

June (June) 2017 | Vol. 34, No. 6



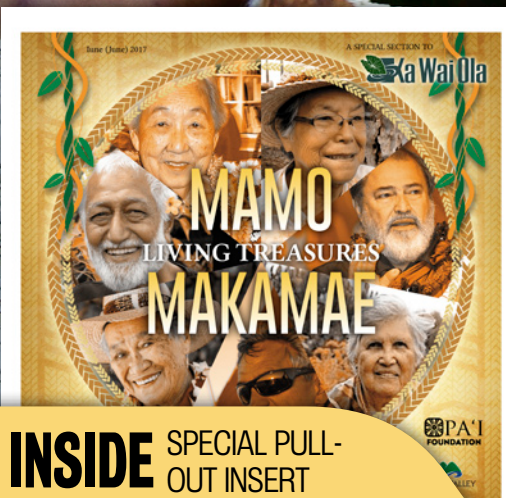
# Ka Wai Ola

THE LIVING WATER OF OHA

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

## Transforming the health of our kāne

PAGE 12



**INSIDE** SPECIAL PULL-  
OUT INSERT

Makua and keiki kāne connect through culture.  
Photo: Courtesy of 'Aha Kāne and Hale Mua 'o Kākuhihewa





# Dreaming of the future?

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

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

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

Call (808) 594-1924 or visit [www.oha.org/loans](http://www.oha.org/loans) to learn how a loan from OHA can help grow your business.

## Mālama loan

can make your dreams come true



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## UPLIFTING NĀ KĀNE TO BENEFIT OUR LĀHUI

As some may know, I came to the Office of Hawaiian Affairs from the health field and much of my clinical and research background has focused on diabetes, obesity, mental health and other challenges facing our community.

That’s why I’m especially proud to announce the publication of *Kānehō‘ālanī: Transforming the Health of Native Hawaiian Men*, OHA’s comprehensive report on the well-being of our kāne that will help us set the direction for a healthier future. This is the first ever report to look specifically at kāne health from a cultural perspective – spanning ancient Hawai‘i to today and considering all our males from keiki to kūpuna.

We’ve begun similar research on our wāhine but it was important to address our males first because compared to all other Hawaiians, they have the shortest life spans, the highest rate of death from chronic diseases and the earliest incidence of risky behaviors. While grim, this is crucial information to have if we want to meet the needs of our kāne, as well as those on the ground providing services in our communities. The wealth of data in this report will be a powerful tool, not just for OHA, but for anyone seeking funding, advocating for public policy or creating programs to uplift kāne.

Historical accounts from early foreign explorers clearly articulate how strong ancient kāne were, how nimble and how healthy. Compared to contemporary kāne, they were taller, leaner and more muscular in build, and easily worked long days under the sun. But the arrival of westerners changed kāne’s traditional roles and separated them from their culture and ‘āina. Nearly 300 years later, their health profile shows a sharp decline and the representation of Hawaiian kāne in our families, communities and positions of leadership has become a matter of growing concern.

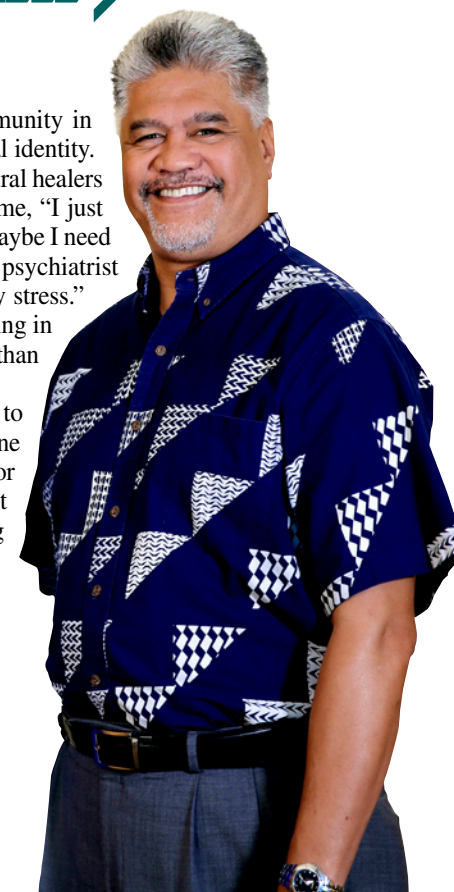
*Kānehō‘ālanī* highlights the need to respond as a community in order to reconnect Native Hawaiian males with their cultural identity. For example, data shows Native Hawaiian males prefer cultural healers over western-based medical professionals. Kāne have told me, “I just would like a traditional healer in lā‘au lapa‘au, perhaps,” “Maybe I need to go see a ho‘opono‘pono practitioner before I go see a psychiatrist or counselor,” or “Maybe I prefer lomilomi to help ease my stress.” We’ve also observed kāne tend to be more expressive speaking in a group of peers or to a community leader or kūpuna elder than in doctor’s offices.

The community-driven *Kānehō‘ālanī* report is meant to empower our males to raise consciousness and help other kāne find the right path to reconciliation. We’ve let others speak for us for too long. It’s our turn to identify our needs, figure out where we can intervene, and set our own direction. Uplifting our males now can only benefit our lāhui in the future.

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



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



**Kamana’opono M. Crabbe, Ph.D.**  
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## MEA O LOKO TABLE OF CONTENTS

### MO‘OLELO NUI | COVER FEATURE

## Transforming the health of our kāne PAGE 12

BY TREENA SHAPIRO

OHA’s new *Kānehō‘ālanī* report offers a comprehensive look at Hawaiian males’ health through a cultural lens.

### MAULI OLA | HEALTH

## Cancer patients find home away from home PAGE 5

BY DAVE DONDONEAU

The Clarence T.C. Ching Hope Lodge offers neighbor island patients and caregivers a free place to stay during cancer treatments.



Photo: Alice Silbanuz

### MO‘OMEHEU | CULTURE

## Meet Miss Aloha Hula 2017 PAGE 6

BY TREENA SHAPIRO

Kelina Kyoko Ke‘ano‘ilehua Tiffany Eldredge is this year’s Miss Aloha Hula and the winner of OHA’s Hawaiian Language Award.

### ‘ĀINA | LAND AND WATER

## Around Island Earth and back again PAGE 6

BY LISA ASATO

Hōkūle‘a is headed home after its Mālama Honua Worldwide Voyage, returning in time for a June 17 homecoming.

iune | June 2017 | Vol. 34, No. 6

## GOVERNANCE

EA

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

# Legislative Recap: Hawaiians have political power

By Zuri Aki

It goes by pretty fast. Blink and you just might miss the introduction of over one thousand legislative measures during the first week of legislative session. Blink and you just might miss the four months' worth of lawmaking on bills that may impact each and every one of us. With public hearings scheduled as little as two days in advance, keeping up with the changes can be a daunting task, even for paid lobbyists. Which is why it is so inspiring, and critical, that OHA beneficiaries continue to remain engaged in the legislative process, to ensure that new laws uphold the rights and interests of Native Hawaiians in all sectors of their lives.

The idea of monitoring each-and-every-one of the hundreds of bills and resolutions introduced every year may seem like a monumental task. The legislative process, in the big square building with limited parking and towering concrete pillars, can be confusing and intimidating for the most seasoned advocate. However, time and again, it is the voice of the community, of the people, that must carry the day.

For when a bad bill gains momentum, it often takes an immovable object to stop it in its tracks. 'Onipa'a – to remain steadfast – a word used by our monarchs of a bygone age to both encourage and inspire the people to stand for pono and remain resolute against the tide of detriment. We are that immovable object. When we choose to be.

Conversely, when a good bill doesn't get the

attention it deserves, sometimes it takes an unstoppable force to see it through to the end. Pūpūkahi i holomua – unite to progress – a proverb that testifies to our capacity to accomplish anything, when we work together. We are that unstoppable force. When we choose to be.

The lāhui's active participation in state and local government can be a powerful thing. Our civic engagement can mean life or death for laws that may impact us, and our 'ōpio, for many generations to come. And as difficult as it may be for members of the public to react to lightning-quick testimony deadlines and community calls to action, whether by making phone calls, showing up in person, or just submitting testimony online, Native Hawaiians have and continue to do much to make their voices heard in Hawai'i's statehouse.

Perhaps this is not so surprising, for when we nānā i ke kumu – look to the source – we can see that Native Hawaiians have been civically engaged throughout much of our recent history.

2017



LEGISLATIVE SESSION

Following the overthrow, approximately 124 years and four months ago, our ancestors were barred from participation in governance. But, that quickly changed. By the turn of the 20th century, our ancestors rallied back. They wielded whatever political power they could grasp and catalyzed their unstoppable force, electing a Native Hawaiian-dominated legislature that spoke in 'Ōlelo Hawai'i and quickly passed laws providing tax relief to the poor, removing barriers to voting, and providing access to traditional healthcare. Although Governor Sanford Dole did his best to reverse this progress, he could do little to stop the election of two Native Hawaiian delegates to Congress – the latter of whom, Prince Jonah Kūhiō Kalaniana'ole, was able to shepherd through the Hawaiian Homes Commission Act, secure bonds for major public works projects, and obtain a grant to establish a public college, now known as the University of Hawai'i.

Unfortunately, these victories did not allow much time for the lāhui to rest on its laurels. Then, as now, Native Hawaiians have continued to civically engage for the betterment of our conditions, notwithstanding the challenges we face.

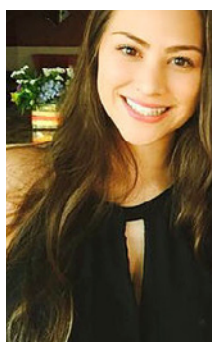
As demonstrated each legislative session, including the most recent, we most definitely have the ability to rise above, for our better future. When HB1469 was amended to eliminate the 65-year

SEE LEGISLATURE ON PAGE 9

## Full circle at ALU LIKE

By Michael Sonoda Dias

As a high school senior, Breeani Sumera Lee was chosen to represent Hawai'i at the U. S. Senate Youth Program and to receive a college scholarship that provided her a special opportunity to meet President Barack Obama, U.S. Sen. Daniel



Breeani Sumera Lee. - Photo: Courtesy ALU LIKE

Akaka and other notable individuals. Since then, Lee's endeavors have brought her to ALU LIKE, Inc. – first as a participant in the Classroom Training Program Activity and now as a Worksite Supervisor and community resource. Lee is now a college graduate, a wife, a mom, an entrepreneur and a philanthropist. Her business, www.keauka-

### ALU LIKE, Inc. Statewide Locations:

- > **Hawai'i** – 32 Kino'ole Street, Suite 102, Hilo 96720, (808) 961-2625
- > **Kaua'i** – 2970 Kele Street, Suite 116, Lihu'e 96766, (808) 245-8545
- > **Maui** – 737 Lower Main Street, Suite B-2, Wailuku 96793, (808) 242-9774
- > **Moloka'i** – 10 Mohala Street, Kaunakakai 96748, (808) 553-5393
- > **O'ahu** – 2969 Mapunapuna Place, Suite 200, Honolulu 96819, (808) 535-6700

hageneralstore.com, now has its own scholarship program.

"ALU LIKE was so helpful and proactive in helping to ensure I had the assistance and guidance that I needed. I was grateful to be a recipient of ALU LIKE assistance and graduated from college with a Bachelor's Degree in Communications

and a Certificate in Women Studies," Lee says.

While attending college, Lee and her mother opened Keaukaha General Store in Hilo. "We worked tirelessly to understand how to get our little store up and moving, and reunited with ALU LIKE, specifically Mike Dias, who has been helpful throughout my education and now helpful in our business," she says.

Now Lee and her mother are part of ALU LIKE's job training program for students, some of whom have gone away to college or embarked on careers. "We are blessed to have reunited and connected with ALU LIKE so that we can work together to not only help the keiki and haumāna of Hawai'i, but to reconnect to learn more about how we can make our business better to serve our community of Keaukaha the best way that we can."

ALU LIKE has offices on Hawai'i, Kaua'i, Maui, Moloka'i and O'ahu. Learn more at [www.alulike.org](http://www.alulike.org). ■

*Michael Sonoda Dias is an Employment & Training Program Specialist for ALU LIKE, Inc., in Hilo, Hawai'i.*



# A PLACE OF HOPE

By Dave Dondoneau

The fight against cancer is never ending and for those diagnosed, and their family and friends in support, the fight is both a physically and emotionally draining experience that can sap spirits as well as bank accounts.

But there is always Hope.

And help.

Since welcoming its first neighbor island guest on Nov. 28, 2016, the Clarence T.C. Ching Hope Lodge has hosted more than 300 guests traveling to O'ahu for cancer treatment and given them and a caretaker a place to stay for free.

But ask anyone associated with the \$15 million American Cancer Society home about what makes it a special experience and financial savings is barely mentioned, if at all.

Kalani Aiwohi, a father of three who grew up on O'ahu and now lives on Hawai'i Island, has stayed at the Hope Lodge twice for extended periods since being diagnosed with Stage 3 melanoma last year.

"I can only speak from the heart about this place and the people," Aiwohi said. "It doesn't matter if you have Native Hawaiian blood or just born here or just moved here. When you go through those doors we're all family. It's beyond what I

expected. I look up and see the plaques with the names of all the donors who made this possible for me and I don't even know them but I am grateful for their help."

Aiwohi was skeptical when his doctor first told him about Hope Lodge. "I pictured an old building behind

## DONATE, VOLUNTEER

Cathy Alsup, Major Gifts Director for the Hope Lodge, said the cancer facility operates on a \$500,000 annual budget and relies on donations to keep stays free for guests and caretakers.

To donate or to join the Hope Lodge as a volunteer go to [hopelodgehawaii.org](http://hopelodgehawaii.org).

Queen's with four gray walls and a room with a bed where I would be alone and depressed. I pictured people here all with their heads down doing their own thing. I thought I'd be alone to die," he said.

But Hope Lodge turned out to be a blessing, bright and full of life, starting with the welcoming staff who make guests feel like family.

"You know how we are in Hawai'i, we all bond over food," Aiwohi said. "So, you have aunties and volunteers always cooking big meals for everyone and caretakers and guests share experiences on what's worked for them and what hasn't. We're all going through the same thing and there is this connection. You can't get it anywhere else. I'm so grateful to be here and so thankful they persuaded me to come see it."

Aiwohi said he hasn't thought much about the financial savings the Lodge has saved his family but knows it's a lot. According to the Hawai'i Tourism Authority's March figures, an average

hotel rate on O'ahu was \$223.66, not including taxes, resort fees or parking.

Hope Lodge director Rob Anderson said some guests stay between 6 and 11 days, while others stay three to four months.

"It can add up,"

Anderson said. "You can do the math if we fill 20 beds 365 days a year. We don't think about that because the most impactful part is not the roof we provide, it's the community. It consists of other guests battling cancer. That is a very inclusive, warm inviting place for people to come and talk with other guests if they want to. They are the greatest source of information for effects of things, share each other's pains."

The lodge has 20 guest rooms, each with two twin beds (so each guest can bring a caretaker), a private bathroom and television. It also has residential kitchens, laundry facilities, a resource library, a garden and community living and dining room spaces.

For more information about donating, volunteering or staying, ask your doctor or call the American Cancer Society at 808-566-8430. You can also go online at [hopelodgehawaii.org](http://hopelodgehawaii.org). ■

Nearly  
**1,000**  
**NATIVE HAWAIIANS**

are diagnosed with invasive cancer each year.

That's approximately

**15 PERCENT**  
**OF ALL**  
**CANCER CASES**

in the State.

Hawaiians represent 21 percent of the State population.

Of the five most populous ethnic groups, Hawaiians have the highest rates for at least nine major cancers.

## HEALTH

MAULI OLA

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

# Bittersweet transfer of a 999-year Hawaiian Homestead

Submitted by the Native Hawaiian Legal Corporation

Carinthia Kalanihaumeaui Judd wanted to transfer her interest in a 999-year homestead lease to her sons William and Raymond while she was still alive. By doing so, the 'ohana sought to avoid a protracted and costly probate and determination of heirs. William readily admits that he didn't know where to start. "I was a deer in the headlights," he said.

## What are 999-year leases?

999-year leases were granted to Hawaiian and non-Hawaiian individuals under the 1895 Land Act which aimed to encourage and foster Hawai'i's homestead and farming program. The program granted an estimated 750 leases up through 1949. But by the late 1980s, only 53 leases remained. This 999-year lease program should not be confused with the 99-year home-



NHLC helped Carinthia Judd transfer a 999-year lease for this Pālolo homestead to her sons. - Photo: Courtesy the Judd 'ohana.

stead leases awarded by the state Department of Hawaiian Home Lands.

William said people's eyebrows would shoot upward whenever he mentions residing on a 999-year lease of land in Pālolo. When asked how long his 'ohana has lived there he jokingly replies, "We

haven't been through the first 100 years!" Born and raised on the homestead, William happily recalls being surrounded by so many different fruit trees as well as his grandmother's garden, which she used for lā'au lapaau. Looking back now, he realizes how fortunate he is. "We have country in the middle of the city," he said.

Carinthia's interest descends from her grandmother Amilia King who received the original lease for a 1.18 acre parcel in Pālolo, O'ahu, on April 19, 1919. Carinthia wanted to make sure that her lease would end up in William's and Raymond's hands.

"My mom was the last living heir on the deed and you know how it goes – you think she's going to live forever," William said. "But it finally hit me. I need to get this done."

NHLC staff attorney Camille Kalama, who handled this case, said NHLC has a "soft spot"

SEE LEASES ON PAGE 9



## CULTURE

## MO'OMIEHEU

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

# Around Island Earth and back again

By Lisa Asato

After four years of taking its message of Mālama Honua – Caring for Island Earth – first throughout Hawai'i and then to 23 nations around the globe, the Polynesian voyaging canoe Hōkūle'a is coming home, and the public is invited to the homecoming celebration at O'ahu's Magic Island on Saturday, June 17.

The Worldwide Voyage will come to a festive end as Hōkūle'a and sister canoe Hikianalia, accompanied by canoes from Hawai'i, Tahiti and Aotearoa, arrive at 8:30 a.m. at Magic Island. A roughly two-hour arrival ceremony and program starts at 10 a.m. followed by a ho'olaule'a from 1 to 5 p.m. The entire day is free and open to the public. An estimated 20,000 to 35,000 people are expected to attend throughout the day, says Miki Tomita, director of the Polynesian Voyaging Society Learning Center.

Themed Lei Ka'apuni Honua – A Lei Around the World – the homecoming is an opportunity for the public to welcome the canoes home, but it is also a way for the crew to thank its supporters, says Tomita. The celebration is the first in a series of homecoming events planned through June 20, including short tours of Hōkūle'a, an exhibitor fair and summit, youth gathering, and inspirational speaker series at the Hawai'i Convention



Hōkūle'a is on the final leg of its worldwide voyage, returning June 17. - Photo: Arna Johnson

Center. Fees apply for some events.

The Saturday event at Magic Island will give people a chance "to come and see the canoes and crew arrive," Tomita said. "We'll have a large screen posted so that if you can't get very close to the stage area or to the ceremony area you'll still be able to see it; there will also be livestreaming of the event and replays through our media partners."

While the other canoes will anchor near the Waikiki Yacht Club, Hōkūle'a will remain at the channel marker to stay as "the visual focus for the whole day," she said.

Hōkūle'a's homecoming will continue in the upcoming school year as the voyaging canoes and crew sail to all the Hawaiian Islands "so that we can appropriately and respectfully mahalo every community that has supported us," said Tomita, who sailed one deep sea and several coastal legs of the Worldwide Voyage, and also met the crew for its outreach program in ports including Bali, Galapagos, New York City and Cape Town, South Africa.

"What we found as we went out around the world is that there are so many stories that are like ours, stories of amazing people and places and communities that are doing such great work to revitalize their culture, to care for the ocean, to help our children live and create a better world for themselves, and so any homecoming is really a celebration of all of those stories," she said, adding that the Voyaging Society encourages people to continue to share their stories on Hōkūle'a. com of how they mālama honua, or care for the Earth.

As far as training the next generation of voyaging leaders, which was a goal of the Worldwide Voyage, Tomita said, "Whether succession means a young person taking leadership positions on the canoe or in the voyaging family, or succession means having our *pwo* (master) navigators now training new voyaging crew and organizations in other countries in the Pacific, we are just really amazed at the leadership that has been developed throughout the voyaging family and throughout the world when we see young

SEE HŌKŪLE'A ON PAGE 9



Miss Aloha Hula 2017- Kelina Kiyoko Ke'ano'ilehua Tiffany Eldredge; Hālau Hi'iakaināmakalehua; Kumu: Robert Ke'ano Ka'upu IV & Lono Padilla. - Photo: Alice Silbanuz

## Meet Miss Aloha Hula 2017

By Treena Shapiro

Kelina Kyoko Ke'ano'ilehua Tiffany Eldredge has some advice for keiki who dream of becoming Miss Aloha Hula.

First: "If you believe in it, you can do it. You dream, you work hard and it pays off," she says.

Also: "Take Hawaiian."

During her solo kahiko performance at this year's Merrie Monarch Festival, Eldredge delivered an emotional kepa style oli with such rapid-fire precision that she earned OHA's Hawaiian Language Award. She can't say for sure, but she suspects 'ōlelo also gave her the 0.2 point edge she needed to win Miss Aloha Hula after two tiebreaking deliberations.

The 'ōlelo Hawai'i award was a hard-won honor for Eldredge, who had left off Hawaiian

language study after completing the requisite two years at Kamehameha Schools. "I was kind of like, 'I think I'm good. No need Hawaiian. I dance hula. I get it there,'" she said. After four months of rigorous training under kumu hula Robert Ke'ano Ka'upu IV and Lono Padilla, she now knows that was a big mistake.

"We only did oli for three weeks straight, just chanting, just trying to memorize the words, things like that," she describes. Her kumu gave her just three lines at a time, having her come back when they were memorized to get another three. Written, the oli was a page-and-a-half long. "I thought it was never going to end," Eldredge says.

While Eldredge didn't learn 'ōlelo Hawai'i at home, love for hula and Polynesian dance runs in her family. Her first hula teacher was her

SEE ELDREDGE ON PAGE 7



## ELDRIDGE

Continued from page 6

mother, who ran a dance studio until about five years ago. Now Eldredge's family owns Aloha Hula Supply where she works by day before heading to Waikīkī to dance at Magic of Polynesia at night. To deepen her connection to hula and her culture, she enrolled in Ka'upu and Padilla's Hālau Hi 'iakainamakalehua after its 2014 Merrie Monarch debut.

She was drawn to the hālau after seeing her former Hawaiian ensemble teacher Tiana Kuni compete for Miss Aloha Hula under Ka'upu and Padilla's direction. "I completely fell in love with her style, everything about her. I looked up to her as a dancer but I'd never seen her give so much of herself on that stage," says Eldredge. "I thought, I'm going to go dance for them. Luckily they had open enrollment right after Merrie Monarch and that's kind of where it all started."

Eldredge is the second consecutive Miss Aloha Hula to emerge from Ka'upu and Padilla's hālau – her hula sister Kayli Ka'iulani Carr won the honor last year. "They're so talented, they're truly geniuses. They make me me," says Eldredge, noting that her kumu selected her costuming, picked her songs and choreographed her performances.

They also kept pushing her – at times to tears – to meet their exacting standards. "So many times I went home crying, just sat in my car outside crying, cried in hālau. There's a lot of blood, sweat and tears but you ultimately grow as a person, not even just as a dancer."

Eldredge plans to use her Miss Aloha Hula reign to encourage keiki to reach for their goals. "I legit didn't think [winning] would ever be a possibility but you dream and you work hard and it pays off." ■



Hālau Kū Māna took top honors at the Malia Craver Hula Kahiko Competition.  
- Photo: Courtesy Malia Marquez

## Ho'omaika'i to Hālau Kū Māna, Kamehameha

By Ka Wai Ola Staff

High schoolers from Hālau Kū Māna took away the Edith Kawelohea McKinzie Overall Trophy at the 39th Annual Malia Craver Hula Kahiko Competition in May.

The Mānoa-based public charter school won the biggest prize of the keiki hula competition based on their combined hula kahiko and Hawaiian language skills in a tribute to Mauna Kea.

In the intermediate division, the wāhine from Kamehameha Schools Maui, under the direction of Kumu Hula

Keli 'iho'omalū Puchalski, won both the George Kananiokēakua Holokai Overall Trophy and the Lokomaika'iokalani Snakenberg Hawaiian Language Trophy.

Under the direction of Kumu Hula Kawika Mersberg, Hālau Kū Māna took other top awards: Wāhine First Place, Hui'ia First Place, and Kāne Second Place.

The hālau will now be invited to perform at the 40th Annual Prince Lot Hula Festival in July. Both events are sponsored by the Office of Hawaiian Affairs to help promote engagement and the perpetuation of Hawaiian culture. ■

## Restoring Native Hawaiian Health

By Claren Kealoha-Beaudet, Psy.D. and Franco Acquaro, Ph.D.

In recent times, our health care culture has increasingly become aware of the benefits of "sustainable living," "farm-to-table," "healthy lifestyle choices" and "recycling."

Health care insurance companies have been able to turn these ideas into cost savings, taking the spirit of "health care" in the direction of a competitive marketplace and driving health care providers and health systems to think about health in terms of territory, cost per patient panel and the bundling of patient lives.

As a Hawaiian, these perspectives bring to mind a mo'olelo: During a therapy session, a Caucasian woman shared her frustration regarding a Native Hawaiian neighbor. She told me that after gathering eggs in her backyard, she decided to take the extra as a makana to her neighbor. But the neighbor refused, saying, "I can't eat those eggs, they are not white and do not have the pink stamp on them." This response deeply offended the bearer of the makana and she was left wondering why her eggs were "not good enough."

The white eggs with the pink stamp are a metaphor for the reshaping of an indigenous people's tacit knowledge of sustainable living. Reject-



Kīpuka o ke Ola staff. Standing (left to right): Wendy Cypriano, Luana Keakealani, Lauren Butcher, Dr. Claren Kealoha-Beaudet, Alita-Ray Cookman. Seated (left to right): Dr. Ian Nui Chun and Dr. Franco Acquaro. - Photo: Courtesy of Kīpuka o ke Ola

ing this knowledge after colonization literally reshaped our bodies (via obesity, hypertension and diabetes), our land (massive industrial farming of pineapple and sugar cane), and our relationships with each other (the shift of focus to nuclear family and away from the extended 'ohana).

Insult to injury occurs when once again our cultural knowledge is overlooked in lieu of the sexy and trendy new health care packaging and

programs used in marketing. By grounding and anchoring our health outcomes in acceptance of ourselves as Kānaka Maoli, we can begin

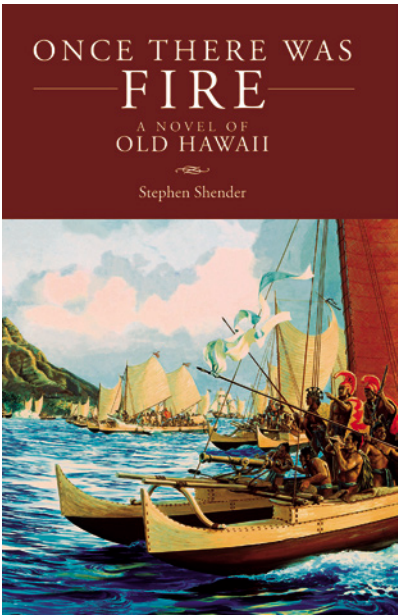
to restore our ancestral knowledge and bring back to life our relationships, though evolved and modern, with our body, spirit, 'ohana, lāhui and 'āina.

Capitalistic ideas of health will always take into consideration the bottom dollar, while remembering our ancestors and ancestral ways will move us toward each other as Hawaiians. So, what came first? The brown egg or the white one with the pink stamp? In an effort to fully restore Native Hawaiian health, Kīpuka o ke Ola (KOKO) strives to honor the ancestral ways, cultural understandings and traditional healing practices of our lāhui. To this end, KOKO will integrate Native Hawaiian healing methodologies (lā'au lapa'au, lomi lomi, ho'oponopono) into its service menu alongside its existing Primary Care and Behavioral Health services. KOKO will serve as one bridge between traditional and modern

ways, between capitalistic health care strategies and communal care of the whole. After all, "Ua ola loko i ke aloha." Love gives life within. Love is imperative to one's mental and physical welfare. (Pukui, 'Ōlelo No'eau #2835, p. 311) ■

Kīpuka o ke Ola (KOKO) is a Native Hawaiian Health Clinic in North Hawai'i, on the island of Moku o Keawe.





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## THIS IS THE STORY OF OLD HAWAII JAMES MICHENER NEVER TOLD

*Once There Was Fire* follows the rise Kamehameha the Great, who conquered and united the Hawaiian Islands to found the Kingdom of Hawaii. The first among his people to understand the significance of Capt. James Cook's "discovery" of the Hawaiian Islands in 1778-79, Kamehameha exploited European weapons and advisers to defeat his rivals. His story is told by his nephew, writing in 1859, when the forces originally harnessed by Kamehameha have already begun to undermine the kingdom he fought so hard to create.

## OHA IN THE COMMUNITY

# Laeha named OHA CFO

By Sterling Wong

David K. Laeha has joined the Office of Hawaiian Affairs as its new Chief Financial Officer and Resource Management Director.

Laeha's primary responsibility will be to assist the OHA Board of Trustees and Administration in managing OHA's Native Hawaiian Trust Fund, currently valued

local entities such as Pālama Holdings LLC, Hawaiian Natural Water Company and Hawai'i Community Foundation Inc. Since 2002, he has operated his own consulting firm, CFO Hawai'i LLC, which provides interim CFO services to high-growth businesses.

"We are excited to welcome David to the OHA 'ohana," said Kamana'opono M. Crabbe, OHA's Chief Executive Officer/Ka Pouhana. "His considerable experience with both for-profit entities and



David K. Laeha. - Photo: John Matsuzaki

**I am humbled to be able to use my skills and experience to help improve the lives of Native Hawaiians."**

— David K. Laeha,  
Chief Financial  
Officer and Resource  
Management Director

at \$348 million. He will oversee OHA's fiscal and investment infrastructures as well as its grants, loans and scholarship programs. As the director of OHA's Resource Management-Financial Assets Line of Business, Laeha will manage a total of 33 staff.

Laeha brings more than 25 years of accounting and financial management experience. He is a licensed CPA with a bachelor's degree in finance from the University of Hawai'i at Mānoa and master's degree in accounting from the University of Southern California. He previously worked for Fortune 500 firms such as GTE and IBM. He also has served in senior financial management positions in

mission-driven organizations is a perfect fit for OHA. He comes to OHA at a critical moment in our agency's history as we move forward with long-term financial planning to ensure that OHA's trust funds will fully serve multiple generations of future beneficiaries."

"I am humbled to be able to use my skills and experience to help improve the lives of Native Hawaiians," said Laeha. "I look forward to working with our Board, administrative leadership and community to ensure a strong financial foundation for the agency."

Laeha currently lives with his wife in Maunawili. He has two adult children, one living in New York and another here in Hawai'i. In his free time he enjoys ikebana, bodysurfing and reading. ■

**Aia no i ke kō a ke au** | Only time will tell what the future holds for you.

### Upcoming Grant Opportunities

DEADLINE	FUNDER	AMOUNT
Jun. 12	Digital Civil Society Lab: Digital Impact Grants	\$200,000
Jun. 19	US Dept of Education: Native American Language Program	Up to \$300,000
Jun. 22	US Dept of Health and Human Services: Social and Economic Development Strategies (SEDS)	\$100,000-\$400,000 3 years
Jun. 23	Robert Wood Johnson Foundation: Research in Transforming Health & Health Care Systems	Up to \$150,000 1 year
Jun. 30	Girlboss Foundation: Single grant award to a female entrepreneur pursuing a creative endeavor	\$15,000
Jul. 3	US Dept of Health & Human Svcs: Behavioral Interventions Scholars	\$20,000-\$25,000
Jul. 10	USDA: Crop Insurance Education in Targeted States (incl. Hawai'i)	Up to \$613,000
Jul. 11	US Dept of Health & Human Services: Street Outreach Program	Up to \$10,000
Sep. 30	Project Learning Tree: Environmental Education Grants	\$1,000
Oct. 1 (LOI)	Grammy Museum: Music Research & Preservation Grants	Up to \$20,000

For more information, see [www.hiilei.org](http://www.hiilei.org)  
in the Grant[s]former section.

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OHA Board Actions

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

April 6, 2017		Motion									
Motion to approve NEW BILL item 5, SCR147 as SUPPORT on the OHA Legislative Positioning Matrix dated March 29, 2017.	Motion passes with six AYES, one NO vote and two EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve Administration's recommendations on NEW BILLS (Items 1-4, 6-15) and BILL POSITIONS FOR RECONSIDERATION (Items 16-21) on the OHA Legislative Positioning Matrix dated March 29, 2017, as amended along with the following changes: <ul style="list-style-type: none"><li>SB 601 from MONITOR &gt; COMMENT</li><li>SCR 86 from SUPPORT &gt; COMMENT</li></ul>	Motion passes with six AYES, one NO vote and two EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve Administration's recommendations on NEW BILLS (Items 1-10) and BILL POSITIONS FOR RECONSIDERATION (Items 11-14) on the OHA Legislative Positioning Matrix dated April 5, 2017, as amended including the following additions: <ul style="list-style-type: none"><li>GM 600/601 to SUPPORT</li><li>GM 602 to SUPPORT</li><li>GM 795 to SUPPORT</li></ul>	Motion passes with six AYES, one ABSTENTION and two EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve ACTION ITEM BAE 17-03 : Approval of a Resolution Relating to the Disposition of the Rainer Werner Bock Collection of Na Mea Hawai'i at the Aguttes Auction House.	Motion passes with six AYES and three EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to Authorize OHA Administration to Proceed with the Programmatic Environmental Impact Statement (EIS) Process for OHA's Kaka'ako Makai Parcels.	Motion passes with six AYES and three EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve Administration's recommendations on NEW BILLS (Items 1-9) and BILL POSITIONS FOR RECONSIDERATION (Item 10) on the OHA Legislative Positioning Matrix dated April 12, 2017, as amended.	Motion passes with eight AYES and one EXCUSED.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>
Motion to approve Administration's recommendations on NEW BILLS (OHA 1-2) on the 114th Congress Legislative Positioning Matrix dated April 26, 2017.	Motion passes with eight AYES.	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>	<div></div>

LEGISLATURE

Continued from page 4

cap on public land leases, social media ignited with calls to action, as beneficiaries saw how this could lead to near-perpetual leases of public lands – including the lease of Mauna Kea’s summit. The unstoppable force was activated and, in the face of overwhelming opposition from the Native Hawaiian community, the bill was killed, for now.

Similarly, sustained Native Hawaiian support throughout the legislative session resulted in the passage of HB451, which would lower the required blood quantum for homestead lessees’ immediate family members to inherit a lease, from one quarter to one thirty-second. Homestead leaders, the Sovereign Councils of Hawaiian Homeland Assembly, and Department of Hawaiian Home Lands beneficiaries from throughout the islands advocated for this historic measure, to prevent the ejection of families from homesteads they have

occupied for generations. Other bills did not come to such happy endings, including SB895, which, if signed by the Governor, could be used to criminalize the homeless and may also chill the exercise of Native Hawaiian traditional and customary rights. Other measures, such as HB860, introduced “to reform the quiet title process and give Hawaiian families a fighting chance to hold onto their Kuleana lands,” died despite strong community support. These unfortunate outcomes highlight the need for ever greater civic engagement from the lāhui, to hold our elected officials accountable to the rights and interests of the Native Hawaiian community.

Civic engagement is an incredible tool that we possess to effect positive change in our lives and in securing the betterment of our conditions. This tool can be a determining factor in whether we continue to suffer from oppression, or if we ‘onipa‘a a pūpūkahi i holomua to break it. ■

LEASES

Continued from page 5

for families like the Judds who want to avoid the confusion currently surrounding the process for determining who succeeds to the lease when the lessee dies before his or her designee is approved by the Board of Land and Natural Resources (BLNR).

“The 999-year leases that are left are kīpuka of history. Many of the families who hold these leases today lived on the same lands well before the leases were granted. The continuity of the family’s relationship to their ‘āina is more and more difficult to hold on to in this day and age. We want to help these families preserve that unbroken connection for as long as possible,” Kalama said.

Bittersweet ending

In order to have Carinthia’s interest assigned to her sons, NHLC documented her genealogy, which required obtaining a death certificate for one of her brothers who had died in California. NHLC’s title searcher and genealogist Ede Anne

Fukumoto worked painstakingly to piece together the evidence of the family’s genealogy and locate death certificates for Carinthia’s siblings.

Lessees wishing to transfer their interest must provide the Department of Land and Natural Resources (DLNR) with documentation establishing the nature of their interest and that their interest will go to a qualified family member as the laws that apply to these leases only permit transfers to family members.

After Kalama submitted the completed paperwork and transfer deed to the DLNR, it let her know when it would officially accept and authorize the transfer. On the night before the meeting, William called Kalama to let her know that he had just taken his mother Carinthia to the emergency room. “Camille said not to worry, she would handle the hearing. She really held my hand throughout the entire case!” he said. “I shared with mom before she passed and she knew that this was good. She knew that she wouldn’t be the last one standing.” The transfer was approved, Dec. 9, 2016 and Carinthia died on December 20th. ■

HŌKŪLE‘A

Continued from page 6

people stepping up, wanting to learn, and wanting to become guides for their community.”

Anticipation has been building for Hōkūle‘a’s June 17 return since it arrived in Tahiti, the last stop before the final leg home that will bring it 2,500 miles northward.

The crew spent five days in Tautira before beginning the journey home on May 18. In a blog announcing the departure, the crew posted: “The people of Tautira have been the Tahitian caretakers of the canoes and crews of PVS since Hōkūle‘a’s maiden voyage in 1976. Upon arrival in Tautira, the crew paid homage to the family ties so important to the shared voyaging heritage of Hawai‘i and Tahiti, visiting the gravesites of leaders who helped build the connection more than forty years ago. The crews were hosted at Mayor Papa Sane’s home and welcomed as family in this voyaging community so closely held to Hawai‘i’s own.”

For more information on the homecoming and related events, visit [www.hokulea.com/home](http://www.hokulea.com/home). ■



# The Lost Tunnel of Pelekunu



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

*Editor's note: This month's column is adapted from "Tales of Molokai: The Voice of Harriet Ne."*

Pelekunu Valley, on Moloka'i's northeast coast, is deep and narrow. Sunshine reaches deep into the valley for only a few hours each day. Long ago, Pelekunu residents learned to rise early to take greatest advantage of those sunlit hours. Back in the 1800s, only 200-300 residents lived in the valley, nearly all related, as the valley is

distant from the rest of Moloka'i, even with modern transportation.

In those early times, kāne gathered wood for outdoor stoves and started each day with heating up water for nehe (tea), which helped with internal cleansing of their bodies. After breakfast – usually nehe, taro slices and seasonal fruit – men worked in the lo'i and gardens, or went fishing. Some women gathered leaves and vegetables for the evening meal, fished in the stream for 'o'opu and hihirwai, gathered seaweed and shellfish or did laundry at the stream's edge, spreading the clothes on a grassy area nearby to dry in the sun.

A love story from those early times tells of courage and determination, as well as physical stamina. A Pelekunu maiden fell in love with Akoni, who lived on the other side of the mountain in Kamalō. In fair weather, Akoni paddled his canoe

from Hālawā to Pelekunu. When the weather was bad, he would hike the Kamalō trail to court her. But one day, the weather changed as Akoni paddled to Pelekunu. The ocean became too rough to return home by canoe and recent rainstorms had washed out parts of the mountain trail. Yet it was urgent that Akoni return to Kamalō to help his aging father repair their fishpond, so he decided to take another route. He had heard tales of a mysterious mountain tunnel that joined Pelekunu and Kamalō, though its location had been forgotten.

People spoke of the tunnel with fear, and his ku'uipo begged him not to go, but Akoni was determined. So his ku'uipo went to every Pelekunu family to ask about the tunnel's location until finally Kaleiho'olau, a kama'āina, agreed to help the couple find it. They quickly packed food and water and

Kaleiho'olau brought a torch. The three hiked to the northeastern part of the valley until Kaleiho'olau pointed out the tunnel entrance in a cave on the side of the cliff. The lovers kissed aloha and the young man entered the cave.

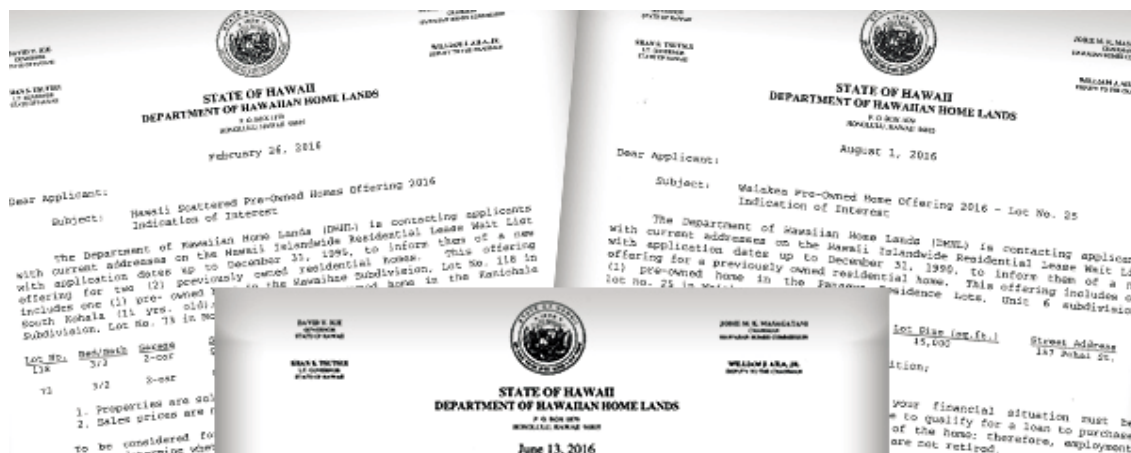
Initially, light streamed into the tunnel from the entrance but grew steadily dimmer until there was only darkness. Akoni lit his torch and continued slowly, stumbling and groping his way along the tunnel. After hours of walking, he began to feel dizzy and nauseated, and was having difficulty breathing. He sat and rested briefly, but knew he needed to get to fresh air. He knew the torch was using up oxygen, but finding his way in complete darkness would be perilous, so he kept it lit until, finally, light glimmered far ahead. At last, he stumbled through the opening. He leaned, panting, against the rocks, grateful to be alive. In that moment, he realized that the tunnel was there and could be used. He turned toward the cave and said a mahalo prayer, thanking

the guiding spirits who brought him through the tunnel safely.

When Akoni moved into the sunlight, he saw that he was on his own property, just south of Ioli Gulch. His parents were astonished to see him. Akoni excitedly told them about the tunnel that exited on their property. He could hike to Pelekunu whenever he wished.

Akoni showed his father the tunnel the next day and shared the discovery with Kamalō residents, including the dizziness and suffocation he felt midway through the mountain. He said no one should use the tunnel when ill or having breathing trouble, and they must always tell Akoni and his family if they were using that route. The tunnel was known, again! However, after the young couple were married, Akoni had no longer needed to go through the mountain. ■

## Are you missing out?



Offers for Hawaiian homestead lots are in the works for 2017, starting with O'ahu, Kaua'i, Lāna'i and Maui. Oftentimes beneficiaries who fail to update the Department of Hawaiian Home Lands with their updated mailing address do not receive our offers.

If we can't deliver information to your doorstep you're missing out on important information like the lot offers, homebuyer education programs, and more!

Don't miss your next offer! Update your contact info TODAY!

Visit [dhhl.hawaii.gov/deliver](http://dhhl.hawaii.gov/deliver)

- Check if you or someone you know is on our list of Non-Deliverable Addresses
- Download a Change of Address form or request one be mailed to you
- You may also pick up a Change of Address form at any of our DHHL Offices statewide
- For more information, call our Homestead Services Division at (808)620-9220

‘Āina Ho‘opulapula,  
He Kuleana.



HAWAIIAN HOME LANDS  
HAWAIIAN HOMES COMMISSION · DEPARTMENT OF HAWAIIAN HOME LANDS

[dhhl.hawaii.gov](http://dhhl.hawaii.gov)





# Protecting culture and resources



By Derek Kauanoe

In the United States, the government-to-government relationship is an “external relationship” between a Native nation and the U.S. federal government. This relationship is in contrast to the internal relationships and affairs we focused on last month. As a



Richard Monette

reminder, recognized Native nations use the external relationship with the federal government to develop their internal affairs and relationships. We start this article with a brief explanation of the general protection the U.S. provides a Native nation through the government-to-government relationship. We explore a few ways Native nations utilize federal protection. Lastly, we encourage consideration of how a Native Hawaiian government could utilize the relationship.

## U.S. Protection

In 1886, the Supreme Court explained that with the government-to-government relationship “there arises the duty of protection, and with it the power” to provide that protection. Indigenous rights advocate and law professor Charles Wilkinson explained the government-to-government relationship, in modern times, “provides protections for [Indigenous peoples’] resources and federal aid of various kinds in development of those resources.” He also shared the relationship in modern times “provides federal protection for [indigenous]

resources and federal aid of various kinds in development of these resources.”

With federal protection, Native nations operate without interference from others, including the federal and state governments. A federal Indian law treatise further explains that the Secretary of the Interior must “avoid interference with internal tribal matters.”

## Utilizing Federal Protection

Richard Monette, a law professor and director of the Great Lakes Indian Law Center, shared with us how Native nations use their federally recognized status. “Here on the continent, indigenous groups understand that political autonomy is important and recognition of our lands are something we hold strongly to because our lands help preserve our identities and cultures from outside pressures.” Monette continued, “Having a government makes a people’s voice legitimate, and it allows for the invocation of certain laws that preserve culture including the consultation process.”

Professor Monette also explained how federal recognition makes a difference to the Standing Rock Sioux Tribe’s efforts against the Dakota Access Pipe Line. “Without federal recognition, there is no requirement to conduct consultation” indicating a federal obligation to consult with that Native nation.

Monette further explained, “Tribes set water quality standards. Even if the pipeline gets built, if the pipeline affects the tribe’s water quality, the tribe’s recognized status means they have a way for addressing the issue.”

According to Monette, recognized Native nations “have different ways of producing capital.” With this capital, Native nations “then hire their own scientists for determining health impacts on the land base and resources caused by others

SEE PROTECTION ON PAGE 17

# TRUSTEE FINALISTS KAMEHAMEHA SCHOOLS

The Probate Court appointed a Trustee Screening Committee to nominate three candidates to be considered by the Court for appointment as a Trustee for the Estate of Bernice Pauahi Bishop.

The Screening Committee solicited applications from individuals who possess a deep sense of commitment and the ability to ensure Princess Bernice Pauahi Bishop’s vision and legacy are perpetuated into the future, and who have the experience and education to fulfill their duties and responsibilities as set forth in the organization’s governance policy, and be able to properly assess the performance of the Chief Executive Officer in managing the Kamehameha Schools. After reviewing resumes and vision statements of 63 applicants, and conducting personal interviews with semi-finalists, the Screening Committee has determined that the following three finalists (listed in alphabetical order) best meet the Probate Court’s requirements and desirable qualities and characteristics:

**Timothy E. Johns**

**Kathryn S. Matayoshi**

**Elliot K. Mills**

## The Probate Court required candidates to possess expertise in one or more of the following areas:

- ☐ Business administration, to include knowledge, skills and prior successful experience in managing a large corporation;
- ☐ Finance and investment, to include management of land and monetary assets of a multi-million dollar corporation;
- ☐ Strategic planning and policy setting, to include responsibility for administering the affairs and/or setting policies for the direction and management of a large corporation or educational institution; or
- ☐ General areas of interest, including education, law, finance, or especially relevant background in governance.

## The desirable qualities and characteristics of a trustee should include:

- ☐ A recognized reputation of integrity and good character
- ☐ The capacity to fulfill the responsibilities of a fiduciary under trust law
- ☐ Respect for and from the community
- ☐ Consistent and active leadership in the community at large with specific emphasis on issues impacting the well-being of the people of Hawaii

## The optimal candidate would have:

- ☐ A history of success in business, finance, or related areas
- ☐ A formal education
- ☐ Outstanding personal traits guided by Hawaiian values such as pono (to be moral and proper), *‘imi ‘ike* (to seek knowledge), *laulima* (to work cooperatively), *lokomaika‘i* (to share), *na‘au pono* (to possess a deep sense of justice), *mālama* (to care for each other), and *ha‘a ha‘a* (to be humble).
- ☐ A willingness and sincerity to uphold the purposes of the Kamehameha Schools Bishop Estate as stated in Pauahi’s Will and Codicils.

The general public is welcomed to submit written comment and support of the candidates, which will be filed with the Probate Court, if received before 4:00 p.m. on, June 13, 2017 at the address below:

**Trustee Screening Committee**

**c/o Inkinen & Associates**

**1003 Bishop Street, Suite 1477**

**Honolulu, HI 96813**

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



'Aha Kāne conferences empower Native Hawaiian males to strengthen their roles in their families, in their communities and as leaders. -  
Photo: Courtesy of 'Aha Kāne and Hale Mua 'o Kākuhihewa



# Transforming the health of our kāne

By Treena Shapiro

Looking for solutions from within, Native Hawaiians and health professionals are sharing mo'olelo about kāne health to help uplift males across the pae 'āina.

This month, the Office of Hawaiian Affairs is unveiling *Kānehō'ālani: Transforming the Health of Native Hawaiian Men*, a decade-in-the-making study on the well-being of Hawaiian kāne, grounded in data from the state Department of Health and the U.S. Census Bureau, among other sources.

"The *Kānehō'ālani* Native Hawaiian men's health report is the first-ever focus on Hawaiian men's health that looks at medical data, physical health, chronic diseases, behavioral health and some of the more socio-economic challenges from a cultural lens to paint a clearer picture of Native Hawaiian men's health issues among our kāne," said OHA Ka Pouhana/CEO Kamana'opono Crabbe.

"That's very crucial data for us to understand so we can meet the needs of those on the ground in our community providing those types of services," he added.

'Aha Kāne Foundation Executive Director Keola Chan explained the comprehensive report presents data as a form of mo'olelo. "I think it's really important that we begin telling our story and we begin addressing that story and how we shift and shape and make a new direction for ourselves," he said. "*Kānehō'ālani* gives us a great mirror, in a way, to be able to look at ourselves and what is happening to our families, members of our community."

At first glance, it might seem like *Kānehō'ālani* has little new to offer in terms of statistics. In the mid-1980s, a group of scholars presented the *E Ola Mau* study in Washington, D.C., which led to passage of the Native Hawaiian Health Act. Yet three decades later, the health disparities identified in that study still persist. "It would be really unfortunate for us to get 20 years down the

line and for us to look back how we're looking back at *E Ola Mau* and see pretty much the same issues, the same numbers, and not much changes happening," Chan said.

Chan suggests *Kānehō'ālani* could be used to make the pendulum swing for the next generation by "making decisions that feel right to us in our na'au, taking into account all of those things, not just policy, taking into account our land, our next generation, our families, the relationships that we have spiritually to the ones that have come before us," said Chan. "That's bottom line for me what it's about: restoring hope and maui ola and mana back again."

In *Kānehō'ālani*, Native Hawaiians have a tool to take ownership and responsibility of their well-being and effect change on their own terms. "I think too often data has been held by others. We have been treated in their own methods and ways and it hasn't really helped us," said Chan.

To tell the current day story, the report takes a look back at Hawaiian society prior to western contact, in addition to considering

the contemporary Hawaiian male from 'iewe to iwi, keiki to kūpuna.

Crabbe pointed out that Capt. Cook's journals and other explorers' accounts of Hawai'i describe a thriving society with abundant resources, where kāne played vital roles as leaders, providers and warriors – strong in physique, with endurance to work long days in the sun. They were leaders, providers and warriors. However, "Over a span of close to 300 years from the time of Cook until today, the profile of Native Hawaiians as a whole, and more so for Native Hawaiians males, is quite the opposite," he said.

Crabbe said the report will be used to identify some areas of concern where OHA and partners can intervene and implement culturally-appropriate options to reach more kāne.

For instance, the data shows that Hawaiian males generally prefer cultural healers over western-based medical professionals, such as ho'oponopono over psychiatric counseling.

But because there hasn't been much support for sustaining the practice, there aren't enough ho'oponopono practitioners to meet demand.

Chan doesn't dismiss the effectiveness of some western treatments but he thinks they should be among an array of options that include Hawaiian healing techniques like lomilomi or lā'au lapa'au.

"A report like this can really help birth a sense of hope of restoring or of implementing options for those in our community," Chan said. "They may not know that they have data or a report like this but they'll feel how we use this data and how we leverage it to make policy changes that can definitely reach down into our communities and have a huge effect." ■

Report cover Illustration:  
Solomon Enos



**BY THE NUMBERS**  
Intergenerational health outcomes include

**OBSESITY:**  
**82.7%**  
of kāne

**HYPERTENSION:**  
**33.6%**  
of kāne

**DIABETES:**  
**10.6%**  
of kāne

**CANCER:**

Kāne contract cancer at the second highest rate, but die from it with the highest mortality rate

Kāne are less likely to participate in cancer prevention and treatment trials

Source: *Kānehō'ālani: Transforming the Health of Native Hawaiian Men*

I think it's really important that we begin telling our story and we begin addressing that story and how we shift and shape and make a new direction for ourselves. *Kānehō'ālani* gives us a great mirror, in a way, to be able to look at ourselves and what is happening to our families, members of our community."

— Keola Chan, Executive Director 'Aha Kāne Foundation



Traditional activities, like preparing an imu, help kāne reconnect with their culture. -  
Photo: Kai Markell



Intergenerational activities bring together Hawaiian males from keiki to kūpuna. -  
Photo: Courtesy of Sam Kapoi



## iune

## CALENDAR LISTINGS

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

Fire Captain J. Todd at the 2011 lei draping in Honolulu. - Photo: Courtesy Steve Forman

CELEBRATE  
KAMEHAMEHA  
‘EKAHI

- > June 9: Lei Draping in Honolulu, O‘ahu at 3:30 p.m.
- > June 10: 101st Anniversary King Kamehameha Celebration Floral Parade in Honolulu, O‘ahu at 9 a.m. and Ho‘olaule‘a at Kapi‘olani Park at 11 a.m.
- > June 10: King Kamehameha Day Celebration Parade in Līhu‘e, Kaua‘i at 9 a.m. and Ho‘olaule‘a until 2 p.m.
- > June 10: King Kamehameha Day Celebration Parade in Kailua-Kona, Hawai‘i at 9 a.m. and Ho‘olaule‘a at 10 a.m.
- > June 10: Kamehameha Festival in Hilo, Hawai‘i at 10 a.m. and Lei Draping at 5 p.m.
- > June 11: Lei Draping in Kohala, Hawai‘i at 8 a.m., Parade at 9 a.m. and Ho‘olaule‘a at 10 a.m.
- > June 17: Nā Kamehameha Commemorative Nā Pā‘ū Parade at 9:45 a.m. in Lahaina, Maui
- > June 17 & 18: Ho‘olaule‘a at 9 a.m. in Lahaina, Maui

More info on the website: [www.hawaii.com/kamehamehaday](http://www.hawaii.com/kamehamehaday)



Ka Hula Piko celebrates the birthplace of hula on Moloka‘i. - Photo: Courtesy Ka Hula Piko

## KA HULA PIKO

June 1, 8:30 a.m. to 11:30 p.m., Maunaloa Highway, heading west past the airport  
June 2, 6 p.m. to 8:30 p.m., Kulana O‘iwi Complex  
June 3, 8:30 a.m. to 3:30 p.m., Kualapu‘u Park & Community Center

This cultural and educational event celebrates many oral traditions of Moloka‘i. The three-day event starts at the birthplace of hula and includes talk story, sharing of hula, live entertainment, foods, crafts,

lei making and lomilomi. Sponsored by OHA. Visit [www.kahula-piko.com](http://www.kahula-piko.com) for more information.

## KAKA‘AKO MAKAI UPDATE

June 1, 6 to 8 p.m., West Hawai‘i Civic Center  
June 2, 6 to 8 p.m., University of Hawai‘i-Hilo

OHA’s community meeting series on Kaka‘ako Makai concludes with two sessions on Hawai‘i Island. Hear updates on the Kaka‘ako Makai planning process and share your thoughts.

Call 594-1888 or visit [www.oha.org/kakaako](http://www.oha.org/kakaako) for more information.

NĀ MĀKUA KĀNE,  
CELEBRATIONS OF FATHERS

June 3, 9:30 a.m. to 4 p.m.

This event focuses on the importance of fathers being involved in their children’s lives and encourages fathers and male caregivers to be leaders within their families. Free. Wailuku War Memorial Stadium Complex, (808) 242-0900.

KIDS FIRST!  
FILM FESTIVAL

June 11, 25; July 9, 23, 30, 3 p.m.

UH-Mānoa’s Outreach College once again presents a free film series for keiki from 4 to 15. Themes include: Small Kine Keiki (June 11); Techies, Trekkies, Spies, & Sci-Fi (June 25); Nurture Nature (July 9); Be True to You (July 23) and Whale Rider (July 30). Visit [www.summer.hawaii.edu](http://www.summer.hawaii.edu) or call 956-9883 for a full list of films and suggested age ranges.

## HOLOMUA: MOVING FORWARD THROUGH GRIEF

June 17, 9 a.m. to 2 p.m.

This Hawaiian cultural values workshop led by Kumu Brad Lum will explore Hawaiian cultural practices that focus on relationships with self and others, the ‘āina and spirituality. \$20 donation, limited to 24 participants. Hospice Hawai‘i, 860 Iwilei Road. 266-4787, [sandypohl@hawaiiantel.net](mailto:sandypohl@hawaiiantel.net).

SALT AT OUR KAKA‘AKO  
DEDICATION CELEBRATION

June 17, 5 to 10 p.m.

SALT is marking two milestones at this event: the official dedication of the community gathering place and Hōkūle‘a’s homecoming (see page 6 for other homecoming events). The celebration features the Honolulu Night Market and the Polynesian Voyaging Society, with live music and entertainment from Kapena, Kupaoa, Kimie Miner and Taimanea. Free. [www.saltatkakaako.com](http://www.saltatkakaako.com).

## MAMO AT THE MACC

June 17, 7:30 p.m.

MAMo’s Wearable Art Show is returning to Maui for a fourth year. The celebration of Hawai-

ian design in fabric and clothing will be followed by a designer trunk show. \$35-\$65. Maui Arts & Cultural Center, (808) 242-SHOW, [mauiarts.org](http://mauiarts.org).

‘OHANA FIRST AT HAWAI‘I  
FIRST FCU

June 24, 10 a.m. to 2 p.m.

This event is a fun way to get some financial education and learn about an array of resources and tools to empower Native Hawaiians in our community to improve their economic situations and standard of living. Make sure to stop by the OHA booth. Free. Hilo Shopping Center, (808) 933-7349 (Hawai‘i First Credit Union), (808) 933-7349 (OHA’s East Hawai‘i Office).

NATIVE HAWAIIAN  
TRADITIONAL HEALING

June 29, 5:30 to 8 p.m.

OHA, in partnership with Ho‘ola Lāhui Hawai‘i, offers a presentation of Native Hawaiian traditional healing arts with lā‘au lapa‘au practitioner Sean Chun. Free. Līhu‘e Public Library. (808) 241-3390. ■





(L-R) Jonah Kahanuola, Zachary Alaka'i Lum and Solatorio Nicholas Keali'i Lum, of Keauhou won nine Nā Hōkū Hanohano awards for their self-titled debut album.

## NĀ HŌKŪ HANO HANO AWARDS: 'Ōlelo spoken here

By Lynn Cook

Star-status entertainers, local folk and visitors from Japan and other music-loving destinations packed the Hawai'i Convention Center May 20 for the 40th annual Nā Hōkū Hanohano Awards.

Not there to socialize, they stayed in their seats, paying close attention to the multiple award announcements and remembering that some of the nominees were already Grammy Award winners.

The exception came during the late-in-show performances from combined hip-hop, jazz, reggae and rock artists that brought the audience to its feet, dancing – another first for the Hōkū's.

The big news of the night was the presentation of a record total of

nine awards for a debut album from Keauhou, three local boys who were inspired to honor their heritage and their kumu with traditional music in the official language of Hawai'i.

Like many of the honorees of the evening, they gave their mahalo in 'ōlelo Hawaii, followed by an English version for those still learning.

There was a bit of fun conversation from the podium from longtime hosts Kimo Kahoano, Brickwood Galuteria and Skylark Rossetti about the "old days" when the event was held

at the Blaisdell Concert Hall. The three were radio personalities then and the event had only 14 award categories. This year the awards numbered over 30.

View the full list of winners at <http://goo.gl/uLeMfK>. ■



Kalani Pe'a wins Contemporary Album of the Year at this year's Nā Hōkū Hanohano Awards. - Photos: Courtesy HARA

## Olohe Dr. Mitchell Eli



### Founder of the Lua Secrets of Success Seminar

Award winning physician, Lua Master, Author, Featured on Radio and Television (US & International), authority on a broad spectrum of Native Hawaiian practices. Success and motivational trainer.

I am personally inviting you to register for the 48-hour Lua Leadership Training for Native Hawaiians on July 1-2, 8-9, 15-16, 2017. Register now for this outstanding course based on traditional knowledge, skills and values that will transform your life. Learn lua fighting strategies, lomi lomi, laau lapaau, mana building and increase your knowledge of things Hawaiian. Class size limited. Register now. \$175 for the 3 weekends (received by June 24<sup>th</sup>). Afterwards, the fee is \$225. Call 531-7231 for more information and to request an application form.

(Advertisement)



### Dinner Buffet & Moon Walk

Saturday April 8 and May 6 /  
Dinner 6pm, Moon Walk 8pm

Experience the Valley at night! Dinner buffet at the Proud Peacock Restaurant, followed by a moonlit walk to the waterfall



### Easter Brunch & Egg Hunt

Sunday April 16 at the Pikake Pavilion and Main Lawn

Family-style brunch and an egg hunt for keiki – All brunch reservations include free same-day Waimea Valley admission!



### Family Days at the Valley

Kama'aina Keiki Wednesdays and Lā 'Ohana Sundays\*

Free/discounted admission, activities, games, and much more for the entire family

\* 3<sup>rd</sup> Sunday Every Month



### Hale'iwa Farmers' Market

Thursdays 2 - 6pm at the Pikake Pavilion

Award-winning weekly market with fresh produce, local vendors, arts and crafts, and live music



Waterfall, Botanical Gardens, & Cultural Activities

On the North Shore Across from Waimea Bay

Open 7 Days a Week, 9am - 5pm

Call: (808) 638-7766

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## Artist selected for Kamehameha III statue

The city has picked Oregon-based artist Thomas Jay Warren to create a bronze statue to honor King Kamehameha III in Thomas Square.

Warren's proposal is a 12-14 foot tall statue of Kauikēaouli in western court uniform, gesturing toward a raised Hawaiian flag that honors Lā Ho'ihō'i Ea, the restoration of the Hawaiian Kingdom that took place in Thomas Square in 1843.

The City and County of Honolulu Commission on Culture and the Arts considered both written and verbal testimony on six proposed statues at their May 11 meeting. After open discussion on the proposals, cultural concerns and where the statue would stand within Thomas Square, the commissioners voted by ballot.

The statue is scheduled to be completed in time for unveiling at the 175th anniversary of Lā Ho'ihō'i Ea on July 31, 2018.

## Conservation conference accepting registration

Register for the 2017 Hawai'i Conservation Conference by June 9 to take advantage of an early bird discount for the July 18-20 gathering.

This year's theme is He Wa'a He Moku, Mālama Honua: Caring for Island Earth and will highlight the need to protect the biocultural resources here and around the globe. Nainoa Thompson, president of the Polynesian Voyaging Society and ocean elder will deliver the keynote address.

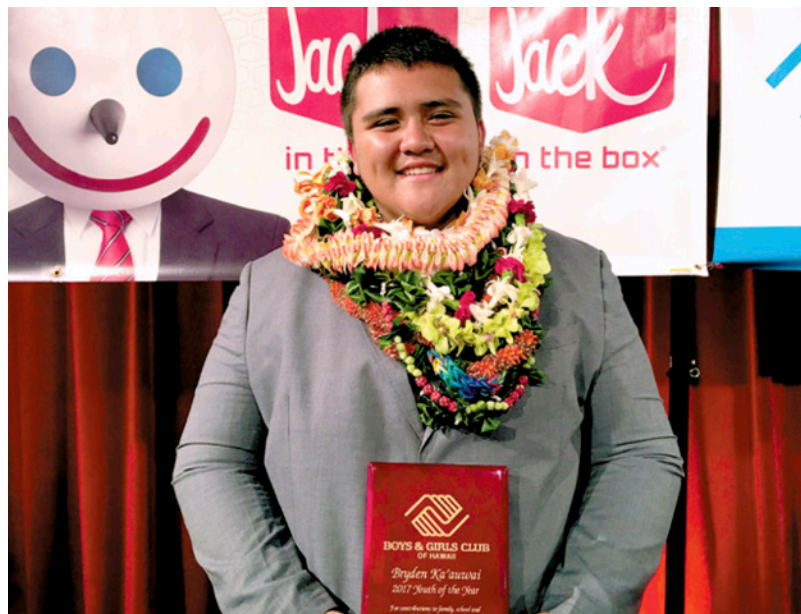
Find out more on the conference website: [www.hawaiiiconservation.org/conference/2017-hawaii-conservation-conference](http://www.hawaiiiconservation.org/conference/2017-hawaii-conservation-conference).

## DOE adopts Hawaiian language standards

In a victory for kaiapuni students, the Department of Education unanimously adopted K-12 Hawaiian language standards to meet the needs of students learning in 'ōlelo Hawai'i.

That means next school year, students in Hawaiian language

## BGCH YOUTH OF THE YEAR WINS \$5,000 SCHOLARSHIP



The Boys & Girls Club of Hawai'i named Kaua'i High School sophomore Bryden Kahiapo Ka'auwai its 2017 Youth of the Year. Bryden joined the Kapa'a Clubhouse when he was younger, then returned last summer through ALU LIKE, Inc.'s Employment & Training Program to gain work experience and leadership skills. This month Bryden travels to southern California to compete for the Pacific Region Youth of the Year title. - Photo: Courtesy of Boys & Girls Club of Hawai'i

immersion programs will be held to academic standards as rigorous as the college and career-readiness standards in traditional public schools but with additional standards reflecting Hawaiian culture, worldview and Hawaiian language acquisition.

The standards will be used to create new assessments that measure what kaiapuni students are actually learning in class, as concerns had been raised over administering a version of the Hawai'i State Assessment that had been translated from English to Hawaiian, not always accurately.

## Academic fellowship accepting applications

The Hawaiian Scholars Doctoral Fellowship Program is accepting applications for the 2017-18 academic year through June 26.

Formerly the Mellon-Hawai'i Doctoral and Postdoctoral Fellowship Program, the academic fellowship is seeking its 10th cohort of Native Hawaiian scholars committed to advancing knowledge of the Hawaiian natural and cultural environment, history, politics and society.

Fellows receive \$45,000 to help complete their dissertations before accepting their first academic posts, as well as opportunities to

present their research, meet academic publishers and network with community leaders, mentors and previous fellows.

"This is the most successful program that has supported a new generation of Hawaiian scholars to earn their PhDs, to publish and to join the tenured ranks of the professoriate," said Dr. Noelani Goodyear-Ka'ōpua in a press release. Goodyear-Ka'ōpua, an associate professor of political science at the University of Hawai'i at Mānoa, was a postdoctoral fellow in the program's 2013-2014 cohort and serves as a mentor for the 2016-2017 cohort. "It has nurtured young scholars through meaningful mentorship, professional development training, and network building. When future generations look back at the flourishing of multidisciplinary Hawaiian scholarship in the early 21st century, they will be able to see the impact of those who were supported by this program. This is no exaggeration."

Application materials are available at <http://kohalacenter.org/hawaiian-fellowship>.

## Learn more about diabetes

Free classes are being offered for people with Medicare and others

interested in learning more about diabetes and pre-diabetes.

Mountain-Pacific Quality Health is offering Diabetes Empowerment Education Program classes to support education from health care providers and certified diabetes educators. They aren't meant to replace medical treatment, but rather supplement it.

Classes are Wednesdays from 10 a.m. to noon through July 12 and can be provided in Ilocano and Tagalog. To register, call 545-2550.

## Kupu offers summer service learning

Young people interested in working toward a sustainable Hawai'i can look into internships and leadership opportunities at Kupu, a nonprofit that offers conservation education and hands-on training.

This summer, Kupu has summer internship opportunities on Moloka'i, Kaua'i, Hawai'i Island and O'ahu. These opportunities include positions in Kalaupapa's maintenance or cultural resource departments; helping with pollinator conservation efforts with Mālama Kaua'i and working in Waipi'o Valley taro

fields, among others. Information is available at <http://www.kupuhawaii.org/conservation/>.

Kupu is also seeking a HYCC Community Team Leader in Nānākuli through August 2017. More information is available at <http://www.kupuhawaii.org/hycc-community/>.

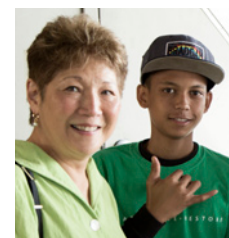
## Lua Leadership Training course offered

A special course of traditional hand-to-hand fighting, success thinking, haka, Hawaiian traditions, history and values from a lua perspective will be taught the first three weekends in July at Kualoa Ranch.

Special requirements apply. Applications are due by June 25th. For more information, application, and training fees, contact Dr. Mitchell Eli at 531-7231.

## Kupu brings together keiki and kūpuna

More than 60 kūpuna from Nānākuli, Papakolea and Waimānalo joined Kupu's Community youth program participants at the Kewalo Basin Netshed for Kupu's Kūpuna Day last month.



Kupu's Kūpuna Day. - Photo: Courtesy of Kupu

The event, which is held at least twice a year, included cultural performances, arts and crafts, Hawaiian food and talking story to promote inter-generational and cultural exchange.

"Our Kupu Kūpuna Day is such a special and fun event that connects keiki with kūpuna," said John Leong, Kupu CEO. "The link between kūpuna and keiki is important beyond measure as it allows kūpuna to fulfill their significant roles as mentors in our society and allows keiki to develop respect, character, and learn from a lifetime of wisdom. This event provides an opportunity for our program participants to listen, learn and serve those who came before them." ■





‘Āina Archaeology is conducting a Cultural Impact Assessment (CIA) for the City’s Kapālama Canal Catalytic Project. The project proposes a linear park along Kapālama Canal encompassing Kōkeʻa and Kohou Streets from Nimitz Highway to the H-1 Freeway. The park will include a

waterfront promenade and complete streets improvements, underscored by green infrastructure, and waterway/bank modifications to improve the Canal’s water quality and catalyze broader neighborhood improvements. The purpose of this CIA is to evaluate potential impacts to traditional

cultural practices as a result of the proposed project. We are seeking the public’s kōkua (assistance) regarding the following aspects of our study:

- General history, legends and traditional uses of Kapālama
- Knowledge of cultural resources and practices

• Referrals of kūpuna (elders) or other knowledgeable individuals

Please contact Kamoa Quitevis o ‘Āina Archaeology, at 1-808-593-3020 or by e-mail at [kamoa@ainaarch.com](mailto:kamoa@ainaarch.com), if you have any questions, mana‘o or concerns you would like to share. ■

## PUBLIC MEETING NOTICE

### DRAFT COMPREHENSIVE MANAGEMENT PLAN FOR WAO KELE O PUNA

Location: Kamehameha Schools Kea‘au, Ha‘aeamahi Dining Hall  
Date & Time: July 6, 2017  
from 5:30 p.m. to 8:00 p.m.

Background: Since the beginning of 2016, the Office of Hawaiian Affairs has been preparing a Comprehensive Management Plan (CMP) for Wao Kele o Puna, a 25,856-acre low-land rainforest that OHA owns on Hawai‘i Island. On January 5, 2017, OHA held a public meeting to solicit initial community input. A draft CMP has since been created and OHA seeks to present the draft to the community to gather additional input. Light refreshments will be served.

Contact: Any questions regarding this community meeting or the general planning process can be directed to ‘Oluc Campbell at 808-594-1848 or [oluc@oha.org](mailto:oluc@oha.org). ■

# The Mo‘okūauhau of Kūkaniloko

By Office of Hawaiian Affairs Staff

Kūkaniloko possesses historical, cultural and spiritual mana as the birthplace for some of O‘ahu’s highest ranking chiefs. It’s a physical representation of mo‘okūauhau, or the unending genealogical lineage that binds ‘āina, akua and kānaka.

To follow its origins, we start with what the land and its name reveal. Kūkaniloko has no literal translation, but many believe the name might refer to the sounds of the birthing activities that took place there. Samuel Elbert, close friend and colleague of Mary Kawena Pukui, literally translates Kū-Kani-Loko as “Upright-Singing-Within.” Members of the Hawaiian Civic Club of Wahiawā interpret it as “to anchor the cry from within.”

Located in the ahupua‘a of Kamananui, Kūkaniloko was designated for ali‘i kapu and established as a chiefly birthing site around AD 1000. One of two traditional birthing places for the high ranking ali‘i, Kūkaniloko’s sacred birthing stones were linked to Ho‘olonopahu heiau, a waiahu (temple) where non-human sacrifices were made to the gods. It was there that the legendary temple drum Hāwea was kept alongside its companion drum ‘Ōpuku.

Kūkaniloko is composed of 180 basalt stones. Varying in size and shape with at least one large depression on its surface, these pōhaku (boulders) are living beings known by name and their

relationship to each other.

Kūkaniloko was established by Nanakāoko (kāne) and Kahiliokalani (wahine) for the birth of their son Kapawa, the very first ali‘i to be born at Kūkaniloko. Ahukai (kāne) and Keakamilo (wahine) then gave birth to La‘amaikahiki (kāne). Mā‘ilikūhahi (kāne) was the third to be born at Kūkaniloko and chosen by the people to reign as king of O‘ahu at 29 years old. Mā‘ilikūhahi underwent elaborate ceremonies to reenact the cutting of the piko and circumcision for the purpose of cleansing the new chief.

The next known ali‘i to be born was Kalanimanuia (wahine), descended from Mā‘ilikūhahi through Kaonaiki, who passed away at the age of 91 to end her 65-year rule. The last known ali‘i to be born here was Kākuihewa (kāne), grandson of Kalanimanuia through Ka‘ihikapuamanuia. Kākuihewa was 39 years old when he inherited the rule from his father, and was renowned for the great abundance of food, fish and fresh water on his lands.

To protect Kūkaniloko from future development, explore compatible agriculture and other programmatic initiatives, and contribute to Hawai‘i’s food self-sufficiency goals, the Office of Hawaiian Affairs is developing a Master Plan for its 511-acre site immediately surrounding the birthing stones. The planning process will include several opportunities for public input, spaced out over the next two years. ■

## PROTECTION

Continued from page 11

rather than relying on the research of state governments and state universities.” This scientific evidence is used to deal with health and culture issues in a way that works for the Native nation. He reiterated, “a Native government can do these things with recognition.”

Monette also shared that he “does not know of any collective official action” where a recognized Native nation voluntarily relinquished its recognized status. This fact is important because some say Native Hawaiians should not pursue federal recognition due to past wrongs against Native nations. While Monette clarified that there are some Native nations whose federally recognized statuses were involuntarily relinquished, he quickly pointed out that “many of those sought to have their governments re-recognized.” This information suggests that while the relationship is complex, it is sufficiently useful and beneficial to attain federal recognition.

### Considering Native Hawaiian Federal Protection

While Native Hawaiians’ history and culture are unique from other indigenous peoples, there exists a common desire to protect and perpetuate our culture, language, as well as lands and other resources. If federal recognition protects a Native Hawaiian government’s resources and abilities to make decisions about culture, language, and how Native Hawaiians relate to each other as citizens

of that government, then, is federal recognition something for Native Hawaiians to seriously consider?

If federal recognition makes it possible for a Native Hawaiian government to protect its cultural sites and its natural resources for its citizens and implement its own safeguards that are more effective than what the state and county governments do, then is it not an option for discussion among Native Hawaiians?

In summary, the government-to-government relationship provides Native nations with protection by the federal government against other entities and interests. This protection allows indigenous people to manage, develop, and use their resources in ways that are consistent with their culture, customs, and values without interference. Native Hawaiians may want to consider how we can collectively use the government-to-government relationship to manage our resources to make sure we address the needs of our people today and generations to come. ■

*OHA’s Governance Program examines different governance models, issues, etc., and shares information with our beneficiaries through monthly KWO columns.*





*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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## Hawaiians have a voice in correctional system improvements

House Concurrent Resolution 157, passed by the Legislature this Session, extends the life of the Correctional Justice Task Force through 2018. This task force, created by House Concurrent Resolution 85 in 2016, convened under the leadership of Justice Mike Wilson to study incarceration policies to improve Hawai'i's correctional system.

The need to improve these policies is a cause that OHA has long advocated for. In 2010, OHA released the study "The Disparate Treatment of Native Hawaiians in the Criminal Justice System." This report was a catalyst for legislation in the 2011 Session, enacted as Act 170, which created the Native Hawaiian Justice Task Force to formulate policies and procedures to eliminate the disproportionate representation of Native Hawaiians in Hawai'i's criminal justice system.

The Native Hawaiian Justice Task Force convened regular meetings and held summits statewide to receive oral and written testimony. The result of these meetings, summits, and site visits, was the Native Hawaiian Justice Task Force report, issued in 2012.

In the work of improving the correctional system, it is important that we aloha and mahalo Renwick V.I. Tassill, a kupuna we know and affectionately remember as "Uncle Joe." Uncle Joe, who was called home by Ke Akua this January, was a strong advocate for a rehabilitation model that teaches pa'ahao job and life skills that enable them to successfully reintegrate into their communities. My aloha to Aunty June and their 'ohana for all of Uncle Joe's work.

Uncle Joe advocated the issue of a pu'uhonua to the Association of Hawaiian Civic Clubs as a resolution in 2011. After the AHCC adopted Uncle Joe's resolution at its convention, he took it to the Legislature, where it would become Act 117, signed into law by former Governor Neil Abercrombie in June 2012.

Governor David Ige would later tap Uncle Joe in 2013 to facilitate the advancement of the priorities of Act 117.

As the Board of Trustees Chairperson, I am one of 11 members designated to serve on the Correctional Justice Task Force. In the first meetings, the task force organized into five subcommittees: the Native Hawaiian subcommittee, the education subcommittee, the program subcommittee, the design subcommittee, and the faith subcommittee. I

serve as co-chair of the Native Hawaiian subcommittee with task force member Shayne Kukunaokalā Yoshimoto, who represents Holomua Pu'uhonua, a community group dedicated to carrying forth Uncle Joe's vision. I extend my mahalo to Kukuna, and also to Trustee Robert Lindsey, Kama Hopkins, and Kamaile Maldonado, for their leadership during the subcommittee's inception, and in maintaining continuity on this important issue. Mahalo to the members of Holomua Pu'uhonua and other community leaders who have been active supporters of the subcommittee and task force.

The Native Hawaiian subcommittee has held the only public hearing of the task force to date, held in September 2016. A common theme we heard from the community during our public hearing as well as town hall meetings held by the Department of Public Safety on the proposed new correctional facility is the need for culturally appropriate and identity-based programming for our pa'ahao.

The Native Hawaiian subcommittee is scheduled to reconvene our work this month, and we look forward to continuing to engage with our community. The full task force will also reconvene and begin its work to issue a report to the Legislature before the start of the 2018 Legislative Session. With the extension of the Correctional Justice Task Force, we have another year to have serious conversations and to take a hardline position on our recommendations for the Department of Public Safety, and I remain committed to giving our Native Hawaiian community a voice in this process. ■



Colette Y. Machado

Chair, Trustee  
Moloka'i  
and Lāna'i



Joe Tassill

## Just Keep Paddling!

There has been much controversy surrounding OHA in recent months that stems from the discussion of an audit that started during campaign season last year. It is now very apparent that we need to conduct an audit to satisfy concerns that have been raised. Our board established an advisory committee to develop a Request for Qualifications that would outline the scope of services for an audit. It is my understanding that this audit will be comprehensive and will provide answers to many of the questions that have been raised.

There has been much discussion of the audit being focused on administrative staff actions and the status of the LLCs created by this board nearly 10 years ago. That is fine with me, I know we need to get better in certain areas and we should revisit the policies regarding the LLCs to ensure they are transparent and best practices are being followed.

I am optimistic that the audit will specifically address two other areas as well, the Hawai'i Direct Investment (HDI) policy expenditures and the individual trustee allowances. The board created the HDI policy in order to allow for investment into local ventures, projects, and properties and each trustee has an annual sponsorship allowance that they can use at their own discretion.

I expect that this audit will look specifically at the historical use of the HDI policy for investments and the trustee sponsorship funds to help us determine if our policies and practices in those areas are sound or if there has been misuse or abuse of those monies.

At the end of the day, audits are meant to help organizations get better. I would hope the 'witch

hunts' will eventually end and we can focus on moving forward. We have immense work to do for our communities and the non-stop lawsuits and allegations do not help us move forward.

I have not seen anything productive achieved for the Native Hawaiian community as a result of the steady flow of lawsuits that have been filed by Trustees and opponents of this organization. It has just been a costly and petty bickering match that serves no benefit to our beneficiaries. It feels like

we are in a canoe with half the crew sitting still with their paddle in the water, dragging the canoe down.

Ultimately, for this organization, the buck stops with the Board of Trustees, and we must be accountable for our own actions. Constantly pointing fingers in the other direction is not productive. We must accept our own mistakes, learn from them and move forward. We must build for our future by focusing on our future, not by latching on to the past begrudgingly. So let's use this audit and its results productively. I welcome the results of a comprehensive audit that goes back at least five years and will allow us to see where we need to adjust in order to get better.

I look forward to hearing from beneficiaries who have ideas on how we can better serve our communities, how we can better communicate, how we can more effectively engage, and how we can continue to grow towards being an organization that our people can be proud of. This will take hard work and a commitment to communicate with our people and I look forward to building this type of dialogue on Kaua'i very soon. Hopefully, our collective efforts can be centered on moving forward and getting better together. Pupukahi i holomua. ■



Dan Ahuna

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



## The Balance Sheet Story... What does a balance sheet contain? Liabilities vs Assets

**T**he federal government's audit reveals a balance sheet of \$18 trillion in the red. I want to share 'audit' info as the Vice Chair of OHA's Audit Committee tasked with writing an "RFQ." What does OHA's balance sheet reveal and can its receipts cover its expenses in the long run?

"The federal government reported liabilities of \$21.5 trillion as of September 30, 2015. This was \$686 billion greater than the amount reported as of September 30, 2014," says Gene Dodaro, comptroller general of the United States. He continued, warning that "absent policy changes, the federal government continues to face an unsustainable long-term fiscal path." Does this sound familiar? Does it sound like accounting firm SPIRE's report on OHA?

Why am I writing about the federal government's balance sheet audit? Because it will help OHA's audit committee study the flaws and errors of a balance sheet gone "WACKY"... "CRAZY!" ... and we can help correct these 'mistakes' in the future.

Mr. Dodaro's letter from the auditors pointed out numerous "material weaknesses" and "deficiencies in internal controls!" This resulted in the auditors issuing a "disclaimers of opinion" on their FY 2015 financial statements. According to Generally Accepted Auditing Standards (GASS), auditors make such disclaimers when they are unable to issue an opinion on the audited entity's overall financial condition.

The GAO auditors also warn that 'the federal is not able to demonstrate the reliability of significant portions of the accompanying accrual-based financial statements, principally resulting from limitations related to certain material weaknesses in the internal controls... As a result of these limitations, which I feel the selected audit team will probably find, I wish to caution that the amounts that are found/reported in the financial statements and related notes may not be reliable.



**Leina'ala  
Ahu Isa, Ph.D.**

Trustee,  
At-large

Yes, we really do need an audit using the Generally Accepted Auditing Standards rules. The federal government was "unable to pass the GAO audit because of their inability to account for and reconcile certain transactions, an ineffective process for preparing consolidated financial statements and significant uncertainties." However, federal officials are currently working on a "remediation" plan to make their next financial reports more accurate, the GAO reports. This corrective action plan starts with developing a remediation plan that will

take the next three (3) years to address the "material weaknesses in the internal controls." When Robert Dacey, GAO's Chief Accountant, was asked whether the federal government was technically "insolvent" because its liabilities were seven (7) times larger than its assets, he answered, "I wouldn't use the word 'technical insolvency' because the federal government still has the ability to TAX!"

So now I come to the REAL REASON why I am writing this article... I feel OHA must advocate in the upcoming 2018 Legislative Session... for the following Bill To Raise the CAP of \$15 million revenue from our ceded lands, and give our beneficiaries their rightful 20% of ceded land revenue. Expenses are definitely increasing daily... Our beneficiaries NEED HELP!

Chief Accountant Darcey agreed with the Comptroller General Dodaro that the CURRENT FINANCIAL CONDITION is UNSUSTAINABLE OVER THE LONG RUN.

Source: [www.cnsnews.com/news/article/gao-audit-federal-governments-balance-sheet](http://www.cnsnews.com/news/article/gao-audit-federal-governments-balance-sheet).

I am trying to illustrate the fact that ... over the long-term, receipts are not enough to cover expenses. Our Audit Committee looks forward to issuing an RFQ soon!

A hui hou and Malama Pono, Trustee  
Leina'ala ■

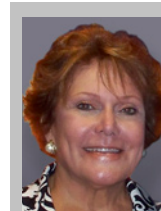
## State Procurement Office investigates OHA over lucrative, non-bid contract

**A**no'ai kakou... On May 8, 2017, Hawaii News Now reported that "a criminal probe is now underway on a lucrative, non-bid contract issued by the Office of Hawaiian Affairs." They also reported that "the state Attorney General's office has subpoenaed records relating to an OHA's contract with [a] Hawaiian scholar... Sources said the subpoena was issued to the State Procurement Office, which recently found that OHA improperly awarded the contract without competitive bidding."

In early May, OHA received a copy of a letter from Sara Allen, the Administrator of the State Procurement Office (SPO), to Mililani Trask regarding OHA's Contract No. 2879 with Kuauli 'Āina-Based Insights LLC. It stated that a certain division of our staff had violated the State Procurement laws.

This news was not a revelation to me, as I had been informing the Trustees that this behavior had been going on for a very long time. As the former Chair, I wanted this behavior stopped.

It was the main reason for my rescinding the procurement duties from the OHA CEO, which caused a furor by some management



**Rowena  
Akana**

Trustee,  
At-large

staff and some of the public. However, the public was not aware of OHA's internal problems and did not understand my reasoning for this removal of this power. Needless to say, my detractors used this to say the Board was dysfunctional under my two-month watch and it was a reason to elect a new Chair. As a result, the "old guard" was put back in power.

So here we go again, faced with the same problems, only in worse shape now because it isn't just the State Procurement Office who is looking into OHA. We didn't do well at the legislature last year or

this year, and our beneficiaries question the ability of some Trustees to manage our Trust assets.

Can OHA be fixed? Yes, but it will take political will on the part of some Trustees to do what is necessary to make this organization into one that our beneficiaries can be proud of and our employees happy to work for.

Aloha Ke Akua. ■

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

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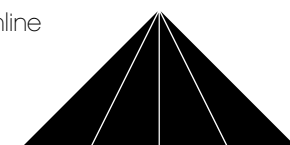
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## Nā Leo O Nā Kanaka: OHA Beneficiaries Speak Out!

Since my election as trustee at large in the Office of Hawaiian Affairs, I've been impressed by the role our beneficiaries play in guiding OHA to fulfill its mandate to serve the Hawaiian people. Beneficiaries from all walks of life have spoken out with deep aloha and yet critical concern for the direction of OHA. These voices have ranged from Germaine Meyers, a Hawaiian Homesteader from Nānākuli to the heiress Princess Abigail Kawānanakoa. It's thrilling to see the engagement of stakeholders who care deeply about Hawai'i and her people. As I listen, three messages for the trustees have been articulated loud and clear.

### 1. Clean up our act!

Beneficiaries are calling for higher levels of transparency and accountability, as demonstrated by their presence at our board meetings, and their engagement with other state agencies and the courts over a variety of concerns. These concerns include the way we contract and procure vendors, exercise oversight of our LLCs, and make available information the public has the right to access. It is my daunting responsibility to serve as chair of the special Audit Advisory Committee, tasked with setting up the most thorough audit for fraud, waste and abuse in OHA's history. I am grateful for the kōkua and commitment to the audit, demonstrated by fellow trustees and OHA staff who love and work on behalf of the Hawaiian people. This special audit can only succeed as a team effort.

### 2. Spend OHA's funds on what Hawaiians really need.

Beneficiaries look at the conditions of the Hawaiian people. They see homelessness, a Hawaiian homes waiting list of over 26,000, and some of the worst indicators of health and other social ills. OHA is clearly not the cause of these problems, but our people look to OHA as the solution for these problems. Increasingly, OHA's spending priorities have come under scrutiny by beneficiaries.

Nationhood, or political self-determination, may be a cherished value for some in the Hawaiian community, but most Hawaiians see OHA as having a different kuleana. Most want OHA to prioritize what Trustee Bob Lindsey calls "bread and butter issues."



Keli'i  
Akina, Ph.D.

Trustee,  
At-large

As Trustee Lindsey wrote in the July 2016 edition of *Ka Wai Ola*: "Our lāhui, when surveyed in 1978 (OHA's founding) and recently (four months ago) have made it clear; 'bread and butter' issues (education, health, housing and jobs) are what's important to them. It wants OHA to focus on these issues. In 2016, the majority of respondents see nation building

as a bottom of the barrel issue. OHA must refocus, reboot and rethink its basic priorities if it is to be in alignment with the wishes of our people."

### 3. Tighten our belts.

As the cost of living rises in Hawai'i, sending many locals away and impoverishing others, beneficiaries have voiced that they want to see OHA spending each dollar efficiently. Spending outside of our means will not accomplish the mission of OHA. To that extent, it's been gratifying to see beneficiaries weigh in on OHA's budget process, to encourage tightening our belts and cutting back on anything that is not necessary in order to preserve that which is necessary.

At the same time, we have been urged to do everything possible to grow the resources OHA has, such as Kaka'ako Makai, in order to increase the wealth available to serving the Hawaiian people. Many are watching eagerly to see how we develop and manage our investments.

Clearly, OHA's beneficiaries play a significant role in shaping the direction of this institution, and, rightly so. They are the voices to which we must listen. They are the reason OHA exists. ■

*Trustee Akina welcomes feedback. Contact him at [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org) or (808) 594-1976.*

## Reinventing OHA

OHA, its Trustees, and Administration are struggling to navigate an unfriendly sea of public opinion, a divided beneficiary community, low ratings from important state legislators, and a cautiously uneasy relationship with the state administration. Aspects of OHA's performance are being subjected to a state audit and at least one state inquiry, and OHA itself is in the process of initiating its own audit with the expectation that it will yield a roadmap for important course corrections.

This column is the first in a series in which I hope to provide some thought leadership proposals regarding OHA's governance model and the need for a fundamental restructuring by (1) re-visiting the constitutional intent of OHA, (2) re-interpreting the overarching mission, (3) re-writing the strategic plan, (4) ramping up OHA's communications with beneficiaries to produce maximum transparency, (5) developing a far more sophisticated set of objectives in building strategic relationships with the broader Hawai'i community, especially its most important institutions that impact Hawai'i's economic growth and public policy development, (6) establishing a quality of life index that clearly spells out what it means to "better the conditions of Hawaiians and native Hawaiians," and (7) constructing our budget based on a set of pre-determined measures of success to accurately measure performance.

In my opinion, OHA's governance model is antiquated in its management structure and in its approach to policy making, and clearly suffers from fuzzy lines of authority between Trustees and OHA Administration. I stop short of making presumptuous statements of blame and will simply observe that since OHA's inception 37 years ago the ground has shifted under our feet and we have not been able to make timely adjustments to our governing model which has finally caught up with us. OHA's duality of

having to function as both a state agency and a private trust remains a difficult challenge to properly structure the governance model to accommodate two sets of sometimes conflicting objectives.

For this column, I start by actually continuing to pursue an initiative that is already underway and perhaps ahead of its time. The fundamental governing principles of any elected body are articulated by its policies. These policies become doctrine which serves as the primary guiding instrument that creates the basis for developing

a strategic plan which establishes guidelines that dictate how resources are to be allocated. Last year, then chair Robert Lindsey appointed me Chair of an Ad Hoc Committee on Policies; Trustee Hulu Lindsey joined me as Vice Chair. It had been years since the Board had attempted any major scrub-down of OHA policies. Trustee Lindsey and I consulted with legal and financial experts to develop 20 new policies or policy amendments. A report was rendered to Chair Lindsey's office but at that point the 2016 elections occurred, and following the election, the Board had no opportunity to take up these recommendations.

Now it seems the opportunity rises again for the Board to continue its work on restructuring this fundamental overarching document that will have a profound effect on how OHA moves forward. I cannot say what the next steps will be in bringing the work product of the Ad Hoc Committee on Policies to board attention other than I fully expect we will be able to agendaize it this summer.

Meanwhile, in my next column I intend to share some of the key elements of the policy recommendations as the first steps toward restructuring of the Office of Hawaiian Affairs. ■

*Read more of Trustee Apo's mana'o at [PeterApo.com](http://PeterApo.com). Mahalo.*



Peter  
Apo

Trustee, O'ahu

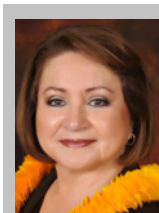


## Ha'aeo no Ka'ahumanu

In June, 'Ahahui Ka'ahumanu (Chapter II – Waimea) will celebrate their 110th anniversary with a “Relaxing Ka'ahumanu Weekend in Paniolo County.” My grandmother, Daisy Kanoehali'i Stevens Lindsey, and my mother, Angeline Ka'uhuiwai Lindsey Sakuma, were proud lifetime members of the Waimea Chapter. This year's celebration will include their various sister chapters from around the state and include presentations by each chapter. As a member of the Maui chapter, I am thrilled to be celebrating this momentous occasion and want to take the time to reflect on the organization and Queen Ka'ahumanu.

The 'Ahahui is one of four benevolent societies that was established in 1864 by Victoria Kamāmalu, A. Pauahi, and L. Kamakaeha at Kawaihae'o, Honolulu. The foresight of these three did not end with 'Ahahui Ka'ahumanu; Kamāmalu was the sister and heir-apparent of Kamehameha V, Pauahi would later found Kamehameha Schools, and L. Kamakaeha was the last ruling Queen of the Hawaiian Kingdom. Published in Ka Nupepa Kuokoa, Buke III, Helu 34, Aoao 4, the three women announce their intentions to establish the “good tasks” along with the organization's constitution. Together, these three would serve as the three officers of the association. In this newspaper publication, they note their desire to take on this work: “No ko makou makemake ana e hoopuka i keia hana maikai mawaena o makou ame ka lehulehu, nolaila, ke hoohui nei makou ia makou iho e hana i keia mau hana.” (Because of our desire to announce this fine endeavor amongst ourselves and the people, we come together to undertake these tasks.) They go on to note that the role of the association was to assist each other member of this Association when they are in need (in sickness, poverty, and death). Their yearly meetings, membership dues, and offices are also noted in this well-

thought *Kumu Kanawai*, or constitution. Upon Kamāmalu's death in 1864, the ahahui went inactive, but was re-instated by Lucy Peabody in 1905.



Carmen “Hulu”  
Lindsey  
Trustee, Maui

Ka'ahumanu was one of Kamehameha the First's most esteemed and influential wives. Ka'ahumanu was born in Hāna, Maui, at Pu'u Ka'uiki. It was known that Ka'uiki was an important site for political power in that area. She would later find herself as one of the most powerful women at the time. Famed as Kamehameha's favorite wife, Ka'ahumanu played a central role in Kamehameha I's success as the conqueror of islands. She not

only supported his endeavors, but served as his trusted advisor to gain political power. Though she did not bear any children for Kamehameha, she still served an important role in one of his children's lives. In 1819, when her husband died, she and Keōpūolani, his most sacred wife, would help a young Kamehameha II abolish the 'ai kapu system following his father's death. Though Liholiho was the official ruler and Kamehameha II, Ka'ahumanu retained a large amount of power and influence over the politics of the kingdom. She held the powerful office of *kuhina nui*. Later in her life, Ka'ahumanu would wholeheartedly embrace the teaching of Christianity, forming churches and many being named after her, as well. Fifteen years after the historic 'ai noa, a life of politics, and power, Ka'ahumanu died on O'ahu. Today, Ka'ahumanu continues to be an esteemed ali'i, held in high regard for her influential power as a wahine in a changing time.

With a rich history and strong role model, I am proud to be a part of an esteemed organization. I look forward to celebrating the 110th anniversary of the Waimea chapter with my Ka'ahumanu sisters next month and urge others to participate in such treasured organizations such as this. ■

## Trees

like trees. All kinds of trees. Koa. Ohia. Koaia. Banyan. Ulu. Kamane. Milo. Kou. Kauila. Walnut. Mango. Naio. Kiawe. Lychee. Lime. Lemon. Lauhala. Kukui. Coconut. Grapefruit. Mango. Papaya. Lama. Uhiuhi. Douglas fir. Apple. Norfolk Island pine. Wiliwili.

Trees provide shade, serve as shelter belts, delineate property lines, dress up a yard, provide fruit and nuts for a table, flowers for lei, logs for making ships, racing canoes and framing for houses, material for paddles, baseball bats, walking canes, hope chests, flooring, pens and pencils, fence posts, butcher blocks, letter openers, pendants, boardroom and picnic tables, church pews, rocking chairs, bowls for storing food and holding holy water. Trees provide habitat for birds, critters and creatures of all kinds, suck carbon dioxide from the atmosphere, manufacture oxygen and protect the 'aina from erosion.

One of my favorite poems is by Joyce Kilmer. Mrs. Brand was my third teacher. She taught it to us. It's titled “TREES.”

TREES by Joyce Kilmer  
*I think that I shall never see  
A poem as lovely as a tree.*

*A tree whose hungry mouth is prest.  
Against the earth's sweet  
flowering breast.*

*A tree that looks at God all day.  
And lifts her lovely arms to pray (pule).*

*A tree that may in Summer wear  
A nest of robins (iwi) in her hair.*

*Upon whose bossom Snow  
(sunshine) has lain.  
Who intimately lives with rain (ua).*

*Poems are made by fools like me,  
But only God can make a tree.*

The other poem Mrs. Brand introduced us to was “The Village Blacksmith.” It had a tree in it also, a ‘spreading chestnut tree’ under whose canopy the blacksmith stood for respite between jobs or to chat with passersby.

We each have a favorite tree or trees. I have several. Our preferences are so individual and tethered deeply to the family traditions and predilections we are born into, the values and biases with which we were raised and the 'aina we're so loyal to. Because I'm kamaaina to Waimea and hail from a long line of paniolo, I like kiawe (commonly known as mesquite). For fencing kiawe is no ka oi. Strong, long-lasting kiawe.

No other tree stands above it for ‘making fence.’ No other. Why? It lasts forever. Doesn't rot out like pine or eucalyptus. There are kiawe corner posts on several sections of Parker Ranch, huge monsters which were put in place by crews a hundred plus years ago. They still stand tall and strong in deathly silence a century later weathered by the wind, hot sun and the kipu'upu'u rain, some lei draped with lichens proudly performing the task they were assigned to do ten decades ago. Keep the pipi (cattle) from wandering off into the Kohala Mountains or the Mauna Kea foothills to elude being ground into hamburger, sawed into sirloin tip steaks or some other high end cut. Kiawe burns hot, real hot. It's the perfect fuel for the wood stove, fireplace and imu. It's smoky perfume from its embers will take your breath away. Bees will suck the nectar from its flowers. Kiawe honey is like no other. And kiawe beans are like candy to pigs. For the smoker, guava and Christmas berry produce the best smoke for char siu or any kind of beef, poultry, and pork. For making ukuleles, guitars and violins, koa is the crème de la crème of Hawaiian woods especially pheasant koa. Koa is the fairest of all woods. Its beauty, character, elegance unsurpassed.

I'm out of room and will continue this segment next month. I will about a very special tree Ohi'a-Ohi'a-Tree in Crisis. ■



Robert K.  
Lindsey, Jr.  
Trustee, Hawai'i

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

## 2017

**AH PINA/MAKOLO** – The descendants of Lokalia Kenao Pali Ah Pina Makolo are having our next reunion in Las Vegas from June 28 - July 2, 2017. Her children were all born in Wailuku. They are: Abby Ah Pina Chu Alo Lee Watkins (born February 11, 1882), Manuel “Murphy” Ahoi Flores (born May 25, 1895), Eva Lehua Ah Pina Adric (born December 18, 1899), Mary Maone Makolo Marrotte (born October 26, 1902), William Kekaha Makolo (born April 17, 1904) Annie Panui Makolo Naeole (born April 1, 1911) Esther Makolo (born January 1, 1914) and Arthur Makolo (born August 25, 1916). Registration information is available at [facebook.com/ohanastrong](https://www.facebook.com/ohanastrong) or please email the Reunion Committee at [ohanastrong2017@gmail.com](mailto:ohanastrong2017@gmail.com) and information will be sent to you. E ō nā mamo a Lokelia!

**AKIONA OHANA REUNION** – The descendants of Quan Sing Akiona and Helen Kealohanui of

Keanae, Maui. Camping & Fellowship on July 3,4,5, 2017 Bellows Airforce base, Waimānalo Hawai‘i. To RSVP or for more information please contact the following: Malia: 808-258-0986; Micalynn: 808-454-3333 or Pua: 808-256-4081. We also have a Akiona ‘Ohana and Akiona Family reunion camping event Facebook page. Join us on FB.

**KAHANANUI** – Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with ‘ohana and share genealogy. Contact Debbie at 808-386-6564 or email [debz.bautista@yahoo.com](mailto:debz.bautista@yahoo.com).

**KAHANAOI** – Pomaikai reunion will be held on Saturday, August 19, 2017 at Zablun Beach, Nānākuli, 9 a.m. to 6 p.m. ‘Ohana includes, Kauwe, Kaluna, Laimana, McCabe, Cockett, Rowans, Wongs, Jones, Komomua, Kaopuiki, Cockett, Apiki, Kalauawa, and etc. Contact Jeanne Kahanaoi at 808-354-7365.

**KALAAUHINA-KEPAA** – The descendants of Anna Kalaauihina, and William Ben Kepaa of Kuiaha, Maui, are planning a family reunion in Waimānalo,

Oahu, from July 7 -9, 2017. Children of Annie and William were: Hoopii, Miriam, Edward, Kailaka, Makaopio, Smith, William, Mikala. Annie. Tutu’s second marriage was to Peter Halo. Children of Annie and Peter were: Mary Halao Kepaa Werner, and John Aiauwale Halao Kepaa. Her third marriage was to Ben Piipii Kahele no issue (children). Plans for Friday, July 7 are for a casual get together at our cousins’ home in Waimānalo. Saturday, July 8 is the Reunion Luau from 2 -10 p.m. on Department of Hawai‘ian Homelands (DHHL) property, mauka side of Hiltu Street, in Waimānalo. Sunday, July 9 we’re winding down and simply spending time together. A small contribution will be asked to help offset costs. We will be sharing genealogy and would welcome yours. There’s a family face book page “Kekaula (Kalaauihina-Kepa’a) Lau” that we can add you to. This is a closed group so please kōkua and identify yourselves and your connection to the ‘Ohana when you send a friend request. For more information contact Hudson Kekaula, [hkekaula@hotmail.com](mailto:hkekaula@hotmail.com) 808-486-3941 (leave message) or Primrose Judge [pjudge@alionscience.com](mailto:pjudge@alionscience.com) 703-933-6622.

**KALEHUAWEHĒ** – Inviting the families of John I and Mary Kalehuawehe and extended families to a family reunion on July 14,15 & 16, 2017, at Hale Nanea Clubhouse on Maui. Reconnect with Ohana and share genealogy. Contact President Debbie at 808-281-8711 or email [Kwaihona@hotmail.com](mailto:Kwaihona@hotmail.com) or 2017 Kalehuawehe Reunion.

**KAUKA** – The descendants of Samuel Haleo‘o Kauka, Sr. and Harriet Haliaka Ulunahale of Punahū‘u, Oahu, Hawai‘i are planning a family reunion on July 15, 2017, 9 a.m.-10 p.m., Kualoa, Oahu. Children include, Samuel Haleo‘o Kauka, Jr., Hattie Kauka, David Makaliu Kauka Kaapu, George Kaukahiali Kauka, Sr., Helen Kalanialii Kauka (Lurbe) Wiggins, Annie Kauhane Kauka Trevenen, Hannah Kapaokalani Kauka Keolani, Mildred Kuulei Kauka White, Mariah Kauka and Akana Kauka and their descendants. Potluck: we are using PerfectPotluck.com again for sign-up, activities include camping, genealogy updates, crafts for the keiki, kalo pa‘i ai (for our meal), kanikapila by our talented ohana and much talk-story time. We are ordering new t-shirts for this reunion and the design will be shared on our Facebook page when available, pre-orders only. We are in the process of conducting video interviews with Generation 3 ohana and are looking to capture many more from other generations before the reunion. Please call Woletta if you are interested for scheduling. These will be available on CD at the reunion. For information contact Woletta Lurbe Kim (808) 630-3685, Catalpa (Trevenen) Kong (808) 927-9692 or Peggianne (Martin) Wallace (808) 754-0989. Info also available on Facebook, KAUKA Ohana, a private group.

**KEKUMU/ KAHANANUI** – Inviting the families of Horace Kekumu and Leinani Kahananui to a family reunion on July 22, 2017. Reconnect with ‘ohana and share genealogy. Contact Debbie at 808-386-6564 or email [debz.bautista@yahoo.com](mailto:debz.bautista@yahoo.com)

**KINIMAKA** – Kinimaka ‘Ohana reunion will be July 2-5, 2017, Kona, Hawai‘i Island. Contact Kaniu Kinimaka-Stocksdale at email: [kaniu@coconutwoman.me](mailto:kaniu@coconutwoman.me) or call 808-313-1598 for more info. ‘O wau no me ka ha‘a ha‘a.

**KULIOHOLANI-KONOWAHINE ‘OHANA REUNION** – The two surviving descendants of Alawa and his wife Ana Kulioholani are having a reunion. The descendants are Daisy Nakike Apua Alawa who married Kau Chit Aki, and her sister Ana Alawa who married Kamaka Pamaiaulu. Descendants of these two sisters: from Daisy Nakike Apua Alawa (Kau Chit Aki) are: Henry AhChoy Apua, Amoe Aki Yam, Edward Kau, Harry Aki, Sam Aki and Alex Aki. From Ana Alawa (Pamaiaulu) are: Julia Konawahine Pamaiaulu. Julia married Peter Kaiu Akiona and had ten children. Six of the surviving children are: Josephine DeLaura-Crow, Ramona Teves, Veronica Samera, Dorothy Kekuewa, Shirley Hering and Lorna Akiona-Terry. The reunion will be at the Waimānalo Hawai‘ian Homes Hale, 41-253 Iluahole St., Waimānalo, on Saturday, July 1, 2017, 8 a.m. – 7 p.m. Cost \$15 for adults 8 years and up (includes 1 Bento), \$8 for children 5 to 7 years old (includes 1 Bento). Under 4 years old is free (no Bento, but may purchase a Bento for \$8). Register on line at: <https://sites.google.com/site/kauakiohana/home>. Deadline February 28, 2017. For information or those who wish to help with the planning call John Aki at 808-492-5929 or email [johnakijr@yahoo.com](mailto:johnakijr@yahoo.com).

**LINCOLN** – The ‘Ohana Lincoln Reunion Committee is planning our next family reunion for June 16 & 17, 2017 in Kona. Our Reunion begins on Friday, June 16 with a historic visit to our ancestral lands and continues on Saturday, June 17 at Hale Halawai. If you are of Lincoln heritage and want to attend, please contact the following Committee members for more information. Please be sure to leave a message if no one answers. You can also email me as well, Rowena A. Lincoln, 808-497-1219, email: [Ehulani822@yahoo.com](mailto:Ehulani822@yahoo.com) or Jonna Robello, 808-783-5423.

**LOVELL** – Lovell a me Holokahiki Family reunion. Kaua‘i July 7-9, 2017. Family of Joseph and Mele Lovell will be gathering at Anahola Beach

Park during the 1st weekend in July. More information to follow. Monthly meetings are happening. Come and join us. Please contact Kellie at [kellieuppu@gmail.com](mailto:kellieuppu@gmail.com) or 808-346-1877, <https://www.facebook.com/lovellemeholokahiki>.

**MULEHU** – E hui pu kakou The descendants of Mulehu (w), daughter of Kihaapi‘ilani and Kaheleanaaukuemanu are invited to attend the first Family Reunion on July 20-23, 2017 at the Kohala Intergeneration Center located at Kamehameha Park in Kapa‘au, Kohala, Hawai‘i Island. From the Mulehu & Haupu Branch comes Kaleohano (k), Kaiopahia (k), Moeluhi (k) and Kamahanakapu (w). From the Mulehu & Kai (aka Kaiopahia/ Pahiha/Ka‘i/Kaai) Branch comes Kaaihinu (Kaaiahimu) (w), Kaaoaolalahiokeohokalo (w), Keahilapalapakaewikiuolunailo (w), and Kaonohi (k). Registration, lodging recommendations, the schedule, and other information will be posted and updated at [www.namamoamulehu.org](http://www.namamoamulehu.org). Or you can contact us by e-mail at [namamoamulehu@gmail.com](mailto:namamoamulehu@gmail.com), or by contacting Nora Kuah‘i at 808 959-8830.

**NAEHU-SAFFERY REUNION** – Descendants of Captain/Judge Edmund Saffery (1806-1874) and wives Kupuna Naeuh and Waiki Kawaawaiki Naeuh (1828-1900) of Olowalu, Maui, are holding a reunion Labor Day weekend, Sept. 1-3, 2017, in Wailuku, Maui. Their combined 14 children include: Fanny (John Kaiaokamalie), Edmund Jr. (Emalia Wallace), Henry (Kahua Kaanaana), Caroline (Frank Rose), William (Emily Cockett and Jennie Makekau), John (Lucy Kahaulio and Rebecca Nahookaika), Thomas (Mary Luna Kina), Mary (Daniel Palena), Emma (William Pogue), Anna (Joseph Kealoha and Daniel Nahaku), Julianna (Antoine Freitas), Charles (Emily Hawele and Catherine Kauwahi), Helen (George Tripp), Emalia Nellie (Louis Ernestberg, George Conrad, and Nelson Kaloa). If you're interested in attending the reunion, please visit [www.SafferyOhana.org](http://www.SafferyOhana.org) or contact Naomi Losch, 808-261-9038, [nlosch@hawaii.rr.com](mailto:nlosch@hawaii.rr.com) or Kulamanu Goodhue, 808-689-4015, [safferyohana@gmail.com](mailto:safferyohana@gmail.com) or Donna Curimao, 808-264-3178, [meleana1839@hotmail.com](mailto:meleana1839@hotmail.com).

**WILHELM** – 2017 Ka Wilhelm Ohana Reunion- July 21-22, 2017 @ Maui Beach Hotel, Kahului, Maui. Contact Jean Wilhelm Kanoho @ [rkano1@twc](mailto:rkano1@twc) or call 808-247-2869 or the Wilhelm website <http://kawilhelmohana.org> for more info. Deadline for registration and ticket purchase: Saturday, July 15, 2017.

## FAMILY SEARCH

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

**KALAUAPAPA** – Are you looking for an ancestor at Kalauapapa? Ka ‘Ohana O Kalauapapa, a nonprofit organization made up of Kalauapapa residents, family members and friends, might be able to help. We have information on more than 7,000 people sent to Kalauapapa. Contact ‘Ohana Coordinator Valerie Monson at [vmmonson@kalauapapaohana.org](mailto:vmmonson@kalauapapaohana.org) or call 808-573-2746.

**KAMAKAU** – Looking for descendants or related family members of Ellen P. Kamakau. Born at Kaopipa/Kaupipa, Maui on September 3, 1850. Since, deceased. Please contact 808-366-0847 or [lruby@hawaii.edu](mailto:lruby@hawaii.edu).

**KEAWE** – Aloha kakou. I am a me‘opuna of mahu keawe and am currently doing genealogy research. I’m hoping to get in contact with ‘ohana who are the descendants of the following kūpuna. Keawe (Meheula Keawe) and Nalimu Maimui. their children were Pahulio, Hapala, Hulapala, Kalahikiola, Thomas Kanakamaikai and Mahu Keawe. Also searching for the descendants of Mahu Keawe and Lahiki (Kalahiki Ha‘a). Looking for pictures and any help with research. If you have any information please contact Kekai by email at [nauiokealoha@gmail.com](mailto:nauiokealoha@gmail.com) or by phone at 808-294-8057. Mahalo no ke kokua. ■

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## E Ō Mai

For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1967 or email [kuleanasurvey@oha.org](mailto:kuleanasurvey@oha.org).

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

## KULEANA LAND HOLDERS

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



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Aloha mai kākou,

OHA is proud to announce the formal inauguration of its Nā Mamo Makamae o Ka Po'e Hawai'i: Living Treasures of the Hawaiian People on June 12, Kamehameha Day. This community-driven event will honor five living master practitioners and knowledge keepers, along with two posthumous members who are living in our memories. They are:

**Patience Nāmaka Bacon of O'ahu** – for hula

**Josephine Fergerstrom of Hawai'i Island** – for lauhala weaving

**Sam Ka'ai of Maui** – for carving

**Marie McDonald of Hawai'i Island** – for lei making and kapa making

**Nainoa Thompson of O'ahu** – for navigating

The two posthumous awards are awarded to:

**Elizabeth Malu'ihiki Ako Lee of Hawai'i Island** – for lauhala weaving

**Abraham "Puhipau" Ahmad of Hawai'i Island** – for videography, documentary

These Treasures were nominated and selected by a group of cultural experts and practitioners. OHA is collaborating with PA'I Foundation in the spirit of kākou to honor these recipients to produce this inaugural and important ho'omau event at Pōmaika'i Ballrooms at Dole Cannery..

While other organizations honor living treasures, Hawaiian organizations haven't had their own program to honor our kūpuna and esteemed elders. "They are not just keepers of the flame, they are the connection and bridge to our past," said OHA Ka Pouhana (CEO) Kamana'opono Crabbe. "The more we learn from our kūpuna and apply what we learn from them, the more we maintain that bond with our ancestors, our homeland, and our identity as kanaka 'ōiwi."

PA'I Foundation Executive Director Victoria Holt Takamine said, "The PA'I Foundation is pleased to provide partnership support to this important event, which aligns well with the PA'I Foundation mission of preserving and protecting Native Hawaiian culture and arts for future generations."

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Photo: Nanea Armstrong-Wassel

## PATIENCE NĀMAKA BACON THE EYES of KAWENA

By Manu Boyd

► By the time Pat Nāmaka Bacon was in her teens, the Kaua'i-born girl of Japanese descent was thoroughly immersed in Hawaiian culture, nurtured in the old ways by her hānai 'ohana. Patience Elmay Nāmaka-uahoaokawena'ulaokalaniikiikikalaninui Wiggin Bacon grew up to be a much sought-after resource on nā mea Hawai'i – a font of information influenced deeply by her hānai mother, Mary Kawena Pukui. But the 1920 Honolulu adoption of the plantation infant was made formal by Kawena's own parents, Pa'ahana and Henry Wiggin. In those days, the Humane Society is where one could adopt dogs, horses, or waifs.

For decades prior to her retirement, her various offices at the Bernice Pauahi Bishop Museum were the settings for long visits with countless folks eager to tap in to her deep knowledge of hula, Hawaiian poetry, and the ways of the "oldsters" as she respectfully refers to kūpuna. That knowledge was committed to memory, nurtured and shared over the years due to the scores of friendships and relationships Kawena fostered over time with those of earlier generations from throughout Hawai'i nei. Kawena's rich knowledge and older Hawaiian worldview is evidenced in 'Ōlelo No'eau – Hawaiian Proverbs and Poetical Sayings published by Bishop Museum Press in 1986.

During my handful of years at Bishop Museum in the 1980s, I spent many hours in delightful conversations at the desk of

SEE BACON ON BACK PAGE



Photo: Marques Marzan

## JOSEPHINE KAUKALEI FERGERSTROM WEAVING a LEGACY

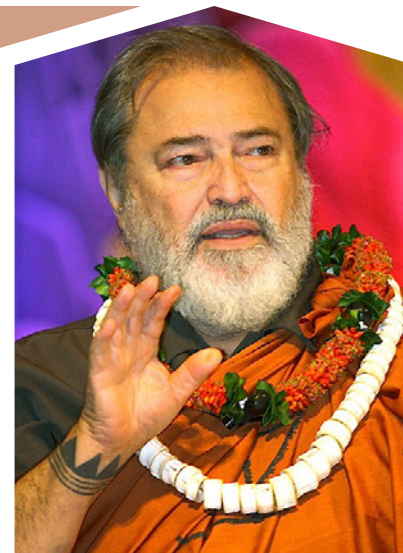
By Marques Marzan

► Ulana lau hala, pandanus plaiting, has an enduring lineage in Hawai'i. It was brought to our shores centuries ago by Polynesian settlers and continues to be a vibrant part of the local landscape of these islands. Starting in the 1990s, a handful of master lau hala weavers, like Josephine Fergerstrom, consciously decided to share their knowledge publicly, establishing organizations with the sole purpose of perpetuating this art form. With encouragement from friends and supporters, she was able to begin two lau hala groups of her own, Ulana Lau Hala O Kona and 'Ōhi Lau Hala, both based in Kona, Hawai'i.

Josephine Kaukalei Fergerstrom was born in Kealakekua on 10 December 1926, and later raised in Kahalu'u, Kona by her parents, Herman and Elizabeth Ka'ilikini. She grew up with hala trees in the yard and learned at a young age how to prepare the leaves for her mother's weaving. Her mother wouldn't let her weave, only clean lau hala. When she was 7-years old, she visited her paternal grandmother who taught her how to weave pāpale (hats). After inspecting and approving her work, her grandmother told young Josephine to tell her mother to let her help with the weaving and not just with the cleaning process. From that point on, she was able to help her mother weave to support the family.

Aunt Josephine, as she is affectionately called, is a generous supporter of local orga-

SEE FERGERSTROM ON BACK PAGE



Sam Ka'ai. - Photo: Shane Teagarden

## SAM KA'AI THE CARRIER of the WORD

By L.G. Mahi La Pierre

► Maui's own, Sam Kaha'ieuanalio Ka'ai, is a world-renowned creative force, visionary, cultural icon, orator, keeper of knowledge, and a vessel of multi-cultural stories and traditions arguably as deep as the Pacific Ocean and as elevated and extensive as Haleakalā. The charismatic son and grandson of canoe makers, he has come to be the expression of his middle name, Kaha'ieuanalio, "the carrier of the word." He has touched many people's lives from places near and far, and across many oceans, continents, and time zones. Ka'ai shares, "We are not like our ancestors of the past," but believes that although we may never know the breadth of what they knew, felt, smelled, tasted, saw or heard, we do have their DNA and knowledge within us.

He was born in 1938 in Hāna and raised in Wailuku and Waiehu. Under the guidance of his granduncle, Lihau Ka'aihue, and his Marciel 'ohana, Ka'ai was entrusted with volumes of knowledge. His Kaupō kūpuna were the piko from whom he developed, honed, and nurtured his skill and passion as a master carver, artisan, teacher, mentor, historian, and spiritual leader. Ka'ai's transformation into a "carrier of the word" is articulated in part by the 'ōlelo no'eau, "He mēheheu mai nā kūpuna," which means, "habits acquired from ancestors."

In the 1950s, Ka'ai attended Central Intermediate School and McKinley High School in Honolulu. At the Honolulu Academy of Arts, he learned illustration from Joseph Feher, who

SEE KA'AI ON BACK PAGE





Photo: Roen Hufford

MARIE MCDONALD  
MAKING ART  
HAPPEN

By Sabra Kauka

► For Marie McDonald’s lifetime of dedication to and mastery of the Hawaiian arts of kapa and lei, for the books she has published and the projects she has led, the Office of Hawaiian Affairs honors her.

From crazy idea to award winning project

When Marie McDonald called in 2010 to ask me to join her in making a kapa pa‘u for Hālau O Kekuhi to wear at the 2011 Merrie Monarch Festival Hō‘ike, I told her the idea was crazy. When she stipulated that the kapa must be made in the traditional way and the dyes must be natural, I knew how much time and effort it would take. When she asked if I would do it, I and 28 other kapa makers agreed. The result of this collaboration was a magnificent explosion of creative pa‘u designs at the 2011 Merrie Monarch Festival using painstaking traditional kapa techniques.

A documentary film entitled “Ka Hana Kapa” was produced about this project with funding from the State Foundation on Culture and the Arts, and featured on Hawai‘i Public Television.

Contemporary creations on  
a traditional foundation

Marie McDonald’s passionate wish is for Hawaiian artists to express new visions using traditional techniques. “Make new things happen,” she said. “I have explored past history to death, now it’s time to go on.” She expects people to produce more graphic, dra-

SEE MCDONALD ON BACK PAGE



Photo: Courtesy ‘Ōiwi TV

NAINOA THOMPSON  
NAVIGATING *the*  
PAST, PRESENT  
*and* FUTURE

By Kathy Muneno

► Nainoa Thompson grew up on his grandfather’s dairy in the ahupua‘a of Niu on the island of O‘ahu. He is the son of a social worker, Myron “Pinky” Thompson, and of a champion for the environment, Laura Thompson.

Nainoa’s identity is defined by who he calls the “greater navigators”: Mau Piailug, Will Kyselka, Eddie Aikau and his father. Nainoa says his greatest navigator is his father, who taught him how to navigate his life and how to stand up for what he believes in.

Nainoa’s first teacher in the ocean was a Niu Dairy deliveryman Yoshio Kawano, who took Nainoa as a little boy to Maunaloa Bay. At the age of 20, Nainoa volunteered to help Herb Kawainui Kane sail a small prototype of Hawai‘i’s first voyaging canoe in 600 years. Herb pointed to the heavens and shared his dream of the stars guiding the canoe to Tahiti. Nainoa’s life changed instantly. He was selected as a crew member on Hōkūle‘a’s first return voyage from Tahiti to Hawai‘i in 1976. In 1980, after studying with Hōkūle‘a’s first navigator Mau Piailug and Bishop Museum planetarium lecturer Will Kyselka, Nainoa became the first native Hawaiian to navigate a deep sea voyaging canoe to Tahiti and back, without instruments, since such voyaging ended in Hawai‘i around the 14th century. Nainoa created a system of wayfinding that

SEE THOMPSON ON BACK PAGE



Photo: Megan Spelman

ELIZABETH MALU‘IHI AKO LEE  
HO‘OLAULĀ  
‘IA KA ULANA  
LAUHALA

By Kalani Akana

► Ua hānau ‘ia ‘o Elizabeth Malu‘ihi Ako Lee i ka lā 26 o Ianuali, mh.1926 na James lāua ‘o Lily Kanoholani Ako. ‘O Hōlualoa, Moku o Keawe kāhi a Malu‘ihi i hānau ‘ia ai. He 13 mau keiki o ka ‘ohana Ako. Ua lawe hānai ‘ia ‘o Malu‘ihi e ka hoahānau o kona makuakāne, ‘o Kinoooulu Kahananui kona inoa.

‘O kona makuahine hānai, ‘o Tūtū Haleaka, ka mea nāna i a‘o iā Malu‘ihi i ka hana ulana lauhala mai ka ‘ohi ‘ana i ka lau, ka ho‘oma‘ema‘e ‘ana i ka lau, ka hana kūka‘a, a i ka ulana lauhala. ‘O ke kaila ulana “piko” ka mea āna i a‘o ‘ia ai ma kona piha makahiki he ‘umi. Ua a‘o nō ho‘i ‘o ia i ka ulana pāpale a kū‘ai aku ‘o ia i kāna pāpale no hapahā kēneka i mea e kōkua aku ai i ka ‘ohana.

Ua male ‘o Malu‘ihi iā Robert E. Lee Sr. ma ka makahiki 1949. ‘Ehā a lāua keiki. He ‘iwakāluakumamahā āna mo‘opuna a ‘elua āna mo‘opuna kualua. Ua hana ‘o ia ma ke ke‘ena o Kauka Thomas Mar ma ka Haukapila Kaiāulu o Kona, ma Grayline, ma Kona Inn, ma ka hale pule ‘o Moku‘aikaua, ma ke kalaiwa ka‘a ‘ōhua kula, a ma kāna hana hope loa ma ke ke‘ena mālama haukapila.

I mea e ho‘onui ai i ke aloha o ka hana nala lauhala a me ka ‘ike kupuna, ua ho‘okumu ‘o Malu‘ihi me kāna ‘ohana kaikamahine ‘o Edine Ako iā “Ka Ulu Lauhala o Kona” i ka makahiki 1995. Ua ho‘omaka ‘ia me 20 mau

SEE LEE ON BACK PAGE

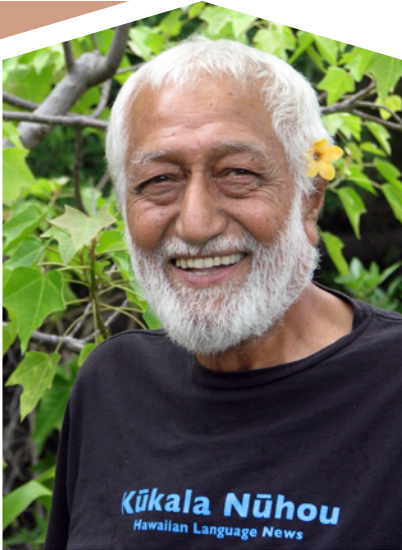


Photo: Joan Lander

ABRAHAM “PUHIPAU” AHMAD  
THE EYES  
*of the* LAND

By Joan Lander, Nā Maka o ka ‘Āina

Abraham “Puhipau” Ahmad  
October 24, 1937 - February 9, 2016

► Abraham “Puhipau” Ahmad was a Hawaiian Kingdom patriot and documentary filmmaker with Nā Maka o ka ‘Āina who dedicated his life to enlightening himself, his people and the world about Hawaiian history, sovereignty and aloha ‘āina.

He was born in Hilo to Caroline Aku of Kealia, Kona, and Abraham Ahmad, formerly of Palestine. Raised in Keaukaha and on O‘ahu, he attended the Kamehameha Schools (Class of ‘55) and was awarded a football scholarship to the University of Oregon. He worked in the Merchant Marine for 10 years, sailing around South America, and to the North Pacific and Asia, while raising three sons in California with his wife Vivian Aulani (Fish) Ahmad.

Returning to Hawai‘i, he eventually found himself in the middle of a land rights struggle at Sand Island in Honolulu Harbor, where a group of Hawaiians, unable to afford the high cost of living, had established a community in an area used as a rubbish dump. They subsisted off the sea, living the lifestyle of their ancestors in one of the most productive fisheries on O‘ahu, Mokauea. In 1980, Puhipau and others were evicted and arrested by the Department of Land and Natural Resources, an event that was documented by Victoria Keith and Jerry Rochford in “The Sand Island Story” and broadcast on PBS stations

SEE AHMAD ON BACK PAGE





## ▶ BACON

### CONTINUED FROM INSIDE

"Mrs. B" as I call her, reviewing with her my novice attempts at haku mele – Hawaiian poetical composition. Rather than correcting my Hawaiian, she would point out words and phrases and share with me subtle nuances and connotations that needed to be avoided or reconsidered. She would send me back to the "drawing board" on many occasions, and when I would return with my reworked mele, she almost always reacted with encouraging feedback and approval.

For someone with such humility, deep knowledge and experience, Pat Nāmaka Bacon has an amazing sense of humor. Her late husband, George Bacon, upped the ante with humor as his specialty, making their home La'i Aloha one filled with laughter, joy and aloha.

Along with her mother Kawena, Nāmaka Bacon studied hula with three masters: Keahi Luahine and her cousin, a man named Kapua; and Joseph 'Īlālā'ole. Her soft, subtle kuhi lima (hand gestures), swaying kīkala (hips) and maka 'ālohilohi (expressive eyes) are characteristic of the Kaua'i style of hula she is most familiar with as taught by Keahi and Kapua. Hula learned from 'Īlālā'ole were of the more animated Hawai'i island style.

I'm sure that if she was viewing the recent Merrie Monarch Festival in Hilo, she must have recognized the impact of her teachers and traditions, especially by those kumu hula and hālau who stayed true to the choreography as taught by hula masters gone before them. ■

## ▶ FERGERSTROM

### CONTINUED FROM INSIDE

nizations, weaving pāpale and other lau hala products to support community events and to raise funds for various programs. Her selflessness has been recognized both locally and statewide, having received the 2009 Hōlualoa Foundation for Arts and Culture's Ua Mākaukau Loa Award and being named Living Treasure of Hawai'i by the Honpa Hongwanji Mission of Hawai'i in 2011. Even with her many accolades, she remains a humble and

sharing person, willing to teach anyone interested in learning. She is a major source of inspiration in the lau hala weaving community of Hawai'i and epitomizes aloha in every way.

Aunt Josephine's students can attest to the joy she brings to weaving occasions. Her laugh, smile and stories are unforgettable. The love and happiness that fills the room because of her presence is a quality that many of her students strive to emulate. She is looked upon as a role model by multiple generations of weavers, numerous circles of friends, family and community members alike. Much like the number of pāpale she is estimated to have made in her lifetime, well over 27,000 at this point, Aunt Josephine is amazing indeed. The Office of Hawaiian Affairs' Nā Mamo Makamae o ka Po'e Hawai'i: Living Treasures of the Hawaiian People Award is an honor she certainly deserves. ■

## ▶ KA'AI

### CONTINUED FROM INSIDE

wrote and illustrated *Hawaii: A Pictorial History* in 1969. He also learned sculpture from Edward M. Brownlee, coming to class with the adzes passed down from his kūpuna. From an early age, Ka'ai was already well versed with tools of his canoe-building ancestors. Ka'ai remarked, "I had to learn to sharpen the adzes or you would be considered worthless." He was so advanced in his skills in carving and tool use that he taught the sculpture course the following year. Naturally curious and a voracious learner, Ka'ai taught himself to make and create Hawaiian carvings, fish hooks, and cordage – at the same time being sure that he knew, or would seek and find out, each item's connected genealogy, chants, and mo'olelo.

We honor Sam Kaha'ieuanalio Ka'ai as one of our loved, admired, and respected treasures who 'auamo (carry) our cultural knowledge forward acting as conduits in bridging the traditions, practices, history, values, beliefs, essence and other ways of knowing of our ancestors from the distant past into the present, ensuring they will survive and thrive. Ho'omākaukau! Ka'ai is not even close to putting down his adzes and kuleana in carrying the word and culture forward – there is still much to hāpai, bring forth, learn, share, and

perpetuate. Mahalo nunui and Hūlō e Kaha'ieuanalio! ■

## ▶ MCDONALD

### CONTINUED FROM INSIDE

matic, vivid and strong work. To be creative in their own right. To have crazy ideas and to act on them.

She wants to see a lot of people with crazy ideas come together to create the art that is unique to our time. "I want people to continue making kapa. I want them to continue making natural dyes. I encourage them to be as creative as they want in their designs."

In her own art works, the colors and designs that she uses on her kapa art pieces show an amazing and unique creativity.

### History and abbreviated list of accomplishments

- > 1926 - Born on Moloka'i from the Mahoe line of chiefs, and the Adams family of New England
- > Graduated from Kamehameha Schools and Texas Women's University
- > Art teacher in the public schools
- > Lives on Honopua Farm, Waimea, Hawai'i with her daughter Roen Hufford and son-in-law Ken Hufford.
- > 1985 - *Ka Lei: The Leis of Hawaii*, the authoritative source on the subject
- > 1990 - National Endowment for the Arts, National Heritage Fellowship
- > 2003 - *Na Lei Makamae* with co-author Paul Weissich. Received the Samuel M. Kamakau Award for the Hawai'i Book of the Year.
- > 2008-2009 He Ho'ala Ana exhibit, Honolulu Museum of Art
- > 2010 - Alfred Preis Honoree by the Hawai'i Arts Alliance
- > 2010 - HOEA, Hawaiian 'Ohana for Education in the Arts, instructor and supporter
- > 2011 - Kapa Pā'ū Project at the Merrie Monarch Festival Hō'ike
- > 2014 - Kapa Pā'ū II project for Hālau O Kekuhi at Maui Arts & Culture Center
- > 2014 - Mohala Hou Ke Kapa, Exhibit at Maui Arts & Culture Center
- > 2016 - Kapa Kahilu, exhibit at Kahilu Gallery in Waimea, Hawai'i. ■

## ▶ THOMPSON

### CONTINUED FROM INSIDE

synthesizes his teachings and discoveries and has gone on to teach dozens of others across the Pacific.

Nainoa is a graduate of Punahou School and earned a Bachelor of Arts in Ocean Science at the University of Hawai'i. He is the President of the Polynesian Voyaging Society and driven by a vision of not only exploration and perpetuation of voyaging and wayfinding, but of a healthy, caring island earth for children and generations of children ahead.

Nainoa serves as a trustee of Hanalei School and served as a trustee of Kamehameha Schools from 2001 to 2011. He also serves as a special advisor to the President of the University of Hawai'i on Native Hawaiian affairs and is Regent Emeritus of the University of Hawai'i Board of Regents.

Nainoa doesn't want his awards listed but here are some, with a clear message that they represent the work of Hōkūle'a and the thousands who have supported her voyages over the past 42 years: the Ellison S. Onizuka Memorial Award from the National Education Association, the Manomano Ka'ike Educator of the Year Award from the Native Hawaiian Education Association, National Geographic's highest honor the "Hubbard Medal," the Explorer's Club highest honor "Explorers Club Medal," and an honorary Doctorate from the University of Hawai'i. ■

## ▶ LEE

### CONTINUED FROM INSIDE

kānaka wale nō. I kēlā me kēia mau makahiki ua ulu a nunui ka hoihoi a ua 'oi aku ka heluna haumāna a he 1000 a 'oi mau kānaka ma ia hanana ulana lauhala. Kūpaianaha!

Ua ho'ohanohano 'ia 'o Malu'ihī Lee e OHA ma 1993 a e MAMO ma ka makahiki 2008 ma ka Hale Hō'ike'ike o Pihopa a ma laila ho'i i hō'ike 'ia ai kāna mau hana po'okela o ka lauhala. He lālā 'o ia o ka 'Ahahui 'Ōlelo Hawai'i a me ka Hui Sivila 'o Kuini Pi'olani. Ua mo'olelo pinepine 'o ia ma "Mānaleo" a ma ka 'Aha Mānaleo

e pili ana i ka nala lauhala 'ana a 'a'ole pakemo hewa ka lima iā ia e nala ana i ka manawa like o ka nīnau 'ia 'ana a me kāna ha'i 'ōlelo 'ana. Kūpaianaha wale!

Ma kona ho'olewa ma kāna 'Ekalesia 'o Moku'aikaua ua nani ka 'ike 'ana aku i nā pāpale lauhala o kāna mau haumāna i a'o ai 'o Malu'ihī - he 'o'eno 'oe, he moena 'oe, a he 'ānani 'oe. He hō'ike nō kēlā i kā Malu'ihī hana ho'omau a me kona aloha nala lauhala! ■

## ▶ AHMAD

### CONTINUED FROM INSIDE

throughout the United States.

During the subsequent trials, Puhipau read *Hawaii's Story by Hawaii's Queen*. Determined to document the history of Hawai'i and its culture under threat, he formed a video production team with Joan Lander called Nā Maka o ka 'Aina ("The Eyes of the Land").

Over the next 36 years they produced numerous documentaries, recording efforts to protect the district of Ka'ū, the rainforests of Puna, ancient burials on Maui at Kapalua, the sacred landscape of Mauna Kea, historic sites and anchialine ponds at Kohanaiki, the streams of Waiahole and East Maui, the valley of Mākua and the island of Kaho'olawe. They focused on the efforts of families to hold onto ancestral land, from Waimea, Makua and Waimānalo on O'ahu to the remote area of Ka Lae. Knowledge of fishponds, lo'i kalo, ahupua'a management, ocean navigation, healing and horticulture were documented, along with the revival of the Hawaiian language, hula, music and art. Historic events such as the attempted overthrow of the Hawaiian Kingdom were explored as well as subsequent efforts to restore recognition of Hawaiian sovereignty. (See Hawaiian-Voice.com.)

Puhipau personally brought his story to film festival audiences in Berlin, Yamagata, New York City, Santa Cruz and Aotearoa. Nā Maka o ka 'Aina productions have been seen on television networks in Hawai'i, Europe, Australia, New Zealand, Okinawa and Canada, and have been used as part of educational curricula in classrooms and universities throughout the islands and the world. ■

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