

June (June) 2019 | Vol. 36, No. 6

Ka Wai Ola

THE LIVING WATER OF OHA

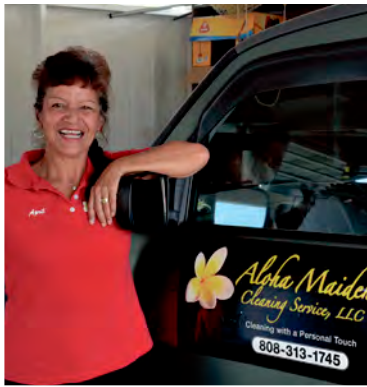
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hī iaka i ka poli o Pele

PUNA PUSHES FORWARD

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NĀ MAKUA



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Aloha mai kākou,

A full year has elapsed since the the 2018 eruption in Puna. We cannot underestimate the power of Tūtū Pele. Some see Pele as destroying but others will look at it as a clearing, cleansing, or reclaiming of the land. In a sense, this helps with the coping from the trauma, because it is Mother Nature; this is its will.

The county, state and OHA have responded as best as they can. We worked with an organization that was located in Puna, that knew the families that were affected and knew how to get the help to them.

Now that has a year has elapsed, the conversation is shifting to the structural challenges on Hawai‘i Island, and throughout the pae‘āina: the need for permanent, affordable housing. Many are working on this problem, and it is a key objective of our strategic efforts.

At OHA, our mandate is improve the conditions of Native Hawaiians, and primarily the conditions of those who need it the most. With the rising cost of living, the gap between those who have and those who do not is increasing; it's not a shared dream anymore. Many people are barely surviving. We have to examine how to strategically apply our resources so that our lāhui can thrive here in our homeland.

OHA is embarking now on its biennium budget process. We want to hear from our community how they think OHA resources should be directed over the next two fiscal years to best meet the needs of our people. Soon we'll have a clearer picture on how much funding is available to help those people who need assistance long-term.

Many people are still living in temporary shelters or staying with family. Some are houseless; others have left Puna to find other opportunities. The leadership of the Big Island has done a good job in thinking long-term, by seeking funds for sewer upgrades, electricity, water, and housing. We should continue to work strategically, driven by our aloha for the lāhui, to advance a better Hawai‘i for all.

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

Kamana'opono M. Crabbe

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



Kamana'opono M. Crabbe, Ph.D.
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Chef Kealoha Domingo shares a little-known recipe

Chef Kealoha Domingo. - Photo: KWO Files

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SUBMITTED BY WAI'ANAE HIGH SCHOOL STUDENTS

Wai'anae High School's Native Hawaiian Studies class make an impact at the capitol

'Onipa'a Ah Hee. - Photo: Courtesy

EDUCATION

HO'ONA'AUAO

To maximize choices of life and work, Native Hawaiians will gain knowledge and excel in educational opportunities at all levels.

Applications available for next Pacific Century Fellows cohort

By Kai Wai Ola staff

The Fund for the Pacific Century, a charitable, nonprofit organization, is accepting applications for its 17th class of Pacific Century Fellows. The program, modeled after the White House Fellows Program, is

participants on how they have benefited from the experience. Graduates of the program include elected officials in various positions, including U.S. Senator and Congressman, Governor, and Mayor, executives and top business leaders, major labor and non-profit representatives, Univer-

sity professors, media and public relations officials, physicians and healthcare professionals, and military officers. We will be selecting our 17th class of fellows and providing these up-and-coming leaders with a unique opportunity to gain a better understanding of the issues confronting our community and nation," said Hannemann. Those chosen will gain a broader view of those issues through direct contact with senior community, social and government leaders.

Commonwealth and Guam. They have selected their sixth class and are well into the program year. "Program Fellows are encouraged to develop long-term relationships and are expected to play active public service roles. In this regard, the classes of both programs are



The Pacific Century Fellows program brings together participants from a wide range of industries. - Photo: Courtesy

designed to recognize and encourage Hawai'i's future leaders.

The nine-month program will include approximately 30 of Hawai'i's most promising individuals from all segments of our community who are in their mid- 20s to early 40's. The fellows will be selected by a 16-member committee of prominent citizens based on their demonstrated ability to set and achieve goals and on having exhibited leadership qualities in their current professional, volunteer, and civic activities.

Mufi Hannemann, who serves as chairperson of the board of the Fund for the Pacific Century, was himself a White House Fellow in 1983-84. "It has been exciting to see this program develop and to hear from past par-

sity professors, media and public relations officials, physicians and healthcare professionals, and military officers. We will be selecting our 17th class of fellows and providing these up-and-coming leaders with a unique opportunity to gain a better understanding of the issues confronting our community and nation," said Hannemann. Those chosen will gain a broader view of those issues through direct contact with senior community, social and government leaders.

The program has, in fact, been so successful that in 2014, a chapter of the Pacific Century Fellows program was established in the Commonwealth of the Northern Mariana Islands and included participants from both the

provided with an opportunity to meet each other when the Marianas Chapter fellows come to Hawaii as a part of their program year," said Hannemann.

Individual companies may sponsor candidates for the program. The program fee is \$4,000, which covers expenses. Employers are encouraged to pay employee program costs, but tuition assistance is available. The application and program information is available at www.pacificcenturyfellows.com. The application submission deadline is June 14, 2019. Finalists will be interviewed in early August and the Opening Retreat that kicks off the 2019-2020 program is held in September, at the Turtle Bay Resort. ■



Kawika Fiddler

"The Pacific Century Fellows program was an amazing and unique opportunity to learn more about Hawai'i, be exposed to the issues that impact our community, and be surrounded by like-minded emerging leaders to find solutions to improve our island home for future generations."



Diane Paloma

"One thing that stands out to me about PCF is the network of peers that I would never cross paths within our regular work-worlds. I had the opportunity to see organizations and view industries from a new lens which led toward new ways of solving problems."



Jason Paloma

"I highly recommend the Pacific Century Fellows program to anyone interested in personal growth and professional development while participating in a collective effort to broaden the way you think about Hawai'i's future."



Kalani Fronda

"PCF, one the premier leadership programs in Hawai'i, exceeded my expectations. I really enjoyed the monthly educational sessions which were very interactive providing opportunities to learn from and converse with leaders in the industries that are actively addressing Hawai'i's issues. PCF continues beyond graduation. As an alumnus, you have a relationship to a lifelong network of Hawai'i's leaders."



The OHA board has responsibility over the agency's budget and policies. - Photo: Ikaika Hussey

OHA seeks community input on its upcoming Biennium Budget

By Sterling Wong

The Office of Hawaiian Affairs (OHA) is seeking community input for its preliminary budget for fiscal years 2020 and 2021.

"OHA wants to hear from our community how they think OHA resources should be directed over the next two fiscal years to best meet the needs of our people," said Kamana'opono Crabbe, OHA's Chief Executive Officer and Ka Pouhana.

OHA's biennium budget covers the periods from July 1, 2019 through June 30, 2020 (Fiscal Year 2020) and July 1, 2020 through June 30, 2021 (Fiscal Year 2021).

OHA has created a webpage (www.oha.org/budget) that includes key information about OHA and its preliminary biennium budget, including the agency's organizational structure, funding sources and the process for budget development. OHA beneficiaries and the general public are encouraged to share their mana'o on OHA's budget by emailing ohabudget@oha.org. The comment period will close June 5. ■



Clockwise, Community members on O'ahu, Maui and Hilo shared their mana'o in May. - Photos: Ku'ualohapauole Lau and Mehanaokala Hind



OHA seeks public input on new strategic plan

By Sterling Wong

OHA is seeking the community's mana'o for the development of the agency's new strategic plan, through an online survey as well as a series of statewide meetings that began in May.

"Forty years ago, OHA was created with the premise that Native Hawaiians know best how Native Hawaiian resources should be used to serve Native Hawaiians," said OHA Chair Colette Machado. "Our Strategic Plan is critical to determining where these resources are expended to improve the lives of our beneficiaries. We are asking our community to participate in this process to help shape OHA's contribution to a thriving and robust lāhui in the years to come."

In July 2018, OHA began the process to develop its Strategic Plan for 2020 and beyond. The OHA Board has already completed Phase 1 and Phase 2 of this process. In Phase 1, the Board re-affirmed its commitment to OHA's vision and mission. In Phase 2, the Board identified its strategic

framework, recognizing the foundation of Native Hawaiian communities as 'Āina (land and water), Mo'omeheu (culture), and 'Ohana (family). Trustees also identified the following strategic directions: educational pathways, economic stability, quality housing, and health outcomes.

Phase 3 of this process seeks community input on what the agency should focus on within the strategic framework and directions identified in Phase 2. OHA has setup a website www.oha.org/priorities to provide information about the process. In addition, the public may provide input via an online survey, available on the website. Finally, OHA is hosting nine community meetings across the state to inform the public about the planning process and to hear from beneficiaries.

Those interested in attending the public community meetings are asked to RSVP with OHA's facilitator, DTL Hawai'i, at oha@dtlstudio.com.

For more information on OHA's strategic planning process, visit: www.oha.org/priorities. ■

OHA's Strategic Plan Community Meeting Schedule:

- > **June 3, Kona, Hawai'i Island**
West Hawai'i Civic Center
74-5044 Ane Keohokalole Hwy.
Kailua, HI 96740
5:30 p.m.-7:30 p.m.
- > **June 4, O'ahu**
Hau'ula Elem. School
54-046 Kamehameha Hwy.,
Hau'ula, HI 96717
- > **June 5, Kaua'i**
Kaua'i Community College
OCET Classroom
3-1901 Kaumuali'i Hwy.
Lihu'e, HI 96766
5:30 p.m.-7:30 p.m.
- > **June 6, Moloka'i**
Kūlana 'Ōiwi
Mauna Loa Hwy.
Kaunakakai, HI 96748
5:30 p.m.-7:30 p.m.

CULTURE

MO'OMIEHEU

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

Kini Zamora recreates an iconic ali'i gown

By Kawena Lei Carvalho-Mattos

When we envision how our ali'i looked, words like regal, powerful, stoic, and beautiful are often used to describe their appearance. For Native Hawaiian fashion designer Kini Zamora, that vision became a hands-on reality in his Hālawā design studio.

In a partnership with the 'Iolani Palace, Zamora is creating a modern interpretation of an iconic piece of Hawaiian history, Queen Kapi'olani's coronation gown. Now, after months of researching, sketching, planning and sewing by hand, the recreation of the Queen's gown is now coming together to look like the original masterpiece.

"The reason why we started with Queen Kapi'olani's coronation gown is we wanted to go with something that is a little more lavish and see something more opulent," said Zamora, often known for his experience as an alumni of Project Runway. "For me that is something that I kind of represent, a dramatic type of designer here in Hawai'i. So it was very exciting to start with [the coronation gown]."

The gown was originally worn by the Queen Kapi'olani on February 12, 1883 at the coronation ceremony, where both King Kalākaua and Kapi'olani were crowned. The dress was designed by American designer Charles Ferneaux, who was renowned at the time for being a talented artist skilled in both design and painting. In addition to creating the lux-



Above, a portrait of Queen Kapi'olani, at 'Iolani Palace in her regal dress by Charles Ferneaux. - Image: Wikimedia.org.

At right, the recreation of the Queen's gown by designer, Kini Zamora. - Photo: Friends of 'Iolani Palace



The artist at work. - Photo: Kawena Lei Carvalho-Mattos

urious coronation gown, Ferneaux also painted a portrait of the Queen wearing the finished piece, which now hangs in 'Iolani Palace.

"It's projects like these that create connections with the past and bring the monarchy-era to life today," said Pomai Toledo, Director of Development and Communications at 'Iolani Palace. "We hope this inspires our community to support our efforts to preserve, protect, and perpetuate the stories 'Iolani Palace."

When Zamora first started the recreation project, all he had was the Ferneaux painting and a black and white haute couture image to use for reference. Because a photo or painting can be interpreted many ways, extensive and specific additional research was needed to learn more about the functional details of the dress. Zamora looked to nupepa entries where introductions were recorded of monarchy entering a room. The articles included details that one would typically see at a modern day red carpet entrance, including a description of what was worn. Zamora also referenced what was worn in England for

Kini Zamora. - Photo: Courtesy



the coronation of the royal family.

There is a lot of European and Victorian influence throughout the dress, but there is a heavy Hawaiian influence through out the embroidery work in the gown," shared Zamora, when describing the meaning found in the piece. "I think Queen Kapi'olani really wanted that to be part of what she wore while getting crowned. She wanted it to be about the people."

Armed with his traditional training from Honolulu Community College's fashion program and the New York Fashion Institute, Zamora's final interpretation of the gown was made of two distinct pieces; a floor length silk white dress with a fitted bodice and a long red velvet cape with a train, lined with white and black ermine fur.

Both pieces were adorned with an abundance of palapalai fern leaves, embroidered in gold thread, representing the Queen's connection to the Kingdom of Hawai'i and its people. For the fern detailing, Zamora worked with a graphic design artist to recreate the exact ferns from the black and white photo and recreate each leaf digitally on lace. Paying homage to the meaning of the palapalai ferns on the original piece, Zamora asked volunteers from the community and the Friends of 'Iolani Palace to be a part of the piece by helping to hand-stitch the golden palapalai embroidery detailing onto the cape and gown.

While in its final stages of completion, a preview of the full coronation gown was recently put on display at Bloomingdales in the Ala Moana Shopping Center. Juxtaposed against the modern day fashion sold in the department store, the reinterpretation of Queen Kapi'olani's coronation gown stood out as a beautiful and timeless piece of people to enjoy.

"We have been very fortunate to work with Kini on this project," said Toledo. "He is such a talented and gifted designer who has paid homage to Queen Kapi'olani with his interpretation of her coronation gown. We want people to not only gain an appreciation for this workmanship, but to also understand how our ali'i were fashion-forward by incorporating Hawaiian culture into the fashions of the day."

Zamora is now working on the finishing touches on the gown and a showing of the completed garment at 'Iolani Palace is hoped to be seen the future. ■



Songs of discovery

By Ikaika Hussey

For Taizha Keakealani Hughes-Kaluhiokalani, winning Miss Aloha Hula in the 2019 Merrie Monarch Festival was more than a title, but a voyage of personal discovery. Her kumu hula, Robert Ke'ano Kaupu IV and Lono Padilla, chose a series of mele that tied in, with equal parts serendipity and grace, to Taizha's own mo'okū'uhau, or genealogy.

"It always starts with song choice," Ka'upu told me, in their second floor hālau in Kalihi Kai, O'ahu. That process began by asking Taizha for her genealogy, which her mother brought in a folder. As a Big Island native, Kaupu recognized some of them from the lore of his island. They went online to the archive of Hawaiian language newspapers,

and found a mele from the late-1890s newspaper *Ka Leo o ka Lāhui*, a song which was composed for one of Taizha's kupuna, Abigaila Kalanikūikepo'oloku.

"The mele was published by her grandchildren in order to lay claim to her genealogy," Hughes-Kaluhiokalani said.

That mele connected Kalanikūikepo'oloku to her ancestor Līloa, a famous chief from the classical era of Hawaiian ali'i. According to our history, Līloa and the lower-ranking chiefess Akahi-a-Kuleana gave birth to 'Umi-a-Līloa. 'Umi's own story is about discovery and claiming his genealogy; though his mother (who raised him) was from a lower station, Līloa left a few items – a kā'eī sash and his malo – for the boy to use to later claim his position at the top of Hawaiian society. When he reached adult-

Mele

Kumu Hula Robert Keano Kaupu IV composed this mele ka'i for Taizha Keakealani Hughes-Kaluhiokalani's award-winning 2019 Merrie Monarch performance.

Lei Waipi'o

Na Robert Keano Kaupu IV

Lei Waipi'o i ka ua noenoe
Lei ali'i i ka 'ōnohi 'ula
Lei ānuenuē pipi'o i luna
Lei ua koko, pili i ka hōnua
Puka mai e ka pua o Līloa
Ho'okahi kuleana i aloha 'ia
'O 'oe ke kā'eī o ku'u lani
Pāpahi ho'oheno o ka makuahine
E ho'i kāua i Hi'ilawe
Hi'i 'ia maila i ka 'ehu wai
Ale mai ke aloha kau i ka maka
No ka lei kaumaka 'o ku'u lani E

hood 'Umi went on a now-famous adventure to claim his place in the pantheon of Hawaiian chiefs, including raising an army to challenge his older brother Hākau for leadership and seeing to it that the

most at-risk in Hawaiian society – the elderly and the infirm – would be cared for.

'Umi found his place in the universe. And now his mo'opuna, Taizha Keakealani Hughes-Kaluhiokalani, has found hers as well.

"It feels good. It feels good. Because

they think that she, it feels good because it's her," Ka'upu said of her win in the annual hula competition.

It's a victory that is the product of years of work, from when Taizha began dancing hula more than a decade ago.

"Like every journey, it doesn't always feel good throughout the whole journey journey. There's always some bumps in... the dancer teaches the kumu just as much as the kumu teaches the dancer, and inspires the kumu just as much as the kumu inspires the dancer," Kaupu said.

"I never felt like her intent was to win a title. Her intent was to represent her hālau and her kumu; to bring her kūpuna on that stage; to learn more about her kūpuna – and to learn how to carry her kūpuna with her, not just on the stage, but any place that she goes." ■

Taizha Keakealani Hughes-Kaluhiokalani. - Photo: Keola Arakaki



Our future...

our Hawai'i

OHA is seeking the community's mana'o for the development of the agency's new strategic plan. Attend one of nine Strategic Planning sessions being hosted throughout the pae 'āina. All meetings are scheduled to start at 5:30 p.m. and end by 7:30 p.m.

June 3, Monday | Kona, Hawai'i Island

West Hawai'i Civic Center
74-5044 Ane Keohokalole Hwy., Kailua, HI 96740

June 4, Tuesday | O'ahu

Hau'ula Elementary School
54-046 Kamehameha Hwy., Hau'ula, HI 96717

June 5, Wednesday | Kaua'i

Kaua'i Community College, Cafeteria
3-1901 Kaumuali'i Hwy., Lihu'e, HI 96766

June 6, Thursday | Moloka'i

Kūlana 'Ōiwi
Mauna Loa Hwy., Kaunakakai, HI 96748

Interested in attending? RSVP at oha@dtlstudio.com.

The public is also invited to share mana'o on OHA's new strategic plan via a web survey at

www.oha.org/priorities



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Strengthening Hawai'i

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www.oha.org

OHA and the Judiciary seek to increase the number of Hawaiian language court interpreters

By Sterling Wong

OHA and the Hawai'i State Judiciary are partnering to launch the "5 for 5" campaign, an effort to qualify five Hawaiian language court interpreters for five areas of the state – O'ahu, Maui, Hilo, Kona, and Kaua'i.

"As the native language of this land and an official co-language of the state, 'Ōlelo Hawai'i must have a place in every aspect of our society, from the home, to business, to government," said Kamana'opono Crabbe, OHA Chief Executive Officer/Ka Pouhana. "Over the last 40 years, the Hawaiian language revitalization movement has made tremendous strides in increasing the number of Hawaiian language speakers and normalizing the use of the language. We appreciate that the Judiciary recognizes these Hawaiian language advancements and are working with OHA and the Hawaiian language community to meet the increased demand for use of Hawaiian in the courtroom."

Debi S. Tulang-De Silva, Program Director of the Judiciary's Office on Equality and Access to the Courts, said that more Hawaiian language interpreters are needed to support the use of 'Ōlelo Hawai'i in the courts.

"Language interpreters play an essential role in the administration of justice," Tulang-De Silva said. "Interpreters help to provide equal access to justice by helping court proceedings function accurately and efficiently. The Judiciary embraces the need to do more to encourage and support the use of 'Ōlelo Hawai'i. Our policy provides or permits qualified Hawaiian language interpreters to the extent reasonably possible when parties in courtroom proceedings choose to express themselves through the Hawaiian

language. Accordingly, the Judiciary is committed to actively recruiting more interpreters for that purpose."

The Judiciary received approximately 10-12 requests in each of the last two years for Hawaiian language interpreters. Presently, six Hawaiian language court interpreters are qualified with the Judiciary: three for Hawai'i Island; two for Kaua'i (one of whom specializes in the Ni'ihau dialect); and one for Maui. There are none for O'ahu. The Judiciary's goal is to increase the number of Hawaiian language interpreters to more easily meet existing demand as well as an anticipated increase in future requests.

The "5 for 5" campaign seeks to enlist five Hawaiian language interpreters who are qualified for the following major areas: Kaua'i, O'ahu, Maui-Moloka'i-Lāna'i, and Hawai'i Island in Hilo and Kona. Individuals interested in interpreting for the state courts must:

- Complete the Judiciary's Court Interpreter Certification Program Application Form;
- Attend the Judiciary's two-day Basic Orientation Workshop;
- Pass the Written English Proficiency Exam and the Hawai'i Basic Ethics Exam; and
- Clear a Criminal Background Check.

The Judiciary is holding a special Summer Basic Orientation Workshop on O'ahu on September 7-8, 2019. The workshop will be 8:30 a.m. to 4:30 p.m. on both days. The registration fee is \$50.

Interpreters must be at least 18 years old; be authorized to work in the United States; and speak English and another language(s).

Interested applicants should contact the Judiciary's Office on Equality and Access to the Courts at (808)539-4860 or oeac@courts.hawaii.gov. ■

A recipe to remember



By Kealoha Domingo

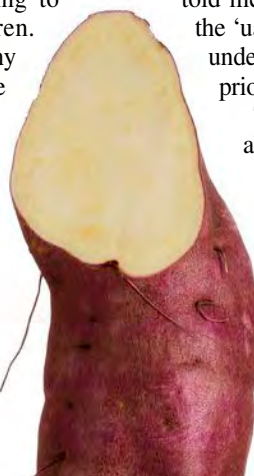
This particular dish is near and dear to my heart. It was first introduced to me as a child by Kumu Kawai Ueoka, renowned Kumu Hula and kapa maker. We made this dish as part of a hō'ike at a kamali'i summer program that Auntie Kawai and Auntie Mālia Craver were offering to Ko'olauloa children. There weren't many people who made this dish during my childhood years and it honestly drifted from my memories. However in 1995 I began attending Ho'okū'ikahi Festivities at Pu'ukoholā Heiau, and my palate rediscovered the

plate at a food booth put on by the Waimea Hawaiian Civic Club.

It's difficult to provide a "recipe" for kō'elepālau, especially because 'uala is not typically a consistent ingredient. Sometimes it could be very dark and sweet, other times a little less sweet, perhaps a little on the watery side. For me, another factor is the maturity of the 'uala variety, if it has over bits that will be bitter and have that distinct smell.

The other factors are the density of the 'uala, which is determined by when the mahi'ai harvested it; the variety; the conditions under which it was grown; and storage of the harvest. Uncle Jerry Konanui once told me that he preferred to store the 'uala in a cool dark place like under the house for a week or so prior to use.

The most commonly available variety of sweet potato is the white or red-skinned Okinawan sweet potato with purple flesh. I prefer this variety versus the red skinned orange-flesh yam, and would definitely recommend



White sweet potato. - Photo: Davies And Starr/Getty Images

KŌ'ELEPĀLAU

INGREDIENTS

4 large Okinawan sweet potatoes
12 oz. Coconut milk
1/2 cup Organic local honey

DIRECTIONS

Steam potatoes for approximately 1/2 hour. Use a fork to determine that it's soft and cooked all the way through. Peel potatoes once they are cool enough to handle, I typically use a butter knife. Mash the peeled potatoes preferably while hot. I reheat potatoes by either quick steaming or putting in the microwave for a few minutes. If the potatoes are steaming hot, they'll be easier to mash.

You can use either a hand masher or electric mixer if you have one. Mash all lumps then gradually add the coconut milk and honey till desired consistency and sweetness. My preference is for it to be thick enough to cling to a spoon and not dry or clumpy in texture. It is important to properly cool the kō'elepālau as it can spoil quickly if left warm for too long. I recommend spreading out thin on baking sheets and allowing to cool in the refrigerator. Once thoroughly cooled, you can recombine into a bowl or sealable container. I prefer to serve cold. ■



Kō'elepālau with a small ice cream scooper onto pre-made tart crust, added a drizzle of haupia sauce and toasted coconut flakes. - Photo: Courtesy

against using the orange-flesh yam for kō'elepālau. Of course there are hundreds of different varieties of sweet potato, and I honestly can't say which variety would be most appropriate. It would be a fun project to try different varieties, but again I've always used the Okinawan sweet potato.

Some recipes will utilize sweeteners other than granulated sugar, such as condensed milk, agave syrup and so on. I prefer to lightly sweeten with honey, only if needed. Again, it's up to your judgment and taste. A pinch of pa'akai also helps to bring out the natural flavors.

The type of coconut milk used is also a major factor in this dish. The optimal coconut milk will be homemade, from freshly grated and squeezed coconut. If you decide to use a commercial coconut milk, frozen milk would be a good option, but canned would be alright as well. I would offer one piece of advice: allow the milk to sit for an hour or so in the fridge so that it separates. Scoop out and use the thick milk that settles to the top and save the liquid for use in other recipes. Again, the total amount of coconut milk used will be determined by starchiness of your potatoes.

So, with that said, the "recipe" attached is merely a guide and you need to take a moment to taste your product and adjust accordingly. ■

Wai'anae High School goes to the Capitol

Submitted by Wai'anae High School students

Our journey of growing our student voices started in October of 2018 with a visit to The Office of Hawaiian Affairs (OHA). Our Hawaiian Studies class met with Auntie Mehana Hind and the Com-

duced us to OHA's 2019 Legislative package which included 3 bills that caught our attention. *(just fyi: HB192, HB402, and a mental health bill were the ones we monitored)*

Our two visits helped connect us to knowledgeable mentors who provided important skills to grow our student voices and be more civically engaged. These tools empowered us



Shannon Nohealani Bucacas, a Hawaiian Studies teacher at Wai'anae High School, coordinate the students activities, including this gathering at the OHA board room. - Photos: Courtesy

munity Engagement Paia. Auntie Mehana taught us about how OHA betters the lives of Native Hawaiians through providing resources for beneficiaries, facilitating collaboration between community members, and advocating on behalf of the Hawaiian people. We left our visit inspired to learn more about growing our student voices through civic engagement and advocacy.

In January we continued our journey of growing our student voices with a return visit to OHA, where we were introduced to the Public Policy Program team. We worked with Auntie Kamaile Maldonado and Auntie Jocelyn Doane, who engaged us in an interactive Youth Advocacy Workshop. Auntie Kamaile taught us the legislative process for tracking and passing bills, testimony writing, and presenting oral testimony. She also intro-

to actively engage in the legislative process by attending numerous committee meetings to testify in support of bills that we were passionate about. We also attended Ku'i at the Capitol/Opening Day of the Legislature, Hawaiian Caucus Day, Advocacy Day with the Hawaiian Civic Clubs, as well as floor sessions in the Senate and House chambers. All of these important connections helped us find our purpose and better understand the impact our generation can make to better our communities by using our voices, to advocate on behalf our people and Hawai'i.

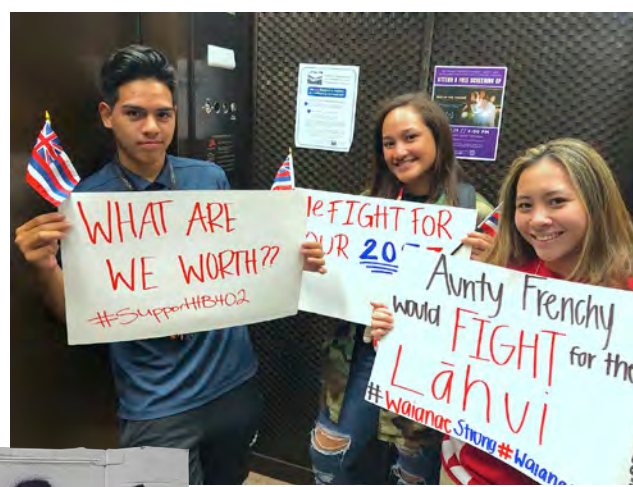
Our Hawaiian Studies class at Wai'anae High School would like to mahalo our OHA mentors for teaching us about advocacy, engaging us in understanding the different bills, connecting with us through various learning experiences, and always feeding us with knowledge. ■



Above, Keoni Reverio-Dietz.



Kumu Hina Wong shares her mana'o with the students.



Left to right: Kala'e, Kūlia and Ku'uihiwahiwa.



STUDENT VOICES

Ku'uihiwahiwa Arakaki

My mentors helped me to feel more confident to express what is in my na'au, share my mana'o out loud, stand for what I believe in, and justify myself. Mahalo to all of our mentors at OHA for dedicating your time to helping us grow and become strong advocates.

Kahiwalani Kyle

I testified in support of HB402 related to the Public Land Trust because I believe it's only fair for us (Hawaiians) to get the money that is owed to us and that is rightfully ours. One thing I learned is that although people may have differing opinions from my own I won't let their opinion change the way I feel when I believe in something.

Kamālie Robello

One thing that I learned from my experience testifying at the State Capitol is that everyone does have a voice.

Keoni Reverio-Dietz

One thing I learned is that our voice matters. Every Legislator's office we visited (on Advocacy Day) was open to hearing what we had to say about HB402. This experience helped me grow by showing me that I have a voice in the decisions that are made at our Capitol and I feel that I can do whatever I put my mind to.

'Onipa'a Ah Hee

The legislative process helped me grow by making my voice stronger. I want to better Hawai'i in as many ways as possible so can we grow as a people.

Ka'oli McAloon

My legislative work helped me as a growing adult to understand how bills move through each committee for it to be considered a law. It also showed me why it is important for me to vote. I now understand my purpose, which is to stand as a proud Hawaiian for what's best for our people and our 'āina.

Kūha'o Pohano-Chong

The legislative process taught me about the importance of connecting with my Hawaiian community. This experience helped me grow and understand my responsibility to be a strong advocate for my country (Hawai'i).



OHA IN THE COMMUNITY

HAWAI‘I’S FINEST 2019 MAY DAY CONCERT

On Wednesday May 1, 2019 Hawai‘i’s Finest hosted their 2nd Annual May Day On The Great Lawn Concert at The Bishop Museum. OHA helped sponsor the free family event that was filled with music, food, and cultural festivities. Over 3,000 people gathered to enjoy a night full of mele and enjoy the entertainment from keiki of Pūnana Leo o Mānoa, Raitea, Weldon K., Nā Hoa, Liam Punahale, Nā Wai Ehā, Kapena, and much more. - Photos: Alice Silbanuz and Jason Lees



2nd Annual Ulu Hana event recognizes community leaders at Pewa Awards

By Ka Wai Ola staff

Partners in Development Foundation (PIDF) held its second annual Ulu Hana event on Friday, April 12, 2019 at the Mānoa Grand Ballroom in the Japanese Cultural Center of Honolulu.

Earl Kawa'a, Antoinette "Toni" Lee, and Craig Takamine were all recognized for their dedicated service to our communities across Hawai'i nei. Each of the Pewa Awardees, along with previous Pewa Awardee Sweets Wright, was presented a kihei and Pewa bowl.

"Ulu Hana was developed to provide a larger platform to get supporters and interested people together around the work of the Foundation," said PIDF's presi-



dent and founder, Jan E. Hanohano Dill.

The name "pewa" comes from the concept of pewa patches. When a pewa patch is placed along a crack on a wooden surface, it can prevent it from turning into a break. Just as the fishtail joint repaired the valuable calabashes of our Hawaiian ancestors, the Pewa Award nominees help to repair broken communities.

Over 300 people attended the

charitable event, raising nearly \$100,000 for the many programs of Partners in Development Foundation. ■

Partners in Development Foundation (PIDF) is a 501(c)(3) nonprofit public foundation that inspires and equips families and communities for success and service, using timeless Native Hawaiian values and traditions. The goal is to help these communities overcome difficult challenges in ways that would make them, in turn, teachers and helpers of others in need. Since 1997, PIDF has served over 100,000 people in 75 communities across the Hawaiian Islands. To learn more about all of PIDF's programs serving Hawaiian families, visit [pidf.org](#).



Above, PIDF Honors Pewa Awardees - Craig Takamine, Antoinette Lee, Earl Kawa'a. - Photos: Courtesy

From Left to Right: Faauuga To'oto'o, Earl Kawa'a, and Sheryl Turbeville.

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‘Opū pala‘ai



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

Pumpkin Stomach - Said in ridicule of one with a large protruding abdomen. —‘Ōlelo No‘eau #2537

Keeping fit and strong was very important in old Hawai‘i. All work was physically-demanding, without farm machinery, mules, or carts to help. All travel was by foot or canoe. In addition, there was little chance of over-eating, even among ali‘i (chiefs). Further, an assistant of the ali‘i, the kanaka kalaimoku, had kuleana

(responsibility) to keep the people and ali‘i fit. According to Davida Malo, “If the kalaimoku should see “that the kings’ people were becoming so stout as be clumsy, he would urge the king to have the men run races, roll the maika, practice the pahe‘e game...or, to go where food was scarce, in order to reduce (their) flesh”. And if, “the king was eating too much soft poi, the kalaimoku advised against it, because hard poi is better and taro best of all to keep one, fleet-of-foot...”. The chiefs and men needed to maintain “fighting fitness” to protect their homes, lands and rulers. The ‘Ōlelo Noeau”, “‘Opū pala ‘ai”, ridicules or teases, a person with fat stomach.

A visiting anthropologist, Dr. Charles Snow, and other anthropologists and scientists from the Bishop Museum, Universities of Hawai‘i, Chicago, Michigan, Ten-



Ancient Hawaiians ate healthy to keep up with a physically-demanding lifestyle. -
Photo: Kawena Lei Carvalho-Mattos

nessee, Kentucky and the U.S. Armed Forces Institute of Pathology, studied Hawaiian skeletal remains from the Mōkapu excavations for Bishop Museum between 1951 and 1974.

He summarized, “Comparisons of the different bones give accurate concepts of body proportions and build. Muscular bodies with very narrow hips were characteristic of these island people. The limb and hip bones showed an extraordinary muscular development in women as well as men. Indeed, all of their bones bespeak the vigorous and strenuous outdoor existence of these people and confirm what we have already learned thru other sources.” Today, Native Hawaiians and non-Hawaiians alike, find it hard to believe that our ancestors were not fat. Our title’s ‘Ōlelo Noeau”, “‘Opū pala ‘ai”, ridicules a person with fat stomach.

Today, few Hawaiians exhibit the height or stature of our ancestors; fewer still have the fine muscular limbs and, even fewer, have hips as narrow as our kupuna. Today, little

attention is given to nutrition, sleep and physical activity in the pre-teen years through mid-twenties... or, the rapid growing period... can result in less than potential or expected height. Childhood illnesses, if prolonged, can also interfere with potential growth in height. Our ancestors breast-fed all infants, ensuring a strengthened immune system, growth potential and a good start in life.

Clearly, deterioration in Hawaiian health is the result of far-poorer diets, less sleep and less physical-fitness. Sitting and using electronic devices for long periods dramatically reduces physical exertion and calorie use. Consuming French fries, candies and chips and drinking soda, beer or wine...all choices that are devoid of growth and health-promoting nutrients work against health. Fortunately, with exercise, we can exchange fat for muscle and become more muscular like our ancestors. And, by eating more like the traditional Hawaiian diet, that is high in complex carbohydrates from vegetables, a few fruits, and low in fats and animal products, with no sweetened drinks... we can regain health.

In addition, a daily exercise regimen is necessary. For those of us who are older, a long daily walk is one of the best overall exercises. To achieve maximum health, we are also encouraged to develop upper body strength. This means some weight bearing exercises, which requires that we learn how to do them properly without hurting ourselves. Drinking adequate amounts of water, eight glasses a day is particularly important when

exercising.

The remedies to return to the vibrant state of health of our ancestors are simple, although not necessarily easy. Making some small dietary changes and gradually adding physical activity will be rewarding and life-sustaining.

Of all questions asked about health, WEIGHT...mostly, overweight, is the most frequent one posed to me. Overweight and obesity is problem; it is an American problem. Concern about the diagnosis of obesity is well-founded. And, yes, we should handle it, right away. Overweight, extreme overweight and all related to problems that challenge health and life. Back a few decades, children were rarely overweight, and none reached the extremely high weights until late childhood. Extreme overweight challenges health and life of children, as well.

Obesity plagues even more Hawaiians today than ever before. Survey data from the Department of Health in 2002 showed that about half (52.5 percent) of Hawaiians were overweight. According to a small 2002 study of those fifty-two percent, half are very much overweight, which means that about 1/4 of us are obese. Recent studies indicate that the propensity towards obesity has actually increased since the early 2000s.

Obesity is linked to all the illnesses that lead to higher death rates among Hawaiians. When we look around at friends and family, if everyone is heavy, we think that is the norm for us, and we accept it. Sadly, many of our children are affected very early in life.

In 1921, in the newspaper *Ka Hoku o Hawai‘i*, the Reverend Stephen L. Desha wrote about human leg bones found near Hale o Keawe at Honaunau. He wrote, “...it was seen that (the bone) from the foot to the knee, when set alongside the leg of a certain man of Honaunau, the length of this bone reached almost halfway up the thigh of the living man. In adding the bone from the knee to the thigh, these two bones reached to the chest of the living man, so that we are able to realize that this was a very large man, perhaps seven or eight feet in height.” ■

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We are Maunakea

I have invited Trisha Kehaulani Watson to express her views about Maunakea. The following are her thoughts. – Trustee Hulu Lindsey

There are places on this planet so beautiful that to simply stand still in its aesthetic landscape leaves you with a sense of wonder.

Hawai'i is blessed to have many such places, but none are quite as majestic as Maunakea.

Standing at the summit of Maunakea, you have no doubt why our kūpuna saw fit to identify it as the meeting place of heaven and earth. It is the piko of our cosmos, and dawn of our time.

For every Hawaiian, every mo'okū'auhau takes us home to Maunakea.

The continued development and mismanagement of our mauna by the University of Hawai'i is not only shameful, it is painful. It is unfortunate outsiders view our grief as anger; the struggle to protect Maunakea is not a conflict of science and culture. Rather it is the continued effort to have our worldview respected by those who refuse to see that indigenous ways of knowing have much to offer.

Indigenous peoples, including Native Hawaiians, have spoken for millennia for the necessity of living in kinship with the world around us. Our sciences and knowledges have always been tools to enhance life and sustainability. We have never viewed the advancement of knowledge as a means of destruction.

There is no disputing the harmful impacts the TMT Observatory will have on our mauna. The Final EIS reads: "From a cumulative perspective, the impact of the past and present actions on cultural, archaeological, and historic resources is substantial, significant, and adverse; these impacts would continue to be substantial, significant, and adverse with the consideration of the [TMT] Project and other reasonably foreseeable future actions."

Whether intentional or not, the continued development of Maunakea comes at too high a cost. The path of destruction that will lead to the observatory is not only physical but spiritual.

Proponents of the project eagerly point to the scholarship monies being given as compensation for the desecration, but is this really the lesson we want to be teaching our keiki? That desecration is acceptable at the right price? Is this who we are as Hawaiians?

All the money in the world will mean nothing if we do not have clean water, if our lands can no longer grow food, if we have no sacred spaces to commune with our Akua and our kūpuna.

We are the first scientists of this 'āina. We are the designers of loko i'a, the engineers of lo'i kalo, the builders of wa'a. It is time for the University, as a "Hawaiian place of learning," to give up their crusade to conquer our mountain. There is no good ending that can come from continuing this conflict.

The University has demonstrated that it cannot effectively manage this sacred space. It has developed within the conservation zone uncontrollably for years. It continues to fail on its timelines and obligations as a manager.

It is time for the development of Maunakea to stop.

A determination by the University to stop the further development of the TMT observatory would not be simple. There may be legal complications. Many would surely be unhappy with the outcome.

Such a decision would not be easy, but it would be right. And I only hope that in these days when emotions are high, and the conflict is seemingly overwhelming, the leaders at the University and state call upon the better angels of their nature to find the grace and courage to do what is honorable by our land, our people, and our Maunakea. ■

This column was inadvertently omitted from the May 2019 edition of Ka Wai Ola. – Ed.

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PICKING UP
THE PIECES:Stories of
recovery and
resilience in

By Kawena Lei Carvalho-Mattos

PUNA

In June 2018, the Ka Wai Ola Staff interview members of the Puna community whose lives were affected by the Kilauea lava flow in different ways. This month, we take a look at how the community is doing one year later.

Standing in an open field of lava rock stretching on for miles, Kāhealani Walker and her niece Lenissa held onto each other, as they look out into the distance at the newly formed pu'u. To others, this place is now known as Fissure 8, but to the Walker 'ohana, under layers of lava rock sits their generational family home.

When asked if she still feels a connection to this place, Kāhealani responds “absolutely.”

“It’s a surreal feeling...[Fissure 8] was starting in our front yard when we first hiked into our property,” said Kāhealani when describing the landscape in front of her. “And now it’s a lot bigger than when we first found it.”

Last year, Kāhealani told us the story of how her family evacuated their home in Leilani Estates. Waiting until the very last moment to part from their home, they witnessed fountains of lava erupting in their front yard before head-

ing to safety. Their home was the gathering place for their 'ohana.

“I just really miss being around family,” 13-year-old Lenissa Morante shared when reflecting on the Walker family home. “Dancing, singing, playing inside the pool.”

After the lava cooled and settled down, the Walker family returned to their home to make peace with what happened together. The have relocated, about 15 minutes away from their old property and can now look back on the life-changing situation and reflect on what happened.

“People don’t express their feelings as much as we should,” shared Lenissa. “I just feel like no one understands how I feel.”

This was Lenissa’s first eruption and like her school-mates at Pāhoa High and Intermediate School, they are taking it one day at a time. Kim Williamson, vice principal for 7th and 8th grade, shared with *Ka Wai Ola* how the school is providing additional mental and emotional support for its students during this challenging situation.

“As we began the school year, it was a little bit rough. We knew coming into this that the community had been through a trauma. So we made sure that our counseling staff went

It was an emotional moment for Kāhealani Walker and niece Lenissa Morante at Fissure 8 in their old neighborhood in Leilani Estates. The day of their visit marked one year since they lost their home to the Kīlauea lava flow. Their home is buried under the lava flow near Fissure 8. - Photos: Alice Silbanuz



This mural at Pāhoa High and Intermediate is a vibrant showcase of how the Puna community is using art as a tool for healing. Through a collaborative process with Native Hawaiian artist Kai'ili Kaulukukui, 200 students were asked to describe what aloha, kōkua, ahupua'a, and resilience means to them in the year since the lava flows of 2018, and share how they see that represented visually. Kai used the student's drawings to inspire the “Puna Strong” mural that was unveiled at an #ActivatePuna event. - Photo: Kawena Carvalho-Mattos



Learn more about the mana'o behind the “Puna Strong” mural and see video of its creation at <https://vimeo.com/335041492>

The Picarro-Friend 'ohana stand at the gate to their uninhabitable home in Leilani Estates. Since they evacuated their home one year ago, they have had problems with squatters trespassing on their property which has an estimated 50-foot crack that cuts across their lot and lies directly under their house.



the time of the eruption, student attendance is now up and on the rise.

"Considering that we lost so many homes in the community, we're still seeing families come here and want to be a part of things," said

our mental health services are focused on the community."

Pāhoa High and Intermediate School is focusing on providing that support for students with activities like the writing exercises, which helps the school to identify the areas of need and provide support. Now, despite a small dip in numbers at the

the community who is trying to combat the issue of homelessness. Last year, HOPE Services teamed up with Sacred Hearts Church and other local business and organizations to build 20 microunit homes for kupuna who were displaced from the lava flow.

"Trying to find places people can afford in our community, that's really tough if you are working on a fixed income," said Brandee Menino, CEO of HOPE Services Hawai'i with a kupuna who took refuge at the microunits shelter following the eruption.

"We completed the project in 29 days," shared Gilbert Aguinardo, a Native Hawaiian contractor who was heavily involved in the building of the microunits. "What you see is really just a manifestation of who we really are. We are Hawai'i."

Aguinaldo is now working to build a space on his property in Pāhoa town for the community to gather and reflect on what happened. He encourages those who want to give back to dig deep inside their hearts because "amazing things happen when we all work together."

As the Puna community continues to work together towards recovery, challenges different from the immediate need for housing start to surface for families from the area.

Last year, we spoke with student Naiah Pacarro-Friend, then 12 years old, about how the the eruption affected her family.

Although their Leilani Estates property was not taken by the lava, she told us of the sinkhole that ran under her livingroom. Now a year later, we returned with the Pacarro-Friend 'ohana to their home, where they showed us the long crack fracturing the ground diagonally under their home, up their driveway, and into the street.

"When I first noticed [the crack] it was about an inch, maybe two inches," said Naiah's father Noah Friend, as he recalled first discovering the fault line. The current fracture is now four to six feet wide with a depth of over 50 feet in some points.

Although the home is still standing, what to do next with their Leilani home is yet to be determined for the Pacarro-Friend 'ohana. It is a family home that Friend helped to build with his parents over 20 years ago, housing precious family memories. Navigating any equipment around giant crack will pose a challenge in the future.

However, the most notable challenge the family is currently facing is the prevention of trespassing on their Leilani home. Although the understand the curiosity people might have, they ask for others to stay off of their property for safety reasons and out of respect of the families like them who live in the neighborhood.

"The main one of them is vandalism and looting," Friend shared, speaking on some of the problems they are currently facing. "A lot of squatters are moving into houses where families weren't able to move back. They're just damaging up this neighborhood."

After months of planning, the Pacarro-Friend family was able to relocate into a new home in Pāhoa. Despite their difficult situation, the Pacarro-Friend family has a message of hope they want to share with others.

"Be patient. Be grateful that we are still alive, that we are still here," said Naiah's mother, Lani Pacarro. "That's the one thing we had to talk about with the children when we made the move, because I know they didn't want to leave their home. Neither did Noah and I, but we just remind ourself how fortunate we are to be here alive and healthy." ■



Above, Native Hawaiian contractor Gilbert Aguinardo helps to rebuild homes and hope in his community. At right, Brandee Menino of HOPE Services shakas with a kupuna from the microunit housing in Puna.



through additional training," Williamson shared, recalling how the school addressed the crisis. "We made sure that we were taking care of the kids because we knew sometimes at home things weren't stable. They didn't know if they were returning to a home."

"They have some good days, some bad days," says Tiana Wong, teacher at Pāhoa's After-School All-Stars program. "We just wanted to know how they were feeling so we could better support them."

In a classroom writing prompt, students answered the question: How do you feel today and why? A student wrote "I feel like dying today, but trying to stay positive and not show it. Why? Because no one understands." This student had lost their home during the eruption and their family was staying at a shelter.

"I think one of the biggest things that gets overlooked is the traumatic impact of the back to back to back natural disasters, said Williamson. "I feel like we still need to make sure that

Williamson. "And we will welcome them."

Puna has had its fair share of eruptions and living with Pele is part of that lifestyle for kama'āina who live there. Historical Hawaiian place names like Keahialaka, in which Leilani Estates is located, reference the characteristics of the land. Knowledge about the history of these places can be found in mele and mo'olelo passed down from generation to generation.

"What is this lifestyle?" asked native Cultural Practitioner Pi'ilani Ka'awaloa from Puna. "It is a unification of the people and the 'āina, the elements within this area. When you look at the 'āina, the people reflect that."

Housing is still the primary issue facing the community of Puna. HOPE Services Hawai'i is a non-profit organization in

REMEMBERING Skylark

By Lurline MacGregor

It is rare that one can look back and say that that because of someone's passion and lifelong dedication to a cause, things changed. Yet, that can be said of Jackie "Honolulu Skylark" Rossetti's commitment to Hawaiian music, which is at the heart of why Hawaiian radio and music are flourishing today.

Skylark's radio journey started even before she returned home to Hawai'i after going away to college. She knew then that she wanted to be a radio broadcaster and graduated with a FCC license. She next started playing Hawaiian music at a small radio station in San Francisco.

After coming home in the mid 1970s, knowing that her future lay here, not on the mainland, KCCN was the only Hawaiian music station in Honolulu. Of course, those days weren't a particularly high point for anything Hawaiian, as we were only starting to take back our culture and our pride, and there was much lost ground to be made up.

Despite her velvet voice and passion and knowledge about Hawaiian music, KCCN didn't hire her immediately. They eventually did, though, and it wasn't long before Skylark became not only a trusted authority on Hawaiian music throughout the state, but a moving force for upcoming Hawaiian musicians to getting their music heard. Considering there was a renaissance in Hawaiian music and culture going on during this era, the timing couldn't have been better for her to become the link and the transition from the older, more territorial period music to the modern tunes and styles that were just as Hawaiian. Her interviews with musicians and songwriters during this time were so valuable that they are now in



Jacqueline 'Honolulu Skylark' Rossetti, sitting in her element. - Photo: KWO File

The reason I knew Skylark, though, wasn't through aradio connection, rather it was through hiring her as a narrator for video projects in which I was involved. She was a consummate professional with an exquisite yet authoritative voice. She was always a pleasure to work with and would elevate a project simply by the sheer beauty and power of her expression.

Skylark left an enormous legacy, not only to the Hawaiian community and Hawai'i, but to the world. The success of Hawaiian music today speaks for itself - Kalani Pe'a winning Grammy awards the past two years against genres of music that may have larger audiences, the proliferation of Hawaiian music stations throughout the islands, including community stations that

casing Hawaiian music and artists. Yet her activism wasn't limited to music, she was involved in reviving other important Hawaiian cultural practices as well, even going to Kaho'olawe to protest the military occupation.

On the rare occasions that I saw Skylark in more recent years after she moved to Hilo in the early 1990s, I looked forward to hearing her perspectives on the ongoing evolution and changes to Hawaiian radio, for example, why were some music artists given either little or no air time. I remember her saying it was the often-mainland corporate headquarters, whose concerns were more focused on the bottom line than showcasing artists. The fact that mainland companies even invested in Hawaiian music stations is a testament to the market that Hawaiian music has become. Skylark's depth of knowledge about the inner workings of radio and of Hawaiian music and musicians was vital to the evolution of Hawaiian radio.

play the music that corporate stations don't play, and of the popularity of Hawaiian music in Japan. It is because of the commitment of people back in the 1970s, especially like Skylark, whose passion for Hawaiian music and the culture was persistent and fearless that Hawaiian music has risen to the level it is at today. The many awards and recognition she received over her career are testament to the impact of her dedication.

Mahalo, Skylark, for everything you did to make Hawaiian music the thriving industry and cultural expression that it is today, including the many Hawaiian radio stations we now have and the opportunities for new and aspiring Hawaiian musicians to be heard. Our culture is stronger because of the people like you who fought for it, especially at a time when it was an uphill struggle. The vibrancy of the music we have to share with each other and with the world speaks for itself and you will be remembered for it. ■

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



Popular radio hosts 'Honolulu Skylark' Jacqueline Leilani Rossetti and Kimo Kahoano joined forces — and personalities — on Nā 'Ōiwi 'Ōlino, the OHA-produced morning radio show. - Photo: Courtesy of Kimo Akane

the Library of Congress in Washington, D.C. Her radio shows were never about her as a radio personality as they were about show-



About the Artist/Cover

This design created by Nelson Makua depicts the many aspects of Puna, home of Pele with the fragrance of the hala and lehua in the winds and the ongoing battle between the lava and the sea. inspired by a ‘ōlelo no‘eau about the Puna district. “Hune one o Paia‘ala, ‘Āina Kilohana a ka Wahine,” which translates to, “The sands of Paia‘ala, now a revered prize land of Pele.” Although it is not a traditional ‘ōlelo no‘eau, it was created in honoring the district of Puna. It reminds us of a very important saying amongst the kūpuna, “If you have not seen Paia‘ala, you have not seen Puna.” Paia‘ala



Nelson Makua

was a beautiful beach in Kaimū. The shores of Paia‘ala have since been covered by Pele’s flow. Although we are now not able to visit Paia‘ala’s sandy shore, this ‘ōlelo no‘eau reminds us that through the knowledge held in the many mo‘olelo aloha ‘āina, we are able to visit Paia‘ala still, and say we have truly seen Puna. Nelson and his ‘ohana reside in the Puna district where his ancestors first migrated from Tahiti and settled in Puna.

Nelson is a two time Nā Hōkū Hanohano winner for graphic design and was honored as a MAMo Awardee in 2016 in recognition of his artistic contribution as a Native Hawaiian artist. Nelson and his son Kainoa are both artists and designers and have a line of casual Hawaiian wear under the brand of Nā Mākua. “Nā Makua gives us a visual voice to express our views and feelings as native Hawaiians, creating images that speak out to other Hawaiians and honor our rich heritage.” They retail their apparel and art on their website [www.namakua.com](#).

Nā Mākua Original Hawaiian Designs

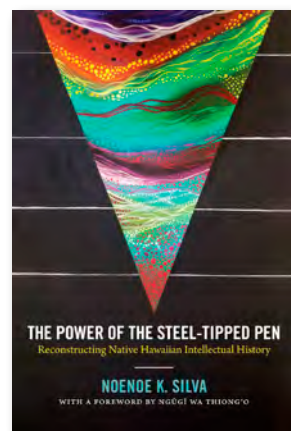
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The power of the pen

Review by Umi Perkins

University of Hawai‘i at Mānoa Professor Noenoe Silva was my dissertation advisor and because of this I was aware of her long-term project, which was to map the contours of Hawaiian political thought in the late nineteenth century. In doing this

REVIEW



The Power of the Steel-Tipped Pen: Reconstructing Native Hawaiian Intellectual History
Noenoe K. Silva
Duke University Press, 2017

work, she finds two writers to be instructive: Joseph Ho‘ona‘auao Kanepu‘u and Joseph Mokuohai Poepoe. Silva wastes no time in explaining her project. The first sentence in the book states: “the main purpose of this book is to further the project of mapping Kanaka Hawai‘i (Native Hawaiian) intellectual history.”

Much is made today of the need to read, translate, and most importantly, absorb the massive, and mainly untouched, archive of Hawaiian language newspapers. But this is a daunting task, like looking at the ocean one drop at a time. So it was in an earlier work - an article Silva wrote in *The Hawaiian Journal of History* with Iokepa Badis - that she created a framework within which to begin looking at the Hawaiian language

newspapers. Silva and Badis cataloged the most prolific Hawaiian writers of the heyday of Hawaiian literature and the newspapers in which they wrote, organized by their political bent (some newspapers were written in Hawaiian but reflected a missionary or government viewpoint).

In the forward to Silva’s book, by the eminent and revolutionary Kenyan scholar Ngũgĩ wa Thiong’o, who gained renown among Hawaiian intellectuals for his idea of “decolonizing the mind,” he writes “the excavation of the intellectual history produced in the [Hawaiian] language is an integral part of the struggle for its continued being.”

Silva shows that, despite a consensus at the time that the race would go extinct, nineteenth and early twentieth century Hawaiian scholars were deeply aware of the effect of their work on Hawaiians in the future. Using what Silva terms “mo‘okū‘auhau consciousness,” Kanepu‘u had the astounding insight that “generations of Hawaiians in 1870, 1880, 1890 and 1990 are going to want [these mo‘olelo and mele].” Kanepu‘u was looking ahead specifically to our time! Poepoe was likewise engaged in this work, looking ahead to future generations:

“In the early twentieth century, Poepoe could see the ongoing construction of what Ngũgĩ wa Thiong’o calls the cultural bomb being built before his eyes. The ‘psychological violence of the classroom’ was in full view and Poepoe was trying to defuse the bomb.”

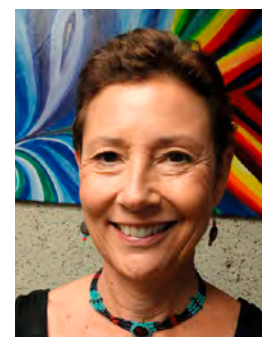
Poepoe was from Honolulu, attended Ahuimanu (Saint Louis) and knew French, Latin and Hebrew. He established a school and then became a lawyer in a renaissance fashion typical of the Hawaiian intellectual elites in the nineteenth century. What set Poepoe apart from his contemporaries, in the end, was that after opposing the Bayonet Constitution (which stripped King Kalakaua and later Queen Lili‘uokalani of political power) he supported annexation. Poepoe was virtually alone among his class in this, and he pleaded with others of his

set to form an association that would “put the annexation fight behind them and work together for the good of the native people.” He asked why other educated Hawaiians like John Kaulukou, James Kaulia, Robert Wilcox and others couldn’t put their differences aside.

Joseph Kanepu‘u was born in 1824 on Moloka‘i. Silva seems to find it strange that he did not attend Lahainaluna with his mission school classmates, but he did receive a teaching certification upon moving to O‘ahu. Kanepu‘u wrote for *Ka Hae Hawaii*, *Ka Hoku o ka Pakipika* and other newspapers. Unfortunately, he seems to have been shamed into silence in his last few years by commentators who claimed to know more than he.

Silva became well-known for uncovering the petitions against annexation – often called the “Kū‘ē Petitions” – a century after annexation. This find changed the narrative of Hawaiian complacency in the face of annexation, and showed that contrary to the view that Hawaiians did nothing to oppose it, they acted both violently (in the “counter-revolution” of 1895) and non-violently to register their opposition. While about 700 Hawaiians took up arms, the vast majority resisted through nonviolence. This was documented in Silva’s first book *Aloha Betrayed: Native Hawaiian Resistance to American Colonialism*. In her new book, Silva notes that the government *Nupepa Kuokoa* was silent on the petitions.

Silva concludes “I hope this work will encourage other, similar studies recovering and analyzing our remarkable intellectuals. Kanepu‘u’s era has so far been almost entirely overshadowed by Samuel Kamakau’s extensive accomplishments. But Kamakau was only one of hundreds of Kanaka writers.” She also notes that thousands have received an education in Hawaiian studies and language and it is unacceptable to continue to writing histories of our people without attending to this archive. It remains for us to delve into this archive and continue the process of uncovering our history, which has been obscured by over a century of suppression. ■



Prof. Noenoe K. Silva



CALENDAR LISTINGS

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

The Annual King Kamehameha Celebration Floral Parade takes participants from 'Iolani Place to Kapi'olani park to celebrate history, music, hula, and traditional crafts in honor of Hawai'i's first Ali'i, Kamehameha I. - Photo: Alice Silbanuz

LĀ'AU LAPA'AU WORKSHOP

June 1, 10 a.m. to 3 p.m.

Hui Mālama Ola Na 'Ōiwi is hosting its 2019 series of Lā'au Lapa'au Workshops for Hawai'i island. The workshops provide the opportunity to learn about the ancient Hawaiian healing practices of Lā'au Lapa'au, Ho'oponopono, Lomilomi Ha Ha, and Lā'au Kahea. The workshops are led by Po'okela Ikaika Dombrigues who emphasizes the importance of empowering people to learn to improve their health with a focus on mind, body, and spirit. Free. Light refreshments are provided, participants are encouraged to bring their lunch. Ka'ū District Gym. To learn more, contact the Hui Mālama at (808) 969-9220 or visit www.hmono.org.

KAHALAWAI CONCERT

June 2, 3 p.m.

Join Kahalawai for this very special CD release concert. Nā Hoa with Ikaika Blackburn, Halehaku Seabury-Akaka, & Keone Souza, plus kumu hula Kamaka Kukona and Hālau O Ka Hanu Lehua Joshua Kahula and Pi'ilani Arias, as Kahalawai, blend vocal harmonies with a unique approach to instrumentation that lends itself well to the duo's incredible sound. Josh



KAPA MAKING WITH LISA & LEI

June 8, 9 a.m. to 3 p.m.

In this in-depth, hands-on workshop, students will learn special techniques regarding the cultivation and maintenance of wauke plants, the harvesting and processing of the fiber, proper tool design and use, and traditional practices for making cloth with skilled kapa makers, Lisa Schattenburg-Raymond & Lei Ishikawa. Workshop fee includes all materials. Cost: \$125, or \$100 for current garden members. Maui Nui Botanical Gardens. Email info@mnbg.org for reservations.

ALI'I SUNDAY - KAMEHAMEHA 'EKAHI (I)

June 9, 9 a.m. to 10 a.m.

Ali'i Sundays are among the many long and honored traditions of Kawaiaha'o Church, which

and Pi'ilani draw on their many years of playing together, as well as the rich history of their musical families. Tickets: \$25, \$35 (plus applicable fees). Maui Arts & Cultural Center McCoy Studio Theater.

which are held as part of a larger series of celebrations recognized by the Benevolent Royal Societies, Ali'i Trusts and the Hawaiian Civic Clubs of which always occurs on Sundays or the Sunday just before the birthday of the Ali'i. Free. Kawaiaha'o Church.

NA KAMEHAMEHA COMMEMORATIVE PĀ'Ū PARADE & HO'OLAULEA

June 15, 9 a.m. to 5 p.m.

We invite you to commemorate our Ali'i Nui Kamehameha I and his illustrious 'ohana. Ho'olaulea opens at 9 a.m. under the Banyan Tree and will feature hula, Hawaiian music, food, keiki activities, exhibits and Maui made crafters and artisans. Pā'ū Parade begins at 9:45 a.m. View the parade at one of our commentary stations along Front Street: Longhi's, Kimo's, Cheeseburger In Paradise, Lahaina Pizza Co., Baldwin House Museum and the Wharf Center. Free. Lahaina Banyan Tree Park.

KAPU'UOLA HULA FESTIVAL

June 22, 11 a.m. to 7 p.m.

Kapu'uola is an outdoor hula festival held at the pa hula at Pu'uokapolei, a cultural and historic site. Performances by 12 halau hula and music enter-

KING KAMEHAMEHA CELEBRATION LEI DRAPING CEREMONY

June 7, 2 p.m. to 4 p.m.

Fronting the Ali'iōlani Hale with performances by the Royal Hawaiian Band.

103RD ANNUAL KING KAMEHAMEHA CELEBRATION FLORAL PARADE

June 8, 9am

The parade will take route beginning at King Street fronting 'Iolani Palace and come to a finish at Queen Kapi'olani Park. This

year's parade celebrates Hawaiian marching band music with the theme: Ku'upau a Kanile'a Nā Mele Kūpuna – Play Without Restraint Until the Songs of our ancestors Resounds Joyously!

KING KAMEHAMEHA CELEBRATION HO'OLAULE'A

June 8, 4 p.m. to 10 p.m.

Celebration will be held at Aloha Tower featuring hula, live entertainment, Hawai'i made products, and food. Free admission. Hosted by Hawai'i Pacific University

tainment by Josh Tatofi and Nā Palapalai will delight the stage. Local crafters, food booths and a silent auction will provide a stimulating array of products and cuisine. On Friday, June 21, a Ke Ala Polohiwa A Kane summer solstice celebration will take place at 6 p.m. 'Awa will be available for all in attendance. Bring your 'apu if you have one. If not, no worries. Small cups will be provided. On Saturday, June 22, the festival will open at 10 a.m. and will close with a sunset performance by Nā Palapalai. This festival is an eco-friendly event. Free refillable water stations will be located throughout the festival grounds so visitors can refill their water bottles. Commemorative cups will be available for purchase. Free. Pu'uokapolei is located at the top of Kapolei Regional Park.

WAIMEA VALLEY SUMMER CONCERT SERIES

June 29 through August 31, 3 p.m. to 6:30 p.m.

The 7th annual Summer Concert Series Hoi Hou Mai i Waimea Return to the Valley is back and kicks off June 30th Saturday and is the last Saturday of July (7/27) and August (8/31). Tickets are available to buy now! Visit www.waimeavalley.net and get your concert series pass (\$40/adults; \$32 child/senior) for all 3 days or single day tickets (\$17 adults; \$13 senior/child). Returning to emcee the show is the one and only Hawaiian 105 Kine's Mele Apana from "Da Kolohe Krew." June 29: Sean Na'auao, Maunalua, Jeff Rasmussen, Robi Kahakalau, Sudden Rush, Hālau



Waimea Valley Summer Concert Series celebrates Hawaiian music and dance. - Photo: Courtesy

Nā Mamo O Pu'uānāhulu; July 27: Bruddah Waltah, Darren Benitez, Malia Gibson and Ben Vegas, Ekolu; August 31: Kalani Pe'a, Natalie Ai Kamauu, Brother Noland, Kapena and Hālau Hula Olana.

HAWAIIAN CULTURAL FESTIVAL AND 58TH ANNIVERSARY CELEBRATION

June 29 through June 30, 9 a.m. to 3 p.m.

On June 29th and 30th, 2019, Pu'uhoanua o Honaunau National Historical Park will host its annual Hawaiian Cultural Festival and celebrate the park's 58th anniversary as a unit of the National Park Service. On Saturday, June 29th, activities will include canoe rides in Honaunau Bay, lauhala and coconut frond weaving, kapa beating, traditional lei making, and more. On Sunday, June 30th, the celebration continues with traditional Hawaiian foods tasting, hula, and hukilau (traditional fishing) demonstration. This year's festival theme is Ika wa mua, ka wā ma hope, The future is in the past.

Open up the treasury of Hawai'i's past

By Ka Wai Ola Staff

Hawai'i was one of the most literate countries of the world in the 1800s, and Hawaiians wrote and published profusely for well over a century – in 'Ōlelo Hawai'i. That cache of material has been opened up in the 21st century, and there are many wonderful resources to be found - relevant to every field of study or interest that is connected to Hawai'i today. It is challenging, though, to navigate that repository, and to fully comprehend the language and content of the past.



Dr. Puakea
Nogelmeier

Open up The Treasury of Hawai'i's Past

> Saturday, June 8, 2019 from 5:00 pm to 7:00 pm
> Washington Place

under the direction of Dr. Puakea Nogelmeier, Professor Emeritus of Hawaiian at U.H. Mānoa and distinguished historian Kau'i Sai-Dudoit, has trained fluent speakers of Hawaiian to find, understand and translate the writings of the past. The organizations aims for double-edged capacity building - making "new"resources and resource people at the same time. There are currently 15 scholars in different phases of training with Awaiaulu, now finishing their 2nd, 4th or 6th year of mentorship and resource production. Join Awaiaulu on Saturday, June 8, 2019 from 5:00 pm to 7:00 pm

for overview of the Hawaiian-language repository and some of the treasures that have come to light in the course of their work. Free parking (on a first come, first served basis) will be available at the State Department of Health (Kina'u Hale Building) parking lot (enter off Miller Street). Enter Washington Place through the Beretania Street Front Gate. Gates at Washington Place will open at 4:45 pm. "Open up The Treasury of Hawai'i's Past," on Saturday, June 8, 2019 from 5:00 pm to 7:00 pm. Purchase tickets at [www.eventbrite.com](#) for \$20.00 per person. Adult guests may be required to present a picture ID upon entrance to the property and may be subject to a bag inspection. No large bags will be permitted. For more information, call (808) 536-8040 (voicemail) or email [wpfevent@gmail.com](#).




Ka Hae Hawaii, reproduced here from [nupepa.org](#), is one of more than 90 Hawaiian-language newspapers from our 19th and early-20th centuries. - Image: Nupepa.org







Awaiaulu Translating Team. - Photo: Courtesy

CALLING ALL HAWAIIAN WARRIORS!




A special 48-hour 3 weekend training at Kualoa Ranch will be held on July 13-14, 20-21, 27-28. Kāne and wahine haumana will learn Lua history, philosophy, fighting techniques, success principles, haka, and more. Taught by the leading Lua practitioner and one of Hawai'i's Living Treasures 'Olohe Dr. Mitchell Eli. The training cost is only \$200.00. A limited number of partial scholarships are available.

FOR INFORMATION AND REGISTRATION, CALL
(808) 531-7231



Screen on the Green Movie Nights	Dinner & Moon Walk: Two Dates!	Father's Day Barbecue	Summer Concert Series
Every Thursday* June 6 through July 25 <small>* Excluding Thursday July 4th</small>	Fridays June 14 and July 12	Sunday June 16 at the Pikake Pavilion/Main Lawn	Saturdays June 29, July 27, and August 31

All Events: More Details/Book Online at [waimeavalley.net](#)



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WHERE HAWAII COMES ALIVE **WAIMEAVALLEY.NET**

Paula Akana named new Executive Director of 'Iolani Palace

Following an extensive local and national search, The Friends of 'Iolani Palace today announced that the Board of Directors has selected



Paula Akana

Paula Akana as its new Executive Director, effective July 8, 2019.

As a veteran broadcast journalist, Akana brings more than 30 years of communications and leadership experience to her new role. Over her distinguished career with KITV Island News, she has covered a variety of stories about 'Iolani Palace, including its restoration, return of long-lost objects, and unique place in Hawai'i's history.

"I am humbled and honored to be asked to help lead the Friends of 'Iolani Palace. The Palace has always held a special place in my heart," said Akana. "I want to mahalo KITV for allowing me to share stories of the Palace and our Hawaiian culture for the past 35 years. I now look forward to not only sharing the Palace's story with the world, but also, along with the board, staff and volunteers, to continue to restore and protect this wahi pana."

"The diligence, passion and grace that Paula has brought to her job each and every day for the last 30 plus years is rare and special," said Jason Hagiwara, general manager of KITV. "While we will miss her, we are excited for her and wish her well in the next chapter of her journey."

Built in 1882 by King Kalākaua, 'Iolani Palace was the home of Hawai'i's last reigning monarchs and served as the official royal residence and social life until the overthrow of the monarchy in 1893. A registered National Historic Landmark, 'Iolani Palace is a living restoration of a proud Hawaiian national identity and the only official royal palace in the United States. For more information, please call 'Iolani Palace at (808) 522-0822 or visit www.iolanipalace.org.

ISLAND-TO-ISLAND



On Wednesday, May 8, 2019, a delegation from Taiwan met with OHA officials to discuss, on behalf of the Council of Indigenous Peoples (CIP) of Taiwan, the potential of the agency co-hosting the "Austronesian Forum" during the 2020 Festival of Pacific Arts & Culture in Hawai'i, as well as the possibilities of connecting current Polynesian regional issues with that of the indigenous peoples in Taiwan. Our guests included Dr. Da-Wei Kuan, Associate Professor of the Department of Ethnology, National Chengchi University, Taiwan; Li Cheng-Cheng, UH-Manoa Graduate Student and former student of Dr. Da-Wei Kuan; and Mr. James Huang, Division Director at the Taipei Economic & Cultural Office in Honolulu. - Photo: Nelson Gaspar



Hawaiian entertainer Ku'uipo Kumukahi in the Palace's Imprisonment Room. - Photo: The Friends of 'Iolani Palace

'Iolani Palace announces He Mele Lāhui Hawai'i program

In an effort to convey the monarchy era splendor of this historic landmark to visitors from around the world, 'Iolani Palace recently announced its new He Mele Lāhui Hawai'i program, featuring twice monthly pop-up performances by acclaimed Hawaiian entertainer Ku'uipo Kumukahi in the Palace's Imprisonment Room. He Mele

Lāhui Hawai'i is presented in partnership with the Hyatt Regency Waikiki Beach Resort and Spa.

Kumukahi is a professional Hawaiian music performer, songwriter and recording artist who has committed her life to the education, preservation, perpetuation and promotion of the Hawaiian language

through poetry and mele. She is currently the director of Hawaiian culture and community relations at the Hyatt Regency Waikiki Beach Resort and Spa, where she serves as the live consciousness of Hawaiian heritage at Pualeilani. A firm believer in community collaboration, Kumukahi supports a variety of efforts to build and maintain community relationships.

The following is the remaining 2019 schedule of He Mele Lāhui Hawai'i performances, which take place from 9:00 to 11:00 a.m. All

dates are subject to change.

- > June 12 and 26
- > July 10 and 24
- > August 7 and 21
- > September 4 and 18
- > October 2 and 16
- > November 6 and 20
- > December 4 and 18

Entry to the Palace is required for these performances. For more information about He Mele Lāhui Hawai'i, visit IolaniPalace.org or call (808) 522-0822.

A new Native Hawaiian career and technical education program at Windward CC

'Ao Kahi is a Native Hawaiian Career and Technical Education project sponsored by Alu Like, Inc. and funded through a grant from the U.S. Department of Education.

The 'Ao Kahi project is expanding opportunities at Windward CC for Native Hawaiian students to obtain recognized postsecondary credentials and hands-on learning in

Information and Computer Science (ICS), specifically in cybersecurity. The project covers Windward CC student tuition to complete the Certificate of Competence in Information Security, a 40-hour internship on campus or with a business organization (\$12.50/hour stipend), and student support throughout the duration of the grant (scheduled for three years).

'Ao Kahi is for Native Hawaiian* students with a minimum 2.0 GPA** who will:

- register and complete ICS 171, ICS 281, and ICS 282, as well as ICS 184 if needed
- be able to attend ALL classes with a positive work habit and a positive attitude
- be able to participate in all other required project activities (i.e. project feedback)

Take three courses to earn a Certificate of Competence in Information Security:

- ICS 171 - Introduction to Computer Security (3 credits)
- ICS 281 - Ethical Hacking (3 credits)
- ICS 282 - Computer Forensics (3 credits)

Optional:

- ICS 184 - Introduction to Networking (3 credits) (optional prerequisite based on math and computer experience)
- ICS classes listed above are either online or hybrid
- Career and internship advising begins upon registration
- Internship and job placement assistance starts after completion of ICS 171
- Coordinator supports students throughout the duration of the grant

The 'Ao Kahi project is a great option for Native Hawaiian students interested in any major since these computer skills are valuable personally and professionally. We welcome students to start their ICS career pathway at Windward Community College.

*Proof of Native Hawaiian ancestry can be verified by birth certificate, Hawaiian registry card, or a verification letter from Kamehameha Schools, Department of

HO‘OLAHA LEHULEHU PUBLIC NOTICE

BURIAL NOTICE

Maku‘u Ahupua‘a, Puna District, Hawai‘i Island, Hawai‘i

Notice is hereby given that human remains were identified during an Archaeological Inventory Survey of 13.436 acres of land [TMK: (3) 1-5-010:009] in Maku‘u Ahupua‘a, Puna District, Hawai‘i Island, Hawai‘i. The lands are associated with Land Grant 01014 awarded to Kea and later owned by the Kamahele ‘ohana. Proper treatment shall occur in accordance with Hawai‘i Revised Statutes, Chapter 6E regarding unmarked grave sites. The prop-

erty owner proposes to preserve the burials in place for perpetuity, in accordance with a plan prepared in consultation with identified descendants and with the approval of the Hawai‘i Island Burial Council and SHPD. Interested persons are hereby requested to contact Jordan Kea Calpito, Burial Sites Specialist, State Historic Preservation Division (SHPD), (808) 933-7650, 40 Po‘okela Street, Hilo, Hawaii 96720 or Glenn Escott, Scientific Consultant Services, Inc., (808) 938-0968, PO Box 155 Kea‘au, HI. Please respond within 30 days of this notice to discuss appropriate

treatment of the remains. Individuals responding must be able to adequately demonstrate lineal and/or cultural connection to the burials on the above referenced land.

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by Scientific Consultant Services, Inc. of past and ongoing cultural practices on 13.436 acres of land in coastal Maku‘u Ahupua‘a, Puna District, Island of Hawai‘i, TMK: (3) 1-5-010:009. Please respond within 30 days to Glenn Escott at (808) 938-0968. ■

NEWS BRIEFS

Continued from page 20

Hawaiian Home Lands, or Hawai‘i State Department of Health.

** Minimum 2.0 GPA can be from high school or community college.

HCAP Low-Income Home Energy Assistance Program (LIHEAP) to help O‘ahu households with their energy bills

Honolulu Community Action Program, Inc. (HCAP) will be accepting applications for the Low-Income Home Energy Assistance Program (LIHEAP) starting June 3, 2019, on O‘ahu.

LIHEAP is a federally-funded program to assist low-income households in meeting their home energy needs. Offered once a year, LIHEAP provides income-eligible households with assistance in paying their electric or gas bills. In 2018, HCAP helped over 4,980 O‘ahu families apply for energy assistance through LIHEAP.

O‘ahu residents who qualify can apply for one of two programs available through LIHEAP in 2019. The first is “Gas or Electric Bill Payment Assistance,” whereby an



This program will help you pay your bills. - Photo: Nelson Gaspar

energy credit is applied to the gas or electric accounts of households having difficulty paying these bills. The second is “Energy Crisis Intervention,” whereby households whose electricity has been shut off in the past sixty days or is scheduled to be shut off within seven days are provided financial assistance.

HCAP will be accepting applications at its five District Service Centers on O‘ahu, starting June 3, 2019 and ending June 28, 2019. Applications will be accepted Monday through Friday 9 am – 12 noon.

Applicants must bring the following documents and information with them to apply:

1. Current original HECO electric bill or Hawai‘i Gas bill
2. Proof of residence
3. Photo identification.
4. Social security numbers
5. Proof of age or disability
6. Proof of income
7. Proof of non-citizen status

Another option for applicants is to print and fill out forms through the HCAP website at www.hcapweb.org/low-income-home-energy-assistance-program-liheap. Applicants must bring the forms with them to the application site. The forms cannot be submitted online or mailed.

Interested applicants may call any of the HCAP District Service Centers for more information on dates, times, and program requirements.

For more information, visit our website at www.hcapweb.org or our social media accounts: @HCAPhi.

Mana Mele celebrates music and education in 3-in-1 concert

Mana Mele, the Hawaiian music and education nonprofit, is holding a 3-in-1 benefit this month, bringing together Hawaiian immersion schools, charter schools, and musical artists to ho‘okani pila and to premiere their newest video. Confirmed performances by Kapena, Josh Tatofi, Paula Fuga, Shane & Caleb of Sudden Rush, students, and more. Check out manamele.org for more info.

Sat., June 29, 2019 (3-10pm, doors open at 2:30pm) at Victoria Ward Park (980 Auahi Street, Honolulu, Hawai‘i 96814). ■

OHA reserves the right to edit all letters for length, defamatory and libelous material, and other objectionable content, and reserves the right not to print any submission. All letters must be typed, signed and not exceed 200 words. Letters cannot be published unless they include a telephone contact for verification. Send letters to Ka Wai Ola, 560 N. Nimitz Hwy., Ste. 200, Honolulu, HI 96817, or email kwo@oha.org.

Holistic Health

Gary Kubota’s health awareness story ‘Taking Health into our hands’ in the May 2019 edition of *Ka Wai Ola* is a good reminder of what we here call a ‘holistic life style.’ Good food, busy hands, good health care. Proactive, with well-educated people of medicine.

Leo Thiner-Brickey, Honokowai - Maui

Pueo Habitat

Aloha Ikaika Hussey, Editor of *Ka Wai Ola*,

The [previously sent] letter by OHA beneficiary Michael Kumukauoha Lee is an exhibit of his evidentiary documentation to counter the statements by the Department of Land and Natural Resources, the University of Hawai‘i, and the Attorney General that pueo habitat does not exist on the non-campus, private development land at the

University of Hawai‘i West O‘ahu. The evidence shows that pueo are indeed being served by habitat on the property - and thus, for the Attorney General, the DLNR and the landowner itself to purport the opposite – that pueo just “fly by” the property – is troublesome.

Please consider reporting on this matter for *Ka Wai Ola* - for if you examine Michael Kumukauoha Lee’s material, it is clear, UHWO has endangered pueo habitat serving the pueo.

Michael Kumukauoha Lee is not asking to stop the planned for development – but rather, for the law be followed to mitigate the loss of pueo habitat – and simply replace it somewhere else – known as a Habitat Conservation Plan.

Mahalo,
Tom Berg

Pehea kou
mana‘o?
(Any thoughts?)

Send letters to:
Ka Wai Ola
560 N. Nimitz Hwy.,
Ste. 200
Honolulu, HI 96817
or email kwo@oha.org

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OHA on the road

The OHA Board of Trustees is on-the-go this summer. In May we held our Maui Community Meeting and Maui Board of Trustees meeting. Through September, we will continue our visits to neighbor islands with neighbor island meetings each month. These meetings are vital opportunities for the OHA Trustees to hear firsthand from our beneficiaries who reside in these communities.

Often at these meetings,

Trustees Meeting

> September 18: Hawai'i Island Community Meeting
> September 19: Hawai'i Island Board of Trustees Meeting



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i

Exact locations and times are being finalized for all meetings, but please check <https://www.oha.org/bot> for the latest information. We look forward to connecting with our neighbor island 'ohana and hearing your mana'o.

In addition to these meetings, the Board of Trustees



Your trustees are attentive to your concerns. - Photo: Courtesy

we have the opportunity to receive updates from OHA grant recipients to see the difference that OHA has been able to make in the community. In addition to receiving updates from OHA, any member of the public has the opportunity to sign-up and address the Board of Trustees with their mana'o. Hearing first-hand accounts from the community is important for us to know to be able to do the advocacy work that OHA does.

In addition to our May meetings on Maui, the following agenda comprises the remaining neighbor island meetings:

- > June 19: Lāna'i Community Meeting and Board of Trustees Meeting
- > July 10: Kaua'i Community Meeting
- > July 11: Kaua'i Board of Trustees Meeting
- > August 7: Moloka'i Community Meeting
- > August 8: Moloka'i Board of

has also scheduled a trip to Washington, D.C. as an effort to strengthen our relationships with Hawai'i's Congressional delegation as well as with national leaders in the Asian American and Pacific Islander communities, and American Indian and Alaska Native communities. This trip coincides with a lei draping ceremony for King Kamehameha, which is held annually in the footprint of the U.S. Capitol complex.

OHA was able to schedule meetings with U.S. Senator Mazie Hirono, U.S. Senator Brian Schatz, and U.S. Congressman Ed Case. As part of this trip, OHA also hosted an inaugural Congressional reception to meet with Congressional leaders from both the U.S. Senate and the U.S. House of Representatives. OHA was also a participant in the Chamber of Commerce Hawai'i on the Hill and Taste of Hawai'i, showcasing OHA's programs to national leaders.

Both locally and on the continent, the Board is on-the-move and is strengthening its advocacy for our lāhui. ■

Ola i ka wai

Today I had the amazing opportunity of having a tour of Pu'ukukui Watershed Preserve then helping keiki plant kalo and kō at Ola Mau Farms. This experience of seeing a pristine Native Hawaiian watershed and our future planting kalo made me reflect on this past legislative session. One of the most contentious topics was HB1326, better known as the "water bill". Although A&B was at the forefront of the discussion, this bill had implications for the entire state. We as Trustees had beneficiaries on both sides of the issue.

Maui is just the stalk of the kalo when it comes to this water issue. As Kānaka we know "ola i ka wai, water is life". How do we balance the need for agriculture, housing, business and even tourism when it comes to our most precious resource? If you uproot the kalo you will see the real "meat" of the plant that sustains it, wai. Our kūpuna did not commoditize our streams, rivers, and springs.

It was in this spirit that the delegates of the 1978 Constitutional Convention wrote into law that the access to water was a State trust responsibility. They were trying to right the wrongs done by plantation owners for decades by diverting water for private gain. Kalo and small farms fell by the way side without the life-giving waters. Estuaries dried up and our fisheries suffered because of this.

If our leaders of today want to

ensure a resilient and self-sustaining future for Hawai'i, they need to learn a lesson from the sandalwood trade of the early 1800's. As Kamehameha II, Liholiho, began to lose control of the trade that his father had begun, there were devastating consequences. As the maka'āinana were forced to plunder our forests, farming and fishing ceased. While our people were lost to foreign disease, many more were lost to exposure, malnutrition, and famine. How different



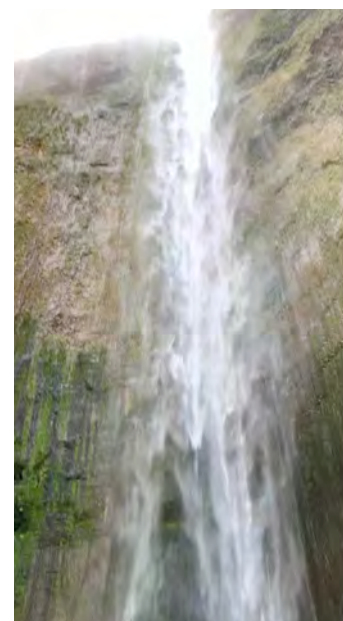
Brendon Kalei'aina Lee

Vice Chair,
Trustee, At-large

would our history be if our people had continued to grow on the land as they had done for millennia?

Our land is once again uncultivated with the demise of big plantations in the State. If we want local agriculture to source our food supply, then we need to ensure water flows back to our streams and the small communities that they supply. Community farms are the best situated to feed their same communities.

We hear talk of a sustainable future, but our actions say otherwise. With the 2019 legislative session officially over, our elected officials will begin the kūkākūkā sessions with colleagues and stake holders. While it was important for us all to speak up during session it is equally vital that we speak up now as well. Water is a right, not a commodity. It is held in trust by the State for all its citizens as is our land for Native Hawaiians. Together we made a difference this session, together we can make a difference for those keiki, who I had helped to plant their food for tomorrow. ■



Water is a right, not a commodity. Pu'u Kukui Watershed Preserve. - Photo: Courtesy

“...the worst part is being alone with your thoughts...in your thoughts...”

Imagine that you are completely dependent on others, imagine spending all day asking complete strangers for help while most of them try not to make eye contact... Have you seen the play “Les Miserables”? A homeless lady once told me, “the worst part is being alone with your thoughts...in your thoughts...”

I feel that we are living the ‘play’ here in Hawai‘i, and I have tried to connect it with a sermon titled “The Aloha Spirit” by the late, great Reverend Akaka.

“His world would go on turning...a world that’s full of happiness that I have never known...”

And now I’m all alone again... nowhere to go, no one to turn to...

And now the night is near...

Sometimes I walk alone at night when everybody else is sleeping.

I think of Him and then I’m happy with the company I’m keeping.

The city goes to bed...and I can live inside my head.

—lyrics from Les Miserables

Below is a reprint of a sermon delivered by the Rev. Abraham Akaka at Kawai’ahao Church, Honolulu, Hawaii, on March 13, 1959...the day Hawai‘i became a state. These beautiful words which are just as appropriate and meaningful today as when he first spoke them.

The Aloha Spirit

“Aloha” is the power of God, seeking to unite what is separated in the world - the power that unites heart with heart, soul with soul, life with life, culture with culture, race with race, nation with nation, and man with woman. Aloha is the power that can reunite when a quarrel has brought separation. Aloha is the power that reunites individuals with themselves when they become separated from the image of God within. Thus when a Person or a People live in the spirit of Aloha, they live in the Spirit of God.

Aloha consists of this attitude of heart, above negativism, above legalism. It is the unconditional desire to promote the true good of other people in a friendly spirit, out of a sense of kinship. Aloha seeks to do

good, with no conditions attached. We do not do good only to those who do good to us. One of the sweetest things about the love of God...about Aloha, is that it welcomes the stranger and seeks his and her good. A person, who has the Spirit of Aloha loves even when the love is not returned... And such is the love of God.

Aloha does not exploit a people or keep them in ignorance and subservience. Rather, it shares the sorrows and joys of people. Aloha



Leina'ala
Ahu Isa, Ph.D.

Trustee, At-large



Lily Collins, from “Les Misérables”. - Image: Courtesy

seeks to promote the true good of others.

Today, one of the deepest needs of mankind is the need to feel a sense of kinship, one with another. Truly, all mankind belongs together.

From the beginning, all mankind has been called into being, nourished, watched over by the love of God. The real true Golden Rule is “ALOHA”. This is the way of life we shall affirm.

Let us affirm forever what we really are - for Aloha is the Spirit of God at work in you and in me, and in the world.”

Mālama Pono, A hui hou till July.
—Trustee Leina'ala ■

Improving our budget process

In April, my Ka Wai Ola piece was focused on OHA’s dual mission, where I explained,

“According to HRS Chapter 10, the Office of Hawaiian Affairs has two competing missions that work in opposition of each other. On one hand, OHA is responsible for fiscally managing the Native Hawaiian Trust Fund (NHTF) to ensure its future spending power is preserved and enhanced for use by our future beneficiary generations. On the other hand, we are expected to spend money in the present moment to better the conditions of our beneficiaries.”

As the Chair of the Committee on Resource Management, I would like to provide you an update on how we are moving forward with reconciling the dual missions of OHA and how this relates to our financial resource management and reporting.

Having dual missions means having two different objectives. However, these two missions are funded predominantly by the same funding source, the Native Hawaiian Trust Fund (NHTF). This means that we need to use the one pot of money to fund both our investments in order to keep the fund secure for future generations, while also using the fund to spend on our current overhead costs as well as the grants, loans, sponsorships, and contracts we offer to our community. Therefore, to organize our financial resources to align with our dual missions we are shifting our perspective from one general pot of financial resources to a bifurcated pot of financial resources broken up into Core and Non-core.

Let me explain the difference.

Core financial resources are about budget stabilization, ensuring the budget to operate OHA is consistent with our legal mandate and can be consistently funded. These Core operations and the money we allocate to them are mainly about maintaining com-

pliance with HRS Chapter 10 in perpetuity. Some Core topics include:

- provisos that are mandated by the Legislature
- activities that are required, unchanged, untouched
- ceded land payments
- general appropriations
- meeting compliance measures

Non-core functions are activities that are not necessarily directly mandated in HRS Chapter 10, but are nevertheless things that OHA feels the need to do in order to better the conditions of

Native Hawaiians. The non-core are the value-added things that the organization is willing to do and take the risk doing to get exponential social and financial returns. Non-core items include:

- funding new innovative programs and grants that build capacity (social capacity/capital)
- developing Kaka’ako Makai
- looking at options for Nā Lama Kukui
- establishing new ventures that are revenue-producing
- distinguishing some of the land functions that have aspects of both core and non-core, based on how they are acquired and treated.

The Board of Trustees, administration, and our dedicated staff are diligently working out the details of organizing our financial resources to match up with the reality of our dual missions. Differentiating our financial resources into Core and Non-core functions is a major step in the direction of greater clarity, efficiency, efficacy, and ultimately impact in using the Native Hawaiian Trust Fund to its fullest potential for bettering the lives of Native Hawaiians. We look forward to keeping you updated on our fiscal sustainability plan and its progress. ■



Dan
Ahuna

Trustee, Kaua‘i
and Ni‘ihau

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Did OHA really “slash” Trustee allowances?

Based on a recent Office of Hawaiian Affairs news release, the *Honolulu Star-Advertiser* published an article titled “OHA Slashes Trustee Allowances.” The story widely reported by local news media, bringing welcome praise to OHA after a highly critical 2018 review of trustee allowances by the state Auditor.

In State Audit Report 18-03, the Auditor criticized the vague policies governing Trustees’ use of their allowances, which was then called the Trustee Sponsorship and Allowance Fund or TSAAF. It was these vague policies that led to questionable expenditures by some Trustees.

While limiting the TPA to \$7,200 is a step in the right direction, not all are so impressed. Upon hearing the news, a former state legislator wrote the following:



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

Trustee,
At-large

“Aloha Trustees! Though this was popular with the public, by reducing your allowance by two-thirds you have taken away your parity with the legislature. It’s not the amount that was the problem it was the lack of consistency of spending rules like that of the legislature. I hope the amount is enough for you folks.”

The former legislator makes a valid point that the crucial issue in trustee allowance spending was not the amount of money spent, but the way it was spent, and the rules gov-



Trustee Akina with supporters, having saved beneficiaries \$44,400 by not spending his trustee allowance. - Photo: Courtesy

In response to the concerns raised by the state Auditor, the OHA Board of Trustees placed a moratorium on the TSAAF, which had been \$22,200 per year per Trustee. Then, in May 2019, the Board voted to reinstate a portion of the trustee allowances as a “Trustee Protocol Allowance” or TPA, for \$7,200 per year per Trustee, starting in June 2019.

According to the OHA news release, policy amendments included “reducing the trustee allocation from \$22,200 to \$7,200.” But on closer inspection of the action the Board voted to approve, only a portion of the former TSAAF was limited to \$7,200. The Board, in fact, has yet to address the larger “sponsorship” portion of the TSAAF, which allowed individual Trustees to give money to persons or groups of their own choosing.

erning the allowance.

That is why, since becoming an OHA trustee in 2016, I gave back my trustee allowance of \$22,200 every year, saving our beneficiaries \$44,400. I felt strongly that the policy governing the trustee allowance was inadequate, and that the funds could too easily be used to gain improper favor with voters.

So, did OHA really “slash” trustee allowances?

The answer is, we will have to wait and see. If OHA desires to respond fully to the state Auditor with the needed reforms, it will have the opportunity to reduce or eliminate the remaining “sponsorship” portion of the trustee allowances. Beneficiaries will want to stay alert to this issue and perhaps reach out to their Trustees to let them know what they think. ■

Pu'u Kukui: Maui's protected endemic plant heaven

The summit of Mauna Kahālāwai is a place few will visit. Pu'u Kukui Preserve (the "Hill of Enlightenment") stretches from 480 feet at Honokōhau Stream to the Pu'u Kukui summit - the highest point on Mauna Kahālāwai at 5,788 feet. Vistas appear and vanish in the white clouds. Pu'u Kukui has been spared human intrusion as it is defended by shifting walls of clouds, sheer cliffs, and 350 of inches of rain per year.

Pu'u Kukui serves as an essential water-catchment system for



Carmen "Hulu"
Lindsey

Trustee, Maui

wao akua, with no regular access by maka'ainana or ali'i. What little access likely to occur was by certain kahuna, kia manu, or those with specific collection purposes. One of the most sacred bodies of water in Hawai'i, Ki'owaiokihia, is the mountain home of Kihawahine, a mo'o goddess and 'aumakua of Princess Keōpūolani. Violet Lake is home of the endemic Maui violet, a flower with a full, heady fragrance designed to seduce pollinators.

Pu'u Kukui is a microcosm of the history and future of Hawaiian biodiversity. Plants have devised ways to survive on this soggy, rugged peak with flamboyance. Unique, beautiful, and fascinating species exist here, and there is no reason to believe we cannot save the great majority of them. 'Amakahi, 'apapane, and 'i'iwi joyfully dart through the preserve. Pu'u Kukui provides critical habitat for native birds, thirty-six species of rare plants, and the endangered Hawaiian hoary bat.

Pu'u Kukui's reforestation efforts mitigate against negative impacts of climate change. Natural climate solutions, such as improved forest management could cost-effectively reduce global greenhouse gas emissions by seven billion tons of atmospheric carbon dioxide emissions annually. Reforestation efforts offer other important benefits, such as restoration of freshwaters and aquifers, an idea well-known and long held by indigenous cultures.

Continuing to focus on the utilitarian value of watersheds creates a risk of overlooking the urgent need to preserve the uniqueness of our native forests. Those who think that nature and humans are essentially opposites strive to erase humanity's past and present footprints from the landscape. The stewards and the species here have demonstrated persistence in challenging these perceptions. Pu'u Kukui offers a vision that is both practical and inspiring. If this remote archipelago is still graced by the songs and brilliant colors of its native flora, fauna, animals, and the ecosystems that support them, it will be this kind of bold action that our mo'opunawill mahalo us for.

We would like to thank Pōmaika'i Kanīaupi'o-Crozier and the Pu'u Kukui Watershed Preserve team for the incredible opportunity to visit their watershed. ■



At front, Pōmaika'i Kanīaupi'o-Crozier, with Trustee Lindsey, Trustee Ahuna and Ho'okahi Alves. - Photo: Courtesy

West Maui. Rain forests, shrub lands, and bogs grow in a pristine environment, and act as a significant water source that provides aquifer recharge and ensures adequate supply of water for agricultural, irrigation and domestic uses. The forest of native vegetation protects fragile mountain soils from erosion by acting like an immense sponge that absorbs rains. Water is released into streams and groundwater aquifers, rather than running off the surface in torrents to the sea. Subsequently, Pu'u Kukui also benefits the shoreline resources of the Honolua-Mokule'ia Marine Life Conservation District.

A miniature forest that exists here and nowhere else on Earth. The ground in every direction looks like an artfully woven haku. Stunted by centuries of too much wind and rain, too little oxygen in the soil, native 'ōhi'a trees are six inches tall, and triumphantly push forth full-sized blossoms. These miniature trees nestle amongst lichens, mosses, and shrubs, creating an unbroken tapestry of brilliant blooms and silver-tipped leaves.

Pu'u Kukui Preserve was considered

Bo Kahui - Ke Alaka'i no L2020

Aloha kākou! This month, we would like to share a condensed version of an article in *Ke Ola* magazine in March-April 2013 written by Gayle "Kaleilehua" Greco. The article shared pieces of the life of Bo Kahui. He is the Executive Director of La'i 'Ōpua 2020. The article was titled "Ko Bo Kahui Ho'oilina Ola."

"One person can make a difference, and everyone should try," said John F. Kennedy in his 1961 inaugural address. Craig 'Bo' Kahui was seven years old at the time and living in Kalihi on O'ahu. It was here Bo saw the affects of not having community resources to support the people. Bo's watchful eye and heavy heart witnessed the strain that enveloped his family as they succumbed to the societal pressure.

In 1972, he enlisted in the Navy, and it was there Bo saw the possibilities of life. He experienced the diversity only world travel can show you, the lives and cultures of many different countries – the positive aspects and the difficulties.

When Bo returned to Kalihi in 1975, he had come full circle, leaving as a young man and returning as a more seasoned adult. In reacquainting himself with the community, Bo met up with a friend who lived in Mililani, a town 18 miles north of Kalihi. Mililani is a community with all the amenities for their residents. It was here Bo realized what he had been sensing and observing throughout his military tour and in life – other people had support systems, the children had recreational resources, and the adults had convenient services.

Bo's life changed as he helped efforts to win back the island of Kaho'olawe and revitalize Kānewai stream in Mānoa. He felt that helping his people and his community was his calling in life. In 1998, Bo and his

family moved from Hilo to Kailua-Kona where he acquired property in the Villages of La'i 'Ōpua, native Hawaiian homelands in North Kona. Bo and five other families joined the DHHL self-help project and worked together to build each other's houses. Proud and forthright, Bo had brought his family home to where they could live, go to school, and have their jobs. There were 225 homes in this development with a future projection of another 1000 units to be built. He looked at the plans, and realized that there was not a community infrastructure in place, and his past flashed before him as if in a déjà vu dream. Something needed to change.

In about 2002, La'i 'Ōpua had a small community services room that allowed some of the residents to use the area for meetings, hālau gatherings, and recreation. It just wasn't big enough. Bo set out to assist in the incorporation of a nonprofit organization to plan for the growth in his neighborhood community. After being awarded State and Federal nonprofit status, Bo, as President of Kaniohale Community Association (KCA), applied for and won a \$125,000 grant for the vision of La'i 'Ōpua.

Bo could see the vision of La'i 'Ōpua come to life as he had meetings with community and political groups. He also understood that it would take a full-time effort to bring the project to fruition. Today, Bo is the Executive Director of La'i 'Ōpua 2020 (L2020). The project is moving forward. In its full build out, L2020 expects to have a Community Center, medical clinic, preschool, social service center, intergeneration daycare facility, abuse shelter, community gymnasium, aquatic center and amphitheatre.

If you want to assist in this effort or want more information about L2020, contact Bo Kahui at bokahui@laiopua.org or 808-327-1221. Aloha! ■



Robert K.
Lindsey, Jr.

Trustee, Hawai'i

from mauka
to makai...
and online!

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

2019

AKUNA – The descendants of Goo Tong Akuna/Puakailima Kaholokula and Goo Tong Akuna/Chang Shee (aka Chang Oe) will be holding their 12th family reunion on Maui, Hawai‘i on July 12 & 13, 2019. This event will be held at the Mayor Hannibal Tavares Community Center (aka Pukalani Community Center). All descendants of Ah Ki Akuna, Apuu Akuna, Ah Chuck Goo Akuna, Mary Ah Pin Chung-Leong, Hannah Ah Han Ah Fong, Mabel Ah Lan Alana Wallace, Jack Pun San Akuna, Henrietta Ah Hong Apo, Malia Maria Naehu, Edward K. Akuna, Agnes Neki Igarta, Lawrence Goo, Yeh Wah Goo, Sing Kum Goo, Sim Goo, and Choy Goo are invited to attend. For more info: Check out website: gootongakuna2019.com (registration form available) or email us at akuna-gootong2019@gmail.com or call Blair Kitkowski at (808) 877-4200 (9:30 to 5:30) or email Patti Kitkowski at pattik808@gmail.com.

ALAWA NAKIKE KAU AKI – Tutu Daisey Alawa Nakike Kau Aki Gathering. Her descendants are invited to the 100th anniversary of her passing on Saturday, June 1, 2019, at the Mānoa Valley Theater/Mānoa Hawaiian Cemetery, 2822 E. Mānoa Rd., Honolulu. Graveyard Cleanup 9 a.m. – 10:30 a.m. followed by a pot-luck lunch. Bring your own tools, chairs, leis, etc. Further inquiries contact your ‘Ohana Rep. or email rosejuly.yam@gmail.com.

COITO – Reunion on July 18, 2020. Place and time (to be announced at a later time), “Catered Lū‘au”. Ti shirts, tank tops and genealogy books available. Contact Jeanne Kahanaoi, 89-475 Mokiawe St., Wai‘anae, Hawai‘i 96792. Phone: (808) 354-7365.

CHARTRAND – Aloha John Francis Carson Chartrand is my Grandfather on my mother’s side. He came to Hawai‘i in the 20’s with the Calvary. He married four Hawaiian women in his life and had many children. Mary Keahi Kaohu, Edith Kapule Kalawaia, Margaret Keanalani Claesene and Helen Brown. My mother Isabelle Leina‘ala Chartrand Kainoa and brother Harold Kalawaia Chartrand had eleven half siblings. In honor of all the Chartrand ‘Ohana that have passed on, to meet Grandpa Chartrand. We want to plan this a reunion. We need everyone to kokua with your current contact info to cuzin Cami Chartrand 446-5098 email Chartrandreunion2020@gmail.com or John Kainoa 244-8428, johnkainoa61@gmail.com. We look forward to hearing from you. Mahalo John.

KAAA REUNION – Saturday, November 9th, 2019, 9 a.m. to 6 p.m. at Zablun Beach, Nānākuli (across from Nānākuli Ranch). This is a potluck affair. Everyone come and meet your ‘ohana. This is the last Kaaa Reunion I’ll be having due to health reasons. Ti shirts and tank tops will be available as well as genealogy books. Please contact me - Jeanne Kaaa Kahanaoi at 808-354-7365.

KA‘AUHAUKANE – Na Lālā O Ana Lumaukahili‘owahinekapu Ka‘auhaukane will celebrate our 15th annual ‘ohana ho‘olaule‘a and pā‘ina on Saturday, September 7, 2019, from 9 am to 5 pm, at the Bellows Air Force Station, Picnic Pavilion “5-B.” Deadline to register is Monday, August 26, 2019. To ensure base access, please contact your family representative for everyone attending the potluck lunch. Ana’s makuakane was Kamokulehua‘opanaewa Ka‘auhaukane (k) and makuahine was Pailaka Ho‘ohua (w). Ana was born March 3, 1845, in Ka‘auhuhu, North Kohala, on Hawai‘i Island. Her date of death was January

30, 1917. Ana’s kaikua‘ana was Kealohapaule Kalaluhi Ka‘auhaukane (w). Ana first married Joseph Kaiamakinii Kanoholani (k). They had ‘ekolu kamali‘i: Joseph Kaiamakinii Kanoholani (k), Makini Kanoholani (k) and Mary Kaiamakinii Kanoholani (w). Later, she married John Von Iseke, they were blessed with ‘umikumakolu kamali‘i: Maria, Elizabeth (Kapuaakuni and McKee), Theresa (Kapiko and Quinn), John Isaacs (Lincoln), Joseph, Antone, Anna, Henry, Louis (Silva), Joseph Joachim (Cockett), Frank (Pereira), Charles (Samerson) and Katherine (Sing). Family representative contacts: Peter Machado 689-0190 (Kapiko and Quinn); Shirleen “Boss” Sturla (619)-890-5106 (Iseke and Kanoholani); Louie Peterson Jr 216-9331 (Isaacs and Iseke); Colleen Tam Loo 729-8662 (McKee); Puanani Orton 235-2226 (McKee).

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

HEEN/MEHEULA – Calling all descendants of Chung Mook Heen, known in Hawai‘i as Harry A. HEEN married Mary (Mele) Helemika Keaukahalani MEHEULA. Known Children: William Ha‘eha‘e Heen, Afong Waiuanue, Phoebe Kaenaokalani, Moses Keli‘iolono Heen, Eliza (Lulu) Lulukamakani, Ernest Nalanaielua, Robert Kanehailua Kekuaiwahia, Edward Kahakelehu, and George Keawe-a-mehula. Harry may have had other wife’s, we are hoping to connect with that ‘Ohana as well. We are in the planning stages but are looking to do a family reunion sometime in 2020 on O‘ahu. Please contact Teave Heen 808-870-7656 teavehee@gmail.com or Curtis Heen curtis.heen@yahoo.com.

WOOLSEY – The descendants of George Woolsey and Mary Tripp are planning a family reunion on July 12-14, 2019 at One Ali‘i Park, Moloka‘i, Hawai‘i. George Woolsey and Mary Tripp had ten children, all of whom have produced descendants: George “Buddy” (Bertha) Woolsey Jr., Annie (Herbert) Kahikina, Mary “Kaekae” (Billy) Spencer, Lawrence “Kanila” (Ku‘uipo) Woolsey, James “Kimo” Woolsey, Marion “Tita” (George) Gramberg, Robert “Bobby” (Napua) Woolsey, William “Bill” (Julie) Woolsey, Edwin “Eddie” (Jackie) Woolsey, and Fredrick “Fifi/Fred” (Doris/Joyce) Woolsey. We will talk story, have music, games, enjoy each other’s company and have genealogy updates during the reunion. Camping is allowed for a small fee. For more information, please email: ohanawoolsey@gmail.com.

MOORE – Calling all descendants of George Keikeinaaloha Moore and Alice Hatsuko Moore including: Esther (Kammerly) Lee and descendants, Edith (Lawrence) Adriano and descendants, Mathias (Gwen) Moore and descendants, Joshua (Esther) Waikoloa and descendants, Matilda (Herbert) Lee and descendants, Katherine (Cisco) Valeho and descendants and Bernard (Pamela) Moore and descendants. The Odo-Waikoloa-Moore 2019 family reunion is scheduled for Saturday July 13, 2019 at the Ala Moana Beach Park beginning at 9 am. Please join us to renew relationships, meet new additions, play games, talk story, eat and ensure that the keiki know their ‘ohana. For more information email rlong04@yahoo.com.

WAIPA – The descendants of Waiaha (Kahaipo) Waipa and Pilioloha Kahilihiwa are planning a family reunion on October 11, 12 and 13 at the Haili Tent at Panaewa, Hilo on the Big Island. The following of their 12 children had off-springs: Waiaha Waipa (m. Napua Kaukuni, aka Alice Waipa); Leialoha Waipa (m. Kook Fai Akaka; m. Li Tai Ta Ah Hee); Kaamoku Waipa (m. Loke “Rose” Purdy); Limaloa Waipa (m. Kahikini “Lucy” Kaukuni); Hanakahi Waipa (m. Margaret Moku);

Kanani “aka Puakomela” Waipa (m. Benjamin Ili); Abraham “Apela” Waipa, Sr. (m. Cecilia Kupihei; m. Elizabeth Kainoamaka “Makalia” Kapea). Times and events planned are October 11, 5:00pm - Pot Luck Pupus and Sharing of family trees; October 12, 12:00pm - Workshops, Late Lunch-Early Dinner; October 13, 11:00am - Talk story and light lunch. Contact Krissy Santa Maria 808-756-4951 or Leona Leialoha 808-315-9977 for more information.

‘IMI ‘OHANA • FAMILY SEARCH

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

ESTRELLA/SOEIRO – I apologize for the latest but the Estrella/Soeiro reunion is cancelled until next summer in 2020. Should you have any questions, please contact: Annette at ulu2ohia3@gmail.com or (808) 896-4902.

GRAMBERG – Searching for the descendants or any related ‘ohana of Herman Gramberg and Rose Anakalea. Children of Herman and Rose are Herman “Waha”, Theresa, George, Vivian, Henry “Heine”, Darlynn, and Rosebud. Looking to update genealogical information. Please email gramberg_ohana1@gmail.com. Any information shared is greatly appreciated. Mahalo!

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

HUSSEY – The Hussey family (Alexander & Kaikaula Makano) is updating its genealogy book. Please go to husseyohana.org for more information.

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

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

KAMAKAU – Looking for anyone with information on Abigail Ellen Hakalaniponi (also known as Poni) Kamakau. Born at Kaopipa/Kaupipa, Kipahulu, Maui on September 3, 1850 and died at Kahehuna (Honolulu) on January 20, 1884. Please contact 808-366-0847 or lruby@hawaii.edu.

KAMEKONA/LOA/KAHAWAI – Searching for genealogy, family members, foster or hānai records for my Great Grandmother, ROSE HIWA KAMEKONA, born June 15, 1909, 1st marriage to George Loa 1927 (one child with Rose Loa/nov Rose Lani), 2nd marriage to Francis Kahawai 1928-1929 (three children with), deceased 1935. I am the grand-daughter of Rose Loa/Lani, great grand daugh-

ter to ROSE HIWA KAMEKONA. Please call/leave message/text Luana @ (808) 450-0103 or email lleliikoa3@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 Honolulu 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 Toraeomon of Tosa, Japan and naturalized to the Kingdom of Hawai‘i on Feb 13, 1847. He worked as a carpenter under Mr. Heart, married to a Hawaiian lady and died in O‘ahu. Please contact Harry 808-777-9187 or harryporterkiawe@gmail.com Mahalo!

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

KAUKA – Looking for descendants or related ‘ohana members of Deborah Chan Loy (DOB: about 1885) Please contact Glenn Ventura at gdvntura44@gmail.com. Mainly trying to locate sisters of my mother Irene Loy (DOB: 1914) Married John Ventura of Kihē. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka.

MAKUA – Looking for descendants or related ‘ohana members of Henry K. Makua (year of birth: 1907, Honolulu) Father: Joseph K. Makua, Mother: Mary Aukai, Sisters: Malia and Mele, Sons: Henery and Donald Makua. Joseph and Mary may have originated from Kaua‘i. Looking for genealogical information. Please contact – emakua.makua@gmail.com. Mahalo!

NAGAI/CASTOR/KAMA/MAU/KAUPO – Nagai’s, Castor’s, Kama’s, Mau’s and Kaupu’s are planning a reunion of all first cousins and ‘ohana on October 10-13, 2019 to be held at Pili‘au Army Recreational Center in Wai‘anae. Please contact Nani Castor-Peck at 206-612-0636 or Tavia Santiago at 808-590-4005 or email Ellen Schaff at chevyxtreme2@yahoo.com.

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

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