A joint Q&A with OHA’s CEO and Chairperson

ONE VOICE, ONE PATH

Chairwoman Colette Machado and Ka Pouhana Kamanaʻopono Crabbe sit down with Ka Wai Ola for an honest, heartfelt talk story to set the record straight.

Photo: John Matsuzaki
A MĀLAMA LOAN CAN HELP

With the OHA Mālama Loan, you can start or improve your business, make home improvements, fulfill educational or vocational needs for you and your children, and consolidation your debt. It is exclusively for Native Hawaiians who are residents of the State of Hawai‘i and is administered by First Hawaiian Bank.

Quick Facts:
- Loan purposes include: Business, Home Improvement, Education, and Debt Consolidation (limited funds)
- Interest is fixed at 6.25%
- Maximum loan amount is below $20,000
- Amortized up to 7 years

What You Need To Apply:
- ID demonstrating Hawai‘i residency
- Proof of Native Hawaiian ancestry
- Completed application
- 2 years of personal/business taxes if requesting $10,000 or more
- Verification and breakdown of the use of funds is a requirement

Where To Apply:
- Any First Hawaiian Bank branch

For assistance, go to oha.org or call the OHA Mālama Loan Program at (808) 594-1924

Empowering Hawaiians, Strengthening Hawai‘i
oha.org

Aloha mai kākou,

W e at the Office of Hawaiian Affairs continue to listen to you, our beneficiaries. Last month, I promised you we would bring your concerns about the process we are using to build a Native Hawaiian Nation to our Board of Trustees.

I have heard your concerns that there needs to be an extension of time for the Nation-building process and for more education, and consideration of an alternate way to sign up to be on the list of those who may participate in the process. I’ve brought those concerns to our Trustees. I want to acknowledge Walter Ritte from the island of Moloka‘i for being an advocate for thousands of people who could not come to our public meetings.

At the same time, we have heard from many who support the current timetable and process as approved by the Trustees. These issues must have full deliberations before the Board of Trustees.

Trustees have agreed to take this up on May 29 (after this issue of Ka Wai Ola has gone to print). We will update you on the process and the decision made next month.

In the meantime, our wa‘a, our canoe, continues to move forward with planning for education to inform the community on the process for elections to elect delegates and how you can sign up to become a potential delegate for a Native Hawaiian ‘aha, or convention. We are also working to assist with the smooth operations of the ‘aha.

We are also planning for the oversight of the elections, ‘aha and referendum process to ratify any governing documents created to ensure they run flawlessly and the results are above reproach.

Over the past month, we have made an aggressive push to get people to sign up on the Native Hawaiian Roll so as many of our people as possible will be involved in the process of Nation building. Now that we made it over the first set of waves, the next part of our journey is to enlighten ourselves about our destiny as a people and as a Nation. This summer, we will be embarking on an educational campaign where we will give more information on what this means, not only through articles within the pages of Ka Wai Ola, but in other publications, online and through social media. We will reach out in many ways in order to reach as many of our people as possible.

We all need to learn about our opportunities and the possibilities not only for today, but also for tomorrow for the sake of the next generation.

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

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

M E A O L O K O  T A B L E O F C O N T E N T S

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INTERVIEWED BY GARETT KAMEMOTO
Chairperson Colette Machado and CEO Kamana‘opono Crabbe sit down for a shared interview after moving past a rift over an unauthorized letter Crabbe sent to the U.S. Secretary of State.

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Rob Iopa and WCIT Architecture are synonymous with Hawaiian-centric design.

NATIVE HAWAIIANS AT THE TOP OF THEIR GAME
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Thanks to the Omidyar Fellowship, this summer A&B Properties executive Lance Parker will embark on the physical and mental challenge of a lifetime – 10,800 miles from home.

Photo: Tiffany Hill

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Legends of Wai‘anae PAGE 21
BY TREENA SHAPIRO
A series of children’s books tells the lesser-known tales of Wai‘anae.
Hawaiian renters wait longer for Section 8 housing, a joint OHA-counties study says

By Harold Nedd

A new study of Native Hawaiian renters across the state has found that their families are among the hardest hit by the local housing market.

The study, based on surveys of 1,940 renters who are receiving Section 8 housing vouchers or are on the wait list for assistance, is part of a larger effort to help shape housing policies that would address the needs of low-income Native Hawaiian renters.

“Our hope is that the findings will bring new attention, needed resources and a strong political voice to critical housing issues,” said Lisa Watkins-Victorino, director of OHA’s Research Line of Business, which will release the study this month.

Among the key findings of the study is that Native Hawaiian renters are more likely than non-Hawaiians to be waiting longer for Section 8 housing, a federally funded program that provides rental subsidies for families at or below 50 percent of the median income limits. In Honolulu, limits are $33,550 for a one-person household or $47,900 for a family of four.

Among the target groups are families, the elderly, disabled and displaced.

According to the study, 51 percent of Native Hawaiian renters on the wait list for Section 8 housing report waiting four or more years. By comparison, 38 percent of non-Hawaiians report waiting that period of time.

OHA and county housing directors statewide, also reveals that 48 percent of the members of Native Hawaiian households are under age 18. By comparison, 28 percent of the members of non-Hawaiian households are under age 18.

At the same time, 9 percent of the members of Native Hawaiian households are over age 55, versus 31 percent for non-Hawaiian households.

In addition, Native Hawaiian renters require at least three-bedroom units and prefer such areas as the Leeward side of O’ahu and Puna on Hawai’i Island, according to the study.

By comparison, non-Hawaiians are likely to be a single-occupant adult over age 55 and need either a studio or one-bedroom unit, preferably in such areas as Kona, Honolulu and Līhu’e, according to the study.

The study also reveals that 74 percent of Native Hawaiians who are receiving Section 8 housing vouchers prefer to own a home compared to 46 percent of their counterparts who are non-Hawaiian.

Similarly, 71 percent of Native Hawaiians on the wait list prefers homeownership, versus 48 percent of non-Hawaiians.

The study also pegs the monthly-average housing cost for Native Hawaiian renters receiving Section 8 vouchers at $719, versus $470 for non-Hawaiians.

For Native Hawaiian renters on the wait list, the average housing cost comes to $855, compared to $817 for non-Hawaiians.

The study comes at a time when homelessness among Native Hawaiians remains a nagging problem across the state. The problem has been steadily increasing on O’ahu after peaking on Maui in 2011, and on Kaua’i and Hawai’i Island in 2012, according to OHA’s latest available figures from 2013.

Behind the numbers are Native Hawaiians like Allan “Tony” Arneho, his wife, Ashlen, and their two daughters, who have been on the wait list for Section 8 housing more than five years.

“We live in the backyard in the tent at my in-law’s house in ‘Ewa Beach,” said Arneho, a 62-year-old unemployed security guard. “I’m very frustrated, but thankful to in-laws for helping us out.”

In May, more than 14,000 people applied for Honolulu’s Section 8 aid when it opened for a week for the first time since 2005, the Honolulu Star-Advertiser reported.

For more information about the study, visit www.oha.org.
Hawai‘i’s first homesteaders remembered as pioneers

By Cheryl Corbiell

Almost a century ago, Hawaiian families settled in Kalama‘ula on Moloka‘i’s south shore and became Hawai‘i’s first homesteaders. On April 21, 1926, these pioneers were honored with a celebration marking 90 years since the establishment of what was known as Kalaniana‘ole Settlement.

In a solemn procession from the Department of Hawaiian Home Lands’ Moloka‘i office in Kūlana ‘Oiwi, participants crossed the two-lane highway to the ceremony at Kalaniana‘ole Hall. Michael Kaimiola, descendant of original homesteader Albert Kaimiola, carried a framed photo of Prince Jonah Kühiō Kalaniana‘ole, whose vision “to succeed on behalf of all Hawaiians” is why we are gathered here today. He was committed and dedicated to seeing this legislation through for his people. Prince Kühiō was concerned about the future of the Hawaiian people.”

Descendants of the original homesteaders were individually called to the podium to receive a certificate acknowledging their ancestor’s fortitude and strong desire to succeed on behalf of all Hawaiians.

Ross Davis, a third-generation Moloka‘i homesteader, said it was also fitting to remember Prince Kühiō Kalaniana‘ole, “whose vision and legacy is why we are gathered here today. He was committed and dedicated to seeing this legislation through for his people. Prince Kühiō was concerned about the gardens and raised livestock, but because of these homesteaders’ perseverance and success, today more than 6,000 Hawaiian homesteaders live on homesteads,” she said. “It wasn’t just men that toiled,” she added. “Men, women and children all worked hard all the time. Records mentioned that the women were the core of the family. They worked the land with their family as well as kept the family together. They were home at last.”

Prince Kühiō was among those who selected the first homesteaders. “Seventy applications were received with eight chosen, and a subsequent 34 homesteaders followed,” said Nani Kawa’a Ross, sister to Gene Ross Davis and granddaughter of George Wellington Maioho, one of the original homesteaders. “Everyone’s age, number of children and skills were considered. Some were from Moloka‘i, while others were from around Hawai‘i.”

Maui County Councilwoman Stacy Crivello read from a historic petition to Congress written by Prince Kühiō and others. The petition asked for land for Hawaiians, saying, “The Hawaiian people looked with hope to Kalama‘ula – a place for regeneration.”

Crivello said that “by 1926, the Kalaniana‘ole Colony was deemed a success and the homesteading program was initiated in earnest. By 1930, problems with salinity and pests moved the commission to open Hoolehua and some Kalama‘ula settlers relocated. The petition with Congress explained the importance of the soil and ‘returning to Mother Earth.’ Today, Kalama‘ula homesteaders are reminded that the future is found in the past.”

They were home at last.”

Ross Davis, the commissioner, said, “These original homesteaders left their families to come and open up the way – not just for Kalama‘ula but for every homestead organization around the state.”

Cheryl Corbiell is an instructor at the University of Hawai‘i Maui College-Moloka‘i and coordinator for TeenACE and ACE Reading programs.
By Derek Kauanoe

Kamana’opono Crabbe, Ka Pouhana and CEO at the Office of Hawaiian Affairs, delivered the commencement address in May for more than 500 graduate students who received degrees this year from the University of Hawai‘i at Mānoa.

Speaking at the university’s 103rd annual Advanced Degree Commencement Ceremony, Crabbe congratulated students in the class of 2014 on their hard work and accomplishments as they prepare to begin professional careers ranging from doctors and lawyers to engineers and architects.

He also highlighted the importance of their generation of leaders to efforts to help create a better Hawai‘i.

“I would encourage you to look at leadership as less about your needs, and more about the needs of the people and organization you are leading,” Crabbe said in his 10-minute commencement speech at the Stan Sheriff Center. “I have also learned that leadership is being visible and available when things are going awry and invisible when they are working well. Meaning, when others are losing their nerves, good leaders know they have a chance to prove their value.”

Crabbe, who is the first person in his family to earn a doctorate degree, also told the graduate students that they earned their degrees at a crucial time, adding that the public education system, working-class families, the environment, keiki and kūpuna all need their generation of leaders, now more than ever.

“For example, your generation of leaders is needed in community health centers to help some of us fight the uphill battle to maintain a healthy weight,” he said. “Your generation of leaders is needed in communities with streams to help ensure that water benefits everyone and not just private corporations that divert it for profit. It is your generation of leaders who are needed to be difference-makers for our communities and our world.”

His advice to the graduates was for them to stay connected to their source of strength. “For me, my source of strength has always been my kūpuna and ancestors,” Crabbe said. “That is where I turn for inspiration to lead and influence others. It has gotten me through tough times, taught me more than I would like to admit and kept me grounded and focused on what counts. You already know your source of strength; it is what brought you to the milestone you have reached today. I urge you to stay connected to it and create stronger paths for yourself.”

In earning their Native Hawaiian Law Certificate, students help communities

Twelve law school students graduated from the William S. Richardson School of Law in May with a Native Hawaiian Law Certificate and, in the process of working toward the certificate, served the Native Hawaiian community.

As part of a legal clinic, Hoku Ka‘aekuahiwi worked with Native Hawaiian families to help them protect their ancestral family lands from quiet title actions on Moloka‘i, which come into play when land ownership is disputed in court. She also worked on issues dealing with the development of Hanalei River Ridge and water on Kaua‘i. Mahina Tuteur interned at the Office of Hawaiian Affairs and EarthJustice. And Megan Moniz enjoyed working in Kahana, O‘ahu, helping “with subsistence-based planning and conservation enforcement.”

Asked what the certificate meant to her, Moniz said: “Working toward the certificate was such a pleasure. I am so honored and grateful for the guidance and mentorship of everyone at Ka Huli Ao (Center for Excellence in Native Hawaiian Law). Learning about the law from an indigenous perspective was enlightening and empowering.”

Native Hawaiian student Dorothy Meisner said pursuing the certificate “seemed like a natural area of law I wanted to study. It allowed me to take challenging courses, work with great professors and collaborate with bright peers.”

Kimberlyn King-Hinds, from the Commonwealth of the Northern Mariana Islands, added, “It’s a great source of pride because the program allowed me to contribute to the Native Hawaiian cause.” She was among several of the graduates enrolled this spring in clinic courses, which took her to Moloka‘i and Hawai‘i Island to work with communities on legal issues.

Assistant law professor Malia Akutagawa said clinic students “applied their knowledge of Hawaiian rights law to identify and document traditional and customary subsistence practices of key kama‘aina informants living in Mana‘e (East Molokai).” Students also conducted community workshops on traditional and customary Native Hawaiian rights and practices as well as state and federal laws on preserving native burials. The workshops were sponsored by the Office of Hawaiian Affairs in partnership with Ka Huli Ao.

After graduation, the graduates will prepare for the bar exam; several have jobs awaiting them. King-Hinds and Oliver Manglona will both return to their homes in Tinian and Rota, respectively, in the Commonwealth of the Northern Mariana Islands. “I plan to use the tools that I’ve learned in my Native Hawaiian law classes to advocate for local laws that are beneficial to the Chamorro people,” Manglona said. Several other certificate graduates will begin judicial clerkships.

To date, 62 law students have graduated from Richardson specializing in Native Hawaiian law. Fifty-one students have graduated with the now-standalone certificate since 2010. Courses range from Native Hawaiian rights to administrative law. Clinical work and a writing component are required, and participation in the school’s award-winning Native American Moot Court team may also fulfill a requirement.

“I feel incredibly proud, humbled and inspired to have been gifted knowledge and mentorship to be a true agent of change in my community,” said graduate Shaelene Kamaka‘ala. Kamaka‘ala along with Meisner and Tuteur also earned an Environmental Law Certificate.

Derek Kauanoe is the student and community outreach coordinator for Ka Huli Ao Center for Excellence in Native Hawaiian Law.
Hawaii hosts the World Indigenous Peoples Conference on Education

By Francine Kananionapua Murray

Representatives from native communities around the world arrived on the shore of Sans Souci Beach on May 19, welcomed by the sounds of conch shell blowing and chanters and a chicken-skin spear-throwing demonstration in the opening ceremony for WIPCE, the World Indigenous Peoples Conference on Education.

Traditionally, kālī‘i, the spear-hurling ritual was done at the end of the Makahiki season. As the ali‘i, or high chief, returns to the ‘āina (land) to re-establish his rule, spears are thrown at him or his proxy to catch or dodge. This act of courage reaffirms the ali‘i’s authority to reign. At WIPCE, this traditional Hawaiian ritual was performed to honor the dignitaries attending.

In an international feast for the eyes, a parade of nations graced the Waikiki Shell on opening day. Native groups, each in their local garb, appeared on stage in a provocative and exciting display, offering gifts to the host, while others offered a treat to everyone in attendance via song or dance.

“E Mau Ana Ka Mo‘olelo, Our Narratives Endure” is this year’s theme, which suggests looking to the ancestors and traditional practices to learn and to help the future native generations thrive.

The first WIPCE was held in British Columbia, Canada, in 1987, with more than 1,500 people attending from 17 countries. The gathering is held every three years in a different location.

Hawaii last hosted the conference in 1999, in Hilo, where over 5,000 people attended.

The Native Hawaiian Education Association, a grassroots nonprofit dedicated to empowering indigenous education in Hawaii, was selected to host this year’s event, and Kapiʻolani Community College graciously offered the venue for the week of events.

This issue of *Ka Wai Ola* went to press as the event was happening. For more WIPCE 2014 coverage, please see the July issue of *Ka Wai Ola*.

Students of all nationalities beam with aloha at Lā ‘Ōpio

By Francine Kananionapua Murray

For the first time the World Indigenous Peoples Conference on Education included a full day of educational activities for high schoolers, fittingly named Lā ‘Ōpio, youth day.

The students were amazing – enthusiastic sponges – excited to be there to learn about each other’s culture. About 400 attended Lā ‘Ōpio, 250 students from five islands in Hawaii and about 150 students from around the world – Alaska, Aotearoa, Australia, Canada, New Mexico and Norway.

The students were beaming with pride as they performed for each other. And as audience members, the students were attentive, very supportive and respectful of each other. There was so much aloha among this group of 400-plus as they navigated from workshop to workshop exploring song and poetry writing, learning to use technology with a native lens, and more. What a wonderful world this would be if all countries treated each other like these students did.

Hawaiian artist Solomon Enos encouraged the students to unleash their creative and artistic forces in the Native Artistry in a Contemporary World workshop, where each painted a small rectangle canvas, with the plan of putting together all 180 pieces to create a 18-by-9-foot art wall that will be the backdrop at the closing ceremonies of WIPCE.

Athletics were not forgotten. Lāiana Kanaoa-Wong challenged the youth group both physically and mentally to incorporate an indigenous worldview, their culture and values to excel in sports and games, while teaching them traditional Hawaiian games.

Lā ‘Ōpio, held May 20 at Kamehameha Schools-Kapalama, culminated in the presentation of the Youth Indigenous Declaration to Mililani Trask, who said she would share it with the United Nations. The declaration was written over the past several months by an ‘Aha ‘Ōpio (youth council) of student representatives from Kamehameha Schools and schools of Nā Lei Na‘auao Native Hawaiian Charter School Alliance, which were the co-hosts for Lā ‘Ōpio.
OHA IN THE COMMUNITY

OHA HONORS FORMER TRUSTEE BURGESS

The OHA Board of Trustees presented a resolution to the family of the late Rodney “Boy” Kealiimahiai Burgess III on May 1, recognizing the former OHA trustee and entrepreneur for “his service to Native Hawaiians and the State of Hawai‘i.” Approached to help the Hawaiian community, Burgess left his business ventures behind to serve on the first Board of Trustees in 1980. Twice re-elected, he “steadfastly believed in OHA’s purpose and cause at a time when there were few resources and a deluge of calls asking for help,” the resolution says. Pictured from left are: Trustees Dan Ahuna, Hulu Lindsey, John Waie’e IV and Rowena Akana with Burgess family members: Burgess’ daughter Daniella Cunha, grandchildren Kaholokai and Gabriela Cunha, daughter Hualalai Cabral, holding resolution, son Kāwika Burgess and his wife, Kau‘i Burgess. At right are Chairperson Colette Machado, Ka Pouhana Kamana’o, president Kamana’o, CEO, Kamana’o, president Kamana’o, CEO, Crabbe and Trustees Peter Apo, Oswald Stender and Haunani Apoliona. Kāwika Burgess is OHA’s Ka Pou Nui, or chief operating officer. - Photo: OHA Communications

SUPPORTING THE HAWAIIAN ROLL IN NĀNAKULI

A group of volunteers from the Office of Hawaiian Affairs, Wai‘anae Hawaiian Civic Club and Hawai‘i Maoli canvassed the Nānakuli community on Sunday, April 13 to encourage Hawaiians to sign up for the Native Hawaiian roll. Volunteers canvassed some 1,300 homes that day, which was organized by civic club pelekikena (president) Mele Worthington, right, and OHA. Education and outreach about the roll was carried out in force in April, ahead of the May 1 registration deadline. As a result, OHA tallied more than 5,600 new registration forms submitted to the Native Hawaiian Roll Commission through outreach including town halls, phone banks, sign ups at community events and door-to-door canvassing in communities on O‘ahu, Hawai‘i Island, Kaua‘i, Maui, Moloka‘i and Lāna‘i. Qualified registrants will be eligible to participate in the organization of a governing entity. - Photo: Joe Kahilé Lewis

Native Hawaiians on Maui urge OHA leaders to move beyond dispute over letter

By Harold Ned

F allout from the much-publicized letter to U.S. Secretary of State John Kerry created an intense swirl of attention for the Office of Hawaiian Affairs Board of Trustees at two meetings on Maui that both drew more than 100 people.

Most of the Native Hawaiians who spoke at the four-hour community meeting May 14 in Lahaina, then at regular board meeting in Wailuku the next day, voiced strong support for OHA’s Ka Pouhana and CEO, Kamana’o, president Kamana’o, CEO, Crabbe, whose letter asked Kerry about the status of the Hawaiian Kingdom under international law.

In spirited testimony that often drew cheers and applause, a parade of speakers at the meeting defended the letter as long overdue, appealing to trustees to work through differences with Crabbe over it and refocusing on facilitating efforts to form a Hawaiian Nation.

Some also praised trustees for siting and listening to community concerns about not letting any hard feelings about the letter to Kerry cloud their best judgment of Crabbe, who directly reports to OHA’s nine-member Board of Trustees.

“We will take everything under consideration as we deliberate as a board,” Maui Trustee Hulu Lindsey told the crowd before adjourning the nearly four-hour-long community meeting at Waiola Church Hall at 10 p.m.

The May meetings on Maui marked the start of the Board of Trustees’ annual round of community forums and regular board meetings on Neighbor Islands. Next up will be Moloka‘i, where a community meeting is scheduled for June 18 and a regular board meeting is planned for June 19 at Kūlana ‘Ōiwi.

Among the most animated speakers was Kaleikoa Ka‘eo, Hawaiian studies instructor at University of Hawai‘i Maui College, who during his comments at both meetings handed out copies of historical Hawaiian documents and literature to trustees and those in attendance.

“We all need to be educated before we start telling more lies,” said Ka‘eo, whose comments were often met with applause at the community meeting. “We will not accept misinformation. I ask you guys to be brave and listen to the community.”

Others like Foster Ampong told trustees that a legal opinion is long overdue on whether the Hawaiian Kingdom still exists as an independent nation under international law. “The question should have been answered 121 years ago,” he told OHA trustees. “I understand that it’s not a politically comfortable question to ask, but I support the intent and content of Dr. Crabbe’s letter.”

Blossom Feteira used her time at the microphone to tell trustees that their disagreement with Crabbe over the letter should not outweigh the ability he’s demonstrated to get things done as a Hawaiian leader. “He has never put himself above the needs of his people,” Feteira told OHA trustees. “And when you are a warrior in the fight we are fighting, sometimes you have to step outside the box.”

At the same time, the professionalism of trustees during the community meeting didn’t go unnoticed as some speakers publicly acknowledged them for politely listening to their concerns without time limits or interruptions.
OHA Board Actions  Compiled by Garrett Kamemoto

The following actions were taken by the Office of Hawaiian Affairs Board of Trustees, and are summarized here. For more information on board actions, please see the complete meeting minutes, including the legislative matrix mentioned below, posted online at oha.org/about/board-trustees.

April 17, 2014

Motion to approve Administration’s recommendations on NEW BILLS and BILL POSITIONS FOR RECONSIDERATION, and change Item #2 GMT03 from Monitor to SUPPORT on the OHA Legislative Matrix dated April 9, 2014, as amended.

Motion passes with six AYES, and three NOT PRESENT/EXCUSED.

Motion to approve Administration’s recommendations regarding NEW BILLS on the OHA Legislative Matrix dated April 16, 2014.

Motion passes with six AYES, and three NOT PRESENT/EXCUSED.

May 1, 2014

Motion to approve Administration’s recommendations regarding BILL POSITIONS FOR RECONSIDERATION on the OHA Legislative Matrix dated April 30, 2014.

Motion passes with eight AYES and one EXCUSED.

Motion to:
1. Approve the addition of one (1) additional Full Time Equivalent (FTE) position – Executive Assistant to the Land & Property Director (Resource Management / Land Assets LOB); and
2. Approve the addition of one (1) additional Full Time Equivalent (FTE) position – Federal Public Policy Advocate (Advocacy LOB); and
3. Approve and authorize the disbursement of funding totaling $180,000 from OHA’s FY 2014 Community grants Budget to High Tech Youth Network (HTYN) for start-up capital for two (2) High Tech Youth community studios on Kaua‘i to assist with long-term planning, initial staffing, and to launch a capital campaign that can ensure the sustainability of each studio site. This project shall meet a minimum match funding ratio of 1:1 prior to initial disbursement of funding. In addition, OHA and match funding must be used exclusively to support the Kaua‘i studios as a condition of approval; and
4. Approve and authorize the disbursement of funding totaling $249,811 from OHA’s FY 2014 Level II grants Budget to MA‘O Organic Farms for the purpose of establishing Ho‘oulu Lihui Aloha ‘Āina, an opportunity that endows edu-preneurial options and resources for kanaka maoli youth, ‘ohana and community, in the fields of organic, sustainable and just food systems; and
5. Approve and authorize the disbursement of funding totaling $100,000 from OHA’s FY 2014 Fiscal Reserve Authorization plus an additional $200,000 to be included in OHA’s FY 16/17 Core Operating Budget for a total commitment of $300,000 to the University of Hawai‘i Foundation to support the Senator Daniel K. Akaka Regent Scholarship Endowment; and
6. Approve and authorize the disbursement of funding totaling $100,000 from OHA’s FY 2014 Fiscal Reserve Authorization to the Native Arts & Cultures Foundation for native Hawaiian artist fellowships; and
7. Approval of the Total Operating Budget Realignment #1 for the fiscal year 2014 as outlined in Attachment #1 (rev. 4/23/14).

Motion passes with eight AYES and one EXCUSED.
To have choices and a sustainable future, Native Hawaiians will progress toward greater economic self-sufficiency.

By Lurline Wailana McGregor

In the past people talked about a Hawaiian sense of place in their building designs, but no one knew what that really meant,” says Rob Iopa, president of WCIT Architecture. “The designs usually amounted to an indoor-outdoor connection or a traditional thatched-roof shape. We think about sense of place totally differently, where history and culture become part of the design and the building becomes a member of the community.”

Since starting up in 2000, Iopa and his firm already have much to show for how they have incorporated their “sense of place” philosophy into design. One of their most recent notable projects is Hale‘ōlelo, the $21 million, two-story complex housing Ka Haka ‘Ula O Ke‘elikōlani College of Hawaiian Language at the University of Hawai‘i-Hilo. The building name honors the school’s namesake, Chiefess Ruth Ke‘elikōlani, who spoke only in ‘ōlelo Hawai‘i from her hale pili in Kailua, Kona, named Hale‘ōlelo, which she stood in front of whenever she made significant ‘ōlelo, or proclamation decrees, to her people.

In 1881, Ke‘elikōlani famously interceded with Pele to stop a lava flow from covering Hilo. To illustrate this story in the building’s design, a sloping garden was built in the shape of the lava flow coming down from Maunaloa, and red paving at the foot of the garden represents Princess Ruth’s red scarf, which she threw down to stop the flow. The building’s orientation reinforces the relationship between Ma Uka (mountain) and Ma Kai (ocean), symbolizing also that knowledge is passed down from kūpuna (elders) to haumāna (students) and then on to the greater community. Every detail of the structure is significant to the purpose of the building and the land and culture surrounding it.

Iopa is the guiding vision of WCIT, which just launched a publishing arm (see sidebar). Born and raised in Hilo and a graduate of Waiakea High School, he never cared for school. He liked his mechanical drawing class – in spite of failing it – and told his grandma he wanted to be an architect. He went on to junior college and college in California, returning home with a bachelor’s degree in architecture. He was about to start working for a small firm in Hilo, “building garage additions,” as he says, when the company suddenly downsized. He moved to Honolulu to work for an architectural resort development company, and, at
Peter Apo and George Kanahele started the Native Hawaiian Hospitality Association by then, and were pushing the tourism industry to incorporate authentic Hawaiian culture into tourism planning through consultation with the Hawaiian community. These mentors and his projects set him firmly on his path of using architecture to inform what open space should look like.

WCIT was recognized in 2014 with Hawai‘i Kūkulu Hale Awards for Hale‘ōlelo as well as the Andaz Maui at Wailea and Turtle Bay Resort renovation. Some of the firm’s highest-profile work has been in the hospitality industry.

When Iopa headed WCIT’s renovation of the Royal Hawaiian Hotel in Waikīkī, his design called for reopening the back of the lobby to reincorporate the royal coconut grove of Helumoa, making the place whole again. The coconut grove – which is the only place in Waikīkī where coconut trees planted in the centuries-ago time of Kākūhihewa are still standing – is important to the story of that particular place. During renovation, pahu makers were invited in to carve pahu from the coconut trees, or niu, that were being removed; none of the trees dating to Kākūhihewa’s time was removed. Today, some of the pahu are on display in the lobby, serving as visual storytellers of the site’s long history.

“Hawaiian sense of place can be more than just an architectural expression, more than just a building,” Iopa says. “It can be art; it can be a pahu; it can be whatever incorporates the genealogy of the place to tell the story.”

Lurline Wailana McGregor is a writer, filmmaker and author of Between the Deep Blue Sea and Me.

Rob Iopa holds a copy of his book, ‘A’ama Nui, as he sits in front of a graphic that is a prototype of the graphic designs his firm is working on that will go around the pillars at each rail stop in the Honolulu Rail Transit Project, about 22 in all, each telling a story of the ahupua‘a in which it is located. - Photo: Nelson Gaspar

Books venture reaps rewards

Mo‘o Studio, the publishing arm of WCIT which launched in April, won two honorable mentions for Children’s Hawaiian Culture and Children’s Literature at the Ka Palapala Po‘okela Awards for its first publication, ‘A’ama Nui, Guardian Warrior Chief of Lalakea. The Historic Hawai‘i Foundation also awarded the book its Preservation Honor Award for New Construction Design in a Cultural Context, recognizing that the story documents a place of historical value.

Available in both English and ‘ölelo Hawai‘i, ‘A’ama Nui is the first volume in a series intended to inspire and educate keiki about creativity, design and architecture. It tells of a legendary crab that protects the ponds of Lalakea in Keauka. Dr. Puulani Kanahele and Iopa partnered to write the mo‘o of the book: the mo‘okū‘auhau, the lineage of generations of knowledge; the mo‘olelo, the lineage of generations of tales; the mo‘oka‘i, the lineage of generations of journeys; and themo‘owaiwai, the lineage of generations of valued practices. Through illustrations and architectural renderings, the book connects the mo‘olelo to a design for a home that Iopa will build along the shores of Lalakea.

His hale design, which won an award in 2012 from the American Institute of Architects, will incorporate the shape of the body of ‘A’ama Nui and Nā Koa ‘A’ama, who help to protect the place.

“Through this book and others that will follow, WCIT will show how we use Hawaiian history, traditions and practices to guide, inform and inspire our design,” says Iopa. “These mo‘o are not necessarily for children. They are to educate adults as well to how history and culture can inform and influence creative thinking. Architecture is an artistic interpretation not unlike what we see in music or hula.”
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Teaching keiki to mālama Mother Earth

By Cheryl Corbiell

More than 160 students from six Moloka‘i elementary schools took a break from the classroom recently to attend Keiki Earth Day to learn about protecting the island’s fragile environment. The event targeted fourth-grade students as part of the state Department of Education’s curriculum on Hawaiian culture.

The theme of Nature Conservancy’s third annual Earth Day, held April 17 at Kūlana ‘Ōiwi, was “He Wa’a He Moku, He Moku He Wa’a – Your canoe is like an island, an island is like a canoe,” both are surrounded by water, isolated and have limited resources.

At a booth promoting the Hawai‘i Division of Forestry and Wildlife, students stroked a koloa maoli preserved by taxidermy. Hawai‘i’s native duck “has been a part of Hawaiian fauna for over 100,000 years and is found nowhere else on Earth,” said Stephen Turnbull, koloa coordinator.

Turnbull explained the koloa is on the brink of extinction from cross breeding with the non-native domestic mallard. “The students are aware of how bringing one species to Hawai‘i has consequences for a native duck,” said Turnbull.

Tia Brown, National Oceanic and Atmospheric Administration’s permits and policy coordinator, and Brad Ka‘alele Wong, Papahānaumokuākea program specialist for the Office of Hawaiian Affairs, captivated students with legends and mo‘olelo of the marine conservation area in the northwestern Hawaiian Islands.

“The name Papahānaumokuākea commemorates the union of two Hawaiian ancestors – Papahānau-moku and Wākea – who gave rise to the Hawaiian archipelago, the taro plant and the Hawaiian people,” said Wong. “The students are learning culture and environment are one.”

Abe Vanderberg of the Maui Invasive Species Committee, meanwhile, talked about a relative newcomer – the little fire ant, a native of South America discovered on Hawai‘i Island in 1999. Although these aggressive, stinging ants aren’t found on Moloka‘i, Vanderberg explained how ants spread quickly because plant materials are moved throughout the islands. “Moloka‘i doesn’t

See Earth Day on Page 19

Journey to Pihemanu

By Alice Malepeai Silbanuz

As the sun rises on the Northwestern Hawaiian Islands, a land of rich biodiversity and history is revealed. On a recent trip to Midway Atoll a team of haku mele (composers of song and chant) consisting of Snowbird Bento, Cody Pueo Pata, Kainani Kahaunaele, Keoni Kuoha and Mehanaokalā Hind created songs and chants about the Papahānaumokuākea Marine National Monument and discovered for themselves what makes it such a special place.

“We were together in the airport, we knew that we were going to land in a new place and that our goal was to create mele (compositions), and I think everyone looked around the circle and was like, OK, well first off we need a kāhea (entry chant) in order to introduce ourselves and to properly enter that space,” said Keoni Kuoha, Papahānaumokuākea Native Hawaiian program coordinator.

In less than five hours, the oli kāhea (entry chant) was composed, practiced and performed upon arriving at the Henderson Airfield in the dark of night. In addition to the oli kāhea and oli pane (reception chant), the haku mele, who call themselves the Nu‘a Manu Traditional Communications Team, created a more contemporary mele. Experiences from the next three days were woven into this mele that tells of mölï, sunrise, planting käwelu (bunch grass) and koali (morning glory) on Midway Atoll.

On Midway Atoll, the mölï, or Laysan albatross, far outnumber the 30 residents of the

See Pihemanu on Page 19
2014 LEGISLATIVE REVIEW

By Sterling Wong

Major milestones for Native Hawaiian health and cultural protection are poised to become law, after a tumultuous yet largely positive session at the state Legislature this year.

A bill that would have allowed OHA to seek residential development on its Kaka’ako Makai lands received considerable attention by both the Legislature and the public, generating debate regarding the role of “appropriate” development in Hawai‘i as well as the right of Native Hawaiians to determine the best use of their own lands. In its final House draft, Senate Bill 3122 Senate Draft 2 House Draft 2 would have removed residential development prohibitions on three of OHA’s nine parcels in Kaka’ako Makai, providing a substantial and reliable revenue stream for the agency’s programs and services statewide. Despite substantial testimony in support and two mass rallies with hundreds of participants, the bill died during the final minutes of the conference committee deadline.

While the down-to-the-wire death of the high-profile Kaka’ako bill came as a major disappointment, OHA enjoyed a mostly successful session of legislative advocacy. For the first time in five legislative sessions, none of the bills opposed by OHA passed out of the Legislature. These included House Bill 1678 HD1 SD1, which in its final Senate draft would have drastically altered the state’s historic preservation review process and restricted archaeological review protection to only those sites deemed “eligible for inclusion” in the state historic register.

Notably, the state historic register’s nearly complete lack of cultural sites drew grave concern from OHA and other stakeholders as to whether this new restriction may jeopardize cultural sites and iwi kūpuna in future construction projects. This bill died in conference committee after numerous stakeholders, community members and OHA staff raised their concerns with legislators.

HB 1616 HD1 SD1

This bill would amend the state health-planning statute for the first time in nearly 30 years, bringing it up to date with current best practices in health planning. In doing so, it would allow state agencies to plan around and invest resources in addressing the social determinants of health, otherwise known as the systemic, circumstantial factors that can greatly influence health outcomes of communities and individuals. Secondly, it would align state policy with federal policy that codifies the longstanding federal commitment to raising Native Hawaiian health to the highest level, and expresses the special relationship between Native Hawaiians and the federal government. Lastly, this bill would also direct agencies to specifically address the health disparities of Native Hawaiians, other Pacific Islanders and Filipinos, communities identified as particularly health-vulnerable in a recent report by the John A. Burns School of Medicine.

HB 1618 HD1 SD1 CD1

This bill would require one member of the Board of Land and Natural Resources to have demonstrated expertise in Native Hawaiian traditional and customary practices. As the state agency entrusted with managing the state’s natural and cultural resources, the BLNR regularly makes critical decisions that impact Native Hawaiians. A member possessing Native Hawaiian cultural expertise would assist the BLNR in making decisions that appropriately reflect Native Hawaiian issues and concerns, including traditional and customary practices, the public land trust and Native Hawaiian cultural values that are intrinsically tied to the ‘āina. SB 2874 HD1, a bill in the governor’s administrative package, contains a substantially similar requirement, and also passed this session with OHA’s support.

Both HB 1616 and HB 1618 have been enrolled to the governor, who has until July 8 to sign the bills into law, veto them or allow them to pass into law without his signature.

Each year, OHA public policy staff not only develop and introduce a legislative package on behalf of OHA’s beneficiaries, but also review thousands of bills introduced during session and track and testify on hundreds of measures relevant to the Native Hawaiian community. However, our success depends not only on our own efforts, but on the willingness of the community to participate in the legislative process as well.

To learn more about OHA’s advocacy work, and how you too can become an agent of change, please visit www.kamakakoi.com.

Sterling Wong is public policy manager at OHA.
LOFTY ASPIRATIONS

By Tiffany Hill

Lance Parker is used to being in difficult situations. The 40-year-old Native Hawaiian is the senior vice president of acquisitions and dispositions at A&B Properties Inc., the real estate subsidiary of Alexander and Baldwin Inc. His job, spanning 10 years at one of Hawai‘i’s Big Five, requires masterful negotiation skills. But this August, he’ll be making a negotiation of a different kind: one with Mother Nature as he climbs Mount Kilimanjaro in East Africa’s Tanzania.

Treking 19,341 feet up a dormant volcano wasn’t on Parker’s bucket list. “I never even thought of it,” he says with a laugh. But a lot of things changed for Parker when he was accepted in the Omidyar Fellows program in September.

The fellowship launched in May 2012, the namesake of its multibillionaire founder and creator, Pierre Omidyar. He brought experienced consultant Bill Coy on board and together the two of them molded the curriculum for the 15-month program, pulling from the best practices of the prestigious White House Fellows, among others. Parker is one of 15 fellows in the second cohort, including executives in nonprofit, government, health care and more. They’re halfway through the program and meet monthly to discuss readings, collaborative projects and listen to Hawai‘i’s top leaders. This month, most fellows embark on an individualized off-island learning experience. For Parker, that’s where Kilimanjaro came into focus.

“It represents a few things for me,” says Parker, his hands clasped on a reflective wood conference table inside the A&B office on Bishop Street. “It’s the metaphor of climbing the mountain and setting a goal – just going for it.”

Each fellow has a personal coach, and Parker works with executive coach Brian Nishida, formerly of Maui Pineapple Co. and Del Monte, to “set bite-size goals” and then attain them. In the end, it’s about harmony. “I’m trying to find balance in all aspects of my life: family, community, work,” says the father of two tweens. “But I’m also trying to find balance as a Native Hawaiian and some of the issues that we face culturally, and in the context of A&B.”

Parker is one of two Hawaiian fellows in the current class; the other is Ben Ancheta of ProService Hawai‘i. Both are Kamehameha Schools graduates. Parker says he’s proud to offer a Hawaiian perspective but is galvanized by the group diversity. “We have dynamic conversations and I get these interesting and rich perspectives from everyone,” he says. Parker says the most enlightening talk was by Constance Lau, the president and CEO of Hawaiian Electric Industries Inc., during which she shared stories of her time as an interim trustee at Kamehameha Schools in the wake of “Broken Trust.”

“(I thought) about key Hawaiian values, lōkahi, being pono, and you see this leader who’s at the top of the food chain … and how (those values are) important to her and how it has a place in business today.”

It’s those types of discussions in the monthly leadership talks that leave the A&B exec with a self-described high “that drives a lot of what I do for the next 29 days,” he says. “It’s the right spacing, it’s the right group and it’s the right time together that makes me want to do better.” Parker says he admires his peer fellows who selflessly devote time in the community. “I want to find a way to make Hawai‘i a better place in the most effective way that I can.” Again, for Parker, it’s about balance. “What free time I do have is spent with my family,” he says. “No complaints though, I enjoy every minute of it.”

In striving to juggle multiple commitments, the fellowship has naturally helped his career the most. But he isn’t the only one at A&B who’s benefiting. “I approach our sessions (asking), What are things that are not just good for me but that could be good for the team and good for the organization?” Parker says he asks his department of three to participate in his reading assignments and sets aside time to talk story with co-workers about what he’s learned so far. “It makes us a better team, it makes us more efficient,” he says. “I’m constantly in negotiations. The (Omidyar fellowship) has allowed me to slow that process down and think through things more specifically and be more thoughtful in what I do.”

In May, Parker bought an elevation-training mask (think a less-menacing, neoprene mask a la supervillain Bane) that conditions the lungs by creating pulmonary resistance like high-altitude climbers experience. He’s ramping up for his journey to climb the mountain. “It will hopefully grow me as a leader,” he says. “This is a gift, not just personally, but a gift to Hawai‘i. In a lot of ways I feel like a steward of that gift and I just want to make sure I do the best I can to make the difference that gift was intended to make.”

Tiffany Hill is a freelance writer and a former associate editor of Honolulu Magazine.
Chairperson Colette Machado and Crabbe before the interview. Top right, the pair was interviewed on the status of the Hawaiian kingdom, and of State John Kerry asking for a legal opinion.

The first step was whether Kamana’s remains in the room. But it was agreed he stays because we needed to talk to him about... what actually transpired, the transactions that took place and the outcomes. So that was the first step. I felt the trustees were trying to move to an equal balance where he be a participatory member. In the ho’oponopono (process of reconciliation) that took place during the meeting and the role of cultural practices, I felt we needed the kupuna (Kawa’a) to help guide us and the community meetings and Kämau a Ea summits to move forward. This is the trustees’ policy. We need to be neutral in the sense that all of the decisions that happened on May 29 are being addressed. We need to work together to address these issues.

Chairperson: I’ve come to the table, which I probably never expected to sit at as a whole as individual trustees, were the challenges I was experiencing as well as the executive team when we went out to community meetings and Kāna‘i a E [Hawaiian governance summarises] was some of the things that we have to reorient ourselves to our organization and our community: what’s in their best interest? And I needed to call upon (Kawa’a) to help us walk through that process.

Chairperson: What I brought to the table, which is important (needs to be) amended, we are going to discuss it.

Chairperson: The governance development in Hawai‘i community stakeholders whether that’s Ali‘i trusts, royal societies, other Native Hawaiian institutions before I had written the letter. Instead of allowing us to have that opportunity, it went to the board level and the need for further education – including extension of time for the process to play out, an alternative way to sign up to be a part of the process and the need for further education – and on a board meeting scheduled for May 19 to address these issues.

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What’s in a name?

Were the names of O’ahu’s central plains, Pu’unahawale, Punalu’u, Kokoloea and Kalipahe’e new to you? They were in last month’s column. Today we often hear, “the ‘Ewa plain,” but I am not certain its boundaries are same as in ancient times. For decades, O’ahu’s central plains, Pu’unahawale, Punalu’u, Kokoloea and Kalipahe’e have been dedicated to sugar or pineapple farming and the military. Thus, the character of the land is altered and the names, lost.

Our ancestors were very exacting in their naming processes. Amazingly, they named seven stages of ripeness for the coconut! There was “niu ‘ö’io” for the immature coconut, when the nutmeat is soft and jelly-like, and the nutshell is still white. At the “niu haohao” stage, the flesh is soft and white, the shell is still white and the water is sweet. Today, we call this “spoon meat.”

“Niu ‘ilikole” names the half-ripe coconut. At this stage, the meat is still not good for cooking. In the niu ‘ilikole stage, the soft flesh was often eaten with red salt and poi. The next stage of ripeness is “niu o’o,” the flesh is mature, but the outer coconut husk is not dried. “Niu malo’o” has fully matured nutmeat, there is still water in the nut and the outer husk has dried. The niu malo’o stage is best for making kūlolo and pepeie‘e. The nut is also best for planting at this stage. “Niu ‘äka’a,” or “‘öka’a,” is an old nut, there’s no water inside and the nutmeat separates from the shell. At this stage, the flesh is gray and oily, and is best for making mano‘i, or coconut oil. Mano‘i had many uses … it’s a great oil for the skin. And, before we had hair shampoo and crème rinses, coconut oil was rubbed into the hair and scalp, prior to washing it with soap.

Ancient Hawaiians named divisions of space. For example, when standing, the air space just above one’s head is “luna a’e,” above that is “luna aku,” and above that is “luna loa aku,” and above that, “luna lilo aku,” even above that is “luna lilo loa” and above that is “luna o kea ao” … the firmament where clouds float. And, even above that are three divisions called, respectively, “ke ao ulu,” “ka lani uli” and “ka lani pa‘u,” the solid heaven. The region known as Kalanipa’a seems very remote when looking into the sky above. Ancestors imagined that the sun traveled along a track there, until it set beneath the ocean.

Equally as exacting are the ocean divisions. The entire ocean is “kai.” “‘Ae kai” is the strip of beach that breaking waves cover. “Po‘ina kai” or “pu‘e one” is just offshore, where the waves break. However, if the shoal extended a great distance, like at Waikīkī, it’s called “kai kohala.” Beyond po‘ina kai is an area called “kai hele kū” or “kai pāpa‘u” or “kai ʻōhūa.” That’s water that one can stand in, shoal water. “Kua au” is where the shoal water ends, and beyond that is “kai au,” “ho au” and “kai o kilo he’e,” translated as swimming deep or sea for spearing squid, or “kai he’e nalu,” or surf-swimming region. Another name for this belt of the ocean is “kai koholā.”

Our ancient Hawaiian ancestors detailed every aspect of nature … land, ocean, space, plants and foods. They gave a lot of thought and study to their world. They knew and understood a great deal about every aspect of life.
EARTH DAY

Continued from page 13

have the ants, but we learned why we want to keep them off of Moloka‘i,” said Leo Mahe, a student. The ants, known for their painful sting producing welts lasting days to weeks, can infest homes, furniture, food, and agricultural fields and farms, damaging crops.

Students also learned about fishponds, sustainable food production, restoration of native wiliwili trees, the re-establishment of the Nēnē, the Hawaiian goose, and how a video camera capturing habitat change is a conservation tool. Exhibitors included Moloka‘i Plant Extinction Prevention Program, Moloka‘i Land Trust, Ka Māpua and Akakū Community Television.

“I came thinking younger students don’t understand how important the environment is to us but learned quickly these students are aware of environmental issues and are enthusiastic to learn more,” said Apelila Ritte Camera Tangan, a Hawaiian-immersion student from Moloka‘i High School who helped teach the keiki about voyaging canoes. “I have faith in the next generation now.”

Other members of the immersion class taught the students a chant used to launch a canoe’s journey. At day’s end, the keiki gathered to perform the chant and were rewarded with robust applause. “They memorized the oli well, in a short time,” said a smiling Kuikamoku Han, one of the student instructors.

The Office of Hawaiian Affairs supported Moloka‘i Keiki Earth Day with a grant.

Students work on their drawings of a voyaging canoe. - Photo: Cheryl Corbiell

Cheryl Corbiell is an Instructor at the University of Hawai‘i Maui College – Molokai and coordinator for TeenACE and ACE Reading programs.

PIHEMANU

Continued from page 13

Hawai‘i still has influence, ka po‘e känaka Hawai‘i (Native Hawaiian people) still has influence in that place,” said Cody Pueo Pata, haku mele and kumu hula.

“We want Midway to know, whatever it’s called … ‘Kuaihelani’ or ‘Pihemanu,’ we want it to know that we still think about it, ... that it still holds a cherished spot in our hearts and that we consider it part of us.”

Keep an eye out for the future release of the Nu‘a Manu mele, the story of an epic journey to Midway Atoll.
Twin accolades for O‘ahu dancer Ke‘alohilani Serrao

She wins Miss Aloha Hula and OHA’s language award

By Lynn Cook

In winning the title of Miss Aloha Hula 2014, Ke‘alohilani Tara Eliga Serrao danced for her kumu, Tracie and Keawe Lopes, of Ka Lä ‘Onohi Mai O Ha‘e’ha’e, and for all their hula ancestors. Her winning night began with the Hawaiian Language Award from the Office of Hawaiian Affairs.

There was much hugging as dancer and kumu made their way back to the stands to the open arms of hula sisters and the wait for third- through first-place awards at the 51st Merrie Monarch Festival. Winning the Hawaiian Language Award, which comes with $1,000, was the thrill of a lifetime.

When the name of Miss Aloha Hula was announced, kumu Tracie said it was almost as if time stopped.

“I just danced,” says a gracious Serrao. “If my kumu were happy, then I was happy.”

A Kamehameha Schools graduate, Leeward Community College student and coffee merchandiser, Serrao has dedicated her life to hula, her kumu and a sincere promise to herself to continue her college education and her Hawaiian language studies.

Serrao’s win came 20 years to the day after her kumu hula Tracie Lopes won the title in 1994 under the direction of the late kumu O‘Brian Eselu. Kumu Tracie says, “I promised O’Brien that I would bring our hälau for five years. This is year number six.” With her kumu husband, Keawe, the couple teach their students from a long hula lineage. Serrao’s parents, Joseph and Tina, also danced for Eselu. The young Miss Aloha Hula dancer was part of the hula lineage before she was born.

“The joy of this dancer,” Lopes says of Serrao, “is that she always is ready to practice and is totally open to being fixed if something needs to be changed. And, she remembers every direction and move.”

According to a handout from Lopes: “The kahiko Serrao performed, ‘A Ka Lä‘i Au I Mauliola,’ is often referred to as ‘Keano’lani’ and honors Princess Ruth Ke‘elikolani. Her ‘auana, ‘Ke ‘Ala Ka‘u I Honi,’ is a section from the mele ‘Pua Nani O Hawai‘i,’ which was composed by Kekapa Low as an expression of affection for Queen Lili‘uokalani.”

Serrao garnered a score of 1,142 points, more than 50 points ahead of the second-place winner Kilioulaninaumahoomo‘opi‘iwahoonokalaniakea Lai of Keolalaulani Hälau O Laka. The Miss Aloha Hula tradition runs strong in Lai’s family. She danced under the direction of her tūtū Aloha Dalire, the first Miss Hula in 1971. Lai’s mom, Kapua Dalire-Moe, and two aunties have also won the title.

Third place went to Sarah Kapuahelani Sterling of Hälau Möhala ‘Ilima under kumu Mäpuana de Silva. Sterling’s older sister Rebecca Lilinoekapahauomaunakea Sterling was named Miss Aloha Hula in 2012.

Serrao, who works summers in the keiki enrichment program at Kamehameha Schools, prepares students for their hö‘ike performance at the schools’ famed Song Contest, and is kökua (helper) for the hälau keiki classes.

For Serrao, one of the sweetest moments after winning the hula awards came after she returned to O‘ahu. She was a bit worried for having to miss work in order to compete. When she returned from Hilo, she was called into the office. “Instead of being in trouble,” she says, “there must have been 50 co-workers ready to celebrate with me!”

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai‘i with a global audience.
Treena Shapiro, a freelance writer, is a former reporter for the Honolulu Star-Bulletin and Honolulu Advertiser.

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SALT WADA
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This WIPCE/Maoli Arts Month art exhibition at Kapi‘olani Community College’s Koa Gallery, inspired by salt water and the ancestral memory of place and space, includes works by Native Hawaiian artists Kauka de Silva, April Drexel, Kapulani Landgraf, Chuck Souza, Kaili Chun, Maile Andrade, Herman Pt‘ieka Clark, Abigail Romanchak and Maika‘i Tubbs. 734-9374. koaglyr@hawaii.edu.

WAIMEA VALLEY SUMMER CONCERT SERIES
Sat., June 21, July 19 and Aug. 23, 1-5 p.m.
Sponsored by OHA, the Summer Concert Series returns for a second year with three concerts on the lawn showcasing Hawaiian music. The first concert highlights the guitar, with Jerry Santos, Brother Noland and Led Kaapana. On July 19, ‘ukulele will steal the spotlight with Eddie Kamae, Imua Garza, Kalei Gamiao and Brittni Paiva. The series wraps with steel guitar by Timi Abrigo, Jeff Au Hoy and Eddie Palama. Pïkake Pavilion Lawn. $35-$20 presale for all three concerts or $15-$8 each. 638-7766 or waimeavalley.net.

King Kamehameha Hula Competition
Sat., June 21, 1 p.m.
This event showcases 32 performances by hälau hula from across the state and Japan. The groups will compete in several categories including male, female and combined kahiko and ‘auana, as well as a kupuna wahine ‘auana division and an oli (chanter) category. Blaisdell Center Arena. $24-$8.50. Tickets, (808) 768-5252 or ticketmaster.com.

VOYAGES EXHIBIT
Throughout June, 7 a.m.-5 p.m. weekdays
Artist Regina Bode showcases her handmade monoprints in an exhibit titled “Voyages,” inspired by canoe plants, which the first settlers brought to Hawai‘i centuries ago. An art instructor at the Honolulu Museum of Art, Bode has had solo and group exhibits in Honolulu, San Francisco, Italy, Germany, Switzerland and the Netherlands. Brue Bar, 119 Merchant St.

“MAUI STYLE” HAWAIIAN SLACK KEY GUITAR FESTIVAL
Sun., June 22, 1-7 p.m.
This free outdoor concert promises hours of nonstop kï hö‘alu by an all-star lineup of entertainers like Danny Carvalho, Hapa (Barry Flanagan), Stephen Inglis, Jeff Peterson, George Kahumoku, Bobby Moderow, Brother Noland and many more. Listen to music till the sun goes down, enjoy ‘ono food and shop for unique items created by Maui artisans. Maui Arts and Cultural Center amphitheater. (808) 242-7469 or mauiarts.org.

Pu‘uhonua o Hōnaunau Cultural Festival
Sat.-Sun., June 28-29, 9 a.m.-3 p.m.
Pu‘uhonua o Hōnaunau National Historical Park celebrates 53 years with a festival honoring the culture and traditions of the Hawaiian people. Canoe rides, food tasting, lei making, coconut weaving, kapa beating and traditional Hawaiian games. From Kona, go south on Hwy. 11 to about mile marker 104, turn right on to Hwy. 160 and go for 3 miles. Parking is limited. Free. (808) 328-2326 ext. 1241, charles_t_hua@nps.gov or nps.gov/puho.

Maile Andrade is among the Native Hawaiian artists featured in Salt Wada at Koa Gallery. - Courtesy: Nicki Ralar

The lovely ladies of Hālau Hula Ka No‘eau led by kumu hula Michael Pili Pang compete at a past King Kamehameha Hula Competition. - Courtesy: The Photoplant Inc./Ray Tanaka

The lovely ladies of Hālau Hula Ka No‘eau led by kumu hula Michael Pili Pang compete at a past King Kamehameha Hula Competition. - Courtesy: The Photoplant Inc./Ray Tanaka

The lovely ladies of Hālau Hula Ka No‘eau led by kumu hula Michael Pili Pang compete at a past King Kamehameha Hula Competition. - Courtesy: The Photoplant Inc./Ray Tanaka

Artist Regina Bode’s “Voyages” exhibit at Brue Bar features monoprints of canoe plants. - Courtesy photos
Kamehameha Day Festivities

Statewide this month, festivities will take place celebrating Kamehameha the Great, who united the Hawaiian Islands to become Hawai‘i’s first king in 1810.

O‘ahu LEI-DRAPING CEREMONY
Wed., June 11, 3 p.m.
The King Kamehameha statue fronting Ali‘iolani Hale will be draped in lei with the help of community leaders and the Honolulu Fire Department. Loose plumeria may be dropped off at the ‘Ahahui Ka‘ahumanu tent next to the statue starting at 8 a.m. 586-0333, kkcc@hawaii.gov or ags.hawaii.gov/kamehameha.

KING KAMEHAMEHA CELEBRATION FLORAL PARADE AND HO‘OLAULE‘A
Sat., June 14, 9 a.m. parade, 10 a.m.-3 p.m. ho‘olaule‘a
This year’s celebration kicks off with a parade starting at King and Richards streets in downtown Honolulu and ends at Kapi‘olani Park. It is followed by a spectacular ho‘olaule‘a featuring ‘ono food, craft booths, Hawaiian cultural practitioners and award-winning entertainment. Watch it live on OC16, Oceanic Cable channel 12 or live streaming on oc16.tv 586-0333, kkcc@hawaii.gov or ags.hawaii.gov/kamehameha.

Hilo KAMEHAMEHA FESTIVAL
Wed., June 11, 9 a.m.-5 p.m.
This Hilo celebration of King Kamehameha I features live entertainment, hula performances, cultural presentations, a pū-ʻa blowing contest for all ages, ‘ono food, and Hawai‘i-made arts and crafts. Moku Ola (Coconut Island). Free. This alcohol- and tobacco-free event is presented by the Royal Order of Kamehameha I, Māmalahoa. (808) 989-4844 or kamehamehafestival.org.

Kailua-Kona KING KAMEHAMEHA CELEBRATION PARADE & HO‘OLAULE‘A
Sat., June 14, 9 a.m. parade, 11 a.m.-4 p.m. ho‘olaule‘a
The annual King Kamehameha Day Celebration Parade will feature more than 90 riders on horseback, as well as floats, marching bands, hālau hula and regal pāʻū riders. The ho‘olaule‘a will take place in the ballroom and parking lot of Courtyard of the King Kamehameha’s Kona Beach Hotel with live entertainment, vendors, cultural practitioners and awards presentations. Free. 322-9944 or konaparade.org.

Maui NA KAMEHAMEHA COMMEMORATIVE PĀʻŪ PARADE & HO‘OLAULE‘A
Sat., June 14, 9 a.m.-5 p.m.
Festivities begin at Kamehameha ‘Iki Park and the parade will commence at 9:45 a.m. from Kenui Street down Front Street to Shaw Street. Enjoy the ho‘olaule‘a throughout the rest of the day with exhibits, the pāʻū and parade entry awards presentation, food booths, Maui-made crafts and entertainment. Free. (808) 264-8779.

Hawaiian Instruments
Colon cancer screening

The HMSA Foundation has awarded $68,300 to the University of Hawai‘i’s Cancer Center to promote colon cancer screening for Native Hawaiian men, who suffer from the highest death rates from colon cancer compared to other ethnicities.

The high mortality rate is attributed to getting diagnosed at a later stage, when the cancer is more advanced. “Early and regular screening for precancerous colon lesions can prevent nearly 90 percent of colon cancers,” a news release said. “However, Native Hawaiian men have limited access to screening and are not as likely as other ethnic groups to be screened for colon cancer.”

Funding will support a program incorporating established community-based and culturally relevant discussion groups. Participants will also be trained to lead groups and educate other Native Hawaiian men on the benefits of self-administered colon cancer tests. The aim of peer-led support networks is to create a lasting discussion on health and social-welfare issues among Native Hawaiian men, the release said.

Nationally, colon cancer is the second-deadliest cancer, killing 60,000 people annually.

Tropic Care Kaua‘i

Free health clinics will be held over 11 days in June at three sites on Kaua‘i.

Clinics will be held from 8 a.m. to 5 p.m. June 16 to 26 at Ele’ele Elementary School on the west side, Kaua‘i Community College in central Kaua‘i and Kapa‘a Middle School on the east side. Clinics will close at 3 p.m. on June 22 only.

Free basic health care services will be offered, including physical examinations, vision checks and dental care. More than 8,000 residents were served through Tropic Care in 2012, receiving free services valued at $7 million, The Garden Island newspaper reported.

Tropic Care Kaua‘i is a partnership between the Kaua‘i District Health Office and the Department of Defense Reserve Affairs. For more information, call 241-3555 or email tck2014@doh.hawaii.gov.

Conservation website

A network of conservation leaders across Hawai‘i has launched a website to connect people with conservation efforts in the islands.

“Conservationconnections.org is a key initiative by the Hawai‘i Conservation Alliance to increase support for conservation work across the Hawaiian Islands,” HCA executive director Lihla Noori said in a news release. “The new web tool is a one-stop shop for anyone who is looking for opportunities to volunteer, intern, research or donate to a diverse range of nonprofits that are doing great work stewarding land, ocean and cultural sites.”

Midway Atoll volunteers

Wildlife biology volunteers are being sought for four-month stints at Midway Atoll National Wildlife Refuge within Papahānaumokuākea Marine National Monument.

Duties include monitoring sea-birds and Laysan ducks, habitat restoration, native plant propagation and planting, removing invasive plants and marine debris, data entry and equipment maintenance, among others.

Volunteer time periods and application deadlines are: November to February, applications due between July 15 and Aug. 15; February to May, applications due between Oct. 15 and Nov. 15; May to August, applications due between Jan. 15 and Feb. 15; August to November, applications due between April 15 and May 15.

Preference is given to those with a science/biology degree and with experience in remote fieldwork, bird banding and/or habitat restoration.

For information, call (808) 772-5317 or go to http://1.usa.gov/RkdG8p.

Civic club anniversary

Celebrating 90 years of cultural preservation, Ko`olauloa Hawaiian Civic Club presents a Diamond Civic Club Anniversay celebration, Saturday, June 14 at Turtle Bay Resort from 11 a.m. to 2 p.m.

Festivities include brunch, a silent auction and entertainment by Cyril Pahinui, Maunalua, Kawika Kahiapo and more. Cost for corporate tables are: Pua Hala $5,000; Pua Hinano $2,500; Pua Melia $1,500. Individual tickets are $100. For more information, contact D. ululani Beirne at 237-8856, 375-7699 or email ululani2006@hawaiiantel.net, or Dr. Francine Palama at 341-9881 or email franpalama@gmail.com.

Honoring ‘living legends’ Buffalo and Momi Keaulana

On May 21, Duke’s Waikiki restaurant honored Buffalo and Momi Keaulana with its 2014 Ho’okahiko Award, which honors individuals whose lives exemplify the finest in Hawaiian cultural traditions.

“We want to honor these living legends while they are still alive,” says Dylan Ching, general manager of Duke’s Waikiki. 2014 marks the 16th year that Duke’s has been presenting the award, and past recipients include such notable Hawaiians as Genoa Keawe, Wright Bowman, Winona Beamer and more recently Nappy and Anona Beamer.

Several of Buffalo’s friends and family in attendance told stories about the couple and their many achievements, including Buffalo’s participation as a steersman on Hōkūle‘a’s first voyage from Hawai‘i to Tahiti in 1976, the innumerable lives he saved during his 34 years as a lifeguard on Mākaha Beach and Momi’s gifts as a healer. Every speaker talked about Momi’s aloha, inviting strangers into her home and feeding them and making them feel like family.

Buffalo, a former beachboy who founded Buffalos’s Big Board Surfing Classic at Mākaha in 1977, is a surfer, bodysurfer, diver, fisherman and canoe paddler, among his many ocean accomplishments.

“Being in Waikiki, here at the Duke’s brings back memories because we all used to surf together, play together,” Buffalo said about the event held facing the turquoise waters of Waikīkī. “It makes me feel good to see all the pictures of the beachboys here.” — Lurline McGregor
May I suggest that subject to residence qualification, all people who commit to the concept and principles of the “Hawaiian Nation” should feel free to apply for Hawaiian citizenship.

I believe a statewide dialogue on the subject will show extensive support for this proposal.

John Donaldson-Selby (Ho'ae)
Honolulu, Hawai'i

Hawaiian Nation citizenship should be open to all

Residency not important in governance participation

To be Hawaiian is enough and should be the determining factor to participate in the nation-building process.

I accept the notion that many Hawaiians living outside Hawai‘i do not know what is transpiring in Hawai‘i. I would also challenge those many Hawaiians who live in Hawai‘i do not know what is transpiring in Hawai‘i.

If we are willing to inform and educate Hawaiians living in Hawai‘i, why are we not willing to inform and educate Hawaiians living outside Hawai‘i?

May I suggest that to subject to residence qualification, all people who commit to the concept and principles of the “Hawaiian Nation” should feel free to apply for Hawaiian citizenship.

I believe a statewide dialogue on the subject will show extensive support for this proposal.

John Donaldson-Selby (Haole)
Honolulu, Hawai'i

HONOLULU AHUPU'A
NOTICE TO INTERESTED PARTIES
IS HEREBY GIVEN that eleven sets of unmarked, human skeletal remains were discovered by Cultural Surveys Hawai‘i, Inc. The find was made in the course of archaeological inventory survey excavations related to the proposed redevelopment of Kaka‘ako parcels at 800, 900 and 914 Ala Moana Boulevard, Honolulu, Ahupu‘a, Honolulu (Kona) District, Island of O‘ahu, TMK: [1] 2-1-056: 002, 007 and 008. The human remains were found within the existing parking lot of the current car dealership, Kamehameha Schools is the project proponent.

Background research indicates that during the Māhele the project area was within lands claimed by Victoria Kamāmalu, the sister of Kamehameha IV and Kamehameha V, as part of LCA 7713, 'illi of Ka‘a‘aukukui. Three kuleana were awarded in the vicinity of the project area: LCA 9549 to Kaholomoku, LCA 15030 to Puua, and LCA 10463 to Napela.

Following the procedures of Hawai‘i Revised Statutes (HRS) Chapter 6E-43, and Hawai‘i Administrative Rules (HAR) Chapter 13-300, the remains were determined by SHPD to be over 50 years old and Native Hawaiian, The State Historic Preservation Division (SHPD) has assigned SIHP (State Inventory of Historic Properties) numbers of 50-80-14-7580, 50-80-14-7581 and 50-80-14-7582 to the burial finds. The project proponents are proposing preservation in place for 10 sets of human skeletal remains and relocation for 1 set. The decision to preserve in place or relocate these previously identified human remains shall be made by the O‘ahu Island Burial Council in consultation with SHPD and any identified lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. The proper treatment of the remains shall occur in accordance with HAR Chapter 13-300-38 or 13-300-39.

SHPD is requesting persons having any knowledge of the identity or history of these human skeletal remains to immediately contact Mr. Hinano Rodrigues [Tel. (808) 243-4640, at SHPD, located at 555 Kākūhulewia Building, 610 Kamokila Boulevard, Kapolei, Hawai‘i 96707] to provide information regarding appropriate treatment of the unmarked human remains. All interested parties should respond within thirty days of this notice and provide information to SHPD adequately demonstrating lineal descent from these specific burials or cultural descent from ancestors buried in the vicinity of this project.

PUAKEA AHUPU‘A
All persons having information concerning an unmarked burial on a roughly 24-acre property (TMK: (3) 5-6-01:109) in Puakea Ahupu‘a, North Kohala District, Island of Hawai‘i are hereby requested to contact Dr. Bob Rechtman, ASM Affiliates, Inc. (808) 969-6066, 507A E. Lanikaula St., Hilo, HI 96720, and/or Ms. Kauanoe Ho‘omanawanui, DLNR-SHPD Burial Sites Program (808) 933-7650, 40 Po‘okea St., Hilo, HI 96720.

Names historically associated with the general project area include: Kanihou, Kalulihulou, Kamalamalalo, Paaaho, Pana, Henere, Kahionamakahana.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to this burial site. The landowner intends to preserve the burial in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the Hawai‘i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupu‘a.

BURIAL NOTICE:
KAPALA‘ALAEA 2ND AHUPU‘A, KAILUA-KONA, NORTH KONA DISTRICT, HAWAII ISLAND
Notice is hereby given that two burial sites were documented during an Archaeological Inventory Survey of a 14-929-acre parcel [TMK: (3) 7-7-008-108] located along the Māmalahoa Highway in Kapala‘alaea 2nd Ahupu‘a, North Kona District, Island of Hawai‘i.

The burials are identified as State Site No. 50-10-27-25734 and 50-10-27-25742. Proper treatment and preservation shall occur in accordance with Chapter 6E and Hawai‘i Revised Statutes Title 13. The burial site will be preserved in place pending final decision by the Hawaii‘i Island Burial Council.

A title map of Kailua compiled by J.S. Emerson in the 1880s shows the lands where the burials are located were owned by Kapi‘olani under Land Grant 3019. The property was later owned by H.K. Ho‘olana, Charles and Jenny Nokale, and the Green family.

Interested persons please respond within 30 days of this notice to discuss appropriate treatment of these remains. Contact: Glenn Escott, Scientific Consultant Services Inc., (808-938-0968), PO Box 155, Kea‘au, HI 96749; or contact Kauanoe Ho‘omanawanui, Burial Sites Specialist, DLNR-SHPD (808-933-7650), 40 Po‘okea Street, Hilo, HI 96720.

BURIAL NOTICE: KAILUA
NOTICE TO INTERESTED PARTIES
IS HEREBY GIVEN that two human burials, designated as State Inventory of Historic Properties (SIHP) # 50-80-11-7586 and SIHP # 50-80-11-7587 were identified by Cultural Surveys Hawai‘i, Inc. during the course of an archaeological inventory survey related to the Central Pacific Bank Project, at (present address) 6 Hoolii Street, Kailua, HI 96734, Kailua Ahupu‘a, Ko‘olauloa District, O‘ahu TMK. [1] 4-3-057:073.

Following the procedures of Hawai‘i Revised Statutes (HRS) Chapter 6E-43, and Hawai‘i’s Administrative Rules (HAR) Chapter 13-300, the burials are believed to be over 50 years old. An evaluation of ethnicity has been made by the State Historic Preservation Division (SHPD) and both burials are believed most likely to be Native Hawaiian.

Background research indicates that during the Māhele the entire ahupu‘a of Kailua was awarded to Queen Hānalelepono Kalama. Kuleana (maka‘ainana Land Commission Awards) in the vicinity include LCA 8367 awarded to Kima (or Kuna) and LCA 9543 to Kamaka.

The applicant for this project is Central Pacific Bank, and the contact person is: Curtis Okazaki
Senior Vice President and Manager, Properties Division, PO Box 3590, Honolulu, HI 96811 [TEL (808) 544-3755. FAX (808) 544-5672].

Proposed treatment is preserve in place. The O‘ahu Island Burial Council (OIBC) has jurisdiction in this matter and the proper disposition and treatment of these burials will be determined by the OIBC, in consultation with any recognized lineal and/or cultural descendants, per the requirements of HAR Chapter 13-300-33. Appropriate treatment shall occur in accordance with HAR Chapter 13-300-38.

All persons having any knowledge of the identity or history of these human burials are requested to immediately contact Mr. Hinano Rodrigues at the DLNR Maui Office Annex, 130 Mahalani Street, Wailuku, Hawaii 96793 [TEL (808) 243-8460. FAX (808) 243-5838].

All interested parties should 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 these designated burial or cultural descent from ancestors buried in the same ahupu‘a or district.

CULTURAL IMPACT ASSESSMENT NOTICE
Information requested by Scientific Consultant Services, Inc. of cultural resources or ongoing cultural practices at lands in Kaueaule Ahupua‘a, near ‘Opilikao, Punu District, Island of Hawai‘i, TMK: (3) 1-3-002:070. Please respond within 30 days to Glenn Escott at (808) 938-0968.
Earth Day celebrated by keiki on Moloka‘i

The Nature Conservancy’s volunteers organized a Keiki Earth Day for fourth-grade students. On April 17, 2014, Moloka‘i’s 160 students were bused to Kūhāna ‘Ōiwi for an environmental and cultural fair. This event was geared toward fourth graders who are learning Hawaiian culture as part of the Department of Education curriculum.

At NOAA’s table, students heard the legends and meanings of the islands’ names in the Papahānaumokuākea Marine National Monument. “The students are surprised that the islands are part of Hawai‘i and have cultural and sacred sites just like their own island,” said Leo Mahe, a fourth grader. Students listened about the challenges of reintroducing native wiliwili at Mokio Preserve. The students left with their own wiliwili seeds to propagate at home.

Students had a firsthand look at taxidermy ducks to compare bills, feathers and other physical attributes. Sadly, the children learned that the introduced mallard is interbreeding with Hawai‘i’s native duck, the koloa maoli, and is pushing the native duck to the brink of extinction. The koloa maoli has been a part of the Hawaiian eco-system for more than 100,000 years and is found nowhere else on Earth.

Akakū Community Television also showed students how a video camera is a tool for environmental and cultural conservation by documenting the land and cultural sites to see if areas are improving or degrading.

Since 2012, this annual event offers free health services like physical exams, vision check and glasses, dental care and more to anyone who needs it. Tropic Care allows military reservists who are medical professionals to provide services for underserved communities. This year’s theme is “Mālama, Ha‘aheo, Kaulana I Kou Olakino” (Take Care, Take Pride, Celebrate Your Health).

Clinic sites will be available from 8 a.m. to 5 p.m. at ‘Ele’ele Elementary School, Kaua‘i Community College and Kapa‘a Middle School. Clinics close at 3 p.m. on June 22 only. For more information, call 241-3555 or email tck2014@doh.hawaii.gov.

Kaua‘i Nui Kuapapa launches

Aloha from Kaua‘i and Ni‘ihau!

Mahalo this month to the County of Kaua‘i and the Kaua‘i District Health Office for partnering with the Department of Defense Reserve Affairs to present Tropic Care Kaua‘i 2014, available from June 16-26, 2014.

Since 2012, this annual event offers free health services like physical exams, vision check and glasses, dental care and more to anyone who needs it. Tropic Care allows military reservists who are medical professionals to provide services for underserved communities. This year’s theme is “Mālama, Ha‘aheo, Kaulana I Kou Olakino” (Take Care, Take Pride, Celebrate Your Health). Clinic sites will be available from 8 a.m. to 5 p.m. at ‘Ele’ele Elementary School, Kaua‘i Community College and Kapa‘a Middle School. Clinics close at 3 p.m. on June 22 only. For more information, call 241-3555 or email tck2014@doh.hawaii.gov.

In other developments on Kaua‘i, I’m very proud and happy to report that Kaua‘i Nui Kuapapa, sometimes referred to as the Kaua‘i Sign Project, has launched under the guidance of several community leaders, including Dr. Keao NeSmith. Translated as “Kaua‘i of great genealogies,” this is a cultural and historical project developed by Nā Hōkū Welo LLC in conjunction with the Office of Mayor Bernard Carvalho, which entails signage, website support and media.

The project is designed to revitalize Kaua‘i’s rich cultural heritage utilizing signage and state-of-the-art technology.

The various types of media integrated into Kaua‘i Nui Kuapapa demonstrate 21st-century technology in new and exciting ways that are interactive, informative, attractive and fun. The project uses signage and prominent, well-known features of our island to identify Kaua‘i’s five moku (major districts expanding from Kaua‘i’s highest mountain, Wai‘ale‘ale, to the sea), with Ni‘ihau as the sixth moku of the County, and Kaua‘i island’s estimated 52 ahupua‘a (subdivision within a moku), as well as waterways touching Kaua‘i’s main roadways.

The project’s overall goal is to educate kama‘aina and malihini about place names, stories and cultural aspects associated with particular places, moku and ahupua‘a, wise stewardship over our land and environment, and a sense of community and caring for each other.

Kaua‘i Nui Kuapapa was developed in response to Mayor Carvalho’s vision that culturally appropriate signage would help create awareness of Kaua‘i’s traditional land divisions. Through this project, Mayor Carvalho wanted to make sure we are aware of where we are and gain a deeper understanding and appreciation for the unique history and attributes of these areas.

To learn more about the project, please visit www.kauainuikupapa.com.

Finally, here’s a shout-out to all of the participants in this year’s Merrie Monarch Festival and the many hands that work to put on this annual event. I want to especially recognize Kaua‘i’s own Hālau Ka Lei Mokihana o Leinā‘ala guided by Kumulapai Puatu Pavao Jardin. They took fourth place in the Wahine ‘Auana awards. Maika‘i!

Mahalo nui loa!
**Legislative wrap-up and the OHA primary election**

Aloha, We are deeply disappointed with the state Legislature this year when they failed to pass Senate Bill 3122, which would have allowed residential development on three of OHA’s Kaka’ako Makai properties. SB 3122 would have added significant value to our properties and provided much needed revenue for our Nation.

Because of opposition from the “Save Our Kakaako” groups, the state House, led by Representative Scott Saiki, killed our bill. OHA wanted to increase our building height limit in order to allow for more middle-income condos. Our plan was to build a Hawaiian sense of place and community allowing for open space and ease of access to the waterfront. However, the Save Our Kakaako groups fought against our plan, saying that they were against the building of any kind of housing. What they didn’t understand was that, under the present law, OHA could exceed its height limitations if we built “commercial” buildings. By developing commercial buildings, OHA’s footprint across its Kaka’ako lands would be larger and it would not leave enough open space for any kind of community access.

It is tragic when members of certain groups are allowed to influence decisions that will affect millions of people in a very negative way for many generations to come. Why is it that vocal minorities always seem to prevail over the majority of folks? In any case, OHA will now proceed with the development of a Master Plan for our Kaka’ako lands.

**On another note – OHA primary**

For the first time in OHA’s 30-year history, the general public will get to vote in a primary election for OHA Trustees. Since more than seven candidates have signed up for the three seats in the At-Large OHA race (as of late April), we will need to have an OHA primary election to bring that number down to six for the general election. Candidates running for OHA seats will now have to spend a lot more money to win their statewide elections.

**Permanent absentee voting**

I encourage all OHA voters to consider permanent absentee voting, which allows registered voters to receive their ballots by mail permanently for future elections. As a permanent absentee mail voter, you will no longer have to apply for future elections. A ballot will automatically be mailed to you for each election in which you are eligible to vote.

**How do I request to vote by permanent absentee ballot?**

You must be a registered voter in order to receive your absentee ballots permanently. Applications for permanent absentee ballots (known as the “Wikiwiki Voter Registration & Permanent Absentee” form) are available at the following locations:

- City/County Clerk’s Offices
- Hawaii State Libraries
- Office of Election’s website: www.hawaii.gov/ elections
- Satellite City Halls
- U.S. Post Offices

Submit your completed application directly to the Office of your City/County Clerk no later than seven days before the election. Permanent absentee applications will be accepted until:

- 2014 Primary Election: Saturday, Aug. 2, 2014
- 2014 General Election: Tuesday, Oct. 28, 2014

If you have any questions, please call the Office of Elections at (808) 453-VOTE (8683).

Aloha Ke Akua.

Interested in Hawaiian issues and OHA? Please visit my website at www.rowenaakana.org for more information or email me at rowenaa@oha.org.

**Rudy Leikaimana Mitchell and Waimea Valley: Kau i ka hano pono**

It is tragic when members of certain groups are allowed to influence decisions that will affect millions of people in a very negative way for many generations to come. Why is it that vocal minorities always seem to prevail over the majority of folks? In any case, OHA will now proceed with the development of a Master Plan for our Kaka’ako lands.

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Aloha Ke Akua.

Interested in Hawaiian issues and OHA? Please visit my website at www.rowenaakana.org for more information or email me at rowenaa@oha.org.
Escaping the cage of ignorance

Every April I look forward to making my pilgrimage to Hilo to attend the Merrie Monarch Festival. I’ve been doing this for the past 25 years – an annual tradition. I always leave awed by the excellence of our hula practitioners who work with their haumana to bring to fruition their interpretations and creations of chants and dances. Without a doubt, this week could not be replicated anywhere else in the world as these are the best expressions of hula and mele.

The performances are so good that I wonder how they could possibly surpass the new standards they have set the following year? Yet, as incredible as it seems, they do it. Each year the Kumulua and their hālau return with still more surprises and breathtaking presentations that raise the bar even higher. This is a testament to the intelligence, the greatness and the cultural wealth of our people. I recognize this brilliance and creativity in every part of our Hawaiian community.

I realize the Office of Hawaiian Affairs is under intense scrutiny in these recent months because of our support of Kana‘iolowalu and our role in “Nation building.” The recent action of our Pouohana, Dr. Kamana‘opo Crabbe, in his query to Secretary of State John Kerry and our reaction as a Board are also being scrutinized. We will have to work through the questions of process and protocol that this episode raises. And I am confident we will.

But I would like to note that having traveled around the different islands and listened to what people are saying, I know the questions raised in the letter are legitimate ones. I have gone to Keaukaha, Waimānalo, Anahola, Waikapū, Lahaina and Paukūkalo and have heard the cry of our people and, therefore, understand their need to address practical issues that they confront in their lives. Will the effort we are engaged in affect the Social Security payments on which they live? Will they lose their health care coverage?

Sitting in offices in Honolulu it is sometimes too easy to ignore the voices that come from across the islands. As I participated in the community meetings around our pae ‘āina, I heard the testimonies of the many kānaka, passionately sharing their mana‘o as to their frustrations with the time it has taken for the Lāhui to be able to realize its goals. There are many differences of opinion. But the fact that people are speaking out without fear is testament to the intelligence and the sense of urgency our people feel.

I do believe the path to greatness is always marked by struggle and strife. Our situation today is merely a bump in the road, a part of the struggle to achieve what we all dream and hope for. I mahalo each and every one of you who take the time to come to these community meetings. We are all pa‘ahana so I realize the sacrifice of time is great.

Our great scholar from Maui, Kaleikoa Ka‘eo, made a very moving and impassioned presentation about what it really takes to build a Nation at the last Board of Trustees meeting on Maui. He rightly said that what we need most to address the challenges facing us is education. And the courage to face the truth. It is worth repeating his words of caution:

“Fear of asking the hard questions keeps you in the cage. And what is the worst cage? The cage of ignorance.”

Finally, he also reminded us that our Queen Lili‘uokalani once said: “The voice of the people is the voice of God.”

Please know that I am listening.

Geothermal and Hawai‘i Island’s energy needs

Trustee’s note: I want to mahalo Davianna McGregor and Richard Ha for contributing to this month’s column on geothermal. Professor McGregor offers the anti viewpoint and Mr. Ha the pro viewpoint.

ANTI: From 1994 to 1996 I was part of a team of consultants who produced a 365-page study called Native Hawaiian Ethnographic Study for the Hawai‘i Geothermal Project Proposed for Puna and Southwest Maui.

The following statements by Dr. Pualani Kanaka‘ole Kanahale in the report are critical in understanding the cultural impacts of developing geothermal energy for Pele practitioners.

p. 189: “Traditional chants reveal the tenet that whatever area of land which is hot or which still has the steam coming out of it is sacred to the deity. In the chant described above, “Hulihia Ke Au, Ka Papa Honua O Kona Oku” this tenet is referred to as “Kua ‘a Kanawai,” the “law of the burning back.” However, it is not only her back which is sacred, it is the whole part of the land that is hot which is sacred. The chant, “E komo maloko o Halema‘uma‘u,” more clearly defines this when the chanter, in the first person persona of the deity, declares that whatever is hot is sacred to her. In the chant, the first person voice representing the deity invites the listener to go into Halema‘uma‘u and see her display and her movements. The listener is invited to view her inner parts and how she dances and moves. However, the listener is admonished not to take what belongs to the deity and that whatever is hot belongs to the deity, that whatever is hot is sacred.”

p. 205: “This energy of geothermal belongs to a deity. It belongs to a deity that has lived for hundreds of years and has been the only deity that has come down to us for many generations. It is still very much alive, still very much visible, still very much worshipped and thought of and believes at all different levels and respected.”

—Davianna Pōmaika‘i McGregor, University of Hawai‘i-Mānoa ethnic studies professor

PRO: We encourage our young people to get more education, but they cannot find jobs; can we blame them for thinking something is wrong with the system? More and more Hawaiians are leaving their ancestral lands to find jobs that support their families. Kūpuna have fewer children here to help them. We look around and see more homeless people.

Our gasoline and electricity bills increase constantly. What’s going on?

The world is using twice as much oil as it’s finding, and the price of oil has quadrupled in 10 years. Prices will keep going up. We are exporting more and more of our economy.

Do we have a truly sustainable energy solution? An energy source that gives us an advantage over the rest of the world? It is not enough to be first, and then let the world catch up. We need an energy solution that gives us an advantage; this can help us reverse all the negatives.

We can use the sun, but everyone has sun. We can use the wind, but many have wind. We have technology, but everybody has computers.

What we have, and need to use as well as the sun and wind and other technologies, is geothermal. We need a source of energy that is socially sustainable, environmentally sustainable and economically sustainable. Geothermal is what we have that can be all these things.

I’ve been to five Peak Oil conferences, and to Iceland and the Philippines, looking into geothermal energy. Everybody needs base power electricity, but very few places have geothermal. It can benefit our host culture, and it can help everyone else, too.

It’s a gift.

—Richard Ha, Geothermal Working Group co-chair

Hua Kanu
Business Loan Program

Highly qualified Native Hawaiian-owned businesses interested in a term loan or line of credit starting at $200,000, are welcome to apply. Due to limited funds, completed applications will be evaluated on a first-come, first-served basis.

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NATIVE HAWAIIAN NEWS | FEATURES | EVENTS
Fond memories and glowing praise echo in the messages from around the globe, celebrating the creativity of a man whose music accomplishments could have filled several lifetimes. The Rev. Dennis David Kahekili-mamaoikalanikeha Kamakahi, who had lung cancer, died April 28 at age 61.

Multiple Nā Hōkū Hanohano Awards, a Lifetime Achievement Award from the Hawai‘i Academy of Recording Arts, plus his induction into the Hawaiian Music Hall of Fame made his family proud and made him more humble. “Dennis Kamakahi will be remembered as one of the greatest composers of Hawaiian songs in modern Hawai‘i,” says Keith Haugen, a fellow musician and friend for four decades. “He penned Hawaiian songs that will live forever. Shows in Waikīkī and around the world open with his songs.”

Kamae introduced Kamakahi to Mary Kawena Pukui, who introduced him to the Hawaiian poetic tradition. As quoted in John Berger’s book Hawaiian Music and Musicians, Kamakahi said the Hawaiian way of poetry, “…it’s hard to write that way. Instead of just writing lyrics you go way into it, deeper into the song.”

Of the 500-plus songs he wrote, “Wahine ‘Ilikea” brings dancers to their feet. Adults tear up at his music in the movie The Descendants and children smile at the songs he produced with son David for Lilo & Stitch 2: Stitch Has A Glitch. Dressed in his signature black, he often talked on stage about his blessings, his family and about playing music since he was 3, encouraged by his first mentor, his grandfather David Naoo Kamakahi. In 2003 he released a second album with son David, titled The Gift of Music – From Father to Son. In 2004 he produced Pu‘ani, his son’s first solo ‘ukulele effort. It won a Hōkū award, followed moments later by a Nā Hōkū Hanohano Ki Hō‘alu Award for dad, recognizing slack-key mastery.

In his last days at Queen’s Medical Center, family and friends gathered around and did what Kamakahi loved most – they laughed, sang and made a joyful noise, sending him off, as a hospital staff member said, “to play his next gig for the angels.”

Lynn Cook is a local freelance journalist sharing the arts and culture of Hawai‘i with a global audience.
**E ola na mamo a Haloa!**

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.

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**ANAKALEA/AHINA/KUPA/PAAO/KEPIO & B. Parents of the descendants of Aega Kekena Anakalea & Annie Laluhia Lundum 'Ohana Reunion is being held on Saturday, July 5, 2014, at 'Ainahe'e Beach Park, 45-015 Waikahalua Road, Kaneohe, O'ahu. Time: 9 a.m.—4 p.m. with entertainment, music, games, talk story, genealogy updates and 'Ohana t-shirts. Please join us and bring a potluck dish.

The children of Aega Kekena Anakalea (John Kupa, John Pua, Pokama Kepua, Kamala Ahana (Ako Lau), Richard Malamalama Kupa (Mary Horabora), Daisy Ka'alewahine Kupa (Samuel Kuleleiki), David Keanu, Joseph Keoki Pua (Charlotte Lopes), Elizabeth Kahalolo Pua (Joseph Azvedo), Namamu Pua. The children of Annie Laluhia Lundum (Robert Holbron): Elizabeth 'Lizie' Holbron (Ermest Rankin), John Holbron, Robert Law Holbron (Frank Kanae), Robert Holbron Jr., Harrison Holbron, Isaac Joseph Lelello Holbron, Joseph Smith Holbron, Aikanaka Holbron, Violent Holbron (John Kalehua), Ernest Holbron. Family representatives to contact: Keaoalal Kupa at 389-0975, email: nekama@gmail.com; or Gigi Takaki at 224-5010, email: gskiddie44@yahoo.com.

**BROWN**

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Torres. For more information, please contact Hänai 'ohana includes: Jimmy Joyce and Marie (Butchie), Marvaleen (Fatso) and Leslie Galdeira.

**HANKUKEULUA**

The 'ohana of Moke Hukuku & Kapali Keula has a reunion planned for July 19, 2014, in Wai'anae, O'ahu. The 'ohana includes the descendants of James Moses, Mary Kiko, Annie Flores, Jack Moses, Joseph Kasaunni Moses, Frank Moke, Louise Laringaga, Keale Tisalona and Malia Santiago, as well as those of Lokialoa Aiko Holt, James Lawrence Holt, Kahua Keewakane, Malia Kanaakaiala, the Keolus/Alsings, and Kaanuiu. Contact Eva Atienza (ph: 808-696-4635 O'ahu) for camping information or E. Kali Flores (email: ekflores@hawaii.iall.net, ph: 808-885-5383 Hawaii Island) for genealogical information.

**ISAACS**

The Isaacs 'ohana, descendants of John Uliana Iuele-Isaacs and Alice Khei Lincoln Isaacs, will be holding its 5th 'Ohana Reunion in Ramona, California, at Ramona Country Estates from July 11-13, 2014. For information or E. Karen Schneider at karenschneider@emerson.com or (760) 518-3117.

**KAUAUHAUANE**

Na Lii A O Ana Lumakaulahili ouwainakepau Ka'a'auhauane will celebrate their 100 annual 'ohana ho'o'ola'ole'a and p'aiuna from 9 a.m. to 5 p.m. on Saturday, Aug 23, 2014, at Bellows Air Force Station, Picnic Pavilion “S-B.” Deadline to register is Saturday, July 19, 2014. To ensure access on base, please provide your family representative with the last name, first name, and date of birth for all attending the potluck lunch. Ana’s maukaaku was Kanoakulehua'opanaoua Ka’auhaukane (k) and makaakuane was Paikala Ho’ohana (w). Ana was born March 3, 1845, in Ka’uaula, North Kohala, on the island of Hawaii. Her date of death was Jan. 30, 1917. Her kaikua'ana was Kamokulehua'opanaewa Ka’auhaukane (k).

**KAPU**

The Kapu 'Ohana 1st Reunion is set for July 5, 2014. This is the first family reunion of Samuel & Esther (Pahi) Kapu 1891. Grandchildren of Mary Kapu (John Nako) will be 'reunion committee,' Lydia Kapu (h) Ernest (Kala), David, Nona (Ab On Lee), Ezekiel, LaVerne Seto, Alou (Frank Baguio), Lydia Leaii, Rowland (Nona Ah Quin), Cissy (Bernard Adams), Pinky (Thomas Bacos), Donald (Carolie Miyamoto), Mary Kapu (John Nako) and Samuel Kapu.

**KAMOKU**

The descendants of Herman K. Kamoku and Lydia K. (Nako) Kamoku will be hosting a reunion on the island of Maui. The weekend celebration is from July 23-27, 2014. For more info, email kamokureunion2014@gmail.com or call Jona Kapoku at (808) 780-1105.

**KAPU**

The Kapu ‘Ohana will be held on a reunion from July 12-14, 2014, at Waimanalo Beach Park. All descendants of Louis Cordeiro Galdeira are invited to join this gathering. Descendants of Louis Cordeiro Galdeira from marriage with Puauaina Naile include: Earl, Ramona, Bernard and Viola (Lewis) Galdeira; and marriage with Margaret Kaluaia include: Yvonne (Camara), Robert, Jarrad, Raymond (Pae), Herbert Wendall, Margaret (Cany), Louis Jr. (Butche), Marv veneen (Fatsou) and Leslee Galdeira.

Hāna 'ohana includes: Jimmy Joyce and Marie Torres. For more information, please contact Bernice Galdeira at 536-1510.

**HANOHAO**

The Hanaho 'Ohana will be hosting a reunion from Oct. 24-26, 2014, in Puna, Hawai‘i for the descendants of Kahaiohania/Kalama/Kubahyashi and Yang. For detailed information, contact Maggie Hanaho by phone (808) 247-8117, email maggiehanaho@yahoo.com, or by mail at P.O. Box 6455, Kaneohe, O‘ahu 96744.

**HAIKUKEULUA**

The descendants of Naume Keula and John I Kakeu will be having a family reunion on July 3-5, 2014, on the island of Maui at Hale Nanea. Please email us with your contact (family genealogy, meet and greet, games, and other activities). There is no charge for our reunion. For more details, please contact Sharman Elison (808) 226-3288, email stevensohana@gmail.com or visit our Facebook page: Stevens/Purdy Oahu.

**THOMPSON**

The Thompson 'Ohana will host a reunion on Aug. 2, 2014, at the Mānoa Grand Ballroom at 5 p.m. (Hawaiian buffet), on Island, O'ahu for the descendants of William Thompson of Kainalui, Kona, and Mary S. Sherman of Na’uuanu, O’ahu, and their seven children: William (Kamala) of Maui; Carl (Frank Chunyoung) of O‘ahu; Louis Aina (Frank Poor) of O‘ahu; Ellen (David Morton) of Maui/O‘ahu; John of O‘ahu; Charles Edward (Annie, Akamii, Amohe Ahlo, Isabella Nanamu, Lilian Ecart) of Maui; and Meta (Franklin Ferguson) of O‘ahu. For details, please contact Sharon Elison (808) 226-3288, email drielson@gmail.com; or Guy Patterson (808) 331-4266, email thompsonohana@gmail.com.

**HO'OHIU OHANA FAMILY REUNIONS**

**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.**

**KULEANA LAND HOLDERS**

For more information on the Kuleana Tax Ordinance or for genealogical verification requests, please contact 808.594.1671 or email kuleana@kuleanahawaii.org.

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BIG ISLAND — WAIHEE 5-Acre corner farm lot. Beautiful views and peaceful location. 808-987-4052 or email hccowboy@hotmail.com.

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PĀNANA — Main St. 5 bedroom, 1 bath, 2200sf, for $120,000. Lahaina. Call Charmaine Quilit Poki (R) 808-696-4774. DHHL leases.

WEBSITE: CharmaineQuilitPoki.com

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