

Malaki (March) 2016 | Vol. 33, No. 3



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# *Merrie Monarch*

**Make the most  
of the experience** PAGE 16

Dancer from Kumu Hula O'Brian Eselu's hālau Ke Kai O Kahiki performing in 2009, when they won overall at Merrie Monarch. - Photo: KWO Archives






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## OPENING A DOOR

### Aloha mai kākou,

This month, the treasured mahiole (feathered helmet) and ‘aha ‘ula (feathered cloak) of Kalani‘ōpu‘u will be returning to Hawai‘i together for the first time since they left 237 years ago. (See article on page 4.)

The Office of Hawaiian Affairs is proud of its role to bring these priceless items home, and even prouder of our work with the Bernice Pauahi Bishop Museum, The National Museum of New Zealand Te Papa Tongarewa and Hawaiian Airlines to make this journey possible.

This event allows us to reflect on a unique time in our history. In essence, Kalani‘ōpu‘u thrust us into the realm of international relations by giving the mahiole and ‘aha ‘ula to Captain Cook as a demonstration of goodwill.

This was the beginning of the changes Kamehameha and Kalani‘ōpu‘u witnessed in a world that began to rapidly change for Hawaiians in the late 18th century and early 19th century that persists today as we work to perpetuate our culture – a key part of OHA’s mission.

We can take a look back and see how our ali‘i handled the changing times to continue to assert their sovereignty and perpetuate our culture.

We can take the lessons they taught us and adapt them to the 21st century.

Sovereignty is much more than writing a constitution or arguing about a governance structure. A nation is much bigger than that. It represents our values – those taught by our ancestors along with those we have learned from others who are now part of our extended family.

A nation’s foundation is not only in its governance but also in our hearts, minds, soul and na‘au.

It means facilitating and listening to the will of the people.

And that’s why the return of the mahiole and ‘aha ‘ula is so inspiring. The items had passed through a number of hands before they ended up at Te Papa Tongarewa.

Over the years, many Hawaiian cultural practitioners, academics and school groups went to visit New Zealand and suggested the mahiole and ‘aha ‘ula be returned to Hawai‘i. OHA and the Bishop Museum worked with Te Papa Tongarewa to make that dream a reality. And our New Zealand brothers and sisters knew it was the pono thing to do.

It demonstrated that in the 21st century, building a nation isn’t just about politics, but about partnerships and working together for a common good.

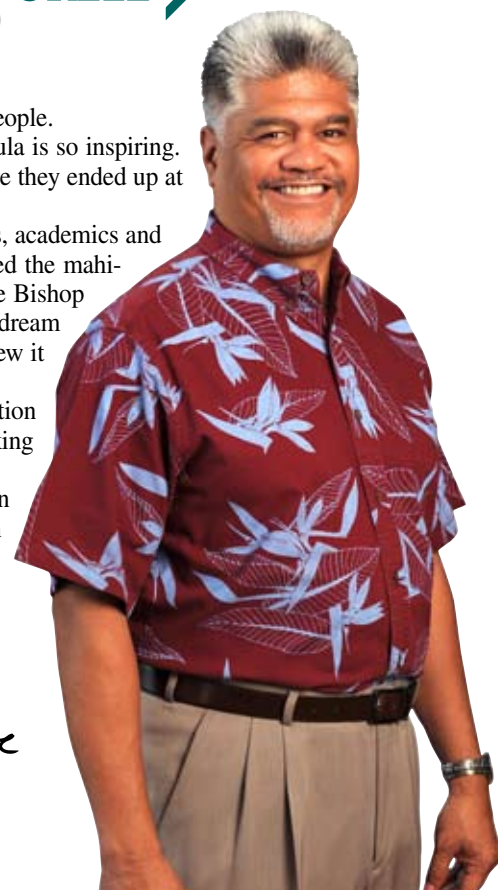
Viewed one way, we put a lot of work into this. In another way, we are only servants and a conduit to open a pathway so all the people of Hawai‘i can share in the inspiration of an ancient king who comes alive for a new generation in 2016.

‘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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In conjunction with the March 19 Step Out: Walk to Stop Diabetes, the American Diabetes Association recommends evaluating your diabetes risk.



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#### Aloha, Dr. Richard Kekuni Blaisdell PAGE 7

BY TREENA SHAPIRO

Remembering a treasured advocate for Hawaiian health, education and independence.

Dr. Blaisdell celebrates his 88th birthday in 2013. -  
Courtesy photo: Richard Kekuni Blaisdell Family

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Learn and share mana‘o about kaulana mahina, Hawai‘i’s traditional lunar calendar.



## CULTURE

## MO'OMIEHEU

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

# Kalani'ōpu'u treasures returning to Hawai'i

By Office of Hawaiian Affairs, Te Papa Tongarewa, Bernice Pauahi Bishop Museum

In 1779, the chief of Hawai'i Island, Kalani'ōpu'u, who traced his regal line to the great chief Līloa of Waipi'o, greeted an English captain named James Cook after his ship made port in Kealahakua Bay. As a demonstration of his goodwill, Kalani'ōpu'u gifted the 'ahu 'ula (feathered cloak) and mahiole (feathered helmet) he was wearing to Captain Cook. Now for the first time, both the storied 'ahu 'ula and mahiole will return together to its home islands since they left its shores on Cook's ship 237 years ago.

In a partnership between the Office of Hawaiian Affairs (OHA), The National Museum of New Zealand Te Papa Tongarewa, and Bernice Pauahi Bishop Museum, the 'ahu 'ula and mahiole of Kalani'ōpu'u will make their monumental journey in March

return these treasures home to Hawai'i, and into the care of the Bishop Museum," said Rick Ellis, chief executive of Te Papa Tongarewa. "When they are shared with

and spiritual parts of Native Hawaiians and the environment.

The construction of featherwork in ancient Hawai'i required an incredible amount of labor and craftsmanship. This 'ahu 'ula in particular has feathers from about 20,000 birds. Skilled trappers caught the birds by employing various techniques such as snaring their prey midair with nets, or using decoy birds to lure them onto branches coated with a sticky substance. They often harvested only a few feathers from each bird before releasing them back into the wild so they could produce more feathers. Skilled workers belonging to the ali'i class crafted the olonā cordage backing, a netting used as the foundation for the cloak, onto which the bundles of feathers were attached, creating bold designs.

After the 'ahu 'ula and mahiole left on Cook's ship, both were taken to England and passed through the hands of various museum owners and collectors. They eventually came under the care of Lord St Oswald, who unexpectedly presented his entire collection in 1912 to the Dominion Museum in New Zealand, the predecessor of Te Papa Tongarewa. The cloak and helmet have been in the national collection ever since. In 2013, discussions began among Bishop Museum, Te Papa Tongarewa, and OHA to bring these treasures back to Hawai'i, culminating in this significant homecoming.

"I'm grateful to witness the return of these cultural heirlooms, and how it is being made possible by the kōkua of many in both New Zealand and Hawai'i," said Kamana'opono Crabbe, Ka Pouhana of the Office of Hawaiian Affairs. "The return of the 'ahu 'ula and mahiole to Hawai'i is a cause for celebration and it will be a source of inspiration, reflection and discussion amongst Native Hawaiians, Hawai'i residents and visitors alike."

In support of the artifacts' return, Hawaiian Airlines will transport the feathered cape and helmet aboard a flight marking the carrier's third anniversary of its route between Auckland, New Zealand, and Honolulu, Hawai'i on March 13.

"The 'ahu 'ula and mahiole are priceless works of artistry, made with skilled hands and imbued with aloha befitting that of Kalani'ōpu'u. Hawaiian Airlines is privileged to serve as the carrier to return these chiefly possessions back to the people of Hawai'i," said Debbie Nakanelua-Richards, community relations director at Hawaiian Airlines.

The 'ahu 'ula and mahiole of Kalani'ōpu'u will then be on long-term loan from Te Papa Tongarewa for at least 10 years. To receive the 'ahu 'ula and mahiole, a private ceremony – Ka Ho'i 'Ana o

Follow the return at [www.oha.org/kalaniopuu](http://www.oha.org/kalaniopuu) or by connecting with the Office of Hawaiian Affairs on social media using #kalaniopuu:

Facebook: [facebook.com/officeofhawaiianaffairs](https://facebook.com/officeofhawaiianaffairs)

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Instagram: Search for oha\_hawaii

The intricate featherwork in Kalani'ōpu'u's 'ahu 'ula required feathers from more than 20,000 birds. - Photo: Te Papa Tongarewa

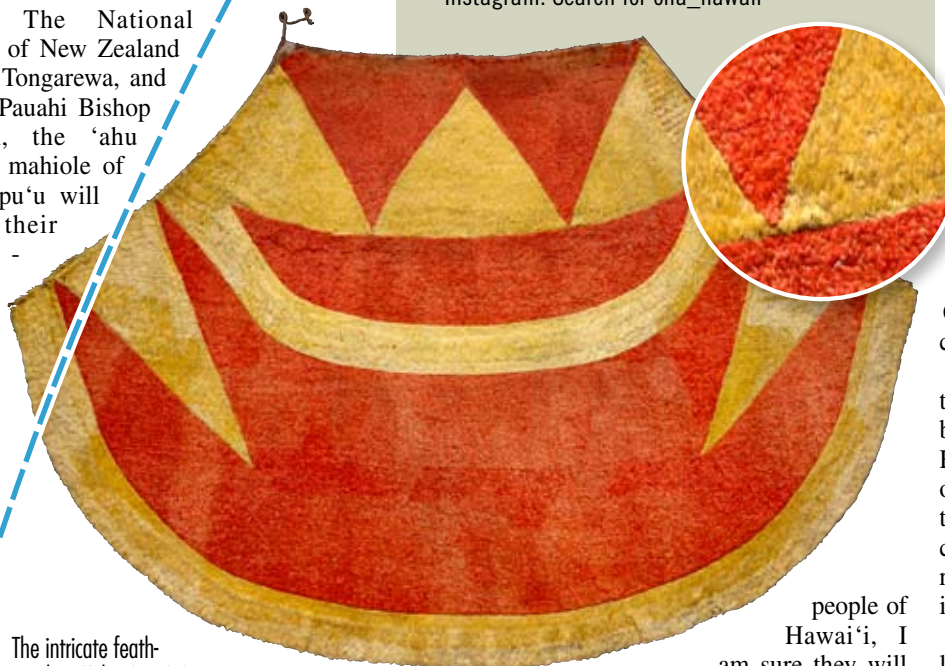
2016 to be displayed at Bishop Museum in Honolulu, O'ahu.

"We are very proud to be working together to make the return of the 'ahu 'ula and mahiole possible. This historic collaboration is celebrated among each of our organizations as we transfer, receive, and care for these pieces, and continue in a tradition of mutual respect among the cultures of the Pacific," said representatives from OHA, Te Papa Tongarewa, and Bishop Museum in a joint statement.

"We are thrilled and honored to be able to

people of Hawai'i, I am sure they will inspire some wonderful conversations and insights, as they did when displayed here in Aotearoa New Zealand."

The feathered cloak and helmet have great extrinsic value, but more importantly, they possess great intrinsic and spiritual significance. For Native Hawaiians, the 'ahu 'ula, mahiole, and all other featherwork were reserved exclusively for the use of their ali'i (royalty), symbolizing their chiefly divinity, rank and power. It embodied the life essence of a thriving abundant environment which are the telltale signs of leadership, as it takes a healthy forest ecosystem to produce enough bird feathers and cordage to make these regal pieces. From a historical perspective, the artifacts represent a period in the timeline of Hawai'i when there was a balance between the cultural, political



## OHA GRANTEE SPOTLIGHT

# Kāko‘o ‘Ōiwi: Restoring an ahupua‘a

By Treena Shapiro

**O**n a 404-acre parcel in He‘eia, Kāko‘o ‘Ōiwi is in the process of restoring an ahupua‘a, using a 1928 image as a guide to recreate taro patches where traditional structures were in use until the mid-1800s.

Subsequent uses – sugar cane, pineapple, rice and cattle – led to fights over water rights, erosion, flooding and runoff, all of which negatively impacted the health and productivity of the He‘eia fishpond and Kāne‘ohe Bay. Meanwhile mangrove trees – originally introduced to control erosion – spread and choked the He‘eia Stream channel at its mouth.

In January 2010, Kāko‘o ‘Ōiwi leased the land with plans to restore it to traditional and historic uses through community-driven efforts. “Basically at Kāko‘o ‘Ōiwi, what we focus on is the development and perpetuation of Hawaiian culture for all generations and all people in Hawai‘i,” the nonprofit’s executive director Kanekoa Kukea-Shultz said in a video interview. “We’re very focused right now on building that food aspect of our people’s culture.”

**This is the land that has sustained me and it’s important that kids have that that opportunity to practice what our ancestors have practiced and not just to read it...”**

— *Executive director  
Kanekoa Kukea-Shultz*

Today, many traditional Hawaiian starches are grown in He‘eia: pia (arrowroot), kalo (taro), ‘uala (sweet potato), ulu (breadfruit), as well as other native and non-native produce. Using sustainable farming practices, Kāko‘o ‘Ōiwi harvested 68,200 pounds of food in 2015.

But Kāko‘o ‘Ōiwi’s mission goes beyond restoring the land to its former productivity. Kukea-Shultz sees it as his kuleana to help Hawaiians understand where they came from. “This is the land that has sustained me and it’s important that kids have that opportunity to practice what our ancestors have practiced and not just to read it or see a beautiful Herb Kāne painting, but to be able to feel how the mud feels with your toes, how it smells and in what aspects this land talks back to us,” he said.



Kāko‘o ‘Ōiwi strives to give children a place to practice the ancestral knowledge passed down by kupuna. Photos: Courtesy Kāko‘o ‘Ōiwi



In addition to producing healthy food for the community, Kāko‘o ‘Ōiwi wants to help the community take ownership of the food they eat. This could mean encouraging more people to farm and helping other farmers obtain equipment and materials. It could also mean providing grants to other community groups. In time, a handful of families could work on the land. “We are looking to invite about four families as a test project to have them start to farm areas and to develop an understanding of what it means to farm and provide food for their families and then obviously prepare it and eat with their families, which is a much more important aspect of an ahupua‘a – the whole feeding and sharing and taking care of each other,” Kukea-Shultz said.

Kāko‘o ‘Ōiwi already has the support of some food industry professionals dedicated to cooking with locally grown produce.

Mark “Gooch” Noguchi, chef and co-founder of the Pili Group, has been running industry work days in He‘eia every

other month for the past four years. Held on Mondays – and now renamed Hanohano He‘eia Work Days – the events attract 25-30 food industry workers who are learning what it takes to have locally sourced ingredients. “Everybody who comes, comes to hana. No one comes to milimili or do it for the ‘gram (to post on

social media). Everybody puts in. That’s what’s important to me.”

Noguchi does more than assist Kāko‘o ‘Ōiwi with physical labor. “When you source products locally, it makes you understand that you cannot get everything you like, when you like,” he said. If what he wants isn’t available locally, he looks for something else. And, if the folks in He‘eia have grown something they’re finding hard to sell, Noguchi takes it off their hands to see what he can do with it.

“I think being aggressive and actually sourcing locally educates you to understand just how frail our ecosystem is,” Noguchi said. “I don’t call our produce guys and have them get something from America just because. That’s why I think local sourcing is important – reinforcing the fact of understanding where we come from and how fragile it is.”

Before becoming the director of marketing for Kāko‘o ‘Ōiwi, Lindsey Ozawa was executive chef at Nobu Waikīkī and chef and owner at Primo in Kailua. “I worked with food pretty much my entire working career,” he said. But he points out the past two years in He‘eia have been his introduction to producing and growing the food himself. “I’ve always used as much locally grown product as I can in my career. This is a 180, but it’s in the same realm as what I was doing before.”

Learning about native plants and foods and gaining a fuller appreciation of where food comes from is what drew Ozawa to Kāko‘o ‘Ōiwi, but increasing the amount of food produced locally has a practical benefit.

“As a chef, you always want what’s going to taste best. If it’s from here it’s probably going to taste better than something that’s in a container. Then you have the whole sustainability issue, which is equally important,” he said.

Kāko‘o ‘Ōiwi’s mission has many partners, particularly the Hawai‘i Community Foundation, the National Oceanic and Atmospheric Association, the Nature Conservancy and the Office of Hawaiian Affairs, which collectively provide the backbone of funding that has allowed the nonprofit to learn and grow.

For more information or to get involved, visit [www.kakooiwi.org](http://www.kakooiwi.org) or email [info@kakooiwi.org](mailto:info@kakooiwi.org). Community workdays are held on second Saturdays from 8 a.m. to noon.

Kāko‘o ‘Ōiwi is just one community program supported by funding from the Office of Hawaiian Affairs. In fiscal year 2015, OHA’s Grants Program awarded \$10.3 million to statewide initiatives that meet the needs of Hawaiians and the community at large. Visit [www.oha.org](http://www.oha.org) for more information.

Watch video of Kāko‘o ‘Ōiwi at [www.vimeo.com/ohahawaii](http://www.vimeo.com/ohahawaii). ■



## HEALTH

## MAULI OLA

To improve the quality and longevity of life, Native Hawaiians will enjoy healthy life-styles and experience reduced onset of chronic diseases.

# Hawaiians and Asians face higher diabetes risk

By Treena Shapiro

**D**iabetes affects nearly 130,000 people in Hawai'i and as many as 46,000 of them have yet to be diagnosed, according to Leslie Lam, executive director of the American Diabetes Association Hawai'i.

The statistics are even more startling for Native Hawaiians, who are 2.2 times more likely than other people to be diagnosed with the disease, as well as Asians, who often are diagnosed at lower body mass indexes.

On a positive note, more awareness about diabetes has led to more early diagnoses, as well as a prediabetes diagnosis that gives people time to get control of their symptoms before they become diabetic.

"Prediabetes really is a significant diagnosis," Lam said. "You're at a place where you can actually slow down that process."

Lifestyle changes like eating healthier, incorporating exercise and quitting smoking can help diabetics and prediabetics lower their blood glucose numbers, sometimes without medication. But getting checked is key, since other risk factors include age, family history and blood pressure.

In conjunction with Honolulu's Step Out:



AhLun Yung, Dr. Dee-Ann Carpenter, Bonnie Tanner Kahape'a, and Gaylan Macanas, (crew from Hōkūle'a and Hikianalia, doing education in Pago Pago, American Samoa, August 2014). - Photo: Courtesy Dr. Dee-Ann Carpenter

Walk to Stop Diabetes fundraiser on March 19, the American Diabetes Association wants all people to take a look at their overall health and get as much information as they can to determine if they're at risk for diabetes. "It's an epidemic," Lam said, noting that it affects 11.5 percent of the state's population. Undiagnosed, "That's a great health risk," she added.

After treating patients for nearly 20 years, Dr. Dee-Ann Carpenter has noticed that most diabetics are getting diagnosed earlier than they did when she first started. Back then, she would often see patients who may have lived with diabetes for a decade before getting diagnosed.

"I think people are a little more aware of getting their blood pressure checked, to do a blood test at least once a year, a fasting blood sugar test. I'm catching it at the earliest stage," she said.

Left unchecked, diabetes can contribute to heart attacks and strokes. It's already the leading cause of blindness, amputations and liver failure in Hawai'i.

Many people will be diagnosed after seeing a doctor about blurry vision, frequent urination, persistent thirst or unexplained weight loss, but not everyone at risk takes the symptoms seriously enough to get checked.

And some don't want to be diagnosed

because they don't feel ready to make the necessary changes.

But Carpenter recommends getting checked, then doing what you can do to make changes – picking fruit over chocolate; exercising during commercials or from your chair; packing Ziploc snack bags with zucchini, carrots, celery or cherry tomatoes for easy snacks; or walking around the field while your child is at sports practice.

See the American Diabetes Association risk test on page 23 for more information and visit [stepout.diabetes.org](http://stepout.diabetes.org) to sign up for the 2016 Step Out Walk. ■

## Smoking rates raise concern

By Treena Shapiro

**W**hile Hawai'i's overall smoking rates are among the lowest in the country, Native Hawaiians are still smoking cigarettes at a higher rate than the national average.

According to Dr. Virginia Pressler, director of the state Department of Health, when looking only at adults, about 27 percent of Hawaiians smoke, compared to 14 percent of Hawai'i residents and 17 percent of Americans.

"That's a significant concern because of all the negative impacts smoking has on people's health," says Pressler, who points out that this also means more exposure to secondhand smoke for children and families.

Smoking is linked to lung and esophageal cancers, coronary heart disease, stroke, chronic obstructive pulmonary disease (COPD) and diabetes, so the higher smoking rate leads more Hawaiians to be diagnosed with smoking-related illnesses that shave an average of two to four years

from their lives. "The health impact on the Native Hawaiian population is immense," Pressler says. "It's a major priority for us to deal with the health inequities, not just the global health outcomes."

Public health experts hope a new law raising the smoking age to 21 from 18 will help to bring down Native Hawaiian smoking rates. The law took effect at the beginning of the year.

Ideally, the new law will encourage more young people to seek out smoking cessation services like the free Hawai'i Tobacco Quitline (1-800-QUIT-NOW) or programs run through community health centers says Jessica Yamauchi, executive director of the Hawaii Public Health Institute.

According to a 2014 U.S. Surgeon General's report, most smokers try their first cigarette before they turn 18. "What we find is that nearly half of all adult smokers transition between experimenting and regular smoking once they turn 18 and have legal access to the product," Yamauchi says.

Another argument for raising the smoking age is

tied to the state's decision to delay the age children start kindergarten, which means more students are turning 18 while still in high school. "By raising it to 21, it's much less likely for a 21-year-old to be hanging out with a 16-year-old and sharing those products," Yamauchi says. "We also hope we're delaying the age of initiating and hopefully at that point, they're not starting at all."

Yamauchi points to a U.S. Institutes of Medicine study from March 2015 that concluded that if the entire nation were to raise the legal smoking age to 21, it could lead to 223,000 fewer premature deaths, 50,000 fewer deaths from lung cancer and 4.2 million fewer years of life lost for those born between 2000 and 2019. "They also estimated that the smoking prevalence would fall an estimated 12 percent if the minimum age was set at 21," she says.

As the state works on a new five-year tobacco control plan, Pressler says that special attention will be paid to eliminating the disparity in smoking rates among Native Hawaiians and other populations at risk.

For more information or to find smoking cessation materials, visit the 'Imi Hale Native Hawaiian Cancer Network's website at [www.imihale.org](http://www.imihale.org). ■

## Program exposes native students to STEM

By Lisa Asato

Indigenous students in Hawai'i and Alaska will build their collective knowledge about climate change, thanks to a federal grant designed to enhance their skills in science, technology, engineering and math.



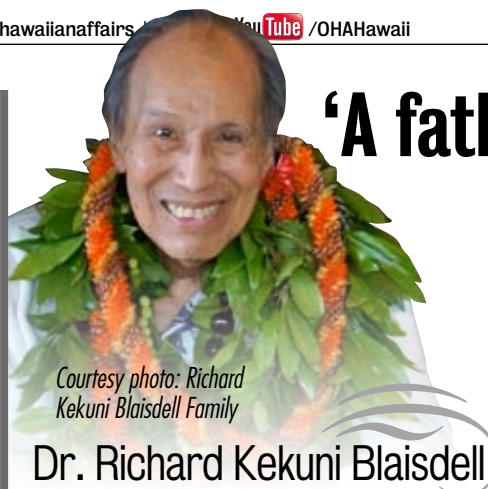
The program involves 1,500 Native Hawaiian and Yup'ik students in 15 middle schools each on Hawai'i Island and in southwest Alaska's Lower Kuskokwim School District. Known as "Preparing Responsive Educators using Place-based Authentic Research in Earth Systems," PREPARES also aims to train non-native teachers in providing culturally responsive STEM instruction to native students.

The Office of Hawaiian Affairs is a partner in the program, with OHA's Leona Kalima serving as head of PREPARES' advisory board.

In June 2015, a group of Hawai'i educators met in Honolulu to research the development of curriculum on how climate change affects Hawai'i's agriculture and freshwater resources. Additional Alaska curriculum was being developed separately. The lessons will be rolled out in classrooms, and students will be tested the following year to gauge how their achievements in STEM compare to those of students who didn't participate in the program.

The program's success could lead to "increased funding for indigenous students in Alaska, Hawai'i and the rest of the country from the federal government," said Kathy Bertram, Ph.D., principal investigator of PREPARES.

The students have already done one year of lessons under the five-year National Science Foundation grant. This school year the Alaska and Hawai'i students will communicate online to share what they've learned, culminating in a student exchange next school year, Bertram said. ■



Courtesy photo: Richard Kekuni Blaisdell Family

## Dr. Richard Kekuni Blaisdell

March 11, 1925 – February 12, 2016

By Treena Shapiro

Dr. Richard Kekuni Blaisdell, a pioneer in the study of kānaka maoli health care and a key figure in the Hawaiian sovereignty movement, died on Feb. 12 at The Queen's Medical Center. He was 90.

Blaisdell was chairman of the University of Hawai'i School of Medicine in the 1980s when he came across references to "kānaka maoli" in historical texts. He noticed that before Western contact kānaka maoli health had been described as robust, a contrast with the declining health he was seeing in contemporary Hawaiians.

Seeking to correct the significant health disparities between Native Hawaiians and other groups, Blaisdell authored the critical health report, "E Ola Mau," for the Congressional Native Hawaiians Study Commission. Five years later, he was instrumental in the passage of 1988's Native Hawaiian Health Care Act, which established Hawaiian health care systems across the islands and integrated traditional health practices with Western medicine.

"Dr. Blaisdell was a father of modern Hawaiian medicine and health. He was one of my mentors and pushed me to get my doctorate in clinical psychology. He fought to get more Hawaiians, Pacific Islanders and other indigenous peoples into medical school. He brought the wisdom of our Hawaiian ancestors to the modern world and helped revive traditional healing practices," said Dr. Kamana'opono Crabbe, Office of Hawaiian Affairs Ka Pouhana and CEO.

Blaisdell believed that the health of the Hawaiian people was connected to the health of the 'aina and the preservation and perpetuation of their history and culture. In 1984, he helped found the sovereignty group Na 'Ōiwi O Hawai'i, which convened a Hawaiian sovereignty conference where he spoke in detail

## 'A father of modern Hawaiian medicine'



Kalani Brady, Nalani (daughter) and Kekuni Blaisdell from 2014 dedication of the Ahu Ola (altar) at JABSOM's Native Hawaiian healing garden which includes a foundation stone from Dr. Blaisdell. - Photo: Courtesy University of Hawai'i John A. Burns School of Medicine

**“He fought to get more Hawaiians, Pacific Islanders and other indigenous peoples into medical school. He brought the wisdom of our Hawaiian ancestors to the modern world and helped revive traditional healing practices.”**

— Dr. Kamana'opono Crabbe,  
Office of Hawaiian Affairs  
Ka Pouhana and CEO

about how independence could help improve overall health.

An advocate for Native Hawaiian education, Blaisdell served on several committees to preserve Hawaiian language, arts and culture and from 1987-1989, served as acting interim director of the University of Hawaii Center for Hawaiian Studies.

"His greatest accomplishment was to bring medicine, culture and heritage and relate it to modern politics. He understood that one cannot exist without the other and good governance was necessary to promote good health and medicine. That is why he was such a staunch supporter of sovereignty for the Hawaiian people – to bring the best governance practices to improve the health of Hawaiians and all the people of Hawai'i. The lāhui has lost a dear patriot," Crabbe said.

Born on March 11, 1925, Blaisdell was a 1942 graduate of the Kamehameha School

for Boys. After completing his undergraduate work at University of Redlands, he earned his MD at the University of Chicago School of Medicine in 1948.

Blaisdell served in the U.S. Army Medical Corps from 1950 to 1954 and was appointed to the U.S. Atomic Bomb Casualty Commission in Hiroshima and Nagasaki after World War II to determine the

effects of radiation on the people who survived the atomic bombing in those cities. While there he adopted an almost two-year-old boy, Mitsunori, and brought him back to Chicago.

"I was single when I met little Mitsunori," Blaisdell was quoted as saying in a UH Medical School release. "I took him back with me to the University of Chicago where I was working. And within a year, I met a lovely nurse, Irene Saito, a Waimānalo girl. We were married and Mitsunori, we called him Mitch, was best man at our wedding." Their only daughter, Nalani Blaisdell-Brennan, was born in Chicago.

In 1966, Blaisdell was recruited to become the inaugural chair of medicine at the new John A. Burns School of Medicine in Hawai'i. He served as chairman and Professor of Medicine until his retirement in 2010, then served as Professor Emeritus until his death.

"Dr. Blaisdell is considered a treasure to every class that has ever graduated from our medical school," said Jerris R. Hedges, MD, Professor and Dean of JABSOM.

The Honpa Hongwangji Mission of Hawai'i named Blaisdell a living treasure in 1990, one of many accolades he received.

Dr. Blaisdell is survived by son, Mitch, daughter, Dr. Nalani Blaisdell-Brennan, and Grandchildren: Melissa Blaisdell, Billy Brennan, Malia Brennan and Jacob Blaisdell.

The family requests that in lieu of flowers, donations may be made to the Dr. Kekuni Blaisdell Proposed Chair in Native Hawaiian Health at the John A. Burns School of Medicine (account #127-2010-2). (Please make your check payable to UH Foundation). ■



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## OHA IN THE COMMUNITY



### WAIMEA EXPANDS

Hi'ipaka LLC has opened a Waimea Valley Information Center and Gift Shop at the former Waialua Courthouse at 66-207 Kamehameha Highway in Hale'iwa. - Photo: Nelson Gaspar

## OHA's new Community Engagement Director named

OHA Staff

**T**he Office of Hawaiian Affairs has named Nicole Mehanaokalā Hind as its Community Engagement Director.

Her responsibilities including building public support for OHA's efforts, improving the public profile of Hawaiians and reaching out to the community to support improving the lives of Native Hawaiians.

She came to OHA in 2012 as the Knowledge Based Strategist Specialist and has worked to collaborate more with other Native Hawaiian Trusts. She has extensive experience in the University of Hawai'i Community College System, Department of Education, Charter Schools, Immersion Schools and other native Hawaiian-serving trusts and organizations. Prior to coming to OHA, she was an academic advisor and instructor at the University of Hawai'i.

Hind is a graduate of Moanalua High School, and attended Honolulu Community College before getting her Bachelor's and Master's



Mehana Hind. - Photo: Francine Murray

degrees at the University of Hawai'i at Mānoa.

"Mehanaokalā brings a depth and breath of relationships to the job and will help bring Native Hawaiians together to work on a number of issues critical to our people," said Kamana'opono Crabbe, Ka Pouhana Chief Executive Officer at the Office of Hawaiian Affairs. "Her drive and dedication will inspire our community to work together on various issues that will better the lives of Native Hawaiians. ■



OHA Board Actions

Compiled by Garrett Kamemoto

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

Jan. 28, 2016		Motion									
Motion to approve the Chair’s appointment of the Ad Hoc Committee on CEO Profile, with Trustee Peter Apo as chair; Trustee Hulu Lindsey as vice chair; and Hawley Iona, Lisa Watkins-Victorino, and Reynold Freitas as members.		Motion passed with eight AYES and one ABSTENTION.									
Feb. 11, 2016											
Motion to approve Administration’s recommendations on NEW BILLS (Items 1 – 722) as well as: <ul style="list-style-type: none"><li>• ADD HB1535 as OPPOSE;</li><li>• ADD HB2617 as OPPOSE;</li><li>• CHANGE HB1931 from Monitor to COMMENT;</li><li>• CHANGE HB2067 from Support to SUPPORT WITH AMENDMENTS;</li><li>• CHANGE HB2074 from Monitor to COMMENT; and</li><li>• CHANGE HB2200 from Comment to OPPOSE</li></ul> on the OHA Legislative Positioning Matrix dated February 3, 2016, as amended.		Motion passed with six AYES and three EXCUSED.									
Motion to approve Administration’s recommendations on NEW BILLS (1 – 226) and BILL POSITIONS FOR RECONSIDERATION (227- 235), along with the following revisions: CHANGE: <ul style="list-style-type: none"><li>• Item 228, HB2046 from Comment to remains OPPOSE; and</li><li>• Item 235, SB2743 from Comment to remains SUPPORT</li></ul> on the OHA Legislative Positioning Matrix dated February 10, 2016, as amended.		Motion passed with six AYES and three EXCUSED.									
First of two required readings on Motion to approve an OHA Board of Trustees Executive Policy on International Engagement that will align with OHA’s mission: “to mālama Hawai’i’s people and environmental resources, and OHA’s assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and nation, recognized nationally and internationally.” (First of two required readings.)		Motion passed with six AYES and three EXCUSED.									
Motion to accept and approve the recommendation of the Ad Hoc Committee on Travel. (Six AYES required for passage.)		Motion passed with five AYES, two NO votes and two EXCUSED.									
Motion to amend, approve, adopt, and ratify OHA Board of Trustees’ By-Law Article XVII, “Trustee Code of Conduct and Sanctions for Violations of the Code of Conduct” and to approve, adopt and ratify a stand-alone policy which shall be titled “Code of Conduct and Sanctions for Violation of the Code of Conduct”. (Six ayes required for passage.)		Motion failed with five AYES, two NO votes and two EXCUSED.									
Motion to defer Item V.E. Approval of BOT Bylaws Amendment and Corresponding and Conforming Changes to BOT Executive Policies.		Motion failed with two AYES, five NO votes and two EXCUSED.									

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# Need a golf cart?

## Mālama Loan helps Nohokai grow its fleet

By Treena Shapiro

**A**s a production coordinator for “Monday Night Football,” Curtis Colin was responsible for renting utility vehicles and generators all over the country.

Once or twice a year, he’d return home to Hawai‘i, working at the Pro Bowl or golf tournaments during the off-season. The equipment he needed for those events could be hard to find. “For production companies coming here, there was just very limited resources and vehicles for them to use,” he said.

Around 2004, Colin got tired of

the constant travel and returned home permanently. Production managers who knew he’d moved back got in touch when they were heading to Hawai‘i for work, hoping he could point them toward the gear they needed. He started buying little things they were looking for so he could rent them out.

After about a year, the Golf Channel contacted him. “They needed 30 carts themselves for a golf tournament. So we provided,” he said. “I went out and bought 30 golf carts and rented them for seven events.” That launched his company, Nohokai Production Services, which rents, sells and services electric golf carts, utility vehicles and generators.

Since its start in 2005, Nohokai has grown to include 120 to 130 golf carts, enough to be able to rent out three 30-cart fleets at a time.



Curtis Colin’s Nohokai Productions rents equipment to production crews. - Photo: Courtesy

The company also has 30 off-road vehicles and 30 generators. Production crews from all the major networks, productions such as “Hawai‘i Five-O,” and “Jurassic World,” as well as festival organizers have turned to Nohokai for their needs.

“We have the largest fleet, so nobody can touch us as far as doing what we do,” Colin said.

For the first couple years, Colin kept his golf carts at Turtle Bay, where he’d originally purchased them. For the past seven or eight years, Nohokai has been headquartered at the Waikele Gulch Bunkers in underground structures that easily convert into garages.

A Mālama Loan from the Office of Hawaiian Affairs helped Colin grow his company. “We used the money to buy more golf carts to expand the fleet to 60,” which happened to be the new Golf Channel requirement, Colin explained. “They were expanding and they needed more cameras and they needed more carts to get the cam-

eras around, so it was a good fit.”

Now Nohokai can offer its services even when there is very high demand, Colin says. For example, when one fleet needs to be shipped to Maui for a golf tournament at Kapalua, carts are still available for events on O‘ahu.

Colin advises other Native Hawaiian entrepreneurs to consider Mālama Loans. “It’s very helpful, especially with that interest rate, and it’s fixed, too,” he said.

He recommends that people get their business plans together in advance. Once that’s taken care of, the application process is quite easy, he said. So easy, in fact, that he said, “I’m going to ask them for more money, to expand by another 60 utility vehicles.”

The Office of Hawaiian Affairs has helped more than 2,000 Native Hawaiian families with low interest loans to build businesses, repair homes and take care of educational expenses.

For more information about OHA’s Mālama Loan Program, visit [www.oaha.org/malamaloan](http://www.oaha.org/malamaloan). ■

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Taysia Gomes is pursuing her degree in Business at UH Mānoa with the help of the Nā Ho‘okama a Pauhi scholarship

Nā Ho‘okama a Pauhi recipient Kawailehua Engle-Kamano is a Hawaiian Studies major at UH Mānoa



# Hau'oli Lā Hānau e Kūhiō!

*We all know Prince Jonah Kūhiō Kalaniana'ole as the champion of the Hawaiian Home Lands program. In honor of his birthday, March 26, we remember some of the lesser known facts about our favorite ali'i.*



## Pi'ikoi Family Name

Since birth, Prince Kūhiō carried his father's surname, Pi'ikoi. When his father died, he dropped Pi'ikoi and took his middle name as his last name. His older brothers, David Kawānanakoa and Edward Keli'iahonui, did the same. Hence the Hawaiian surnames – Kalaniana'ole, Kawānanakoa, and Keli'iahonui.



## Prince Cupid

Kūhiō's French teacher gave him the nickname "Prince Cupid," describing the prince as a "fat little fellow whose eyes twinkled merrily and upon whose lips there was a perpetual smile." The nickname stuck. Newspapers of his day often referred to him as Prince Cupid.



## Chiefly Education



Prince Kūhiō received only the best in education. After attending O'ahu College (now Punahou School) and St. Alban's College (now 'Iolani School), he spent four years at a military academy in San Mateo, California called St. Matthew's School.

He then traveled to Cirencester, England, to spend a year studying at the Royal Agricultural College. Prince Kūhiō later graduated from a business school, also in England.



## Japanese Princess

In 1887, King David Kalākaua arrived in Japan during his tour around the world. He proposed Prince Kūhiō as a mate for one of Japan's imperial princesses. The Japanese politely declined.



## Royalist Rebellion

When Prince Kūhiō was 24 years old, he joined Royalists in a rebellion to restore the monarchy, and return Queen Lili'uokalani to the throne of the Hawaiian Kingdom. He was arrested and charged with treason by the U.S. government. He was pardoned after a year in O'ahu Prison.



## Love in Prison

Prince Kūhiō met Elizabeth Kahanu Ka'auwai while he was in O'ahu Prison. She would bring him food and sing songs to comfort him. When he was released, the two married, and set out to travel the world together.



## German Knockout

Prince Kūhiō was an exceptional boxer. While traveling through Switzerland, a German count referred loudly to Prince Kūhiō's dark skin color. The count's friends demanded a duel. Instead, Prince Kūhiō knocked the man out.



## British Army

Prince Kūhiō also traveled to South Africa, where he spent three years fighting with the British Army against the Afrikaans-speaking Dutch settlers in the Second Boer War.



## No Blood Quantum

In early debates over the Hawaiian Homes Commission Act, Prince Kūhiō wanted no blood quantum, while powerful sugar interests pushed for a 100 percent blood quantum. Being the statesman that he was, Prince Kūhiō compromised with a blood quantum of 1/32 or 3.125 percent. In the end, U.S. Congress passed what they considered a "compromise" with a 50 percent blood quantum, much to Prince Kūhiō's dismay.



## Pualeilani

As was custom with ali'i Hawai'i, residences were given names. Prince Kūhiō and Princess Kahanu's Waikiki home, which Prince Kūhiō inherited from Queen Kapi'olani was named Pualeilani, meaning "heavenly flower lei." Pualeilani was located on the grounds of the current Hilton Waikiki Beach on Kūhiō Avenue.

**‘Āina Ho‘opulapula,  
He Kuleana.**



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Students from kindergarten through high school participated in Ka Moloka'i Makahiki 2016. - Photo: Courtesy

# Moloka'i Makahiki nurtures the spirit

By Cheryl Corbiell

A year in the planning by dedicated volunteers, the Ka Moloka'i Makahiki 2016 celebration culminated in a three-day cultural event that drew more than 300 athletes who had been training for months. Since the contemporary Moloka'i Makahiki tradition was revitalized 34 years ago, the number of athletes has doubled and today includes competitors from four other islands.

Held Jan. 28 to 30, the Moloka'i festival included the arrival of the Hikianalia voyaging canoe; a speaker series about Kaho'olawe's makahiki; an update about the Hōkūle'a and Hikianalia world-wide voyage; athletic competitions for 187 kindergarten to high school students and adults at Kaunakakai Ball Field and 147 middle to high

school students at Nā'iwa, the traditional makahiki grounds; and a closing ho'olaule'a.

The Hikianalia's arrival at Kaunakakai harbor heralded the beginning of the makahiki festival. More than 400 residents visited the canoe. "The primarily 16-member Moloka'i crew wanted to compete in the games so we timed our Moloka'i visit with makahiki," said crewmember, Kawika Crivello.

While public land events were held at the Kaunakakai Ball Field, elite middle and high school students were chosen by their schools to compete at Nā'iwa. Event organizer Mikiala Pescaia said, "Nā'iwa is not dramatic and looks like a lush pasture, but the area is steeped in history and centuries of sportsmanship." The past is not far away. Dense vegetation hides the wrestling arena with stone terraced spectator seating; a heiau, dedicated

to Lono; and a 'ūniki pā hula (hula mound). At the edge of the property stand two upright stones believed to be Kāne and Kanaloa.

After a dusty, early morning drive into north-central Moloka'i, the Nā'iwa opening ceremony pierced the silence as a procession carried the god of agriculture and fertility, to the altar where ho'okupu are laid. A 16-foot pole represented Lono with a carved human head at the top and crosspiece hung with sheets of cloth. Nā'iwa is on private property and restricted to athletes and organizers only. The Kaunakakai Ball Field opening ceremony is open to the public and is similar to Nā'iwa's.

Sporting events included 'ō'ō ihe (spear throwing), 'ulu maika (stone rolling), moa pahe'e (oblong wood slide), kōnane (checkers), pā uma (standing arm wrestling), hākā moa (one leg held up by a hand wrestling),

pōhaku ho'oikaika (stone toss), uma (arm wrestle) heihei wāwae (100 meter sprint), kūkini (400 meters sprint), lele pahū (highest splash), and hukikahi (one-on-one rope pull). The team event was pā'ume'ume (tug of war). Both girls and boys compete together in the events.

Brooke Kelihoomalū, a Moloka'i student and winner in 10 events, has competed at Nā'iwa for three years. "Attending makahiki at Nā'iwa makes being Hawaiian real for me. Sportsmanship is important and the competition arduous. Makahiki at Nā'iwa stirs the Hawaiian part of me," said Kelihoomalū.

Kupuna Opu'lani Albino said, "The makahiki games awaken the people and bring back all that was lost. The games are nurturing to the people's spirit and bring people together to share cultural traditions." ■

*Cheryl Corbiell is an Instructor at the University of Hawai'i Maui College – Moloka'i and coordinator for TeenACE and ACE Reading and Writing programs.*

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# Papahānaumokuākea turning 10

By Ka Wai Ola staff

When the Papahānaumokuākea Marine National Monument was established in 2006, it became the world's first large-scale marine protected area and ushered in a new class of marine conservation.

Back then, less than 1 percent of the world's ocean was protected. However, in the decade since federal and state agencies stepped up to protect the waters around the Northwestern Hawaiian Islands, another 15 such protected areas have been created. Collectively, they protect national seas and territorial waters roughly the size of Brazil.

Last month, Big Ocean's "Think Tank on the Human Dimensions of Large-Scale Marine Protected Areas" brought managers, cultural practitioners, policy-makers,



OHA Chief Advocate Kawika Riley, Sandra Gibson, Ka Pouhana Kamana'o pono Crabbe, Trustee Haunani Apoliona, Trustee Lei Ahu-Isa and Papahānaumokuākea Manager Keola Lindsey were a part of the "Partnering for Protection" event celebrating 10 years of cooperative management of the natural, historical and cultural resources of the Northwestern Islands by OHA, NOAA, U.S. Fish & Wildlife Service, and DLNR. - Photo: Alice Silbanuz

donors and scholars to Honolulu to talk about best practices for these areas. Many of the participants were among 200 guests who gathered at Washington Place on Feb. 8 to talk about the accomplishments at Pap-

ahānaumokuākea over the past 10 years. The Northwestern Hawaiian Islands Marine National Monument is the first – and only – natural and cultural UNESCO World Heritage Site in the United States. Its dedica-

tion to incorporating both Hawaiian and western science approaches to research and management have earned the monument international acclaim.

Papahānaumokuākea is cooperatively managed under three co-trustees – the U.S. Department of Commerce, the U.S. Department of the Interior and the State of Hawai'i – joined by the Office of Hawaiian Affairs. Management is keenly focused on protecting the natural and cultural resources at the monument. Native Hawaiian people, communities and perspectives are engaged to broaden the scope of protections, helping the managers look beyond science, species and habitat as they consider long-term protection and perpetuation of Northwestern Hawaiian Island ecosystems, Native Hawaiian culture and heritage resources.

Papahānaumokuākea encompasses nearly 140,000 acres of Pacific Ocean, an area larger than all of the country's national parks combined. Its extensive coral reefs

are home to more than 7,000 marine species, a quarter of which can only be found in the Hawaiian Archipelago. Its islands and shallow waters are habitats for the threatened green turtle and endangered Hawaiian monk seal, as well as 22 species of seabirds that breed and nest there. Four species of birds, including the extremely endangered Laysan duck, can't be found anywhere else.

The monument also has significant cultural sites from before and after Western contact. The island of Mokumanamana has the highest density of sacred sites in the archipelago, as well as spiritual significance in Hawaiian cosmology.

The Office of Hawaiian Affairs oversees management responsibilities for Papahānaumokuākea and fosters intergovernmental relationships and community partnerships that support cultural and natural resource advocacy activities throughout the Hawaiian Archipelago. To learn more, visit [www.oha.org/papahanau](http://www.oha.org/papahanau) mokuakea. ■



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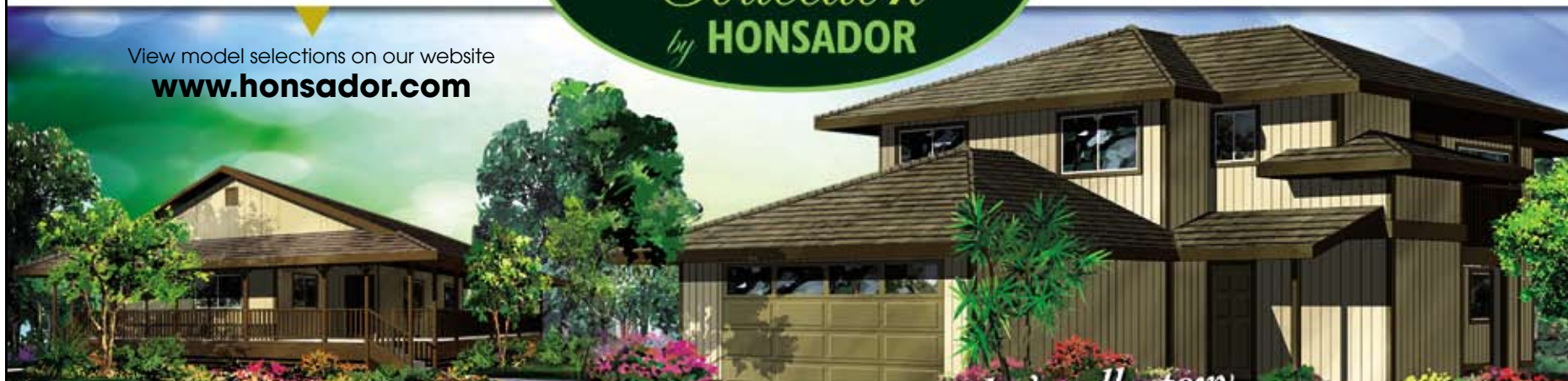
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# KALANI‘ŌPU‘U

Continued from page 4

Nā Wehi Makamae o Hawai‘i (the return of the cloak and helmet of Ali‘i Nui Kalani‘ōpu‘u) – will be held on March 17. The ‘ahu ‘ula and mahiole of Kalani‘ōpu‘u will be exhibited to the public at Bishop Museum on the island of O‘ahu starting on March 19.

“Bishop Museum is honored to be the institution charged with the care of these cultural treasures and to be the recipient of these mea makamae (treasures) from Te Papa Tongarewa,” said Blair D. Collis, president & CEO of Bishop Museum. “The exhibit space at Bishop Museum will be called ‘He Nae Ākea: Bound Together.’ This reflects the connection of Kalani‘ōpu‘u to his land and people, the connection between the peoples, nations, and cultures throughout the centuries who have cared for these treasures, as well as the connection between the three institutions



Kalani‘ōpu‘u’s feathered mahiole is returning to Hawai‘i for the first time in 237 years. - Photo: Te Papa Tongarewa

directly involved in this loan. It is only as a result of all of these ties that we have arrived where we are today.”

“These priceless treasures have so much to tell us about our shared Pacific history. We are honored to be able to return them home, to reconnect them with their land and their people,” said Arapata Hakiwai, Kaihautū (Māori co-leader) of Te Papa Tongarewa. “Woven into these taonga (treasures) is the story

of our Pacific history, with all its beauty, challenges and complexity. When I see these treasures, I’m reminded about the whakatauki or proverb used during the highly successful international exhibition ‘Te Māori’ – ‘He Toi Whakairo, He Mana Tangata’: ‘Where there is artistic excellence, there is human dignity.’”

“The ‘ahu ‘ula and mahiole left their homeland at the end of the season of Lono in 1779 and the memory they hold in their very fiber is that of a healthy, abundant, sovereign society,” said Mehanaokalā Hind, director of community engagement with the Office of Hawaiian Affairs, and a lineal descendant of Kalani‘ōpu‘u. “They will be returning home to the Hawaiian archipelago in that same season of the year 237 years later, at a time when Native Hawaiians are making strides in the health and well-being of our people. They will serve as a physical reminder to help guide Native Hawaiians in their pursuit of a thriving society.” ■

# OHA makes ‘ahu ‘ula return a priority

By KWO Staff

Since Kalani‘ōpu‘u’s ‘ahu ‘ula and mahiole were put on display at the Museum of New Zealand Te Papa Tongarewa nearly 18 years ago, many Hawaiians have made a pilgrimage to the national museum in Wellington.

Among them were Dr. Kamana‘opono Crabbe, OHA’s Ka Pouhana and CEO, although he hadn’t yet joined OHA when he composed and performed a chant for the ‘aha‘ula’s redisplay at Te Papa’s opening in 1998, or when he returned with a group in 2004 to conduct an ‘awa ritual before it – and to request its return.

Speaking about why he was drawn to the mea kapu in New Zealand and driven to see the items returned home, Crabbe explained, “It is important because of the mana, the spiritual sacredness of these heirlooms that are connected to one of Hawai‘i Island’s most paramount chiefs. They were part of the history that catapulted our ancestors as an indigenous and native population of what we now know as Hawai‘i because of Kalani‘ōpu‘u’s contact with Captain Cook.”

Crabbe said these treasures can connect us to Kalani‘ōpu‘u, the individual and the warrior chief, but they can also connect Hawaiians and the greater Hawai‘i public to the ancestral past. “That Hawaiian ali‘i leader continues to inspire us in the 20th century to strive for our self-determination and reclaim our ancestral sovereignty,” Crabbe said.

OHA Community Engagement Director Mehana Hind also saw the ‘ahu ‘ula and mahiole at Te Papa prior to her affiliation with OHA, while she was still in college. “Since it was at Te Papa, Hawaiians have steadily over the years gone down and made it known, ‘This should come home, this should come home,’” said Hind, a lineal descendant of Kalani‘ōpu‘u.

It wasn’t until 2014 that the hope of seeing the treasures repatriated started to be realized. Early that year, Noelle Kahanu, of Bishop Museum, and Maile Andrade, a fiber artist, were in Cambridge, England, for a

museum conference where they met Sean Mallon, Pacific curator for Te Papa. As they talked, the possibility of returning Kalani‘ōpu‘u’s feathered cape and helmet was raised and Mallon suggested that the time was right for the request.

Later that year, Andrade and Hind, a kumu hula, were both part of a group of Bishop Museum staff and cultural practitioners who traveled to Australia and New Zealand to survey collections of Hawaiian artifacts on an Institute of Museum and Library Services grant. The trip took them to Te Papa, where they met with Arapata Hakiwai, who was then interim CEO. Hakiwai, a Maori, talked about returning the cape in his opening greeting, which the delegation was quick to follow up on.

Hind had been traveling with the group as a kumu hula, not representing OHA, and another member on the trip was counsel for Bishop Museum. Hind switched hats, telling Hakiwai, “I can’t speak on behalf of OHA, but let me take this back to our CEO, let me take this back to our Ka Pouhana and I’m almost positive we’re going to get a positive reaction from him. We just have to figure out the details,” recalled Hind.

Crabbe was more than receptive, immediately reaching out to Bishop Museum and Te Papa and finding them both to be willing partners, even after Rick Ellis was named Te Papa’s new CEO. Crabbe also lined up the significant resources necessary to bring the items home and his persistence kept the transfer from falling to the wayside.

“It was like the stars aligned,” said Hind. “He’s now the leadership of an organization that actually make it happen, so it’s our leveraging power and our negotiating power with other entities to make it happen.”

Hind notes that not all sacred items are being returned from Te Papa and that other artifacts are housed elsewhere. “We have to voice our thoughts every time we go to a museum these days,” she said. “Maybe 10, 20 years from now we’ll start to see a bit more of this.” ■

## Aia no i ke kō a ke au | Only time will tell what the future holds for you. March - June 2016 Hi‘ilei Aloha LLC Workshops

DATE	TIME	LOCATION	TOPIC	REGISTRATION LINKS
Mar 12, Sat.	10 am - 3 pm	Hawai‘i - Ka‘ū	Grant Writing I & II	<a href="http://goo.gl/forms/zlpfNWChT5">http://goo.gl/forms/zlpfNWChT5</a>
Mar. 22 - May 12 Tue. & Thu.	5:30 - 8:30 pm	O‘ahu - Kapolei	Entrepreneurship Training	<a href="http://goo.gl/forms/42AJxiPTHO">http://goo.gl/forms/42AJxiPTHO</a>
May 25, Wed.	9 am - 3 pm	O‘ahu - Waimānalo	Grant Writing I & II	<a href="http://goo.gl/forms/6ge4M8u7Mn">http://goo.gl/forms/6ge4M8u7Mn</a>
June 8, Wed.	9 am - 3 pm	O‘ahu - Honolulu	Grant Writing I & II	<a href="http://goo.gl/forms/frui8IW44f">http://goo.gl/forms/frui8IW44f</a>
June 14 - Aug. 4, Tue. & Thu.	5:30 - 8:30 pm	O‘ahu - Waimānalo	Entrepreneurship Training	<a href="http://goo.gl/forms/2TBPXZdBxc">http://goo.gl/forms/2TBPXZdBxc</a>
June 15, Wed.	9 am - 3 pm	Hawai‘i - Kona	Grant Writing I & II	<a href="http://goo.gl/forms/nhkQqt3vas">http://goo.gl/forms/nhkQqt3vas</a>
June 22, Wed.	9 am - 3 pm	Mauī - Kahului	Grant Writing I & II	<a href="http://goo.gl/forms/LL79uUb22W">http://goo.gl/forms/LL79uUb22W</a>
June 29, Wed.	9 am - 3 pm	Kaua‘i - Līhu‘e	Grant Writing I & II	<a href="http://goo.gl/forms/lxwcvB8M4E">http://goo.gl/forms/lxwcvB8M4E</a>

### Upcoming Grant Opportunities

DEADLINE	FUNDER	AMOUNT
Apr. 1	HMSA Foundation	\$100,000
Apr. 6	U.S. Dept. of Human Services	\$400,000
Apr. 30	Theresa F. Hughes Trust	\$10,000 - \$50,000
Open	U.S. Dept. of Commerce	\$300,000
Open	Hawai‘i People’s Fund - Emergency Grant	\$1,000
Open	W. K. Kellogg Foundation	Open

For more information, go to [www.hiilei.org](http://www.hiilei.org).

All Grant Writing workshops are free!

Mahalo for your interest!

For more information on workshops, email [jenniferc@hiilei.org](mailto:jenniferc@hiilei.org) or call 596-8990, ext. 1013.



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# Aloha, Sen. Gil Kahele

1942-2016

By Treena Shapiro

**H**ours before his death, state Senator Gilbert Kahele had his mind on his constituents, signing bills to protect land at Kapua Bay, establish an airport authority and provide funding for a college of aeronautical science at the University of Hawai'i-Hilo.

These acts demonstrated a commitment beyond what might be expected for a leader remembered by his colleagues as wise, gracious and steadfast, and the epitome of aloha.

If the aerospace college becomes a reality, it could bear Kahele's name. "This is more than the Senate's way to recognize the good work of the late Senator," said Sen. Brickwood Galuteria, who cosponsored a resolution to name the college the Gil Kahele Aero Technology Campus. "This is a memoir that reflects the way he operated, bringing people together to plan and build for a better Hawai'i. And you can see that in the resolution, it brings together various groups to develop a plan for the Hilo community and the state of Hawai'i."

Sen. Kahele, 73, died Jan. 26 at The Queen's Medical Center in Honolulu. He was 73.

Office of Hawaiian Affairs Chairman Robert K. Lindsey, Jr., said Kahele had been an active member of the Hawai'i Island legislative delegation since he was appointed – and later elected – to the state Senate. "Senator Kahele will be remembered as a favorite 'Son of Miloli'i,'" Lindsey said. "I will always remember his huge smile, his love and compassion for people, his love for his beautiful family, and his thoughtfulness, as well as the way he cared for those struggling to make ends meet. E hiamoe mālie, my friend. Aloha."

Jobie Masagatani, Chairwoman of the Hawaiian Homes Commis-



Sen. Gil Kahele. - Photo: Courtesy

sion, said, "Senator Kahele was the true embodiment of a native Hawaiian leader – humble in his approach and steadfast in his advocacy. He was a strong supporter of our Keaukaha and Pana'ewa homestead communities, never missing an opportunity to congratulate a new homesteader in person and shake the hands of the construction workers who built the home."

Kahele, a Marine Corps veteran and longtime director of public works for the Pōhakuloa Training Area, was appointed to represent Hilo, Puna and Ka'u in the state Senate in 2011 by then-Gov. Neil Abercrombie. District boundaries were redrawn the following year and Kahele was elected to represent Hilo.

U.S. Sen. Brian Schatz honored Kahele in a speech on the Senate floor in Washington, D.C., recalling the 2014 election when parts of Hawai'i County were unable to vote because a Category 4 hurricane had hit the southern part of the island. A day after the primary, the election was incomplete, but more significantly, the people of Puna

were without power and water and debris littered the roadways.

"And so we went to work," Schatz said in his speech. "Not gathering votes, but gathering provisions. Not walking door-to-door to campaign, but literally standing on the road, handing out blocks of ice for the folks in Puna. We did this every day for a week, with Gil and the Kahele 'ohana, until a sense of normalcy was eventually restored. For their family, this was just what you do if you're a person like Gil Kahele, born in a grass shack, in the fishing village of Miloli'i, a Native Hawaiian who served his country, his state, his community, his family, the best way he knew how – with aloha."

On O'ahu, state lawmakers remembered Kahele with a public memorial on the Senate floor and a motorcade tribute that stopped at the Capitol, where the flags were dropped to half-staff and Ke Kālihi Nui (Hawaiian feathered standards), kani pu (conch blowers) and the Kanikau (mourning chant) honored the late senator. The motorcade then stopped at the National Cemetery of the Pacific for a flag folding ceremony.

On Hawai'i Island, a motorcade tribute toured many sites special to Kahele and a final "Evening of Aloha" was held on Feb. 8.

Gov. David Ige appointed Kaiali'i Kahele, a major in the Hawai'i Air National Guard, to his late father's Senate seat on Feb. 16.

"My father led by example, and community service was part of my life for as long as I can remember. I am honored to carry on his legislative initiatives," Kaiali'i Kahele said in a release announcing his appointment. "In addition, I intend to focus on job creation by strengthening workforce opportunities and small business in Hilo and the state, and I will continue to be a strong advocate for Hawai'i Community College and UH-Hilo." ■

## TRUSTEE KAMEHAMEHA SCHOOLS

The Probate Court has appointed a Trustee Screening Committee to nominate three candidates from whom the Court will appoint one Trustee to serve an initial term ending June 30, 2022 and be eligible for an additional five (5) year term, as determined by the Court.

The Screening Committee is now seeking active leaders who possess a deep sense of commitment and the ability to ensure Princess Bernice Pauahi Bishop's vision and legacy are perpetuated into the future.

### Candidates must possess demonstrated expertise in one or more of the following areas:

- Business administration
- Finance and investment
- Strategic planning and policy setting
- Areas of interest to Kamehameha Schools including education, law or governance

### Candidates should also possess the following:

- A recognized reputation of integrity and good character
- The capacity to fulfill the responsibilities of a fiduciary under trust law
- Respect for and from the community
- Consistent and active leadership in the community with specific emphasis on issues impacting the well-being of the people of Hawai'i
- History of success in business, finance or related areas
- A formal education
- Outstanding personal traits including Hawaiian values
- Willingness and sincerity to uphold the purposes of the Kamehameha Schools

Each Trustee currently receives an annual compensation of \$165,000; Chairperson receives \$207,000.

### Qualified candidates should submit the following:

- A resume
- A statement containing your perception of the role of a Trustee, your vision, goals and objectives for the Trust Estate and what you would do to attain those goals

Please submit your resume, cover letter and vision statement by April 8, 2016 to:

**Trustee Screening Committee  
c/o Inkinen & Associates  
1003 Bishop Street, Suite 1477  
Honolulu, Hawai'i 96813**

E-mail: [Executives@inkinen.com](mailto:Executives@inkinen.com)

For detailed information please visit website at: [www.inkinen.com](http://www.inkinen.com)





## Merrie Monarch Festival events

### Ho'olaule'a

Sun., Mar. 27, 9:00 a.m.  
Watch performances by local hālau, at the Afook Chinen Civic Auditorium. Free admission.

### Free Live Entertainment

Mon. - Fri. 12 & 1 p.m.  
Hilo Naniloa Hotel at 12 p.m., and the Hilo Hawaiian Hotel at 1 p.m.

### Merrie Monarch Invitational Hawaiian Arts Fair

Wed., Mar. 30 - Fri., Apr. 1, 9:00 a.m. - 5:00 p.m.  
Sat., Apr. 2, 9:00 a.m. - 4:00 p.m.,  
Local artists, crafters, and entertainment at the Afook-Chinen Civic Auditorium. Free event.

### Hō'ike Performances

Wed., Mar. 30, 6:00 p.m.  
Edith Kanaka'ole Stadium. Free admission.

### Miss Aloha Hula

Thurs., Mar. 31, 6:00 p.m.  
Solo competition, featuring oli, hula kahiko, and hula 'auana at the Edith Kanaka'ole Stadium.

### Group Hula Kahiko

Fri., April 1, 6:00 pm,  
Kahiko competition, at the Edith Kanaka'ole Stadium.

### Group Hula 'Auana & Awards

Sat., Apr. 2, 6:00 p.m.  
'Auana competition, and awards presentation, at the Edith Kanaka'ole Stadium.

### Merrie Monarch Royal Parade

Sat., Apr. 2, 10:30 am,  
The parade begins and ends at Pauahi St. moving through downtown Hilo.

# Celebrate 130 years since the revival of hula with Merrie Monarch

There's a collective gasp and then silence as everyone in the Edith Kanaka'ole Stadium anticipates that first oli, by the first performer, on the first competitive night of the Merrie Monarch Festival. The feeling is hard to put into words.

There was a time when hula was suppressed, practically forbidden. In spite of that, in 1886 King David Kalākaua threw a lavish party for his fiftieth birthday, the Silver Jubilee. The celebration featured ho'opa'a (ancient chanting and drumming) and 'ōlapa hula. That was the beginning of the revival of hula.

This year we celebrate 130 years since the Merrie



Monarch's Silver Jubilee in the 53rd Annual Merrie Monarch Festival.

"I enjoy everything about Merrie Monarch, which is Hawai'i Island's cultural event of the year and a magnet for thousands of people who provide a major boost to our local economy," said OHA Chairperson Robert K. Lindsey Jr., who annually presents the Hawaiian Language award during the Miss Aloha Hula competition. "While watching it on TV is truly an experience, there is nothing like being there - in the moment. There's absolutely nothing like feeling the emotions of the dancers, seeing their beautiful and handsome faces, hearing the

# Merrie

By  
Francine Kananionapua  
Murray

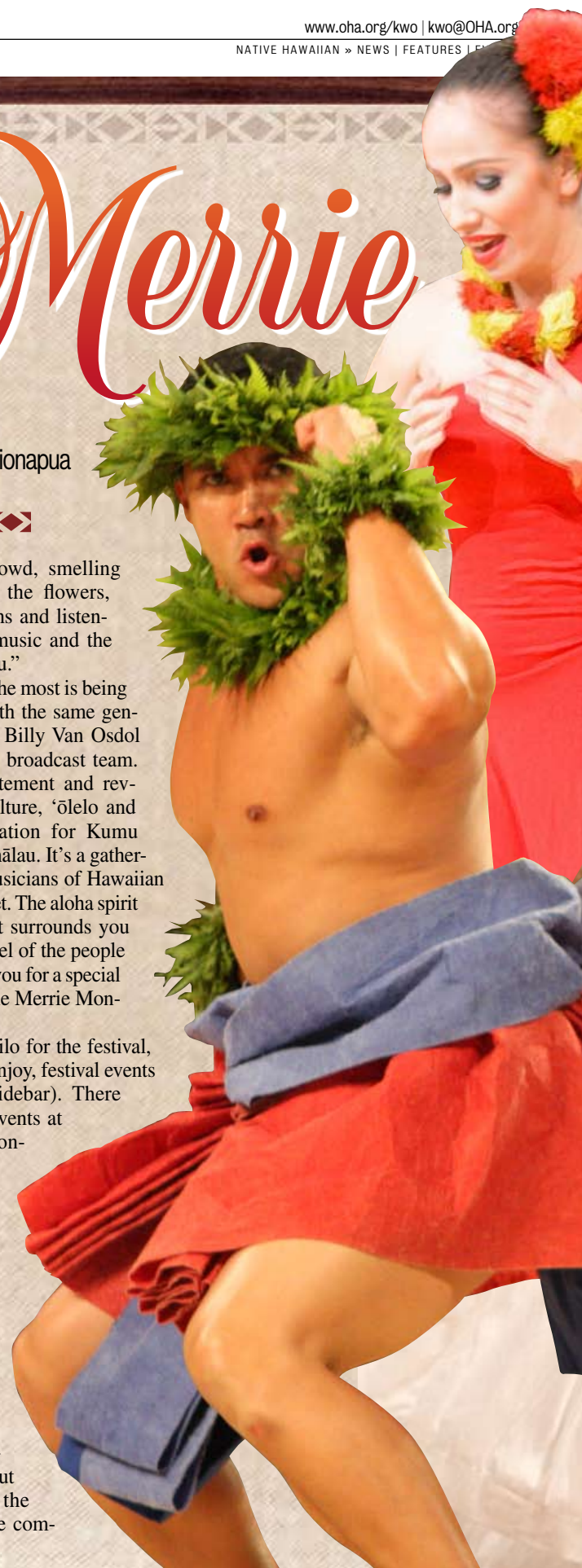


cheers of the crowd, smelling the fragrance of the flowers, ti leaves, and ferns and listening to beautiful music and the sounds of the pahu."

"What I enjoy the most is being around people with the same general feel," shared Billy Van Osdol of the KFVE TV broadcast team. "There's an excitement and reverence for the culture, 'ōlelo and hula, an appreciation for Kumu Hula, kōkua and hālau. It's a gathering of the best musicians of Hawaiian music on the planet. The aloha spirit permeates all that surrounds you in Hilo. It's the feel of the people and place around you for a special occasion that is the Merrie Monarch Festival."

If you are in Hilo for the festival, take it all in and enjoy, festival events are listed (see sidebar). There are also special events at the 'Imiloa Astronomy Center and around town.

If you are watching on TV, the Best of Merrie Monarch 2014 and 2015 will broadcast on Sunday, March 27 on KFVE, along with exclusive interviews of various hālau throughout the week, and the rebroadcast of the com-





# Monarch

petition. To watch online, live streaming of the competition is at [k5thetehometeam.com](#).

"I have backed off as part of the broadcast team," said Dr. Pualani Kanahele, former commentator on the Merrie Monarch television broadcasts. "I am getting too old, and our islands do produce many brilliant flowers." She offers a few tips for viewers: "While watching Miss Hula, focus on the intro-



ductory chant. That is their weakest spot because all dancers on the Merrie Monarch stage have been dance ready for years. However, most don't learn to chant until this challenge. Therefore, if the chant exhibits energy, conjures excitement and displays an unusual trill then that dancer is worthy of that stage and certainly your time in watching and listening."

In the Hula Kahiko competition, "the first 10 seconds onto stage including the kâhea reveals the quality of the Kumu and 'ōlapa," says Dr. Kanahele. "Also if the dance transports you to a different place, a different time, the dancers then have become the dance, transcending time. This is a quality you want to watch for. If this happens then you have experienced the 'time machine.' If, however the dance and dancers keep you on stage then you have been entertained."

Every once in a while something extraordinary takes your breath away.

Many of those moments are realized at the Merrie Monarch Festivals, like in 2015 when

Kumu Hula Robert Uluwehionāpuaikawēki-uokalani Cazimero and the men of Hālau Nā Kamalei O Līlīehua took the stage. They seemed to reach out and aloha the audience with their hula 'auana – we could feel their presence through the screen – the mele and hula were a perfect paring and delight to the senses. They took first place for 'Auana and were the overall winners at the 52nd Annual Merrie Monarch Festival.

Speaking of breathtaking hula, we always sit wide-eyed in anticipation of Kumu Hula O'Brian Eselu and his hālau Ke Kai O Kahiki. Their 2009 hula kahiko, "Tu 'Oe" was breathtaking. Eselu successfully made traditional hula look edgy and new, not by changing it, but by performing a rarely seen style called hula 'ōhelo. It was pure perfection. This beloved kumu hula has made an indelible mark on men's hula, with a warrior-like physical strength and ability in his style. Under his direction Ke Kai O Kahiki placed first overall at the festival four times.

"We have nothing more focused or grander than Merrie Monarch," said Dr. Kanahele. "It's months of preparation and a whole week of total enjoyment. Like a vacation!"

We asked Billy V what viewers should watch for to get the most out of the experience. "It's not so much what to watch for; I believe it's who you watch with," he replied. "Find people that are just as excited about hula as you are and surround yourself with them, if you can. It goes from just watching TV and the TV watching you, to really becoming 'involved.' Find or make a Merrie Monarch Watch Party. It changes the dynamic of just 'watching' Merrie Monarch. You find yourself cheering and clapping for the great performances!"

"Plus, in this day and age; more and more people have one eye on the TV and the other on social media," Billy says, noting viewers tweet, follow and watch. It's true. According to KFVE, last year nearly a quarter-million people from all over the world visited the Merrie Monarch pages on their website.

"For me, Merrie Monarch is the ultimate spiritual and cultural experience," said Lindsey. "It is the Super Bowl of Hula. And every Merrie Monarch is an unforgettable new experience." ■

## Merrie Monarch TV on KFVE

**Best of Merrie Monarch 2014/2015**  
Sun., Mar. 27, 7:00-9:00 p.m.

**Backstage at Merrie Monarch**  
Wed., Mar. 30, 8:00-9:00 p.m.

**Miss Aloha Hula Competition**  
Thurs., Mar. 31, 6:00 p.m. -12:00 a.m.

**Miss Aloha Hula - Rebroadcast**  
Fri., Apr. 1, 11:00 a.m. -5:00 p.m.

**Hula Kahiko Competition**  
Fri., Apr. 1, 6:00 p.m. -12:30 a.m.

**Hula Kahiko - Rebroadcast**  
Sat., Apr. 2, 11:00 a.m. -5:30 p.m.

**Hula 'Auana Competition & Awards**  
Sat., Apr. 2, 6:00 p.m. -1:00 a.m.

**Hula 'Auana & Awards - Rebroadcast**  
Sun., Apr. 3, 11:00 a.m. -6:00 p.m.

## STOP THE SPREAD

Rapid 'Ōhi'a Death (ROD) is causing grave concern within the hula community and many hālau have decided not to use lehua out of concern for our native forests and animals.

Here are a few ways you can stop the spread of ROD:

- Don't transport firewood. It can carry the fungus for over a year
- Don't transport 'ōhi'a interisland
- Clean your shoes, tools and gear with rubbing alcohol or diluted bleach
- Wash your tires and under your vehicle after traveling from an area with ROD.





# The Old Warrior of Hanakeakua



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

The story of the ancient warrior of Hanakeakua was told by Kailau Kaleikua, a rancher for Moloka'i Ranch. Sometimes Kailau worked in Kīpū. One evening, he noticed an elderly kāne sitting, puffing on a kāpaka (cigarette) on a hillside. The kāpaka was a homemade roll of tobacco leaves. As he inhaled, the cigarette embers glowed, illuminating his face and body. The wrinkled face and balding head revealed the warrior was aging, but his body was strong,

beautiful and gleaming, dressed in a malo that matched his skin's tone.

Kailau saw the warrior there on most evenings and always gazed at him with admiration and respect. Months passed before Kailau summoned up courage to approach. To his surprise, the old warrior stood, greeting him with a kind voice. Kailau's courage deserted him and his voice shook as he responded. The man invited Kailau to sit near him. He offered Kailau some tobacco to roll himself a cigarette. Kailau declined, saying he did not smoke. The man spoke Hawaiian very distinctly, with a low voice.

Kailau remarked, "You must be a scholar of the chief's court."

"No, I am a warrior. I fight for the chief," the man replied. "I train every day. I haki (*break or snap*) and I excel in using the weapons of war."

Kaulau's fear disappeared. He said, "You must be strong. You have

a beautiful body."

The old warrior laughed. "You don't have to be strong to be a good warrior. It is most important to use your brain as well as muscles. You must develop great skill with the implements of war."

The next night, Kailau gave the warrior an 'alā, or stone disk, inscribed with symbols of good fortune. The warrior accepted, gratefully. He made it into a neckpiece that he wore around his neck.

For months, whenever Kailau was on that end of the island, he talked with the old warrior. Then, after several weeks of absence, Kailau returned, but the old warrior wasn't there. Kailau asked in the village of Hanakeakua. The chief told Kailau of the warrior's death in a battle two weeks earlier. At sunrise the next day, Kailau went to the battlefield to search among the bones for the old warrior. He stooped to inspect

every skull among the remains on the battlefield. On the third day of his search, he found the old warrior's 'alā, and identified the warrior's skeleton. Respectfully, Kailau gathered the bones, carried them to their favorite hillside and buried them.

Kama'āina of the village still see the old warrior in the evenings, sitting on his hillside, smoking. I, myself, have seen him. My mother and I often go riding with my father in our flatbed Chevrolet truck. One night, Kailau Kaleikua accompanied us. We went in silence, all four of us, Kailau sat next to my father and, I next to my mother. Suddenly, Kailau said quietly to my mother and me, "Look to your right, on the hill."

I looked and said, "I see a man smoking."

"Yes, that's the old warrior," he said.

My mother saw him too. But my father asked, "Where is he?"

We pointed and his face turned toward the old warrior's glowing cigarette, but he saw nothing. I

asked Kailau. "How is it that Papa cannot see?"

Not everyone can see these things," he replied. "Your mother can see because she is Hawaiian, but your father is a true Christian. He cannot gaze on the past and the present for it is unimportant to Christianity." I had more questions, but Kailau shook his head. Kailau Kaleikua passed away years ago. But even today, people see the old warrior there. The ancient warrior's kāpaka glows upon his face and strong, beautiful body.

A deep bond of respect and aloha had grown between the warrior and Kailau. Thus, Kailau accepted the kuleana to bury his old friend, in a place that was meaningful to them. The kuleana and memory of the warrior also bonded to that place, thus, he continues to watch over the area. His words of wisdom are still meaningful, today, "It's most important to use your brains as well as your muscles."

This is a tale from Harriet Ne's collection. ■

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[www.oha.org/grants](http://www.oha.org/grants)  
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**Friday, April 22, 2016**

'Ahahui orientations at OHA on  
Tuesday, 3/8, 1 p.m.-3 p.m.; and  
Friday, 3/18, 10 a.m.-12 p.m.  
Please register by email at [grantsinfo@oha.org](mailto:grantsinfo@oha.org)

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\*The featured photo is of the Prince Lot Hula Festival which is an 'Ahahui Grant funded event. 'Ahahui Grants fund events that support OHA's strategic priorities in the areas of culture, health, education, land and water, and economic self-sufficiency.



# News Commentary: Oppose bills that continue diversion of East Maui streams

Submitted by the Native Hawaiian Legal Corp.

As we noted in our column last month, a state court recently ruled that Alexander & Baldwin's (A&B) diversion of, on average, 165 million gallons of water per day from East Maui streams is illegal.

In an attempt to sidestep this ruling, Senate Bill 3001 and its companion House Bill 2501 have been introduced this legislative session. These bills, if passed, would allow these diversions to continue at the expense of the health and welfare of East Maui taro farmers, Hawaiian cultural practitioners, and our shared natural resources. Since at least 1925, A&B's massive diversions have caused significant, unjustified, and unnecessary injury to generations of farmers, fishermen, gatherers and the natural resources on which they depend. For nearly a century, government has provided a significant subsidy to a private commercial entity worth \$2.3 billion by allowing it to take and use as much water from state land as one million Hawai'i residents use daily. Hawai'i's territorial and state governments have allowed A&B to divert water that originates on 33,000 acres of former crown lands to irrigate its 29,000 acres of sugar fields.

In 2003, the state and A&B were ordered to complete an environmental assessment since none had ever been done. The study should have been completed prior to any diversion to reveal all cultural and environmental impacts of these proposed diversions. The law required it. We are still waiting for this environmental study to be initiated. Rather than do so, the State has allowed diversions to continue by inventing an authority for A&B's exclusive benefit – a more

than decades-long "holdover" of permits that were always intended to be "temporary."

All these years, A&B has paid about a fifth-of-a-cent per thousand gallons for the water it diverts, while a typical Maui farmer pays 75 cents for the same amount. In short, A&B's diversions and the state's practices amount to a theft of public trust resources. A&B's diversions are illegal and the state can no longer condone or facilitate A&B's theft of our state waters.

It's time for A&B to be held accountable. Based on A&B's own calculations, there is more than enough water for thriving mauka-to-makai stream habitats and fisheries, healthy taro crops, existing water users in Upcountry Maui, and future diversified agriculture on former sugarcane lands. A&B needs to publicly and immediately reveal exactly how much water is required to wind down its sugar cultivation and to pursue diversified agriculture. Since sugar requires more water per acre than any other crop, the immediate return of all excess water is imperative and the right thing to do.

Senate Bill 3001 and House Bill 2501 are knee-jerk reactions intended to cover up and validate decades of abuse and arrogance. If passed, either bill would confirm that A&B is above the law, our courts have no power over its illegal actions, and that the health and welfare of our communities and natural resources are secondary.

Ed Wendt, President,  
Na Moku Aupuni O Ko'olau  
Hui, Wailuanui taro farmer  
Lurlyn Scott, Honopou  
taro farmer, gatherer  
Lezley Jacintho, Honopou  
taro farmer  
Healoha Carmichael,  
Wailuanui gatherer ■

KAMEHAMEHA SCHOOLS

## PAUAHI KEIKI SCHOLARS

Need-based scholarships for keiki who attend participating non-Kamehameha preschools are now being offered for the 2016-2017 school year

**APPLICATION DEADLINE:  
APRIL 30, 2016**

To apply or view a list of participating preschools, visit [ksbe.edu/finaid](http://ksbe.edu/finaid) or call (808) 534-8080.

Families must reapply each year. Funds are limited and scholarships are awarded based on many factors.



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Kamehameha Schools' policy is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

**Lending a hand with preschool tuition**  
[ksbe.edu/finaid](http://ksbe.edu/finaid)



### Easter Sunday Prime Rib Brunch

**Sunday, March 27**  
**Two Seatings: 10am & 12:30pm**

\$39.95/adult, \$15.95/child (12 & under)  
– Includes free Waimea Valley admission, with a keiki Easter Egg hunt at 12pm



### Moon Walk

**Friday, April 22 & Saturday, April 23**  
**8 - 10pm • \$10/Person**

Plus free Moon Walk admission per entree purchased at the Proud Peacock – Please call 638-5864 for reservations (recommended)



### Kama'aina Keiki & Lā 'Ohana Family Days

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# New books explore archaeology, history

Review by Francine Murray

## Kuleana and Commitment: Working toward a Collaborative Hawaiian Archaeology

Kathleen L. Kawelu  
*University of Hawai'i Press*

**K**uleana and Commitment is a powerful and enlightening book about people and heritage management in Hawai'i by Kathleen Leilani Kawelu, Ph.D., associate professor in the Department of Anthropology at the University of Hawai'i at Hilo. Her mentors were Toni Han and Patrick Kirch. Pat encouraged her to write this book – a kind of a bridge between two worlds – that of the Kānaka Maoli (native Hawaiian) and the archaeologists working in Hawai'i, two vastly different worlds that Kawelu can easily move between. The reason for the book was to understand why Kānaka Maoli were unhappy with archaeologists, and to come up with ideas generated by both sides on how to collaborate. In her research Kawelu interviewed archaeologists, native Hawaiians and people interested in the protection, perpetuation, and preservation of Hawaiian culture.

Available at Native Books or online at [www.uhpress.hawaii.edu/p-9474-9780824846800.aspx](http://www.uhpress.hawaii.edu/p-9474-9780824846800.aspx). ■

## The Hawaiian Journal of History, Volume 49

*Hawaiian Historical Society*

**A**fascinating read for anyone interested in the history of the islands. The Hawaiian Historical Society has been publishing the Hawaiian Journal of History since 1967. Each volume includes original pieces on the history of Hawai'i or Polynesia. The 2015 issue features: "Race, Power, and the Dilemma of Democracy: Hawai'i's First Territorial Legislature, 1901" by Ronald Williams Jr.; "The Copied Hymns of John Young" by Ralph Thomas Kam; "The Last Illness and Death of Hawai'i's King Kalakaua: A New Historical/Clinical Perspective" by John F. McDermott, Zita Cup Choy, and Anthony P.S. Guerrero; "Buffalo Soldiers at Kilauea, 1915–1917" by Martha Hoverson; "Remembering Lili'uokalani: Coverage of the Death of the Last Queen of Hawai'i by Hawai'i's English-Language Establishment Press and American Newspapers" by Douglas V. Askman; "Issei Women and Work: Washerwomen, Prostitutes, Midwives, and Barbers" by Kelli Y. Nakamura; "Genevieve Taggard: The Hawaiian Background to a Radical Poet" by Anne Hammond; and "Hawaiian Outrigger Canoes of the Bonin Archipelago" by Scott Kramer and Hanae Kurihara Kramer.

Available at Native Books or online at [www.hawaiianhistory.org/order-copies-of-the-latest-hawaiian-journal-of-history](http://www.hawaiianhistory.org/order-copies-of-the-latest-hawaiian-journal-of-history). ■

## Unearthing the Polynesian Past: Explorations and Adventures of an Island Archaeologist

Patrick Vinton Kirch  
*University of Hawai'i Press*

**A**fter nearly 50 years of exploring the Pacific from Mussau to Hawai'i to Easter Island, renowned archaeologist Patrick Vinton Kirch has released this lively memoir of his adventures, including 70 black and white illustrations. An excerpt: "One thousand years before Christ, the Lapita ancestors of the Polynesians arrived in the sun-drenched archipelagoes of Tonga and Samoa, the ancestral homeland of Hawai'i. Over ensuing centuries, the descendants of these voyagers who were the first humans to explore the vast Pacific perfected the arts of non-instrumental navigation, sailing by the stars, winds, and currents. Their craftsmen carved large double-hulled canoes with sewn-plank timbers, propelled by sails of woven mats. In these deep-water craft, carrying everything needed to establish new colonies, they explored and settled every habitable island and archipelago across the untracked central and eastern Pacific, even reaching the shores of South America. They were truly, as Hiroa claimed, 'the supreme navigators of history.'"

Available at Native Books or online at [www.uhpress.hawaii.edu/p-9503-9780824853457.aspx](http://www.uhpress.hawaii.edu/p-9503-9780824853457.aspx). ■

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**WHEN & WHERE**  
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- Kapolei: Mar. 22 – May 12
- Waimānalo: Jun. 14 – Aug. 4

**COST**  
\$300 but is **FREE**  
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if all classes are attended, homework is done, and a final presentation is made. Ask about payment plans or other arrangements.

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A SEAT!**

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### Kapolei class

<http://goo.gl/forms/42AJxiPTH0>

### Waimānalo class

<http://goo.gl/forms/2TBPXZdBxc>

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

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# ‘Aimalama

## A Solution Based on Ancestral Knowledge

By Hui ‘Aimalama

*Note from the authors: We apologize for the incorrect representation of Hoku in last month's printing.*

Last month, we briefly explained the ‘Aimalama Lunar Conference that took place September 2015. This was the first gathering of its kind to bring together practitioners of lunar calendars and methodologies. In Hawai‘i the traditional lunar calendar is referred to as kaulana mahina. If you were lucky enough to attend the conference, you might have been furiously scribbling notes during presentations while also feeling like there wasn't enough time to absorb everything that was being shared. Fortunately, video recordings of the opening presentations and keynote speeches have been uploaded to the ‘Aimalama website. Even if you couldn't

attend, this information is available to everyone. Please check out [www.aimalama.org](http://www.aimalama.org).

This ‘Aimalama series in *Ka Wai Ola* is one way to continue, expand and deepen the sharing and learning from the conference. We will feature unique observations and photos shared by kaulana mahina practitioners from all islands. Since the practice of kaulana mahina is very place-based and personal, you can expect to read about different perspectives, different predictions, and different methodologies. Kaulana mahina practitioners continue to innovate the ways they utilize and perpetuate these skills, and we



Pua ke kō on Hawai‘i in 2015. - Photo: Courtesy of Moon Phase Project

**Some mana‘o for Nana (March 8th – April 6th, 2016)**

On Hawai‘i, the name commonly used for this lunar month is Nana. Additional names for this malama on other islands include Hinaia‘ele‘ele (Maui), Welo (Moloka‘i), Ka‘aona (O‘ahu), and Kā‘elo (Kaua‘i).

We'd like to share some mana‘o from Kaua‘i about what to expect in coming malama. We will be seeing the last of the koholā in our waters, but ‘ua‘u and ‘a‘o are returning to nest up mauka and mōlī chicks will hatch. Expect lots of native flowers blooming.

hope this series will inspire you in your own journey to use kaulana mahina.

If you would like to share mana‘o from your ‘āina, you might consider participating in the Moon Phase Project. You can email photos and observation notes to this group at [moonphaseproject@gmail.com](mailto:moonphaseproject@gmail.com). If you enjoy interacting with others on social media, you can share photos and mana‘o via Instagram or Facebook by tagging @moonphaseproject. We are always looking for new contributors and we truly love hearing about the flowers and fruit in your yard, what you're observing in the ocean, and how kaulana mahina even affects your emotions.

For example, earlier this year during anahulu poepoe (ten phases of fuller moons) of Kā‘elo, someone in South Kona observed ka pua ‘ana o ke kō – the flowering of sugar cane. In 2013, a contributor to the Moon Phase Project also documented this occurrence on O‘ahu about two malama earlier, during Welehu.

Imagine if our kūpuna were able to document and communicate observations as easily as we can today. Do you think they would be in awe of the growing technology and take it to the next level of sharing and learning between communities? Do you think they would emphasize the power of our minds to retain and perpetuate their knowledge to each other? It's interesting to ponder these possibilities, and it is also inspiring for us to lift up our consciousness to build upon ‘ike kūpuna. ■

# Possibilities

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## CALENDAR LISTINGS

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

HO‘OKAHI PALEKANA-  
PAPAKŌLEA ‘OHANA  
HEALTH FAIR

March 5, 10 a.m. to 2 p.m.

This 6th annual health fair features health vendors, entertainment and free health screenings to connect residents with information, resources and services to improve the quality of their lives. Healthy food will be available for purchase. Free. Lincoln Elementary School.

## KŪ KANAKA

March 5 and 19, 9:30 a.m. to noon

Join cultural practitioner and kumu hula Hinaleimoana Wong for a lecture series on Hawaiian mele and mo‘olelo related to Hawaiian deities. OHA’s “I Mana Ka Lāhui” workshops invite Hawaiian scholars and cultural practitioners to share their mana‘o with the larger community. Nā Lama Kukui, 560 N. Nimitz Hwy, Second Floor.

Free and open to the public.  
RSVP: Kaimo Muhlestein  
594-0232

KEIKI SUNDAY –  
BIRDS ROCK!

March 6

Learn about the state’s diverse population of seabirds, including Sea Life Park’s seabird rehabilitation efforts, through education and conservation activities, live entertainment and arts and crafts. Two children 12 and under free with a paying adult. 259-2500 or [sealifeparkhawaii.com](http://sealifeparkhawaii.com).

## WHAT IS MANA?

March 6, 3 p.m.

Is mana power, or spirit, or a life force? A group of community experts come together to discuss the word mana and what it might mean to you. Cosponsored by the Hawaii Council for the Humanities. \$12. Maui Arts & Cultural Center. (808) 242-SHOW, [www.mauiarts.org](http://www.mauiarts.org).

## MANA MOANA: HNL/AKL

Opens March 7, 6:30 p.m.

Artists Solomon Enos of Hawai‘i and Star Gossage of Aotearoa open simultaneous exhibitions in Honolulu and Auckland featur-



Papakōlea ‘Ohana Health Fair. - Photo: Courtesy

ing artwork created as a result of a January 2016 cultural exchange. Through April. WCIT Architecture, 725 Kapiolani Blvd. #400. <http://www.creativenz.govt.nz/news/mana-moana-a-collective-regard>

HĀ‘UPU – KS HAWAI‘I  
HŌ‘IKE

March 10-11, 7 to 9 p.m.

Kamehameha Schools Hawai‘i Island campus stages its third Hawaiian language opera, “Hā‘upu,” as part of the school’s annual Hō‘ike. “Hā‘upu” is based on the legend of Kana and Niheu’s attempts to rescue their mother Hina, who is being held captive on Moloka‘i. Kamehameha Schools Hawai‘i. (808) 982-0734, [ksinfo@ksbe.edu](mailto:ksinfo@ksbe.edu).

## HEIVA I HONOLULU

March 11 and 12, 9 a.m. to 9 p.m.

Hawai‘i’s largest Tahitian dance competition, featuring local, mainland and international competitors, along with Polynesian handicrafts and food. \$10-\$15. Blaisdell Center Arena. [www.tahitiniuiinternational.com](http://www.tahitiniuiinternational.com).

## ‘ANO ‘AI KE ALOHA

March 12, 5:30 to 8 p.m.

The first performance in this year’s Na Mele Aloha explores the Hawai‘i’s distinctive hospitality. \$30 in advance, \$35 at the door. Hawai‘i Mission Houses. 447-3910, [info@missionhouses.org](mailto:info@missionhouses.org).

KE AHE LAU MAKANI FES-  
TIVAL AND PRINCE KŪHIŌ  
TRIBUTE CONCERT

March 12, 6 to 7:30 p.m.

The annual Hawaiian Music Choral Festival culminates in a tribute concert to Prince Kūhiō featuring singers from the Kawaiha‘o Church Choir, University of Hawai‘i-Mānoa Hawaiian Chorus, Hawaii Youth Opera Chorus, Pearl

Harbor Hawaiian Civic Club and Queen Emma Civic Club. Free. Kawaiha‘o Church. 282-5606, [pmhstudio@gmail.com](mailto:pmhstudio@gmail.com).

## ALI‘I SUNDAY

March 13, 9 to 10 a.m. – Queen Ka‘ahumanu

March 20, 9 to 10 a.m. – Prince Jonah Kūhiō Kalaniana‘ole

The Benevolent Royal Societies, Ali‘i Trusts and Hawaiian Civic Clubs pay tribute to eight ali‘i each year, on or near their birthdays. Two fall in March. Kawaiha‘o Church. 522-1340, [www.kawaihahao.org](http://www.kawaihahao.org).

## 3RD ANNUAL OLA KA HĀ

March 13, 11 a.m. to 5 p.m.

Coinciding with ‘Iolani Palace’s Kama‘āina Sunday, this event features Hawaiian crafts, live music, entertainment and food. Visit <http://olakahaha.com> for a schedule of performers. Tours of the palace will be free to kama‘āina from 9 a.m. to 4 p.m. Proceeds benefit The Friends of ‘Iolani Palace. Free. 627-2942.

MUSIC OF HAWAI‘I 2016-  
SEAN ROBBINS

March 16, 7:30 p.m.

Nā Hokū-nominated Sean Robbins, known for kī hō‘alu (slack-key), falsetto and haku mele, performs at the Honolulu Museum of Art. \$20 members, \$25 non-members. Doris Duke Theatre. 532-8700.

KAMEHAMEHA SCHOOLS  
SONG CONTEST

Mar. 18, 6:30 p.m. Preshow, 7:00 p.m. Telecast

The 96th Annual Kamehameha Schools Song Contest theme is “‘O Hawai‘i Ku‘u Kulāiwi: Songs of My Beloved Homeland,” which will honor the deep spiritual connection between kōnaka and the ‘āina. Televised live on KGMB. Live streamed at [www.ksbe.edu](http://www.ksbe.edu).

## PRINCE KŪHIŌ FESTIVAL

March 26, 10 a.m. to 3 p.m.

Celebrate Prince Kūhiō Day in Waikīkī with a parade down Kalākaua Avenue from 10 a.m. to noon and at a ho‘olaule‘a and hō‘ike‘ike at Kapi‘olani Park from 10 a.m. to 3 p.m. Free. Visit [www.princekuhiofestival.org](http://www.princekuhiofestival.org) for more information. ■



Kamama‘opono Crabbe, Ka Pouhana and CEO of the Office of Hawaiian Affairs at the 2015 Step Out Walk to Stop Diabetes, followed by OHA staff. - Photos: Courtesy American Diabetes Association

# malaki

## STEP OUT: WALK TO STOP DIABETES

March 19, 8 a.m.

Help raise money and boost awareness of diabetes at the American Diabetes Association’s annual walk. Queen Kapi‘olani Park. Register at [diabetes.org/stepouthawaii](http://diabetes.org/stepouthawaii), call 947-5979 ext. 7042 or email [dtuata@diabetes.org](mailto:dtuata@diabetes.org).



# ARE YOU AT RISK FOR TYPE 2 DIABETES?



## Diabetes Risk Test – Take It. Share It!

## ALERT DAY

Help us celebrate this one-day “wake-up call” as together we raise awareness of the seriousness of diabetes. On Alert Day, Tuesday, March 22nd take the Diabetes Risk Test!

Did you know that Native Hawaiians have the highest diabetes mortality rate followed by Filipinos and Japanese in Hawaii?

**PREVENTION IS CRITICAL!**

So take this risk test today, online at [diabetes.org/hawaii](http://diabetes.org/hawaii), or by calling us at (808) 947-5979.

**1 How old are you?**

- Less than 40 years (0 points)
- 40—49 years (1 point)
- 50—59 years (2 points)
- 60 years or older (3 points)

Write your score in the box.

**2 Are you a man or a woman?**

- Man (1 point) Woman (0 points)

**3 If you are a woman, have you ever been diagnosed with gestational diabetes?**

- Yes (1 point) No (0 points)

**4 Do you have a mother, father, sister, or brother with diabetes?**

- Yes (1 point) No (0 points)

**5 Have you ever been diagnosed with high blood pressure?**

- Yes (1 point) No (0 points)

**6 Are you physically active?**

- Yes (0 points) No (1 point)

**7 What is your weight status?**  
(see chart at right)

**If you scored 5 or higher:**

You are at increased risk for having Type 2 diabetes. However, only your doctor can tell for sure if you do have type 2 diabetes or prediabetes (a condition that precedes type 2 diabetes in which blood glucose levels are higher than normal). Talk to your doctor to see if additional testing is needed.

Type 2 diabetes is more common in African Americans, Hispanics/Latinos, American Indians, Asian Americans, Native Hawaiians, and Pacific Islanders.

Higher body weights increase diabetes risk for everyone. Asian Americans are at increased diabetes risk at lower body weights than the rest of the general public (about 15 pounds lower).

**For more information, visit us at [diabetes.org/hawaii](http://diabetes.org/hawaii) or call (808) 947-5979**

Visit us on Facebook  
[facebook.com/adahawaii](https://facebook.com/adahawaii)

Height	Weight (lbs.)		
4' 10"	119-142	143-190	191+
4' 11"	124-147	148-197	198+
5' 0"	128-152	153-203	204+
5' 1"	132-157	158-210	211+
5' 2"	136-163	164-217	218+
5' 3"	141-168	169-224	225+
5' 4"	145-173	174-231	232+
5' 5"	150-179	180-239	240+
5' 6"	155-185	186-246	247+
5' 7"	159-190	191-254	255+
5' 8"	164-196	197-261	262+
5' 9"	169-202	203-269	270+
5' 10"	174-208	209-277	278+
5' 11"	179-214	215-285	286+
6' 0"	184-220	221-293	294+
6' 1"	189-226	227-301	302+
6' 2"	194-232	233-310	311+
6' 3"	200-239	240-318	319+
6' 4"	205-245	246-327	328+
	(1 Point)	(2 Points)	(3 Points)

You weigh less than the amount in the left column (0 points)

Adapted from Bang et al., Ann Intern Med 151:775-783, 2009.  
Original algorithm was validated without gestational diabetes as part of the model.

### Lower Your Risk

The good news is that you can manage your risk for type 2 diabetes. Small steps make a big difference and can help you live a longer, healthier life.

If you are at high risk, your first step is to see your doctor to see if additional testing is needed.

Visit [diabetes.org/hawaii](http://diabetes.org/hawaii) or call (808) 947-5979 for information, tips on getting started, and ideas for simple, small steps you can take to help lower your risk.

**ALERT! DAY**



## Museum puts native birds on display

Bishop Museum's upcoming forest bird exhibit is more than just a chance to learn about Hawai'i's native birds – it's also a call to action.

From March 19 to July 31, visitors of all ages can learn about the science and cultural significance of Hawai'i's native bird species, including some that were considered 'aumakua and others whose feathers were prized for kahili (royal standards), 'ahu 'ula (cloaks), mahiole (helmets) and other symbols of mana belonging to the ali'i.



Maui Forest Bird Recovery Project. - Courtesy Bishop Museum

Along with the world-premiere of a taxidermy collection of native birds, Lele O Na Manu: Hawaiian Forest Birds also includes interactive features such as virtual goggles that allow visitors to view forests from a birds's-eye perspective, a board game where players help a small 'elepaio survive to the next generation, a "Native of Not?" display where visitors can test their knowledge, and a hands-on station where visitors can practice their bird calls.

The exhibit will also help visitors discover how they can help protect Hawai'i's native bird species, which have dwindled from 110 species to 48 types of birds that can only be found in Hawai'i.

Visit [www.bishopmuseum.org](http://www.bishopmuseum.org) for more information.

## Ka Leo Hawai'i now in electronic library

To mark Hawaiian Language Month in February, Ka Haka 'Ula O Ke'elikōlani of the University of Hawai'i at Hilo launched the "Ka Leo Hawai'i" Internet database.

"Ka Leo Hawai'i," a Hawaiian-

language radio program that ran for 16 years on KCCN, featured interviews with mānaleo, primarily kūpuna who were among the last native speakers of Hawaiian. The show was hosted by Kauanoe Larry Kimura from 1972 to 1988 and Puakea Nogelmeier from 1991 to 2000, when it became too difficult to continue the program with mānaleo guests.

Airing at a time when the Hawaiian language was rarely spoken, "Ka Leo Hawai'i" provided an opportunity to hear from fluent speakers. Today it serves as an invaluable resource for students of Hawaiian language who can hear the natural way the language was spoken, as well as hear the knowledge and wisdom shared by the kūpuna.

Last month's soft launch included the first 12 programs and transcripts. All 417 episodes of the show's initial run will soon be available at [www.ulukau.org](http://www.ulukau.org).

## INDIGENOUS CONNECTIONS



On Jan. 28, a 42-member delegation from the Taiwan Council of Indigenous People including Minister Mayan Dongi and 38 township mayors met with the OHA Board of Trustees. They were accompanied by Milton Kwok, of the state Department of Business, Economic Development & Tourism, and Alex Lei, the executive director of the State of Hawaii Office in Taipei, who coordinated the meeting. The delegation wanted to hear how Hawai'i works with Native Hawaiians and share what the council is doing with its indigenous population. - Photo: Nelson Gaspar

## Recruitment open for Hawaiian cultural affairs director

Bishop & Co. is seeking qualified candidates for a director of Hawaiian cultural affairs position that involves planning and implementing programs that relate to the state's cultural initiatives for the visitor industry.

The director would serve as a Hawaiian culture resource and would provide assistance regarding the perpetuation and preservation of Hawai'i's host culture, its land and values.

One essential job responsibility would be to "provide cultural resource assistance to organizational programs, including marketing, to ensure sensitivity and authenticity in these efforts as they relate to the portrayal of Hawaiian culture."

Candidates should have working or applied knowledge of Hawaiian culture, language, history and cultural sensitivity, along with project management and coordination skills.

Find more information about the position at <http://bishopco.net/> using job number 14143.

## Commemorative book celebrates Eddie Aikau

Bess Press has released its first book of 2016: "Eddie Aikau, Hawaiian Hero."

Created in partnership with Aikau biographer Stuart Coleman and the Bess Press, the gift book portrays experiences, influences and people who helped shape Aikau's life. The 5-inch by 6-inch book includes text and photographs that reveal intimate details about Aikau's experiences as a lifeguard, surfer and all-round waterman.

"I was moved to publish this book as the mission of Bess Press has always been to chronicle



kama'aina stories. When I moved to Hawai'i in 1976 and started Bess Press in 1979 the Hawaiian Renaissance was in full force. The stories of Eddie Aikau are now legendary but even back then Eddie's actions struck me as being incredibly heroic and worthy of publication," said publisher Buddy Bess.

Author Stuart Coleman said, "Since the publication of "Eddie Would Go" almost 15 years ago, Eddie's reputation has only grown over time, and his story is even more timely now as the Hōkūle'a is midway through her Worldwide-Voyage. Wherever the voyaging canoe goes, Eddie sails with her."

The book is \$14.95 and is available through [besspress.com](http://besspress.com) and most local booksellers.

## Rapid 'Ōhia Death spreading

A disease killing native 'ōhia trees is spreading through Hawai'i Island forests and is now detected in Kona and Hawai'i Volcanoes National Park.

The aerial survey, conducted over 8½ hours, covered about 810,000 acres, or two-thirds of Hawai'i Island's 'ōhia forests. The results show that the infestation has more than doubled since 2014 and now affects approximately 34,000 acres of 'ōhia forest. 'Ōhia trees provide a habitat for plants, animals and invertebrates and their forests protect watersheds that provide significant agriculture and drinking water across the state.

"Unfortunately Rapid 'Ōhia Death is spreading much quicker than we had hoped," said Flint Hughes, of the USDA Forest Service. In response, federal, state and county agencies are urging those who enter the forests and work with 'ōhia to take extra precautions so the wilt doesn't kill more trees.

J.B. Friday, the extension forester with the University of Hawai'i College of Tropical Agriculture and Human Resources, said, "We know that the state Department of Agriculture's moratorium on the transport and shipment of 'ōhia plants and parts is having a positive effect on curbing the spread. It's impossible



to determine whether the ban on 'ōhia shipping is 100 percent effective and that's why we are trying to get the word out to all forest users, nurseries and lei makers that Rapid 'Ōhia Death is fast killing what is considered one of the most important forest trees in Hawai'i."

Visit [www.rapidohiadeath.org](http://www.rapidohiadeath.org) for more information.

## Native silverswords on the decline

Haleakalā's iconic silversword population is being threatened by climate change, according to a University of Hawai'i Mānoa researcher. The native plant is not found anywhere else.

After comparing 80 years of data on temperature changes, precipitation and solar radiation, Paul Krushelnicky from UH's Department of Plant and Environmental Protection and co-researchers found that silversword numbers have declined by 60 percent since 1990. That time period coincides with lower rainfall in the area, possibly as a result of trade wind inversion that keeps the silverswords above the cloud line on most days.

This is not the first time that the silversword population has faced a significant decline, but careful management and protection from Haleakalā National Park helped bring numbers back up. "The long-term data set shows that the silversword population can rebound and grow quite quickly, as it did before when it was protected from threats," Krushelnicky pointed out. However, at that time, lower rainfall was not an issue.

Krushelnicky's report "Change in trade wind inversion frequency implicated in the decline of an alpine plant" is available at <http://climatechangeresponses.biomed-central.com/articles/10.1186/s40665-016-0015-2>.

## 20,000 seedlings being planted at Kōke'e

The Kōke'e area of Kaua'i, which was scorched in a series of wildfires in 2012, is the new home for 20,000

hand-planted koa seedlings.

The foot-tall seedlings cover 5,000 acres. They were grown from seeds collected at Kōke'e, which were then flown to Maui to be grown and tended before being shipped by barge back to Kaua'i. Hawai'i Island-based Forest Solutions, Inc., excavated the site and planted the seedlings by hand, covering two or three acres a day.

The koa seedlings are the third part of the Kōke'e Area Restoration and Reforestation Project. The first phase involved improving access roads and clearing hazardous trees and grass seed was applied to the burned areas in the second phase.

Suzanne Case, chairwoman of the Department of Land and Natural Resources, said, "Hawai'i has never experienced fires quite like these, followed by this type of recovery and restoration. We hope in not too many years the scars left by this series of wildfires will no longer be evident, thanks to the replanting efforts and everything that led up to it."

## UH accepting applications for teen agriculture program

Teens interested in agriculture and natural resource management are invited to apply for a free summer AgDiscovery program at the University of Hawai'i-Mānoa.

The program, which runs July 10 to 23, is open to students age 14 to 17 from all Hawaiian islands. The free program will give teens a look at career possibilities in agriculture and natural resource management, including plant and animal sciences, wildlife management and agribusiness. Participants will be learning from UH professors, scientists, representatives from the state Department of Agriculture, the Honolulu Zoo, Kualoa Ranch, Mari's Garden, Pioneer through hands-on laboratories, workshops and field trips.

The program is offered in partnership with the U.S. Department of Agriculture and the UH College of Tropical Agriculture and Human Resources. Applications are due March 7. To learn more, or to apply, visit [www.aphis.usda.gov/agdiscovery](http://www.aphis.usda.gov/agdiscovery) or call 956-6997. ■

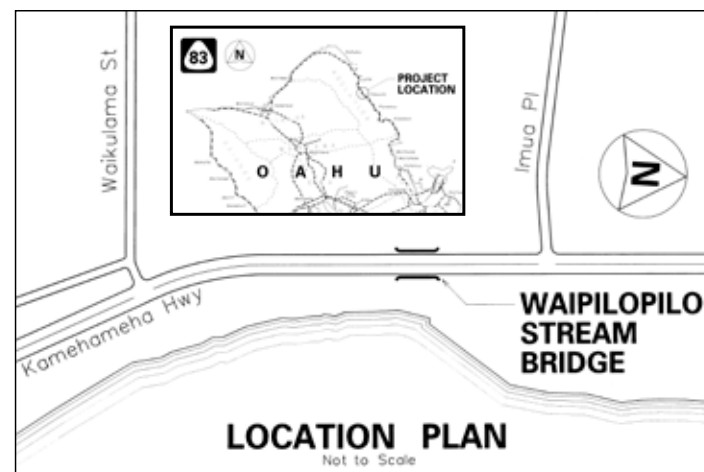
### NOTICE OF CONSULTATION

#### SECTION 106 OF THE NATIONAL HISTORIC PRESERVATION ACT (NHPA) OF 1966

Waipilopilo Stream Bridge Replacement  
Koolauloa District, Island of O'ahu, Hau'ula Ahupuaa  
Federal Aid Project  
Number: BR-083-1(57)  
Tax Map Key(s): 5-4-002, 004, and 0017

Notice is hereby given that the Federal Highway Administration (FHWA) and the State of Hawai'i, Department of Transportation, Highways Division (HDOT) propose to replace the Waipilopilo Stream Bridge. This project is a federally funded HDOT project, and as such, is a proposed federal action and undertaking, as defined by Section 106 of the National Historic Preservation Act (NHPA) of 1966.

The project is located on Kamehameha Highway (Route 83) in Hau'ula, Hawai'i, on the island of O'ahu. The construction scope of work will include, but is not limited to: constructing a detour road and placing a temporary detour bridge,



constructing the new Waipilopilo Stream Bridge, relocating utilities, and installing new pavement signing, striping and marking. The Area of Potential Effect is approximately 1.85 acres.

Pursuant to Section 106 of the NHPA, Native Hawaiian organizations and Native Hawaiian descendants having ancestral, lineal or cultural ties, cultural knowledge or concerns for cultural or religious attachment to the proposed project

area are requested to contact Mr. James Fu, via email at [james.fu@hawaii.gov](mailto:james.fu@hawaii.gov), or by U.S. Postal Service to:

Mr. James Fu  
State of Hawai'i, Dept. of Transportation,  
Highways Division, Design Branch  
601 Kamokila Blvd., Room 611  
Kapolei, HI 96707  
Please respond by April 11, 2016 ■

### BURIAL NOTICE - 413 SEASIDE AVENUE

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that several disarticulated and isolated human remains were identified by Honua Consulting during the course of an archaeological inventory survey for a utility improvements project at 413 Seaside Avenue in Waikiki Ahupua'a, Honolulu (Kona) District, O'ahu, TMK: [1] 1-2-6-021: 056, 062 and 065. The human remains include several teeth, hand and foot bones, a portion of a pelvis, a possible clavicle fragment, and cranial fragments.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, these remains are believed to be over 50 years old. Based on the context of the finds, they are most likely Native Hawaiian. The State Historic Preservation Division (SHPD) has assigned State Inventory of Historic Places (SIHP) number 50-80-14-7930 to these skeletal remains.

The project is located within the 'ili of Mookahi or Kamookahi. Background research indicates the 'ili was Crown land. The project area is located within Grant 6513 to A. A. Young. Adjacent Land Commission Awards (LCA) and Grants within the vicinity include LCA 8559B Apana 29 and

Apana 31 awarded to W.C. Lunalilo, LCA 2077 to Kanakaole, and Grant 2785 Apana 8 to C. Kanaina.

The landowner is Cooper Enterprises, Inc. and the contact person is: Honua Consulting, Trisha Watson, 4348 Waialae Ave. #254, Honolulu, HI 96816, Telephone: (808) 392-1617, Fax: (888) 392-4941 (toll free).

The decision to preserve in place or relocate these previously identified remains shall be made by the O'ahu Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38 or 13-300-39.

All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Ms. Regina Hilo at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai'i 96707, Telephone (808) 692-8026, Fax (808) 692-8020.

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

### BURIAL NOTICE - KAHUKU

All persons having information concerning an unmarked burial and isolated find present within TMK: (1) 5-6-002:049 [previously (1) 5-6-002:016 por.], an approximately 8.0-acre parcel Kahuku, Keana Ahupua'a, Ko'olauloa District, Island of O'ahu, Hawai'i, are hereby requested to contact Regina Hilo, Burial Sites Specialist, State Historic Preservation Division (SHPD), (808) 692-8026, 601 Kamokila Blvd., Rm. 555, Kapolei, Hawai'i 96707 or Robert Spear, Scientific Consultant Services, Inc., (808) 597-1182, 1347 Kapi'olani Blvd. Ste. 408, Honolulu, HI. Treatment of the burials will occur in accordance with HRS, Chapter 6E. The applicant, Continental Pacific, LLC, proposes to place the isolated find with the burial and preserve in place for perpetuity, in accordance with a plan prepared in consultation with any identified descendants and with the approval of the O'ahu Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to SHPD adequately demonstrating lineal descent from the Native Hawaiian remains, or cultural descent from ancestors buried in the same *ahupua'a* in which the Native Hawaiian remains are buried. ■





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

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## Improving our people's sense of economic well-being

What do Chaminda University alumna Moani Vertido and general contractor Tracy Poepoe have in common?

Both have benefited in a big way from a popular loan program at the Office of Hawaiian Affairs.

Vertido tapped our Native Hawaiian Revolving Loan Fund (NHRLF) for \$6,300 to pay the tuition for her last semester in graduate school, where she earned her master's degree in nursing in 2012.

Poepoe turned to the NHRLF program for a \$200,000 loan that enabled him a few years ago to expand his construction business to better compete for federal government contracts.

Fast-forward to today. The program is renewing efforts to help even more of our people improve their sense of economic well-being.

With newfound autonomy to make loans however it sees fit, our NHRLF program has moved out of First Hawaiian Bank branches and moved online, where its priority is to identify eligible Native-Hawaiian consumers who want to improve homes, start businesses or cover education expenses.

If your credit score is 600 or higher, you qualify for the absolute lowest rates on a variety of our loans.

That includes up to \$20,000 to improve homes or get a new business off the ground. In addition,

between \$200,000 and \$1 million is available to help our people expand their small businesses, buy equipment or increase their cash flow.

At the same time, the program makes up to \$7,500 available to those people who are experiencing temporary financial hardships due to unforeseen circumstances such as car repairs, funeral expenses and medical emergencies.

We expect this new phase for our NHRLF program to help raise its profile as a lender of last resort to our people, especially those who are getting squeezed by tight lending standards at Hawai'i banks.

Make no mistake about it: our NHRLF program remains a viable option for our people as they attempt to seek the best terms and interest rates on loans. It is clearly the best option for a loan that our people can afford to repay.

And we have given out more than \$34 million in low-interest loans to more than 2,000 of our people.

Behind those numbers are people like Moani Vertido, who graduated from Kamehameha Schools in 1998 and completed in one year her master's degree in nursing thanks to her loan from OHA; and success stories like Tracy Poepoe, who due to our help can now bid on \$4 million government projects and earn a living from his passion.

For more information about OHA's Native Hawaiian Revolving Loan Fund, call (808) 594-1924. ■



**Robert K. Lindsey, Jr.**

Chair,  
Trustee, Hawai'i

## How can OHA better support progress in pursuit of self-determination for Kānaka Maoli?

OHA has consistently taken a position to support the Kānaka Maoli right to self-determination, but what does this mean? It is clear that the United States has been slow to accept the growing movement for indigenous peoples' rights both domestically and internationally. However, in 2011, President Obama finally signaled the U.S. support of the United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP) after President Bush and the Republican party stalled the U.S. acceptance of this important policy.

What is the UNDRIP? It is international policy that carves out a distinct set of rights for indigenous people around the world. The concept began in the 1970's when Native Americans and other indigenous peoples started heavily advocating for greater rights and say in improving their conditions in response to the oppressive actions of powerful nations. In 2007, the United Nations adopted the policy and most of the world's nations signed on, while America and a few other "super-powers" held out.

To get an idea of what the UNDRIP language provides we can look to Articles 3 and 5 of the document. Article 3 states: "Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development."

Article 5 states: "Indigenous peoples have the right to maintain and strengthen their distinct political, legal, economic, social and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social and cultural life of the State."

While the United States has not accepted the UNDRIP or any other international policy as binding law, by supporting the UNDRIP it strengthens the position of indigenous advocacy in the United States. It also provides a



**Dan Ahuna**

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

path for greater advocacy in the international arena that Kānaka Maoli must take advantage of. While there are questions about how this indigenous policy framework co-exists with claims regarding the overthrow of the Hawaiian Kingdom because no such international policy existed at the time of the overthrow, it is critical that we begin to differentiate between the rights that indigenous Hawaiians hold versus the harms the Kingdom and its subjects suffered as a result of the overthrow.

Kānaka Maoli would fall into both classes, and it is important that we understand that.

This is a complex issue that we as a community will have to navigate with great care. However, we should not be afraid of exercising rights that the international community and the U.S. currently support. We must gain greater control of cultural resources and assets, and we must have greater autonomy in exercising that control if we are going to flourish in our homeland.

So what can OHA do? Currently, OHA's policy with regard to self-determination only recognizes the pathway of federal recognition, the policy has not been revisited since the passage of UNDRIP and the U.S. expressing support of that important policy. It is time that OHA make the necessary adjustments to update its own self-determination policy to reflect the changes in international and domestic policy that provide for greater protections of our people and resources. We cannot rely solely on U.S. crafted processes such as the proposed Dept. of Interior rulemaking. OHA needs to begin to examine broadening its policy on self-determination to be inclusive of other pathways in pursuit of international diplomatic efforts to increase our standing and exercising our rights to self-determination in the international arena as the indigenous people of Hawai'i, while simultaneously preserving any and all claims relating to the overthrow of the Hawaiian Kingdom. ■

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## A HULIAU...for OHA?

Having been elected as a Trustee of OHA on November 4, 2014, I was always curious and wanted to know how Act 195 was added to the Hawaii Revised Statutes.

Have you ever reflected on the past scratched your head and said, "What was I thinking? But we all know we can't go back in time." However, what if we could? What if we hopped in our OHA time machine and looked into the future? This is what we see on November 7, 2013:

Yay!! OHA Trustees vote to shut down the Kana'iowalu Native Hawaiian Roll Commission as expenses are sky high!

According to OHA, only 21,418 Hawaiians signed up for the Roll as of September 27, 2013. The Commission burned through \$3.3M of OHA resources and was demanding another \$2.5M when the Trustees decided to pull the plug.

This is a huge victory for Native Hawaiians. Hawaiian affairs are returning to the channel created in the Hawaii Admission Act which holds that all of Hawaii is responsible for 'the betterment of Native Hawaiians.'

From the Minutes of the OHA Trustees meeting November 7, 2013:

"Approved 7-1-1 (Machado excused, Ahuna votes 'no') Motion to amend, approve and authorize funding in the amount of \$595,000 from OHA's FY 2014 Fiscal Reserve Authorization for the FY 2014 Native Hawaiian Roll Commission Operating Budget and to include Trustee Robert Lindsey's 10 recommendations as well as a two (2) week deadline for an exit plan and this approved amount will be the final funding for the Native Hawaiian Roll Commission."

The recommendations were:

- That Kana'iowalu present a clear Exit Plan to terminating Operations to the Office of Hawaiian Affairs within two weeks.

- That if a Kanaka Maoli puwala is to be convened that such a puwala be convened and called for by the Office of Hawaiian Affairs and not the Hawaii Legislature and that all interested stakeholders and constituencies will be allowed to participate at a common table.

- That the Office of Hawaiian Affairs will be a neutral party at such a puwala whose

kuleana will be simply to facilitate such a puwala.

- That the Office of Hawaiian Affairs in pursuing a model for sovereignty will take kuleana to educate and inform the general and Hawaiian community through various media including *Ka Wai Ola* and Kamakako'i on the events of January 1893 when our Queen yielded her Government to the United States of America.

- That the Office of Hawaiian Affairs will take kuleana to educate and inform the general and



Leina'ala  
Ahu Isa, Ph.D.

Trustee, At-large



Patricia Lei Murray designed and hand-quilted "Ku'u Hae Aloha Mau," which she donated to OHA in November 2015. - Photo: Courtesy

Hawaiian community through various media including *Ka Wai Ola* and Kamakako'i on the U.S. Minister's role in the Overthrow of the Hawaiian Kingdom.

- That the Office of Hawaiian Affairs will take kuleana to educate and inform the general and Hawaiian community through various media including *Ka Wai Ola* and Kamakako'i on President Cleveland's message to Congress in December 1893 on the Blount investigation.

- That the Office of Hawaiian Affairs will take kuleana to educate and inform the general and Hawaiian community through *Ka Wai Ola* and Kamakako'i on the Apology Resolution of 1893.

- That the Office of Hawaiian Affairs will facilitate a discussion on all models of self-determination including independence and international recognition table.

By state constitutional provision, OHA is the lead agency on matters relating to Native Hawaiians. OHA did not initiate or pass Act 195, which created Kana'iowalu. The state Legislature did, but refused to fund this initiative. On July 7, 2011, Gov. Neil Abercrombie signed Act 195 into law.

And so it goes....on and on .....more and more \$\$\$\$\$\$.....

A hui hou until April, Trustee Leina'ala ■

## We need nationhood to protect our lands

A no'ai kakou... Throughout the month of February, I was privileged to participate in the Na'i Aupuni 'aha to discuss self-governance. I believe that calling for an 'aha is an excellent opportunity to provide an open and democratic forum to discuss possible governing documents of our new nation. This is where the ultimate form of the Hawaiian government can be debated and considered.

I have always advocated that gaining federal recognition as a native people would finally allow Hawaiians to negotiate with the state and federal governments for the return of some of our ceded lands that the state holds in trust. Federal recognition would also put us in a stronger position to protect our lands and trust assets.

The three key elements of nationhood are sovereignty, self-determination and self-sufficiency. In order for Hawaiians to exercise control over their lands and lives, they must achieve self-determination by organizing a mechanism for self-governance. Hawaiians must create a government which provides for democratic representation before they can begin to interrelate with the State and the Federal governments who control their lands and trust assets. The ultimate goal of nationhood is to become self-sufficient and self-supporting.

My hope is that, as a result of the 'aha, we will be able to draft the articles or provisions of our constitution for the new Hawaiian nation, whatever form it ultimately takes. It is important to remember these documents can be changed or annulled. This is only the beginning. Once these governing documents are ratified by the Hawaiian people, they can be implemented to protect our lands and trust resources. We would then be able to care for our people without assistance from anyone.

The window of opportunity for us to act on controlling our lands is closing. For

those who think we have lots of time to talk about this, they only need to look at all of the laws that have been passed in the last ten years to realize time is running out.

A good example of why nationhood is so critical for our people is the recent attempt in the legislature to pass the "forced land sales bills." Kamehameha Schools (KS) recently led the charge against legislation that would have forced Hawai'i's landowners to sell leasehold lands to their lessees.

If HB 1635 and HB 2173 had become law, all commercial, agriculture, conservation and industrial lands would have been put under threat to be forcibly sold. KS would have been hurt by these bills since nearly 80 percent of their commercial properties are ground leased. Our ceded lands controlled by DLNR would also be threatened.

Private land developers could have moved in to condemn and remove historical lands that were passed from generation to generation of Hawaiians. This would have also negatively impacted the ability of Native Hawaiian organizations and trusts to fulfill their missions. HB 1635 and HB 2173 represent yet another example of the government's shameful history of removing Native Hawaiians from their ancestral lands.

Thankfully, on February 8th, KS announced that the House cancelled the hearing for HB 1635 and HB 2173, which effectively killed the bills. However, there are other land bills in the legislature we need to be concerned about such as DLNR selling off remnants and the transfer of land to the military. Let us be maka'ala (watchful).

Aloha Ke Akua. ■

Interested in Hawaiian issues & OHA? Please visit my website at [www.rowenaakana.org](http://www.rowenaakana.org) for more information or e-mail me at [rowena@oha.org](mailto:rowena@oha.org).



Rowena  
Akana

Trustee, At-large

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## What Does It Mean To Be Hawaiian?

This column is a condensed version of an op-ed piece I wrote for another publication which got some interesting but mostly positive reaction so I thought it might bear repeating in *Ka Wai Ola* although a much scaled down account of my perspective on what it means to be Hawaiian.

The origin of the word Hawaiian, which is not a Hawaiian word (they don't end in consonants), during the period preceding the 1893 overthrow of the Hawaiian Kingdom was primarily a reference to anyone who was a citizen of that place called Hawai'i, rather than as meaning someone of Hawaiian ancestry although sometimes used to mean ethnic. Over the years the term Hawaiian has come to mean either definition depending on context. The Oxford-American dictionary defines Hawaiian as "a native or inhabitant" of Hawai'i.

I believe there are three platforms from which one might spring that legitimately reference in self-describing oneself as Hawaiian. I concede that each person's self-identification as being Hawaiian conjures up a different set of lifestyle variables especially if ethnicity is not one of the variables.

### Hawaiian by Genealogy

It's a given that all genetic claims of one's Hawaiianess cannot be denied with respect to ethnicity although I suggest that ethnic Hawaiians are better referring to themselves as *kanaka maoli* which is the language based term for describing oneself as a Native Hawaiian by ancestry.

### Hawaiian by Law

There are two legal definitions of Hawaiian that establish two sets of beneficiary groups by blood quantum used to determine eligibility for government services. *Native Hawaiian* defines those of any quantum of Hawaiian blood. Then there's *native Hawaiian*, spelled with a small "n" that defines those who have 50% or more blood quantum. Eligibility for certain entitlements is tied to these legal definitions.

### Hawaiian by Cultural Choice

Then there is the person who is not Hawaiian by ancestry but who chooses to adopt Hawaiian cultural behavior as a deliberate lifestyle choice. The concept is that you are who you believe you are. For those who feel Hawaiian by cultural choice I don't believe that the absence of ancestry diminishes their claim particularly for a person who has adopted the cultural and spiritual concepts that drives their culturally rooted behavior. These people are Hawaiian by lifestyle and emotional commitment who self-identify themselves as cultural Hawaiians who embrace, live, and breathe Hawaiian culture.

I would note that a number of the Hawaiian community's most respected and accomplished cultural and spiritual leaders are not Hawaiian by ancestry.

### The Mainstream Hawaiian

Notwithstanding the three categories of Hawaiians cited above there are those whom I would refer to as mainstream (perhaps centrist) Hawaiians.

The mainstream Hawaiian is part-Hawaiian by ancestry but is also a blend of other ethnicities. The common ethnic denominator is the Hawaiian. From there the ethnicities split into every direction. These Hawaiians are emotionally invested in Hawaiian culture but also well-integrated into Hawai'i's multi-cultural hybrid society. They are American educated in pursuit of the American dream - family prosperity, quality health care, home ownership, education, good jobs, and so forth. They surround themselves with friends from many walks of life with whom they laugh, cry, and celebrate the blessing of living in these Hawaiian Islands.

### You Are Who You Believe You Are

If anyone should question whether you are Hawaiian remind yourself that you are the only person who can determine who you are. And, in the end, you are certainly Hawaiian if you are from that place called Hawai'i. ■



Peter  
Apo

Trustee, O'ahu

## Waimea Valley financially sustainable

E o e nā 'ōiwi 'ōlino, na pulapula a Hāloa, mai Hawai'i a Ni'ihau, puni ke ao mālamalama. Richard Pezzulo shares his update about Hi'ipaka LLC. Celebrating 10 years!

"I am happy to report Waimea Valley is doing well and 2015 was another successful year. Thanks to the foresight of the OHA Trustees, under the leadership of then Chair Haunani Apoliona along with Administrator Clyde Namu'o, this very important place is preserved in perpetuity and for the last four years has been financially sustainable. In 2006, when OHA acquired Waimea Valley it was uncertain if the Valley could ever be financially independent, but as of 2012 OHA has not had to provide any operating or CIP funding. The Valley is now financially sustainable.

Waimea Valley management and staff must also thank the Hi'ipaka Managers, Dr. Kamana'opono Crabbe, Lisa Victor and Hawley Iona along with Mona Bernardino, Hi'ilei Aloha LLC COO for their guidance and support and Waimea Valley's continued success. These individuals are as dedicated and committed to the success of Waimea Valley as the 72 Hi'ipaka LLC employees. Much of our success comes from the staff who recognize their work is more than just a job. It is a responsibility to honor all who lived in the Valley before us through stewardship and educating all who visit the Valley about its history, Hawaiian culture and caring for this sacred 'āina.

One of Hi'ipaka's priorities is to increase the number of kama'āina who visit and enjoy this very special place. We offer a number of ways to make it more affordable such as La 'Ohana Day, which is on the third Sunday of every month with half price admission for kama'āina (\$5 for adults and \$2.50 for children and seniors). We just kicked off "Kids Free Wednesday" where children up to the age of 12 enter free with an adult every Wednesday. We offer

half price admission during special events such as our Makahiki celebration and Ke Alohi Hula competition. You can purchase a family annual pass at a very reasonable price and we offer group rates for 12 or more adults. There is no reason not to visit Waimea Valley.

We have a number of reasonably priced or free special events throughout the year. A sampling of 2016 events include:

- Waimea Valley May Day Festival on May 1, 2016. Lei contest and halau performances from 9am to 12 noon followed by a concert at 1pm.

- 4th Annual Waimea Valley Summer Concert Series. The June 25th concert will feature Nathan Aweau, Weldon Kekauoha, Maunaloa, Maila Gibson & Ben Vegas and Kumu Hula Maelia Lobenstein & Ka Pā Hula O Kauano O Wa'ahila, July 30th Kapena, Raiatea Helm, Brother Noland, Mailani Makainai and Kumu Hula Tracie & Keawe Lopes & Ka

La 'Onohi O Ha'eha'e. The series ends on August 27th with the Lim 'Ohana, Mark Yamanaka, Kupaoa, Kawika Kahiapo, Del Beazley and Kumu Hula Hiwa Vaughan & Hālau Hula Ka Lehua Tuahine.

- Waimea Valley Moon Walks, Friday and Saturday evenings from April to October.

- Kalo and Awa Festival. This workshop brings traditional farmers, researchers, cultural practitioners and others together to share ideas of traditional and current farming techniques and to discuss issues concerning kalo and awa.

- The annual Waimea Valley Makahiki celebration includes the Ke'Alohi Hula competition to be held on November 12, 2016.

For more information on these events please visit our website at [www.waimea-valley.net](http://www.waimea-valley.net).

Mahalo nui for the hard work and dedication of our employees and for all of the support we receive from everyone and hope to see you in the Valley soon." 39/48 ■



Haunani  
Apoliona, MSW

Trustee,  
At-large



Dedication plaque at Waimea Valley. - Photo: Courtesy



**Planning or having family reunion? Print a notice in the *Ka Wai Ola*. Email what you would like to print to [kwo@oha.org](mailto:kwo@oha.org) by the 15th for the next month's edition.**



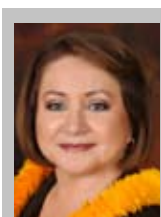
## A he leo wale nō e

"A he leo wale nō e... simply a voice. This iconic line from the traditional oli komo says that it is the leo, the voice that is the greatest offering. It is the voice that grants access to knowledge and it is the voice that opens up passages to sacred places here on earth and those sacred places that lie within each of us." As noted by Nāpua Greig. In an oral society, the leo was revered as one of the greatest gifts one could offer. As such, 'Ōlelo Hawai'i, as a repository of 'ike, is integral to our community. Over the years, the use of our language has grown exponentially.

In a recent article by Ivy Ashe, Larry Kimura's foresight is honored as a "labor of love" in creating an all 'Ōlelo Hawai'i radio show during a time when Hawaiian was dying out. Nonetheless, with little support and little to show for an audience, Kimura created "Ka Leo Hawai'i". Larry Kimura continued to host "Ka Leo Hawai'i" for 16 years and later being kept up by Puakea Nogelmeir, producing a total of 417 programs in all. 40+ years later, Kimura will release these recordings online with transcriptions to follow – accessible to all.

These informal talk-story sessions would prove to be much more than that. This invaluable resource documents the experiences of our kupuna and their leo ma ka 'Ōlelo Hawai'i. It was this very radio show that would host highly respected guests throughout our community, preserving their leo for the coming generations. Haumāna aiming to learn 'Ōlelo Hawai'i used and continue to use "Ka Leo Hawai'i" as means to immerse themselves in the language through our kūpuna's own leo. Today, this audience continues to grow. KTUH, UH-Mānoa's Radio Station, now hosts two weekly radio shows, dedicated to mele Hawai'i and 'Ōlelo Hawai'i "Kīpuka Leo" and

"Kai Leo Nui". See ktuh.org for more information.



Carmen "Hulu"  
Lindsey

Trustee, Maui

Today, our language clearly thrives – accessible through a number of avenues. We have come a long way from the small audience that Kimura selflessly prepared for. Today, there is an emphasis on 'Ōlelo Hawai'i as a legal language, on the value of leo. February was recognized as "mahina 'Ōlelo Hawai'i", Hawaiian language month. The Merrie Monarch festival, not only awards for the exceptional use of language in hula, but also broadcasts entirely in 'Ōlelo Hawai'i. Our Pūnana Leo schools thrive, immersing not only the children that they serve, but their mākuā as well – pushing them to speak, too. This is critical as our children begin to conceptualize the world they live through their language. On the opposite end of the spectrum, students can now earn their doctorate in Hawaiian and Indigenous Language and Culture Revitalization at UH Hilo. The Legislature is moving to appropriate funds to UH Hilo's Ka Haka 'Ula o Ke'elikōlani, their Hawaiian Language School. Recently, on February 15th, Kumu 'Ōlelo Hawai'i (Hawaiian Language Teachers) gathered at the 2nd annual 'Aha Kumu where they discussed strategies to ensure 'Ōlelo Hawai'i continues to live in Hawai'i. Overall, our language continues to make progress, thrive, and encourages others to value leo and 'Ōlelo Hawai'i.

This in no way, however, means that it is sufficient. There is still work to be done. The 2010 Census reports that only 3% of the islands' population speaks the language. Whether this be an accurate figure or not, the strides that 'Ōlelo Hawai'i have made must still be supported. We need to again place value on our leo and 'Ōlelo Hawai'i as it binds us to the place we live in. ■

## Remembering the first 12 sent to Kalaupapa

This month's column is written by Valerie Monson, staunch advocate and Board Member of Ka 'Ohana O Kalaupapa.

This year marks a somber event in Hawaiian history: the 150th anniversary of when the first people were taken from their families and sent to Kalaupapa because of government policies regarding those affected by leprosy (now also called Hansen's disease). These isolation laws would not be abolished until 1969.

The first 12 people landed at Kalaupapa on January 6, 1866: nine men and three women. A young child was with them as were some family members to provide assistance.

They were the first of nearly 8,000 men, women and children – 90 percent of them Kanaka Maoli – whose lives would be torn apart over the next century. They would leave behind thousands of grieving family members.

How do you observe such a painful occasion, but maintain hope and dignity? Ka 'Ohana O Kalaupapa decided the best way to acknowledge this day was to remember the names of those first 12 forced to forever leave their homes: Kahauliko, Loe, Liilii, Puha, Kini, Lono, Waipo, Kaaumoana, Kainaina, Nahuina, Lakapu and Kepihe. Their names – long forgotten – would resonate throughout the day.

Commemorations were planned not only at Kalaupapa, but across the islands where descendants could partake in events held in communities large and small.

At 9 a.m., 35 Kalaupapa residents, workers and some fortunate visitors came together in a bracing rain near the wharf that was being pounded by rolling surf. Thoughts immediately drifted back to 1866, wondering if the first 12 were rowed ashore in similar weather – or even worse conditions. Suddenly, a rainbow appeared, almost symbolizing how so many of the people sent to Kalaupapa overcame the sorrow of the separation and injustices to live remarkable lives.

Pauline Chow, Vice President of the 'Ohana, read aloud the first 12 names. Holding hands and filled with emotion, everybody spoke aloud the name of someone who had died at Kalaupapa who continues to inspire them. A procession continued to the original settlement at Kalawao where the bell of Siloama Church chimed 12 times and Miki'ala Pescaia of Kalaupapa National Historical Park offered a blessing.

At the same time at Kewalo Basin on O'ahu, descendants looked across the sea to Kalaupapa, reminiscent of the thousands of families who said mournful farewells at the harbor. A dozen

red roses – each carrying the name of one of the first 12 people – were placed in a vase along with a white rose to represent all of the others who were sent away.

At the Kalaupapa Overlook on upper Moloka'i, descendant Timmy Leong stood alone where he saw the rainbow that Kalaupapa residents were watching from the cliffs below.

The commemorations began shortly after dawn at Lahaina Harbor where Kalapana Kollars, whose ancestors died at Kalaupapa, conducted an 'awa ceremony for the first 12 people. Later, Kahu Rennie Mau led a remembrance service at Ko'olauhui'ia Protestant Church in Anahola; Kumu Hula Paul Kevin Keali'ikea o Mano Neves held a 12-minute ceremony at Pu'uhuluhulu on Hawai'i Island and, further north, Kalaupapa descendants living in Kohala gathered near the King Kamehameha Statue. Prayers were offered at the Office of Hawaiian Affairs.

Moloka'i residents marked the occasion at the Moloka'i Museum & Cultural Center where a photo exhibit about Kalaupapa is on display. The final event was held just before sunset at Kahului Harbor with everyone forming a circle of prayer around 12 candles.

The day of reflection was complete with the 12 names – and the names of so many others sent to Kalaupapa — living again. ■



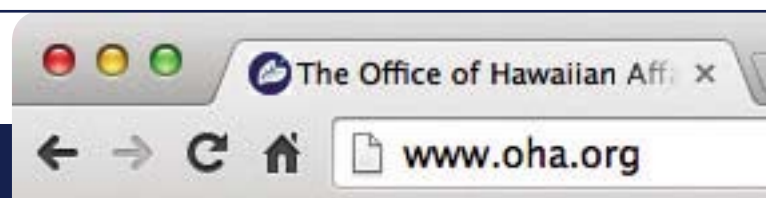
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**E nā 'ohana Hawai'i:** If you are planning a reunion or looking for genealogical information, Ka Wai Ola will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions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

## 2016

**AKAU** – We are having a family reunion in Waimea, Hawai'i, June 10 – 12, 2016. We need a head count no later than May 20, 2016 so we know how much food to prepare for the 5:00 p.m. on Sat. June 11. Hui 'Ohana 'o Akau are descendants of Ching Sen/Kamakahema Awa: William P.M. Akau/Kealoha Kalaluhi - Abraham Akau/Alice Ahina, Eunice Akau/Solomon Kuahine, Elizabeth Akau/Mack Kalahiki, Theodore Akau/Mary Keawe; William P.M. Akau/Lydia Awa - John Akau/Rose Lokia, Apitai Akau/Margaret Arthur, Lydia Akau/Andrew Ako, Alexander Akau/Mary Ako, Caroline Akau/Samuel Kaleleiki, David Akau, William Akau, Barbara Chock; Pekina Akeni/Goo Kim Seu - Ah Sing

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**FOSTER-KEPOO** – Descendants of James Enos Foster Kepoo wife Helen Kahelemauna Waipakealohapauole, 'Ohana Sarah, Rodger, Mary, Henery, Enos, Jack, William, Arthur, Frank, Virginia, Helen, Roy and James. We will be having a reunion Sept. 2–4, 2016, Maile Beach Park, Wai'anae, O'ahu. Potluck. Cost of permit for those days is \$250 to include 20

pop tents, (2) 20x40 canopies and 20 parking stalls. Balance will be used for this special event. One time donation of \$250 per household family is requested. Cook-off contest Saturday night. More activities planned. Contact Lovey Toki – mom Sarah 808-961-4988 and Momilani Dando – dad Enos 808-242-1408. We are spearheading this event. Please plan now. We would truly love to see all of you there. Mahalo. Send payment to: Lovey Toki 38 Kilua Road; Hilo, Hawai'i 96720.

**KAINA** – Henry & Sarah Kaina Ohana Reunion - Our first Henry & Sarah Kaina Family Reunion will be held on July 8th, 9th, and 10th, 2016 at the Kihei VFW Hall on Maui. The deadline for the attendance and payment forms is April 30th, 2016. If you have

not received them or would like more information, please contact Diane at (808) 760-8965 or email me at deeshay6@aol.com.

**KAUHOLA KAPAHI** – 'Ohana Reunion. Aug. 5-7, 2016. Maui Island. "A'ohe Hana Nui Ke Alu 'ia." We invite all Kauhola 'Ohana. Accepting family dues now through May 2016. Families include parents and children 17 and under. All adult children 18 and older must pay separate dues. Please contact Momilani and Charles Thompson at 808-572-9079 or POB 790534 Paia, HI, 96779 for all inquiries. Also please visit us on www.facebook.com/Kauholastrong for upcoming family reunion information.

**KEOPUHIWA** – A reunion is planned for June 16 – 18, 2016. Looking for photos of Naliko Keopuhiwa and 2nd wife Kealiikanakaole Naiwa. I am the adopted son/grandson of John Keopuhiwa, the 10th child of eleven (11) children, Marvin Keopuhiwa. The children are Haiakeawe, Palile, Kalanimoevai, Kaleialoha, Hanawahine, Kaai, Pua, Kaumalani, Kawaahiehei, John, and Puniai Keopuhiwa. For more information please contact Marvin at 808-259-7252, 808-782-9083 or 808-330-7277. Please leave a message with contact information or email alakoa1948@gmail.com.

**KUAKAHELA** – Descendants of Kuakahela and Keaka Kalimaonaona their children: Naiheuhau, Kaaihue, Kealohapauole, Kamau, Kauahi, Kimona, Malia, Wahinelawaia and Keau. The reunion is scheduled for July 16 and 17, 2016, Makao Events Pavilion, Old Airport Beach Park, Kailua-Kona, Hawai'i. If you have any questions contact president, Apolonio Aquino @ 808-895-1663 or on FACEBOOK (Kuakahela Ohana).

**KURODA** – Descendants of Jusaburo (Frank) Kuroda are welcome to attend a family reunion March 18 and 19, 2016, on O'ahu. Jusaburo, a native of Japan, had 12 children by four women: Rika Nakatani, Emma K. Lahaina, Mary M. Lahaina and Martha M. Kainoa. To receive registration information, contact Dianne Castro at 808-779-2979 or email dcastro@hawaii.rr.com.

**NAINOA/ LONOKAHIKINI** – Aloha mai kākou descendants of Samuel Kalunahelu Nainoa and Eugenia Maude Lonokahikini Brotherhood. We invite all 'ohana to Summer 2016 Reunion in Lā'ie. Group register on Facebook koremail: DonnaMakaiwi-donmak808@yahoo.com or Cynthia Maio-hileilani2@yahoo.com. Let's hui our talents and mana'o for an awesome 'ohana experience.

**VICTOR** – The Victor 'Ohana reunion for descendants of Kamukai Wikoli and Amelia Akoi will be held on O'ahu from Fri. 19 through Sun. 21 in August 2016. For details please see the 'ohana website at www.victor-ohana.org or the 'ohana Facebook page at www.facebook.com/The.Victor.Ohana. For more information contact Dwight Victor at dwight@victor-ohana.org, (808) 688-2349, or P.O. Box 970700 Waipahu, HI, 96797.

## 2017

**KINIMAKA** – Kinimaka Ohana Reunion 2016 Postponed to 2017. Kinimaka Ohana reunion will be July 2 thru 5, 2017, same place-Kona, Hawai'i Island. Contact Kaniu Kinimaka-Stocksdale at email: kaniu@coconutwoman.me or call 808-313-1598 for more info. 'O wau no me ka ha'a ha'a.

## 'IMI 'OHANA - FAMILY SEARCH

**AKAU** – Looking for information on my great-grandmother Akula Inez Akau. Her son John Piilani Kailikea and husband Kalama Kailikea. She also married Joseph K. Woodward. Please call me, Nathan Piilani Kailikea, at cell 381-8658 or email natepiilani@gmail.com. Thank you very much.

**NAEHU/SAFFERY** – Descendants of Captain and Judge Edmund Saffery (1806-1874) and wives Kupuna Naehu and Waiki Kawaawaiki Naehu (1828-1900) of Olowalu, Maui, are in the beginning stages of planning a family reunion for Labor Day weekend, 2017 on O'ahu and Maui. We are looking for representatives of their combined 14 children to help planning and communicating information to the rest of their line. Their children include Fanny (John Kaiaokamaile); Edmund Jr. (Emalia Wallace); Henry (Kahua Kaanaana); Caroline (Frank Rose); William (Emily Cockett and Jennie Makekau); John (Lucy Kahalelio and Rebecca Nahooikaika); Thomas (Mary Luna Kina); Mary (Daniel Palena); Emma (William Pogue); Anna (Joseph Kealoha and Daniel Nahaku); Julianna (Antoine Freitas); Charles (Emily Hawele and Catherine Kauhi); Helen; Emalia (Lai Ernestberge, George Conrad and Nelson Kaloa). If you're interested in joining the planning committee or are interested in more info, please visit www.SafferyOhana.org. Facebook Group: www.facebook.com/groups/EdmundSafferySrOhana Or contact: Naomi Losch, 261-9038, nlosch@hawaii.rr.com or Kulamanu Goodhue, 689-4015 safferyohana@gmail.com. ■

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Phone: 808.560.3611  
Fax: 808.560.3968

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