

Ka Wai Ola

THE LIVING WATER OF OHA

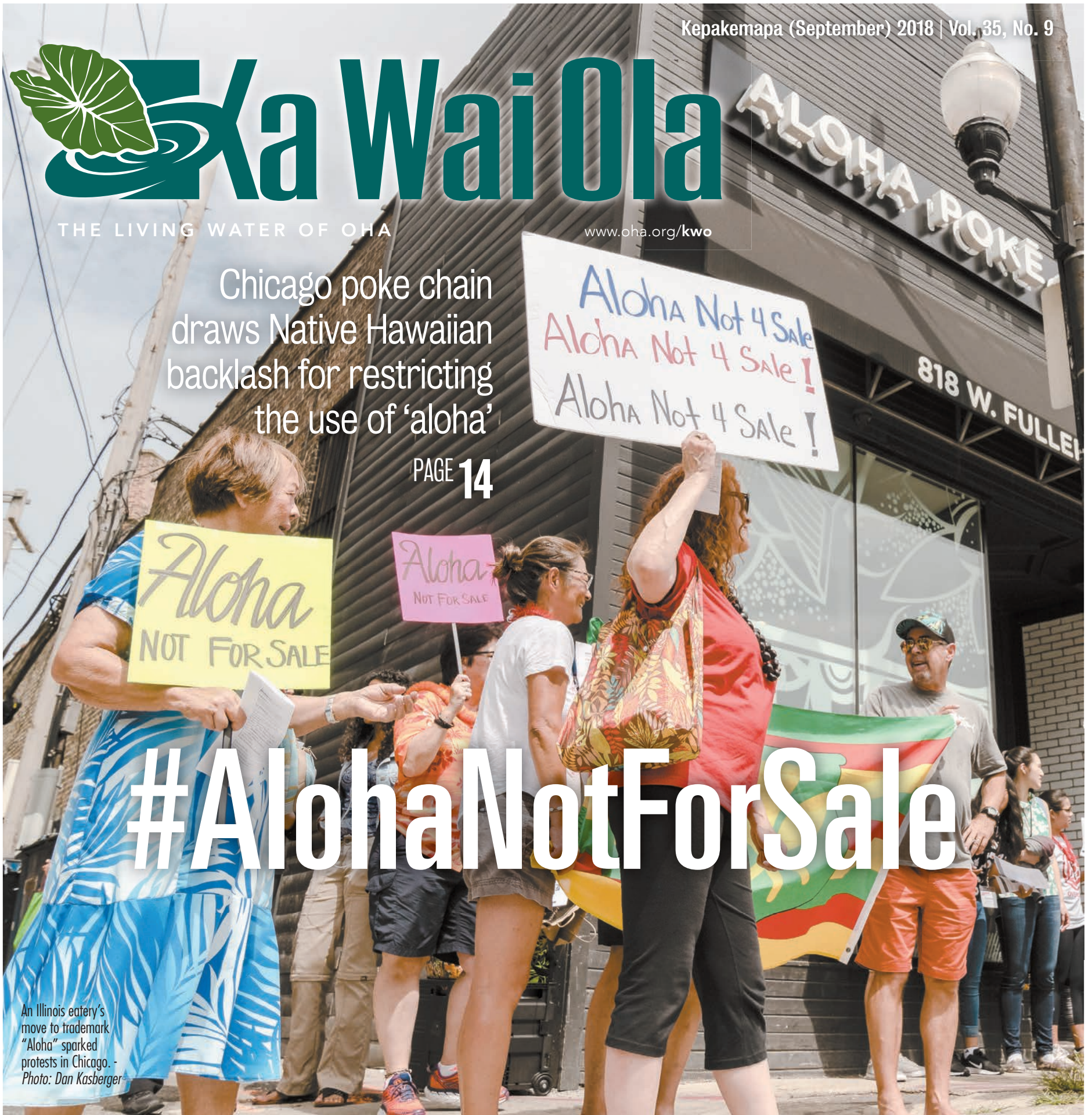
www.oha.org/kwo

Chicago poke chain
draws Native Hawaiian
backlash for restricting
the use of 'aloha'

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#AlohaNotForSale

An Illinois eatery's
move to trademark
"Aloha" sparked
protests in Chicago. -
Photo: Dan Kasberger



PROVEN EFFECTIVE LEADERSHIP.
THE NEED FOR CHANGE IS NOW.



WILLIAM AILĀ, JR.
CANDIDATE FOR
OHA TRUSTEE AT-LARGE

ESTHER KIA'ĀINA
CANDIDATE FOR
OHA O'AHU TRUSTEE

AILĀ
for OHA
CHANGE

ESTHER
KIA'ĀINA
OHA

FULFILLING OUR MANDATE AND ACCOMPLISHING OUR VISION

Aloha mai kākou,

In the 1970s, organized Hawaiians sought remedy for injustices suffered since the overthrow of the monarchy, standing up for the survival of their cultural heritage.

Grassroots activists united in protest on several fronts, calling for an end to the military bombing of Kaho'olawe and for a halt to evictions in Kalama Valley and on Mokauea Island, O'ahu's last remaining fishing village. Against this backdrop, delegates to the 1978 Constitutional Convention (con con) envisioned an entity that would be entrusted with improving conditions for Native Hawaiians.

These were contentious times. Even as the '78 con con was in progress, roughly 200 Hawaiian activists gathered at Hilo Airport, leading to the activation of the National Guard and the arrest of 60 demonstrators. Con con delegate Frenchy DeSoto, who would become OHA's first chairwoman, told her fellow delegates about the disparities Native Hawaiians faced in public education, the workforce and the criminal justice system. "Hawai'i must respond to the needs of the Native Hawaiians; the time has come," she said.

Ultimately, delegates settled on a Hawaiian Affairs package that included the establishment of a state agency responsible for moneys earmarked for Native Hawaiians – the Office of Hawaiian Affairs. As OHA approaches its 40th anniversary in November, we can look back at the original tenets the agency was founded on to see what has been accomplished, and identify where we need to buckle-down to support our beneficiaries for the next 40 years.

Some issues that were pressing in 1978 persist today, such water rights. This July, East Maui kalo farmers celebrated a victory in a landmark legal case when the Water Commission called for restoration of streams that had been diverted to irrigate Alexander & Baldwin's vast plantations for more than a century. Plaintiffs in the two-decade-long legal battle were represented by the Native Hawaiian Legal

Corp., a native rights law firm that receives annual funding from OHA. OHA's advocacy has also helped protect the Northwestern Hawaiian Islands, so much so that OHA was named a co-trustee of the 583,000-acre Papahānaumokuākea Marine National Monument.

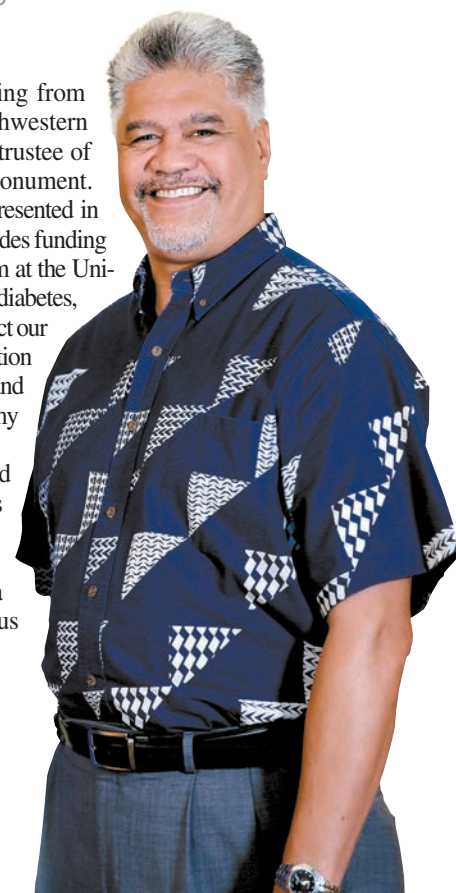
Substantial work remains to ensure Hawaiians are well-represented in higher education, the workforce and the civic arena. OHA provides funding to Hawaiian-focused charter schools and a scholarship program at the University of Hawai'i. OHA also supports programs that combat diabetes, hypertension and other health issues that disproportionately impact our beneficiaries. This biennium, OHA grants support school nutrition programs in Kualapu'u, Moloka'i; Hāna, Maui; and in Lihue and Kekaha on Kaua'i. On O'ahu, an OHA grant to the Salvation Army supports substance abuse treatment for Hawaiian women.

But OHA itself is not fully funded, despite repeated requests to the state to lift the "temporary" cap on OHA's pro rata share of Public Land Trust revenues. We will continue to seek our fair share in order to get more resources into our communities. Early advocates fought hard for a public agency dedicated to Hawaiians. The impetus is on us to fulfill our mandate and accomplish our vision.

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

Kamana'opono M. Crabbe

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



Kamana'opono M. Crabbe, Ph.D.
Ka Pouhana,
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The Academy for Gameful & Immersive Learning Experiences (AGILE) worked with students to create virtual learning environment in Minecraft.

Cortney Gusick. -
Photo: Kawena
Carvalho-Mattos



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A story about Maui ruler Kekaulike's son is also a lesson on infant feeding.

GOVERNANCE

EA

To restore pono and ea, Native Hawaiians will achieve self-governance, after which the assets of OHA will be transferred to the new governing entity.

Culture, chanting and living history to mark Queen’s birthday

Mai Poina living history tours offered weekends Sept. 2-9

Submitted by the Hawai’i Pono’i Coalition

The lawn of ‘Iolani Palace will be alive with culture and history as the Hawai’i Pono’i Coalition presents the 12th Annual ‘Onipa’a Celebration on Sept. 2.

The event will open with entertainment at 10 a.m., and close with Mai Poina: The Overthrow, a living history walking tour retracing four pivotal days in Hawaiian history. At 3:30 p.m., chanters from Hālau Kū Māna will share mele written during this period in Hawai’i’s history.

“Lili’uokalani was a champion of peace and social justice, and this is our way of sharing her story and our culture,” said coalition member and event organizer Soulee Stroud.

The Sept 2 observance will contain three key elements:

> 10 a.m. to 3:30 p.m.: The day begins with

entertainment by The Royal Hawaiian Band and ends with Hālau Kū Māna. A church service honoring the Queen begins at noon, followed by performances from Nā Hōkū Hanahano Award-winner Ku‘uipo Kumukahi.

In the adjacent Kana’ina Building at 11 a.m., the play “Ka Lei Maile Ali’i – The Queen’s Women” re-enacts a meeting in Hilo encouraging Hawaiian citizens to sign petitions against the annexation of Hawai’i to the United States. Cultural demonstrations will take place all day long on the palace lawn, and admission to the ‘Iolani Palace will be offered free of charge.

> 3:30 p.m.: Hālau Kū Māna performs mele written during this historic time in Hawaiian history. Carefully gathered from books, newspaper articles and family collections, the mele encompass themes of adoration of the Queen, the unrest of the Hawaiian Nationals and other common ideas surrounding the overthrow.

> 4, 4:20, 4:40, and 5:00 p.m.: Mai Poina (Don’t Forget) living history walking tours. Cos-

tumed role-players will interpret the significant events and sites surrounding the overthrow of the Hawaiian Kingdom through a dramatic narrative. After the tour, attendees are welcome to join in a discussion about this pivotal episode in the history of our islands led by distinguished Native Hawaiian humanities scholars. Space is limited and reservations are requested. Please see website at www.HawaiiPonoi.info.

Performances of the Mai Poina walking tours, co-sponsored by the Office of Hawaiian Affairs and Kamehameha Schools, will also be offered Sept. 3, 8, and 9 beginning at 4 p.m. On Sept. 9, chanting will conclude the 5 p.m. performance.

First presented in 2009, the walking tours are immensely popular, with more than 1,300 people attending Mai Poina’s four-night runs since 2009.

“This is a wonderful way to educate visitors and residents about Hawai’i’s history,” said Craig Howes, director of the University of Hawai’i Center for Biographical Research. “Our center was founded to facilitate and encourage the study and practice of biography in all its forms, and through programs like Mai Poina: The Overthrow, more people learn history in an engaging way.”

Founded in 2007, the Hawai’i Pono’i Coalition is a consortium of Native Hawaiian-serving organizations dedicated to telling the true history of Hawai’i. For more information, please visit www.HawaiiPonoi.info. ■

O’AHU



AKAKA



KIA’ĀINA

AT-LARGE



WAIHE’E IV



AHU ISA



AKANA



AILĀ JR.



HANOHANO



LEE

MAUI



KAPU



LINDSEY

Primary narrows field of candidates for OHA trustee

Incumbents led the vote count for three at-large seats

By Ka Wai Ola Staff

Ten candidates are vying for five seats on the Office of Hawaiian Affairs board in November’s general election. The 2018 election will also decide who will lead the state, and who will represent Hawai’i in Congress.

The Aug. 11 primary narrowed the crowded field of OHA trustee candidates to the two facing

off in the general election to replace retiring O’ahu Trustee Peter Apo, as well as the six vying for at-large seats. Three candidates are challenging OHA’s three incumbent at-large trustees in the general election; the incumbent trustees garnered the highest number of votes in a field of 15 candidates. The two Maui trustee candidates will face off for the first time in the general election.

The general election will determine the state’s top two executives. In the gubernatorial race, incumbent Gov. David Ige (D) faces challengers state Rep. Andria Tupola (R), Jim Brewer (G)

ELECTION RESULTS

PRIMARY ELECTION WINNERS

OHA O’ahu Resident Trustee

1. Kalei Akaka: 44,917 votes(15.7%)
2. Esther Kia’aina: 39,875 votes ..(13.9%)

OHA At-Large Trustee (3 seats)

1. John D. Waihe’e IV: 74,183(8.6%)
2. Lei (Leina’ala) Ahu Isa: 53,055 ..(6.2%)
3. Rowena Noelani Akana: 50,583 (5.9%)
4. William J. Ailā Jr.: 44,151.....(5.1%)
5. Faye (Pua) Hanohano: 35,467 ... (4.1%)
6. Brendon Kalei’aina Lee: 33,951....(4%)

Maui Trustee

1. Ke’eaumoku Kapu
2. Carmen Hulu Lindsey

Source: Office of Elections

SEE ELECTIONS ON PAGE 5

ELECTIONS

Continued from page 4

and Terrence Teruya (N). The race for lieutenant governor includes state Sen. Josh Green (D), Renee Ing (G), Marissa Kerns (R) and Paul Robotti (N).

In addition to choosing candidates, voters will weigh in on whether Hawai'i is due for another constitutional convention, commonly referred to as a 'con con.' The ballot may also include constitutional amendments proposed by the Legislature.

The constitutional convention question is a critical one for Hawaiians, and the state as a whole, as it would amend the state's governing document. It's been four decades since Hawai'i last opened its constitution up for sweeping changes. The 1978 con con was pivotal for Hawaiians, leading to the creation of the Office of Hawaiian Affairs, the recognition of 'ōlelo Hawai'i as an official state language and implementation of comprehensive Hawaiian education in the public schools. It also paved the way for the return of Kaho'olawe as a cultural reserve.

But Hawaiian rights were just one aspect of the convention – the entire proceedings cover 1,242 pages. They include a comment by the late Frenchy DeSoto, a delegate to the convention who became OHA's first chairperson: "This convention, if it so desires to adopt these proposals set before it on behalf of the Hawaiian community, can go down in history as being the only elective body truly representative of the people throughout Hawai'i, which gave any consideration that had meaningful and lasting impact on the native Hawaiian community."

While many in support of a con con are unsatisfied with the status quo, some opponents worry about what could happen to Hawaiian rights if changes are made to the constitution. Chad Blair addresses some of these concerns in a Honolulu Civil Beat column: <https://www.civilbeat.org/2018/02/chad-blair-what-a-constitutional-convention-might-mean-for-hawaiians>.

More information about the con con and other constitutional amendment questions will be available in OHA's 2018 candidate guide in next month's issue of *Ka Wai Ola*. ■

Ke Au Hawai'i celebrates Hawaiian achievement

By Ka Wai Ola Staff

More than 2,000 people celebrated Native Hawaiian achievement at the Ke Au Hawai'i Festival on Aug. 4 at Aloha Stadium.



The festival is part of the "Year of the Hawaiian," an effort to recognize the Native Hawaiian community's accomplishments over the decades and to promote Hawai'i's indigenous people's continued pursuit of social justice. In addition, this year marks the anniversaries for many significant historical events in Hawai'i, including:

- > 240 years since the arrival of Captain Cook;
- > 125 years since the overthrow of the Hawaiian Kingdom;
- > 100 years since the establishment of the first Hawaiian Civic Club;
- > 40 years since the 1978 Constitutional Convention, which led to, among other major Hawaiian achievements, the establishment of the Office of Hawaiian Affairs and the designation of the Hawaiian language as a co-official language of the state; and
- > 25 years since the adoption of the Apology Resolution, through which the U.S. apologized for its role in the overthrow of the Hawaiian Kingdom.

Held one week before the election, the festival was an opportunity to promote civic engagement. After leading the audience in the I Ku Mau Mau chant, Auntie Vicky Holt-Takamine shared mo'olelo and encouraged everyone to make a difference in the community. "If all of our Hawaiians get out to vote, then we can make a difference in every single race, in every community," she said. "So I am encouraging everyone to get out and vote."

When it was his turn to take the stage, Uncle Walter Ritte called out "Aloha 'Āina!" and the crowd echoed his chant. He went on to state, "Aloha 'Āina defeated the United States military on the island of Kaho'olawe!" After thanking the Hawaiians that got thousands of people together for the Ke Au Hawai'i Festival, Uncle Walter called for Hawaiians to unite. He shared, "It's critical, it's really really critical, that we learn how to come together. There are 250,000 of us in Hawai'i. If we can learn to come together, its gonna be unreal."

The festival came 30 years after more than 40,000 Native Hawaiians gathered at Aloha Stadium for Ho'olokahi, the culminating event of the first Year of the Hawaiian, which was designated by Gov. George Ariyoshi.

This year has been designated "Year of the Hawaiian" by the OHA Board of Trustees via a resolution passed in January and by Gov. David Ige through a proclamation signed in February.

Ke Au Hawai'i was sponsored by OHA, Kamehameha Schools, Kaiwi Entertainment, Hawai'i Tourism Authority, the Council for Native Hawaiian Advancement and Hawai'i's Finest. ■



The Ke Au Hawai'i Festival featured performances by hula hālau and music from Sudden Rush, Mana Maoli (Paula Fuga, Kimie Miner and Kaumaka'iwa Kanaka'ole) and Eklou. - Photos: Kawena Carvalho-Mattos



'Ōlelo 53 will be rebroadcasting Ke Au Hawai'i – Year of the Hawaiian 2018 on Sept. 2 at 6 p.m., Sept. 3 at 11 a.m., Sept. 14 at 10 p.m. and Sept. 17 at noon. On Demand online at olelo.org/olelonet.



Wahine Toa of Kailua-Kona, Hawai'i was just one of the amazing vendors from across the pae 'āina that attended the Ke Au Hawai'i Festival. The festival also featured 'ono food booths and information booths encouraging people to register and vote in the upcoming elections. - Photos: Alice Silbanuz



EDUCATION

HO‘ONA‘AU AO



AGILE students created a virtual learning environment inspired by the Hawaiian Islands in Minecraft during a summer day camp. The detailed environment includes familiar landmarks, such as Ali‘iolani Hale on King Street.



Minecraft camp builds virtual Hawaiian Islands

By Kawena Carvalho-Mattos

For thousands of years, Hawaiian culture and ‘āina have been used as tools to educate and pass knowledge from generation to generation. But in a changing digital world, can a similar or complimentary educational environment be created online? Cody Lestelle and Opapo Fonoimoana, co-founders of The Academy for Gameful & Immersive Learning Experiences (AGILE), believe so. From June to July of this year, AGILE worked with students in an O‘ahu summer camp to create a Hawaiian Kingdom-inspired virtual learning environment in the popular game Minecraft.

“To me learning happens everywhere all the time,” says Lestelle. “The differences between learning, doing and living are very subtle.” Lestelle believes play and gaming can be powerful tools for education. His organization AGILE is cultivating a hybrid face-to-face and web-based multiversity campus that creates gameful and immersive learning experiences. The AGILE multiversity is designed for users to learn through playing and doing and

to optimize computer and digital time to translate to increased AFK “away from keyboard” benefits. Their most recent project involves using Minecraft, a digital building blocks video game program, to study and create a virtual version of the Hawaiian Islands.

In creating the Hawaiian Islands on Minecraft, AGILE based its teachings in a holistic philosophy that takes direction from ‘āina, its people and the elements. During a free summer day camp, 20 students, including Native Hawaiians, with ages ranging from seven to 15 years, took a dive into Hawaiian culture and history to learn more about the land they sought to build virtually. Over the course of five weeks, the students, along with a few experienced Minecraft builders, learned about the Hawaiian ahupua‘a land division system, topography, map making, water systems from mauka to makai, farming systems and more from guest teachers, including Solomon Enos. The knowledge gained was then applied to create content inside their topographically correct Minecraft versions of the Hawaiian Islands. Time in Minecraft

SEE MINECRAFT ON PAGE 7

E KALA MAI
Water rights cases in East and West Maui

The table of contents and a jumpline in the August 2018 issue of *Ka Wai Ola* incorrectly identified East Maui streams as Nā Wai Eha in an article on page 6. There are water rights cases in both East and West Maui; the standards established by the State Commission on Water Resource Management apply only to East Maui streams. Mahealani Wendt, a community advocate on Maui and former executive director of the Native Hawaiian Legal Corporation, provided a table that helps distinguish between the East and West Maui stream systems and the legal cases that apply to them.

	EAST MAUI	WEST MAUI
Plaintiffs/Parties	Na Moku Aupuni o Ko‘olau Hui; Beatrice Kekahuna, Marjorie Wallet, Lynn Scott; Maui Tomorrow	Kaulana o Na Wai Eha
Attorneys	Native Hawaiian Legal Corporation; Isaac Hall	Earthjustice
Permittee(s)	Alexander & Baldwin, Hawaiian Cane & Sugar, East Maui Irrigation	Wailuku Water Company Wailuku Sugar Company
Ditches constructed	1878 Samuel Thomas Alexander Henry Perrine Baldwin	1882 Claus Spreckles
Legal petitions filed	2001	2004
Amount diverted (in comparison, all of Oahu consumes 155 million gallons per day)	450 million gallons/day	70 million gallons/day
Streams petitioned	Nahiku Lease Area: Makapipi Hanawi Kapaula Keanae Lease Area: Waiaaka Pa‘akea Waiohue Kopiliula (Puaka‘a tributary) East Waluaiki West Wailuaiki Wailuanui Kulani (aka Hamau) Waiokamilo Ohi‘a (Waianu) Palauhulu Pi‘ina‘au Honomanu Lease Area: Nu‘ailua Honomanū Punalau Ha‘ipua‘ena Huelo Lease Area: Puohokamoa Wahinepe‘e Waikamoi (Alo tributary) Hanehoi Honopou	Waihe‘e River Waiehu Stream Wailuku River Waikapū Stream



Students created topographically correct versions of the Hawaiian Islands in the video game Minecraft. - Photo: Courtesy of AGILE

MINECRAFT

Continued from page 6

worlds was divided between their 5:1 scale O'ahu map, a randomly generated Minecraft survival map, and the final contest submission map.

Near the end of the camp the team switched focus to a new map designed by Lestelle that includes a much broader range of islands. The newer map includes the Hawaiian Islands and several other chains and individual islands, all at a 17:1 scale to encompass the peaks of Mauna Kea and Haleakalā all the way down to sea level within the game's 256 block height limit. The method of learning is an abundance cultivation-based lifestyle similar to that of ancient Hawaiians. Currently, fun adventure maps and underground treasure troves are being developed to teach the player about Hawaiian culture through tasks and mini clues.

At the end of the 5-week camp, the students entered their Minecraft build titled "Islands LIVE – a Minecraft (board) Game for Sustainable Futures" into the Minecraft community Summer 2018 Journey Through Time Contest. Their efforts won them the 12th place title in the competition.

Although their efforts have been successful thus far, the journey has only just begun for AGILE. Lestelle believes the next milestone in this project will be to create a community of play around their virtual island landscape by adding more islands to the current 40 that are there and by adding details and stories to the islands and island chains on the current map which already includes Sāmoa, Tahiti and the Isle of Man with culture-based tasks specific to each region.

AGILE is continuing to offer a free after school program teaching academic and 21st century careers skills through game design. To learn more about AGILE and their current projects, visit agilexps.com/play. ■

OHA emergency funds distributed to lava flow victims

By Sterling Wong

HAWAI'I ISLAND – A second batch of checks from OHA's natural disaster relief program were distributed to 55 Native Hawaiian households to help them cope with the devastating impacts from the recent lava flows in Puna.

The Aug. 21 checks come from the \$250,000 in funds that OHA set aside for emergency financial assistance for individual Native Hawaiian households in Puna. So far, \$170,000 total has been distributed to 116 households. Beneficiaries are encouraged to continue to apply for the remainder of the funds.

"We send our deepest aloha to the residents of Puna, who continue to endure so much," said Kamana'opono Crabbe, OHA

RELIEF EFFORTS

For more information on OHA's Puna relief efforts, please visit www.oha.org/puna, email info@oha.org or contact OHA's Hawai'i Island offices:

OHA East Hawai'i (Hilo)

399 Hualani Street
Hilo, Hawai'i 96720
808-933-3106

OHA West Hawai'i (Kona)

75-1000 Henry Street Suite 205
Kailua Kona, Hawai'i 96740
808-327-9525

Chief Executive Officer and Ka Pouhana. "Their lives, their homes and their community will in many ways never be the same. We hope that our support can help provide them some comfort during these challenging times."

The funds for Native Hawaiian households in Puna are part



Annie Kuamo'o, resident of Puna receives aid from a partnership between the Office of Hawaiian Affairs and the Neighborhood Place of Puna. Kamaile Puluole-Mitchell, an OHA Community Outreach Coordinator in Hilo, is seen handing out relief aid checks. - Photo: Kawena Carvalho-Mattos

of OHA's relief package of emergency loans and \$500,000 in aid for Native Hawaiians impacted by the natural disasters on Kaua'i and Hawai'i Island. In June, OHA began distribution of \$200,000 for Kaua'i households affected by the flooding, and \$50,000 was allocated for kalo farmers in the area.

OHA is collaborating with the Neighborhood Place of Puna to distribute the \$250,000 to qualified Native Hawaiian households in Puna.

Eligible Native Hawaiians must have resided in a home or rental unit in Puna as of May 1, 2018, and have been adversely affected by the lava flow. The \$1,000 to \$2,000 financial assistance awards are limited to one per household. The one-time emergency financial assistance may be used for food, clothing, medicine, and other materials; emergency housing; medical

and related services; transportation; and dependent child or elder care.

Potential applicants are asked to call in advance to schedule a meeting with the staff of Neighborhood Place of Puna, whose contact information is:

Address: 16-105 Opukahaia Street, Keaau Hawai'i 96749

Phone: 808-965-5550

E-mail: billi-jo@neighborhoodplace.org

In addition, Native Hawaiians affected by the lava flows are also encouraged to apply for disaster relief loans from OHA's Native Hawaiian Revolving Loan Fund. Loans are available for up to \$20,000 with a four percent interest rate and up to six months of deferred payments. Loans may be used for home improvement, vehicle repair or replacement, or business stabilization. ■

Kalo farmers receive flood assistance

By Ka Wai Ola Staff

Kaua'i kalo farmers who are facing losses after April's catastrophic flooding have received financial assistance from the Office of Hawaiian Affairs.

Waipā Foundation, which receives grant funding from OHA, facilitated the distribution of disaster relief checks to kalo farmers at its site in Hanalei in August. Hanalei farmers produce most of the wetland kalo in Hawai'i, but the devastating deluge on Kaua'i's north shore smothered taro patches with mud and silt, which could impact the local kalo supply this year.

The \$50,000 OHA earmarked for kalo farmers is in addition to the \$200,000 that OHA set aside for flood-ravaged households – 58 Native Hawaiian households received disaster relief aid in June.

For information on OHA's Kaua'i disaster relief programs, please visit www.oha.org/kauai or contact the OHA Kaua'i Community Outreach Center at (808) 241-3390 or email info@oha.org. ■



Kaua'i kalo farmers still recovering from April's devastating floods received financial assistance from the Office of Hawaiian Affairs on Aug. 3. - Photo: Lea Weldon/Waipā Foundation



Cohort from Ke Kula 'O Nāwahīokalani'ōpu'u (2017). - Photo: Courtesy Ke Kula 'O Nāwahīokalani'ōpu'u

UH Hilo K-12 Hawaiian language immersion school wins high honors

University of Hawai'i Hilo Media Release

Ke Kula 'O Nāwahīokalani'ōpu'u immersion school has been awarded the National Indian Education Association's William Demmert Freedom Fighter award.

The National Indian Education Association (NIEA) selected the Kea'au public charter school for the prestigious award because of its work in Hawaiian medium-immersion education in Hawai'i. Nāwahī is a K-12

Hawaiian language laboratory of the University of Hawai'i at Hilo, run by Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language.

Ke Kula 'O Nāwahīokalani'ōpu'u will be awarded the William Demmert Freedom Fighter award in October 2018 in Hartford, Conn. The award is an NIEA board-nominated award that recognizes an organization for its success and the positive impact it has on native student academic achievement. ■

ROLE MODEL LEADERS



**Keiki
Kawai'ae'a**

"From humble beginnings and through the tenacious commitment of its leadership, teachers and families, Ke Kula

'O Nāwahīokalani'ōpu'u has been a trailblazer in the advancement of Hawaiian medium education," says Keiki Kawai'ae'a, director of Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language. "William Demmert was a strong advocate of language revitalization programs, which makes this prestigious recognition a special honor."

Ke Kula 'O Nāwahīokalani'ōpu'u is a laboratory school of UH Hilo and an extension of the Pūnana Leo language preschools, contributing to the P-20 mauili ola education system. Established in 1999, the school is located in Kea'au, Hawai'i Island, and operates as both a charter and state school within a single K-12 campus. ■



**Kauanoe
Kamanā**

"Nāwahī is a model for indigenous language and academic

success with over 85 percent of its students continuing on to higher education," explains Kauanoe Kamanā, faculty at Ka Haka 'Ula O Ke'elikōlani and director of Ke Kula 'O Nāwahīokalani'ōpu'u. "Nāwahī is designed for families, teachers and staff who have chosen to speak Hawaiian as the first and main language of the home, and also for those who are in the process of establishing Hawaiian as the dominant language of the home. Academics and global learning are developed and applied through economic, social and cultural interaction with the broader world." ■

Hālau hula perform at the Paris Festival des Arts d'Hawai'i

By Carlyn Tani

This past summer, two hālau from Hawai'i – Hālau Hula o Mānoa and Hālau Mele – traveled to Paris to perform and to present workshops, lectures and art exhib-

people totally understand," said Kilohana Silve. "Hula comes to life for them – and they cry."

Now, ten years after the idea first took flight, it was time to bring the mele back to its source. On a balmy afternoon, ten members from Hālau Mele and Hālau Hula o



Two Hawai'i hālau hula traveled to Paris for the 3rd Festival des Arts d'Hawai'i, an opportunity to perform and share traditional Hawaiian culture. - Photo: Courtesy of Carlyn Tani

Mānoa journeyed to Edith Piaf's grave in Pere Lachaise cemetery to serenade her with "La Vie en Rose," in French

and Hawaiian. Located amid Paris' bustling 20th arrondissement, Pere Lachaise is France's largest cemetery. At the gravesite, musicians Anne-Sophie Coelho Da Silva and Astrid Carre knelt down and pulled out their 'ukulele. The self-taught artists strummed the introductory chords and, in sweet, delicate harmony, began to sing "La Vie en Rose," a song that celebrates love's first blush. Silve danced at the foot of the grave, surrounded by her haumana and hula sisters from Hawai'i, Italy and France. As the performance came to a close, the dancers lingered on the hula's final gesture: both hands cupped over the heart, with the top hand fluttering like a beating heart - or the wings of a sparrow.

A small gathering of visitors, from young adults to seniors, waited quietly nearby. We gathered our belongings, and they approached the gravesite, snapping photos or leaving small bouquets of flowers. "It was very uplifting to dance "La Vie en Rose" for Edith with our hula sisters from Hawai'i and France," Kaku said after the tribute. "The purpose of this Festival is to commemorate our kupuna, and she is one of our kupuna." This sweet performance at Pere Lachaise, for an audience of one, inscribed an indelible Paris memory. ■

its for the 3rd Festival des Arts d'Hawai'i, from late June to early July. The Festival, founded in 2012 by Kilohana Silve, kumu hula of Hālau Hula o Mānoa, aims to bring traditional Hawaiian culture to the iconic City of Lights. The sister hālau performed in outlying Paris neighborhoods and in a small seaside village in Normandy, creating cultural exchanges that reached more than 2,000 people. For Silve, who was marking the 25th anniversary of Hālau Hula o Mānoa, it was a time to celebrate the roots and branches of her thriving hula family; for Hālau Mele, it was a chance to bring traditional Hawaiian arts to new, untapped communities in France. Here is a snapshot from that journey.

Jennifer Maile Kaku, the alaka'i of Hālau Hula o Mānoa in Paris, was puzzling over how to explain hula to audiences who knew nothing of Hawai'i. "I wanted to show hula as a living art form," she explained. "And because hula gestures are narrative, I thought why not choreograph a dance to a French song to show how the gestures correspond to the words?" Kaku selected "La Vie en Rose," the iconic song by Edith Piaf written in post-WWII Paris, which Sam 'Olu Gon then translated into Hawaiian. The piece was an immediate hit. "Whenever we perform 'La Vie en Rose' in France,

Teacher-in-residence helps expand native knowledge

By Treena Shapiro

Native Americans played significant roles in the making of America, but often only basic information filters into textbooks, with little mention of the struggles that persist today because of colonization, says Kamehameha Schools kumu Kēhau Glassco.

Glassco recently returned from Washington D.C., where she spent the summer as teacher-in-residence at the Smithsonian's National Museum of the American Indian (NMAI). As part of the museum's Native Knowledge 360° initiative, Glassco's residency involved working with museum education staff to

In Hawai'i, learning about Hawaiian history and culture is a requirement – although that doesn't prevent incomplete and false narratives from being taught. On the continent, Hawaiian history is often distilled to a paragraph, while the history of Native peoples across the nation doesn't adequately address the impacts of colonization. Glassco, a secondary social studies teacher, brought a culture-based perspective to NMAI: "This is what makes me unique. I have this culture-based education background. I also teach in a school for Hawaiians. I felt like that was a lens I wanted to bring to the educational units the museum was creating."

students will understand the connection the Native people have to their land, culturally and spiritually. Everything they need comes from the land." The curriculum addresses

confidence that comes from learning about their own people's history. "These units allow the Native students of the Pacific Northwest and Northern Plains to learn about themselves, their own ancestors," Gssco explains. Even teachers who have no Native students in their classes can find connections to teach their students, she says.

While at the Smithsonian, Glassco took time for her own enrichment and was particularly moved by the National Museum of African American History. "America was great for who?" I was thinking about while I was there," Glassco recalls. "We need to have aloha. We need to have compassion for all people."

Glassco's research allowed her to use the Library of Congress, where she held one of the first Hawaiian bibles ever printed. The library's collection also houses one of the earliest Hawaiian spelling books, and treaties made with the United States. Glassco even found genealogy books for her husband's family and scanned the two volumes full of rich history to bring home. "It's so amazing when I think of all the things in Washington, D.C., so far away from Hawai'i," she notes.

NMAI is unique, every aspect of the museum was done with the consultation of Native cultural specialists of various tribes and the belief that all artifacts have mana, Glassco explains. The museum has a cultural resource center and a ceremonial room that Native

people can use when they visit. One of the museum's four cardinal boulders comes from Hawai'i Island – Glassco bathed it with Hawaiian salt water, left a ti-leaf lei and offered an oli (chant). "We want our people to know about Kane pō, so they can also visit and touch the pōhaku," she says.

Some of the cultural objects at the Smithsonian should be returned, says Glassco. "There are a lot of Hawaiian artifacts that they have there that should be brought home. I talked to some of the people at the American history museum. They're moving toward repatriation and are a lot more open to bringing back things to where they belong."

Explore the Native Knowledge 360° resources at <http://www.nmai.si.edu/nk360>. ■



Kamehameha Schools Kumu Kēhau Glassco spent the summer in Washington, D.C., as teacher-in-residence for the National Museum of the American Indian's Native Knowledge 360° initiative. - Photos: Courtesy of Kamehameha Schools

create social studies units aimed at providing teachers an authentic curriculum about Native people, from the perspective of Native people.

"There's so much more to Native people that is not being taught," Glassco says. Education could add context to issues like the Dakota Access Pipeline controversy, the importance of buffalo and the plight of Native Americans in the Pacific Northwest who are fighting for the right to fish salmon because the rivers have been dammed.

"I think the units build empathy and compassion. When there are contemporary events happening, students will understand why the Native people are fighting so hard," said Glassco. "That's what we need today. We need aloha."

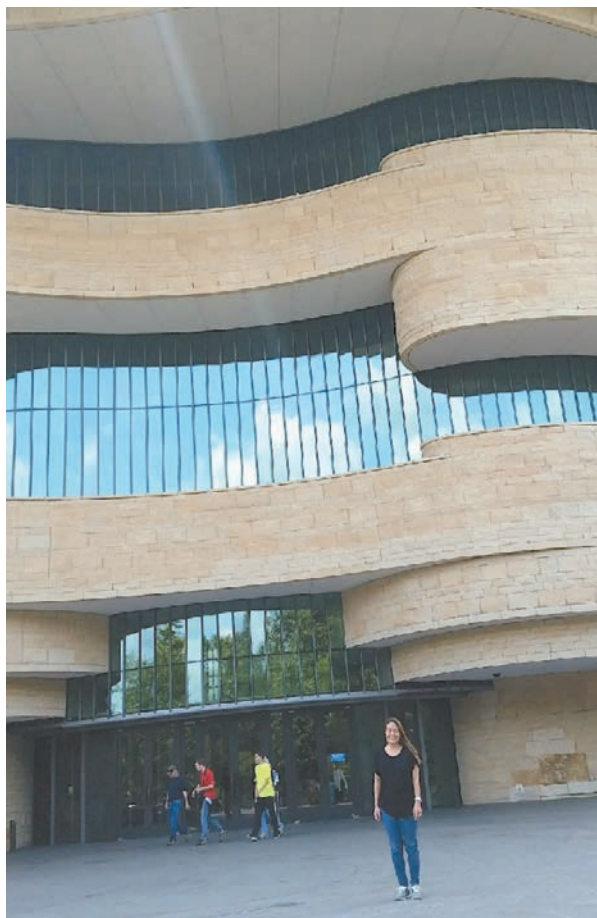
This is what makes me unique. I have this background. I teach in a school for Hawaiians. I felt like that was a thing I wanted to put ahead."

— Kēhau Glassco, Kamehameha Schools kumu

Glassco concentrated on four units of the Native Knowledge 360° online curriculum – two on the Pacific Northwest and two on the Northern Plains. Developed using an inquiry design model, the units encourage students to investigate and use documents to develop their own arguments. "Through these units,

will offer professional development for teachers across the state this spring to show them how the units can complement what students are learning.

At Kamehameha, students learn about their identity as Hawaiians. But many Native students across the country don't gain the



The Native Knowledge 360° initiative is creating social studies units to provide teachers with authentic curriculum that includes Native perspectives.

OHA IN THE COMMUNITY**AUSTRONESIAN FORUM IN TAIWAN**

The 2018 Austronesian Forum kicked off on Indigenous People Day, Aug. 1, in Taiwan. Delegates from 13 Pacific nations and territories attended the forum to work together toward peace, sustainability and prosperity in the Indo-Pacific region. Office of Hawaiian Affairs Ka Puhana/CEO Kamana'opono Crabbe participated in a panel discussion on "Revealing the Truth, Realizing Our Justice." - Photo: Courtesy

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HI'ILEI ALOHA INTRODUCES Businesses to Know in 2018

Uakoko Lei Po'o
Jade Perreira, Lei Maker & Workshop Instructor
Hilo, Hawai'i - Fresh lei sales & lei weaving workshops. For photos visit Facebook.com/uakokoleipoo/
For lei orders & to request workshops uakokoleipoo.com

Cori's Cake Dreams LLC
Cori Nakamoto - Cake Artist
Waipahu, O'ahu - Specializes in celebration and wedding cakes.
coriscakedreams.com
Facebook.com/corisCakeDreams/
808-226-7708

Caregiver's Heart Hawaii
Ku'unani DeMonte
O'ahu - We help to find senior Long Term Care home placement.
caregivershearthawaii.com
808-425-5101

Fred Amina - Author & Motivational speaker
O'ahu - to listen to interview with Fred, schedule a talk or buy book, "Goodness and Mercy,"
fredamina.com
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OHA Board Actions

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

July 26, 2018	Motion	Board of Trustees								
Motion to approve and authorize OHA's independent Audit to proceed with a review of contracts and transactions less than the quantity and percentages authorized in Action Item RM #17-02 and RM #17-06 in addition to other audit terms and conditions discussed and approved by the OHA Board of Trustees (BOT) in executive session.	Motion passes with nine AYES.	Ahu Isa	Ahuna	Akana	Akiona	Apo	H. Lindsey	R. Lindsey	Machado	Waihe'e
Motion to adopt the Kūlia Grants 2018 Guidelines and Process, as recommended in the Report on the Findings and Recommendations from the Ad Hoc Committee on Grants and Sponsorships related to Kūlia Grants via a memo to the BOT dated May 25, 2018 and presented at the BOT meeting on June 7, 2018, and approves the OHA Administration to implement the Kūlia Grants 2018 Guidelines and Process.	Motion passes with eight AYES and one NO vote.									

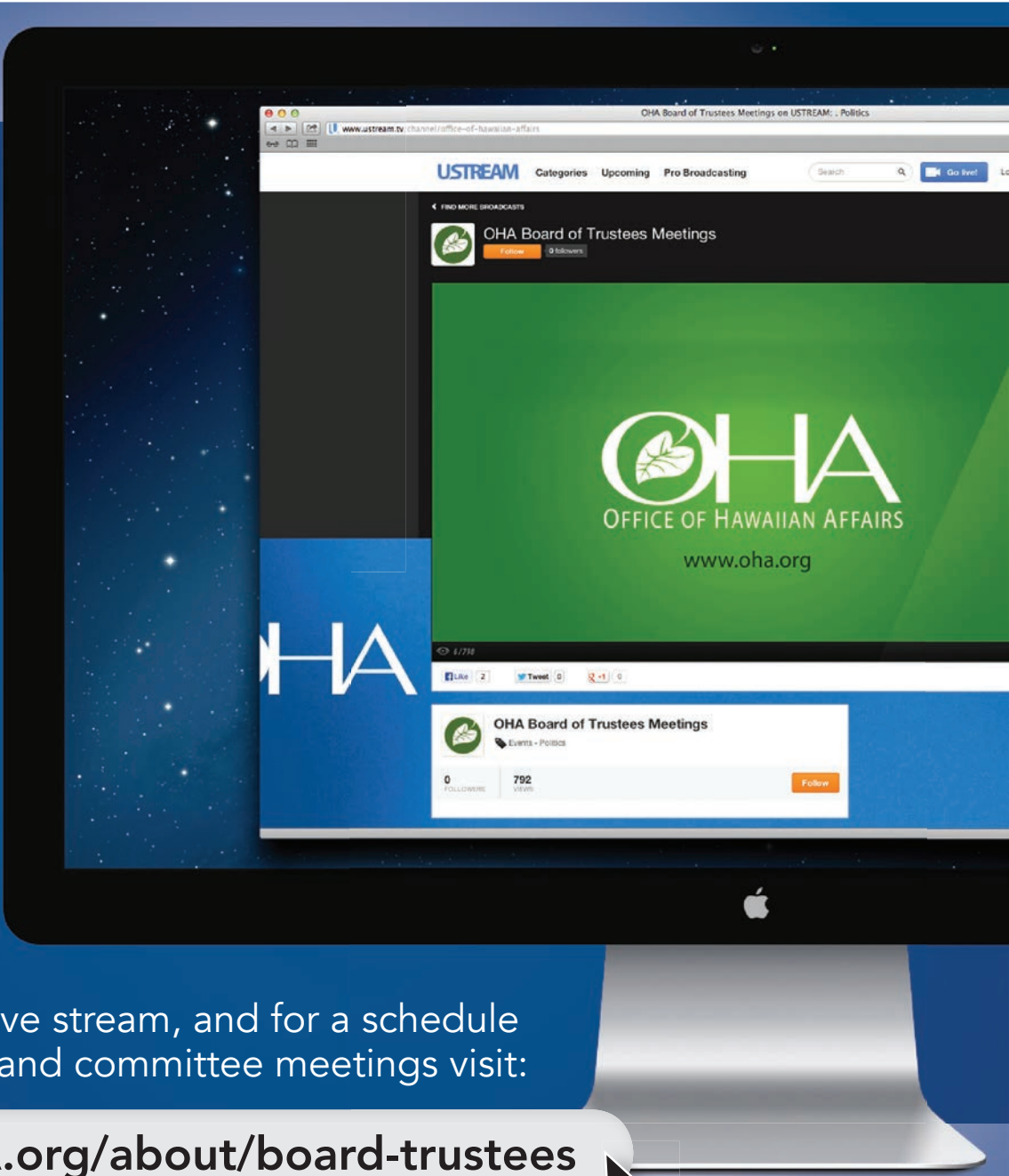
- LEGEND
- 'Ae (Yes)
 - 'A'ole (No)
 - Kānalua (Abstain)
 - Excused

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



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

www.OHA.org/about/board-trustees

Eco-caskets leave a light touch on the earth

By Treena Shapiro

When Cortney Gusick's father was diagnosed with late-stage cancer, her 'ohana felt privileged to have time to be thoughtful and deliberate in their choices for his care, and ultimately his remains.



Cortney Gusick

During his final five months, Gusick's father was able to see where he would be buried and the shroud he would be wrapped in. But when it came time to consider what he'd be buried in, traditional caskets coated with lacquer and adorned with metal embellishments just didn't seem like the right fit. "Are those things on any other day we



Pāhiki eco-caskets are constructed from biodegradable wood and glue for a seamless return to the earth. - Photo: Courtesy Pāhiki Eco-Caskets

should bury in our backyard?" Gusick asked.

An Internet search led Gusick to a casket maker in Oregon who specialized in biodegradable, earth-friendly caskets built of plain pine. "It was a wonderful opportunity to bury my dad's body in the end with something

that will seamlessly return to the earth. That felt really good," Gusick said. "Metal, rubber, plastics, they just didn't feel consistent."

By eliminating the materials that can leach or contribute to



pollution, 'green' caskets leave a light touch on the earth – even more so than cremation. According to Gusick, about 70 percent of the state's population chooses cremation, which calls for con-

trolled burning of 27 to 30 gallons of fuel that releases gas into the atmosphere. "Everything has a cost to it," she said.

After holding the experience inside of her for years, in 2017 Gusick began prototyping biodegradable caskets, relying on YouTube tutorials and the tactile skills her father had passed on to all four of his daughters. Gusick said, "Once I got my hands on it, I realized 'This is my path. This is what I'm designed to do, something that I'm uniquely qualified for.'"

Today Gusick is owner of Pāhiki Eco-Caskets, where she spends about 30 hours a week on top of her full-time job as a test engineer for San Francisco-based User Testing. After she's done with her day job, she heads to Waimānalo Wood, the sawmill where she and her one full-time employee operate. The sawmill offers a variety of woods, depending on what arborists

SEE ECO-CASKETS ON PAGE 19

Kū'ono Marketplace at Kāhala announces tenants

Submitted by Kamehameha Schools

Kamehameha Schools is revitalizing a fixture of Kāhala retail. Commonly referred to as Kāhala Marketplace, the site will be fully redeveloped and renamed: Kū'ono Marketplace at Kāhala. It will be anchored by Hawai'i's largest grocery retailer – Foodland with its newest Foodland Farms store and one of Hawai'i's largest health care system – Hawai'i Pacific Health.

Projected to open in Spring 2020, Kū'ono Marketplace at Kāhala will begin construction in September. When complete, the Marketplace will become an improved 40,000 square feet retail center with an enhanced tenant mixture of retail, services, and community gathering area.

"We are thrilled to partner with Kamehameha Schools on this exciting new project to serve Kāhala and the neighboring communities," said

Kū'ono Marketplace at Kāhala tenants include:

- Anchor: Foodland Farms
- Anchor: Hawai'i Pacific Health
- Dry Bar
- Kāhala Nail & Lash
- Shell Gas Station
- Daiichi Ramen
- Wholesale Unlimited
- Great Clips
- Primary Properties and more to come

Jenai S. Wall, Foodland Chairman and CEO. "As a local company, we are committed to opening a store that will make residents proud, a store that will celebrate the tastes and flavors we love here in Hawai'i through fresh, innovative food offerings. Our hope is that Foodland Farms Kahala will be a place where friends and neighbors gather

to enjoy food, family, friends and aloha," continued Wall.

"We are pleased to collaborate with Kamehameha Schools on the new Kū'ono Marketplace," said Raymond P. Vara, president and CEO of Hawai'i Pacific Health. "We have a strong commitment to offering convenience to our valued patients and that means providing high quality care wherever and whenever they need it. That's what makes this expansion of our physical presence on O'ahu so significant for us and the surrounding East O'ahu community. It's all part of our mission to create a healthier Hawai'i."

The parking lot will also be expanded to roughly 150 more stalls to help improve traffic flow and to ensure safety of the community.

Kamehameha Schools will invest \$11 million into this project and the financial returns will be used to impact education in early childhood learning, K-12 classrooms, college



Kū'ono Marketplace will be anchored by Foodland Farms and Hawai'i Pacific Health, and will include retailers, services and a community gathering area. - Illustration: Courtesy Kamehameha Schools

and career readiness and community programs. Kamehameha Schools' envisions a thriving lāhui.

"Kūono Marketplace at Kāhala will incorporate Hawaiian culture, a sense of place to create a prospering community," said Sharon Gi, Kamehameha Schools senior planning development manager.

Overall the 3.16-acre project is estimated to provide 518 jobs – 302 permanent jobs and 216 used for construction. This project will redevelop a portion of underutilized properties and transform it into a desirable neighborhood retail center with tenants that fit the active and healthy lifestyle of the community. ■



OHA research reveals higher suicide rates among Native Hawaiians

By Ka Wai Ola Staff

A recent study by the Centers for Disease Control shows a steep increase in suicides in states across the nation.

The study, which looked at the

twice as likely to commit suicide than their female counterparts. Their suicide rate is nearly double that of the second highest ethnic group. The authors noted “Kāne susceptibility to suicide and the factors that influence such negative outcomes need to be better understood, and promptly addressed from a prevention lens.”

When it comes to Hawaiian females, OHA’s 2018 *Haumea* report uncovered a troubling trend

percent),” according to the report. *Haumea* includes a section on Mental and Emotional Health: Youth and ‘Ōpio, which addresses depression, eating disorders, self-harm and a range of suicidal behaviors in young wāhine.

Above, *Haumea* and *Kānehō‘ālanī* reports. - Cover art: Courtesy Stacey Leong Design and Solmon Enos

A chart in the *Haumea* report shows how Native Hawaiian high school students compared with their non-Hawaiian counterparts and the state as a whole in 2015:

Figure 1.6: Percent of High School Students Who Seriously Considered Attempting Suicide by Gender and Grade (2015)							
Ethnicity	Gender	Grade				All High School	Overall
		9th	10th	11th	12th		
Native Hawaiian	Female	26.1	27.7	15.1	28.5	24.1%	19.6%
	Male	11.9	19.7	15.5	13.1	15.5%	
Non-Native Hawaiian	Female	21.9	22.3	14.4	15.6	18.7%	14.8%
	Male	9.2	10.5	11.2	12.0	10.6%	
State	Female	23.3	23.1	15.2	18.1	20.1%	16.0%
	Male	9.9	12.8	12.4	11.8	11.7%	

Note: Ethnicity = DOH Race/Ethnicity
Source: Hawai‘i Health Data Warehouse. (2017) Hawai‘i Department of Health, Youth Risk Behavior Survey (YRBS)

period from 1999 to 2016, revealed that suicide rates had increased by more than 30 percent in half of the states; in Hawai‘i the rate increased 18 percent. Researchers at the Office of Hawaiian Affairs found the suicide rate is considerably higher for Native Hawaiians.

According to OHA’s 2017 *Kānehō‘ālanī* report, Hawaiians and other Pacific Islander men are

in the vulnerability of Hawaiian girls, whose suicidal ideation peaks at 28.5 percent in the 12th grade, according to a study of public high schoolers. Female students consider suicide more than twice as much as males. “Further, the next highest rates show 10th grade as the time when more ‘ōpio (male and female combined) are seriously considering suicidal attempts (47.4

Both the *Kānehō‘ālanī* and *Haumea* reports are available on OHA’s website:

> *Kānehō‘ālanī Native Hawaiian Men’s Health Report*: [www.oha.org/kanehealth](#)

> *Haumea: Transforming the Health of Native Hawaiian Women and Empowering Wāhine Well-Being*: [www.oha.org/wahinehealth](#) ■

The Centers for Disease Control and Prevention’s website has a number of resources and recommendations related to rising suicide rates at <https://www.cdc.gov/vitalsigns/suicide>. Below are the CDC’s recommendations on how communities can help prevent suicide:

> **Provide financial support to individuals in need.**

- States can help ease unemployment and housing stress by providing temporary support.

> **Strengthen access to and delivery of care.**

- Healthcare systems can offer treatment options by phone or online where services are not widely available.

> **Create protective environments.**

- Employers can apply policies that create a healthy environment and reduce stigma about seeking help.

> **Connect people within their communities.**

- Communities can offer programs and events to increase a sense of belonging among residents.

> **Teach coping and problem-solving skills.**

- Schools can teach students skills to manage challenges like relationship and school problems.

> **Prevent future risk.**

- Media can describe helping resources and avoid headlines or details that increase risk.

> **Identify and support people at risk.**

- Everyone can learn the signs of suicide, how to respond, and where to access help. ■

Source: Centers for Disease Control and Prevention, “Preventing Suicide: A Technical Package of Policy, Programs, and Practices,” <https://go.usa.gov/xQBGc>



Find out why this can save a life at [www.BeThe1To.com](#)

If you're struggling, call the Lifeline at **1-800-273-TALK (8255)**

Aloha Not For Sale: Cultural In-appropriation



By
Dr. Noelani Arista,
Ho'opa'a a
Kākau Mo'olelo

A search online for images associated with the words “aloha” and “brand” will turn up numerous businesses that associate their products, goods and services with the word “aloha.” Clearly the attractive power of aloha, and its associations with goodness, affection, charity, compassion, mercy and love have business owners convinced that connecting with this virtue most highly identified with Hawaiians and Hawaiian culture will increase revenue and foster goodwill in prospective patrons and customers.

The use of “aloha” in business names stretches at least to the 1880s when “Hale Aloha,” a clothing store located in Honolulu at the corner of Fort Street and Hotel Street, owned by Goo Kim, advertised in the Hawaiian language newspaper that it was stocked with beautiful clothes of all kinds, fashions for women and children. Hale Aloha sold all manner of cloth supplied in a list so exhaustive that the owner teased readers by claiming that the store building, full of all manner of beautiful things, stood at “monikahaae,” (to salivate or drool). Customers were invited to come and “nana pono e ike pono i ke au

chandise] that they may see for themselves both the great and small currents) consisting of clothing, shoes and accessories, a way to say that the store was stocked with everything you could imagine, while later hinting that merchandise was replenished each time a steamship anchored in the harbor.

In 2018, some 132 years after Hale Aloha advertised in the nūpepa, “aloha” as a branding concept has permeated, if not oversaturated the marketplace. And yet, given this state of affairs, the actions of Aloha Pokē Co., in attempting to coerce other business owners to strip the word “Aloha” and “Aloha Poke” from their names due to trademark infringement issues, have set off peaceful yet vehement protests in Hawai‘i, Chicago and in that virtual territory in cyberspace: social media.

The “Aloha not for sale” campaign arose as a response to Aloha Pokē Co.’s claim to owning, at least for trademark purposes, the words “Aloha” and “Aloha Poke.” The campaign gained ground after a Facebook Live video by Dr. Kalamaoka‘āina Niheu raised questions about the exploitation of aloha, particularly through over-commercialization. The protests attended by sev-

The Chicago protests were led by Laniāloha Lee of the Aloha Center Chicago.

At left, Aloha Pokē Co.’s move to trademark “Aloha” and “Aloha Poke” prompted protests in front of the eatery’s Chicago location. - Photos: Courtesy



eral hundred people were subsequently coordinated by a coalition of Native Hawaiian organizations from Chicago, Hawai‘i and Alaska, and led by Laniāloha Lee of the Aloha Center Chicago, a multimedia resource cultural center in Chicago dedicated to the “preservation and perpetuation of Native Hawaiian and South Pacific Arts.” The demonstrations brought international attention to the question of cultural appropriation of Hawaiian words and cultural practices, in this instance, Hawaiian customary ways of preparing food and feeding people.

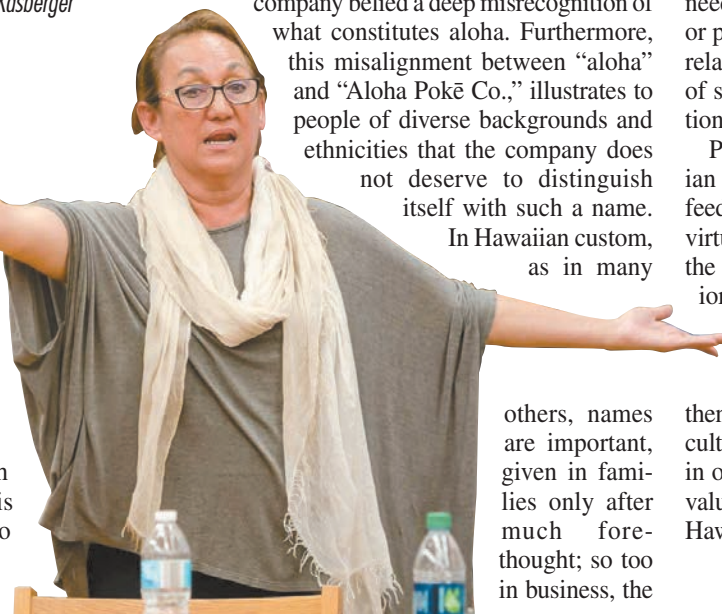
In attempting to assert “ownership” over the word aloha, Aloha Pokē Co.’s actions violated for many the nature of what “aloha” has come to mean, kindness and affection given freely and unconditionally. In addressing people assembled for protest in Chicago, Kumu Hula Vicky Holt Takamine highlights how Aloha Pokē’s actions were deeply at odds with Hawaiian mores of proper behavior: “We’ve never put a limit on how you could use our words, we want to share those things with the community around us...when you appropriate my cultural practice, when you appropriate our language, and then put a trademark and restrictions on the use of it,



Several hundred people protested in front of Aloha Pokē Co., including some who flew in from Hawai'i and Alaska.



Below, Kumu Hula Vicky Holt-Takamine. - Photo: Dan Kasberger



Kumu Hula Vicky Holt-Takamine led a rally workshop for those attending the Chicago march and rallies.

ing at the underlying power structures that have historically enabled oppression and its persistence makes the subject difficult to address, and problems difficult to ameliorate.

Protestors in Chicago mobilized to support Hawaiian business owners in their use of Aloha even as I prepared this essay, by informally approaching kūpuna and mākuā around me to share their thoughts on the subject. Many people I spoke with were incredulous, astounded that a business on the continent would be so maha'oi as to seek to trademark "Aloha." Many found hilarity in Aloha Pokē Co.'s approach, first because of the idea that Aloha could "belong" to a company based in Chicago, and second because the actions of the company belied a deep misrecognition of what constitutes aloha. Furthermore, this misalignment between "aloha" and "Aloha Pokē Co.," illustrates to people of diverse backgrounds and ethnicities that the company does not deserve to distinguish itself with such a name.

In Hawaiian custom, as in many

hope being that a child or company will grow (ho'oulu) in the direction and nature of a name carefully bestowed. An important question to consider moving forward is by what mechanism will sacred or treasured concepts in 'ōlelo Hawai'i, the Hawaiian language, come to be seen as something material, now that we can see that these meanings in the 21st century require safeguarding?

In her critique of the behavior of Aloha Pokē Co.'s owner, Vicky Holt Takamine points out that the company's attempted trademark of Aloha and Aloha Poke was "hewa." In other words, the company's actions contravened common sense and standards of correct behavior. The ethical system which gave rise to the concept of hewa was not formulated out of the need to protect property, equity, investments or profit but rather was calibrated to fine-tune relationships in community for the betterment of society through the fostering of good relations.

Perhaps we might consider then how Hawaiian customary ways of preparing food and feeding people, ho'okipa and the deeply held virtue of aloha are intertwined. Aloha, one of the explicit virtues that conditions our behavior towards one another in community and towards malihini, is at the heart of what makes Aloha Pokē Co.'s legal action alarming and similarly comical. How

then to mediate between the demands of legal culture's way of making "property" of things in order to make them protectable — and the value of stabilizing the beauty and nature of Hawaiian language, virtues, customs, culture

others, names are important, given in families only after much forethought; so too in business, the

another group that has been historically oppressed or colonized without proper referencing, understanding, respect or consultation with the people whose culture is the basis of use. Attempting to address concerns of cultural appropriation without look-

for other future generations of Native Hawaiians, that is hewa."

Cultural appropriation as defined by the Oxford English Dictionary is "... the unacknowledged or inappropriate adoption of the practices, customs, or aesthetics of one social or ethnic group by members of another (typically dominant) community or society." Appropriation occurs when members of a dominant culture exploit for enjoyment, or monetary gain, the culture of



In November, the Office of Hawaiian Affairs published *Mana Lāhui Kānaka*, a multidimensional study of mana: what it is, how to articulate it, and how to access and cultivate it in order to uplift our lāhui. The book shared mana'o from community contributors, such as Eric Enos, on using culture and traditional knowledge as a foundation for how we advance in the world today.

ERIC ENOS

I think mana is when you see a place that has been totally destroyed, whether it's through war or man's greed, and you see people coming there to pick up the pieces and bring that place back to life. That to me is mana.

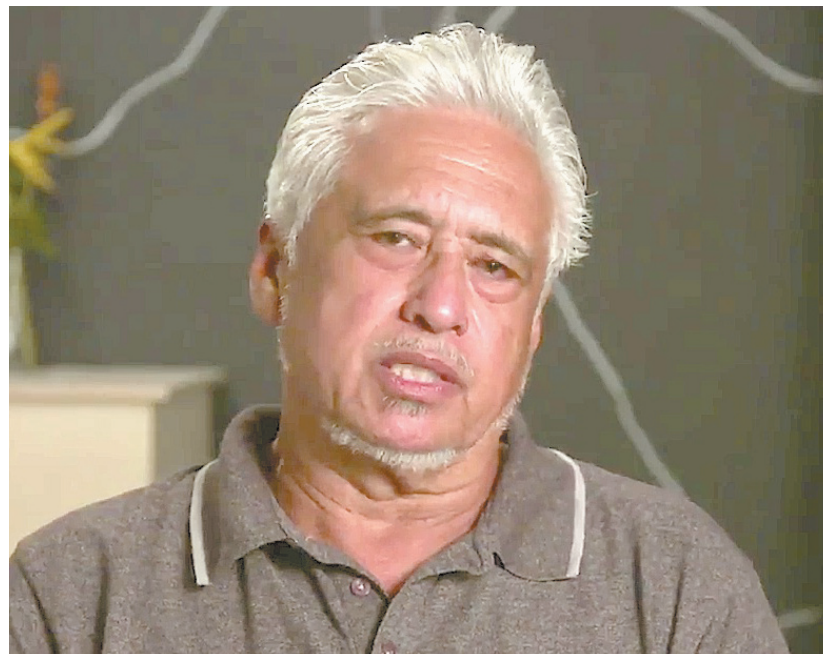
I think the importance of mana in today's world is the ability to share resources that we have with one another so that everybody has enough. And, if we do that, then those resources are around us, the wealth is around us. By sharing wealth, everyone has a part of that wealth, and that kuleana, responsibility. I think that's where mana really lies.

For me a personal experience with mana would be like when you plant a seed, and then you water it, the first time you see that little seed break ground you see life coming up, that's mana. The second way of looking at mana would be when you first see a child born. When it first emerges, all of a sudden you see not how life begins, but how life comes forward – same thing like that seed.

And the third thing of mana is when you might be cold or hungry and somebody lends a hand. That's mana. To me that's how life is, you connect back to life and to love, and to aloha.

And someone said there's two forces in the world, love and greed. I think that's beautiful because if the world is built upon aloha and not greed, then we'd fix all of the Earth's problems.

Tap into your mana by downloading a free copy of *Mana Lāhui Kānaka* at oha.org/mana. ■



Eric Enos is a community organizer and co-founder and executive director of Ka'ala Farm, Inc., which operates a community learning center at Ka'ala in Wai'anāe. - Image: [Vimeo.com/ohahawaii](https://vimeo.com/ohahawaii)



Ki'i ma ka 'ao'ao Facebook a Kehau Watson Sproat #kaniwala - Ki'i: Kehau Watson Sproat

Ua Hiki Mai Ke Kāniwala I Ke Kaona!

Na Kalani Akana, PhD.

Ua lohe anei 'oukou e pili ana i ke Kāniwala? Ua hiki mai ke Kāniwala (50th State Fair) i O'ahu ma Lune o ke ahiahi o ka lā 29 a he kāniwala 'ōlelo Hawai'i nō ia. Inā 'ōlelo Hawai'i 'oe ma ka 'īpuka pā o ke Kāniwala, manuahi ke komo 'ana. 'Oiai'o nō. Ma ke kahua kāniwala, aia nā ho'olaha a me nā hō'ailona a pau ma ka 'ōlelo Hawai'i. Ma nā holole'a a ma nā pā'ani, lohe 'ia ka 'ōlelo Hawai'i. Wahi ā kekahi hoa 'ōlelo Hawai'i o'u, he mea ho'oniua pu'uwai ka lohe 'ana o ka 'ōlelo Hawai'i i 'ō a i 'ane'i a pā kona na'au i ka le'ale'a o kāna mau keiki ma ke Kāniwala. Pēlā pū ka mana'o o Ānu-enue Punua ma FB, 'ōlelo penei, "I ka 'ike 'ana i nā hō'ailona a me nā kānaka 'ōlelo Hawai'i piha me ka ha'aheo, he nani nō."

Wahi a Donna Smith, kekahi luna me E.K. Fernandez Shows, ua kama'ilio 'o Trisha Kehaulani Watson-Sproat me Scott Fernandez e pili



Ki'i ma ka 'ao'ao FB a Kehau Watson Sproat #kaniwala - Ki'i: Kehau Watson Sproat

ana i kekahi noi a Kalehua Krug PhD, ka Laekahi Ho'ona'auao o ke Kula Kaiapauni o OHE (Office of Hawaiian Education) e mālama i kekahi hanana 'ōlelo Hawai'i. He 'ohana Hawai'i ka 'ohana Fernandez a kaulana ko lākou kākō'o i ka mo'omeheu Hawai'i. Ua 'ae 'o Fernandez mā a na Scott i 'ae i ho'okahi ahiahi o ka Fea no ke Kāniwala. No Laila, ua ho'okō 'ia ka moemoe'a a Krug me ke kaiāulu 'ōlelo Hawai'i a me kona hoa Kumu Kākō'o Kula Kaiapuni 'o

'Anela Iwane lāua 'o Kamuela Yim. Mea mai 'o Kalehua, ua make-make lākou e ho'olaule'a i ka piha makahiki he 30 o ka Papahana Kula Kaiapuni me kekahi hanana no nā 'ohana a 'i'ini 'ia kekahi ho'olaule'a ma kahi le'ale'a i 'ike nā keiki, nā 'ōpio, he ola nō ko ka 'ōlelo ma nā wahi a pau, a ma nā wahi kūlohelohe like 'ole. Ua komo pū kekahi ke'ena o Ke Kula 'o Kamehameha, 'o Ke Ala Iwikuamo'o ka inoa, i ka ho'olālā 'ana me ke alaka'i 'ana o Ryan "Gonzo" Gonzalez. Ua hana hakulau lākou i ka hō'ailona lōkō a pa'i nō lākou i nā likiki komo he 4,000 'oi'ai ua hiki mai ma kahi o 7,000 mau kānaka. Haku pū lākou i ka polokalama (app) 'ōlelo Hawai'i no nā limahana. 'O ka mea kupanaha iā Krug mā ka 'ākoakoa 'ana o ka po'e 'a'a he 260 a 'oi paha i loko o kekahi mau pule wale nō. He hō'ike nō kēlā i ke aloha palena 'ole i ka 'ōlelo Hawai'i. Pehea ho'i ka le'ale'a a me ka hau'oli inā mālama 'ia ke Kāniwala/Fea 'ōlelo Hawai'i ma nā mukupuni 'ē aae? E o mai! ■

Agreement reached to restore access to cultural sites at Mākua

Submitted by Earthjustice

The federal district court for Hawai‘i on Aug. 3 entered a settlement agreement between Mālama Mākua, represented by Earthjustice, and the U.S. Army, resolving a lawsuit filed in 2016 to restore cultural access rights to sacred sites at Mākua Military Reservation on O‘ahu. The reservation contains over 100 sites eligible for listing on the national historic register, including Hawaiian temples, shrines, petroglyphs and other historical and cultural sites.

Mālama Mākua secured the right for cultural practitioners to access these sites as part of a 2001 settlement over military training on the reservation, and exercised that right

routinely to access 14 high priority sites until June 2014, when the Army suddenly cut off access, claiming it needed to comply with the National Historic Preservation Act before continuing to cut grass on trails leading to cultural sites. Prior to the Army’s abrupt decision to bar access, the Army had cut grass to allow access to cultural sites for nearly 13 years, without incident.

The new settlement restores access to all but two sites, and opens access to one site that was not previously accessible. The two excluded sites remain off-limits because they are within the blast radius of unexploded ordnance that the Army stockpiled at the back of the Mākua Valley in the early 2000s. The Army agreed to seek a waiver

to access the area and deal with the hazard posed by the stockpile.

“It should not have required another lawsuit for the Army to honor its commitment to allow cultural access at Mākua, but we appreciate that the Army has now worked with us to restore access,” said Earthjustice attorney David Henkin, who negotiated the 2001 settlement and represents Mālama Mākua in this latest legal action. “Allowing cultural practitioners to connect with Mākua’s sacred sites is not only required under legally binding agreements with the Army, but it’s simply the right thing to do.”

History

The U.S. military evicted local families from Mākua during World War

II, converting the valley into a live-fire training facility. The area was subject to ship-to-shore bombardment by naval guns. Large bombs were dropped, and Mākua’s church was used for target practice and destroyed.

The military promised to return Mākua within six months after the end of World War II, but reneged and continued live-fire training at Mākua until Mālama Mākua, represented by Earthjustice, took action against the Army in 1998 to enforce the National Environmental Policy Act (NEPA) and the Endangered Species Act.

A follow-up lawsuit in 2000, also brought by Earthjustice on Mālama Mākua’s behalf, challenged the Army’s failure to conduct the comprehensive review of environmental (including cultural) impacts of military training at Mākua required by NEPA. That lawsuit resulted in a preliminary injunction against the Army, preventing live-fire training from resuming. This paved the way for the 2001 settlement agreement in which the Army agreed to nearly cease live-fire training at Mākua (under

the agreement, no live-fire training has occurred since June 2004) while it completes a comprehensive Environmental Impact Statement. The Army also agreed to start clearing unexploded ordnance from the area (which usually isn’t done until a range is retired), with a focus on providing access to cultural sites.

When the bullets and bombs stopped flying, archeologists were able to better study the valley. They discovered more than 100 sites eligible for listing on the national historic register, including Hawaiian temples, shrines, petroglyphs and other historical and cultural sites.

The 2001 settlement guarantees Mālama Mākua and other cultural practitioners the right to access Mākua’s cultural sites twice a month, which is vital to allow the community to reestablish a connection with their past and with their culture. The settlement also allowed two overnight accesses per year. The new settlement allows two additional overnight accesses per year for the next two years. ■

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Food for an Ali'i



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

This mo'olelo is about Kamehameha, the infant son of Kekaulike, a Maui Island ruler. It is also an infant feeding lesson.

Kekaulike's infant son was named Kamehameha and he grew up on Moloka'i. (Please do not confuse this child with Kamehameha I, the great warrior king of Hawai'i Island.) One day, the infant's personal attendant on Moloka'i had to leave for the day, so he left the royal child in the care of his own two young sons. His sons carefully prepared and cooked kalo greens to feed the royal child. Unexpectedly and unannounced, Chief Kekaulike

himself arrived and was displeased to see only lū'au and poi were being fed to his son.

The caretaker's sons did not recognize Kekaulike. When they were asked about the food, the boys explained that this was a very precious child. And the lū'au was tender, easy to swallow and did not have bones that could lodge in the child's throat and harm him. Kekaulike was very pleased with this response. The little chief became known as Kamehameha nui 'ai lū'au (great Kamehameha, eater of kalo greens).

Assuring proper growth and health of children was important to our ancestors. We know that ali'i valued height in their children, thus great care was taken with an ali'i child. Children's diets were planned carefully to assure best outcomes in growth and development. Today, science confirms that brain development is rapid in the first months of infancy. The rapid physical growth during these first weeks of

life is impressive. However, few are aware of the growth rate of the brain. During this period, brain cells divide at an accelerated rate, forming large numbers of brain cells, then brain cell-division stops and brain cells grow in size. During the child's entire growth, increases in bone structure, size of internal organs, lymph system and all body systems continue. Adequate calories, protein, minerals and vitamins are "musts" for optimum development during growth. Daily rest and exercise are essentials, as well.

Ancient Hawaiian cultural wisdom, values and eating practices are guides for us today. These values assure the right food, daily exercise, lots of sleep, as well as stimulation of thinking and responsibility. In ancient times, the new mother's daily diet emphasized greens and herbs through the nursing period, restoring her strength and resistance to illness. For Hawaiian newborns, mother's milk was the initial source of nutrients. Further on in development, mother's milk was supplemented by soft cooked vegetables, appropriate for each

developmental period. Later, small amounts of fish were added, assuring sources of protein, calories, calcium and vitamins required to assure good brain and physical development.



Poi has been used as a milk substitute or baby food for babies. - Photo: KWO File

In old Hawai'i, toddlers and young children thrived, grew tall, straight and muscular by eating lots of poi and lū'au (taro leaves). Later, sweet potato, taro, 'ulu and other vegetables and reef fish were added.

Considering a child's food as important as medicine was the practice of our ancestors. It is still valid for our children today. Exercise and sleep, as well as mental stimulation were daily practices. Infants and children were massaged for body alignment to assure growing straight and balanced. Little keiki (toddlers) were taught family responsibilities by kupuna and were guided by older children to live up to these family

expectations. Spanking and beating of children was unheard of, as children were carefully taught behaviors expected of them. Our ancestors strictly forbade hitting, and often even touching, a child's head. Much about infant's and children's diets and upbringing has changed. Adults lives have changed, too.

We can relearn and use the basic cultural practices, instead of lamenting their loss. We can also restore and practice cultural ways and preventive health measures of our kūpuna. Hawaiians have a very positive cultural heritage, particularly in child-rearing practices. That includes loving our children – not indulging but teaching them early to do things in a safe and practical manner. We should guide older siblings to keep family kuleana (responsibilities) and guide their performances with aloha, as well. Children need parental guidance and love far into their adulthood. Reward appropriate behavior and correct the inappropriate softly, with love. Losses are not losses if we give them light and life. Finally, purposefully shed ways that are without aloha. ■

Importance of wahi pana rooted to past

By Nanea Armstrong-Wassel

"Aloha 'āina" is a term that conveys a love for the land and the people of the land. Wahi pana or storied places are those significant properties whose importance is rooted in our shared past. Mary Kawena Pukui describes in her ethnographic notes, "How Legends Were Taught" that,

Stories of places, 'nā wahi pana, were freely discussed. It was a matter of pride to the people of a locality to have many places of interest to point out to a visitor and to know the legends connected with each one. The more noted places there were, the greater the pride of the inhabitants who knew. They loved and named even the rocks and trees...

Ke Ali'i Bernice Pauahi Bishop

was a gifted writer and penned an essay at the Royal School titled, "Our Native Land" where she praises Hawai'i's landscapes as being the most hospitable and pleasant in the world. In this essay, now held at the Bishop Museum Archives, Pauahi eloquently ponders:

The people of Iceland have a saying that "Iceland is the best land on which the sun ever shines." If the inhabitants of such a cold and cheerless region think their land the best on the earth, how much more reason have those born in these beautiful Islands to love their native country and to consider it preferable to all others. If I had ever had an introduction to the Muses, I would importune them to assist me just once, that I might in flowing numbers sing my country's praise – but alas! – They are strangers to me

– and I should in vain solicit their aid. I must be content with prose and that of the plainest kind for I am writing in a foreign tongue.

We do indeed feel attached to our own lovely Island home, notwithstanding she is called "a heathen country." We are proud of her romantic scenery, her mountains and valleys, and everything with which nature has decorated her – Where is there a more romantic and attractive spot than that wonder of the world – Kilauea?

What country can rival ours in beauty, even foreigners themselves being judges? Let the Americans boast of their splendid forests, their extensive prairies, their Niagara falls, their majestic rivers, their wide spread lakes – but have we not beautiful scenery surpassing theirs. But when American travelers visit these shores do they not find won-

ders here to feast themselves with which they do not elsewhere?

The climate here is also delightful. Snow storms, hurricanes, and cold piercing winds common in cold countries are unknown here. Neither are we subject to excessive heat – such as I experienced in hot/ climate. Even in the Northern part of the United States the thermometer is known to rise higher than it does here. How often do you hear those from bleak New England speak of the weeks when the sun could not be seen – of the aching fingers and frozen toes?

I saw a letter recently from a young lady in Massachusetts who said in speaking of the weather, that when she dated her letter "the fair day" it was not necessary to mention the day of the month. The fair days being so scarce that there was no chance of a mistake. It is

doubtless our lovely climate that brings back to us so many of our dear friends.

Years pass away in these sunny Isles and they forget the rigors of the climate where they spent their younger days. On returning to it they feel that they cannot endure it and wish themselves again at the Sandwich Isles."

We, just like Ke Ali'i Pauahi, feel aloha for Hawai'i because we are honoring our Akua and kūpuna when we engage, interact, care for and utilize our lands in respectful and thoughtful ways. Tremendous foresight accompanies ideas of how our lands can best feed and nurture our needs today as well as for future generations.

To all those who care for the 'āina and focus on the various ways that our lands may sustain us physically, materially, as well as emotionally and spiritually, we owe you a great debt and aloha nui. ■

ECO-CASKETS

Continued from page 12

bring: Norfolk pine, monkeypod, albizia, avocado and mango. “We don’t have to import anything to make these so the carbon footprint is small,” she noted.

Eco-caskets take about 10 years to break down, roughly the same amount of time for an unembalmed body to completely cycle back. In the end, “You get to become part of the land,” said Gusick. “You’re adding structure and nutrients to the ground.”

Another advantage to green burials is cost: Pāhiki’s eco-caskets cost \$1,800 to \$3,800. Traditional caskets, by contrast, start at around \$3,000 and some are as expensive as \$25,000. According to Gusick, the average price is about \$7,000. Some choose Pāhiki caskets because they’re environmentally-friendly, others because they’re affordable, “Or maybe both, Gusick adds. “Either way, it’s win-win.”

About Mālama Loans

Courtney Gusick put her own resources into launching Pāhiki Eco-Caskets, with help from early investors. In January, she took advantage of the Office of Hawaiian Affairs Mālama Loan program to expand to a bigger workspace, purchase industrial tools and wood, and cover labor costs.

She turned to OHA Loans because the Hawaiian-serving organization is like-minded in regard to land and the environment. “It was so important for me to have local resources and work with people who have vested interests in the land, their resources and the environment,” Gusick said. “It felt healthier to me to seek that first.”

More information about Pāhiki Eco-Caskets is available at www.pahikicaskets.com, or by calling (808) 542-7691. You can also find them on social media as @pahikicaskets.

Visit www.oha.org/loans for more information about OHA Loans. ■

ALOHA POKÉ

Continued from page 15

and people from the persistence of cultural appropriation, an effect of a few centuries of colonialism, in order that our understanding of aloha ho‘omau for future generations.

‘A‘ole nānā ‘ia ka hihia i kupu a’e

He mana‘o wale ia a ka po‘e haole.

Pau a‘ela kou hana keu a ke aloha ‘ole

Na kākou ka Hawai‘i i pa‘a mau i ka mole

o Lehua, Ni‘ihau, Kaua‘i, O‘ahu a Kākuhihewa,

Kaho‘olawe, Moloka‘i, Lāna‘i, Maui, a Hawai‘i.

‘Ōahi i kai o Pohoiki

Aia ka hopena a ka poke Kikako, he manini.

When was the first time you recall eating poke in your home, at a lū‘au or pa‘ina, or in a restaurant.

Is poke a Hawaiian customary food or is it a newer, recently created dish? Did poke refer to the style of preparation or way to cut fish, or was it a word that referred to the entire dish? Did you or your mākuā or kūpuna eat poke, and if so where were they or you raised?

If you want to share some thoughts or mo‘olelo, please direct emails to onoeau@gmail.com.

Noelani Arista is an Associate Professor of Hawaiian and American History at the University of Hawai‘i-Mānoa in the Department of History. Her areas of interest include Hawaiian religious, legal and intellectual history, Her current project furthers the persistence of Hawaiian historical knowledge and textual archives through multiple digital mediums including gaming. Her forthcoming book The Kingdom and the Republic: Sovereign Hawai‘i and the Early United States will be published by PENN press in December 2018. She is the founder of the Facebook group 365 Days of Aloha. ■

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Monday, Sept. 17 at 12:00pm



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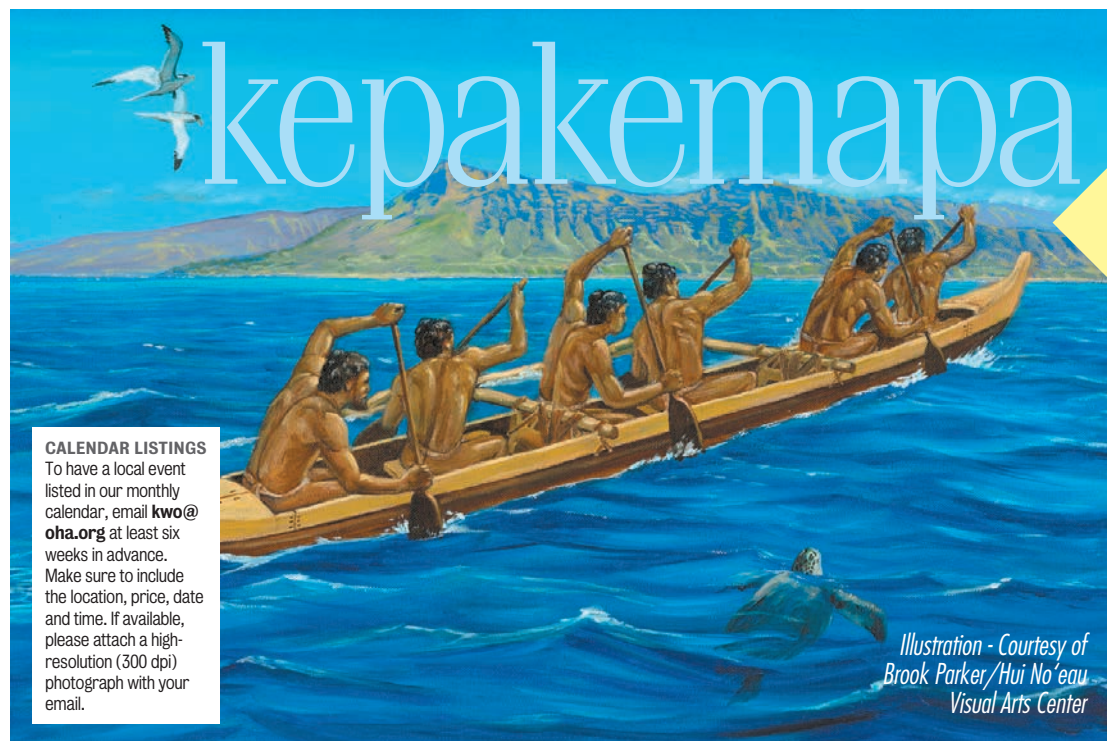
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**CALENDAR LISTINGS**

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

Illustration - Courtesy of Brook Parker/Hui No'eau Visual Arts Center

12TH ANNUAL ONIPA'A CELEBRATION

Sept. 2, 10 a.m.

Celebrate Queen Lili'uokalani's birthday at 'Iolani Palace, with music, hula and re-enactments of historical events. Mai Poina (Don't Forget) walking tours begin at 4 p.m. Free. Visit www.Hawaii-Pono.info for more information, or to reserve a spot for Mai Poina. Proudly supported by an Office of Hawaiian Affairs 'Ahahui Grant.



Kris Oka at right and Shinichi Kakiuchi at the Hawaii'i Island Steel Guitar Festival in 2017. - Photo: Don Touchi/HIMELE

HAWAI'I ISLAND STEEL GUITAR FESTIVAL

Sept. 7-9

This festival features a vintage steel guitar exhibit, workshops, performances, jam sessions and ho'olaule'a on Friday and Saturday. Free. Mauna Lani Bay

Hotel & Bungalows, www.hawaii-steelguitarfestival.com.

KŪ MAI KA HULA

Sept. 8, 1 p.m., pre-show entertainment from 11:45 a.m.

Award-winning hālau from Hawaii'i and Japan will perform kahiko and 'auana hula for Maui's only adult hula competition. The event also includes a marketplace, food and beverages. \$25. Maui Arts & Cultural Center, mauiarts.org/kmkh.

WAIMEA 43RD ANNUAL PANIOLO PARADE & HO'OLAULE'A

Sept. 15, 10 a.m. to 4 p.m.

The 2018 Hawaii'i Island Festival closes with a paniolo parade from Waimea Cherry Blossom Park to Waimea Baseball Field, where a ho'olaule'a begins at 11 a.m. Free. Visit www.hawaiiislandfestival.org for other Hawaii'i Island Festival activities taking place Sept. 7-15.

LĀ 'ULU: BREADFRUIT DAY!

Sept. 8, 10 a.m. to 3 p.m.

Celebrate all things 'ulu at this free community event that includes cooking demonstrations, a Hawaiian plant sale, cultural activities, Hawaiian music and hula. Food vendors will incorporate breadfruit

into their dishes, such as 'ulu horchata, Pono Pies, 'ulu kalo burger on 'ulu naan bread and more. Free. Maui Nui Botanical Gardens, www.mnbg.org/laulu.html.

3RD ANNUAL HAWAI'I ISLAND FESTIVAL OF BIRDS

Sept. 14 to 17, 8:30 a.m. to 3 p.m.

The theme for the 2018 festival is "Back from the Brink: Hawaii'i's battle against extinction." The three day event at Sheraton Keauhou includes field trips, a film festival, lectures, a bird fair and other events. Admission to events varies, so visit birdfsthawaii.org for details.

KŪ NO KAMALI'I (STAND FOR CHILDREN) RALLY

Sept. 15, 10 a.m. to 2 p.m.

The whole 'ohana is invited to the 23rd annual Stand for Children Celebration, which features Hawaiian cultural games and activities, live entertainment, community resources and prizes. Free. Queen Ka'ahumanu Center, (808) 242-0900. Proudly supported by an Office of Hawaiian Affairs 'Ahahui Grant.

MOLOKA'I CANOE FESTIVALS – 5TH ANNUAL KULĀIA CELEBRATION

Sept. 21, 5 to 10 p.m.

Downtown Kaunakakai trans-

ART WITH BROOK KAPUKUNIAHI PARKER

Sept. 28, 3 to 4 p.m.

Sept. 29-30, 9 a.m. to noon

Artist and historian Brook Kapukuniahi Parker will talk about his love of Hawaiian history and his artwork depicting traditional Hawai'i on Sept. 28. Free. Hui No'eau Visual Arts Center, Makawao. On Sept. 28-30 from 9 a.m. to noon, Parker will teach a beginner's brush painting course that teaches students how to view and paint Hawaiian subject-matter. \$50, supplies can be purchased at huinoeau.com. ■



Moloka'i Canoe Festivals. - Photo: Courtesy

forms into a block festival filled with Hawaiian entertainment featuring music from Kapena, Mark Yamanaka, Blayne Asing and others, food vendors, local artisans, Hawaiian cultural practitioners and plenty aloha in conjunction with the Nā Wāhine o Ke Kai's Moloka'i to O'ahu Championship outrigger canoe races. Free, (808) 658-0104, kulaia.wix.com/kulaiamolokai.

26TH ANNUAL HAWAI'I'S WOODSHOW

Sept. 22, 10 a.m. to 5 p.m.

This statewide exhibition features woodwork across different media – furniture, woodturning, sculpture and musical instruments – using non-endangered Hawai'i-grown woods. Free. Honolulu Museum of Art School Main Gallery, hfia@hawaiiiforest.org, hawaiiiforest.org.

40TH ANNIVERSARY NĀ WAHINE O KE KAI – START IN MOLOKA'I/ END IN WAIKĪKĪ

Sept. 23, 8 a.m. to 3 p.m., blessing at 7:15 a.m.

The wāhine Moloka'i to O'ahu canoe race starts at Hale o Lono Harbor at 8 a.m. and the first finishers are expected to arrive at Duke's Beach at Hilton Hawaiian Village around 1 p.m., with awards to follow

around 4 p.m. More information at www.nawahineokekai.com.

KAUA'I MOKIHANA FESTIVAL

Sept. 23-29

This week-long celebration of culture includes educational lectures, music and hula competitions. Visit www.maliefoundation.org/kaui-i-mokihana-festival for information on all the events, including a Hawaiian church service, a composers concert and contest, musical performances in 'ōlelo Hawai'i from Hawaiian language immersion students and three days of hula competition.

'OHINA SHORT FILM SHOWCASE

O'ahu, Hawai'i Theatre, Sept. 7, 7 p.m.

Maui Arts & Cultural Center, Sept. 21, 7 to 9:30 p.m.

Hilo, Hawai'i, Palace Theatre, Sept. 28, 6 to 8:30 p.m.

Waimea, Hawai'i, Kahilu Theatre, Sept. 29

Local independent filmmakers are featured in Hawai'i's biggest short film festival. Mitchel Viernes' film "Kālewa" was created for this festival to serve as the inaugural project of 'Ohina Films. Visit ohina.org for information on each island's presentation.

13TH ANNUAL MAUI 'UKULELE FESTIVAL 2018

Sept. 29, 10 to 11:30 a.m., free 'ukulele workshop

Sept. 30, 1 to 6 p.m., Maui 'Ukulele Festival.

Bring a lawn chair or lay a blanket on the lawn to enjoy popular local musicians, local kūpuna and keiki performing on 'ukulele. The event also features 'ukulele prizes, food booths and more. Free. Maui Arts & Cultural Center, www.mauiarts.org. ■



2018 ALOHA FESTIVALS!

By Ka Wai Ola Staff

Celebrate Hawaiian culture and aloha along the island chain throughout this month and into October. Below are some highlighted events – full listings are available on the festival web-pages for each county.

ALOHA FESTIVALS – O'AHU

All events are free and open to the public. More information and additional event listings are available at www.alohafestivals.com/aloha-events.htm.

ROYAL COURT INVESTITURE & OPENING CEREMONY

Sept. 1, 4 p.m.

The Ali'i court members will be introduced on the grounds of Helumoa, the original home of Princess Bernice Pauahi Bishop, in a ceremony that includes hula and chant at the Royal Hawaiian Resort, Royal Grove & Royal Hawaiian Center.

66TH ANNUAL WAIKĪKĪ HO'OLAULE'A

Sept. 22, 7 p.m.

Kalākaua Avenue closes for Hawai'i's biggest block party, featuring live Hawaiian music and performances by hālau hula, craft

ALOHA ACROSS THE ISLANDS



The Aloha Festivals on O'ahu opens on Sept. 1 with installation of the Ali'i Court at the Helumoa Grove at Royal Hawaiian Center. - Photo: Wayne Shinbara

and lei booths and a wide array of island cuisine.

72ND ANNUAL FLORAL PARADE

Sept. 29, 9 a.m.

A procession of male and female pa'u horseback riders, floral floats, Hawaiian music and hālau hula will travel Kalākaua Avenue, ending at Kapi'olani Park.

HAWAI'I ISLAND FESTIVAL

Sept. 7-15, all events require a \$5 ribbon. More information and additional events can be found at www.hawaiiislandfestival.org.

WAIMEA 43RD ANNUAL PANIOLO PARADE

Sept. 15, 10 a.m.

The parade route starts at Waimea Cherry Blossom Park and ends at Waimea Baseball Field.

WAIMEA HO'OLAULE'A

Sept. 15, 11 a.m. to 6 p.m.

After the parade, enjoy the ho'olaule'a at Waimea Baseball Field.

MAUI (Wailuku)

FESTIVALS OF ALOHA - MAUI NUI STYLE

Sept. 7-Oct. 13

Festival ribbons are \$5, visit www.festivalsfaloha.com/2018-schedule-

of-events for a full list of events on Maui, Lāna'i and Moloka'i.

WAILUKU FIRST FRIDAY FESTIVALS OF ALOHA KICKOFF

Sept. 7, 6 to 9 p.m.

Kick off the Festivals of Aloha on Market Street with Hawaiian music, crafts and food booths.

LAHAINA BANYAN TREE HO'OLAULE'A

Sept. 15-16, 9 a.m. to 5 p.m.

Featuring live entertainment, crafts and artisans.

LĀNA'I

TRUE HAWAIIAN SPIRIT CELEBRATION HO'OLAULE'A

Sept. 29, 2 to 8 p.m.

Featuring live entertainment by Natalie Ai Kamau'u, A Touch of Gold and others. Dole Park, Lāna'i City.

MOLOKA'I

ROYAL COURT INVESTITURE

Oct. 5, 6 p.m.

The Royal Court will be installed at Mitchell Pauole Center at an event that includes a poke contest, an Ulu-Uala-Kalo contest, a talent competition, food booths and vendors.

PARADE AND HO'OLAULE'A

Oct. 6, 9 a.m.

Pa'u riders on horseback and country-style floral floats are the highlight of this parade through Kaunakakai Town, ending with a ho'olaule'a at Mitchell Pauole Center.

MAUI (Hāna)

PARADE AND HĀNA CELEBRATION

Oct. 6, 10 a.m. to 5 p.m.

Hāna's Royal Court opens the procession of pa'u riders, floral floats, vintage cars, custom motorcycles, marching bands and the presentation of the 2018 Tiny Malaikini Public Service Award.

FESTIVALS OF ALOHA HO'OLAULE'A

Oct. 13, 6 p.m.

The Festivals of Aloha culminate with a ho'olaule'a in Hāna that features local cuisine and entertainment. Gates open at 5 p.m.

KAUA'I

MOKIHANA FESTIVAL

Sept. 23-29

A weeklong celebration of Hawaiian culture, the festival includes a Kaua'i Composers Contest and Competition (Sept. 24) and three days of hula competition. Information on all the events is available at www.maliefoundation.org/kaua-i-mokihana-festival.

HAWAIIAN CHURCH SERVICE

Sept. 23, 10 a.m.

Special music and a bit of hula will be provided by Kaua'i Mokihana Festival volunteers and supporters in this service open to residents and visitors.

EŌ, E LILI'U

Sept. 25, 9 a.m.

Hawaiian immersion school students compete musically with songs in 'ōlelo Hawai'i to honor Queen Lili'uokalani and other Hawaiian cultural topics. ■

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E kala mai

An article on page 14 of the August 2018 *Ka Wai Ola* used enrollment statistics from the state Department of Education for Kua o ka Lā, a public charter school in Puna. Head of School Susie Osborne says the percentage of Native Hawaiian students enrolled at Kua o ka Lā is 55 percent, not 40 percent as reported in *Ka Wai Ola*. ■

Saving the 'Ōhi'a challenge offers big prize

As Rapid 'Ōhi'a Death (ROD) continues to attack native forests, Digital Makerspace is challenging members to offer solutions with a prize purse worth more than \$70,000.

The Saving the 'Ōhi'a Challenge is an effort to solicit ideas and projects that could lead to solutions and opportunities to collaborate in fighting ROD, a blight that has claimed hundreds of thousands of trees on Hawai'i Island. The challenge calls for field-based detection methods, ways to detect the fungus at the landscape level and solutions to detect and predict how ROD will spread.

For more information, visit www.savetheohia.org.



O'ahu Na Pua No'eau students in Na Makamaka Hunaola doing glucose lab work during class. - Photo: HaynMade

UH expands program for gifted Hawaiian youth

The University of Hawai'i is providing support for promising students by expanding the Nā Pua No'eau Center for Gifted and Talented Hawaiian Children's mission to five campuses.

Nā Pua No'eau has supported

thousands of Hawaiian keiki and 'ohana since it was established in 1989. According to UH, the center's mission supports Native Hawaiians and prepares them for global leadership by strengthening cultural identity while opening doors to careers and college degree completion.

Nā Pua No'eau programs will be implemented at UH Hilo, UH Mānoa, UH Maui College, Kaua'i Community College and UH West O'ahu. Learn more at npn.uhhawaii.edu.

First hatch gives hope for endangered 'akikiki

Conservationists have successfully bred the first 'akikiki in captivity, offering hope for the critically endangered Hawaiian honeycreeper's survival.

'Akikiki are found only in remote forests of Kaua'i and conservationists have been collecting eggs from their native habitat since 2015 to start a breeding population.

"The parents that produced this offspring came from eggs collected in the wild," said Jennifer Pribble, research coordinator, Hawai'i Endangered Bird Conservation Program, San Diego Zoo Global.

A NEW CLASS ON THE RISE

The Polynesian Football Hall of Fame has issued a list of high school football players under consideration for its player of the year award. The watch list is composed of 50 Polynesian players from 34 schools, including three players from Hawai'i. The winner will be announced Jan. 18, 2019. Pictured back row, l to r: Laiatu Latu (LB), Jesuit, CA; Maninoa Tufono (LB), Punahou, HI; Noa Pola-Gates (DB), Williams Field, AZ; Jonah Tauanu'u (OL), Narbonne, CA; Enokk Vimahi (OL), Kahuku, HI. Front row, l to r: Henry To'oto'o (LB), De La Salle, CA; Taulia Tagovailoa (QB), Thompson, AL; Joshua Pakola (DL), St. Francis, CA; Max Williams (DB), Junipero Serra, CA; Faatui Tuirole (DL), St. Louis, HI; and Puka Nacua (WR), Orem, UT. - Photo: Courtesy of Polynesian Bowl



'Akikiki and 'akeke'e populations in the wild have declined rapidly over the past few decades. - Photo: San Diego Zoo Institute for Conservation Research

"So, this is the first offspring ever produced in captivity. It was parent-reared — raised completely by its mother, without any human intervention. The parents are a 3-year-old male and 2-year-old female."

CPB supports Hawai'i Island tourism

Central Pacific Bank is supporting the Hawai'i Island community by sending employees to visit the island and spend at least \$100. The bank is providing roundtrip airfare and \$100 spending money. Hundreds of employees have applied and CPB will select some to send to Hawai'i Island over the course of 16 weeks which began on Aug. 13.

CPB also contributed \$20,000

to relief efforts. "Our CPB ohana believes it's our responsibility to help our neighbors in any way we can in their time of need," said Catherine Ngo, CPB's President and CEO. "We hope that more companies will consider supporting the Hawai'i Island business community with 'local tourism' or by other means."

State requires certification for food handlers

A state law requiring food establishment permit holders to complete a food handler's training course will be enforced beginning Sept. 4.

The law went into effect in Sept. 2, 2017, and those in charge of eating establishments, as well as caterers and purveyors of homemade food, have had a year to comply. The state Department of Health will check proof of certification during inspections starting Sept. 4, and will accept certification that is recognized by the American National Standards Institute.

"Extensive studies have shown food establishments with managers formally trained in food safety have fewer occurrences of critical violations during routine inspection," said Peter Oshiro, Sanitation Branch manager. "This lowers the

risk of contracting a food-borne illness by the public. This is a true win-win situation for the food establishments and for public health."

DOH offers free food safety classes across the state. Sign up at <https://health.hawaii.gov/san/food-safety-education>.

Lei of Parks event includes Biki Social Ride launch

Three parks along O'ahu's south shore will be joined in a Lei of Parks that organizers hope will eventually extend from Waikiki to Nanakuli.

The Sept. 1 event includes events for the whole 'ohana from 9 a.m. to 3 p.m.: walking tours of historic sites and exceptional trees, beach volleyball, yoga and information booths. A prize drawing during the event will include roundtrip Alaska Airlines tickets.

The event is funded by an AARP Community Challenge Grant, which are awarded to small-scale livable community projects. "This pop-up family event will give park users the opportunity to experience a small portion of the Lei of Parks in a fun and interactive way and give their feedback on what the community would like to see in the future," said Lea Hong, State Director of The Trust for Public Land, the event's lead organizer. "No one on O'ahu is far from parks, beaches and recreational activities and we should make the most of what's available and free for all of us to use. The Lei of Parks concept will make our shoreline more accessible for people of all ages."

The Lei of Parks event will also kick off a new partnership between AARP and Bikeshare Hawai'i to offer Biki Social Rides to those age 50 and up. In addition to a bicycle ride through all three parks, the social ride events include orientations on the Biki bike service, safety briefings, helmet fittings and lunch. The social rides will be offered Wednesdays and Saturdays.

For more information, visit gobiki.org/biki-leaks/aarp-social-rides. Preregistration is required at aarp.cvent.com/bikiride9-1 or 1-877-926-8300. ■

PUBLIC NOTICE

Haun & Associates is conducting a cultural impact assessment (CIA) for a portion of TMK: (3) 5-6-001:Por. 082 situated in Puakea Ahupua'a, North Kohala District, Island of Hawai'i. The CIA is being prepared in conjunction with Special Use Permit application to operate Puakea Ranch as a "Guest Ranch" offering activities and events to guests and the local community. All persons having information on traditional cultural practices, resources and places located within Puakea Ahupua'a and the vicinity of the project parcel are hereby requested to contact Solomon Kailihiwa, Haun & Associates, 73-4161 Kaao Place, Kailua Kona, HI 96740, (808) 325-2402 within thirty (30) days of this notice.

BURIAL NOTICE

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that human burials, designated as State Inventory of Historic Places (SIHP) # 50-80-14-7429 and SIHP # 50-80-14-7655, were identified by Cultural Surveys Hawai'i, Inc. during the course of data recovery fieldwork related to the Central Plaza—Block I Project, Kaka'ako, Honolulu Ahupua'a, Honolulu (Kona) District, O'ahu, TMK: [1] 2-3-002:001 (portion).

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, these remains are believed to be over 50 years old. Based on the context of the finds, they are most likely Native Hawaiian.

Background research indicates that during the Māhele the project area was within lands awarded to the American Board of Commissioners for Foreign Missions (Land Commission Award [LCA] 387), comprising the 'ili of Kukuluāne'o. *Kuleana (maka'āinana)* LCAs within the vicinity include LCA 10463:1 to Napela and LCA 1903:2 to Lolohi.

The landowner is Victoria Ward Limited (VWL), and the contact person is: Todd Apo, 1240 Ala Moana Boulevard, Suite 200, Honolulu, Hawai'i 96814 [TEL (808) 426-7735, FAX (808) 792-3564].

The landowner has proposed a combination of preservation in

place and relocation for the human remains identified during the Block I data recovery effort. However, the decision to preserve in place or relocate these previously identified human remains shall be made by the O'ahu Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Ms. Regina Hilo at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai'i 96707 [TEL (808) 692-8015, FAX (808) 692-8020, EMAIL Regina.Hilo@hawaii.gov].

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

BURIAL NOTICE – KAWAIAHA'O, HONOLULU

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that *nā iwi kūpuna* (human skeletal remains), were identified during the course of archaeological work for the Kawaiaha'o Church Multipurpose Center (MPC) Project adjacent to Kawaiaha'o Church at 553 S. King Street, Honolulu Ahupua'a, Honolulu (Kona) District, O'ahu (TMK: [1] 2-1-032:017 por.).

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

Background research indicates that these remains were discovered within a portion of the former Church cemetery. The Church cemetery was established in the 1820s. *Iwi* were

found within or in the vicinity of certain former grave lots, as depicted on a 1920 Kawaiaha'o Church cemetery map, associated with names as follows: Lot 15 Mary Adams, Lot 16 Kinipeki, Lot 17 Mrs. Holstein, Lot 18 David Kanuha, Lot 19 Heu, Lot 20 J. Moanauli, Lot 21 Kekuahanai, Lot 22 Waiwaiore or Unknown, Lot 23 G. Wessel, Lot 24 Mauiawa, Lot 25 Kamaka, Lot 26 and Lot 27 Kuhiao-pio, Lot 28 Disputed, Lot 29 Wm. Buckle, Lot 30 Pilali, Lot 34 Widow of F. Metcalf, Lot 35 Kawai, and Lot 51 Elena Kapena. The *iwi* found may have predated or postdated the association of these areas with these individuals. A total of 117 burials were disinterred from this project area in 1940 in the context of the construction of the former Likeke Hall.

An estimated 503 burials were recovered from the MPC project area between 2009 and 2012. Certain identifying information was associated with individual sets of *iwi*, including the names "Kaleo Kamahao" (Lot 18), "Julia Kamalalehua" (Lot 30), "Lilia Star" (Lot 28), "Hannah" (Lot 22), "Kimo'o" (Lot 19 or Lot 21), "KAAT" (Lot 19 or Lot 21), "Samuel Maikaalua Kanakanui" (Lot 20).

The applicant for this project is Kawaiaha'o Church, 957 Punchbowl St. Honolulu, HI 96813, Tel. (808) 469-3000 and the contact person is Ms. Lani Ma'a Lapilio, Tel. (808) 540-5741, e-mail Lani@aukahi.com.

Proposed burial treatment will be determined by the O'ahu Island Burial Council in consultation with recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment of the burials shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of these burials are requested to contact Ms. Regina Hilo at the SHPD, located at Room 555, Kakuhihewa Building, 601 Kamokila Blvd, Kapolei, HI 96706, Tel. (808) 692-8015 or email Regina.Hilo@hawaii.gov.

All interested parties shall respond within thirty (30) days of this notice and file descendency claim forms and/or provide information to the SHPD adequately

demonstrating lineal descent from these specific burials or cultural descent from ancestors who once resided, or are buried in, the same *ahupua'a* or district.

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that previously disturbed, disarticulated human remains were identified by Cultural Surveys Hawai'i, Inc. in the course of an archaeological inventory survey related to the Kūhiō Collection at Waikīkī Project, Waikīkī Ahupua'a, Honolulu (Kona) District, O'ahu, 'Ewa lots: TMKs: [1] 2-6-021:100 and 114 and Diamond Head lots: TMKs [1] 2-6-021:075, 076, 101, 108, and 109.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, these remains are believed to be over 50 years old. Based on the context of the finds, they are most likely Native Hawaiian.

The project area is located within the 'ili of Kaluaokau. Background research indicates that during the *Māhele*, most of the land on which the current project area is situated was awarded to W.C. Lunailo as Land Commission Award (LCA) 8559B, with a small portion of the current project area crossing into LCA 2079 'Āpana 1, awarded to Kauhola.

The landowner is the Queen Emma Land Company. The contact person for this project is: Ka'eo

Kane, OliverMcMillan, 1003 Bishop Street #2288, Honolulu, HI, 96813 [TEL (808) 380-1892]. An additional point of contact is Lani Ma'a Lapilio, Aukahi Cultural Consulting, P.O. Box 6087, Kāne'ohe, HI, 96744-9998 [TEL: (808) 540-5741].

The landowner has proposed relocation as treatment; however, the decision to preserve in place or relocate these previously identified human remains shall be made by the O'ahu Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Ms. Regina Hilo at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai'i 96707 [TEL (808) 692-8015, FAX (808) 692-8020, EMAIL Regina.Hilo@hawaii.gov].

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

Get registered!

For more information visit www.oha.org/registry



OHA Hawaiian Registry

MIKALA KAWHEHI

560 N. Nimitz Hwy., Ste 200

Honolulu, HI 96817

EXP. 01/01/23

17-0000



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



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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Editor's note: In accordance with an Office of Hawaiian Affairs Board of Trustees policy based on state ethics guidelines, any trustee running for re-election is suspended from publishing his or her regular column until the elections are complete, except for those trustees running unopposed.

Honor Lili'uokalani, live by her example

September 2, 2018, marks another milestone in our people's history, as the 180th birthday for our beloved Queen Lili'uokalani. Although it has been more than 100 years since Lili'u left the physical world, her memory lives on and she continues to be a celebrated leader in our storied history. After being wrongly imprisoned by the Republic of Hawai'i, she handed out ribbons to her supporters, reading "Mai Poina 'Oe Ia'u," don't forget me – and we have not.

Lili'uokalani, much like other ali'i of her time, leaves behind a legacy that endures to this day. We still cherish and learn her music, and have her written mana'o to reflect upon in *Hawai'i's Story by Hawai'i's Queen*. Her legacy is still ever present in her trust and the beneficiaries she continues to serve.

As we commemorate of our Queen's birthday, we must also acknowledge her resilience in her service to our people. Stripped of her crown and titles, Lili'uokalani as a private citizen continued to fight for the restoration of our kingdom; taking residence in Washington, D.C. – to her a foreign country, trying to convince the United States government of its error for its role in her overthrow. These efforts she would continue until her last days.

We are inspired by Queen Lili'uokalani's tenacity, and we need to continue to persevere in being our own best advocates for our people and our communities. I find great inspiration in the Queen's mana'o, and draw upon her quotes for motivation. More than a century later, her words still give us powerful sentiments for us to live by.



Colette Y.
Machado

Chair, Trustee
Moloka'i
and Lāna'i

One of the more popular quotes attributed to Lili'uokalani is a short one – but one word that carries great significance: 'Onipa'a. Wehewehe defines 'onipa'a: *fixed, immovable, motionless, steadfast, established, firm, resolute, determined*. This simple word carries vast motivation for us as a lāhui. The stance that our Queen wanted of her people more than a century ago is still much needed by our people today.

As we honor Lili'uokalani on this milestone birthday, we need to do more than just pause and remember her. To truly pay tribute to our great queen, we need to live by her example. To be – firm, resolute, determined. The way we honor our queen is to be the strong people she wanted us to be. Immovable. Steadfast.

We have daily reminders of Queen Lili'uokalani that we don't always think of – some more prominent than others. For an example of a less-obvious reminder, portions of H1 and other roadways and parks carry her name as its official name. Yet a more obvious reminder is her statue placed in the mall area between 'Iolani Palace and the Hawai'i State Capitol. In this way, the symbolism here is heavy as the Queen keeps a watchful eye on the Legislature. She calls upon them to do pono by the people these legislators represent and the land and natural resources they protect. We can only hope that the lawmakers under her watchful eyes live by the same morals she did.

More than just *hau'oli lā hānau*, let this commemorative birthday observance be our inspiration to 'onipa'a, to be a more resilient people in the face of all adversity, no matter where that adversity arises from. E 'onipa'a kākou! ■

VOTE PONO

With the primary elections now behind us, voters are poised to take the next step in choosing OHA trustees in November. For that reason, I would like to discuss a some of the important kuleana that comes with being a Trustee for the Office of Hawaiian Affairs.

First and foremost we are here to represent the interests of the beneficiaries of OHA's mandated trust

responsibilities, the Native Hawaiian people. As trustees we are tasked with managing the assets of this trust in the best interests of those beneficiaries. There are strict legal guidelines that dictate how and why we are to make decisions. These legal obligations are referred to as "fiduciary" duties. These duties guide decisions on management of assets and general operations. This also includes how we manage sensitive information. Mismanagement of information can be just as detrimental to the trust and its beneficiaries as mismanagement of assets.

If trustees do not uphold this strict set of fiduciary duties, the trust is put at risk and those trustees can be held personally responsible for acts that they may have committed that resulted in a breach of those duties. The bottom line is that trustees must always act in the best interest of the trust. This goes for the trustees of any trust.

The job of OHA trustee is unique though, it is not quite the same as managing a private trust. OHA trustees are elected officials. OHA's statutory mandate is broad and as a result, our kuleana at OHA covers a wide range of issues. This includes socioeconomic conditions such as health, housing, education, and the self-determination of the Native Hawaiian people to name a few.

So, there are many factors that must be balanced when making important decisions on how OHA will spend and invest in resources, but there are also broader soci-



Dan
Ahuna

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

etal factors that must be considered as well. This creates a very unique set of circumstances for trustees, OHA staff and the communities we serve.

OHA enlists experts to help guide our board in making the most prudent decisions regarding management of our financial assets. As a result, I believe OHA has been very successful in this area. The financial portfolio is valued at over \$375 million and despite all the negative

attention OHA has been caught in, that portfolio grew by \$20.5 million last year. OHA is moving in the right direction when it comes to our investments.

Where OHA tends to get caught up in controversy is in the areas where there are no "experts" that we can rely on to give us sound advice and tell us: here are your options, here are the risks, here are the returns, etc. There are no experts to tell us how to balance the interests of our beneficiaries and our communities. The beneficiaries are the experts we must listen to, and our beneficiaries have a wide range of views on how we should prioritize various goals and objectives. Thus, we often face difficult decisions that require thoughtful deliberation.

Unfortunately, what has been all too common amongst this board of trustees for far too long, is that when we are faced with difficult deliberations, there are disagreements and those quickly become controversies. When that happens, we have seen members of this board engage in questionable political tactics employed to try to achieve "victory" rather than "consensus." These tactics include fabricating lies, mismanaging vital organizational information, and attacking individual members of OHA and our community. This type of behavior undermines our trust duties and cannot be tolerated and MUST CHANGE. Please consider your decisions at the polls thoughtfully and carefully. Mahalo! ■

Don't Give up on OHA Elections - Why Everyone Should Vote!

It's no secret that voter turnout in Hawaii ranks among the lowest in the nation, but the results of the August 11 primaries also reveal how few people in our state determine who gets elected to public office. The majority of Hawai'i's adults, nearly two-thirds of them, simply don't participate in electing Hawai'i's governor, Congressional delegation or state legislators. And that's not only bad for Democracy, it's bad for the Hawaiian people.

When it comes to electing Trustees for the Office of Hawaiian Affairs, even fewer voters participate. According to the Office of Elections, only 286,041 individuals (38.6%) actually voted on August 11, out of 741,007 registered voters in the state. Out of those 286,041 ballots submitted, 41.3% were left blank in the race for the OHA Trustee Oahu seats, and 49.6% were left blank in the race for the OHA Trustee At-large seat.

A frequently given explanation for low participation in OHA elections is that, when sitting trustees run for re-election, they generally win due to name recognition. So, for those who want a change, why vote, or even, why run? For example, the three incumbents who ran in the recent OHA at-large primary won a commanding lead over their challengers despite the fact that they spent little to nothing on their campaigns.

I would like to suggest that current low voter participation in OHA races is not an insurmountable barrier to change if you see the glass as half full rather than half empty. Hundreds of thousands of voters already participate in each State election, so all they need to do is move their pencil over to the OHA ballot. And to do that, they simply need a compelling reason to vote OHA.

That's exactly what happened when I ran for Trustee At-large in the 2016 general election. Whether they were voting for the incumbent or for me, voters chose to mark their OHA ballots in record numbers. 73.1% of



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

Trustee,
At-large

all voters across the State who participated in that election marked their OHA ballot!

There is still time for that to happen in the next election, so voters should be encouraged to support candidates of their choice who offer a compelling reason to vote. And one of the most compelling reasons to vote

OHA is that it is everyone's kuleana to ensure the betterment of conditions of the Hawaiian people through housing, jobs, education, and health-care. When Hawaiians go without, everyone suffers; when Hawaiians prosper, everyone prospers!

Even so, some non-Hawaiians feel it is not culturally respectful to vote in OHA elections. Let me share what I told *Honolulu Magazine* when they asked me about that in 2014:

"As a native Hawaiian, I believe it is important for all registered voters, regardless of race, to participate in the election of OHA Trustees. This is the way to be culturally respectful because it honors the Hawaiian Kingdom practice that citizenship was not based upon race... From the time of Kamehameha the First to Queen Lili'uokalani, leaders of multiple ethnicities were appointed to manage the Kingdom's land and assets for the benefit of all. Hawai'i was the first place in what is now the United States where citizenship and voting were based upon 'the content of one's heart, not the color of one's skin.'"

So, as more Hawai'i voters realize it is everyone's kuleana to vote for OHA trustees, there will be more opportunity for Democracy and change.

E Hana Kākou/Let's Work Together! ■

Trustee Akina welcomes your thoughts and comments at TrusteeAkina@oha.org.

E Hele Mai... Come Learn & Play with us! Keiki O Ka 'Āina Family Learning Centers



WHO

Makua/Kupuna &
Keiki Prenatal-5YRS

WHEN

Mon & Wed OR
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TIME

9:00am-11:30am
*Parent Participation
Programs*

7:00am - 5:00pm
Preschool & ITC

WHERE

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PARENT PARTICIPATION PRESCHOOLS	8mos. - 5yrs.
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KULIA I KA NU'U	2.5 YRS - 4YRS
PALOLO AND MA'ILI CENTER BASED PRESCHOOL	2.8 - 5 YRS
MA'ILI CENTER BASED INFANT TODDLER CARE	6 WEEKS - 3YRS.

Preparing Keiki for School Success

Keiki O Ka 'Āina Family Learning Centers has six early education programs to help your keiki get ready for school success. Programs focus on family engagement and culture based education with their keiki ages prenatal - 5 yrs.

Visit Us at our Ma'ili Site!

Our Infant & Toddler Center & Preschool is located at the KS Community Learning Center in Ma'ili



KOKA-FLC are supported in part by the U.S. Department of Ed., Native Hawaiian Education Program 84 - 362A



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

2018

KANALOA-KOLII – The descendants of Moses Kanaloa Sr and Emma Keola Kolii (Kaili) will be gathering on O‘ahu at Nānākuli Ranch on September 15 and at Nānākuli Ranch on Saturday activities will begin at 8:30 am with late registration, check-ins, purchase and/or distribution of preordered T-Shirts and continental breakfast. Pupu’s and pa’ina throughout the day, with Bento lunch, and dinner. For most of us, we will be meeting ‘Ohana members for the first time. To perpetuate our ‘Ohana legacy, an E-book will be created from submissions of family photos, and any sharing of memories of our Kupuna and Keiki. There will be ice breaker games, opportunities for family sharing/speakers, and activities for the keiki. On Sunday September 18, 2018 we will continue our family gathering at Tutu Emma’s church, Ka Makua Mau Loa Church with a service and special talk story time with the Pastor and lunch to follow. For early registration/more information email KoliiOhana@yahoo.com; or Request Msg Kolii Reunion on FB for: Aprilin Kolii; Kellyman Kolii; or Mele Tu’ifua.

LINCOLN – Descendants of Lorenzo Lincoln. The ‘Ohana Lincoln Reunion Committee is planning our next family reunion for Friday, June 21 (family tour) and Saturday, June 22, 2019 (at Hale Hālawai) in Kona. Reaching out to the descendants of Lorenzo Lincoln! Please contact the following Committee Members for more information: Rowena Lincoln at 808-497-1219, email: Ehulani822@yahoo.com, or Jonna Robelo at 808-256-7817. (If neither of us answers the phone, leave a message please.)

POE – ‘Ohana Poe reunion, Aug. 31 to September 3, 2018, Nānākuli Ranch. Inviting Descendants of Harry Wallace George Poe, Sr. (Poe Nui) to our reunion. Poe Nui had three wives, Nauhane Kawelo (Wife 1) Keiki – Kaimi Moo Poe and Harry Wallace George Poe, Jr. (Keoki Nui) who married Luka Pule (Spouse 1): Keiki – Uilama Poe; Elizabeth Kalauoka’ae’a (Spouse 2): Keiki – Harry George Poe (Tutu Man) married Elisa Kahumoku (Spouse 1): Keiki – Emily Poe, Jennie Palau (Spouse 2): Keiki – Solomon Poe and Emily Dung (Spouse 3): Keiki – Isaac, Kapua, Keoki, Kuhi, Kalakapu, David, Ah Ching, Harry George and Edward; Hemolele Ka’aha’aina (Spouse 3): Keiki – Emma Poe married Frederick Meyer, Jr., Annie Poe married Alana Anana, George Poe (Li’ili’i) married Ana Kamaka, Milia Poe married Hihilani

Kapela: Keiki – Edna, Victoria, Eleanor, May, Nona and Myrtle; Kahau Kawelo (Wife 2): Keiki – George/Keoki Poe, Emma Kalipo Poe (Spouse 1) Lincoln McCandless: Keiki – Annie Kalipo Poe McCandless married Manuel Stanley Silva, Sr. (Spouse 2) Dung Sing Akana: Keiki – Albert Akana, Helen Akana, Katherine Akana and Alfred Akana; Mary Kananimaloa Poe married (Spouse 1) Albert Kauaau Kalama; (Spouse 2) Samuel Mana Kahoano. Akalapine Kupihea (Wife 3): Keiki – Daniel and James Wallace Palea Poe (Tutu Palea). Contact Adrian Silva at 216-4241 or email kaohanapoe@gmail.com.

PUA – The descendants of David Kaluahi Pua and Maria Kini are planning a family reunion on August 31 - September 2, 2018, at Punalu‘u Black Sand Beach, Ka‘u, Hawai‘i. We have secured the pavilion area for the 3 days. David and Maria had eight children, all of whom produced descendants. They were Violet (Pua) Waltjen, Caroline (Pua) Kauwe, Samuel Pua, David Pua Jr., Abigail aka Pake (Pua) Kaupu, Mary Mae aka Fat (Pua) Kaupu, Donald Pua and Eugene Pua. For more information, please contact Ala Kawaauhau at 808-345-5440 or by email at kawaauhauedward@yahoo.com. Please write “Pua Reunion” in the subject line. You may also visit the David Kaluahi Pua a me Maria Kini ‘ohana facebook page for updates.

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.

ESTRELLA/SOEIRO – My G-Grandparents Arsenio de Sousa Estrella & wife Carolina de Jesus Soeiro came from Ribeira Grande, Sao Miguel, Azores. They arrived on O‘ahu in 1883 on the ship “Albergeldie” with their two children Manuel & Maria. They then went to work on the plantation in North Kohala, Hawai‘i and had Joseph, Wilhelmina, John & Antone. Somehow Arsenio left the family and where is unknown. Carolina then went to Wailuku, Maui and married Christino Lorenzo (Lawrence) and one son named Frank. I have known G-Uncles John & Antone since they lived on Maui where we grew up. The only G-Uncle we did know is Joseph who lived on O‘ahu. I cannot find any information on Maria and Manuel, unless they passed

away on the Albergeldie coming here. My G-Grandmother Wilhelmina married Antone Lopes and had Henry, Louis, Sonny, Peter & William then remarried my Grandfather Antone Haleakala and had: Manuel, Evelyn & Frank (my father). So this is the line I am trying to research. E-mail: annette913@yahoo.com. Mahalo.

GAISON – I am looking for members of Kalihi Canoe Club (‘60s and ‘70s) under coaching staff of Samuel and Sara Gaison. We are planning a get together. Please contact Jeanne Kahanaoi at 354-7365.

HANAWAHINE/ KEAUMAU/ KEAWE – Looking for the descendants/ancestors of Solomon Hanawahine (1874-1921) and Kane Keaumau Keawe of Ho‘okena, South Kona. Kane later changed her name to Alice Keawe. Together they had the following known children and (spouses); Joseph Hanawahine changed to Kanawahine (Koleka Paauhau), George H. K. Hanawahine Sr. (1st wife: Victoria Kaupu 2nd: Julia Keala), Samuel K. Hanawahine (1st wife: Julia Keauhou 2nd: Miriam Dela Cruz), Mary Hanawahine born Kane (Henry Kaioula), Eva Hanawahine (Henry John Silva), Sophie Hanawahine (Fabiano Kealoha), Katy Hanawahine (Yan Gen Pil), and Rachel Hanawahine (Albert Kamai). Any information on our ohana’s moku‘au‘hau will be valued. Please contact Quiana Danielson-Vaielua by phone 808-371-9660 or email quianakdv@gmail.com. I am the great-great granddaughter of Solomon Hanawahine and Kane Keawe, great granddaughter of Samuel Hanawahine and Miriam, and grand of Naomi Hanawahine.

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.

KAMEKONA/LOA/KAHAWAI – Searching for genealogy, family members, foster or hanai records for my Great Grandmother, ROSE HIWA KAMEKONA, born June 15, 1909, 1st marriage to George Loa 1927 (one child with Rose Loa/now Rose Lani), 2nd marriage to Francis Kahawai 1928 - 1929 (three children with), deceased 1935. I am the grand-daughter of Rose Loa/Lani, great grand daughter to ROSE HIWA KAMEKONA. Please call/lv mess/text Luana @ # (808) 450-0103 or email lkelikoa3@gmail.com.

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!

KINA/LINCOLN/BAILEY – We are looking for the descendants of the unions of Meleana Kaimuali‘i Kina (Moloka‘i) and George Walter Lincoln, Nellie Lihue Lincoln and Charles Anson Bailey (Maui), Nellie Lihue Bailey (Maui) and John Domingo Joyce, Pearl “Peachie” Marie K. Bailey (Maui) and West LaFortune, Meleana Wahineho‘ohano Nui (Maui/Moloka‘i) and Samuel Moewale Kaleo (brother to Charles Lui Ko‘oko‘o and Kunewa Moewale). We are planning a reunion for October 2018. Please contact us at: oct2018.reunion@gmail.com or call Phyllis @ 291-5826, Kanani @ 674-6679, or Moana @ 744-9901. Kuemo (-no)/Kolaimo – Looking for descendants of Japanese drifters who came to O‘ahu in 1841, much earlier than the first Japanese immigrants came to Hawai‘i. Kuemo or Kuemono (original name is Goemon) came from Tosa, Japan and he naturalized to the Kingdom of Hawai‘i on Jan 10, 1845. He lived in Honouliuli as a farmer from 1847 and seems to married to a Hawaiian lady “Hina” on May 20, 1851 according to marriage record. I am also looking for descendants of Kolaimo, who’s original name is Toraemon of Tosa, Japan and naturalized to the Kingdom of Hawai‘i on Feb 13, 1847. He worked as a carpenter under Mr. Heart, married to a Hawaiian lady and died in O‘ahu. Please contact Harry (808) 777-9187 or harryporterkiawe@gmail.com 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.

KINA-LINCOLN-BAILEY-JOYCE-LAFORTUNE-NUI-KALEO – We are looking for the descendants of the unions of Meleana Kaimuali‘i Kina (Moloka‘i) and George Walter Lincoln, Nellie Lihue Lincoln and Charles Anson Bailey (Maui), Nellie Lihue Bailey (Maui) and John Domingo Joyce, Pearl “Peachie” Marie K. Bailey (Maui) and West LaFortune, Meleana Wahineho‘ohano Nui (Maui/Moloka‘i) and Samuel Moewale Kaleo (brother to Charles Lui Ko‘oko‘o and Kunewa Moewale). We are planning a reunion for Oct 2018. Please contact us at: oct2018.reunion@gmail.com or call Phyllis @ 291-5826, Kanani @ 674-6679, or Moana @ 744-9901. NALAUAI – Looking for genealogical information on Kamala Kali Nalauai (possibly Nalua?) 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, O‘ahu. Seeking more information on Kapi‘ioho ‘Ohana as well. Please contact Mapuana - usinewa@gmail.com.

MAIELUA – We are hoping to update the 1995 genealogy book of the Maielua Ohana, originating out of Lahaina, Maui. Our common ancestors are Solomon Nukuhiwa Maielua and Koana Kenolio Nehemia (or Nehemia Kenolio). Please contact J. Maielua by email at: Lahaina.mai@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 O‘ahu, Heleman 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! ■

E Ola Mai

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

All personal data, such as names, locations and descriptions of Kuleana Lands will be kept secure and used solely for the purposes of this attempt to perpetuate Kuleana rights and possession.

KULEANA LAND HOLDERS

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



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Fax: 808.933.3110

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Fax: 808.327.9528

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Fax: 808.560.3968

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