," created with ceramic and automotive paint. He and Carl F.K. Pao have an exhibit this month in downtown Honolulu. (See story on page 26.)

OHA IN THE COMMUNITY



BUILDING VOTER ENGAGEMENT

Last election, OHA had a very successful voter registration. This year, the agency focused on getting registered voters to vote, spreading the message through radio ads, social media and phone banking. OHA's Outreach Program undertook a host of efforts to encourage voting, including placing 100 signs proudly proclaiming "This 'Ohana Votes" in Wai'anae neighborhoods. In October, OHA and partner Kanu Hawai'i launched the 2014 Candidate Game, an online tool that gives voters a new way of determining which candidates best align with their views. In its first three weeks, the game attracted more than 15,000 players. Building on that, OHA and the Association of Hawaiian Civic Clubs planned to co-host an OHA trustee candidate forum, in Waikoloa, at the association's annual convention in October. OHA also sponsored the efforts of No Vote No Grumble, including a gubernatorial candidate's forum at YWCA Laniākea's Fuller Hall. Pictured at the Oct. 8 forum, from left, are: NVNG communications specialist Katie Caldwell, candidates Democrat David Ige, Libertarian Jeff Davis, Independent Mufi Hannemann, Republican Duke Aiona and moderator Kim Gennaula. - Photo: Lisa Asato



WELCOMING VISITORS FROM AMERICAN SAMOA

At the request of American Samoa Gov. Lolo Letalu Matalasi Molinga, a delegation traveled to Hawai'i to meet with OHA and several Samoan community leaders in early October. In the U.S. territory, gubernatorial vetoes trigger U.S. Interior Department involvement, and Molinga hopes to streamline the process to maintain all decision-making in the territory. Delegates sought to spread awareness in the Samoan community here, and to gain from OHA a better understanding of the DOI and Congress and how to strengthen their relationship with the federal bodies. Pictured from left are: Fofó Iosefa Fiti Sunia, the territory's first delegate to Congress; OHA CEO Kamana'opono Crabbe; Afimutasi Gus Hanneman, Office of American Samoa Affairs director; Edwin L. Kamaouha, attorney in the American Samoa Office of the Governor; Dr. Daniel Aga, dean and director of American Samoa Community College's Community and Natural Resources Division; and OHA COO Kawika Burgess. - Photo: Nelson Gaspar

ACCOLADES FOR STENDER

As his final days in office approached, OHA Trustee Oswald Stender was cast into the warm spotlight of recognition and appreciation. The OHA Board of Trustees bid him farewell at his last meeting on Oct. 16, pictured far right. Two weeks earlier, Stender, who did not seek re-election, was honored with the 2014 Community Leadership Award, presented by the I Mua Group and Na'A'ahuhiwa at a leadership reception at the Native Hawaiian Convention. Stender's long list of leadership roles includes serving as Campbell Estate CEO and Bishop Estate trustee. The OHA board, in its sendoff, mixed fun, humor and bittersweet tears to mark Stender's 14-year tenure. For the occasion, he donned a tongue-in-cheek cap reading "I love spreadsheets," presented to him by Trustee Peter Apo a day earlier at a committee meeting. Poking fun at his affinity for numbers, he was presented a tabloid-size spreadsheet for Nā Lama Kukui, an acquisition he led, which became the agency's first commercial property. "You'll be happy to know that we're below budget for expenses and above budget again for NOI's (net operating income)," OHA COO Kawika Burgess said teasingly, to laughter and applause. Bedecked in lei, Stender was surrounded by family members, including his wife, Ku'ulei, and daughter, Lei-Ann Durant, who served as his aide. Stender, went home with an armload of farewell gifts: a folded, framed Hawaiian flag; a framed OHA resolution marking his lifetime of achievements; and a framed mock-up of him featured on a fictional cover of *Ka Wai Ola*. - Photo: Francine Murray



OHA adds land director to executive team



Miles Nishijima. - Photo: John Matsuzaki

The Office of Hawaiian Affairs has named Miles Nishijima as its new director of land and property, effective Monday, Oct. 20.

As the newest addition to the agency's seven-member executive team, he will oversee a staff of about 12 people and direct OHA's efforts to be a responsible steward of more than 27,000 acres of land that it owns as the state's 13th-largest landowner.

He most recently was vice president of property management at Alexander & Baldwin Inc. He also previously served as assistant vice president of asset management for Kāne'ohe Ranch Management Limited, where he was responsible for handling leases for 151 commercial tenants occupying more

than 300,000 square feet of space.

His appointment is part of a larger effort to improve OHA's effectiveness as a major property owner, whose landholdings include 30 acres in Kaka'ako Makai; Nā Lama Kukui, which is formerly known as the Gentry Pacific Design Center; an estimated 500 acres surrounding historic Kūkaniloko Birthstones State Monument in Central O'ahu; and Wao Kele o Puna, a 25,856-acre property on Hawai'i Island.

"We look forward to Miles leading our efforts to apply high standards to addressing our growing challenges as a land and property owner," said Kamana'opono Crabbe, OHA Ka Pouhana and CEO. "We are also excited about his ability to inspire confidence in our efforts to enable sustainable economic activities that preserve cultural and natural resources."

—Harold Nedd ■

STENDER

Continued from page 5

sible for the board of trustees of a state agency to manage such a project because it has to operate under the open meetings law, otherwise known as the Sunshine Law. He believes that day-to-day decisions need to be handled by a developer or other real estate experts.

"You cannot manage real estate under the Sunshine Law because decisions have to be made quickly. You can't wait a week to publish an agenda and then meet. Real estate requires instantaneous decisions."

He said the trustees need look no further on how it handles its investment portfolio for an effective model: investment firms handle day-to-day transactions. "You take the portfolio and you give it to somebody to run it, because they're smarter than you and they can act quickly. In the

old days, the trustees made those (investment) decisions and (the portfolio) never grew."

But he says he believes people respect the work OHA does more than ever before and points to the millions of dollars each year the agency gives to community projects, including support for Hawaiian-focused charter schools. OHA's trust fund has grown and he believes the agency is well positioned for the future.

If you visit his office and his home, you see pictures of his family everywhere. He thanks them, especially wife, Ku'ulei, for accommodating him and his endeavors, which have taken from family time.

He insists he will devote more time to family and then adds he wants to be a delegate at the upcoming Hawaiian governance 'aha. He believes his perspective will be valuable. Yet another circle he needs to close. ■

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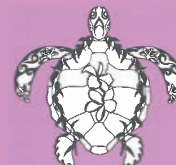
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By Kēhaunani Abad

It's rare for an artist to create a set of powerful images and decide to gift them. It's even more remarkable that the artist and his 'ohana travel to another island to offer that gift in person. But that's precisely what Aaron Kawai'ae'a and his 'ohana did.

This past September, the Kawai'ae'a 'ohana traveled to Hilo and presented portraits of Princess Ruth Ke'elikōlani, Princess Bernice Pauahi Bishop and Edith Kanaka'ole to Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language at the University of Hawai'i at Hilo, the Kamehameha Schools Hawai'i Campus, and the Edith Kanaka'ole Foundation respectively.

Kumu Hula, scholar and cultural practitioner Pualani Kanaka'ole Kanahale was one of those at the ceremonies that accompanied the gifting of the spectacular images. "The portrait of my mother will have a place of honor in our hālau. I think Aaron is talented. We were elated with his gift to us and our memory of a woman who set the bar high for us to follow."

"These portraits are more than just images because of who they depict," explains Walter Kawai'ae'a, father of the artist. "These people have had such a huge, positive and lasting impact on our lāhui, and so their images bring out a lot of emotion in all of us."

"When Aaron created these portraits, we knew they were special. I had a dream that he would give them away. When I shared the dream with him, no words were spoken, just tears of understanding," explains Walter Kawai'ae'a.



These portraits are more than just images because of who they depict. These people have had such a huge, positive and lasting impact on our lāhui, and so their images bring out a lot of emotion in all of us.

— Walter Kawai'ae'a



The Kamehameha Schools Hawai'i Campus gathered at a ceremony where the Kawai'ae'a 'ohana presented their gift of this portrait of Princess Bernice Pauahi Bishop. Above, Luana and Walter Kawai'ae'a, at left, share a proud moment with their son, artist Aaron Kawai'ae'a at the presentation of the portrait of Princess Ruth Ke'elikōlani to Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language. - Courtesy photos

Aaron recalls: "These portraits came through me not to me as I tried to capture the essence of these me'e" (heroes). So it was natural for me to pass them on. They weren't for me to

keep to myself."

"As I would paint, I could sense how they were feeling, and that's what I tried to convey," says Aaron.

He aptly refers to this series as his Pō images ("Pō" meaning "night" and "the realm of the gods"), acknowledging their origin from deep spiritual places, the depths of the night hours during which they were created, and the darkness of the black background upon which he added only black and white paint to bring forth the stunning likenesses of beloved Hawaiian me'e.

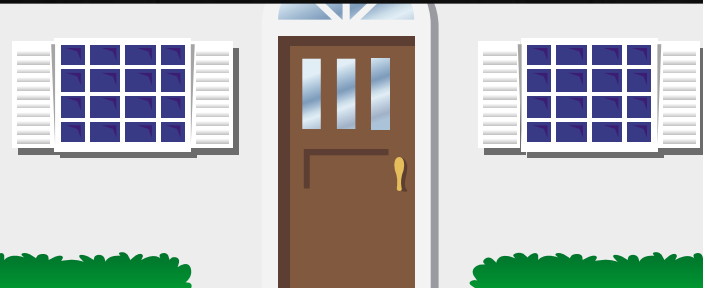
Aaron Kawai'ae'a has four more me'e portraits in his Pō series that he plans to gift to other organizations – cultural icon

Mary Kawena Pukui, hula master 'Iolani Luahine, master musician and composer Kahauanu Lake and artist and historian Herb Kāne. ■

Escaping homelessness – or the threat of it, Native Hawaiians learn to build better financial foundations

Sitting in a Nānākuli McDonald's, Jewelynn Keli ponders the peace she has found nearby on the Wai'anae Coast in a permanent rental home. "From the outside, the house doesn't look so good, but it's the inside that counts," she says.

In 2009 Jewelynn says she quit the retail job she had held for 20 years to take care of her husband, Mikaele, who was struggling with diabetes. The couple went to Tennessee to stay with a relative who had offered to assist with his care. When her husband's health continued to deteriorate, the couple returned just months later to Hawai'i. They couldn't find an affordable rental. Their options became fewer when they took in their troubled adult daughter and another relative, whose mental illness had wreaked havoc on the 'Ewa Beach home of Jewelynn's parents. For a few weeks, they had no place to go except the beach. "I never chose to be homeless," says the Native Hawaiian mother of four. "Just like my mom and dad, I worked hard and I thought that would get me by."



HCA counselor Rose Transfiguracion with a Renters MATCH graduate and Credit Builder Micro-Loan borrower celebrate his success in securing rental housing. - Courtesy: Hawaiian Community Assets

The four pooled their meager resources, including a stipend Jewelynn received from a county program for being a caregiver for her husband; they came up with just enough to afford Kumuhonua, a transitional shelter in Kapolei, where they stayed for two years sharing one room.

Jewelynn says it was her family's lucky break when a shelter case worker referred her to Hawaiian Community Assets. "They were trustworthy and they answered all our questions. And we just learned so much," she says, her voice trailing off as she shakes her head, saying she is at a loss to explain the gratitude she feels for HCA. "First time I can shut the door at night and not worry about so much," she says.

By Liza Simon

Illustration by
Nelson Gaspar

Homeward Bound

Helping hands

Jewelynn's family is one of 53 that have experienced this turnaround between August 2011 and June 2014, thanks to Hawaiian Community Assets, a Native Community Development Financial Institution and a nonprofit certified in housing counseling by the U.S. Housing and Urban Development Department, or HUD.

HCA uses a combination of financial education and financial products to put suitable rentals and opportunities for homeownership within reach of Native Hawaiian families. The agency has made it a priority to respond to a surge in statewide homelessness by assisting low-income Hawaiians who have been affected by the crisis. "We empower them to use their own cultural knowledge of traditional resource management. This becomes their blueprint for wise money management they can use to realize their goals of returning to permanent housing," says Jeff Gilbreath, HCA executive director.

In transitional shelters on the Leeward Coast, there is plenty of stress and conflict to go around. However, HCA program director Desiree Vea says among the resident "clients" – people she visits regularly, are

Hawaiian families with a sense of community who embrace what HCA offers. "I see families with a wealth of knowledge of things that are not usually valued in the rest of today's society, like lei-making or somehow finding the best way to be in the shelter. My work has become a matter of translating the things they are good at into the things that will sustain them when they get back into permanent housing," Vea says.

In 2011 HCA began reaching out to transitional shelters statewide. As the name suggests, transitional shelters provide for people aiming to get back to independent living.

up homeless may very well be rooted in history. "There is a cycle of intergenerational poverty going back to Western private property replacing collective land and

Gilbreath says.

This task is tough for people in poverty, but OHA has helped to make this goal attainable for them by investing \$275,000 in HCA's Renters MATCH Savings Account program, which provides a 4-to-1 match on savings up to \$500 for a combined total of \$2,500 for rent, deposits and utilities that will secure a rental. After completing workshops and meetings with HCA's financial counselors and trainers, participants

out of this crazy financial system, they're also translating their skills into long-term financial responsibility," Gilbreath says.

OHA also provided funding of \$262,000 for financial counseling as part of the Renters MATCH Savings Account program.

Of the 53 families graduated from Renters MATCH, all have remained in rentals secured with the help of the HCA program. The families saved a total of \$52,371, which was then matched 4-1. These outcomes recently garnered HCA a \$10,000 award from the Washington D.C.-based Corporation for Enterprise Development as recognition of this innovative program.

HCA's success also draws praise from Jim Patterson, leader of OHA's Ho'okahua Waiwai, or Economic Self-Sufficiency initiative, who says that HCA takes a holistic approach similar to OHA's strategic plan to bolster inter-related determinants of success, including financial security, quality health care and improved opportunities for jobs and higher education. "HCA is really able to get into the long-term situation of each client. It takes

their constant handholding to get clients to improve their financial standing, whereas banks are not equipped to do this. Banks are transaction-oriented and are looking at where a client is at in the moment," he says.

No surprise then that Vea, the HCA program director, says she meets many clients who have never done banking. "Some have even been keeping their money

SEE HOME ON PAGE 23



Hale Makana O Nānākuli, a 48-unit affordable rental housing complex developed by the Nānākuli Homestead Community Association.



HCA's first graduating class of its Kahua Waiwai Youth Financial Education program. - Courtesy: Hawaiian Community Assets



Shelter residents take part in an HCA renter education workshop. - Courtesy: Hawaiian Community Assets



Hawaiian Community Assets Executive Director Jeff Gilbreath, left, and program director Desiree Leialoha Vea, at HCA's office, in Honolulu. - Photo: Lisa Asato

A report from the University of Hawai'i Center on the Family says that Hawaiians represented the largest group in transitional shelters in 2013.

Starting in 2014, HCA has met an increased demand for its services by expanding its effort to churches and other nonprofits to prevent very low-income Hawaiians from needing to use shelters – or even worse, from slipping into chronic homelessness without any shelter.

Money management made cultural

The varied and complex reasons of why some Hawaiians end

natural resource management," Gilbreath says. He notes that in today's financial system, prosperity requires asset-building – the ability to accumulate material wealth. That wealth can then be leveraged to get access to capital, which provides a cushion when emergencies happen – like a car repair or an illness, lest the emergencies, left unresolved, lead to catastrophic hardship. "You have to learn how to navigate the system to fully enjoy its benefits,"

get the 4-to-1 match only if they deposit money each month into a savings account, make no withdrawals and present their bank statements to HCA. "So they are not only learning to make sense

HEALTH

MAULI OLA

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

Hawai'i's health worker shortage expected to worsen

By Mary Alice Ka'iulani Milham

Hawai'i's worsening health-care worker shortage is expected to hit the Native Hawaiian community hard.

According to research by the Area Health Education Center (AHEC) at the University of Hawai'i John A. Burns School of Medicine, the current shortage of about 700 physicians statewide will be twice as bad in five years if drastic changes are not made.

"If we keep going the way we're going, in 2020 we'll be 1,500 physicians short," says AHEC Director Kelley Withy, a family physician whose doctoral work focused on clinical research. "We don't train enough. We don't keep enough. We don't recruit enough."

Much of the increased concern over Hawai'i's health-care worker shortage comes from the state's aging population. According to the *Hawai'i State Plan on Aging* for fiscal years 2012 to 2015 – 29.7 percent of Hawai'i residents will be 60 or older by 2035, compared to 11.9 percent in 1980.

Withy, who has been collecting data on Hawai'i's health-care worker shortage since 2010, says that unlike on the continent, where the health-care worker shortage has been hard hit by a flood of newly insured patients under the Affordable Care Act – in Hawai'i, the shortage is due to an unhealthy local mix of high cost of living, low pay and lack of employers that's been brewing for years.

Stir in other reasons – sick family members on the continent, high mortgages, school system limitations and spouses who either dislike Hawai'i or can't find a job – and the combined effect drives nearly 100 physicians out of the state every couple of years. Over the same period, she says, an equal number of Hawai'i's physicians are lost due to retirement and death.

The worsening shortage in Hawai'i is especially bad news for low-income groups and Native Hawaiians and others in rural areas where health-care needs are great.

"Rural areas are suffering terribly right now," says Withy. "Because we train people on O'ahu, and most of them stay on O'ahu."

About half the shortage statewide, she says, is on the neighbor islands where only one-fourth of the population resides.

Increasing the number of Native Hawaiians going into medicine could significantly improve the situation.

"We have very few Native Hawaiian physicians, so as far as cultural competency, we significantly need to expand training for Native Hawaiians," says Withy.

Annual financial support for training Native Hawaiian physicians and other health-care workers, through the federal Native Hawaiian Health Care Improvement Act, is helping to address this issue.

The most recent allocation of \$12.3 million will support Papa Ola Lōkahi and the five Native Hawaiian Health Care Systems.

According to Kim Ku'ulei Birnie, Papa Ola Lōkahi community relations specialist, the funds POL receives will be used for its Native Hawaiian Health Scholarship Program and to create jobs within the Native Hawaiian Health Care Systems for scholarship graduates.

Since 1991, the Native Hawaiian Health Care Systems has made 345 awards within 15 health professions, including doctors, physician assistants

Job fair

Hawai'i's growing health-care worker shortage prompted a Healthcare Worker Job Fair at the Sept. 6 Hawai'i Health Workforce Summit at the Hilton Hawaiian Village Waikiki Beach Resort. The job fair sought to connect health-care job seekers with employers from Kaiser Permanente, Hawai'i Pacific Health, UCERA, AlohaCare, 'Ohana Health Plan, Rehabilitation Hospital of the Pacific, The Queen's Health Systems, Clinical Labs, Hawai'i Advanced Imaging and others.

The job fair, which included 23 vendors representing 10 health-care job specialties, was attended by about 300 people.

and nurse practitioners, 49 of which were for medical school.

Telemedicine – video conferencing with a specialist, phone calls, emailing with a doctor – may also offer some relief, particularly with regard to specialists on the more rural neighbor islands.

For example, Withy says, a dermatologist who might not have enough patients to maintain a practice on the Hawai'i Island could treat patients on more populous O'ahu.

Withy says her research indicates private insurance payments are in the bottom one-third for U.S. states and that Medicare payments do not adequately account for the high cost of living in Hawai'i. Hawai'i's poor retention rate also has to do with professional and personal isolation and older facilities.

JABSOM, the UH medical school, which trains 66 physicians a year, has plans to increase its class size to 75. About 10 doctors are also trained annually through the AT Still School of Medicine at the Wai'anae Coast Comprehensive Health Center. But given local needs, the combined output is a drop in the petri dish.

By comparison, Withy says, the shortage of nurse practitioners and physician assistants, or PAs, is not nearly as severe, yet it is concerning, especially given there are no schools training PAs in the state. Currently there are about 200 nurse practitioners and 100 PAs working in Hawai'i.

"We have about half of what a community our size on the mainland has," says Withy. ■

Mary Alice Ka'iulani Milham is a freelance kanaka writer. A former newspaper reporter and columnist from California's Central Coast, she lives in Māhaka, O'ahu.



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Wash -and- Wear beauty

By Lynn Cook



Renee Ane, founder of About Face, has had her eyes, lips and eyebrows enhanced through a process her business uses called layering. "More makeup can be added, but the basics are there," she says. - *Courtesy photo*

A strum or two on a guitar calls up a kumu and possibly several of her dancers. They step up on stage, on the lawn or at a backyard party from Papakōlea to Waimānalo – or, spur of the moment, a business woman is called to handle a big meeting, standing before an audience of any size, without her power suit or time to create her usual look. Renee Ane can offer the assurance that no matter where or when, each of these women can be stage-ready and make their audience say, "Wow, I wish I looked that good on a moment's notice!" Clients of Ane have what some call "wash-and-wear" self-assurance.

A hula dancer from childhood, cosmetic artist Ane is the founder of About Face, a salon located at King Street and Kalākaua Avenue in Honolulu. For the past 15 years she has defined the lips, eyelids and eyebrows of her clients, keeping the perennial look of youth in the most subtle way. She says: "Notice how the eyes of children look larger and their lashes thicker. As women age they tend to add layers of makeup that can look harsh. What I do is a gentle enhancement of the eyes, brows and lips to bring out and keep the natural beauty of youth." She says there is nothing worse than an old-fashioned eyebrow pencil that just isn't cooperating.

Her process, called layering, is

cosmetic pigmentation or permanent tattoo. Her eyes, lips and brows are an example of the process. Ane has a classic Hawaiian look, so much so that she is the muse for several of Hawai'i's most famous painters and photographers.

Ane's own kumu hula, Catherine Keuehau'ipuakea Ostrem, plus several of her hula sisters and her friend, the late master feather artist Paulette Kahalepuna, are all what they describe with a smile, Renee's "wash 'n' wear" women. Ostrem, a

full-time realtor, can be on the road within minutes of an early morning call. Ane says, "My art gives them a head start every day. More makeup can be added but the basics are there." The initial pigmentation can last up to two years and be refreshed indefinitely. Ane also offers hair removal services with 100 percent natural Egyptian paste – sugaring, waxing or electrolysis for both women and men.

Her tattoo process takes about two hours, after consultation and discussion of all concerns. A second session refines the lines. All health guidelines are followed. For those a bit timid she says, "I can make magic when I dye eyebrows and eyelashes, turning 'maybe' into a full-on 'yes!'" ■

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



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A Hawaiian sense of place

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



In times past, chanters, songwriters and historians frequently extolled the beauty and virtues of their homelands. "Grand is Hana- lei in the pouring rain"; "All eyes are on Hi'ilawe and the sparkling lowlands of Maukele"; "Hilo, of Chief Hanakahi, in the Kanilehua rain"; and "Beautiful are the bays of chief Pi'ilani, flanked by the majestic cloud banks"; are opening lines of old, familiar and traditional mele (chants and songs).

The mele honor the place, its ocean, winds and rains that are characteristic and specific to these places, and thus, are remembered by the song. It is clear that the composers felt great pride and love for these places. Actually, Hawaiians of old held much appreciation for the physical beauty of their island surroundings. The ancestors' pride and appreciation was common ... usual and frequent. Some of us learned the history that went with the mele of the famous places, while others just enjoyed the melody. We all found pleasure in singing and perpetuating the mele.

In old Hawai'i, extended families developed settlements consisting of families and friends in places throughout Hawai'i. Fishermen, farmers and builders shared in daily activities of the kauhale (housing compounds). They formed close bonds as they worked to provide themselves and their families with a safe and comfortable living. Eventually, the settlements, or kauhale, were made up of several hale (buildings), some structures served the entire kauhale, such as a men's house, a women's house, a hale 'aina (women's eating and general meeting place), and some private structures that were reserved for indi-

vidual families. Any chiefly part of a kauhale was noticeably larger and finer than that of the maka'āinana. For generations, families remained in the kauhale, establishing strong affiliation and a "sense of place" for the area, as they contributed to its history.

Hawaiian chants, songs and tales of history refer to particular places and note the special relationship individuals had developed for their home. Old songs, that are still sung, hail the virtues of geographical locations and characteristics that are still held in high esteem. Specific winds, rains, oceans and geographical features are heralded in mele and chants. The people of the area still exhibit great pride in their home and, in turn, the kauhale contributes much to their feelings of belonging and satisfaction.

After arrival of the first Western explorers, Hawaiian life began to change. Soon, Hawaiian family members moved from the kauhale in search of employment in the towns and cities. More recently, educational opportunities and marriage have been reasons for leaving the homeland. As more generations have passed, the descendants experience diminished feelings of belonging and bonding to the old kauhale. George Kanahele, author of *Kū Kanaka – Stand Tall*, refers to this as the "trauma of rootlessness," noting that it is seen especially in children and teenagers. He found the sense of place was strongly linked with self-esteem and self-identity and provided the security of links to a place, and the security of links to family and friends and history.

For the current Native Hawaiian who has moved from place to place, our affiliation with our current home is built on fewer years, lives and history. It is more difficult to feel the productivity of the soils around us ... unless we are farmers. We share the space with many who are strangers. And, personally, I have witnessed changes to the homeland that are not positive. Auē! I think George Kanahele makes a lot of sense. ■

HOME

Continued from page 19

in jars all their lives. But once they see the savings grow (in HCA products), they don't want to touch it."

Vea continues: "But let's face it, life happens. They might be like, 'Des, I am not sure I can pay for a car repair.' So we sit down and re-evaluate their financial plan. We say, 'Do we really need to touch the savings? Maybe we can move things around.' We show them that they can make adjustments in their budget and be creative about bringing in some extra cash and still make a commitment to put something in monthly into their savings so they will get the 4-to-1 match."

Microloans ease debt

In addition to funding Renter's MATCH, OHA is helping HCA with clients who have bad credit or no credit history that will likely prevent them from qualifying for a rental. "We often see people who have gotten their credit zapped by 'payday loans,'" explains HCA's Gilbreath, referring to predatory lending practices that exploit low-income people in dire financial straits by giving them unsecured loans with excessively high interest rates, a practice now illegal in some states. Gilbreath is grateful that OHA's investment of \$20,000 in HCA's Credit Builder Micro-Loans can be used to ease this burden on low-income Hawaiians, including the homeless. "We are able to come in with a microloan and pay off our client debts and make favorable reports on their behalf to the credit bureaus," he says. As a result, microloan borrowers who had no credit scores at intake averaged scores of 633 points within one year.

Second chances

Jewelynn Keli, the mother of four, says HCA's programs and products gave her the motivation she needed to change her behavior. "I used to think going out to eat was a big treat for my kids, but I realized it was just habit and it was actually cutting into my kids future," she says, adding that she is passing

the money management lessons from HCA on to her grandchildren.

At 45, she feels that the rental lease she signed with HCA's support has given her a new lease on life. Her only regret is that this happened too late to share with her husband. The couple moved in April to the new rental just across from the beach. Blind from diabetes, Mikaele enjoyed the feeling

She says she is following through with the plan she made with her HCA counselor: She is looking to find a job helping people with disabilities. She did this type of work during her brief stay in Tennessee. "What you have to remember is where the other people are at, when you communicate with them. Remember to react positively, no matter what comes your way."



A Renters MATCH graduate with her family in their new rental apartment at Hale Makana O Nānākuli, a 48-unit affordable rental housing complex developed by the Nānākuli Homestead Community Association.



A Renters MATCH graduate stands with her daughter in front of their new rental apartment at Hale Makana O Nānākuli. - Courtesy: Hawaiian Community Assets

of sea breezes on his face while he sat near the ocean talking story to his sons about his love of fishing. But three months ago, he died during a surgical procedure. "I want to show you something that he never got to experience," Jewelynn says, offering photos of a landscaped fence bordering the entryway to her new residence. "Our son built this for his father, so he would have something to smile about when he came home from the hospital – but it didn't happen," she says, her luminous brown eyes moistening for just a moment, before she catches herself.

Grim state statistics, inspiring clients

Jewelynn's unflagging optimism sounds uncannily like Gilbreath's creed as he confronts a huge challenge fueling Hawai'i's housing crisis: the state's critical shortage of affordable housing that meets the HUD definition of not exceeding 30 percent of a renter's monthly income.

Some federal housing subsidies won't kick in unless this benchmark is met. Half of all renters in Hawai'i are paying more than the HUD standard. Native Hawaiians as a group put 51 percent of their monthly income toward rent in 2013, a decrease of nearly 5 percent from the previous year, according to U.S. Census data. Through its strategic plan, OHA is making progress toward improving the economic well-being of Native Hawaiians with initiatives that include improving job and educational opportunities leading to a higher median income for beneficiaries, OHA's Jim Patterson says.

Gilbreath says HCA is undeterred, because the agency has succeeded in locating affordable units by being flexible, leveraging limited dollars and building partnerships with nonprofit developers. "When you take the profit motive out of housing, then you have affordable housing development," he says,

adding that committed partnerships between nonprofits help with the long-term goal of ensuring the size and quality of affordable housing won't be comprised, causing overcrowding of large Hawaiian families in small units. Gilbreath is confident that all this is possible. He's been inspired by several former shelter clients with long-term goals.

"After becoming renters, they want to get back to the land," he says. "They want to grow their own taro again and be self-sufficient. They want to move up to becoming homeowners." ■

OHA Invests \$60,000 in HCA Native Hawaiian financial literacy project

The Office of Hawaiian Affairs has awarded Hawaiian Community Assets \$60,000 to implement the Native Hawaiian Financial Literacy Project beginning Nov. 1, 2014.

The funds will support the delivery of free, Housing and Urban Development-certified financial literacy workshops and financial counseling to 250 Native Hawaiians across the state who are at or below 250 percent of the Federal Poverty Guidelines. Workshops and counseling will be delivered by HUD-certified trainers and counselors using HCA's culturally relevant curriculum, *Kahua Waiwai: Building a Foundation of Wealth*.

"We mahalo OHA for their investment in HUD-certified financial literacy – services that have proven successful in assisting families in Hawai'i and across the nation build savings, reduce debt and realize their financial and housing goals," said HCA Executive Director Jeff Gilbreath.

According to Gilbreath, the project will build a pipeline of financially qualified Hawaiians able to access capital for financial and economic goals, including career development, affordable housing, education, and small business development. Participants who complete workshops and counseling will be eligible to receive \$2,000 in match savings for rental housing and loans for debt reduction, small business development, home rehabilitation and mortgage reinstatement to prevent foreclosure. Financial products will be provided by Native Community Development Financial Institutions – Council for Native Hawaiian Advancement and Hawai'i Community Lending, Office of Hawaiian Affairs' Mālama Loan Program and mainstream financial institutions.

During the project period, HCA will track the amount of capital participants are able to secure through match savings and loans as well as increases in household income, savings and net worth and decreases in debt and debt-to-income ratio.

To enroll in free financial literacy workshops and counseling, call HCA at (808) 587-7886, (toll-free) 1-866-400-1116 or visit hawaiiancommunity.net. ■

nowemapa

E MAU ANA KA HULA

Fri. & Sat., Nov. 14 & 15

This event pays tribute to King David Kalākaua, the “Merrie Monarch,” with two days of hula workshops and a day of entertainment featuring hālau hula from Hawai‘i, Japan and Europe. \$50 for three workshops or \$20 per workshop. Saturday’s entertainment is from 8 a.m.-5 p.m., and there will be local arts and crafts vendors and ‘ono food. Admission is free. Sheraton Kona Resort & Spa at Keauhou Bay. To register, emaunakahula.org.

'EMALANI ELUA: SCENES FROM THE LIFE OF QUEEN EMMA PART II

Sat., Nov. 15, 3 p.m. & 6 p.m.

Based on the life of Queen Emma Rooke, this 10-scene opera focuses on her years following the death of her husband and child, and her journey to Europe and England. Composed by Herb Mahelona Jr., a faculty member of Kamehameha Schools-Kea‘au campus, the youth opera includes performances by Gioventu Musicale Ensemble of the Hawai‘i Youth Opera Chorus, St. Andrew’s Priory Choir, Nu‘uanu Elementary School fifth grade, Kawaiolaonapukanileo and the University of Hawai‘i-Mānoa Hawaiian Chorus. St. Andrew’s Cathedral in downtown Honolulu. Free. 521-2982 or hyoc.org.

NATURE’S WONDERS

Extended through Dec. 1

9 a.m.-5 p.m. daily, closed Tuesdays and Christmas Day

Bishop Museum boasts the largest Hawai‘i and Pacific natural science collection in the world, and this exhibit displays the collection’s most stunning specimens, creatively arranged into aesthetic works of art. Gaze upon spotted moths, colorful butterflies and shimmering beetle shell jewelry. J.M. Long Gallery. Admission. 847-3511 or bishopmuseum.org.

PA’I KAKA’AKO ARTS & MAKAHIKI FEST

Sat., Nov. 22, 9 a.m.-4 p.m.

Sponsored in part by the Office of Hawaiian Affairs, there is something for the entire family to enjoy at this festival, from kōnane (Hawaiian checkers) and kite-flying tournaments to food trucks. The keiki foot race kicks things off at 9 a.m., and the Makahiki tournament for those 18 and under runs through noon. Live entertainment is from noon to 4 p.m., along with all-day cultural demonstrations, artists and craft booths. Mother Waldron Park in Kaka‘ako. Entry is free. 844-2001 or paifoundation.org.

MAKAHIKI MAOLI FESTIVAL

Sat., Nov. 22, 9 a.m.-4 p.m.

Kōmike Makua Pūnana Leo o Honolulu hosts this event marking the beginning of the traditional Hawaiian year, celebrating the values, language and arts of the Hawaiian people. Everyone is invited to participate in the Makahiki games, as well as enjoy native artisans, crafters, demonstrations, exhibits, silent auction, food booths, entertainment and hula. Kapi‘olani Park. Entry is free. 841-6655.



A scene from the opera “Emalani Elua,” coming to St. Andrew’s Cathedral Nov. 15. - *Courtesy: Monica Lau Photography*

MAKAHIKI NUI

Sat., Nov. 22, 7 a.m.-7 p.m.

Honoring the traditions of ancient Hawai‘i, this event includes a procession of Akua Lono and ho‘okupu bright and early at 8 a.m. followed by traditional games at 9 for kāne 16 and up. The games continue throughout the day and families are encouraged to attend and cheer on participating kāne. The evening closes with a potluck dinner and awards presentation. Kualoa Regional Park, Large Group Site A. Free. To reserve a spot, call Umi Kai at 840-5510 or email ulupono1@gmail.com.

LEGEND OF KO‘OLAU

Sun., Nov. 23, 3 p.m.

Local journalist Gary T. Kubota penned this one-man play depicting the story of a Hawaiian man fighting against exile to Kalaupapa against the backdrop of the 1893 overthrow of the Hawaiian monarchy. Maui-born Moronai Kanekoa stars in this tale of courage, love and survival. Maui Arts & Cultural Center. \$28; half-price for keiki. (808) 242-2787 or mauiarts.org. Also ahead, the *Legend of Ko‘olau* company will do a free, private show in the former Hansen’s disease settlement of Kalaupapa on Nov. 21, by special invitation of the patients.

LĀ KŪ‘OKO‘A

Fri., Nov. 28, 3-6 p.m.

Kalaniakea Wilson is the guest speaker at this public informational event celebrating the Hawaiian holiday Lā Kū‘oko‘a (Hawaiian Independence Day). Sponsored by the Office of Hawaiian Affairs, this event is a collaboration of the Royal Order of Kamehameha I-Moku O Kohala and Kailapa Community Association, and pays homage to the international recognition of Hawai‘i as a sovereign nation. Kahilu Town Hall in Waimea. Free. Call Roger “Mahal” Kanealii at (808) 937-6380. ■



Emma Rose Layaoen, left, triumphed in the kōnane competition at the PA’I Kaka‘ako Arts Fest last year. - *Courtesy photo*

The Nature’s Wonders exhibit includes this mandala of colorful butterflies and moths from Brazil, South America, New Guinea and Australia. - *Courtesy: Bishop Museum*

Popular hula kahiko contest returns to Waimea Valley

By Katie Young Yamanaka

A piece of hula history will be revived in Waimea Valley this month, just in time to celebrate Makahiki. The Ke 'Alohi Hula Competition – a unique contest that pits the best of both wāhine and kāne hula dancers against each other for the rights to one exclusive hula title – returns to the valley for the first time in two decades.



Photos from past Ke 'Alohi Hula competitions show clockwise from top, Noelani Teixeira, Pualilia Tagalog and Darren Kama'ehu Quemado. - Courtesy photos

The Ke 'Alohi Hula Competition started in 1981 under the tutelage of kumu hula Pi'ilani Lua and features traditional kahiko hula dancing where both genders vie for the single title of "Ke 'Alohi O Waimea" (Waimea's Brilliant Hula Dancer).

For those who frequented Waimea Valley in the '80s and early '90s, the Ke 'Alohi Hula Competition was an event not to be missed.

"People have the fondest memories of this competition," said Budde Cabael, Waimea Valley cultural programs coordinator. "We wanted to see that happen again in the valley. It's almost like it was a piece that was missing."

Cabael, along with former Waimea Valley employee Jasmine Ortogero, both hula dancers themselves, were instrumental in

bringing the competition back.

"My hope is that people will know this valley and that hula will be a part of it," says Cabael. "This location is part of what makes this



competition so unique. This is an additional opportunity for both residents and non-residents to learn about Hawai'i and the Hawaiians through hula."

The original competition, which ran for 14 years, was spread out over a period of two days and featured between 15 and 20 dancers.

"We were a hālau that entered the Merrie Monarch Festival for 10 years straight and the King

Kamehameha Hula Competition," says Pi'ilani Lua, the kumu hula, explaining how the competition began. "We felt that it would be nice to have our own, thus Ke 'Alohi was born and it grew to be quite a spectacular competition for solo ancient

Makahiki Festival Featuring the Ke 'Alohi Hula Competition

When: Sat., Nov. 15, 10 a.m.

Where: Waimea Valley upper meadow and amphitheater

Cost: General admission is half-price for kama'aina and military. (Regular admission is \$10 for adult Hawai'i residents/\$5 for seniors and keiki.)

Info: 638-7766 or waimea valley.net

(style) hula dancers."

This year, the competition will start and finish in one day and showcase at least 10 dancers ranging in age from 18 to 30. Competitors come from nearby community hālau as well as from other O'ahu hālau, many of whom are household names and a few who are regular competitors in the Merrie Monarch Festival.

"We want this experience to be a coming together and a time for dancers to share what their hālau does," says Cabael.

Hālau that have dancers competing are also invited to participate in the exhibition portion of the day's events as a way to show support for those competing.

Judges for the competition include longtime solo hula dancer, entertainer and hula teacher Kealoha Kalama; original competition judge and kumu hula Keith Awai;

and former Miss Aloha Hula and kumu hula Kuhi Sukanuma.

Lua, for one, says she is honored that it is being brought back to the valley. "She gave us her blessing to move forward in the way that we see fit," says Cabael. Lua, who was kumu for the resident hālau, Hālau O Waimea, will be in attendance at this year's event.

The third annual Makahiki Festival will also feature exhibitions by Hula Hālau Makana A Kealoha and Ke Kai O Kahiki, live music, local vendors, cultural activities, traditional Hawaiian games and competitions, artisans, workshops and demonstrations. ■

Katie Young Yamanaka, a Hilo-based freelance writer whose work appears in local, national and international publications, is a former associate editor and columnist for MidWeek.

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Hula history in rare form

The Hula Preservation Society is offering a window into the history of hula when it presents a festival within a festival. The upcoming three-day Cultural Series is embedded in the annual International Waikīkī Hula Conference at the Hawai'i Convention Center, and it offers Hawai'i residents the opportunity to experience the programs at a kama'āina rate.

HPS works to digitally preserve and share rare moving and still images of culturally historic moments. The series' first program, on Friday, Nov. 7, showcases footage of 20th century artists and a talk by a Kaua'i Living Treasure, kumu Beverly Apana Muraoka, who grew up with the Coco Palms Resort as her playground.

The next day's program, on Nov. 8, brings together three extraordinary talents to discuss hula ki'i, a rare form of ancient hula sometimes referred to as Hawaiian puppetry, performed by kumu Kaponō'ai Molitau of Maui, master craftsman Calvin Hoe of O'ahu and Auntie Mauioli Cook of Kaua'i.

Lastly, on Sunday, Nov. 9, a tribute to 'Iolani Luahine includes rare footage of this remarkable woman of hula. Born in 1915, she is recognized as the 20th century's foremost exponent of hula. Her oldest and youngest living students, Auntie Queenie Ventura Dowsett and kumu Pua Case of Waimea on Hawai'i Island.

Each HPS program runs from 10:30 a.m. to 12:30



Kaua'i Living Treasure kumu Beverly Apana Muraoka will help HPS's Maile Loo present historical footage of the late greats in hula and music from the 20th century. - © Hula Preservation Society

p.m. Prices for kama'āina are \$30 for three days (or \$15 per day); kūpuna and students are \$15 for three days (or \$10 per day). Log on to hulapreservation.org and click on "Activities" to register. Same-day registrations will also be available from 9-10 a.m. at the HPS registration table (next to the regular conference check-in). For information call 247-9440 until Nov. 6. Between Nov. 7-9, reach HPS by cell at (808) 285-8684. —Lynn Cook ■

THE POWER OF 2

There is a buzz from New Zealand to New York about the master and student making waves in the Pacific arts community. Carl F.K. Pao and Charlton Kūpa'a Hee present the exhibit "Makalua" at The ARTS at Marks Garage in Chinatown from Nov. 4 to 29.

Their work is symbiotic indigenous symbolism. Paintings and prints by Pao inspired the sculptures by Hee. In return, his sculptures inspired Pao's paintings. They say that their art has been bouncing off each other, with each in learning from the other. Two sets of eyes, as they say, Makalua.

Pao has been teaching at Kamehameha Schools-Kapālama campus since 2000. He is a contemporary Hawaiian artist with degrees from the University of Hawai'i-Mānoa and the University of Auckland. Hee, trained in Eastern, Western and Pacific traditions, was Pao's student.

Their work tells the story of the Makahiki, the traditional season honoring the god Lono. Gallery director Rich Richardson says it is a time when war is kapu, for-

bidden and all labor stopped. "People threw away their cell phones, made offerings and spent time practicing sports, feasting, dancing and having fun."

Pao's paintings are large, allowing the viewer to get lost in color. Hee's sculptures bring the imagery of



Works by Charlton Kūpa'a Hee, at left, and Carl F.K. Pao. - Courtesy of the artists

Pao's work to 3-D. The paintings may have a feeling of déjà vu. Pao and artist Solomon Enos created the massive paintings at the entry to Sheraton Waikīkī – paintings that feel like you could step off into the ether.

The ARTS at Marks Garage gallery hours are noon-5, Tuesday through Saturday. 521-2903. —Lynn Cook ■



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Contemplating wampum

By Lurline Wailana McGregor

As an exhibit on treaties begins its four-year run at the National Museum of the American Indian, a new book will be released this fall on wampum among the Haudenosaunee (Iroquois) people.

In her book *Reading the Wampum*, author Penelope Myrtle Kelsey refers to the “visual code” of Haudenosaunee – written as *Hodinōhsō:ni’* – as “a set of mutually understood symbols and images that communicate culturally-embedded ideas to the viewer.”

In this case, visual code is based primarily on intricately woven belts named for the shells from which they were made – wampum. The belts, which could be used as currency, primarily served to record and preserve for future generations significant events in the lives of the tribespeople, such as weddings and treaties. The messages and symbology encoded in these ancestral belts are still used today by Iroquois artists in their artwork, including traditional and contemporary art forms.

Iroquois oral traditions trace the first use of wampum back to *Ha:yēwēnta’*, or Hiawatha. While grieving the loss of his three daughters and wife, a large body of birds that had been floating on the lake in front of him arose at once, and the force of their wings drove the water from the lake, revealing the wampum on the bottom. Hiawatha strung the shells onto cord, which cleared his grief and allowed him to bring the message of peace and power to the Iroquois people.

Wampum belts possess personal and communal power for the Iroquois peoples, and were used for many purposes long before Western contact, including the Women’s Nomination Belt that codified the rights of clan mothers, and the Adoption Belt, which was used ritually in the adoption of a non-Iroquois person into a nation and clan.

The Two Row Wampum Belt, which dates from the 17th century, records the first treaty agreement between the Five Nations and the Dutch, and pledges perpetual friendship between them. The Canandaigua Treaty Belt, dated 1794, and currently on display at the NMAI exhibit, records a treaty made between the Six Nations and the newly formed United States. It is a friendship belt depicting the 13 colonies as figures holding hands with two Iroquois figures. The wampum belts were so powerful that in the 1800s, the United States, Canadian and New York state governments tried to acquire and even ban the belts in order to take from the Iroquois their intellectual traditions and political power and thereby disrupt their self-determination.

Reading the Wampum: Essays on Hodinōhsō:ni’ Visual Code and Epistemological Recovery is a collection of academic essays by Kelsey that examine the wampum tradition in selected contemporary Iroquois writers’, artists’ and filmmakers’ aesthetic and poetic decisions. Through these essays is an in-depth discussion of the role of wampum, past and present, in the Iroquois collective memory, thought, aesthetics, narrative, history, protocol and treaty rights. Understanding such traditions as the wampum belts offer the reader valuable insights not only into Iroquois perspectives, but into the broader reasons for why Native American traditions continue to inform and perpetuate Native intellectual consciousness. (200 pages, Syracuse University Press, \$29.95) ■

Museum of the American Indian exhibit focuses on treaties

Viewpoint: Native Nations

Native diplomatic traditions aimed to establish a relationship of trust that outlasted future disagreements.

Viewpoint: European Nations

European diplomacy focused on bargaining to create a written agreement that could be enforced by either side and consulted if a dispute arose.

—Quoted from one of many Viewpoint panels displaying differing worldviews between the parties

By Lurline Wailana McGregor

One side struggled to hold on to its homelands and ways of life, while the other sought to own the riches of North America. Such is the foundation for treaties made between the United States government and Indian Nations, as told through a new exhibit at the National Museum of the American Indian in Washington, D.C.

Over the course of the next four years, eight treaties, representing approximately 374 of those ratified between the United States and Native Nations, will be exhibited in rotation as part of an ongoing display showcasing over 125 objects from the museum’s collection and other lenders, including archival photographs, wampum belts, textiles, baskets and peace medals. NMAI director Kevin Gover (Pawnee) describes the exhibit as the museum’s most ambitious effort yet, presenting the history of the relationship between the United States and American Indian Nations through their treaties.

“The history of U.S.-Indian treaties is the history of all Americans,” says Gover. “We cannot have a complete understanding of what it means to be Americans without knowing about these relationships, whether we are Native Americans or not.”

The exhibit, which opened in September on the museum’s 10th anniversary, is divided into five chronological sections:



The Treaty of Canandaigua of 1794, signed by President George Washington and The Six Nations (Iroquois), is featured in an exhibit at the Smithsonian’s National Museum of the American Indian. At right, Faithkeeper of the Turtle Clan of the Onondaga Nation of the Haudenosaunee Confederacy Oren Lyons, Ph.D., and The Tadodaho of the Haudenosaunee Confederacy Chief Sidney Hill examined the signature of Ki-On-Twag-Ky, aka Cornplanter (Seneca), in September. - Courtesy: Kevin Wolf/AP Images for the Smithsonian’s NMAI

Nation to Nation: Treaties Between the United States and American Indian Nations

When: Until fall 2018

Where: National Museum of the American Indian, Fourth Street and Independence Avenue SW, Washington, D.C.

Features: Original treaties shown one at a time in a six-month rotation, archival photos, wampum belts, textiles, baskets and peace medals. There are also original videos narrated by Robert Redford and interactive media stations.

Hours: 10 a.m.-5:30 p.m. daily, closed

Christmas Day

Admission: Free

Web: americanindian.si.edu



Thomas Jefferson peace medal, 1801, owned by Powder Face (Northern Inuina/Arapaho), Oklahoma. - Courtesy: Walter Larrimore

Introduction to Treaties introduces the visitor to the earliest treaties, such as the Two Row Wampum Belt between the Iroquois and the first colonists, who were seeking only to coexist with each other. The belt symbolizes an Indian canoe carrying everything Indians believe to be true on one row while the other row is the Europeans’ ship, carrying everything they believe to be true. The intent was to show “We are traveling on the river of life together, side by side ... people in the ship aren’t going to try so steer the canoe; people in the canoe aren’t going to try to steer the ship.”

Serious Diplomacy traces how diplomacy and negotiation evolved from the early exchange of ceremonial gifts to complex negotiations. Native nations sought unity within the confederation while the United States

negotiators tried to balance the conflicting interests between the federal government and the states.

Bad Acts, Bad Paper comprises treaties made in the 1800s, after the United States abandoned the ideals of earlier treaties and instead used them as a means for confis-

SEE TREATIES ON PAGE 33

Hā'ena Community-Based Fisheries Subsistence Area approval

The state Board of Land and Natural Resources made history on Oct. 24 when it unanimously approved Hawai'i's first ever Community Based Fisheries Subsistence Area rule package for Hā'ena on Kaua'i.

"This is an historic action, following years of work by the Hā'ena community in collaboration with Department of Land and Natural Resources staff," BLNR Chairperson William Alia said in a statement. "This rules package gives the Hā'ena hui an opportunity to protect its fisheries, based on traditional and customary practices. Native Hawaiians knew how to practice sustainability in order to feed their 'ohanas. This is strong recognition by government that we cannot do it alone and community-based management and buy-in is critical to sustaining Hawai'i's precious natural resources for now and future generations."

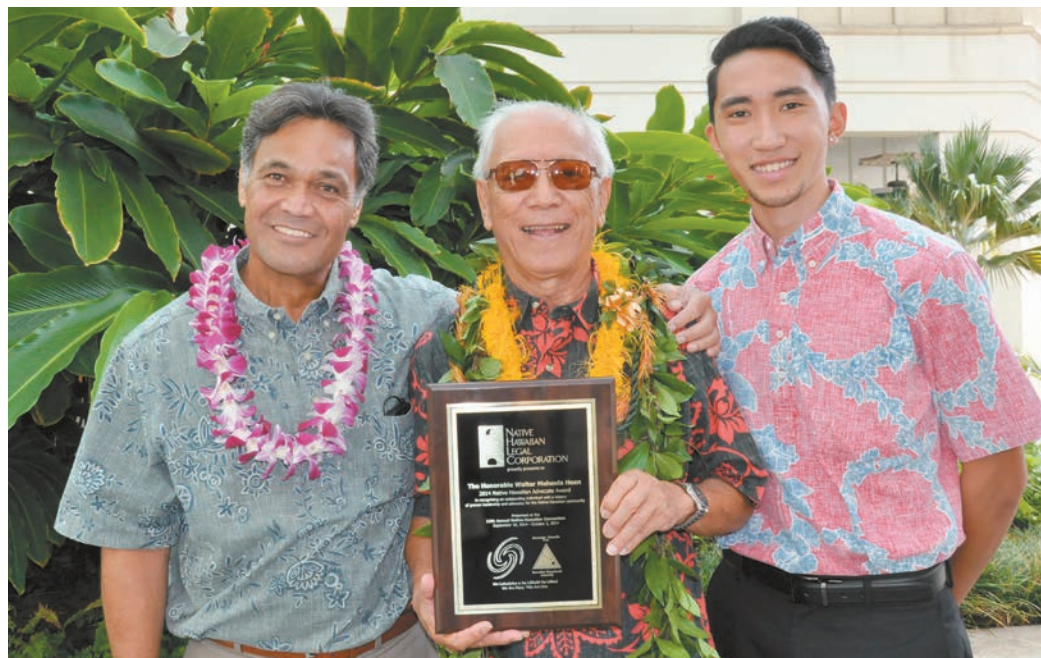
The BLNR hearing attracted dozens of testimonies and there was overwhelming support for the approval, the board said. The Hā'ena CBSFA comprises state waters within the Hā'ena ahupua'a from the shoreline out to 1 mile and would set limits on the types of fishing gear and methods that may be used and prohibit the harvest of marine life for commercial purposes, among other things.

The community worked with DLNR's Division of Aquatic Resources to develop the rules package. DAR administrator Frazer McGilvray said: "The CBFSA sets the precedent for other communities across the state to self-determine what's best for their local areas based on long-held sustainability practices. Community based management isn't only the past, but is now the future."

The OHA Board of Trustees had earlier passed a resolution supporting CBSFA designations and rules.

The BLNR said implementation of the rules package is pending adjudication of a contested case. All future CBFSA designations will require approval from the BLNR.

HONORING A COMMITMENT TO JUSTICE



The Native Hawaiian Legal Corp. presented its 2014 Native Hawaiian Advocate Award to former state and federal Judge Walter Heen, center, for his unyielding dedication to the betterment of the conditions of Native Hawaiians. Presenting the award, NHLC executive director Moses Haia hailed Heen's 1986 ruling as an Intermediate Court of Appeals justice in the land title case *Hustace v. Kapuni*. In the case, a Native Hawaiian challenged the trial court's decision awarding title to his family lands on Moloka'i to another party, saying not enough steps were taken to identify those who may have had a claim to the property. At the time, notice was primarily provided by newspaper ad. In his decision, Heen noted, "the consequences of quiet title actions are so severe that to have had one's interest in lands summarily taken away without an opportunity to respond is in violation of due process requirements and our sense of fairness and justice." Haia said as a result of the decision, plaintiffs in quiet title actions "must engage in an extensive search for people who might have a claim to the property and can no longer rely solely on notice of the lawsuit via newspaper publication without first reviewing various publicly available records." Heen, a former OHA trustee, lawmaker and head of the Democratic Party of Hawai'i, is pictured with NHLC's Moses Haia, left, and grandson Christian Heen. - Photo: Lisa Asato

Hokoana appointment

Lui Hokoana, vice chancellor for student affairs at the University of Hawai'i-West Oahu, has been tapped to serve as chancellor at UH-Maui College.

He will begin his post Dec. 1, succeeding retiring Chancellor Clyde Sakamoto, the Honolulu *Star-Advertiser* reported.

The UH Board of Regents named Hokoana to the post on Oct. 16.

Hokoana has held various positions within the UH system since starting as a counselor in 1991 at Maui Community College, where he developed the Liko A'e Native Hawaiian Scholarship Program. As vice chancellor of student affairs at Windward Community College, he led an unprecedented growth in enrollment and access to finan-

cial aid through the Achieving the Dream initiative, and helped secure \$12.3 million in U.S. Department of Education funds for the college, according to UH. Hokoana is also a former associate vice president for student affairs for the UH system.

SBA Award nominations

Deadline is Dec. 8 to submit nominations for the 2015 Small Business Administration Small Business Awards, a highly competitive and prestigious recognition.

Categories are: SBA's Small Business Person of the Year, Entrepreneurial Success Award, Family-Owned Small Business of the Year, Small Business Exporter of the Year, Young Entrepreneur of the Year and SBA Small Business Advocate of the Year.

Nominations and self-nominations are accepted from individuals or organizations. Previous SBA Award winners may be nominated if five years have lapsed since their award and the company continues to meet the eligibility requirements.

The required nomination forms are available by contacting the Hawai'i District Office at (808) 541-2990. Completed forms should be submitted to the SBA District Office at 500 Ala Moana Blvd., Suite 1-306.

Polynesian Football Hall of Fame

Jesse Sapolu and Russ Francis are among the 2015 class of inductees announced for the Polynesian Football Hall of Fame.

Six inductees were chosen from a

field of 25 finalists. Player inductees are: Manase Jesse Sapolu (Samoan ancestry) of the San Francisco 49ers, Luther John Elliss (Samoan ancestry) of the Detroit Lions, Raymond Frederick Schoenke (Hawaiian ancestry) of the Washington Redskins, Mosiula "Mosi" Faasuka Tatupu (Samoan ancestry) of the New England Patriots, and Mark Pulemau Tuinei (Samoan ancestry) of the Dallas Cowboys. Russell Ross Francis of the New England Patriots and San Francisco 49ers was selected as a contributor inductee.

The Selection Committee was comprised of past college football head coaches Dick Tomey, LaVell Edwards and Ron McBride; NFL player personnel expert Gil Brandt, ESPN SportsCenter anchor Neil Everett, Hawai'i sportscaster Robert Kekaula, and past NFLPA president and inaugural inductee Kevin Mawae.

The second class of inductees will be enshrined in a ceremony Jan. 23 and 24 on O'ahu. For information, visit polynesianfootballhof.org.

Bilingual New Testament

A new edition of the Hawaiian-English language new Testament with Psalms and Proverbs is available from Mutual Publishing in collaboration with Partners in Development Foundation.

The publication of *Ke Kauoha Hou me Ka Buke o Nā Halelū a me Nā 'Ōlelo Akamai a Solomona* features modern orthography that uses complete diacritics.

"This marks the first time that the bilingual Hawaiian language Bible includes the modern Hawaiian text alongside the New American Standard English text and that Psalms and Proverbs appear in a bilingual format," Mutual Publishing said in a statement.

A special edition with a short piece on Princess Pauahi Bishop is available to Kamehameha Schools' students, teachers and alumni, as well as Hawaiian civic clubs and churches.

The book sells for \$45 and is available where books are sold, including Logos Bookstore and Nā Mea Hawai'i. It is also available online at mutualpublishing.com and by calling (808) 380-1022. ■

HONOLULU AHUPUA‘A

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that six human burials and seven isolated human bone fragments were identified by Cultural Surveys Hawai‘i during the course of an archaeological inventory survey related to the Block I Project, Kaka‘ako, Honolulu Ahupua‘a, Kona District, O‘ahu, TMK: [1] 2-3-002:001 (por.). The landowner is Victoria Ward Limited (VWL).

Background research indicates that during the *Māhele* the project area was within lands awarded to the American Board of Commissioners for Foreign Missions (Land Commission Award [LCA] 387), comprising the ‘ili of Kukuluāe‘o. *Kuleana* (*maka‘āinana*) LCAs within the vicinity include LCA 1903 to Lolohi and LCA 10463 to Napela.

Following the procedures of Hawai‘i Revised Statutes (HRS) Chapter 6E-43, and Hawai‘i Administrative Rules (HAR) Chapter 13-300, the remains were determined to be over 50 years old and most likely Native Hawaiian. The State Historic Preservation Division (SHPD) has assigned SIHP (State Inventory of Historic Properties) numbers of 50-80-14-7429 and 50-80-14-7655 to the human skeletal remains finds. The project proponents are currently proposing preservation in place for all human skeletal remains. The decision to preserve in place or relocate these previously identified human remains shall be made by the O‘ahu Island Burial Council (OIBC) in consultation with SHPD and any identified lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. The proper treatment of the remains shall occur in accordance with HAR Chapter 13-300-38.

SHPD is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact the SHPD Culture and History Branch, Mr. Hinano Rodrigues, at the DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Hawai‘i 96793 [TEL (808) 243-4640, FAX (808) 243-5838]. All interested parties shall respond within thirty

(30) days of this notice and provide information to SHPD adequately demonstrating lineal descent from these specific burials or cultural descent from ancestors buried in the same *ahupua‘a* or district.

BURIAL NOTICE – KALAELOA

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that two possible unmarked human burial sites, categorized as “previously identified,” were identified by Scientific Consultant Services, Inc. during an Archaeological Inventory Survey for a proposed solar farm located in Kalaeloa, Honouliuli Ahupua‘a, ‘Ewa District, Island of O‘ahu, Hawai‘i [TMK: (1) 9-1-013:070].

The two rock mounds possibly containing human burials are presumed to date to the pre- and/or early post-Contact Period and both sites are presumed to contain traditional Native Hawaiian remains. The sites have been designated as State Inventory of Historic Properties (SIHP) State Site 50-80-12-7483 (Feature 4) and SIHP State Site 50-80-12-7486 (Feature 2). No Land Commission Awards were awarded within the project area.

Proposed treatment is preservation in place. Proper treatment shall occur in accordance with Chapter 6E, Revised Statutes, Section 43 regarding prehistoric and historic burial sites and Hawai‘i Administrative Rules (HAR) Chapter 13-300. The O‘ahu Island Burial Council (OIBC) has jurisdiction in this matter and the final determination on whether the burials will be preserved in place or relocated shall be made by the OIBC in consultation with any recognized lineal and/or cultural descendants. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons that may have any knowledge or information possibly affiliated with the human remains are asked to immediately contact: Mr. Hinano Rodrigues, State Historic Preservation Division (SHPD), DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Maui 96743 [Tel: (808) 243-4640].

All interested persons that would like to file descendant claim forms

and/or provide information to the SHPD shall respond within 30 days of this notice and be able to adequately demonstrate lineal descent from these Native Hawaiian burials or cultural descent from ancestors buried in the same *ahupua‘a* or district where the Native Hawaiian skeletal remains are buried. The applicant for this project is Hawaii Community Development Authority and the contact person is Mr. Kawika McKeague, Group 70 International, Inc., 925 Bethel Street, Fifth Floor, Hon. HI 96813-4307, [Tel. (808) 523-5866].

WAIKĪKĪ AHUPUA‘A

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that disarticulated human bone fragments, assigned State Inventory of Historic Properties (SIHP) # 50-80-14-4570 and SIHP # 50-80-14-7676, were identified by Cultural Surveys Hawai‘i, Inc. during the course of an archaeological inventory survey related to the Hilton Hawaiian Village Grand Islander Project, Waikīkī Ahupua‘a, ‘ili of Kālia, Honolulu (Kona) District, O‘ahu TMK: [1] 2-6-005:001 and 2-6-008:039 (portion).

Following the procedures of Hawai‘i Revised Statutes (HRS) Chapter 6E-43, and Hawai‘i Administrative Rules (HAR) Chapter 13-300, the remains are believed to be over 50 years old. In its evaluation of ethnicity the State Historic Preservation Division (SHPD) has determined that the remains are most likely Native Hawaiian. Found during an archaeological inventory survey, these remains are previously identified [per HAR 13-300-31(b)].

Background research indicates that during the *Māhele*, land within the project area was awarded to Alapai (Land Commission Award [LCA] 2511). A nearby land claim was awarded to Paoa (LCA 1775).

Hilton Hawaiian Village’s representative for this project is Group 70 International, and the contact person is: Mark Kawika McKeague, Senior Planner and Director of Cultural Planning, 925 Bethel Street, 5th Floor, Honolulu, Hawai‘i 96813 [TEL (808) 523-5866 extension 120].

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 these remains 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 the SHPD Culture and History Branch, Mr. Hinano Rodrigues, at the DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Hawai‘i 96793 [TEL (808) 243-4640, FAX (808) 243-5838].

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

WAIMEA AHUPUA‘A

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN: that a mound with the potential of having burial components, as well as three caves which enshrine human skeletal remains, have been designated as State Inventory of Historic Properties (SIHP) # 50 30 06 2231, SIHP # 50-30-06-2232 and SIHP # 50-30-06-2233 and were identified by Cultural Surveys Hawai‘i, Inc. (CSH) during the course of an archaeological inventory survey related to the Menhune Road Rockfall Mitigation Project located in the ‘ili of Pe‘ekaua‘i, at Waimea Ahupua‘a, Waimea (Kona) District, on Kaua‘i island, TMKS: [4] 1 6 003:056; 1-6-005:017; 1-6-010:001–003.

Following the procedures of Hawai‘i Revised Statutes (HRS) § 6E-43, and Hawai‘i Administrative Rules (HAR) § 13-300 remnants in the caves are believed to hold skeletal remains dating over 50 years old. An evaluation of ethnicity has been made by the State Historic

Preservation Division (SHPD) and both burials are believed most likely to be Native Hawaiian.

Background research indicates that during the *Māhele* Act of 1848 the area featuring the rock mound and the three burial caves was not awarded land and was considered Crown Lands. Over 50 claims were awarded in the ‘ili of Pe‘ekaua‘i. The two closest were LCA 3310 awarded to Manu, and LCA 3593 awarded to Keikiole. These two *kuleana* claims are located between Menhune Road and Kana‘ana Ridge.

The applicant for this project is AECOM, and the contact person is: Randy Hamamoto, Project Manager AECOM, 1001 Bishop Street, Suite 1600, Honolulu, HI 96813 [TEL (808) 521-3051. FAX (808) 524-0246].

Proposed treatment is preserve in place. The Kaua‘i-Ni‘ihau Island Burial Council (KNIBC) has jurisdiction in this matter and the proper disposition and treatment of these burials will be determined by the KNIBC, in consultation with any recognized lineal and/or cultural descendants, per the requirements of HAR § 13-300-33. Appropriate treatment shall occur in accordance with HAR § 13-300-38.

All persons having any knowledge of the identity or history of these human burials are requested to immediately contact Mrs. Kauanoe Ho‘omanawanui, burial site specialist for Kaua‘i Island, at DLNR Kauai Office, P.O. Box 1729, Lihue, Hawaii 96766 [TEL (808) 692-8015. (cell) (808) 896-0475. FAX (808) 692-8020] or Mr. Hinano Rodrigues at the DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Hawaii 96793 [TEL (808) 243-4640. FAX (808) 243-5838].

All interested parties shall respond within thirty (30) days of this notice and file descendant 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.

Mahalo nui loa na kou manawa i ho‘oponopono. Malama pono. (Thank you for your time to set things right. Take care, be right). ■



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Off to the Miss Rodeo America Pageant

This past July Moloka'i girl Cheyanne Kauionalani Duvauchelle Keliihoomalu was selected to be Miss Rodeo Hawai'i 2014. Since being notified so late in the year, she has had only a few months to prepare for this event. This is such a great opportunity as she will be representing not only Moloka'i, but Hawai'i, in the Miss Rodeo American

**Colette Y. Machado**

Chairperson,
Trustee Moloka'i
and Lāna'i

Hawai'i brings the Paniolo culture, which is far more unique versus the mainland style of ranching and working cattle. The methods and techniques used in Hawai'i have been adapted to the style of usefulness to work and drive cattle through lava, mountains and down to the ocean."

The annual Miss Rodeo America Pageant hosts beautiful and talented



Cheyanne Keliihoomalu, second from right, with her parents Deanna and Kalapana Keliihoomalu and grandfather Jimmy Duvauchelle. - *Courtesy: Lu Ann Mahiki Lankford-Faborito*

Pageant being held in early December in Las Vegas.

Cheyanne is the daughter of Deanna and Kalapana Keliihoomalu. She grew up in Maunaloa, Moloka'i, and she started participating in rodeos at the age of 4. Cheyanne also spent years participating in the Hawai'i High School Rodeo Association and the Moloka'i 4-H Livestock club. Her family has deep roots in the paniolo history on Moloka'i. She is the granddaughter of Moloka'i Paniolo Jimmy Duvauchelle. He worked for the Moloka'i Ranch for 42 years until it closed its operations in 2008. After that he operated Pohakuloa Ranch, where he worked alongside his children as well as his grandchildren.

According to Lu Ann Mahiki Lankford-Faborito, the Hawai'i State Director for the National Miss Rodeo American Pageant: "The Miss Rodeo Hawai'i program provides a venue for our state cowgirls to share our uniqueness at the national stage during the Miss Rodeo America Pageant. Scholarship opportunities are over \$50,000 for contestants vying for the chance to be the ambassador of rodeo throughout our country.

cowgirls from across the country. During the weeklong event, which takes place a little before the Wrangler's National Finals Rodeo, the cowgirls are judged in the major categories of personality, appearance, horsemanship, and rodeo knowledge and presentation. They will do this through demonstrating their skills in public speaking, personal interviewing, horsemanship, knowledge of rodeo and general horse science, current-event awareness, photogenic qualities, visual poise and overall professionalism.

The Miss Rodeo America Pageant has recognized the need for scholarships to help contestants further their education. The Miss Rodeo America Scholarship Foundation was established in 1998 to broaden the scope of the scholarship program. Prior to the Foundation's inception, Miss Rodeo America Inc. distributed thousands of dollars annually in scholarship benefits to help talented young women to further their studies and become tomorrow's leaders.

Let us all wish Cheyanne good luck and great success. If you would like to help, please feel free to contact my office at (808) 594-1837. ■

Lawai'a Pono, for Hā'ena, for Hawai'i

Aloha from Kaua'i and Ni'ihau!

Mahalo this month to the Kaua'i individuals and organizations who attended OHA's Grants Orientation held at Kaua'i Community College on Oct. 7. I often hear from people about projects that need additional resources and this was a great way to learn more about what OHA offers.

Kaua'i definitely had a lot of interest as a second session was added in the afternoon to accommodate all the attendees.

If your project benefits Native Hawaiians, you may want to consider an OHA grant. Grants information is available at www.oha.org/grants where the entire application is completed online. The deadline for Programmatic Grants for projects happening in Fiscal Biennium 2016-2017 is Dec. 17, 2014, at 4 pm. Mahalo also to Clarita, Jacee, Misty and Nancy of OHA's Transitional Assistance Program for flying to Kaua'i to conduct this orientation and to answer questions. I know having all four of them there was very helpful in answering a broad range of questions from the potential grant applicants.

As this column is being submitted, we are in what are possibly the final stages of seeing the Hā'ena Community Based Subsistence Fishing Area rules established. Hui Maka'āinana o Makana, the group leading the effort, is dedicated to perpetuating and teaching the skills, knowledge and practices of our kūpuna through the interpretation, restoration, care and protection of the natural and cultural resources that are located within Hā'ena State Park.

After an extensive seven-year process, the proposed Hā'ena CBSFA rules went before the Department of Land and Natural Resources for public hearing and comment on Friday, Oct. 3 at Hanalei Elementary School. Hā'ena community members developed and drafted plans and rules based on native knowledge and help over 50 small and large public meetings.

In my testimony, I noted two important points from our OHA Board of Trustees Resolution supporting CBSFA designations and rules:

1. Native Hawaiian traditional and cus-

**Dan Ahuna**

Trustee,
Kaua'i and
Ni'ihau

tomary practices for sustaining fisheries were based on time-tested intimate knowledge of ahupua'a resources; and

2. Native Hawaiian traditional and customary practices and systems include aspects of community-based management and/or co-management in which the community of resource users itself takes part and is active and accountable in shaping the relationship with and management of their land and ocean resources.

The people of Hawai'i rely on near-shore fisheries for food and perpetuation of traditional and customary practices. These needs and practices are being compromised by climate change, fishery depletion due in part to centralized and under-resourced management and other contemporary human environmental impacts. Globally, co-management and more holistic approaches

based on traditional customary practices and values have risen as effective management systems.

Hā'ena is one of many communities seeking increased collaboration with the State. Others include Kaua'i's Hanalei; Moloka'i's Mo'omomi; Lāna'i's Maunalei; Maui's Polanui, Wailuku, and Kipahulu; and Hawai'i Island's Kīholo, Ka'ūpūlehu, Ho'okena and Miloli'i. Supporting these community-led efforts helps to perpetuate unique place-based futures and the uniqueness, food security and sustainability of Hawai'i nei. Hā'ena's proposed rules consist of traditionally defined boundaries; gear, harvesting and practice restrictions (non-commercial, not over extractive); subzones/replenishment areas ('Opihi Restoration Area; Makua Pu'uhonua Area); and time restrictions, size, species and catch limits.

As a former teacher, coach and charter school leader, I know how important it is to lay a solid foundation so that our youth will have every opportunity afforded to them for success later in life. And that is exactly what the Hā'ena community is trying to achieve through these proposed rules.

Mahalo nui loa for reading! ■



The Lawai'a Pono logo encourages people to "Fish Hawaiian" and was used by Hā'ena supporters. - *Courtesy: KUA*

I am an American – I am a Hawaiian

I am an American of Hawaiian ancestry. I am proud to be an *American*. I am equally proud to be of *Hawaiian* ancestry.

Whew! There, I've said it. I'm finally dealing with a self-inflicted identity crisis. It's been a very confusing emotional passage since 1975 when I first became a Hawaiian activist. This coming out creates some anxiety for me because I am a political figure flirting dangerously with a subject of intense passion for many people.

In my years of activism, I've struggled my way through the maze of the volatile question of Hawaiian nationhood. What does it mean to me to be an American? What does it mean to be a Hawaiian? Are the two reconcilable? How are we supposed to feel about the American overthrow of the Hawaiian Kingdom – an illegal condition that continues to today?

I may pay a price for this declaration of political loyalty to a nation whom others see as the enemy, and to those who are adamant about a total separation from the United States. To them, I offer my respect and say follow your heart and do what you are compelled to do in pursuit of your dignity and sense of justice. But I would humbly ask that in your pursuit of a vision of a Hawaiian future that you argue your case with respect for all voices, and absent malice for those who may not agree.

America's history is one of a nation shamefully peppered with many dark stories of social, political and economic injustice. Much of it still screams for resolution. So, in my declaration of national loyalty I would be the last one to deny that America's history is scarred with injustices of every dimension. In my younger years, as a folk singer traveling the country during the '60s and '70s, I was fully engaged in the calls for justice



Peter
Apo

Trustee,
O'ahu

on questions of racism, sexism, indigenous people's rights, income inequality, Vietnam ... all those things that blighted, and continue to blight us, as a nation. I have not changed. I continue to pursue the same set of sociopolitical challenges that I did then.

On the question of Hawaiian nationhood, I would vociferously argue for reconciliation. We can't ignore the overthrow, annexation and subsequent injustices, but it's time to shape a model of reconciliation. I believe that a Hawaiian nation-within-a-nation relationship will emerge that not only brings closure to our longstanding grievances, but also provides new opportunities for all of Hawai'i. Hawai'i's people, long divided by the question, cannot become whole until this question of nationhood is resolved. And it must be resolved by including the rest of Hawai'i in shaping the solution.

For myself, I cannot imagine giving up my U.S. citizenship. I cannot imagine defining my existence as separate and apart from a lifetime of friends of every ethnicity, relationships forged in the joy and pain of pursuing the American dream as fellow Americans. And my beautiful hapa-haole family – I cannot and will not leave them behind.

I leave you with my conviction that the Constitution of the United States, as the very foundation of the nation, is a brilliant document. It is especially brilliant because realizing its sweeping promise of equality, justice and opportunity for all can never be fully achieved. Not because the document is flawed ... but because we, the people, are flawed. And so, we must keep working to improve on our performance as citizens of the world's greatest nation. God bless America. God bless Hawai'i. God bless the Hawaiian people. ■

A lifetime of pure aloha ...

Aloha e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama. The Office of Hawaiian Affairs is in the midst of significant transitions. The first begins with one of our distinguished OHA Board members. Whether you know him as Trustee Stender, Mr. Stender, Uncle Oz, O.K., Papa, Dad, Ozzie or Oswald Kofoad, he remains beloved, respected, honored and always will be, undeniably and simply, "Oz."

Born in 1931 in Hau'ula, Oz attributes his foundation of values, character and wisdom to his Tūtū man as well as to the legacy of Queen Lili'uokalani; his secondary and high school success to the legacy of Princess Bernice Pauahi Bishop as Kamehameha graduate of 1950; his disciplined and broader educational worldview to the U.S. Marine Corps; and his higher education scholarship studies to the University of Hawai'i at Mānoa.

Oz spent 16 years in real estate at the James Campbell Estate, spent two years with Grosvenor International, returned to Campbell Estate 1976-1988 as CEO and 1988-1989 as Senior Advisor to the Campbell Estate Trustees. Oz then served as Trustee of the Bishop Estate from 1990 until his resignation in 1999.

I was elected to OHA in 1996; Oz in 2000. The "intersect" of our work together as Trustees continues forward to the present. I served as OHA's longest-serving Chairperson and Oz served as B&F Chair, then Asset and Resource Management Chairperson from 2000 to 2010. Oz had a major role in what can be called "OHA's Decade Three: 2000-2010 Improving Oversight Management and Preparing for Rebuilding Native Hawaiian Governance."

OHA initiated a new investment policy process using the "manager of manager's" approach that has been adapted and



Haunani
Apoliona, MSW

Trustee,
At-large

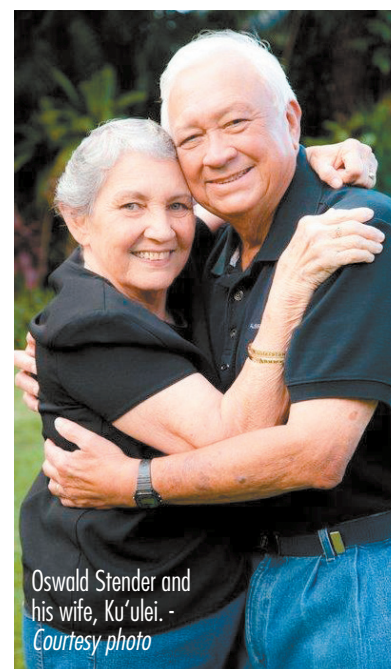
improved to the present time. Act 34 (2003) increased OHA revenues from "zero to \$9.5 million"; Act 178 (2006) provided \$17.5 million in back payment for July 2001-2005, increased transfer of OHA revenues to \$15.1 million annually, also requiring DLNR to provide an accounting for certain lands as specified by law. The ceded lands settlement for approximately \$200 million initiated by OHA and the Lingle administration was completed by OHA and Governor Abercrombie

in 2012. OHA capitalized Hi'ilei Aloha LLC to manage projects that include Hi'ipaka LLC and others. A \$90 million loan guarantee (debt service \$3m/30 years) was provided to DHHL by OHA. UNESCO World Heritage designation for Papahānaumokuākea in 2010 done with expected OHA designation as a fourth Co-Trustee underway.

Oz has played a major role to advance OHA. My OHA staff, past and present, feel the same way about Oz.

Having served during the 14 years with him, they offer the following comments about him: "... consistently steps up to strengthen community-based initiatives focused on collective well-being and sustainability for Hawai'i and Native Hawaiians ... one of very few Trustees who best served Native Hawaiian beneficiaries judiciously and devoid of political or personal agendas ... decisions made for Hawai'i vision 25 years hence, not for the short term ... we owe him a debt of gratitude for his service ... he exudes gentleness, kindness, goodness ... and the greatest gift he shared is love ... well done, good and faithful servant, may your radiant light shine eternal."

Oz, mahalo for being a steady and reliable colleague, strong in spirit, wise and discerning, and unwavering in our mission to "Ho'oulu Lāhui Aloha." Blessings to you, Aunty Lei, Lei-Ann and your 'ohana always. 23/48 ■



Oswald Stender and
his wife, Ku'ulei. -
Courtesy photo

What's missing in the statistics on Native Hawaiian health disparities?

Trustee's note: I would like to express my mahalo to Claren Kealoha-Beaudet, Psy.D., and Franco Acquaro, Ph.D., for contributing this month's column.

Earlier this year, Trustee Lindsey asked us to share in his *Ka Wai Ola* column the work Kīpuka o ke Ola (an Integrated Native Hawaiian Health Clinic) is doing to address Native Hawaiian health disparities on the Big Island. We shared a broad view of the dire physical, social and mental health issues facing the lāhui. Research supports the fact that Native Hawaiians are last in nearly all of the major indicators of health – including depression, obesity, incarceration, addictions, domestic violence, hypertension, anxiety, child abuse and neglect, diabetes, poverty and early mortality.

Of course, few who live here need research to tell them this. To open one's eyes is to see the intergenerational legacy of cultural trauma being played out everywhere in Hawai'i nei. Trustee Lindsey asked that we bring the statistics a bit more "to life" by providing real stories of Native Hawaiians we have recently served at Kīpuka o ke Ola. These stories are true, but some details have been changed to protect client privacy. Here are some representative stories:

- Three families living near each other in Hawaiian Homes have members struggling with diabetes, but only one of the families has health insurance. They now split the one insured person's monthly insulin and needles three ways – so all get at least some medication.

- A 19-year-old female is struggling with an emerging schizophrenia disorder. She is beginning to have command thoughts that are instructing her to hurt herself. She is not receiving the appropriate psychiatric medications that could stabilize her condition because the prescribing provider is not specialized in psychotropic medications.

- A 40-year-old male has Bipolar Disorder and has recently had two serious suicide



Robert K. Lindsey, Jr.

Trustee, Hawai'i

attempts. He has Quest insurance, but none of the local psychiatrists take that insurance because of its low reimbursement rate. He is currently unmedicated and in a manic state – with increasing thoughts of harming himself or others.

- A 28-year-old female is struggling with intermittent psychotic episodes. Twice she has driven recklessly and crashed her car due to being in an active psychotic state – ending in arrest by the police each time. She will not go to the hospital emergency room or meet with a psychiatrist because she does not trust the western medical model to meet their needs in a culturally respectful manner. She and her 'ohana believe the disorder is a spiritual dilemma, not a brain disorder.

- A male in his early 30s has significant co-morbid conditions including traumatic abuse history, diabetes, unemployed, mild mental retardation and no support from his 'ohana. He engages in regular self-mutilation and self-medicates with illicit substances. He bounces from residence to residence in the community as there are no treatment-based housing options.

These clients are not just some abstract statistics. They suffer greatly and their debilitating circumstances negatively ripple throughout their 'ohana and the larger community. These scenarios emphasize not only the very real health disparities Native Hawaiians face, but also underscore the deficits in our health-care system's response to them, including: lack of culturally informed services, lack of psychiatric care (especially to those without premium health insurance), many under-insured/uninsured community members, lack of affordable housing, insufficient case-management services and limited therapeutic services across a continuum of care. The Big Island is a Medically Underserved Area and the Native Hawaiian residents are a Medically Underserved Population. This clearly needs to be rectified.

Please visit our webpage at www.kipukaokeola.com or call us at (808) 885-5900. ■

An honor and a privilege

As I write this message of aloha, I struggle with finding the right words; I struggle with trying to convey the right message. I get choked up just thinking about it ... it is difficult to say goodbye to a group of people who have been a big part of my life for 14 years.

As I reflect on years past, I have come to realize that the Office of Hawaiian Affairs (OHA) has grown from a struggling, landless, government-based organization to a multi-faceted, complex structure with a 26,000-acre land base with a strong balance sheet. Today, as I see it, OHA is poised and ready for its next level of change and can look forward to continued growth by leveraging its land base and balance sheet. The future for OHA and for our beneficiaries is bright, and I am excited about the possibilities.

I am grateful for the opportunities I have had to be a part of OHA's forward movement and hope that I have been an integral part of this movement. Tremendous positive change has been made since 2000, and it is my hope that I have left my thumbprint on OHA's legacy.

OHA's future rests in the hands of those who will step in to carry out its mission. I wish nothing but the best for our trustees, our employees and our Hawaiian community as we continue our march toward a brilliant future for all Hawaiians.

I am thankful to my Heavenly Father for his blessings and for his guiding hand in all that I have done during my tenure at OHA. I am thankful to my wife, Ku'u lei, who quietly supports me and takes care of our family. I am thankful to my children, Lei-Ann and Patrick, and my grandchildren, U'ilani, Moku and Haku, who provide daily doses of family time, love



Oz Stender

Trustee, At-large

and laughter. I am thankful for partnerships I have forged with trustees that I have worked with over the years to do what is best for our Hawaiian community. I am thankful for every OHA employee, past and present, who has dedicated their time to work for the betterment of our people; and I mahalo each of them for working with me to fulfill our mission.

I am thankful for our beneficiaries – keiki to kupuna – and the opportunity afforded me to serve each and every one of you. Mahalo for allowing me to share a small part of my life with you; it has been humbling and rewarding. I have enjoyed sharing stories with you and building friendships. I have reveled in helping find solutions when things have gone sideways. I have treasured the moments when we have been successful, and I have overcome disappointment when success was not within our reach. Most invaluable has been the camaraderie shared as we resolved that today's failure just might be tomorrow's success. In good times and in bad, we must always have faith; we must never lose hope; we must always press forward.

I have learned much from each of you, and I will forever be grateful that you elected me to serve you all these years. No matter where I am in life's journey, you will be there with me for the memories will always remain.

A philosophy I live by is that we must always, always close circles. We must close circles with respect, with love, with charity and with acknowledging the best in every person and in all things. Although bittersweet, the time has come for me to close my OHA circle. It has been an honor and a privilege.

Me ke aloha pumehana. ■



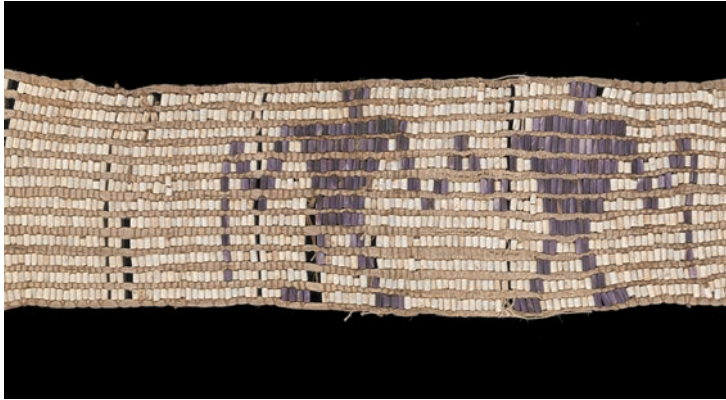
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Below, Wendat (Huron) wampum belt, 1600-1650, Indian Territory (Kansas), made of whelk shell, quahog shell, hide, bast fiber yarn and cordage. - Courtesy: Ernest Amoroso

TREATIES

Continued from page 27

cating Indian land.

Great Nations Keep Their Word demonstrates how, in the 1900s, Native nations appealed to treaty

Treaties are living documents that bind the Nations ... in friendship and law, and are the foundation for keeping promises and realizing ideals today.

— Suzan Shown Harjo
(Cheyenne/Muscogee)

rights and used them as tools to demand a return to a balanced and peaceful co-existence. Dozens of treaties were nullified through the U.S. government's Termination Policy, which sought to end government programs for tribes by ending tribal rolls and liquidating and distributing tribal assets to tribal members, and most importantly, ending the protected trust status of Indian-owned lands. Native nations, through social activism, the courts and legislation were able to turn the tide and win the reaffirmation

of treaties and a return to a more respect-based relationship in the second half of the century.

Lastly, the Future of Treaties summarizes the exhibition with two main points: everyone is affected by the treaties between the United States and Native nations, and the struggle is not yet over.

"Viewpoint" panels are placed throughout the exhibit to contrast Native with non-Native worldviews and attitudes. The panels include viewpoints on many aspects of life, for example, Native Nations are self-governing and non-coercive, European nations are hierarchical and controlling of individual citizens. Oral speech was more trustworthy than written words in the Native world, written language was more authentic and trustworthy in the Western point of view.

"Treaties are living documents that bind the Nations ... in friendship and law, and are the foundation for keeping promises and realizing ideals today," says Suzan Shown Harjo (Cheyenne/Muscogee), guest curator of the exhibition.

A companion publication to the exhibition, *Nation to Nation: Treaties Between the United States and American Indian Nations*, edited by Harjo, includes essays and interviews by scholars of Native history and law that explore the many reasons for why centuries-old treaties remain living, relevant documents for both Natives and non-Natives in the 21st century. ■

Lurline Wailana McGregor is a writer, television producer and author of *Between the Deep Blue Sea and Me*.

Applications now being accepted for OHA's

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

'IMI 'OHANA • FAMILY SEARCH

KALAUPAPA ORAL HISTORY PROJECT—Are you a descendant of the original Hawaiian families of Kalawao, Kalaupapa, Makanalua, Waikolu? The Kalaupapa National Historic Park is conducting oral histories of the descendants of Native Hawaiians who originally lived in Kalaupapa, Makanalua, Kalawao and Waikolu prior to the establishment of the Hansen's Disease Settlement. The original residents were relocated from Kalawao in 1865 and from Kalaupapa and Makanalua in 1895, mostly to East Molokai. If you are a descendant of one of the families named below and are willing to be interviewed or have any questions about the project,

please contact Davianna Pōmaika'i McGregor at davianna@hawaii.edu or (808) 956-7068. The families are: Abigaila, Aki, Amalu, Apiki, Hanaipu, Hauhalale, Haula, Haule, Hikalani, Hina, I, Kaeae, Kaaikapu, Kaa-ua, Kaa-wenui, Kae, Kaha, Kahaa, Kahakahaka, Kahakai, Kahanaipu, Kahaoa, Kahanaipu, Kahaua, Kahewanui, Kahiko, Kahue, Kaiheelua, Kailua, Kala-hili, Kalama, Kalamahiai, Kaleo, Kalili, Kaloaaole, D. Kalua, Kaluaaku, Kaluoku, Kama, Kamaka, Kamakahiki, Kamakaukau, Kamakawaiwale, Kanakaokai, Kanakaole, Kanalu, Kane, Kanehemahe-ma, Kaniho, Kanui, Kapika, Kapule, Kauenui, Kauhi, Kauku, Kaunuohua, Kaup-ee, Kaa-wenui, Kawaiahonu, Kawaiola, Kawehana, Kawelo, Kaweloiki, Keahaloa, Keaholua, Keala, Keawe, Keawe-

poole, Kekahuna, Kekiola, Kekolohe, Keoki, Keomaia, Kepio, Keweheana, Kiha, Kihe, Koa, Koi, Koliola, Kuaao, Kuewaa, Kuheleloa, Kuhihewa, Kupa-inalua, Lai, Mahiole, Mahoe, Mai, Makaiwi, Makaulau, Makeumi, Mali, Mauikoaole, Mihaai, William Luther Moehonua, Moeimua, Moihana, Naai, Naale, Nakai, Nakapalau, Nakoa, Namokueha, Nanamokueha, Naone, Naope, Nawaliwale, Nunumea, Ohuaaia, Paele, Pahu, Paolo, Paua, Piikoi, Pohaipule, Pualelewale, W.N. Pualewa, Pulihi, Puuone, Uhilau, Wahia, Wahineka, Waiolama.

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.

MCKEAGUE—The descendants of John "Tutu Haole" McKeague: Children: Louis Mahiai, Zachariah, Daniel, Caroline Steward, Daisy Short Sanders, Robert John. Siblings: Robert Alexander McKeague, Martha Jane McGowan, Margaret Belford and Samuel Kennedy McKeague. Updating genealogy book information for upcoming family reunion. Please email McKeague_Ohana@yahoo.com.

PEAHI/LINCOLN—Searching for 'ohana Lulu Hoapili Peahi (Lincoln) of Kona, HI, the wife of William Kealoha Lincoln of Kohala, HI. Lulu's parents are Father ... William Peahi of Kona, HI, and Mother ... Kaahoomaoi. Together Lulu and William had four children: Fern Kawehiwehi, Charles Leiahihi, Regina Kehaulani and Annie Kahalelehuia (my mother). The Health Department has "no-record" certification on the birth certificate for Lulu (about 1890) nor a marriage certificate 7 Jan 1887. Lulu died in Honolulu 8 July 1941 and was buried in the Ocean View Cemetery. Arrangements were handled by Borthwick Mortuary. I am Kealoha Sugiyama at email acallforlove@gmail.com or P.O. Box 479 Hawi, HI 96719, (808) 889-0171. Mahalo nui. ■

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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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Phone: 808.920.6418
Fax: 808.920.6421

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Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

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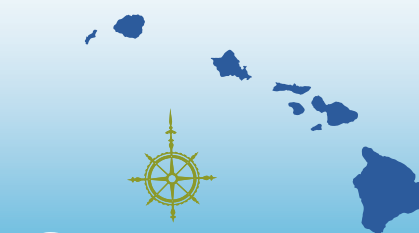


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