

Ka Wai Ola

THE LIVING WATER OF OHA

www.oha.org/kwo



Where have
all the

May Days
gone?

PAGE 16



Dreaming of the future?

Hāloalaunuiakea Early Learning Center is a place where keiki love to go to school. It's also a safe place where staff feel good about helping their students to learn and prepare for a bright future.

The center is run by Native Hawaiian U'ilani Corr-Yorkman. U'ilani wasn't always a business owner. She actually taught at DOE for 8 years. A Mālama Loan from OHA helped make her dream of owning her own preschool a reality. The low-interest loan allowed U'ilani to buy fencing for the property, playground equipment, furniture, books...everything needed to open the doors of her business. U'ilani and her staff serve the community in 'Ele'ele, Kaua'i, and have become so popular that they have a waiting list.

OHA is proud to support Native Hawaiian entrepreneurs in the pursuit of their business dreams. OHA's staff provide Native Hawaiian borrowers with personalized support and provide technical assistance to encourage the growth of Native Hawaiian businesses. Experience the OHA Loans difference.

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HAWAIIAN AND EMPOWERED IN THE 21ST CENTURY

Aloha mai kākou,

In early March, a Paris auction house announced that a massive private collection of Hawaiian artifacts would be up for bid in April. Coming just a year after negotiations with our Māori cousins led to the return of Kalani‘ōpu‘u’s ‘ahu ‘ula and mahiole, the auction notice served as a call to action.

A group of Hawaiians vacationing in Paris was so troubled by the announcement that they cut short their sightseeing to picket in front of the Aguttes Auction House, asking how private collector Rainer Werner Bock came to be in possession of more than 1,100 artifacts and whether they were, in fact, legitimate.

Back at home, OHA’s Board of Trustees called for a suspension or delay of the sale, unanimously objecting “to the commodification and sensationalism of the willful and wanton sale of such a large collection of the material history of the Native Hawaiian people as aesthetic art and curiosities.” In the end, few of the artifacts sold, so there may still be an opportunity to negotiate a morally and culturally appropriate resolution.

News of the auction came as we were sharing our documentary “Nā Hulu Lehua: The Royal Cloak & Helmet of Kalani‘ōpu‘u” in communities across the pae ‘āina, hosting free screenings and cultural programs in Anahola on Kaua‘i, at Hulihe‘e Palace and Pu‘uhonua o Hōnaunau in West Hawai‘i and ‘Īao Theater in Wailuku on Maui, to name a few. While Bock was preparing to auction off pieces of our history and culture, we were hearing from those who attended the

screenings how meaningful it was to see Kalani‘ōpu‘u’s royal garments returned.

The community’s response to the film is a positive reminder that our heritage is a valuable asset, not an object to be sold to the highest bidder. It encompasses our ability to speak in our native tongue and to perpetuate ancestral practices from hula and healing to voyaging and ho‘oponopono. These traditional and customary practices make up not just the uniqueness of being Hawaiian, but also the greatness of Hawaiians, as a people, who continue to thrive in the 21st century.

The recently concluded Merrie Monarch Festival is a testament to that greatness. Every year, tickets to the three-day hula competition sell out months in advance, but many without tickets still travel to Hilo during Merrie Monarch week to take in the art exhibits, craft fairs, demonstrations, performances and royal parade. For those who can’t be in the auditorium, OHA sponsors a television broadcast and a livestream that opens the festival to a global audience.

It’s always a balance trying to maintain our cultural Hawaiian identity in a modern world, especially in the middle of the Pacific, but it speaks to our resiliency as kanaka, as a native people, to remain steadfast, to remain dedicated and to remain loyal to our ancestral past. We continue to maintain the mana, or that spiritual force living today, so we can assure it will continue to thrive for our future generations.

Aspects of our rich heritage will be showcased throughout the month of May at events like the Alana Hawaiian Culture Pavilion at the Hawai‘i Book & Music Festival, the Nā Hōkū Hanohano Awards,

SEE CEO MESSAGE ON PAGE 5



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MEA O LOKO TABLE OF CONTENTS

MO‘OLELO NUI | COVER FEATURE

Where have all the May Days gone? PAGE 16

BY JAMIE SIMPSON STEELE

These days fewer schools hold May Day celebrations, and many of those that do have moved away from ceremonies that preserve Hawaiian culture, opting for multicultural events instead.

MO‘OMEHEU | CULTURE

Celebrate literature, music, dance and storytelling PAGE 4

BY LISA ASATO

The Hawai‘i Book & Music Festival offers something for everyone, including two days of Hawaiian culture programming.

One of six proposed statues of Kamehameha III. - Photo: Treena Shapiro



MO‘OMEHEU | CULTURE

Help select a Kamehameha III statue for Thomas Square PAGE 6

The city plans to place a Kamehameha III statue at the center of Thomas Square at the 175th anniversary of Lā Ho‘iho‘i Ea – Restoration Day. The public is being asked to help select one of six proposals.



Members of Hui Mālama loko l’ā and the Keaukaha community work on the kuapā (fishpond wall) at Hale o Lono during the 2017 fishpond gathering. - Photo: Courtesy of Richard Likeke Teanio/Edith Kanaka‘ole Foundation

‘ĀINA | LAND AND WATER

Perpetuating ‘āina momona through loko i‘a culture PAGE 14

BY TASHA STIRITZ

A group of kia‘i loko (fishpond guardians) are on a mission to reactivate, restore and cultivate loko i‘a culture.

CULTURE

MO'OMIEHEU

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

Malo panel at Hawai'i Book & Music Festival

By Lisa Asato

In the 1840s when David Malo started writing his book *Ka Mo'olelo Hawaii*, he was a living link to a time in Hawaiian history that was quickly fading away.

"There is no one quite like him," said Kapali Lyon, associate professor and chair of the University of Hawai'i Religion Department. "He knew the old chants, could compose highly sophisticated classical poetry, knew the old prayers and religious rites, and the genealogies of the ali'i, but at the same time was the first Minister of Public Education, assisted in the Bible translation, was one of the first licensed preachers and ministers, and a trusted councillor to both chiefs and missionaries."

Lyon, a co-author of a yet-to-be-published translation and critical text of Malo's seminal work, continued: "A few other Hawaiians grew up as experts in the old culture and then wrote about what they knew, particularly John Papa 'I'i, but Malo's treatment of classical Hawaiian culture is the most detailed and systematic. His book is, I believe, the single most important eyewitness to Hawaiian life and traditions prior to the coming of Christianity."

People interested in learning more about Malo and the 12 years of work behind the forthcoming book *The Mo'olelo Hawai'i of Davida*



Kapali Lyon, associate professor and chair of the University of Hawai'i Religion Department, will be a panelist for the David Malo and Palapala Journal discussions. - Photo: Courtesy Kapali Lyon

Malo, should join Lyon and his co-author Kale Langlas, lecturer at UH-Hilo's Ka Haka 'Ula O Ke'elikolani, for a panel discussion at the Hawai'i Book & Music Festival, 11 a.m. Sunday, May 7 at the Frank F. Fasi Civic Grounds by Honolulu Hale.

The panel is part of the festival's popular Alana Pavilion Hawaiian culture program for which OHA is a sponsor. (See sidebar for more information.)

Malo is mainly known to modern audiences as a Hawaiian historian, because of the English translations of his *Mo'olelo Hawaii*, but his contemporaries didn't see him solely through that lens, says Noelani Arista, an assistant professor in the UH History Department, who contributed an autobiography of Malo to the forthcoming book and will also participate in the panel. A fuller picture of Malo would emphasize his service to the Hawaiian government and as chiefly counsel, she said.

In *Ka Mo'olelo Hawaii*, Malo, who was born in 1795, wrote down what he was taught before the arrival of the missionaries. "That's why people keep going back to that book because he talks about certain kind of ceremonies in detail, in depth that other writers didn't touch upon," Arista said, adding, "(Samuel) Kamakau was not trained the

SEE MALO ON PAGE 25

ALANA HAWAIIAN CULTURE PROGRAM

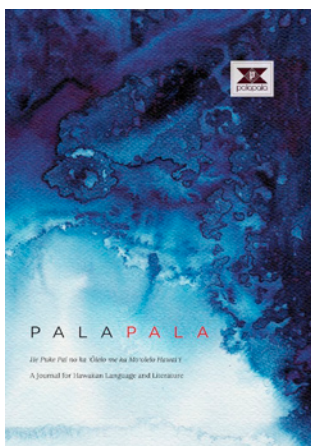
This OHA-sponsored programming begins with a look ahead. Former Gov. John Waihee will moderate a panel discussion on the Native Hawaiian Constitution passed at the recent 'Aha. The panelists will be OHA Trustee Peter Apo, Colin Kippen and Zuri Aki, the constitution's chief drafter.

> Saturday, May 6

- 10 a.m.: A New Hawaiian Constitution: What is it? How can it be implemented?
- 11 a.m.: In Haste with Aloha: Letters and Diaries of Queen Emma
- Noon: Yoshiko Sinoto – Curve of the Hook
- 1 p.m.: The Works of Eddie Kamae
- 2 p.m.: Finding Meaning: Kaona and Contemporary Hawaiian Literature
- 3 p.m.: The Essential Hawaiiana Library for the 20th Century
- 4 p.m.: Under the Volcano

> Sunday, May 7

- 10 a.m.: A History of Hawai'i, 3rd edition
- 11 a.m.: David Malo: Mo'olelo Hawai'i
- Noon: Hawaiian Language Research and Translation Institute
- 1 p.m.: Palapala Journal
- 2 p.m.: Kika Kila: How the Hawaiian Steel Guitar Changed the Sound of Modern Music
- 3 p.m.: Moana and Maui: Polynesian Superheroes for All Time
- 4 p.m.: One place, two stories



Courtesy of University of Hawai'i Press

New Hawaiian language journal now online

By Treena Shapiro

Hawaiian scholars can find contemporary research in both Hawaiian and English in *Palapala: a journal for Hawaiian language and literature*.

Published by the University of Hawai'i Press, *Palapala* is the first peer-reviewed Hawaiian language journal to be published exclusively online. In addition to research, the first issue also features reprints from the Hawaiian alphabet, first published in 1822, and an 1857 account about translating the Bible into Hawaiian by an unknown writer.

"This journal truly aligns with our mission to be a Native Hawaiian place of learning and an indigenous-serving institution," said Pamela Wilson, UH Press journals manager.

"In spite of a vast and complex body of literature written in Hawaiian and a growing number of speakers, there has not been, until now, an academic journal dedicated to either the study of the language or the literature produced in it," said *Palapala* editor Jeffrey "Kapali" Lyon of the UH Mānoa Department of Religion.

"*Palapala* is intended to fill that gap as a peer-reviewed journal that allows schol-

ars of Hawaiian from around the globe to present the results of their research through a centralized, scholarly archive dedicated to cherishing, preserving and advancing our knowledge of the native language of Hawai'i nei," Lyon said.

The journal's editorial board includes UH faculty members Joseph "Keola" Donaghy, ku'ualoha ho'omanawanui, and Hiapokeikikāne K. Perreira, as well as 'Ōiwi Parker Jones of the University of Oxford.

The open-access resource is available at www.uhpress.hawaii.edu/t-palapala.aspx. ■

STEM scholars shine

OHA recognizes four Hawaiian language immersion students for advancing to the state science fair

By Sterling Wong

The Office of Hawaiian Affairs recognized four students whose Hawaiian language science projects qualified for this year's state science fair, which was held April 10-12 at the Hawai'i Convention Center.

OHA Chair Colette Y. Machado and Sen. J. Kalani English presented the students each with a certificate of recognition, a \$100 scholarship and an ipu heke at the April 12 awards ceremony for the 60th annual Hawai'i State Science and Engineering Fair.

"We are so proud of these haumāna (students)," said Chair Machado. "They carry on the legacy of our kūpuna's brilliance and serve as an inspiration for our Lāhui."

The four students all attend Ke Kula Kaiapuni 'o Ānuenue and advanced to the state science fair from the Honolulu District Science and Engineering Fair. The four students submitted two joint projects:

> **Kawaiola Bento** (6th grade)

> **Kalei Kaneakua-Rauschenburg** (6th grade)

Project Title: Ka Ikaika o ke Kaula Hawai'i

Category: Material Science

> **Kawai Kaneakua-Rauschenburg** (11th grade)

> **Kamalei Krug** (11th grade)

Project Title: 'O ka 'Ao'ao Hea o ka Mokupuni ka 'Ao'ao Nona ka

Pa'akai he Nui Loa ma ke Kai?

Category: Chemistry

In recent years, a growing number of science projects produced in 'ōlelo Hawai'i have been submitted to various district science fairs across the state. Since 2015, at least one Hawaiian language science project has advanced to the Hawai'i State Science and Engineering Fair, and this year's two Hawaiian language submissions are the most to have made it this far in the same year.

"The presence of these Hawaiian language science projects at the state science fair is an educational opportunity for all in our state to understand that Hawaiian is a viable language for home, school, science fairs, business, government, and everywhere in between," said Kamana'opono Crabbe, OHA Chief Executive Officer and Ka Pouhana. "It clearly demonstrates that our Hawaiian immersion students can be successful in the Hawaiian language in any context they are placed in, and it speaks to how far the Hawaiian lan-

guage revitalization movement has progressed in the last 30 years."

Sen. J. Kalani English, a strong advocate of Hawaiian language, agreed. "These science projects give us a chance to reflect on the Hawaiian immersion community's accomplishments, and celebrate the fact that *because* our children speak Hawaiian, they can advance to the

the recognition that Hawaiian is not something that can hold us back, but rather, it is the vehicle that enables every member of our community to bring their dreams to fruition."

While once spoken throughout Hawai'i by Native Hawaiians and foreigners alike, 'ōlelo Hawai'i was considered to be nearly extinct by the 1980s, when fewer than 50

a co-official language of Hawai'i, thereby making Hawai'i the first state in the union to designate an indigenous language an official state language.

Also among these 'ōlelo Hawai'i revitalization initiatives was the Department of Education's Hawaiian Language Immersion Program (HLIP), known as Ka Papahana Kaiapuni. HLIP was started in 1986 to revitalize the Hawaiian language by establishing the next generation of native speakers through the public school system. Today, HLIP is offered at 23 schools and educates more than 2,000 students in kindergarten through the 12th grade. The four Hawaiian language students recognized today attend Ānuenue, which is an HLIP school serving grades K-12 in Palolo.

"It is important to Ānuenue and the Papahana Kaiapuni that our students' projects are done in the Hawaiian

language, which is the language of instruction in our school," said Ānuenue School Curriculum Coordinator Leilani Kamalani. "We have asserted that because Hawaiian is an official language of the State of Hawai'i, our students' project boards should be allowed to be completely in Hawaiian. We appreciate the support of the Office of Hawaiian Education and the Hawaiian language community, including Kanoelani Steward, volunteer Hawaiian-speaking judge, as well as the Hawai'i Academy of Science, for allowing that to happen. We also appreciate the Office of Hawaiian Affairs for recognizing the work of our students. Mahalo nui i ke kāko'o 'ana i ka ho'ona'auao Hawai'i."

Efforts to preserve the language over the years have included 'Aha Pūnana Leo's Hawaiian language immersion preschools and the Hawaiian language programs of the University of Hawai'i system. In 1978, the Hawai'i State Legislature recognized Hawaiian as



Front: (L-R) Kawaiola Bento and Kalei Kaneakua-Rauschenburg; Back: (L-R) Kahula Reed (Kumu), Kawai Kaneakua-Rauschenburg, Edmund Kamano (Kumu) - Photos: Alice Silbanuz



(L-R) Kawai Kaneakua-Rauschenburg, Kalei Kaneakua-Rauschenburg, Sen. J. Kalani English, Kawaiola Bento, and OHA Chair Colette Y. Machado.

guage in any context they are placed in, and it speaks to how far the Hawaiian lan-

guage in any context they are placed in, and it speaks to how far the Hawaiian lan-

CEO MESSAGE

Continued from page 3

ila and the MAMo Wearable Art Show.

In June, Hōkūle'a will return after circumnavigating the globe during its Mālama Honua voyage, a feat that shows how

the Malia Craver Hula Kahiko Competition, the Gabby Pahinui Waimānalo Kanikap-

great we are as a people, how great our kūpuna were, how great we are now and how our offspring will be great in the future. Now is the time to experience what it feels like to be Hawaiian and culturally empowered in the 21st century. ■

'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

CULTURE

MO'OMIEHEU

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



Which Kamehameha III statue belongs in Thomas Square?

Final selection to be made May 11

By Treena Shapiro

The city and state both have extensive public art collections but very few statues of ali'i between them, says Misty Kela'i, executive director of the Mayor's Office on Culture and the Arts.

"We have King Kamehameha 'Ekahi on King Street. But where is King Kamehameha II?" she asks. "We're working on King Kamehameha III to be unveiled at Lā Ho'ihō'i Ea. That's one of the mayor's priorities to honor Thomas Square."

Six artists have submitted proposals and there's still time to suggest improvements and adjustments to how the king should be depicted, Kela'i emphasizes. Should Kauikeaouli be a young king or a seasoned monarch? How should he carry himself? What should he wear, or hold in his hands? MOCA really wants to know what you think before the Commission on Culture and the Arts makes a final determination at its public meeting on May 11.

"Kauikeaouli was the longest ruling ali'i. He started the Royal Hawaiian Band, which also belongs to our city. We're trying to tie that all in to make the park culturally pono again," says Kela'i.

The statue will be unveiled on July 31, 2018, the 175th anniversary of Lā Ho'ihō'i Ea – Restoration Day – which commemorates the restoration of Hawaiian sovereignty after five months of British occupation. On June 31, 1843, the British flag was lowered and the Hawaiian flag raised in its place at Kulaokahu'a, as the Thomas Square area was called then. At the ceremony, Kauikeaouli proclaimed "Ua mau ke ea o ka 'āina i ka pono" (The life of the land is perpetuated in righteousness), which became the state motto. The Hawaiian flag

will fly near the new statue of Kamehameha III.

Mock-ups of the proposed statues are on display for the public at MOCA's headquarters in the Mission Memorial Building on King Street. Maquettes, digital renderings and the artists' written descriptions are available to help inform your opinion on the artists and their initial submissions.

"Maybe they like this part and not that part. The artist is more than flexible to listen," Kela'i says. "It's not like pa'a, you know what I mean? We can adjust." Testimony could address whether certain elements are culturally appropriate.

The six proposals also come from Hawai'i, Montana, and Oregon. The finalists were selected from a pool of 88 artists based on their qualifications, then they presented their proposals at a public Commission meeting in March. The artists are Lynn Liverton, Kim Duffett and Dale Zarella of Hawai'i; Gareth Curtiss of Montana; J. Michael Wilson of California; and Jay Warren of Oregon.

Each proposal focuses on a different aspect of Keaukeouli's life. Curtiss's maquette shows an older king in regalia, which would be roughly double life-sized and displayed on a pedestal. His arms are crossed, which leads Kela'i to point out that, "In the Hawaiian culture, this is not good. His arms could be open," she suggests. "These are all why we're trying to get people interested and welcome their testimony."

Liverton proposes a young king in court garb on horseback, as he arrived at the original Lā Ho'ihō'i Ea flanked by his household troops. Rear Admiral Richard Thomas of the

British Royal Navy rode in Kamehameha III's carriage.

Wilson also depicts a young Kauikeaouli, including iconography such as the Constitution, books for literacy and a cape in the background, says MOCA Registrar E. Tory Laitila, who provided an overview of each proposal. "That iconography can change."

In that maquette, Kauikeaouli is wearing King Kamehameha I's cloak. "His cloak is draping on the ground and you would never had that," says Kela'i, whose kumu made that comment. "Again, these artists would be more than happy to adjust."

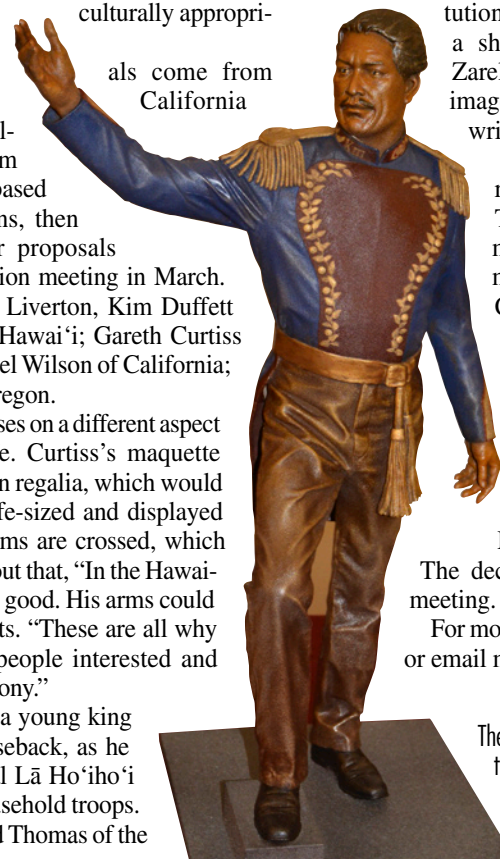
Warren's proposal shows Kamehameha III in court dress again, with a hand raised toward a wall; he would be gesturing toward the flag if selected. Duffett puts a young Kamehameha in casual dress – holding the Constitution and a quill while wearing a shirt and waistcoat. Finally, Zarella proposes a larger than life image of the monarch with some written interpretation.

Written testimony must be received by May 11 at 4 p.m. Testimony may be emailed to moca-info@honolulu.gov or mailed to Mayor's Office of Culture & the Arts, Commission on Culture & the Arts, 550 South King St., Honolulu, HI 96813.

Verbal testimony will be taken during the Commission meeting on May 11 at 4 p.m. in the Mission Memorial Hearings Room.

The decision will be made at that meeting.

For more information, call 768-6622 or email moca-info@honolulu.gov. ■



The public is encouraged to comment on the six proposals, which can be seen in the Mission Memorial Building. - Photos: Treena Shapiro

He Au Hou: Storytelling in a new era

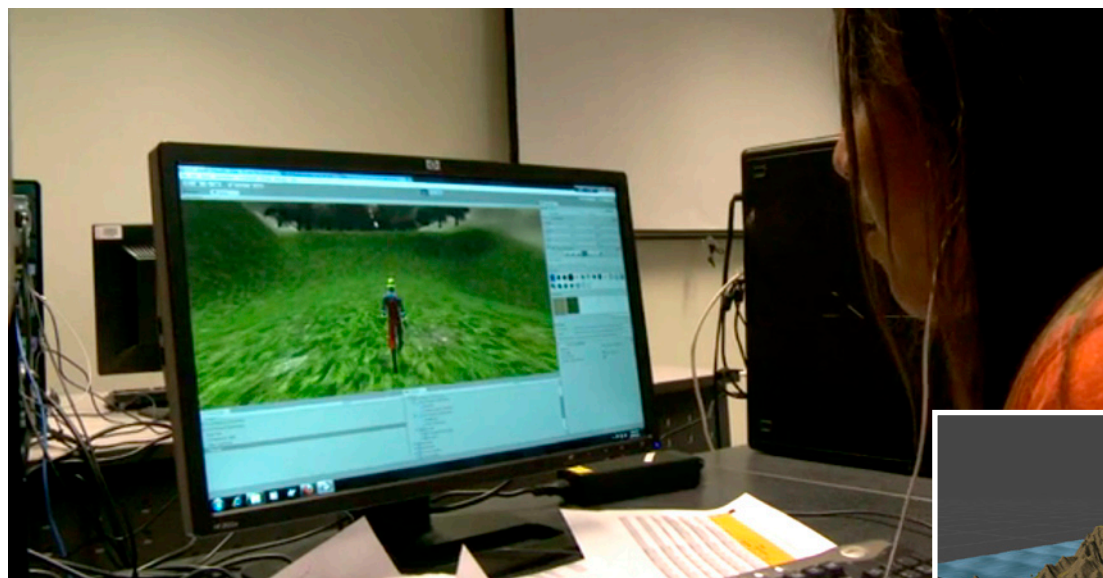
By Bryan Kamaoli Kuwada

Hawaiian culture and mo'olelo are often described as ancient, yet we Hawaiians have long enfolded new techniques and technologies into our cultural practice. Metal hooks for lūhe'e, zithers and 'ukulele for mele, cotton cloth for pā'ū, chicken wire for imu. When we began our move toward widespread alphabetic literacy in the 1820s, the wooden Ramage press that had come over with the missionaries was cutting edge technology.

Today the digital realm is an 'āina many of us inhabit, and we have to ensure that our mo'olelo and worldview shape this virtual landscape. Kanaeokana – a newly formed network of 'ōlelo Hawai'i, Hawaiian culture and 'āina-based schools (preschool through university level) engaged in collaborative efforts to strengthen Hawaiian education – has recognized this need to tell our own stories. “We have to bring Hāloa and his descendants into this digital space,” says Dr. Kēhaunani Abad, who directs Kealaliwikuamo'o, a division within Kamehameha Schools Kūamahi-Community Education dedicated to supporting Kanaeokana.

With the proliferation of easily accessible digital and social media, Abad asserts that “we need digital artisans to work alongside hula dances, chanters, orators, scholars, farmers to share mo'olelo; and ideally, these digital artisans would actually be hula dancers, chanters, orators, scholars and farmers.”

Kanaeokana: The Kula Hawai'i Network has inaugurated a series of free workshops entitled



He Au Hou workshops will teach participants to share mo'olelo through video games, similar to the Skins series. - Photo: [vimeo.com/channels/skins](#); At right, digital rendering of Hawai'i's terrain. - Photo: Courtesy Kanaeokana



Kanaeokana is a collaborative network of schools working to strengthen Hawaiian education. - Photo: Courtesy Kanaeokana

“He Au Hou” to give students skills and opportunities to tell mo'olelo in these new digital genres.

It is a series of workshops on creative writing and art for this new au, this new era, we live in, but also to push the au, the current, in new directions.

He Au Hou began on March 10, 2017, with a

How to apply for the free 3-week workshop

Aloha 'āina and the drive to perpetuate Hawaiian mo'olelo are the main criteria for workshop participants, so no technical experience is necessary. But if you know anyone who is 18 and over with backgrounds in the following, please encourage them to apply:

- culturally grounded storytelling/writing/filmmaking
- graphic design/concept art
- 3d modeling/animation
- game/level design
- programming
- sound/music

When: July 17-Aug. 4

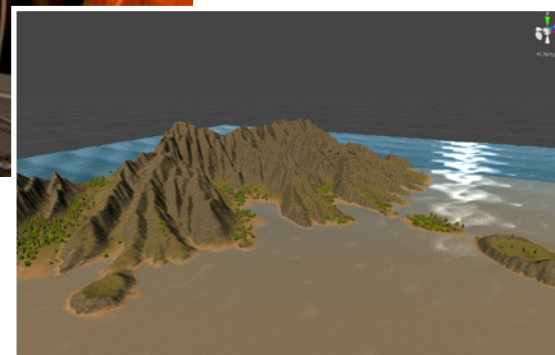
Where: Hālau 'Īnana (2482 S. Beretania St.)

Apply online for the free workshop at [kanaeokana.net/videogames](#).

successful one-day workshop on “Telling Mo'olelo through Comics” led by the New York Times bestselling author Marjorie Liu, who

cyber world and giving new mana to our mo'olelo. Lewis, who is Cherokee, Hawaiian, and Sāmoan, further says that these workshops allow us to imagine how “individuals and communities might leverage digital media as a tool for preserving and advancing culture and languages, and for projecting a self-determined image out into a mediasphere awash in stereotypical portrayals of Native characters.”

Through He Au Hou, Aboriginal Territories in Cyberspace + Initiative for Indigenous Futures will present a unique curriculum that begins with traditional sto-



worked on popular Marvel titles such as “X-23,” “The Astonishing X-Men,” “Han Solo,” and “Black Widow.”

The showcase workshop of the He Au Hou series, however, is the upcoming three-week free workshop on “Telling Mo'olelo through Video Games,” held in collaboration with Aboriginal Territories in Cyberspace and the Initiative for Indigenous Futures from Canada. AbTeC and IIF have held four previous workshops for indigenous youth in the Montreal area in their successful “Skins: Workshops on Aboriginal Storytelling in Digital Media” series.

Skins was developed by AbTeC co-founders Jason Edward Lewis, Professor of Computation Arts and co-founder of AbTeC, and Mohawk artist Skawennati, who says of the original Skins series: “We developed the project to encourage First Nations youth to be producers of media, not just consumers of it.” The inaugural He Au Hou collaboration between Kanaeokana, AbTeC, and IIF brings together scholars, artists, technologists and practitioners to plant seeds for the future, carving out space for Kānaka Maoli in the

rytelling and proceeds to teach participants how to tell a story in a very new way – through virtual environments and video games. The students learn important skills for the production of video games and virtual environments, such as game design, art direction, 3D modeling and animation, sound and computer programming. The workshops are taught by a mix of game-industry professionals, indigenous artists and academics, and a core team of senior game design students from Concordia University in Montreal.

By the end of the workshops, the students will have created a playable level of a video game based on a mo'olelo they have chosen, which can be further developed and polished after the workshop. Besides the important training mentioned above, some participants will be invited to facilitate future workshops and projects, ensuring that we create generational abundance in this virtual 'āina the same way we do on our real-world 'āina, with kaikua'ana nurturing kaikaina, all for the benefit of the lāhui. ■

OHA IN THE COMMUNITY



WALKING TO STOP DIABETES

Office of Hawaiian Affairs staff members participated in the Step Out Walk to Stop Diabetes on March 18. OHA helps sponsor the annual event to raise awareness about the chronic disease and help reduce its incidence among Native Hawaiians. Learn more about OHA's efforts to promote healthier lifestyles and reduce the incidence of chronic disease at www.oha.org/mauiola. - Photos: Nelson Gaspar



NATIVE HAWAIIAN EDUCATION ASSOCIATION NAMES 2017 EDUCATORS OF THE YEAR

University of Hawai'i-West O'ahu Vice Chancellor for Student Affairs Judy Oliveira and Leeward Community College Chancellor Manuel Cabral were honored as Educators of the Year at the 18th Annual NHEA convention. The awards recognize exemplary work in academic and cultural education within the Hawaiian community, as well as dedication to furthering the education of Native Hawaiians. - Photo: Courtesy of Patti Kimokeo/Leeward Community College



Kapolei high school sophomores: (L-R) Donalyn Valdez, Taylor Tolentino, Anne Rise Gabriel, Blaze Brooks, Neia Tacadena, Syrus Botanes, Katie Mathews, Chloe Salacup



Ka Wai'hona O Ka Na'auao: 6th grader Zhaydie Carreiro with her parents Shawntan and Ivan.

























































Wai'anae high school seniors: (L-R) Kekoa Scanlan, Alyssa Salud-Mendoza, Keahi Mano'i-Hyde, Shane Erlandiz, and Kumu Shannon Bucasas

NĀNĀKULI WETLAND AND WATERSHED HO'IKE


After spending time learning about a once neglected muliwai (estuary) in Nānākuli, students presented short videos and interactive displays about the muliwai for their families and community members. Students from Ka Wai'hona o Ka Na'auao PCS, Kapolei High School, Nānākuli High & Intermediate, Wai'anae High School and Waipahu High School participated in the Mālama Learning Center program. - Photos: Neenz Faleafine


OHA Board Actions


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 posted online at <http://www.oha.org/BOT>.


March 23, 2017		Board of Trustees								
		Ahu Isa	Ahuna	Akana	Akua	Apo	H. Lindsey	R. Lindsey	Machado	Waihe'e
Motion 72 Hour waiver for item V.A. 2. 2017 OHA Legislative Positioning – Matrix 1 March 22, 2017.										
Motion to approve Administration’s recommendations on NEW BILLS (Items 1-43) and BILL POSITIONS FOR RECONSIDERATION (Items 44-51) on the OHA Legislative Positioning Matrix dated March 15, 2017, as amended along with the following additions: <ul style="list-style-type: none">• Add items HCR192, HR120, SCR153, SR74 - Support with amendments• Add items HCR198, HR126 – Support										
Motion to approve Administration’s recommendations on NEW BILLS (Items 1-147) on the OHA Legislative Positioning Matrix dated March 22, 2017.										
Motion to approve RM #17-02 Requesting the OHA Board of Trustees’ authorization of OHA’s Chief Procurement Officer to issue a request for the qualifications for an independent CPA firm to conduct a financial audit and management review of OHA and its subsidiaries.										
Motion to approve and recommend that the Board of Trustees approve Mr. Nelson Moku III to serve a second and final term on the Native Hawaiian Revolving Loan Fund (NHRLF) Board of Directors.										
Motion to approve the increase in OHA’s General Fund Personnel Biennium Budget FY2017-2018/FY2-18-2019.										

LEGEND

 'Ae (Yes)

 'A'ole (No)

 Kānalua (Abstain)

 Excused

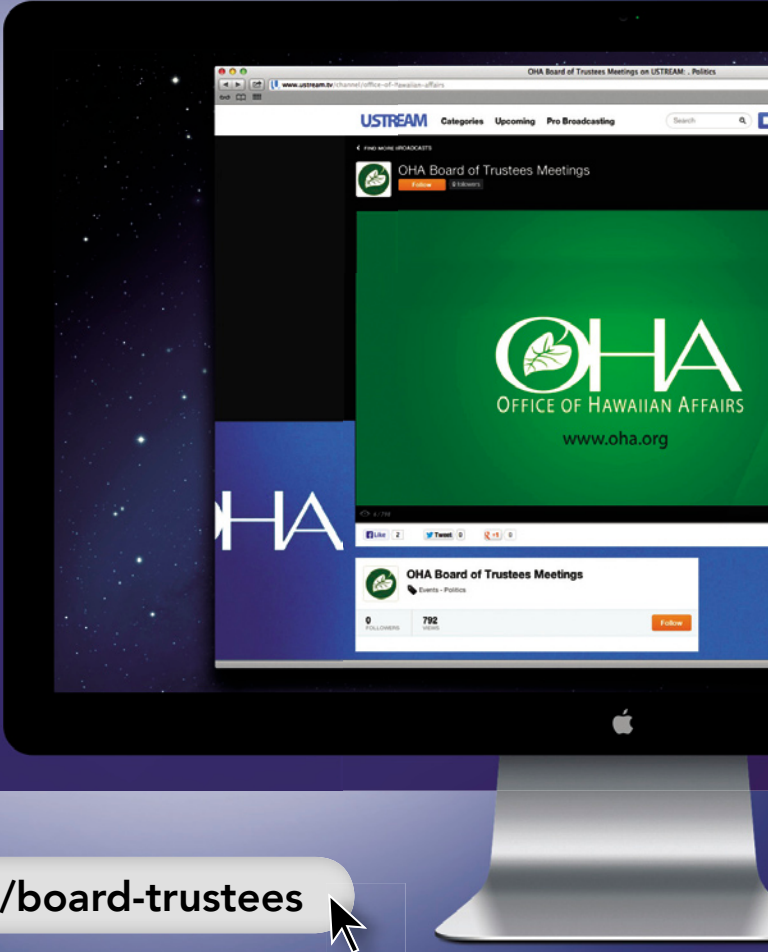
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ECONOMIC SELF-SUFFICIENCY

HO'OKAHUA WAIWAI

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

Liquid Life: 'True health is wealth'

By Treena Shapiro

Liquid Life's brightly colored cold-pressed juices can attract attention on their own but on a Monday afternoon in early March curious passersby were more interested in the company's upcoming storefront in Kea'au.

"They're going to have smoothies," one woman called to a friend who had waited outside while she peeked in. The new health bar will also serve sandwiches, acai bowls and healthy desserts in keeping with its eight signature juice blends. Each bottle combines organic, locally sourced ingredients, lā'au lapa'au and other holistic healing methods that target particular areas of the body's health.

The storefront is the latest development in a whirlwind year-and-a-half for owners Rory "Ola" Tripp, 26, and Sarah "Puna" Tripp, 24, who launched their company at the same time they were planning their wedding. On their first official day of sales, the couple stayed up all night juicing, bottling and hand-labeling their bottles for the 2015 Lilikoi Festival. They went straight from the kitchen to the fair, and Puna also squeezed in a dress-fitting the same morning.

The Tripps credit their family with helping them sell out that first day but the couple was soon selling 30 cases a month at farmer's markets in Waimea, Pahoa and Volcano, as well as Kīlauea General Store, which is owned by Ola's family. After hitting the markets consistently for a year, they'd sold enough juice to pay for their wedding and start preparing to open their storefront.

For Puna, who is studying holistic nutrition, it's a dream job combining health and lā'au lapa'au. "I have this passion for healing people holistically," she said.

The Tripp's goal with Liquid Life isn't to sell bottles of juice with price tags in the double-digits, which



Liquid Life's organic, cold-pressed juices target different areas of the body with different blends of locally sourced ingredients.

limits who can buy it. "We're really trying to make our prices affordable. We care about you and we want you to be healthy," she explained.

especially for the next generation and their health and prosperity," Ola said.

The motivation for promoting

healthier nutrition comes from both of the couple's families. Both lost grandparents, to cancer, diabetic gangrene and strokes. When an uncle was hurt in a serious car accident, they wanted to find a way to help. Puna's research into the traditional healing properties of locally grown plants provided a foundation for the drinks, which tap into the modern thirst for cold-pressed juice. "We want to be there for



Puna and Ola Tripp show off their cold-pressed juices in their soon-to-open storefront in Kea'au. - Photos: Brandon Miyamoto

While encouraging people to make healthier choices, Liquid Life also contributes to the health of its community. The Tripps are able to purchase 80-90 percent of their organic ingredients from local farmers, which helps support Hawai'i Island agriculture. They'll also be creating jobs at their storefront and are looking at ways to reach out to the students, some of whom attend school right across the street. "We want to create more opportunities,

our grandchildren and great-grandchildren," Ola said. "We wanted to do something that really addresses that in a practical way."

Each of Liquid Life's eight juice blends targets an area of the body's health with a combination of fruits, vegetables, nuts, roots and flowers. 'Olena Osmosis, for example, can help with inflammation. There's also Mac-nut Motivation, Coconut Conscious, along with flavors named for their brilliant colors: Orange Oasis,

Mālama Loans help two generations of entrepreneurs

A \$20,000 Mālama Loan from the Office of Hawaiian Affairs allowed Ola and Puna Tripp to purchase a commercial refrigerator and other appliances they needed to open a Liquid Life health bar in Kea'au, as well as pay for all the necessary permitting.

They were encouraged to apply for an OHA loan by Ola's parents, who also used OHA financing to build their businesses in Volcano: Kīlauea General Store, Lava Rock Cafe, and Kīlauea Creations, a quilt store. "That's the route they took and it worked for them," said Ola.

Fixed interest rates ranging from 4 percent to 6.25 percent and up to a 7 year loan term make OHA's loan programs an attractive option for Native Hawaiian entrepreneurs. More than 2,000 Native Hawaiian families and business owners have used OHA's low-interest loans to build businesses, repair homes, cover educational expenses and consolidate debt. To learn more about OHA's loan programs, visit www.oha.org/loans. ■

Green Garden, Red Roots, Blue Bliss and Purple Passion. They can be purchased individually, or six-pack carriers can hold enough bottles for a Chakra Cleanse.

The Tripps made it clear that their intention is to create, not compete, so they appreciate that other cold-pressed juice companies are creating demand across the island. "We need people to be healthy because it uplifts our community," Ola pointed out. "The more people doing what we do means our community is getting healthier, not just physically, but also emotionally and mentally."

Liquid Life's new storefront opens soon at 16-566 Kea'au-Pā'ūla Rd #199, Kea'au, Hawai'i Island. ■

Hi'ilei Aloha Entrepreneurship Distance Learning

By Blaine Fergerstrom

Office of Hawaiian Affairs subsidiary Hi'ilei Aloha LLC is using technology to bring its popular entrepreneurship workshop series to more Hawaiians, statewide.

In a partnership with Kaua'i Community College and the Kaua'i Native Hawaiian Chamber of Commerce, Hi'ilei Aloha contracted instructor Julie Percell to empower budding Native Hawaiian entrepreneurs who are starting up small businesses.

Percell teaches an eight-week long entrepreneurship course every Saturday. Through the use of a video conferencing system and other technology, Percell is able to conduct the class with four students at KCC and four students at Hi'ilei, alternating her physical presence



The students at Kaua'i Community College are seen on the Lifesize video conferencing monitor in the Hi'ilei Aloha LLC office in Kaka'ako. - Photos: Blaine Fergerstrom

between the two locations.

Last year, Hi'ilei won a national competition and was awarded a grant which allowed for the pur-



Instructor Julie Percell addresses the class from the Kaua'i Community College location.

chase of a Lifesize Icon 600 video conferencing system, a Promethean smart board digital white board, Samsung digital signage system, and a 17" laptop with the Lifesize video conferencing software for traveling. The components are combined into a system which allows

Hi'ilei to offer workshops and meetings virtually anywhere.

The entrepreneurship course covers the basics of starting a business, the keys to successful marketing, writing and presenting a business plan, pricing your product to make money, managing your finances, and estimating the resources needed for your first year in business.

Following successful completion of the workshop series, students are refunded the entire \$300 tuition and are provided technical assistance in starting and growing their business.

Hi'ilei is offering a new entrepreneur workshop series for Maui and O'ahu beginning in May. See www.hiilei.org/events for more information and a link to workshop registration. Class size is limited, so early registration is encouraged. ■

Waimānalo graduates from the August 2016 entrepreneurship training classes.

Maui Entrepreneurship Training Classes

Sign-up for this highly successful, 8-week course for Native Hawaiians to start or grow a business.

You will learn:

- Skills and knowledge to start up a business
- Keys to successful marketing
- How to write and present a business plan
- Pricing your product to make money
- Managing your finances
- Resources you will need for your first year in business
- Receive business counseling & technical assistance

WHEN & WHERE

Saturdays; 9:30 am to 4:00 pm
➤ Maui, Wailuku: May 20 - July 8

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\$300 but is **FREE** (100% refundable)

if all classes are attended, homework is done, and a final presentation is made. Ask about payment plans or other arrangements.

To register, please complete, print and then electronically submit registration form at:
Maui - <https://goo.gl/RaA6Hr>

Then mail the form and your check, payable to Hi'ilei Aloha, LLC, to:

Hi'ilei Aloha LLC
711 Kapi'olani Blvd., Ste. 111
Honolulu, HI 96813

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INFO!**

For more information, contact:

Kanani at | **Blaine at**
Kananikd@hiilei.org or blainef@hiilei.org
596-8990, ext. 1001 | 596-8990 ext. 1013

Mahalo for your interest!



HI'ILEI ALOHA LLC

www.hiilei.org

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Initiative keeps youths out of detention

By Eric Tegethoff

April marks the 25th anniversary of the Juvenile Detention Alternatives Initiative, which has greatly reduced the United States' youth-detention population.

Established by The Annie E. Casey Foundation in 1992, the initiative has spread to nearly 300 counties across the nation. It's proved to be a way to safely reduce the juvenile-justice system's reliance on detention and provide alternative reform methods. The initiative, also known as JDAI, came to Hawai'i eight years ago.

Robert Browning, chief family court judge in Honolulu, praises JDAI for its ability to keep families

together and youths in their communities.

"The welfare of our community is about what we call the 'Aloha Spirit,' about the love that we provide to those in need, and there's no population more vulnerable than children," he said.

Browning says since JDAI was introduced, the population at Hawai'i's youth facility has been reduced from between 70 and 100 kids down to fewer than 20. He says his first priority is public safety,

but that most youths pose no threat to society and in fact are better served by staying in their communities.



Young people work on a farm that provides programs for at-risk youth. - Photo: Courtesy Public News Service

Dean Wilhelm is executive director, alongside his wife, of Ho'okua'āina, a Hawaiian culture-based program that provides opportunities for at-risk youths, such as young people who come from abusive homes or have had problems with drugs. In the O'ahu-based youth-farm program, Wilhelm says the cultivation and preparation of traditional Hawaiian foods provides a sense of community and connection to the land and culture.

He says the program helps heal youths who might otherwise be caught up in the criminal-justice system.

"It's basic life skills that we're working on," said Wilhelm. "Kids who come here and initially can't look you in the eye have feelings of distrust and things of that sort.

After a while, they're sharing more, they're looking at you in the eye, they're able to sit still and be respectful in a conversation."

Nationwide, the number of youths detained has dropped by 44 percent in JDAI districts, according to a 2013 report from the Casey Foundation.

Nate Balis, director of the juvenile-justice strategy group at the foundation, says one of the reasons JDAI has taken hold so strongly is that it is proved to work.

"Jurisdictions have found that the playbook of JDAI delivers on what it promises," he stated. "It allows them to not only reduce the number of young people in secure detention but do so in a way that does not harm public safety, and rather protects public safety." ■

Eric Tegethoff is a Public News Service producer.

Help prevent rat lungworm disease

An uptick in rat lungworm cases on Maui and Hawai'i Island is raising concern across the pae 'āina.

At present, there is no cure and few treatment options for the debilitating disease, which attacks the brain and spinal cord and can cause excruciating pain. In Hawai'i, local greens and homemade 'awa have been contaminated, most likely by slugs or snails. The University of Hawai'i offers advice on how to prevent it:

> **CHECK YOUR PRODUCE:** Most people contract the disease by eating unwashed vegetables and fruit, so make sure to visually inspect all produce before you eat it and toss anything that shows signs of slug slime, feces or feeding. Thoroughly wash the rest with potable water. The larvae can be inactivated by freezing for 12-24 hours or boiling for 2-3 minutes.

> **VECTOR CONTROL:** In Hawai'i, local greens and homemade 'awa have been contaminated by slugs or snails. The disease generally passes from rodents (rats) to mollusks (slugs and snails). Trap rodents

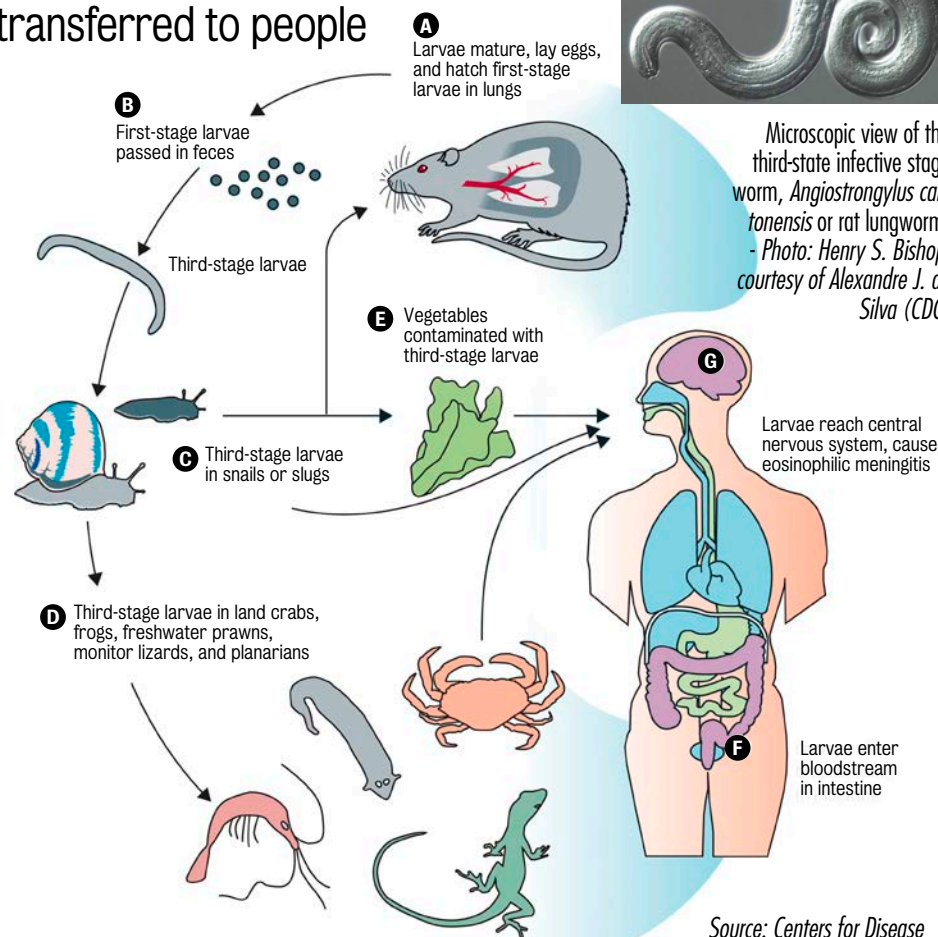
in snap and live traps or poison them. Set up organic or commercial slug baits and collect the slugs with designated tongs or chopsticks. Don't smash the slugs; instead dispose of them in a 'slug jug,' a wide mouthed container partially filled with salt-water (1 1/8 cups of salt to 1/2 gallon of water).

> **SAFE GARDENING:** Inspecting your garden at night makes it easy to assess the slug population and pick off those you see for disposal in a slug jug (see above). When the jug is full, it can be emptied in a rocky area or used to clear weeds.

> **WATER CATCHMENT SAFETY:** Make sure all catchment water is filtered. If an infected slug gets into your water tank and drowns, rat lungworm larvae can survive in the water for several weeks and enter your body through your eyes and cuts when you shower.

More information is available at <https://manoa.hawaii.edu/ctahr/farmfoodsafety/rat-lungworm>. ■ - Ka Wai Ola Staff

How rat lungworm infection gets transferred to people



Source: Centers for Disease Control and Prevention

Photo: KWO Archives

Former OHA Trustee Moanike'ala Akaka dies at 72

By Treena Shapiro

Hawaiians have lost a fierce advocate, activist and educator and the Office of Hawaiian Affairs has lost a member of its 'ohana. Former Trustee Moanike'ala Akaka lost her battle with cancer last month in Hilo at the age of 72.

Born in Honolulu, Akaka attended Kamehameha Schools until her family moved to Northern California. As an adult, she returned to Hawai'i and quickly became involved in demonstrations over land rights and helped usher in the Hawaiian renaissance in the 1970s. An educator, she also founded the nonprofit Aloha 'Aina Education Center.

Akaka's championed aloha 'aina issues for decades. In 1971, she joined the Kalama Valley protest over Hawaiians and farmers being evicted to make way for development. She was among those arrested. In 2015, at the age of 72, she was again arrested, this time as one of the demonstrators blocking a Thirty Meter Telescope construction crew's access to



Moanike'ala Akaka (second from the left) served on OHA's Board of Trustees from 1984 to 1996. - Archive photo

leaves her footprints here and will not be forgotten."

Akaka served as an OHA trustee from 1984 to 1996. Her partner of 43 years, artist Tomas Belsky, told the Hawai'i Tribune Herald that she chained shut the doors to OHA's local office to raise awareness for the issues she thought were important.

"With Moanike'ala

Akaka's passing, the Native Hawaiian community has lost one its most zealous and strident advocates," said OHA Ka Pouhana (CEO) Kamana'opono Crabbe. "She served on OHA's Board of Trustees for more than a decade, and one of things we will remember most about her was her candor: you always knew what side she was on. She was as direct with her criticism as she was with her praise. Her incisive voice and indomitable fighting spirit will always be remembered."

Services will be held May 28, 10 a.m. to 3 p.m. at Lili'uokalani Park in Hilo. ■



Moanike'ala Akaka

1944-2017

Photo: Blaine Fergerstrom

OLAKINO
YOUR HEALTH

Choices that can beat heart disease



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

Heat disease is the leading cause of death in the United States, as well as in Hawai'i.

A total of 610,000 people died of heart disease in the U.S. last year. Researchers found that more than 400,000 of the U.S. cardiovascular deaths were linked directly to unhealthy diets, which claimed approximately 222,100

men and 193,400 women.

The researchers strongly suggest that a "substantial portion" of those deaths could have been prevented by healthier eating. It is well-known that certain dietary changes can significantly reduce heart disease symptoms. These food and dietary changes can be difficult to make, though, as adult food choices are influenced by long-term personal preferences and habits.

Our food preferences and habits begin developing in childhood and are well entrenched by the time we are adults. As parents, we use our own well-developed food preferences to make food choices and guide family's food habits. Food availability and affordability in our supermarkets are also strong influ-

ences on family food choices. As we mature, changes in taste preference can reduce food choices, as well.

In addition, many Hawai'i families have parents who work outside the home, and that can affect meal choices. Meals may be prepared hurriedly or purchased along the route home from work, which can result in less variety and choice.

A heavy reliance on foods prepared in someone else's kitchen raises questions about cost, ingredients and freshness. Today, ready-to-eat "convenience-foods" are available in supermarkets, and make meal preparation faster. However, some ingredients listed on their labels are unfamiliar to us. For example, what is tapioca syrup? And, even further, there is no way to know exactly when

this food was prepared: Last week? Last month? Last year? Convenience-food products also cost more than home-prepared recipes and offer no control over the ingredients used, like salt. These are important factors influencing family food choices.

In 2015, the cardiovascular researchers studied patient-diet information and found the "unhealthy diets" lacked sufficient amounts of vegetables, nuts and seeds, whole grains and fruit, and included too much salt and too many sugary drinks. The "unhealthy diets" also lacked omega-3 fatty acids, found in seafood. They determined that among the "poor" daily choices were foods too high in trans-fats and salt, like processed meats.

Researchers suggested that when discussing cardiovascular disease, instead of always focusing on "poor choices," it may be better to emphasize the low intake of protective and

healthy foods. Their suggestion may seem easy but not everyone can identify "protective foods." And if the "unhealthy" foods aren't specifically named, choices will not be clear.

So here is the new deal: As often as is possible, choose to eat fresh meats (fish, chicken and other low fat meats), as well as fresh fruit and vegetables. Children should choose milk as a regular mealtime beverage, or eat a lot – and a lot more – of leaves like lu'au, spinach and kale on a daily basis. These are critical foods in developing strong bones and teeth that will last a lifetime, especially when planning to participate in contact sports. Adults should also eat yogurt, cottage cheese and milk, which are important to keep those bones strong. In addition, drink lots of fresh Hawaiian water.

Have you read or heard this emphasis on healthy food before? I hope you have. ■

Perpetuating ‘āina momona through loko i‘a culture

By Tasha Stiritz

Loko i‘a (traditional Hawaiian fishponds) provide a viable avenue for growing independent food sustainably in Hawai‘i and demonstrate the innovation of traditional Native Hawaiian intelligence in resource management as a needed model for future sustainability and food security in ka pae‘āina o Hawai‘i. Thanks to a dedicated group of kia‘i loko (fishpond guardians) on a mission to reactivate, restore and cultivate loko i‘a culture, Hawai‘i’s fishponds are on a path to restoration.

Kaiāulu Hanakahi: The community that works together

The morning of April 6, 2017, was warm but refreshing as a clever breeze cooled the campsite at Kulapai on the coast of Waiākea, Hilo, moku o Keawe. While the day was greeted and the scene prepared, kūpuna, keiki and kia‘i loko (the contemporary guardians of loko i‘a) from across ka pae‘āina o Hawai‘i were welcomed for the annual convening of Hui Mālama Loko I‘a.

The Hui Mālama Loko I‘a (HMLI) network is a growing consortium of fishpond practi-



Members of Hui Mālama loko I‘a and the Honoka‘a community work together to remove invasive vegetation from Lālākea Loko I‘a in Waip‘o Valley following a reactivation ceremony for Lālākea during a huaka‘i for the 2017 fishpond gathering. - Photo: Courtesy of Scott Kanda/ Kua‘Āina Ulu ‘Auamo

tioners and organizations. HMLI was created in 2004 by a hui of practitioners who saw an opportunity to leverage their skills, knowledge, and resources related to the restoration and management of traditional Hawaiian fishponds. That hui has grown greatly in recent years and now represents nearly 40 different loko i‘a and over 100 fishpond kia‘i loko. Gathering annually, the HMLI’s mission is to empower a network of kia‘i loko whose kuleana is to reactivate, restore and

cultivate loko i‘a guided by loko i‘a culture in pursuit of ‘āina momona for ‘ohana and communities.

“Through this hui these fishpond kia‘i demonstrate their strength as a community of practitioners. Gathering helps them to empower and



Lalakea lā hānau Ceremony. - Photo: LoRes Dino Morrow Photography

lift each other up in the service of a shared purpose, to share lessons learned and improve efforts across the pae‘āina in service of a shared vision of abundance for Hawai‘i,” said Kevin Chang, Executive Director of Kua‘āina Ulu ‘Auamo (KUA), the local nonprofit that has facilitated the network since 2013 and provided the primary logistical support for the four-day gathering.

Provisioned by this year’s hosts from Hui Ho‘olei Maluō, Hale o Lono and Kumuola Science Education Center, the theme of the

2017 Hui Mālama Loko I‘a Gathering was Kaiāulu Hanakahi. Having multiple meanings, connected to various mo‘olelo, Kaiāulu Hanakahi translates mainly as the community who works together.

Instinctively, Kaiāulu Hanakahi permeated the weekend activities prepared by HMLI organizers; the conversations and small group discussions, the hana (work) at Honokea, Wai‘āhole and Hale o Lono fishponds in Waiākea, and the successful reactivation of Lālākea Loko I‘a in Waipio Valley on the Hamakua Coast. The momentum of Kaiāulu Hanakahi and their collective work in Waiākea stayed with these kia‘i as they left for their respective places on the last day of the gathering. It is most embodied in the focused and dignified work of a collective lāhui who are moving their community forward together with a renewed sense of strength and fortitude. ■

‘ŌLELO NO‘EAU

Ua ahu ka imu, e lāwalu ka i‘a #2768

Make the oven ready, wrap the fish in ti leaves to be cooked.

Meaning: All preparations have been made; now let us proceed with the work.

Tasha Stiritz is a member of Hui Mālama Loko I‘a who focuses on aquaculture and communications at Mālama Loko Ea in Kawaihoa of Waialua, O‘ahu.



Above, Mālama Loko Ea Fishpond, (at left to right) Mohala Farms and Sweet Land Farm are just a few farms to visit. - Photos: Courtesy

Local farms offer ‘behind-the-scenes’ tours

There’s a growing demand for locally sourced food but not everyone is aware of what it takes to produce it. On May 6, several North Shore farms will offer a glimpse into the business of farming.

The second annual Parade of Farms features tours of several North Shore farms, as well as an open house featuring activities and informational booths at Waialua Sugar Mill. A farmer’s market will be open until 12:30 p.m.

“Over the past few years, we’ve seen a growing emphasis on ‘buying local,’ which is wonderful, but shifting the focus from the consumer to the farmer and taking time to understand the reality of farming is also important,” said Jean Brokish, executive director of the O‘ahu Resource Conservation & Development Council. “Offering

opportunities for people to actually visit and step foot onto the local farms where their food is grown strengthens community connections and motivates people to buy locally grown food.”

Farms offering tours include Counter Culture, Mālama Loko Ea Fishpond, Mohala Farms, Monsanto’s Haleiwa Farm, Nā Mea Kūpono, Sweet Land Farm, Twin Bridge Farms and Waialua Estate Coffee & Chocolate. While the event is free to the public, tour prices vary and must be booked in advance.

The Parade of Farms will be held May 6 from 9 a.m. to 4 p.m. Parking is available at the Waialua Sugar Mill, where transportation to the tours will be provided. For more information or to register, visit <https://parade-of-farms.org>. ■ – Ka Wai Ola Staff

Students thrive under 'āina based program

By Meredith Desha Enos

When Ayla Lum was applying to the Po'okela Academy at James B. Castle High School, she had 0.5 credits on her transcript. Luckily, she was exactly the kind of candidate they wanted for Po'okela Academy.

"When these kids were selected," said Donna Okita, program coordinator, "they had the least number of credits, and high absenteeism."

"I asked myself, 'What do I want to be?'" Lum said. "I didn't like to go school. I went to the beach every day. When I interviewed and they said it was 'āina-based, I thought, 'Um, yeah, I'll give it a shot.'"

Lum was accepted, and in the 2013-14 school year was part of the first cohort of the Po'okela Academy.

"At the time, we were starting

Small Learning Communities (SLC) and students were having a hard time being in a SLC and so I wanted to come up with an academy that would reach non-traditional learners – those who didn't come to school. The academy would give them a hands-on project base designed to have them come to school," said Okita. In addition to work on Castle's nearly seven-acre farm and garden area, as well as regular course work, students worked twice a week at community-partner sites. Despite what seems like a heavier workload, the students thrived.

"They got everything here – reading, math, they could accrue credits," said Piikea Miyamoto,



Ayla Lum works the lo'i in Castle's seven acre farm and garden. - Photo: Meredith Desha Enos

retired Castle High School teacher and current volunteer who has helped keep Castle's agriculture program running since the late '80s. "We got to give these kids a cultural base so they know who they are, and because it was small,

it was *their* program. And it was successful."

The first year, there were about 60 students, grades 10 through 12. From the 2013-14 school year through the 2015-2016 school year, 45 out of 54 students successfully completed the program. "Our first year 17 students made their own papa board, the second year 40 students made a papa board and pōhaku," Miyamoto pointed out. "That same year we carved three wa'a from an albesia tree. Students, family and friends gathered to carry all three wa'a from Castle High School to Waikalualoko Fishpond and had a celebration to bless the wa'a in the ocean."

Unfortunately, the program became a victim of its own success. "A lot of our struggles come from the larger challenge of public school education," said Carlos Kaukahi Severson, who currently heads up the overall agricultural program, which is part of the current Natural Resource Academy – Ho'oulu 'Ōpio. Operationally, Mark Stride,

community partner and long-time farmer and educator, volunteers on the farm with the numerous lo'i.

Because of larger changes at the high school, the program was opened up to give more students the opportunity to get on the land. In addition, Severson teaches three sections of agriculture and environmental science classes, as well as two biology classes.

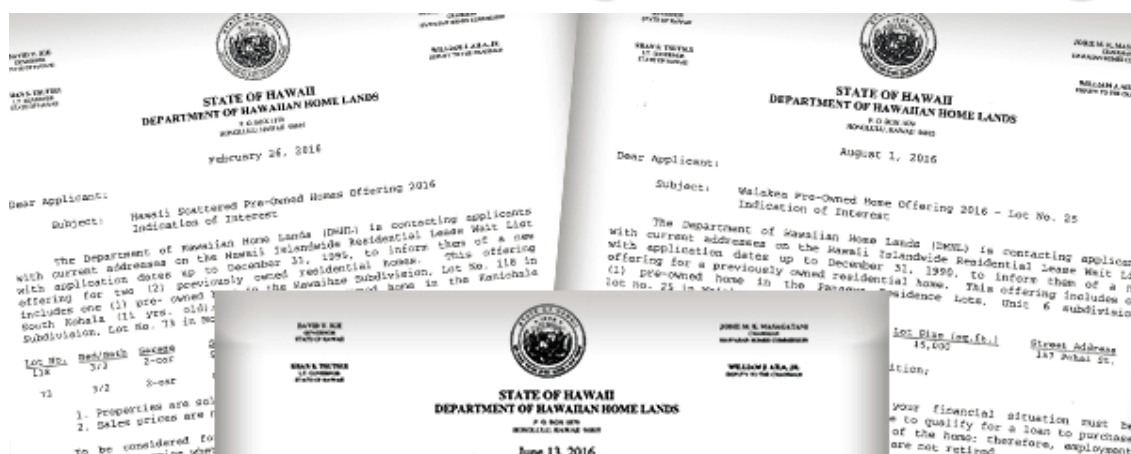
Larger cohort size means less personal instruction, and the students get on the land only about once a week.

After successfully graduating from Castle in 2016, Lum now works for Stride on his farm. "Now I know who I am," she said. "I'm a farmer."

Despite the challenges the new iteration of the Natural Resource Academy – Ho'oulu Opio faces, the program is committed to giving the students more opportunities to get their hands in the soil.

"The farm needs more attention, and the kids need it," Okita commented, looking out over the lo'i. ■

Are you missing out?



Offers for Hawaiian homestead lots are in the works for 2017, starting with O'ahu, Kaua'i, Lāna'i and Maui. Oftentimes beneficiaries who fail to update the Department of Hawaiian Home Lands with their updated mailing address do not receive our offers.

If we can't deliver information to your doorstep you're missing out on important information like the lot offers, homebuyer education programs, and more!

**'Āina Ho'opulapula,
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- For more information, call our Homestead Services Division at (808)620-9220

Where have all the May Days gone?

By Jamie Simpson Steele

May Day once had an enduring presence in Hawai'i's schools, but today we see signs of its demise. Still, we can often catch a glimpse of children rehearsing hula in the fields during early spring months, or school marquees announcing upcoming May Day events. This once commonly shared performance experience is changing, but why? Where did it come from, and where is it going?

ORIGINS

May Day has its roots in pre-Christian Europe when pagans celebrated the transition from winter to spring.

Roman festivals of flowers gave homage to goddess Flora through ritual offerings of milk, honey and garlands. In Sweden, the spring date corresponds with a ritual performance of battle between winter and summer. English druids marked the half-point for the year by dancing around a fire.

While these rituals began as sacred measures to insure a healthy harvest, they evolved into joyful celebrations, a day of play to usher in a long summer of work.

MAY DAY'S CONVERSION

Early Christians perceived these celebrations as wanton and wasteful, and England even banned May Day in the 1600s.

Later, as industrialism hit the 19th century, May Day celebrations spurred nostalgic remembrances of a simpler, happier time with images of a pastoral past. French Catholics successfully dedicated the month of May to the Virgin Mary, avoiding implications of pagan fertility rites.

The revised holiday began to feature children as symbols of innocence, purity and morality.

MAY DAY IN AMERICA

Immigrants brought a secular version of Europe's May Day with them to the American colonies, but the Puritans held it at bay. The social climate changed over time, and by the end of the 19th century May Queen Festivals were introduced on women's college campuses to reinforce social values and character building.

Today in the continental U.S., one family might bring a bouquet of flowers to another on the first of May, but full-blown community celebrations are rare. May Day plays second fiddle to Easter and Mother's Day, and communal merriment is cast aside in favor of rituals that honor the family and the individual.

MAY CELEBRATIONS IN HAWAII

Unlike the continental U.S., Hawai'i has a strong relationship with May celebrations as an expression of community.

Hawai'i's first May festivals showcased its new multi-ethnic identity at the turn of the century. From 1896 to 1920, the Free Kindergarten and Children's Aid Association hosted May pageantry, dancing and games among children of various ethnic and cultural backgrounds.

In 1907, Punahou School staged an elaborate May Day celebration with a parade of characters associated with medieval Europe such as fairies, milkmaids and court jesters.

Another annual event in the early 1900s occurred each May with the Social Meeting of the Daughters of Hawai'i. Hundreds of people came together at Queen Emma's home in Nu'uuanu to chant, sing, dance on the lawn and reminisce about the old days. While this event does not have formal associations with the Euro-American May Day, its content reflects that of Hawai'i's modern May Day.

ISLAND PAGEANTRY

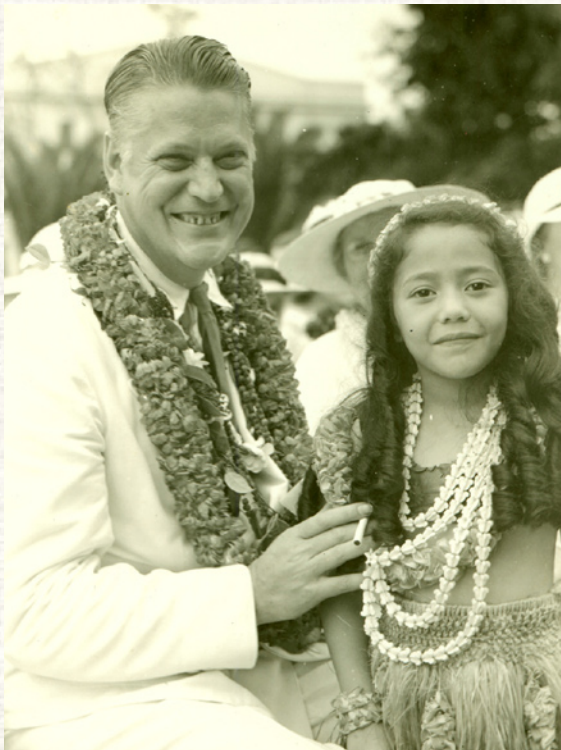
An entirely different event gave rise to the spectacle of island princesses; at the turn of the century the Floral Parade, held on Washington's Birthday, presented displays of American patriotism and paraded the territory's growing number of automobiles, which were lavishly decorated with flowers.

During the 1907 Floral Parade, pā'ū equestrians appeared costumed as representations of the different Hawaiian islands. Audiences applauded this narrative and pageantry, and as a result a range of festivals and parades repeated it for years to come.

MAY DAY IS LEI DAY IN HAWAII

Don Blanding, a poet from Oklahoma, is most often credited for May Day's current form.

In 1928, Blanding suggested setting aside a day to celebrate



Don Blanding and a young performer during Lei Day celebrations, circa 1935. - Photo: Archives of Bishop Museum, Honolulu



the tradition of giving and receiving lei. The Bank of Hawai'i hosted a lei competition and transformed its lobby into a flower decked stage for the court. Soon after, the Governor signed a proclamation stating, "May Day is Lei Day in Hawai'i."

Since then, the City and County of Honolulu has hosted an annual May Day celebration featuring a royal court, Hawaiian musicians, hula hālau performances, a flower lei competition and a variety of local craft vendors at Kapi'olani Park in Waikiki for audiences primarily comprised of visitors. This event serves as a model for many school May Day programs.

TODAY'S MAY DAY

The range of May Day programs in schools today reflects the range of how we perceive our multiple and intersecting cultures in Hawai'i.

May Day school programs often fall on a continuum of styles, overlapping and combining cultural dances in unique ways.

On one end of the spectrum, some May Day programs feature solely Hawaiian protocol and hula. They include both hula kahiko and hula 'auana, with the modern style more prevalent. Schools featuring this style of program send the message that they prioritize Hawaiian culture, although



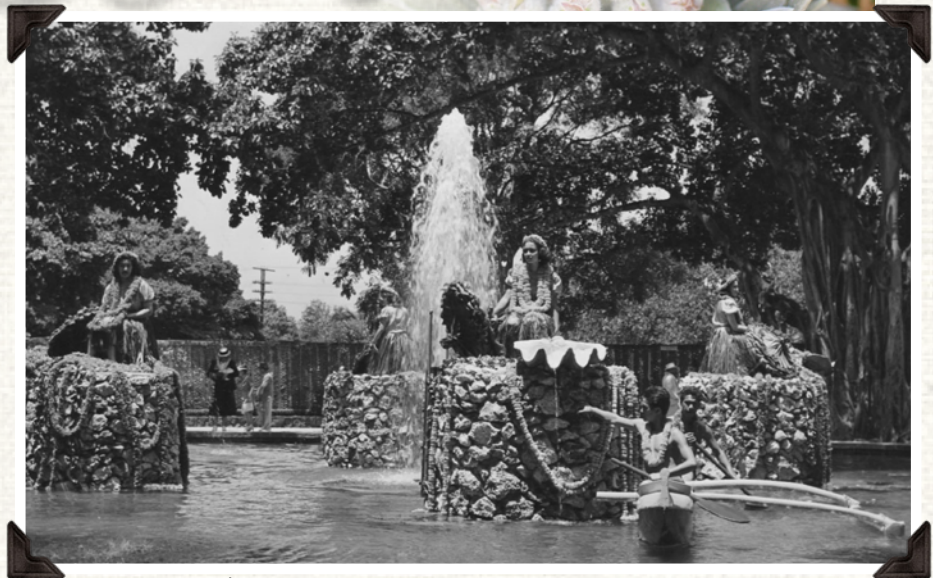
May Day 1953. - Photo: Courtesy of Kohala Public Library Archives

much of the content comes from a hapa haole era.

The next style of performance reflects local Hawai'i as a melting pot of ethnicities. Each grade performs a dance, or a medley of dances from a different culture. While hula still has a presence, these programs highlight other styles, such as Japanese fan dance,

Chinese lion dance or Filipino tinikling. European and U.S. mainland cultures are also represented by waltzes, square dancing or maypole dancing.

On the far end of the spectrum, other celebrations feature contemporary American dances such as cowboy stepping, square dancing, hip-hop, jazz, sign-language, break dancing, the mashed potato, the twist and anything accompanied by a Disney song. While these programs may not identify



Lei Day 1935 at Thomas Square. - Photo: Hawai'i State Archives



Honolulu's first Lei Queen Nina Bowman and court in 1928. - Photo: Honolulu Advertiser



From L to R: 2016 Lady-in-waiting, 2010 Lei Queen Jamie Kaohulani Detwiler; 2016 Lei Queen Carol Ana Makana Lani Yamada; and, 2016 Lady-in-waiting, 2007 Lei Queen Manu Anana. - Photo: Courtesy Dave Miyamoto/Dave Miyamoto & Co.

themselves as May Day programs, they share common programmatic structure and traits, and usually occur in May.

KAONA

Beneath the surface, some people see May Day as a way to preserve Hawaiian culture – to ensure all children have an occasion to engage in hula, oli, mele and 'ōlelo as an expression of culture.

To them, it is a day to privilege kanaka maoli.

Others see it as a way to develop a multi-cultural Hawai'i with an appreciation for all of the people who made Hawai'i what it is today, especially the plantation era folks who poured their sweat into this soil in order to call it home. They honor keiki o ka 'āina – all of the children born and raised in Hawai'i.

Yet others see this occasion as a way for children to express themselves through songs and dances with the moves they love in a modern society. These are children with a shared popular culture in a global society.

THE FUTURE OF MAY DAY

Those who have abandoned May Day have done so for various reasons. For example, Hawaiian charter schools tend to emphasize Makahiki, rather than May Day, as an expression of Hawaiian tradition and identity.

Other schools feel so much pressure to perform academically that they have deserted May Day altogether in order to concentrate on test preparation, or demonstrations they perceive as more relevant for developing college and career readiness.

With 100 years of history, Hawai'i's May Day is experiencing an era of transition that may very well reflect the values, priorities, and ambitions of Hawai'i itself. ■

Jamie Simpson Steele is an assistant professor of performing arts at the University of Hawai'i. Her dissertation was titled "The May Day Show: Performances of Culture of Hawai'i Elementary School Stages."

CELEBRATION OF THE ARTS: Promoting Pono for 25 Years

By Alice Malepeai Silbanuz

The Celebration of the Arts is a showcase of all things Hawaiian hosted by The Ritz

Carlton Kapalua in Maui. But you might be surprised to hear of its origins. The hotel's Cultural Advisor Clifford Nae'ole shared the event was "inspired by a need to move out of the blackness and into pono."



Nae'ole is deeply committed to his kuleana to take care of the iwi kūpuna and promote pono. The three-day event Nae'ole and his team have created is very purposeful in its design to build understanding, promote healing and build relationships that are pono. For the last 25 years, the highly anticipated festival has brought together malihini and kama'āina to experience authentic Hawaiian

We need celebrations, so that we can heal and move forward and continue on our journey with fresh appreciation that will carry us. This celebration is very necessary.

— Calvin Hoe, musician and nose flute maker from Hakipu'u

In the late 1980s during the construction of the hotel, a mass burial site of 900 iwi kūpuna was unearthed. Following demonstrations by the Hawaiian community, the site of the hotel was moved and the burial ground was turned into the Honokahua Preservation site.

culture through various activities including hands-on art demonstrations, hula and mele.

Hawaiian cultural practitioners from throughout the pae 'āina are



brought together to share the very best of Hawaiian culture. Celebration starts off by immersing participants in Hawaiian cultural traditions through the sunrise rituals of hi'uwai and chanting the sun up into the sky. It continues with the ceremonial calling and receiving of guests who ask for permission to enter into the space. The opening ceremony also included an 'awa



The three-day Celebration of Arts on Maui brings together Hawaiian practitioners from across the pae 'āina and offers malihini and kama'āina an opportunity to experience authentic Hawaiian culture. - Photos: Kai Markell



expression of Native Hawaiian concerns, accomplishments and challenges all while celebrating the common joy of art, food, music and dance.

"I like that they are not afraid to tackle the tough questions," shared Kumu Hula Hokulani Holt-Padilla. A component of the Celebration of the Arts are informative speaker panels discussing issues facing Hawaiians today and films on iwi kūpuna, the struggle for water rights and the repatriation of Hawaiian treasures such as Kalani'ōpu'u's 'ahu 'ula (cloak) and mahiole (helmet).

The Celebration of the Arts gives malihini a taste of the complexities of being Native Hawaiian in the 21st century that goes beyond the stereotypes.

Cultural practitioner Kalapana Kollars shares, "People always come to Hawai'i for that special feeling. That feeling is us, our kūpuna. It is our relationship to the land and the sea that is a symbiotic relationship that makes this place awesome and makes us awesome too." ■

ceremony that set the intention to have a successful event and to make things pono.

"This celebration is really important. We don't need more anger. We hurt ourselves," said Calvin Hoe, a musician and nose flute maker from Hakipu'u. "We need celebrations, so that we can heal and move forward and continue on our journey with fresh appreciation that will carry us. This celebration is very necessary."

Over the years the event has morphed into a safe haven for the



Improving Native Hawaiians' Lives



By Derek Kauanoe

How could a Native Hawaiian government use federal recognition to improve the lives of its citizens? This is rarely talked about when discussing Hawaiian sovereignty within the U.S. legal system. Instead, discussions tend to focus on what the federal government could or might do to a Native Hawaiian government. The difference between the two is that caring for the nation's citizens is an "internal matter" while the government-to-government relationship is an "external matter." This month's column shows how Native nations use the government-to-government relationship (external matter) to protect, manage, and develop their internal affairs. We start with a Native Hawaiian, who is also a Tribal Chairman or Chief. He shares how his Native nation uses federal recog-

nition to address their needs. Then, how Native nations ensure meaningful employment for their citizens is briefly reviewed. We also learn how two particular Native nations provide housing for citizens.

Protecting Resources

Reno Keoni Franklin is the Chief of the Kasha Band of Pomo Indians and is also the son of Pearlann Ku'ulani Makaiwi. He also has 'ohana living on Moloka'i. Keoni explained, "The government-to-government relationship makes it possible for us to keep the state out of our land base. We have our own public water system that we regulate, and guess what? Our water quality standards are higher than California's standards. Our water is cleaner."

Keoni related this information to some Native Hawaiians' concerns about pesticides when he explained, "A recognized Native Hawaiian government with trust lands would have an easier time protecting their trust lands from harmful pesticides and other unwanted chemicals."

He also explained "Our traditional culture shapes our laws. This makes our laws unique. While our cultural law may not necessarily be codified, it is customary and influ-



Reno Keoni Franklin



Lance Morgan

ences our decisions. For instance, let's say a citizen wants to cut a tree down on our land base. Our laws determine whether or not a tree can be cut down. If the tree is a ceremonial tree, our laws prohibit that tree from being cut down."

Employment Opportunities

Sovereign Native nations use Tribal Employment Rights Ordinances (TEROs) to provide meaningful employment opportunities for their citizens (and sometimes even spouses of citizens). In summary, TEROs provide for hiring preferences for a Native nation's citizens to ensure that such people "gain their rightful share of employment ... and business opportunities on and near" their land base.

In general, the ordinance governs employers (including non-tribal employers) doing business on the land base. This preference is considered consistent with the Supreme Court's

Morton v. Mancari holding that the Bureau of Indian Affairs' hiring preference – for members of recognized Native nations – is constitutional.

TEROs help Native nations address poverty and unemployment on their land bases. According to the Council for Tribal Employment Rights, TEROs also "eliminate discriminatory and other historical barriers" that Indigenous people have experienced when seeking employment.

Housing

Native nations also use their federally recognized status to address their citizens' housing needs. The Citizen Potawatomi Nation ("CPN") has a housing department that "assists in providing a decent, safe and sanitary housing" to its citizenry. CPN provides various services primarily for its citizens including down payment and closing cost assistance grants, grants for constructing a new home within the land base, and an acquisition program for buying existing homes within the land base.

The Winnebago Tribe uses its business revenues to provide housing to its citizens. In 2015, CEO Lance Morgan explained, "We took on the goal of building 100 housing units in the next 5 years[.] We also agreed to put in place the infrastructure for another 100 housing units[.]" Apparently, this will be

accomplished through a combination of single and multi-family units as well as a senior living complex.

Native Hawaiians

Seeing for ourselves how other Native nations leverage their sovereignty to improve the lives of their citizens, we encourage Native Hawaiians to dream about what this could mean for our people. Imagine a future where a Native Hawaiian government has full authority to protect and manage its natural and cultural resources. What might that mean for taro farmers when a government supports and prioritizes taro cultivation?

Imagine a future where a Native Hawaiian government prioritizes employment and housing for its citizens on its land base. What might this mean for Native Hawaiian parents struggling to provide food and shelter to their keiki?

While the government-to-government relationship is important to discuss, it is perhaps more important for Native Hawaiians to imagine and discuss the opportunities available from that relationship and decide if we want those opportunities. ■

OHA's Governance Program examines different governance models, issues, etc., and shares information with our beneficiaries through monthly KWO columns.

The Native Rights cases, NHLC is often a Private Attorney General

Submitted by the Native Hawaiian Legal Corporation

When county and state enforcement agencies, including the attorney general and the Office of the Corporation Counsel, fail to carry out their trust duties to protect the public's interest in public trust resources or to enforce the law and the State Constitution, the people and precious resources of Hawai'i are unreasonably and unnecessarily placed in harm's way.

When such circumstances present themselves, the public's last and

only line of defense is representation of the public interest by private attorneys acting *pro bono publico*. (See, In Re Water Use Permit Applications, 96 Haw. 27, 30, 25 P.3d 802, 805 ([Haw. 2001])). On these occasions, the Native Hawaiian Legal Corporation is duty bound to step in to fill the void.

Preservation of our historic resources is a very important duty that has been placed upon the state and its respective agencies. Hawai'i's historic preservation statute, which is set forth in Haw. Rev. Stat. § 6E, provides:

(b) Any person may maintain an action in the trial

court having jurisdiction where the alleged violation occurred or is likely to occur for restraining orders or injunctive relief against the State, its political subdivisions, or any person upon a showing of irreparable injury, for the protection of an historic property or a burial site and the public trust therein from unauthorized or improper demolition, alteration, or transfer of the property or burial site.

Since the early 1980s, the Native Hawaiian Legal Corporation (NHLC) has continuously and

consistently sought to protect the public interest in historic properties and other public trust resources throughout the state. In each of these instances, NHLC has represented Hawaiians who have taken on the kuleana of ensuring that the laws which protect our precious resources are timely and effectively enforced.

Haw. Rev. Stat. § 607-25(e)(1) provides another compelling reason of the need and justification for private attorney generals. This statute provides as follows:

(e) In any civil action in this State where a private party sues for injunctive relief against another

private party who has been or is undertaking any development without obtaining all permits or approvals required by law from government agencies:

(1) The court may award reasonable attorneys' fees and costs of the suit to the prevailing party.

...

The "private attorney general" doctrine is premised upon the following three-prong test: "1) the strength or societal importance of the public policy vindicated by the litigation, (2) the necessity for private enforcement and the magnitude of the resultant burden on the plaintiff, (3) the number of people standing to benefit from the decision."

SEE NATIVE RIGHTS ON PAGE 25

‘Aimalama

A Solution Based on Ancestral Knowledge

By Hui ‘Aimalama

Ikiiki (April 26– May 25)

Ikiiki is the name of the first malama (month) of kau wela, or the summer season, and also the name for the planet Jupiter. Ikiiki also means “stifling heat and humidity; acute discomfort, pain, grief, suffering; to be weary, stifling, sultry, stuffy.”

The ‘Aimalama team is always seeking new and creative ways to share information about Kaulana Mahina and the ‘Aimalama methodology to a broader community and recently used Facebook as an online tool to host an interactive class.

In the malama of Welo, the first session was held: What does it mean to be a mauiauhonua? At least 97 friends were interested in attending this Facebook session and 55 actively participated in the discussions. Participants joined in from our pae ‘āina Hawai‘i, as well as Texas, Washington and Aotearoa.

Practitioners such as fishermen, farmers, sailors, lei makers, hunters, hula dancers, kapa practitioners, salt makers and others who work directly with the environment generally collect their resources from the same locations for years or even generations. Their practice provides opportunity to make note of the cycles, weather patterns, animal behaviors, or any changes over time. Practitioners can definitively see whether or not their surroundings are being affected by climate change. The ‘Aimalama method provides tools and techniques so that communities are able to say in confidence, “Climate change is happening because...” These tools and techniques can empower us to be our own advocates to survive the change.

The discussion started with a question: “Have there been any noted environmental changes that

have affected the way people are doing their practices in the last five years?” That question began nearly an hour-and-a-half of boisterous discussion. Here’s some of the changes

that people have been witnessing – kōlea are arriving earlier, there are now higher tides which means fishpond walls need to be built higher, there are higher temperatures on the higher elevations of Haleakalā, the Wanini reef on Kaua‘i

is so different with unfamiliar species of fish and inedible limu, there is noted erosion at Mākaha Beach, and mangoes at Kānewai are bearing fruit when normally the season occurs a month later.

Our topic of discussion was about the term “Mauiauhonua.” The Pukui & Elbert Hawaiian dictionary says: mauiauhonua – “Descendant of old chiefs of a land; established, ancient, as a family. Ua kū kēia welo ā mauiauhonua, this family is old and well established (1985).” Simply said, the term mauiauhonua is given to a family or a community that has been on the same plot of land for multiple generations. They are a family or community that has become well

VOCABULARY

Kaulana mahina - *The position of the moon*
Mahina - *Moon*
Malama - *Lunar month*
Anahulu - *A period of 10 moon phases*



He‘e‘ia fishpond. - Photo: Courtesy of Kalei Nu‘uhiwa/Paepae ‘o He‘e‘ia

established. It means that these generational residents understand their surroundings intimately. They know all the names of the rains, winds, waterways, peaks, plateaus, mountains and other natural features in their area. They also know the seasons of nature and have figured out how to live efficiently within their surroundings. These mauiauhonua have survived, engaged and adapted their practices to their own particular space. A person who is called a mauiauhonua does not need an app to tell him or her what’s going on in their own backyard. A mauiauhonua is the app. The ultimate result

of learning the ‘Aimalama method is to become the app.

The discussion went on to describe the five components in developing a person whose family will eventually become mauiauhonua. If you are interested in learning more about mauiauhonua, these five components, or joining us for the next Facebook class, look for @huiaimalama on Facebook and request to join the group.

More info about ‘Aimalama: <http://aimalama.org> ■



32rd Annual Duke Kahanamoku Beach Challenge. - Photo: Kai Markell

32nd Annual Duke Kahanamoku Beach Challenge

By Jeff Apaka

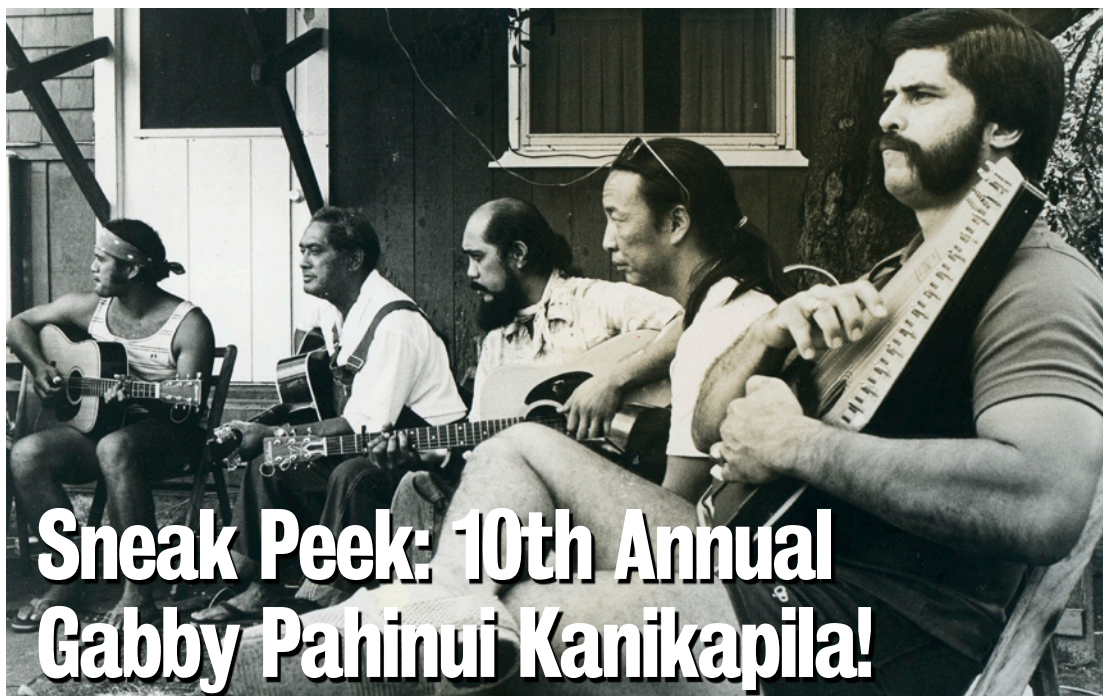
Head to Waikīkī for watersports and Makahiki games at the 32rd Annual Duke Kahanamoku Beach Challenge.

This year the popular Waikīkī Community Center fundraiser takes place on Sunday, May 7, from 9 a.m. to 2 p.m. There will be fun and excitement for all at Duke’s Beach and Lagoon at Hilton Hawaiian Village.

Funds raised allow the Waikīkī Community Center to continue serving kūpuna, keiki, malihini and people in need in our community.

Come and cheer on your favorite team; OHA, Sheraton Hotel, E Noa, Duke’s Waikīkī, Koga Engineering, Aqua/Aston Hotels, Wakīkī Beach Marriott, Nordic Construction, Hawaiian Electric, Hyatt Regency Waikīkī, Tiki’s Grill and more.

It never too late to put in a team so email Jill Okimura at: jokimura@waikikicommunitycenter.org or call 923-1802 Ext. 108. ■



Sneak Peek: 10th Annual Gabby Pahinui Kanikapila!

The original Pahinui Waimānalo Kanikapila at the Pahinui home on Bell St. in Waimānalo with, from left, Cyril Pahinui, Gabby "Pops" Pahinui, Bla Pahinui, Peter Moon, and Palani Vaughan. - Photo: Courtesy of Chelle Pahinui

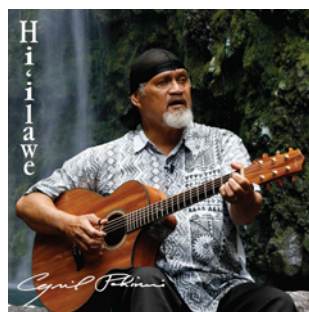
By Lindsey Kesel

Fluff up your feather hatbands and iron your best mu'umu'u – it's almost time for the pā'ina you've been waiting all year for, the Gabby Pahinui Waimānalo Kanikapila. On May 13, from 9 a.m. to 6 p.m., everyone and their aunts are invited to attend a celebration of music, culture and aloha.

Cyril Pahinui and his wife Chelle host the annual event not just to entertain, but also to perpetuate the uniqueness of Hawai'i's musical identity and preserve Hawaiian culture. The party is really a continuation of the legendary jam sessions that were held at the Pahinui home in Waimānalo during Cyril's youth – gatherings that grew into a phenomenon that is said to have spurred a true rejuvenation of Hawai'i's musical traditions.

As the Kanikapila draws closer, Chelle is busy with tasks to ready the festival for the Na'alehu Theatre, the nonprofit organization that produces the event. She reflects on the event's humble beginnings:

We first started the festival as a gathering for musicians like in the old days, to spend a day together just playing



music. We called some guys to come over and we thought we would just go to the park and play. Over a thousand people showed up, so the City & County said next year we had to get permits and security and insurance and tents. Cyril said he wanted to do it for 10 years and see how it goes. It is a big effort to put on a FREE concert for 2,000 to 3,000 people, and every year I ask my husband, "Are you sure you want to do it?" He always says, "We said we would do 10 years, so we do 10 years."

Chelle hints at some of the exciting acts joining in this year, including Hawai'i Island performers like Aunty Diana Aki, Ben Kaili's group Kanakapila, Kunia Galdeira, Sonny Lim, Kevin KeAloha and

Christy Lassitar. Thanks to new sponsorship by the Hawai'i Tourism Authority, they've asked the Hawaiian swing band Kahulanui to play for the event's finale, a group they've long had their sights on, but until now they simply couldn't afford to fly the nine performers over from Hawai'i Island.

This year also features special tributes to the beloved members of the music community who were lost this past year – Palani Vaughn, Ernie Cruz Jr. and Eddie Kamae. Vaughn will be featured on this year's event shirt. "He has always been a significant part of the Pahinui sound and projects," says Chelle. "He was there in the backyard days and every year for the past nine years, always one of the first to arrive and the last to leave. It is a big loss for us this year." Cruz and Kamae will be honored with special performances by friends and family, as well.

"The event has found its place in the community and grown every year," says Chelle. "We try to honor the old, the new and everything in between as we pay tribute to the legacy of Gabby, his musician buddies and Waimānalo as a unique cultural center." To commemorate a decade of successful Kanikapila productions, the public is also



At the Third Annual Gabby Pahinui Waimānalo Kanikapila on Aug. 7, 2010, Alan Akaka, Dennis Kamakahi and Palani Vaughan chat backstage. - Photo: Blaine Fergerstrom

invited to attend the unveiling of a new statue of Gabby Pahinui in Waikīkī on May 26th.

For more information, please visit gabbypahinui.com.

"Hi'ilawe": Kī hō'alu master Cyril Pahinui debuts first solo live album

Cyril's new live solo album is now available for your listen-

ing pleasure, featuring songs from several concerts in the early 1990s, plus a video of new recordings taped live at the base of the 1,300-foot Hi'ilawe waterfall in gorgeous Waipi'o Valley, with all songs recorded on Cyril's 12-string Martin guitar.

Album proceeds will support Cyril's ongoing recovery from lung surgery last year, funding lomilomi and lā'au lapa'au treatments, with a portion of each CD sold going to benefit Waipi'o Valley Community Organization.

Purchase a CD and instant digital download of "Hi'ilawe" at www.cyrilpahinui.com – where you can also watch a video of Cyril performing the title track at the base of Hi'ilawe Falls in Waipio Valley. The video is also included with the digital download, along with cover art, the CD booklet and "Hi'ilawe" sheet music and tablature transcribed by Jeff Petersen. ■

OFFICE OF MAUNAKEA MANAGEMENT

TALK STORY SESSIONS

**OMKM would like to invite you
to talk story about Maunakea**

**For more information call
933-0734**

**or email
omkm@hawaii.edu**





CALENDAR LISTINGS

To have a local event listed in our monthly calendar, email kwo@oha.org at least six weeks in advance. Make sure to include the location, price, date and time. If available, please attach a high-resolution (300 dpi) photograph with your email.

mei

Wearable art by Marques Marzan. - Photos: Courtesy of Kyle Wright/PA'I Foundation

LEI DAY HERITAGE FESTIVAL

May 1, 10 a.m. to 4 p.m.

Celebrate Hawaiian history and culture with free lei making workshops, special exhibitions of historical artifacts, Hawaiian arts and crafts workshops, demonstrations, informational booths and guest speakers. The event is sponsored by OHA Trustee Carmen "Hulu" Lindsey. Free. Hale Hō'ike'ike, Bailey House, info@mauimuseum.org or (808) 244-3326.

PARADE OF FARMS: NORTH SHORE EDITION

May 6, 9 a.m. to 4 p.m.

Spend a day learning about farms in Waialua through informational booths about local farming initiatives, short tours of nearby North Shore agribusinesses, a farmer's market and in-depth farm tours (reservations needed). Free. Waialua Sugar Mill, www.parade-of-farms.org, 622-9026.

2017 HAWAI'I BOOK & MUSIC FESTIVAL

May 6-7, 10 a.m. to 5 p.m.

Celebrate literature, music and

storytelling at this family-friendly festival that brings together authors, entertainers, scholars and book and music lovers. The OHA-sponsored Alana Hawaiian Culture Pavilion will feature 14 panels on diverse topics ranging from life in the Hawaiian Kingdom before the arrival of the missionaries to a new Native Hawaiian constitution. A conversation with "The Natives are Restless" author Constance Hale and Kumu Hula Patrick Makuakane – whose hālau will perform – starts at 10 a.m. in the Mission Memorial Auditorium, Free. Frank F. Fasi Civic Grounds, hawaiibookandmusicfestival.com.

18TH ANNUAL HO'OKUPU ALOHA

May 6, 10 a.m. to 4 p.m.

Bring the 'ohana to



MAMo 2017

Celebrate Native Hawaiian artists throughout the month of May at art exhibits, arts markets and wearable art shows hosted by the PA'I Foundation. Visit www.paifoundation.org/mamo-2017 for a full list of events. Here are some highlights:

- May 5, 11 a.m.: Juried Exhibit at PA'I Arts Gallery at Kālia, running through July 5 in the mauka wing of Ala Moana Center. Free.
- May 5, 6 to 9 p.m.: Awards Ceremony & First Friday Gallery Walk, honoring Moana Eisley, Umi



MAMo at the Honolulu Night Market in 2016.

Pilgrimage at Hawai'i Theatre. \$17-\$57. 528-0506, www.hawaiiitheatre.com.

- May 19-20, 5 to 7 p.m.: The Arts Market at the Pa'akai Marketplace features shopping, entertainment and a mini fashion show. Free. SALT at Our Kaka'ako. ■

Kai and Brook Parker at ARTS at Marks Garage. Free. The exhibit will be open through July 5.

• May 17, 7 p.m.: The MAMo 2017 Wearable Art Show, hosted by Vicky Holt Takamine and Robert Cazimero, features designers Sonny Ching, Kanoelani Davis, Momi Greene, Kawika Lum-Nelmida, Keoua Nelsen, Kehaulani Nielson and Nita

Kualoa Ranch for entertainment, hālau performances, food and craft booths. Hōkū Zuttermeister, Jerry Santos and Moon Kahele are among the entertainers. Presented by Kuhai Hālau O Kahealani Pa 'Olapa Kahiko under the direction of Kumu Mary Kapau. Contact Homealani Kupau Royos at 754-5035 for more information.

32ND DUKE KAHANAMOKU BEACH CHALLENGE

May 7, 9 a.m. to 2 p.m.

Help support the Waikiki Community Center with watersports and makahiki games. Duke's Beach and Lagoon at Hilton Hawaiian Village Beach, waikikicom-munitycenter.org, 923-1802.

NĀ HULU LEHUA: THE ROYAL CLOAK & HELMET OF KALANI'ŌPU'U

May 10, 5:30 p.m.

Come learn about the significance of high chief Kalani'ōpu'u, the royal feather garments he gifted to Captain Cook in 1770, and the partners that worked together to bring Kalani'ōpu'u's treasured Hawai'i News Now reporter Mileka Lincoln models a Wahine Toa design.

'ahu 'ula and mahiole to the people of Hawai'i. Free. Historic Waimea Theatre, www.oha.org/kalaniopuu.

KU'IAI PŌHAKU

May 13, 7:30 a.m. to 3:30 p.m.

OHA and 'Aha Punana Leo o Moloka'i present a Hawaiian culture workshop on the art of making a poi pounder. After a journey to the east side of the island to gather pōhaku, experts will guide attendees through the process of carving. Free. Lanikeha Community Center, call OHA's Moloka'i office at (808) 560-3611 for more information.

10TH ANNUAL GABBY PAHINUI KANIKAPILA

May 13, 9 a.m. to 6 p.m.

A "gathering of Hawaiian musicians" to recognize Gabby Pahinui & Waimānalo as a center for Hawaiian music and cultural preservation, while developing and strengthening community pride and partnerships. Free. Waimānalo Beach Park, www.gabbypahinui.com.

MALIA CRAVER HULA KAHIKO COMPETITION

May 13, 10 a.m.

Started for young dancers who weren't experienced enough to compete at Merrie Monarch, the annual hula kahiko competition offers middle and high schoolers a contest of their own. Free. 'Iolani School, www.kpcahawaii.com.

NĀ MELE HONUA, SONGS OF THE EARTH

May 13, 2017, 5:30 to 8 p.m.

The 2017 Mele Series is inspired by the verses of "Ke Ao Nani" and highlights the balance of opposites in the natural world. This concert will feature Earth-inspired stories and lore, songs, hula and chants. \$35. www.missionhouses.org, 447-3910, info@missionhouses.org.

HORSE SHOW AND COUNTRY FAIR FUNDRAISER

May 20, 9 a.m. to 2 p.m.

Have fun with the family while supporting Therapeutic Horsemanship of Hawai'i. Fundraiser features games, pony rides, a bounce house and mounted events, along with food, craft and tack sales. Waimānalo Polo Field, thhwaimanalo.org.

KEIKI DAY AT QUEEN EMMA SUMMER PALACE

May 20, 10 a.m. to 2 p.m.

Celebrate the 159th birthday of Crown Prince Albert Edward, son of King Kamehameha IV and Queen Emma with free admission to the summer palace. 2913 Pali Highway, 595-3167, daughtersof-hawaii.org.

HĀNAU KA UA

May 27, 1 p.m. to 3 p.m.

This presentation on "Hānau Ka Ua: Hawaiian Rain Names" by authors Leimomi Akana and Kiele Gonzales will include hula performances by Hālau Hula o Lāna'ikāula and Hālau Hula o Lehua o Nāna'ihale. Free. Lāna'i High & Elementary School, call OHA's Lāna'i office at (808) 565-7930 for more information. ■



Secondary students will compete at 'Iolani School on May 13. - Photos: Roy Yamasaki

Hula event showcases secondary students' skill

By Ka Wai Ola Staff

Not everyone has the skill and expertise to compete at Merrie Monarch but for nearly 40 decades middle and high school students have been able to compete amongst themselves.



Malia Craver. - Photo: Blaine Fergerstrom

Merrie Monarch's, allowing participants six minutes for narration, 'oli, ka'i, ho'i and hula.

The amateur event was founded by Auntie Malia Craver and Earl Kawai when they realized their group of young dancers from the Queen Lili'uokalani Children's Center-



Students share their skill and knowledge of ancient hula.

On May 13, 'Iolani School will host the annual Malia Craver Kahiko Hula Competition. More than just a contest, the event gives students the opportunity to learn about Hawaiian culture, receive hula training and share their skill and knowledge about ancient Hawaiian hula.

The competition calls for extensive research and training to bring mo'olelo to life through hula kahiko. The format is similar to

Windward Unit were unable to compete at the Merrie Monarch level. Their QLCC unit held the first hula kahiko competition in 1978. In 1986, the Kalihi-Palama Culture & Arts Society became the event sponsor, with support from schools and other agencies, including the Office of Hawaiian Affairs.

The Malia Craver Hula Kahiko Competition begins 10 a.m. at 'Iolani School. ■



Mother's Day Brunch

Sunday May 14 at the
Pikake Pavilion

With hālau hula performances – reservations recommended!
Visit waimeavalley.net or call
(808) 638-5000 to reserve



Moon Walk & Dinner

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Upcoming Grant Opportunities

DEADLINE	FUNDER	AMOUNT
May 15	V.S./B.L. Geist Fdn: Foster care program capacity build	Up to \$40,000
May 16	R.J. Wood Fdn: Career development for early researchers	Up to \$50,000
May 19	BOH Fdn/M. Lyons Maui Award: Maui County youth focus	Up to \$30,000
May 26	US Dept. of Ag: Rural Cooperative Development Grant	Up to \$200,000
Jun 1	McInerny Fdn: HI based projects in arts, community, plus	Up to \$256,000
Jun 2	B. Healy Fdn: HI environmental or child well-being projects	Up to \$75,000
Jun 8	Natl Endowment for Humanities: Collection access & preserve	Up to \$35,000
Jun 30	Kaua'i Visitor Industry Charity Walk: Local charities addressing homelessness, children/educ., crime, elderly, veterans or health	Up to \$10,000
Jul 1	HMSA Fdn: Reduce Native Hawaiian health disparities	Up to \$100,000
Jul 1	HEI Charitable Fdn: Support for community programs in education, environmental sustainability, economic growth, plus	Up to \$100,000

For more information, go to www.hiilei.org.

(808) 596-8990

711 Kapi'olani Blvd., Ste. 111, Honolulu, HI 96813



HI'ILEI ALOHA LLC

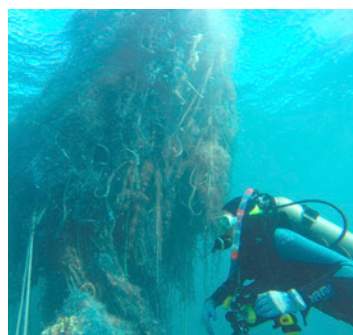
www.hiilei.org

E kala mai

> The descendants of Hewa-hewa's celebration of iwi protection at Waimea Valley has been postponed until Sept. 17 and will not be held in May, as reported on page 20 of the April issue.

Tons of trash removed from Midway Atoll

Roughly 100,000 pounds of marine debris was removed from Papahānaumokuākea Marine National Monument and sent to Honolulu last month. The 12 shipping containers of debris will ultimately be incinerated at the city's H-Power plant to produce electricity.



Scuba and free divers removed a piece of derelict fishing gear that was more than 28 feet long, 7 feet wide, and had a dense curtain that extended 16 feet deep. The large net weighed 11.5 tons. - Photo: NOAA

The debris had been collected Midway and Kure Atolls' reefs and beaches over the past six years, and stored on the tarmac at Midway awaiting shipping. The collection was a joint effort by the State of Hawai'i, the U.S. Fish and Wildlife Service and the National Oceanic and Atmospheric Administration.

"The success of this project is linked to effective inter-agency coordination, communication and action," said Jason Misaki, O'ahu Wildlife Manager, DLNR's Division of Forestry and Wildlife. "Marine debris in the Monument affects all partners, making joint efforts like this one extremely instrumental to our continued protection of resources."

Marine debris poses a threat to wildlife, who may ingest or get

MISS ALOHA HULA 2017

Kelina Kiyoko Ke'ano'ilehua Tiffany Eldredge of Hālau Hi'ikainamakalehua wowed Merrie Monarch judges with her solo Kahiko and 'Auana performances on the first night of competition. She took away the big title of the night — Miss Aloha Hula — as well as the Hawaiian Language Award from the Office of Hawaiian Affairs for excellence in 'ōlelo Hawai'i. Eldredge, a hula sister of last year's Miss Aloha Hula Kayli Ka'ulani Carr, captured the Miss Aloha Hula title by a scant 0.2 points after an unprecedented double-tie breaker with first runner up Julyen Machiko Kaloke Kaluna of Hula Hālau 'O Kamuela. Eldredge is the second consecutive Miss Aloha Hula for Kumu Hula Robert Ke'ano Ka'upu IV and Lono Padilla. - Photo: Alice Silbanuz

entangled in it. More than five tons of plastic debris ends up on Midway each year and plastics and derelict fishing gear has been found in nests on the beaches.

"Marine debris are not something you can clean up just once; it takes a sustained effort over time," said U.S. Fish and Wildlife Service Superintendent Matt Brown. "By working with the State of Hawai'i, Office of Hawaiian Affairs and NOAA, we can accomplish more than any one agency on its own to clean up marine debris and educate the public to prevent it from entering the ecosystem."

Want to improve your digital skills?

OHA is sponsoring training in Hilo and Nānākuli this month for Native Hawaiians interested in digital media and technology.

The Nā Leo TV Student Producer Program, beginning May 5, is a partnership between Nā Leo TV and the OHA East Hawai'i Office to train Native Hawaiians to be external producers for NLTV. During this month-long program, participants

will film, edit and produce their own homestead association meetings, which will be aired on Nā Leo TV. Call OHA's Hilo office at (808) 933-3106 to reserve your seat.

The Purple Mai'a 'Ohana Learning Day on May 13 from 9 a.m. to 4:45 p.m. is a chance for the whole 'ohana to learn about technology literacy, several coding languages and platforms for building games. Open to members of the Nānākuli community served by the Boys and Girls Club of Hawai'i, as well as families served by afterschool tech education classes. Free. Nānākuli Boys and Girls Club, kokua@purplemaia.org.

KUPU to upgrade Kewalo Basin Net Shed

KUPU, a conservation and youth education nonprofit, received approval from the Hawai'i Community Development Corporation to negotiate a long-term lease for the Kewalo Basin Net Shed Facility.

KUPU has occupied the facility on a month-to-month basis since 2010. The long term lease would allow the organization to make improvements, such as creating a Green Jobs Train-

ing and Community Center. KUPU also plans to upgrade the employment training facility and offer improved educational services and cultural activities. In addition, plans for the new facility include creating a LEED Certified Green Building that will host renewable technologies technologies and sustainable activities.

"I am proud to have KUPU in my district," said State Senator Brickwood Galuteria. "Their presence at the current Net Shed has already significantly benefited the Kewalo Basin and Kaka'ako area, making the park usable again for all community members. Kupu's Green Jobs Training and Community Center will be the first-of-its-kind in the state, and I look forward to the many more positive developments that it will bring."

Pinky Thompson documentary airing on PBS

As Hōkūle'a nears the end of its Mālama Honua Worldwide Voyage, "Pacific Heartbeat" on PBS will present a documentary on Myron "Pinky" Thompson, who served as

the Polynesian Voyaging Society's president for nearly two decades. It was Thompson's early vision that the traditional voyaging canoe would circumnavigate the globe.

Airing May 6 at 8 p.m. on PBS Hawai'i, "Visions in the Dark: The Life of Pinky Thompson" is a full-length feature from filmmakers Ty Sanga and Vince Keala Lucero about a beloved civic leader. Thompson, who died in 2001, was a social worker and a key figure in several Native Hawaiian organizations, including Kamehameha Schools, Alu Like, Queen Lili'uokalani Children's Center and Papa Ola Lōkahi.

Pinky Thompson's son, Nainoa, a master navigator and president of the Polynesian Voyaging Society, is leading the Hōkūle'a's worldwide voyage.

"Pacific Heartbeat," which is broadcast nationally, begins its sixth season this month. The series of critically acclaimed documentaries offer a glimpse into the Pacific Islander experience. Visit the Pacific Islanders in Communications website at piccom.org to find out about other upcoming films.

Lanikai School changes its name

Lanikai Public Charter School will be changing its name to Ka'ōhāo at its May Day celebration, reflecting the traditional name of the area between Kailua and Waimānalo beaches.

The name change is a result of a growing awareness about the history of the area. As students learned more about Ka'ōhāo, they wanted to know how the history and names of the land could be forgotten. Originally planned to be the name of a new enrichment and arts center, Ka'ōhāo will now be the name of the entire school.

Festival celebrates Kū's bird

Celebrate the Mano O Kū — Kū's Bird (White Tern), the official bird of Honolulu, on 'Iolani Palace's Coronation Lawn.

The 2017 Manu o Kū Festival takes place May 20 from 11 a.m. to 3 p.m. The event is free and open to the public.

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional, previously or on-going, cultural activities within or near the proposed Kalākaua Avenue and Saratoga Road Water Systems

Improvements Project, Honolulu Waikiki Ahupua'a, Honolulu (Kona) District, O'ahu Island, Hawai'i [TMK: (1) 2-4-001:001]. The project would be in the Kalākaua Avenue Right-of-Way from Beretania Street to Kaiulani

Street, and from Monsarrat Avenue to Dillingham Fountain, and in the Saratoga Road right of way. Please respond within 30 days to Cathleen Dagher at (808) 597-1182. ■

MALO

Continued from page 4

way Malo was. (John Papa) 'Ī'i was not trained the way Malo was."

The publication date for the two volumes of *The Mo'olelo Hawai'i* of *Davida Malo* has not yet been set, however, University of Hawai'i Press expects it will be sometime in 2019.

Besides an English translation, the book will include pictures of every page of the best manuscript of the work, Hawaiian language transcriptions and a critical text. Lyon, the co-author, said the critical text aims to restore Malo's original intention based on "bits and pieces of Mo'olelo Hawai'i wherever they are found," in this case the two complete manuscripts of *Ka Mo'olelo Hawaii*, some of which is in Malo's own hand, and Hawaiian language newspapers, among other sources. This critical text treatment is applied to handwritten manuscripts, including the Bible and Shakespeare,

where misspellings, omissions and errors can occur, he said.

Asked what insight he will share with people at the festival, Lyon said, "that if they want to know what Hawai'i was like through all those centuries when Hawai'i was its own world, you have to read David Malo."

Roger Jellinek, executive director of the 12th annual Hawaii Book & Music Festival, said it's important to spotlight scholarly works on Hawaiian history and culture and make them accessible to a wider audience.

"It's as much a teaching event as it is an entertaining event," he said. "To me one important thing about the Alana program, in addition to giving a public airing to these books which otherwise never get it, is by having their authors and their colleagues present them in panels. Over the years we help to create a cadre of public intellectuals who can address a general audience, not just an academic audience." ■

NATIVE RIGHTS

Continued from page 19

The first prong is clearly satisfied when the matter involves the protection of constitutional rights and/or constitutionally protected historic sites and cultural properties deemed to be of profound significance to the public. With respect to the second prong, when such constitutionally protected interests go unprotected due to the failure of government agencies responsible for enforcing the law and thereby protecting the public's interest, private individuals are left with no choice but to step in. Finally, when the constitution and laws of this state are upheld, all of the people of Hawai'i benefit from a private citizen's legal efforts to protect constitutional provisions and constitutionally protected sites and practices. ■

Featured entertainment includes Hawaiian music and hula by Kumu Hula James Dela Cruz, Hula Hālau Na 'Ōpio A Me Na Kūpuna O



A small adult and chick manu-o-Kū in the Tropic Seas. - Photo: Eric VanderWerf

Ko'olau and Hula Hālau O Pua Kapele. There will also be games and prizes for keiki, crafts and educational activities, a nature costume contest, a digital photo exhibit and snacks and refreshments for purchase. There will also be bird tours

and a spotting scope.

For more information, contact the Conservation Council for Hawai'i at 593-0255 or info@conservehi.org, or visit www.manuokufestival.org.

40th Annual Nā Hōkū Hanohano Awards

Enter, Smile, Pause – Wait for the camera flash, or many flashes.

What is often called "the Hawaiian Grammy's" is coming up May 20th at the Hawai'i Convention Center, brought to you by Hawai'i Academy of Recording Arts. The event is elegant, televised live in the islands and streamed around the world. It is Hollywood Hawaiian style. Ticket prices are not inexpensive – ranging from \$150 for

kama'āina to \$250 for VIP – but the evening of entertainment delivers.

In addition to recognizing 36 new award winners, the show will look back over the past 40 years and feature important artists, or feature tributes to them.

Again, like the Grammy Awards – and other big award shows – Step-and-Repeat is the spot where the winners go to be interviewed and photographed. Located outside the ballroom in the foyer, it is a great place to take a photo of or even with your favorite Hawaiian entertainer.

The Nā Hōkū Hanohano ceremony will be broadcast on KFVE starting at 7 p.m. A ticket to see the event live includes a cocktail hour, dinner and pre-show awards. – Lynn Cook ■

KAKA'AKO MAKAI

A Place for Future Generations

PLANNING UPDATE

The Office of Hawaiian Affairs will be hosting community meetings throughout Hawai'i, to provide an update on the Kaka'ako Makai planning process.

There will be both in-person and online opportunities to participate.

For a list of meeting dates, times, and locations, visit:

www.OHA.org/kakaako
or call 594-1835





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.

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OHA advocates for konohiki fishing rights

The start of May marks an end to another legislative Session at the State Capitol. All year, and in the months leading up to the Legislature's Opening Day, Office of Hawaiian Affairs staff, beneficiaries and community organizations, have been hard at work in their advocacy for our lāhui and for all of Hawai'i at the State Capitol.

Among these advocacy efforts this Session is a konohiki fishing rights resolution introduced as part of the OHA Legislative Package. This resolution recognizes the success of community-driven stewardship under the traditional konohiki fishing rights system in sustaining an abundant nearshore environment.

The konohiki fishing rights system was an ahupua'a-based resource management approach reflected in the Hawaiian Kingdom's earliest written laws, that provided hoā'āina (tenants) and konohiki (landlords) with exclusive rights to harvest from their ahupua'a's nearshore waters. Konohiki had authority to kapu the harvesting activities of hoā'āina, for conservation or other purposes.

Modern community-driven and place-based fisheries management initiatives share many of the same underlying principles that contributed to the konohiki system's success. These principles, outlined in OHA's testimony in support the resolution, include: (1) looking to those with the most intimate knowledge of and connection to an area's resources and ecological features to establish harvesting and conservation guidelines for the area; (2) incorporating place-based traditions and customs that preserve cultural and community connections to the nearshore area and its resources; and (3) fostering a continued sense of kuleana in community members, to actively steward and care for the nearshore resources of their place.

These core principles of community-driven fisheries management serve as important guidelines that we should follow in all of our everyday work as a lāhui. One of the recurring

themes is a focus on a sense of place, and incorporating our knowledge of that place into its care. These islands are our piko. We must, as a collective community, be stewards of the 'āina and of our resources. The kuleana is ours to mālama our 'āina hānau for our mo'opuna and for the generations to follow.



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i

The konohiki fishing rights system ensured an abundance in nearshore waters to provide for Hawai'i's pre-Western contact population.

Following the overthrow of the Hawaiian Kingdom, the Territorial government's efforts to abolish the konohiki fishing rights system led to a decline in resources of nearshore fisheries. The ongoing decline undermines Hawai'i's economic, ecological, and recreational interests. This resolution recognizes the potential for community-driven fisheries management to restore and sustain abundance in nearshore waters. Fortunately, there are communities that still possess knowledge of their nearshore areas and who practice local management initiatives. These communities are instrumental in serving as guides and inspiration for other communities to reconnect with the kuleana of resource management in their nearshore areas. These efforts will preserve our ocean resources and ultimately preserve a key part of our cultural heritage.

This resolution received consistent supportive testimony throughout the legislative process. This support is affirmation that OHA is effective in advocating for the needs of our communities. Mahalo to those who supported this resolution and other OHA efforts at the Capitol. Working together, we can elevate the needs of our communities and raise the collective voice of our people. ■

Waimea stream flows restored

Aloha mai from Kaua'i and Ni'ihau,

My column this month is replaced by the article below, written by Earthjustice, regarding the restoration of Waimea River. Mahalo nui to all involved in the commitment to restore this invaluable resource.

On April 18, the State of Hawai'i's Commission on Water Resource Management approved a historic agreement that resolves a complaint Earthjustice filed in July 2013 on behalf of community group Pō'ai Wai Ola/West Kaua'i Watershed Alliance to protect the "Grand Canyon of the Pacific" and restore stream flows to the Waimea River on Kaua'i Island.

The agreement concludes a year-long mediation involving Pō'ai Wai Ola, the state-run Agribusiness Development Corporation, the Kekaha Agriculture Association, the Department of Hawaiian Homelands, and the Kaua'i Island Utility Cooperative. Under the agreement, tens of millions of gallons of water each day will be restored to the Waimea River and its headwaters, and no diversion will ever be a total diversion again.

"Our group's name acknowledges the life-giving power of water," explained Pō'ai Wai Ola president Galen Kaohi. "Today's agreement ensures that, for the first time in over 100 years, life-giving water will once again flow continuously in Waimea River from mauka (the mountains) to makai (the sea), which is vital for the health of the river and our community."

Beginning in the early 1900s, the Kekaha Sugar Plantation built the Kekaha and Kōke'e ditch systems, which diverted much of the water flowing down the Waimea River and its tributaries to grow sugar.

When the plantation went out of business in 2001, the State of Hawai'i took over the ditch network. The Hawai'i Agribusiness Development Corporation leased the ditch network

and lands to the Kekaha Agriculture Association. But, although the association was cultivating only a fraction of the previous plantation land, and growing much less water-intensive crops, the diversions remained at plantation-era levels, leaving vast stretches of dry stream bed in the Waimea River and headwater streams.

Proceedings before the Water Commission revealed that the association was diverting far more water than was needed for agriculture and, instead, was using this public

trust resource to feed an antiquated hydropower system that helped subsidize its operations. And much of the water was simply wasted.

This agreement will end that waste and other useless diversions, with precious water promptly restored to re-establish continuous flows in the Waimea River and its headwaters. The agreement guarantees the minimum stream flows that are necessary for native stream life and traditional native Hawaiian practices and creates a framework to allow future, beneficial environmental and cultural projects. Under the agreement, the Kaua'i Island Utility Cooperative can, for instance, move toward developing a modern hydropower project that will use solar power to pump water uphill during the day, releasing it to generate power at night, and will provide water and other infrastructure to facilitate native Hawaiian homesteading.

"For too long, private interests have been allowed to take the public's water and use it to reap private profits," said Earthjustice attorney David Henkin, who represents Pō'ai Wai Ola. "In approving this agreement, the Water Commission is carrying out its constitutional and statutory mandate to protect the public trust, ensuring that the mighty waters of the Waimea River will once again flow from the mountains to the sea, for the benefit of present and future generations." ■



Dan Ahuna

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

INVESTING IN HAWAII'S KEIKI

Supporting our Hawaiian Focused Charter Schools ('Aha Kula Ho'amana)...

A Visit to Kua O Ka La New Century Public Charter School!

Kua O Ka La Public Charter School is a Hawaiian culture-driven school that sits on a 600-acre ancient Hawaiian coastal village site in the district of Puna. It began with 26 students in grades 6-8, and now has 145 students K-3 and 6-12. Principal Pilimai Traub and senior class members Hope Butay and Karley Rose were so kind in showing me around their grounds and facilities. Mahalo nui loa!

Their Vision: Kua O Ka La will develop and provide an opportunity to create a sustainable livelihood for the individual learner through understanding of one's kuleana, 'ohana and wahi; responsibility, family, place-in-relationship to his or her community. Source: www.chartercommission.hawaii.gov.



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

Trustee,
At-large

hawaii.gov.

One of the Projects: The charter school's Junior Forest TEAM (Tropical Forest Ecosystem and Agroforestry Management) is affiliated with Hawai'i Community College. Students made a trip to Kaho'olawe Island Reserve Commission (KIRC) and helped with a range of projects and practices which included traditional protocol, revegetation, erosion control, and the redistribution of native plants.

They also have an annual Tree Giveaway where they give away trees with HELCO providing their offices as host sites. The six trees that were given away included kou, milo, niu (coconut), kukui, lama and puhala (pandanus).

Please enjoy the pictures of Kua o Ka La!

A hui hou, Trustee Leina'ala ■



Students from Kua O Ka La New Century Public Charter School. - Photos: Lei Ahu Isa

Legislative Update

Ano'ai kakou... The legislature is about ready to wrap things up. Here are two of the most harmful pieces of legislation currently threatening OHA and the Native Hawaiian Trust:

APPOINTING OHA TRUSTEES THREATENS THE VOICE OF THE PEOPLE

The House (HCR94/HR56) and Senate (SCR85/SR33) introduced resolutions that would ask OHA to convene a group of Hawaiian leaders, legal scholars, and Hawaiian community members to review whether it'd be better to appoint OHA Trustees rather than elect them. The group would consider what the appropriate appointing authority would be and how to develop a list of the best qualified potential trustees.

OHA has always been an independent agency built on the goal of Native Hawaiian autonomy and self-determination. Appointing Trustees would kill any hope of true self-determination and make OHA just another part of the state.

An appointed Trustee would only be loyal to whoever appointed them. Elected Trustees are loyal to their constituents. Would the people of Hawaii accept Senators and Representatives that were appointed by the Governor? OHA should be no different.

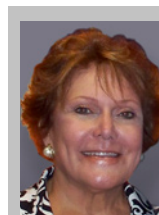
Elected Trustees have built OHA into the impressive institution it is today. We did it on our own, without someone above us second-guessing our every move. An appointed Board of Trustees could never match our vision, determination, and drive to tackle the many challenges our beneficiaries face.

OHA COLLECTIVE BARGAINING?

HB865 threatens to undermine the autonomy of OHA Trustees as OHA's independent decision makers and fiduciaries of the Native Hawaiian Trust Fund. Amendment to HRS § 89-6 could result in the OHA Board of Trustees holding only 1 of 14 votes when negotiating a collective bargaining agreement involving OHA employees, whose salaries make up a significant portion of OHA's operating budget.

Together with the requirements of the Civil Service Law, HRS Chapter 76, the Trustees' ability to oversee and plan for personnel expenses would depend in large part to the decisions of the executive branch and Governor, who would hold 7 votes in collective bargaining negotiations involving OHA employees.

Such a voting imbalance would effectively require the OHA Board of Trustees to hand over control over some of its key expenditures to the State. The requirements of civil service and collective bargaining would force OHA to change the way it hires, compensates, and maintains its workforce.



**Rowena
Akana**

Trustee,
At-large

REPRESENTATIVE KANIELA ING

So what do both of these measures infringing on OHA's autonomy have in common? They were introduced in the House by Representative Kaniela Ing. This isn't the first year he's introduced them, but this has to stop. This is the third year in a row he's done this!

Whatever Rep. Ing's intentions may be, it's clear his proposals would end OHA's autonomy and make us a part of the state. Hawaiians have been struggling for many years to restore our sovereignty and self-determination, whether it's through nation-within-a-nation model or full independence. A state-controlled OHA would cripple those efforts and threaten the resources OHA is holding for the new nation.

The Board of Education is now appointed by the Governor. Are things better with public schools? The Department of Hawaiian Home Lands has commissioners appointed by the Governor. Are you satisfied with how it's performing? I pray that the young Representative from Maui would put more thought into his proposals; otherwise we need to convince his constituents to look for someone else to represent them.

Aloha Ke Akua. ■

Interested in Hawaiian issues & OHA? Please visit my website at www.rowenaakana.org for more information or e-mail me at rowenaa@oha.org.

Special Audit of OHA and Its Subsidiaries

Our Board of Trustees has taken to heart the concerns of beneficiaries, and voted to authorize a special financial audit and management review of OHA and its subsidiaries. According to the approved Board action item, this audit seeks to identify areas of “waste, abuse and fraud...” among other purposes.

I am humbled to have been appointed Chair of the Advisory Committee for this special audit and consider it a daunting responsibility which can only be fulfilled with the support of fellow Trustees, administration and beneficiaries. I wholeheartedly commend OHA Chair Colette Machado and my fellow Trustees for approving the audit and demonstrating our shared commitment to a transparent and accountable OHA. Together, we can use the results of this audit to ensure that OHA funding is truly serving the crucial needs of Hawaiian beneficiaries such as housing, jobs, education, and healthcare.

A common question is “Why have beneficiaries called for a special audit when OHA currently does other audits?” The answer is simple. OHA routinely undergoes three audits with specific purposes (financial statements, federal grants, and the Legislative Auditor). However, these routine audits do not comprehensively and systematically hunt for the problems the special audit will deal with. For example, the Board approved action item states that this special audit will look into issues raised by beneficiaries and Trustees to “identify potential areas of

waste, abuse and fraud in the procurement of goods and professional services.”



**Keli'i
Akina, Ph.D.**

Trustee,
At-large

This month, the structures and steps for executing the audit are being put in place. The Advisory Committee has begun to meet and is in the process of drafting the Request for Qualifications (RFQ) for independent, highly qualified accounting and/or auditing firms to conduct the audit. Our Advisory Committee reports to Trustee Carmen Hulu Lindsey who chairs the Resource Management Committee of which all Trustees are members. Trustee Hulu Lindsey brings her strong business background to her leadership of the RM Committee. Trustee Lei Ahu Isa

has been appointed Vice Chair of the Advisory Committee. She brings to the table her many years of experience as a state legislator and member of the Board of Education. Additionally, three Trustee Aides serve as members and provide the Advisory Committee with valuable legal, fiscal and policy expertise.

The ultimate purpose of the special audit is to serve the Hawaiian people, the beneficiaries on whose behalf OHA trustees and staff work so passionately and tirelessly. With proper execution, this audit will empower OHA to fulfill its kuleana to protect and grow the trust, so that it will provide for the betterment of countless generations of Hawaiians to come. That's why this audit is so very important. ■

Trustee Akina welcomes feedback. Contact him at TrusteeAkina@oha.org or 594-1976.

Hawaiian Cultural Beliefs, Traditions and Customs – Separating Fact from Fiction

The body of law that governed ancient Hawaiian society was generated by the ruling chiefs and codified as religious doctrine known as the kapu system. Kapu was a complex sacred system managed by a priesthood that served as extensions of the chiefs who were considered to be gods. Violations frequently mandated the death penalty. After the pivotal Battle of Kuamo'o in 1819, the official priesthood was dissolved and a centuries-old system of managing the perpetuation and validation of beliefs, customs and traditions was swept aside leaving a huge vacuum of authority. The ramifications of what followed after the battle, and its impact on Hawaiian traditional beliefs, can be dialogued for days but not here or now.

Much is made today of how one validates Hawaiian traditions and customs as being authentically rooted. There has to be some historical basis demonstrating that the practice has not only been exercised in the past, but that there is a pattern of frequency that enjoys a transgenerational continuum of the tradition.

The highest level of validating what constitutes a traditional and customary practice, or in cultural terms, a “claim of kapu,” has to be based on consultations with cultural practitioners rooted in the lands that are the subject of the proposal, and scholars with expertise related to those lands. We should gather from all available sources of knowledge including:

1. Physical: land features; archaeological forms
2. Oral: mo'olelo; oli; and oral histories of kama'āina of those lands
3. Written: Hawaiian language sources including nupepa; records of the Kingdom; journals, letters, manuscripts and books

We need to consider context and integration, the connections, relationship and corroboration between and among different sources cited, and the larger framework of Polynesian tradition. We

must consider time depth, and where each source of knowledge fits in the sweep of time.

In contrast, I observe a seriously diminished vigilance in contemporary Hawaiian society on maintaining the cultural dignity of our traditions in the absence of a collective will to check our facts. Consequently, to be blunt, people can just make up stuff, and pronounce cultural claims with little or no validation. These fake claims are then embraced by scores of social media followers who capture

the high ground of public discourse with what is assumed to be historical truths.

I would pause here and acknowledge that cultures are not static and they are subject to evolutionary growth as a natural phenomenon of the human experience. But, in such cases where there are changes to the custom or tradition, it needs to be stated as an altered custom or tradition and not as an ancestral practice.

I would raise a red flag that there is a growing body of law and public policy being adopted by the state and federal governments that depends on how we define traditional and customary practice. The protests against the use of Mauna Kea for astronomy impacted public policy based on cultural claims of protesters. The federal expansion of the Papahānaumokuākea Marine Monument in the Northwestern Hawaiian Islands was supported by some native Hawaiians claiming that the conservation model it supports is consistent with Hawaiian cultural beliefs. On the other hand, there is good news relating to Native Hawaiian gathering rights that were validated and incorporated into the state constitution.

In the absence of a priesthood, I am suggesting to OHA that trustees adopt a policy that sets validating standards. Whenever OHA cites a cultural or religious practice or condition that would constitute an institutional basis for a decision to support, oppose, intervene, or opine on any initiative, the practice has to be formally validated. ■



**Peter
Apo**

Trustee, O'ahu

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Broken Children Become Broken Adults

I was impressed with articles written in the *Maui News* on the above subject by Paul Tonnessen, Executive Director, Friends of the Children's Justice Center of Maui, and Sheila Haynes, President; therefore I asked the writers' permission if I may combine thoughts they shared to bring their message to our *Ka Wai Ola* readers.

Children who act out may appear strong but are surprisingly fragile inside. When their misbehaviors are met with an assault of adult force, they come to believe that no one understands them or cares about their needs. This simply motivates further acting out.

We always need to look beyond a difficult behavior and ask ourselves:

- What is the child really saying?
- What does the child really need?

What happens in early childhood can matter for a lifetime:

- Living with someone who is mentally ill or who has suicidal ideation
- Experiencing divorce or parental separation
- Living with someone who has an alcohol or drug problem
- Being a victim or witness of neighborhood violence
- Experiencing socioeconomic hardship
- Witnessing domestic violence
- Having a parent in prison
- Being treated or judged unfairly due to race or ethnicity
- Experiencing the death of a parent
- Emotional abuse
- Physical abuse
- Sexual abuse

Early experiences influence the developing brain. Chronic stress can be toxic to this development. Significant early adversity can lead to lifelong problems. Early intervention can prevent the consequences of early adversity and stable, caring relationships are essential for healthy childhood development.

Adverse childhood experiences have a terrible effect on children's lives. Living in households where domestic abuse and violence are the norm has a significant and adverse effect on the development and mental health of children. Suffering from abuse, be it physical, emotional, sexual, exploitative, trafficking or neglect, can have a profound effect on the emotional well-being of children and their ability to grow up and realize their true potential as the future of our lahui.

It takes a community to protect a child, and it is clear that society has a role that is more important than ever before to protect those children who are at risk or who have suffered from significant harm. The challenge for communities and the societies in which they function is whether or not they are prepared to accept the responsibility that society clearly has in protecting children; for if they do not, and protecting children is seen as someone else's business, how can we expect things to improve for the children who live within those communities?

Children do well when they can trust their parents to be stable, supportive and nurturing. Children thrive when they know they can talk with their parents, share concerns and ask for help with small and big problems. The expression "It takes a village to raise a child" is absolutely true. Part of protecting children means that every child has someone in their lives who they trust and can confide in. Aunts, uncles, grandparents, family friends, teachers, neighbors – yes, all of us can step up and be a part of the "village." Each of us can help families be strong and children be healthy.

I'd like to mahalo Paul Tonnessen and the Friends of the Children's Justice Center of Maui for the great work they do in Maui County. They are a non-profit whose main goal is to reach out to the youth who have been traumatized by abuse and severe neglect. They have penetrated our communities with one paid staff person and many dedicated volunteers. Mahalo nui loa. ■



Carmen "Hulu"
Lindsey
Trustee, Maui

A Thriving New Taro Patch on Moku o Keawe

Editor's note: By invitation, this column was written by Claren Kealoha-Beaudet, Psy.D. and Franco Acquaro, Ph.D., respectively the executive director and associate director of Kīpuka o ke Ola – Native Hawaiian Health Clinic.

"Kīkī kō'ele huli a mahi – an uncultivated taro patch awaiting all who are willing to work" (Mary Kawena Pukui, 'Ōlelo No'eau, 1983). In Waimea, at the north end of Moku o Keawe, one such taro patch has been lovingly cultivated by many helping hands. It is especially important to note that the hana (labor) was completed by the clinic's providers who are raising pula pula (baby plants) in the community and are participating members of the Waimea lahui.

In March 2017, Kīpuka o ke Ola (KOKO) - Native Hawaiian Health Clinic completed the renovation of its new ADA-compliant health facility. In addition, it completed a rigorous federal accreditation process to become the first Independent Rural Health Clinic in the State of Hawai'i, earning an Exemplary Provider Award for demonstrating Outstanding Healthcare Delivery Practices. This designation ensures that KOKO's practice standards are of the highest quality and allows us to more effectively serve our medically underserved community, especially those individuals with Medicaid and Medicare insurances.

KOKO now offers the residents of North Hawai'i a full array of health care services including Primary Care and Behavioral Health services. By utilizing a Patient-Centered Medical Home model, KOKO can meet the comprehensive health needs of each family it serves

by providing coordinated care across the multiple health disciplines – all in one convenient location.



Robert K.
Lindsey, Jr.
Trustee, Hawai'i

The cultivation of this particular "taro patch" has taken place over the course of the last six years and has been a labor of love by many, including collaborative partnerships with the following key individuals and organizations: Keaulana Holt & Papa Ola Lokahi's Native Hawaiian Health Scholarship Program; Mike Hodson & the Waimea Hawaiian Homesteaders' Association; Diane Paloma & the Queen's Health Systems; Dr. Earl Bakken & Medtronic; and Joseph and Holly Baker. Their collective mana'o, kōkua, advocacy and financial support has been so invaluable.

The next "planting" in this taro patch will be the inclusion of Indigenous Healing Practices alongside the existing Primary Care and Behavioral Health offerings. This will likely include lā'au lapa'au, lomi lomi, lā'au kahea, and ho'oponopono practices.

While KOKO serves all the residents of its community, it recognizes the special kuleana it has to address the dire health disparities often experienced by Native Hawaiians. This means that KOKO strives to provide culturally-competent care, within a diagnostic and treatment framework that understands and incorporates the role of Native Hawaiian values and practices, and recognizes the negative impact of colonization and the resulting intergenerational legacy of negative health outcomes.

KOKO will have its grand opening celebration and blessing on May 13, 2017, from 10:00-noon at 64-1035 Uilani Plaza in Waimea, Big Island. Eo Kīpuka o ke Ola! ■



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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!**

2017

AH PINA/MAKOLO – The descendants of Lokalia Kenao Pali Ah Pina Makolo are having our next reunion in Las Vegas from June 28 - July 2, 2017. Her children were all born in Wailuku. They are: Abby Ah Pina Chu Alo Lee Watkins (born February 11, 1882), Manuel “Murphy” Ahoi Flores (born May 25, 1895), Eva Lehua Ah Pina Adric (born December 18, 1899), Mary Maone Makolo Marrotte (born October 26, 1902), William Kekaha Makolo (born April 17, 1904) Annie Panui Makolo Naeole (born April 1, 1911) Esther Makolo (born January 1, 1914) and Arthur Makolo (born August 25, 1916). Registration information is available at facebook.com/ohanastrong or please email the Reunion Committee at

‘ohanastrong2017@gmail.com and information will be sent to you. E ō nāmamo a Lokelia!

KAHANANUI – Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with ‘ohana and share genealogy. Contact Debbie at 808-386-6564 or email debz.bautista@yahoo.com.

KAHANAOI – Pomaikai reunion will be held on Saturday, August 19, 2017 at Zablán Beach, Nānākuli, 9 a.m. to 6 p.m. ‘ohana includes, Kauwe, Kaluna, Laimana, McCabe, Cockett, Rowans, Wongs, Jones, Komomua, Kaopuiki, Cockett, Apiki, Kalauawa, and etc. Contact Jeanne Kahanaoi at 808-354-7365.

KALAAUHINA-KEPAA – The descendants of Annie Kalaauihina, and William Ben Kepaa

of Kuiaha, Maui, are planning a family reunion in Waimanalo, O‘ahu, from July 7-9, 2017. Children of Annie and William were: Hoopii, Miriam, Edward, Kailaka, Makaopio, Smith, William, Mikala, Annie. Tutu’s second marriage was to Peter Halo. Children of Annie and Peter were: Mary Halao Kepaa Werner, and John Aiawale Halao Kepaa. Her third marriage was to Ben Piipii Kafele no issue (children). Plans for Friday, July 7 are for a casual get together at our cousins’ home in Waimanalo. Saturday, July 8 is the Reunion Luau from 2 -10 p.m. on Department of Hawai‘ian Homelands (DHHL) property, mauka side of Hilu Street, in Waimanalo. Sunday, July 9 we’re winding down and simply spending time together. A small contribution will be asked to help offset costs. We will be sharing genealogy and would welcome yours. There’s a family face

book page “Kekaula (Kalaauihina-Kepa’a) Lau” that we can add you to. This is a closed group so please kōkua and identify yourselves and your connection to the ‘ohana when you send a friend request. For more information contact Hudson Kekaula, hkekaula@hotmail.com 808-486-3941 (leave message) or Primrose Judge pjudge@alionscience.com 703-933-6622.

KALEHUAWHEHE – Inviting the families of John I and Mary Kalehuawehe and extended families to a family reunion on July 14, 15 & 16, 2017, at Hale Nanea Clubhouse on Maui. Reconnect with ‘ohana and share genealogy. Contact President Debbie at 808-281-8711 or email Kwaihona@hotmail.com or 2017 Kalehuawehe Reunion.

KAUKA – The descendants of Samuel Haleo‘o Kauka, Sr. and Harriet Haliaka Ulunahale of Punalu‘u, O‘ahu, Hawai‘i are planning a family reunion on July 15, 2017, 9 a.m.-10 p.m., Kualoa, O‘ahu. Children include, Samuel Haleo‘o Kauka, Jr., Hattie Kauka, David Makaliu Kauka Kaapu, George Kaukiahilii Kauka, Sr., Helen Kalanialii Kauka (Lurbe) Wiggins, Annie Kauhane Kauka Trevenen, Hannah Kapaokalani Kauka Keolanui, Mildred Kuulei Kauka White, Mariah Kauka and Akana Kauka and their descendants. Potluck: we are using PerfectPotluck.com again for sign-up, activities include camping, genealogy updates, crafts for the keiki, kalo pa‘i ai (for our meal), kanikapila by our talented ‘ohana and much talk-story time. We are ordering new t-shirts for this reunion and the design will be shared on our Facebook page when available, pre-orders only. We are in the process of conducting video interviews with Generation 3 ‘ohana and are looking to capture many more from other generations before the reunion. Please call Woletta if you are interested for scheduling. These will be available on CD at the reunion. For information contact Woletta Lurbe Kim (808) 630-3685, Catalpa (Trevenen) Kong (808) 927-9692 or Peggianne (Martin) Wallace (808) 754-0989. Info also available on Facebook, KAUKA ‘ohana, a private group.

KIHA‘APIILANI-KAHELEANAU-AKUEMANU E HUI PU KAKOUI – The descendants of Kiha‘apiilani and Kaheleanauakuemanu are invited to attend the first Family Reunion on July 20-23, 2017 at the Kohala Intergeneration Center located at Kamehameha Park in Kapaau, Kohala, Hawai‘i Island.

FROM THE MULEHU & HAUPU BRANCH COMES KALEOHANO (K), KAIOPAHIA (K), MOELUHI AND KAMAHANAKAPU (W). – From the Mulehu & Kai (aka Kaiopahia/Pahiha/Ka‘i/Kaai) Branch comes Kaaihinu (Kaaihimu), Kaaoaolahlalihoekohakalole (w), Keahilapalapikawekiulunalilo (w) and Kaonohi (k). Registration, lodging recommendations, the schedule and other information will be posted and updated at www.namamoamulehu.org or you can contact us by e-mail at namamoamulehu@gmail.com or by contacting Nora Kualii at 808-959-8830.

KINIMAKA – Kinimaka ‘ohana reunion will be July 2-5, 2017, Kona, Hawai‘i Island. Contact Kaniu Kinimaka-Stocksdale at email: kaniu@coconutwoman.me or call 808-313-1598 for more info. ‘O wau no me ka ha‘a ha‘a.

KULIOHOLANI-KONOWAHINE ‘OHANA REUNION – The two surviving descendants of Alawa and his wife Ana Kulioholani are having a reunion. The descendants are Daisy Nakike Apua Alawa who married Kau Chit Aki, and her sister Ana Alawa who married Kamaka Pamaiaulu. Descendants of these two sisters: from Daisy Nakike Apua Alawa (Kau Chit Aki) are: Henry AhChoy Apua,

Amoe Aki Yam, Edward Kau, Harry Aki, Sam Aki and Alex Aki. From Ana Alawa (Pamaiaulu) are: Julia Konawahine Pamaiaulu. Julia married Peter Kaiu Akiona and had ten children. Six of the surviving children are: Josephine DeLaura-Crow, Ramona Teves, Veronica Samera, Dorothy Kekuewa, Shirley Hering and Lorna Akiona-Terry. The reunion will be at the Waimanalo Hawai‘ian Homes Hale, 41-253 Ilaule St., Waimanalo, on Saturday, July 1, 2017, 8 a.m. – 7 p.m. Cost \$15 for adults 8 years and up (includes 1 Bento), \$8 for children 5 to 7 years old (includes 1 Bento). Under 4 years old is free (no Bento, but may purchase a Bento for \$8). Register on line at: <https://sites.google.com/site/kaauki-ohana/home>. Deadline February 28, 2017. For information or those who wish to help with the planning call John Aki at 808-492-5929 or email johnakijr@yahoo.com.

LINCOLN – The ‘ohana Lincoln Reunion Committee is planning our next family reunion for June 16 & 17, 2017 in Kona. Our Reunion begins on Friday, June 16 with a historic visit to our ancestral lands and continues on Saturday, June 17 at Hale Halawai. If you are of Lincoln heritage and want to attend, please contact the following Committee members for more information. Please be sure to leave a message if no one answers. You can also email me as well, Rowena A. Lincoln, 808-497-1219, email: Ehulani822@yahoo.com or Jonna Robello, 808-783-5423.

NAEHU-SAFFERY – Descendants of Captain/Judge Edmund Saffery (1806-1874) and wives Kupuna Naehe and Waiki Kawaawaiki Naehe (1828-1900) of Olowalu, Maui, are holding a reunion Labor Day weekend, Sept. 1-3, 2017, in Wailuku, Maui. Their combined 14 children include: Fanny (John Kaiaokamalie), Edmund Jr. (Emalia Wallace), Henry (Kahua Kaanaana), Caroline (Frank Rose), William (Emily Cockett and Jennie Makekau), John (Lucy Kahalelio and Rebecca Nahookikaika), Thomas (Mary Luna Kina), Mary (Daniel Palena), Emma (William Pogue), Anna (Joseph Kealoha and Daniel Nahaku), Julianna (Antoine Freitas), Charles (Emily Hawele and Catherine Kauwahi), Helen (George Tripp), Emalia Nellie (Louis Ernestberg, George Conrad, and Nelson Kaloa). If you’re interested in attending the reunion, please visit www.Safferyohana.org or contact Naomi Losch, 808-261-9038, nlosch@hawaii.rr.com or Kulamanu Goodhue, 808-689-4015, safferyohana@gmail.com or Donna Curimao, 808-264-3178, meleana1839@hotmail.com.

KEKUMU/KAHANANUI – Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with ‘ohana and share genealogy. Contact Debbie at 808-386-6564 or email debz.bautista@yahoo.com

FAMILY SEARCH

CULLEN – Looking for genealogy records for my great grandmother on my father’s side. Mary Cullen 1869-1920 married John Fernandez 1860-1939. Their daughter Madeline Fernandez Colburn. Please call or text Pauhi Colburn at 722-8400. Mahalo nui.

KALAUPAAPA – Are you looking for an ancestor at Kalaupapa? Ka ‘ohana O Kalaupapa, a nonprofit organization made up of Kalaupapa residents, family members and friends, might be able to help. We have information on more than 7,000 people sent to Kalaupapa. Contact ‘ohana Coordinator Valerie Monson at vmonson@kalaupapaohana.org or call 808-573-2746.

KAMAKAU – Looking for descendants or related family members of Ellen P. Kamakau. Born at Kaopika/Kaupika, Maui on September 3, 1850. Since, deceased. Please contact 808-366-0847 or lruby@hawaii.edu. ■

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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.

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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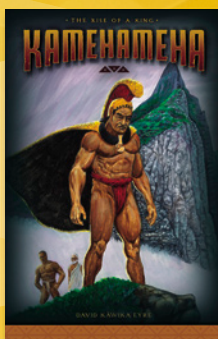
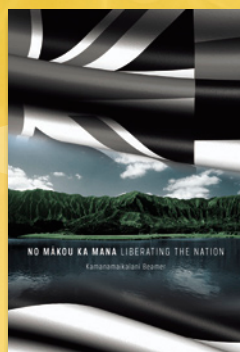
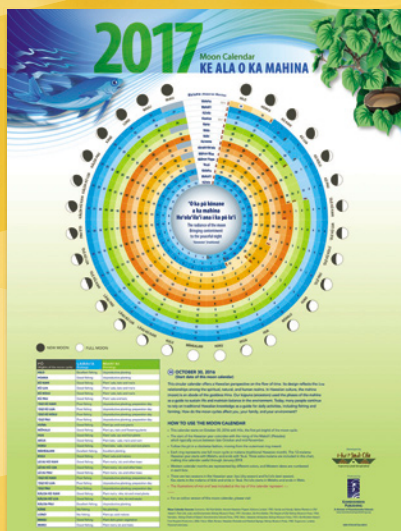
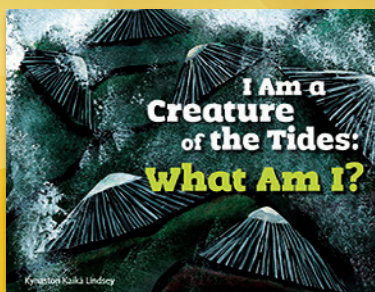
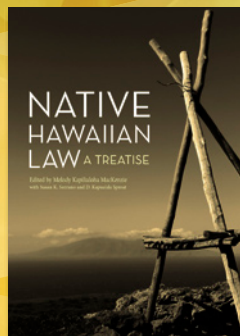
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