



# Ka Wai Ola

THE LIVING WATER OF OHA

[www.oha.org/kwo](http://www.oha.org/kwo)

Planting day with  
the executive team from  
Westin Nanea hotel - Photo:  
*Blink Photography*

## Born is the forest,

## long live the seeds

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# Dreaming of the future?

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

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

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

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can make your dreams come true



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## CELEBRATING OUR CULTURE AND ARTS

### Aloha mai kākou,

When we focus too much on our few differences, we risk losing sight of the many things that bind us.

April is a month to come together in celebration of one of the many things that unite our people: our culture and arts, starting with the Merrie Monarch Festival. Few of our traditional arts are as widely known, and widely practiced, as hula – across the pae ‘āina and beyond. From April 1 to 7, Merrie Monarch will showcase hula in its highest form.

Later in the month, on April 21, some of the best slack key and Hawaiian musicians will have a day-long jam session at Waimānalo Beach Park at a kanikapila organized by late Gabby Pahinui’s ‘ohana. This year, as last, Waimānalo Kanikapila will honor musical icons we have lost, but whose legacies endure.

On the same day, but different island, Hāna hosts the 26th Annual East Maui Taro Festival. Visitors traverse the winding road to Hāna to experience all things kalo, a plant that connects us to our ancestors, as well as a traditional staple. The festival features hands-on ku‘i ‘ai demonstrations, where keiki (and adults) form lines, waiting for a board and stone to open up so they can take a turn pounding poi. Kalo is available to buy fresh for planting, and served up as taro burgers, taro seafood chowder and taro paste.

2018 has already given us occasion to cheer for ‘ōpi‘o who are living our culture and heritage. Keiki, preschool age and up, represented a new generation of ‘ōlelo Hawai‘i speakers – and perhaps the next generation of kanaka leaders – at two Hawaiian language competitions, ‘Aha Aloha ‘Ōlelo and Lā Kūkahekahe, held in January and February respectively.

Last month, Kamehameha Schools Hawai‘i students wowed us with their annual hō‘ike, “Kū I Ka Mana,” a rock opera based on historical events surrounding the 1874 election between King David Kalākaua and Queen Emma Rooke. Meanwhile Kamehameha Schools Kapālama maintained time-honored tradition in the mele and

hula at the 98th annual song contest.

This year’s song contest theme was “I Ho‘okahi Ka Mana‘o, 100 Years of Hawaiian Civic Clubs.” This year marks the centennial of the first Hawaiian Civic Club, founded by Prince Jonah Kūhiō Kalaniana‘ole on Dec. 7, 1918. Today there are 58 Hawaiian Civic Clubs, located in Hawai‘i and the continent – established to follow Prince Kūhiō’s vision in advocating for Native Hawaiians in the areas of culture, health, economic development, education, social welfare and nationhood. These grassroots clubs bring Hawaiians together to work toward their own solutions on matters of common interest. Also the driving force behind the Hawaiian Homes Commission Act, Prince Kūhiō was honored March 24, as Hawaiian civic clubs and Hawaiian homestead associations paraded through Waikikī to commemorate the prince’s birthday.

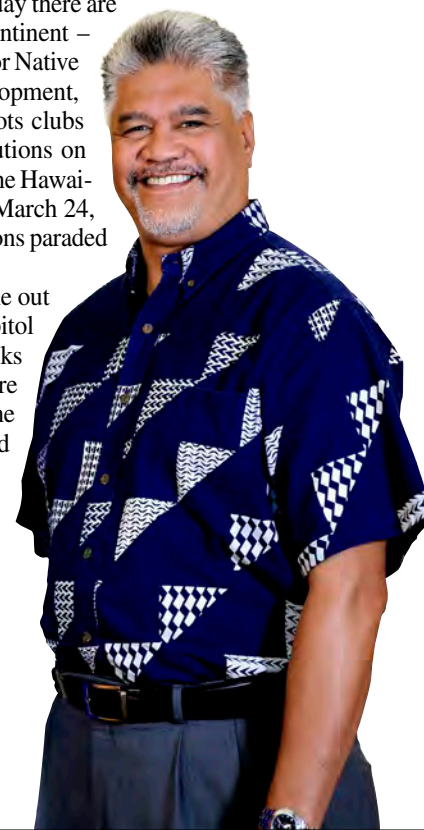
We’ve also seen Hawaiians in the state Legislature come out for our people, joining in commemorative events in the Capitol rotunda on the 125th anniversary of the overthrow. Weeks later, members of the Legislature’s Hawaiian caucus were present when the governor proclaimed 2018 the Year of the Hawaiian, which had been proposed by OHA and endorsed by the Legislature in a concurrent resolution.

OHA will recognize the Year of the Hawaiian by inviting the community to take part in events celebrating our history and culture. We hope you’ll join us.

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

*Kamaneiga M. Crabbe*

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



Kamana‘opono M. Crabbe, Ph.D.

Ka Pouhana,  
Chief Executive Officer

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BY A. U‘ILANI TANIGAWA

OHA grantee Hālau Ke‘alaokamaile’s native habitat restoration project will create permanent access to ‘āina for cultural practitioners.

### MO‘OLELO | CULTURE

#### Play how you feel PAGE 5

BY CHELLE PAHINUI

At the Gabby Pahinui Waimānalo Kanikapila, hundreds of musicians spend the day playing music in the park. The April 21 event falls on creator Cyril Pahinui’s birthday – a day before his father Gabby’s – and will recognize longtime family friend Peter Moon.



Jon Van Dyke. -  
Courtesy photo

Apelila | April 2018 | Vol. 35, No. 4

### HO‘ONA‘UAO | EDUCATION

#### UH unveils Jon Van Dyke Collection PAGE 6

BY MELODY KAPILIALOHA MACKENZIE

The University of Hawai‘i law library has digitized the legal papers of late professor Jon Van Dyke, whose scholarship included the publication “Who Owns the Crown Lands of Hawai‘i?”

### MAULI OLA | HEALTH

#### Producing food for the people PAGE 10

BY TREENA SHAPIRO

Waipā Foundation is restoring a 1,600 acre ahupua‘a on Kaua‘i’s north shore, growing food for the community and providing opportunities to connect with ‘āina.



## CULTURE

## MO'OMIEHEU

## Ka 'Aha Hula 'O Hālauaola Returns To Hilo

Submitted by the Lālākea Foundation

More than 1,200 kumu hula and hula practitioners are expected to gather for the 5th Ka 'Aha Hula 'O Hālauaola, which returns to Hawai'i Island for the first time since 2001.

Celebrating all things hula, the conference will be held in Hilo from June 14 to 23. 'Aha Hula features hands-on workshops, presentations and lectures, hula classes, evening performances and huaka'i excursions to sacred, historic and cultural sites around Hawai'i Island.

Presented by Lālākea Foundation, Ka 'Aha Hula 'O Hālauaola is founded on the Pele and Hi'iaka Saga and follows Hi'iaka's travels throughout Hawai'i.

Ka 'Aha  
Hula 'O

Ho'oulu  
Laka Proto-  
col Training  
Workshop,  
Kumu Hula  
Pele Kaio,  
Hilo.



Ho'oulu Laka Protocol Training Workshop, San Francisco, California.



Ho'oulu Laka Protocol Training Workshop at Ka Haka 'Ula O Ke'elikōlani College of Hawaiian Language, March 2018. - Photos: Courtesy

Hālauaola was the vision of Kumu Hula Pualani Kanaka'ole Kanahale, Kumu Hula Hōkūlani Holt-Padilla and the late Kumu Hula Leina'ala Kalama Heine. They understood that hula is the most recognizable Hawaiian cultural practice and is performed throughout Hawai'i and around the world. Their intent was to elevate and expand the cultural foundation for

hula practitioners by creating an opportunity to gather, share their knowledge and learn from each other.

The first Ka 'Aha Hula 'O Hālauaola was held in Hilo in 2001. In 2005, the gathering was hosted on Maui, then on O'ahu in 2009 and on Kaua'i in 2014. Each gathering provided opportunities for hula practitioners to increase their knowledge and foundation of the mo'olelo, wahi pana and 'ike of mele and 'oli that were created and written for the island.

On Hawai'i Island, Nā Ponohula workshops will offer hands-on instruction by prominent cultural artists. These 2-1/2 day classes are offered from June 14 to 16. Classes on making lapaiki, ipu

heke, koko pu'alu and haki haki.

'Aha Wehena opening ceremonies will be held on Sunday, June 17 at Edith Kanaka'ole Stadium. Workshops will be hosted at County of Hawai'i's Ho'oulu Complex, University of Hawai'i at Hilo and Ka Haka 'Ula Ke'elikōlani College of Hawaiian Language. Huaka'i to several sites around the island are scheduled for June 19 and 21. Evening performances at Edith Kanaka'ole Stadium begin at 7 p.m. from June 18 through 22. A special performance by Lālākea Foundation will be presented on Friday, June 23 at UHH's Performing Arts Theater. Tickets are required. The 'Aha Panina Closing Ceremony and Hō'ike will be held on Saturday, June 24. The 'Aha Wehena opening ceremony and evening performances at Edith Kanaka'ole Stadium are free and open to the public.

Hula and 'oli protocol training for participants in the 'Aha Wehena are scheduled in Hawai'i and on the U.S. Continent in April and May. Please check the website at kahoh.org for specific information.

Registration is now open for Ka 'Aha Hula 'O Hālauaola at kahoh.org. Costs are \$250 for keiki (6-12 years old), \$350 for kūpuna and \$450 for Nā Lehulehu. Keiki under 6 are free. Nā Ponohula is \$250 and attendees must be registered for the 'Aha Hula. For more information: contact KAHOH office at (808) 765-9581 and ask for Dr. Noe Noe Wong-Wilson or Kamaka Gunderson,

Ka 'Aha Hula 'O Hālauaola is co-sponsored by University of Hawai'i at Hilo, Hawai'i Community College, and Hawai'i Papa O Ke Ao Initiative. Ka 'Aha Hula 'O Hālauaola is also supported by the Office of Hawaiian Affairs, State Foundation on Culture and Arts, Hawai'i Tourism Authority, and the County of Hawai'i. ■



# PLAY HOW YOU FEEL

## The Gabby Pahinui Waimānalo Kanikapila

By Chelle Pahinui

Playing homage to his late father, Cyril Pahinui initiated the Gabby Pahinui Waimānalo Kanikapila, designed after gatherings from Cyril's childhood days when weekends at the family's home on Bell Street in Waimānalo were a continuous kanikapila. As in those days, the festival attracts more than 100 musicians and gives thousands of fans an opportunity to witness some truly unforgettable moments, amazing performances and one of a kind all-star jams by some of Hawai'i's greatest musicians who just get together to play music in the park. The 11th annual festival on April 21 celebrates Waimānalo's musical heritage, Gabby's April 22nd birthday, Cyril's April 21st birthday along with a special recognition of longtime family friend, Peter Moon a frequent participant in the historic backyard jams.

Far from the tourist attractions of Waikīkī, Waimānalo on the windward side of O'ahu became the perfect setting for the revitalization of Hawai'i's musical traditions. A welcoming pot of beef stew and rice on the stove, nurtured the impromptu jam sessions often including Leland "Atta" Isaacs, Sonny Chillingworth, Ray Kane, along with David "Feet" Rogers, Joe Marshall, Genoa Keawe, Dennis Kamakahi, Eddie Kamae and 'ukulele virtuoso Peter Moon. As Gabby and the gatherings grew in fame, attendance mushroomed – sometimes hosting a hundred or more musicians and fans and the police would close off the street. Beginning early on Friday mornings, the music often continued straight through to Monday morning.

As Cyril's older brother Bla recalls: "Sometimes there'd be a hundred people there. It would go on for days, but when my mom went to church Sunday morning that was the sign that everybody better be gone when she got back. Well, my father would wait an hour or so, till he figured the service was just about over, and then he'd get everybody out in the yard working. When mom came home and saw us all sweating away, she'd forgive everything and cook a big meal for everybody. And the party would go on for another couple days!"

Fading music traditions, kolohe overtones and kaona, secret tunings and stylings emerging from the kūpuna inspired the young,



Play How You Feel - The Gabby Pahinui Waimānalo Kanikapila. - Photo: Christopher Skapik 1978 Kanikapila in Waimānalo



2015 Gabby Pahinui Waimānalo Kanikapila in photo Jeff Au Hoy, Cyril Pahinui, Kunia Galdiera, Peter Wook Moon, and Sonny Lim - Photo: Poohko Hawaii

aspiring players, many of whom went on to become leading Hawaiian musicians and slack key masters. Gabby and his friends always encouraged the young ones to participate, and add something to the music. Music was his life and Gabby told them, "Play how you feel, whatever makes you happy, but always respect Hawaiian music and keep it in your heart."

"As kids," Cyril bemoans, "we were not allowed to talk in Hawaiian, we learned 'Mele 'Ōlelo.' Because of our efforts, students can now earn college degrees in Hawaiian language. To be able to understand the language and culture enough to really compose is something I can only imagine. I am proud

that I did stick with Hawaiian music and have helped to pave the way for this next generation. And I know it is Hawaiian music that took me around the world."

As the son of musical legend Gabby Pahinui, Cyril Pahinui was fortunate to be in the right place at the right time. Mesmerized by the music, Cyril started playing from the time he could hold an 'ukulele, learning kī hō'alu, slack key, at the age of seven. Growing up with four sisters and five brothers, music was learned in the traditional way, "Nana ka maka; ho'olohe ka pepeiao; pa'a ka waha," *Observe with the eyes; listen with the ears; shut the mouth* (Pukui, 1983) Thus, one learns by listening and watching his dad and many of Hawai'i's

foremost traditional musicians.

"We didn't get music lessons and most musicians in those days didn't read music," recalls Cyril, "my dad slacked his strings and hid his guitar in the closet at night because he knew we would sneak in to try and figure out his tunings once he was asleep. He could always tell when someone had been in his guitar case. We had to work hard to learn. That was the style in the old days, if you wanted to learn you would have to listen and tune your instruments by ear. I would get up at 4 o'clock in the morning and make my dad breakfast so he would spend time with me before leaving for his day job. Just me one-on-one with him. When he shared something new he would expect you to practice and the next time you played you could tell he was listening to see if you had mastered it. Then he would share something else."

Make a list of Hawai'i's greatest slack key guitarists and Cyril Pahinui would be vying for a top spot. When he was 17, Cyril joined his father's group, the Gabby Band. "I shared my generation's passion for rock 'n' roll, from Fats Domino and Little Richard to the Beatles and the Rolling Stones. But that wasn't a roadblock to playing slack key. My father loved the Beatles, too, his favorite Beatles song was, "Hey Jude." When I joined the Gabby Pahinui Hawaiian Band in the 1970s, my dad would sometimes ask me to play familiar Beatles and Stones riffs as introductions to traditional Hawaiian songs. Most people probably don't even realize it but some of these intros and my arrangements are the distinguishing parts of my dad's renditions."

After returning from two years of service in Vietnam, in 1968 Cyril was on "The Sunday Mānoa" and, again joined his father, brothers, Chillingworth, Isaacs and others in the legendary Gabby Pahinui Hawaiian Band. The group's easygoing style and high level of artistry enjoyed great popularity and inspired other musicians. Cyril arranged songs for and played a variety of instruments on all five of Gabby's classic groundbreaking albums on the Panini label. While also working with Palani Vaughan, on his, "Iā 'Oe e ka Lā" albums chronicling King David Kalākaua's music and times. Joined his brothers for the "Pahinui Brothers," an album requested by his mother, and then produced his own name-sake album, "Cyril Pahinui."

Cyril, who stepped gracefully into his father's shoes, is not just a chip off the old block. Not only has he distinguished himself with an unparalleled signature sound, through his skill of improvisation and spontaneous composition, Cyril has also become one of the

SEE KANIKAPILA ON PAGE 25



# Law library unveils Jon Van Dyke Collection



By Melody Kapilialoha MacKenzie

William S. Richardson School of Law Library Archive's new Jon Van Dyke Collection hosts hundreds of the late professor's papers in a searchable database. Law professor Melody Kapilialoha MacKenzie's remarks at the March 4 unveiling reveal the richness of Van Dyke's research:

I am honored to speak today on behalf of Ka Huli Ao Center for Excellence in Native Hawaiian Law. My colleagues and I are excited to have this wonderful new resource on Maoli-Native Hawaiian legal issues available. And I am anxious to delve into the archives and perhaps relive some of my own memories of Jon Van Dyke.

I was privileged to know and work with Jon for more than 35 years. Jon stood so strongly for justice. He was not afraid to speak out and express his opinions, but always did so with respect and aloha. I met Jon and his wife Sherry Broder soon after they came to Hawai'i.

I remember meeting this couple at a downtown protest rally and thinking, "Hmm, will they turn out to be true allies or will they (like so many others) look to their own interests in the long run?" Jon and Sherry turned out to be strong allies and advocates, mentors, colleagues and friends.

Jon was instrumental in the success of the Native Hawaiian Legal Corporation (NHLC), a public interest law firm advancing the rights of the Hawaiian community, serving on its board during a crucial reorganization time in the late 1970s. After I joined NHLC, Jon and I collaborated on several projects. In 1982, we went Washington, D.C., to observe the final decision-making meeting of the

Jon was also the spark for the *Native Hawaiian Rights Handbook*, which grew from the pleas of frustrated law students who wanted a text for their Native Hawaiian Rights class.

Among Jon Van Dyke's many contributions was pushing for the creation of OHA at the 1978 state Constitutional Convention. - Courtesy photo



Watch the video at: [www.youtube.com/watch?v=v4TylQstEls](http://www.youtube.com/watch?v=v4TylQstEls). - Image: YouTube/University of Hawai'i News

Native Hawaiians Study Commission. Although established to study "the culture, needs and concerns" of the Native Hawaiian community, the real purpose of the Commission was to determine whether reparations were owed to Hawaiians because of U.S. actions in overthrowing the Hawaiian Kingdom.

Jon and I sat through days of jockeying and maneuvering in which it became clear that the majority of the commissioners had no interest in the Native Hawaiian community, but instead sought to protect the United States from liability for the overthrow. Even though in 1893 President Cleveland had acknowledged the illegal actions of the U.S., no reparations and no justice were to be given the

Native Hawaiian community. It was not only disheartening and exasperating, but it gave us a small glimpse of what Hawaiians, including our Queen, must have experienced in their efforts to restore the Kingdom in the 1890s.

Jon was also the spark for the *Native Hawaiian Rights Handbook*, which grew from the pleas of frustrated law students who wanted a text for their Native Hawaiian Rights class. Originally, I was merely going to gather the relevant laws and cases into one book. It was Jon, however, who told me that was not enough. His exact words were, "You don't want to be just a copying service!" Jon was right – context, history and perspective were necessary. The resulting book, and its

recent update, *Native Hawaiian Law: A Treatise*, owe much to Jon's mentorship and advice.

Jon's research and scholarship on Native Hawaiian issues was enormously influential. In 1998, Jon's seminal article on the political status of Native Hawaiians was published and subsequently cited by the U.S. Supreme Court.

In the article, Jon examined the historical relationship between Native Hawaiians and the federal government, arguing that the special relationship doctrine – the basis for the federal-tribal relationship – had already been applied to Native Hawaiians through numerous federal laws recognizing the unique status of the native people and lands of Hawai'i. At the time, this was a ground-breaking concept, but now it is widely accepted. Indeed, it underpins the newly issued federal rule on reestablishing a government-to-government relationship between the Native Hawaiian community and the U.S.

Jon's 2008 book, *Who Owns the Crown Lands of Hawai'i?*, synthesized more than 30-years of research on Hawaiian land issues. In examining the complex history of the Crown Lands, Jon focused on the unique status and responsibility of the ali'i in Hawaiian society. He concluded that the Crown Lands, which Kamehameha III had set aside as his own during

the 1848 Māhele, are subject to a trust to benefit Native Hawaiians. Jon argued that the Government Lands, also established in the Māhele, provided for the needs of the general citizenry of the Kingdom. In contrast, the Crown Lands supported the king who, according to traditional Hawaiian concepts, had a responsibility to care for the Hawaiian people.

Thus, Jon reframed the discussion on the very nature of the Crown Lands – the lands were not held "personally" by the reigning monarch but in trust for the Hawaiian people. Jon's original research and carefully grounded assessment – of a vested beneficial Native Hawaiian interest in those lands – forms a key pillar of present-day and future Maoli claims to justice. Through his work and words, Jon sought to enlighten and inspire justice and healing.

Professor Kapua Sproat, Ka Huli Ao's Director, was Jon's research assistant and devoted countless hours working on the book – so much so that Jon invited her to be listed as a co-author. Out of respect for Jon's scholarship and his many years of working on the book, she declined. She commented, "That's just the kind of person that he was: a mentor; a respectful colleague; and magnanimous with his work."

I worked with Jon and Sherry on a landmark case in which the Hawai'i Supreme Court placed a moratorium on the sale of Government and Crown Lands until the unrelinquished claims of the Hawaiian people could be addressed. The U.S. Supreme Court eventually heard the case and, since I was not licensed to practice in the Court, Jon sponsored my admission. We lost the case. But the one fond memory I have is of Jon addressing the Court, vouching for my character, faltering as he reached my Hawaiian middle name, and then saying it perfectly.

I am forever grateful for Jon's willingness to engage with our community and his scholarship and advocacy on our behalf. He believed in us as a people and he believed that we could come together, resolve our differences, and create a future that would serve our interests and needs – and as a result, we would create a better Hawai'i. ■





# HULA KAHIKO MA HELUMOA

## Pō‘aono, Hola 6 i ke ahiahi

He wahi leo kono kēia iā ‘oukou e kipa a nanea like pū kākou  
i ka malu niu o ka ‘āina pulama ‘ia nō ‘o Helumoa. He mai.

MAHINA	HĀLAU	KUMU HULA
Ianuali	Hālau ‘O Kaululaua’e	Miki‘ala Lidstone
Pepeluali	Hālau O Ke ‘A‘ali‘i Kū Makani	Manu Boyd
Malaki	Hālau Hula Ka No‘eau	Michael Pili Pang
‘Apelila	Hālau Hula ‘O Nāmakahūlali	Shirley Recca
Mei	Hālau Hula ‘O Kawaiho‘omalulu me Hālau ‘Iolani	Kū Souza
Iune	Hālau Hula ‘O Maiki	Coline Aiu
Iulai	Nā Pualei O Likolehua	Niuli‘i Heine
‘Aukake	Hālau Mōhala ‘Ilima	Māpuana de Silva
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In November, the Office of Hawaiian Affairs published *Mana Lāhui Rising*, 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 Cy Bridges, on using culture and traditional knowledge as a foundation for how we advance in the world today.

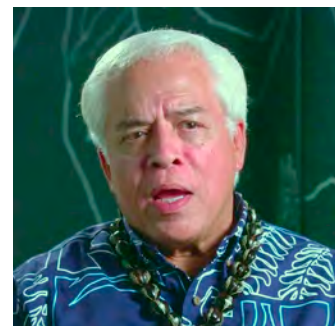
## CY BRIDGES Mea Oī

There's been so many mana-ful moments that I've experienced throughout my life.

There's so many but I have shared one quite a number of times in respect to one of my aunts, and that was aunty Margaret Machado.

Before going to a family reunion, I was at home, packing up in Hau'ula and I knew had to get to the doctor – I was sick, I wasn't feeling well. But I said "No," I had to catch a flight. I looked at the time and we caught the flight to Kona, got situated in the hotel, went down to our reunion.

As we were sitting at this long table, she was about six to eight people away from me. I had a baseball cap and dark glasses on, and she kept looking at me, and she said, "Boy, are you okay? You have dizzy spells? You have a head-



Cy Bridges in a video interview on mana. - Image: Office of Hawaiian Affairs

ache?" And I kept saying "No," and my cousins were laughing, "Watch out the witch doctor!"

We were making fun, as we always do, and she asked me three times. The third time she said, "Turn around, take your glasses off, look at me in my eyes." And then she came around and she put her hands on my shoulders, and she gave me a whack on my

arm. "Don't you lie to aunty, don't you lie to aunty, when I ask you if you're not feeling well, you know, feel this." And she told me that there was a knot there, my circulation was being cut off.

Then she started. She did a pule and she started to lomi my fingers, my arm. We continued talking story with everyone but from that time on, I never ever, ever, made fun. I had the deepest respect. That aunty, like several others in the family, portrayed for me, exemplified the mana that our kūpuna had.

That is one of a number of mana moments. To be able to be in their presence growing up, I was so privileged. And mana is something that is so important for us. I believe that in all that we do here in our society, I hope that we can accomplish one thing, and that's to be able to put that element of mana back into the lāhui so we can move forward in a very positive way, with our heads on straight.

That's my mana moment. ■

**Get registered!**

For more information visit [www.oha.org/registry](http://www.oha.org/registry)

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Kalei Nuuhiwa

**'E W A L U**

art exhibit

Jimmie Ramos

**MAOLI MOVEMENT**

**MAMo**

**WAILOA**  
Arts & Cultural Center

**MAMo GALLERY** at the  
**WAILOA ARTS & CULTURAL CENTER**  
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OPENING GALLERY HOURS Mon. - Fri. | 8:30 am - 4:30 pm  
"EWALU - EIGHT"

Curator: **DUNCAN KA'OHUOKA'ALA SETO**  
Celebrating the eighth year of featuring Native Hawaiian artists located on Hawai'i Island.

**CARL PAO JIMMIE RAMOS KA'OHU SETO**  
**NELSON MAKUA KAINOA MAKUA KALEI NUUHIWA**  
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**MAMo WEARABLE ARTSHOW**  
Not your typical fashion show. Featuring Native Hawaiian artists, cultural practitioners and designers.  
**HONOLULU | MAY 30**  
**HILTON HAWAIIAN VILLAGE TAPA BALLROOM**  
Doors and silent auction open at 6:30 PM, show starts at 7:30 PM. Trunk Show to follow!

**KAHULUI MAUI | JUNE 2**  
**MAMo AT THE MACC**  
Maui Arts & Cultural Center  
Show starts at 7:30 PM, Trunk Show to follow in Morgado Hall

FOR MORE INFO / PURCHASE TICKETS: 808.844.2001 [www.paifoundation.org](http://www.paifoundation.org)



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>.

February 27, 2018		Motion									
Motion to approve Administration's recommendations on NEW BILLS (Items 1-66) and BILL POSITIONS FOR RECONSIDERATION (Items 67-73) on the OHA Legislative Positioning Matrix dated 02/14/2018. • Add HB 2147 from SUPPORT> COMMENT	Motion passes with eight AYES and one EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve Administration's recommendations on NEW BILLS (Items 1-8) and BILL POSITIONS FOR RECONSIDERATION (Items 9-15) on the OHA Legislative Positioning Matrix dated 02/21/2018.	Motion passes with nine AYES.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve changing the position on SB3090 from COMMENT>SUPPORT WITH AMENDMENTS on the OHA Legislative Positioning Matrix dated 02/21/2018.	Motion passes with eight AYES and one NO vote.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
March 7, 2018											
Motion to approve for OHA to impose a moratorium effective February 27, 2018 on the use of Trustee Sponsorship and Allowance Fund (TSAAF) and CEO-initiated Sponsorships and the immediate return of the unused balance of the TSAAF to OHA. This moratorium will remain in effect until the Ad Hoc Committee on Grants and Sponsorships recommends policies and procedures to the Board of Trustees for its approval.	Motion passes with nine AYES.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve a moratorium on the use of Fiscal Reserve funds until specific policy changes are approved by the Board of Trustees.	Motion passes with six AYES and three NO votes.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve OHA to impose a moratorium effective February 27, 2018 on the use of Trustee Sponsorship and Allowance Fund (TSAAF) and CEO-initiated Sponsorships and the immediate return of the unused balance of the TSAAF to OHA. This moratorium will remain in effect until the Ad Hoc Committee on Grants and Sponsorships recommends policies and procedures to the Board of Trustees for its approval.	Motion passes with six AYES and three NO votes.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>

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# GRANTEE SPOTLIGHT: WAIPĀ FOUNDATION

## Producing food for the people

By Treena Shapiro

In the early 1980s, Kamehameha Schools considered selling land on Kaua'i's north shore to resort developers but area kūpuna and 'ohana protested, convincing Kamehameha to save the space as a living learning center.

Today Waipā ahupua'a, a valley spanning 1,600 acres from the high peak of malamahoa to makai, is being returned to its thriving, abundant state after being overrun with invasive species and degraded by deforestation for sandlewood, rice farming and cattle ranching.

"I think at the core of everything we do, we are trying to connect kids and young people from here and from everywhere to their 'āina and resources so ultimately in the long term they'll want to take care of it," says Waipā Executive Director Stacy Sproat-Beck.

Waipā founders were adamant the ahupua'a was a place to be farmed to produce food and feed people, notes Sproat-Beck. "So we try to grow things as big as possible, to feed as many people as possible. We also understand another big value of theirs was that sovereignty isn't just political sovereignty, but sovereignty is food sovereignty and also economic and fiscal sustainability to some extent."

Full restoration of the vast valley will be a long process, but little kīpuka have already been created on about 30 acres – food forests, cultural plantings, gardens, lo'i – where invasives are replaced with native and cultural use plants, and modern and traditional food plants. As Sproat-Beck points out, "We don't just eat kalo anymore. We love lychee and all kinds of fruits, and lettuce and kale." (In food demos, she explains how to lomi the kale for salads.)

Student field trips, afterschool programs and enrichment activities, such as cooking with middle schoolers, and other group visits bring 4,000 people to Waipā each

### Waipā Foundation Community Workday

- > April 28, 9 a.m. to noon
- > Lunch is provided, but RSVPs are required at <https://goo.gl/forms/NbmpyfTAEZvEXUMJ3>



Stacy Sproat-Beck, Executive Director of the Waipā Foundation, shares the bounty and impact that Waipā ahupua'a provides to its community. - Photos: Kawena Carvalho-Mattos



A spread of fresh fruit from Waipā shows the diversity of food that is grown in the ahupua'a.

year. On Tuesdays, Waipā's Pili Au tour – a culture and food walking tour and food demo – ends just as a weekly community farmers market starts. Twice a month, Waipā partners with Westin for a He 'Āina Ola Farm Dinner, a three course meal and wine pairing. A successful fundraiser last year, "Eat the Invasives," featured gourmet dishes five chefs created from invasive spe-

cies. Waipā also hosts two major festivals a year, celebrating kalo in January and mangos and music in mid-August.

"Our goal is to target the visitor who wants to learn more authentic information and not just the visitor who wants to lie on the beach and

and buying from other Kaua'i farmers, they started inviting 'ohana to come make poi together and keep costs down. Today, Waipā distributes fresh poi to the community at cost – about \$4 a pound – and \$2 for seniors.

Waipā was able to construct a new commercial kitchen with OHA's help. There they create foods, which can be tested and market products at the farmer's market – baked goods featuring food from the 'āina like carrot cake, pumpkin crunch and

year \$500,000 programmatic grant from OHA.

Waipā Operations Manager Johanna Ventura explained, "We started realizing maybe half-a-dozen years ago that it would be great to have a sense of sovereignty as an organization to do some of the things that other funders may not necessarily be interested in funding, or just to give ourselves a core base of revenue."

Waipā will sharing some of its best practices with KHM, a group



Rows of large kale leaves line the Waipā fruit and vegetable garden.



Every tour of Waipā starts with fresh pa'i 'ai and pa'akai, pounded taro and sea salt.

signature kalosadas. Other items include salad kits, laulau plates and kalua pig using pigs from the 'āina, makaki tea and shave ice, smoothies and frosties flavored with fruit from the valley.

Waipā's success in generating its own revenue reduced its reliance on grants by 30 percent, which helped lead to a partnership with Ka Honua Momona (KHM) on Moloka'i. Their joint-project, "Ke Ola o La 'Āina," received a two-

restoring two fishponds and managing 1.5 acres of edible and medicinal plant gardens. In turn, KHM will mentor Waipā as it develops its its lā'au program, increases engagement at its community workdays and sharpens its focus on food as medicine.

Waipā hosts community work days every fourth Saturday of the month. Visit [waipafoundation.org](http://waipafoundation.org) for more details. Monthly mālama 'āina opportunities are also available through Waipā's co-grantee, Ka Honua Momona on Moloka'i. Visit [www.kahonuamomona.org](http://www.kahonuamomona.org) for more information.

Learn more about OHA's programmatic grant program at [www.oha.org/grants](http://www.oha.org/grants), and learn more about Waipā at [WaipaFoundation.org](http://WaipaFoundation.org). ■



# OHA grantees provide housing help for Hawaiians

OHA grantees are affecting positive change in our strategic priority areas of health, housing, education, culture and economic self-sufficiency throughout the pae 'āina. A total of \$6 million in OHA funding will support 23 projects to benefit Native Hawaiians in fiscal years 2018 and 2019. Below are highlights from three of OHA's housing grantees that are connecting Native Hawaiians with training and counseling to increase their financial capacity to rent or own a home and increase financial stability.

To see a full list of OHA funded grant projects for FY18-19 that are working to strengthen the Native Hawaiian community and the community at large, please visit [www.oha.org/ohagrantees](http://www.oha.org/ohagrantees). ■



More than 200 Native Hawaiians have attended financial literacy education workshops hosted by Hawaiian Community Assets to better prepare them for home ownership. - Photo: Courtesy of Hawaiian Community Assets

## Hawaiian Community Assets

In the first six months of the Building Stability in Housing Project, Hawaiian Community Assets has:

- Delivered 27 financial literacy education workshops across the pae 'āina, serving 240 Native Hawaiians.
- 129 counseling sessions have been conducted with 43 Native Hawaiians opening match savings accounts or micro-loans to assist with their housing goals.
- Two Native Hawaiians have successfully achieved the dream of homeownership.
- 14 Native Hawaiians have obtained a rental, providing stable housing for 29 Native Hawaiian children and adults.

Overall, 23 percent of Native Hawaiians served with education and counseling during the project have improved their financial capacity to rent or own homes by increasing income or savings, improving credit scores, and/or decreasing non-housing debt or debt-to-income ratios. Call HCA at 587-7886 or toll free (866) 400-1116.



Habitat Homeowner Varna Nakihei works with Family Services Manager Sophie Lee during a personalized credit counseling and budgeting session. - Photo: Courtesy Habitat for Humanity Maui

## Habitat for Humanity Maui

builds affordable housing and renovates substandard housing on Maui and Lāna'i. Through a grant from OHA, Habitat is providing free Homeownership Education and Financial Literacy classes to Native Hawaiians. During an eight-hour course, participants can work to improve their personal credit score, get help correcting errors on their credit report, and learn how to get their debt under control. The next course will be held on April 7 and 14 from 9 a.m. to 1 p.m. For more information and to sign up, call Sophie Lee at (808) 242-1140.



Financial and homeownership training prepares families to buy homes, and maintain them. - Photo: Courtesy Nānākuli Housing Corporation

## Nānākuli Housing Corporation

Through an OHA grant, Nānākuli Housing Corporation is providing financial and homeownership trainings to Native Hawaiian households with low to moderate income. Nānākuli Housing Corporation has hosted three Financial Literacy, Homeownership and Home Maintenance Workshops on O'ahu covering topics such as credit repair, getting pre-qualified for a home loan, shopping for and maintaining a home. Seven more workshops are scheduled on 4/21, 5/5, 5/19, 6/9, 6/23, 7/21 and 7/28. Call 520-2607 or email [nhc.enrollment@baseyard.com](mailto:nhc.enrollment@baseyard.com) to reserve your seat in the next workshop.



Ciara Leina'ala  
LacyPōhaku  
Kaho'ohanohanoMarques  
Hanalei Marzan

Kalani Pe'a



Jeff Peterson

PBS's "Independent Lens" this year. Lacy's next project, "The Ninth Land," examines economic inequities that force Native Hawaiians to leave their homeland.

### TRADITIONAL ARTS

Master weaver Pōhaku Kaho'ohanohano of Makawao began weaving after discovering his 'ohana's weaving lineage, and learned the art form from seven masters. Committed to preserving the traditional Hawaiian practice, Kaho'ohanohano works and teaches out of his studio in Kahakuloa.

Fiber artist Marques Hanalei Marzan is dedicated to revitalizing kōkō pu'upu'u, the art of rope and cordage vessels. Through public presentations, demonstrations and workshops, Marzan passes the lessons from noted experts, including master weavers Julia Minerva Ka'awa and Esther Kakalia Westmoreland, as he bridges traditional knowledge and modern innovation.



David Kahalewai works to reconnect with his daughter over prayer, from the documentary film "Out of State." - Photo: Chapin Hall

### MUSIC

Singer-songwriter Kalani Pe'a of Wailuku, whose debut album "E Walea" won both a Nā Hōkū Hanohano award and a Grammy award, was awarded a fellowship for his work celebrating 'ōlelo Hawai'i and his Hawaiian heritage through music and visual arts. Pe'a, a graduate of Ke Kula 'o Nāwahīokalani 'ōpu'u, uses millennial innovation to share his traditional roots.

Slack key guitarist and composer Jeff Peterson, winner of eight Nā Hōkū awards and two Grammys, was recognized for his commitment to documenting the kī ho'alu tradition for future generations. As an educator, the solo artist works with fellow musicians and regularly visits schools and libraries to train guitarists and inspire youth.

Visit <http://www.nativeartsandcultures.org> for more information. ■

# Hawaiian artists win prestigious fellowships

By Ka Wai Ola Staff

Five Native Hawaiians have been selected as fellows by the Native Arts and Cultures Foundation, which will allow them to develop new works or complete projects already in progress. The foundation named a total of 20 Artist Fellows for 2018.

Only 0.2 percent of all national arts funding reaches Native artists each year, according to the foundation, which created the fellowship initiative to provide financial support for artists and increase their recognition and visibility in national and international arenas. The fellowships include unrestricted monetary awards of \$20,000 to work on identified projects for one year. The fellows will also work with the community and share their culture through a variety of means.

"We are so pleased to honor so many Native artists in both the contemporary and traditional art forms this year. This is the most that we have offered in awards. The increase exemplifies a farther reach for us into new states and tribes, as we are always trying to reach as many artists and tribes as we can for this National award," Native Arts and Cultures Foundation Director of Programs Francene Blythe, Diné/Sisseton-Wahpeton/Eastern Band Cherokee said in a release.

The 2018 fellows from Hawai'i are master weaver Pōhaku Kaho'ohanohano, filmmaker Ciara Leina'ala Lacy, fiber artist Marques Hanalei Marzan, singer/songwriter Kalani Pe'a and slack key guitarist Jeff Peterson.

### ARTISTIC INNOVATION

Ciara Leina'ala Lacy's directorial debut "Out of State," shines a light on Hawaiians incarcerated in a private Arizona prison. The documentary has been screened at film festivals and will be broadcast on



Locally grown breadfruit ('ulu) will be served in a tortilla with kalua pork and spinach in school cafeterias statewide. - Photos: Department of Education

# Public school students had 'ulu for lunch, and you can, too

Department of Education  
News Release

Public school lunches in March featured 'ulu, or breadfruit, as part of the 'Āina Pono Harvest of the Month program.

"We want to connect our keiki to the 'āina and food grown in Hawai'i," said School Food Services Branch

Administrator Albert Scales, who noted the program helps schools return to their island roots.

'Ulu, an important staple in the ancient Hawaiian's diet, was combined with shredded kalua pork and spinach to make a local style burrito, served with homemade salsa. The meal may have been the first time trying 'ulu for some students. ■

The Department of Education provided the recipe from Sinola Hawaiian Tortillas to try at home. Here's the recipe:

### 'Āina Pono Farm to School Recipe: 'ULU-LICIOUS WRAPS

Servings: 12

#### INGREDIENTS

- 2 pounds pork butt
- 2-1/8 teaspoon Hawaiian salt
- 1 teaspoon liquid smoke
- 3/4 cup + 3-1/2 tablespoons water
- 1 pound frozen spinach
- 1 pound breadfruit
- 12 pieces (8-inch) tortilla

#### DIRECTIONS

1. Season pork with Hawaiian salt and liquid smoke.
2. Cover with foil.
3. Steam for 6 hours at 350° F degrees.
4. Shred pork.
5. Save liquid from pork.
6. Drain excess liquid from frozen spinach, and heat.
7. Cut breadfruit into 1/2-inch cubes and steam till fully cooked.
8. Place pork and spinach into tortilla and top with breadfruit.
9. If you are pre-wrapping burrito, heat after wrapping. If serving open faced, heat prior to assembling.



Nutrition information for 'Ulu-licious Wraps, per serving (1 piece): 366 calories; 20.4 g fat (7.4 g saturated); 28.5 g carbohydrate; 4.4 g fiber; 15.3 g protein; 718 mg sodium.

(Nutrient values are estimates only. Variations may occur due to product availability and food preparation. Nutrient levels may vary based on methods of preparation, origin, and freshness of ingredients, etc. Value of the menu item is listed in grams (g) of carbohydrates rounded to the nearest whole number. While we do our best to ensure accuracy, we make no representation or warranty regarding the information contained in this document. Although we are providing nutritional information for our menus, the information in this document is for informational purposes only. No information, services or materials offered shall be construed as or understood to be medical advice or care.)



# Gifts from our Hawaiian ancestors



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

Imagine the joy when, in about 200 A.D., our Hawaiian ancestors arrived in Hawai'i. They had traveled hundreds and hundreds of miles, over scores of years, crossing the Pacific from Southeast Asia. To refresh themselves, they had settled awhile on Pacific islands en route to Hawai'i.

Upon arrival, these experienced settlers would have quickly explored for water, food and safe areas for living, farming and fishing. The food plants carried on the canoes needed immediate watering and planting.

As needs for settling were found, initial shelters were built. These

ancestors were skilled in developing communities, building homes, farms and watering systems, as well as locating fishing grounds – and surviving.

Soon, settlements and farms were created by the ancestors. In fact, selection for the voyage was based on their abilities, knowledge and temperament for settling. They performed exactly as their fathers and elders had done along their path to Hawai'i.

Our Hawaiian ancestors knew hard work lay ahead and that success required working collectively. Hawai'i, their new home, provided basic needs of fresh water, fertile soil, bountiful oceans and an excellent climate. Survival required constant collaboration with neighbors on building, farming and community projects. Their cultural practices were strengthened: sharing, trading, helping, collaborating, building, giving, receiving, worshipping, increasing their numbers – and aloha.

These strong, industrious farm-

ers, fishermen and builders needed temperaments that were quiet, observant, contemplative, thoughtful and prayerful. Farmers had to anticipate planting, maintaining and harvesting gardens and lo'i kalo (irrigated taro fields). Watchful eyes and skills of fisherman identified best fishing grounds, times and methods. Builders used strength and skill to build structures to protect families from the elements and to bring water to the lo'i. Long hours dedicated to daily endeavors provided peaceful solitude for thoughts and prayers. The ancestors relied on and grew closer to their gods. The Hawaiian farmers dedicated themselves and their sons to Lono, the god of harvest and rain. Their collective behavior of being industrious, thoughtful, quiet, generous, and sharing are the foundations of aloha – and kuleana.

The population survived, increased and spread. Groups of kanaka maoli (Hawaiians) began

moving and settling in the drier climates on leeward sides of islands. Mo'olelo (story, history) emerged of community leaders and competing policies developing between communities, followed by the strengthening of area leaders and their communities. Historians say mo'olelo also recorded periodic arrivals of new canoes from Kahiki (any foreign land). Most notable was arrival in the 1300s-1400s of a Polynesian chief, Pa'ao, who brought a new form of governing, a new religion and heiau system. Kānaka learned perseverance.

From origins in 200 A.D. to arrival of Europeans in 1778, the dozen or so plants they brought to Hawai'i and Hawai'i's fish, birds, seaweed and greens provided kānaka with all major nutrients for good health. Fish and large birds of Hawai'i were protein sources for their diet. Kalo (taro), 'uala (sweet potato) and uhi (yams) were major carbohydrate sources, and their leaves enriched

the diet with important vitamins and minerals. A few seasonal fruits: berries (hua li'ili'i), mountain apples ('ōhia'ai), and banana (mai'a) added variety in flavors and nutrients.

The importance of these foods to our ancestors is shown by the cultural importance given to foods as kinolau (plant forms) of the gods. The power of their diet and lifestyle was demonstrated by their fine physical development, energy and aloha noted by the European explorers.

"The Natives of these islands [Hawaii] are, in general, above the middle size (taller), and well made; they walk very gracefully, run nimbly and are capable of bearing great fatigue..." *Excerpt, written by Captain James King on Cook's third voyage to Hawai'i, March 1779.*

Hawaiians have inherited Hawai'i's beautiful islands and oceans, health, intellect, industry and aloha from our ancestors. We are fortunate. We must work diligently to maintain and regain any that have been lost. ■

## Hula's history in Hawai'i

By Nanea Armstrong-Wassel

The term "hula" is applied to all types of Hawaiian folk dances. There were hula found in only a single locality or known throughout a particular island. Others were danced throughout the islands using the same mele but might have been choreographed differently from place to place.

Hawai'i's traditional hula were very different from the modern dances of today. To our Hawaiian ancestors, hula was primarily religious, extolling the deities and great chiefs as descendants of the gods. In those days, the ho'opa'a (musicians) were men and never women, but the dancers were either men or women. To become a ho'opa'a, it was necessary to learn not only the mele, but the innumerable prayers associated with the hula. Ho'opa'a eventually became kahuna or teachers of the hula. A good hula master was found in every court.

Living in a hālau was very spiritual, and it was customary to offer prayers for inspiration to the gods of the specific dance, hence prayers of this type were innumerable for every class of dance.

Our ancestors claimed that the first hula danced in these islands were taught by the gods themselves. When Pele and her family came, they covered the lands with lava, hence



Hawaiian hula dancers photographed in J. J. Williams' photo studio, circa 1885. - Photo: J.J. Williams/Courtesy Hawai'i State Archives

the first instrumental dance was the 'ili'ili (pebbles) dance. After that, trees grew up in the lava, and the kala'au (stick) dances came into being. When vines crept forth, ipu (gourds) were fashioned into instruments and used by dancers. Animal dances came forth in honor of the 'aumākua who possessed many forms. When La'a arrived from Kahiki, the pahu (drum) dances and long bamboo (pū'ili) dances were introduced. It was customary among dancers to hula in honor of the gods, then do the hula of the chiefs, from their name chants to the ma'i (genital) chants; after these, they were free to do what-

ever chants that suited their fancy.

Quarreling, or criticizing the methods of another school was not allowed. "'A'ole i pau ka 'ike ka hālau ho'okahi" or "All knowledge was not taught in one school" is an 'ōlelo no'eau that speaks to breadth and respect of knowledge that hula practitioners were trained to recognize.

Hula was practiced by both chiefs and commoners alike, old and young. There were dances for all, including standing dances for the young and sitting dances for the aged. Hula contests were sometimes held, with dancers of one locality vying with those of another locality. Through this, many communities gained reputations of having excellent dancers.

One such story about these competitions was told by Mrs. Mary Kawena Pukui. When Queen Kapi'olani was on Kaua'i, a troupe of musicians and dancers were selected from each of the islands to dance to their individual mele lei. Each dancer would then dance to every mele, accompanied by the ipu beats of the musicians from Hawai'i to Kaua'i. The contest was anticipated with excitement and eagerness by all. On the day of the contest, a slim youth of Kaua'i danced well in both parts of the competition. The queen was so delighted with his ability and gracefulness that she called him "Kā'ilipu'uwai" (Winner of Hearts). He bore this name up to his death many years later.

To all of the dancers participating in this year's 2018 Merrie Monarch Festival, may the spirit and skill of Ka'ilipu'uwai be an inspiration to you all. 'A'a i ka hula, waiho ka hilahila i ka hale! ■





‘Born is the forest,  
long live the seeds’

By A. U'ilani Tanigawa

## Hālau Ke'alaokamaile

and Kumu Keali'i Reichel have been formidable exponents of hula and cultural education for decades, but the lack of permanent access to 'āina has kept the hālau from realizing the fullness of its educational programs.

For po'e hula, connection to land is not only important for practical purposes, but also integral to the cultural practice itself. But many kumu hula today “have to find, beg or borrow a space for us to practice our traditions and lineages,” Reichel comments. To change that, his hālau has embarked on a six-acre native habitat reforestation project that blends the line between culture, environment, and practices.

This 'āina, nestled below Pi'iholo and adjacent to the Kalena ponds, was given to Hālau Ke'alaokamaile by land management group Hōkū Nui Maui.

After pushback from the community against the previous developer, Hōkū Nui Maui purchased 258-acres with the intention of revitalizing the land and creating a regenerative farming community. Agriculturally, Hōkū Nui has been practicing non-selective rotational grazing

with cattle, sheep and chicken to restore fertility where there were once pineapple fields.

While many developers often find themselves at odds with the community, Hōkū Nui Maui takes a unique approach, intending to build homes in order to fund agriculture and to create a cultural centerpiece within the development. Integrating cultural stewards and practitioners positions this community development in uncharted territory.

The management of this 'āina is a natural progression for this hālau and its partners. “Hula integrates just about every aspect of cultural practices,” Reichel notes. This project will nurture “practitioner crops” that can be processed within the hālau facility, such as wauke for kapa practitioners, ipu for ho'opa'a, and lā'au for dying practices.

The hālau will also train researchers to uncover mo'olelo, mele and oli that reveal what once grew at this particular elevation – 'ōhi'a, 'iliahi, 'a'ali'i and kukui, among others. These not only include practitioner crops, but also canoe

plants – kalo, mai'a – alongside forestry.

‘Ohana Hewahewa, Hōkū Nui's forester managers, have also served an essential role in executing the project's goals. To date, they have hosted

### GRANTEE SPOTLIGHT

> **Hālau Ke'alaokamaile's** “Hānau ka Ulu Lā'au, Ola Mau nā Hua” received a two year, \$240,697 programmatic grant from the Office of Hawaiian Affairs to begin reforestation of a six-acre native habitat alongside its first permanent hālau facility. The project, translated as “born is the forest, long live the seeds” is seated in a larger envisioned 30-acre Native Habitat Corridor at Hōkū Nui Maui located in Makawao, Hamakua-poko, Maui. The first of its kind on Maui, the dedicated hālau facility will include a dance space, a resource center and an area to process practitioner crops. Together, this space culminates to form a modern-day kīpuka for cultural practices, practitioners, education and native habitat; all of which are informed and guided by traditional 'ike of the place.

*Bringing  
not only im  
that m*



Above, at right, Ka 'Ohana Hewahewa explaining their style of planting, which they've dubbed “poly-forestry” (Polynesian Agroforestry).

Below, right, planting day with the executive team from Westin Nanea hotel. - Photos: Starr Kahaku Ritte-Camara



Hālau Ke'alaokamaile, led by Kumu Keali'i Reichel, performing at Kukahi 2018 at the Maui Arts and Cultural Center. - Photo: J. Anthony Martinez Photography Maui

numerous workdays, partnering with Pūnana Leo, fellow Maui hālau, kūpuna groups and private and public schools. Alongside his brother, Kepa, and father, Ka'awa, Koa Hewahewa sees himself as a servant of the 'āina, aiming to



restore connections within the community and ‘āina. Their curriculum focuses on teaching hydrologic cycles, kaulana mahina and watershed restoration. In Koa’s view, their work aims to make native plant, forest and

watershed restoration relevant and appealing again. Through engagement with the larger community, they are slowly learning how to help the community overcome the challenges they encounter. Koa hopes

that their success can create more jobs and illustrate the economic viability of this kind of work.

This ‘ohana mindset not only informs their work ethic, but also the ‘ohana-centered approach to ‘āina

restoration. The Hōkū Nui plant nursery, named Kapū‘ao, or the womb, will give life to 30 different native and canoe plant species. Koa teaches volunteers: If a single tree is planted alone on a hill, then it is left to battle the elements alone. If a tree is planted alongside other forestry, those surroundings will protect it; allowing all to flourish. Such is the life of our native forests. The same is true of keiki. A child surrounded and protected by mākuā, kūpuna

all connected...this is aloha ‘āina,” says Koa.

As po‘e hula, the practice, in many ways, is inherently intertwined with the environment and its resources. As Koa emphasizes, “there is no separation between agriculture and culture.” This cultural ‘ike is already interwoven into environmental kinship.

Through physical connection to ‘āina, this kinship is “rekindled and re-established,” says Reichel. He continues, “it’s one thing to read

*g multi-generational ‘ohana to the site  
bues mana into the ‘āina, but compounds  
mana for the ‘ohana and individual.*



Above, a teacher and student from St. Anthony High School planting a koa tree. - Photo: Starr Kahaku Ritte-Camara

“It’s one thing to read about it, chant about it, dance about it, but when you’re actually in it, and you’re able to connect with kinolau – planted in close proximity – then it really solidifies the practice and the individual.”

—Keali‘i Reichel, Kumu of Hālau Ke‘alaokamaile

and ‘ohana is healthier.

Bringing multi-generational ‘ohana to the site not only imbues mana into the ‘āina, but compounds that mana for the ‘ohana and individual. This approach not only “feeds the community, but also the community of plants and animals, feeding all the elements that contribute to us and who we are. We are

about it, chant about it, dance about it, but when you’re actually in it, and you’re able to connect with kinolau – planted in close proximity – then it really solidifies the practice and the individual.” This, in turn, makes an impact on the group and then the larger community itself, adds Puna-



# CELEBRATE **books** & **MUSIC** IN MAY

By Ka Wai Ola staff

Hawai'i's annual festival for book lovers, music aficionados and folks who just want to learn more about the place they call home takes over Honolulu's civic grounds the first weekend in May.

The 2018 Hawai'i Book and Music Festival (HBFM) is an all-ages affair with a wide range of presentations and performances, taking place May 5 and 6 at the Frank F. Fasi Civic Grounds near Honolulu Hale. 'Ukulele virtuoso Jake Shimabukuro will be among the last to take the stage, following 150 events featuring authors, musicians, hula hālau, storytellers and keiki entertainers across 10 venues.

OHA sponsors the Alana Hawaiian Culture programming each year, inviting authors, historians and scholars reveal some of the most fascinating aspects of their research and writings. This year features discussions on 'ōlelo Hawai'i revitalization, including a panel on the evolving theory behind the Hawaiian language immersion programs and experiences of students, teachers and alumni, said HBFM Executive Director Roger Jellinek.

Other speakers will discuss illuminating finds from various archives, particularly the newly renamed Hawaiian Mission Houses Historic Site and Archives. Historian Tom Woods, who recently retired



Honolulu Star-Advertiser reporter, and editor of *Hawaiian Music and Musicians*, John Berger presents an image of Eddie Kamae to Myrna Kamae, at the 2017 Hawai'i Book & Music Festival

as executive director at Mission Houses, pushed for a new trend in historiography that examines the collaboration of ali'i with early missionaries, Jellinek noted.

Panelists will explore the Hawaiian concept of mana during a session on the book *Mana Lāhui Kānaka* by OHA's Ka Pouhana (CEO) Kamana'opono Crabbe's. The presenters will look at traditional and contemporary understandings of mana, as well as how collective mana can be harnessed to uplift Hawaiian communities.

This year's festival takes place May 5 and 6 at the Frank F. Fasi Civic Grounds near Honolulu Hale.

The final schedule will be posted at [hawaiiibookandmusicfestival.com](http://hawaiiibookandmusicfestival.com). ■





Jake Shimabukuro to perform on Sunday. - Photo: *Kenny Kim*




Above, Hawai'i Book & Music Main Stage audience, 2017. - Photos: Courtesy Hawai'i Book & Music Festival

## HBMF Alana Hawaiian Culture Program – Schedule of events

### SATURDAY, MAY 5

TIME	PANEL
10 a.m.	<b>Irving Jenkins: Lord of the Haoa Rain</b> An illustrated study of the famous Forbes Cave discovery, and the history of the wars between Kamehameha and Keouakuahuula, the man who was possibly buried there after he was assassinated.
11 a.m.	<b>Mana Lahui Kanaka</b> Panel discussion led by Kealoha Fox, Ph.D. 
Noon	<b>Searching for Mary Foster: Nineteenth-Century Native Hawaiian Buddhist, Philanthropist, and Social Activist</b> Panel discussion and readings
1 p.m.	<b>Which Hawaiian Language?</b> UH Hilo scholars debate what standard Hawaiian language should be taught.
2 p.m.	<b>Immersion Schools after 30 years</b> Panel discussion on the experience of teachers, students and alumni.
3 p.m.	<b>Culture-Based Science</b> Discussion on science studies according to Hawaiian cultural-experience and priorities.
4 p.m.	<b>Life of the Land: Articulations of a Native Writer</b> Collected writings of the legendary activist Dana Naone Hall. 

### SUNDAY, MAY 6

TIME	PANEL
10 a.m.	<b>The Ali'i Letters</b> New translations of some 200 letters from ali'i show how they worked with the original missionaries to bring Hawai'i into the modern world.
11 a.m.	<b>Post-Kapu religion</b> Discussion on how the original religion survived the official abandonment.
Noon	<b>Readings from Ian MacMillan's In the Time Before Light</b> An extraordinary posthumous novel set in Hawai'i in the period pre-contact-1830
1 p.m.	<b>No Ke Kalaaiana and the Origins of the 1840 Hawaiian Constitution</b> Conversation on the making of the key document of Hawai'i's first constitutional monarchy.
2 p.m.	<b>Dragonfruit: A Novel</b> Malia Mattoch McManus has created a pro-Hawaiian kama'aina witness to the Overthrow. 
3 p.m.	<b>Light in the Queen's Garden: Ida May Pope, Pioneer for Hawai'i's Daughters, 1862–1914</b> Sandra Bonura's biography of the pioneering teacher whose students witnessed the Overthrow, and who did much for girls' education in Hawai'i.
4 p.m.	<b>Jake Shimabukuro concert</b>





Above, Kumu Keali'i speaking to the group.

Left, Hālau Ke'alaokamaile conducting a lā kūahu ceremony at Ka pū 'ao plant nursery. - Photos: Courtesy of the Lālākea Foundation

## SEEDS

Continued from page 15

hele Krauss, executive director of Hālau Ke'alaokamaile.

This spiritual benefit does not stop at kānaka. Intimate knowledge of 'āina also informs the way we care for it. Koa hopes to normalize protocol for these kinds of hana: "The work doesn't end at planting a tree. What you do before and after the planting is just as important." Koa also points out that this 'āina and its resources have not heard oli and the voices call out to them for a long period of time.

To Reichel, "integrating hālau practices with agricultural practices makes perfect sense for us." The challenge, however, was that county laws and regulations did not reflect a hālau facility as an allowable use on Agricultural Land. Currently, zipline tours and paintball courses are allowable uses. Although the project received immediate support from all levels of government, "hālau" facilities could not be fit in. OHA's grant allowed the project to receive an exemption from the county as an "accessory to agriculture."

Going forward, instead of trying to classify hālau as one of the current categories, the county council hopes to introduce an amendment to explicitly include hālau facilities as an allowable use within agricultural zones.

For Hālau Ke'alaokamaile, OHA's grant not only provided a funding mechanism to implement the project, but also vouched for and leveraged the success of the project on a county and state level.

Throughout Hawai'i, po'e hula are innovating to carve out necessary spaces for old practices. Think PA'I Foundation's Art Center in Kaka'ako, or Hālau Mōhala 'Ilima and Hika'alani's work at Ulupō heiau. Re-establishing and re-invigorating these pilina 'āina not only reassert our knowledge as kānaka, but also allows our long-standing practices to emerge. "How amazing would it be if every moku had a central and established place for hālau?" Reichel imagines. This kīpuka at Hōkū Nui Maui, and its skilled limahana, are uniquely positioned to illustrate that intersecting culture, agriculture, development, education and economic gain is all possible.

In discussing the project, Reichel was reminded of a chant that talks about the role of the 'ōhi'a as its roots break through to restore the natural aquifers. "It is a reminder of how important that tap root is so that we can refill our cultural aquifers." Together, Hālau Ke'alaokamaile hopes to produce a template for sustainable restoration that is accessible and transferrable to other hālau, the Maui community and Hawai'i pae 'āina at large. ■

# From FX'tional to reality

By Lisa Asato

Ask Kamakani De Dely to name his favorite time of year and this special effects connoisseur's reply may come as no surprise. "Halloween. Then it's Christmas," he says with a laugh.

De Dely runs the store Oncefound FX in Kapolei with his wife and shop owner, Mallory. The shop – which he describes as "a crafters' or artists' playground"



Oncefound FX operates a special effects company out of a Kapolei storage facility where you can buy makeup, replicas, props and helmets. - Photo: Courtesy

## OHA Mālama Loans

About 18 months ago, Kamakani and Mallory De Dely received a Mālama Loan from OHA to help them start their business, Oncefound FX. They kept expenses down by opening in a 200-square-foot unit at a Kapolei storage facility. "That was one of the benefits of having a small location like this was that it didn't take some massive start-up costs," Kamakani says.

For help with other start-up costs, the couple turned to OHA's Mālama Loan. "It helped us pick up much-needed supplies and get us prepared for opening up the store, at a great rate," he said. "And really, it's nice to have something positive for us Hawaiians to take care of us."



"I have three different types of Stormtrooper helmets up. It's just something that people get excited about because they now feel they have a chance to learn how to make this," says De Dely, who while studying acting in California, also interned and worked for a special effects company in North Hollywood in the mid-2000s. (He'll flex his acting muscles as the main villain in a Hawaii Five-0 episode set to air April 24 on CBS.)

De Dely relishes watching the reactions of the shop's first-time visitors because of its unconventional location – a 10-foot-by-20-foot storage unit on the third floor of

Hawai'i Self Storage, 488 Kamokila St. in Kapolei.

"People are kind of shocked to hear that it's in the Self Storage. It makes them think it's not a legit store. ... When I pull the door up, they see everything (we carry) ... some things they know of and some things they don't. You can see the excitement and awe in their face," says De Dely, whose credits on IMDB include "special effects makeup" for a 2017 episode of Marvel's "Inhumans," an ABC TV series filmed in Hawai'i. Folks from the series checked out

– sells special effects makeup and supplies, including mold-making supplies, fake blood, makeup brushes and sponges. "We carry items for artists that do makeup and also sculpt," De Dely said. "It's a wide variety from doing beauty makeup to scary makeup to making replicas and props."

Helmets, he says, are a big draw. Visitors to the store will see replicas of helmets from movies like Ironman, Predator and Star Wars.

SEE FX'TIONAL ON PAGE 21



**CALENDAR LISTINGS**

To have a local event listed in our monthly calendar, email [kwo@oha.org](mailto: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.

# apelila



Third Runner-up in Kāne Kahiko, Hālau Kawai'ulaokalā perform He Mele No Kamapua'a at the 54th Annual Merrie Monarch Festival. Directed by Kumu Hula, Keli'ihō'omalū Puchalski. - Photo: Alice Silbanuz

## 55th Annual Merrie Monarch Festival

April 1-7

Merrie Monarch week on Hawai'i Island is filled with hula, artists and crafters, entertainment and cultural activities. The premier competitions – Miss Aloha Hula, kahiko and 'auana – will be broadcast on KFVE.

### > HO'OLAULE'A\*

April 1, 9 a.m.

Free performances by local hālau.

### > INVITATIONAL HAWAIIAN ARTS FAIR\*

April 4-6, 9 a.m. to 5 p.m.;

April 7, 9 a.m. to 4 p.m.

Free arts market featuring local artists, crafters and entertainment.

### > HŌ'IKE PERFORMANCES\*\*

April 4, 6 p.m.

No tickets are required to this exhibition night featuring hula and folk dance from around the Pacific.

### > MISS ALOHA HULA\*\*

April 5, 6 p.m.

Individual contestants for Miss Aloha Hula perform hula kahiko, hula 'auana and oli. One contestant will also win the Office of Hawaiian Affairs 'Ōlelo Hawai'i Award for Hawaiian language skills.

### > GROUP HULA KAHIKO\*\*

April 6, 6 p.m.

Hālau hula perform ancient style dances.

### > MERRIE MONARCH ROYAL PARADE

April 7, 10:30 a.m.

One of the most entertaining events for the family, the parade through downtown Hilo begins and ends at Pauahi Street.

### > GROUP HULA 'AUANA AND AWARDS\*\*

April 7, 6 p.m.

Hālau hula perform modern style dances, followed by an awards presentation for all group winners.

\* Afook-Chinen Civic Auditorium

\*\* Edith Kanaka'ole Stadium

Free mid-day entertainment Monday through Friday: noon at the Grand Naniloa Hotel, and at 1 p.m. at the Hilo Hawaiian Hotel.

## HAKU LEI WORKSHOPS

April 5, (two sessions) 2:30 to 5:30 p.m. and 5:30 p.m. to 7:30 p.m.

During the Merrie Monarch festivities, OHA hosts haku lei making workshops, giving participants the option of creating a traditional or contemporary haku lei. Seats are limited so RSVP at (808) 933-3106. Mokupāpapa Discovery Center, Hilo.

## GUBERNATORIAL CANDIDATE FORUM

April 6, 10:30 a.m. to 12:30 p.m.

The Council for Native Hawaiian Advancement has invited candidates running for governor to speak directly to Native Hawaiians and answer a set of questions developed by CNHA members and partner organizations. U.S. Rep. Colleen Hanabusa (D), Gov. David Ige (D), State Rep. Andria Tupola (R), former State Senator Clayton Hee (D) and former State Senator John Carroll (R) are confirmed. Space is limited, so RSVP at [policy@hawaiiancouncil.org](mailto:policy@hawaiiancouncil.org). Honolulu Interisland Airport Conference Room.

## LĀHUI HAWAI'I RESEARCH CENTER STUDENT CONFERENCE

April 6-7

The second annual conference aims to bring together haumāna

kanaka 'ōiwi, kumu and the community to highlight and discuss some of the exciting and relevant research projects that kanaka 'ōiwi have taken up in service of their lāhui. Kamakūkalani Center for Hawaiian Studies, [manoa.hawaii.edu/nhss/lhrc/student-conference](http://manoa.hawaii.edu/nhss/lhrc/student-conference).



Sen. Kaiuli'i Kahele. Ethel Kahalewai "Manaiakalaniokapua Maui - Maui's fishhook." - Image: YouTube

## ART AT THE CAPITOL

April 6, 4:30 to 7 p.m.

Legislators will be opening their office doors to showcase the works by local artists that adorn their offices, and will share their own artwork in an exhibit of self-portraits to be judged by a panel of artists and the public, who will determine the People's Choice winner. Visitors are invited to participate in a special exhibit created before and during the event. The Hawai'i Youth Symphony will perform throughout. Free. Hawai'i State Capitol, [www.facebook.com/artatthecapitolhawaii](http://www.facebook.com/artatthecapitolhawaii).

## "OLA PONO OLA LOA"

April 7, 10 a.m. to 3 p.m.

Po'okela Ikaika Dombriges presents workshops on Hawaiian traditional lā'au lapa'au, ho'oponopono, lā'au kahea and lomilomi ha ha. Free. Hawaiian Homes Hall, Waimea, [hmono.org/classes](http://hmono.org/classes), (808) 969-9220.

Future Hawai'i Island workshops  
> May 5, 9 a.m. to 3 p.m., Old Kona Airport Special Events Pavilion

> June 2, 10 a.m. to 3 p.m., Ka'ū District Gym

> June 23, 9 a.m. to 3 p.m., Pāhoa Community Center

## CONTACT OPENING RECEPTION

April 7, 6 to 9 p.m.

Pu'uhonua Society presents an art exhibit curated by jurors Keola Naka'ahiki Rapozo, creative director and co-founder of FITTED, and Michael Rooks, curator of Modern and Contemporary Art, High Museum. Honolulu Museum of Art School, [www.contacthawaii.com](http://www.contacthawaii.com). The main exhibition will be on display through April 21 from 10 a.m. to 7 p.m. daily.

## E HUI PŪ

April 11, 8 a.m. to 2 p.m.

A culture-based event that includes Moloka'i cultural practitioners and experts who will teach and share Hawaiian culture and values with students in grades 9-12 and their families. Participants will engage in hands-on activities to further enhance their cultural experiences that in today's world

competes with modern technology. Moloka'i High School, [ehuipu2018.wixsite.com/eHuipu](http://ehuipu2018.wixsite.com/eHuipu). Sponsored in part by OHA.

## WE'RE GOING TO COLLEGE

April 12

This event will support 9th and 10th grade students from Nānākuli, Wai'anae and Kapolei High School in attending a Youth Leadership Conference (YLC) that will instill the importance of higher education and provide resources and support to attend and graduate from college. Aulani Resort. Sponsored in part by OHA.



## LA OHANA COMMUNITY WORKDAY

April 14, 8 a.m. to noon

Learn about an ancient Hawaiian fishpond and stewardship while connecting to the 'āina by removing invasive mangrove and continuing restoration of the kuapa (rockwall) at Wai-kalua Loko I'a, a fishpond in Kāne'ohe. Sign up with the Pacific American Foundation, an OHA grantee, at [www.thepaf.org](http://www.thepaf.org). 45-233 Kulauli Street, 392-1284, [roz@thepaf.org](mailto:roz@thepaf.org).

## YMCA HEALTHY KIDS & COMMUNITY DAY

April 14, 10 a.m. to 3 p.m.

YMCA brings together non-profit, education and government organizations to learn about health and family wellness issues and partake in outside activities. OHA will host poi pounding demonstrations throughout the event. Clement Paishon, a Native Hawaiian lo'i kalo mahi'ai, will demonstrate how poi is made using a pōhaku ku'i 'ai in the traditional board and stone style. Pre-register at [ymcahonoulu.org](http://ymcahonoulu.org). Camp Erdman, Waialua, 531-YMCA (9622).

## 33RD ANNUAL DUKE KAHANAMOKU BEACH CHALLENGE

April 15, 9 a.m. to 2 p.m.

Spend the day supporting Waikīkī Community Center with outrigger canoe, stand-up paddle board and kayak races, and classic and contemporary entertainment on land. Free. Duke's Beach and Lagoon at the Hilton Hawaiian Village Waikīkī Beach Resort, [www.waikikicomunitycenter.org](http://www.waikikicomunitycenter.org).

## MOMA NIGHT: MO'OLELO MAOLI SERIES

April 19, 6 to 8:30 p.m.

Throughout 2018, the third Thursday of the month features Hawaiian storytelling, loosely modeled after the "Moth Radio" show concept. Visual and oral story telling by the Hawaiian community adds a new

level of understanding and appreciation of the root culture, from the past to ongoing and future challenges and successes. Donations welcome, bring your own pupu. The ARTS at Marks Garage, [artsatmarks.com](http://artsatmarks.com).

## 26TH ANNUAL EAST MAUI TARO FESTIVAL

April 21, 9 a.m. to 5 p.m.

This East Maui community event focuses on kalo and the integral role it plays in traditional Hawaiian culture. Food vendors incorporate kalo into their dishes, and there will also be hula and cultural hands-on activities. Free. Hāna Ball Park, [www.tarofestival.org](http://www.tarofestival.org). Sponsored in part by OHA.

## WAIMĀNALO KANIKAPILA

April 21, 9 a.m. to 6 p.m.

The Gabby Pahinui 'ohana presents their annual daylong celebration of music featuring some of Hawai'i's premier kī ho'alu-slack key and Hawaiian musicians. Free. Waimānalo Beach Park, [www.gabbypahinui.com](http://www.gabbypahinui.com).

## THE ROAD TO SUSTAINABLE LIVING WORKSHOP

April 21, 8:30 a.m. to 4 p.m.

Nānākuli Housing Corporation presents a workshop for part-Hawaiians who are renting but want to become homeowners. Topics include how to prepare to purchase and own a home, as well as how to maintain and keep it. Free with registration at 520-2607, [nhc.enrollment@baseyard.com](mailto:nhc.enrollment@baseyard.com). Nānākuli Housing Corporation Baseyard Hawai'i. ■

Cultural demonstrations are part of the fun at Bishop Museum on April 14. -  
Photo: Courtesy



# Dive in for a good cause

Submitted by the Waikīkī Community Center

Calling all ocean enthusiasts! If water sports are your thing, join a team or cheer on your favorites at a popular, fun-filled fundraiser.

The Waikīkī Community Center will host its 33rd annual benefit event, the Duke Kahanamoku Beach Challenge, on Sunday, April 15 from 9 a.m. to 2 p.m. Head down to Duke's Beach and Lagoon at the Hilton Hawaiian Village Waikīkī Beach Resort to join visitors and local community residents for an exhilarating day of outrigger canoe racing, stand-up paddle board contests and kayak competitions.

Each year the Duke Kahanamoku Beach Challenge also features a variety of top-notch classic and



Team members of Waikīkī Beach Walk paddle to shore after advancing to the next heat of outrigger canoe racing at the 30th Annual Duke Kahanamoku Beach Challenge. - Photo: Courtesy

contemporary entertainment.

All funds raised from this year's event will allow the Waikīkī Community Center (WCC) to continue lending a helping hand to kūpuna, keiki, visitors and people in need in the Waikīkī community. Last year, WCC reached many, providing tuition assistance for pre-K aged children from low-income working families, food for over 1,700 families in need, and programs that help over 6,400 seniors maintain a healthy and active lifestyle.

Celebrating 40 years of service, the Waikīkī Community Center has served as a resource for the community of Waikīkī, providing multigenerational services to better the lives of residents from keiki to kupuna. With support of the community, WCC has been able to effectively reach and help over 95,000 individuals annually receive the services they need.

For more information, call (808) 923-1802 or visit [www.waikikicomunitycenter.org](http://www.waikikicomunitycenter.org). ■

<p><b>Moon Walk &amp; Dinner Buffet</b> Saturday April 28 - 6pm Dinner Buffet, Moon Walk to Follow Dinner Reservations Include FREE Moon Walk Admission! Prices and details/reservations at <a href="http://waimeavalley.net">waimeavalley.net</a></p>	<p><b>Save the Date! May Day "Lei Day"</b> Saturday May 5 - Details Coming Soon at <a href="http://waimeavalley.net">waimeavalley.net</a> Celebrate May Day at the Valley with live music, hula performances, and our annual lei-making competition</p>	<p><b>Save the Date! Mother's Day Brunch</b> Sunday May 13 - Details Coming Soon at <a href="http://waimeavalley.net">waimeavalley.net</a> All reservations include FREE Waimea Valley admission! Family-style brunch and hālau hula performances</p>	<p><b>Weekly Hale'iwa Farmers' Market</b> Thursdays 2 - 6pm at the Pikake Pavilion Award-winning weekly market with fresh produce, local vendors, arts and crafts, and live music</p>



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## 'Imiloa announces Merrie Monarch programs

During the first week of April, 'Imiloa Astronomy Center of Hawai'i will host a cultural enrichment program series in celebration of the 55th Annual Merrie Monarch Festival.

The programs complement Merrie Monarch's mission of using education to perpetuate, preserve and promote hula and Hawaiian culture.

### > Wednesday, April 4

- 10 to 11:30 a.m.: Hula Preservation Society – Talk story and workshop with Puanani Alama

- 1 to 2:30 p.m.: Hālau Hula I Ka Leo Ola O Nā Mamo – Hula and mele performance by Ke Kula o Nāwahīokalani'ōpu'u

### > Thursday, April 5

- 10 to 11:30 a.m.: Hula Preservation Society – Hula and talk story: New York City's Hawaiian Room

- 1 to 2:30 p.m.: Talk story: '76 Hōkūle'a Crew – Community presentation

### > Friday, April 6

- 10 a.m. to 11:30 a.m.: Forum on Hula: Tradition, Innovation, Globalization and Change – Sponsored by OHA

- 1 to 2:30 p.m.: Ho'ā & the Keiki of Project Kuleana – Musical performance

Pre-sale tickets are \$10 for each program (\$8 for 'Imiloa members) and can be purchased at 'Imiloa's front desk or by calling (808) 932-8901. A limited supply of same day tickets will be available for \$15. Visit ImiloaHawaii.org for more information.

## Hōkūle'a on Hawai'i Island

Hōkūle'a has sailed to Hawai'i Island for a two-month visit as part of the Polynesian Voyaging Society's "Mahalo, Hawai'i" sail.

During the stay, PVS will share lessons learned from Hōkūle'a's three-year Mālama Honua Worldwide Voyage through presentations and talk story sessions, family-friendly events, canoe tours and volunteer opportunities.



Kamehameha Schools' Class of 2018 celebrates victory after winning five of the six awards given at the 98th Annual Song Contest on March 16, 2018. The seniors managed to win the Richard Lyman, Jr., 'Ōlelo Makuahine Award, the George Alanson Andrus Cup, the New England Mother's Cup, the Helen Desha Beamer Award and the Charles Edward King Cup. Junior Josiah Hernandez took home the Louise Aoe McGregor Award for outstanding student director. - Photo: Jacob Chinn

In April, Hōkūle'a will be in Hilo, then will sail to Kawaihae the first week of May. More information is available at [www.hokulea.com](http://www.hokulea.com).

## Inaugural Ka'ahumanu Awards recognizes community treasures

Auntie Bessie DeMello of Kahului and Lady Grace Spenser of Wailuku were honored by the 'Ahahui Ka'ahumanu Chapter IV Wailuku at its first annual awards ceremony.



Bessie DeMello



Lady Grace Spenser

DeMello, a Ho'olehua, Moloka'i native, 91, is a former police officer who has served as a kūpuna mentor in public schools, and performed with the Maui Police Department glee club and MPD's Maui Boy

Builders Band. She's also a former member of Nā Hōkū Hanohano-nominated trio Ahumanu.

Spencer, born in Kohala on Hawai'i Island, has many community affiliations, ranging from Hale O Nā Ali'i for 41 years and 'Ahahui Ka'ahumanu for 26 years, to the Veterans of Foreign Wars and Nā Wahine Hui O Kamehameha Kahekili Chapter IV for 36 years each.

The ceremony at Queen Ka'ahumanu Center included chant, song, hula and lei draping of Queen Ka'ahumanu's statue.

Ka'ahumanu Ali'i was born March 17, 1968, at Pu'u Ka'uiki in Hāna Bay. She was the favorite wife of Kamehameha the Great, and after converting to Christianity, she was known to start schools and distribute books.

## Hawaiian Airlines adds culture-based programming

Throughout the month of June, Hawaiian Airlines will offer its passengers a chance to learn about the power of culture-based education for Native Hawaiian students through a

series of exclusive in-flight videos.

Kanaeokana, a network of local schools and organizations focused on strengthening Hawaiian education, produced the film series, which will be available on international flights on the airline's Airbus A330 aircraft.

"Expanding our reach helps us bring our message to different audiences. The experiences nurturing our students are valuable not just for Native Hawaiians but have relevance to everyone," Ekela Kaniaupio-Crozier, Kamehameha Schools Maui's Hawaiian protocol facilitator said in a release. "We all should be sharing in the kuleana (responsibilities) to Mālama Honua and each other."

"He Moku He Wa'a, He Wa'a He Moku: Our Canoe is an Island; Our Island is a Canoe" shows how Kamehameha Schools Maui students were inspired by Hōkūle'a's Mālama Honua Worldwide Voyage.

"Ho'okahe Wai: Let the Streams Flow" features Hālau Kū Mana Public Charter School's eighth-graders, who spent a year learning about uplands and water issues facing Hawai'i, which culminated in a large-scale stream cleanup.

"Changing Tides: Ka 'Umeke

Kā'eo's Education Movement" explores a fishpond with a student from Ka 'Umeke Kā'eo Charter School on Hawai'i Island, showcasing how students use ancestral knowledge to address contemporary issues.

See these videos and more on Kaneokana's YouTube page: [goo.gl/jtGQna](http://goo.gl/jtGQna).

## Writer's retreat returns to Mokule'ia

Writers have a chance to hear from nationally-recognized writers and editors, island bookmaking artists, musicians and a filmmaker at the Mokule'ia Writers Retreat from May 6 to 11.

The retreat features intimate writing workshops, coaching, music, yoga, beachcombing, visits to sacred sites and cultural programs.

Speakers include editors and writers Zoe FitzGerald Carter, Larry Habegger, Constance Hale, Linda Watanabe McFerrin, Bridget Quinn and Matthew Zapruder; bookmaking artists Tamara Moan and Lynn Young; musicians Kuki Among, Adam Asing, Kaipo Asing and Bobby Ingano; and filmmaker Lisette Marie Flanary.

The cost is \$1,300 and covers lodging, meals and all workshops and activities. Other packages are available from \$600. For more information visit [www.campmokuleia.com/retreats/writers](http://www.campmokuleia.com/retreats/writers) or email [constancehaleretreats@gmail.com](mailto:constancehaleretreats@gmail.com).

## May Day at Bishop Museum

Robert Cazimero and musical guests Keauhou, Kapena and Ei Nei will perform at a May Day concert on the Great Lawn at Bishop Museum.

Entertainment also includes performances from Hālau Nā Kamalei O Līlīehua, Hālau Pua Ali'i 'Ilima, Hālau Mōhala 'Ilima, Hālau Hula Ka No'eau and Hālau O Ke 'A'ali'i Kū Makani. Lei, food, cocktails and merchandise will be available.

Tickets are \$25 for lawn, \$35 for a reserved seat and \$75 for a VIP ticket. Tickets are available at [seetickets.us](http://seetickets.us), Bishop Museum, Local Motion and O'ahu HI Finest. Visit [www.greatlawnhawaii.com](http://www.greatlawnhawaii.com) for more information.



## Evening strolls resume at Waimea Valley

Moon walks at Waimea Valley resume in April, providing the opportunity to tour Waimea Valley under a full moon.

The first 2018 Moon Walk will be on April 28, with entrances at 8 p.m. and 8:30 p.m. Admission is \$10.

Free Moon Walk admission is included in the price of a dinner buffet catered by Ke Nui Kitchen at the Proud Peacock between 6 and 8 p.m. Dinner is \$34.95 for adults and \$17.50 for keiki ages 4-12. Visit [waimea.valley.net](http://waimea.valley.net) to make reservations.

## Suit filed over Maui sand mining

Wailuku, Maui – Mālama Kakanilua and members Clare H. Apana and Kaniloa Kamaunu filed suit against the Director of the Department of Public Works for extending the grad-

ing permit for Maui Lani Partners' sand mining operations with Maui's Environmental Court on March 14. They are represented by Maui attorney Lance D. Collins.

Days after Maui's Environmental Court issued an injunction severely restricting Maui Lani Partners' ability to continue its sand mining operation, the County renewed Maui Lani Partners' grading permit for one year for unspecified "good cause" and without review or concurrence from the State Historic Preservation Division (SHPD). In its letter responding to Mālama Kakanilua's concerns, the County said it had requested comment from SHPD but had not received a response.

Mālama Kakanilua is a hui formed many years ago to protect 'iwi, burials and other historic and archaeologically significant sites in Maui. The group is named for Kakanilua, a famous battle that occurred in the sand hills of Central Maui. After six weeks of evidentiary hearings, the Environmental

Court issued an injunction severely restricting Maui Lani Partners' activities. "We have been asking the County to review the permits so it was a complete surprise that they granted a year extension after the injunction was issued and only a few days after receiving the request by the developer," said Clare H. Apana, a cultural practitioner and founding member of Mālama Kakanilua. The County Council recently adopted an ordinance which put a moratorium on sand mining while the County's sand resources are studied and inventoried, but exempting those holding a valid grading permit as of the date of the ordinance's adoption. The Office of Hawaiian Affairs recently sent a letter to the County strongly condemning the surreptitious permit renewal without addressing the previous lawsuit, the injunction or SHPD comments. – Submitted by Iwi Protectors, <http://iwiwiprotectors.com> ■

## FX'TIONAL

Continued from page 17

the store and later when they needed an extra hand, "they pulled me in," he said.

Oncefound FX also offers classes like the popular life casting course where students learn how to make a mold of their face. Around Halloween, De Dely said, "people want to do the silicone FX class where they can make their slashes and gashes and slit throats and all that stuff."

For De Dely, there's a special satisfaction in offering special effects instruction to a Hawai'i audience – without their having to relocate to the U.S. continent or learn by watching videos online.

"The sole reason that I wanted to open up the business and we decided to own it ourselves was to give the people of Hawai'i a chance to learn this without having to leave the Islands," he said. "I moved to learn acting. It was extremely hard on us. ... I wanted to give people the opportunity to learn that while they're here." ■

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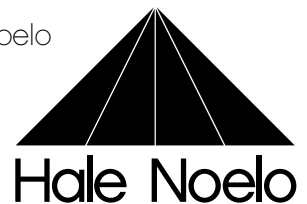
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Note: Trustee columns represent the views of individual trustees and may not reflect the official positions adopted by the Office of Hawaiian Affairs Board of Trustees.

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## Our resilience empowers our people

During times of tribulation, we can find great wisdom in the mo'olelo and mana'o of our ancestors who have come before us. We stand upon the shoulders of our kūpuna and we proudly shoulder their profound legacy. It is our kuleana.

This mana'o is more important now than it has ever been. It tells us who we are, where we have been, and where we are going. In looking back upon our history, the determination of our people and of our islands is a story of resilience.

I was first elected to the Office of Hawaiian Affairs in 1996 and am serving my sixth term representing the islands of Moloka'i and Lāna'i. In this time, I have seen the ways in which OHA services its beneficiaries and all of Hawai'i grow exponentially.

During my first tenure as OHA Chair, the 2011 State of the Office of Hawaiian Affairs had the theme, *Eia Hawai'i, He Moku. He Kānaka*, shared with OHA by Dr. Pualani Kanaka'ole Kanahale.

*Eia Hawai'i, he moku, he kānaka  
'O Hawai'i kū kahi  
E 'auamo kākou  
'Imi i ka nā'au*

Here is Hawai'i, the land,  
the people

We are a people, unique  
to these islands  
Let us bear this ancestral legacy  
proudly on our shoulders.  
Look deep within ourselves  
for the foundation.

We are Hawai'i and Hawai'i is us. Our islands, our way of life, and our Kānaka 'Ōiwi are truly unique. It is my drive to do the work we do.

Of the great work of Tūtū Mary Kawena Puku'i, one that is special to me is her efforts to research, collect, and compile the poetical sayings of our people. These 'ōlelo no'eau show the wisdom of our lāhui, connect us to our kūpuna, and strengthens the determination we need to overcome adversity.

*'Umia ka hanu! Ho'okāhi*

*ka umauma ke kipo'ohiwi  
i ke kipo'ohiwi.*

Hold the breath! Walk  
abreast, shoulder  
to shoulder.



Colette Y.  
Machado

Chair, Trustee  
Moloka'i  
and Lāna'i

Be of one accord, as in exerting every effort to lift a heavy weight to the shoulder and to keep together in carrying it along.

I am honored and proud of the ways that OHA has brought our lāhui together. Many community activities have been supported financially and administratively by OHA over the years. This support includes fiscal support, such as the nearly \$10 million OHA provided in grants and \$367,000 in sponsorships in Fiscal Year 2017 alone.

Exactly a year ago, I penned a joint letter in *Ka Wai Ola* with Ka Pouhana, Dr. Kamana'opono Crabbe. We pledged to restore unity and stability within our hale, and to restore the integrity and credibility of OHA leadership. It has been my great kuleana as Chair of the Board to lead by example. I have championed efforts to improve the way we serve our beneficiaries through convening an Ad Hoc Committee on Grants and Sponsorships. Through this work, I was able to pass a Board action on a moratorium of certain spending until we can finalize pono recommendations moving forward.

Together we have survived and together we will overcome. We can thrive, succeed, and take control of our future. With so many external forces challenging us as a lāhui, this resilience is what will empower us to ho'omau and holomua.

*He 'a'ali'i ku makana mai au;  
'a'ohe makani nana e kula'i.*  
I am a wind-resisting 'a'ali'i;  
no gale can push me over.

The 'a'ali'i bush can stand the worst of gales, twisting and bending but seldom breaking off or falling over.

We must be like the 'a'ali'i. Standing fast in the strongest of makani, not bending or yielding to anyone or anything.

E hana kākou! ■

## He Ali'i Ka 'Āina...

recently visited Keaukaha, Hawai'i Island to meet with a group of young Kānaka Maoli who are taking steps to ensure our people return to the 'āina.

An important topic came up in this meeting. Since 2008, OHA has made annual payments of \$3 million to the Department of Hawaiian Homelands (DHHL). The recent State audit characterized this payment as "discretionary" spending. This is not accurate as OHA is legally bound to make this payment for 30 years.

With regards to Maunakea, nearly one-third of the total DHHL lands entrusted to benefit the native Hawaiian people sit at its slopes in the 'Āina Mauna region. One of the most devastating problems on Maunakea has been the spread of gorse, a highly invasive weed. Gorse is very difficult to remove and is an extreme threat to our environment. Furthermore, until it is cleared, the DHHL is hesitant to move forward with any plans in these areas.

I believe OHA and DHHL should execute an agreement that going forward, \$1.5 million of the annual payment that OHA makes to DHHL be earmarked for removing gorse and other invasives from the slopes of Maunakea, and that the project be completed in 5 years.

Simultaneously, we must empower beneficiaries and our communities to mālama these resources so they can return to the land.

*The following was submitted by the Beneficiary Trust Council (Keaukaha, HI):*

In response to the growing number of crises affecting Kānaka Maoli, the aboriginal people of the Hawaiian islands, as well as the utter mismanagement and gross negligence by the de facto State of Hawai'i government of our environment and natural resources, which has subjected our people to cultural and socio-political genocide and Americanization for far too long, we as the Koa Kia'i Project in partnership with the Beneficiary Trust Council – Moku o Keawe, have been developing a

Kānaka Maoli Ranger Program to assist with culturally-based stewardship of our country – the lands, natural resources, and communities of ko Hawai'i pae 'āina.

In our research, we have been greatly inspired by our aboriginal cousins across the Pacific at "Country Needs People," and the successful implementation of their Indigenous Ranger Program throughout the Australian continent. In particular, what has resonated with us most is the corresponding philosophy that the "Country Needs People," which we understand through our own

ancestral knowledge and history as the intrinsic relationship between the aboriginal and indigenous peoples, nā po'e maoli a me 'ōiwi, and our shared environment.

From a Hawaiian standpoint, our concept of 'Āina represents the familial and symbiotic relationship between People and the Lands and Environment they come from. 'Āina (translated as "that which feeds") consisting of relationships based on cultivation and stewardship, provides food and nourishment not just for ourselves but for all species and life forms, including nā akua and 'aumākua, from time immemorial and continuing in perpetuity for generations to come.

In essence, what we are setting out to do, in a very grassroots yet dynamic way, is to combat systemic racism in occupied Hawai'i. This Kānaka Ranger Program provides a tangible mechanism for Hawaiian cultural stewardship and management. We as Kānaka can no longer afford to wait, sentenced to die on wait-lists and forced to stand-by idly as our environment and resources are further compromised and abused.

Whether it's for the development of proper environmental and cultural protocols, or for the protection of sacred sites and other unique and fragile ecosystems, or for the stewardship and curatorship of large tracts of our land and country and its critical resources, the solution is clear to us: #AINANEEDSKANAKA ■



Dan  
Ahuna

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





## Huliau... A Time of Great Change

*This is a reprint of my October 2016 article. Hope you find it timely reading in this time of turmoil here at OHA. #ONIPA 'A#FutureStrong! #Stay-StrongFirmSurvive*

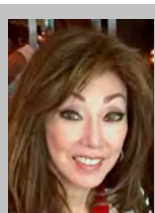
Over 40 years ago, “management” was a very bad word in nonprofit organizations. Management meant ‘business,’ and the one thing a nonprofit was NOT, was a business! Today, nonprofits understand that they need management all the more because they have no conventional bottom line. Now they need to learn how to use management so that they can concentrate on their mission. For years, most non-profits felt that good intentions were by themselves enough. (Peter Drucker: Managing In A Time of Great Change, 1995)

And although OHA is a state public agency with a high degree of autonomy and is responsible for improving the well-being of Native Hawaiians, it does take on a nonprofit perception. It has an asset base of nearly \$600 million, plus land assets across the State, making it the 13th largest land owner in Hawai‘i. As Trustees, we are primarily tasked with setting up OHA’s policies and ‘managing’ the agency’s trust as its top *fiduciaries*. We have to have discipline rooted in our mission. We have to manage our limited resources of our ‘āina (land) and money for maximum effectiveness. And, we have to think clearly what results are best for our beneficiaries. We also should NOT be suing each other ... also NOT bullying each other at the table where we are to take care business of bettering the lives of our beneficiaries! It asks these three essential questions: What is our mission? Who is our customer? What does the customer value? You cannot arrive at the right definition of results without significant input from your ‘customers, your beneficiaries’ ...

and please do not get into a debate over that term.

In business, a customer is someone you must satisfy! If you don’t, you have no results. And pretty soon, you have no business. In a nonprofit, whether you call the customer a student, a kupuna, (beneficiary)...or anything else, the focus must be on what these individuals or groups value—on satisfying their needs, wants and aspirations.

*The ‘danger,’ Drucker explains, is in acting on what you believe satisfies the cus-*



Leina'ala  
Ahi Isa, Ph.D.

Trustee,  
At-large



Protesting excavating Maui Sand Dunes with Iwi Kūpuna with Clare Apana. - Photo: Courtesy Lei Ahi Isa

*tomers. You will inevitably make wrong assumptions. “Leadership should not even try to guess at the answers; it should always go to customers in a systematic quest for those answers. And so, in the self-assessment process, you will have a three-way conversation with your board, staff, and customers, and include each of these perspectives in your discussions and decisions.*

*OHA, in my humble opinion, can expand our vision by listening to our beneficiaries, by encouraging constructive dissent, and by looking at the sweeping transformation taking place in our society.” We have vital judgements ahead: whether to change the mission, whether to abandon programs that have outlived their usefulness, and concentrate resources where we can match opportunities with our commitment to help build community and change lives.*

Mahalo nui loa, A hui hou, Trustee Leina'ala ■

## WAITING OVER A YEAR: Where is OHA’s Internal Audit?

A no‘ai kākou... Way, way back on February 8, 2017 – before the recent State Audit was completed – the Board of Trustees approved Action Item RM 17-02, which authorized a Request for Statement of Qualification from an independent CPA firm, for the purpose of conducting an audit of OHA and its subsidiary Limited Liability Companies (LLCs): Hi‘ilei Aloha LLC, Ho‘okele Pono LLC and Hi‘ipaka LLC.



Rowena  
Akana

Trustee,  
At-large

RM 17-02 authorized an independent auditor to look at the following:

- (1) Contracts:
  - a. Sufficiency of contract/grant oversight provided appropriately by the assigned contract manager/monitor;
  - b. Deliverables were met by the contractor/grant recipient;
  - c. Conflict of interest with LLC managers and directors; and
  - d. No fraudulent or wasteful disbursements were made.
- (2) All other disbursements of funds, excluding payroll:
  - a. Conflict of interest with LLC managers and directors;
  - b. Compliance with internal policies and procedures; and
  - c. No fraudulent or wasteful disbursements were made.
- (3) Quarterly reports to the BOT:
  - a. Sufficient internal controls are in place to ensure the integrity of the performance indicators as reported in the quarterly reports to the BOT.

On December 18, 2017, the independent auditor requested the check registers from Hi‘ilei Aloha LLC, Ho‘okele Pono LLC and Hi‘ipaka LLC in order to finalize the audit. It’s three months later and, at the writing of this column, we’ve still received nothing.

As a result of the stalling, on February 7, 2018, the Resource Management Chair, Trustee Hulu Lindsey, was forced to ask the Board to approve Action Item RM# 18-02

to compel the LLC Managers (OHA’s CEO, COO, & CFO) to submit any necessary LLC documents to her so she can transmit them to the independent auditor.

However, the LLC Managers and OHA’s Administration have objected to submitting their “proprietary” information to the Resource Management Chair. Instead, they want to submit the documents directly to the independent auditor. However, as contract administrator for the audit, the Resource Management Chair acts as the point of contact

and is responsible for oversight of the audit. Therefore, there shouldn’t be a problem with routing documents through her office for transmittal to the independent auditor. The Resource Management Chair and her staff are willing to sign nondisclosure agreements to address this concern.

The LLC Managers and the Administration have also expressed doubts about legal issues related to the Board’s authority to request information from the LLCs. In response, Trustee Hulu Lindsey consulted the State Attorney General’s office and received a letter stating that OHA (the Member) has rights to the information requested, pursuant to the Operating Agreements between OHA and each LLC, and pursuant to HRS Chapter 428, the Uniform Limited Liability Company Act. The right of access includes the opportunity to inspect and copy records during business hours.

As the highest authority at OHA, the Board of Trustees should not have to tolerate all of the excuses and stalling tactics by the LLC managers and OHA’s Administration. The OHA Chair needs to show some courage and demand that the information we need to carry out our audit is delivered to us immediately. After all, this is one of the areas that the State Auditor said needed to be looked at. This obvious stall is an indication of mismanagement.

Aloha Ke Akua. ■

*Interested in Hawaiian issues & OHA? Please visit my website at [www.rowenaakana.org](http://www.rowenaakana.org) for more information, including an archive of all my past articles, or e-mail me at [rowena@oha.org](mailto:rowena@oha.org).*



## Is OHA the New Broken Trust?

Recent revelations about the Office of Hawaiian Affairs have caused some to ask whether OHA is the new Broken Trust.

In the 1980s, a group of community leaders and stakeholders rallied together around the cry “Broken Trust” to vocalize concerns over the finances and management of the Kamehameha Schools, then referred to as Kamehameha Schools / Bishop Estate. What resulted was a stirring exposé published in the *Honolulu Star-Bulletin*, written by the late federal judge Samuel P. King, Charles Kekumano, Walter Heen, Gladys Brandt and now-retired University of Hawaii law professor Randall Roth.

*Broken Trust* also became the title of the book co-authored by Samuel P. King, and Randall W. Roth, which chronicles the events that ultimately toppled the leadership of Kamehameha Schools/Bishop Estate. Broken Trust is freely available to read or download at <https://scholarspace.manoa.hawaii.edu/>.

Areas of concern over the Bishop Estate included financial mismanagement, self-dealing, loss of confidence in the organization by stakeholders and the public, failure of leadership and trustees’ dereliction of their fiduciary duties, all resulting in external intervention and reorganization.

So, is OHA the new Broken Trust? In my opinion, there are two answers to that question: no, and wait and see.

From one perspective, the answer is no. Kamehameha Schools and OHA are different in that the former is a private charitable trust, while OHA is a public trust and state government agency. Kamehameha Schools trustees are now chosen in a process involving a court appointed screening committee followed by stakeholder input and confirmation by a probate court. (Previously, they were appointed by the Hawai‘i Supreme Court.) OHA trustees are elected by the public. Kamehameha Schools has a narrow educational mission, while OHA’s mission of betterment of the conditions of Native Hawaiians is broad.

From another perspective, the answer is wait and see. Parallels between the orga-

nizations are resulting in similar external pressure from other agencies and from the greater Hawai‘i community. Findings made by the state Auditor regarding financial impropriety at OHA echo findings made in the investigation of Bishop Estate, including:

- Failure of leadership to fulfill ethical and fiduciary duties to hold each other accountable (in Kamehameha Schools, this finding ultimately led to a change in leadership at the top);
- Conflicts of interest, self-dealing and questionable spending practices; and

- Lax oversight of funds flowing out of the organization (in OHA’s case, through grants and sponsorships), and selective enforcement of fiscal policies.

Another similarity between Bishop Estate and OHA is the concern over their subsidiary LLCs. On May 25, 2017, *Broken Trust* co-author Randall Roth came before the OHA Board, warning that “OHA and OHA trustees cannot properly use wholly owned LLC subsidiaries to avoid otherwise applicable legal duties such as a trustee’s duty to provide full accountings when legally required to do so, or a government official’s duty to comply with procurement and sunshine laws.”

While the state audit of OHA raised questions about the LLCs, the answers may be forthcoming in the independent audit of OHA commissioned by the trustees. We will wait and see.

### Conclusion

For now, the jury is still out on whether OHA is the new Broken Trust. However, just as the beneficiaries and stakeholders of Bishop Estate stood up to demand accountability, OHA beneficiaries and stakeholders are following suit. We have seen that this can result in transformational change. To that extent, the situations are similar. As OHA beneficiaries and stakeholders demand accountability from trustees, there is great hope for the necessary transformation which will result in a reformed and ultimately more effective OHA. In the end, that will be the pathway to restoring broken trust. ■



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

Trustee,  
At-large

## UPBRINGING IS KEY TO INTEGRITY— KNOW YOUR TRUSTEE

My mother taught me that a person’s character is determined by the disciplines and values instilled at a very tender age. When I was 12-years-old, I performed in hotels and military camps as a hula dancer and earned \$3 a night. I gave that money to my mom to buy daily bread, eggs and milk for our family of five children. My mom also worked – many times in the evenings – and taught me to cook our meals by giving me instructions on the telephone for different dishes.

I am grateful for those teachings as I have become quite a chef. She encouraged us to excel in our talents – allowing me to enter various musical or hula competitions. I am grateful for that support for it taught me that as an entertainer I am able to earn a living using my talents and to be self-reliant. I established a business in entertainment that for 45 years has employed many musicians as well as hula dancers and practitioners talented in the making of traditional arts.

My mom also pushed me to be educated. I did by attending a business college and securing a job with the State of Hawai‘i. I was so fortunate to be offered a position in Governor John A. Burns’ office when I was working at the Department of Hawaiian Home Lands. How exciting it was to learn how politics really works; and I learned from the master himself, Governor Burns. The State Capitol was the ‘Iolani Palace with the Governor’s and Lt. Governor’s offices on the second floor and the Legislature on the main floor. The Speaker of the House was Elmer Cravalho from Maui – a truly brilliant man.

In 1971, after moving to Maui, I was employed by Maui Land & Pineapple as its properties administrator. I remember alerting many Hawaiian property owners



**Carmen “Hulu”  
Lindsey**

Trustee, Maui

of a quiet title movement in West Maui to be sure they had their important land documents in order to protect the ownership of their lands. Also rewarding was my participation in building affordable and workforce housing for Maui Pineapple employees as well as West Maui residents. A three-bedroom home in that project was \$36,000 then. How times have changed.

Elmer Cravalho decided to return to Maui and become our mayor. He offered me a position as the county’s Land Use & Codes

Administrator responsible for enforcing all land use ordinances for land development – subdivision, building, electrical, plumbing, grading, etc. I felt it critical to treat all applicants fairly and not because I knew one better than the other and to assure that quality developments were built.

After having my three children, I became a single mom. I did what I had to do to survive and provide for my children. I worked as an administrator in the day and performed at our hotels in the evenings. On the weekends I took menial jobs to earn extra money to sustain my family by cleaning the offices I occupied in the daytime and mowing elderly people’s yards. One of the most important attributes taught me by my mom was work ethic. I have passed this on to my three children; and today, am proud that they are all successful with the same work ethic I taught them. I serve the Office of Hawaiian Affairs in the same manner. Everything I ever wanted, I achieved before I became a trustee. My purpose at OHA is to listen to the voices of our people and make decisions accordingly.

Integrity is the quality of being honest and having strong moral principles and uprightness. ■

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## Championing for Keaukaha

*This article is courtesy of Karla Kahawaiola'a Sibayan.*

Patrick Le'o Kahawaiola'a, is a native Hawaiian, 73, born and raised on the 'āina ho'opulapula ma KEAUKAHA. He attended St. Joseph's School in Hilo and served with honor in the U.S. Navy during the Vietnam conflict.

After leaving the Navy, he decided to stay in California and was hired as a letter carrier with the U.S. Post Office. That year, he also met and married his wife of 49 years, Raynette Kaanapu of Papakōlea, who passed in 2015. They had two daughters and a son while in California. He transferred back to Hawai'i in 1980 after the passing of his dad, who had been living in Keaukaha since 1934. He retired from the USPS after 32 years of service.

The Hawaiian Renaissance was in full swing. The Office of Hawaiian Affairs (OHA) was in its infancy and the DHHL was under siege for the misuses of trust lands by executive orders by state and county governments. The Hilo Airport expansion displaced half the community of Keaukaha. Agricultural lands were taken for the Hilo Flood Control and Hilo Sewage Plant. The wait list for Hawaiian Home Lands was getting longer and corporations were now coming into Hawai'i and building shopping centers while native Hawaiians were still waiting and dying on the wait list.

He was involved in the creation of Ka Lāhui Hawai'i and gave testimony on the congressional hearings on the Akaka Bill. He participated in civil disobedience at Puhi Bay, the building of Wal-Mart and the Prince Kūhiō Plaza. He fought water issues, tax issues and land exchanges by DHHL.

As a proud product of the Homestead in 1985, being mentored by Kupuna Genesis Lee Loy, Sonny Kaniho, Kwai Wah Lee and others, he became actively involved in the Keaukaha Community Association (KCA). He first served as a board member, then in

other capacities and since 1999 has served as the President of KCA, which works to better the conditions of native Hawaiians as defined. This is his fifth three-year term.



Robert K. Lindsey, Jr.

Trustee, Hawai'i

Not one to duck any controversial issue, he educated himself and researched the State Constitution in regards to the Admissions Act, the Hawaiian Homes Commission Act (HHCA) of 1920 and legislation dealing with amendments to the HHCA by the State Legislature. Along with other like-minded beneficiaries, he created a non-profit arm of the Keaukaha



Patrick L. Kahawaiola'a. - Photo: Courtesy

Community Association. This allowed KCA to develop partnerships with stakeholders and work as part of the grassroots effort to rebuild the Kawanakoa Gym with OHA, to improve reading and math for students at Keaukaha Elementary School, to build a new cafeteria for the students, to create the Keaukaha Technology and Resource Center (computer lab), and to become fiscal

sponsors for Keaukaha sports: football, baseball, volleyball, and the Wa'a Program at Palekai Kūhiō Bay.

He served on Hawai'i County's Redistricting Commission, Geothermal Commission, and the Charter Commission. He served on the local school board of Ke Ana La'ahana PCS, the Local SCC of Keaukaha School and as a board member of PUEO, who strongly believes that fair compensation and "a seat at the table" is due for the use of our trust and ceded lands including Mauna Kea, with or without the Thirty Meter Telescope. Astronomy, having been on Mauna Kea over 40 years, owes at least that much to the native Hawaiian people.

He believes the future of the beneficiaries of Prince Jonah Kūhiō's legacy is to become involved and to ASSERT THEIR RIGHTS AND IF NEED BE...E KŪ'Ē. He is NOT here to convince anyone to think like him. Just THINK...AND DO WHAT IS RIGHT. E hana pono mai. Keaukaha Smiles on you. ■

## KANIKAPILA

Continued from page 5

true greats in Hawaiian music and a formidable brand in the local music scene, just as his father was in his day. His well-recognized and highly regarded body of work shows just how deeply he has been able to etch his own name in the annals of island music.

With that he had the good fortune to participate in the historic Hawaiian music concerts at Carnegie Hall. His father always said, "One day my sons' time will come." When Cyril walked onstage at Carnegie Hall for the first time, he said, "Dad, we made it." he could feel his dad there with him, his ears on my every note and he played as though his dad was the only one listening.

Mastering 14 different tunings, Cyril was invited by Chet Atkins to teach slack key for seven years at the annual Appreciation Society guitar convention in Nashville. Atkins had been good friends with Gabby and they had planned to do an album together. When Gabby unexpectedly passed away, Chet recorded the song Pu'uana'hulu in Gabby's memory and invited his son, Cyril to attend his convention.

In 1994, Cyril befriended George Winston and recorded some 97 songs in his studio as a solo performer. The collaboration produced five award winning albums and is currently preparing to release, "Market Place," yet another collection of his Dancing Cat label recordings.

During the 1950s and 1960s, Cyril developed a close personal and professional bond with Peter Moon. Inspired by Gabby's music, Peter invited Cyril to stay at his home in Mānoa for weeks at a time so he could gain insight and skill in slack key. This collaboration resulted in several recordings with the Pahinui family, as well as those of Cyril's first group, Sandwich Isle Band, then Sunday Mānoa with Palani Vaughan, and in 1979, the Peter Moon Band.

Against this backdrop, Peter Moon, who passed on Feb. 17, was to become one of the most innovative and influential musicians in Hawaiian music history. His influences extend beyond his own recordings and are felt by Hawai'i's musicians young and old as his recordings still play daily on Hawai'i's radio stations.

Peter Moon was a master, and his own son has patterned himself on his father's distinctive technique. Ignoring successor-syndrome, Peter has dug into the Peter Moon style while rummaging through his father's extensive music productions and scrapbooks. And the son of the 'ukulele legend has taken after his father, playing the 'ukulele as naturally as he

breathes, and is poised to keep musical artistry running in the family.

When the two sons of Hawai'i's music masters got together to jam, and these two intertwining stories again joined as one, it seemed a manifestation of eternal recurrence, the idea that we live our lives again and again, moving forward and back into the past, coming full circle. Cyril heard potential in the young musician and, just as the slack key elders had shared when he was growing up, so he now had the opportunity to pass on skills and knowledge to the next generation.

After recording and performing world-wide for over 40 years, the Hawai'i State Foundation on Culture and the Arts contracted Cyril to complete eight years of apprenticeship work under the Traditional Folk Arts program. With further inspiration from long-time friend, the late George Lanakilakeikiahiali'i Na'ope at the Nā'ālehu Theatre, mentorships led to the Hawaiian Music Master Youth Outreach and Community Reinvestment and the instruction of thousands of local students including weekly classes taught over the past five years in three schools in Waimānalo.

In addition to Cyril, mentors in the program have included Palani Vaughan, Dennis Kamakahi, Sonny Lim, Dwight Tokumoto, Peter Moon's son Peter Wook Moon, Auntie Genoa's grand-daughter Pomaika'i Keawe-Lyman, Jeff Au Hoy, Sean Robbins, Kawika Kahiapo, and nephew Kunia Galdeira. Students in these classes join their mentors on stage in hō'ike style performances at the annual Gabby Pahinui Waimānalo Kanikapila.

"Among my fondest memories is an afternoon when I was seven years old and had been sent away to play by my parents. Instead, I hid behind the fence to watch and listen to my father jamming with Atta Isaccs and Sonny Chillingworth. The sound their guitars made together brought tears to my eyes. At that moment, I promised myself that I would learn from them, play like them, and carry their music and legacy forward. It is a commitment I have pursued from that day until today. My guitar has been a constant companion, and my playing was always straight from the heart, in a way that would make my kūpuna proud. This festival carries that commitment into the future. It is a symbol of my love for my masters and Hawaiian music and is offered with aloha for all those I have played for, played with, or taught, and especially those who just come out to listen."

Presented in partnership with Nā'ālehu Theatre, City and County of Honolulu, 'Aha Mele and Outrigger Hotels, the Gabby Pahinui Waimanalo Kanikapila is free to attend and is supported by t-shirt sales at the event and available online at [www.gabbypahinui.com](http://www.gabbypahinui.com). ■



**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**

**KALEOHANO/WENTWORTH** – To all descendants of (h) Apela married (w) Waiolae, children are: Kaiapa Apela, (h) James W. Kaleohano (w) Kekipi. Tutu Kekipi’s parents are: (h) Keawe (w) Poaimoku, whose children are: (w) Kuaana (h) Peahi Kealakai, (h) Hawila (w) Alice Wentworth, (h) Holualoa (w) Keawehaku Kaholi, (h) HolHolua (w) Keawehaku Kaonohi, (h) Apela (w) Kamela Kaula (h) Howard Hawila Kaleohano & (w) Alice Ale Wentworth, There will be a family reunion July 7 and 8, 2018, in Kailua-Kona at the Old Kona Airport. Descendants of Ella Kawaiiani Wentworth (Obad Naukana Kaiawe), Moses Moke Wentworth (Annie Kaapa/Ilima Uhai Hao). Alice Ale Wentworth (George K. Beck Sr.), Louisa Kekipi Kaleohano (James Kealaiki Sr.), Annie Kaleohano (Annum Y. Kealamakia), Adeline Waiolae Kaleohano (Moses Keale Sr./Joseph Kahale), Sophia Kapono Kaleohano (Daniel Huakanou Kaiawe), Smith Kaleohano (Louisa Kawale Kaupu), Howard Hawila Kaleohano (Mabel U. Kahale/Lily Kanohea), Daisy Kauwana Kaleohano (Acho Young), Mary Haulani Kaleohano (W. Kurishige/J. Valera) are all invited to this event. For registration and more info, contact Dean Kaiawe (808)987-3229, Sonya Fukushima (808)323-3574, Christine Mendoza (808)430-5547 or visit the Kaleohano/Wentworth family page on Facebook for updates. kaleohano.wentworth@gmail.com.

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

**KIPI-KAHELE** – The descendants of the unions of Katherine Kaahea & Samuel Kipi and Katherine Kaahea & William Miliona Kahele will be gathering on O‘ahu at Mā‘ili Beach Park in Mā‘ili on Friday, April 27, 2018 – Sunday, April 29, 2018. Camp setup begins Friday with pot blessing and movie night. Saturday includes Continental Breakfast, lunch and pa‘ina throughout the day. Saturday’s agenda: cultural activities, scavenger hunt, entertainment, BINGO and fellowship. T-shirts & tank tops will be on sale designed by John Kahele, Jr. Order forms available by calling Doreen Sylva (808) 520-4065 / email: doreensylva@yahoo.com. We look forward to seeing you, our ‘ohana, in Mā‘ili, O‘ahu in April 2018. To receive Family Meeting Minutes, email or text us your address. For more information, contact Pauahi Leoiki (808) 445-5352 or email cpleoiki@gmail.com or call or text Kapua Kahele (808) 259-9456. Let’s contact all ‘ohana to join us in 2018. ‘A hui hou!!!

**KUAKAHELA-KALIMAONAONA** – The descendants of Kuakahela and Keaka

Kalimaonaona is scheduled for July 28 and 29 2018 in Kailua-Kona at Makaao Events Pavilion. Children: Nāiheaupahu, Kealohapaule, Kaunahi, Kaahue, Kamau, Kimona (Simeona), Malia, Wahinelawaia and J. K. Kuakahela. Please come and join us to plan this 2-day event. Please contact Agnes if you have questions 808-987-1884.

**LOPES** – The descendants of Seraphine Lopes & Pakele Kaluahine Kahumoku “2nd Ohana Reunion” is being held on July 29 - 29, 2018 at Swanzy Beach Park, 51-489 Kamehameha Hwy., Ka‘a‘awa, O‘ahu. The reunion gathering day is Saturday, July 28, from 10a to 9p. Please join us for lunch and dinner, bring a main dish w/ dessert. ‘Ohana will have music, games, talk story and genealogy updates during the reunion. Camping is allowed on July 27 - 29, but you must obtain a C&C of Honolulu camping permit. The 13 descendants of Seraphine Lopes & Pakele Kaluahine Kahumoku are: Seraphine Jr., Louie, Tom, John (Violet Makia), Thomas (Annette Bogdanoff), Frank (Christina Bogdanoff), Eben “Nahi” (Maria Torres), Charles (Annie Ale Kaleleiki Apana), David (Hannah Higgins), Jenny (Nahi Kukui), Mary (George Schutte), Carrie (Joseph Keoki Paoa), & Girty (George Medeiros). Musician volunteers are needed and monetary donations are welcomed. Funds will be used for picnic tables, tents, paper goods. For more information contact family representative: Ramona “Bully” DiFolco (808) 263-0121 or cell (808) 282-8921.

**LOVELL-HOLOKAHI** – Joseph Lovell a me Mary Mele Holokahiki Family reunion, July 12-15, 2018 Kohala Coast, Hawai‘i Island, to honor Kupuna Mele Holokahiki who was from Pololū Valley. We need your kōkua: please serve on a committee, donate, and most important – plan on attending. Fill out the questionnaire form ASAP to help our planning. There are a few rooms left at Kohala Village Inn – contact Makalapua at kaawa@hawaii.edu. Contact us at the family email: lovell.holokahiki@gmail.com or call Teri 808-494-5384.

**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.

**PUHI** – The 2018 Puhi Reunion will be held the last weekend of June 2018, at the Hawaiian Home Hall in Waimea, Kamuela, Hawai‘i. Return to the Big Island for our 20th

year! This reunion will recognize the descendants of Keawe and Keluia, the parents of Eddie Kenao Puhi, Jack Keawe Puhi, Walter Keawe Kaleikini, Esther Kaiona Keene and Helen Kalahiki Rickard. Pickup of registration will start from Friday evening, come for dinner and some wala‘au. Saturday morning will be our family event (roadtrip!), and later meet up for the pa‘ina Saturday evening. Sunday will be our closing and wrap-up. Join our Facebook page 2018 Puhi Family Reunion. Or, email Daviann Kama or Ella Waiwaiolae at puhireunion@gmail.com for more info. Aloha mai!

**ROBINS- FRIEDENBURG** – Thomas Robins/Victoria Friedenbun family gathering on July 14, 2018 from 11:00 a.m. till pau at Punalu‘u Beach park in Ka‘u, Hawai‘i. Please bring a dish to share. Join us and help make this a memorable event. Family, Food, and Fun. RSVP by June 1, 2018 or direct questions to Heidi - robinsfamily808@gmail.com. Kim - robins2friedenbun@gmail.com or 808-929-7130.

**VERA CRUZ-KAHALEPAIWI** – The descendants of Lui Vera Cruz & Philomena Haili Kahalepaiwi will be gathering on Kau‘i Friday June 29, 2018- Sunday July 1, 2018. Their children were all born in Lihue, Kau‘i between 1881-1887. They are Caroline Line (Henry Awaailua), Annie Mauna (William Adolpho; John Kamakau), Louis (Henrietta Nicholas; Elizabeth Kaliko; Cecilia Kahue; Flora Aki), Benito (Emma Lake), and Joseph Moekahi (Hattie Pomaikai; Flora Aki; Mary Saito). Please email Angela Neller at hiiiani@fairpoint.net for registration information to be sent to you. The deadline for registration, t-shirts, and family group sheets is April 30, 2018.

**VICTOR** – The descendants of Kamukai Wikoli and Amelia Akoi, collectively known as the Victor ‘Ohana, will be holding its 2018 reunion at the Nani Mau Gardens in Hilo from 17-19 August. Information and registration forms will be available online at www.victor-ohana.org or www.facebook.com/the.victor.ohana. Email dwight@victor-ohana.org with questions. Mahalo!

**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. Mahalo.

**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 vmnson@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 granddaughter of Rose Loa/Lani, great grand daughter to ROSE HIWA KAMEKONA. Please call/ lv mess/text Luana @ #808) 450-0103 or email lkelioka3@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@Hawaii.iantel.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 Nalauai?) 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.

**WAIOLAMA** – Searching for family members and genealogical records of George (‘Ainaahiahi/Kaanaahiahi) Waiolama born about June 5, 1892 in Kahakuloa, Maui. Mother: Kawao Kaanaahiahi Kahakuloa, 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, Helemano area, who was a brother in law of 3x great uncle Konohiki Namahana (Mahoe) (if this is the one and same Waiolama family?). Please contact Sissy Akui at kealohamaiole@gmail.com. Mahalo! ■

# 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.

## 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.

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.

560 N. Nimitz Hwy., Suite 200 • Honolulu, HI 96817 • 808.594.1835



Empowering Hawaiians,  
Strengthening Hawai‘i  
oha.org





## OHA OFFICES

### HONOLULU

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

### EAST HAWAII (HILO)

Wailoa Plaza, Suite 20-CDE  
399 Hualani Street  
Hilo, Hawaii 96720  
Phone: 808.933.3106  
Fax: 808.933.3110

### WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205  
Kailua-Kona, HI 96740  
Phone: 808.327.9525  
Fax: 808.327.9528

### MOLOKA'I

Kūlana 'Ōiwi, P.O. Box 1717  
Kaunakakai, HI 96748  
Phone: 808.560.3611  
Fax: 808.560.3968

### LĀNA'I

P.O. Box 631413,  
Lāna'i City, HI 96763  
Phone: 808.565.7930  
Fax: 808.565.7931

### KAUAI / NI'HAU

4405 Kukui Grove St., Ste. 103  
Lihue, HI 96766-1601  
Phone: 808.241.3390  
Fax: 808.241.3508

### MAUI

33 Lono Ave., Suite 480  
Kahului, HI 96732-1636  
Phone: 808.873.3364  
Fax: 808.873.3361

### WASHINGTON, D.C.

211 K Street NE  
Washington D.C., 20002  
Phone: 202.506.7238  
Fax: 202-629-4446

**Classified ads only \$12.50** - Type or clearly write your ad of no more than 175 characters (including spaces and punctuation) and mail, along with a check for \$12.50, to: **Ka Wai Ola Classifieds, Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817**. Make check payable to **OHA**. (We cannot accept credit cards.) Ads and payment must be received by the 15th for the next month's edition of *Ka Wai Ola*. Send your information by mail, or e-mail **kwo@oha.org** with the subject "Makeke/Classified." OHA reserves the right to refuse any advertisement, for any reason, at our discretion.

**14 ACRES IN KAHIKINI, MAUI.** About 1 mile up from Hwy. Lot 11. Trade for 1 or 2 acre lot in Keokea/Kula. Contact Glenn at 808-281-3207.

**DO YOU HAVE THE OLD LIFE INSURANCE** or the NEW Life Insurance? Call Kamaka Jingao 808-286-0022 Hi Lic. 433187

**GOT MEDICARE?** Turning 65? Retiring? We got your answers and can help you maximize your benefits! Call Kamaka Jingao 808-286-0022 Hi Lic. 433187

**HAWAIIAN MEMORIAL PARK** Cemetery Garden of Mt. View. Lot 154, Section-B, Sites 2-3. Selling both plots - \$14,000. Contact Evangeline at 808-651-1926.

**HOMES WITH ALOHA-KAWAIHAE, BIG ISLAND** approx. 30,536 sq.ft lot with a custom home. A Rustic feel with granite countertops and more. 3 bedroom/2 bath home \$575,000 Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

**HOMES WITH ALOHA-KEOKEA-KULA, MAUI,** approx. 2 acres AG w/2 bedroom/2 bath home with a den that can be made into a bedroom plus a 1 bedroom/1 bath worker's quarters and a Separate workshop. A must to see. \$545,000 . Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

**HOMES WITH ALOHA-MAKU'U** 2bed/2ba 5acres, Corner lot, one word, Beautiful \$200,000 Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) 808-295-4474.

**POEMS FROM A FARMER BOOK**, Victor C. Pellegrino, kalo farmer, Noho'ana Farm, Maui, softbound, color photos, Hawaiian-English glossary, 42 pages, \$18.95 + shipping. Orders: [italiano@hawaii.rr.com](mailto:italiano@hawaii.rr.com).

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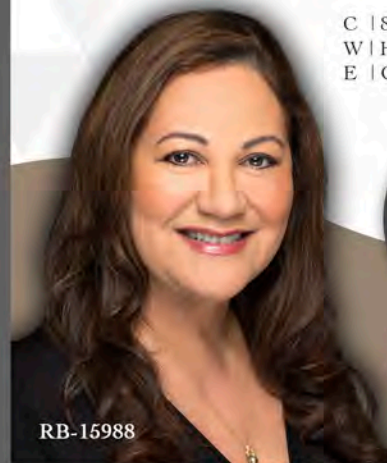
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