

'O Faith Kaihopōlanihiwahiwa  
Hī'ilei'ilikeapumehana De Ramos  
kekahi moho lanakila ma 'Aha Aloha  
'Ōlelo 2018. - Ki'i: Bryson Ho/'Ōiwi TV

# Ka Wai Ola

THE LIVING WATER OF OHA

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## Ua Mau ke Ea o ka 'Āina i ka Pono







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## ‘ŌLELO HAWAI‘I EMPOWERS OUR LĀHUI

### Aloha mai kākou,

Last month, Hawaiian studies associate professor Kaleikoa Ka‘eo arrived in a Wailuku courtroom prepared to defend himself against charges stemming from a protest over construction of a telescope on Haleakala. He ended up leaving with a bench warrant – later revoked – because he addressed the court in ‘ōlelo Hawai‘i, his native tongue and an official state language.

The case shines a light on how far efforts to revitalize ‘ōlelo Hawai‘i have come, and how much further they need to go. Three decades ago, our native language was nearing extinction, but Ka‘eo has played an active role in its revival – as a teacher, and as a father who raised his children speaking only Hawaiian.

Ka‘eo case is a chilling reminder of the cultural suppression that led to our ‘ōlelo’s decline. For decades following the illegal overthrow, Hawaiians were punished for speaking their native language. But the ‘Aha Pūnana Leo movement in the 1980s breathed new life into a dying language, and today new generations of speakers are using their native tongue to revive cultural traditions and increase their mana Hawai‘i.

February has been designated the state’s official ‘ōlelo Hawai‘i month, which is reflected in this issue of *Ka Wai Ola*. So many community members wanted to contribute articles in Hawaiian that we thought it was most appropriate to place them alongside our English content as a representation of where our language should be in the 21st century, in schools, businesses and government. For our mother

tongue to thrive, it should be used in as many spaces as possible, including while seeking justice in a Maui courtroom.

I learned ‘ōlelo Hawai‘i from my grand-uncle, a mānaleo who taught my cousin and brother his native language, as well. My brother, I’m proud to say, was part of the early ‘Aha Pūnana Leo movement, and one of the first kumu ‘ōlelo Hawai‘i at an immersion preschool.

For me, my grand-uncle’s teaching offered a key to my past and inspired me to immerse myself in things Hawaiian, such as chanting and Hawaiian ceremonies. Today I perpetuate his legacy as I teach my daughter and niece our genealogy and chants, and more broadly as I use ‘ōlelo Hawai‘i in my own chanting and ceremonies.

We can see the impact Hawaiian language and culture have made across the globe. People learn hula and ‘ōlelo Hawai‘i in Japan, Brazil, Mexico, Canada and Russia and we’re doing ho‘opono‘pono in Germany and Switzerland, Oklahoma and Kansas.

Now our challenge is determining how to move forward until ‘ōlelo Hawai‘i becomes a thriving language used in modern history and events. We saw a glimpse of that on Jan. 17, when thousands of community members united to acknowledge the 125th anniversary of the overthrow, and students from Ānuenue School, Hālau Kū Māna, Kamehameha Schools and St. Louis joined cultural practitioners in honoring our Queen. And we saw it again a week later, when news organizations around the world carried stories about Ka‘eo’s case.

It’s been 40 years since ‘ōlelo Hawai‘i was made an official

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BY OFFICE OF HAWAIIAN AFFAIRS STAFF

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Mālama Hāloa – caring for Hāloa or kalo – has seen a historic resurgence in the East Maui community since wai was returned after more than a century of diversion, but challenges still remain.

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#### Honoring Jerry Konanui

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BY KEALOHA DOMINGO

Hawai‘i lost beloved taro farmer Jerry Konanui on Dec. 14, who is remembered with kanikau and mo‘olelo.



Jerry Konanui. - Photo: Courtesy

## EDUCATION

## HO'ONA'AUAO

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

## GRANTEE SPOTLIGHT

## Found in Translation

Awaiaulu brings history to life with the only translation trainer program in Hawai'i

By Lindsey Kesel

Language holds the key to a culture, and also to its survival, says the Hawaiian proverb "I ka 'ōlelo nō ke ola, i ka 'ōlelo nō ka make," which translates to, "Life is in the language, and death is in the language." So when Hawaiian language texts from a century ago read like Greek to even today's fluent speakers, this forced disconnection keeps a lot of culture-defining wisdom just out of reach.

Puakea Nogelmeier, Ph.D., the first full professor of 'ōlelo Hawai'i at the University of Hawai'i at Mānoa, is leveraging 40 years of translation experience to build a bridge from the writings of yesterday to contemporary times.



Puakea  
Nogelmeier

His organization Awaiaulu is making ancient works accessible – not just by building resources of translated materials, but also by growing a cadre of "resource people" who can pass on the skills of translation to the next generation. "A small number of trained experts could provide an entire generation with access to every field, from culture to science to immersion education," he says. "We're inventing a new wheel in a way."

In 2003, Nogelmeier's "Aha!" moment came while reading his doctoral dissertation to Dwayne Steele, his student and a top-ranked businessman who spoke Hawaiian. The draft talked about how the native language writings in Hawai'i had been eclipsed for a century, with only a fraction incorporated into modern knowledge. Says Nogelmeier, "He looked at me and said, 'It's not about language, it's about knowledge. We've

got to make these available in English... and you can make translators!'" A long-time champion of Hawaiian language efforts, Steele offered to pay Nogelmeier's salary for a year if he took a break from teaching to run with the idea, plus a stipend for two trainees. "In a way, translation to English was almost the enemy, since the push back then was to get everyone speaking Hawaiian," says Nogelmeier. "There hadn't been any translators since Mary Kawena Pukui."

On January 1, 2004, the professor's full-time job became sitting with trainees and teaching them the nuances of translation. After a year, Awaiaulu's inaugural team finished *The Epic Tale of Hi'iakaikapoliopele*, marking the first time this 400-page text had ever been translated



Award recipients at the I Ulu I Ke Kumu Awards Dinner. Front row: Nahulu Maihoo, Hilina'i Sai-Dudoit, Kalei Kawa'a Roberts, Kalehua Kawa'a; 2nd row: Ioane Goodhue, Kawena Komeiji, Kau'i Sai-Dudoit, Pili Kamakea-Young and Hina Kneubuhl; 3rd row: Ha'alilio Williams-Solomon, Kilohana Roberts, Kamuela Yim, Auntie Lolena Nicols, Puakea Nogelmeier, Jon Yasuda; Back row: Dave Graham, Lihuanu Maihoo.

- Photo: Courtesy

into English – and the first project forged from the translator training process. Awaiaulu self-published the book, distributed it to bookstores throughout Hawai'i and had 300 copies hand-bound in gold leather, 100 of which were sold for \$1,500 each, and the rest donated to libraries around the world. Says Nogelmeier, "If someone came to Oxford or Tokyo University and asked for Hawaiian literature, they would be shown the most beautiful book they'd ever seen. We took pride making it available."

Awaiaulu started with two translators-in-training and was able to stand on its own as a 501(c)

(3) in 2009. A new pair of trainees began with Dr. Nogelmeier in 2013, who then became trainers and took on two trainees each. Today there are nine translator trainees, with the original two now serving as mentors. Since they span four islands, much of the work is done over Skype. One group has taken on what is tentatively titled *Ke Kahu*, the final writings in Samuel Kamakau's serial history columns. Another team is tackling the writings of John Papa 'Ī'i, which include many first-person historical accounts. The organization also recently translated the hit film "Moana" into Hawaiian.

Nogelmeier's teams help shepherd a parallel translation project that makes Hawaiian newspaper pages, letters and manuscripts available in English online. Last year, the Office of Hawaiian Affairs funded a research trip to the East Coast, stopping at places like Harvard University, The Library of Congress and The Smithsonian in search of Hawaiian materials.

"You don't know which one is going to be an absolute pearl," says Nogelmeier. "A single issue could have a statement from one of the kings, or a description of a cultural practice documented nowhere else."

Last August, Awaiaulu was awarded an OHA grant in support of their next two years of training and production. If all goes well over the nonprofit's six-year plan, by July 2019, they will have 15 fully trained translators working on texts and teaching.

Before Awaiaulu, Dr. Nogelmeier saw firsthand how the translation of old

Hawaiian writings was about English access to data, with little concern for preserving their integrity. "We're trying to reconnect those originals into the world view now. It's not like these Hawaiian documents change history, but history was written without them," he says with a hint of ire. "How could you write a history of Colorado, for instance, without talking to the people who live there?" ■

Hard copies of completed texts and a list of works in progress are available through [awaiaulu.org](http://awaiaulu.org).

## CEO MESSAGE

Continued from page 3

state language. We call on the state to treat it as such, and once and for all, stop penalizing Hawaiians for speaking our native tongue.

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

*Kamano'opono M. Crabbe*

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





# HULA KAHIKO MA HELUMOA

## Pō‘aono, Hola 6 i ke ahiahi

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

| MAHINA     | HĀLAU  | KUMU HULA                              |
|------------|--|--|
| Ianuali    | Hālau ‘O Kaululaua’e                             | Miki‘ala Lidstone                      |
| Pepeluali  | Hālau O Ke ‘A‘ali‘i Kū Makani                    | Manu Boyd                              |
| Malaki     | Hālau Hula Ka No‘eau                             | Michael Pili Pang                      |
| ‘Apelila   | Hālau Hula ‘O Nāmakahūlali                       | Shirley Recca                          |
| Mei        | Hālau Hula ‘O Kawaiho‘omalua me<br>Hālau ‘Iolani | Kū Souza                               |
| Iune       | Hālau Hula ‘O Maiki                              | Coline Aiu                             |
| Iulai      | Nā Pualei O Likolehua                            | Niuli‘i Heine                          |
| ‘Aukake    | Hālau Mōhala ‘Ilima                              | Māpuana de Silva                       |
| Kepakemapa | Hālau Kiawekūpono O Ka Ua                        | Ulukoa Duhaylonsod                     |
| ‘Okakopa   | Ka Pā Hula O Kauanoē O Wa‘ahila                  | Maelia Carter                          |
| Nowemapa   | Ka Hula O Kealamailani                           | TeHani Kealamailani Gonzado            |
| Kēkēmapa   | Hula Hālau O Kamuela                             | Kau‘ionālanī Kamana‘o &<br>Kunewa Mook |

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On January 17, 2018, the Hawaiian community gathered as a lāhui to remember the injustice that Queen Lili‘uokalani endured for her people and the overthrow of the Hawaiian Kingdom in 1893. At 10:45 a.m., the Hawaiian flag was raised over ‘Iolani Palace grounds at the same time that it was lowered 125 years ago. - Photo: OHA Digital Print Media



In the morning, over a thousand people gathered at Mauna ‘Ala and marched in solidarity to ‘Iolani Palace. Traditional oli and mele were sung in observance of the day. Hundreds of students from various schools gathered to participate. - Photo: OHA Digital Print Media







The day ended with speeches, hula, and mele in the Capitol rotunda and the palace bandstand. Students from Hālau Kū Māna (below) and Kamehameha Schools Kapālama (right) performed hula at the Queen Liliʻuokalani statue.

- Photo: OHA Digital Print Media





# OHA calls on state to uphold trust obligations

By Office of Hawaiian Affairs Staff

Last month, the documentary “Justice Delayed is Justice Denied” was televised several times to bring attention to the Office of Hawaiian Affairs’ top priority this legislative session – updating and upholding the state’s Public Land Trust (PLT) obligations.

The film features historians, researchers, attorneys and community leaders as it documents a four decade struggle to get the state to fulfill its obligations to Hawaiians stemming from the loss of their ancestral lands. To further help the public understand what’s at stake, OHA has also published a white paper on the issue. At [www.oaha.org/plt](http://www.oaha.org/plt) you can stream the documentary and read OHA’s bill and accompanying white paper.

The Hawai‘i State Constitution mandates Hawaiians receive a fair pro rata share of income and proceeds from former Hawaiian Kingdom lands taken during the illegal overthrow and currently held by the state as the Public Land Trust. OHA is responsible for administering 20 percent of the PLT revenues

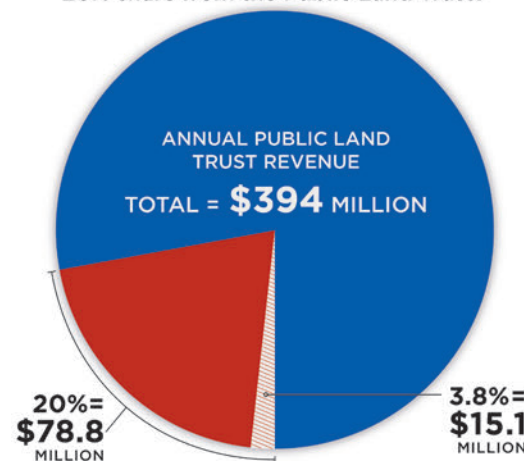
for the betterment of conditions of Native Hawaiians. However, since 2006, revenues have been capped at \$15.1 million, far short of Hawaiian’s fair share.

Using current data from state agencies and historic agreements between OHA and state, OHA submitted a bill to the Legislature that would:

- Increase Hawaiians’ annual “interim” share from \$15.1 million to \$35 million;
- Transfer to OHA back-due revenue in the amount of \$119 million, that should have been set aside over the past six years;
- Maintain state agency reporting requirements; and
- Convene a Public Land Trust Revenues committee every six years, to review and make recommendations on the amount of funds that should be set aside for Hawaiians.

Public Land Trust revenue is the primary source of funding for programs, grants and services that benefit both the Hawaiian and larger communities. OHA uses this revenue for programs, grants and services that have

Are Hawaiians getting their  
20% share from the Public Land Trust?



This graph shows how the \$15.1 million cap keeps PLT revenue transferred to OHA well below 20 percent. - Source: Office of Hawaiian Affairs staff

training; and helped grassroots communities engage with government agencies and land-owners in the stewardship and sustainability of our natural resources and environment.

The white paper explains how the \$35 million annual share was calculated based on undisputed revenue streams subject to Native Hawaiians’ pro rata share. Using the “corrected” \$35 million amount, the \$119 million back-due revenue reflects the \$19.9 million OHA was underpaid for each of the past six fiscal years.

OHA’s bill has been introduced in both legislative chambers as House Bill 1747 and Senate Bill 2136. To receive updates on the bills and other

legislative efforts via email, and learn about opportunities to testify at upcoming hearings, sign up in the “Stay Engaged” form on our Legislative page at [www.oaha.org/legislation](http://www.oaha.org/legislation). ■

## Ho‘ohuli, a time of returning

By Māhealani Wendt

This has been an extraordinary time of ho‘ohuli, of returning, reformation and reconciliation; of a circling back to our great traditions and wisdoms of the past. On the global stage, there has been no greater Hawai‘i example than that of Hōkūle‘a and its historic voyage, Mālama Hōnua. Our wa‘a embarked on an epic journey and came home safely!

Ho‘ohuli is also an apt word for the story of taro restoration in East Maui, for its literal root word, huli, is also the name of the taro plantling. This past year, in a historic development, the spirit of returning, of ho‘ohuli, pervaded as wai was finally returned to Ko‘olau Moku, Maui Hikina, Ke‘ānae-Wailuanui after more than a century of diversions to feed the thirsty sugar barons of Central Maui.

As a result, Mālama Hāloa – caring for Hāloa or kalo – has also seen an historic resurgence in our community. This portends well for communities like Ke‘ānae-Wailuanui whose inhabitants possess the ‘i‘ini, the strong desire, to perpetuate traditions that will keep our people vibrant and healthy.

It has taken East Maui taro farmers organized as Na Moku Aupuni o Ko‘olau Hui (“Na Moku”), with the help of attorneys from the Native Hawaiian Legal Corporation, nearly two decades of legal battles and many more decades of struggle to accomplish this historic return.

While a decision on exactly how much wai those who, for centuries, have gorged and profited from it will have to restore, the unprecedented return of wai to East Maui in the interim has signaled a new beginning and great optimism for the future, as new generations of farmers return to

land that, once dried and cracked, is momona once more.

While we embark upon these new beginnings, many obstacles and challenges must overcome the wounds and trauma the diversion of billions of gallons of water annually inflicted on generations of Hawaiians:

- The loss of many kūpuna practitioners with their deep knowledge of the ‘āina and traditional farming, fishing and gathering practices;
- The opportunity lost to several generations who came into adulthood when farming was no longer viable due to lack of water;
- Devastation caused by the thick overgrowth and proliferation of invasive plants and animals throughout the East Maui watershed during the decades when there weren’t a sufficient number of farmers to carry out maintenance on a regular basis;
- Severe degradation of the his-



The return of wai to East Maui has allowed new generations of farmers to work land that is momona once again. - Photo: Courtesy

toric lo‘i (taro patches) and auwai (traditional ditch) systems caused by invasives as well as unchecked erosion, segments of which are many miles in length along steep cliffsides along the Hāna coastline.

In facing these challenges and obstacles, one of the greatest blessings to the farmers has been the




























partnership with the Hāna-based non-profit, Ma Ka Hana Ka ‘Ike, and its affiliate organizations, Mālama Hāloa and Māhele Farms.

Participants in the Mālama Hāloa (Ku‘i) Program have cleared lo‘i and planted thousands of huli in the



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>.

| December 21, 2017  |                      |   |   |          | Motion   | Ahu Isa   | Ahuna   | Akana   | Akiona  | Apo   | H. Lindsey  | R. Lindsey  | Machado   | Waihe'e   |
|--|----------------------|---|---|----------|--|---|---|---|---|---|---|---|---|---|
| Motion to approve the following revision to the 2018 OHA Legislative Package. Revise OHA-4, which is a bill that relates to the amount of OHA's pro rata share of the public land trust. |                      |   |   |          | Motion passes with seven AYES and two EXCUSED. |    |    |    |    |    |    |    |    |    |
| January 11, 2018   |                      |   |   |          | Motion passes with seven AYES and two EXCUSED. |    |    |    |    |    |    |    |    |    |
| Motion to approve Administration’s recommendations on NEW BILLS (OHA 5-9) on the 115th Congress Legislative Positioning Matrix dated January 10, 2018.                                   |                      |   |   |          |  |   |   |   |   |   |   |   |   |   |
| OHA#   | BILL#                | Measure Title   | Description   | Position |  |   |   |   |   |   |   |   |   |   |
| OHA 5  | S. 1895              | Native American Housing Assistance and Self-Determination Reauthorization Act of 2017   | This bill reauthorizes the Native American Housing Assistance and Self-Determination Act of 1996 through 2022, streamlines the environmental review process for federal agencies providing funds to tribes, increases the maximum term of leases on trust lands, and among other things, updates the committees who must receive reports from U.S. Department of Housing and Urban Development (HUD) on the NAHASDA programs. The bill includes Title VIII to reauthorize the Native Hawaiian Housing Block Grant and the 184A Loan Guarantee Program | Support  |  |   |   |   |   |   |   |   |   |   |
| OHA 6  | H.R. 3864            | Native American Housing Assistance and Self-Determination Reauthorization Act of 2017   | This bill reauthorizes the Native American Housing Assistance and Self-Determination Act of 1996 through 2022, streamlines the environmental review process for federal agencies providing funds to tribes, increases the maximum term of leases on trust lands, and among other things, updates the committees who must receive reports from U.S. Department of Housing and Urban Development (HUD) on the NAHASDA programs. As amended, the bill omits a reauthorization for Title VIII Native Hawaiian housing programs.                           | Oppose   |  |   |   |   |   |   |   |   |   |   |
| OHA 7  | H.R. 1867<br>S. 785  | Alaska Native Veterans Land Allotment Equity Act  | This bill amends the Alaska Native Claims Settlement Act to provide land allotments to Alaska Native Vietnam veterans and the heirs of those Vietnam veterans who are deceased.   | Support  |  |   |   |   |   |   |   |   |   |   |
| OHA 8  | H.R. 4069<br>S. 1941 | A bill to amend the Migratory Bird Treaty Act to clarify the treatment of authentic Alaska Native articles of handicraft containing nonedible migratory bird parts, and for other purposes. | This bill defines Alaska Native articles of handicraft and makes such articles exempt from the Migratory Bird Treaty Act.   | Support  |  |   |   |   |   |   |   |   |   |   |
| OHA 9  | S. 1965              | Allowing Alaska IVORY Act   | This bill amends the Marine Mammal Protection Act to allow Alaska Natives to possess, sell, or trade walrus ivory, whale bone, or mammoth ivory.  | Support  |  |   |   |   |   |   |   |   |   |   |
| Motion to approve Action Item BAE 18-01: Approval of an OHA Resolution Designating 2018 as “Year of the Hawaiian.”   |                      |   |   |          | Motion passes with seven AYES and two EXCUSED. |  |  |  |  |  |  |  |  |  |

UPDATE

# OHA condemns judge’s denial

By Office of Hawaiian Affairs Staff

In January, a Maui district judge issued a bench warrant for the arrest of a University of Hawai‘i professor after he repeatedly responded to the judge in ‘Ōlelo Hawai‘i during a court hearing, a case that drew national attention and sparked outrage from the Native Hawaiian community.

In a statement, OHA Chief Executive Officer Kamana‘opono Crabbe said the agency was “disturbed and offended” that UH professor Kaleikoa Ka’eo was prohibited from speaking Hawaiian in court and was nearly arrested.

“Punishing Native Hawaiians for speaking our native language evokes

a disturbing era in Hawai‘i’s history when ‘Ōlelo Hawai‘i was prohibited in schools, a form of cultural suppression that substantially contributed to the near extinction of the Hawaiian language.”

“It is disappointing that the state government continues to place barriers on ‘Ōlelo Hawai‘i, 40 years after Hawai‘i’s constitution was amended to recognize the Hawaiian language as an official language of the state. We demand that the State Judiciary find an immediate solution to this issue.”

The next day, the judge recalled the bench warrant without explanation. But the incident raised questions about what legal protections are provided to the Hawaiian language as a constitu-

tionally-recognized language of the state. While the state Judiciary said it would review its policies regarding Hawaiian language interpreters, it insisted that “there is no legal requirement to provide Hawaiian language interpreters to court participants who speak English but prefer to speak in Hawaiian.”

The incident led to a number of rallies across to state in support of ‘Ōlelo Hawai‘i, and lawmakers committed to introduce legislation to resolve the issue.

Crabbe said that the incident served as a “wake-up call” for many in the Hawaiian language community. “The only way for the Hawaiian language to fully thrive once again is by ensuring that it can be spoken in as many spaces as possible, not just at home, but also in schools, in businesses, and, especially, in the courtroom,” he said. ■



Kaleikoa Ka’eo was denied the right to defend himself in ‘ōlelo Hawai‘i. Pictured: Ka’eo at the East Maui Taro Festival. - Photo: Alice Silbanuz



# No uninvited guests permitted



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

Hawai'i's traditions support many food celebrations each year. Family birthdays, baby lū'au, graduations, anniversaries and weddings, as well as ethnic traditions for New Year's Day and Chinese New Year, are all reasons for festivities. National holidays like Thanksgiving, Christmas and the Fourth of July provide more celebration opportunities. In Hawai'i, that means food – and lots of it – as a vital part of these events. Furthermore, some ethnic and local dishes are “essentials”

on all party menus. Thus, Hawai'i families often host large parties, serving lots of food, beverages and meals in family dining rooms, on lānai, under tents on the lawn, even at beach parks. These celebrations often continue for several hours.

Hawai'i families have an increased kuleana (responsibility) for food safety awareness. Food safety is critical to protect friends and family from foodborne illnesses. In 2018, Hawai'i families must be aware that several island “essentials” on party menus are problematic. These include raw foods like fish and shellfish, smoked and preserved meats, as well as salads and dressings made with mayonnaise and hardboiled eggs. Most of us know that undercooked meat and “cross-contamination” (chopping fresh produce on cutting boards used to prepare raw meats or using a meat knife to chop vegetables) can cause lots of pilikia (trouble). Using

vegetables and herbs from a home garden is also problematic. Current recommendations require carefully washing each leaf separately, and drying thoroughly. Buy meats and vegetables only if the store displays are clean and employees show awareness of appropriate food handling measures. If conditions are doubtful, go to another store.

Heightened awareness and caution is required during party food preparation. At home, use meat thermometers to assure thorough cooking. In addition, assure refrigerator temperatures of 40 degrees or lower, with a fridge thermometer. Guard against stacking fruits and vegetables on, or around, meats in shopping carts, bags, or in the refrigerator. Wash all produce (vegetables and fruit) separately, dry completely, and refrigerate in clean and covered containers. Later, use only clean surfaces when preparing

the pre-washed produce. Utensils must be thoroughly washed and dried completely. Chop or cut on a clean, “vegetables only” chopping board – one reserved for raw vegetable and fruit preparation.

In Hawai'i, we have kuleana to provide take-out containers for guests to take food home from our parties. Disposable chopsticks and containers should be provided. Importantly, all foods need to be held at appropriate temperatures prior to packing up takeout containers. This requires covering and refrigerating perishables. Any food left on the buffet table should be tossed out.

Recent incidents in Honolulu restaurants have given us new awareness and firsthand experience with food borne illnesses. A recent CDC study reported that, in the U.S., *salmonella* and *toxoplasma gondii* together were responsible for more than half of lost-years-of-healthy-life due to food poisonings. *Salmonella* can be found in any food, but the *toxoplasma* parasite lives in muscles of animals. *Salmonella* has a larger

number of victims and can cause long-term health complications. Recent multi-state outbreaks of salmonella food poisoning resulted from eating contaminated papaya, sprouts and cucumbers. CDC reports that the toxoplasma parasite “infects more than 60 million Americans” who have eaten undercooked, infected (contaminated) meat. Most individuals don't get sick because they have healthy immune systems. However, anyone with a weakened immune system can suffer severe infections that can cause brain damage, blindness or worse. The effects of food poisoning may not end with the vomiting and diarrhea; for some, it's the beginning of years of suffering.

We always have kuleana to control the foods that we allow into our bodies. Though nutritional aspects of food and eating are usual topics, it is critical to avoid food-borne illnesses with proper food-handling methods. Hawai'i's food traditions bring much happiness and joy to families and friends. Let's work smart to keep it that way. ■



125 years after the illegal overthrow of the Hawaiian Kingdom, traditional practices continue and mo'olelo continue to be shared through contemporary expression; yet imposing challenges continue as well. As we meet these challenges, we celebrate our successes and persevere.

Taking inspiration from the hui of Lili'uokalani's “He Mele Lahui Hawai'i” in which she proclaims, “E mau ke ea o ka 'āina,” E MAU, our final exhibit in our current location, celebrates the perseverance of our indigenous artistic community.

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## HULIĀMAHI

# “Ka Ho‘āla Kumu Ho‘ona‘auao ‘Ana Ma O Ke Aloha ‘Āina”



Na Kihei Nahale-a

Ke aloha ‘āina ē, ‘o ka mea aloha i ka lepo kuehu ‘ia o Ka‘ū a hiki i ke one ‘eli ‘ia o ke kō Halāli‘i o Ni‘ihau, aloha ‘āina kākou. E ke aloha ‘āina paio mau no ke ea Hawai‘i, mai nā pu‘u kapu ki‘eki‘e loa o Hawai‘i Pae ‘Āina a hiki i nā loko a me nā ko‘a o kai, aloha ‘āina kākou. E ke aloha ‘āina e ho‘oulu nei i ka ‘ai pono a me ka ‘ōlelo pono o ka ‘āina, aloha ‘āina kākou a pau.

Eia ho‘i au ma o kēia wahi ‘atikala e ho‘olaha aku nei me ka ha‘aheo e pili ana i kekahi papahana

ho‘oulu aloha ‘āina ma O‘ahu. Aia ma ke ahupua‘a ‘o He‘eia ma ka moku ‘o Ko‘olaupoko, O‘ahu, ko mākou hui e ho‘āla nei i nā kumu ho‘ona‘auao ‘ana ma nā kula aupuni ma o ke aloha ‘āina. ‘O Huliāmahi Education Alliance ka inoa. He hui ku‘ikahi ma waena o ‘ekolu hui mālama ‘āina o He‘eia, ‘o ia ho‘i ‘o Papahana Kuaola, Kāko‘o ‘Ōiwi a me Paepae o He‘eia.

E ka mea heluhelu, no Huliāmahi, kūpa‘a mākou ma hope o ka ‘āina, a haku ‘ia ka ha‘awina i pili i ka ‘āina ‘o He‘eia e a‘o aku i nā keiki, ‘ohana a kumu o nā kula aupuni ma Ko‘olaupoko. Kūkulu mākou i ka papahana a me ka ha‘awina ma o kekahi ‘Ōnaehana Ho‘ona‘auao Aloha ‘Āina. Aia he ‘ehā māhele o ka ‘ōnaehana, ‘o ka Mālama ‘Āina ‘oe, ‘o ka Ho‘ona‘auao ‘oe, ‘o ka ‘Ōlelo Hawai‘i ‘oe a ‘o ka Pilina ‘oe kekahi.

• Mālama ‘Āina - A‘o mākou e pili

ana i ka mālama ‘āina ma nā ‘ano a pau: ma ka pili hana, ka pili no‘ono‘o a me ka pili ‘uhane. He mea nui ia mau ‘ano a pau no ka ho‘omōhala maika‘i ‘ana i ke aloha ‘āina i loko o ka haumāna. Pēlā nō e lilo ai ka mālama ‘āina he mea kuluma iā lākou.

• Ho‘ona‘auao - Ma kēia pō‘aiapili, ‘o ka ho‘ona‘auao ho‘i ke a‘o ‘ana i ka ‘ike Hawai‘i i pa‘a ma ka ‘āina a i ‘ole ma loko o nā papahana ma He‘eia. ‘O ke a‘o ‘ana i ka ‘ike Hawai‘i, he mea nui ia, no ka mea, pili ka ‘ike Hawai‘i iā Hawai‘i. Lilo kēia ‘ike i ‘ano kahua no ka haumāna. Ke pa‘a ia ‘ike Hawai‘i i ka haumāna, a laila, ua hiki nō ke a‘o i ka ‘ike hou no waho mai o Hawai‘i.

• ‘Ōlelo Hawai‘i - Ma nā kula aupuni, li‘ili‘i wale nō ka nui o ka ‘ōlelo Hawai‘i e lohe ‘ia nei ma nā papa. Inā ‘a‘ole nui ka hānai ‘ia o ke keiki i loko o ka ‘ōlelo ‘ōiwi, ‘a‘ole nō e nui kona pilina me ka

‘āina a me ka po‘e ‘ōlelo ‘ōiwi. ‘O ka ‘ōlelo Hawai‘i ka ‘ōlelo maika‘i loa a kūpono ho‘i no ka ho‘omōhala ‘ana i ke aloha ‘āina i loko o ke keiki. Eia kekahi, ‘o ka ‘ōlelo Hawai‘i ka ‘ōlelo maika‘i loa no ka ho‘oikaika ‘ana i ka pilina ma waena o kekahi me kekahi.

• Pilina - ‘O ka pilina, he mea nui ia no ka ho‘okō ‘ana i kēia mākou pahuhoi nui, ‘o ka ho‘onui ‘ana i ke kuana‘ike aloha ‘āina ma Hawai‘i. No ka ho‘oikaika ‘ana i ka pilina, e hana me ka pu‘uwai hāmama a me ka na‘au ha‘aha‘a. He mea nui ka mālama ‘ana i ka pilina ma waena o nā māhele a pau o Huliāmahi. Pēlā nō ho‘i e kūkulu ai i ke kaiapuni ola pono, ka ‘āina momona a me ka lāhui ikaika.

Me ia mau mea ‘ehā mākou e mālama a e a‘o nei i nā ‘ōpio o Ko‘olaupoko. I kēia makahiki kula, ua hui pakanā mākou me ‘elua kula

ma Ko‘olaupoko, ‘o ia ho‘i nā kula ha‘aha‘a ‘o He‘eia lāua ‘o Kāne‘ohe. Hana mākou me nā papa ‘ehā a ‘elima a pau o ia mau kula ‘elua. A‘o ‘ia ma kahi o 300 haumāna i kēia mākou ha‘awina aloha ‘āina. Mahalo a nui loa i nā po‘o kumu a me nā kumu o ia mau kula ‘elua i ko ‘oukou kākou ‘o ‘ana mai.

He wahi mahalo kēia iā OHA no kēia wahi o ka nūpepa no ke ka‘ana ‘ana aku i kēia mākou hana ma Ko‘olaupoko. Mahalo pū ho‘i i ko mākou mau kākou nui, ‘o Harold K.L. Castle Foundation, KEY Project, Hau‘oli Mau Loa Foundation a me nā kula, nā kumu ho‘i o Kāne‘ohe lāua me He‘eia.

E ‘olu‘olu, e hele i kēia mākou ‘ao‘ao pūnaewe: [www.huliamahi.com](http://www.huliamahi.com). Ma laila nō e hiki ai ke leka uila mai i ka mana‘o a nīnau paha. E ola nō ka ‘ōlelo Hawai‘i ma kona mau ‘ano a pau. ■

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# No ke Aloha 'Ōlelo Hawai'i



Na Kameha'ililani Waiau

**H**ūi! 'Ano'ai me ke aloha iā kākou a pau e nā hoa aloha 'āina, nā koa 'ōlelo Hawai'i!

I ka nīnau 'ia 'ana o'u no ka ulu 'ana a'e o ka papahana ho'ōla 'ōlelo Hawai'i a laha,

mana'o, no ka mea, 'ike 'ia nō nā ahuoi, nā momi a me nā koehana a kūpuna mā i waiho ai no kākou, po'e mo'opuna, i mea e waele ai a e kīpapa hou aku i ke ala e holomua ai ka lāhui.

No laila mākou (KAI LOA, Inc. na Ke Kula 'o Samuel M. Kamakau, LPCS) e ho'olaha a kūkala aku nei no kahi pono hana e lei ai i kā i kākou 'ōlelo makamae, 'o ia ho'i kahi polokalamu hou loa nona ka inoa 'o manomano.io. He polokalamu puke wehewehe 'ōlelo Hawai'i ma ka pūnaewe

kāleka e ho'āhu ai. Inā paha he kumu 'oe, he nani ho'i ka mana'o e ho'oulu i kāu pu'u kāleka hua'ōlelo e ho'opa'a ha'awina ai kāu po'e haumāna i mākaukau no kahi kuisa paha, hō'ike paha. Hiki ho'i ke kīpa i ka pono hana 'o "hua'ōlelo o ka lā" a me nā 'ano pono hana like 'ole e kāko'o ana i ke a'o.

Na Ka'ōnohi'ulaokamanō Kai (hānau 'ia ma 1962, hala ma 2013) i ho'okumu a ho'onohono mai i kēia wahi makana li'ili'i na kākou, a he mahalo palena 'ole ko mākou i kāna hana mai au e pohā ai ho'i ka lae i ke kamaha'o. E ola kona inoa i kāna hana aloha 'ōlelo. Me ke kālā na ka 'Oihana Ho'ona'auao o 'Amelika Hui Pū 'Ia, Ha'awina Kālā 'o Native Hawaiian Education Programs (Ho'opaepae S362A150055) mākou i ho'opau piha ai i nā mea i koe me ke kōkua o kahi hui ho'olauka'i 'enehana 'o Sudokrew i mākaukau loa ai mākou e ho'olele aku a laha ia wahi puke wehewehe pūnaewehe i ka honua a puni ma Kēkēmapa 2017.

Eia ko mākou leo paipai, leo kono ho'i, e kīpa mai 'oukou, e nā hoa o ka 'āina, a e ho'ohana mai i kēia pono hana hou. Hāpai maila 'o Aalii Kelling, kekahi haumāna papa alaka'i o ko mākou kula, i kona mana'o, penei: 'a'ohe waiwai o kēia 'ano mea 'enehana koe kona ho'ohana 'ia 'ana ma ko kākou ola. A ma hope iho o ka ho'ohana 'ana, e ka'ana mai i kou mau mana'o i mea e ho'oikaika mai ai mākou.

No laila, e nā hoa heluhelu, eia kā mākou wahi ho'oilina e waiho ha'aha'a nei i mua o 'oukou, he makana aloha, he pono hana mai ko mākou hoa lāhui 'o Ka'ōnohi'ulaokamanō Kai a me ko mākou kula li'ili'i i wahi kōkua e unuhi ai a e hu'e ai i nā mana'o manamana a manomano ho'i a kūpuna mā a 'apo pono mai. Pēlā nō e mālama 'ia ana ka mauli ola o kākou mai kēlā hanauna a i kēia hanauna. E kīpa mai nō i www.manomano.io.

Ke aloha 'ōlelo, ke aloha 'āina, a me ke aloha lāhui ho'i. ■

# No ka 'Ahahui 'Ōlelo Hawai'i

Na Paige Miki K. Okamura



**E**ku'i ka lono, e ho'olaha a laha, ua ola ka 'Ahahui 'Ōlelo Hawai'i!

Aloha nui kākou e nā makamaka o ka 'ōlelo makuahine, mai ka lā hiki i Ha'eha'e a i ka lā kau i ka mole 'olu o Lehua, welina mai me ke aloha. Ke pāhola 'ia nei kēia nūhou 'oli'oli ma ke kino lahilahi o *Ka Wai Ola*, ua ola ka 'ahahui hiwahiwa o kākou, 'o ia ho'i ka 'Ahahui 'Ōlelo Hawai'i.

Ma Nowemapa o kēlā makahiki aku nei, ua kāhea 'ia nā lālā a me nā makamaka o ke kaiāulu e 'ākoakoa ma ka hālāwai kū makahiki no ke kama'ilio 'ana e pili ana i nā hana a ka 'ahahui mai kēia mua aku, a no ke koho pālōka 'ana i ka Papa Alaka'i

hou e ho'okele i ia wa'a nui. Ma kahi o 30 mau kānaka i kū mai.

Eia nā lālā hou o ka Papa Alaka'i o ka 'Ahahui 'Ōlelo Hawai'i:

- Pelekikena - Noah Ha'alilio Solomon, no Maunaula, O'ahu, mai
- Hope Pelekikena - Frank Ka'iuokalani Damas, no Wai'anae, O'ahu, mai
- Pu'ukū - Keli'i Ruth, no 'Aiea, O'ahu, mai
- Kākau 'Ōlelo - Paige Miki Kalāokananiki'eki'e Okamura, no Waialua, O'ahu, mai
- Lālā - Zachary Alaka'i Lum, no Ha'ikū, O'ahu, mai
- Lālā - Manakō Tanaka, no Āliamanu, O'ahu, mai
- Lālā - Keawe Goodhue, no Kahalu'u, O'ahu, mai

E nā kupa o ka 'ōlelo, ke ho'okumu hou 'ia nei nā papahana me nā pahuhopu no ka wā e hiki koke mai ana. Ke pa'a nā 'ike pili, e ho'olaha 'ia ana nō i laha no nā kānaka e hoihoi ana e komo pū i nā hana me mākou. ■



Nā kumu a me nā haumāna papa alaka'i o Ke Kula 'o Samuel M. Kamakau, pau pū me nā ki'i o Kamakau lāua 'o Ka'ōnohi'ulaokamanō Kai, ma ka pā'ina ho'olaha polokalamu hou. - *Ki'i: Alice Malepeai Silbanuz*



Nā kumu a me nā lālā papa alaka'i o Ke Kula 'o Samuel M. Kamakau. Ua mālama 'ia ka pā'ina ho'olaha polokalamu hou ma Ka Waiwai ma ka lā 10 o Kēkēmapa, 2017.

me ke noi e ka'ana i kahi mea e hō'ike aku ai i ko ka 'ōlelo Hawai'i kūlana ma waena o nā 'ōpio o kēia hanauna nei, no'ono'o a'ela au i nā hana kupaianaha a nā mea 'enehana, a mahalo au i ka holomua nui i ke au o ka manawa.

Wahi a kahiko, "Ua lehu-lehu a manomano ka 'ikena a ka Hawai'i." Kāko'o piha nō au i ia

me nā 'ano hi'ohi'ona 'enehana like 'ole e kāko'o ai i ke a'o i kā kākou 'ōlelo hiwahiwa.

Inā paha he kuleana haku ha'i'ōlelo kou, hiki ke 'imi noi'i ma ka puke wehewehe i mau hua'ōlelo e ho'okā'oi a'e ai i kou pae mākaukau a walewaha o ka 'ōlelo. Ma waho a'e o ka puke wehewehe, he mau waihona

## HO'OHULI

Continued from page 10

Wailuanui taro complex under the direction of long-time kalo farmer Ed Wendt, my husband. Their restorative efforts and maintenance throughout the Wailuanui lo'i complex have benefitted many of the farmers; in addition, the program shares Na Moku's commitment to restoring the streams and the lo'i they supply.

Restorative efforts include planting as well as many of the arduous tasks required to clear and maintain a lo'i complex spanning hundreds of acres.

The Mālama Hāloa program hosts Ku'i Thursdays at Hana School from noon through late afternoon and, according to its website, sometimes into the evening.

This past year, they steamed nearly 10,000 pounds of kalo, and hosted an estimated 500 participants from keiki to kūpuna, including community members. The students ku'i (pound) kalo and have the opportunity to share the pa'i 'ai with kūpuna unable to come ku'i for themselves.

Up until now, kalo for Ku'i Thursdays has been supplied from outside East Maui, but East Maui farmers have great hopes that through their contribution, the 'āina's bounty will be far more substantial in the future.

As we look forward to the bright promise of this coming year, i ke Akua ka ho'omau 'ana i Kana ho'opōmaika'i iā kākou a pau – May God bless us all.

*Submitted by the Native Hawaiian Legal Corporation. ■*



He mea hou ma Ka Wai Ola: he mo‘olelo pōkole ma ke ‘ano mōhihi‘o

# Ka ‘Imi Loa: He Mōhihi‘o



Na Bryan Kamaoli Kuwada

...initializing neural connection...  
...logging onto intra-ship network...  
[retinal ident confirmed: Keonaona‘āina Kaholokula]  
[rank: navigator; system clearance: full; age: 39; health status: red]  
[mission time: day 78,372 hour 3; light years from Sol: 214.718]  
[cam 4 initialized; recording initiated]

‘Oe kā ia, e ka lolo uila? Pīna‘i nā leo ma ke po‘o, hihia, he hauwala‘au, he—E alia, ke ‘olu‘olu, pono au e hanu, i ho‘oikaika. ‘Ū.

Eia nō, ma kēia moku e kele ana ma ka lewa lipolipo, ‘o au wale nō ka mea ala, e ka lolo uila. ‘O ‘oe a ‘o au, ‘eā? ‘O ke koena, ho‘opūnana ‘ia i loko o nā mīkini hiamoe pa‘a, akā, ua maopopo ‘ē paha iā ‘oe. Maopopo nō ho‘i paha iā ‘oe, e hā‘ule ana nā mīkini mālama ola. ‘A‘ole nui ka manawa koe a make auane‘i kākou a pau.

No laila, e ku‘u hoa lolo uila, ma kekahi ‘ano, he nūhou maika‘i ka‘u. Ia‘u i noho akakū ai, ua pa‘ē nāwaliwali maila ka lohe, loa‘a nō i kekahi o nā leo . . . poina ia‘u no wai . . . kahi hōkūhele kūpono ma ka‘e o ka mamao lilo loa. A hiki paha ke pae ma laila ma mua o ka hā‘ule pau ‘ana o ua mau mīkini lā, a ola ho‘i ia mano kanaka hiamoe.

No laila, ‘o kēia ho‘opa‘a wikiō ‘ana ka hō‘ike kūhelu o ka‘u hana. No ka mea, e ku‘u hoa, ‘o ka pilikia, ‘a‘ole au ‘ike le‘a inā he pono nō ko kākou ola ‘ana.

‘Ē, ‘ē, ‘ē, ua lohe au i kāu ‘ōlelo—! E kala mai, e ku‘u hoa

kamepiula, nēnē mai nei nā leo ho‘okele.

E ho‘omaka hou au. ‘O ia mau kākā hiamoe, ‘eā, ‘o lākou nō nā po‘e waiwai loa o ka honua, nā ‘ona piliona na lākou nā ‘ahahuina nui loa. ‘O lākou ka po‘e i hiki ke ho‘oka‘a i ke kumu kū‘ai. Ka po‘e i ho‘opilo i ka wai, ka po‘e i hana lima koko, ka po‘e i luku i ka honua, a ua ha‘alele wale. Ha‘alele nō i mea e ho‘omaka hou ai ma kahi hōkūhele hou.

He pono anei kēlā?

A, e ke hoa uila ē, he hukihuki ko nā leo no ia mea he pono. ‘O ka ho‘okele mua, nāna nō i pūlima i ka ‘aelike ‘oihana mua, a‘oa‘o ‘o ia e ho‘okō wale i ka ‘aelike, ‘oiia, he ho‘ohiki nō ia. Ho‘okuli i kā lākou hana a nānā iho nō i kā mākou hana pono‘i.

Like ka mana‘o o kekahi o nā ho‘okele ma hope ona, akā, ‘o ku‘u mau mua, aia nō lākou ma ka ‘ao‘ao o ke kū‘ē. ‘Oi aku ke ko‘iko‘i o ka lonoa na‘au ma mua o nā hua pelapela a nā ‘ahahuina i haku i ka ‘aelike. Ua lohe ‘oe i kā lākou i ‘ōlelo mai nei? He halulu, ‘eā?

Auē, ‘ē, ‘ē, pēlā nō, ‘a‘ole hiki iā ‘oe ke lohe, ‘ē, ‘ē. Mana‘o paha ‘oe ua ‘a‘aia kēia, ‘eā? ‘A‘a‘a‘aia, ‘eā? Akā, pehea ho‘i ke kanaka ho‘okahi e ho‘okele ai i kahi huaka‘i he mau kenekulia ka lō‘ihi? ‘O ka pane: hiki ke kama‘ilio me nā ho‘okele i hala.

Ma o ka ‘ōlelo Hawai‘i ho‘i.

Inā aia nō ke ola a me ka make i loko o ka ‘ōlelo, he ‘oia‘i‘o nō, ‘eā? He mau kākā‘ōlelo ko‘u ma ke po‘o, a kākā nō, kākā nō. ‘A‘ole piliwi?

I ka ulu hou ‘ana o kā kākou ‘ōlelo, kaunānā ‘ia ka hiki ke kākālewa ma waena o ka ‘ao‘ao ola a me ka ‘ao‘ao make. I ‘ō i ‘ane‘i. Ola, make, ola, make. Loli nō ka honua ma ia lā nō!

I loko nō o ka pilikia a puni ka honua, ku‘i ka lono mai kahi kapa a kahi kapa o ka poepoe honua. Kahi hapa o ka pū‘ulu kanaka, e Mī Kamepiula, ‘a‘ole i piliwi, e



Futuristic Wa‘a. Mutu “Cloud Eater”. - Ki‘i: Solomon Enos

like me ‘oe, kahi hapa, holo ‘āwīwī i Hawai‘i i mea e ho‘ohana ai no ko lākou pōmaika‘i pono‘i.

Pūlima ka ho‘okele mua i ka ‘aelike me kekahi o ia mau kākā ‘imi pōmaika‘i, a eia nō au, kekahi o kāna mau mo‘opuna, he mau haneli makahiki mai ka home aku, e kākālewa ana i ka lewa.

I loa nō a hala ka ho‘okele ma mua pono o‘u, ua hānau ‘ia au ma kahi pū‘ao mīkini. Nāu, e ka lolo uila, i a‘o mai ia‘u i ka‘u mau hopuna‘ōlelo mua loa, a na nā ho‘okele i hala, o‘u mau kākā‘ōlelo, i ho‘oili i ke koena.

‘A‘ole loa i pā iki ku‘u mau kapua‘i wāwae i ke one hānau o mākou Hawai‘i, akā, aia nō ka ‘i‘ini aloha ‘āina i loko lilo o‘u, ma ka iwi hilo, na lākou i ho‘okumu. Hānai ‘ia au a nui pu‘ipu‘i ma nā mo‘olelo o ka po‘e aloha ‘āina, ka po‘e i kū‘ē i ka hana a nā manu kōlea.

Pehea ho‘i hā i ulu ai ke aloha ‘āina i loko o‘u me ka ‘ole o ka ‘āina? ‘O Honua, ka home o kākou, ua pilikia. Ua pi‘i nui nā kai, loli nō ke anilā-lā-lā-lā, laulaha nā ma‘i, ua halapohe nā mea he nui a lupalupa nō nā lāhulu weliweli hou.

## E KŪ‘OKO‘A MAU MA KA ‘ŌLELO

Akā, akā, ‘o ka mea ‘ā-‘ā-‘āpiki, ‘a‘ole mākou Hawai‘i i makemake e ha‘alele iā Honua. I ke kai e nomenome ana i ka ‘āina, iā mākou e nānā ana i ka palemo o Papa i ka moana, kūpa‘a ka Hawai‘i ma Hawai‘i.

A i kekahi lā, hiki maila kahi luna ho‘okō ‘ahahuina a ho‘ohiki i ke kaulana, i ke kālā, i ka hiki ke ho‘ōla i kākālewa. Ahuwale maila ko lākou kūlana he mau kōlea, ‘eā? ‘A‘ole mākou he hūpō, hūhūhūpō, eia na‘e, hei nō mākou i ka ho‘ohiki ho‘okahi.—‘Ē, ‘ē, ‘ē, ‘ano like ka leo o “ho‘ohiki” a me “ho‘okahi,” ‘eā?—Ua hiki iā lākou ke kākālewa aku i ke kai pi‘i.

A ‘o ke kumu kū‘ai o ia kākālewa i lākou, ‘o ia nō kā mākou hana ho‘okele ma nā moku holo lewa.

Inā ua makemake mākou e ho‘ōla iā Hawai‘i, ua pono kā nā Hawai‘i e ha‘alele iā Hawai‘i!

Ho‘okahi Hawai‘i no ho‘okahi moku holo lewa. Pehea kou mana‘o no kēlā, e Mī Lolo Uila?

‘Ē, ‘ē, ‘ē, a i kēia manawa, e hali-hali ana au he ‘chā kaukani kōlea i kahi āhua hou. He ‘āuna kōlea! Pehea, e ke hoa, he aloha ‘āina anei kēlā?

He aha kāu e hana ai inā aia ‘oe ma ko‘u kūlana, ‘eā?

‘Ē, ‘ē, inā ua hiki iā ‘oe ke lohe i kā lākou ‘ōlelo, he kulikuli! ‘A‘ole hiki ke ho‘okuli!

‘Ē, ‘ē, ‘ē, e pane wale mai, e ku‘u hoa uila!

Kai! He aha ka‘u e hana ai?

E kōkua mai, e ke hoa.

He aha ka‘u?!

He aha—

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# 'O ke Ea o ke Kanaka, he 'Ōlelo



Na C. M. Kaliko Baker, Ph.D.

Wai māpuna i uka, wai māpuna i kai, wai māpuna i ke kua, wai māpuna i ke alo. I ke alo noho'i ke aloha. Wai puna lau ke aloha o kākou!

Nui ke akamai o ke po'omana'o e waiho nei i luna. He koku nō ia iā kākou Hawai'i, a i nā lāhui 'ē nō ho'i. I loko nō o ko'u makemake 'ana e 'ōlelo a'e na'u ia mana'o i puka maila, 'a'ole e hiki, no ka mea, na kekahi hoa o'u, kekahi hoa o ko kākou lāhui 'ōlelo Hawai'i, nāna ia 'ōlelo i puka maila a lilo ia



Ka 'ohana Baker. - Kī'i: Mai Kaliko Baker

'ōlelo i mākia no kā mākou papa-hana ho'oki'eki'e 'ōlelo Hawai'i e

ho'okumu 'ia nei, 'o Kū'ula Leo. Na Hiapokeikikāne Perreira ia

'ōlelo akamai (me 'oe, e Hiapo, ka welina o ke aloha). Haku 'ia na'e ia 'ōlelo ma muli o ka 'ōlelo a kekahi kanaka ma mua akula. 'O ia kanaka nāna ia 'ōlelo ma mua, 'o ia nō 'o Davida K. Kahalemaile ma kāna ha'i'ōlelo ma Mānoa i ka lā 31 o Iulai, 1871, e ho'ōho ana i ka 'oli'oli ua mau ke ea o ka 'āina i ka pono i ia wā, a ho'opuka hou 'ia kāna ha'i'ōlelo ma *Ka Nupepa Kuokoa* i ka lā 12 o 'Aukake, 1871. Penei ka mana'o o ia 'ōlelo no'eau e po'omana'o nei i kēia wahi āhua pua hua'ōlelo e kūkulu nei, 'o ka mea e o ai ka maui o ke kanaka ke ea o ia kanaka. 'O ka 'ōlelo kekahi māhele ko'iko'i o ia ea.

'O au nō na'e a me ka'u 'ohana, ua lei mau 'ia mākou i ka 'ohu'ohu a 'a'ala ho'i o nā pua 'oia'i'o maoli o ka 'āina e 'i a puana nei ma nā alelo o mākou. 'O ka lei nō ia 'o ka 'Ōlelo Kanaka. E māpu mau mai

ana ua kāhiko nei o mākou i kēlā lā, kēia lā, e like ho'i me ka puka 'ana o Kānehoalani i Ha'eha'e, i kumukahi ho'i ka mana'o e lāhui ai ka lāhui Hawai'i i kona 'ōlelo pono'i nō.

No laila, eia nō au ke kauleo aku nei i o'u mau hoa lāhui kānaka, e maluu mai, e ho'omanawanui mai, a e kūlia mai ho'i e ho'opa'a i kā kākou 'Ōlelo Hawai'i. I loko o ko kākou kū'oko'a 'ole 'ana i kēia lā he Aupuni Hawai'i maoli, ua hiki iā kākou pākahi ā pau ke hō'ike i ko kākou lāhui 'ana i kā kākou 'Ōlelo Kanaka 'ana. He kū'oko'a ka puana 'ana i ka 'ōlelo e 'a'ā mau ai ka maui, a pio 'ole ho'i i ka hihui a ka makani a i ka nāulu a ka ua e kawaū ai kapuahi i ka hālana a ka wai kahe, no ka mea, he kū'oko'a ia o ka maui o kākou pākahi ā pau e o a'e ana i ka puana o kēlā hua'ōlelo, kēia hua'ōlelo. ■

#speakingHawaiianiskuokoa  
#uamauaneikouea

## Ua Mau ke Ea o ka 'Āina i ka Pono



Na Kaho'okahi Kanuha

“Ua lawe ae o Kauikeaouli, ka ekolu o na Moi ma ka inoa o na Kamehameha i keia huaolelo *pono*, i makia no kona au noho aupuni ana, a ua hoopaaia ia huaolelo *pono*, me kekahi mau huaolelo e ae a hookomo pu ia iloko o ka hoailona o ke Kalaunu o Hawaii nei, a oia ka kakou e ike mau nei me na hua palapala moakaka loa, e olelo ana: “ ‘UA MAU KE EA O KA AINA I KA’ ” (“O ka Pono,” *Ke Aloha Aina*, lā 1 o Iune, 1895). Ua lilo a'ela ia i mākia lāhui e o mau ana ma nā welelau a pau o ko kākou 'āina aloha a hiki i kēia lā. Lawe pōwā akula na'e ka moku'āina

kolohe 'o Hawai'i i kēia mākia a ka Mō'i me ka Lāhui i mākia na lākou i ka makahiki 1959, ma ka ho'okumu hewa 'ia o ua moku'āina lā. Ma ko ka moku'āina 'ano ma'amau 'o ka hakuhia 'ole, ho'okomo 'ia ihola i loko o ka hō'ailona o lākou, e like me ka hana i hana mua 'ia e ko kākou Mō'i. Ke nānā akula na'e i ka hō'ailona o ka moku'āina, aia nō kēia mau hua'ōlelo e ho'omaopopo ana iā kākou no ko kākou kuleana e kua mau ai.

Ua kūkala aku ka Mō'i Kauikeaouli i ka 'ōlelo kuahaua kaulana o luna a'e i ka Lā Ho'iho'i Ea, ka lā 31 o Iulai, 1843, no ka hana pono i lawelawe 'ia mai e ka 'Akimalala Richard Thomas, kekahi kumu i ho'iho'i 'ia mai ai ke ea o ka 'āina maiā Beritania Nui mai, ma hope o ko lākou noho mana hewa 'ana ma luna o kēia pae 'āina o kākou no 'elima mahina. Ua mōakāka le'a kēia māmalā'ōlelo kaulana a ka Mō'i Kauikeaouli i kona po'e maka'āinana, a ua kānalua 'ole lākou i ka ho'olaulaha

I kēia au e holo nei, he ho'okahi haneli kanahikukūmāhā makahiki ma hope mai o ka Lā Ho'iho'i Ea, he aha ka waiwai o ua māmalā'ōlelo lā? He aha ke ea o ka 'āina, a he aha lā ho'i ia pono e mau ai ke ea o ka 'āina? 'O ke ea o ka 'āina, 'o ia ka noho mana kū'oko'a 'ana o Hawai'i Lāhui ma luna o kona māhele 'āina pono'i, me ka noho ku'ikahi lōkahi 'ana me nā aupuni nui 'ē a'e o kēia ao, e like loa me ko kākou noho kū'oko'a 'ana ma mua o kēlā lā 'ino mai 'o ka lā 17 o Ianuali, 1893. 'O ke ea o ka 'āina ke kumu i paio mau ai nā mamo a Hāloa no nā makahiki he nui wale, a 'o ia pū nō ho'i ke kumu e ho'oikaika mau nei kekahi hapa o ka Lāhui a hiki i kēia lā ma loko o "keia nohona luhi, inea, hune, popilikia a make no hoi" ("O ka Pono"). 'O ka pono e mau ai ke ea

o ka 'āina, 'o kākou nō kā ho'i ia! 'A'ole 'o ka moku'āina, 'a'ole loa 'o 'Amelika! E ala, e nā Hawai'i, a e mau aku ke ea o ka 'āina iā kākou, iā Hawai'i Lāhui!

He aha lā ho'i ka mea e lāhui ai 'o Hawai'i Lāhui? Kākau kekahi i ka nūpepa 'o *Ka Puuhonua o na Hawaii*, lā 26 o Ianuali, 1917, "I ikeia no ke kanaka no kekahi lahui ma kana olelo. Ina e nalowale ana ka olelo makuahine o kekahi lahui, e nalo hia aku ana no ia lahui." 'O ka 'ōlelo kumu o kēia 'āina, ka 'ōlelo aloha, ko kākou 'ōlelo makuahine ho'i, 'o ia ka mea e lāhui ai kākou, ka Lāhui Hawai'i. Inā e mau ke ea o ka 'āina iā kākou, a ua lāhui ka Lāhui i ko kākou 'ōlelo makua-hine, he pono wale ka ho'omau loa 'ana aku i ka 'ōlelo kumu o ka 'āina. 'A'ole na'e kākou e hā'ule i ka no'ono'o, e like me ka no'ono'o 'ana o kekahi po'e, he 'umeke 'ike ka'awale ka 'ōlelo Hawai'i. 'O ka 'ōlelo nō ka lima e hemo loa ai ke po'i o nā 'umeke 'ike huna a pau a ko kākou po'e kūpuna, a pēlā me kā kākou po'e mo'opuna. 'O ka 'ōlelo ke ka'ā o ko kākou na'auao a pau a me ko kākou mo'olelo. 'O ia ke ka'ā o kā kākou hana kālai'āina me ko kākou kū'ē 'ana. 'O ke ka'ā nō ia o ko kākou ola hou 'ana mai he Lāhui nui, he Lāhui Hawai'i. 'O ia nō ka pono e mau ai ka Lāhui i mau ai ke ea o ka 'āina. ■



Kū 'o Kaho'okahi me nā kia'i ma Nā Lama Kukui i ka mahina o 'Apelila i ka makahiki 2015. - Kī'i: KWO

aku i ko lākou mau mana'o ma nā ha'i'ōlelo a ma ke kākou nūpepa ho'i kekahi. Eia wau e ho'ā'o ana e pi'i aku i ka mo'o ho'okahi i pi'i aku ai ko kākou po'e kūpuna.



# E Lele ā Pō Wale ho‘i



Na Kalei Nu‘uhiwa

Aloha kākou e ku‘u mau hoa heluhelu o ka pae ‘āina i aloha nui ‘ia, welina. He iwakālua-kumamāwalu mau makahiki aku nei, ua ho‘omaka au e kōkua aku i ka hui ‘o Protect Kaho‘olawe ‘Ohana (PKO). He hana maika‘i kēia no‘u, no ka mea, ua hele pū au me ku‘u ‘ohana, a hānai a ulu mākou ma Kaho‘olawe. Ua a‘o pū mākou, ku‘u ‘ohana, i nā mea like ‘ole o ua mokupuni lā. Ke no‘ono‘o au i ia wā o mākou, ‘upu a‘ela nā hali‘a aloha a kulu wale ko‘u mau waimaka aloha. Ua le‘ale‘a a hohonu ka ‘ike a mākou i a‘o mai ai. Ma hope maila, ua hai ‘ia au e ke aupuni o Hawai‘i i ke ke‘ena i kapa ‘ia ‘o Kaho‘olawe Island Reserve Commission (KIRC). He limahana au ma ka ‘āina, ke kai a me ka mo‘omeheu Hawai‘i. Ua hele wāwae au i kēia mokupuni ā lewa nō.

Nui ‘ino ko‘u mau mo‘olelo e pili ana iā Kaho‘olawe. Akā, no kēia ‘atikala nei, e ha‘i mo‘olelo ana au iā ‘oukou i kekahi mo‘olelo punahele o‘u. No ia mo‘olelo, ‘a‘ole au e ho‘ohana ana i nā inoa pono‘ī o nā kānaka. No laila, eia ko mākou mau inoa kapakapa, ‘o Kumu, ‘o Lono Hilo, ‘o Lono Maui, ‘o Anakele, ‘o Kimo ka EOD (Explosive Ordinance Disposal), ‘o Mikaele ka EOD, ‘o Konahama a ‘o wau nei ‘o Kalei nō. E kapa aku au i ua mo‘olelo lā ‘o “E lele ā pō wale ho‘i.” Eia ko‘u mo‘olelo.

MH 2001. Eia lā mākou, nā kānaka ‘ōiwi Hawai‘i, ke kū nei ma nā huku ‘alaea o Hakioawa e nānā ana i ka moku pinao, he helekopa nō ia, e ha‘alele aku ana. Ua waiho ‘ia mākou ma ia ihona pali ‘ula‘ula no kekahi hana kupaianaha. Me ka ‘oia‘i‘o, ua kupaianaha kēia lā holo‘oko‘a, no ka mea, mai kinohi o ka hana ā hiki i ia manawa, na

ke kanaka ‘ōiwi Hawai‘i i hana i kā mākou papahana. He aha lā ka papahana? ‘O ka mālama ‘ana i nā iwi kūpuna i puka aku mai ka lepo ‘alaea aku o Kaho‘olawe ma muli o ke kahe hewa ‘ana o ka wai ke ua nui ma laila. ‘O ka ma‘amau i ua mokupuni nei, ‘o ia ka holo wale o ka lepo he nui mai uka ā i kai i ka ua nui, no ka mea, ua nele i ka lawa ‘ole o ka lau nahele. Pēlā i ‘ō‘ili mai ai kēia mau iwi.

‘Elua mahina ma mua aku, ua loa‘a maila nā iwi kūpuna i nā kānaka ana ‘āina. I ko lāua hele wāwae ‘ana, ua ‘ike akula lāua i nā mea ke‘oke‘o e malele ana ma ka lepo ‘ula‘ula. A, ua loa‘a nō iā lāua kekahi mau iwi ‘ē a‘e ma ‘ekolu mau wahi ‘ē a‘e. E like me kā ke kāmāwai aupuni i kuhikuhi ai, ua kāmāwai maila lāua ia‘u, no ka mea, ‘o ia kekahi kuleana o‘u, a ua kāmāwai lākou i kekahi mau mea nīele i ke au i hala (mea hulikoehana) e hō‘ike mai iā mākou i nā iwi i loa‘a maila. A ua ‘āpono ‘ia e mākou he mau iwi kūpuna nō ia.

No laila, kelepona akula au iā KIRC a me ka PKO e kama‘ilio i ka hana kūpono e hana ai, a ua kelepona aku ka mea nīele i ke au i hala i nā alaka‘i o ka ‘Oihana Moku a me ka ‘Ahahuina Ho‘oma‘ema‘e Pōkā Pahū. Ma hope o kekahi mau hālāwai a ho‘olaha ma ka nūpepa e ‘imi i nā ‘ohana e like me kā ke kuhina o nā kāmāwai aupuni i kauoha ai, ua ho‘oholo ka mana‘o o nā kānaka ‘ōiwi ma ia mau hui e kanu hou i ua mau iwi kūpuna lā ma kahi ho‘okahi.

‘O ka mea kupaianaha, na kekahi mau kānaka Hawai‘i o ka ‘Aha-huina Ho‘oma‘ema‘e Pōkā Pahū, ka ‘Oihana Moku, nā pailaka o ka moku pinao, ‘o KIRC a me nā Mo‘olono o ka PKO i ‘ae like e mālama pono i ua mau iwi kūpuna nei. ‘O ka ma‘amau ma mua, ‘a‘ole i noi iki ‘ia nā ‘ōiwi Hawai‘i no ko mākou mana‘o. Akā, ma ia papahana nō, ua hiki i nā ‘ōiwi Hawai‘i ke alaka‘i a kuhikuhi aku i nā hana kūpono e hana ai. He mea nui kēia ma ia wā o ka ho‘oma‘ema‘e ‘ana i nā pōkā pahū ma Kaho‘olawe. ‘O ka mālama kūpuna ka hana na



Kaho‘olawe. - *Ki‘i: Kalei Nu‘uhiwa*

ka Hawai‘i, no ka Hawai‘i. A, ua kākō‘o nō nā hui like ‘ole a komo koke i ia papahana e mālama i nā kūpuna. No laila, ua koho mākou i ka pō kūpono e hu‘e a kanu hou ai i nā iwi.

E ka mea heluhelu, ‘oko‘a ka hana ma Kaho‘olawe. ‘A‘ole hiki ke ‘eli wale ma nā wahi like ‘ole i laila ma muli o nā pōkā pahū a tōpito i pehi ‘ino ‘ia ma laila. No laila, eia kā mākou hana: 1. Koho i kahi kūpono e kanu ai i nā iwi. 2. Lawe mai i kekahi mīkini ‘imi keleawe no ka ‘ula‘a aku i nā keleawe ‘ino. 3. Na ka EOD (he loea ma nā ‘ano pōkā pahū like ‘ole) e ‘eli i ka lua pao. 4. Lawe mai i nā pōhaku pālaha mai kapakai mai no ke pani ‘ana i ka lua pao. 5. Pani i ka lua me ke kapolena a ho‘omākaukau i nā mea ‘ē a‘e. He hana nui nō ia.

Ma ke kakahiaka o Akua, ua hui pū mākou ‘ehiku, ‘o Lono Hilo, ‘o Lono Maui, ‘o Kumu, ‘o Anakele, ‘o au, ‘o kekahi EOD, ‘o Mikaele kona inoa, a me kekahi mea nīele i ke au i hala, ‘o Konahama kona inoa. ‘O Konahama ka haole ho‘okahi ma ia huina kānaka koko Hawai‘i. Halihali ‘ia mākou e ka moku pinao mai Maui ā i ka lua pao mua e hana i nā ha‘awina ho‘omana a hu‘e a‘ela i ke kupuna mua. A pau kā mākou hana ma laila, halihali hou ‘ia mākou e ka moku pinao, a lele mākou i ka lua ‘ē a‘e e hana hou i kā mākou hana. A pau kā mākou hana ma laila, halihali hou ‘ia aku mākou e ka moku pinao, a

lele mākou i ka lua hope loa e hana hou i kā mākou hana.

I ka pau ‘ana o ia mau hana ma ia lua pao nei, ua ne‘e mākou ma kahi o ka lua pao hou i ‘eli a ho‘omākaukau ‘ia. Hāpai a‘ela i nā pū‘olo hiwahiwa i ho‘okomo ‘ia ma nā pahu lau hala i nala ‘ia e nā loea nala lau hala o Maui. Ua kō nō kā mākou mau hana ā pau ma ia lā, a ua pono mākou e kali ā pō ke ao no ka hana ‘ana i nā ha‘awina hope loa, ‘o ia ke kanu ‘ana i nā pū‘olo. (‘A‘ole i pau. E heluhelu i kekahi pukana o *Ka Wai Ola* e ‘ike ai i ka panina o kēia papahana kupaianaha e ho‘iho‘i ‘ia ai nā iwi kūpuna ma Kaho‘olawe.)

No laila, ma ka hola ‘elima o ke ahiahi, ua kū hou mai ka moku pinao e lawe aku iā Konahama a me Mikaele ka EOD e ho‘i aku i Maui. Ua hui pū ‘o Kimo ka EOD me mākou, no ka mea, ‘a‘ole hiki ke ‘eli i ka lua ma Kaho‘olawe me ka EOD ‘ole. No laila, eia mākou ‘eono ma Kaho‘olawe e kali ana ā napo‘o ka lā.

I ka napo‘o ‘ana iho o ka lā, ua hā‘ula‘ula nā ao like ‘ole i ka lani. Kū kilakila ka mauna ‘o Haleakalā i mua o mākou. Waiho kāhelahela ‘ia nā awāwa like ‘ole o Mauna Kahālāwai. Ua nani nō. Ma ia manawa nō, ua ho‘omākaukau ‘ia nā pono hana e mākou me ka mū o ka waha. ‘A‘ohe kani, ‘a‘ohe wī, ‘a‘ohe wā. ‘O ka hinihini o ke kai e ahe mālīe ana, ‘o ia wale nō kai lohe iki ‘ia akula. Kohu mea ala, e

ho‘omākaukau pū ana nā akua no kā mākou hana kūikawā.

Ma ke ano ahiahi, i ka puka ‘ana aku o nā hōkū e pa‘a pono ana i ka ‘ili lani o ka pō, ua ho‘omaka mākou. I ka mālīe o ka pō, ua ho‘iho‘i ‘ia nō nā kūpuna i ka honua, ma ko lākou wahi ho‘omaha hou. Ua pani ‘ia ka lua i ka manawa ho‘okahi i pi‘i a‘ela ka mahina i ka pō o Hoku i luna o ka pu‘u ‘iu‘iu o Haleakalā. Ua kūpono nō, e ka mea heluhelu.

Ma hope maila, ua inu mākou i ka ‘awa a ho‘ola‘a aku i nā ‘apu ā pau no nā kānaka i kākō‘o mai iā mākou i kā mākou hana. Ua ho‘ola‘a ‘ia kekahi o nā ‘apu no George Helm lāua ‘o Kimo Mitchell pū. A pau ka inu ‘awa ‘ana, ua kū mai ka moku pinao e ki‘i a ho‘iho‘i iā mākou i Maui. Ua pono ka pailaka e komo i nā makaaniani kupanaha i mea e ‘ike le‘a ai ma ka pōuliuli. Iā mākou e ho‘i ana i Maui, ua lele mākou i nā hōkū e ‘imo‘imo ana a me ka mahina i ka pō o Hoku e ho‘omā‘ama‘ama maila. Kohu mea ala, ‘a‘ole au e kau ana ma ka moku pinao. E lana ana au ma ka pō wale ho‘i. ‘A‘ole loa au e pōina ana i ia papahana kamaha‘o nō ma Kaho‘olawe.

‘Ā ‘oia. Ua pau nō ho‘i kēia mo‘olelo o Kaho‘olawe. Malia paha, o ha‘i aku au iā ‘oukou e pili ana i ka manawa a‘u i launa pū ai me ka ‘īlioholoikaua, akā, no kekahi pukana nūpepa a‘e paha ia. ■



# Kanikau lament the loss of loved ones

By Noelani Arista, Ph.D.

Kanikau like the two shared here, are chants we compose after the passing of a loved one. Though these laments come from moments of grief, these songs for the soul, as Hawaiian scholar Rubellite Kawena Johnson called them, were oli to aid the soul on its traverse from this world into the place of akua and ‘aumākua. Chants for ali‘i composed by other ali‘i, or those from kahuna lineages,



Jerry Konanui. - Photos: Courtesy

would often use language that recognized and honored the mana of an important person and their lineage, words reserved for honoring the gods, or people of high rank, skill or knowledge.

A kanikau could be a spontaneous expression of grief heard at funeral gatherings, or an oli labored over by skillful chanters to later be performed in public – kanikau told stories, honored the deceased, and in more recent times, expressed the deep affection and aloha felt for a beloved member of the family or community.

While grief may be an emotion shared today with family and close friends, in 19th century Hawai‘i, kanikau published in the nūpepa ‘ōlelo Hawai‘i reached a vast Hawaiian language newspaper reading public spread across the archipelago. A strikingly elegant oli for Ka‘ahumanu composed by one of her chiefly counselors, Davida Malo, is the first kanikau published in newspapers (*Ka Lama Hawai‘i*, August 8, 1834) a chant so exemplary of the genre that it was republished several times over the course of the 19th century.

Of all the chant forms, kanikau may be the most revelatory of the everyday lives of Hawaiian people who lived in the 19th and

early 20th-century. Greater than chants of farewell, these oli are a form of Hawaiian biography filled with extensive place, wind and rain names from each island illustrating the inextricable tie between the lives of Hawaiians

and their home places. Hawaiians who moved temporarily or settled in places like California, Washington, Oregon, Utah and New England also wrote kanikau and sent them back home to newspapers in the hopes of informing rela-

tions at home of the death of a family member. These chants too were filled with the names of nearby places, their winds and rains, indeed some waterways and natural features that were given Hawaiian names by settlers of that period still remain until to this day.

While some kanikau were as short as a dozen lines, others were hundreds of lines long, forcing newspapers to run continuations in back-to-back issues. Sometimes when a person passed away, several family members and friends would compose a short oli and these would run one after another, revealing ties of genealogy and society that make up the infrastructure of different communities in and across the island chain.

Kanikau also tell of the relationships between people, their affections for lovers, husbands, wives and children often through images of their home places. A skilled composer could evoke the ua kinakinai, a rain name that imagines death as extinguishing connection (kinai) and also a grief which will not abate – like a heavy steady rain that pelts relentlessly upon a person’s na‘au when a loved one passes. Perhaps unsurprisingly kanikau are chants of aloha, since the evocation of memories that trigger grief or loss as frequently conjured moments of affection, revealing a poignancy and intimacy to Hawaiian love that was shared publically within a large – even then – virtual community through nūpepa.

From the 1830s until now, our people have shared thousands of kanikau with the community through our newspapers and newsletters, through our shared voices –we uplift and affirm our aloha for those who have shared their breath and given us life.

I am able to write this short piece today because in the late 1990s Rubellite Kawena Johnson led a project to study kanikau as a genre. I was added later as an apprentice of sorts, someone who could “copy, stable and transcribe.” I spent years wide eared in a room filled with the voices of Kawena, Kumu Hula Kimo Alama and John Mahelona as they discussed the nuanced meanings behind words. I am an apprentice still. ■

## No Jerry Konanui, ua Hala

Na Kainani Kahaunaale

Ke māewa aku nei nā lehua o ‘Ūpēloa  
I ka ua kinakinai; ua pio, ua nalo aku nei  
Ua ho‘i aku nei i ke ala ho‘i ‘ole mai  
‘O Jere, ka ‘ōpū ali‘i o ‘Opihikao  
Ka mea nāna i waele  
Ka mea nāna i kanu  
Ka mea nāna i mahi  
Ka mea nāna i ho‘opulapula  
Ka mea nāna i ho‘oulu mai a nui  
Aloha nō kahi ulu pala‘ai a kāua, e ke hoa  
Me ka ‘awa hiwa o ka ‘apu ho‘okahi  
Ke waiho kūmākena nei mākou  
Me ka lu‘ulu‘u i ‘Okī‘okiahō  
‘O Konanui ‘oe i ka lau nui me ka lau iki  
Mai ke kumu a ka welelau i Pāhoa  
‘O ka piko, ‘o ka hā o Hāloa ‘oe  
‘O ka ‘ō‘ō o ka ‘āina aloha  
No Puna paia ‘ala i ka hala  
Me Kaimū i ke one hāuliuli  
Me Kalapana i ka niu moe  
Auē ku‘u hoa, ua hala



## Mele Kanikau no Jerry Konanui

Na Kahikinaokalā, Kalaunuola a me Kealoha Domingo

Auē ... auē  
‘Auhea ‘oe, e ku‘u hoa?  
‘Auhea ‘oe?  
Hele i ke ala ho‘i ‘ole mai ē

Hoene mai nei ka makani a‘o Puna lā  
Ke māpu mai nei ke ‘ala kūpaoa  
Ke ‘ala onaona, he hala ‘ula o ‘Ūpēloa  
‘O Puna paia ‘ala i ka hala  
E kau aku nei i ka hale ko‘eko‘e o ka pō  
Nahā ke kanaka, ka hale o ke aloha

E Ka‘ū malo ‘eka, e ke kua wehi  
E huli nā lau i luna  
E huli nā lima i lalo  
E kū e ka ‘ō‘ō  
A kumupa‘a hina ‘ole i ka ‘āina  
A piha nō ia ‘umeke kā‘eo me ke aloha lā ē

Ke hā‘ule lani mai nei ka ua Moaniani Lehua  
Kulu ka waimaka, uwē ka ‘ōpua

Hui ‘ia nō ka wai a Kāne me Kanaloa  
Me ka ‘awa hiwahiwa o ‘Opihikao  
Ka ‘awa kau lā‘au a‘o Puna lā  
Ua inu ‘ia a kena i ka waiwai ku‘una lā ē

Ha‘ina kou wehi  
Ka lu‘ulu‘u  
Kēia leo kūmākena nou ē

E ola, e ola ka inoa  
E ola, e ola mau ka inoa ‘o Jerry Konanui  
‘A‘ohe ona mea e nalowale aku nei  
A haumaka‘iole, a pala lau hala, a  
kolopupū, a kau i ka puaaneane

Eia kō mano  
Hele ‘oe  
Ke hele nei ‘oe  
Hele loa





# Jerry Konanui

(Dec. 15, 1948-Dec. 14, 2017)

By Kealoha Domingo

Many Hawaiians today will go to great measure to link their mo'okū'auhau to Hāloa. For Jerry Konanui, grandson of David and Lucy Konanui and Hilarion and Rebecca Enriquez, son of Joseph and Elizabeth Konanui, there is no question that his relationship with Hāloanakalaukapalili was a strong and intimate one.

On Dec. 14, 2017, the lāhui lost a great and beloved man. He is survived by his loving wife, Gladys F. Konanui of Pāhoa; daughters, Nicholle (Damon Tucker) Konanui and Kanani (Lawrence Kalawe) Konanui of Pāhoa, Teresa (Shel-

don) Pajimola of Chester, Virginia; five grandchildren; mother Elizabeth Konanui of Sumter, South Carolina; brother Howard (Jane) Konanui of Pāhoa; sisters Sheila (Harold) Aiona of Opihikao and Janet (Thomas) Gladden of Sumter, South Carolina; numerous aunts, uncles, cousins, nieces and nephews.

Born in 'Opihikao, Uncle Jerry was a taro farmer, widely known throughout Hawai'i and beyond as a respected loea and hulu kupuna. Due to Uncle Jerry's humble nature and demeanor, he often refuted the acknowledgement of himself as an "expert." Instead, he described himself as Jerry Konanui LPM – Lepo pōpolo mahi'ai – a mere farmer

who has skin darkened by the lepo or earth that he works within.

Those like myself who were fortunate to have spent some time with him would say otherwise. We could undoubtedly attest that he was THE authority on the subject of a number of things related to mahi'ai including Hawaiian 'awa, 'uala, 'ulu, and especially kalo. If you experienced any of the hundreds of workshops he conducted on these topics, you inevitably witnessed the deep passion that inspired him to not only learn and document, but to protect, care for and pass down the tools and knowledge to assure that his beloved Hāloanakalaukapalili would be there for centuries to come.

Uncle Jerry left us with valuable 'ōlelo no'eau I know will resound in the memories of many.

When asked which what the best taro or his favorite taro was, his reply would be something like:

"I never met a taro I didn't like" or "The best taro is the one in front of me on my dinner table."

When asked about taro that may

not have been of optimal quality or growth, he'd respond, "It's not the taro's fault. Don't blame the taro."

"Always plant with intention," he'd say. "Let the kalo know you want it to grow to be big and strong, let it know if you want it to have many keiki, or perhaps you want it to grow to feed the 400 people coming your keiki graduation party."

This mele was written by grandson Hayden Konanui-Tucker:

*He Mele No Jerry  
Na: Hayden Konanui-Tucker  
Paukū 'Ekahi:  
He makuakāne o 'ekolu  
He kupunakāne o 'elima  
He hulu kupuna no Hawai'i a  
puni Aloha 'o ia iā kākou a pau  
Pūlama 'ia ka noho pū  
Hui: Mai 'ōaōaloha 'ia 'oe Ka'ana  
i kou 'ike iā kākou Mahalo nui  
'ia ke aloha He mele nou papa  
Paukū 'elua:  
Ola kona 'iwi i ke a'o ha'awina  
Ma laila kona aloha*

*Ha'i mo'olelo o ke kalo  
E mālama i ka 'ike ku'una  
Paukū ekolu:  
Hā'ina 'ia mai ana kapuana  
'O kona aloha i nā po'e Hawai'i  
Nā mākou ke kuleana e ho'omau E  
ho'omau ana kākou*

I am particularly fond of this statement from a eulogy at Uncle Jerry's funeral services held in Pāhoa and read by Mahea Pajimola, his oldest grandchild: "You know if you Google kalo, you see pictures of my Papa." He taught us the importance of preserving the Hawaiian culture, loving and supporting our 'ohana, and living with aloha. My papa gave everyone here a little piece of 'ike and we ask you all to pass it on, to share his love and his knowledge."

Please do heed her challenge, search for kalo and Jerry Konanui on the Internet and you will find many great resources and evidence of the legacy he has left behind. Jerry Konanui, e ola kou inoa. ■

# Summer Programs

**KAMEHAMEHA SCHOOLS**

**APPLY BY**  
**FEBRUARY 15, 2018**  
**FOR SUMMER 2018**

**KILOHANA**

Innovative, four- and five-week Hawaiian culture-based summer math and literacy programs for non-Kamehameha students in the third grade and middle school.

*Residency requirements vary by program.*

**SUMMER SCHOOL**

Summer courses available at each of our 3 campus locations:

- KS Maui: Hālau 'O Kapikohānāiāmālama
- KS Hawai'i: Hālau Kupukupu Innovations Academy
- KS Kapālama Summer School

*Program details vary by campus.*

**EXPLORATIONS HO'OMĀKA'IKA'I**

One-week summer boarding programs providing foundational Hawaiian values and practices through hands-on activities.

*For non-Kamehameha campus students entering grade 6.*

**KAMEHAMEHA SCHOOLS®**

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

**Apply to all programs at [ksbe.edu/summer](https://ksbe.edu/summer)**



## 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.



Maui gets its own production of Kumu Kahua Theatre's "Wild Birds." - Photo: Kumu Kahua Theatre

# pepeluali

## GENEALOGY OF PUNISHMENT IN HAWAII

Feb. 1, 5:30 to 7:30 p.m.

The I Ola no Emmalani series closes with a talk by RaeDeen M. Keahiolalo, Ph.D., about the history of punishment and incarceration in Hawai'i dating back to the public hanging of Chief Kamanawa II in Honolulu. Free. Emmalani Hale, 2913 Pali Highway, daughters ofhawaii.org.

## MAKAHIKI KUILIMA

Feb. 3, 8 a.m. to 4 p.m.

Enjoy Hawaiian games, demonstrations, lomilomi, hula, crafters, artisans, free health screenings and more, and support Ke Kula 'o S.M. Kamakau Hawaiian Immersion Charter School by participating in a 5K run/walk at 9 a.m. Free makahiki admission, \$20-\$30 for the 5K. Turtle Bay Resort, [goo.gl/2FWWhwQ](http://goo.gl/2FWWhwQ). Co-sponsored by OHA.

## LILI'UOKALANI FESTIVAL

Feb. 3, 10 a.m. to 4 p.m.

Enjoy food, culture and art in Hale'iwa and participate in kapa making, lauhala and coconut weav-

ing, lei making, poi pounding, Hawaiian games, as well as exhibits on voyaging, Ni'ihau shells and Kūkaniloko Birthing Stones. Amy Hanaiali'i is the featured entertainer. Free. Lili'uokalani Protestant Church, [empoweroahu@gmail.com](mailto:empoweroahu@gmail.com). Co-sponsored by OHA.

## WAYFINDERS WEEKEND

Feb. 3-4

Celebrate the art and science of wayfinding through Bishop Museum's collections, interactive stations, the Holo Moana: Generations of Voyaging exhibit and a virtual reality experience aboard the Hōkūle'a. Included with admission (\$24.95 general with discounts for kama'āina, keiki, military and seniors). Bishop Museum, [bishop-museum.org](http://bishop-museum.org).

## PĀHOA HEALTH & WELLNESS EVENT

Feb. 10, 9 a.m. to 3 p.m.

A 5K fun run, healthy food booths, makahiki games, cultural activities and demonstrations are all part of the Pāhoa Complex Schools Health & Wellness Event aimed at

helping the community learn about health, wellness and health-centered practices. Free. Pāhoa Community Center, 15-2910 Puna Road, [pahoa-his.org](http://pahoa-his.org). Sponsored by OHA.

## "WAYFINDERS: A PACIFIC ODYSSEY" FILM SCREENING

Feb. 11, 6 to 7:30 p.m.

Watch the award-winning PBS documentary focused on the revival of Polynesian wayfinding, followed by a Q&A with filmmaker Gail Evenari. Free with advance online registration. Bishop Museum, Atherton Hālau, [bishop-museum.org/special-events](http://bishop-museum.org/special-events).

## VALENTINE'S DAY DINNER AT WAIMEA VALLEY

Feb. 14, 5 p.m.

Enjoy a romantic candlelit dinner by Ke Nui Kitchen along with live music at The Proud Peacock. \$74 per person for a prix fixe menu, tickets available on EventBrite. Waimea Valley,

[waimeavalley.net/events/view/valentines-day-dinner](http://waimeavalley.net/events/view/valentines-day-dinner).

## 'ŌPŪKAHA'IA CELEBRATION

Feb. 17, 10 a.m. to 4 p.m.

This event will celebrate the life of Henry 'Ōpūkaha'ia, the young Hawaiian who inspired the Sandwich Island Mission. Onsite activities include history theatre, lectures, family activities and tours. Free,



Henry 'Ōpūkaha'ia - Illustration: Courtesy

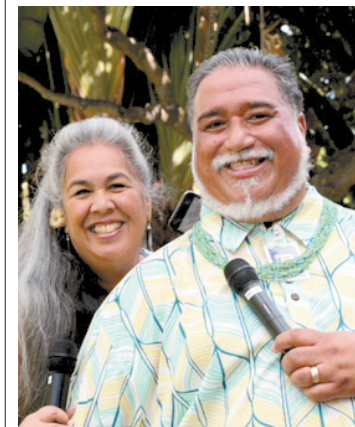
with an option to order a Hawaiian plate for \$15. Hawaiian Mission Houses Historic Site, [missionhouses.org/event-calendar/3](http://missionhouses.org/event-calendar/3). Sponsored in part by an OHA 'Ahahui Grant.

## MEDICINAL PLANT TOUR

Feb. 17, 10:30 a.m.

Learn about the plants and trees that were used as natural remedies before modern medicine during a

tour of Foster Botanical Gardens. Included in garden admission, \$5 general with discounts for kama'āina and keiki. Reservations required, call 768-7135.



Hau'oli Akaka and 'Ekela Kanāupū'o Crozier will host this years' Ho'olaule'a at Kamehameha Schools Kapālāma. - Photo: Courtesy Kamehameha Schools Kapālāma

## KS KAPĀLAMA ANNUAL HO'OLAULE'A

Feb. 24, 8:30 a.m. to 4 p.m.

Kamehameha Schools Kapālāma hosts its 93rd annual Ho'olaule'a with entertainment, 'ono food, exclusive shopping, fun and games. Free parking on campus and at Kapālāma Elementary School, with shuttle service from 7 a.m. KS Kapālāma Konia Field, [facebook.com/hoolauleakamehameha](http://facebook.com/hoolauleakamehameha).

## ART LUNCH: PETROGLYPHS IN HAWAII

Feb. 27, noon to 1 p.m.

Bring your lunch to a monthly "meet the artist" presentation, this month featuring Lynn Cook speaking about Petroglyphs in Hawai'i. Free. Hawai'i State Art Museum, [www.facebook.com/hawaiistateartmuseum](http://www.facebook.com/hawaiistateartmuseum), 586-9958.

## E MAU PĀ'INA PANINA

Feb. 28, 6 to 8 p.m.

This is the closing event for both the E MAU exhibit and the PA'I Arts Gallery in its current location. Taking inspiration from the hui of Queen Lili'uokalani's "He Mele Lāhui Hawai'i," E MAU celebrates the perseverance of our indigenous artistic community. Free. PA'I Arts Gallery at Kālia, Ala Moana Center, mauka wing, 945-7425. ■



# Loan helps launch music business

By Lisa Asato

Since his early teens, Curtis Kamiya has had the kind of clarity of purpose that many people dream of. “I’m obsessed with music in general — listening to it, playing it, seeing it live, etc.,” says Kamiya, who has known since around the seventh grade that music would be his life’s calling.

With a father who plays guitar and a mother who sings, as well as a curriculum at Punahou School that provided outlets for creative study, Kamiya was on his way. He pursued music and theater at the University of Puget Sound in Washington, where he met his future wife, Annie, when they were cast as love interests in an Anton Chekhov play.

Today the couple co-owns Curtis Kamiya Music LLC, a



Curtis Kamiya Music LLC. - Photo: Courtesy

Kaka‘ako-based business where Kamiya teaches private lessons in guitar, voice and ‘ukulele to people of all ages and skill levels. His clients range from retirees who are excited to now have the time to learn about music, students wanting to compile an audition tape for

arts school, and Miss Hawai‘i contestants. “I got a bunch of people come in and they just want to be better at karaoke,” he says. “They go with their friends every other week and they say: ‘I just want to sound better. I sound so bad.’ ”

Music can have kind of a magical quality for those who don’t consider themselves musically inclined, Kamiya says. “When I get a chance to teach people who are brand new to music, it’s like I’m giving somebody this special, secret gift,” he says with a laugh. “It’s a wonderful feeling because people realize it’s a learned skill like anything else. It’s like playing tennis. You take a little time and invest in it and you can do it. The feeling you get from it is wonderful, amazing. I feel very privileged to be able to introduce people to that, to get in touch with that feeling.”

Kamiya and Annie, a singer and percussionist who also handles the sales and administrative side of the business, can be seen performing with their band, Mango Season, at weddings, birthday parties, corporate events and ticketed shows. The seven-piece band plays jazz, soul and funk along the lines of Earth, Wind & Fire, Chicago and Steely Dan. Mango Season released its second CD, “Point Panic,” in 2017. “That’s all original music,” says Kamiya, music director.

Twice a year, the couple marries their performing and teaching businesses by inviting students of Kamiya’s to perform with Mango Season at Hard Rock Cafe in Wai-kiki. “It’s super fun,” he says. “The students get kind of a rock star moment. ... We play whatever the student is interested in — Hawaiian or jazz or country, sometimes it’s loud rock ‘n’ roll. And they get a chance to see what it feels like to play with a real pro group. It’s a real treat for them and for me.” ■

## About Mālama Loans

Almost 10 years ago an OHA Mālama Loan helped launch the Kamiyas’ teaching and performance businesses. “As you know, it takes some capital to just get off the ground,” Curtis Kamiya says. That early funding not only provided capital to rent a studio, buy equipment, instruments and a computer, as well as fund some staffing help, but also allowed them to build a credit history. “If you don’t have any business history no one wants to lend you money, which I totally understand, but OHA, they were interested in helping because of my Native Hawaiian ancestry, so it came along at exactly the right time,” he says. “We have since been able to secure financing for other things because OHA extended us that credit in the beginning.”

Learn more about OHA’s loan programs at [www.oha.org/loans](http://www.oha.org/loans). ■

# Nūpepa engaged readers in global affairs, changing society

By Nanea Armstrong-Wassel

*February has been designated Mahina ‘Ōlelo Hawai‘i, Hawaiian Language Month, to honor Hawai‘i’s mother tongue. The following article highlights our rich legacy of nūpepa Hawai‘i, Hawaiian-language newspapers.*

The first Hawaiian language newspaper *Ka Lama Hawaii* was printed on the printing press at Lahainaluna Seminary on Maui in 1834, marking the beginning of an era where the nūpepa Hawai‘i, Hawaiian language newspapers, were an important medium for dialogue and discourse in the Kingdom.

More than 100 nūpepa Hawai‘i were published between 1834 and 1948, the year when *Ka Hoku o Hawaii*, the last Hawaiian language newspaper of the time period, ceased publication. Scholars have noted that this body of writing amounts to more than a

million pages of text.

Today, nūpepa serve as a primary source of information, capturing all aspects of life in Hawai‘i and beyond during the 19th and early 20th centuries. Announcements of births, marriages, divorces and deaths were recorded in the nūpepa, as were political decrees and new laws. Shipping lists, deeds of ownership and legal claims were included. Also featured was serialized literature, including European tales such as “Tarzan,” “Romeo and Juliet” and “Beauty and the Beast.” These were published alongside mo‘olelo Hawai‘i: “Lā‘ieikawai” and “Keaomelemele.” Indeed, several newspapers carried the mo‘olelo of Hi‘iaka and Pele. Poetry in the form of mele inoa (name songs) and kanikau (dirges) were published, as were Christian or Hawaiian maxims and even jokes. Some of the liveliest discussions in the nūpepa are found in

the letters to the editor: There was no subject off limits and it was not uncommon for conversations to be drawn out for months at a time.

The variety of topics covered by the nūpepa reflect a population deeply interested in global affairs and changing society. Foreign news, which took two weeks to arrive in Hawai‘i by ship in the 1800s, was included in almost every publication. The people of Hawai‘i were informed global citizens reading contemporary accounts of the American Civil War, the Siege of Plevna, the Russo-Turkish War of 1877 and Abraham Lincoln’s presidential election.

Most importantly, nūpepa are a repository of the diverse writings of Kānaka Maoli, who published understandings of their own history and culture. Noted contributors, such as Samuel M. Kamakau, David Malo, John Papa ‘Ī‘i and Stephen L. Desha, would publish articles which would eventually become cornerstone publications for future generations, including *Ruling Chiefs*, *Hawaiian Antiquities*, *Fragments of Hawaiian History* and *Kamehameha and His Warrior Kekūhaupi‘o*, respectively.

Hawai‘i’s literacy rate remained high for decades in the 1800s, in large part because newspaper reading was deeply-rooted in daily life. Many kūpuna born around the turn of the century said they learned how to read from newspapers

The last published issue of the *Ka Hoku o Hawaii*, August 11, 1948. - Image: [nupepa.org](http://nupepa.org)



and there are countless stories of people traveling from miles away to join with other villagers to read the newspaper. Mary Kawena Pukui tells of how her own porch served as a reading room and she would read the newspaper to the people in her village of Nā‘ālehu in Ka‘ū, Hawai‘i.

Today, we are tremendously fortunate to have our original nūpepa Hawai‘i being cared for by various archival institutions in Hawai‘i, the U.S. and around the world. Although they have been made increasingly accessible digitally at places like [nupepa.org](http://nupepa.org) and the Papakilo Database, there is an urgent necessity to re-digitize the newspapers with technology that will improve readability, create a new image repository, and digitize and preserve nūpepa that have not yet been captured.

It is with the greatest appreciation that we thank all those who work tirelessly and sincerely to support these continued efforts in nūpepa preservation and accessibility. E ola mau ka ‘ōlelo Hawai‘i! ■



## Kalaupapa featured in Kapelei exhibit

A multimedia exhibit about often forgotten chapters of the history of Kalaupapa will be on display at the UH-West O'ahu Library in Kapelei through March 10.

The exhibit, "A Source of Light, Constant and Never-Fading," was created by Ka 'Ohana O Kalaupapa, a nonprofit organization dedicated to remembering each of the estimated 8,000 people who were taken from their families and forcibly isolated at Kalaupapa because of government policies regarding leprosy. The exhibit, made up of 12 double-sided panels, emphasizes the strong relationship between the ali'i and the people of Kalaupapa along with other historical events often left out of traditional histories.

Over the past several years, the 'Ohana has helped more than 700 family members learn about their Kalaupapa kūpuna. Descendants are also invited to attend a family discussion on March 10 from 10 a.m.-noon in the library to share memories of loved ones sent to Kalaupapa or how they learned about their ancestors who were sent there.

The library is located at 91-1001 Farrington Highway. For more information, contact Kawena Komeiji, Hawai'i-Pacific Resources Librarian, at 689-2711. — Submitted by Ka 'Ohana o Kalaupapa

## Explore 'Iolani Palace via mobile app

A new app for iPhone and Android allows users to take a virtual tour of the 'Iolani Palace grounds on their mobile devices.

An interactive map gives users the ability to navigate to various landmarks, from the barracks to the throne room. Those who want to learn more about what they see can hear stories about the palace and take an audio tour led by Puunui Wong that describes the lives of the last reigning monarchs.

"We're always seeking new ways to elevate the guest experience at the Palace since locals

## COMMUNITY COLLABORATORS



Kamehameha Schools has awarded \$24 million in grants to more than 100 community collaborators focused on Hawaiian cultural-based education, early education, 'āina-based learning, college internships, and vocational training. Above, clients of the Big Island Substance Abuse Council take part in the cultural gardening and culinary tracks of the Po'okela Vocational Training Program, one of the grant recipients. — Photo Courtesy: Kamehameha Schools

and visitors are already drawn to the Palace's charm and appeal," Friends of 'Iolani Palace Executive Director Kippen de Alba Chu said in a release. "By partnering with Guidekick, Inc., a company that has also developed apps for notable historic museums around the world including Hearst Castle and The Frick Pittsburgh, we've freshened up the experience by introducing a technological tool while still giving them a glimpse back in time."

The 'Iolani Palace app is free for download from your device's app store.

## Sproat named director of Native Hawaiian Law Center

Ka Huli Ao Center for Excellence in Native Hawaiian Law has named D. Kapua'ala Sproat its new director.

Sproat is an associate professor at the William S. Richardson School of Law, with expertise in Native Hawaiian law, indigenous rights, and natural resource management



D. Kapua'ala Sproat



Susan Serrano

and protection. UH's announcement of the appointment points out Sproat is also an authority on Hawai'i water rights and played major roles in the law school's environmental law program, as well as Ka Huli Ao. She received an Excellence in Teaching award from the UH Board of Regents in 2014.

Sproat succeeds Ka Huli Ao founder Melody MacKenzie, who will be updating her 1,400-page "Native Hawaiian Law: A Treatise," while working on other projects and teaching.

Associate faculty specialist Susan K. Serrano will be associate director.

## 'E MAU' exhibit inspired by Lili'uokalani

PA'I Foundation commemorates the 125th anniversary of the illegal overthrow of the Hawaiian Kingdom by opening an exhibit showcasing the perseverance of indigenous artists.

E MAU celebrates traditional practices and mo'olelo that have continued to be shared in the face of imposing challenges. The exhibit is inspired by Lili'uokalani's "He Mele Lāhui Hawai'i," with a hui that proclaims "E mau ke ea o ka 'āina."

The exhibit is the final installation for PA'I Arts Gallery at Kālia at Ala Moana Center, which is open from 11 a.m. to 7 p.m. daily. A Pā'ina Panina closing event will be held Feb. 28 from 6 to 8 p.m. The gallery is located on the second floor of Ala Moana's mauka wing.

## Maui-based internship develops conservation leaders

Applications are being accepted for Nā Hua Ho'ohuli i ka Pono, an internship program that aims to develop a new generation of conservation leaders on Maui.

Four positions are available for college students interested in integrating conservation into their future careers. Host sites are Maui Invasive Species Committee, Maui Nui Botanical Gardens, Maui Nui Seabird Recovery Project and The Nature Conservancy.

Interested candidates should be available 40 hours a week from June 11 through Aug. 3, and are responsible for their own accommodations and housing. Interns will earn an \$800 bi-weekly living allowance and are eligible to earn an AmeriCorps Education Award that can be applied toward higher education costs or student loans. Interns will also attend the Hawai'i Conservation Conference on O'ahu, with all expenses paid.

The competitive application process includes a formal application, criminal history check and interview. The deadline to apply is April 13. For more information, visit [www.nhphawaii.org](http://www.nhphawaii.org) or contact Serena Kaldi at [serena@nhphawaii.org](mailto:serena@nhphawaii.org) or (808) 727-2184.

## Mana Up supports companies with Hawai'i roots

The island-based Mana Up initiative is supporting the expansion of 10 local businesses, including six owned by Native Hawaiians.

Kamehameha Schools is the



Mana Up wants local companies like Hawaiian Pie Co. to reach a global audience. — Photo: Courtesy

title sponsor of the program designed to attract a global audience to products grown or sourced locally. The first cohort was picked from a field of 85 businesses that earn at least \$100,000 in revenues annually. The 10 selected businesses are: Hawaiian Pie Company, Hawaiian Rainbow Bees, Hawaiian Vanilla Company, Kunoa Cattle Company, Mamalani, Manoa Chocolate, Manulele Distillers, Monkeypod Jam, The Tea Chest and Voyaging Foods.

"We want to see Native Hawaiian businesses thrive and enter into larger markets here in Hawai'i and around the world. This accelerator is important for our state's economy and for Native Hawaiian entrepreneurs looking to start, grow and diversify their businesses. KS is excited to support Native Hawaiian businesses to operate at higher levels of revenue generation and give back to the lāhui," said Stacy Clayton, executive strategy consultant in the KS Strategy & Innovation Division in a release. ■



Honua Consulting seeks information regarding the identification of valued cultural, historical, or natural resources in the project area of the proposed Hawaiian Memorial Park Cemetery Expansion Project [TMK (1) 4-5-003: por. 001 (private property), Kāne'ohe, O'ahu], including the extent to which traditional and customary Native Hawaiian rights are exercised in the project area. Responses preferred within 30 days to admin@honuaconsulting.com or (808) 392-1617.

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for the Kamehameha Highway, Waiāhole Bridge Replacement Project on a roughly 12.2-acre property (Portions of TMKs: [1] 4-8-001:001 and 010; 002:001; 008:018 and 021-025; and 009:001 and 006), located between mile markers 34 and 35 of Kamehameha Highway, and extending to the north and *makai* of the extant bridge in Waiāhole Ahupua'a, Island of O'ahu. The State of Hawaii Department of Transportation, Highways Division plans to replace the existing Waiāhole Bridge with a new bridge that has two travel lanes and two road shoulders. The project also includes the construction of a temporary bypass road and bridge located *makai* of the extant bridge; as well as the demolition of the extant bridge and walkway. We are seeking consultation with community members with knowledge of or ongoing involvement in traditional cultural use of this area, which may be impacted by the proposed project. If you are willing to share such information please contact Teresa Gotay tgotay@asmaffiliates.com or Bob Rechtman brechtman@asmaffiliates.com, phone (808) 439-8089, mailing address ASM Affiliates 820 Mililani St. Suite 700, Honolulu, HI 96813.

#### BURIAL NOTICE

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that three human burials were discovered by Cultural Surveys Hawai'i, Inc. The finds were identified during utility trenching related to the Board of Water Supply's Kamehameha Highway Sunset Beach Water Systems Improvements Project, Pūpūkea Ahupua'a, Ko'olauloa District,

Island of O'ahu, TMK: [1] 5-9-003, 004, and 008-011:Kamehameha Highway Right-of-Way. The human remains were discovered within the *makai* (northwest) side of the Kamehameha Highway right-of-way, north of Shark's Cove, and were included within State Inventory of Historic Places (SIHP) # 50-80-01-7196, a culturally enriched A horizon with human interments.

The landowner is the City and County of Honolulu. The applicant is Board of Water Supply (BWS).

Background research indicates that during the *Mahele* the entire Pūpūkea Ahupua'a was awarded to Kamehameha III. Additionally, of the 19 *Kuleana* (*maka'ainana*) Land Commission Awards (LCA) awarded within Pūpūkea, none are located within or in the immediate vicinity of the current project area.

Following the procedures of Hawai'i Revised Statutes (HRS) Chapter 6E-43, and Hawai'i Administrative Rules (HAR) Chapter 13-300, the burial finds were determined by the State Historic Preservation Division (SHPD) to be over 50 years old. Based on the context of the burial finds, they are believed most likely to be Native Hawaiian. The burial finds, encountered during archaeological monitoring, have been disinterred and temporarily curated with the Board of Water Supply. The burial finds are designated as inadvertent, encountered during archaeological monitoring, and are therefore under the jurisdiction of SHPD per HAR Chapter 13-13-300; however, the BWS and SHPD would like to work with any descendants that come forward.

SHPD is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact the SHPD Culture and History Branch, Ms. Regina Hilo, at 555 Kākuhihewa Building, 601 Kamōkila Boulevard, Kapolei, Hawai'i 96707 [email: regina.hilo@hawaii.gov; Tel. (808) 692-8026; Fax (808) 692-8020]. All interested parties shall respond within thirty (30) days of this notice and file descendancy claim forms and/or provide information to the SHPD adequately demonstrating lineal descent from this designated burial or cultural descent from ancestors buried in the same *ahupua'a* or district. ■

# E Hele Mai... Come Learn & Play with us! Keiki O Ka'Āina Family Learning Centers



## WHO

Makua/Kupuna &  
Keiki 1-5 years old

## WHEN

Mon & Wed OR  
Tues & Thurs  
Huaka'i Fridays

## TIME

9:00am-11:30am

## WHERE

Honolulu  
'Ewa  
Kāne'ohe  
Waimānalo



|  |                    |
|--|--------------------|
| PARENT PARTICIPATION PRESCHOOLS                      | 8mos. – 5yrs.      |
| HOME INSTRUCTION FOR PARENTS OF PRESCHOOL YOUNGSTERS | 3-5 yrs.           |
| PARENTS AS TEACHERS                                  | prenatal – 36 mos. |
| KULIA I KA NU'U                                      | 2.5 yrs – 4yrs     |
| PALOLO AND MA'ILI CENTER BASED PRESCHOOL             | 3-5 yrs            |
| MA'ILI CENTER BASED INFANT TODDLER CARE              | 6-36 mos.          |

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

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## OHA recognizes 'Year of the Hawaiian'

The year 2018 is under way – a year that many have noted to have many historic commemorations for Native Hawaiians and all of Hawai'i.

In recognition of the many commemorative events that lay ahead in 2018, the OHA Board of Trustees passed a resolution recognizing 2018 as "Year of the Hawaiian." This resolution recognizes, in part, several significant anniversaries

in our history: the 240th anniversary of the arrival of Captain James Cook, the 125th anniversary of the overthrow of the Kingdom of Hawai'i, the 100th anniversary of the establishment of the Hawaiian Civic Club of Honolulu, the 40th anniversary of the 1978 Constitutional Convention, and the 25th anniversary of the signing of Public Law 103-150, also known as the Apology Resolution. Some of these events hold a solemn role in our history. Others are celebrated. All are pivotal and have had longstanding impacts on our people.

Last month, various community groups and individuals from across the pae 'āina held an observance of the 125th anniversary of the overthrow of Queen Lili'uokalani and the Kingdom of Hawai'i. This day-long event, attended by thousands, was a somber reminder of the continued injustices our lāhui faces day-to-day in our own homeland. The day's events included protocol at Mauna 'Ala, a peace march to 'Iolani Palace, the raising of the Hawaiian flag above 'Iolani Palace, and a rally on Palace grounds including community mele, 'oli and hula. Coincidentally,

this commemoration fell on the same day as the constitutionally-mandated Opening Day of the Hawai'i State Legislature, with some of the legislators on-hand and others directly participating. It was an important and symbolic representation for lawmakers to see the civic engagement of Native Hawaiians.

I am hopeful that in the spirit of our beloved Queen Lili'uokalani, we will make our voices heard, and that this Year of the Hawaiian will not

be remembered just as a commemoration of past events, but instead be remembered for ways that our lāhui achieved

banner accomplishments in our advocacy at all levels of government.

In a column last year, I included a quote from Queen Lili'uokalani – "Never cease to act because you fear you may fail." These are words we should carry with us always, especially in this year that we remember the illegal overthrow of our Queen.

As I addressed the Association of Hawaiian Civic Clubs convention last fall, I ended my remarks by having the entire body rise-up and sing together hand-in-hand:

*Hawai'i Loa, kū like kākou,  
Kū pa'a me ka lōkahi e,  
Kū kala me ka wiwo'ole  
'Onipa'a kākou, 'onipa'a kākou,  
A lanakila, nā kini e,  
E ola, e ola, e ola nā kini e*

To accomplish success in our advocacy, we need a kākou effort.

*'Onipa'a kākou, 'onipa'a kākou,  
A lanakila, nā kini e,  
E ola, e ola, e ola nā kini e* ■



Colette Y. Machado

Chair, Trustee  
Moloka'i  
and Lāna'i



Hawaiians unite around the Queen's statue. - Photo: Nelson Gaspar

## Does Recreational Cannabis Make Sense For Hawai'i?

Last month, U.S. Attorney General Jeff Sessions (appointed by Donald Trump) rescinded an Obama administration policy directing federal prosecutors to NOT prosecute marijuana/cannabis businesses, such as dispensaries, in states that had legalized cannabis. Essentially, the Trump administration has opened the door for a crackdown on cannabis businesses, even in states that have legalized recreational cannabis sales.

This action is the latest in a long line of actions taken by the Trump administration to rollback Obama-era policies that are actually helping people in many ways.

In Colorado, the first state to legalize recreational cannabis, tax revenues generated from cannabis sales between 2014 and May 31, 2017 totaled \$506 million. Reports show that 51 percent of those revenues have been used for K-12 education. Another 25 percent of those revenues are applied to substance abuse prevention and treatment programs.

Washington, Alaska, and Nevada were next states in line to legalize recreational cannabis. In 2016 alone, Washington generated \$256 million in tax revenue. California, Maine, Massachusetts and Washington, D.C., have legalized recreational cannabis as well.

Why is the Trump administration interfering with states' ability to generate tax revenue used to provide much needed services? One likely answer is legalized cannabis will reduce the number of people jailed (largely minority populations) and sent to serve out their sentences in private prisons. That reduction in the number of prisoners means less money for private prison corporations such as Correction Corporations of America, who is also a large Trump donor.

What does this mean for Hawai'i? Last year, our legalized medical marijuana law became official and medical marijuana dispensaries have opened

their doors. Many feel, and I strongly agree with them, that Hawai'i should take the next step and legalize recreational cannabis. But will Trump's actions derail our current medical marijuana law and the revenue generating potential that comes with this industry? My answer is NO.

Considering the fact that we just endured the most frightening 38 minutes of many of our lives in large part because of the reckless behavior of President Trump in antagonizing international foes, I feel Hawai'i is perfectly positioned to completely push back against the policies of the Trump administration, starting

with this one regarding cannabis.

The action taken by Trump and Sessions amounts to a threat that they will crackdown on the cannabis industry. Rather than let his threat impede the progress that many states are making, including ours, in developing an industry that can benefit so many, we should use it as fuel to double down on our efforts. We need to develop a comprehensive plan that will lay a roadmap for how the cannabis industry can be used to benefit our residents.

Where does the Hawaiian community and OHA fit in? My answer is that we should be leading the way! Cannabis is a perfect fit for our economy. Many of our rural communities in Hawai'i have very high Native Hawaiian populations and these are fertile grounds, both literally and figuratively, for agricultural development such as cannabis. Ideally, we should be working on developing recreational cannabis policy that can provide economic opportunity that can simultaneously incubate a growing food production industry in Hawai'i.

The opportunities are endless. Business opportunities for Hawaiian entrepreneurs, tax revenue that can be applied to education, addressing mental health and homelessness issues, and increase the production of food! What are we waiting for?

Our Native Hawaiian community needs to be empowered to be the driving force on crafting this policy and ensuring that the opportunities that come with it reach our community. Imua Cannabis! ■



Dan Ahuna

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

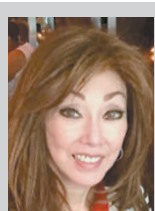


## TIME TO SHINE...the light within. E ala e! a series of... Future Strong!

"Time to Shine" reads a hand-painted sign on the playground walls where 600 children have gathered to meet the Hōkūle'a crew in Nyanga (apartheid's dumping ground), Cape Town, South Africa. They send out a cheerful cry when they see that the crew has brought Hawaiian hula dancers-boys in *malos* and girls in flowered cloth skirts. Working with the Desmond Tutu Legacy Foundation, the crew has been delivering Mālama Honua-inspired lapdesks to these underprivileged children. They have delivered over one thousand so far. Each lapdesk has the alphabet, a math table, and a compass printed on it, along with a world map and the Hōkūle'a's route on the Worldwide Voyage. The children are in awe, and sit quietly as Nainoa offers up a quilt made by the children in Hawai'i...a patchwork of hand-painted drawings of what *peace* means to each child. The principal says she will hang it in her office, and the children want the singing, drumming and dancing to begin as they are so excited to see dancers of another culture.

"Song has the power to take the heart to another time, and this one clearly does, as the children sit, listening to a Hawaiian drummer drum the dancers in. The African [children sit]...under the shade of a single tree, watching the Hawaiian girls kneel, sway and bow. When it comes time for the African girls to dance, one of them asks if she could use the Hawaiian drum, and she pounds out a fast-paced song. Her friends begin to shake and clap and dance. E ala e! Once they are done, the two groups join together, forming a braid of *ubuntu* and *mālama*, *united together in dance and song*.

"Nainoa is clearly moved. He is not the only one. He leans into a crewmember and whispers, 'Now I know what world peace looks like.'



Leina'ala  
Ahu Isa, Ph.D.

Trustee,  
At-large

"... Time has come to gather in, and make the trek home to rest. You can see the wisdom in the animals, soundlessly congregating, out from where they've been all day. Each tribe is so different. Yet all are unified in the same slow, measured, reverant pace." — Excerpt from Malama Honua, p. 171.

In a country where the people continue to experience the deep wounds of apartheid... here where the oldest culture of Africa meets the youngest culture, Hawai'i, the desire to unite is the common thread. As I started reading about Nainoa Thompson's 3-year journey, *MĀLAMA HONUA: Hōkūle'a, a Voyage of Hope*, I realized how many of our practices and beliefs parallel those of other cultures. Sure, there are differences but those only separate us. What I looked for were the similarities as they say, "Basically we are all the same." As Nainoa tells it, "When we look for peace, it should be that we're way more alike than we're different. And, we need to celebrate that likeness... and it starts here." — Except from Mālama Honua, p.164

We have the good fortune of having Hawai'i as our homeland...of being its Indigenous people. I love learning about all kinds of "wisdom" from different cultures and was truly inspired by Mālama Honua. All cultures treasure wisdom and seek to attain that greater inner peace in one's daily life through its knowledge and practice.

Time to Shine...the Light within. E ala e! One should seek it, awaken it, and arise with greater Enlightenment! Hiding under a bushel in isolation from the world is over...it is now "Time to Shine" as *Mālama Honua* has taught us on its Voyage of Hope around the World!

Aloha Makahiki Hou!

A hui hou, Trustee 'Ala (Leina'ala) ■

## Fifty Years of Mismanaging Mauna Kea by UH & DLNR

A no'ai kakou... An excellent video was recently released explaining the state's failure to fulfill its trust obligations to Mauna Kea. The six-minute video, "Fifty Years of Mismanaging Mauna Kea," was uploaded to VIMEO (Link: <https://vimeo.com/247038723>) on December 12 by Kanaeokana, a network of 'ōlelo Hawai'i, Hawaiian culture, and 'āina-based schools. Here are some quick highlights:



Rowena  
Akana

Trustee,  
At-large

the state lacks a comprehensive management plan for the mauna.

**2010** – UH's new Comprehensive Management Plan includes a "Decommissioning Plan" for removing observatories and restoring the site. To date, only one of 13 existing observatories has started the process. A UH environmental study concludes astronomy activities have caused "substantial and adverse" impacts to the mauna's natural and cultural resources.

**2011** – The Subaru Observatory spills 100 liters of orange coolant.

**2013** – BLNR hears UH's request for a new 65-year general lease, to expire in 2078. UH's undergraduate governing body, representing 14,000 students, passes a resolution opposing a new lease.

**2014** – Another follow-up audit finds UH failed to adopt a single rule to manage public activities on the mountain.

**2015** – Governor David Ige temporarily stops construction on Mauna Kea after 300 mauna protectors peacefully block roads to the proposed TMT site and 31 are arrested. A petition with 53,000 signatures calling for a halt to the TMT and the arrests of protectors is delivered to Ige. UH's President admits "[UH] has not met all of [its] obligations to the mountain or the expectations of the community."

**2017** – Another audit finds none of the 8 recommendations in the 2014 audit had been completely implemented. UH and DLNR have also failed to adequately implement 32 of 54 management actions that concern Native Hawaiians.

If you think Mauna Kea deserves better care, help spread the word by sharing Kanaeokana's video.

Check out the video at: <https://vimeo.com/247038723>

Your comments are welcome so please email my office at [rowenaa@oha.org](mailto:rowenaa@oha.org). Hopefully, we can finally get the state to turn over stewardship of Mauna Kea to OHA.

Aloha Ke Akua. ■

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

**1964** – Mauna Kea is identified by UH as an exceptional site for astronomical observation.

**1968** – UH signs a 65-year general lease from BLNR for 13,321 acres of ceded lands at the summit. BLNR can terminate the lease if the lease terms are not met, including care for the mauna. A permit for "an observatory" was granted but numerous telescopes are built. BLNR later issues "after the fact" permits.

**1974** – Governor George Ariyoshi, concerned that the activities on the mountain threaten its "priceless qualities," directs DLNR to make a Master Plan for the mauna. DLNR and UH draft 10 different plans, but the speed of development on Mauna Kea makes some of them obsolete before they are completed.

**1975** – The Audubon Society resists installation of the 15-meter sub-millimeter antenna.

**1995** – UH cleans up trash accumulating on the summit only after the Sierra Club files a complaint.

**1998** – The State Auditor releases a scathing report documenting 30 years of mismanagement of Mauna Kea by both the BLNR and UH and reveals that, despite spending \$50 million per year on telescope operations, no observatory paid more than \$1 a year rent.

**1999** – Despite the audit, they build two more telescopes.

**2004** – Subpoenaed documents reveal sewage, ethylene glycol, diesel fuel, and toxic mercury were spilled on the mauna.

**2005** – A follow-up audit finds UH's management "still falls short." A NASA environmental study concludes 35 years of astronomy activity has caused "significant, substantial and adverse" harm.

**2007** – Third Circuit Court revokes NASA's permit for an observatory project because

from mauka  
to makai...  
and online!

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## Why Freddy Rice Went to Court

Hawaiians have lost a dear friend who stood for the Aloha Spirit. Big Island rancher Harold "Freddy" Rice passed away on January 5, 2018.

I first learned about Freddy when I studied the U.S. Supreme Court case *Rice v. Cayetano*. That case now ensures that all Hawai'i citizens may vote in the election of government officials who serve as Office of Hawaiian Affairs Trustees. Freddy poured his soul into standing up as the plaintiff in this case.

On the surface, *Rice v. Cayetano* upholds the U.S. Constitution, protecting the rights of all citizens to participate in public elections of government officials. But, for Freddy Rice, there was a deeper and more personal reason he went to court and endured much personal attack and cost in doing so. To understand that, let me share some background.

Hawai'i has a unique situation in which its state constitution sets aside some revenues from the Public Lands Trust (formerly lands belonging to the Kingdom of Hawai'i) for the betterment of the conditions of Native Hawaiians. This is, in fact, a requirement for statehood, as established by the federal government in the Admission Act of 1959. Many people consider this provision to be an important form of justice for Native Hawaiians, addressing the transition of the Hawaiian Kingdom ultimately to a state. Other people take exception to this law, preferring that no single people group receive preferential entitlements. In 1978, the Hawaii Constitutional Convention established the Office of Hawaiian Affairs (OHA), in part, to administer the funds from the Public Lands Trust in a way that betters the conditions of Native Hawaiians.

That's where Freddy comes into the picture. Freddy was a good friend and kupuna of mine whom I admired greatly for his

courage and his kindness. On my trips to visit him at his ranch in Waimea, we would sometimes spend time together in town where I learned that Freddy was a man greatly beloved by his neighbors, especially Native Hawaiians who considered him a true kama'aina.

As he frequently explained to me on his ranch, Freddy was never opposed to the Hawaiian people, or to OHA. He knew OHA was established to help the Hawaiian people by bettering their conditions through housing, jobs, education, healthcare, etc. And these were all things Freddy wanted for Native Hawaiians, especially those he personally knew who struggled to make a living on the Big Island.

For his efforts, Freddy Rice was widely misunderstood and his motives impugned. Fortunately, time has helped vindicate Freddy, and demonstrated that every citizen of the state has an interest in helping ensure that those charged with overseeing Native Hawaiian programs do so with honesty and integrity. Freddy simply wanted to use his right to vote to help make sure good OHA trustees, who would better the conditions of Native Hawaiians, got elected!

Whether one agrees with the U.S. Constitution, the Hawai'i Constitution and the 1959 Admission Act in their setting aside of Public Lands revenue to help Hawaiians, almost everyone agrees that those funds should definitely not be squandered. Freddy, as a local rancher and businessman, wanted good management of those funds for all his Hawaiian neighbors.

Now that's the spirit of E Hana Kākou / Let's Work Together! ■

*Trustee Akina welcomes your comments and can be reached at [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org). He is always glad to meet with beneficiaries and community members and welcomes invitations to participate in or speak at community functions.*



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

Trustee,  
At-large

## Year of the Hawaiian - All Hawai'i Stand Together

Prominent leaders of the Hawaiian community are leading an important initiative to declare 2018 as the Year of the Hawaiian, beginning with a legislative resolution. The initiative is expected to manifest itself throughout the year in various forms of political and cultural Hawaiian activism. So, the Year of the Hawaiian 2018 is expected see Hawaiians raise the bar on the politics of Hawaiian self-determination.

By the time this column is published, an initial shot across the bow will have occurred at the opening of the state Legislature as hundreds of Hawaiians are expected to rally in a show of unification that is expected to center on the theme of an OHA-sponsored video-documentary titled *Justice Delayed is Justice Denied* which by now will have been broadcast on all of Hawai'i's major television media as well as widely circulated on the internet. The video calls the state to task to honor its trust responsibility to Native Hawaiians, to stop the foot dragging on long overdue re-calculations of the 20 percent of state ceded land trust revenue due Hawaiians, which by most calculations finds the state millions of dollars in arrears.

While the ceded land trust revenue issue is critical to any resolution of the larger objective of reconciling the controversy of the illegal overthrow of the Hawaiian Kingdom, there are a number of other bridges to cross. The list is topped by the hotly debated question of federal recognition juxtaposed between two other options: re-establishing an independent Hawaiian nation, or the status quo which is already laden with hundreds of federal entitlements and Hawaiian-friendly federal and state policies.

There is a fourth path to consider besides federal recognition, independence, or status quo. I suggest we give some serious con-

sideration to pursuing state recognition, a government-to-government relationship between the State of Hawai'i and Hawaiians. This is not a new idea. There are already long-standing models of government-to-government relationships between Native American Tribes and their states. The state recognition experience has discovered that "state governments and tribal governments have far more in common than they have in conflict. Both have a primary interest in protecting the health and welfare of their people. Both want to promote the economy, provide jobs, protect natural resources and the environment, and provide governmental services." (Excerpt from *Understanding State and Tribal Governments* published in 2000 by National Conference of State Legislatures).

Regardless of which of the four models of self-determination Hawaiians pursue, I don't believe we can succeed without the support of all of Hawai'i. I also strongly believe that there are more than a few folks from the ranks of talented non-Hawaiian political and community leaders who are ready, willing and able to help us navigate an inclusive and intelligent path to self-determination that would make Hawai'i a better place for everyone.

The Year of the Hawaiian is an important opportunity for Hawaiians to reach out to the rest of Hawai'i in pursuit of state recognition and its strategic value of inclusive public dialogue which brings both Hawaiians and non-Hawaiians to the table, here in Hawai'i – not in Washington, D.C.

Hawai'i Loa Kū Like Kākou – All Hawai'i Stand Together. ■

*Please visit my website, [www.PeterApo.com](http://www.PeterApo.com), for more articles on Hawaiian issues. Mahalo.*



**Peter  
Apo**

Trustee, O'ahu



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## 'Onipa'a Kākou

Last month our lāhui gathered to commemorate the 125th anniversary of our nation's overthrow, as the 2018 Hawai'i State legislative session commenced.

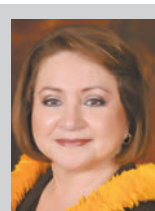
It was a beautiful and powerful demonstration of 'onipa'a, our steadfast spirit, and I was so proud to march alongside with you. This month we celebrate the revitalization of our nearly lost language, 'ōlelo Hawai'i. May we remember during this year's Hawaiian Language Month the heroes that ensured the growth of our language, and the establishment of our immersion programs and schools, a privilege that my youngest mo'opuna, Kahiau, gets to experience at his kula kamaiki 'o 'Aha Pūnana Leo. E ola mau i ka 'ōlelo Hawai'i.

As the legislative session is underway, I have a simple message for the lāhui: Engage. Over the years our people have created political factions and viewpoints across the spectrum. I encourage you that wherever you stand on the political spectrum, that you engage with the process that we can directly affect today. It does not matter where your political leanings lie, we must engage. When we take our place in this system, that we must all operate and adhere to, our voices will be heard and must be addressed.

The saying is old and cliché, but if you no vote, no grumble. We must remember that true power is with the people. And this year, OHA needs you. We need your lobbying spirit to support OHA's legislative agenda to ensure our people get the resources that are constitutionally mandated. I have briefly outlined below the four proposed bills that we have submitted as an agency to the legislature this year.

1. The first measure would increase the payment amount to the Office of Hawaiian Affairs' Pro Rata Share of the Public Land Trust (PLT), which is 20 percent of the revenue generated from the PLT. Not only will this measure increase the payments to

the obligated annual amount to OHA, the bill is also requiring a lump sum of all Pro Rata Share funds, which have not been paid to OHA, since 2012. This lump sum would amount to \$119 million.



Carmen "Hulu"  
Lindsey  
Trustee, Maui

2. OHA's second bill would require additional government decision makers to enroll in the Native Hawaiian Law Training Course. This will allow more of our government at all levels to understand their commitment to the beneficiaries of OHA, with respect to the rights of Native Hawaiians. This will translate to more legislation that supports our people's rights.

3. OHA's third bill ensures better tax deductions, and therefore, increasing individuals' chances to purchase their own home, or more easily secure funds to rent. It will lobby to support housing security and asset building for low income beneficiaries.

4. Lastly, the fourth measure would protect more of our lands as a cultural resource for our people. This bill would require each county to identify ordinances and rules for the dedication of land in certain proposed subdivisions and condominium property regimes for Hawaiian Cultural Reserve purposes.

To read a more in-depth synopsis or an actual copy of the proposed bills, please visit [www.oha.org/legislation](http://www.oha.org/legislation).

As we gathered as one people on that 125th day of remembrance of our overthrown nation, continue that spirit of aloha 'āina for the future of our people, and be engaged. As the government decision makers heard our songs of aloha for our lost nation, may they confront the obligations mandated by the constitution of the State of Hawaii. May they hear your voice again throughout this year's legislative session as we unite. The power is with you, and OHA is with you, e ku'u lāhui. ■

## Marcus Mariota, a profile in humility

Last month, Tennessee Titans quarterback Marcus Mariota used curt language during a press conference following a disappointing loss to the Arizona Cardinals.

A week later, at different press conference, the St. Louis graduate returned with an apology for his earlier behavior.

"Real quick, I just want to say I'm sorry for the way I handled the press conference," Mariota told reporters. "I know not everybody that was there is here but I was rude and inappropriate, and I just want to say I apologize for it."

Video from the press conference reveals the reporters' surprise, and one journalist even told Mariota, "I'm not speaking for everybody, but I didn't find it rude or inappropriate."

"I appreciate that," said Mariota, but he had someone more important to answer to. "It's funny, because I got an earful from my mom," explained the Hawai'i-native. "That's how I was raised and I appreciate you guys for understanding."

Mariota's unexpected apology came after his mom witnessed him expressing anger over his performance against the Cardinals, a game that left him with a sprained knee in the first half. Titans Coach Mike Malarkey wasn't surprised by Mariota's apology, but was quoted on the team's webpage saying, "I don't think it's a bad thing (he was upset). I like that about a lot of guys on our team. I can tell you a couple years ago it wasn't emotional after a loss. It is now. And I think it's a good thing the way this team is reacting." (Malarkey parted ways with the Titans on Jan. 15).

In an article on the NFL's website, writer Kevin Pantra gave a shout out to Mariota's mom: "She raised a good man."

Pantra continued, "Mariota's press conference on Sunday was about as 'rude' as

asking your neighbor to turn down the loud music. Sure, the Titans' quarterback said he was 'pissed off,' which could have triggered his disappointed mother, but nothing Mariota said was outrageous for a quarterback who didn't play particularly well in a loss."

In an Dec. 14 column on Inc.com, writer Justin Bariso also commended Mariota's mom. "Let's give credit where credit is due: first, to Mariota's mother for instilling the values in her son that we could stand to see more of in the world today," he wrote. "And second, to Mariota himself – for showing us a real-life demonstration of emotional intelligence."

Bariso, who writes a weekly column on emotional intelligence for Inc.com, thought Mariota's apology was noteworthy as a rare demonstration of manners others can learn from. Why? First of all, the apology was authentic, Bariso pointed out: "Mariota may be a battle-hardened professional football player, but he's also a son who wants to make his mom proud."

By showing respect for his mother first, Mariota commands respect from others, wrote Bariso, a sentiment affirmed by dozens of articles praising the quarterback's humility. In Bariso's view, humility shows character: "When you're willing to admit your mistakes, you make a big statement about how you view yourself in relation to others. This naturally draws others closer to you, building trust and loyalty."

Mariota actions off the field also demonstrate his strength of character. According to the Titan's website, Mariota launched his Motiv8 Foundation in 2016, to serve communities of Honolulu, Eugene, Ore., and Middle Tennessee. The foundation was a major sponsor in the inaugural Polynesian Bowl, featuring 15 top Polynesian players. Motive8 has also raised money for programs in Hawai'i through First Hawaiian Bank's bobble-head charity fundraiser and an inaugural golf tournament at O'ahu Country Club. ■

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



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

## 2018

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

**KIPI-KAHELE** – The descendants of the unions of Katherine Kaahea & Samuel Kipi and Katherine Kaahea & William Miliona Kahele will be gathering on O'ahu at Mā'ili Beach Park in Mā'ili on Friday, April 27, 2018 – Sunday, April 29, 2018. Camp setup begins Friday with pot blessing and movie night. Saturday includes Continental Breakfast, lunch and pa'ina throughout the day. Saturday's agenda: cultural activ-

ities, scavenger hunt, entertainment, BINGO and fellowship. T-shirts & tank tops will be on sale designed by John Kahele, Jr. Order forms available by calling Doreen Sylva (808) 520-4065 / email: doreensylva@yahoo.com. We look forward to seeing you, our 'ohana, in Mā'ili, O'ahu in April 2018. To receive Family Meeting Minutes, email or text us your address. For more information, contact Pauahi Leoiki (808) 445-5352 or email cpleoiki@gmail.com or call or text Kapua Kahele (808) 259-9456. Let's contact all 'ohana to join us in 2018. 'A hui hou!!!

**KUAKAHELA-KALIMAONAONA** – The descendants of Kuakahela and Keaka Kalimaonaona is scheduled for July 28 and 29 2018 in Kailua-Kona at Makaao Events Pavilion. Children: Naihehauha, Kealohapaule, Kaunahi, Kaaihue, Kamau, Kimona (Simeona), Malia, Wahinelawaia and J. K. Kuakahela.

Please come and join us to plan this 2-day event. Please contact Agnes if you have questions 808-987-1884.

**LANI** – We invite the descendants of Gabriel Elia Lani & Mary Santos Rita Lani, their children being: Gabriel Jr, Mary Rawlins, Thomas, David, James, Alice Acasio/DeMello, Samuel, Henry, Mitchell, Lillian Mawae. Reunion will be held at One Ali'i Park on the island of Moloka'i, Friday, March 23rd thru Sunday, March 25, 2018. Please contact Eddie Lani at 808-336-0968, KimberlyLani@yahoo.com, or Facebook group page Lani 'Ohana.

**LOVELL-HOLOKAHIKI** – Joseph Lovell a me Mary Mele Holokahiki Family reunion. Start planning your trip to the beautiful Kohala Coast, Hawai'i. July 12-15, 2018. Mary Mele Holokahiki was born in Polulu Valley. We will be gathering to celebrate together our Hawaiian Heritage and this union. We

need your kokua: serve on a committee, donate or plan to attend. Please contact the family email lovell.holokahiki@gmail.com or call Teri 808-494-5384.

**ROBINS-FRIEDENBURG** – Save the date July 14, 2018. Family of Thomas Robins and Victoria Friedenburg will be gathering in Ka'u on the Big Island next summer. More information to follow. Please contact the family emails at robinsfamily808@gmail.com, robins2friedenbug@gmail.com, or call Kim at (808) 929-7130.

## 'IMI 'OHANA • FAMILY SEARCH

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

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

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

**KAMAKAU** – Looking for descendants or related family members of Ellen P. Kamakau. Born at Kaopipa/Kaupipa, Maui on September 3, 1850. Since, deceased. Please contact 808-366-0847 or lruby@Hawaii'i.edu.

**KEAWE** – Looking for genealogy records or family members for my grandmother Hannah Keawe born 1875 in North Kohala, HI. Married my grandfather Henry K. Iaea born 1880 in Ka'u, HI. Married 1901 Hon. Territory of Hawai'i birth 1896-1909. Index by name of mother Keawe Hannah, father Henry K. Iaea - child Elizabeth Kalua born 7/19/1898 in North Kohala. Please call Ned Iaea 808-979-1800 or 808-426-1061. Mahalo!

**KINA/LINCOLN/BAILEY** – We are looking for the descendants of the unions of Meleana Kaimuali'i Kina (Moloka'i) and George Walter Lincoln, Nellie Lihue Lincoln and Charles Anson Bailey (Maui), Nellie Lihue Bailey (Maui) and John Domingo Joyce, Pearl "Peachie" Marie K. Bailey (Maui) and West LaFortune, Meleana Wahineho'ohano Nui (Maui/Moloka'i) and Samuel Moewale Kaleo (brother to Charles Lui Ko'oko'o and Kunewa Moewale). We are planning a reunion for October 2018. Please contact us at: oct2018.reunion@gmail.

com or call Phyllis @291-5826, Kanani @ 674-6679, or Moana @ 744-9901.

**KUEMO (-NO)/KOLAIMO** – Looking for descendants of Japanese drifters who came to O'ahu in 1841, much earlier than the first Japanese immigrants came to Hawai'i. Kuemo or Kuemono (original name is Goemon) came from Tosa, Japan and he naturalized to the Kingdom of Hawai'i on Jan 10, 1845. He lived in Honolulu as a farmer from 1847 and seems to married to a Hawaiian lady "Hina" on May 20, 1851 according to marriage record. I am also looking for descendants of Kolaimo, who's original name is Toraemon of Tosa, Japan and naturalized to the Kingdom of Hawai'i on Feb 13, 1847. He worked as a carpenter under Mr. Heart, married to a Hawaiian lady and died in O'ahu. Please contact Harry (808) 777-9187 or harryporterkiawe@gmail.com Mahalo!

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

**NALAUAI** – Looking for genealogical information on Kamala Kali Nalauai (possibly Nalua'i?) b.abt.1870 (I have no other information at this time on Kamala) who married Lui Kapi'ioho b. abt.1854 or 1864. They had 6 known children together. Lui Kapi'ioho is the brother of Hika'alani Kapi'ioho b. Aug.1858, twins Kou & Kamai Kapi'ioho b. Nov. 8, 1861, ALL said children of Maunalei (w) & Kapi'ioho (k) who were married 1847 in Ewa, Oahu. Seeking more information on Kapi'ioho 'Ohana as well. Please contact Mapuana - usinewa@gmail.com.

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

**WAIOLAMA** – Searching for family members and genealogical records of George ('Ainaahiahi/Kaaniaahiahi) Waiolama born about June 5, 1892 in Kahakuloa, Maui. Mother: Kawao Kaaniaahiahi Kahakuloa, Maui. Father: (George Sr.) Waiolama of Wailuku, Maui. George Jr. is a half brother of my grandmother Elizabeth "Lizzie" Leialoha Cook. Also, family members of Waiolama on Oahu, Helemanoa area, who was a brother in law of 3x great uncle Konohiki Namahana (Mahoe) (if this is the one and same Waiolama family?). Please contact Sissy Akui at kealohamaiole@gmail.com. Mahalo! ■

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For more information on the Kuleana Tax Ordinance or for genealogy verification requests, please contact 808.594.1967 or email kuleanasurvey@oha.org.

## KULEANA LAND HOLDERS

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

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



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