



THE LIVING WATER OF OHA

Apelila (April) 2016 | Vol. 33, No. 4

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The return of Kalani'ōpu'u treasures

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PONO LEADERSHIP

Aloha mai kākou,

We seem to be living in a dog-eat-dog world. Where people will do or say anything to get ahead. We all seem to want our way and we want it now.

At the Office of Hawaiian Affairs, we are often in a position where people are either applauding us or they are despising us.

We are surrounded by people looking for the politically expedient in the name of doing what’s right for Hawaiians.

Maybe it’s time we got our own reality check.

It is about time we look at the lessons passed down by our ancestors and return to pono leadership.

Pono leadership means to lead with integrity and balance, to be upright and ethical: to do the right thing at the right time and in the right way.

We have to make decisions but only at the right time for all the right reasons – not for emotional, personal or political reasons but to do right by our community as a whole.

After all, decisions are reflections on one’s integrity while actions reflect one’s courage.

The bottom line is it should never be personal. We should have the intestinal fortitude to take actions that may upset some but are done because we’ve done our homework and analyzed the situation.

And we should be able to do this while keeping our relationship with those who disagree strong. If they understand that it isn’t personal but professional, we should all be able to agree to disagree while still being respectful of each other.

But what we can’t afford to be is indecisive. And we also have to under-

stand we need to be flexible so that we have the ability to change as a situation evolves.

OHA’s leadership from the trustees to my office to the rank and file needs to step up to be pono.

That is to be well informed, to advocate for our people to protect our land and water, to perpetuate our culture, to provide educational opportunities and to help people improve their health, while providing opportunities for employment and housing.

Our Hawai‘i of today poses many challenges for our people and for everyone living here. We need to help people face their challenges rather than play some political game or to placate those who would push us to their own personal agenda rather than to look out for the good of all of Hawai‘i.

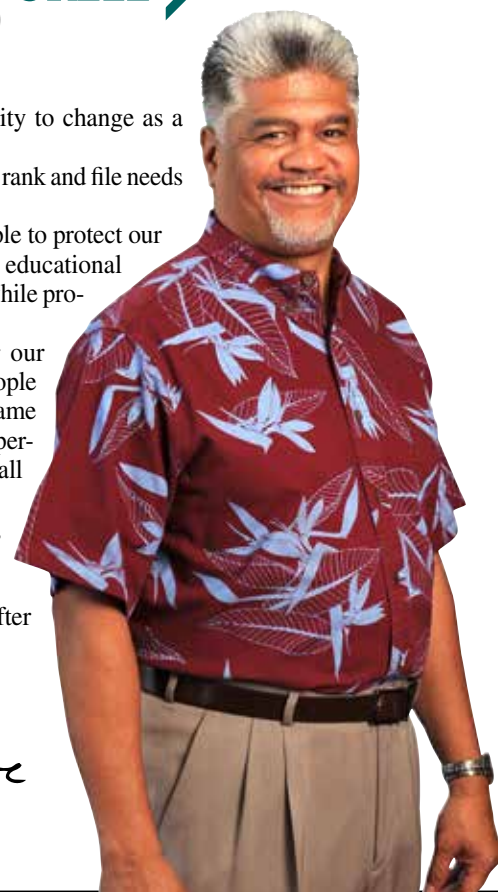
Pono is one of the core values of OHA and as such, we cannot afford to wala’au wale, or to talk for the sake of talking.

In short we have to live, work and act pono. It is, after all, the pono thing to do.

‘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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BY LURLINE MCGREGOR

Go behind the scenes of Hōkūle‘a’s Mālama Honua Worldwide Voyage and find out how the logistics team prepares for stops as they circumnavigate the globe.



Ho‘oulu ‘Āina photo.
- Photo: Ka‘ōhua Lucas

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At Ho‘oulu ‘Āina, the health of a community is tied to the health of the land.

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Native Hawaiian Constitution Proposed PAGE 4

BY ‘AHA 2016

Participants in February’s ‘aha approved a draft Constitution declaring the sovereignty of the Native Hawaiian Nation.

Native Hawaiian Constitution Adopted

AHA 2016 NEWS RELEASE

Maunawili, Hawai‘i – During the month of February over one hundred people participated in a gathering to draft governing documents for a Hawaiian government. The gathering – a result of an election supported by Na‘i Aupuni, which was blocked by a U.S. Supreme Court intervention – which consists of participants from Hawai‘i and as far as Sweden, voted to adopt a constitution on Feb. 26.

The constitution, drafted over several weeks, laborious committee meetings and intense floor debate, addresses everything from a core government structure to native rights. At the core of the governing document is the need to have culture and kūpuna wisdom.

The participants of the convention came with varied careers, attorneys, cultural practitioners, professors, retired jurists, laborers and many more.

The constitution was approved with 88 yes votes, 30 no votes and one abstention.

The convention ended Feb. 26 with nearly 130 of the 151 participants taking part in the discussions over the month of February.

NA‘I AUPUNI DECIDES NOT TO PURSUE RATIFICATION VOTE

Education and Ratification of Native Hawaiian Constitution Best Pursued by Broad-based Group

NA‘I AUPUNI NEWS RELEASE

HONOLULU – Na‘i Aupuni said today it would not be conducting a ratification vote on the proposed constitution produced by the recently completed ‘aha. It believes that the ‘aha participants, who represent a diverse and multigenerational cross section of the Native Hawaiian leaders from Hawaii, the North American Continent, Asia and Europe, or a similarly broad-based group, would be the entity to best advance the ratification vote and conduct the important process of educating our communities about the constitution.

“Na‘i Aupuni is appreciative of the participants who utilized the strength of our rich culture, the knowledge from our kupuna and the collective wisdom of the ‘aha to significantly advance Native Hawaiian unity. Na‘i Aupuni believes that it is the participants, those who prepared and voted on the document, that are best able to lead efforts in effectively sharing the proposed constitution with the community and ultimately arranging for a ratification process. The participants have evidenced a remarkable willingness and ability to identify leadership, build critical teams, and respectfully support the voices of many divergent opinions. It is for these reasons that we are deferring to the ‘aha participants to further advance their work,” said Kuhio Asam, president of Na‘i Aupuni.

Asam said that although the stated objectives of Na‘i Aupuni were to conduct an election, an ‘aha, and a ratification vote, the overarching goals were to provide an opportunity for Native Hawaiian leaders to

exercise their inherent right to self-determination, to discuss self-governance options and, if they so decided, to develop a constitution that would unify and best serve the current and anticipated needs of Native Hawaiians.

Asam also said that although there were many hurdles along the path to the ‘aha, it produced more than a constitution. “The ‘aha generated a long overdue and significant dialogue among the participants and within the larger community. It is crucial that this conversation continues. The ‘aha also allowed leaders from the community to emerge, and created momentum for further educating the public about self-governance, the proposed constitution and nation building.”

Bill Meheula, legal counsel for Na‘i Aupuni, reviewed the actions taken along the way due to legal challenges. “From the beginning, we anticipated potential legal challenges and we currently continue to defend against the Grassroot lawsuit that is now before the Ninth Circuit Court of Appeals,” he added. “In addition, now that we cancelled the election and will not be conducting any ratification vote, Na‘i Aupuni contends that the appeal is moot and we are hopeful that the case will be eventually dismissed.”

Meheula also said that the estimated remaining grant funds of a little over \$100,000, allocated to cover the cost of the ratification vote, would be returned to OHA. Na‘i Aupuni also plans to publicly publish an accounting of how the funds were spent.

Information on Na‘i Aupuni can be found on the website: naiaupuni.org.

Read the Constitution of the Native Hawaiian Nation in its entirety at www.aha2016.com, as well as the Declaration of the Sovereignty of the Native Hawaiian Nation – An offering of the ‘Aha. Here is the preamble:

CONSTITUTION OF THE NATIVE HAWAIIAN NATION

PREAMBLE

We, the indigenous peoples of Hawai‘i, descendants of our ancestral lands from time immemorial, share a common national identity, culture, language, traditions, history, and ancestry. We are a people who Aloha Akua, Aloha ‘āina, and Aloha each other. We mālama all generations, from keiki to kupuna, including those who have passed on and those yet to come. We mālama our ‘āina and affirm our ancestral rights and Kuleana to all lands, waters, and resources of our islands and surrounding seas. We are united in our desire to cultivate the full expression of our traditions, customs, innovations, and beliefs of our living culture, while fostering the revitalization of ‘Ōlelo Hawai‘i, for we are a Nation that seeks Pono.

Honoring all those who have steadfastly upheld the self-determination of our people against adversity and injustice, we join together to affirm a government of, by, and for Native Hawaiian people to perpetuate a Pono government and promote the well-being of our people and the ‘āina that sustains us. We reaffirm the National Sovereignty of the Nation. We reserve all rights to Sovereignty and Self-determination, including the pursuit of independence. Our highest aspirations are set upon the promise of our unity and this Constitution.

UA MAU KE EA O KA ‘INA I KA PONO

OHA trustees adopt code of conduct

Code allows sanctions for trustees who break the rules

The Office of Hawaiian Affairs Board of Trustees has adopted a new code of conduct with sanctions for those who fail to follow the board rules. Trustees who violate the code could lose their committee assignments or be barred

from out of state travel. The move is touted as a way to hold trustees accountable for their actions.

Board Chair Robert Lindsey said, “This new authority to impose disciplinary sanctions against trustees is about helping our organization send a strong, unequivocal message that its nine-member policymaking board is committed to meeting the high standards of ethics, transparency and accountability that are expected from oversight responsibilities.”

Trustees voted to amend a paragraph-long

bylaw and add a 13-page long “Code of Conduct and Sanctions for Violations of the Code of Conduct.”

The code contains a discussion of the responsibilities of OHA Trustees and laws that govern trustees’ conduct. According to the new bylaw, “The Sanctions for Violations of the Code of Conduct shall contain procedures which are fitting to the position of an elected trustee while ensuring that the appropriate due process is afforded to a Trustee whose matter is being considered by the Board of Trustees.”

It also spells out a complaint process to initiate disciplinary action against a trustee

“our organization...is committed to meeting the high standards of ethics, transparency and accountability that are expected”

who violates the policy.

Under the policy, possible sanctions include censure, stripping a trustee of his or her committee assignments, loss of out of state travel privileges, the loss of a trustee’s allowance and the loss of a trustee’s column in *Ka Wai Ola*. ■

BEHIND THE SCENES OF MĀLAMA HONUA WORLDWIDE VOYAGE

Part One: It Takes a Community



Arrangements need to be made for each stop Hōkūle'a makes. So far on the worldwide journey, the canoe has made 58 stops in 17 countries. — Photo: 'Ōiwi TV

By Lurline Wailana McGregor

In addition to the tremendous accomplishment of navigating and sailing Hōkūle'a safely across vast stretches of open ocean from one port to the next, there is another story of success with each arrival and departure. Charts for waterways, a flag of the country, docking information, insurance, crew documentation, transportation, lodging and perhaps above all, permission to land must all be secured and in place before the canoe arrives in a port, and that is only the beginning of the checklist.

Hōkūle'a is now three years into its four year Mālama Honua Worldwide Voyage, which began in 2013. Between the time of her departure from the Hawaiian Islands in May 2014, to her arrival in the British Virgin Islands in March 2016, the wa'a had made 58 stops in 17 countries. During this 22-month period there were 18 crew changes, or a total of over 180 sailors from all parts of the Pacific who have taken part so far in this journey. The length of time on shore at any

given port has been as short as a few hours and as long as six weeks, when Hōkūle'a underwent drydock in Cape Town, South Africa. The average length of stay is around five days, depending on whether the stop is for reprovisioning, crew change, educational visits or sitting out inclement weather.

"Actual planning for the trip began in 2010," explains Lita Blankenfeld, a core member of the volunteer group that has done much of the behind the scenes planning and support for the voyage. "We started with a group of about a dozen volunteers. As needs were identified, tasks were then categorized, smaller committees were formed and the group expanded to about two dozen."

One such committee was the Cultural Engagement Committee, headed by Randy and Jamie Fong. Their six-member team was charged with creating new oli, kāhea and pule that all crew members would learn so they could properly introduce Hōkūle'a and themselves. Committee volunteers researched the customs and protocols of each

country Hōkūle'a planned to visit to be sure that crew members and other representatives of the Mālama Honua mission would know how to conduct themselves properly.

A makana committee was soon spun off, whose assignment was to ensure that there would be appropriate gifts on hand to give out as needed, including to such people as dignitaries, people helping with logistics and families who host crewmembers. The committee members developed levels of gifts, such as plaques made from recycled 'iako (outrigger booms) inscribed with 'Mālama Honua,' medallions, note cards and even intangible gifts like dances, oli and songs, that could be offered to groups of people.

There are committees for logistics, communications, education, dry dock, safety, weather, health and supplies, and a medical officers group, to name a few. Some have as many as a dozen people while others may be primarily one knowledgeable and experienced person. A mission security group was later created to advise on threat assessments for each port Hōkūle'a was

scheduled to visit.

Even though Hōkūle'a is well over halfway through her journey around the planet and initial planning and preparations have been completed, logistical work is ongoing as Hōkūle'a makes her way home. Advance knowledge of weather, public health dangers, other safety and political situations and community invitations all factor into the decision of where the canoe will sail to next.

"A key thing is always finding a dock that is safe and secure for the canoe," says Blankenfeld, a member of the logistics team. "Once we determine that a site is feasible, a team member sends out letters of introduction to first peoples, educational partners, shipping agents, docking agents, government officials and any other contacts we can gather. We give them the specifics of who we are and what we do and what we can share with their community."

The logistics team must learn the harbor entry protocols and procedures of each country where Hōkūle'a docks. They must research the approaching waterways to know if the Gershon, Hōkūle'a's escort vessel, can tow in the canoe or if a different tow will need to be arranged. If Hōkūle'a has to set anchor in the harbor rather than next to a pier, there will need to be water transportation pre-arranged for the crew to go back and forth between the shore and the canoe. Port fees must be paid, all crew members must clear customs before they can disembark, which includes passports, visas, and any necessary shots. Housing must be arranged before the crew arrives on land, including housing for fresh crews who have flown in for the next leg. Air transportation must be arranged for each arriving and departing crewmember to and from destinations throughout the Pacific.

Reprovisioning of food, water, propane and other supplies for the next leg also begins before Hōkūle'a docks. Food orders must be planned well in advance to be sure that there will be adequate amounts of everything the crew of 12 to 14 will need to survive several weeks at sea. "We pick menus

that we will likely be able to acquire ingredients to prepare. We have had to transfer ounces and pounds into grams to be sure we are buying the right quantities, and we have had to translate our orders into other languages," says Blankenfeld. "We try to buy online where we can and then send crew members to pick up and shop for other food and supplies. The food and water that is stocked aboard the wa'a has to be safe."

"Everyone we have come across has been amazingly kind, gracious and generous," says Blankenfeld. "We thank them over and over for being so willing to take extra steps to care for us and accommodate our needs. Their help is every bit as integral to the success of the voyage as is the commitment of our volunteers."

Heidi Guth, Chief Operating Officer, and Ramona Ontiveros, Administrative Service Specialist are the two Polynesian Voyaging Society staff most involved with logistics. "The volunteers do a lot of the research while staff makes the decisions and does acquisitions," says Guth. "We have to know what's going on in all the committees so we can keep tabs on everything, answer questions, and send people to the right place. We work in two time zones - the canoe's and our own. We have to be ready to answer crew questions no matter what time of day or night they call, so our work days are regularly longer than twelve hours. Considering everything that has to be done, we wouldn't be able to function without our volunteers."

"Hōkūle'a has been doing long distance voyages for 41 years," says Guth. "There are volunteers who were involved at the beginning, whether as crew or as support, and are still involved today, like Lita Blankenfeld, and they inspire me every day. Our volunteers for the Mālama Honua voyage have given us four years of their lives, which is time away from their full time jobs and families. It is an honor to be part of this." ■

Lurline Wailana McGregor is a writer, television producer and author of Between the Deep Blue Sea and Me. Next month: Crew Preparations

OHA GRANTEE SPOTLIGHT

Cultivating abundance in Kalihi



OHA grantee aims at restoring the health of the Kalihi ahupua'a and the people who live there

By Treena Shapiro

At Ho'oulu 'Āina, a 100-acre nature preserve tucked into the back Kalihi Valley, everything has a purpose.

A mangrove tree that's suffocating a fishpond might interfere with restoration efforts, but once removed its wood can be sanded smooth and used to erect a hale. Feral pigs could be protein, but when penned, they also help to enrich the soil using natural farming techniques. Even a broken poi pounder has a place, adding its mana to a pā pōhaku (rock wall) constructed using traditional techniques.

Using knowledge passed down from the kūpuna, a handful of employees and thousands of volun-

teers are working together to restore the health of the ahupua'a and the people who live there through la'au lapa'au (herbal medicine), native agroforestry and native food systems. Their goal is to create collective, generational abundance.

"For us, 'āina sustainability is not just the physicality of the 'āina. It's also the leadership capacity of the lāhui to mālama that 'āina," said Puni Jackson, program manager at Ho'oulu 'Āina.

A program of Kōkua Kalihi Valley, Ho'oulu 'Āina is envisioned as a welcoming place of refuge where revitalizing the 'āina could have positive health results for those sharing in the labor.

Dr. David Derauf, a physician at Kokua Kalihi Valley Comprehensive Family Services and executive director of Ho'oulu 'Āina, conceived of the idea after discovering that the word exercise didn't translate into some patients' native languages. "Farming" was a word they could understand, however, so when Derauf learned that his patient Mary Rose McClellan had been trying to secure the 100-acre property for community

"For us, 'āina sustainability is not just the physicality of the 'āina. It's also the leadership capacity of the lāhui to mālama that 'āina."

*— Puni Jackson
Program Manager
Ho'oulu 'Āina*

'āina, he saw a way to help those who needed the 'āina to be healthy, Jackson explained.

"Some of those formative stories talk about the importance of exercise to health and the importance of land to exercise and the cultural relevance of farming as exercise and healthy food production to physical health," Jackson said. "What we found is that the physical health of an individual from a cultural context is not necessarily as motivating or as important as lāhui health and so that is health of the land and the vibrance of a person's soul when they're able to provide food for their family in some way."

Much of the knowledge shared at Ho'oulu 'Āina comes from kūpuna who have passed—"ike many of the younger staff and students didn't have access to growing up. "One of the very powerful outcomes of OHA's support for us is to invest in the leadership capacity for this next generation, to perpetuate 'ike kūpuna. You cannot do that just in a classroom. You need to be in the soil," Jackson said, describing how learners keep repeating tasks until they get them right. "Restoring that generational knowledge means restoring that connection to 'āina," she said.

Much of the 'ike is imparted by Ho'oulu 'Āina's youth coordinators, who Jackson describes as awesome, dynamic, loving uncles



Photos: Ka'ōhua Lucas

who have knowledge and aloha to pass on. "They're not just preaching," said Jackson. "I love that their 'ike lives in their hands."

One of these nurturing uncles is Scotty Garlough, who has been working at Ho'oulu 'Āina for the past five years. "This was the job that gave me balance," he said, sitting on a bench in a hale he helped build. "I was a water person – fishing, diving, playing in the water, surfing in the water, harvesting from the ocean. I knew the ocean and this is what was teaching me the land," he said.

Now he passes on what he's learned to young people who are taught how to build rock walls without cement or how to lash branches together to build hale. Tapping the wood of Ho'oulu 'Āina's hale, he notes, "This is mangrove. This is what is suffocating our fishponds. To be able to take that out of the fishpond and make a beautiful hale, the kids that come, this is exactly what we're teaching them. It doesn't matter what happened in the past or what you are going to be in the future. Everybody has a purpose. Even the invasives have a purpose. They create oxygen."

Community members are encouraged to come to Ho'oulu 'Āina and, in fact, are part of the reserve's reason for being. On community workdays, 100 to 200 volunteers might be swinging machetes, pulling weeds, harvesting produce or participating in an art activity. "It depends. Whatever the 'āina needs is what we're going to do," Jackson said. She points out that many of

the medicinal plants grow near the parking lot so kūpuna don't have to hike too far to get to them.

While most of the volunteers are working in the forest or garden, a group stays back in the food production area, using the harvest to prepare a meal for 200. The week's harvest might include taro, cassava, banana, yams, breadfruit, papaya, kale, chard or chili peppers. There's enough for everyone and when the day is over, everyone is encouraged to take away bags of food to bring to kūpuna.

There's a lot of focus on sharing, Jackson pointed out. "You cannot buy it but you can take it and you can donate to how it came to be," she said. "Those donations can be in the form of kālā or hana or buckets or shovels or community booths. We recently got a great set of diesel mechanic tools."

Garlough said this sharing is passing on true wealth. "Just feel this place. Look at what we do. We no more money, we're a nonprofit. But we have true wealth. We have community members coming to pick medicine, to pick food, to pass on their knowledge, to learn our knowledge," he said. "We're building our community."

By looking to the past, Ho'oulu 'Āina can build a better future. Jackson said, "Once we start to heal our desires to get the most for the least investment, then I think we can, as a lāhui, start to create generational abundance, which is the direct outcome of practicing the 'ike kūpuna." For more information, visit www.hoouluaaina.com. ■

Maoli Arts Movement commences in April

CULTURE



Calendar of Events:

- April 7, 2016 - MAMo Juried Exhibit and Awards – OHA Nā Lama Kukui, Honolulu
- April 8 – 29, 2016 - MAMo Gallery at the Wailoa Art Center, Hilo
- April 16, 2016 – Kaka’ako/SALT - MAMo at the Honolulu Night Market
- May 6, 2016 – The ARTS at Marks Garage - MAMo First Friday Gallery Walk, Honolulu
- May 7, 2016 – Royal Hawaiian Center - MAMo Arts Market at Helumoa, Honolulu
- May 12, 2016 – Honolulu Museum of Arts Doris Duke Theater – MAMo Film Fest, Honolulu
- May 13, 2016 – Honolulu Museum of Arts - Mo’olelo Storytelling Festival, Honolulu
- May 18, 2016 – Hawai’i Theatre (Silent Auction and Trunk Show) - 10th Annual MAMo Wearable Art Show, Honolulu
- June 25, 2016 – Maui Arts & Cultural Center - MAMo at the MACC, Wailuku
- September 29, 2016 – Lower Saxony State Museum – “Aloha ‘Āina” Gallery, Hannover, Germany

**Kaua’i Exhibit and Kaua’i Arts Market dates and location to be announced.*

By Ka Wai Ola Staff

Photos: Kapulani Landgraf, courtesy of PA’I Foundation

Over the past decade, Maoli Arts Month has grown into the Maoli Arts Movement, showcasing more than 60 native artists at venues on four islands with popular events like the Native Hawaiian Arts Market and the MAMo Wearable Arts Show. This September, MAMo artists will even be featured at the Lower Saxony State Museum in Germany.

“Our mission for PA’I was to raise the awareness of Native Hawaiian art and artists and to be able to help promote and support that by providing a venue and our MAMo artist guide,” says PA’I Foundation Executive Director Vicky Holt-Takamine.

That artist guide has been significant, leading to commissions for listed artists. Prior to MAMo, native artists were often overlooked for commission work, Takamine points out. For example, the state commissioned more than \$1 million in artwork when the Hawai’i Convention Center opened and not one Native Hawaiian artist was represented.

“The visual artists were upset,” says Takamine, who is a kumu hula, but not a visual artist herself.

“As a social justice advocate for Native Hawaiians, I was offended for our visual artists, and as a Native Hawaiian, I was offended that we had been overlooked again.”

Takamine and others realized that if they wanted to raise awareness about the diversity of artists and celebrate Native Hawaiian traditional and contemporary artists, they were going to have to do it themselves. “If no one is going to advocate for Native Hawaiian artists, we need to toot our own horns,” she said.

Holt said she’s particularly excited about this year’s juried art exhibit, which will be opening April 7 with an awards ceremony at OHA’s Nā Lama Kukui. Artists were invited to submit recent work, then previous MAMo awardees and other artists selected which items to display. Both of this year’s awardees – photographer Kapulani Landgraf and designer Nelson Makua – will have pieces on display at the juried exhibit, Takamine said.

In addition, Makua, a Hawai’i Island artist, will be featured at the MAMo Gallery at the Wailoa Art Center in Hilo from April 8 to 29. Landgraf, of O’ahu, will be featured in a showing at the

ARTS at Marks Garage from May 3 to 28.

There will be two opportunities to shop at the MAMo Arts Market this year, including one held during the April 16 Honolulu Night Market at SALT in Kaka’ako, between Auahi and Keawe streets. The market will have Native Hawaiian art for sale, a mini showcase teasing the MAMo Wearable Art Show and cultural demonstrations.

On May 7, residents and visitors alike can enjoy the MAMo Arts Market in the heart of Waikīkī at the Royal Hawaiian Center’s Helumoa Grove.

The popular MAMo Wearable Art Show will be held on two islands this year, featuring different artists at each venue – May 18 at Hawai’i Theatre in Honolulu and June 25 at the Maui Arts & Cultural Center. With culturally-inspired designs, feather and shell work, tattoo art, kapa and lauhalā, organizers say, “This is not your typical fashion show.” ■

MO’OMEHU

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

OHA IN THE COMMUNITY



STEP OUT: WALK TO STOP DIABETES

On March 19, dozens of Office of Hawaiians Affairs employees spent their Saturday morning walking around Kapi'olani Park for the annual diabetes walk. With diabetes affecting so many members of our community, the walk is a way to kōkua research and education, as well as to offer support for those living with the disease. — *Photos: Treena Shapiro*

THE
DETERMINANTS
OF HEALTHWhat are
the social determinants
of health?

By Ka Wai Ola Staff

The factors that influence our health go beyond blood pressure, body mass indexes and general physical fitness.

A new video from the Office of Hawaiian Affairs describes the Hawaiian framework of Maui Ola, which considers physical, emotional, mental and spiritual health through all phases of life, and balances these with personal, social, economic and environmental factors that can also influence health and wellbeing. This holistic approach to health begins at home, but as the video points out, “When talking about health, we should also consider the health and well-being of our ‘ohana, our community and the ‘āina.”

For busy families juggling school, work and extracurricular activities, finding time to concentrate on health and well-being may seem like a daunting task. For some parents, even preparing a healthy meal in time for dinner is a challenge after a long day at work, topped off by a slow commute home.

However, even small changes could open the door to significant health improvements – for individuals, communities and the land:

- Joining a hula hālau may primarily be a cultural activity, but it also has the added benefit of exercise and offers a place to connect to other members of the community.
- Taking a ku‘i kalo workshop will teach the cultural significance of taro to Native Hawaiians, but health-wise, it also could turn poi preparation into a family activity that puts a healthy carbohydrate on the table and makes those greasy fast-food fries less appealing.
- For keiki, school and community gardens can help them learn to steward the ‘āina, while also offering a harvest of healthy produce to supplement school and home meals. Drying some of that freshly picked fruit provides a sweet and nutritious alternative to candy.
- A community work day at a fishpond or community farm can improve the health of the ‘āina, but it also helps improve the health of the people who labor there through exercise and a deeper connection to the ‘āina. That connection could lead to more time spent outdoors taking part in physical activities.

To learn more about Maui Ola and to watch the “Social Determinants of Health” video, visit www.oha.org/health. ■

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>.

February 25, 2016		Board of Trustees									
		LEGEND									
		● 'Ae (Yes) ● 'A'ole (No) ● Kānalua (Abstain) ● Excused									
		Ahu Isa	Ahuna	Akana	Apo	Apoliona	H. Lindsey	R. Lindsey	Machado	Waihe'e	
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."		●	●	●	●	●	●	●	●	●	Motion passes with five AYES and four EXCUSED.
Motion to approve Administration's recommendations on NEW BILLS (Items 1 – 18) and BILL POSITIONS FOR RECONSIDERATION (Items 19 – 25), along with the following revision: CHANGE: ● Item 19, HB1525 from Monitor to COMMENT; on the OHA Legislative Positioning Matrix dated February 24, 2016, as amended.		●	●	●	●	●	●	●	●	●	Motion passes with five AYES and four EXCUSED.
Motion to approve Administration's recommendations on NEW BILLS (Items 1 - 54) and BILL POSITIONS FOR RECONSIDERATION (Items 55 - 62), along with the following revision: CHANGE: ● Item 941, SB2944 from Support to MONITOR on the OHA Legislative Positioning Matrix dated February 17, 2016, as amended.		●	●	●	●	●	●	●	●	●	Motion passes with five AYES and four 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." (Ed. note: First of two required readings)		●	●	●	●	●	●	●	●	●	Motion passes with seven AYES and two EXCUSED.
March 15, 2016		Motion									
Motion to approve Administration's recommendations on NEW BILLS (Items 1 – 10) and BILL POSITIONS FOR RECONSIDERATION (Item 11), on the OHA Legislative Positioning Matrix dated March 2, 2016, as amended.		●	●	●	●	●	●	●	●	●	Motion passes with eight AYES and one EXCUSED.
Motion to include House and Senate concurrent resolutions entitled "Requesting the Establishment of a Public Land Trust Revenues Negotiating Committee" to the OHA 2016 Legislative Package.		●	●	●	●	●	●	●	●	●	Motion passes with eight AYES and one EXCUSED.
Motion to amend attachment D to include in item 8 on page 12 all of the sanctions on item 9 on page 13 and eliminate item 9. (Ed. note: Motion refers to the item below.)		●	●	●	●	●	●	●	●	●	Motion passes with eight AYES and one 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," as amended. (Ed. note: second of two required readings)		●	●	●	●	●	●	●	●	●	Motion passes with eight AYES and one EXCUSED.

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Hawaiian language educators share strategies

By Lynn Cook

More than 30 educators gathered at Disney's Aulani resort for the 'Aha Kumu: Ho'omau Hawaiian Language Symposium in February to discuss how to advance the vibrancy of the Hawaiian language in local schools.

Kahulu De Santos, Aulani Cultural Advisor, created the unique program in 2015 to encourage education in Hawaiian language. Now in its second year, the annual 'Aha Kumu fills a critical need in the 'ōlelo Hawai'i educational community by providing a rare forum for teachers to come together, compare experiences and share best practices and resources. "We believe it is Aulani's kuleana to encourage the perpetuation of the Hawaiian language by supporting the educators who are doing this important work in our schools and communities every single day," she said.

The 2016 participants included facilitators Hau'oli Akaka of Kamehameha Schools and Ekela Kaniaupio Crozier of Kamehameha Schools Maui. Presenters included Dayne Punahale Kealanahale-Querubin of James Campbell High School; Emma Pi'ilani Ha'aeo McGuire, Keomailani Fergerstrom and Katherine "Loke" Roseguo of Honoka'a High School, and Melelani Pang of Kamehameha Schools Kapālama. Hailama Farden of 'Ahahui 'Ōlelo Hawai'i, 'Alike McNicoll of 'Aha Pūnana Leo, Alicia Perez of Ka Hālau 'Ōlelo Hawaii 'o Kawaihuelani UH Mānoa, and 'Iokepa De Santos from Partners in Development complete the list.

"We are grateful for this chance to get inspired and energized by the incredible progress in Hawaiian education taking place in classrooms throughout the state," Hailama Farden, president of 'Ahahui 'Ōlelo Hawai'i and vice principal of Kamehameha Schools, Kapālama Campus, said in a release. "The 'Aha Kumu offers us a special opportunity to bring together our 'ōlelo Hawai'i 'ohana, and we are thankful to Aulani and the conference organizers for making this possible."

Discussing the health, history and welfare of the Hawaiian language with longtime language advocate and educator, Melelani Pang, it is easy to see the importance of encouraging and promoting a healthy quest for mastering the Hawaiian language. Pang says "Passion has no color. Making Hawaiian language a requirement in all schools is the way to make an impact and honor the host culture and the host language. Learning the language brings



More than 30 educators gathered at Aulani resort to talk about teaching 'Ōlelo Hawai'i.
— Courtesy Photos

a feeling of inclusiveness, not exclusivity. If learning the language was a requirement it would be positive, allowing a feeling of being part of an established culture.

Learning Hawaiian language is possible on the Internet, and often allows the student to repeat and repeat, never feeling uncomfortable as some beginners do in a classroom setting. Great teachers like Lokomaikai Snakenberg and Puakea Nogelmeier have made great impacts to the education and research of language and created infectious enthusiasm and pride for living in the only state with its own music, its own dance and its own language. In the '80s, the Hawaiian Renaissance encouraged language classes in kindergarten. The aim was to make it a functional, well-used language. Moving forward to the 1993 commemoration of the overthrow, the number of Hawaiian language teachers continued to grow. At one time high schools had the language as a core course. Teachers were given new assignments, but for many the interest did not fade.

"In my opinion," Pang says, "we need more Hawaiian used at a functional level where people don't stare but rather comment, 'Oh, they are speaking Hawaiian,' just like other languages like French, German, Japanese or Korean."

Entertainer, songwriter, ukulele teacher and Hawaiian language professor Keith Haugen agrees with Pang and De Santos. Both know they have important missions in their careers – teaching the proper pronunciation of places in Hawai'i and encouraging their fans to let the language come naturally. Miss a word here or there – no shame. Just go back and say it again.

In the middle of his 17-year career enter-

taining at the Mai Tai Bar at the Royal Hawaiian Hotel, Haugen, accompanied by his hula dancer wife, Carmen Haugen, recorded a Hawaiian pronunciation CD and presented it to the on-air newscasters and political figures in the Islands. They sold 20,000, many going to business leaders and others to the on-air liaisons in the audience, reminding them that they receive a salary from presenting the news, so, shouldn't they be presenting it properly? Some listened, some didn't learn. Haugen still presents music, concerts, events and teaches – always weaving a lesson into what he says and sings. Fans walk from their concerts knowing that they have been charged with an important task.

For the 2016 'Aha Kumu – De Santos agreed with the facilitators that it was very fulfilling to see the kumu gathered in one room, listening as they made plans to connect their students and arrange for them to visit each other's schools. De Santos has high praise for the topics and sharing of expertise. During the last segment of the symposium, four work groups were formed to continue the discussion and preparation for the 2017 'Aha Kumu.

"Our hope is that the 'Aha Kumu allowed the participants to experience an event that was informative and worthwhile. Our primary goal was to bring together a statewide network of teachers active in Hawaiian language education in public, private and immersion



The 'Ōlelo Hawai'i 'Ohana collaborates and shares resources at the daylong event.



Sessions were led by Kamehameha Schools, Partners in Development Foundation, Honoka'a High School, Punahou School and James Campbell High School, among others.



The annual event is meant to be a forum where teachers can compare experiences, best practices and resources.

high schools to facilitate the sharing of 'ike, knowledge, and resources in support of their efforts to bring vibrancy to the communities of learners they teach," De Santos said. ■

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai'i with a global audience.

Festival features Hawaiian books, music and culture

By Treena Shapiro

A peek at the scheduled presenters for the 11th annual Hawai'i Book and Music Festival reveals a treasure trove of enlightening entertainment for those interested in Hawaiian culture, history and literature of all genres.

Some of the highlights include talks by novelist Susanna Moore, who has written a nonfiction history of late 18th century Hawai'i; Patrick Kirch, author and leading archaeologist of Hawai'i and Polynesia; and Rianna Williams, author and historian specializing in the Hawaiian monarchy period. In honor of the 400th anniversary of the Bard's death, there will even be a panel titled "Shakespeare in Hawai'i and in Hawaiian," as well as a performance of "The Gravedigger's Tale," a variant of "Hamlet."

Held over two days on the municipal grounds near Honolulu Hale, the annual festival features entertainment and panels for all ages on multiple stages, including the OHA-sponsored ALANA (Awakening) Pavilion, which explores Hawaiian culture in depth. This year, the ALANA program on April 30 will feature talks on Hawaiian sense of place, the politics of Hawaiian archaeology, Hawaiian history rediscovered and a proposed Hawaiian constitution. There will also be an 'Ōiwi video on Hōkūle'a's progress on its worldwide journey.

Nanette Napoleon, emcee of the ALANA program since its inception, has been a historian and student of culture for her entire adult life, which gives her a familiarity with most of the topics that are covered. "This is a major passion of mine," she says. "I'm really proud that I'm Hawaiian and the emcee in that pavilion."

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Richard Keao NeSmith at HBMF 2015, Translator of English-language keiki classics into Hawaiian. - Photo: Courtesy

The ALANA program connects scholars with readers who otherwise might not be reached outside of the academic setting. The presentations are casual, low-key and aimed at a general audience. "It's great to bring those kinds of people together, to get them drawn into history, issues and culture in a real way," as opposed to learning about these topics through books, television or the Internet, Napoleon points out. "During the Q&A, the public gets to ask questions directly."

In the early years of the festival, the sessions in the ALANA Pavilion could be sparsely attended but they've grown in popularity over the years. "Especially in the past

three or four years, lots of times it's standing room only," Napoleon says. "I think it's gathered steam and a lot of people are regulars who come every year."

Many of the presenters scheduled for this year's festival are also familiar faces in the pavilion. "They've become pretty regular now," says Napoleon. "It's always fun for me to see what they've come up with."

Over on the main stage, entertainment includes three kumu hula – Māpuana De Silva, Michael Pili Pang and Niuli'i Heine – as well as music by the Royal Hawaiian Band, Kenneth Makuakāne, Jeff Peterson, Kawika Kahiapo, Walt Keale, the Carmen Haugen Quartet and Henry Allen. There will also be a 'Ukulele Kanikapila on May 1 from 3 to 5 p.m.

The 2016 Hawai'i Book and Music Festival takes place at the Civic Grounds by Honolulu Hale from April 30 to May 1 from 10 a.m. to 5 p.m. For more information, visit hawaiiibookandmusicfestival.com. ■

A TRIUMPHANT RETURN

The return of the sacred 'ahu 'ula and mahiole of Kalani'ōpu'u to Hawai'i is a testament to the impenetrable bond between kānaka and 'āina.

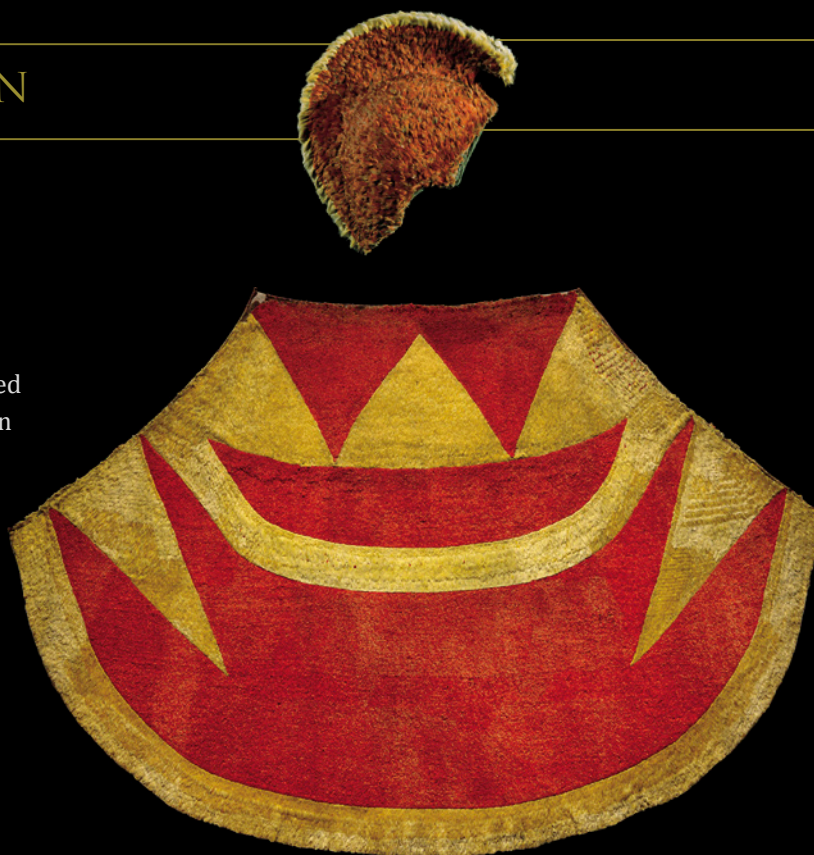
Kamehameha Schools believes that the strength of our identity as 'ōiwi should not only be honored as part of our history but fortified as a foundation for our future.

Mahalo to the Office of Hawaiian Affairs and those who helped make this chiefly homecoming possible.



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Are You a Good Food Detective?



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

Do you notice changes on food labels? A popular ingredient has nearly disappeared. The Food and Drug Administration recently banned use of artificial trans fats or partially-hydrogenated oils in food production. These fats have been in food products for 40 to 50 years, including in some breakfast bars, snack bars, pretzels, crackers, breads, kids' fruit snacks, graham crackers, whipped toppings, cereal and ice cream cones. Food producers like to use

trans fats because they are cheaper and lengthen the shelf life of products. In other words, foods don't become stale or develop off-flavors as quickly.

So, why ban trans fats? Because trans fats are harmful. According to The Center for Science in the Public Interest, a consumer advocacy group, trans fats are the most dangerous kind of fat. The Center reports that trans fats can stiffen the arteries and increase the amount of cholesterol circulating in blood and thus increase the risk of heart disease. Additionally, in mid-1990, a study by the Harvard School of Public Health estimated that trans fat caused 50,000 premature heart attack deaths in the United States annually. The FDA, more conservatively, estimates 20,000 heart attacks and 7,000 heart disease deaths will be avoided as a result of the trans fat ban.

Removal of trans fats has already begun. However, they can still be found in some popular food items like frostings, microwave popcorn, packaged pies, frozen pizzas, margarine and coffee creamers. Trans fats must be listed on the "Nutrition Facts" food label, so it is easy to check any favorite foods. FDA warns, "even if the Nutrition Facts label reports lists 0 %, it might be wise to check the written list of ingredients for "partially-hydrogenated oil." A quick recent check of supermarket shelves of a few foods from the list above found no trans fat listed in both the "Nutrition Facts" and "list of ingredients."

The final deadline on trans fat is mid-June 2018. By then, all partially hydrogenated oils (trans fats) must be out of food. However, manufacturers may still petition the FDA to allow trans fats use in specific circumstances. Two large



A good food detective always checks a products labels.

meats and dairy products differ slightly in chemical structure from artificial trans fats.

Only medical and food scientists might have anticipated these harms. However, the American consumer continues to focus on "convenience"... consuming more and more and more ready-made foods, drinks, fast foods, and snack foods. We seem to trust that "industry foods" are made just like

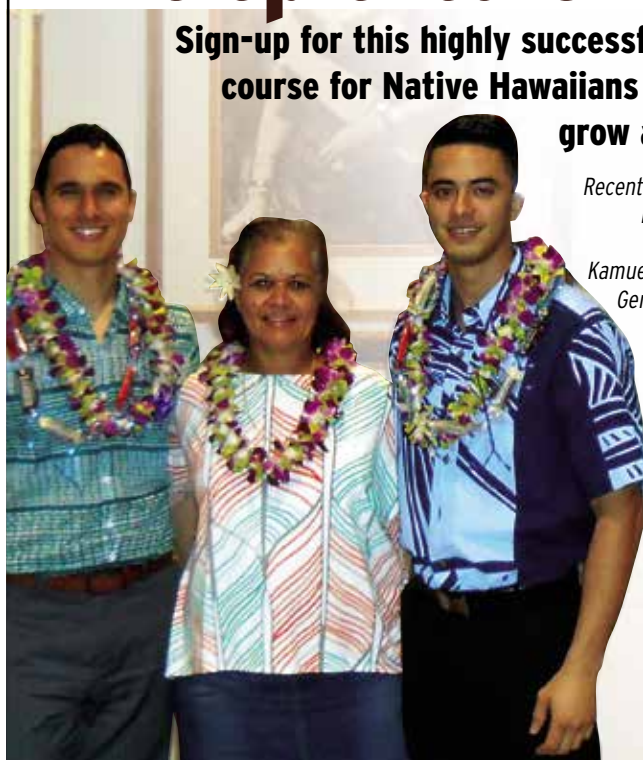
soup manufacturers have already petitioned to continue trans fat use in their products, arguing that consuming low-levels is as safe as consuming foods containing naturally-occurring trans fats. However, the naturally-occurring trans fats in

our mothers made them. And, we have been fooled... often. This finding (and others like it) provides a solid and urgent argument for more home-cooking, from scratch. And, this is proof that not all change is positive. ■

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Duke Challenge headed back to Waikīkī

By Treena Shapiro

Outrigger canoe races, stand up paddle board competitions and makahiki games will be among the highlights at the April 24 Duke Kahanamoku Beach Challenge.

Hosted by the Waikīkī Community Center, the 31st annual benefit event also honors individuals who have had a significant impact on Hawai‘i’s water culture. For 2016, the honoree will be the O‘ahu Hawaiian Canoe Racing Association (OHCRA).

The event will also include keiki activities, a craft market and entertainment. The proceeds from the event will help the Waikīkī Community Center continue helping keiki, kūpuna, visitors and those in need with preschool assistance, food and activities to help seniors maintain a healthy and active lifestyle.

“We’re looking forward to another great turnout for the



The Duke Challenge includes many water and land competitions, like the popular tug-of-war. - *Courtesy Photo*

31st annual Duke Challenge,” said Jeff Apaka, Waikīkī Community Center’s Director of Community Relations. “It’s an honor to have the opportunity to host this event to perpetuate the Hawaiian culture and to support and be supported by the community.

The Duke Challenge will be held from 9 a.m. to 2 p.m. at Duke’s Beach and Lagoon at the Hilton Hawaiian Village Waikīkī Beach Resort. For more information, call (808) 923-1802 ext. 109 or visit [www.waikikicomunitycenter.org](#). ■

Waimānalo Kanikapila celebrates Pahinui birthdays

By Treena Shapiro

More than 150 Hawai‘i musicians, dancers and cultural practitioners will gather April 23 for the 9th annual Gabby Pahinui Waimānalo Kanikapila.

The annual event celebrates the late Gabby Pahinui’s birthday on April 21 and his son Cyril Pahinui’s birthday on April 22.

The kanikapila is reminiscent of jam sessions that spanned entire weekends at Gabby Pahinui’s home when musicians of all ages came to play with “The Master,” helping to revitalize Hawai‘i’s musical traditions. Cyril Pahinui grew up in that environment and has been playing music his entire life, including with his father’s group, the “Gabby Band.”

Running from 9 a.m. to 5 p.m., the festival will also feature educational and informational booths from community organizations, cultural demonstrations and displays, music workshops, food booths, arts and crafts vendors and lomilomi massage.

The event is free, but is supported by t-shirt sales. To order, or to get more information about the kanikapila, visit [www.gabbypahinui.com](#). ■



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BISHOP MUSEUM

**THE MAHIOLE AND 'AHU 'ULA**

The featherwork used to create Kalani'ōpu'u's ornate garments is associated with the chiefly line throughout Polynesia and the Pacific. The red feathers reflect the chief's ali'i status, while the rarer yellow feathers demonstrate the wealth of resources available to him.

A symbol of abundance, as well as godly status on earth, the mahiole, or feather helmet, was worn during combat and ceremony. Its woven frame of 'ie'ie vine—with a crest running from the forehead to the nape of the neck—is covered by olonā netting. Tens of thousands of feathers were used to cover this fiber netting—primarily the red feathers of the i'iwi bird (Hawaiian honeycreeper), and the yellow feathers of the 'ō'ō, or black honeyeater, which is now thought to be extinct. The feathers were grouped into thousands of small bundles and tied to the olonā in a lengthy and intricate process. The craftsmanship resulted in a helmet that was not only beautiful, but also effective in battle—stories say mahiole were strong enough to protect against a blow to the head.

The 'ahu 'ula, also crafted from feathers and olonā by ali'i class artisans, is more than eight feet across and five feet in height. An estimated 4 million feath-

ers were required to construct the cape, collected from 20,000 birds that were trapped, then released after being relieved of a few precious feathers. In addition to the red i'iwi feathers and the yellow ones from 'ō'ō on Maui and Hawai'i islands, the 'ahu 'ula also has mamō feathers. It appears to have initially been a short cape that was altered into a long cloak, possibly as an indication of the authority Kalani'ōpu'u amassed over his lifetime. Cook described the cape as "the thickest and richest velvet," but it was not merely decorative—the cloak protected the chief against sling stones and other weapons. More

so, it was a symbol of his rank and lineage and a representation of his rise to power.

**BISHOP MUSEUM**

Ceremony greeted Kalani'ōpu'u's 'ahu 'ula and mahiole at each stage of the journey—including at airports in New Zealand and Hawai'i and when it made its way, still crated, to its new home. But the premiere welcoming ceremony was a private event at Bishop Museum on March 17, which brought together lineal descendants of Kalani'ōpu'u, Hawaiian Royal Societies and Ali'i Trusts, along with officials from the Office of Hawaiian Affairs, Bishop Museum, Hawaiian Airlines, Te Papa Tongarewa and the City and County of Honolulu. From the calling chant asking permission to enter the museum to the recessional that closed the ceremony, only Hawaiian and Māori were spoken. OHA Culture Specialist Kalani Akana thinks this is the

TREASURED MAHIOLE AND 'AHU 'ULA of KALANI'ŌPU'U RETURN TO HAWAI'I

By Treena Shapiro, Kalani Akana and Meredith Enos

PŌWHIRI AT TE PAPA TONGAWERA

Clockwise from Top—**1)** The Museum of New Zealand Te Papa Tongarewa welcomed the Hawai'i delegation with a pōwhiri, a Māori ritual of encounter. *Photo: Norm Heke, Te Papa Tongarewa.*

2) Kalani'ōpu'u's 'ahu 'ula is more than two centuries old, but curators in Europe, New Zealand and Hawai'i have kept it carefully preserved. *Photo: Kai Markell* **3)** The private ceremony welcoming the 'ahu 'ula home included one of the largest processions of kāhili in recent history. *Photo: Kai Markell* **4)** Ancient hula pahu added a stirring tribute at a private ceremony welcoming the mea makamae home. *Photo: Kai Markell* **5)** Oli and mele greeted the 'ahu 'ula and mahiole when they arrived at Bishop Museum on March 12. *Photo: Treena Shapiro*

On March 11, a pōwhiri, or Māori ritual ceremony of encounter, was held in Wellington, New Zealand, the first of several ceremonies that would mark the historic return. The pōwhiri was a special welcome from Te Papa Museum to the delegation from Hawai'i, with highlights that included Māori and Hawaiian song, dance and orations—solidifying the ancestral ties of both indigenous peoples.

Arapata Hakiwai, Kaihautū, or Māori museum curator at Te Papa, was one of the speakers at the pōwhiri. He was instrumental in seeing the 'ahu 'ula and mahiole repatriated. "We are honored to be able to return them home, to reconnect them with their land and their people," Hakiwai said.

THE JOURNEY

When Kalani'ōpu'u draped his prized 'ahu 'ula over Captain Cook's shoulders during their 1779 meeting in Kealakekua, he meant to honor the English captain as an equal. While relations between the two would sour—and Cook would be slain—the cape, along with the feathered helmet, traveled with Cook's crew to Europe, eventually ending up first in Sir Ashton Lever's museum, then in William Bullock's private museum. The pieces were later sold to Charles Winn and remained in his family until 1912, when his whole collection was presented to New Zealand and became part of the national collection.

The 'ahu 'ula was featured in an exhibition in Honolulu in 1978 to commemorate Captain Cook's discovery of the Hawaiian Islands, but this is the first time both Kalani'ōpu'u's wehi makamae (precious adornments) have been in Hawai'i together since the time of first Western contact.

THE RETURN

Ushered in by stirring oli, mele and the pounding beat of hula pahu, Kalani'ōpu'u's 'ahu 'ula and mahiole have returned to Hawai'i.

In the 237 years since Hawai'i's Ali'i Nui, or paramount chief, took the splendid red and gold feathered cape and helmet off his own person and placed them on Captain James Cook's head and shoulders, the priceless featherwork pieces have resided in Europe, and most recently in New Zealand.

A year-and-a-half ago, the Office of Hawaiian Affairs, Museum of New Zealand Te Papa Tongarewa and Bishop Museum began making plans to return the garments to their home. Now on long-term loan to Bishop Museum, the 'ahu 'ula and mahiole add their mana to that of the other ancestral treasures on display in Hawaiian Hall. To some, these mea makamae, these treasures, are the embodiment of Kalani'ōpu'u himself returning to a Hawai'i that has undergone tremendous changes in their absence.

first time since the Hawaiian Renaissance that any formal program was conducted entirely in native languages. The event also included the largest assembly of kāhili this millennium, which entered the hall in a striking procession. The feathered standards came from Kamehameha Schools, the Royal Order of Kamehameha, Hale o Nā Ali'i o Hawai'i, Department of Hawaiian Home Lands and the Office of Hawaiian Affairs, while 'Ahahui Māmakakaua carried spears that were placed between the two ki'i akua (god images) while their regally bedecked members sat watch. Kame-

hameha had two large kāhili named Kamanawa and Kame'eiamoku, the sacred twins on the Hawaiian coat-of-arms, and by chance also the nephews of Kalani'ōpu'u. Because of this relationship, they were set at each side of the cape.

Speakers and performers addressed the 'ahu 'ula and mahiole throughout the ceremony, which included a chant of lament and tearful joy for the return of the treasures, as well as their reunion with Na Mamo a Kalani'ōpu'u, some of his descendants. That song of tears was composed by Dr. Pua Kanahele to thank the Māori 'ohana for taking care of and returning the sacred items. Orators also offered history dating back to the formation of the Hawaiian Islands and Kalani'ōpu'u's genealogy, along with details about his authority, mana, reign and military prowess.

Dr. Hiapo Perriera's oration talked about the care and respect the kūpuna showed the 'aha 'ula, and how it was conveyed to Captain Cook, New Zealand and back to Hawai'i with the same care and respect. Perriera used beautiful language, wise-sayings and allusions as he set the theme with the word 'ula, which means both red and sacred, and pointed out that the sacredness of the cape and helmet would be lost if they were simply regarded as museum pieces. "More importantly, he said that each one of us has this 'ula within us and that we must take this 'ula and use it for the good," Akana said.

For the first time in 200 years, the shark hula

was performed by Kumu Hula Snowbird Bento and the men of Ka Pā Hula o Ka Lei Lehua. "Hula Manō o Kalani'ōpu'u" celebrates Kalani'ōpu'u's military prowess and likens him to the stingray, the white-finned shark and the tiger shark.

Another ancient hula pahu—this one from Kaua'i—prophesized the coming of Captain Cook and the changes that would follow. "Ulei pahu," performed by Kumu Hula, Māpuana de Silva and Hālau Mōhala 'Ilima, says to take control of metaphoric canoe bearing the legacy, hopes and aspirations of the Hawaiian people.

Kumu Hula Victoria Holt-Takamine and Hālau Pua Ali'i 'Ilima performed an impressive dance for Poli'ahu and her 'ahu 'ula of snow, while a stirring hula pahu trilogy near the end of the ceremony bore the hallmark of high hula. Kumu Hula Mae Kamāmalu Klein and ho'opa'a (drummers) of Hālau Hula 'o Kūkalehuai'ka'ohu and Kumu Hula Ka'ilihua Vaughan and 'ōlapa (dancers) of Hālau Hula ka Lehua Tuahine moved the audience with their dynamic rows of ho'opa'a (chanters) drumming the hula pahu—some covered with sharkskin to further honor the chief.

Contemporary Hawaiian painter Brook Parker, a lineal descendant of Kalani'ōpu'u, gave Bishop Museum a portrait of his chiefly ancestor to mark the occasion. The portrait had a row of its own through the ceremony, while Parker and his wife, also a Kalani'ōpu'u descendant, sat one row behind. ■

Course helps entrepreneurs get down to business

By Treena Shapiro

The prospect of starting a business can be daunting, but an eight-week entrepreneurship training course from Hi‘ilei Aloha helps take out some of the guesswork.

Hi‘ilei Aloha recently held its 30th graduation ceremony in the Office of Hawaiian Affairs boardroom at Nā Lama Kukui, a potluck affair that featured business pitches in front of family, friends and potential funders.

“Wow, I almost feel as if I’m giving a presentation on the show ‘Shark Tank,’” said Brian Miyashiro, referring to a reality show where entrepreneurs vie for investments in their businesses or products – boiled peanuts, in Miyashiro’s case.

But Hi‘ilei Aloha’s class is more supportive and less competitive than the reality show, helping students craft business plans, figure out the right pricing for their products and services, manage finances and market themselves. By the end of eight weeks, students are able to present their business model, along with strengths, weaknesses, opportunities and threats. Successful completion means a full refund of the \$300 registration fee, an incentive to give that final presentation.

Not everyone was looking for funding. As one participant



Students in Hi‘ilei Aloha’s 30th Entrepreneurship Training Class graduated on Feb. 25. - Photo: Treena Shapiro

noted, the course helped her realize there was a difference between a hobby and a business, and she decided to keep her luxury bath scrubs a hobby for the time being.

Neal Manutai, who has already started building websites for his friends’ businesses, said he wasn’t ready to seek funding yet because of the challenges of starting a website development business in an oversaturated market. “That’s probably why we come to OHA, to get a leg up,” he said.

OHA’s Mālama Loan and Hua Kanu Business Loan programs can help Native Hawaiians gain access to the capital and credit they need to start and grow their businesses.

Those loans could help some of the graduates who were

hoping to be able to get \$15,000 to \$50,000 in financing for things like new equipment and vans for an existing carpet cleaning business or a ribbon printer to create more professional looking flower arrangements.

This cohort included 14 Native Hawaiians, the most of any session to date, and a few of the ideas made this evident, such as a proposal to create animated movies featuring Hawaiian heroes or another that would use indigenous health data to advocate for better health care.

Lady Garrett, aide to OHA Trustee Lei Ahu Isa, concluded at the end of the course that she wasn’t quite ready to trade her day job for self-employment, but hasn’t ruled out the possibility in the future.

“Participation in the entrepreneurship class taught by Julie Percell herself has heightened my sense of urgency to get my finances in order so I can work toward my dream of doing something I love while earning a livable wage to provide for my family,” Garrett said. “I’m armed with significant resources I never knew existed and I wish other people took advantage of what this class can offer.”

For more information or to register for an upcoming entrepreneurship training course, visit www.hiilei.org, call 596-8990 ext. 1013 or email jenniferc@hiilei.org. ■

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

DATE	TIME	LOCATION	TOPIC	REGISTRATION LINKS
May 25, Wed.	9 am - 3 pm	O‘ahu - Waimānalo	Grant Writing I & II	http://goo.gl/forms/6ge4M8u7Mn
June 8, Wed.	9 am - 3 pm	O‘ahu - Honolulu	Grant Writing I & II	http://goo.gl/forms/frui8iW44f
June 14 - Aug. 4, Tue. & Thu.	5:30 - 8:30 pm	O‘ahu - Waimānalo	Entrepreneurship Training	http://goo.gl/forms/2TBPXZdBxc
June 15, Wed.	9 am - 3 pm	Hawai‘i - Kona	Grant Writing I & II	http://goo.gl/forms/nhkQqt3vas
June 22, Wed.	9 am - 3 pm	Maui - Kahului	Grant Writing I & II	http://goo.gl/forms/LL79uUb22W
June 29, Wed.	9 am - 3 pm	Kaua‘i - Līhu‘e	Grant Writing I & II	http://goo.gl/forms/lxwcvB8M4E

Upcoming Grant Opportunities

DEADLINE	FUNDER	AMOUNT
Apr. 11	U.S. Dept. of Justice	\$750,000
Open	McInerney Foundation	\$5,000 - \$256,000
Open	Awesome Foundation	\$1,000
Open	Kresge Foundation	\$15,000 - \$1,000,000
Open	Jessie Smith Noyes Foundation	\$15,000 - \$45,000
Open	Honor the Earth	\$1,000 - \$5,000

For more information, go to www.hiilei.org.

All Grant Writing workshops are free!

Mahalo for your interest!

For more information on workshops, email jenniferc@hiilei.org or call 596-8990, ext. 1013.



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Hosting a Community Event?

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www.oha.org/grants
The first round FY 2017 'Ahahui Grant deadline is
Friday, April 22, 2016



EMPOWERING HAWAIIANS, STRENGTHENING HAWAI'I

*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.

'Aimalama

A Solution Based on Ancestral Knowledge

Large waves flood the salt making area in Hanapēpē, July 2015, Hoku moon.

Photo Credit- Ka'ai'ōhelo



I ka nānā nō ka 'ike, By observing, one learns (Puku'i #1186)

Our kupuna constantly remind us through their 'ōlelo no'eau, their mo'olelo, their lifestyles, and their ways of learning and teaching that "we have the tools, the rules, and the desire to sustain, just as our kūpuna did for hundreds of years." 'Anakala Les Kuloloio reminds us that aloha 'āina is possible through "keen observation and mālama of our environment, our natural resources, and inter-generational learning. Our ancestors were rememberers ~ participants ~ recalling spirit images from the Universe."

In our "universe," our Hawai'i, we are seeing and experiencing many changes to our 'āina. We are experiencing climate change. This refers to the fact that our climate system is changing; and not just in the ways it has naturally varied in the past. Climate change refers to any significant change in the measures of climate lasting for an extended period of time such as major changes in temperature, precipitation, ocean circulation and wind patterns that occur over long

periods of time.

At 'Aimalama 2015, cultural practitioners shared their practice and observations as kilo. A Kaua'i wahine shared the impacts of climate change on our cultural practices and specifically the pa'akai practice of Hanapēpē, Kaua'i. We learned that the 'ohana have not been able to harvest pa'akai for the last three years. "The puna are overflowing. In July 2015 on the Hoku moon we witnessed the large waves crashing over the beach and flowing like a river into the salt area. Our kūpuna taught us that if the area is wet that you don't enter into the area."

On Saturday, March 5, 2016, the Hui Hana Pa'akai o Hanapēpē gathered at Puolo Point to open the season with a pule and cleaning of the surrounding area. The pa'akai practitioners will continue to kilo this wahi pana.

The observations of today and the ancestral teachings of our kūpuna will inform us to do what is best for all of our hanauna yet to come.

Updates of this practice will be shared in our Facebook group @ HuiAimalama.

More info about 'Aimalama - <http://aimalama.org> ■

Welo (Apr 7 – May 5)

'O Welo ka malama. Land activities: Welo is the month when high pressure systems roll through our islands and bring a lot of wind perfect for kite flying. Kite flying was done for sport in the old days. The weather is hotter and drier, perfect for drying fish, kapa & lauhala. Ocean activities: Akule are seen in large schools aggregating in large bays. Pelagic fish such as 'ulua, aku and ahi migrate along the shoreline too. Atmospheric activities: In Hawai'i, start watching in the southeast for the rising of Newe, Newa, Hānaiakamalama (the Southern Cross) after the sun sets. The first meteor shower event this month is the Lyrids, which will be peaking between April 20 – 22. The second meteor shower event is the Eta-Aquarids peaking from May 3 – 5. E kilo kākou i ka lewa nu'u.

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**CALENDAR LISTINGS**

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

KŪ KĀNAKA PRESENTATION FEATURING KUMU HINA

April 2, 9 to 11:30 a.m.

Join cultural practitioner and Kumu Hula Hinalaimoana Wong as she shares mele and mo'olelo about Hawaiian deities. Offered by OHA's Community Engagement Division. Free. Nā Lama Kukui, 560 N. Nimitz Highway, 2nd floor, 594-0232, kaimom@oha.org.

YMCA HEALTHY KIDS DAY: E OLA NĀ KEIKI

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

Parents and children can enjoy activities, games and prizes while learning about nutrition, fitness and sports. Free for kama'aina and military with valid ID. Bishop Museum, ymcahonolulu.org.

HISTORIC URBAN PARKS PRESENTATION AND TALK STORY

April 9, 9 to 11 a.m.

Historic Hawai'i Foundation and Hawaiian Islands Land Trust will offer a presentation on the history and significance of the public playground movement, Honolulu's historic parks and their relevance to community gathering places today. Guests will have the chance to share mo'olelo after the presentation. Optional clean-up at Mother Waldron Park follows from 11 a.m. to noon. Free. Halekauwila

Place Apartments Community Room, 665 Halekauwila Street.

CRAFTING A RESOLUTION

April 9, 10 a.m. to 2 p.m.

The Hawaiian Civic Club Movement, founded by Prince Jonah Kūhiō Kalaniana'ole in 1918, has served as a voice for the Hawaiian community to address the challenges of the day. This workshop will cover the basics of resolution drafting, best practices and more, specifically, the guidelines for submitting resolutions for the 2016 Convention. Free. Kapa'a Public Library conference room. (808) 241-3506, kalikos@oha.org.

MYRA SACHIKO IKEDA BOOK SIGNING

April 9, noon to 1 p.m.

Talk story about how language evolved during the plantation days with author Myra Sachiko Ikeda, who will also sign her new book, "A Harvest of Hawai'i Plantation Pidgin: The Japanese Way." Free. Nā Mea Hawai'i. www.nameahawaii.com.

DIGITAL MEDIA WORKSHOP

April 9 and 10, 2 to 4 p.m.

Introductory workshop for those using a smartphone or digital device to draw and paint digitally. Free, but RSVP required. Office of Hawaiian Affairs-Lanai. (808) 565-7930, anthony@oha.org.

KIKA KILA

April 9, 6 p.m.

The Hawaiian Music Hall of Fame presents Hawaiian steel guitar musicians Greg Sardinha, Alexis Tolentino and Bobby Ingano. \$30. Kawaiaha'o Church, 392-3649, hmhof.org.

H20: THE STORY OF WATER AND HAWAI'I

Runs April 9 through May 7

Hawai'i Theatre for Youth presents an age-appropriate musical exploring the cultural, historical, environmental and physical properties of water through song, humor and interactive story telling. \$10-\$20. Tenney Theatre, Cathedral of St. Andrew, 839-9885, ext. 720, htyweb.org.

CHINESE KITE FESTIVAL

April 15 1 p.m. to 7 p.m., April 16, 10 a.m. to 2 p.m.

Celebrate the world of kites at the Wo Hing Museum on Front Street in Lahaina on Friday, then go fly kites at Keka'a North Beach in Kā'anapali on Saturday. Free. lahainarestoration.org.

ADVANCED AHO, HAWAIIAN CORDAGE WORKSHOP

April 15, 8:30 a.m. to 4:30 p.m.

This advanced class provides deeper insight in the traditional customs of making various aho for specific uses. This is one of

three workshops that will focus on fishing implements and traps, as well as provide community support by making aho for the Makali'i and Hōkūle'a voyaging canoes. Free. Kaloko-Honokohau National Historical Park. <http://www.nps.gov/kaho/>, (808) 327-9525, shanen@oha.org.

AFTERNOON AT HULIHE'E

April 17, 4 to 5 p.m.

Enjoy performances by Na Pua U'i O Hawai'i Hula Hālau and the Merrie Monarchs in remembrance of Prince Edward Albert. Free. Hulihe'e Palace, 75-5718 Ali'i Drive, Kailua-Kona, daughtersofhawaii.org.

9TH ANNUAL GABBY PAHINUI WAIMĀNALO KANIKAPILA

April 23, 9 a.m. to 6 p.m.

More than 150 Hawai'i musicians, dancers and cultural practitioners will perform and conduct music workshops, provide educational and informational booths and offer cultural demonstrations and displays. Lomi lomi massage, food booths and arts and craft vendors will also be available. Free. Waimānalo Beach Park, www.gabbypahinui.com.

DUKE KAHANAMOKU BEACH CHALLENGE

April 24, 9 a.m. to 2 p.m.

The Waikīkī Community

Center hosts the 31st annual Duke Kahanamoku Beach Challenge with outrigger canoe racing, stand up paddleboard racing and ancient Hawaiian makahiki land games including huki kaula, Hawaiian tug-of-war. There will also be keiki activities, a craft market and entertainment. Free. Hilton Hawaiian Village, Duke's Beach and Lagoon. 923-1802 ext. 109 or www.waikikicommunitycenter.org.

24TH ANNUAL EAST MAUI TARO FESTIVAL

April 30, 9 a.m. to 5 p.m.

A Hawaiian cultural event focusing on kalo as both a staple food and progenitor of the people. All-day music, food, arts and crafts and hands on activities. Free. Hāna Ballpark, (808) 264-1553, www.tarofestival.org.

HAWAI'I BOOK & MUSIC FESTIVAL

April 30 through May 1, 10 a.m. to 5 p.m.

More than 40 presenters are expected, including 14 authors of newly published books about Hawaiian culture and panels by authors and other experts on topical Hawaiian issues. Free. Frank F. Fasi Civic Center Grounds by Honolulu Hale. hawaiiibookandmusicfestival.com. ■

Judge upholds ruling in Nelson case

Contributed by the Native Hawaiian Legal Corporation

Here's an update on the Hawaiian Homes funding case entitled "Nelson v. Hawaiian Homes Commission, et al." (Nelson v. HHC).

First Circuit Court Judge Jeannette Castagnetti heard arguments related to the State's motion to reconsider her earlier ruling for over an hour on Friday, February 26 and issued a detailed ruling on Monday, February 29. Despite pleas from the attorney general's office and the legislature that she do so, Judge Castagnetti refused to back down from that ruling which found that the State violated its own constitution by failing to provide sufficient funds to the Department of Hawaiian Home Lands.

Judge Castagnetti emphatically declared, "The evidence at trial amply demonstrated that the amount DHHL requires for its administrative and operating budget for this fiscal year is more than 28 million, specifically \$28,478,966.00, and that the amount

appropriated by the Legislature, \$9,632,000.00 was not sufficient."

She explained, "The Hawai'i Constitution mandates or requires the State, the Legislature, to act to make sufficient sums available to DHHL for its administrative and operating budget by appropriating same in the manner provided by law. There's no discretion, DHHL's administrative and operating budget must be funded."

After admonishing the State for the "longstanding" failure to fund DHHL, Judge Castagnetti changed three sentences in her forty page decision. Those changes amounted to wordsmithing that confirmed her continued respect for the legislature as a co-equal branch of government yet maintained her original position. So, while she modified her order to avoid directly stepping on legislative toes, she nonetheless continued to explain in very clear and concise terms what the legislature would have to do to comply with the State Constitution.

The legislature has not yet signaled whether it would be complying with the judge's order. ■



The Proud Peacock Dinner Buffet & Moon Walk

Friday, April 22 & Saturday, April 23
Dinner: 6pm | Moon Walk: 8pm

Dinner Buffet: \$29.95/adult, \$12.95/child (12 & under) - Includes free Moon Walk admission!
Moon Walk Only: \$10/person



May Day Festival & Concert

Sunday, May 1
9am - 5pm

Featuring "Bla" Pahinui, Waimea Valley Ohana Band, The Cruz Brothers, Makaha Sons, & Hapa - Tickets available at waimeavalley.net



Mother's Day Prime Rib Brunch

Sunday, May 8
Two Seatings: 10am & 12:30pm

\$39.95/adult, \$15.95/child (12 & under) - Includes free Waimea Valley admission! Reservations recommended



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*Bishop Museum, the Office of Hawaiian Affairs,
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Neighbor Islanders can submit video testimony

The state House of Representatives has launched a pilot project to allow neighbor island residents to submit testimony over video, instead of having to fly to Honolulu to testify in person at the Capitol.

Right now, the pilot project includes only video testimony for the Committee of Ocean, Marine Resources and Hawaiian Affairs. However, House Bill 1595, HD2, which is currently moving through the Legislature, would explore the possibility of expanding the program to all committees in the House and Senate.

Committee Chairman Rep. Kaniela Ing (Kihei, Wailea, Makena) and Vice Chairwoman Rep. Nicole Lowen (Kailua-Kona, Holualoa, Kalaoa, Honokōhau) spearheaded the project.

“As a Maui legislator, I know firsthand the difficulty and cost of flying to Honolulu to testify on issues that matter to my neighbors,” Ing said in a release. “Technologies like Facetime and webinars have become so simple and intuitive that we have a duty to leverage these 21st century technologies to make sure all citizens in our state have a vote.”

Testifying by video requires a computer with a camera and Internet connection.

Legal petition calls for increased stream flow on Maui

The announced closure of the Hawaiian Commercial & Sugar plantation this year has prompted Earthjustice to file a legal petition on behalf of community groups who want to see East Maui stream flow increased.

Earthjustice is calling on the state Commission on Water Resource Management to increase flows in Nā Wai ‘Ehā—Maui’s “Four Great Waters” of Waihe’e River, Waiehu Stream, Wailuku River, and Waikapū Stream—now that Alexander & Baldwin is shutting down HC&S, which has been the predominant user of up to 80 percent of Nā Wai ‘Ehā diversions.

In a press release, Earthjustice said

moving toward sustainable agriculture “will mean using less water and leaving more flows in the rivers and streams to restore native ecosystems, revitalize local communities and Native Hawaiian culture and recharge public drinking aquifers.”

The petition was filed on behalf of two Maui community groups – Hui o Nā Wai ‘Ehā and Maui Tomorrow Foundation.

John Duey, president of Hui o Nā Wai ‘Ehā, said it was time to right past wrongs and chart a new future. “Nā Wai ‘Ehā stream flows are a public trust for all the people and it’s time to embrace this kuleana (responsibility) in the 21st century.”

Maui Tomorrow Executive Director Albert Perez said he grew up in a Hawai‘i where “sugar was king” but that time has passed. Now, with the right crops and farming practices, there should be enough water for everyone who needs it, if it’s distributed to reflect current conditions. “We desperately need increased stream flows to restore our declining fisheries, recharge the aquifers that supply most of Maui’s residents with water, and support more food production from small farms in the fertile lands of Nā Wai ‘Ehā.”

“HC&S’s closure is a ‘game changer’ that compels a new, hard look at Nā Wai ‘Ehā’s and Maui’s water future,” said Earthjustice attorney Summer Kupau-Odo. “We

support efforts to find a new, sustainable model for Maui agriculture that facilitates restoring flows to public rivers and streams. The water was never A&B’s and WWC’s (Wailuku Water Distribution Company) property to take as they see fit, and they cannot continue to ‘bank’ it.”

View the petition at <http://earthjustice.org/sites/default/files/files/IIFS-Petition-exhibits.pdf>.

More Kaua‘i nēnē goslings under attack this year

Kaua‘i residents can help protect the nēnē goose during nesting season by keeping their dogs and cats indoors, leashed, in a kennel or a fenced yard.

Hawai‘i’s native goose typically breeds from September through April and their goslings are flightless for the first two or three months of life. This breeding season, reports of loose dogs and cats hunting nēnē have been on the rise. Four were found dead on the side of Kilauea Road on Feb. 10 with signs they had been attacked by dogs. Three more have been found dead since, and one more was found in serious condition and later succumbed to injuries that appeared to have been caused by a dog, according to the state Department of Land and Natural Resources and the Kaua‘i National Wildlife

Refuge Complex.

“We are asking the local community and visitors to the island to be extra vigilant from January to mid-May, while the nēnē are tending to their flightless goslings, as well as molting,” said Heather Tonneson, the new Refuge Manager at Kilauea.

Free disaster preparedness training on Moloka‘i

Moloka‘i residents interested in helping out in the event of a disaster can attend Community Emergency Response Team (CERT) training in April.

The Maui Civil Defense Agency will host four training sessions at Moloka‘i High School in Ho‘olehua to help prepare people to help themselves, their family and their neighbors during a disaster. If emergency service personnel are unable to respond immediately, CERT volunteers can provide critical support by providing damage assessment information and assisting victims until professional emergency responders arrive.

The 24-hour course is free to all Maui County residents. Classes will meet on Saturdays from April 2 through April 23, starting at 9 a.m. with end times between 2 and 3:30 p.m. Participants must register to attend. To register, call (808) 270-7285

STATUS QUO FOR OHA SALARIES



The 2016 Salary Commission for the Board of Trustees of the Office of Hawaiian Affairs has recommended that OHA salaries remain the same through fiscal year 2017. In fiscal years 2018 and 2019, the commission offered a formula to calculate salary increases for the Trustees that would be based on either across-the-board raises for OHA staff or the annual Honolulu Consumer Price Index. — Photo: Francine Murray

or email cert@mauicounty.gov.

New book compiles Hawaiian rain names

“Hānau ka Ua,” a new book featuring rain names from more than 400 19th and 20th century sources, is now available from Kamehameha Publishing.

Written by Collette Leimomi Akana and Kiele Gonzalez and illustrated by Sig Zane, the volume is the fullest record of Hawaiian rain names and their lore to date and includes some of the stories, songs and proverbs that the names appear in. Some of these will be included in a public presentation by the authors in OHA’s boardroom on May 7 from 10 to 11:30 a.m.

“The wisdom of our kūpuna continues to inform and inspire us on multiple levels—physiologically, intellectually, emotionally, spiritually,” said Akana in a release. “It is their ‘ike and aloha ‘āina that fill the pages of this book, and it is on their firm foundation that we begin to solve the great problems of our time. Our kūpuna thrived and, with the ‘āina, were able to create abundance. As their descendants, we must be able to do the same.”

Gonzalez added, “‘Hānau ka Ua’ contains story after story, song after song about the land. These stories and our relationship with the ‘āina are part of what makes Hawai‘i unlike any other place in the world. And if we don’t perpetuate these traditions, then we stand to lose a great deal of what makes Hawai‘i unique. If you live in Hawai‘i, you have a rain name and a wind name, probably several, in fact, for your ‘āina. You can be a part of that tradition by keeping the stories and the names alive in the only place that they exist, Hawai‘i nei.”

To attend the May 7 event, please RSVP with Kaimo Mulhstein at kaimom@oha.org. A limited number of books will be given away at the event.

UH Mānoa campus named an arboretum

The University of Hawai‘i-

Mānoa Campus has become Hawai'i's second accredited arboretum.

The recognition from Morton Arboretum's ArbNet accreditation program puts the lush Mānoa campus in the company of UH's Harold L. Lyon Arboretum, along with another 37 universities and colleges including the University of Oxford in the United Kingdom and American University in Washington, D.C.

There are more than 4,000 trees – and 500 species – on UH Mānoa's 320-acre campus.

"We look at it as giving us an opportunity to show off our campus," said Richard Criley, UH Mānoa emeritus professor of horticulture. "It gives us a little clout. There are not many universities that have arboreta that are accredited by ArbNet.

Ailā, Tottori to be honored May 6

William Ailā Jr., a Hawaiian cultural practitioner and Department of Hawaiian Home Lands Deputy Director, has been honored by his alma mater.

The University of Hawai'i-Mānoa College of Tropical Agriculture and Human Resources has named Ailā the 2016 Outstanding Alumnus for his environmental and cultural leadership at DHHL and the Department of Land and Natural Resources. The Wai'anae resident helped establish the Papahānaumokuākea Marine National Monument.

Ailā will be honored at CTAHR's Annual Awards Banquet on May 6, along with Ernest Tottori, the chairman of HPC foods, which produces Taro Brand products.

"Both men are invaluable resources to the college and to Hawai'i. Ernest brings the voice of experience, both within the local food industry and as a member of the CTAHR Advisory Council. He demonstrates how to pair hard work with entrepreneurship to carry a family business successfully into the fourth generation. Bill Ailā is the voice of advocacy, long active in efforts to preserve Hawai'i's natural and cultural resources," said CTAHR Dean Maria Gallo. ■

PUBLIC NOTICE

All persons having information concerning an unmarked Native Hawaiian burial present within TMK: (3) 7-7-004:089, a 16.174-acre parcel in Holualoa 3 Ahupua'a, North Kona District, Island of Hawai'i are hereby requested to contact Herbert Poepoe, Burial Sites Specialist, State Historic Preservation Division (SHPD), (808) 933-7650, 40 Po'okela Street, Hilo, HI 96720; or Alan Haun, Haun & Associates, 73-1168 Kahuna A'o Rd., Kailua Kona, HI 96740, (808) 325-2402. Treatment of the burial will occur in accordance with HRS, Chapter 6E. The applicant RMB #20 Hawai'i Inc. proposes to preserve the burial in place in accordance with a plan prepared in consultation with any identified descendants and with the approval of the Hawai'i 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 or district. Family names associated with the property ahupua'a identified through historical document research are Kaainahuna (LCA 5868), Kalawaia (LCA 7741), Kamamalu (LCA 7713), Kanoena (LCA 8350), Koaea (LCA 7893), Munn (LCA 3660), and Nahiona (LCA 6154).

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that human skeletal remains were identified by Cultural Surveys Hawai'i, Inc. during the course of an archaeological inventory survey related to the American Savings Bank Campus project, Honolulu Ahupua'a, Honolulu (Kona) District, O'ahu, TMKs: [1] 1-7-026:004 and 016.

Following the procedures of Hawai'i Revised Statutes (HRS) Section 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, these remains are considered previously identified. Based on the context of the finds, they are over 50 years old and most

likely Native Hawaiian.

Background research indicates that these burials are located within the 'ili of Kaliu. *Kuleana (maka'āinana)* Land Commission Awards (LCAs) within the current project area included LCA 731 to Palila (or Palile), LCA 733 to Kaluaoku (or Kaluaohu), LCA 837 to Ihuula, LCA 4677 to Puaaiki, and LCA 6245 to Kalaeokeko.

The contact person is Matt McDermott, Project Manager, Cultural Surveys Hawai'i, Inc., P.O. Box 1114, Kailua, Hawai'i 96734 [TEL (808) 262-9972]. The project proponent is American Savings Bank; the contact person for the project proponent is Jayson Harper, P.O. Box 2300, Honolulu, Hawai'i 96804 [TEL (808) 538-2652].

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

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

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 these designated burials or cultural descent from ancestors buried in the same ahupua'a or district.

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional, previously or ongoing, cultural activities within or near Maui Electric Company's

improvements to portions of its existing Central Maui transmission and distribution infrastructure that delivers power from the Mā'alaea Power Plant to customers in Central Maui located within Wailuku and Waikapū Ahupua'a, Wailuku District, Island of Maui, Hawai'i [TMK: (2) 3-8-005: Var.; 3-6-004: Var.; 3-6-005: Var.; 3-5-011: Var.; 3-5-028:062; 3-5-002: Var.; 3-5-001: 064; 3-8-007:169; 3-8-046: Var.; 3-4-003:019; and roadway corridors 3-8-046:999; 3-5-010:999; and 3-6-002:999]. Please respond within 30 days to Cathleen Dagher at (808) 597-1182.

PUBLIC NOTICE

All persons having information concerning unmarked burials on a roughly 219-acre property (TMK: (1) 5-6-005:013) in Kahuku ahupua'a Ko'olaupua District, Island of O'ahu are hereby requested to contact Dr. Bob Rechtenman, ASM Affiliates, Inc. (808) 969-6066, 820 Mililani Street, Suite 700 Honolulu, HI 96813,

and/or Ms. Regina Hilo, DLNR-SHPD Burial Sites Program (808) 692-8026, 601 Kamokila Blvd., Rm. 555, Kapolei, HI 96707.

Some names historically associated with the general project area include: Kaaikaula, Kaohele, Kaumualii, Kamamalu, Kaupuu, Malailua, Makaokalaia, Naluluha, Pahanui, and Pakui.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to this burial site. The landowner intends to preserve all burials in place, following the preparation of a Burial Treatment Plan 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 DLNR-SHPD adequately demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupua'a. ■

NOTICE TO PROVIDERS OF PROFESSIONAL SERVICES

The Office of Hawaiian Affairs (OHA) anticipates the need for professional services during the fiscal year July 1, 2016 - June 30, 2017 and is seeking qualified persons and/or firms to provide professional services in specified areas. Interested parties are invited to submit expressions of interest and statements of qualifications. As needs for services arise during the course of the fiscal year, OHA will look to the list of qualified applicants from which selection of contractors will be made.

The list of services anticipated to be needed and instructions for applying can be found on OHA's Notice to Providers of Professional Services on the State Procurement Office website at hawaii.gov/spo and under Solicitations on OHA's website at www.oha.org. Copies of the notice can also be picked up at OHA's office located at **560 N. Nimitz Hwy., Suite 200, Honolulu, Hawai'i** during business hours. All expressions of interest and statements of qualifications must be postmarked or delivered to OHA by **4:00 p.m., Monday, April 15, 2016**. Facsimiles, emails, and other forms of electronic submittals will not be accepted.

Inquiries regarding this notice
can be directed to **Wendell
Tengan at (808) 594-1993.**





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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Making the leap from responsible to exceptional board

In an attempt to set new standards for our board, we have moved a step closer to the once unthinkable: giving ourselves the ability to impose disciplinary sanctions for violating board rules.

This new procedure for trustees who do not comply with rules — or remain disruptive to our efforts — has been a missing piece to our board's effectiveness.

Meaning our lack of authority to police ourselves has been an irregularity in our operations that needed to be corrected.

Until now, we simply had no control over ensuring that we are all appropriately held accountable for our actions.

Yet, we have a responsibility as OHA trustees to always act for the good of the organization, rather than the benefit of ourselves.

It is a kuleana that can add significant value to our organization at a time when the difference between responsible and exceptional boards lies in putting the interests of OHA above all else and setting aside personal agendas.

It is also a kuleana that everyone on our board must now take more seriously. Otherwise, disciplinary sanctions against trustees can be imposed when board rules are violated.

The sanctions include restricting out-of-state business travel, freezing trustee allowances, and revoking publishing privileges in such OHA-



Robert K. Lindsey, Jr.

Chair,
Trustee, Hawai'i

owned media as the *Ka Wai Ola* newspaper and our organization's Internet sites.

For the effective functioning of our board, we needed to establish such a procedure for imposing disciplinary sanctions when any one of us fails, for example, to help ensure that our organization complies with the rules, acts with financial integrity, or operates effectively and ethically.

And we needed to approach this objective with urgency and unity.

For me, this new standard for our board is about demonstrating to every employee at OHA that our organization represents a good career move and a place where he or she can be successful.

As for my colleagues, I would like to believe that this new standard for our board is largely about helping us better demonstrate that we are responsible stewards of our organization, helping clarify thorny issues, offering breakthrough insights on pressing matters and presenting new ways of framing challenges and opportunities.

Above all, this new authority to impose disciplinary sanctions against trustees is about helping our organization send a strong, unequivocal message that its nine-member policymaking board is committed to meeting the high standards of ethics, transparency and accountability that are expected from oversight responsibilities. ■

Leave the Nation-Building Process to the People

Last month we saw the closure of the 'Aha and the announcement that those gathered had drafted what could potentially be the governing documents of the Native Hawaiian Nation. I have had discussions about the process with various participants and those who chose not to participate. In my capacity as OHA Trustee, I have consistently been critical of OHA funding Kana'iowalu and Na'i Aupuni. My reasoning for criticizing this was because I did not see enough inclusion of the people in this process. Voices of many in our community were often ignored when they came to the Board of Trustees with criticisms of the process.

What I have gathered from my recent discussions is that there was a strong consensus amongst 'Aha participants that they no longer wanted Na'i Aupuni or OHA to be a voice in this process. The participants themselves have taken a position of ownership and will roll out a community engagement plan that aims to be far more inclusive of community concerns. While it remains to be seen how this will look or if it actually will be more inclusive, I believe they are very astute in their reading of the feedback they will get if Na'i Aupuni, OHA, or Kana'iowalu are heavily involved in the next steps of this process. The community is not interested in signing on to top-down initiatives. This is nation-building, the nation is the people. Therefore, the people should be included in every step going forward.

Additionally, I was informed that efforts are being made amongst participants to privately raise funds to support the next steps. I am very adamant that OHA should not provide funds for this process. It is imperative that the people are given every opportunity to engage meaningfully about what this process

means, what it could or could not lead to, and how it may or may not benefit the people.

By OHA continuing to fund this process, it will only further taint an already sorely tainted process. Our community has become very cynical of OHA because this institution has not done enough to build trust amongst the people. The best thing OHA can do is step aside and let the process take its course in our community. I am hopeful that these proposed documents will cause great

discussion amongst our people that will lead to meaningful plans that allow us to move forward collectively. There are very real issues that need to be addressed in our communities, and although I have been critical of this process, I realize that it is now forcing a critical discussion that will open up the doors to our future. We must remain pono, thoughtful, and open-minded when we discuss these issues.

I would also like to acknowledge the 'Aha Aloha 'Āina meetings/discussions that are taking place across the islands, they too are providing an important platform for discussions to take place regarding moving forward. I am hopeful that while these two tracks are currently moving independently of each other, they will soon meet and/or run parallel to one another. I am optimistic that the two will join at some point for the future of our people and Hawai'i nei.

I do not think it is a coincidence that the mea makamae (treasures) of Kalani'ōpu'u have returned home during this time. I believe it is a hō'ailona (sign/symbol) that represents our people coming full circle from the time of first western contact. These treasures are a symbol of a time when our people flourished with full autonomy and control of these islands, it's time we forge a path to find similar autonomy and control of our destiny. ■



Dan Ahuna

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

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"the worst part is being alone with your thoughts... in your thoughts..."

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

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

"His world would go on turning...a world that's full of happiness that I have never known..."

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

And now the night is near.

Now I can make believe He's here!

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

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

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

On my own, pretending He's beside me...

All alone I walk with Him till morning.

And when I lose my way, I close my eyes and HE has found me!" —Lyrics from *Les Miserables*

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

The Aloha Spirit

"Aloha" is the power of God, seeking to unite what is separated in the world - the power that unites heart with heart, soul with

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

Aloha consists of this attitude of heart, above negativism, above legalism. It is the unconditional desire to promote the true good of other people in a friendly spirit, out of a sense of kinship. Aloha seeks to do good, with no conditions attached. We do not do good only to those who do good to us. One of the sweetest things about the love of God... about Aloha, is that it welcomes the stranger and seeks his and her good. A person who has the Spirit of Aloha loves even when the love is not returned...And such is the love of God.

Aloha does not exploit a people or keep them in ignorance and subservience. Rather, it shares the sorrows and joys of people. Aloha seeks to promote the true good of others.

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

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

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

Aloha kekahi i kekahi, Malama Pono, A hui hou till May.— Trustee Leina'ala ■



Leina'ala
Ahu Isa, Ph.D.

Trustee, At-large

The Constitution of the Native Hawaiian Nation

A no'ai kakou... On February 26, 2016, the majority of the Na'i Aupuni 'aha participants voted to adopt *The Constitution of the Native Hawaiian Nation* by a vote of 88 to 30 and one abstention.

There were 10 to 15 participants that were absent and a few sat outside when the vote took place. All of them were given every opportunity to return and vote if they had missed their turn for whatever reason.

It is very difficult to put into words the awesome experience this was for me. Not only was this an important historical turning point in our history, but it was also at times a very emotional for me to experience.

In the room sat kupuna, makua, and our

be credited with helping to drive the sovereignty movement to where it is today. They are, of course, the Trask sisters, Haunani K. and Mililani.

This constitution is in honor of all of those warriors who came before us and who could not be there.

It was moving to see people who were often on opposite sides of an issue come together for the good of the whole. There were several participants that frequently came to OHA to protest our positions on nationhood and yet we were all able to put those differences aside and finally draft the governing documents needed

to restore our nation.

I guess the most amazing aspect of the 'Aha was to see our young people so energized and ready to take our efforts to the next level. I have no doubt that they will make our dreams to form a new Hawaiian nation a reality.

The next step is to ratify

the Constitution by taking it out to our people. I encourage all of our 'ohana to give the Constitution serious consideration. While it is not a perfect document, it is a beginning.

Please do not hesitate to contact me if you need any assistance in understanding the document. If you would like a copy of the Constitution, please visit my website at www.rowenaakana.org or e-mail me at rowenaa@oha.org to request a copy.

Aloha Ke Akua. ■



Rowena
Akana

Trustee, At-large



Courtesy 'Aha 2016.

young warriors. Among them our leaders who have been at the forefront of the movement to reunify our people and restore our nation's sovereignty.

They included Emmett Aluli, Lilikala Kame'eleihiwa, Poka Laenui, A'o Pohaku, Keoni Agard, Melody MacKenzie, Davianna McGregor, Dr. Claire Hughes, Mahealani Cypher, Bumpy Kanahale, and, in spirit, Uncle Buzzy Agard, Dr. Kekuni Blaisdell, and Peggy Hao Ross.

Unfortunately missing from this auspicious occasion were two sisters who should



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Federal Recognition or Independence? Whither Thou Goest?

In a recent conversation with a beneficiary I asked if we could discuss the 'Aha (gathering) and she surprised me by asking "which 'Aha are you referring to?" Of course, I meant the 'Aha that had convened in February in a 20-day session and emerged with a "Constitution of the Native Hawaiian Nation." She pointed out that there was another 'Aha being pursued by those who were not happy with the Constitution produced by the first 'Aha, apparently because they thought the draft constitution leaned heavily toward federal recognition. While there is explicit language in the draft constitution that states the Nation has the right to self-determination, including but not limited to, the right to determine the political status of the nation, meaning independence is not ruled out as an option – for the supporters of independence, federal recognition is not an option. Further, advocates of federal recognition are branded as traitors. Heavy duty stuff.

They are right about one thing – there is no middle ground. Discussion is futile and the exchanges are volatile. It conjures up the epic Battle of Kuamo'o. King Kamehameha II (Liholiho) had ordered the old religion to be abolished. The edict was opposed by his cousin Kekuaokalani, who staged a revolt. The two armies met on the now historic battlefield of Kuamo'o. Lihiliho prevailed. The old temples were destroyed and religious rituals and laws were abolished. Hawaiian civilization was forever changed.

The battle of federal recognition vs. independence will mark the same profoundly defining moment for Hawaiians as we move deeper into the 21st century. Whichever way it goes, it will change the socio-cultural-political standing for Hawaiians and the relationship between Hawaiians and the rest of Hawai'i.

Back to the 'Aha that produced the Constitution of the Native Hawaiian Nation. What's next? Well, it's an irony that neither



**Peter
Apo**

Trustee, O'ahu

the draft constitution nor the 'Aha and those who participated have any political standing – but – the constitution and its supporters have become the center of political gravity for the issue of federal recognition versus independence.

I would agree with the Hawaiian Nationals that the language of the draft constitution does appear intentionally weighted toward pursuit of federal recognition. And the next step toward legitimizing that document is to stage a government-free ratification vote of eligible Native Hawaiian voters. If ratified, it would then sprout wings as the will of the Hawaiian people having been demonstrated and subjected to a verifiable democratic process.

I don't believe it a stretch for me to assume that the Hawaiian Nationals, joined by a strange group of political bedfellows identified as the Grassroots Institute of Hawai'i, who are opposed to any form of political self-determination for Native Hawaiians, will pull out all the stops to stop any ratification effort.

As the next chapter of Hawaiian Nationhood unfolds, I would think that the Hawaiian Nationals, besides launching an all-out attack on a ratification vote, would do something constructive like produce a constitution of its own for people to consider. That is, to better spend their time being for something than bogged down in being against everything they don't agree with.

A constitution crafted to paint a picture as to what an Independent Hawaiian Nation would look like in the 21st Century would be a much more productive way to further their argument and perhaps lead to a movement to offset their constitution against the federal recognition friendly Proposal and therefore provide a clear choice for Native Hawaiians. ■

HE MO'OLELO LOLOA

Aloha e nā 'ōiwi 'ōlino.
"From the creation of the Office of Hawaiian Affairs by State constitutional amendment in 1978, OHA and the State of Hawai'i have disagreed over what portion of the income and proceeds from the Public Land Trust should be transferred to OHA."

Between years 1979 to 1993, efforts to clarify Chapter 10 and payments due to OHA, OHA v Yamasaki (1987) and Act 304 (1990), were prominent.

In 1993, OHA under Act 304 secured a \$130 million partial settlement and filed OHA I complaint in 1994 for contested sources not settled in 1993. In 1995, OHA filed an amended complaint against HCDFH and received a favorable ruling by Judge Heely in OHA I litigation (1996).

Between 1996-2000, OHA was impacted negatively. The U.S. DOT declared OHA payments contrary to federal law, Governor Cayetano and airlines opposed Judge Heely's decision, filing an appeal. In 1997, Act 329 fixed OHA "interim" payments at \$15.1 million for 2 years and an FAA memo declared "OHA cannot be paid Airport Revenues." In Oct. 1997, Congress enacted the "Forgiveness Act" prohibiting airport revenue payments "for claims related to ceded lands." In March 1999, Governor Cayetano advocated global settlement, then in Governor's Message, "Statement of Objections to Senate Bill No.1635" immediately thereafter, reduced payments to OHA by approximately \$6 million annually.

In 2000, the U.S. Supreme Court ruled on *Rice v Cayetano*. In 2001, the Hawai'i Supreme Court overturned Judge Heely's decision. In 2001, Governor Cayetano immediately stopped ALL Chapter 10 payments to OHA. In 2003, Governor Lingle reinstated undisputed PLT payments to OHA by Executive Order 03-03. In 2003, OHA investigated past due claims, OHA files complaint in OHA II (2003), Judge Chang granted State's motion to dismiss OHA II (2003). OHA filed Notice of Appeal

in OHA II (2004). Past due PLT settlement discussions began (2004). Act 178 was enacted (2006) for payments of \$15.1 million annually to OHA; and a \$17.5 million lump payment as required by the March 2003 E.O. completed.

PLT discussions continued into the Abercrombie administration. The result was a \$200 million transfer of 9 parcels of approximately 30 acres in Kaka'ako Makai. The annual ongoing payments of \$15.1 million from the Public Trust Lands income and proceeds have continued uninterrupted since fiscal year 2005-2006.

Act 178, (2006) was enacted with the stated purpose of providing "interim measures to ensure that an adequate amount of income and proceeds is made available to the Office of Hawaiian Affairs from the pro rata portion of the Public Land Trust, for the betterment of the conditions of native Hawaiians".

"Act 178 carried out this purpose by requiring [Until] further action is taken by the legislature for this purpose, the income and proceeds from the pro rata portion of the Public Land Trust under Article XII, Section 6, of the State Constitution for expenditure by the Office of Hawaiian Affairs for the betterment of the conditions of native Hawaiians for each fiscal year beginning with fiscal year 2005-2006 shall be \$15,100,000." The second stated purpose was to "identify revenue-generating public trust lands and the amounts derived from those lands by requiring the Department of Land and Natural Resources provide an annual accounting to the legislature."

A Concurrent Resolution under consideration by the Twenty-eighth Legislature is to establish a Public Land Trust Revenues Negotiating Committee. "The Negotiating Committee shall engage in discussions with the purpose of resolving the matter of the income and proceeds from the Public Land Trust that the Office of Hawaiian Affairs shall receive annually under the State Constitution and other State law."

Aloha no! 40/48 ■



**Haunani
Apoliona, MSW**

Trustee,
At-large



Missing Your Mo'opuna

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

Celebrating Hula

By the time this article makes its way to print, we will be amidst the annual celebrations of the 53rd annual Merrie Monarch Hula Festival. This festival has positioned hula in the limelight, with thousands in the audience in Hilo and even more watching at home and online. Certainly, hula has become one of the most visible and popular practices of our people. It is a vehicle to education, values, and protocols of our ancestors; a window into the past where from which we can make lessons and experiences relevant again. I am always so excited to be a witness to hula's growth and success at Merrie Monarch.

As we prepare to celebrate another year of this wonderful practice, I cannot help but remember the distant past that so quickly flew by. Twenty years ago, my 22-year-old daughter, Nāpua, and her sister, Kahulu, just young women, saw the need to teach hula in Upcountry, Maui. Inspired to empower women through hula, they started teaching hula at my Kula home. Every practice, the girls would gather outside, roll out the large carpet over my cement ground, turning my garage into their humble hālau. This year, Nāpua and Hālau Nā Lei Kaumaka O Uka celebrate their 20th anniversary. I have witnessed the growth of this hālau, accompanying them along the way. I have seen many of the young five-year-old girls grow up to be brilliant young women. Some of these women are mothers and their children are being taught in hālau today—a new generation.

Their first hula competition as a very young hālau was the Mokihana Hula Festival on Kaua'i. There were countless competitions after Kaua'i – in Kona, on

O'ahu and finally, in Hilo at the Merrie Monarch Hula Festival. I truly believe that hula competitions allow hālau significant growth. Each time a hālau and their kumu get ready for competitions, there is so much time and energy that goes into the necessary preparations. The sacrifices and commitment is inspiring not only to me, but hopefully our entire lāhui. Undoubtedly, the kumu, each individual haumāna, and their families, sacrifice so much for hula. Most times, these competitions can cost hālau thousands of dollars. I commend the hālau that continually make such large sacrifices for a cultural practice like hula.

While my close relationship with my daughters and this hālau makes this celebration much more sentimental, I am also aware of the many other hālau that, just like me, are overwhelmed with joy as they too celebrate the anniversaries of their own hālau. I am grateful for each of their kumu for their hard work and commitment to our culture; to educating through hula. I know it is no easy task.

As the Maui Island Trustee, I am overjoyed to see four Maui-based hālau entering Merrie Monarch this year. Along with Hālau Nā Lei Kaumaka O Uka, Kumu Kamaka Kukona's Hālau O Ka Hanu Lehua, Kumu Hi'ilei Maxwell-Juan's Pukalani Hula Hale, and nā Kumu 'Iliahi and Haunani Paredes' Hālau Kekuaokalā'au'ala'ilahi will also be representing Maui in Hilo. We are so proud of all the hālau from all the islands as they dedicate their lives to perpetuating such a valuable practice. A special mahalo to Luana Kawelu for her dedication to the continuance of the Merrie Monarch Hula Festival. ■



Carmen "Hulu" Lindsey

Trustee, Maui

Mana'e GIS Mapping Project

The purpose of the Mana'e Mapping Project was to collect, present and analyze data on cultural and natural resources in the Mana'e ("East End") region of the island of Moloka'i. The East End of Moloka'i is a fragile, narrow, coastal community, serving as agricultural residences for over 200 households. Land ownership for the largest portion is under estate control, with a great many kuleana grants in between providing the majority of residences. The three main differences distinguishing Mana'e from the rest of the island are geography, environment, and the people.

the community regarding the development occurring along this coastal plain. MPOKA initiated the discussion with the Maui County Planning Department and after many months of input and discussion a budget was submitted. MPOKA hopes to find ways to work with all stakeholders involved and create a win-win situation through the use of incentive and other creative strategies.

In fiscal year 2006-2007 the Maui County Council allocated \$10,000 for this project. This is a community-based mapping project that brought together Mālama Pono o Ka 'Āina, Mana'e Kupuna and Community members, Maui County, Queen Liliuokalani Children's Center, UH Department of Urban & Regional Planning (DURP) students, UH William S. Richardson School of Law Environmental Law Clinic, Office of Hawaiian Affairs, Townscape, Inc. and Markline LLC. The project was conducted through assessment of cultural and natural resources in Mana'e that resulted in a traditional use

study and overlay maps that show the location of these resources and highlights the areas that are most in need of protection.

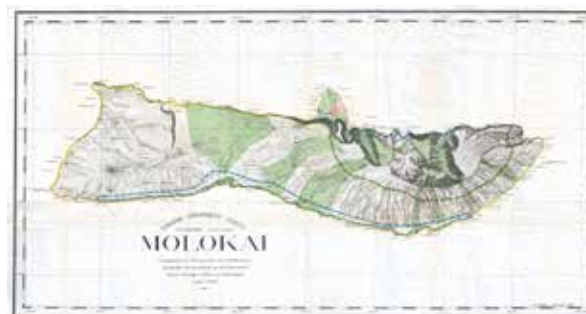
The project encompassed GPS mapping of the different areas, they held interviews with various Kupuna from the area, and held community meetings. This small scale study was meant to demonstrate the current and historic land use patterns in Mana'e and provide a compilation of information. This project is "Phase I" of a longer process that eventually leads to a pilot project to protect these resources.

There are numerous archeological sites, streams, marshlands which were cultivated with kalo, fishponds, bountiful coastal areas and limited accesses maintained for hunting and fishing in Mana'e. The interconnecting of the environment and the residents for their well-being and survival continues to play a major role in the lives of Mana'e residents. There is a strong identification of Hawaiians with their Mana'e lands, and a supportive community for a subsistence kind of lifestyle and desire for this way of life, which is more in keeping with the ways of the kupuna, and the previous occupants of this area. ■



Colette Y. Machado

Trustee Moloka'i and Lāna'i



1897 Land map of the Island of Molokai, Hawai'i - Courtesy Geographicus

East Moloka'i includes the island's highest mountain range with Kamakou peak reaching 4,970 feet above sea level. The ridges and valleys sloping off this range provide rugged and natural barriers between the various ahupua'a, and end at the sea with numerous, well protected, sandy beaches along the winding coastline. The frequency of rainfall encourages an environment rich in water, lush tropical vegetation, and fertile soils. Perennial streams are found here and contribute to the ocean's many natural harbors and varied, abundant marine life. Those living here live a lifestyle compatible with its surroundings, a uniquely Hawaiian island lifestyle often difficult to express in words, but one that produces a point of view quickly disappearing in many parts of Hawai'i.

It is with these thoughts that residents of Mana'e gathered together to form Mālama Pono o Ka 'Āina (MPOKA). MPOKA, led by the kupuna Linda Place, strives to assure development that is lawful and respectful of the environmental health and historical culture of Mana'e. The lack of zoning enforcement of this area brings serious environmental as well as cultural problems to

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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 Awaa - 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 KimSeu/Hattie Kauwe, Arthur KimSeu/Martha Coelho, Amoe KimSeu/Robert Naeole, Allen KimSeu/Alice Nahakuelua, Ernest KimSeu/Mary Kahookano, Abby Goo/Daniel Bush & Ernest Chang,

Mabel KimSeu; Apitai Akeni/Kahana Maluwaikoo - Annie Apikai/Solomon Kuahine, John Apitai/Adeline Young, Contacts: Solomon Kuahine 808-382-9525 or 808-455-8102, Arthur Akau 808-780-6085.

FOSTER-KEPOO – Descendants of James Enos Foster Kepoo wife Helen Kahalemauna 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 \$25 to include 20 pop tents, (2) 20x40 canopies and 20 parking stalls. Balance will be used for this special event. One time donation of \$25 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. – E kala mai – in the March issue the KaWai Ola printed the incorrect price per household. The correct price is \$25.

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.

KAUAUA – Reunion July 16 & 17, 2016 at Kahana State Park. Come one come all descendants of KAUAUA to KAUAI-O-KALANI KANAE. We hope to see all our ohana. For questions and registration application please contact

Don Flaminio at 808-523-1048

KAUHOLA KAPAHĪ – ‘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.

KEKAUOHA-KAI-O – The ‘Ohana of Hosea Kekauoha and Nalia Kai-O would like to announce our family reunion on June 20 -25, 2016 at Hukilau Beach Campgrounds Lāie, O‘ahu. This reunion includes anyone related to the Kekauoha’s as well as Nalia Kai-O’s siblings and their descendants. All details including registration (\$30 per family) can be found on our website at kekauohaohana.com. Also Kekauoha-Kai-O Gear is available online. Orders must be in by May 15th. Any questions or concerns can be emailed to PJ Meatoga or Lilia Tollefsen at kekauohaohana@gmail.com. Updates can also be found at our Kekauoha Ohana Facebook page.

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, Kalanimoewai, Kaleialoha, Hanawahine, Kaai, Pua, Kaumalani, Kawaahiehi, 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@ymail.com.

KUAKAHELA – Descendants of Kuakahela and Keaka Kalimaonaoa their children: Naiheuhau, Kaaihue, Kealohapauole, Kamau, Kaunahi, Kimona, Malia, Wahinelawaia and Keau. The reunion is scheduled for July 16 and 17, 2016, Makao Events Pavilion, Old Airport Beach Park, Kailua-Kona, Hawaii. Need head count by June 1, 2016, call Agnes 808-987-1884. 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 at Hukilau Beach in Lāie, O‘ahu. Accomodations are Ohana Camp Style. Courtyard by Marriott. Registration: Children: \$15 (6-12 yrs.); Adults: \$30. Group register on Facebook or email: Donna

Makaiwi - donmak808@yahoo.com or Cynthia Maio - hileilani2@yahoo.com. Let’s hui our talents and mana‘o for an awesome ‘ohana experience. Aloha ‘ohana. Mālama pono. Imua kākou e ‘ohana nui!

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.

WAHINEKAPU KAE0 - GEORGE & LIZZIE – Looking for information on our great-grandparents. Their children are George Kaeo Jr., Walter Kaeo, Ernest Kaeo, Nellie Kaeo, Samuel Kaeo & Helen Kaeo. Please contact Calvin Laumauna #(808) 382-6568 email laumau-nac001@gmail.com or Moana Kanoa #(808) 294-2482 email johnette.kanoa@icloud.com.

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 Naeuh and Waiki Kawaawai Naeuh (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 Kaiakamaile); 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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