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CULTIVATING MANA LĀHUI

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Mana means "Changing the Story"
By Solomon Enos



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LAND & WATER

‘ĀINA

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

OHA sues state for Mauna Kea mismanagement



There are currently 13 observatories on the summit of Mauna Kea, with one more planned. As part of their mismanagement of the mountain, the state and the university have failed to prudently negotiate sublease terms for observatories and failed to manage observatory development and decommissioning. A 1998 state audit found that UH did not allocate sufficient resources to protect Mauna Kea's natural resources because it focused primarily on astronomy development. - Photo: *sin_ok, adobestock.com*

By Sterling Wong

The Office of Hawaiian Affairs (OHA) filed a lawsuit Nov. 7 in First Circuit Court against the State of Hawai‘i and the University of Hawai‘i (UH) for their longstanding and well-documented mismanagement of Mauna Kea.

OHA's complaint requests the court to order the state to fulfill its trust obligations relating to Mauna Kea and to terminate UH's general lease for the mountain for breach of the lease's terms.

"The state and UH have failed to properly mālama Mauna Kea and have demonstrated their inability to ensure that the environmental and cultural significance of the mountain is recognized and protected," said OHA Trustee Dan Ahuna, the chair of OHA's Ad Hoc Committee on Mauna Kea. "This is not about any one telescope. This

lawsuit is about addressing the state's failure to manage the entire mountain for nearly half a century."

"It's time to abandon any hope that UH is capable or even willing to provide the level of aloha and attention to Mauna Kea that it deserves," Ahuna continued. "We need to come together as a community to completely re-think how we care for the mauna, and that starts with cancelling the university's master lease."

In 1974, then-Gov. George Ariyoshi warned against unrestricted use of the mauna. "I am concerned that social pressures for more intensive use of Mauna Kea for scientific, recreational and other purposes pose a threat to the priceless qualities of that mountain," he said. "There are many legitimate and desirable uses which should be encouraged, and there may be some potential uses which must be either prohibited or closely

controlled, if we are to preserve the historical sites and natural environment in the best possible manner."

Since then, four state audits have documented and criticized the state and UH's mismanagement of Mauna Kea. The initial audit from 1998 concluded that "little was done" to protect the natural resources on Mauna Kea since the first telescope was constructed in 1968. The audit further noted that UH did not allocate sufficient resources to protect Mauna Kea's natural resources because it focused primarily on astronomy development.

"The University of Hawai‘i's management of the Mauna Kea Science Reserve is inadequate to ensure the protection of natural resources. The university focused primarily on the development of Mauna Kea and tied the benefits gained to its research program. The university's control over public access was weak and its efforts to protect

natural resources were piecemeal. The university neglected historic preservation, and the cultural value of Mauna Kea was largely unrecognized,” noted the Hawai‘i State Auditor.

The three follow-up state audits revealed that while some progress had been made, more needed to be done. In a 2010 study, the university conceded that from a cumulative perspective, past, present and reasonably foreseeable future activities resulted in substantial and adverse impacts to the mauna’s cultural, archaeological, historical

Over the decades, OHA has continuously advocated for improved management with the Legislature, UH Board of Regents, UH’s Office of Mauna Kea Management and BLNR. In 2002, OHA filed a federal lawsuit to force NASA to conduct a more comprehensive environmental study for an observatory project that was proposed for Mauna Kea but eventually abandoned.

With growing concern regarding the management of Mauna Kea, OHA entered into a mediated process with the state and UH in 2015 to address

“...We have in many ways failed the mountain... we have not done right by a very special place.”

-Gov. David Ige, May 26, 2015

and natural resources. In 2015, the leadership of both the state and the university publicly admitted to failing to meet their management responsibilities.

“We have in many ways failed the mountain,” Gov. David Ige said on May 26, 2015. “Whether you see it from a cultural perspective or from a natural resource perspective, we have not done right by a very special place and we must act immediately to change that.”

The following week, UH President David Lassner and UH Hilo Chancellor Donald Straney, acknowledged, “UH has not yet met all of [its] obligations to the mountain or the expectations of the community.”

As trustees of Mauna Kea, both the state and UH have breached their moral and legal obligations to manage this important place. OHA has identified countless issues and failings that have attributed to the continued mismanagement of Mauna Kea by the state and UH, including:

- Failure to budget and fund proper management of Mauna Kea;
- Failure to prudently negotiate sublease terms – for example, by allowing 11 of 13 telescopes to not pay rent;
- Failure to adequately implement the 2009 Comprehensive Management Plan, with 32 of the 54 management actions that specifically affect Native Hawaiians remaining incomplete;
- Failure to create an environment respectful of Mauna Kea’s cultural landscape, including by not adequately protecting Native Hawaiian traditional and customary rights and practices on Mauna Kea;
- Failure to manage access to Mauna Kea and activities on Mauna Kea, which has led to vehicular accidents and personal injuries and deaths, and hazardous material spills; and
- Failure to manage observatory development and decommissioning.



The university is responsible for managing, among other things, the Mauna Kea Summit Access Road. Numerous car accidents have occurred on the mountain due to dangerous driving conditions. Despite being told by the state auditor to adopt rules in 1998 and receiving rule making authority from the state Legislature in 2009, the university has still never adopted a single administrative rule to manage public and commercial access and activities, including vehicular use. - *Photo: Big Mikey and Richard of Ken's Towing*



An contemporarily-built altar overlooking several observatories. Mauna Kea is a deeply sacred place that is revered in Hawaiian traditions. It's regarded as a shrine for worship, as a home to the gods, and as the piko of Hawai'i Island.- *Photo: Galyna Andrushko, adobestock.com*



This ahu is one of 233 ancient shrines that have been identified on Mauna Kea, constituting what is probably the largest and arguably one of the most important complexes of “non-monumental” religious structures with stone uprights in Polynesia. - *Photo: Kalei Nu'uhiwa*

CULTURE

MO'OMIEHEU

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

Culture Keeper: Ku'ulei Keakealani of Ka'ūpūlehu



Ku'ulei Keakealani - Photo: Kaipo Kī'aha

By Ku'ulei Keakealani

Ku'ulei Keakealani is a Hawaiian speaker and storyteller from the Ka'ūpūlehu ahupua'a, as well as Ka Pilina Poina 'Ole Director, incorporating homeland connections, mo'olelo, Kekaha ahupua'a and mauka-makai education. The Office of Hawaiian Affairs supports the stewardship of the Ka'ūpūlehu dryland lama forest through a \$172,262 grant to the Hawai'i Forest Institute.

Keakealani spent some time talking with OHA staff this fall about Ka'ūpūlehu. Here are her words, edited for length and clarity:

These are the lands that I declare that I belong to. I was born in Kealakakua, Kona, raised in Pu'uana'hulu and then moved on to Waimea. So it is that pleasant cool uplands had a great part in raising me as well. But this very ahupua'a Ka'ūpūlehu, Kaulupulehu Pu'uwa'awa'a to the north, Pu'uana'hulu to the farther north, are the ahupua'a where for successive generations we have been here. So to me, this declaration of pilina, the connection to place, runs deep, runs wide and particular perhaps to this forest. To the Maulukua, this upland region, to this 'ulula'au, this forest. There are those times when I look to the trees themselves and the land itself as being perhaps my greatest teachers.

Look at the 'ilie'e and its tendency to have a sticky, mea pipili. Sometime I look at that particular characteristic of the 'ilie'e. Is it applicable to me? Can it apply to me? And I think, absolutely. I want my mo'olelo to cling and to stick. Recitations of mo'okū'auhau of the ka'ao, many things, history. I want that to cling, to remain. I want that to stay, and be pili just as the 'ilie'e.

Then I look to the mauā – Auntie Yvonne calls the bumps on the mauā “beauty spots” – it's a matter of perspective. So to look at that and say to

my own self I might have funky bumps maybe flaws, whatever it might be, they're imperfections but that's me. And I must learn to love that. Just as the mauā has those bumps. That's the mauā. So it is applicable to me.

And then to look at the ēlama that is dominant in this region and in this forest. Slow, slow growing. Good things take time. It reminds me of patience. Ho'omanawanui, what really is that? Am I patient? Can I be more patient? And if I look at tree time, in the eyes of the ēlama, wow, stretch. Stretching the mind to really discover patience.

What is ho'omanawanui? So yes, the forest, many many examples, or la'ana, that I could relay, convey. They are teachers. They can be teachers. But who sees it in that way? And the

enough to know that the 'eka was cut off by the kēhau, or that strong breeze coming in now is the Mumuku? For me that is the best way, to bring people to place to afford anyone the chance and the opportunity to reestablish or reaffirm, confirm your relation, solidify your relation to place, by being in your place, in your landscape. Having the vantage point through the leaves of the 'a'ali'i bush. Having the vantage point of space that kūpuna held.

We should not be such a forgetful people. But I think we have that capacity, the intellect, the capability to be all that we are meant to be. We descend from greatness. Why would we be any less? Uphold those pillars by which we stand that hold us up and be the beacons. Because one day we will become ancestors. So with that ingrained in us, how can we not strive to be great and uphold perhaps the legacy, the heritage that's left for us to hold tenderly? Kuleana to place is huge.



Ka'ūpūlehu Dryland Forest on Hawai'i Island. - Photo: Kaipo Kī'aha

nice thing is, there are others. There are others that do see it from that vantage point. And that's beautiful.

How do you help others understand the stories of this place?

Bring them here. For me to have people get an understanding, a sense of place, you gotta be at the place. I can try to describe the shoreline of Kalaemanō through my words, through things that I say, through emotion, but only when you are there will you know the wind that is going blow or when it changes direction. Did you know its name? When the wind shifted, were you present

Do you find that the forest is a place of inspiration for you?

Indeed. This is the inspiration. How can you not be inspired by place, by this breeze that blows and refreshes you, so yes. Inspiration too can come in a doctor's office. I've written many things in the hustle and bustle of everyday life and duties I must tend to. So waiting in the waiting room of a doctor's office things come forth. Sometimes what transpires or makes its way to the paper helps me process the myriad of emotions. Sometimes it is anger, rage almost, and I gotta write. And then sometimes it's time of total bliss, happiness and it's capturing these times of emotion. ■

All in a day's co-work

New KouWork space in Kaka'ako offers a headquarters for independents

By Lindsey Kesel

There's talk that around 70 percent of the workforce will be independent contractors, or location independent, by the year 2020. Right now if you're among the freelance workforce in Honolulu, you probably toil away in the comfort of home, or bounce

studies, trained with the Polynesian Voyaging Society in his spare time, and went on to work in a few local architectural firms.

After the birth of their son, he and his wife Lauren, a kumu hula with a degree in 'ōlelo Hawai'i, had an important realization about their future: "We reached a fork in the road, where we knew that if she went back to teaching and I continued on the architecture path, we'd blink our eyes and 30 years would go by," he says. "We shared this entrepreneurial desire,

settled on the Hawaiian word "kou" – once an alternate name for Honolulu, a shady tree used for canoe making and a word that signifies ownership or belonging – and "KouWork" was born. Williams designed every detail of KouWork and serves as frontman/ambassador of aloha along with his mascot Primo the yellow lab, and Lauren handles marketing.

Opened this past August, KouWork offers a cool and comfortable home base for freelancers, entrepreneurs and start-up founders where they can focus, network and even play (think pau hana parties and a ping-pong table). KouWork is built to be flexible and modular, with high-speed Wi-Fi, semi-private booths, Zoom Rooms with software-based video conferencing and a Fireside Collaboration Space with pillow seats and write-on walls. "By nature co-working is very collaborative, so we wanted to cover all the modalities of how people like to work," says Williams. "As people move through their day, the space is super flexible so they can adjust as needed."

World travelers Carmela Resuma and her husband Raymund Maravilla flew to O'ahu to experience KouWork after they won an online contest for a three-month member-

ing out of KouWork was infinitely better for my career and productivity because of the community. This goes farther than just networking... The place practically oozes with inspiration when all our 'Kou-workers' are there for the day."

Williams and partners have high hopes for KouWork as a proof of concept, with their sights set on creating several locations throughout O'ahu. "The life of an entrepreneur or freelancer can be lonely at times," says Williams. "Creating a physical space that allows you to be with like-minded people is the 'why' behind KouWork. As Hawai'i shifts to be more supportive of this



KouWork in Kaka'ako. - Photo: Courtesy Kouwork

around to coffee shops with Wi-Fi, looking for the right environment to get you in the zone. While work-from-home life has some definite perks, it can get monotonous and become the opposite of motivating. Luke Williams and his wife set out to answer the question: Where can independents go to thrive?

A Kamehameha Schools graduate, Williams was always looking for ways to fit Native Hawaiian wisdom and values into his life and work. For his doctorate thesis in architecture at the University of Hawai'i at Mānoa, he studied the way the mind behaves while reciting the entrance chant Kūnihi Ka Mauna, and built a physical structure from plywood that mimicked the process. After school, he worked under Dr. Lilikalā K. Kame'eleihiwa doing land grant

or 'illness' as some people would say." They listed out their strengths and looked for the overlap, cut their teeth on small business ownership and eventually landed on co-working.

The couple set out to build a collaboration hub from the ground up, where people could work smarter and have a good time doing it. They partnered with Matt Heim, owner of Brué Bar Café, to include a coffee shop in their design. A second partner came into the picture when Philip Hasha, co-founder of the design/build company Redmont Group, offered to let them take over his office's ground floor in Kaka'ako.

Though the Williams are both part-Native Hawaiian, it was actually their partners who suggested infusing a place-based concept into the co-working space's name. They



Luke and Lauren Williams. - Photo: Courtesy Kouwork



KouWork in Kaka'ako. - Photo: Courtesy Kouwork

ship. She's a non-profit/NGO consultant, and Maravilla is a photo retoucher and artist, and together they run the travel blog NoWrongTurns.com. "It's definitely easier to roll out of bed, open my laptop, and get to work right away," says Resuma. "But work-

lifestyle, we want KouWork to be the place that comes to mind when people think of co-working."

KouWork
814 Ilaniwai St.
meetatkou.work ■

Iwi kūpuna returning home from Germany after more than a century

By Sterling Wong

Human remains stolen from burial caves in Hawai'i and taken to Germany more than a century ago have finally returned home.

A group of Native Hawaiian cultural practitioners, which included OHA Chief Executive Officer Kamana'opono Crabbe, went to Germany to retrieve the four iwi kūpuna (human remains) in October.

On Oct. 23, the Museum of Ethnology Dresden in Germany transferred three iwi po'o (skulls) and an alalo (jaw bone) to the Native Hawaiian group in a ceremony that brings to a close a 25-year effort to return the kūpuna (ancestors) to Hawai'i. The event was historically significant because it marked the first time the eastern German state of Saxony, which owns the museum, repatriated human remains to representatives of the country where the human remains originated.

During the ceremony, OHA CEO Crabbe acknowledged the courage and compassion of Saxony government and museum officials involved with the repatriation. "Their leadership is progressive and will reverberate throughout Germany and across Europe, and will hopefully usher in a new era of reconciliation and spiritual healing with native and indigenous peoples throughout the world."

The remains were stolen from burial caves in Hawai'i between 1896 and 1902 and were sold directly to the Museum of Ethnology in Dresden. The Hawaiian delegation that traveled to Germany also included members of Hui Mālama i nā kūpuna o Hawai'i nei Haleloha Ayau, Kaleikoa Kaeo, Noelle Kahanu and Kauila Keali'ikanaka'oleohaililani, the grandson of Edward Kanahale, who submitted the original petition for the iwi 26 years ago.

Learn more about the protection and repatriation of iwi kūpuna at www.kamakakoi.com/iwi. ■



A Hawaiian delegation formed by OHA Ka Pouhana Kamana'opono Crabbe and members of Hui Mālama i Nā Kūpuna o Hawai'i nei with German museum officials. -Photo: Courtesy Dresden Museum

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LONOIKAMAKAHIKI! LONOIKAMAKAHIKI! LONOIKAMAKAHIKI!

By C.M. Kaliko Baker, Ph.D.

I refuse to start this introduction to the topic of Makahiki with some generic verbiage that insists on aligning our practice with Western scientific ones by saying that the Makahiki begins when Makali‘i rises at sunset, and Hilo comes forth Welehu, then we are in Makahiki. Rather, let’s talk about Makahiki.

Makahiki is indicated by seasonal change. You may have noticed this when the weather went from simply dry and warm to a little more wet and cooler some time in late September or early October, or more accurately during ‘Ikuā. ‘Ikuā is the transitional malama accompanied by rains, rough seas, thunder and lightning, birds being more vocal, etc. That is nothing more than Lono knocking on the door, saying “Hūi, ma loko a’e nō au a komo aku.” Lono does it every year. Lono, you ask? Of course you know that Lono is one of the four major akua Hawai‘i maoli. He is the god of agriculture as well as warriors, unlike Kū

who is more associated with war, which is more political.

Who, though, heeds Lono’s beckoning? ‘O Akua ka pō, ‘o Welehu ka malama. On Wednesday, November 1st, the University of Hawai‘i at Mānoa’s Native Hawaiian Student Services, a program of Hawai‘inuiākea School of Hawaiian Knowledge, hosted “Kau Makali‘i, La‘a Makahiki.” Organized and moderated by Kaipulaumakaniolono Baker, Kameha‘ikū and Wali Camvel, Dr. Kāwika Tengan and myself answered questions about genealogical connections to Makahiki, how Makahiki reestablishes our Kanaka Maoli sense of self, and ways that Makahiki and its accompanying religious practice centered around Lonoikamakahiki is part-and-parcel in emancipating ourselves from the mental slavery of colonization.

As the Po‘o Mo‘o Lono for Kaho‘olawe, our focus is to entice Lono to stay on Kaho‘olawe during the Makahiki season by way of his kinolau, or his many body forms such as misty rains, morning dew, cloud cover, and the like. We call upon his kinolau that will re-green Kaho‘olawe.

Welehu 2017 marks 37 consistent years of Makahiki ceremonies. Dr. Tengan, under the leadership of ‘Ōlohe ‘Umi Kai, holds Makahiki in Palalupu to empower Kanaka Maoli identity. Kameha‘ikū and Wali Camvel run their Makahiki on Mōkapu to honor their traditional connection to that area as well as forge access rights on the marine base. Makahiki practice on Kaho‘olawe is also the reason why we were granted access to the island and ultimately stopped the bombing. Stay tuned for more installments on Makahiki during this season.

LONOIKAMAKAHIKI! ■

C.M. Kaliko Baker, Ph.D., is an assistant professor in Kawaihuelani Center for Hawaiian Language, University of Hawai‘i Mānoa, and the Po‘o Mo‘o Lono for Kaho‘olawe.

Season of gratitude, recipes to nourish your kino and maui



Celebrate Makahiki with kabocha pumpkin soup, oven imu chicken and garlic mashed ‘uala. - Photos: Courtesy Roots Cafe



By Lindsey Kesel

Infusing the spirit of the Makahiki season into today’s festivities starts and ends with the concept of gratitude. Kānaka have a saying that perfectly embodies the power of healthy food and their abiding focus on appreciation: “Hala no ia lā o ka pōloli,” which means,

“A hungry day passes” and expresses thankfulness for the gift of eating another day, and ultimately, the gift of life.

As we begin to plan this year’s celebrations, we can carry the values lived during Makahiki into our own holiday rituals by honoring those who’ve had a hand in harvesting and preparing the sustenance that feeds us (farmers, fishermen

and cooks alike), the Native Hawaiians who worked the land generations ago and the higher powers connecting us all.

This Makahiki, create seasonal dishes for your loved ones with the intention of using fresh, healthy, traditional inspired ingredients that nourish body and spirit. Enjoy these ‘ai pono recipes from Roots Cafe. >>

KABOCHA PUMPKIN SOUP

- Kabocha pumpkin
- Onion
- Whole head garlic
- Coconut or olive oil
- 2 cans coconut milk
- 2 cups vegetable broth
- Salt and pepper

1. Wash pumpkin and cut into large slices
2. Lightly rub with oil and roast on a grill or in the oven for 10 minutes (slightly charred but not burnt)
3. At the same time, take the head of garlic and cut the top just enough to see the flesh; put the whole head in the oven for 20 minutes
4. Remove pumpkin from heat and trim off skin (the skin is edible so you can choose to leave it on)
5. Dice the onion
6. In a large soup pot or deep sauté pan on medium-low heat, add oil and the onion, then sauté until soft
7. Chop pumpkin into chunks and add to pan with onion; sauté a few minutes while stirring occasionally
8. Add your vegetable broth, stir and season with a few pinches of salt and pepper; adjust heat so soup will simmer but not boil hard
9. Take your roasted garlic and pop the flesh out the skin; mash and add to the pot
10. Once your pumpkin is soft, add the coconut milk and cook a few minutes more at a low temperature; taste and add more seasoning if needed
11. This soup is best creamy, so if you have a food processor, immersion blender or high-heat blender, blend it
12. Serve with chive, cilantro or parsley garnish

Note: This soup is also good with 'ulu. After you blend, return it to the pot and add small chunks of cooked 'ulu. Give them a couple minutes on low heat to soak up the flavor, but be careful not to cook too long or the 'ulu will disintegrate.

OVEN IMU CHICKEN

- Whole chicken
- Pa'akai (Hawaiian salt)
- Olive oil
- Banana leaves
- 2 onions

1. Wash chicken inside and out, remove innards and pat dry
2. Rub chicken with olive oil and Hawaiian salt
3. Line baking pan with washed banana leaves, place chicken in pan and cover with more banana leaves; put a fitted lid on pan or wrap tightly with foil
4. Place a pan of water in oven to add some steam while cooking and bake at 250 degrees for approximately 3 hours
5. Remove from pan, check temperature with meat thermometer (155 degrees) or make a small cut into thigh joint... liquid should run out mostly clear, not bloody
6. Allow chicken to cool slightly; thinly slice onions and sauté in a pan with olive oil until soft
7. Pull chicken off bone and shred with hands or fork; mix with sautéed onions and salt to taste

GARLIC MASHED 'UALA

- 'Uala (purple Okinawan potato is best, but other local sweet potato works)
- Garlic
- Salt
- Coconut or olive oil
- Coconut milk, heavy cream or milk

1. Steam or bake the potato and remove skin (does not need to be perfect, the skin is edible)
2. In a pan large enough for the potato, add a spoonful of oil and chopped garlic
3. Sauté until the garlic starts to turn golden and smells sweet, then turn off heat
4. Add your potato to pan and mash by hand or with food processor
5. As you mash, slowly pour in milk – just enough to help the potato to get smooth
6. Add salt pinch by pinch, continue to stir and mash; taste and serve

Note: Salt takes time to absorb into food, so it's always best to salt food slowly. You can always add more later but too much will spoil a dish and is unhealthy!

'OLENA PANNA COTTA WITH HIBISCUS SYRUP

Panna Cotta

- 1 can of coconut milk
- 2-3 tablespoons honey or agave syrup
- 1 teaspoon agar agar powder
- 1 teaspoon powdered 'olena

Hibiscus Syrup

- 3 blossoms of dried hibiscus
- 1/2 cup sugar
- 1/2 cup water

1. Place agar agar, sweetener, 'olena powder and coconut milk in a small pot; bring to a boil then reduce to a simmer; cook for 3 to 4 minutes, whisking constantly
2. Pour the mixture into 2 to 4 small glasses and chill in the refrigerator for at least 2 hours until firm
3. To make the simple syrup while you wait, combine hibiscus, sugar and water in a pot; bring to a boil, stirring constantly; cook and stir for 2 to 3 minutes, remove from heat and strain out hibiscus blossoms; let cool to room temperature
4. Just before serving panna cotta, pour about a teaspoon of hibiscus syrup onto the top and enjoy!

The Roots Cafe at Kōkua Kalihi Valley is a gathering place for the community to talk story and celebrate fresh, healthy, traditionally inspired dishes sourced from local businesses and Food Hub farm partners in support of sustainable food systems. The Roots Cafe also

operates the Pharmacy, a mini-market stocked with produce and cultural food products.

Open Tuesday and Thursdays from 11:30 a.m. – 1:30 p.m.
RootsKalihi.com ■

'KEAHUALAKA' film to premiere in December

Submitted by Ka 'Imi Na'auao o Hawai'i Nei Institute

Members of the Board of Ka 'Imi Na'auao o Hawai'i Nei Institute enthusiastically announce two showings to launch the Hawaiian culture organization's important new film documentary, "Keahualaka," on Kaua'i, where this ancient place of significance exists as part of the Kē'ē heiau complex. The first showing, a "red-carpet" invitational premiere for people who were supporters in the challenge of bringing both Ka 'Imi Institute and the restoration and maintenance of Keahualaka into being, will be held on the evening of Saturday, Dec. 2 at the Lihū'e Lutheran Church Hall. The public showing will take place at the Kaua'i Community College (KCC) new theater area on Thursday, Dec. 7. According to retired kumu hula Sally Jo "Keahi" Manea, secretary of Ka 'Imi Institute, the KCC Hawaiian Studies program will assist with access to this venue in the late afternoon. Exact times and details of the events are to be announced.

Beginning in the 1970s, Ka 'Imi Institute's founder and current President Emeritus Roselle Kelihihonipua

Bailey held a vision of what might happen if the important archaeological site of Keahualaka were to be released from its then-jungly hold of non-native plants and trees and rededicated to Laka, the Goddess of Hula, the forest and navigation, for which it was originally constructed in prehistoric times. Keahualaka is an important site for all of the Hawaiian islands, beyond Kaua'i. The work that went into freeing it from its almost forgotten state to its present and future recreated beauty is the focus of the documentary. That journey was documented in bits and pieces that have transpired over the years, via photo and film, including programs by representatives of Japan television and BBC film crews.

The new film brings together the parts as a whole. "Keahualaka" is creatively pieced together, edited and completed by Serge Marcil/4dMedia and includes an in-depth interview of Bailey giving a firsthand account of what transpired after she sought and received permission to undertake the daunting challenge. "Keahualaka" includes archival photographs and segments of archival video footage filmed on the site during workdays and ceremonial events of hula

once the ancient hula platform was cleared and rededicated some decades ago.

The hoped-for outcome of Bailey's vision and the years of maintaining and honoring the archaeological site have come about: Keahualaka and its surrounding area continue to draw people beyond cultural practitioners and haumana hula because of its significance and its beauty. The film celebrates this and underlines Bailey's charge to the powers-that-be and the present and future keepers of the site to maintain and preserve the site as a continuation of this energy into the future.

DVD copies of "Keahualaka" will be available for purchase at the film's showings for a nominal price. Proceeds from sales and tax-deductible donations made will fund the ongoing work and mission of the Ka 'Imi Institute, a non-profit cultural organization dedicated to seeking and making known "the truth of ancient Hawai'i" in a variety of ways. For further information, watch for future media announcements or check updates at www.kaimi.org or Ka 'Imi Institute's Facebook page. ■

Native Hawaiian Congressional Fellowship celebrates graduation of first cohort; announces second round

By Kauanoë Batangan

Native Hawaiians are significantly impacted by federal policy and its implementation - yet many of these policy decisions are made thousands of miles from our shores, often by policymakers with little knowledge of the Native Hawaiian community.

The Kamehameha Schools and Office of Hawaiian Affairs are attempting to address these challenges through the Native Hawaiian Congressional Fellowship, which just wrapped up its first year. The two Native Hawaiian-serving organizations are pleased to announce the commencement of a second round.

The Native Hawaiian Congressional Fellowship is a commitment to developing 'ōiwi leaders who can help shape society through political participation. Fellows spend nine months working in Congressional offices, with opportunities for individual mentorships and private meetings with senior policymakers.

The fellowship was launched as part of OHA's Native Hawaiian Public Service Pipeline, which also includes



Katie Kamelamela, Jennifer Romero, Democratic Staff Director for the U.S. Senate Committee on Indian Affairs, and 'Alohi Bikle - Photo: Courtesy internships and other opportunities to learn about and influence federal policy, with the ultimate goal of developing

leaders who will help make positive advances in their lives and our community.

The fellowship's first cohort was made up of three women with distinct backgrounds and interests. Catelin Aiwohi, posted in the Office of Senator Brian Schatz, came to D.C. after working in the education field. 'Alohi Bikle, Fellow for U.S. Senator Mazie Hirono, worked in communications before heading to D.C. Congresswoman Gabbard's Fellow, Katie Kamelamela, was and is in the process of finishing her Ph.D. in Botany at the University of Hawai'i, Mānoa.

All three women note the importance not just of their personal experiences through this fellowship, but ensuring the opportunity to work within their communities to assist other kānaka in effectively engaging with the federal government.

Those interested in applying for the second round of the Native Hawaiian Congressional Fellowship should visit www.oha.org/dcinternships, or follow OHA on social media, to learn more about this and other fellowship opportunities. ■

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Commercial 'ulu facility wins funding

By Lisa Asato



Māla Kalu'ulu owners Noa Lincoln and Dana Shapiro won the \$20,000 Mahi'ai Scale-Up grand prize. - Photo: Courtesy Kamehameha Schools

Māla Kalu'ulu, a cooperative business that grows 'ulu and 'ōlena in Ke'ei, Hawai'i, received the \$20,000 grand prize in the 2017 Mahi'ai Scale-Up agricultural business plan contest for its proposal to establish Hawai'i's first commercial facility for 'ulu, a traditional Polynesian staple known as breadfruit.

Kamehameha Schools and the Pauahi Foundation awarded the prize Nov. 1 at the Hawai'i Food & Wine Festival's Raw & Wild in the Tank event, where Kaunāmano Farm, a Hilo-based producer of Berkshire hogs, earned the People's Choice Award of \$10,000 in a

live vote by attendees.

Mahi'ai Scale-Up targets and challenges seasoned individuals and entities in the agricultural industry to grow and enhance their business by implementing a new program or initiative. Both awardees are previous winners of the Mahi'ai Match-Up agricultural business plan contest, which has granted five-year agreements to seven start-ups that utilize KS lands and seed money to execute their business plans. The overall effort aims to increase food security and sustainability in Hawai'i.

"We have our own farm but also represent 27 additional breadfruit farmers, so it helps build a movement. It's a collective dream that's coming true," said Noa Lincoln, who operates Māla Kalu'ulu with his wife, Dana Shapiro. "Kamehameha Schools is a key stakeholder in addressing a lot of the agricultural challenges in the state, and it's great to see a program like Mahi'ai Scale-Up because it demonstrates how much good KS can do.

People in the state need to step up to increase diversified agriculture production, and for us, KS granting access to land and capital has been instrumental to growing and building our operation."

Kaunāmano Farm's "scaled-up busi-



Berkshire hog producer Kaunāmano Farm won the \$10,000 People's Choice Award. - Photo: Courtesy Kamehameha Schools

ness concept" would use modern tools and materials to "replicate and economize the ancient

ahupua'a system, particularly the way wai (water) plays a key role throughout the ahupua'a. By creating a livestock watering structure that incorporates biological filters similar to those found within the ahupua'a system, the end result will be cleaner water, richer soil and healthier livestock."

Brandon Lee, who operates Kaunāmano Farm with Kaikena Scanlan, said: "We need to look at sustainability not as a flavor or as a marketing buzzword, but as a history of the Native Hawaiian people who were able to live in these islands while thriving and being successful in the most isolated land mass in the world. The Mahi'ai Scale-Up allows us to let everybody know what we're doing on the farm and it's great for Hawai'i. It takes work, and I'm willing to do the work."

Of the People's Choice Award, Lee added, "It's like being the most popular kid in school!"

Contest semifinalists were: 'Āina Pono Livestock & Land Maintenance LLC, a Hilo-based company raising goats and sheep for food consumption and to keep as

pets; Island Mana'ia LLC, based in Hawai'i Kai, producer of value-added cassava snack products; Ka Papa O He'e Kalo, cultivating kalo, 'awa and cacao through modern and traditional farming practices in Punalu'u, O'ahu; and Keiki and Plow, a Hawai'i Kai farm growing various organic vegetables and fruits and offering organic eggs through immersive agriculture.

"As a large agricultural landowner, KS believes in supporting Hawai'i's food security initiatives and stimulating the economy by increasing the number of local agricultural producers," said KS Senior Land Asset Manager Kalani Fronda. ■



Dana Shapiro of Māla Kalu'ulu and Brandon Lee of Kaunāmano Farm at the Mahi'ai Scale-Up awards. - Photo: Courtesy Kamehameha Schools



Written and produced by Kekeha Solis of the Kawaihuelani Center for Hawaiian Language at the University of Hawai'i at Mānoa.

Cultivating MANA LĀHUI

BY: TREENA SHAPIRO

Understanding mana is critical to understanding the contemporary Native Hawaiian identity and a key element in building stronger, healthier communities, according to a new book from the Office of Hawaiian Affairs.

Released Nov. 20, *Mana Lāhui Kānaka* is a multidimensional study of mana: what it is, how to articulate it, and how to access and cultivate it. Five years in the making, the 300-page volume builds on Kūkulu Hou, the vision for kanaka leadership presented by author and OHA Ka Pouhana Kamana'opono Crabbe, Ph.D.

Mana Lāhui Kānaka draws from literary and historical records, social science research and first-person accounts – much of which wouldn't have been possible without the translation of Hawaiian language nūpepa, vehicles of mana in their own right. "This book represents a framework to incorporate mana in the 21st century, and is just one tangible representation of our sophisticated identity – who we are as a living culture for the past, present and future," wrote Crabbe in the introduction.

"We intend for this book to be a positive view which, through connecting our kūpuna's words and ideas with contemporary understanding, can then move forward with assertive forward-thinking built from the core of our cultural strength – the mana possessed by each one of the kānaka, mana that is 'ōiwi, the mana lāhui."

Mana means

"Changing the Story"

BY SOLOMON ENOS

WHAT IS MANA?

Historically, European and American scholars described mana in Oceanic cultures as spiritual, supernatural, a magical force, a source of power and more. In Hawaiian traditions, the book states: "Mana was part of a vibrant system that intertwined many other foundations of Hawaiian culture and identity, and was evident to Native Hawaiians through akua, and in their ali 'i, themselves, and their environment."

However, English translations of mana fall short of expressing its meaning and significance from a Native Hawaiian perspective, which is more implicitly discussed in traditional oral literature, genealogies and Hawaiian mele and mo'olelo, notes Crabbe.

A quote from Bradd Shore's *Mana and Tapu* points out how essential it is to understand mana, even if the concept is hard to define: "Manulani Aluli Meyer and other scholars have long held that it's impossible to understand the Polynesian worldview without understanding mana as central to contemporary Native Hawaiian identity. Mana is often felt, seen and experienced, rather than described in words; moreover there are ways to gain and lose mana through behavior. Here, mana is part of the spiritual world, but felt in the material world. In Western terms it might be described as power, or an essence of god or godliness. In some Polynesian languages the literal meaning of mana is 'thunder, storm or wind.'"

Ancient Hawaiians believed mana could be inherited through lineage or acquired through great feats, skill, artistry, talents and gifts, which are cultivated through education and training. But mana is more than a historical concept and remains part of each one of our genealogies today.

Inherited Mana

Ancient Hawaiians believed the gods were the primary source of mana, embodied in the familial and spiritual connection kānaka have to the 'āina and its resources. "Mo'okū'auhau [genealogies] allowed Hawaiians to trace the origins of their lineage and mana to the ancestral gods," the book notes, citing Lilikalā Kame'eiehiwa, Ph.D. Genealogy helped order the Hawaiian class hierarchy; the ali 'i, or ruling class, could trace their lineage more directly to the akua than maka'āinana, who were further removed. Ali 'i, therefore, had more mana than the common people, and could enhance or acquire more mana by acting in ways that were considered pono and fulfilling their kuleana.

Acquired Mana

But mana isn't only a privilege of birth; it can be acquired and actively cultivated through education and training. Expertise and keen intellect were highly admired, as was great skill. Experts in every field, great athletes, winning competitors and triumphant warriors were respected and known for having great mana. "Thus, it was a cultural imperative for Native Hawaiians to kulia (to strive, to be outstanding) and to become hiapa'i'ole (foremost, expert). Traditional Native Hawaiian education reflected the high value of deft practice and honed intellect, but also reflected the importance of mana," Crabbe wrote.

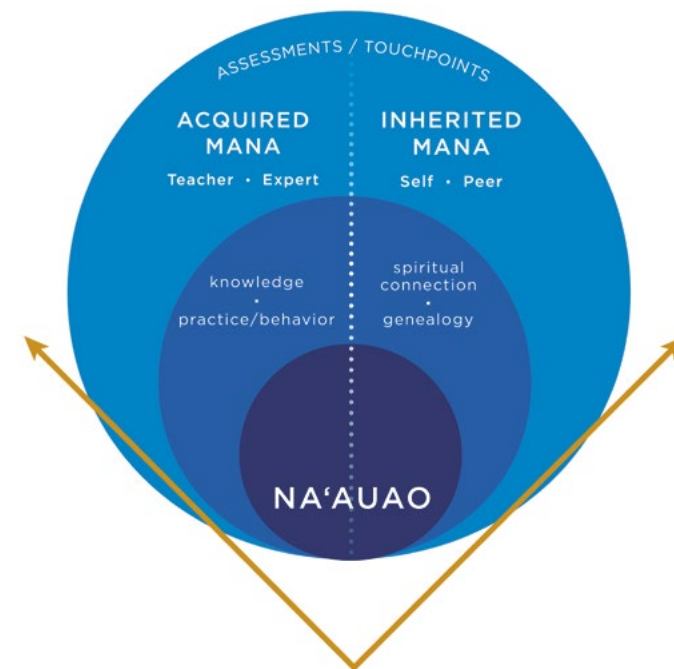
Mana in Places

In the Hawaiian worldview, mana is also connected to place and resources. Some of these places are sacred: wao akua, the realm of the gods, was a place of mana – one rarely penetrated from wao kānaka, the realm of the people, except by those in certain specialized positions. Wahi pana, or storied places, can also have mana for the acts and deeds performed there. Heiau, shrines, burial caves and graves have mana, for example, as do places mentioned in traditional oral literature. Places could also impart mana, such as at Kūkaniloko, a birthing stone site used by generations of ali 'i to ensure their children would be suffused with mana at birth.

"That places and objects in a Native Hawaiian worldview were imbued with mana remains pertinent today. Efforts to repatriate funerary artifacts, as well as iwi kūpuna, demonstrate this," the book's literature review concludes, pointing to the controversy over Mauna Kea stewardship and the Thirty Meter Telescope as examples of places where mana should be protected as sacred.

HOW DO WE ARTICULATE MANA?

Mana Lāhui Kānaka dedicates a chapter to social science methods and research that can help identify and assess mana with relation to the body, mind and spirit. Another chapter offers descriptions of lived mana: "There comes a time when something happens that ignites the spirit and the hearts of the po'e. You know, that comes from our 'āina, that comes from the land. And it's a voice that we all pick up collectively and we hear, and we work in the capacity that we're meant to work to address what is happening," noted a member of the focus group discussions on mana.



Conceptual Model for Mana Assessment and Toolkit Components - By: Stacey Leong Design, LLC.

"Assessing mana requires a multi-dimensional approach informed by a variety of sources – the assessment of mana requires many different perspectives covering different domains. For these reasons, mana is not likely to be captured by a single assessment," the book notes in its conclusion.

HOW DO WE CULTIVATE MANA?

Mana Lāhui Kānaka isn't meant to be prescriptive, instead it includes a framework for ways mana can be used to raise our communities. "Programs/behaviors/communities etc. that want to consider mana should keep the following in mind: Mana could be construed as a disposition, a set of behaviors, beliefs, knowledge, experiences, or a combination of any of the aforementioned," notes Crabbe.

Mana Lāhui Kānaka is available at www.oha.org/mana. In subsequent months, OHA will be reaching out to larger communities to discuss mana, in-person and online. Kānaka 'ōiwi are encouraged to participate and express their own ideas on how mana can be used to strengthen communities, and the lāhui at large. Follow us and use the hashtag #manalahui on social media in the coming year. ■

Aloha Lili'u

HONORS QUEEN LILI'UOKALANI'S LIFE AND LEGACY

On November 11, 1917, people across Hawai'i mourned the loss of their last reigning monarch, Queen Lili'uokalani. In preparation for the day marking a 100 years since her passing, Senator Brickwood Galuteria and Senator Kai Kahele spearheaded the creation of Aloha Lili'u. The special event was a commemorative tribute held on Nov. 11 at her statue,

adjacent to the 'Iolani Palace. OHA was among the many organizations and individuals that came together to support the tribute to our beloved wahine mō'ī. Even a century after her death, Queen Lili'uokalani still stands as an extraordinary symbol of eloquence, courage, grace and compassion for her people. ■

Hundreds came from all over the island to be a part of the centennial observance for Queen Lili'uokalani.
- Photo: Alice Silbanuz



Kāhili processional with oli by Manu Boyd - Photo: Alice Silbanuz



Blowing of the pū - Photo: Alice Silbanuz



Queen Lili'uokalani's statue glistened in the sun after rain showers poured during the reading of the Queen's Prayer. - Photo: Alice Silbanuz



100 dancers presented a hula trilogy that included Kaulilua, A Ko'olau Au, and Au'a'ia E Kama Kona Moku. - Photo: Alice Silbanuz



Lee Puake'ala Malakaua Mann of the Daughters and Sons of Hawaiian Warriors Mamakakaua shared a heartfelt oli for Queen Lili'uokalani. - Photo: Alice Silbanuz



Hawaiian legislators Sen. Brickwood Galuteria, Rep. Jarrett Keohokalole and Sen. Kai Kahele stand in reverence for our Queen. - Photo: Na'alehu Anthony



As the bells tolled, pahu drums were beat and Ka'omaka Aki and Hinalei-moana Wong gave emotional oli kanikau, a tearful lament expressing great sorrow for the passing of our Queen. - Photo: Alice Silbanuz



OHA Trustee Lei Ahu Isa, Pou Nui Lisa Victor and Ka Pouhana Kamana'opono Crabbe were among the many dignitaries that presented ho'okupu to honor our Queen. - Photo: Alice Silbanuz

Kaupō



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

Maui's Kaupō district and the village of Kaupō are located on the eastern slopes of Haleakalā. Kaupō was famous for sweet potatoes cultivated in the "rich pulverized lava" soil of the area, according to anthropologist Elspeth Sterling. Kalo and wauke were also important crops of Kaupō in old Hawai'i. Farming, in this mostly arid area, has been challenging... always. Industrious kākā maoli of Kaupō took pride in their spe-

cial expertise in farming and fishing in their home community.

Recently, I lifted a book from my bookshelves and read a most delightful account of a tour through Kaupō and Haleakalā crater. The book, *Huakai Makai-kai a Kaupo*, was published by Bishop Museum in 1998. However, the original work, written by Thomas K. Maunupau, was published as a serial feature in the Hawaiian language newspaper, *Nupepa Kuokoa* ("The Independent Newspaper") in 1922. Thomas Maunupau detailed the exploratory tour of Maui's Kaupō district by Dr. Kenneth Emory, who was a new anthropologist with the museum. Maunupau shows, clearly, how well-informed community kākā were about their homeland. Mary Kawena Pukui and Malcolm Chun translated Maunupau's account from the original *Nupepa Kuokoa* publications.

A mo'olelo of Haleakalā crater that kākā told Dr. Emory and Maunupau follows:

"On the western side of Halāli'i is the pig pen built by Pele. There are many stone mounds here, about fifty in number, outside the pigpen. These mounds are very small, two or three stones high each. Fifty feet away on the cinder bed is a big heap of stones, 9 feet long and 3 feet wide. This cinder bed is called Ke-one-kapu (*the consecrated/forbidden sand*). The natives of Kaupō shared that "this rock pile marked the graves of the people who died there."

This is the story of how they met with death: "Two men and women came here on a visit. This was a strange cinder bed, in that it was kapu to scratch on it or dig there. When they arrived there, they scratched on the cinder and as a result they were surrounded

by thick fogs and covered up by cinder. Their bones were left there in the cinders of Ke-one-kapu.

"A little way farther up is another cinder bed called Ke-one-hili. Between Pele's pig pen and Ka Moa a Pele (Pele's fowl), [there] is a small cone. "This was where the nights began," said the natives, "That was why the ancients name it Ka-ulu-pō."

"Kawilinau is a bottomless pit just on the upper side of Halāli'i. This pit directly faces the Ko'olau Gap. And, on the northwestern side of Halāli'i is a pit called Dante's Inferno by whites because of the intense heat of the pit."

Several decades ago, kākā maoli knew the history of their communities. They took pride in it. They knew their ancestors' and communities' accomplishments

and mo'olelo (stories). Kākā knew the location of cultural and historical sites, like heiau, battlegrounds and other important structures. They knew the fishing and limu grounds, the important events that had occurred, and important visitors who came to their community.

How much do you know about your community? I am fortunate that much is written about the area where I currently live, however, my knowledge is still very limited. Soon, a great deal more will be known about the histories of our communities...when more of the Hawaiian newspapers translations are available. Knowing the history of the area surrounding our homes makes life far more interesting and meaningful, even when your family didn't originate there. We can embrace and enjoy knowledge, history and mo'olelo of the place where we live. ■

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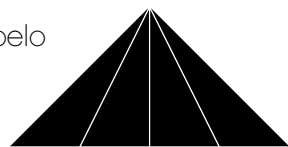
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A weekly Hawaiian language newspaper column published in the Honolulu Star Advertiser. Get it on your phone for free!
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Kauakukalahale.org
Edited by
Laiana Wong & Kekeha Solis



'UPENA KILOI: HAWAIIAN THROW-NET WORKSHOP

Dec. 2, 9 a.m. to 1 p.m.

Learn about the 'upena kiloi with instructor Gregory "Gigi" Gomes. Participants will be taught how to make a 5 foot to 8 foot throw net, how to repair the net and how to use it. Free, but supply kits will be sold at the workshop for \$10 (thread, needle, sugi, shuttle, scissors). Paukūkalo-Hawaiian Homes Park, Kaumuali'i St., Wailuku. Registration in advance is recommended. Contact OHA's Community Outreach Coordinator Thelma Shimaoka at (808) 873-3364, thelmas@oha.org.



HONOLULU CITY LIGHTS

Dec. 2, 4 p.m.

The annual Discovery Fair offers a family-oriented day of engaging educational interactive exhibits, food booths and a variety of "Safe Communities" activities and information. Attendees can meet Honolulu Police Department's trained dogs, fight virtual fires and exploring a variety of emergency

vehicles with their families. Free. Leeward Community College, www.leeward.hawaii.edu/Fair.

WREATH MAKING WITH NATIVE PLANTS

Dec. 2, 9 a.m. to noon

Learn to make a wreath from native plants with Maui Nui Botanical Gardens Executive Director Tamara Sherrill and 'ohana. \$50 or \$25 for garden members. Visit www.mnbg.org, call (808) 249-2798 or email info@mnbg.org for reservations.

KALANI PE'A AT LET IT SNOW!

Dec. 5, 6:30 to 8 p.m.

"Snowflakes" will descend as Grammy winner Kalani Pe'a performs at Queen Ka'ahumanu Center's annual snowfall experience. The event is a fundraising backdrop for several non-profit organizations. Free. Queen Ka'ahumanu Center, call (808) 877-4325 or visit queenkaahumanucenter.com.

MAUI BIRD CONSERVATION CENTER OPEN HOUSE

Dec. 2-3, 7:30 a.m. to 2 p.m.

Presentations, guided tours of the birds and aviaries, crafts and snacks are part of the annual open house. Tours will be given on a first-come first-serve basis. Free. Maui Bird Conservation Center, email mbccopenhouse@gmail.

com for more information.

COMMUNITY CHRISTMAS TREE LIGHTING

Dec. 6, 6:15 p.m.

Windward O'ahu's annual ceremony at Castle Medical Center begins with a pre-ceremony concert by the Marine Forces Pacific Band. The formal ceremony begins at 7 p.m. and includes music from Henry Kapon, Santa's arrival and trolley rides. Josh Tatofi performs at 7:30 p.m. Free popcorn, Christmas cookies and beverages while they last. Castle Medical Center, 620 Ulukahiki Street, 263-5400.

HISTORIC BAYER ESTATE TOUR

Dec. 8, 5:30 p.m. to 8 p.m.

The Historic Hawai'i Foundation is hosting a tour, talk and pau hana at the Carl & Florence Bayer Estate in 'Āina Haina, the site of Steve McGarrett's home on "Hawai'i Five-0." \$65 general admission; \$50 HHF members. Details and tickets available at <https://bayerestateopenhouse.eventbrite.com>.

'ŪKĒKĒ HO'OPILI HOU

Dec. 8, 6:30 to 8 p.m.

Bring the 'ohana & friends to an evening of sharing and listening to a variety of 'ukēkē stories and experiences, past and present, to kōkua in ensuring that the traditional Hawaiian art and science

of the 'ukēkē lives on today and for generations to come. If you have them, please bring YOUR 'ukēkē and 'ukēkē mo'olelo! Free & open to the public at the Pa'i Arts Gallery at Kālia.

CREATIONS WITH PYROGRAPHY (WOODBURNING)

Dec. 9, 9 a.m. to 2 p.m.

Hands-on workshop in creating your own artwork on your ipu heke or other woods. Space is limited and there are only six gourds available for purchase. Few tools will be available. Bring carbon paper, image to be traced and wood burner, although a few will be available to begin. Paukūkalo-HHL Building, 655 Kaumuali'i St., Wailuku, (808) 873-3364. Presented by OHA.

MELE KALIKIMAKA MARKETPLACE AND GINGERBREAD WORKSHOP

Dec. 9, 10 a.m. to 8 p.m.; Dec. 10, 10 a.m. to 5 p.m.

This third annual event offers one stop local holiday shopping with a gourmet gift section, gift baskets, pop-up shops and more. A gingerbread workshop benefiting Kama'āina Kids will be part of the event but reservations are required. \$4. Blaisdell Exposition Hall, www.MeleKalikimakaMarketplace.com or call 732-6037.

LAUHALA ORNAMENT WORKSHOP

'ŪKĒKĒ HO'OPILI HOU

Dec. 8, 6:30 to 8 p.m.

Bring the 'ohana & friends to an evening of sharing and listening to a variety of 'ukēkē stories and experiences, past and present, to kōkua in ensuring that the traditional Hawaiian art and science of the 'ukēkē lives on today and for generations to come. If you have them, please bring YOUR 'ukēkē and 'ukēkē mo'olelo! Free & open to the public at the Pa'i Arts Gallery at Kālia.

Dec. 9, 11 a.m. to 3 p.m.

Learn to weave hala leaves into holiday ornaments, and visit the Hawai'i State Art Museum galleries on Second Saturday. Drop in anytime to make an ornament, allowing about 30 minutes to complete it. Free. Multipurpose Room, No. 1, Capitol State District Building, sfca.hawaii.gov.

HO'ŌLA 2017

Dec. 10-11

This two-day series from 'Aha Pūnana Leo Waimea focuses on wahi pana through development workshops, exhibits and demonstrations to honor and celebrate Waimea and Kohala. Visit www.ahapunanaleo.org or call (808) 885-7166 for more information. Sponsored in part by an Office of Hawaiian Affairs 'Ahaui Grant.

KE KULA MELE CONCERT

Dec. 16, 11 a.m.

Nov. 17, 5 to 8 p.m.

Enjoy the music of Ke Kula Mele - School of Hawaiian Music under the direction of Kumu Alan Akaka. Students will perform songs with the theme of KA MANU - BIRDS, as well as some Christmas songs, on steel guitar, 'ukulele, guitar and Hawaiian-style bass. Free. Windward Mall, visit kekulamele.com or call 375-9379.

CHRISTMAS BRUNCH AND 'AHA MELE CONCERT

Dec. 23, 10 a.m. to 2 p.m.

Bring the 'ohana to Waimea Valley for brunch catered by Ke Nui Kitchen and an 'Aha Mele Concert on the main lawn, featuring Mailani, Paula Fuga and Jerry Santos. The concert is free. Brunch is \$49.95 for adults and \$24.95 for keiki 4-12. www.waimeavalley.net. ■

Holo Moana Exhibit

Submitted by Bishop Museum

The Holo Moana: Generations of Voyaging exhibition at the Bernice Pauahi Bishop Museum celebrates the story of how a centuries-old ancestral practice has been re-awakened, re-activated, and re-envisioned by Hawaiian and Oceanic voyagers during the past five decades. Closely following Hōkūle'a's return to Hawaiian waters and based on a collaboration between Bishop Museum and the Polynesian Voyaging Society, the exhibit explores the history and legacy of the revitalization of long-distance voyaging undertaken from Hawai'i in the 1970s. By bringing together cultural objects, archives, photographs and films from Bishop Museum's and PVS's outstanding collections, Holo Moana will reveal how past endeavors served and con-

tinue to serve as guiding stars for future voyages.

The core content of the exhibit begins with the training of Hawaiian and Oceanic navigators by master navigator Mau Piailug for the historic voyage of Hōkūle'a to the ancestral homeland of Tahiti in 1976, and highlights the building of Hawai'iloa on the grounds of Bishop Museum during the 1990s, and culminates with the completion of the 3-year Mālama Honua Worldwide Voyage of Hōkūle'a in 2017. It showcases how generations of voyagers have and continue to share their knowledge, fostering connections, reigniting relationships, and building bridges between communities on a global scale.

J.M. Long Gallery, Bishop Museum
November 4, 2017 – June 24, 2018



Original acrylic painting on canvas by aboriginal artist Roslyn "Effie" Serico, gifted to the Hōkūle'a crew in Australia in the summer of 2015. - Photo: Jesse W. Stephen, © Bishop Museum

Canoe model made by Douglas "Dukie" Kauhulu and Mau Piailug onboard the Hōkūle'a on her maiden voyage from Hawai'i to Tahiti in 1976. The model was made from one of the canoe's steering paddles and other materials on board. - Photo: Jesse W. Stephen, © Bishop Museum



REPORT TO THE COMMUNITY

We Passed!

We are happy to announce that our first student has passed the State Contractor exam for a carpentry license (C-5). A second student has passed the Plumber Journeyman exam. By the time you read this article, a third student will likely have passed the November exam, and five other students are studying and preparing for the January-February exams.

We are excited!

We are hoping to have a second cohort of contractor students in January-February

If you are interested in applying for this program, please contact Mona at phone 596-8990, ext. 1002, or monab@hiilei.org.



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Funded in part by the Office of Hawaiian Affairs (OHA) and the U.S. Administration for Native Americans (ANA).



Makahiki Festival & Ke'Alohi Hula

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2017 Native Hawaiian Data Book online

The Office of Hawaiian Affairs Native Hawaiian Data Book has been updated for 2017. Initiated in 1994, the book compiles basic demographic data on Native Hawaiians and their needs.

Initially intended as a resource for information on the Native Hawaiian population, the data book today supports OHA's current strategic plan and commitment to becoming a performance-based organization.

The book is in continual progress, so hard copies are no longer available. It is available online at www.ohadatabook.com.

Research validates culture-based education

The largest comprehensive study of Hawaiian culture-based education demonstrates its positive impact on socio-emotional outcomes that support educational and lifelong achievements.

The study includes data from thousands of students, teachers and parents representing Hawai'i public schools, state charter schools and Kamehameha Schools K-12 campuses and was conducted by KS researchers Shawn Kana'iapuni and Brandon Ledward, along with Nolan Malone of Auriga WPS Consulting. The research supports KS's commitment to creating culturally rich learning environments in its Strategic Plan 2020.

"This research builds on the shoulders of so many who have worked diligently in the field of indigenous and culture-based education," said Kana'iapuni. "At the heart of it is a deep desire to improve the lives of children and families."

"Our kūpuna were brilliant. Our keiki thrive and prosper when they know this, and when they are able to see and learn about the world and all of its wonders through a Hawaiian worldview. It tells them that each and every one of them is brilliant too."

The findings were published in

Welo Ha'aheo: Royal flags on display



"Welo Ha'aheo — An exhibition of Royal Hawaiian flags" was hosted by Kamehameha Schools and the Hawai'i State Archive. The exhibit allowed us to take a journey back into Hawai'i's history through a display of flags and standards from the days of the Hawaiian monarchy. The public had the opportunity to see the Hawaiian Kingdom Flags (center & top) that flew over 'Iolani Palace during the reign of Queen Lili'uokalani. - Photo: Kawena Carvalho-Mattos

the American Educational Research Journal in April as "Mohala i ka wai: Cultural Advantage as a Framework for Indigenous Culture-Based Education and Student Outcomes." Read it online at www.ksbe.edu/assets/pdfs/Mohala_i_ka_wai_Cultural_Advantage.pdf

Ide appointed Bishop Museum CEO

Melanie Y. Ide has been selected to serve as Bishop Museum's new president and chief executive officer. She will assume the role on Jan. 8, 2018.

As a principal of international planning and design firm Ralph Applebaum Associates (RAA), Ide comes to role with 27 years experience in museum planning, design and program development, working with clients such as the Clinton Foundation, the Smithsonian Institution and the United States Capitol Visitor's Center in Washington, D.C.

From 2005 to 2014, Ide led RAA's team during a \$24.5 mil-

lion capital campaign to restore and reinterpret Bishop Museum's Hawaiian Hall and Pacific Hall galleries. With RAA, Ide also led phase one of a comprehensive interpretive master plan for the museum.



Melanie Ide- Photo: Courtesy Bishop Museum

"I believe that Bishop Museum is an unparalleled resource for Hawaiian and Pacific cultures and environments, with immense untapped potential. It is uniquely positioned to explore and interpret the world through multiple forms of knowledge, rooted in both cultural and scientific practices. In addition

to opening up new worlds to us, museums contribute to the making of place, culture, community and shared memory. I am honored and humbled by this opportunity to nurture, develop, and strengthen one of Hawai'i's most treasured resources," Ide said in a press release.

Mini-grant opportunity available to students

Conservation and youth education program Kupu and the Kōkua Hawai'i Foundation are bringing back the Hawai'i Youth Sustainability mini-grant program for a second year.

Students and educators from grades 6-12 are eligible to apply for grants from \$150 to \$1,000, with a total of \$20,000 available. The funding will support innovative and grassroots environmental initiatives to make communities more sustainable. Projects funded last year included composting and rainwater catchment systems, children's

books and educational displays.

"We are honored to support students and teachers throughout the state in developing their own sustainable solutions for Hawai'i," said Kupu CEO John Leong. "Seeing so many youth engage in ways to improve the environment and their communities is truly inspiring, and we look forward to supporting even more creative Hawai'i Youth Sustainability Challenge projects next year."

The application deadline is Dec. 15. The grant applications are available at the Kōkua Hawai'i Foundation website portal at <https://koku.fluxx.io>. For more information about the program, visit www.kokuahawaii.org/news/detail/2017_18_hawaii_youth_sustainability_challenge.

Lei Court seeking applicants

Honolulu's Department of Parks and Recreation is seeking applicants for the 91th Annual Lei Court Selection on March 3.

Eligible participants must be 61 years or older by the selection date. Contestants will be scored on lei making skills, poise and personality, speaking in both English and Hawaiian and modern hula. The 2018 theme is Lei 'Alohi Kea – the brilliant white lei – the platinum of kūpuna.

The selection will be held from 9 a.m. to 3 p.m. at McCoy Pavilion in Ala Moana Regional Park and is free and open to the public. Applications are available at www.honolulu-parks.com or by calling 768-3032.

The court will be presented at the Lei Day celebration on May 1 at Kapi'olani Park from 9 a.m. to 5:30 p.m.

Hawai'i Island bird festival honored in Japan

The Hawai'i Festival of Birds participated in the 2017 Japan Bird Festival, where it received an award for educational display.

The annual festival is held in Lake Teganuma in Akibo City,

Chiba, and is one of the largest festivals in the country, with more than 40,000 attendees this year.

HIFB was in Japan to promote



Hawai'i Island Festival of Birds representatives in Japan- Photo: Courtesy HIFB

the 2018 Hawai'i Island Festival of Birds event, scheduled for Sept. 14-17, 2018 in Kona. Representatives also promoted Hawai'i Island and the state's unique bird species, as well as Hawaiian Honeycreeper sculptures by master carver Haruo Uchiyama.

Native Hawaiian educational data updated

Paia Kāne, the Office of Hawaiian Affairs research department, has updated its data on Native Hawaiian public school students' performance on standardized tests, as well as graduation statistics from the University of Hawai'i.

Ho'ona'auao, or education, is one of OHA's strategic priorities, focusing in particular on increasing the percentage of students meeting or exceeding reading and math standards and the number of Hawaiian students who earn post-secondary degrees.

Hawai'i State educational assessments in reading and math for the 2016-2017 school year show that:

- 34.2 percent of Native Hawaiian students were proficient in reading.
- 26.7 percent of Native Hawaiian students were proficient in math.

Another way to measure educational success in the Native Hawaiian community is through the number of post-secondary degree

or certificates earned by Native Hawaiian students.

In fiscal year 2016, the University of Hawai'i system data shows:

- 2,412 degrees and certificates were earned by Native Hawaiian students, a 99.5 percent cumulative increase over the FY2009 baseline.

The Hawai'i Educational Assessments Indicator Sheet for SY2017 and the UH System Degrees Earned Indicator Sheet for FY2017 are available on the OHA website at <http://www.oha.org/education>.

Lindsey-Crabbe named Farmer of the Year

Charla Lindsey-Crabbe has been selected the 2016 Farmer of the Year for the Mauna Kea Soil and Water Conservation District.

Lindsey-Crabbe, a WOW Farms "Farming for the Working Class" participant who has received funding from OHA, grows a variety of



Charla Lindsey-Crabbe Photo: Courtesy

vegetables on a 5-acre Department of Hawaiian Home Lands agricultural parcel. Rising Sun Pu'ukapu Farms provides vegetables to natural food stores and restaurants on the coast, and also provides fresh produce for kūpuna in their Waimea community.

The farm started out growing indigo and grape tomatoes in one High Tunnel in 2015, and now has four – one more for tomatoes and two for lettuce, carrots and radish. ■

NOTICE FROM IWI PROTECTORS MAUI HAWAII:

Please help us protect the Iwi Kūpuna who rest here at Kalua; a.k.a. Kakanilua Maui in days of old. Today it is the area known as "between Wailuku in the sand dunes towards the HC&S mill at Puunene," Waikapu, and NS Commons on old maps. Searching for 'Ohana to protect the ancients who rest here. Please Note: Spellings may have slight imperfections taken from index: Kalua Maui: Nahalepuoa [1826] Kaupa, Kealohi, [1838] Kekualii and Kaai [w] 4 children, Ohule, Hialo, Batimea, [1839], Hiolo, Paele, Eli, Kekahaloa, Kehau, Kaniho, [1827] Pahoa, Moomoo,

Kamakaha, Makahanohano, Hano, Hoapilikane, [1837] Kanakaole, B. Mahune, [1840] M. Kekuanaoa, [1842] Hoai, Hoapili, Hina Kahua, Maaha, Ehu, Kawelo, ... Napela, Johnathan Kekuanui, Wahae, Kuailoa, Kamai {w}, Moanalua & wife, Kepokai Noa, Hianaalole Harieta, Kaluna J. Makaelele & wife, Kalaione Kalaione/Kalaeone, Kaauwai, William H. Hoai, Keanu et al, Keanukauo, Kamai, Kamaililii, Kamakaha heir, Hiolo and wife, Kehau, Kekuanui, Kekua, Keakua, Kaiwi. If you know you have connections to this area but their name not on list contact us please.. we need your help..

Please contact Maui Iwi Protectors Public Page on Facebook @ Maui Iwi Protectors Public Page for more information or call (808) 499-5073 or email wahine96779@yahoo.com Mahalo nui.

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional, previously or on-going, cultural activities within or near a proposed shopping center to be located on 11 acres of land, owned by A&B Wailea LLC, located in Wailea within Paeahu Ahupua'a, Wailuku District, Island of Maui, Hawai'i [TMK: (2) 2-1-008:127]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182. ■

OHA IN THE COMMUNITY

Mā'ili Community Board Meeting



Kapua Keli'ikoa-Kamai shares the importance of supporting keiki in our charter schools and empowering them by investing in their education.- Photo: Jason Lees



The community of Wai'anae moku come together for the first OHA Board of Trustees community meeting on O'ahu at the Community Learning Center at Mā'ili.- Photo: Jason Lees



Micah Doane is tired of his community being treated like a trash can. He is a part of Protectors of Paradise, a community group combatting illegal dumping on the west side of O'ahu. - Photo: Jason Lees



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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The Tulalip Tribes of Washington

I was recently blessed to meet with two Indian tribes during my visit to Washington to attend the Association of Hawaiian Civic Clubs 58th Annual Convention. Both tribes have a federal recognition status, and are among a total of 29 federally-recognized tribes in the state of Washington. In this and next month's columns, I will like to share a little about each visit. This month I will talk about my visit with the Tulalip Tribes of Washington.

The tribal population of Tulalip is more than 4,600 with about 2,600 members residing on the 22,000 acre Tulalip Indian Reservation.

In arriving at Tulalip, I was in awe of their administrative building, an impressive building built from cedar, overlooking Tulalip Bay. We began our meeting in their boardroom,

modern day is built upon the strong foundations of their ancestors before them. This mana'o was so familiar for me, as we also honor our kupuna for the foundations they have set for us.

We connected on personal and cultural levels as we were able to share some of our 'oli and mo'olelo with them, and as they shared some of their songs and stories with us. The mana, the power, in their songs, in their prayers, and in the history of their people, will stay with me. I could hear



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i



Tulalip Tribes of Washington Administrative Building.

- Photo: Courtesy



OHA Chair Colette Machado meets with Tulalip Chairwoman Marie Zackuse and the Tulalip Board of Directors: Jared Parks, Bonnie Juneau, Melvin Sheldon Jr., Les Parks, Teri Gobin,

and I was humbled to be greeted by their entire seven-member Board of Directors, led by Chairwoman Marie Zackuse. Chairwoman Zackuse is the first Chairwoman elected since the first board was elected in 1936. It's also noteworthy that the current board, for the first time in history, has a female majority.

Behind their dais is a wall of photos of all their leaders previously elected to the board. When we later posed for a photo, they were purposeful in capturing all the photos in the background. They acknowledge that the work they do for the tribe in

their songs the struggle of their people to get where they are now, and the long history of oppression they faced from outside settlers.

I not only got to hear about these programs, but was also able to see some of these services firsthand when a tribal member on staff gave us a tour of their lands, while providing personal and historical perspectives.

I am excited to have connected with our 'ohana in the Pacific Northwest and look forward to building our relationship and friendship. ■

OHA Sues State and the University of Hawai'i - Mauna Kea Deserves Better

Mauna Kea is a deeply sacred place. It's regarded as a shrine for worship, as home to nā akua, and as the piko of Hawai'i Island. It is truly one of Hawai'i's most special places.

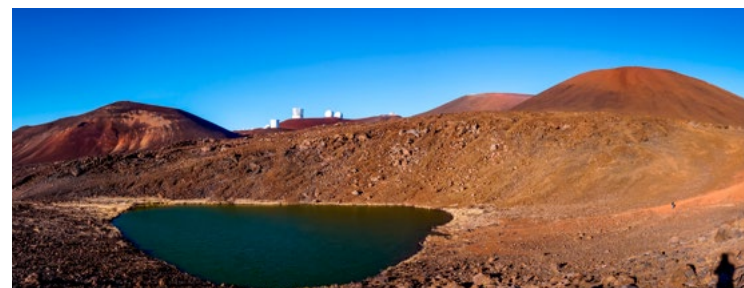
Yet for nearly 50 years, the state has treated the mauna as anything but special. The mismanagement of Mauna Kea is not a new issue. The state and UH



Dan Ahuna

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

to more unregulated development, the OHA Board formed an Ad Hoc Committee to more closely assess the issue. We conducted due diligence and looked into the numerous concerns and potential legal issues raised by community members and others regarding the state's management failures. In 2015, OHA entered into a mediated process with the state and UH to address these manage-



Lake Waiau near the summit of Mauna Kea. - Photo: Julian Peters, adobestock.com

have been called to task for their management failures dating back to the 1970s. The community has long recognized that unregulated public access coupled with the astronomy industry's exploitation of Mauna Kea pose a severe threat to the mountain's natural and cultural resources.

Generations of Native Hawaiians have expressed outrage over the state's neglect of the mauna. For decades, OHA has joined our community in advocating at the Legislature, the UH Board of Regents and the BLNR for improved management.

Four state audits have slammed the state and UH's stewardship of Mauna Kea, and the governor and the university president have both publicly admitted to failing to meet their management responsibilities.

Yet management continues to take a backseat to astronomy.

In response to the most recent round of protests and opposition

ment shortcomings. Ultimately, this nearly-two year process was unsuccessful.

So here we are today, left with no other recourse but to turn to the courts to compel the state to fulfill its legal obligation to properly mālama Mauna Kea. This is NOT about any single telescope. This is NOT about Hawaiian culture versus science.

This is 100 percent about the state and UH failing the mauna. It is finally time to abandon any hope that UH is capable or even willing to be a proper steward. We need to come together as a community to completely rethink how we care for the mauna, and that starts with cancelling the university's master lease while a path forward is developed.

After 50 years of empty promises to the mauna and our community, the state needs to be held accountable. Mauna Kea deserves better. ■

"To Thine Own Self Be True"... A series of Future Strong

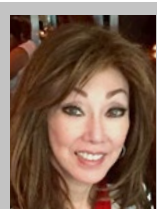
Each of us, whether we realize it or not, has a self-image. We see ourselves in some way – smart, slow, kindly, well-intentioned, lazy, misunderstood, meticulous, or shrewd. We all can pick adjectives that describe ourselves. This is the "I" behind the face in the mirror. The "I" that thinks, dreams, talks, feels, and believes. The "I" that no one knows fully. In this month's column, I will explore the meaning of the self-image, particularly in relation to changing behavior in growing managers, and how changes in *self-concept* come about.

The *self-concept* is important because everything we do or say, everything we hear, feel, or otherwise perceive, is influenced by how we see ourselves. One reason this self-concept is crucial is that it has a great deal to do with manager development – with being a growing person and eventually realizing one's self-potential. Note the term "*manager development*" rather than *management development*. The purpose of such development is to help individual managers to grow; after all, they have to do most of the job themselves. No one can tell managers exactly how to grow. Rather, the most one can do is to help managers understand themselves in their own situations, and then trust them to find the best directions themselves.

Developing *knowledge of "the self"* is no simple task and often goes underdeveloped because we often tend to resist it. "Many people have a hard time looking at themselves in the mirror and dealing with the ravages of time. Fortunately, we can be grateful to the mirror for showing us only our external appearance." – Manfred Kets De Vries, *Reflections on Leadership and Career Development* (2010)

Only through self-knowledge, openness to criticism, and being receptive to facts and perspectives that challenge our own, we can arm ourselves against denial. That, of course, is easier said than done and requires a special quality that does not come naturally to us either: *humility*.

"Taking on a disposition of *humility*



Leina'ala
Aha Isa, Ph.D.

Trustee,
At-large

and learning keeps us open to changing ourselves and consequently keeps us from claiming to be perfect." – Bill Welter and Jean Egmon, *The Prepared Mind of a Leader* (2006)

Rather than see ourselves as we truly are, we see ourselves as we would like to be. Sometimes self-deception can be more comforting than self-knowledge. We like to fool ourselves because confronting our failings can be too painful. The inability to see ourselves clearly can be described by an economic term



Self reflection.- Photo: benschonewille, adobestock.com

called "behavioral economics." This is the intersection of psychology and economics, a field that challenges the strict rationality of most modern economic models. – Adam Smith, *The Wealth of Nations*

The physicist, Richard Feynman, said, "The first principle is that you must not fool yourself – you are the easiest person to fool."

Polonius' famous quote: "This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man."

I want to wish you and your 'Ohana a very Mele Kalikimaka and Hau'oli Makahiki Hou!

A hui hou till 2018, Trustee Leina'ala ■

The Return of Trustee Accountability: Bring Back OHA Run Programs

A no'ai kakou... With a New Year coming up soon I continue to hope that there will be positive changes at OHA. However, change will not occur unless the Trustees begin to hold our Administration responsible for their actions.

The biggest problem is that the current system encourages Trustees to do nothing but show up to vote for action items written by the Administration. Many of these action items are delivered to us a few days before a meeting, giving us very little time to properly review them. This is why Trustees often feel blindsided at the table by last minute proposals.

Another problem is that OHA only reacts to problems as they pop up instead of proactively solving issues before they get serious. With the many emergencies we face, our beneficiaries cannot afford Trustees that only sit back and passively wait to put out fires.

OHA used to be a hands-on agency with a variety of programs to help our beneficiaries. Whenever a beneficiary would call with a problem, whether it had to do with health, education, housing, or even funds for an emergency, we could call someone in the OHA Administration for help. Our beneficiaries were assisted quickly and efficiently by an OHA staffer. That's why having in-house OHA programs, closely monitored by the Trustees, are so important.

Today, OHA mostly operates like a charitable foundation that simply hands out grants and conducts research. Most of the successful OHA-run programs, like Aha 'Opio and Aha Kupuna, which took years of hard work by past Trustees to develop, have been contracted out or quietly discontinued.

OHA also had a very successful housing program through a partnership with Fannie Mae and implemented through First Hawaiian Bank. We not only



Rowena
Akana

Trustee,
At-large

provided assistance with down payments but also classes on how to control debt in order to qualify for a mortgage. In those productive years OHA ran many programs with just a quarter of our current staff. While farming work out to nonprofits is appropriate in some cases, I believe OHA has gone too far.

A STEP IN THE RIGHT DIRECTION

Rebuilding our programs won't be quick or easy, but there is hope.

For the last eight years, OHA contracted with a third-party "middle-man" to administer OHA's funds to support 17 Hawaiian-focused charter schools. The middle-man took a small percentage of the funds as an administrative fee to cover the costs of distributing the fund and ensuring compliance. Since the Trustees approved \$1.5 million for this school year and next school year, the administrative fee was estimated to be up to \$200,000 for each year.

On October 19, 2017, the OHA Trustees approved distributing the \$3 million directly to the charter schools over the next two years. Amazingly, the Trustees finally decided to get rid of the middle-man. This means that the administrative fee will now go to the schools. It's a win-win situation I'm hoping we can replicate with other OHA programs.

ACCOUNTABILITY

The Trustees are ultimately accountable for OHA. Therefore it makes more sense to run our programs in-house so that we can monitor them. That way, OHA Trustees will be more involved and regularly kept up to date on our programs' progress. This should be our goal for 2018. I pray that the New Year will bring constructive and meaningful change. Aloha Ke Akua. ■

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

My First Year as OHA Trustee

This month marks one year since my swearing in as Trustee at-Large of the Office of Hawaiian Affairs. It's a good time to reflect on whether I have followed through on the promises I made to OHA beneficiaries and all citizens of Hawai'i.

From the outset, I committed myself to doing three things for the sake of the Hawaiian people: First, ensure a full and independent audit of OHA. Secondly, guide OHA towards financial sustainability as well as growth. Third, watch to make sure OHA funds are not misspent but rather used to meet the real needs of Hawaiian people.

Auditing OHA

An independent audit of OHA targeting fraud, waste and abuse will begin in early 2018. This independent audit, which goes beyond the scope of OHA's routine financial audits and state legislative audits, will help restore accountability and integrity to OHA. Many individuals worked hard to make this audit possible. I am grateful that my proposal was approved unanimously by all nine Trustees, and that I was appointed to my first leadership position as chairman of the Audit Advisory Committee. Demonstrating its full commitment, the Board of Trustees authorized \$500,000 for this independent audit, sufficient to attract a highly qualified firm in a nationwide search. We estimate the audit to be completed towards the end of 2018 and will address areas of concern to beneficiaries.

Fiscal Sustainability

A serious concern I have raised stems from OHA's own financial consultants' finding that the Native Hawaiian trust fund was being depleted at a rate of approximately five to six percent annually. At that rate, the intergenerational equity of the fund was in jeopardy. Immediately, when I became a trustee, I produced and distributed a report to the trustees entitled, "Crucial Recommendations for Fiscal Sustainability." (You can contact my

office for a copy.) My report provides a game plan to ensure long-term financial sustainability for a strong OHA, so that it can accomplish its mission of bettering the conditions of the Hawaiian people. That game plan, which guides my interactions with the board on financial matters for OHA, is as follows:



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

Trustee,
At-Large

1. Protect the trust - Reduce annual spending and create new policies for controlling the budget.
2. Grow the trust - Ensure that OHA follows sound investment strategies and develops resources like the 30 acres it owns in Kaka'ako.
3. Properly spend the trust - Spend only on OHA's mission to serve the Hawaiian people.

Proper Spending

OHA commissioned a scientific survey in 2015 which revealed that the Hawaiian people ranked OHA as the least reputable of all Hawaiian organizations. The survey also showed that Hawaiians did not want OHA to be spending its resources on nation-building but instead on real bread and butter issues such as housing, jobs, education, and health care for Hawaiians – not political efforts. Up until then, OHA had spent millions of dollars on pursuing the unsuccessful Akaka bill and failed Hawaiian registry programs such as Kana'iolowalu and Na'i Aupuni. In keeping with the will of OHA's beneficiaries and constitutional mandate, I have worked hard to keep OHA on track and focused on delivering resources that Hawaiians need.

Looking back, it's been an incredible year. Without wise beneficiaries, engaged community members and my outstanding staff, our accomplishments would not have been possible. Mahalo nui! I am humbled to serve you and pledge my future service to the betterment of the Hawaiian people.

E Hana Kākou/Let's work together... and have a blessed Christmas season! ■

Trustee Akina welcomes your feedback. To reach him, call (808) 594-1976 or Trustee-Akina@oha.org.

Makahiki – A Season For Healing

When we think about the lives of ancient Hawaiians, we are often reminded that they frequently engaged in war. Ali'i battled ali'i for territory on their island, and ali'i left their islands to take over the islands of others. The "war season" could last months, and affect not only the warriors but their families and their communities as well. Henry Opukaha'ia, the young man who traveled to New England and inspired the missionaries to come to Hawai'i, fled the islands as a result of the warring around him that killed his parents and infant brother.

From that perspective, maybe 2017 hasn't been that bad, although it has been a difficult year for many of us to navigate. At the break of every dawn we wake to find ourselves under siege by the sights and sounds of conflict as so many of us capitulate our sense of well-being to the battlefields of social media platforms and the daily news that invades the brain with every bad thing that happened around the world in the last 24 hours. Add to this the stress on our senses of just getting through the workday that can leave us mentally exhausted and spiritually diminished by mid-afternoon. For many of us, no matter our economic status, we feel that we are operating in a war zone.

The ancient Hawaiians knew that they needed a break from the season of war, and so they celebrated the season of the Makahiki. The Makahiki season was a four month period from October/November through February/March. The Makahiki was a time of peace and plenty, relaxation and games, and for harvest. It was also a time to honor the god Lono, one of the four major gods recognized not only here in Hawai'i, but throughout the Pacific. His domain includes fertility, agriculture, and peace. During Makahiki, the qualities of Lono were celebrated by feasting, competing in sport and games,

dancing hula and telling stories. War between the ali'i was forbidden. Some of the games that were and still are enjoyed during Makahiki include heihei kūkini (racing), mokomoko (boxing), hākōkō (a wrestling style similar to sumo), pūhenehene (a skilled-game of deception), and kōnane (a board game most resembling chess).

So the message I urge with this column is that it's time for us to follow the ways of our ancestors to take a break! Let's gift ourselves some extended Makahiki time. We don't need to wait for Christmas to gift ourselves with peace and tranquility.

One of the ironies of the "holiday season" is that there are holiday season demands like gift-giving expectations and heightened family-related obligations that actually increase the stress of deadlines and managing one's holiday finances as people incur new debt while still paying off last year's holiday loans. Go figah.

Instead, do yourself a favor. Slow down. Talk to your family and friends about the need to get off the train for a while and schedule some Makahiki time celebrating the blessing of close friends and family. Get off social media. Take a fast from the news. Go out and play some games with your family and friends.

Let us all work on healing our spirits and refreshing our minds. Let's hit the re-set button and move into 2018 with peace and aloha.

May I wish you and yours Happy Holidays! ■

To read my articles, including my thought piece on Restructuring OHA, please go to peterapo.com. I welcome your thoughts and you can email me at petera@oha.org.



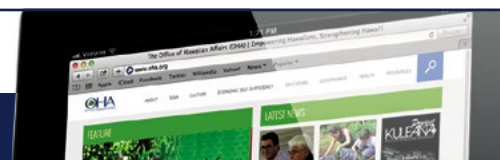
**Peter
Apo**

Trustee, O'ahu

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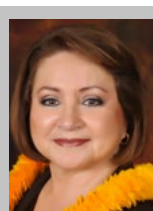


Ho'ōia – The Truth Welina me ke aloha

When OHA was created and set in motion, the State of Hawaii understood that the elected officials would serve for the betterment of Hawaiians. It is important to note that the role of a Trustee, to the beneficiary, is one of a fiduciary. This word implies that OHA Trustees are held to the highest standards of obligation to act on behalf of the beneficiaries with total trust, good faith, and honesty. It is our duty to assure you that your OHA resources are not only going to further our lahui today, but to ensure there is intergenerational equity in perpetuity. I am required by law to hold OHA up to the highest of standards with respect to executing our duties and obligations. These are the reasons the Board has deemed it vital to conduct an audit indicating any fraud, waste, or abuse.

Currently OHA undergoes three types of audits, where each one is reviewing specific areas within the organization. The first is required by our Trustee Operations Manual Article 37, referred to as the Financial Statement Audit where its scope is to attest the fairness of the financial statements, which is conducted annually. The second is required by the Office of Management Budget Circular A-133; referred to as the Federal Funds Audit, its scope is to attest the fairness of financial statements; compliance with grant requirements and applicable federal and state laws and regulations, which is conducted annually. The third is required by Hawaii Revised Statutes Chapter 10-14.55 known as the State Audit, where its scope is to examine the efficiency and effectiveness of government programs or agencies, which is conducted at least once every four years, with a follow up done within two or three years

thereafter. The first two audits are conducted by CPA firms and the last one is done by the Office of the State Auditor. Their report will be published before the end of 2017.



Carmen "Hulu"
Lindsey
Trustee, Maui

Although the aforementioned audits serve the public in their own specific ways, it is the will of the Board to conduct another audit holding OHA to an even higher standard. According to the Request for Statements of Qualification the scope of this specific audit is to "identify and quantify potential areas of waste, abuse, and fraud in the procurement of professional services, as well as other disbursements of funds." This audit will take a closer look at OHA's procurement and contracts as well as our LLCs', in order to have a clear and objective understanding of how OHA funds have been managed. The audit will look over the past five fiscal years back to 2012. Finally this audit will, according to the SOQ, "provide recommendations on organizational, structural and procedural improvement[s] to strengthen the BOT's fiduciary oversight of the OHA and its LLCs."

As outlined in the SOQ, it is our duty and obligation to ensure that OHA funds are used only to further the mission; to mālama (protect) Hawaii's people and environmental resources and OHA's assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and nation, recognized nationally and internationally. To put it more simply, we are here to better the lives of our lahui. This audit will allow us to become fully transparent and show us where there is room for improvement in our policies and operations. This is a tool that will allow us to move forward unified and with strength.

Mele Kalikimaka a Hau'oli Makahiki Hou!! ■

"O TANNENBAUM", The Douglas Fir

In Glee Club at Kamehameha (mid 1960s), this was a Christmas favorite of mine along with "O Holy Night" and "Pōla'i Ē." Our kumu was Dale Noble. Perfection was his mantra. His bar was high but balanced. He made singing and performing fun. I'm sure those of us who knew him "upfront and personal" as a teacher and choral director will agree. My frail memory fifty years later recalls every German word of "O TANNENBAUM" (O CHRISTMAS TREE) without effort.

Christmas as a kid growing up in Waimea was always a festive time. Parker Ranch was the cornerstone, anchor and economic engine of our town. The Ranch, through Richard Smart (its part-Hawaiian owner), took kuleana for making it a very special time. Mr. Smart gave a gift to every student at Waimea School whether your dad, or mom, worked for the Ranch or not. **NO CHILD WAS LEFT OUT....about 200 or so!**

The Ranch also sponsored an annual Christmas Eve event at Barbara Hall, an evening of speeches, remembrances and music. It was a time for paniolo to showcase their talents. I remember two uncles, Johnny Rickard and Pakana Spencer. It's too bad we didn't have today's technology back then to record their soulful renditions of "O Holy Night" and "Christmas Island."

There were those rare occasions when Mr. Smart would make a surprise appearance and rock the hall with his rich baritone voice. The entire community was invited. Being that was all that was going on that night before our town shut down, I swear every Waimea patriot from newborn to kupuna was there. A huge tree decorated to the hilt was the centerpiece around which we all gathered. The tree had to come from Parker 'āina, a tradition put in place years ago. It was either a well-formed cypress or

Norfolk Island pine.

The grand finale came with Santa (Joe Pacheco) charging from a dark chilly sometimes rainy night into Barbara Hall chanting, "Ho! Ho! Ho!" The sweet roar of "Jingle Bells" and "Rudolph the Red-Nosed Reindeer" ensued. Everyone's adrenalin was pumping now. His 'eke (bag) was filled with brown paper sacks. Everyone got one. They were filled with hard candy, an apple, an orange, raisins and Waikīkī walnuts. A kahu would bless everyone and unabashedly wish the assembly, "Merry Christmas!" Political correctness was never a concern.

A delightful night us kids wanted to go on forever came to an end.

As we rode home that night, "...visions of sugar plums danced in our heads," The final, big annual event was just a few hours away. Then, it was Christmas morning. We tore the ribbons and wrappers off of the few boxes sitting under our **Douglas fir** tree followed by a breakfast of bacon, eggs and saloon pilot crackers laced with Darigold butter which were dunked in piping hot coffee.

Our tree was always a **Douglas fir (Pseudotsuga douglasii)**. Its scent was so intense, alluring and aromatic. We never tired of the smell of pine. I never heard of Noble or White firs. We were from "The Land Before Time," okies from Waimea. Our **Douglas fir** was humble, sparse, spindly, never full or well-formed, standing proud in a corner of our living room draped in recycled ornaments, tinsel and lights.

Some years ago I learned that the **Douglas fir** is linked to Hawai'i Island. It's named after Scottish botanist, David Douglas, who died in 1832 at Kaluakaua, Laupāhoehoe after falling into an earthen pit while trekking the north slope of Mauna Kea. ■



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

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

2018

KAUAUA – Kauaau Ohana reunion 2018 will be held on Kauai at the Lydgate Park, Wailua on June 22 to 24, 2018. Information and registration form can be found on websites KauaauOhana.com; KauaauOhanaKauai.com; and Facebook-KauaauKauai. Plan early to reserve your accommodations and rent-a-car. Call Clarence Ariola Jr. (808) 639-9637 or email cariolajr@hawaii.rr.com for more information.

KIPI-KAHELE – The descendants of the unions of Katherine Kaahea & Samuel Kipi and Katherine Kaahea & William Miliona Kahele will be gathering on O'ahu at Mā'ili Beach Park in Mā'ili on Friday, April 27, 2018 – Sunday, April 29, 2018. Camp set-up begins Friday with pot blessing and movie night. Saturday includes Continental Breakfast, lunch and pa'ina throughout the day. Saturday's agenda: cultural activities, scavenger hunt, entertainment, BINGO and fellowship. T-shirts & tank tops will be on sale designed by John Kahele, Jr. Order forms available by calling Doreen Sylva (808) 520-4065 / email: doreensylva@yahoo.com. We look forward to seeing you, our 'ohana,

in Mā'ili, O'ahu in April 2018. To receive Family Meeting Minutes, email or text us your address. For more information, contact Pauahi Leoiki (808) 445-5352 or email cpleoiki@gmail.com or call or text Kapua Kahele (808) 259-9456. Let's contact all 'ohana to join us in 2018. 'A hui hou!!!

LOVELL-HOLOKAHIKI – Joseph Lovell a me Mary Mele Holokahiki Family reunion. Start planning your trip to the beautiful Kohala Coast, Hawaii. July 12-15, 2018. Mary Mele Holokahiki was born in Polulu Valley. We will be gathering to celebrate together our Hawaiian Heritage and this union. We need your kokua: serve on a committee, donate or plan to attend. Please contact the family email lovell.holokahiki@gmail.com or call Teri 808-494-5384.

KUAKAHELA-KALIMAONAONA – The descendants of Kuakahela and Keaka Kalimaonaona is scheduled for July 28 and 29 2018 in Kailua-Kona at Makaeo Events Pavilion. Children: Naiheauhau, Kealohapauole, Kaunahi, Kaaihue, Kamau, Kimona (Simeona), Malia, Wahinelaewaia and J. K. Kuakahela. Please come and join us to plan this 2 day event. Please contact Agnes if you have questions 808-987-1884.

ROBINS-FRIEDENBURG – Save the date July 14, 2018. Family of Thomas Robins and Victoria Friedenburt will be gathering in Ka'u on the Big Island next summer. More information to follow. Please contact the family emails at robinsfamily808@gmail.com, robins2friedenburt@gmail.com, or call Kim at (808) 929-7130.

'IMI 'OHANA • 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 Pauahi Colburn at 722-8400. Mahalo nui.

KAIWA – Looking for descendants or related 'Ohana Members of 'BILL KAIWA', aka 'SOLOMAN ANI. Please contact ROBERTA BOLLIG 320-248-3656 or flh63kb@yahoo.com MAHALO!

KALAUPAPA – 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@kalaupapa.oha.org or call 808-573-2746.

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

KEAWE – Looking for genealogy records or family members for my grandmother Hannah Keawe born 1875 in North Kohala, HI. Married my grandfather Henry K. Iaea born 1880 in Ka'u, HI. Married 1901 Hon. Territory of Hawai'i birth 1896-1909. Index by name of mother Keawe Hannah, father Henry K. Iaea - child Elizabeth Kalua born 7/19/1898 in North Kohala. Please call Ned Iaea 808-979-1800 or 808-426-1061. Mahalo!

KEKUKU APUAKEHAU – Looking for lineage from Joseph Kekukupena Apuakehau, 1857-1936, and Miliama "Miriam" Kaopua, 1857-1919, to Kalaimanokaho'owaha also known as Kana'ina nui (Big Island Ali'i), circa 1778, to Alapa'i Nui (Big Island King, 1725-1754). Any and all information will be greatly appreciate. Mahalo! Please send email to Miriam: matar02@hawaiiintel.net.

NALAUAI – Looking for genealogical information on Kamala Kali Nalauai (possibly Naluai?) b.abt.1870 (I have no other information at this time on Kamala) who married Lui Kapi'ioho b. abt.1854 or 1864. They had 6 known children together. Lui Kapi'ioho is the brother of Hika'alani Kapi'ioho b. Aug.1858, twins Kou & Kamai Kapi'ioho b. Nov. 8,1861, ALL said children of Maunalei (w) & Kapi'ioho (k) who were married 1847 in Ewa, Oahu. Seeking more information on Kapi'ioho 'Ohana as well. Please contact Mapuana - usinewa@gmail.com.

WAIOLAMA – Searching for family members and genealogical records of George ('Ainaahiahi/Kaaniaahiahi) Waiolama born about June 5, 1892 in Kahakulua, Maui. Mother: Kawao Kaaniaahiahi Kahakulua, Maui. Father: (George Sr.) Waiolama of Wailuku, Maui. George Jr. is a half brother of my grandmother Elizabeth "Lizzie" Leialoha Cook. Also, family members of Waiolama on Oahu, Helemano area, who was a brother in law of 3x great uncle Konohiki Namahana (Mahoe) (if this is the one and same Waiolama family?).. Please contact Sissy Akui at kealohamaiole@gmail.com. Mahalo! ■

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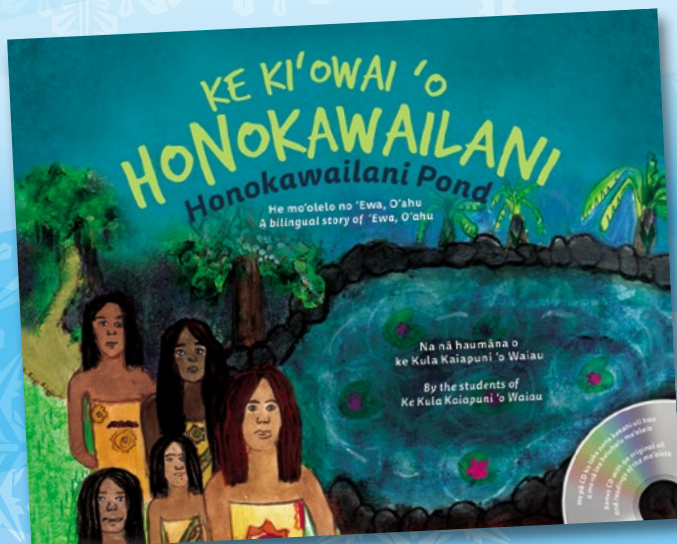
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