



Ka Wai Ola

THE LIVING WATER OF OHA

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NO KAWA FOR WHOM IS THE WATER?

Hawai'i's
largest,
longest
—and most
unbelievable
—water case:
The Dewatering
of East Maui

PAGE 14

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OHA

OPEN

Share your mana'o
to shape the future of
Kaka'ako Makai

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Kaka'ako Makai | The Office of Hawaiian Affairs
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KAKA'AKO MAKAI

- OPPORTUNITY
- DEVELOPMENT PROCESS
- USING OPPORTUNITIES
- RESOURCES
- SHARE YOUR MANA'O

WE WANT TO HEAR FROM

Together, we have an opportunity to build something truly unique at Kaka'ako Makai. Share what others in the community are contributing to that upcoming process.

Kaka'ako Makai Share your mana'o

The Office of Hawaiian Affairs is hosting community meetings throughout Hawai'i from February 17 until March 3rd, 2015. OHA is seeking input from community stakeholders as it charts a conceptual master plan for its properties.

Handwritten notes on a sign:

- Kaka'ako for
- we have to
- parking
- 24/7 =
- Day time
- use of P

ASSESSING OUR STRATEGIC PLAN

Aloha mai kākou,

Sometimes we forget to celebrate our successes. The kuleana of the Office of Hawaiian Affairs is so broad that we often move on to the next task rather than to stop and smell the pakalana.

I’ve been reflecting on this because we are at the midpoint of our strategic plan. In 2010, the Board of Trustees adopted our plan. Since then, we’ve been diligently working on it.

The goal was to raise Native Hawaiian achievement in a number of areas. In each area, it has been a community effort. For instance, one of our goals has been to raise scores in standardized tests in reading and math for Native Hawaiian students. And Native Hawaiian students have met the challenge. The Department of Education has done a great job identifying the gaps that exist and providing extra resources in order to raise the achievement of Native Hawaiian students. OHA’s grantees have helped as well.

We’ve helped raise the median income for Native Hawaiians and lowered the rate of obesity.

OHA can’t claim all the credit, but in the past four years, we’ve dedicated \$62 million to address these issues, and we are meeting or exceeding our goals to ensure Native Hawaiians are healthier, better educated and are economically better off.

In addition, we’re moving forward with plans to create a new governance structure for Native Hawaiians. Even though we’ve been working on the details for many months, these plans are in their infancy. We hope to be able to give you more details in the next few months.

But while we have these wonderful successes, there are portions of our strategic plan that have been left wanting.

We pledged to do more to get more people involved in cultural activities and to understand our culture and history; we also need to address the sustainability of the pae ‘āina.

Our challenge is to be more disciplined so we have the greatest impact. We need to be more discriminating on the projects we fund to have a well-rounded impact on culture and history.

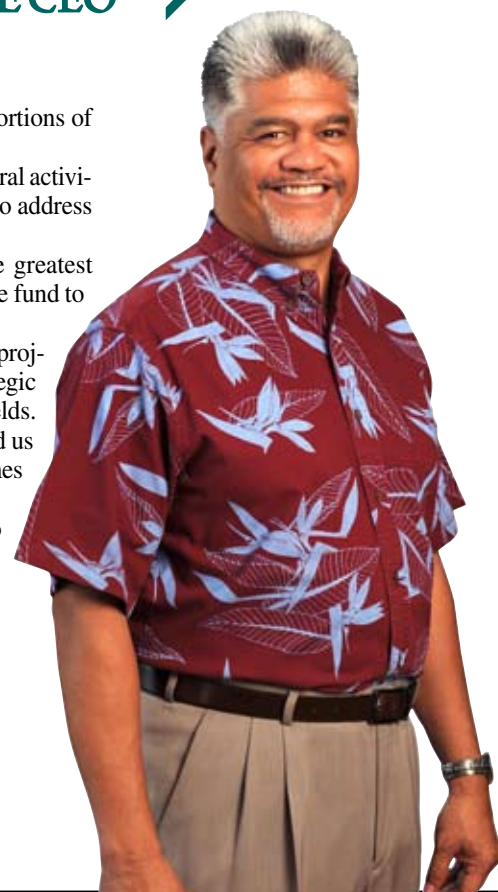
We have to be more strategic. There is no shortage of great projects that deserve funding. But we need to stand by our strategic plan and fund projects that have the best impact in diverse fields. We must show everyone our Hawaiian heritage that sustained us for generations was diverse and rich. Yes, there might be times when we tell good projects we can’t fund them.

But we have to ensure that we follow our strategic plan to advance all Native Hawaiians and to Ho‘oulu Lāhui Aloha – to build a beloved nation.

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

Kamana’opono M. Crabbe

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



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

COMMUNITY ENGAGEMENT

Kēhaunani Abad, Ph.D.
Director

COMMUNICATIONS

Garett Kamemoto
Manager

Lisa Asato

Communications Specialist

John Matsuzaki

Digital Media Specialist

Francine Murray

Communications Specialist

Nelson Gaspar

Communications Specialist

EMAIL/WEBSITES

kwo@OHA.org

www.OHA.org

www.oha.org/kawaiola

[@oha_hawaii](#)

[/officeofhawaiianaffairs](#)

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Corinne Pokipala. - Courtesy photo

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Kanaka voices to shine at Hawai‘i Book and Music Festival PAGE 7

BY LURLINE MCGREGOR

The annual festival’s Alana Pavilion, supported by an OHA grant, is dedicated to Hawaiian authors and topics

Trio of Native Hawaiian treasures

The Honpa Hongwanji honors Puanani Alama, S. Haunani Apoliona, MSW, and Paulette Nohealani Kahalepuna

By Francine Kananionapua Murray

Bishop Eric T. Matsumoto of the Honpa Hongwanji Mission of Hawai'i offered his heartfelt congratulations and gratitude to the 2015 Living Treasures of Hawai'i for their dedication and efforts to preserve and perpetuate the Islands' distinctive cultural and artistic heritage. The honorees were: Puanani Alama,

Dr. Bernice Yamagata Hirai, Laura Ruby, Barry K. Taniguchi, S. Haunani Apoliona, MSW, and Paulette Nohealani Kahalepuna. Matsumoto hopes the Living Treasures of Hawai'i Program will contribute to the enhancement of humankind and the aspiration for world peace.

The program recognizes outstanding individuals for their sustained contributions toward enriching our society. Since the program's incep-

tion in the 1970s, over 200 people of Hawai'i have been named Living Treasures.

Here at the Office of Hawaiian Affairs we have a great respect and appreciation for the Honpa Hongwanji Mission of Hawai'i and for all of the recipients of this prestigious award. We are also very proud of the three Native Hawaiians featured this year, for their efforts to perpetuate the Hawaiian culture.

other 2015 honorees and expressed appreciation for their continued efforts to do profound and excellent work in our communities because they, like her, love Hawai'i nei. "We humbly take our place among and alongside the 39 years of past Living Treasures that have come before us. And say mahalo to Honpa Hongwanji for keeping the vision alive and the flame burning bright, for the fourth decade."

Apoliona may be best known as the very talented singer, slack-key guitarist and composer in the multi-Nā Hōkū Hanohano Award-winning group Olomana, made famous by founders Jerry Santos and Robert Beaumont. In 1992 when the group released "E Mau Ana Ka Ha'aheo – Enduring Pride," composed by Apoliona, the inspiring lyrics sparked excitement among fans and has been empowering the Hawaiian community with pride for their culture and traditional practices ever since.

In 1979 she composed the powerful mele "Alu Like" inspired by Gard Kealoha, the then-Public Information Officer of Alu Like Inc. and later OHA trustee (1984-1986). He had said it might be nice if Alu Like had a song. As she composed the song she incorporated Hawaiian concepts and values and how they could fit into today's contemporary society.

In 1986 Apoliona recorded "Alu Like" on her solo album, *Nā Lei Hulu Makua, Nā Wahine Hawai'i*. She won six Nā Hōkū Hanohano Awards for that musical endeavor.

Although she has been performing professionally for decades, Apoliona isn't just an entertainer, the well-rounded Native Hawaiian is a former president and CEO of Alu Like Inc., a nonprofit organization that has strived to help Native Hawaiians achieve social and economic self-sufficiency.

She has served on numerous local boards and commissions, and has been appointed by the president to the U.S. President's Commission on Asian American and Pacific Islanders, and the U.S. Bureau of Census Race Ethnic Advisory Council.

Apoliona has been the Office of Hawaiian Affairs trustee-at-large since 1996. As the longest-serving

OHA chairperson she was selected by her peers to guide and represent them from 2000 through 2010.

Paulette Nohealani Kahalepuna

Paulette Kahalepuna, master Hawaiian feather artisan, first learned the ancient Hawaiian art of feather lei making when she was a junior in high school at Kamehameha Schools. She saw her mother, Mary Lou Kekuewa, making a lei hulu and was moved to make one for her Hawaiian studies project.



Paulette Kahalepuna with her mother Mary Lou Kekuewa. - Courtesy photo: Iwalani Wahinekapu Walsh Tseu of Iwalani Breast Awareness Foundation

During the Hawaiian Renaissance of the '70s Aunt Mary Lou began teaching the traditional art of feather work. Her daughter followed suit often accompanying her to presentations or to teach at workshops, and in 1991 the mother-daughter team opened their shop in the happening place of the time, Kapahulu. Kekuewa spoke to several kūpuna in search of a name for their specialty shop. Edith Kanaka'ole offered the perfect answer "Nalima Mili Hulu No'eau," which means "the skilled hands that touch the feathers."

Like their lovely little feather shop, Kahalepuna was one of a kind. Firm, yet gentle and humble. I was lucky enough to meet her in the early 2000s through my work at OHA. Since 1993, OHA ordered lei hulu from her shop for our newly elected trustees. Kahalepuna wove a new story into each set of lei hulu

Puanani Alama

The lovely hula hands of hula icon Puanani Alama are world renown. Perhaps equally as lovely or even lovelier than her hula hands is Alama's welcoming smile. A beautiful Hawaiian poster girl in the 1940s and '50s in 2015, her warm smile is still quite infectious.



Puanani Alama, age 84 at her hula studio. - Courtesy photo

"For hula, I just hope it lives, and lives, and lives on forever and ever," said Alama in a pre-recorded video presentation for the Living Treasures of Hawai'i. "I believe hula keeps your mind working, keeps your body good and keeps your thoughts good. I'm not a doctor, but I think hula helps us in a lot of ways." Alama learned to dance the hula at the tender age of 7, started teaching at 12 and never stopped. She still operates her charming hula studio in Kaimuki.

"Hula is just a dance step that does wonders for one's body," Alama con-

tinued, describing how hula keeps you active from your head to your toes. Your head and eyes turn following your gracefully flowing hands and fingers, as your hips sway rhythmically, while in sync with the beat your feet keep. It's a full-body experience everyone should try. "I believe it has helped my health." Hula helps more than just the body, "It helps with people's discipline. My discipline. I can feel so annoyed and yet, I can walk out and I feel rejuvenated after I dance my hula."

Alama believes hula brings out the best in people, "In my work I work with many different types of people, and all the people that I've worked with are all very good people." You just can't be angry or unhappy when you dance hula. It makes you feel good.

I guess it makes you smile, much like Alama does.

She is a firm believer in the golden rule – Treat others the way that you want to be treated. And, her philosophy on life is to make people happy, to love and to share. She has shared her hula with the world for over 75 years, and is the oldest active kumu hula.

"This is my life. Hula is my life," Alama said at the Living Treasures luncheon as she thanked her family, friends and her haumana (students), whom she said she loved so very much.

S. Haunani Apoliona, MSW

The Hawaiian language seems

to roll gracefully and melodically from Haunani Apoliona. And as she so often does – greet people in 'ōlelo Hawai'i, Apoliona acknowledged those at the Living Treasures gala, "Aloha mai no kākou e nā hoa makamaka o Hawai'i nei.



S. Haunani Apoliona. - Courtesy photo: Honpa Hongwanji of Hawai'i

"He nunui no ko'u hau'oli e hoakoakoa mai nei me 'oukou pākahi i keia lā a ke Akua, kēia lā maika'i a nani no, aloha. On behalf of my 'ohana, past and present, my sister Aulani and I thank you for this enduring honor sparked first by lighting our way to now as a living treasure."

Haunani Apoliona celebrated the

OHA loan helps Papakōlea home go green

By Karin Stanton

When Corinne Pokipala wanted to install a photovoltaic system on her O‘ahu home, she had all the usual trepidation about beginning a home improvement project.

In addition to researching solar companies and contractors, Pokipala also needed to fund the rooftop project on her Papakōlea home.

“We were investigating putting the photovoltaic system on our home and my sister-in-law recommended a good solar company,” Pokipala said. “But she also said, ‘Oh, by the way, did you hear about the OHA loan program?’”

That led Pokipala to apply for a Mālama Loan, which is funded by the Native Hawaiian Revolving Loan Fund (NHRLF) and administered by the Office of Hawaiian Affairs through First Hawaiian Bank. Loan applications are approved by the NHRLF board of directors.

“It was a very, very easy process,” Pokipala said. “We went to the bank, filled out the papers and worked with the loan officers. And we had it within a couple of days. It was quite fast and I was surprised.”

The loan funds were given directly to Pokipala, which helped ease her mind.

“That way I had a little bit of control over how



Corinne Pokipala. - *Courtesy photo*

OHA Mālama Loan

For more information about the Mālama Loan program, contact Robert Crowell at (808) 594-1924 or email robertc@oha.org.

Loan applications are available at any branch of First Hawaiian Bank or by calling (808) 643-LOAN (5626).

For business loans, visit: www.fhb.com/en/business/loans/specialty-loans/oha-malama/

For personal loans, visit: www.fhb.com/en/personal/loans/specialty/oha/

ness startup or expansion, a home improvement project, education or debt consolidation.

“The interest rate is just too good to not take advantage of it,” Pokipala said.

For home improvement, education or debt consolidation the loan features a 6.25 percent APR, fixed interest rate, amortized over a seven-year term. Business loans set a 4 percent APR, fixed interest rate, amortized over same seven-year term.

“We have that all paid off,” Pokipala said. “It was a seven-year term and we had it paid off in 3-1/2 years. All the money we saved on electric bills went to pay off the loan.”

Because she had such a positive experience, Pokipala said she is in the process of applying for a second home improvement loan. This one will go toward new flooring, upgrading the electrical system in the home and “other touch ups,” she said.

Pokipala said she would recommend the Mālama Loan to anyone seeking to start a business, further their education or improve their home.

“My home is a never-ending project,” Pokipala said. “It’s important that I take care of it so it takes care of me.” ■

Karin Stanton, a former reporter/editor at West Hawai‘i Today, works for the Associated Press, Reuters and Hawai‘i 24/7.

SPEAKING OF SUCCESS

How have OHA loans helped your business?

“In business it is crucial for growth that access to funds are available. OHA has provided an irreplaceable partnership in our business as it has allowed for a number of expansion opportunities over the years. The hiring of new employees, the building of new workspace and the expansion of our product offerings have all been made possible with the kōkua and guidance of OHA.”

—**Keola Naka‘ahiki Rapozo, co-founder of Fitted Hawai‘i**



Keola Naka‘ahiki Rapozo. - *Courtesy photos: Mark Kushimi*



ECONOMIC SELF-SUFFICIENCY

HO‘OKA‘HUA WAIWAI

To have choices and a sustainable future, Native Hawaiians will progress toward greater economic self-sufficiency.

CULTURE

MO'OMIHEU



Merrie Monarch to broadcast in 'ōlelo Hawai'i

By Francine Kananionapua Murray

This year's Merrie Monarch Festival competitions will once again be available on KFVE-TV broadcasts in the Hawaiian language through a second audio channel on many televisions. The Hawaiian language broadcast is being sponsored by the Office of Hawaiian Affairs and the Hawai'i Tourism Authority.

"Merrie Monarch is a big factor as far as reviving mele and chants, and inspiring people to speak the language," said Roland Yamamoto, executive producer of the Merrie Monarch broadcasts in 'ōlelo Hawai'i. "More people speak 'ōlelo Hawai'i, and it seemed funny to me that we weren't doing something with it as far as the Merrie Monarch goes." So the obvious next step was to broadcast in Hawaiian.

In 2013 the audio in 'ōlelo Hawai'i was recorded solely for the DVD. People who purchased the DVD could choose English or Hawaiian audio. It was so well received that in 2014 they broadcast live on KFVE-TV with host Hiapo Perreira, asso-



ciate professor of Hawaiian Language and Literature University of Hawai'i-Hilo narrating. Viewers watch the same broadcast but change the language with the SAP (Secondary Audio Program) or MTS (Multi Track Sound) buttons on many television remotes. On cable remotes, language is changed in the menu.

This year, Perreira will again host accompanied by his co-host and wife Hanakahi Perreira, Hawaiian language teacher at Kamehameha Schools.

The pre-show is not broadcast in Hawaiian, but the live competitions will be. ■

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

Merrie Monarch

in 'Ōlelo Hawai'i

April 9, 10 and 11 at 6p.m.

For Hawaiian language audio

View on KFVE with TV antenna

1. Most TVs have a SAP or MTS button
2. Select Hawaiian language, likely track 2

Consult TV operating manual to find SAP.

Viewing on Oceanic Cable

1. On cable remote, press SETTINGS
2. Go to AUDIO/SAP, press SELECT

Direct TV and Dish Network, consult service provider.

HAWAII TOURISM
AUTHORITY

OHA



GRANTEE SPOTLIGHT: HAWAI‘I BOOK AND MUSIC FESTIVAL

Native topics to entertain, enlighten at Hawai‘i Book and Music Festival

OHA is a longtime supporter of the Hawaiian-focused Alana Pavilion

By Lurline McGregor

“This is the only venue that gives Native Hawaiian scholars a forum to share their academic work with a general audience,” says Roger Jellinek, founder and Executive Director of the Hawai‘i Book and Music Festival. This year marks the 10th anniversary of the festival that will take place on May 2 and 3 on the grounds of the Frank F. Fasi Civic Center in Honolulu.

“I think of myself as a professional outsider,” quips Jellinek, who, among other things, was a journalist, literary agent and publisher in New York City before relocating to Hawai‘i in 1992. “I like to look at a culture from a different perspective from those who live in it. When I arrived here, the local publication strand was primarily the authors that Bamboo Ridge was publishing, who were writing about assimilation and the experience of ex-plantation people trying to fit into an alien culture. That has shifted, and now the energy is in what Hawaiian authors are writing, which is not about assimilation at all.”

The number of Native Hawaiian authors has grown dramatically since the festival started. Jellinek attributes this to the rising number of students graduating from Hawaiian language immersion schools, the expansion of the Hawaiian Stud-

ies department at the University of Hawai‘i, and the translation of Hawaiian language newspapers. “There are many young Native Hawaiian

There are many young Native Hawaiian scholars writing masters theses and dissertations that are fresh, high-energy and are contributing to the increasing body of work.

— Roger Jellinek, founder and Executive Director of the Hawai‘i Book and Music Festival

scholars writing masters theses and dissertations that are fresh, high-energy and are contributing to the increasing body of work. Because of their academic nature, though, these books are not easy to read, so we have panel discussions. Our intention with these panels is to bring new scholarship to a general audience so the public can become aware of how rich this intellectual material is.”

For example, a recent book by James L. Haley titled *Captive Paradise: A History of Hawaii*, which depicts an oppressive and highly stratified precontact society, unified



Ikaika Hussey



Kapua Sproat



‘Umi Perkins



Keao NeSmith



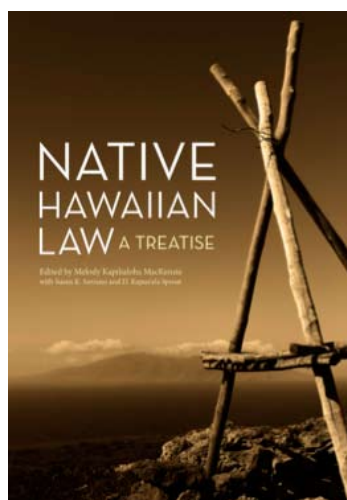
Melody MacKenzie



John R.K. Clark



Ed Greevy



by Kamehameha I through terror and bloodshed, is the inspiration for a panel discussion on how the understanding of Hawaiian history has been transformed. Hawaiian historians ‘Umi Perkins, Davianna McGregor and Ronald Williams will talk about their perspectives on Hawaiian history, with Jonathan Osorio moderating.

Another panel features educator, composer and musician Kaipono-

hea Hale joining authors discussing their new books that capture a sense of place from a Native Hawaiian perspective: Leimomi Akana and Kiele Gonzales (*Hānau ka Ua: Hawaiian Rain Names*) and John R.K. Clark (*North Shore Place Names: Kahuku to Ka‘ena*); Katrina-Ann R. Kapā‘anaokalāokeola Nākoa Oliveira, author of *Ancestral*

gramming, which is fully dedicated to Hawaiian performance. She is busy with Association of Hawaiian Civic Clubs duties this year, but thanks to doors she has opened in the past, another impressive lineup of musicians and hālau is scheduled for this year.

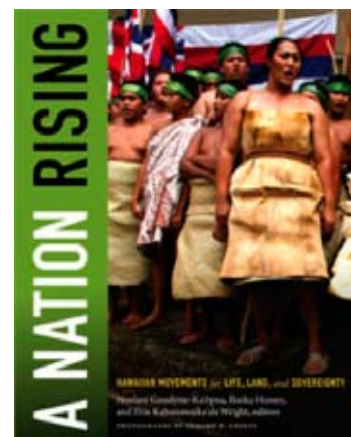
In addition, a series of four workshops will be presented on Saturday April 25 and May 2 by ‘ukulele master Kimo Hussey, who is also the co-author of the Hawaiian music songbook *He Mele Aloha*. Hussey has been called one of the most respected ‘ukulele players in the world, who has taught more than 10,000 students around the world. His two-hour workshops will focus on different aspects of ‘ukulele: Opening Up the Fretboard, Five Principles of Responsible Right Hand Technique, Combining Melody and Harmony, and Achieving Balance in ‘Ukulele. The classes are limited to 15 students and cost \$100 each. The proceeds from the workshops will benefit the festival.

Advance registration is required. Register online at [hawaiiobookandmusicfestival.com](#) or by contacting Jellinek, the festival executive director, at [rgr.jellinek@gmail.com](#) or 808-239-8451. Players who sign up for more than one session will receive a signed Kimo Hussey CD.

The Office of Hawaiian Affairs has been a consistent supporter of the festival for the past eight years, sponsoring its Alana Pavilion, which is dedicated to Native Hawaiian presentations. The Hawai‘i Book and Music Festival will feature more than 600 local, national and international authors, presenters and performers. Book-sellers and publisher booths, the Bank of Hawai‘i Book Swap and the multiethnic food court are also part of this annual celebration of story and song.

Check out [hawaiiobookandmusicfestival.com](#) for more information. ■

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



At left, panelists and moderators will discuss various topics relating to Hawaiians and the written word, including books like “A Nation Rising” and “Native Hawaiian Law.” - Courtesy photos

Places: *Understanding Kanaka Geographies*, moderates.

Moderator Melody MacKenzie, Susan Serrano and D. Kapua‘ala Sproat will talk about their long awaited and definitive new encyclopedia of current Native Hawaiian law, *Native Hawaiian Law: A Treatise*. Puakea Nogelmeier will moderate a panel discussion featuring Kamana Beamer and Tiffany Ing on the impact of Hawaiian language newspapers on new scholarship and how that is changing perceptions of history and Hawaiian identity.

“Twenty minutes of each discussion must be given to audience questions,” insists Jellinek. “We don’t want lectures!”

In addition to panel discussions, new books and author presentations, the Hawai‘i Book and Music Festival also features Hawaiian entertainment. Performances are by some of the best hula hālau and musicians in the state, and until this year, Marlene Sai was the driving force behind the Main Stage pro-

OHA IN THE COMMUNITY



EMPOWERING NATIVE HAWAIIAN YOUTHS

Native Hawaiian high school students from Hawaii Preparatory Academy (HPA) stopped by the OHA offices at Nā Lama Kukui on March 19th, 2015. Varying in age from grades 10 - 12, these students hail from HPA's advanced Hawaiian language program. Under the direction of their Kumu, Malani Deaguier, they made the trip from their hometown of Waiimea on Hawai'i island to the island of O'ahu. Their time spent at the Office of Hawaiian Affairs included a presentation by OHA staff, which outlined the mission of OHA to empower Native Hawaiians through a variety of educational, financial, and cultural programs. During their time on O'ahu, these students paid visits to a number of significant Hawaiian cultural sites all across the island, which included various heiau and Queen Emma's Summer Palace. - *Photo: Francine Murray*



A TEAM THAT PADDLES TOGETHER

On March 15, a group of OHA staff and their 'ohana participated in the 30th annual Duke Kahanamoku Challenge at the Duke Kahanamoku Beach and Lagoon at the Hilton Hawaiian Village. The event helped raise funds for the Waikiki Community Center, which provides various services for those who live, work and visit the Waikiki area. Since its inception in 1985, the Duke Kahanamoku Challenge has grown in size and now attracts thousands of attendees who participate in a ¼-mile six-man canoe race, two-man paddle board race, huki kaula (Hawaiian tug-of-war), as well as a variety of Hawaiian Makahiki games. The event also provided non-stop live entertainment where local businesses, hotels and community organizations could bring friends and family to enjoy a day of competition and relaxation on the beach. Representing OHA in the six-man canoe race, from left, are: Alicia Wailehua-Hansen, Nicole Davis, Andrew Wilkinson-Leong, David Price, Keali'i Holt and Brad Wong. - *Photo: Kai Markell*

Hau'oli Lā Hānau Hōkūle'a!

Help us celebrate 40 years of achievement and support the Mālama Honua Worldwide Voyage when you shop at our new store.

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Ka Wai Ola readers use discount code **MalamaHonua2015**

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Polynesian Voyaging Society



WALKING FOR A CURE

OHA leadership and staff once again laced up their shoes in the fight against diabetes in the Step Out: Walk to Stop Diabetes around Kapi'olani Park. The agency served as a platinum sponsor for the American Diabetes Association's annual walk, which raises funds to fight the chronic disease. Diabetes disproportionately affects Native Hawaiians, Filipinos and Japanese. It is estimated that more than 60,000 Native Hawaiians have or may be at risk of developing diabetes. In Hawai'i, more than 128,000 people have diabetes, 442,000 people have prediabetes, and 5,000 people in are diagnosed with diabetes every year. The cost for diabetes in Hawai'i exceeds \$1.5 billion annually. - *Photo: Wendell Tengan*

OHA Board Actions Compiled by Garrett Kamemoto

The following actions were taken by the Office of Hawaiian Affairs Board of Trustees, and are summarized here. For more information on board actions, please see the complete meeting minutes, including the attachment and legislative matrix mentioned below, posted online at <http://www.oha.org/BOT>.

		Board of Trustees									
		Ahu Isa	Ahuna	Akana	Apo	Apolonia	H. Lindsey	R. Lindsey	Machado	Waihe'e	
February 26, 2015	Motion										
Motion to approve the Native Hawaiian Trust Fund Approved Advisors & Non-Marketable Asset Providers List as described in Attachment "A" (Approved Advisors List) and add SSARIS Advisors LLC ("SSARIS") as an approved Manager of the Enhanced Liquidity Account.	Motion passes with nine AYES.	●	●	●	●	●	●	●	●	●	
Motion to approve Administration's recommendations on NEW BILLS (1-26) and BILL POSITIONS FOR RECONSIDERATION (27-32) on the OHA Legislative Positioning Matrix dated February 18, 2015, as amended.	Motion passes with nine AYES.	●	●	●	●	●	●	●	●	●	
Motion to approve Administration's recommendations on NEW BILLS (1-5) and BILL POSITIONS FOR RECONSIDERATION (6-17) on the OHA Legislative Positioning Matrix dated February 25, 2015, as amended.	Motion passes with nine AYES.	●	●	●	●	●	●	●	●	●	
March 12, 2015											
Motion to approve Administration's recommendations on NEW BILLS (1-7) and BILL POSITIONS FOR RECONSIDERATION (8-11) on the OHA Legislative Positioning Matrix dated March 4, 2015, as amended.	Motion passes with six AYES, one NO VOTE and two EXCUSED.	●	●	●	●	●	●	●	●	●	
Motion to approve Administration's recommendations on NEW BILLS (1-19) and BILL POSITIONS FOR RECONSIDERATION (20-22) on the OHA Legislative Positioning Matrix dated March 11, 2015, as amended.	Motion passes with seven AYES, and two EXCUSED.	●	●	●	●	●	●	●	●	●	



Watch Live!

For the live stream, and OHA board meeting schedule visit:

www.OHA.org/livestream





Hosting a Community Event?

Apply for an 'Ahahui Grant up to \$10,000

Application and full details available at www.oha.org/grants

The first round FY 2016 'Ahahui Grant deadline is **Friday, April 24, 2015**



EMPOWERING HAWAIIANS, STRENGTHENING HAWAII

*The featured photo is of the Prince Lili'uokalani Festival which is an 'Ahahui Grant funded event. 'Ahahui Grants fund events that support OHA's strategic priorities in the areas of culture, health, education, land and water, and economic self-sufficiency.



CAR PROBLEMS?

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The mo'olelo of Makaihuwa'a (the canoe's prow)



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

Editor's note: This is the second of two parts. Last month, the story told of the fishing prowess of Hanalei Menehune on the open sea. Their catch would be bountiful, except for cloudy and stormy nights, when they could not venture far and would return without enough fresh fish for everyone. They could not fish during the day, because sunshine could turn Menehune to stone instantly. Their chief promised to think of a solution. "Perhaps the gods will help me find an answer," he said.

The fishermen cheered their chief and finished their chores with lighter spirits. The rain goddess, again, emptied her water bowls, extinguishing the chief's remaining torches. Everyone would return home in the dark. The chief and torchbearers stumbled over roots and stones, and banged into branches as the chief led them home safely. The chief thought hard about his fishermen's problems. The next night was equally stormy. As more lamakū (torches) were lit, suddenly the chief laughed, a deep, booming laugh. The chief realized that, even in the darkness, he could see. Many lamakū could provide a guiding light for the fishermen. The chief ordered all the village people to make lamakū to put along the beach, to guide the fishermen back to shore.

When the canoes returned before

dawn, the chief was waiting beside the cluster of torches. Eagerly the chief questioned them, "Did this light help you?" The fishermen nodded without enthusiasm and, one by one, they dropped their heads.

The lead fisherman spoke up, "Chief," he said, "the light does help, a little. We paddled farther out, but we still cannot go where the deep-sea fish swim in great schools.

"The idea of lights is good, but they need to be higher. Higher than the coconut trees." He looked far beyond the beach where the tall ridges melted into the great mountains Maunahihi and Nāmolo-kama, most of the view was behind clouds and mist and fog. Only the lowest ridge could be seen where it started up from the edge of Wai'oli Stream.

Delighted, the chief nodded,

"We shall place lamakū there on that ridge. Just below the clouds, far above the trees," he said.

All the Menehune embraced their chores with their usual good sense, sound engineering and the knowledge that many hands, working together, make any chore easier and quicker. It was another dark night, with clouds low over Hanalei as the fishermen pushed out to sea, hearts lighter than usual. The chief ordered lamakū to be made and set up on the ridge. The chief watched over the work, and his voice sang as they worked.

The chief yelled into the stormy night. "Build a roof over the platform, it must be higher in front than in back. It must protect the torches from the rain and be high enough so it won't catch on fire." The lamakū were set in place and lit. The flames sputtered, danced and poured a beacon of light into

the stormy night.

The canoes came swooping into shore on the backs of waves that threatened to swamp the small canoes, deeply filled with fish. As the lead fisherman lifted his paddle, everyone cheered. "We have enough fish for two nights," he said. Cheering and laughing, the Menehune lifted their chief upon their shoulders, carrying him to their eating house. The chief ordered the next night to be spent in games and enjoyment.

The Menehune lighthouse, Makaihuwa'a (*the canoe's prow*), was built high upon the mountain ridge above Hanalei Beach and Wai'oli Stream. The lighthouse platform is gone, but the ridge, named Makaihuwa'a remains. Long ago, stories about Menehune were told to children, in part, to encourage them to work together, diligently, to accomplish difficult tasks, as Menehune did. This lighthouse mo'olelo is an especially good example. ■



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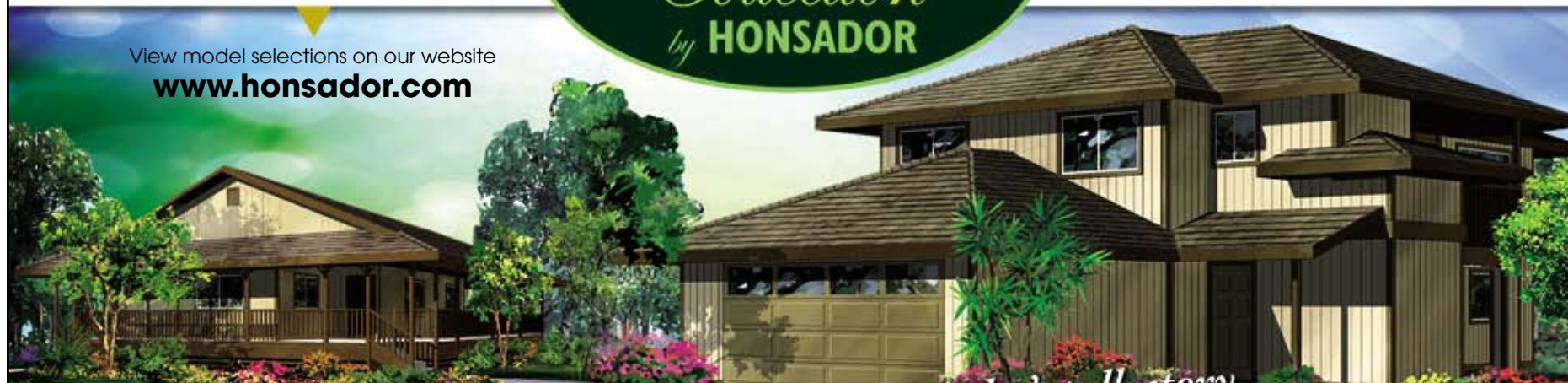
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Seminal appeals court ruling continues to protect Hawaiians' interest in land ownership

Contributed by the Native
Hawaiian Legal Corporation

How would you feel if your ownership interest in land once owned by an ancestor was extinguished under the law without your knowledge?

For Hawaiians, the loss of land is like the loss of a beloved family member. For years, something called a quiet title lawsuit was used to strip Native Hawaiians of their ownership interest in family land without ever having to tell them about it.

Today, however, anyone who files a quiet title lawsuit to gain complete ownership of a parcel of land in Hawai‘i must make a dili-

gent effort to personally notify those who may have an ownership interest in that land. This is the law now because of a 1986 case brought by the Native Hawaiian Legal Corporation known as *Hustace v. Kapuni*.

In that case, only four of 25 defendants responded in time to the lawsuit because they were personally served with notice of the case. The other 21 defendants, who did not receive personal notice of the lawsuit, lost any interest in the land they may have had because they failed to respond to the lawsuit by a set date. The Native Hawaiian Legal Corporation argued that these 21 defendants should have been personally notified of the lawsuit and were denied their due process rights as a result of not receiving



Courtesy photo

such notice. The Hawai‘i Intermediate Court of Appeals agreed.

And so, today, when a quiet title action is filed, the plaintiff must engage in an extensive search of public records for any and all individuals who may have a claim to the property and personally notify or serve those individuals with notice of the lawsuit. This requirement ensures that anyone with an interest in land, which is the subject of a quiet title lawsuit, has the opportunity to participate in that case to protect their interest in the land.

In the words of Judge Walter Heen, former judge of the Hawai‘i Intermediate Court of Appeals and current NHLHC board member, *“The consequences of quiet title actions are so severe that to have one’s interest in land summarily taken away without an opportunity to respond is in violation of due process requirements and our sense of fairness and justice.”*

This is the first of a series of case highlights provided by the Native Hawaiian Legal Corporation. ■



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BISHOP MUSEUM

Wai'anae Coast leaders are inducted into Hall of Fame

By Mary Alice Ka'iulani Milham

Frenchy DeSoto, the first Chairwoman of the Office of Hawaiian Affairs was one of 40 inductees into the Wai'anae Coast Hall of Fame.

It was a veritable Wai'anae Coast who's who that a standing-room-only crowd came to honor at the inaugural Wai'anae Coast Hall of Fame induction ceremony. The ceremony was held Feb. 21 at the Wai'anae Mall on the occasion of the mall's 40th anniversary.

"We congratulate all of the honorees today and those receiving this award for their individual contributions for making Wai'anae Coast a special place to live and work," said David Haverly, of A&B Properties Inc., owners of Wai'anae Mall, in his opening remarks.

The 40 inductees were selected by Hall of Fame committee members Albert Silva, Candy Suiso, Don Arakaki, Gail Gomes, Joseph Lapilio and Verna Landford-Bright.

Underscoring the purpose of the day, Silva, a local rancher and head of the selection committee urged his listeners, "Let them not be forgotten" and congratulated Wai'anae Mall owners Alexander and Baldwin "for bringing us together and not letting our history slip away."

Silva said the committee will honor a few individuals each year, balancing the selection with figures from Wai'anae Coast history – "so our children's children will know from where we came" – with outstanding community members from the recent past and "individuals who are still contributing to the community and the future of the Wai'anae Coast."

A permanent exhibit at the mall,

created by Searider Productions, will showcase images and biographical information on each of the honorees.

Haverly, senior vice president of property and leasing for A&B Properties Inc. expressed the company's commitment to "revitalizing the mall and restoring it as an important

on the Wai'anae Coast in 1948.

"For me, it was very special," said Steven Hanabusa, who gratefully accepted the award on behalf of his grandfather and granduncle. "Anytime there's an event where they will be recognized, I'm there."

Emcee Kimo Kahoano leavened the ceremony with his trademark

together. It can still happen. Do the same thing for your 'ohana and you will always celebrate her name, Rell Sun."

The community's aloha for the honorees was evident in long waves of applause and cheering. Among the warmest receptions was given Hawaiian language specialist and master chanter Kumu James Ka'upena Wong.

"The tears that you hear inside me are tears of joy, purpose, aloha, everything that you could think was right; because this man is indeed a treasure," said Kahoano, as Kumu Ka'upena approached the stage.

Known as the "Dean of Hawaiian Chant," Wong earned a lifetime achievement award from the Hawaiian Academy of Recording Arts in 2004 and was one of the 12 National Endowment of the Arts National Heritage Fellowship winners for artistic excellence, cultural authenticity and diversity.

In 2012, Wong received the Kukui o Lota Award at the Prince Lot Hula Festival in recognition of his contribution to the perpetuation of hula.

The late DeSoto, widely considered to be the mother of OHA, overcame a rough childhood to become an outspoken advocate for Native Hawaiians on the Wai'anae Coast.

The ceremony concluded, the honorees were gathered onstage for a group photo as the

Royal Hawaiian Band played and audience members jostled for a good shot of the historic grouping.

Kumu Wong summed up the event with grace. "Wai'anae means everything to all of us. It is the community that accepts, understands and forgives and this is one of the reasons why I say, Mahalo." ■

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



Wai'anae Coast inductees of the Hall of Fame. - Courtesy photos



mix of quips and unabashed emotion, his aloha for the inductees welling up now and then as he spoke of them.

Kahoano shared an anecdote from his friendship with inductee Rell Sun, the famed water woman known as the "Queen of Mākaha."

"Yesterday my son said to me, 'Dad, Rell was the one who first brought us all together in the surf,'" recalled Kahoano. Switching to the first-person, Kahoano said: "She had the board, she called me up, I brought my sons, we surfed

The 40 inductees

Arts and Culture



Adelaide Keanuenue-okalaninuiamamao "Frenchy" DeSoto, who helped start and shaped the Office of Hawaiian Affairs; Mililani Allen, Kumu

Hula of Hālau Hula O Mililani in Wai'anae; Margaret Apo, (mother of OHA trustee Peter Apo) member of the state Board of Education; Abigail Pilila'au, composer and arranger; Lucio Badayos, cultural practitioner and fisherman; Raymond Kāne, slack-key guitar master from Nānākuli; and Buffalo Keaulana, founder of Buffalo's Big Board Surf Contest.

Athletics

Lord James "Tally-Ho" Blears, professional wrestler; Edith Van Geison, Nānākuli Canoe Club; Ralph Onzuka, Wai'anae High School baseball coach; David Rona Ka'aekuahiwi, founder of Na Keiki O Ka Mo'i Canoe Club; John Kaihe Milles Sr., founder of Little League Baseball in Wai'anae; Sabastian Rainey, ranch foreman and rodeo champion; Rell Sunn, world champion surfer; Larry Ginoza, Wai'anae High School Football Coach; and Fred Pereira, Wai'anae Boxing Club.

Business

John Awong Sr., founder of the Movie Theatre in Ma'ili; Hanabusa Brothers, Fudeo "Steve" Hanabusa and Isao "Sammy" Hanabusa, service station owners; Fredrick Meyer, Wai'anae Boxing Club; David Okimoto, owner of the Wai'anae Store; Wallace Poe, owner of the first saloon in Wai'anae; Katsuichi Tamura, founder/owner of Tamura's Store; William Aila Sr., co-founder of MA'O Farms; and Chin Ho, land developer in Mākaha Valley.

Community Service

Paige Kawelo Barger, Nānākuli Housing Corp.; Charles HK Holt, head of Court Records in Wai'anae; Germaine Kealiikoa, Wai'anae Homestead Association; Jay Landis, secretary of the Lions Club for 30 years; Katherine Maunakea, master of lauhala weaving from Nānākuli; Phoebe Saucerman, founder of the Wai'anae Military Advisory Council; Julia Smith, educator, Mākaha Elementary School; Chuck Wothke, religious and civic leader; Marie Olsen, Nānākuli Homestead; James Aki, former state senator from the Wai'anae Coast; Richard Englar Sr., educator, Wai'anae High School; Billie Hauge, co-founder of the Mental Health Clinic; Anita Korenaga, educator, Wai'anae High School; and Bella Oclinario, founder of Live and Let Live.

LIVING TREASURES

Continued from page 4

she made for the special occasion. One such story had to do with OHA's 30th anniversary and how the three bands of royal Hawaiian feather colors: green, red and yellow each symbolized a decade of dedication to the people of Hawai'i.

It wasn't until 2012 that I got to know her a little better when my daughter and I visited to learn how to make kähili. She had a charming sense of humor and was ever so patient with us.

She said traditionally featherwork was an art only a few practiced and the intricate pieces were so valued practitioners never had to bother with common chores. Featherworks like kähili, mahiole (helmets), and 'ahu 'ula (capes) were made for ali'i (royalty) and were precious, like precious gems to other monarchies. They were symbols of and for individual ali'i. For example kähili held high in procession let people

know a monarch was coming.

Kahalepuna said feathers of the area were used for ali'i of that area.

Yellow were from the mamo (black Hawaiian honeycreeper with yellow feathers near its tail) and 'ō'ō (black honey eater with yellow under each wing) both once abundant, they are now extinct. The red feathers were from the 'apapane, a Hawaiian honeycreeper with a red body, black wings and tail, which is now very rare, not because of the craft but because of environmental changes and introduced predators.

Kahalepuna happily shared that duck and chicken feathers are abundant. So, we dye and substitute them as well as thread, modern netting and needles. We honor the past and perpetuate the art by simulating it with what we have available now, not replicating it.

We create new one-of-a-kind pieces to honor special one-of-a-kind people, like Paulette Nohealani Kahalepuna, who passed away in 2014, and was honored as a 2015 Living Treasure posthumously. ■



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NO KAWAIAI FOR WHOM IS THE WATER?

What are Hawai‘i’s water laws?

HAWAI‘I WATER LAWS originate from kānāwai—traditional laws set forth by ali‘i nui (ruling chiefs) for the management and use of fresh water—which were codified in early laws of the Hawaiian Kingdom. The same rights are preserved today in the Hawai‘i State Constitution (Article XII, Section 7 and Article XI, Sections 7 and 9) and Water Code (HRS Chapter 174C).

These laws protect streams, ensuring that they have adequate water flowing through them to support:

- The cultivation of healthy crops, especially taro farming in lo‘i
- Thriving stream life
- Thriving ocean life, which is dependent on freshwater
- Families exercising their traditional and customary rights to gather resources supported by freshwater, including resources to feed their families
- Community members’ enjoyment of stream recreation activities
- Adequate recharge of underground aquifers
- Household uses
- Beautiful, healthy environments

Hawai‘i’s largest, longest—and most unbelievable—water case: The Dewatering of East Maui

By **Kēhaunani Abad**
OHA Community Engagement Director

MAHALO TO ALAN MURAKAMI
of the **Native Hawaiian Legal Corporation**
for providing much of the research for this article.

On March 3, the State Commission on Water Resource Management reopened a case that the court mandated it to hear nearly three years ago. It involves ‘ohana from Honopou, Ke‘ānae and Wailuanui in East Maui who have been farming kalo for centuries and who had been raising concerns since the 1880s.

These kalo farmers are seeking enforcement of some of Hawai‘i’s oldest laws, which define wai (water) as a public trust resource. By law, wai must be managed by the state for the benefit of its citizens, with priority given to Native Hawaiians whose activities rely on wai for traditional purposes, such as growing kalo or gathering food from streams.

Yet the state allows Alexander and Baldwin (A&B) to use 163 million gallons of wai per day (mgd) from over 100 East Maui streams. This is about the same amount of wai that all of O‘ahu uses on an average day. A&B’s subsidiary East Maui Irrigation (EMI) extracts the water, which feeds the sugar fields of A&B’s other subsidiary,

Hawaiian Commercial and Sugar (HC&S).

How can wai—entrusted to the state for the benefit of all—be diverted in such enormous quantities for so long to a for-profit company?

The story begins in the 1870s, when Maui sugar businessmen Samuel Alexander and Claus Spreckels, in separate transactions, asked King Kalākaua to lease East Maui Crown Lands, which Kalākaua owned as the monarch of the Kingdom. The businessmen hoped to build on these lands two ditch systems that would divert water from East Maui’s streams to feed their respective sugar fields in Central Maui.

‘Ohana from East Maui protested fearing that too much wai would be taken and their way of life threatened. They relied on wai for drinking, for nourishing kalo in their lo‘i (pondfields), for plentiful stream life they gathered to feed their families (‘o‘opu, hihīwai, hapawai, ‘ōpae), for the abundance in the muliwai (estuary areas) created by the brackish mix of wai and seawater near shore where young



Healoha Carmichael in the dry streambed of Honomanū where her grandparents had once taught her how to gather such food as hihīwai and ‘o‘opu. - Video still: 4 Miles LLC

Lo‘i irrigation returns wai to the land

KALO FARMING in lo‘i (pondfields) is one of the most efficient methods of irrigating crops. A small portion of a stream is directed to an ‘auwai (irrigation system) that delivers fresh, cool water to a set of lo‘i. The water flows in on one side of a lo‘i then flows out from the lower end and into another lo‘i, then another, and another, eventually returning the water to an ‘auwai, which feeds back into the same stream. All the while the lo‘i, ‘auwai, and stream recharge the underground aquifer. Nutrients gained along the way through the lo‘i system supercharge the stream flow, providing near shore fishes a bountiful feast that in turn provides bigger fish higher in the food chain the abundance they need for healthy populations.

fish, invertebrates and native limu thrived. This near shore abundance also played a critical role in the reef and larger marine ecosystem, which fed Native Hawaiian communities both ma kai and ma uka.

Kalākaua protected the rights of these ‘ohana, placing a clause in the Crown Lands leases prohibiting sugar businessmen from

harming those living downstream of the diversions.

Construction of two limited ditch systems occurred in the late 1870s (the Old Hāmākua Ditch and the Spreckels Ditch). They cut across a portion of East Maui’s streams diverting water from those streams. The ditches ran parallel to the ocean and ultimately irrigated sugar plan-

What are Crown Lands?

IN 1848 when private property land rights were established in the Hawaiian Kingdom, rights to land and its resources were divided among the monarch (King Kamehameha), chiefs, and hoā ‘āina (aboriginal tenants). Kamehameha provided a portion of his lands to establish the Hawaiian Kingdom’s Government Lands. The portion he held for himself was called Crown Lands.

Kamehameha passed his Crown Lands to his heir to the throne, establishing a precedent. In later years, Crown Lands were considered the personal property of the monarch. They were transferred to the next monarch upon the passing of the former. These lands were the personal family property of the ruling, related Kamehameha and Kalākaua dynasties.

At the time of the illegal overthrow in 1893, the so-called Provisional Government asserted control over the Crown and Hawaiian Kingdom Government Lands, and later, as the Republic of Hawai‘i, transferred these to the United States. Upon statehood, a majority of those lands were transferred to the state of Hawai‘i through the Admission Act, with the understanding that the lands would be used for public purposes, including “the betterment of the conditions of native Hawaiians.”

Through each of the different eras, traditional gathering and use rights (including water use rights) applied to all lands in Hawai‘i.

tations in Central Maui.

At the time, only a relatively small amount of wai was extracted. Life continued in East Maui much as it did for many generations.

According to Carol Wilcox (Sugar Water, Hawai‘i’s Plantation Ditches, Table 4), the average flow of the two original ditches accounts for only a fraction of the modern total—4 mgd coming from the Old Hāmākua Ditch, with the Spreckels Ditch contributing nothing as it was abandoned by 1929.

A COLOSSAL INCREASE IN WATER DIVERSION

Huge changes occurred after the illegal overthrow of the Hawaiian Kingdom in 1893. The asserted Provisional Government and later governments no longer restrained the sugar businessmen. After all, it was the sugar businessmen who orchestrated the overthrow. “King Sugar” ruled.

Despite repeated East Maui community protests of ditch building plans, sugar businessmen retained—and renewed over time—four leases from the territorial and state governments totaling some 33,000 acres of Crown Lands.

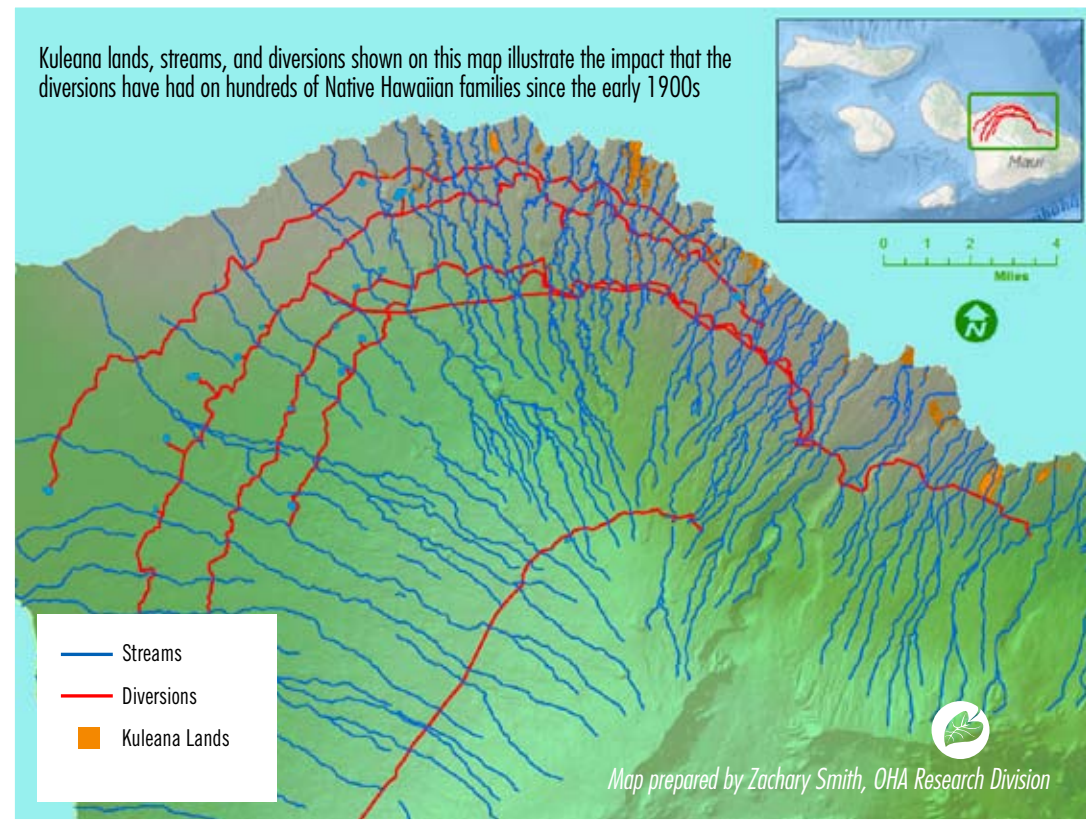
Between 1900 and 1923 six more ditches were built (Lowrie, New Hāmākua, Ko‘olau, New Ha‘ikū, Kauhikoa, and Wailoa). These join to create four major water diversion pathways through East Maui that extract a vast majority of the average 163 mgd taken daily.

The early 1900s diversions impacted hundreds of East Maui ‘ohana that were living on their Kuleana Lands that the Hawaiian Kingdom granted hoā ‘āina, or aboriginal tenants (see map of Kuleana Lands and diversions).

These ‘ohana cared for their own needs. But with massive increases in wai being diverted, East Maui communities were devastated.

Many ‘ohana were forced to move out, as healthy streams became trickles, lo‘i turned dry or too warm and stagnant to sustain kalo, and fish populations dwindled. Parched streambeds emerged as scarred wounds in the lush valleys of East Maui.

In areas where diversions did not take all the wai, families remained and adjusted to smaller flows—even through the 1980s. However, around that time, East Maui kalo farmers experienced further hardship as diversions siphoned still more wai.



COMMUNITY RISES UP

Tackling the dire situation, leaders such as the late revered kupuna Harry Mitchell of Ke‘ānae began working with the Native Hawaiian Legal Corporation (NHLC) to take formal action. By the 1990s, kalo farmers banded together as Nā Moku Aupuni o Ko‘olau Hui to continue the fight, still under the representation of NHLC, an entity funded in significant part by the Office of Hawaiian Affairs.

“I’m proud to see East Maui leaders taking charge of the situation,” said OHA Maui Trustee Carmen Hulu Lindsey. “These diversions are stripping our people of our cultural right. It pains me when I hear our kalo farmers say they have to close down their lo‘i because there’s not enough water,” she added.

Led by its president, Ed Wendt, Nā Moku remains at the forefront of this struggle. “We have to stand up for our rights. It’s a huge kuleana (right and responsibility). This is considered the largest contested case in the history of Hawai‘i nei,” says Wendt. “It’s been a long journey. But I ain’t giving in. My kupuna would never tolerate us if we no can fight for our own backyard, no matter how long it takes,” confirmed Wendt.

YEARS OF WATER COMMISSION INACTION

In 2001, Nā Moku petitioned the Water Commission to set inflow stream standards to increase the water in the streams to fulfill the rights granted in the state constitution and Water Code. That would have required EMI to decrease its diversions.

Recognizing the steep uphill battle, Nā Moku sought partial restoration of only 27 of the 100 diverted East Maui streams. These were streams the community had used for gathering and farming. However, the Commission limited its consideration initially to only eight streams used for taro cultivation in this modern era.

After voluminous Nā Moku documentation and various legal proceedings, the Commission finally took action in 2008. It ordered EMI to reduce its diversions of six streams to meet interim (or provisional) instream flow standards then set, leaving two of the eight without relief. The Commission also committed to monitoring levels of the six streams as well as the taro farmers’ ability to grow crops at those levels.

If monitoring showed that EMI’s releases did not raise the levels to the interim standards, EMI would have to

release more wai. If farmers were not able to grow kalo successfully with the levels set, the standards were to be increased until they were adequate.

The Commission’s staff reports in 2008 and 2009 confirmed that the interim instream flow standards were not being met, and visits with farmers revealed a lack of adequate water, including dry, cracked lo‘i beds.

Following the Commission’s 2008 decision, EMI should have released more water to the six identified streams. “But EMI ignored the farmers’ plight, and the Water Commission did nothing,” said Alan Murakami, senior NHLC attorney.

Lyn Scott, a taro farmer of Honopou, recalled EMI President Garret Hew’s response to her family’s distress: “He told my mother (Marjorie Wallet) and aunt (Beatrice Kekahuna) that they should start growing kalo dryland style and invest in drip irrigation to make the water go further.”

All the while, “EMI takes out of (East Maui) 60 billion gallons of wai a year,” reminded Wendt.

“The politics of economics appear to trump the law,” said Murakami.

WATER

Continued from page 15

BOARD GAMES AND CROWN LANDS

While petitions to the Water Commission sought managed stream protection following the Water Code, the East Maui community pressed forward on a second front: the Board of Land and Natural Resources (BLNR).

NHLC attorneys questioned the

A great deal for EMI

The state Board of Land and Natural Resources permits EMI to use about 33,000 acres of land for \$160,000 annually. EMI extracts via this lease, and its ditches on the land, about 163 million gallons daily (mgd) from East Maui's streams (over 400 mgd during the rainy season). EMI's permit fee translates to EMI paying about one-quarter of one penny per 1000 gallons of water. EMI sells water from these public lands to Maui County at a significant mark up and Maui County in the end sells it to farmers for \$1.00 per 1000 gallons and to those in single-family dwellings for \$1.90 per 1000 gallons.

BLNR's leases to EMI of 33,000 acres of Crown Lands, to which Native Hawaiians have never relinquished claims. These Crown Lands, seized from Queen Lili'uokalani during the illegal overthrow, were no longer in 30-year leases. By 1986 those had expired.

Evading public scrutiny that would have been raised by renewing a 30-year lease to a for-profit corporation, the BLNR instead issued leases for the four areas using month-to-month revocable permits, which could be extended for up to one year.

Skirting the one-year limit, the BLNR from 1986 to 2002 issued permits for the use of the 33,000 acres, alternating year to year between EMI



Ed Wendt, a master mahi'ai (farmer) and lawai'a (fisherman) and President of Nā Moku Aupuni o Ko'olau Hui, has been working to restore East Maui's streams for decades. - Video still: 4 Miles LLC

and its parent company A&B—despite Nā Moku attempts to end the illusory practice.

By 2001 A&B/EMI requested that the BLNR issue it a full 30-year lease to use the 33,000 acres for “developing, diverting, transporting and using government-owned waters.”

being a “holdover” of the earlier one-year revocable permit.

“A ‘holdover’ permit is supposed to last for only one year. Yet the BLNR has simply allowed the ‘hold-over’ to go on for 13 years,” without completing an environmental assessment to determine whether such use

WAIWAI NĀ ‘ĀINA I KAHA ‘IA E KE KAHAWAI, KE OLĀ O NĀ KUA.

Rich are the lands carved by streams, the life force of the gods, the mountain ridges, the people of the land.

Nā Moku formally contested the lease request stressing that the BLNR could not issue such a lease without first completing an environmental assessment of the potential impacts of the action on East Maui communities, aquifers, and ecosystems dependent on the streams, as required by law (HRS 343-5) for any proposed use of state lands.

Following a series of legal proceedings, in 2003 Circuit Court Judge Eden Elizabeth Hifo ruled that the BLNR must conduct an environmental assessment before it considers issuing A&B/EMI the 30-year lease.

Through today the BLNR has not completed the environmental assessment. Dodging the court's ruling, since 2003 the BLNR has leased A&B the 33,000 acres under the fabricated notion of the lease

of conservation land for water diversion is appropriate,” noted Nā Moku attorney Murakami.

“Playing with revocable and ‘hold-over’ permits, A&B/EMI and the BLNR will have gamed the system for a full 30 years, at the close of this year, without undergoing the scrutiny that a valid 30-year lease would have triggered,” said Murakami.

The BLNR contends that it can continue operating in this “holdover” mode until the Water Commission sets the instream flow standards for the 27 streams that Nā Moku sought to restore in 2001.

MISSED OPPORTUNITIES

“It's frustrating to think that A&B years ago could have pursued long-term, win-win solutions, such as reducing water wasted in their ground pumping and surface water delivery

systems. A&B's own estimates show that they lose through seepage and evaporation over 41 million gallons of water per day, which is far more than what Nā Moku is seeking for stream restoration. A&B keeps wasting water while kalo farmers suffer,” said Murakami.

“These streams and valleys were healthy,” recalled Wendt. “Since EMI took more and more water, invasive plants have come in, choked out the stream beds and spread from there. Our families have to many more miles up ma uka and clear the streams to keep the small flows moving. I worry that these places will never be the same again.”

TIME FOR ACTION

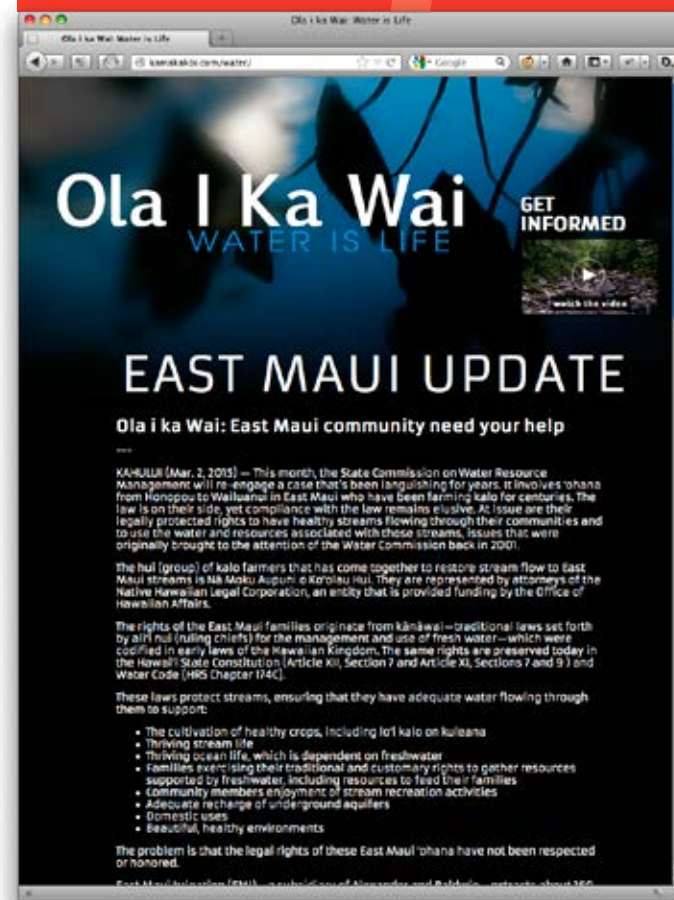
With the contested case hearing nearing its end, the matter will

shortly rest with the Water Commission's hearing officer Lawrence Miike to recommend a decision that will affect the initially identified 8 streams and their related tributaries (Makapipi, Waiokamilo, Wailuanui, Palauhulu, Huelo, Hanehoi, Pi'ina'au, Kualani, Palauhulu, and Honopou) as well as the other 19 streams originally included in Nā Moku's 2001 petition.

“We are not asking for special treatment. We are seeking what the law already provides. Nā Moku is hopeful that Hearing Officer Miike and the Water Commissioners will do what is pono—for the streams, for the places of East Maui, for our people,” said Wendt. ■

Visit kamakakoi.com/water to

- Sign a petition
- View a film featuring East Maui taro farmers
- Get updates
- Learn more



KALEO KAIĀULU
LETTERS TO THE EDITOR

Maui's Wailuku River

Yes! There are two Wailuku Rivers. One we all know about on the Big Island and then there is the forgotten one, which is on Maui referred to as 'Āo Stream since 1907. From ancient times what is now called 'Āo Stream was Wailuku River. During the more than 10-year struggle to have water returned to the streams and rivers of Nā Wai 'Ehā, I ran across documents showing the name of the waters flowing out of 'Āo Valley as Wailuku River, of course some kama'āina of Maui remembered the name as it should be.

After some water (by all means not all) but 10 million gallons per day was returned to 'Āo Stream on Oct. 13, 2014, I felt now that wai was back in the river it was now time to put wai back in the name. So on behalf of Hui 'O Nā Wai 'Ehā I submitted an application on Jan. 16, 2015, to the Hawai'i Board of Geographic Names to do just that. Sixteen documents and six maps were filed along with the application all showing clearly Wailuku River. These documents are dated from about 1850 thru 1907.

So now you are wondering "what's up," how and why did it become 'Āo Stream? In 1894 Wailuku Sugar installed an intake that for the most part drained the river. James Taylor, who designed and built the Waihe'e ditch and was interviewed by the *Pacific Commercial Advertiser* on June 27, 1907, simply said, "we crossed Iao Stream." This is the first instance that I could find of it being called 'Āo Stream. No government action, just one man making a name change. Henceforth the name stuck probably because of the diversion and the lack of water in the river, so just why not call it a stream? Then the U.S. Board of Geographic Names picked it up in 1914. And here we are today.

John V. Duey
'Āo Valley

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

Living culture and transforming education

Something profound had changed in the cosmos when the Hōkūle'a first glided across the sands and entered the shimmering waters of sacred Kualoa in 1975 – it had been many centuries since a double-hulled voyaging canoe had graced Hawaiian waters. But it was her return from a triumphant journey to Tahiti and back in 1976 that quieted the critics and created a shift in the Hawaiian psyche: Hōkūle'a had become an icon of Hawaiian competence.

Upon such wa'a kaulua – our ancestors transported people, landscapes, ideas and aspirations as they traversed the largest body of water on earth at will. Hōkūle'a emerged at a time of great cultural resurgence, which elevated and amplified the importance of Hawaiian culture, language, native rights and self-determination. The whole notion of navigating by the stars as our kūpuna did inspired us to redirect our attention to our own ancestral sources of knowledge and learning. One of those ancestral sources is our south Pacific homeland – our true "mainland."

Education through culture –
Classroom of the world

It is hard to shape young people into worldly citizens without getting them and their teachers out into the larger world to live culture. In 1985, for the very first time, students traveled to the south Pacific to support the arrival ceremonies of the Hōkūle'a at Waitangi, Aotearoa (New Zealand). Hundreds of Māori warriors greeted the wa'a with a thunderous haka (traditional posture dance) that seemed to shake the entire earth. Students heard the eloquent words of esteemed elder Sir James Henare declare that the Hōkūle'a extended family was the 6th Tribe of Te Tai Tokerau – their tribe.

In 1990, students and teachers traveled to Juneau to honor the Tlingit, Haida and Tshimshian tribes of Southeast Alaska for donating logs for the construction of the Hawai'iloa canoe. This indigenous act of compassion acknowledged that there were no longer koa trees in Hawai'i forests of sufficient size to construct a voyaging canoe.

In 1992, students and teachers returned to Waitangi to erect an ancestral carved post named Mauipāmamao to represent the Hawaiian tribe, Ngāti Ruawāhia (Tribe of Arcturus/Hōkūle'a). Later that same year, students proudly participated in the dramatic landfall of an impressive flotilla of Polynesian voyaging canoes led by the Hōkūle'a at Avana Pass in Rarotonga, Cook Islands, as part of the sixth Festival of Pacific Arts. Students and teachers were also key participants in ceremonies at Taputapuātea Marae, in Ra'iatea to initiate Hōkūle'a at one of the



By Dr. Randie Kamuela Fong

most sacred sites in Polynesia known as a gathering place for navigational learning.

In 1995 on the island of Nukuhiva in the Marquesas, students conducted experiments, one of which studied the effects of ginger in relieving sea sickness among the crew, and another on the effectiveness of a plant-based sunscreen. In 1998-99 students and teachers did archaeological, environmental and DNA research on Rapa Nui and engaged in significant reforestation efforts to honor the community and to acknowledge the island's history of serious deforestation.

Since the Mālama Honua Worldwide Voyage began last year, students and teachers from schools throughout Hawai'i are finding their way into the Pacific to engage the voyage at different locations – some have even set their sights on places such as Cape Town, South Africa, New York and Rapa Nui over the next three years. Such travel experiences are critical in strengthening young peoples' identity as citizens of the Pacific and the greater world. When asked "Are these experiences cultural or educational?" I reply, "They are both." From a Hawaiian perspective culture and education cannot be separated, they are one and the same. Education in all its forms emerges from culture. The lifeways of a people over time determine the particular knowledge that a culture wishes to perpetuate through its forms of education.

Culture through education –
Top education leaders unite

For four decades, Hōkūle'a has been a beacon of learning, illuminating the world's understanding of Polynesian ancestral ingenuity and demonstrating its global capacity to serve humankind. Hōkūle'a is an intergenerational classroom for families and communities, a science laboratory for exploring new knowledge, a venue for leadership development, a living library with an amazing collection of stories that connect the very ancient, to what has yet to be discovered. Fundamentally, Hōkūle'a is about education.

Hawai'i's top education leaders from the Department of Education, the University of Hawai'i, private schools such as Punahou,

'Iolani and Kamehameha, and other institutions of learning have formed an unprecedented partnership: Guided by the principles of the Mālama Honua Worldwide Voyage – caring for Island Earth – these education partners have committed to working together to help transform education in Hawai'i.

They are challenging their respective faculties to robustly engage the voyage by turning classrooms and campuses into extensions of the wa'a. They are supporting the development of innovative curriculum and research and encouraging educators to freely share knowledge across institutions. They are promoting virtual engagement via hokulea.com where you can track the voyage live, and experience stunningly vivid videographic "learning journeys" of community-based sustainability projects at various locations along the voyage – you feel like you're right there with members of the crew.

Perhaps the greatest reward from all of these efforts is to witness students applying their global knowledge and understanding of sustainability with a sense of Pacific identity, and seeing how it is shaping their attitudes and behaviors as emerging leaders.

These efforts are embodied in a doctrine endorsed and signed by all education partners: Promise to Children. Excerpts of this agreement read:

"We are the stewards and navigators of Hawai'i's educational community. We believe that the betterment of humanity is inherently possible, and we believe our schools, collectively, from early childhood education through advanced graduate studies, are a powerful force for good... This is the voyage of our lifetimes, and we are steadfast in our commitment to achieve a profound transformation in education... We will transform our schools, empower youthful voices, and accept the responsibility of Mālama Honua. We believe that by inspiring children to explore, discover and learn about Island Earth, they will navigate the future of humanity toward vitality, renewal, and compassion."

As Hōkūle'a bids farewell to our Māori 'ohana of Aotearoa, makes her way down under to Australia to honor the aboriginal nations, and continues westward to circumnavigate the earth, she will continue to be that beacon of learning, that icon of competence and excellence that reflects the educational transformation our children so richly deserve. Kīauau, hūkiauau, kōauau – Ke aloha nō! ■

Dr. Randie Kamuela Fong is vice president cultural affairs, Kamehameha Schools – education sponsor of the Mālama Honua Worldwide Voyage.



Brothers Cazimero. -
Photo courtesy

BROTHERS CAZIMERO LEI DAY CONCERT

Fri., May 1, 7:30 p.m.

The Brothers Cazimero come to Maui once again for their annual Lei Day Concert, sure to wow audiences with their signature contemporary Hawaiian melodies. Enjoy preshow festivities including hula and music in the courtyard, as well as a plentiful selection of beautiful lei available for purchase. In the pavilion, Hālau Kamaluokaleihulu and Kumu Hula Kahulu Maluo will also entertain audiences before the concert. Maui Arts & Cultural Center. \$12-\$55. (808) 242-7469 or mauiarts.org.

MAUI HAWAIIAN STEEL GUITAR FESTIVAL

Fri.-Sun., April 24-26

Celebrating the music created on the Hawaiian steel guitar, this festival features masters of the instrument, including Alan Akaka, Jeff Au Hoy, Eddie Palama and Owana Salazar in performances, presentations, workshops and jam sessions. Japan's Kiyoshi "Lion" Kobayashi and Maui steel guitarists Ross Ka'a'a, Joel Katz and Geri Valdriz also join the festival fun. Rounding out the event are ongoing cultural activities including hula, 'ukulele and lei making. Kā'anapali Beach Hotel. Free admission. (808) 283-3576 or mauisteelguitarfestival.com.



KA'IULANI

Now through Sat., April 25
(no show on Easter Sunday, April 5)
8 p.m. Thurs.-Sat; 2 p.m. Sun.

A revival of the 1987 play by Dennis Carroll, Victoria Kneubuhl, Robert Nelson and Ryan Page tells the story of Princess Ka'iulani during three phases of her short but admirable life. *Ka'iulani* is a drama complete with a Greek/Hawaiian chorus and a Hawaiian chanter. Kumu Kahua Theatre. \$5-20. 536-4441 or kumukahua.org.

A SOURCE OF LIGHT, CONSTANT AND NEVER-FADING

Ongoing through Fri., May 22

After traveling throughout the Islands, this historical exhibit comes to OHA's Honolulu headquarters on Nimitz Highway. The exhibit sheds light on the lives affected by leprosy, the effect of political change on leprosy policies in Hawai'i and the relationship between Hawaiian royals with the people of Kalau-papa. OHA's Lili'uokalani Hall, 560 N. Nimitz Highway, Suite 200. Free. Open during meetings of the Board of Trustees and its committees. For links to meeting schedules, visit oha.org/trustees.

YMCA HEALTHY KIDS DAY

Sat., April 11, 9 a.m.-2 p.m. (Registration begins at 8:30 a.m.)

OHA is a proud sponsor of this fun-filled day that teaches healthy behaviors to local keiki and families. There will be more than 30 exhibitors, games, a family obstacle course, healthy cooking demonstrations, face painting, free health screenings, nonstop entertainment and prize giveaways. Kama'āina and military families are also invited to explore the Bishop Museum's exhibits and planetarium for free on this day. Preregister online at ymcahonolulu.org to enter through the Express Entrance. Bishop Museum. Free admission. 531-YMCA or ymcahonolulu.org.

KA'ACHELE WAI'ANAE

Sat., April 18

Billed as the "ultimate Hawaiian adventure game and ho'olaule'a," this half-day challenge pits 25 two-person teams against each other as they test their wits and physical fitness in solving clues about the mo'olelo of the Wai'anae Coast. (Some proficiency in the Hawaiian language is needed.) Details about this year's contest are under wraps, but past challenges ranged from grating coconut with 'opihi

shells to ho'olei 'upena (throwing net) or learning and reciting the first verse of an oli. The competition, hosted by Pūnana Leo o Wai'anae as a benefit for an emerging P-20 consortium of Hawaiian medium education schools, wraps with a Ho'olaule'a 'Ōlelo Hawai'i at Mā'ili Beach Park from 11:30 a.m. to 5 p.m., including a craft fair, food trucks and live Hawaiian music. kaahale.waianae@gmail.com or 808-721-6592.



EAST MAUI TARO FESTIVAL

Sat., April 25, 9 a.m.-5 p.m.

OHA is a proud sponsor of this cultural event highlighting the importance of kalo as a staple of the

Hawaiian diet as well as the symbolic elder brother of the Hawaiian people. Features 20 food booths, agricultural tent with a farmers' market, 40 crafts booths, hands-on demonstrations of poi pounding, lauhala weaving, Hawaiian musical instruments and toys, all-day music and hula. Entertainment includes Ola Hou, The Cosma Sisters, Hālau o Nakaulakuhikuhi, Leokane Pryor & CJ Helekahi and more. Hāna Ballpark. Free admission. Call Judy Kinser at (808) 264-1553.

LEI DAY CELEBRATION

Fri., May 1, 9 a.m.-4:30 p.m.

Celebrate Lei Day with the annual lei queen and court, local entertainment, hālau hula, crafts and 'ono food. Hawaiian artisans will be on hand to share their talents with exhibits and demonstrations throughout the day. Also visit Tūtū's Hale to hear stories, play Hawaiian games, and learn hula, lei making and lauhala weaving. Don't miss the Lei Contest Exhibit, open to the public from 1 to 4:30 p.m. Queen Kapi'olani Regional Park and Bandstand in Waikiki. Free admission. 768-3042 or honolulu parks.com.

MELE MEI

Starting May 1

This monthlong celebration of Hawai'i's music and culture features ticketed concerts and activities as well as a number of free, family-friendly events. Concerts feature top local musicians, including Nā Hōkū Hanohano Award-winning artists and Lifetime Achievement Award honorees. Music and hula events are held statewide at various hotels, outdoor venues and restaurants. Prices vary per concert. melemei.com or 593-9424.

SEASONS AND THE SEA

Friday, May 2, 5:30 p.m. to sunset

The Waikiki Aquarium and the Honolulu Mayor's Office of Culture and the Arts welcome guests to a ceremony, performed by cultural adviser Sam 'Ohukani'ohia Gon III, marking the official changing of the seasons, from Ho'olilo (wet season) to Kauwela (hot or warm-dry season). Enjoy performances of hula, chant and mo'olelo (storytelling), as the sun sets into the crown of Pu'u o Kapolei, which happens only once a year. Free. The area just 'Ewa (west) of the aquarium grounds at 2777 Kalākaua Ave. waikikiaquarium.org. ■

Maoli Arts Month (MAMo)

Maoli Arts Month (MAMo) celebrates the diversity of the Native Hawaiian arts community with events through the end of May on Hawai'i Island and O'ahu.

MAOLI ARTS MONTH (MAMO) EXHIBIT

Fri.- Thurs., April 3-23; 5-6:30 p.m. opening night reception

Celebrating the fifth anniversary of MAMo at Wailoa Art Center Gallery is an exhibit featuring artists exclusively from Hawai'i Island, including 2015 MAMo awardee Kauanoe Chang of Waimea. Under the title lauLIMA (many hands working together for a common goal), an array of cultural practitioners will present beautiful kapa,

wood carvings, digital photography and digital painting. Gallery hours are 8:30 a.m.-4:30 p.m. Mon., Tues., Thurs., Fri.; 12 p.m.-4:30 p.m. Wed. Closed state holidays. 808-933-0416 or maoliartsmo.org.

MAMO GALLERY AT THE ARTS AT MARKS GARAGE

Tues.-Sat., April 28-May 30

2008 MAMo awardee Al Lagunero curates this exhibit celebrating the 10 years of MAMo at the ARTS at Marks Garage. Themed KĀHEA (to call, cry out, invoke), this gallery features art from both emerging and master artists as well as work from 2015 MAMo awardees Kauanoe Chang and Sol Apio. ARTS at Marks Garage, 1159 Nu'uanu Ave. Free admission. 521-2903 or maoliartsmo.org. ■

◀ KI'T'ONT'ONI FILM ▶

In defense of Mauna Kea

A half-hour film is in the works to educate audiences locally and abroad about the Thirty Meter Telescope. Currently under construction atop Mauna Kea on Hawai'i Island, the telescope known as TMT has split the community. Some want to preserve the cultural sanctity of the peak and its environs; others see it as an opportunity to promote science, astronomy and boost the local economy.

The film, by award-winning filmmaker Anne Keala Kelly of *Noho Hewa: The Wrongful Occupation of Hawai'i* fame, has a point of view. It wants to protect the mountain, home to an estimated 200 Hawaiian cultural sites. But in addition to interviewing its defenders, such as Vicky Holt Takamine and Jonathan Osorio, the film is reaching out to astronomers to tell their side of the story and ask the question "Why the mountain," which happens to be the working title of the film. As of press

time, there were no takers.

Says co-producer Mary Alice Ka'iulani Milham, a freelance writer for this publication: "Outside of Hawai'i, very few people know that that mountain is sacred, that it's the site of one of our creation stories," she says, calling it the cultural equivalent to Hawaiians what the Garden of Eden is to Christianity. "If people don't know that they can't be in defense of Mauna Kea. We wanted people to know those reasons, the environmental reasons, and engage people to be actively involved in defense of the mountain and in defense of stopping telescope development up there."

A crowdfunding site is raising money to support the project, at www.gofundme.com/whythemountain. OHA trustees have seen value in the project, and have provided a small grant. More information about the film is online at whythemountain.blogspot.com.

—Lisa Asato ■

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MAY DAY "Lei Day"

Saturday, May 2

May Day is lei day! Join us for a lei making contest and many more activities



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Kaka'ako Makai feedback solicited

The Office of Hawaiian Affairs is seeking additional input as it plans the future of Kaka'ako Makai. In late February and early March, OHA held a series of meetings on all islands seeking ideas on the future of the 30 acres of land it owns in the area of Kaka'ako makai of Ala Moana Boulevard.

Three questions were asked of participants: 1) How would you describe an urban Hawaiian space? 2) What uses would best support both commerce and culture in Kaka'ako Makai? and 3) Income generated from Kaka'ako Makai could be used to (fill in the blank).

Additional input is being solicited through OHA's Kaka'ako Makai website at www.oha.org/kakaako.

The site is expected to be updated to seek feedback in other areas in the next few months. The master-planning process is in its infancy and public comment will be solicited through the website over the next several months.

OHA Chief Advocate honored as one of 20 leaders to watch

Office of Hawaiian Affairs Chief Advocate Kawika Riley has been honored by *Hawai'i Business Magazine* as one of 20 "emerging leaders who have already made major contributions to Hawaii and who expect to have an even greater impact over the next two decades."



Kawika Riley

Riley, 31, was introduced as one of Hawai'i's people to watch at the magazine's 20 for the Next 20 event on March 12.

At OHA, Riley and his team work to advocate for policies favorable to Native Hawaiians and to ensure compliance with the law. He and his team are also working to clear the way for Native Hawaiian self-governance.

Riley joined OHA in September 2012 as the Washington, D.C., Bureau Chief and was elevated to Chief Advocate a year later. He came to OHA from the Transportation Security Administration, and prior to that worked for the U.S. Senate Committee on Veterans Affairs. He is a protégé of retired U.S. Sen. Daniel K. Akaka. He worked for Akaka for nearly four years.

He was born and raised on Hawai'i Island and graduated from Kealahou High School. He is married with two young children.

See the article on all of *Hawai'i Business' 20* for the Next 20 honorees at www.hawaiibusiness.com/20-for-the-next-20-2015.

OHA HOSTS 'SOURCE OF LIGHT' EXHIBIT



In March, the Office of Hawaiian Affairs held a blessing at its Iwilei headquarters for the exhibit "A Source of Light, Constant and Never-Fading," which will run through May 22 in Lili'uokalani Hall, fronting the boardroom. The traveling exhibit, organized by the nonprofit Ka 'Ōhāna o Kalaupapa, has brought the story of leprosy in Hawai'i to audiences statewide. The exhibit encompasses stories of the people affected, to leprosy policies and the little-known, but strong relationship between the Hawaiian monarchs and the people of Kalaupapa. Native Hawaiians were among the ethnic groups most susceptible to the disease, and the majority of the more than 8,000 individuals exiled to Kalaupapa from 1866 to 1969 were of Hawaiian descent. The free exhibit is open during meetings of the OHA Board of Trustees and its committees. For links to meeting schedules, visit oha.org/trustees. - Photo: Zach Villanueva

Broder honored by American Bar Association

Sherry Broder, a longtime counsel for the Office of Hawaiian Affairs, is being honored by the American Bar Association with its "2015 Solo & Small Firm Lifetime Achievement Award."

Broder served as Deputy Chief Counsel at the 1978 Constitutional Convention and drafted constitutional provisions creating OHA. She has represented Native Hawaiians in two cases before the U.S. Supreme Court and defended the constitutionality of many Native Hawaiian programs.

She served as class liaison for 9,500 victims of torture during the time Ferdinand Marcos was president of the Philippines and was part

of the legal team that won a \$2 billion verdict, one of the largest in U.S. history.

She is an attorney in private practice, lecturer at the University of Hawai'i William S. Richardson School of Law and adjunct research fellow at the East-West Center.

She is one of two Hawai'i attorneys being honored. The other is Leighton Oshima, who focuses on insurance defense, workers' compensation and insurance bad faith.

Forest land protected from development

About 1,000 acres of forest land on Hawai'i Island that was once slated for residential development and a golf course is being protected

to permanently restrict developments and to maintain harvest levels.

A conservation easement held by the state Department of Land and Natural Resources would protect the parcels from future development in the native forest that would preserve the habitat of native birds and safeguard water quality into the watershed that drains into Kealahou Bay.

The U.S. Forest Service's Forest Legacy Program worked with the DLNR to protect the lands.

"The partnership we have with DLNR is invaluable as we look to restore and protect these critical resources," said U.S. Forest Service Pacific Southwest Regional Forester Randy Moore.

The land located 20 miles south of Kailua-Kona, known as the Ka'awaloa Forest and Kealahou Heritage Ranch, will be permanently protected through conservation easement acquisitions for less than the appraised value. The Ka'awaloa easement will protect ecosystems that support several Hawaiian birds.

Important Agricultural Lands

What land on O'ahu ought to be protected for agricultural purposes? The City and County of Honolulu is asking for input as it seeks to designate land as "Important Agricultural Lands."

Such designation would provide protections to keep designated lands in agriculture. The designation is granted by the state Land Use Commission, and the City and County is seeking public input to help map the future of agricultural land.

Public meetings have been scheduled for April 8 at the Mililani Middle School cafeteria and April 15 at Windward Community College Hale 'Ākoakoa Room 105. Registration and an open house begins at 5:30 p.m. with a presentation and discussion session beginning at 6:30 p.m.

For additional information, visit www.mapoahuagland.com.

Financial literacy boost

The California-based Rose Foundation has awarded Hawai‘i Community Assets \$100,000 to increase the financial capabilities of 500 low-income Native Hawaiians and Pacific Islanders in 2015.

Funds will launch HCA’s Kahua Waiwai Financial Training Institute, designed to create financial trainer positions to build the next generation of community finance and banking professionals.

According to the Federal Deposit Insurance Corporation, Native Hawaiians and Pacific Islanders are less likely to have bank accounts and more likely to use high-cost pay-day loans, check-cashing services and other alternative financial services to make ends meet.

The program will deliver financial workshops, counseling and other programs to reduce Native Hawaiians’ and Pacific Islanders’ use of alternative financial services while boosting their financial health.

For more information, contact program coordinator Lahela Williams at (808) 587-7660 or lahela@hawaiiancommunity.net.

Big Island Press Club offers scholarships

The Big Island Press Club is offering scholarships for students pursuing higher education in journalism or a related field.

Last year, the club awarded a total of \$4,600 to five Hawai‘i Island students.

To qualify, applicants must have residential ties to Hawai‘i Island and express an interest in journalism or a related field, among other criteria. For more information, visit www.BigIslandPressClub.org. The deadline to apply for the scholarships is April 18.

Matsuoka honored

The National Disaster Preparedness Training Center has awarded Jon Matsuoka of the Consuelo Foundation its 2015 Community Resilience Leadership Award at the Pacific Risk Management ‘ohana conference.

Matsuoka is being honored for



Project Vision Hawai‘i’s 36-foot-long bus is visiting communities on Maui. - *Courtesy photo*

his work building resilience in Hawai‘i and the Philippines.

In the wake of Typhoon Haiyan last year, the Consuelo Foundation is providing assistance to widows by providing counseling, gifting coastal communities with boats to help them regain their fishing industries and rebuilding damaged day care centers and schools. Matsuoka is also being honored for his 20 years of work at the University of Hawai‘i-Mānoa and his time as dean of the School of Social Work.

Free health screenings on Maui

For the fourth straight year, free health screenings for the public are available on Maui through a partnership of The Lions Clubs of Maui, Project Vision Hawai‘i and WE...A hui for health.

Screenings began March 27 and run through April 18 at 13 sites, targeting Native Hawaiians, homesteads and rural communities, and persons of all ages with access-to-care barriers.

The events offer health-related information, counseling and vision screenings performed on Project Vision Hawai‘i’s 35-foot mobile clinic. Vision screenings are offered to identify eye disorders and early warning signs of cataracts, glaucoma, macular degeneration, atrophy and diabetes. PVH will provide free reading glasses for adults and UV sunglasses for keiki.

Events may also include blood-pressure screening; information on

emergency preparedness; assistance starting MedQUEST and other health insurance applications with kōkua from the Hawai‘i Health Connector; counseling on smoking cessation and safe tattooing; Community Alliance for Mental Health counseling for issues such as depression and post-traumatic stress disorder. Lions Club hearing assessments will take place at selected sites.

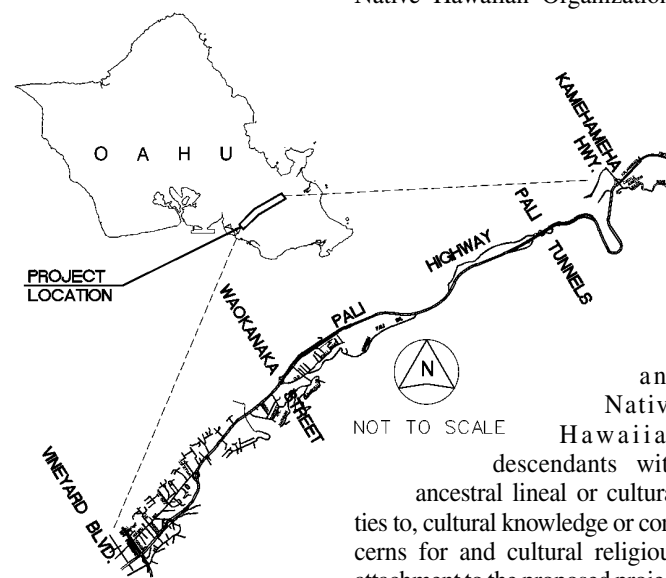
Here is the schedule for April:

- April 4, 11 a.m. to 3 p.m., Kūhiō Day Celebration, Paukūkalo Homestead Park
- April 10, 9 to 11:30 a.m., by Ke‘anae ball park
- April 10, 1 to 3 p.m., Hāna High & Elementary School
- April 11, 9 a.m. to 3 p.m., Hāna Health Fair
- April 12, 9:30 a.m. to 1:30 p.m., Kēōkea Homestead Open Market, 16.9 mile marker of Kula Highway
- April 16, 9 a.m. to noon, Salvation Army Lahaina
- April 16, 2 to 6 p.m., Ka Hale A Ke Ola Homeless Resource Center and Hale Makana, 15 Ipu ‘Aumakua Lane, Lahaina
- April 17, 2 to 6 p.m., Ka Hale A Ke Ola Wailuku and Hale Makana, 670 Wai‘ale Road
- April 18, 4 to 8 p.m., Maui Lions “Race for Vision” event at drag races, Maui Raceway Park; \$10 admission to races.

For information, contact Jessica Steele at email jessica@projectvisionhawaii.org or phone 808-464-2676. ■

NOTICE OF CONSULTATION FOR THE NATIONAL HISTORIC PRESERVATION ACT, NATIONAL ENVIRONMENTAL POLICY ACT, CHAPTER 343 HAWAII REVISED STATUTES

Pali Highway Improvements, Vineyard Boulevard to Kamehameha Highway
Federal-Aid Project
Numbers: NH-061-1(035) & NH-061-1(036)



On behalf of the Federal Highway Administration (FHWA), the State of Hawaii Department of Transportation (HDOT) would like to invite you to participate in Section 106 consultation for the Pali Highway Improvements, Vineyard Boulevard to Kamehameha Highway project in accordance with the Section 106 consultation under National Historic Preservation Act (NHPA), National Environmental Policy Act (NEPA), Chapter 343 Hawaii Revised Statutes.

The project corridor is 7.7 miles in length and is located within Honolulu Ahupuaa in the Kona District, and the Kailua Ahupuaa in the Koolau District. The proposed Area of Potential Effect (APE) is synonymous with the State right-of-way. The improvements include cold planing, resurfacing, reconstruction of weakened pavement areas, installation of new highway lighting,

repairing sidewalks, installation of curb ramp, adjusting manhole frames and covers, installing bridge rails, replacement of guardrails-in-kind and end treatments, installation of new guardrails, construction of concrete median barriers, and installing signs and pavement markings. All work, including the contractor’s staging area, would occur within the State right-of-way.

We would like to consult with Native Hawaiian Organizations

and Native Hawaiian descendants with ancestral lineal or cultural ties to, cultural knowledge or concerns for and cultural religious attachment to the proposed project area pursuant to Section 106 of the National Historic Preservation Act of 1966, as amended (2006).

We would appreciate a written response by May 1st 2015 to Ms. Mung Fa Chung, HDOT Project Manager, via email at mungfa.chung@hawaii.gov, or by US Postal Service to Department of Transportation, Highways Division, Technical Design Branch, 601 Kamokila Boulevard, Room 688, Kapolei, Hawaii, 96707.

CULTURAL IMPACT ASSESSMENT

Information requested by Scientific Consultant Services, Inc. of cultural resources or ongoing cultural practices on five parcels located near the Prince Kūhiō Plaza Mall on lands of Waiākea Ahupua‘a, Hilo, South Hilo District, Island of Hawai‘i [TMK: (3) 2-1-025: 006, 007, 047, 048, and (3) 2-2-061:002]. Please respond within 30 days to Glenn Escott at (808) 938-0968. ■



Note: Trustee columns represent the views of individual trustees and may not reflect the official positions adopted by the Office of Hawaiian Affairs Board of Trustees.

Robert K. Lindsey Jr.

Chair, Hawai‘i
T: 808.594.1855 F: 808.594.1883
Email: robertl@oha.org

Dan Ahuna

Vice Chair, Trustee
Kaua‘i and Ni‘ihau
Tel: 808.594.1751
Email: dana@oha.org

Leina‘ala Ahu Isa, Ph.D.

Trustee, At-large
T: 808.594.1877 F: 808.594.1853
Email: ladyg@oha.org

Rowena Akana

Trustee, At-large
T: 808.594.1860 F: 808.594.0209
Email: rowenaa@oha.org

Peter Apo

Trustee, O‘ahu
T: 808.594.1854 F: 808.594.1864
Email: petera@oha.org

Haunani Apoliona, MSW

Trustee, At-large
Tel: 808.594.1886
Email: reynoldf@oha.org

Carmen “Hulu” Lindsey

Trustee, Maui
Tel: 808.594.1858
Fax: 808.594.1864
Email: hulul@oha.org

Colette Y. Machado

Trustee,
Moloka‘i and Lāna‘i
Tel: 808.594.1837
Fax: 808.594.0212
Email: colettem@oha.org

John D. Waihe‘e IV

Trustee, At-large
Tel: 808.594.1876
Email: crayna@oha.org

Fostering exceptional leadership

Every day, Trustees are asked to consider worthy projects and we have to make difficult choices. How do we make sure we are doing the right thing for our lāhui? That’s a question that I have to confront every day.

That’s why I am insisting that trustees be given a complete view of issues brought before us. There are some really difficult issues that we must take a position on. And when these tough issues arise, I want to ensure we as trustees have the best information available to us – the good, bad and ugly. We must make our decisions with the best interest of our beneficiaries in mind.

So before one of these controversial items comes before the board, I am taking a few additional steps. I will require that OHA’s administration and legal counsel consult with the vice-chair of the board, my chief of staff and the board’s legal counsel to identify the pros and cons of any issue.

I expect that when these issues come before the board, our staff and attorneys will be ready to provide trustees with a 360-degree view so we can make the best decisions based on an unbiased and honest analysis of the facts.

In the past, we trustees have been accused of micromanagement of the operations of OHA. There has been a public perception of a rift between Trustees and our Chief Executive Officer. It is part of the push and pull of governance of a public entity. But in reality, we are working together to better the conditions of our lāhui and everyone in Hawai‘i. We do care deeply about the future; your trustees and our CEO are working together to do what’s right for everyone.

How do we ensure this continues? I’ve taken the step of planning a workshop on governance. Yes, some of our trustees have been



Robert K.
Lindsey, Jr.

Chair,
Trustee, Hawai‘i

here for many years. But I view a review of our governing documents and our fiduciary responsibilities to be a necessary reboot.

Sometimes you do need to stop, take a look at the landscape and adjust your course. Sometimes, taking one step back means you can regain your bearings as you prepare to take 10 steps forward.

The training workshop will highlight possible consequences as well as sanctions for fiduciary negligence or non-compliance. But mostly, we will have the opportunity to refocus our efforts to do what’s best for our beneficiaries. We’ll also refocus on ways to communicate among ourselves and with you, our beneficiaries.

As the ultimate authority over key policy decisions, Trustees must have integrity, be transparent and foster a culture of mutual respect.

We must get along. More importantly, we must communicate with aloha and respect, as well as listen to and understand one another.

The main ingredient in my leadership recipe is laulima, which is a willingness to collaborate and contribute to a harmonious partnership with each other as Trustees, our CEO, staff and beneficiaries.

Another is no‘ono‘o pono, or a focus on our vision and our mission. As Trustees, we must always remind ourselves that we are servant leaders. When we enter our people’s house to do our people’s business, we must leave our egos at the door.

These steps may not necessarily be a cure for everything that ails our organization, but good governance demands that, as a board, we add value in advancing our vision to create a beloved nation and meet our statutory mission of bettering conditions for our beneficiaries. ■

Building community at Kaka‘ako Makai

Aloha from Kaua‘i and Ni‘ihau! I would like to thank everyone that came out to share their mana‘o at the series of meetings we held throughout ka pae ‘āina regarding planning for the Kaka‘ako Makai parcels. These meetings were coordinated by the Kuhikuhi Pu‘uone consortium along with the OHA’s Community



Dan
Ahuna

Vice Chair,
Trustee,
Kaua‘i and
Ni‘ihau

kupuna housing. I heard ideas for a world-class observation deck as well as the construction of a permanent home for Hōkūle‘a and even an idea for a high-speed passenger only sea-flight craft.

There were dozens of ideas shared, however, the common theme was essentially “keep it Hawaiian.” I agree with those sentiments, and I look forward to help-



This map of Kaka‘ako Makai shows the properties OHA now owns.

Engagement staff to engage our beneficiaries and hear ideas and comments with regard to planning for the parcels OHA now owns in Kaka‘ako.

I was pleased to see that many people attended the meetings and there was much thoughtful feedback shared. I was very excited to hear some of the great ideas that were shared by beneficiaries. A common theme that I heard from the meetings I observed was that Kaka‘ako Makai needs to be a gathering place for Hawaiians; a place that will look and feel uniquely Hawaiian and that can enrich all who visit, both Hawaiians and non-Hawaiians. I also heard the desire to protect waterfront areas and open-space and the need for affordable and

ing move this effort along in a way that emphasizes the unique opportunity we have to create a uniquely Hawaiian place in urban Honolulu.

As highlighted by one of the questions posed by facilitators at the meetings, it is going to be a great challenge to identify the apex of culture and commerce and then plan in such a way that maximizes both. Although challenging, this also brings great opportunity and I am confident that with the support of OHA, its collaborators and our beneficiaries we will be able to provide a model for the future of Hawai‘i that addresses numerous needs while also “keeping it Hawaiian” and building a place for our community to be proud of. ■

Smart decisions start with research and knowledge

Welina mai e na hoa mai ka hiki 'ana a ke kau 'ana o kala! "Smart decisions start with research and knowledge" is a quote that I take to heart as an elected Trustee of our Native Hawaiian Trust Fund.

The following is an excerpt from one of OHA's Meetings:

Subject: Preliminary Trust Fund Value

Trust Fund Flash Report

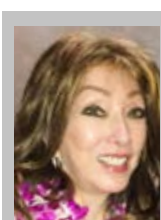
- As of 12/15/14, OHA's Trust Fund value is approximately \$356.1M. This is below the market value at the beginning of the calendar year
- Year-to-date OHA has withdrawn a total of \$20.5M from the Trust Fund
- After adding back YTD withdrawals, the Trust Fund has gained approximately \$11.6M year to date
- What will 12/15/15 hold for OHA's Trust Fund?

Attending the Certified Financial Analysts' Annual Economic Forecast Dinner (Mahalo to OHA's CFA David Okamoto) at the Hawai'i Convention Center on March 5 brought this even closer to home for me. The featured speaker that held the most credibility for me was Mr. John Williams, President and CEO of the Federal Reserve Bank of San Francisco. His prediction that the Federal Reserve sees interest rate hikes on the horizon, and the likely strengthening of the dollar further will see a risk of a probable near-term 5-9 percent dip in the markets. "Regardless of whether the Federal government hikes the interest rates in June or September, it's coming and it's not very far away," said a senior market analyst for Goldman Sachs. OHA has funds invested in Goldman Sachs and JP Morgan, plus a lot of other funds.

What does this have to do with OHA you might ask?

EVERYTHING! Our Native Hawaiian Trust fund is tied to the markets, U.S. and Globally.

A strong U.S. dollar dropped the euro to a 12-year low of \$1.07 and lowered the yen to 121. A few years ago the yen was 77 to a \$1.00 ... today it is 121 and climbing. Sure, a strong dollar sounds good, but it hurts us in two ways. Our foreign competitors' goods they sell here become much cheaper for us to buy. Their cheap currencies make their products less expensive. Our sales



**Leina'ala
Ahu Isa, Ph.D.**

Trustee, At-large

shrink abroad when converted from euros and other weaker currencies into dollars. This includes our local Hawaiian products we sell abroad as well.

Obviously, OHA can no longer afford to keep spending generously with no accountability. The rising cost of living in Hawai'i is squeezing all taxpayers, public employees, public employee retirees and Native Hawaiians included. However, it appears



The Certified Financial Analysts' Annual Economic Forecast Dinner in Honolulu attracted speakers such as John Williams, president and CEO of the Federal Reserve Bank of San Francisco. - *Courtesy photo*

that only a handful of Trustees are willing to initiate reforms to curb OHA's rising expenditures. If certain reforms are not adopted, Native Hawaiians can look forward to a diminished trust fund.

As our Chair Lindsey said to me: "As much as we say our portfolio is balanced to hedge against hard times, we need to look at other opportunities around us to preserve, protect, build and manage our wealth, otherwise aūwē no ho'i. We are so vulnerable to the outside world. We need to find ways to be sustainable and independent of the outside world as we once were."

A new year

OHA's CEO, CFO, COO and CFA need to kūkākūkā with the Trustees about the economic opportunities so we may to the best of our abilities preserve, protect and "build our fund" for our future generations.

Any suggestions for building our fund? Creating our own Native Hawaiian Bank or Credit Union? Designing/developing Kaka'ako Makai to generate revenues to build up our fund? Other economic development?

With valuable research and knowledge we can make smart decisions!

Me ke aloha pumehana,
Trustee Ahu Isa ■

A strong voice in support of Native Hawaiian entrepreneurs

Ano'ai kakou ... Thanks to my close working relationship with the American Indian Alaska Native Tourism Association (AIANTA), OHA was able to partner with them for a second year in the ITB Berlin Travel Trade Show from March 2-9, 2015. Native Hawaiian entrepreneurs were once again represented in this prestigious event.



**Rowena
Akana**

Trustee, At-large

tion to participate with us in this year's ITB Berlin Travel Trade Show.

Pohai Ryan, Executive Director of the Native Hawaiian Hospitality Association (NAHHA), accompanied us to ITB Berlin this year. NAHHA had never participated before but after recently joining AIANTA, they have learned the value of promoting our indigenous cultures collectively to the

The ITB Berlin Travel Trade Show provides a tremendous opportunity for our Native Hawaiian beneficiaries to develop their self-sufficiency by giving them greater control over the marketing of their history and culture internationally and by bringing about a stronger, more authentic Native Hawaiian identity in the minds of travelers around the world.

I have served on the AIANTA board of directors for over two years. AIANTA is a 501 (c)(3) nonprofit association formed in 1999 to help federally recognized tribes market their unique stories to visitors and to facilitate the ease with which travelers can explore Indian Country. The association is made up of member tribes from the following regions: Eastern, Plains, Midwest, Southwest and Alaska. The Pacific region is now being represented thanks to my participation.

Each March, AIANTA sponsors an expansive Native American Indian booth located within the United States Pavilion at ITB Berlin, the world's leading travel trade show with more than 170,000 visitors, including 110,000 trade visitors and over 10,086 exhibitors from 180 countries. The Pavilion attracts large crowds of participants and hundreds of international travel agents.

The success of our experience in 2014 encouraged another Hawaiian organiza-

European market. It is NAHHA's goal to promote guided Huaka'i conducted by Native Hawaiian entrepreneurs, to promote the programs of NAHHA and advocate for a greater Hawaiian cultural presence in our state's tourism industry. As part of their participation with AIANTA, NAHHA has worked to arrange private meetings with wholesalers who have been carefully vetted to meet with them, matching the profile they have specified.

Also as a result of my involvement last year, five Native Hawaiian entrepreneurs from Kauai decided to participate in this year's ITB Travel Trade Show. Hopefully, next year we will be able to have even more Hawaiian businesses participating.

I look forward to working with NAHHA on other projects to ensure that only authentic and quality representations of Hawaiian culture are portrayed in the hospitality industry. We will also look for more opportunities to provide a strong voice in support of Native Hawaiian entrepreneurs.

Aloha Ke Akua. ■

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

Urban sprawl will get us all

I saw a cartoon a long time ago of an older couple sitting in rocking chairs on their front porch staring out across their white picket-fenced yard. Their old farmhouse was surrounded by hundreds of new houses, shopping centers and traffic. The man says to the wife, "We used to live in the country – now we live in the city – and we haven't moved!"



Peter Apo

Trustee, O'ahu

But we knew this day was coming way back in the '80s. So the state Legislature in its wisdom supported as public policy the now burgeoning high-rise residential surge of Kaka'ako, which was supposed to include affordable housing, in order to offset the need for residential urban sprawl. But the tradeoff didn't happen and now the high-rises are rising and urban sprawl is sprawling – everywhere. So, how does this kind of urban growth happen?

Urban sprawl seems alive and well in O'ahu County. In West O'ahu, consider that Ho'opili, a project replacing hundreds of acres of prime agricultural land with hundreds of acres of houses, will probably get a green light from the Honolulu City Council by the time this column is published.

In Central O'ahu, Koa Ridge, another large urbanizing housing project displacing agricultural lands with 5,500 houses is a done deal. Then, on the North Shore the Envision Lā'ie project essentially ramps up an ambitious mix of residential, commercial-retail, and hotel is well on its way to final approvals. But, I credit them with being upfront about the urbanizing impact it will have on this still rural community. These three projects, positioned in West O'ahu, Central O'ahu and Northwest O'ahu, which plant urban sprawl flags in three of O'ahu's most important and strategically placed O'ahu communities is an onerous omen of things to come.

Yes, we need affordable housing.

Navigating the quality of growth for a Pacific island is one of the most difficult public policy challenges in the world. Hawai'i, like all Pacific islands, does not have the luxury of vast expanses of space. So there has to be a low tolerance for mistakes in land-use planning. The globalized economy shows up on islands like ours financially driven by offshore investor groups with investment models that, while suitable for continental application, is unsustainable as an island strategy. Development in Hawai'i is like a movie and the script is being written someplace else. Whether locally driven, or generated from some far-flung boardroom, the result is the same. Urban sprawl. The greatest disappointment is when local government itself, however inadvertently as some may argue, become instruments of investor groups that spring from the globalized model of balance sheet economics that know no boundaries. And there is no place on earth beyond their reach. ■

What's growing in Waimānalo, you ask?

Aloha e nā 'ōiwi 'ōlino, nā pulapula a Hāloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama.

Good things are growing in Waimānalo as we work together ...

Beautiful local fresh vegetables and fruit, outstanding farmers and value-added food producers, creative community artisans and the WAIMĀNALO MARKET CO-OP, former home of Mel's Market (41-1029 Kalaniana'ole Highway 96795), are growing in Waimānalo.

As reported in January 2014, this community-driven, consumer cooperative is the neighborhood's place to buy and sell local fresh produce, food products, crafts and artisan works. The dream is with community working together, WAIMĀNALO MARKET CO-OP increases



Haunani Apoliona, MSW

Trustee,
At-large

gatherings that began March 9.

Lisa Asagi of Feed The Hunger Foundation (FTHF), an outstanding food system resource, is at the CO-OP Thursday mornings. Lisa offers local food system networking, expertise, information and referral, information about FTH loans and other possible resources, for local farmers, food system businesses and start-ups.

WAIMĀNALO MARKET CO-OP is working to expand internship opportunities in the CO-OP market for at-risk and disadvantaged youth to learn about CO-OP market and farmers' market operations, as well as learn from others

about farming, other food production small business, and art and crafts cottage industry at the CO-OP, through a grant from the Consuelo Zobel Alger Foundation.

WAIMĀNALO MARKET CO-OP opened for business on Nov. 14, 2013. A cold preparation commercial kitchen to make grab-and-go foods, and refrigeration units are planned for the next phase of growth. A technical assistance grant from Kohala Center's Lāulima Center cooperative development program is assisting the Co-op to improve its website design and social media reach.

It takes hard work by many, commitment and leadership, for a cooperative market to keep the doors open and be self-sustaining. The WAIMĀNALO MARKET CO-OP Board of Directors are Michael Buck, President; Stephen Morse, Vice President; Thomas Helper, Treasurer; Kehaulani Padilla, Secretary; and Directors Kaleo Mahoe, Laurie Freed, Luana Albinio, Bernie Strand, Mike Bunyan and Nina O'Donnell. The Board along with Martha Ross, General Manager, and a growing number of volunteers, members, pro bono professionals and businesses and organizations, including Waimānalo Health Center, SCORE, Kohala Center's Lāulima Center, Kōkua Market, UH CTAHR Sustainable & Organic Program and Go Farm, and many others have stepped up for the challenge.

Ways to support this Waimānalo community social enterprise ...

VISIT, SHOP, JOIN AS A MEMBER, VOLUNTEER, COME TO THE CO-OP TO FIND OUT HOW YOU MAY BE ABLE TO SELL YOUR FAMILY'S FRUITS, VEGGIES, BAKED GOODS AND OTHER FOOD PRODUCTS, PLANTS, ART AND CRAFTS at the WAIMĀNALO MARKET CO-OP.

The CO-OP has brought back the community newspaper, 96795 News. Visit www.waimanalo.com and FACEBOOK page, or email martha@waimanalomarket.com for more info.

Hiki no kākou – together we can. Take a ride to Waimānalo and come visit the CO-OP. 28/48 ■



Trustee Apoliona on a recent visit to Waimānalo Market Co-op.
- Courtesy photo

access to local fresh produce, increases small business opportunities and is a place to gather and learn from each other, to achieve increased Waimānalo health, economic and social well-being for all, mauka to makai.

A recent visit found WAIMĀNALO MARKET CO-OP growing ... 82 local farmers and food producers from Waimānalo's agricultural lots, Hawaiian Homestead, beach lots, Weinberg Village, University of Hawai'i Go Farm participants and entrepreneurs, plus more, and more than 60 community artisans and crafters, bring fruit, vegetables, food products, art, crafts, books each week.

What's New ...

A Chamber of Commerce Hawai'i Public Health Grant to Waimānalo Health Center (WHC), includes WAIMĀNALO MARKET CO-OP hosting a series of Talk Story Sessions with local farmers, chefs, residents who like to eat and cook to share info on produce, local healthy recipes and demonstrations, open to WHC participants and the public. Visit website for schedule of Talk Story

Ka Wai Ola
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Poem for Na Moku

This month's guest columnist is Mahealani Wendt of Wailuanui, East Maui, who wanted to share a poem she wrote for the mahi'ai kalo, lawai'a and traditional practitioners who are the lineal descendants of the original inhabitants of the ahupua'a of Ke'anae and Wailuanui, who still engage in the traditional practices of their kupuna, on their ancestral lands. "Na Moku" is a reference to



Carmen "Hulu" Lindsey

Trustee, Maui

dreams?)
Stay all gone, what could cause
such extremes?
They went leave Maui Isle all
perplex
Never know what to think or
do next
Jes so happen dey ran
Into Ed and his fren
Ed explain 'bout da
problem complex
Long ago they wen build
dis big ditch



Ola i ka wai! Members of Hālau o Nakaulakuhikuhi, Hāna, hike to a waterfall after working lo'i. - Courtesy photo

their community organization, "Na Moku Aupuni o Ko'olau Hui". The poem was written while she was a passenger in a car, driving the Hana Highway, on her way to make a presentation to the organization. She would like to thank Trustee Lindsey for her leadership in supporting the people of East Maui in their struggles for return of the wai.

Poem For Na Moku

One kumu hula's bruddah named Tommy
Went cruise Hana Road with his Honey
They was making all nice
In dis green paradise
When Tommy say "Honey, something
funny --
You wen notice dat no more one sound
When we drive on the bridges around
And wen we look up mauka
Where once had plenty wata
Bone dry; wanda what stay da matta?"
Den his honey say, "Tommy you right
All da falls disappear out of sight
And da hundreds of streams
(Were dey just childhood

heavens to hell.
But you know, it is right to resist
So that pono again may exist
So our children may say
We took steps every day
So the greedy would cease and desist;
So the waters could once again flow
And the streams when they sing in
the storm
Could continue their song
Ceaselessly, even long
After rains in the skies stop their fall
Let us pray true abundance returns
And that all men through nature will learn
Our true mission and worth
While we dwell here on earth
Is to keep God's creation from harm
So o'opu can once again flourish
So the kalo, the land again nourish
And the streams ever flow
As they did long ago
And earth's bounty mankind ever cherish. ■

Ho'okuku Peia Hawaii

Trustee's note: This month's column is written by Kilia Purdy-Avelino, resident of Moloka'i and Hawaiian Language and Studies teacher at the University of Hawai'i Maui College, Moloka'i Campus.

Aloha. 'ā-lā-'ō-hē-'ā. Aloha. Have you ever tried spelling Hawaiian words using the pī'āpā (Hawaiian alphabet)? It can be quite challenging even to Hawaiian speakers. Since many Hawaiian language speakers are second-language learners, the English alphabet is so ingrained that it can be hard to deviate from it. I mean, most of us were singing the "ABCs" before we could speak fluently.

As a kumu 'ōlelo Hawai'i, I became aware of the frequent spelling dilemmas. A student would ask me how to spell a certain word and I would begin spelling it with the pī'āpā but then would get questions like, "Is that 'e' (the English letter) or 'ī' (the Hawaiian letter)?" "Is that 'a' or 'ē'?" I finally decided that in order to get second-language learners more ma'a (familiar) to the pī'āpā, it needs to be used frequently and orally. This is something that can easily be overlooked in classrooms with time constraints. It is one thing to spell a word on paper but to actually spell it orally is very different. How do you add a kahakō when spelling a word orally? The word "kahakō" is substituted by the word "kō" and would come directly after the vowel that has the kahakō. For example, "hā" is spelled "hē-'ā-kō."

On February 27, with the support of our OHA trustee Colette Machado and staff Gayla Haliniak and Kapua Lauifi, through the I Mana Ka Lāhui program, we took spelling orally in class to another level. In celebration of Hawaiian Language Month, a Hawaiian Spelling



Colette Y. Machado

Trustee Moloka'i and Lāna'i

Bee was held at the University of Hawai'i Maui College, Moloka'i campus. Past, present and future college students, which included Moloka'i High School's Hawaiian Language students, were invited to participate. Thirteen students registered, however, only 10 showed up to compete. Despite the small number of contestants, the feedback received from both audience and participants were very positive; many are anticipating the next competition.

The competition was judged by manaleo and recently retired Hawaiian Immersion kumu 'Ōpu'ulani Albino and longtime Hawaiian Immersion kumu Manuwai Peters. The first five rounds consisted of fairly simple Hawaiian words. Contestants were then challenged in the 6th-10th rounds with compound words such as "lumi ho'opau pilikia" having to determine whether or not the word given indeed had spaces and if so, would need to use the word "kōā," meaning "space" in between each word. They were again challenged from the 11th round, also known as speed rounds, having to spell their word without pausing. Clear pronunciation and good listening is of utmost importance in a competition such as this. All in all, it was a lot of fun for both competitors and viewers!

Besides the student learner outcome of knowing, understanding and using the pī'āpā, one of our other goals was to attract potential college students and to promote the Hawaiian Studies Associates degree. We also targeted OHA's Strategic Priority of Mo'omeheu with 100 percent of the participants and viewers being Native Hawaiian. Thank you to 'ō-hē-'ā (OHA), 'ū-hē-mū-sē (UHMC) Moloka'i and 'ā-kē-'ā-ke-'ū-kō (Akakū) for your partnerships that made this competition possible. ■



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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!**

2015

AKI/ALAWA – The descendants of Kau Chit Aki and Nakike Alawa married in 1865 and had 6 children: 1) Henry Ah Choi Aki (Mary Keala Kaiula); 2) Amoe Wahineali'i Aki (Ah-Kui Yam Kim); 3) Harry Kauhane Aki (Ella Akeo); 4) Edward Wa Kanoakalani Kau Sr. (Minnie Hinai); 5) Samuel Kanehoalani Singon Aki, (Alice Apo); and 6) Alexander Kau Aki (Julia Ahmoy Wong Akana). A one-day gathering is planned at the Kualoa Regional Park on the Windward side of O'ahu on Saturday, June 6, 2015, 8 a.m.-3 p.m. Cost \$10 for adults, \$5 for children 3 to 8 years old. Under 3 years free. Register online at <https://sites.google.com/site/kauakiohana/home>. Deadline March 1, 2015. For information or help call John Aki at 808-492-5929 or email john akijr@yahoo.com.

AKINA/KALUA'U – The Akina 'Ohana will be hosting a reunion from July 2-4, 2015, in Kihei, Maui, Hawai'i, for the descendants of William Kalua'u and Kaaia Puualii. Children Lucy "Luka" (AKINA) and her sons Auhana & Achuna AKINA and their children Frank, John, Alex, Agnes (MOSSMAN), Eugenia (SMITH), James, Judith, Cecelia (AWO), Charles, Edward, Florence (KERFOOT), Elaine (WHITTIER), Winona (DAMIANO), and Albert AKINA, and Lucy's two brothers William and Apele KALUA'U and their descendants. For more information and registration forms, contact Michaeline "Miki" Arcangel by phone at (808) 879-5745 or email marcangel808@gmail.com.

JONES – Big Island Jones 'Ohana Reunion July 11, 2015, @ Onekahakaha Beach Park 9 a.m.-5 p.m. Come join us for Food, Games & Fun for the day. For more information contact Noelani

Spencer (808) 895-8747 or Karen DeSilva (808) 966-6872.

KAINA/AH YOU – The Third Generation, descendants of PETER MANU KAINA SR and VIRGINIA PIKEA AH YOU are having their first annual KAINA FIRST BLOOD COUSIN REUNION on O'ahu – July 3-5, 2015. Please email all info and scan all pdf to kainafamz@gmail.com. Fees are \$10 adults, \$5 children 3 to 8 years old, due by June 6, 2015. Dues will be collected by Fran Mawae, Karyn Kaina or Kawena Nakatani. Don't forget to pdf your Registration Forms to the email address listed above. For more info or concerns, you may contact Darlene 344-0476 or Noel 268-6912.

LINCOLN – The 'Ohana Lincoln Reunion Committee is planning our family reunion from June 19 & 20, 2015, in Kona. Our Reunion begins on

Friday, 6/19 with a historic visit to our ancestral lands and continues on Saturday, 6/20 with a gathering of the families in Kona at Hale Hālāwai. If you are of Lincoln heritage and want to attend, please contact the following for further inquiries. Please leave a message if no one answers the phone; or email us your information and inquiries. Rowena A. Lincoln, 808-497-1219, Ehulani822@yahoo.com, or Sharon Auld-Beamer, 808-443-6177 or skamuella@aol.com.

'IMI 'OHANA • FAMILY SEARCH

KAMAHELE/KAPAHU – Looking for descendants of Kamahele Nui, born circa 1818 in Puna, Hilo, Hawai'i. He married Anne Nu'u Kapahu. They are my eighth-generation grandparents. I am a descendant through his son, John Keoni Kalau Kamahele (Apr 1849-Apr 1906), and his son, Clement John Liilii Kamahele (Oct 1883-Apr 1939), whose daugh-

ter Annie Maka Kamahele (May 1907-May 1964) married Henry Joseph Martin (Apr 1900-March 1993) and lived in Waimānalo. Annie and Henry (my great-grandparents) are buried at Kane'ohe Hawaiian Memorial Cemetery. Their daughter, my grandmother, was Annette Mapuana Martin Sackett (born Dec 1934). I am interested in connecting with other family members and any reunions. Mahalo 'ohana. Jennifer Ewalani Morgan Edwards, edwardsohana5@gmail.com.

KEALA – I am the great-grandson of Ioane Keala who was married to Pelekila Aimoku. I am looking for information on Ioane. The story from my grandmother (Ellen Keala) said that Ioane left his family and returned to the Big Island and his family. I would appreciate any information on Ioane Keala. Please contact me using the following email address: jimbwoneng@hotmail.com. Thank you very much. ■

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

KULEANA LAND HOLDERS

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



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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.

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