

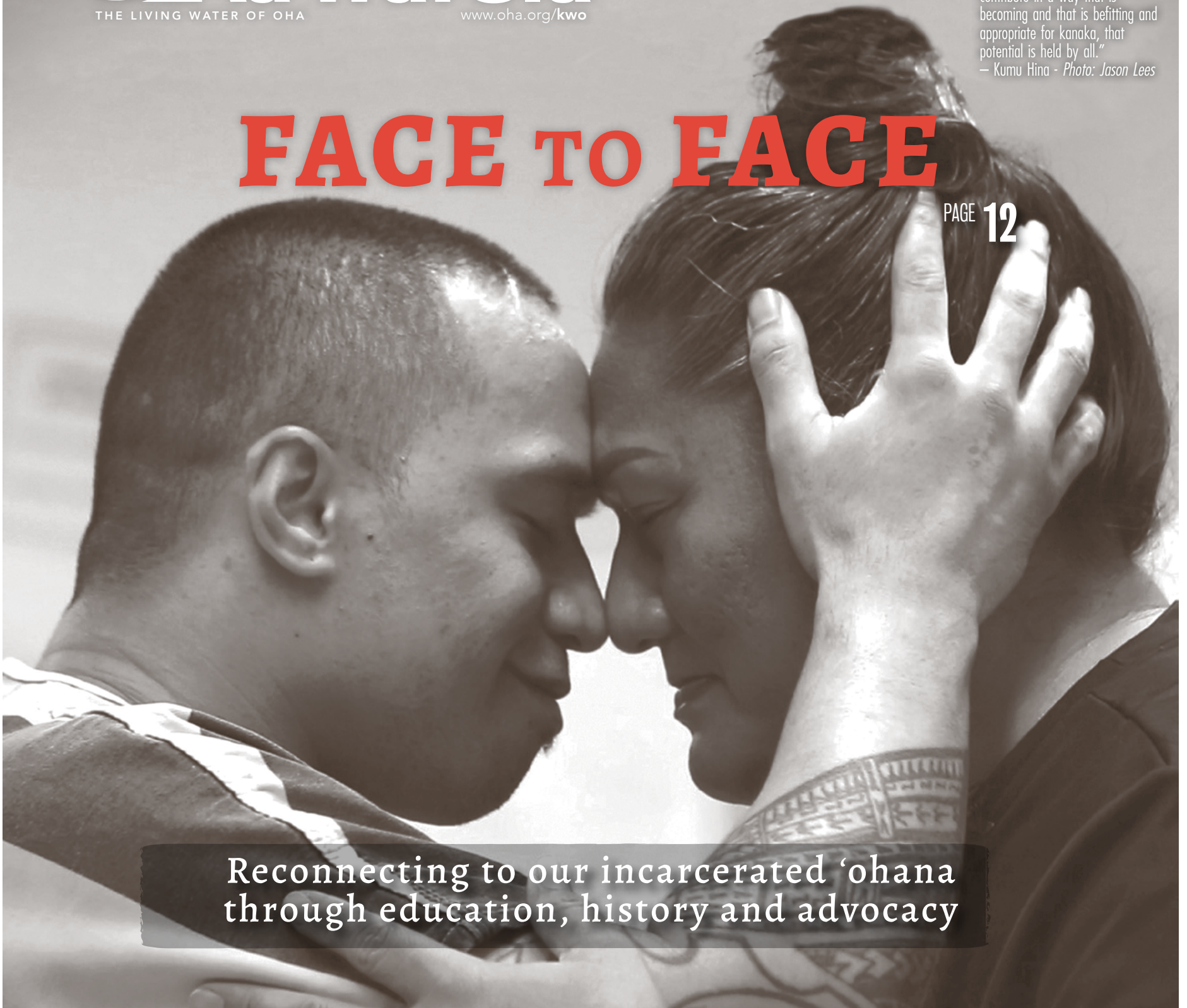


"It doesn't matter if you are kanaka, kama'āina or malihini. The capacity for us to contribute in a way that is becoming and that is befitting and appropriate for kanaka, that potential is held by all."
— Kumu Hina - Photo: Jason Lees

FACE TO FACE

PAGE 12

Reconnecting to our incarcerated 'ohana through education, history and advocacy



HA'AWINA 'ŌLELO 'ŌIWI: LEARN HAWAIIAN

HO'OLAKO 'IA E HA'ALILIO SOLOMON - KAHA KI'I 'IA E DANNII YARBROUGH

THIS PATTERN DESCRIBES SOMEONE OR SOMETHING USING A NOUN. HE MEANS "A/AN," BUT IT ALSO SERVES AS THE VERB "TO BE," SUCH AS "AM/IS/ARE." ULTIMATELY, THIS PATTERN STATES "X IS A Y." IN 'ŌLELO HAWAI'I, THE WORD ORDER IS AS FOLLOWS:

ENGLISH	ENGLISH IN HAWAIIAN ORDER	'ŌLELO HAWAI'I
SHE IS A PADDLER.	IS A PADDLER SHE.	HE 'ĪHOE 'O IA
X = Y	Y = X	Y = X

FOR A SINGLE SUBJECT USE THE ABOVE PATTERN TO DESCRIBE THEM:



SHE IS A KAPA MAKER
IS A KAPA MAKER SHE.
HE MEA KUKU KAPA 'O IA.

FOR MORE THAN ONE SUBJECT, ADD THE WORD MAU:



THE WOMEN ARE FARMERS.
ARE FARMERS THE WOMEN.
HE MAU MAHI'AI NĀ WĀHINE.

IT'S OPTIONAL TO MARK ANY SUBJECT WITH 'O, BUT IF THE SUBJECT IS A PROPER NOUN (A GIVEN NAME) YOU SHOULD USE 'O:



AUNTY GENOA IS A SINGER.
IS A SINGER AUNTY GENOA.
HE PU'UKANI 'O 'ANAKĒ GENOA

QUESTION PATTERNS:

TO ASK THE QUESTION "IS X A Y?" IN ENGLISH, THE WORDS ARE USUALLY REARRANGED, AS IN:

KALENA IS A LAWYER → IS KALENA A LAWYER?

HOWEVER, IN 'ŌLELO HAWAI'I THE WORDS ARE IN THE SAME ORDER, BUT THE INTONATION CHANGES WHEN ASKING A QUESTION:

HE LOIO 'O KALENA & HE LOIO 'O KALENA?

USE THE PAST 'ŌLELO HAWAI'I LESSONS TO DESCRIBE YOUR FAMILY MEMBERS ROLES OR JOBS, FOR EXAMPLE:

HE LAWAI'A KO'U KUPUNA KĀNE.
MY GRANDFATHER IS/WAS A FISHERMAN.

HE (NOUN) KO'U (FAMILY MEMBER).

HE (NOUN) KO'U MAU (FAMILY MEMBERS).

E HO'I HOU MAI I KĒIA MAHINA A'E!

BE SURE TO VISIT US AGAIN NEXT MONTH FOR A NEW HA'AWINA 'ŌLELO HAWAI'I (HAWAIIAN LANGUAGE LESSON)!

INVISIBLE LĀHUI

pa‘a.hao

1. nvi. Prisoner, convict; to be imprisoned. Hale pa‘ahao, prison, jail. ho‘o.pa‘a.hao To make a prisoner. Ho‘opa‘ahao pono ‘ole, false imprisonment

Aloha mai kākou,

Our lāhui has an often invisible population: our pa‘ahao, our incarcerated. Thousands are locked up, many of them out of state; and while some may not want to acknowledge the faceless, invisible population, we see our pa‘ahao, our fellow Kanaka faces, for they are our husbands, brothers, uncles, cousins, aunts, even kupuna. Ka Wai Ola is one of the few communication vehicles to reach our incarcerated community. Our current, modern situation needs to be contextualized, which historian Ron Williams does in this issue. And we’ll also be sharing about the work that OHA is doing in the prisons to strengthen identity, cultural practice and futures.

In 2010, OHA released a breakthrough report on Hawaiians in the criminal justice system. For background, these are key points from the executive summary.

- Since 1977, the number of people incarcerated in Hawai‘i has increased more than 900 percent.
- The disproportionate impact of the criminal justice system on Native Hawaiians accumulates at each stage.
- Native Hawaiians make up 24 percent of the general population of Hawai‘i, but 27 percent of all arrests, 33 percent of people in pretrial detention, 29 percent of people sentenced to probation, 36 percent admitted to prison in 2009, 39 percent of the incarcerated population, 39 percent of releases on parole, and 41 percent of parole revocations.
- Given a determination of guilt, Native Hawaiians are more likely to get a prison sentence than all other groups.
- Importantly, the other major group of defendants after Native Hawaiians, Whites, are only about 67 percent (0.674), or two-thirds, as likely

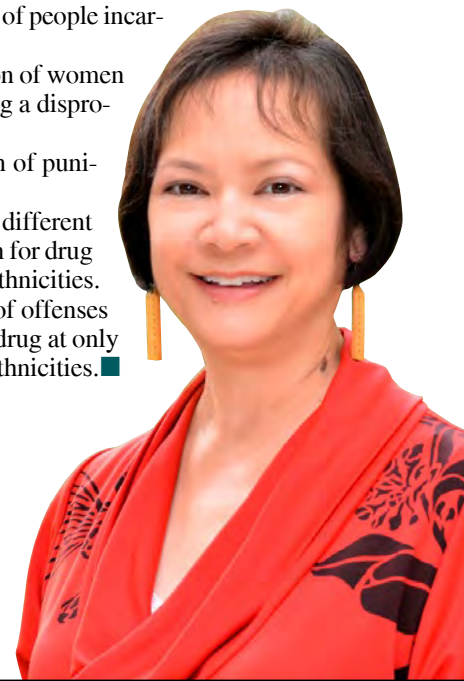
as Native Hawaiians to be incarcerated if judged guilty.

- Native Hawaiians receive longer prison sentences than most other racial or ethnic groups.
- Native Hawaiians are sentenced to longer probation terms than most other racial or ethnic groups.
- Native Hawaiians make up the highest percentage of people incarcerated in out-of-state facilities
- Hawai‘i has the largest proportion of its population of women in prison, with Native Hawaiian women comprising a disproportionate number of women in the prison.
- Native Hawaiians bear a disproportionate burden of punitive responses to drug use.
- Native Hawaiians do not use drugs at drastically different rates from other races or ethnicities, but go to prison for drug offenses more often than people of other races or ethnicities.
- Native Hawaiians are charged with the majority of offenses related to methamphetamine, but report using this drug at only slightly higher rates than people of other races or ethnicities. ■



Sylvia Hussey, Ed.D.

Ka Pouhana Kūikawā/Interim Chief Executive Officer



Sylvia Hussey, Ed.D.

Ka Pouhana Kūikawā,
Interim Chief Executive Officer

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MEA O LOKO TABLE OF CONTENTS

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RON WILLIAMS, IKAIKA HUSSEY, KAMAILE MALDONADO, KAWENA LEI

CARVALHO-MATTOS, ‘UMI PERKINS

We examine the impact of mass arrests of Hawaiians in 1895, OHA’s work educating our incarcerated brothers and sisters, new criminal justice policies, and more.

MO‘OMEHEU | CULTURE

Our beloved flag PAGE 19

KAU‘I SAI

A flag for your wall, window, or wherever; and the story of how it came to be.

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Kepakemapa | September 2019 | Vol. 36, No. 9

‘ĀINA | LAND & WATER

Protecting pa‘akai PAGE 4

MALIA NOBREGA

Traditional Hawaiian sea salt is at the core of many of our cultural practices – including eating – but pa‘akai production is at risk on the Garden Island. Here’s how you can help save it.



MO‘OMEHEU | CULTURE

Hanau ka Mauna a Kea PAGE 18

KALANI AKANA

A cultural history of Hawai‘i’s tallest mountain.



Protecting the paʻakai traditions of Hanapēpē, Kauaʻi

By Malia Nobrega

Paʻakai from Hanapēpē, Kauaʻi is a treasured gift that is valued throughout the pae ʻāina o Hawaiʻi and has been shared with family and friends around the world. From time immemorial salt makers have prepared the salt

beds and harvested salt in this wahi pana known as Waimakaohiʻiaka which is located in the ʻili of ʻUkulā, the ʻahupuaʻa of Hanapēpē, in the moku of Kona. The salt is used for cooking, ceremony and medicine, and critical to the preservation and perpetuation of many other Native Hawaiian traditions and customary practices.

Hui Hana Paʻakai Hanapēpē. - Photo: Courtesy o Hanapēpē is a Native Hawaiian organization comprising 22 ʻohana that are cultural practitioners, kiaʻi, protectors of this wahi pana. For many generations, they have exercised their traditional and customary practices at the salt-making area, which is also listed on the State inventory of historic sites. It is beautiful to witness ʻohana members and friends of all ages learning from one another and sharing the moʻolelo of our kūpuna as they perpetuate this practice.

However, in recent years this treasured cultural practice is being threatened by the changing climate (increased rain, change in weather patterns, overtop-

ping of ocean waves, and sea-level rise) as well as proposed expansions in the neighboring parcels.

On June 25, 2019, the County of Kauaʻi Planning Commission held a public hearing to review the application for a proposed expansion from Smoky Mountain Helicopters (dba Maverick Helicopters) at the Burns Field airstrip that is next to Waimakaohiʻiaka. A kāhea went out by the alakaʻi of the Hui asking for support to protect paʻakai.

The hui launched an online petition to inform the Kauaʻi Planning Commission that the community is against any after-the-fact permits and proposed modifications to the existing helicopter facility near Salt Pond.

The Hui Hana Paʻakai feels strongly that the expansion would irreparably impact the salt ponds, the last remaining site where Native Hawaiian ʻohana continue to make salt in this manner.

“We stand in the exact same place as our ancestors and create a product to share with family and friends,” said Kuʻulei Santos, Vice President of Hui Hana Paʻakai o Hanapēpē.

After over four hours of testimony on June 25, 2019, the Kauaʻi Planning Commission decided it will hold a contested case hearing on the proposed expansion. This decision comes in response to the community’s requests as over 75 testifiers, over



Father and son begin the harvesting process of salt by raking them into puʻu before it is washed and taken home to dry. - Photos: Courtesy



100 written testimonies and the 33,000+ supporters who have currently signed the petition that urged the planning commission to protect the salt ponds. The hearing date is still being determined.

It was amazing to hear person after person describe how much the salt practice means to them, all while underscoring its importance to a thriving culture and community. Here's just a glimpse of what was heard throughout the hearing-

Frank Santos said, "I've been working in the salt pans for 65 years. There's a new generation of salt makers that are coming online and they are here to protect the 'āina, protect our heritage, protect our culture, to educate the local people to help them understand how important Hanapēpē is, to understand how important this salt is.

Haunani Kaiminaauao said, "It's our right, it's our birthright, it's our way of living. I'm a grandmother and I always pledge to leave behind a legacy. I want this legacy to continue for my children and grandchildren."

Berna Kali Vea said, "I represent the past, which is my dad, Benjamin Kali Sr. and I'm also here to represent my future, my grandchildren. The red in the salt pans represent the blood, our koko of our ancestors. We are fighting against something (the helicopter company) that has no benefit to our 'āina, no benefit to us, has nothing to do with us, just money, money, greed! The airport should be just gone."

Kupuna Janet Kahalekomo, a

4th-generation salt maker who is now teaching the three generations below her said, "We want to PRESERVE, we want to PROTECT, and we want to PERPETUATE the culture."

Momi Ka'ikapu-Lanning said, "We cannot see what is happening underground. So how can you determine whether or not the use of the illegal cesspool is adequate. We are on the lower end of the terrain. Everything that is happening underground is affecting us."

In August 2019, The Hui Hana Pa'akai o Hanapēpē sent a letter to the U.S. Environmental Protection Agency and the State of Hawai'i Department of Health requesting an immediate investigation of the use of the unpermitted restroom facility utilizing a cesspool at Burns Field, Kaua'i. The cesspool poses significant threats to our sensitive ecosystems including the traditional and customary practice of making salt beds and gathering salt in the neighboring land that is also at a lower elevation. In addition, the cesspool poses a risk to a sensitive ecosystem as untreated effluent could leach to impact marine life and corals and pose risks to humans in recreational pursuits along the shoreline and in adjacent ocean waters.

In addition, in August 2019, the County of Kaua'i Planning Department sent a Notice of Violation & Order to Pay Fines to Smoky Mountain Helicopters (dba Maverick Helicopters) and D & J Air Adventures (dba Sky Dive Kauai). ■

OHA wins two National Native Media Awards

By Ka Wai Ola Staff

For the last 40 years, the Office of Hawaiian Affairs has produced the Ka Wai Ola newspaper, dedicated to covering the stories, people and events in our Native Hawaiian community and sharing the work OHA does in service to the Lāhui. OHA is excited to announce that our efforts to share high quality storytelling with indigenous grounding has been recognized by the Native American Journalists Association (NAJA). OHA was notified by NAJA that it won two awards for outstanding storytelling and graphic

layout.

Ho'omaika'i to OHA Public Information Officer Sterling Wong whose housing story "Leading Them Home" received an Honorable Mention in the Best Print Feature Story category. Additionally, Nelson Gaspar and Kaleena Patcho's graphic design work for Ka Wai Ola was awarded Second Place in the Best Print Layout category.

Both awards were in a category for publications with a circulation of more than 10,000. A full list of winners is available on the NAJA website, <https://najanewsroom.com>.

"Ka Wai Ola is in good company with these award winning indigenous media outlets," said Alice Silbanuz, Digital and Print Media Manager. "The recognition is encouraging as we work to expand the reach of Ka Wai Ola." ■



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#protectpaakai

More info available at protectpaakai.org.

Ka ‘ike a ka makua he hei na ke keiki



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

Ka ‘ike a ka makua he hei na ke keiki. ‘Ōlelo No‘eau # 1397

(The knowledge of the parent is (unconsciously) absorbed by the child.)

Sharing family mo‘olelo (stories)...family history and names, is a tradition that enriches the lives of our children and grandchildren. Family stories and names provide foundational knowledge and create personal links between the youngest and oldest ‘ohana members. Families have stories of industrious efforts and achieve-

ments that can inspire and direct the lives of keiki and mo‘opuna. Sharing these traditions and knowledge enlightens, and it protects this precious personal information... passing it on before it’s forgotten. ‘Ohana (family) learn about their ancestors...who they were, where and how they lived, as well as what their work, accomplishments, and pleasures were. Families with kupuna who can tell ‘ohana mo‘olelo are fortunate indeed. Providing a historical linkage about the kuleana (responsibilities) of the kūpuna and mākua will give our keiki (children) and mo‘opuna (grandchildren) a personal view of what goes into creating and supporting a family.

Our youngsters should know the special skills and accomplishments that were practiced by their elders. Was the family large or small? What gave them joy or brought concern? Tell stories that elders have

passed down to you...both, serious and funny. All family gatherings provide perfect mo‘olelo-sharing opportunities for making ancestral connections. Kawena Pukui tells us that Hawaiian families include all members of the current generation, as well as family members who are immortals...our ‘aumakua. Establishing special ties to family history strengthens respect for the accomplishments of the elders and can raise self-expectations among family youngsters.

Kawena Pukui, in *Nana I Ke Kumu* (QLT, 1972), shares, that in the old days, personal possessions were few but were highly valued. “Poi pounders, woven mats, a man’s malo (loincloth), a stone adze of a canoe-maker, the bone hooks of a fisherman, the spear of a warrior...all these were prized. But even more precious, was each man’s most personal possession, his name.” “One’s name, his inoa was

both owned property and a force in its own right. Once spoken an inoa took on an existence, invisible, intangible, but real.”

Mākua (parents) know the family name. But, do they know the historical origins of the name...what it means? Has it been shortened, altered or completely changed? How did the ancestors earn that name? When researching one’s kinfolk and family history, remember that names are precious family possessions, so there is kuleana to owning that name. Aunty Kawena tells us that a Hawaiian name might tell something about a child’s birth, or reveal a family lineage, the occupation of ancestors or a special mana (power). And, every name was believed to hold its own mana or... even kapu (taboo, privilege), that played a role in shaping the character, personality or fortunes of the bearer. The name could reveal a person’s specific physical characteristics, a family tradition or the family-kuleana (responsibil-

ity). Back in history, as now, names play an important role in shaping one’s self-image. Names are very important.

Not long ago, two women told how they use this cultural value...family names and family mo‘olelo... with teenagers who exhibited behavioral problems in the classroom and needed a bit of grounding. After listening to their kupuna tell their childhood stories, explaining the family name and telling the family history...the teens made changes to their behaviors... just by learning and respecting their own family history.

Our title, “**Ka ‘ike a ka makua he hei na ke keiki**”, (*The knowledge of the parent is (unconsciously) absorbed by the child*) is an appropriate ‘Ōlelo (adage) when sharing family histories with our children and grandchildren. Share a family story with your keiki today. Make them aware that their behaviors and lives can make a real difference to the entire ‘ohana. ■

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Access to Hawaiian immersion education is now a constitutional right

Hawai'i Supreme Court affirms constitutional framer's intent to revive 'ōlelo Hawai'i

By Amy Kalili

In a 4-to-1 decision, the state Supreme Court ruled that Article X, section 4 of the State Constitution which provides for a Hawaiian education program in the public schools “was adopted for the express purpose of reviving the Hawaiian language.” The court went on to say, “undisputed evidence in the record demonstrates that providing reasonable access to a Hawaiian immersion program in public schools is necessary to the revival of ‘ōlelo Hawai'i. The State is therefore constitutionally required to make all reasonable efforts to provide access to Hawaiian immersion education.”

The Native Hawaiian Legal Corporation (NHLC) brought forth the original suit arguing that the DOE failed to provide their client's children access to a Hawaiian immersion education, in violation of their constitutionally protected rights. “This decision is monumental and is incredibly impactful when it comes to accomplishing what the constitution requires the State to do which is to revitalize ‘ōlelo Hawai'i,” noted NHLC Attorney Kauila Kopper.

“Speaking on behalf of thousands of ‘ohana who are committed to reviving our ‘ōlelo Hawai'i, this is a huge milestone,” said Ka'iulani Laehā, CEO of

the nonprofit 'Aha Pūnana Leo ('APL). 'APL is recognized in the opinion for being the organization that started the Hawaiian immersion preschools and was fundamental in the creation of the current K-12 DOE immersion program. Laehā expressed gratitude for “NHLC and the Justices for taking the time to dive in and analyze the intent behind this article in the constitution.” 'APL is celebrating this win but also acknowledges the challenges in effectuating the implications of the decision. “This is a time where all of us need to work collaboratively with the DOE to make sure we have sufficient programming that is more than adequate to serve the ‘ohana that choose this education for their keiki.”

DOE Kaiapuni Educational Specialist, Kalehua Krug, added that “the capacity that we need to build the program is in the Hawaiian speaking community. We need more speakers! This is a call out for people who are interested in learning the language to come forward!”

Reflecting on the decision, Laehā emphasized that, “there is a groundswell in our community right now to ensure that our constitutionally protected traditional and customary rights are acknowledged and upheld. We have been in this fight to revive our ‘ōlelo for nearly 40 years now. We are excited to move forward towards more meaningful and effective collaboration between the State agencies and leadership charged with upholding these laws and those of us in the community who are committed to ensuring our mission of E Ola Ka ‘Ōlelo Hawai'i!” ■

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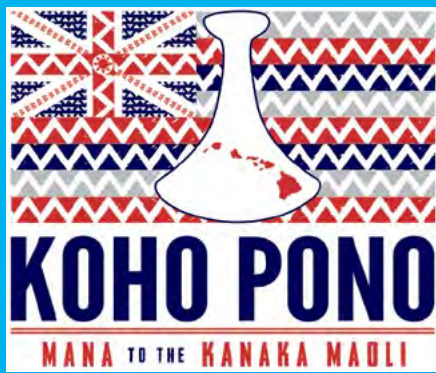
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LEGISLATIVE REPORT CARD

KOHO PONO means to Elect or Choose Wisely by making an informed decision when voting for an elected official to represent your voice in the coming 2020 Election. It's important that Hawai'i residents know how our elected officials voted on key issues impacting our community, which is reflected in this report card.

THE BILLS

LEASE PUBLIC SCHOOL LANDS - OPPOSE S.B. 1303 | PASSED

Allows the DOE to lease public school lands for a term of 99 years, increasing the maximum allowable lease period from 55 years to 99 years. These lands are primarily Kanaka Maoli lands or "ceded lands" (former Hawaiian Kingdom Crown and government) to which Kanaka Maoli never relinquished their rights.

LEASE LIBRARY LANDS - OPPOSE S.B. 976 | PASSED

Establishes a pilot program to generate revenue through the lease of public library lands (which are "public lands") for a term of 99 years to meet the mission of the public libraries. Utilizing public educational facilities like libraries for corporate development could set a dangerous precedent.

PUBLIC LAND LEASE EXTENSION - OPPOSE H.B. 1025 | FAILED

Authorizes the extension of certain leases of public lands for commercial, industrial, resort, or government use. OHA testified that by authorizing the extension of commercial, industrial, resort, and government public land leases - many of which have already been held by their respective lessees for the better part of a century - this bill may invite century-long leases that substantially inhibit the Board of Land and Natural Resources (BLNR) and future generations from ensuring the best and most appropriate uses of public trust lands.

SELECTIVE SERVICE - OPPOSE S.B. 1343 | FAILED

Requires compliance with the federal Military Selective Service Act to be eligible for enrollment in a state-supported post-secondary institution, qualify for state financial assistance for post-secondary education, or be eligible for state or county employment or service. It is already a Federal requirement for all men ages 18 to 26 to sign up for the Military Selective Service. There is no need for the State to duplicate this.

OHA PRO RATA SHARE - SUPPORT H.B. 402 | FAILED

Increase the pro rata share of public land trust revenues due annually to OHA as a means of updating the amount set aside for native Hawaiians as their constitutional share of the income and proceeds from the Public Land Trust.

WATER RIGHTS - OPPOSED H.B. 1326 | FAILED

Allows holdovers of revocable water permits to continue until the pending application for a lease is resolved. The State can no longer afford to support multi-million dollar private corporations like Alexander & Baldwin at the expense of our environment and sustainable food production.

KULEANA LAND - SUPPORT S.B. 1495 | FAILED

Helps Kanaka Maoli families on their lands by alleviating the economic stress of defending themselves against Quiet title actions. Kuleana lands were granted to Kanaka Maoli tenant farmers between 1850 and 1855 and include gathering, access, and agricultural rights as well as the right to build a dwelling. Only 8,205 Kanaka Maoli received Kuleana lands that account for less than 1% of Hawaiian Kingdom lands. Many of these awards were adversely possessed by corporations but a precious few are still in the same families today keeping their ancestral tie to their lands.

SENATE



SENATOR	DISTRICT	OPPOSE S.B. 1303 CD1 LEASE PUBLIC SCHOOL LANDS	OPPOSE S.B. 976 CD2 LEASE LIBRARY LANDS	OPPOSE H.B. 1025 SD2 PUBLIC LAND LEASE EXTENSION	OPPOSE S.B. 1343 SD1 SELECTIVE SERVICE	SUPPORT H.B. 402 SD2 OHA PRO RATA SHARE	SUPPORT S.B. 1495 SD1 KULEANA LAND
ROSALYN BAKER	South and West Maui	F	F*	F	F	A	A
STANLEY CHANG	Hawai'i Kai, `Āina Haina	F*	F*	F	F	A	A
DONOVAN DELA CRUZ	Mililani Mauka, Wahiawā	F	F*	F	F	A	A
J. KALANI ENGLISH	Hāna, Moloka`i, Lāna`i	F*	F*	F	F	A	A
KURT FEVELLA	`Ewa Beach	A	F	A	F	A	A
MIKE GABBARD	Kapolei, Makakilo	F	F	F	F	A	A
BREENE HARIMOTO	Pearl City, `Aiea, Hālawā	F	F	F	N/A	A	N/A
LES IHARA, JR.	Kaimukī, Pāloalo, Mō`ili`ili	C	F	C	F	A	A*
LORRAINE INOUYE	Hāmākua, Waimea	F	F*	F	F	A	A
KAIALII KAHELE	Hilo	F	F*	F	F	A	A
DRU KANUHA	Kona, Ka`ū	F	F*	F	F	A	A*
GILBERT KEITH-AGARAN	Wailuku, Kahului	F*	F	F	F*	A	A
JARRETT KEOHOKALOPE	Kāne`ohe, He`eia	F	F	F	F	A	A*
MICHELLE KIDANI	Mililani, Waikele	F*	F*	N/A	F	A	A
DONNA MERCADO KIM	Kalihi Valley, Moanalua	F	F	F	F	A	A
RONALD KOUCHI	Kaua`i, Ni`ihau	F	F	F	F	A	A
SHARON MORIWAKI	Kaka`ako, McCully, Waikīkī	F	F	F	F	A	A
CLARENCE NISHIHARA	Waipahu, Pearl City	F	F*	F	F	A	A
KARL RHOADS	Liliha, Kalihi, Nu`uanu	F	F	C	F	A	A
GIL RIVIERE	Ka`a`awa, Kahuku, Lā`ie	F	F	C	F	A	A
RUSSELL RUDERMAN	Puna, Ka`ū	F	F	F	F	A	A
MAILE SHIMABUKURO	Nānākuli, Wai`anae	F*	F*	F	F	A	A*
BRIAN TANIGUCHI	Mānoa, Makiki, Papakōlea	F	F	F	F	A	A
LAURA THIELEN	Kailua, Waimānalo	A	F	F	F	A	A
GLENN WAKAI	Kalihi, Salt Lake	F	F*	F	F	A	A

REPORT CARD MARKS

A = Voted pro-Hawaiian.

C = Voted against the interests of Hawaiians with reservations.

F = Voted against the interest of Hawaiians.

N/A = Not available for vote.

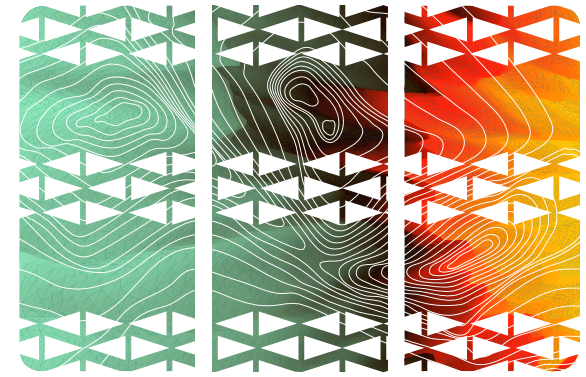
***** = Introduced Measure



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GENE WARD	Hawai`i Kai	C	F	F	F	A*	C
TINA WILDBERGER	Kīhei	F	F	F	A	A*	A
JUSTIN WOODSON	Kahului, Pu`unēnē	F	F	F	F	A	F
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Mahalo to Representative **AMY PERRUSO** for introducing House Bill 1067. This bill would prohibit any development on conservation lands of the Mauna Kea summit at 6,000 feet above sea level and higher.

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Out of State

By 'Umi Perkins

Native Hawaiian filmmaker Ciara Lacey has produced a remarkable record of some of those who struggle among us. Prisoners are often ignored and forgotten – “locked up” – the point of which is to get them off the street. Incarceration rates are so high, in fact, that we forget that many of these people do eventually become reintegrated in society, with very mixed results.

Seen historically, it is worth noting that the US has the highest incarceration rate in the world, with over two million prisoners. It has also taken the unprecedented step of detaining these men (it is mostly men, but women’s incarceration rates have also skyrocketed) in for-profit prisons. The prison in the film, Saguaro Correctional Center in Arizona, was specifically built to hold Hawai‘i prisoners, among whom at least forty percent are Native Hawaiian.

Out of State focuses on three men, “Hale,” Kalani, and David Kahalewai, and over the course of about two years, follows their fortunes. One is convicted of murder and remains in maximum security as he has 120-year sentence, of which 45 are mandatory. He functions as the kumu in the Arizona prison, teaching hula, “ai ha‘a” and language. A second seems to get his life on track after 15 years in prison, with the help of family and a new beginning. The third ends up in a kind of purgatory.

These disparate outcomes raise a number of questions: After controlling their every move for decades, how well is the system tracking these men after they reenter society? Does anyone monitor or, for that matter, care about those who remain part of our Hawaiian communities? Are we so caught up in the struggle of daily survival in Hawai‘i that we can’t think about the plight of our fellow members of the lāhui? This third question is especially relevant since it is precisely Hawaiian culture that seems to get these men on track and reduce recidivism - “messaging up” as they call it. As David Kahalewai says while thumb-



Eloy, AZ, on the road to Saguaro - Ikaika Hussey

ing through a coffee table book on Hawaiian culture in his prison cell, “the Hawaiians were a beautiful people, they still are.” He counsels a young, presumably part-Hawaiian man in Wai‘anae who finds escape from his pain only in alcohol. The man weeps as he contemplates the choice between this escape and the straight and narrow cultural path Kahalewai offers.

In the film, one can see on the face of Kahalewai, in particular, the internal struggle that many Hawaiian men go through on

a daily basis with the choices they face. Pay rent or child support? Fast (read: illegal) money in Waikīkī or the honest drudgery of a low-level job? One man has trouble thinking of any place outside of prison as home. It is these questions raised by the film that make it so pro-



vocative. *Out of State* does not avoid the issue of choices, nor does it make apologies for the incarcerated. In contrast, Lacey unflinchingly confronts the issue of choice and shows that none of us make it alone. ■

A history of Hawai‘i through the eyes of Kānaka Maoli

By Ka Wai Ola Staff

U.H. Mānoa’s Department of Theatre and Dance presents the world premiere of ‘Au‘a ‘Ia: *Holding On*, September 27, 28, and October 4, 5, at 7:30 p.m., and on October 6 at 2:00 p.m. at the Kennedy Theatre. ‘Au‘a ‘Ia: *Holding On* is an account of Hawai‘i’s past from the perspective of four UHM haumāna whose research on a class project takes them to the repository of 19th century Hawaiian language archival materials. There, they are transported back in time to pivotal moments in Hawai‘i’s history. The script uses source materials, including newspaper accounts and correspondence. Many of the cast members are Kānaka Maoli and the play is presented primarily in ‘ōlelo Hawai‘i.

Kumu Tammy Hailiopua Baker,

Director of the Hawaiian Theatre Program at UHM, is the playwright and director, and she has assembled collaborators from the Hawaiian community to bring the play to life. As in real life, the four main characters all have different connections with their heritage. Some are grounded in the culture, while others are just discovering their “Hawaiian-ness.” Baker hopes the audience will be enlightened, saying “you seldom to hear the history of Kānaka Maoli from the perspective of Kānaka Maoli, and this play offers just that.”

This is the Hawaiian Theatre Program’s second mainstage Hana Keaka production. The previous offering was Lā‘icikawai in 2015. Tickets to ‘Au‘a ‘Ia: *Holding On* are on sale online at etickethawaii.com, by phone at (808) 944-2697, and at official outlets. Sales at Kennedy Theatre’s Box Office begin September 23, 2019. ■

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Ho‘omau i ka hana ho‘oponopono

By Ka Wai Ola Staff

Aha Kāne, a foundation focusing on the health and vitality of Native Hawaiian men, has been leading a multi-year effort to revive the traditional practice of ho‘oponopono.

‘Aha Kāne selected nearly 200 people to participate in Kapahikaua, a program that is developing the next generation of Haku Ho‘oponopono (lead instructors). The program is targeting four communities with strong Native Hawaiian populations: West Moloka‘i, Wai‘anae on O‘ahu, Hāna on Maui, and Kekaha on Kaua‘i.

Kapahikaua is supported by a federal grant. The objective of the program is to promote the current four Haku (Lead Instructor) Practitioners to Loea (Distinguished Expert) Practitioners, which is a

higher level of readiness because of Loea Practitioners’ ability to promote other individuals. Potential Alaka‘i (Instructor) Practitioners will be promoted to Haku Practitioner. Some of the Haumāna (students) will also be promoted to Kāko‘o (assistant) Practitioners, therefore increasing the number of pre-Haku potential candidates in three years. The Loea Practitioners will serve as an advisory board to the Haku Practitioner for the next three years. They will also retain the ability to promote practitioners to the next levels of readiness.

In August the program held an ‘aha, which included special awards for Lynette Paglinawan, a panel discussion of elders, and remarks by Earl Kawa‘a.

“Spirituality, Ke Akua, has to be central,” Kawa‘a said. “If it’s not central, it’s not ho‘oponopono.” ■

Tackling the mass incarceration crisis: historic criminal justice reform legislation signed into law



A broad coalition collaborated on Act 179's passage. Photo: Kawena Lei Carvalho-Mattos

to examine our criminal justice system and recommend reforms. After several years of work, in late 2018, the HCR85 Task Force on Prison Reform and the HCR134 Task Force on Pretrial Reform submitted their reports to the legislature; this year, several measures were introduced to implement the task forces’ recommendations. After a draining session full of inspired passion and careful compromise, many of these measures coalesced into a single, omnibus vehicle, HB1552. Signed into law as Act 179, this measure will now bring several key changes to Hawai‘i’s criminal justice system, including:

By Kamaile Maldonado

On July 2, 2019, Governor Ige signed into law the broadest criminal justice reform measure Hawai‘i has seen in recent history. Realizing years of work by experts and stakeholders, including OHA, Act 179 puts our corrections system on a path towards a more rehabilitative and therapeutic model – one that can reduce our incarcerated population, keep offenders from re-offending, and address the ever-increasing human and financial costs of our jails and prisons.

Hawai‘i has not escaped the mass incarceration phenomenon that has swept the United States over recent decades. Since the 1970s, Hawai‘i’s jail and prison populations have skyrocketed, increasing by 670%, and forcing Hawai‘i to now house over 20% of its prisoners in private, for-profit prisons on the continent.

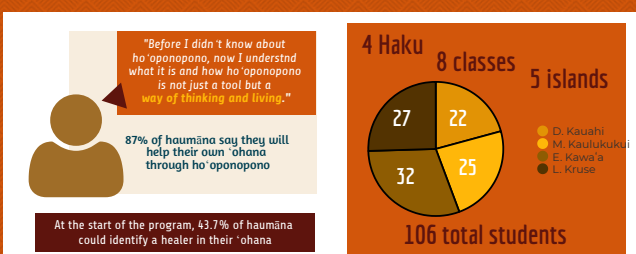
The costs of our ever-increasing incarceration rates are inexcusably high. Hawai‘i taxpayers spend over \$66,000 per inmate or over \$220 million annually on corrections costs. Inmates share cells often at double their intended capacity; inmate deaths and sexual assaults are of increasing concern; and limited rehabilitation and reintegration programs result in high recidivism rates and little prospects for pa‘ahao and their families even after their sentences have been served. And these burdens rest most heavily on Native Hawaiians, who are overrepresented in our incarcerated population and at all stages in our criminal justice system.

To address these costs, the legislature created two task forces, both with OHA representation,

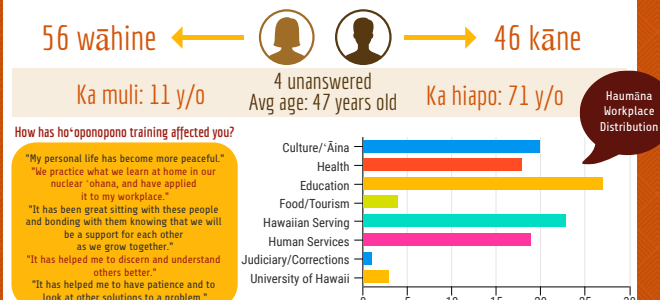
KAPAHIKAUA

By the numbers

2016-2018 Program Data



Haumāna Demographics



Data was collected between 2016-2018 through program registration forms, pre-evaluation surveys and quarter evaluations. The questions and surveys were created primarily by the haku.

Infographic: ‘Aha Kāne

ing :

- Establishing an Oversight Commission: A new five-member commission, including an OHA appointee, will provide oversight over the Hawai‘i State Department of Public Safety and help transition its corrections approach from a punitive model to a more rehabilitative, therapeutic and cost-effective one.

- Requiring fairer bail determinations: Bail reports must include more comprehensive information, and defendants’ ability to pay must be considered in setting bail amounts.

- Making our pretrial system more efficient: The bail process must follow a shorter timeframe, and reduce unnecessary burdens on defendants and the state.

- Collecting better data to develop stronger policies: A new Statewide Criminal Pretrial Justice Data system will offer better measures of our pretrial system, while a new Criminal Justice Research Institute will continue examining all aspects of our criminal justice system to inform future potential reforms.

While Act 179 does not include all of the recommendations developed by Hawai‘i’s leading experts, it nonetheless represents a historic and much-needed step to reform our jails and prisons, and address the ever-growing costs of our correctional institutions on Hawai‘i’s taxpayers, pa‘ahao and communities.

See the recent criminal justice reform task force reports at www.oha.org/criminaljustice. ■



By Ikaika Hussey

Nestled deep in Hālawā Valley, past the Menchune Water Company and the Pepsi Bottling Group; near acres of hillside which have been excavated to harvest rock and rubble for cement; neighboring an ancient heiau for birthing, which nearly became the site of a major federal highway, lies a sprawling concrete building encircled by barbed wire. “Hālawā,” as it’s normally called by locals, or officially, the Hālawā Correctional Facility, is the largest prison in the State’s correctional system. Hālawā is three years younger than the State of Hawaii; and with 740 inmates, it’s more populous than the graduating class at Farrington, O’ahu’s largest high school.

The State Department of Public Safety, the state office responsible now for Hālawā (it was first started as a City & County of Honolulu facility), has a website with 360-degree panoramic videos of the prison’s interior. But the videos lack the most important element of the prison: the people. They are nowhere to be seen on the state’s website; neither are their striped uniforms, some featuring black stripes, others with thick green stripes. The men and women at Hālawā are all dressed uncannily like Prince Kūhiō, rendered in a photo after the failed rebellion against the Republic of Hawaii in 1895. His stripes run top-to-bottom; he has a matching pāpale and nice leather shoes; and he has his famous handlebar mustache, the sign of a 19th-century cosmopolitan gentleman. Mustaches are less common at Hālawā, replaced frequently with homemade kākau, and the stripes at Hālawā run parallel to the ground. Yet these are nonetheless Hawaiians incarcerated by the hundreds.

Unlike Kūhiō and his comrades from the 1895

Rebellion, our contemporaries in Hālawā Correctional Facility have been separated from our mother tongue and history by decades of miseducation. It might seem unlikely, then, that the prisons are now sites of linguistic and cultural rebirth. The film “Out of State” documents this process at Saguaro, the remote Arizona prison where 1,440 Hawaiian men have been sent. And at Hālawā, OHA is supporting educational classes by Hinalaimoana Wong to reconnect Native Hawaiians to their cultural patrimony.

“Everything that we do includes language, Hawaiian language terminology. And we discuss historical events; other things of significance in our culture, cultural practices, cultural concepts, our themes, understandings. There are other offerings to the inmates, for example, the Makahiki program. The goal of my class is to help

them understand how culture will not only ground them in what they do now and what they do moving forward, but how it will help sustain them, once they get out.

Wong has 20 students enrolled. Attendance depends on other obligations that the inmates might have — work lines, for example. Or if an inmate commits an infraction of a prison rule, they may be put in “The Shoe,” — the “Special Holding Area.”

“That could have been for anything,” Wong says.

In the classroom, students open the class with protocol. They chant to request entrance, and Kumu Hina responds. They then proceed with the marrow of the morning: pule, oli, and discussion of what lessons can be gleaned from the texts, both ancient and contemporary.

“It doesn’t matter if you are kanaka, kama’aina or malihini. The capacity for us to contribute in a way that is becoming and that is befitting and appropriate for kanaka, that potential is held by all,” Wong said. ■



Kumu Hinalaimoana Wong-Kalu teaches a Hawaiian culture class at Hālawā Prison. - Photos: Jason Lees

“...you knew their answers were truthful, no matter how hard the question. I would always comment on how I knew they were a student of Kumu Hina, and they were proud to be recognized. She is a very special asset in the prison. I am proud of her and her work.”

— **Annelle Amaral,**
member of the Hawai‘i Parolling Authority

Several inmates spoke to the impact of the class:

“What I’d like to leave behind is this prison mentality of putting on a facade, trying to be something that system made me to be, when in actuality we all family. We’re all related to one another. We Hawaiians, we came from one root, and what the system put on top of us is everything is mine mine mine, when in actuality it belongs to akua. We are here to just mālama. Since we cannot mālama certain things, we need to learn how to mālama each other.”

“A lesson I learned from this class is to respect myself and keep my head up ... When I come in here, I feel the change ... we learn to give respect...”

“My knowledge of knowing who I am as a person, as being Hawaiian, being kanaka, being of this ‘āina, I just feel proud. [In class] I’m learning how to speak...”

Jailing a nation

By Ronald Williams, Jr.

The initial arrests came on the evening of 6 January 1895. A firefight between loyalists of the Hawaiian Kingdom and Republic of Hawai‘i forces had broken out at the Bertlemann home near the foot of Lē‘ahi. Fifteen Kanaka ‘Ōiwi were apprehended. Martial law was declared in the morning and over the following days 143 men—139 of them Kanaka ‘Ōiwi—were captured and taken into custody as “Prisoners of War.” Over the next few weeks, in an attempt to break the will of a population that had sworn undying resistance to the minority government that had seized power, Republic of Hawai‘i police and military arrested over 260 more men and seven women. These newest prisoners were brought to “the Reef”—O‘ahu’s stone prison built in 1857 among the marshlands of what is today Iwilei—and labeled “pio kalai‘āina” (political prisoners). The eldest of the incarcerated was seventy-seven. The youngest was thirteen.



The Republic of Hawai‘i sentenced Prince Kūhiō to a year in prison for his role in the 1895 rebellion. - Photos: Courtesy

Understanding of our present are constructed atop a framework built in the past. Following the overthrow of Native rule in 1893, a purposeful and prolific narrative about Hawai‘i and Kanaka ‘Ōiwi was needed in order to justify minority rule in the Islands. The oligarchic Provisional Government of Hawai‘i, and later Republic, was asking the United States to incorporate the Hawaiian nation into its territory and many were calling for a general vote in Hawai‘i on the idea. The only play available to the desperate ruling party in the Islands was to try and dismiss Kanaka ‘Ōiwi as unfit for the vote.

The record of the Native-led Hawaiian nation [1843-1893] as one of the most modern and progressive nations in the world was clear. The Kumukānāwai of 1852 had declared universal manhood suffrage in the Kingdom. All races throughout Hawai‘i were allowed to vote, become citizens, and own property or a business. More than a decade later the United States would fight a devastating civil war that would take over 600,000 of its citizens’ lives over whether or not it was legal to own black men, women, and children. A woman, Miriam Auhea Kekāuluohi, held the position of Supreme

Court Justice under the nation’s first constitution in 1840. It would be another century and a half, in 1981, before a woman would be appointed to the same position in the United States. An identity for the Kanaka Maoli subjects of this nation spoke of a near-fully literate, outspoken, and informed citizenry. These understandings necessitated the production and proliferation of both a national and an international narrative that would recast Native Hawaiians as a people incapable of



Kalua, age 13, was the youngest patriot arrested by the Republic.

self-rule. The 1895 imprisonment of a broad swath of Kanaka ‘Ōiwi leaders was meant to break a nation, and perhaps more critically, recharacterize what it meant to be Kanaka ‘Ōiwi. While the immediate trauma caused by the physical imprisonment of over 300 Kanaka ‘Ōiwi men in 1895 is clear to most, it is likely the legacy of this effort to fracture a lāhui that has turned out to be most potent.

William Henry Daniels was arrested, “without warrant or reason,” in Honolulu on 10 January 1895 while visiting from Maui to take care of legal matters concerning one of the sev-

eral businesses he owned. Born in Wailuku, Maui, in 1855 to Justice Henry Wilson Daniels [Brother-in-law to Colonel John Dominis Holt] and Nancy Hannah Kamaekalani Copp [first cousin to Lili‘uokalani, daughter of Ha‘ole, a sister of Keohokalole], Daniels became a prominent Kanaka ‘Ōiwi lawyer, coffee planter, and land holder in central Maui. At one time he co-owned the island of Kaho‘olawe. In 1887, he was elected to the Hawaiian Kingdom legislature and was later appointed district magistrate for Wailuku. Following the 1893 coup, Judge Daniels refused to take an oath of allegiance to the new government and foreswear the monarchy. His January 1895 arrest and imprisonment threw the life of this accomplished and well-respected Kanaka ‘Ōiwi into disarray. Daniels lost his businesses and his lands, being forced into bankruptcy. A father of ten children, the once-proud man was anguished over being unable to contact them and one newspaper reported that he “was hourly brooding over the fate of his wife and his children.” After being released from custody, Daniels was barred from government employment and black-balled by all the major businesses in town. Unable to find work he moved his family to East Maui where he was employed by the royalist planter Claus Spreckels, supervising work on the Huelo water ditch.

On the morning of Saturday 17 April 1897, William Henry Daniels visited the Spreckelsville Plantation office and collected his men’s monthly wages. Around noon, he was seen riding towards Huelo with his head down, apparently very low spirited. Reaching his destination, he met his crew, disbursed the pay, and headed to Kailua. Arriving home at around 2 pm, Daniels entered his house and preceeded to a back room where he found one of his boys playing. He ushered the youngster out, then returned to the now empty bedroom, closing the door behind him. Moments later, his wife, from the front room, heard the devastating report of a revolver—Judge William Henry Daniels had ended his own life a few weeks short of his forty-second birthday. An obituary from the Hawaiian Star characterized him as one of the most prominent and brightest Hawaiians on Maui and remarked: “He has been a staunch Royalist and in him that party here lose their foremost leader.” Judge Daniels’ is but one story. There are hundreds of others.

A 2016 community presentation in Kona, Moku o Keawe, entitled “‘Onipa‘a Ka ‘Oia‘i‘o: A People Remember,” included a random set of ten original O‘ahu prison booking photographs of the 1895 pio kalai‘āina. The images were used within a broader discussion about historiography in Hawai‘i and the purposeful creation of a dominant narrative about Kanaka ‘Ōiwi that offered an understanding of Hawaiians as incapable, deficient, and inherently prone to incarceration.

As images of the men’s faces, torsos, and names appeared, held a place, and then faded, I noticed a friend and colleague in the audience begin to cry. By the time the presentation finished a few minutes later, both he and his wahine were obviously overcome with emotion.

When I later approached them, she spoke with clarity: “The third photo, that one, that was my great-grandfather. Seeing his face, his ‘eha, and that number on his chest...it hit me that he was the first generation of our ‘ohana in prison. That’s where it started.” ■

From prisoner to warrior

By Kawena Lei Carvalho-Mattos

Earlier this year, reader Kelena K. Nēula wrote to *Ka Wai Ola* staff about the cultural classes he lead at Kūlani Correctional Facility and currently at Maui Community Correctional Facility. His experience offers a unique and inspiring perspective of kōnaka connection to culture behind bars.

Gathered in a grassy field, Kelena Kamalāhoe ‘O Kamehameha Nēula proudly stands surrounded by his haumāna (students) as they open the Makahiki in ceremony. After weeks of practicing, the pa‘ahao (prisoners) joined together in oli and dance to welcome in the new season. Like the Makahiki, so began the renewed path ahead for Nēula.

Nēula’s decades-long journey as a pa‘ahao has taken him across the Pacific to prisons in Arizona and back home in Hawai‘i. During the years he served time, Nēula drew upon his connection to his Hawaiian culture to reflect on his life choices and change his ways moving forward.

“The importance of being a Native Hawaiian in prison starts with humility, ha‘aha‘a,” said Nēula. “Being able to

be corrected. For me its more of reconnecting and accepting obedience, than to lead not follow.”

Set with the goal of reconnecting others, Nēula now takes



Pū‘ali kōa of Kūlani Correctional Facility gathered in November of 2018 to open the Makahiki in ceremony. Jordan I‘i, John Boy Kahalehoe, Keiki‘okālā, Moku‘ahi, Larry Boy Shamblyn, Eric Vega, and other students seen in this photo continue to carry on the tradition at the Kūlani Correctional Facility on Hawai‘i Island. - Photo: Hawai‘i Department of Public Safety

on the role of Alaka‘i (leader) and teaches Hawaiian culture-based classes in the prison system in which he was once a

part. Nēula’s style of dancing is ha‘a kōa (dance of warriors), which is rooted in traditional Hawaiian practices, including lua, hula, and oli. To dance ha‘a kōa, Nēula requires inmates take on the kuleana of pū‘ali kōa (warriors) by being in full control of their body from their breathing to the steps that they take. Ha‘a kōa empowers the pa‘ahao to help them overcome addiction and prepare for the difficult journey of self-growth ahead of them.

When asked how he feels his classes impact his students, Nēula shares “my students change from uneducated to educated: ‘ohana strong and culture deep. Inmates make the best of themselves learning who they are behind prison walls, so that when they are out, they know where they’re headed.”

“Kelena Nēula inspired many MCC inmates to participate in Hawaiian cultural classes,” says MCC Warden Deborah Taylor. “He taught them Makahiki and they practiced every morning. Their recent passionate performance was a beautiful thing to watch as these men regained their cultural identity. Nēula is doing well in our work furlough program and when he eventually paroled out we hope he can come back as a volunteer and continue to teach Hawaiian cultural practices.”

“We would like to thank all who have believed in us, who have afforded us the time to practice,” says Nēula. He looks forward to continuing classes in the future. ■

This oli written by Kelena Nēula helps to inspire and transform the minds of his students.

MAOLI TE KOKO

Maoli, maoli, maoli te koko
Ke kino, ke kino, ke kino mai loko
Kiti, kiti, kiti ka ikaika

Maoli te koko
Ke kino mai loko
Kiti ka ikaika
Maoli, hī!

Native, native, native is the blood
The body, the body, from within the body
Flow, flow, strength swiftly flow

Native is the blood
From within the body
Strength swiftly flow
Native, surge!

'AU'A 'IA: HOLDING ON

Sep. 27, 28, 4, 5 at 7:30pm, Sun. Oct. 6 at 2pm a Hana Keaka Production

Set in 2019, four haumāna at UHM interrogate the histories of Ko Hawai‘i Pae ‘Āina, seek the meaning of mana and an understanding of lāhui. In connecting with their kūpuna and affirming their foundation as Kōnaka Maoli, they discover their mana in the resilience of their kūpuna to retain their heritage. Tickets: \$8-\$25 at etickethawaii.com or 808-944-2697

INFO: MANOA.HAWAII.EDU/LIVEONSTAGE/HOLDINGON

KENNEDY
THEATRE
UNIVERSITY OF HAWAII
theatre + dance

Ka Hae Hawai'i

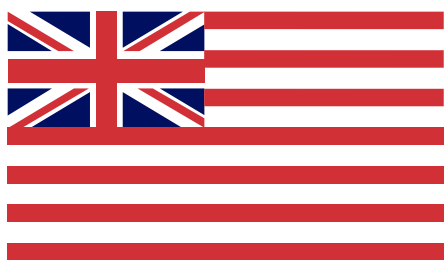
By Kau'i Sai-Dudoit

One of the greatest symbols of any nation is its national flag. During times of great sacrifice or strife on foreign soil, that flag represents home and all the comforts that imagery conjures. It bears witness to the agency of its rulers and patriots to secure the ongoing independence of the country.

Let us look back and discover the history of our nation's flag.



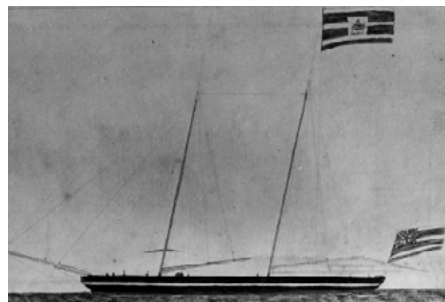
In 1794, Kamehameha united Hawai'i island as one kingdom and ceded Hawai'i as a protectorate under King George III. He was gifted a British flag by Captain George Vancouver and proudly flew that flag at his residence, Kamakahonu, and adopted it as Hawai'i's national flag for more than two decades.



In 1816, Kamehameha adopted a national flag design very similar to that of the British East India Company, whose members were regular visitors to Hawai'i during Kamehameha's time. The flag had the Union Jack in the canton, or top-left corner.



Kamehameha wanted to sail a ship, the Ka'ahumanu, to China to sell sandalwood, and he, along with John Young, Isaac Davis, and Captain Alexander Adams sought to make a flag for the ship. The flag they designed had the Union Jack in the canton and nine alternating stripes of red, white, and blue.



In the Hawai'i State Archives, in the Alexander Adams Collection, there is a drawing of those aboard the ship Ka'ahumanu (circa. 1817) that Alexander Adams commanded for King Kamehameha I. The drawing displays both the National Flag and the Royal Flag which indicates that Kamehameha is aboard the ship when this drawing was done, because the Royal flag only flies when the mō'i, or ruling monarch, is present.



In 1819, after the death of Kamehameha, a French ship *Uranie* arrived in Hawai'i under the command of Captain de Freycinet. Chief Kalanimoku boarded the ship and requested to be baptised by a Roman Catholic priest aboard. This image was captured by Jacques Arago entitled, *The Baptism of Kalanimoku*, where we can see the Hawaiian flag draped behind the priest.

In February of 1843, Lord George Paulet of Great Britain arrived in Hawai'i with demands that resulted in a five month occupation of our nation. The Hawaiian flag was drawn down and the British flag flew over

these islands. All of the ali'i, including the ali'i children from the Chiefs Children's School, were in attendance and witnessed this sad occasion. Lot (Kamehameha V) was 12 years old, Pauahi (Benefactress of the Kamehameha Schools) 11, Alexander (Kamehameha IV) 9, Lunalilo (Hawai'i's first elected monarch) 8, Kalākaua (Hawai'i's second elected monarch) 6, and Lili'uokalani (Hawai'i's last reigning monarch) was just 4 years old. They knew the significance of their nation's flag being lowered from its place of prominence and being replaced by another. On July 31, 1843, Lā Ho'iho'i Ea or Hawaiian Restoration Day, they, along with the nation, rejoiced when they witnessed their flag being returned to its rightful place. All of these ali'i along with Kauikeaouli, Kekāuluohi, Mataio Kekūānā'o, John Papa 'Ī'i, and others, knew well their national flag.

In 1842, while Kamehameha III, Kauikeaouli, found himself dealing with gunboat diplomacy coupled with the ongoing complaints of British Consul Richard Charleton. In response, he sent three envoys on a mission to seek the recognition of Hawaiian independence. He appointed William Richards, Timoteo Ha'alilio, and British subject; Sir George Simpson. In October of 1843, while on their mission in London, Ha'alilio and Richards commissioned the Hawaiian Coat of Arms to be made at the College of Heraldry in London.

The envoys successfully completed their mission and Hawai'i enjoyed the distinction of being the first non-European nation in the world to receive formal recognition of its independence and became a member of the family of nations. November 28, 1843, Lā Kū'oko'a or Hawaiian Independence Day, enjoyed nationwide celebrations as documented in the Hawaiian language newspapers. Throughout the journey, Ha'alilio was plagued with illness and he eventually passed on December 3, 1844 aboard a ship headed for home. This Hawaiian patriot died for our country under the protection of our flag. This is evidenced in this book located at the College of Arms (formerly College of Heraldry) in London, that clearly shows the flag to which Ha'alilio pledged his allegiance. [Note the 9 stripes of the flag]

The previous flag remained our National flag until 1845 when it was announced in the Polynesian Newspaper, on May 31, 1845: "At the opening of the Legislative Council, May 25, 1845, the new national banner was unfurled, differing little however from the former. It is octo. (eight) parted per fess (horizontal band), first, fourth and seventh,

argent (silver represented by the color white); second, fifth and eighth, gules (the color red); third and sixth, azure (light purplish blue), for the eight islands under one sovereign, indicated by crosses saltire, of St. Andrew and St. Patrick quarterly, per saltire counter changed, argent (white) and gules (red)."

On January 1, 1862, on the front page of *Ka Nupepa Kū'oko'a* is a color print of our national flag. It was the second colored print in any newspaper in the world, second only to Great Britain who had a colored comic strip the year prior. Beneath the colored flag is written the history of the flag in Hawaiian and English but the Hawaiian continues with a mele proudly presenting their pride in their Nation's flag. [Translation provided by Awaiaulu]

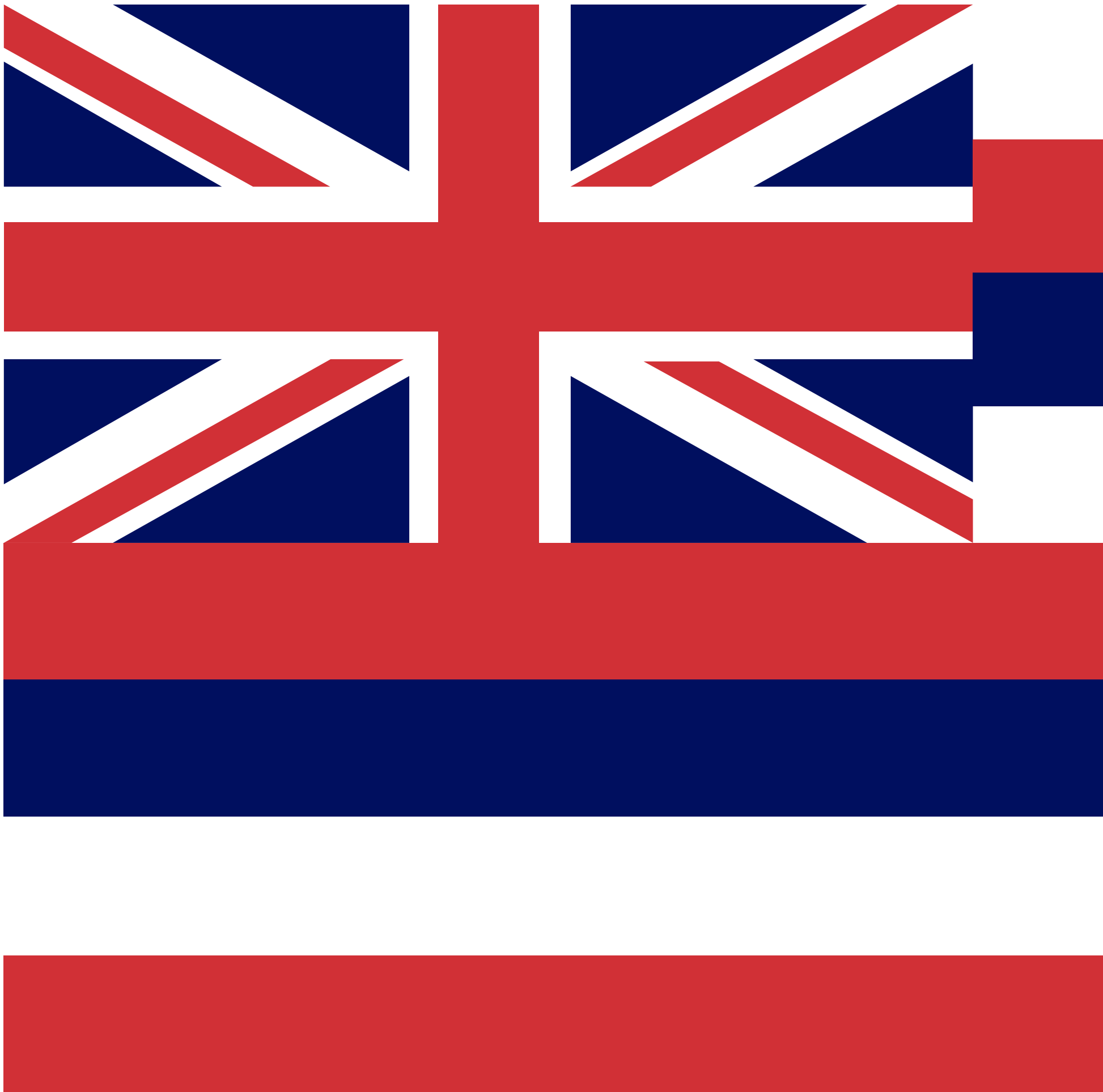
During the aftermath of the overthrow of Mō'iwahine Lili'uokalani, an article appeared in *Ka 'Oia'i'o* newspaper on September 7, 1894 with the heading, "All True Hawaiian Patriots! Hold steadfast for your land! Your Queen and your flag! The first paragraph says: [translation provided by Awaiaulu]

A person's love for one's own birth lands is vital, one's Sovereign is treasured and the flag of one's beloved nation is cherished. Nothing in the world is more celebrated than a nation like this one that has cherished a love for its land, its Sovereign and its ongoing independence under the protection of its national flag.

When I see our flag, I don't see colonial impositions or forced western practices. I see Kamehameha, Kauikeaouli, and Timoteo Ha'alilio, who toiled and dedicated themselves to the progress and continuity of our nation. I see Joseph Nāwahi, Kū'aihelani Campbell, James Kaulia and all of the members of the Hui Aloha 'Āina who worked diligently to protect and preserve our country and our Queen.

As we embrace our mele, mo'olelo, and stories of our people that stretch back to antiquity, so, too, must we embrace these political symbols of our status as an independent nation state. The conscious sacrifice and determination for our country's welfare is something we should, and must, embrace, for we are the descendants of warriors, of kālai 'āina, of statesmen, of kahuna, of strategists, of historians, of writers, of teachers, of genealogists, of mahi'ai, of scientists, of lawai'a, of lawyers, of carvers, of weavers, of hula masters, of kālai wa'a, of storytellers and more. This flag is what represents the collective memory of all of that. It is indeed a proud legacy they have left for us. E welo mau ka hae Hawai'i! ■

Photos Courtesy of Kau'i Sai-Dudoit





Hānau ka Mauna a Kea

Na Kalani Akana, Ph.D.

The official spelling for Mauna Kea that state and federal agencies must use for all communications (e.g. letters) and media (e.g. signs, maps) is Mauna Kea. This decision was made by the Hawai‘i State Board of Geographic Names on January 16, 2014 to reflect the belief that the mountain is a child of Wākea. This belief is reflected chants such as the birth chant of Kauikeaouli, Kamehameha III.

Recent activity at Mauna Kea or Mauna a Wākea has also brought attention to other kūpuna (ancestor, elder) deities of the Mountain such as Polī‘ahu, Lilinoe, Waiau, Kahoupokāne, and Kūkahau‘ula. Hula schools have renewed interest and remembrance of them as expressed through chant, song, and hula such as the drum dance composed and choreographed by Mary Kawena Puku‘i for Polī‘ahu. To the surprise of many graduates of The Kamehameha Schools, a verse of a familiar song for Princess Pauahi also rever the names of these kūpuna.

Lastly, the author shares his own composition for Lilinoe, the kupuna of the misty rain that veils Mauna Kea. He invites readers to submit their own chants and songs of their experiences and expressions of Mauna Kea.

Auhea ‘oukou e nā mamō a Wākea me Papa! E nā aloha ‘āina! Aloha pumehana kākou. Ma ka makahiki 2014, lā 16 o Ianuali ua ho‘oholo ‘ia e ka Papa Inoa Honua o ka Moku‘āina o Hawai‘i (Hawai‘i State Board of Geographic Names, HGBN) e pela i ka inoa o ka mauna ā kākou e no‘ono‘o nui nei penei: Mauna Kea (Maunakea, Mauna a Wākea he mau pani hakahaka kūikawā). Ua loa‘a nā pela ‘elua ma nā nūpepa ‘ōlelo Hawai‘i (e.l., Kuokoa), ‘oia ho‘i ‘o Mauna Kea me Maunakea, akā ma hope o ke kū kama‘ilio ‘ana o ka papa, ua koho ‘ia ‘o Mauna Kea i mea e hō‘ike ai ka pilina o ka po‘e Hawai‘i me Kea (pōkole o Wākea).

‘O ke ko‘iko‘i o ia koho e ka HGBN ‘o ka pono o nā ‘oihana aupuni Moku‘āina o Hawai‘i me nā ‘oihana aupuni Pekelala e pela i ka inoa ‘o ‘Mauna Kea’ ho‘i ma nā mea hō‘ike‘ike a pau, nā palapala‘āina oe, nā ‘ano hō‘ailona like ‘ole oe (e.l., hō‘ailona alanui), leka aupuni a pēlā wale aku. He pani hakahaka kūikawā ka pela ‘ana ‘o Maunakea no ka po‘e ma waho o ke aupuni akā he koina i nā ‘oihana a me nā ke‘ena e like me OHA nei e pela pololei i ka inoa o ka mauna - ‘o Mauna

Kea.

Hiki nō i nā kākā ma waho o

ke aupuni moku‘āina/pekkelala ke pela i ka inoa o ka mauna i kona makemake. No laila, ua hiki nō ka pela ‘ana o Mauna a Wākea, Mauna Wākea, a pēlā aku. Ua like nō ka ‘ike. Hō‘ike ‘ia nō ka pilina o nā kākā Hawai‘i me Wākea e like me ka ‘ike ma ke mele hānau no Kauikeaouli ma lalo. E maka‘ala i ka inoa o Kea ma ka lālani mua o ka paukū ‘elima:

O hānau ka mauna a Kea
‘Ōpu‘u ka mauna a Kea
‘O Wākea ke kāne, ‘o Papa, ‘o Walinu‘u
ka wahine
Hānau Ho‘ohoku ka wahine
Hānau Hāloa he ali‘i
Hānau ka mauna, he keiki mauna nā Kea...
(Puku‘i & Korn, 1973, p.17)

No laila, kuhikuhi ‘ia ma ia mele, he kupuna ‘o Mauna Kea no nā mamō a Wākea. ‘Auhea ‘oukou?

‘A‘ole ‘o Kea wale nō ke kupuna akua i ho‘omana‘o ‘ia ma muli o ka hana huliāmahi o ka mauna. ‘O nā kūpuna akua wāhine, ‘o Polī‘ahu me Lilinoe, kekahi o nā inoa i ho‘omana‘o ‘ia. Inā ua huaka‘i ‘oe e ‘kūkia‘imauna’ ua ‘ike paha ‘oe i ka hula

pahu a Mary Kawena Puku‘i i haku ai no Polī‘ahu. Maopopo ia‘u i o FB a me nā waha ‘ōlelo, ua hula ‘o Hālau Mōhalu ‘Ilima a me Hālau Pua Ali‘i ‘Ilima. Ulu ka ‘ilima!

A ua ‘ō‘ili hou mai kekahi ‘ike kupanaha ia‘u a iā ‘oe paha inā he mamō a Pauahi nō ‘oe. Ma‘a nō mākou (KS ‘75. a.p.a) i ka mele ‘ana iā “Pauahi o Ka Lani” ma ka Lā Ho‘omana‘o no ke Kamāli‘iwahine ‘o Pauahi ma Kēkēmapa 19; akā, ‘a‘ole ma‘a mākou i ka mele ‘ana o kēia paukū i ‘imi ‘ia a loa‘a e Kīhei de Silva (2006):

Lilinoe Poliahu
Waiau Kahoupokane
Na kupuna kamaaina
O nei kuahiwi
(retrieved at <https://apps.ksbe.edu/kai-wakiloumoku/kalcinamanu>).

Ma kēia paukū o luna i hō‘ike ai ka haku mele i ka pilikana aloha me nā kūpuna o ka mauna. Na Lili‘u i haku i kēia mele inoa ‘o “Pauahi o Ka Lani” no kona kaikua‘ana ‘o Pauahi ma ka makahiki 1868. Ua kipa ‘o Lili‘u lāua ‘o Pauahi i ka mokupuni ‘o Hawai‘i a ua noho lāua ma Mānā e like me ka lālani mua o ke mele i ha‘i mai, “Noho ana ka wahine i ike anu o Mānā.”

No Laila, e like me ke ‘ano o nā kūpuna puni palapala e kākau i leka ai ‘ole i mele

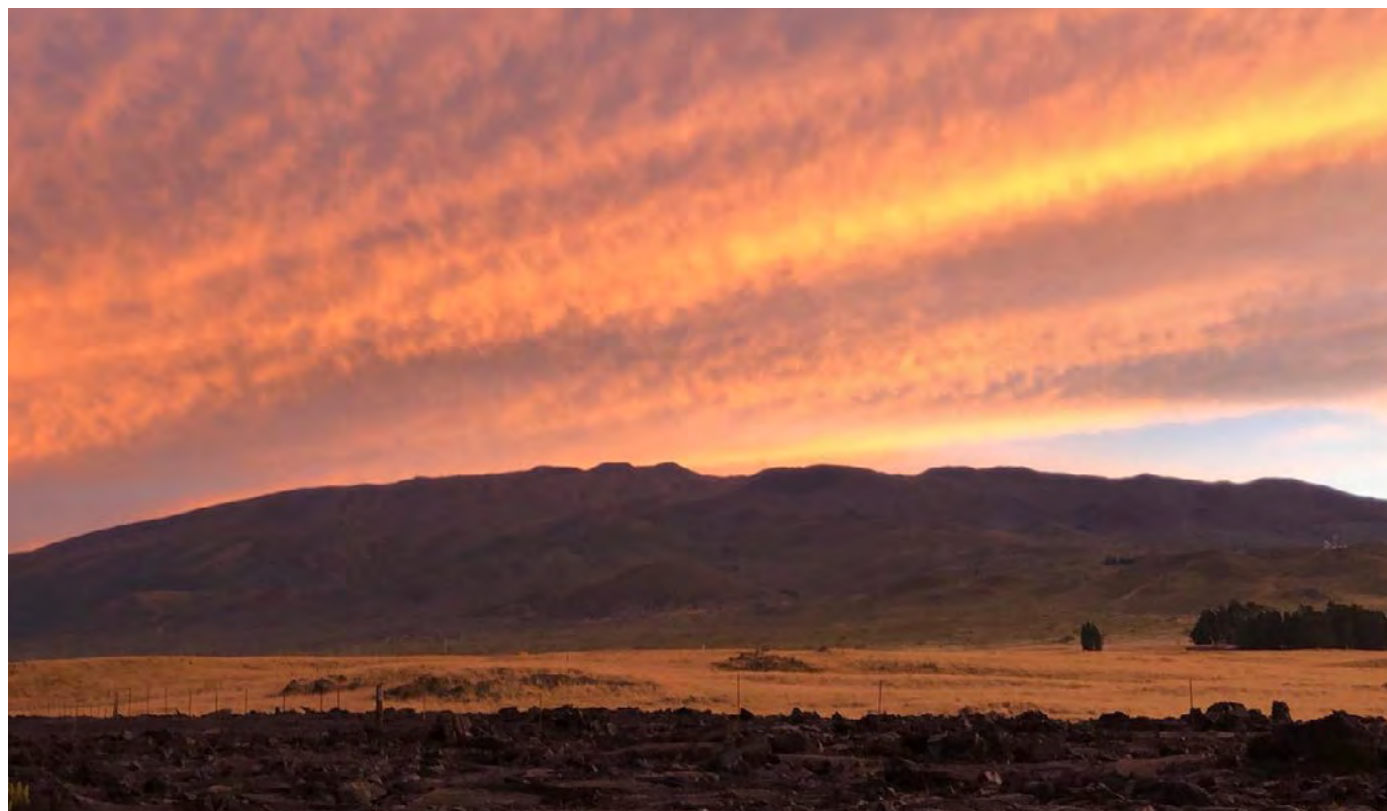
a ho‘ouna i ka nūpepa, eia ka‘u mele no nā akua ‘aumākua o ka mauna. Ua ho‘oulu ‘ia wau e haku i mele e ka ‘i‘ini o Lili‘u lāua ‘o Puku‘i e ho‘āno a e ho‘omana‘o i “na kupuna kamaaina o nei kuahiwi.” Eia nō ka‘u “leka” nō ho‘i a eia au ke koi nei iā ‘oe e ho‘ouna i kāu leka oe, kāu mele oe, kāu ki‘i oe no Mauna Kea iā *Ka Wai Ola o OHA*. I loko nō o ke mele o lalo nei ko‘u mau mana‘o. Na ‘oukou e mahu‘i i ke kaona o ka‘u mele hula pahu:

‘O Lilinoe i ke kualono o Maunakea
Noho a lono ana i ke kulcana a‘o Waiau
I ke au mālamalama a‘o Wākea
Ea mai Maunaloa me Hualālai lā
Me nā pu‘u kinikini a‘o Waimea lā e.

Kāko‘o nā Kōhala a me Haleakalā
A hiki mai ‘o Ka‘ala me Wai‘ale‘ale
Kamakou, Pāni‘au me Lāna‘ihale
Mai Mauna Denali a‘i Mauna Taranaki
Nā mauna hulu kupuna a‘o kākou lā e.

He kapu kalukalu ko Lilinoe
‘O ka noe huhuhune o ke kualono
‘Uhi pū ‘o Lihau i ke kuahiwi.
Hoaka Kūkahau‘ula me Kahoupokāne
Kupanaha ke kapu aloha o Pu‘u Huluhulu
lā e.

(K. Akana, August 2019, ‘a‘ole na‘e pau).
Aloha kākou! Ua ‘ikea! ■



Awe inspiring sunrise at Mauna Kea. - Photo: Chaze Pacheco

KA WAI OLA CROSSWORD PUZZLE

By Kawena Lei Carvalho-Mattos & Kuualahopauole Lau

Ua maka'ala? Have you been paying attention?

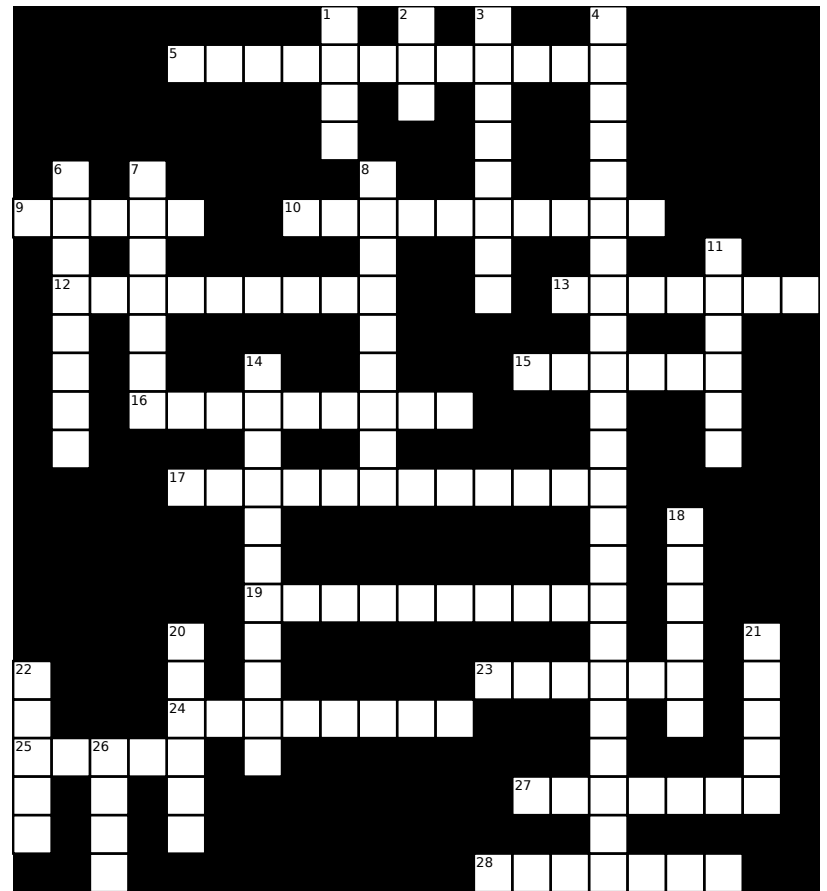
Answers for this crossword puzzle can be found through out the pages of this issue of Ka Wai Ola. Please do not include any spaces, special characters, or diacriticals (*'okina and kahakō) in your answers.

ACROSS

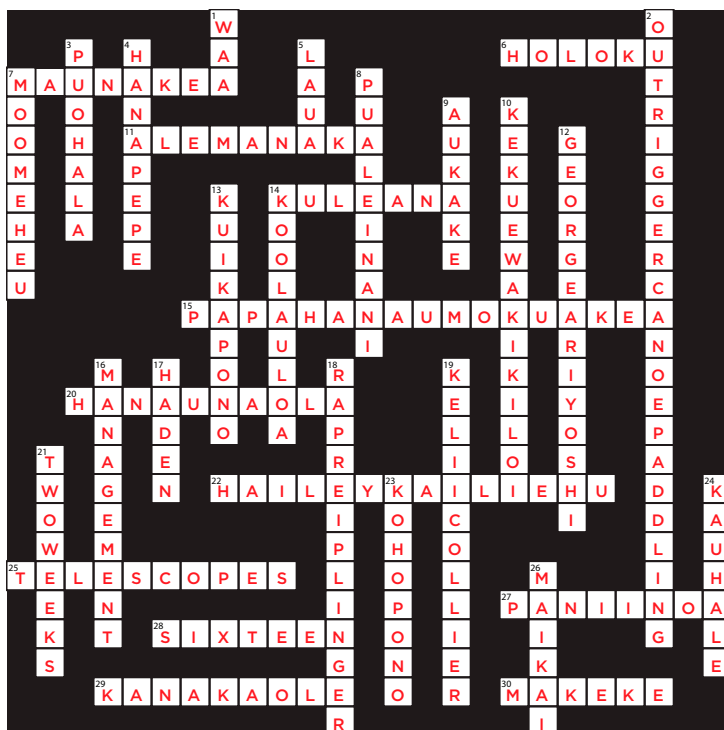
- 5 Native Hawaiian term for political prisoners
- 9 _____ Keawe, singer shown on Hawaiian Language page
- 10 Director of prison documentary
- 12 Hawaiian word for ancestral bones
- 13 Name of Arizona-based prison
- 15 Hawaiian word for salt
- 16 British symbol found on Hawaiian flag
- 17 Second newspaper in the world to print in color
- 19 Documentary of pa'ahao in Arizona
- 23 Largest prison on O'ahu
- 24 Location of Kaua'i saltponds
- 25 13-year-old Native Hawaiian arrested by the Republic
- 27 Hawaiian word for stories
- 28 Hawaiian word for grandchildren

DOWN

- 1 ____ reform, legislative bill passed in 2019
- 2 Hawaiian word for flag
- 3 Diplomat who confirmed Hawai'i's independence
- 4 Legal group with the acronym NHLC
- 6 Hawaiian _____ Card
- 7 Kupuna deity on Mauna Kea
- 8 Hawaiian word for theatre
- 11 _____ American Journalist Association
- 14 Hawaiian peace-making and reconciliation process
- 18 Hawaiian name for inmate
- 20 Moon shown on September 9, 2019
- 21 Prince arrested for his role in 1895 rebellion
- 22 Mauna a _____
- 26 Hawaiian word for lawyer



'AUKAKE CROSSWORD PUZZLE ANSWERS



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CALENDAR LISTINGS

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



kepakemapa

The conclusion to the annual Aloha Festivals ends with the Annual Floral Parade from Ala Moana to Kapi'olani Park - Photo: Daniela Duncan

'ONIPA'A: CELEBRATE THE 181ST BIRTHDAY OF QUEEN LILI'UOKALANI

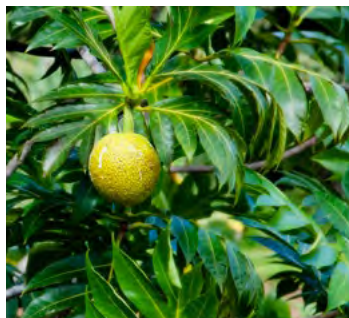
The free event will include live musical performances, hula, Hawaiian cultural practitioners, palace tours, 'ono food and living history walks in celebration of Queen Lili'uokalani's birthday. Admission to 'Iolani Palace is free for this special one-day event. Sponsored by OHA.

KAULUHIWAOLELE MAUI FIBER ARTS CONFERENCE
Sep. 4 - 7, 8 a.m. to 5 p.m.

Participants will be immersed in weaving, developing and honing skills and techniques of this ancient Hawaiian art. New and expanded options for weaving classes will include pū hala, 'ie'ie, kōkō and 'upena. Classes are for registrants only, the public is welcome to attend the Kauluhiwaolele Festival on Friday and Saturday. Weaving workshops will be held in the lobby for any skill level. Daily presentations by knowledgeable kumu will cover related fiber arts topics. Registration subject to availability. For more information or to register online go to www.kauluhiwaolele.com.

HAWAIIAN CULTURAL VALUES TRAINING
Sep. 11, 2:30 to 5 p.m.

This introductory 2.5 hour class will foster a sense of belonging, encourage personal initiative, and build a collective knowledge of the history of place. This class will equip the staff with the tools to ensure that visitors' needs are met with a high level of satisfaction and that their experience is healing and exemplary. There is no cost to attend the session however, you MUST be currently employed in the State of Hawai'i by an organization that is directly engaged in business within Hawai'i's visitor industry. Maximum number of attendees 150. Register online at eventbrite.com

LĀ ULU: BREADFRUIT DAY AT MAUI NUI BOTANICAL GARDEN

Sep. 7, 10 a.m. to 3 p.m.

Sponsored by the Hawai'i Tourism Authority, Maui Nui Botanical Gardens will host the 3rd annual

Lā Ulu: Breadfruit Day! This free community event will include food booths, breadfruit cooking demonstrations, Pacific ulu varieties for sale, Hawaiian plant sale, free cultural activities, Hawaiian music and hula! For more information and to get involved, visit www.mnbg.org/LaUlu.html

KŪ MAI KA HULA 2019
Sep. 14, 1 p.m.

Male and female dancers perform both kahiko and 'auana hula stylings. Expect to see hālau competing in a level of performance as in more well-known competitions. Attendees can browse and shop displays of made-in-Hawai'i products from an array of crafters and artisans before and throughout the Saturday performances. A full selection of food & beverages will be available for purchase in the Yokouchi Pavilion Courtyard, Maui Arts & Cultural Center. Tickets: \$25, 10% discount for MACC Members and half-price kids under 12 (plus applicable fees) Tickets on sale: Friday, August 9.

KAUA'I MUSEUM PRESENTS ROBERT CAZIMERO IN CONCERT
Sep. 19, 5:30 p.m. to 8:30 p.m.

Join world renowned Kumu Hula and musician, Robert Cazimero in this intimate concert where he will share a celebration of mele (music),

73RD ANNUAL FLORAL PARADE

Sep. 28, 9 a.m. to 12 p.m.

Aloha Festivals officially ends with a colorful procession of Hawaiian culture through Waikiki at the 73rd Annual Floral Parade. Watch intricate floats decorated with a rainbow of fresh flowers and men and women on horseback showcasing the traditional art of pā'ū riding. Participants from marching bands to hālau hula to civic leaders display the unique aloha spirit that unites Hawai'i's community. From Ala Moana Park through Kalākaua Avenue to Kapi'olani Park. OHA is a proud sponsor of this year's Aloha Festival.

dinner, and a night of entertainment at Kaumakapili Church. Seats are limited. For tickets please see a church member or contact 808-845-0908 or email office@kaumakapili.org

MELE NO LILI'UOKALANI

Sep. 21, 5:30 to 8 p.m.

The 2019 Mele Series will honor sibling ali'i composers: Princess Likelike, Prince Leleiohōkū, Queen Lili'uokalani, and King Kalākaua, collectively known as Nā Lani 'Ehā. This evening will feature their compositions performed by an array of professional musicians. There will be Hula Hālau from our community, local choirs, and classical quartets performing alongside the featured bands. Discounted tickets are available for the series that will allow you to see all 4 mele programs during the year! \$30/person in advance \$35/person at the door \$100/person for a series ticket.

KEIKI KALO

Sep. 21 and 28, 9 to 10 a.m.

Celebrating the beauty, versatility, and importance of kalo to the land and culture of Hawai'i, this theatrically immersive piece promotes aloha 'āina and is intended for very young audiences and their guests. Keiki Kalo is an expedition of the senses, offering an intimate look into the glorious worlds that flow in and out from the life of a single plant. Recommended for ages 0-4. Floor and bench seating. Please contact kyouth@hawaii.edu or call 808-956-2591 for more information. Ticket sales begin September 2, 2019 and will be available online at etickethawaii.com, by phone at 944-2697, at Campus Center, at the Stan Sheriff Box Office, and at the Kennedy Theatre Box Office (during open hours).

NĀ WĀHINE O KE KAI MOLOKA'I TO O'AHU RACE 2019

Sep. 22











The 41 mile race from Hale o Lono Harbor in Moloka'i to Duke Kahanamoku Beach in Waikiki attracts generations of paddlers from across the state and world. Sponsored by OHA. ■











KAUMAKAPILI CHURCH 48TH ANNUAL SIT-DOWN LŪ'AU











Sep. 21, 5 to 7 p.m.

Enjoy the 'Ohana style sit-down

Māhoe Hope - kekemapa 1-30, 2019

	Sunday Lapule	Monday Po'akahi	Tuesday Po'aluā	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'aluā
HOONUI	1	2	3	4	5	6	7	8	9	10
	Kū Lua	Kū Kolu	Kū Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Kū Kolu	'Ole Pau	Huna	Mōhalu	Hua
	 LAWAI'A Good fishing MAHI'AI Plant 'uala, kalo, ma'ā	 LAWAI'A Good fishing MAHI'AI Plant 'uala, kalo, ma'ā	 LAWAI'A Good fishing MAHI'AI Plant 'uala and kalo	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.	 LAWAI'A Good fishing MAHI'AI Plant ipu and root plants	 LAWAI'A Good fishing MAHI'AI Plant ipu, kalo & flowering plants	 LAWAI'A Good fishing MAHI'AI Plant 'uala, ipu & fruit plants

	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'aluā	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima
POEPOE	11	12	13	14	15	16	17	18	19	20
	Akua	Hoku	Māhealani	Kulu	Lā'au Kū Kahi	Lā'au Kū Lua	Lā'au Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Pau
	 LAWAI'A Good fishing MAHI'AI Plant kalo, 'uala, ma'ā & corn	 LAWAI'A Good fishing MAHI'AI Plant kalo, 'uala, ma'ā & root plants	 LAWAI'A Excellent fishing MAHI'AI Excellent planting	 LAWAI'A Good fishing MAHI'AI Plant 'uala & melons	 LAWAI'A Good fishing MAHI'AI Plant ma'ā, 'ulu & other trees	 LAWAI'A Good fishing MAHI'AI Plant ma'ā, 'ulu & other trees	 LAWAI'A Good fishing MAHI'AI Plant ma'ā, 'ulu & other trees	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.	 LAWAI'A Poor fishing MAHI'AI Unproductive planting. Preparation day.

	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'aluā	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi
HOEMI	21	22	23	24	25	26	27	28	29	30
	Kāloa Kū Kahi	Kāloa Kū Lua	Kāloa Pau	Kāne	Lono	Mauli	Muku	Hilo	Hoaka	Kū Kahi
	 LAWAI'A Good fishing MAHI'AI Plant ma'ā, 'ohe, kō & vined plants	 LAWAI'A Good fishing MAHI'AI Plant ma'ā, 'ohe, kō & wauke	 LAWAI'A Excellent fishing MAHI'AI Unproductive planting	 LAWAI'A No fishing MAHI'AI No planting	 LAWAI'A No fishing MAHI'AI Plant ipu & melons	 LAWAI'A Good fishing MAHI'AI Plant dark green vegetation	 LAWAI'A Good fishing MAHI'AI Plant ma'ā, kō & trees	 LAWAI'A Excellent fishing MAHI'AI Unproductive planting	 LAWAI'A Good fishing MAHI'AI Unproductive planting	 LAWAI'A Good fishing MAHI'AI Plant 'uala, kalo, ma'ā

About This Calendar

In the traditional Hawaiian calendar, the 29.5-day mahina (moon) cycle is divided into three anahulu (10-day periods): ho'onui (growing bigger), beginning on the first visible crescent; poepoe (round or full); and emi (decreasing). The traditional names of the Hawaiian moon months and phases may vary by island and moku (district). This calendar uses the O'ahu moon phases listed in the Hawaiian Almanac by Clarice Taylor.

Source: http://www.kamehamehapublishing.org/_assets/publishing/multimedia/apps/mooncalendar/index.html

Why does the Hawaiian Registry Card expire?



By David Greer

The most common question posed to OHA's Hawaiian Registry Program (HRP) is regarding the expiration date on the Hawaiian Registry card. Why does the Hawaiian Registry card expire after 5 years? It's a good question. After all, a person's ancestry doesn't change over time, so why does HRP require beneficiaries to renew their card when their Hawaiian ancestry is already verified?

There are two reasons.

First and foremost, having beneficiaries renew their cards allows them to provide OHA with their current contact information. Any changes to a beneficiary's address, phone number, email or name will be captured and updated in the renewal process. It is also an opportunity to create a new card for the beneficiary with a current photo.

The second reason is that renewing registry cards gives HRP the chance to ensure that a beneficiary's Hawaiian ancestry has been verified under current ancestry verification requirements. HRP is charged with verifying ancestry through biological parentage and works diligently

to ensure their verification methods do this. Over the years they have improved the verification methodology and requirements.

For example, in just 4 years the Hawaiian Registry Form has changed significantly. Beneficiaries who recently renewed their cards may have noticed that the current form requires more ancestry information than did the previous version.

Ancestry verification is not merely a matter of reviewing documents to see if the word "Hawaiian" is listed. Verification is much more involved. Ancestry is not always listed – or may be listed incorrectly – on a person's documents for any number of reasons. A verifier needs to be able to identify inconsistencies in the documents they review and appropriately deal with each situation that arises. HRP is committed to ensuring that its verification processes and methodologies protect all OHA beneficiaries.

For these reasons, all renewals are re-reviewed and re-verified. If verifiers see something HRP did not know to look for in the past, they may request more documentation to ensure Hawaiian ancestry is properly verified. ■



*18th Annual
Native Hawaiian
Convention*

ULU O KA LA

NAVIGATING THE WAY FORWARD

September 21-25, 2019

The Native Hawaiian Convention is the largest convening of Native Hawaiians and Pacific Islanders in Hawai'i, bringing together cultural practitioners, educators, health care and housing providers, business leaders, kupuna and future leaders from our next generation.

5 days

17 awards

40 workshops

100 vendors

200 speakers

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COUNCIL for NATIVE HAWAIIAN ADVANCEMENT



NATIVE HAWAIIAN INVITATIONAL

2019

September 21-22, CNHA is hosting the 1st annual Native Hawaiian Invitational basketball tournament with 20 divisions for youth and adult players.

Coed: grade 3
Girls: grads 5, 7, 9, Varsity
Boys: grads 5, 7, 9, Varsity
Women: 35+, 40+, 50+, Open
Men: 35+, 40+, 50+, Open

Registration closes September 15.
www.hawaiiancouncil.org/convention



COUNCIL for NATIVE HAWAIIAN ADVANCEMENT

Recruiting a new OHA CEO

The Office of Hawaiian Affairs (OHA) is guided by the vision and mission to ensure the perpetuation of the culture, to protect the entitlements of Native Hawaiians, and to build a strong and healthy Hawaiian people and nation.

The Board of Trustees (BOT) for the OHA seeks to hire a Chief Executive Officer (CEO) to implement the policies, rules, and directives adopted by the BOT. The CEO guides the organization's operations within the parameters established by the BOT in response to the concerns of the OHA's beneficiaries. The CEO manages the internal operations of the OHA by providing leadership, guidance, direction and executive oversight. Additionally, the CEO works with other agencies, public and private, that also serve Native Hawaiians consistent with the OHA's mission of bettering the conditions for all Hawaiians.

The ideal candidate will possess the following competencies and qualifications:

Trustee Relations: The CEO is selected by the BOT as the principal executive of the OHA and is delegated the responsibility for the management of the OHA which includes developing and overseeing organizational structures, systems and procedures.

Leadership & Engagement: Establishes clear vision and direction for the OHA staff and ensures that the OHA's mission, core values, and principles are understood and put into practice. Effectively mentors and empowers staff to create a healthy, positive, and culturally grounded environment.

Advocacy: The CEO serves as a legislative advocate on behalf of the BOT and the OHA.

Fiscal & Asset Responsibility & Compliance: The CEO is responsible for fiscal and budget oversight and carries out the management of the OHA's

Native Hawaiian Trust Fund (NHTF) in accordance with the NHTF Investment Policy adopted by the BOT.

Community Relations: Is an effective liaison between the BOT, the OHA and the Hawaiian community.

-At least ten (10) years experience as a senior executive for a non-profit or for-profit organization/company, public administration, and/or executive leadership experience required, of which the last five years must be at executive or leadership levels. Experience working closely with government, preferably at the state level.

-Graduate degree in public administration, political science, business administration, or related field; relevant experience may substitute for degree requirements.

-Experience in working with the Native Hawaiian community and organizations.

-Experience in working with legislative matters both at the state and federal levels.

Interested candidates should submit a resume and cover letter describing qualifications and interest in the position to Marie Kumabe at marie@kumabehr.com by September 30, 2019 for full consideration. Review of applications will begin immediately and will continue until the position is filled. The complete job description and qualifications are available at:

<http://bit.ly/OHA-ChiefExecutiveOfficer>

We are an Equal Opportunity Employer. ■

EMPLOYMENT WITH OHA

The Office of Hawaiian Affairs is seeking candidates for the following positions:

- Commercial Property Manager
- Communications Specialist IV
- Community Outreach Advocate
- Compliance Specialist III
- Grants Specialist IV
- Human Resources Manager
- Information Technology Specialist
- Legal Counsel
- Public Policy Advocate III
- Public Policy Advocate IV
- Special Projects Research Analyst

For details about these positions and other positions available, please visit www.oaha.org/jobs.



KEONEPOKO IKI AHUPUA'A
ASM Affiliates is preparing a Cultural Impact Assessment (CIA) to support proposed development of TMK: (3) 1-5-009:056, located in Keonepoko Iki Ahupua'a, Puna District, Island of Hawai'i. We are seeking consultation with any community members that might have knowledge of traditional cultural uses

of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject properties, which may be impacted by the proposed project. If you have and can share any such information please contact Ivana Hall ihall@asmaffiliates.com, or Aoloa Santos asantos@asmaffiliates.com, phone (808)

969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720.

PU'UNANI HOMESTEAD

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional, previously or on-going, cultural activities within or near the proposed Pu'unani Homestead project area. The proposed project will consist of the development of a State of Hawai'i, Department of Hawaiian Home Lands (DHHL) subdivision comprised of 137 turn-key homes and 24 vacant lots, to a total of 161 homes and lots, to be located in Waikapū Ahupua'a, Wailuku District, Island of Maui, Hawai'i [TMK: (2) 3-5-002:002]. The 48.23-acre project area is owned by the State of Hawai'i, Department of Hawaiian Home Lands.

CULTURAL IMPACT ASSESSMENT NOTICE

Information requested by Scientific Consultant Services, Inc. of past and ongoing cultural practices on 5.0499 acres of land in Kūkūau 1st Ahupua'a, South Hilo District, Island of Hawai'i, TMK: (3) 2-4-025: 048, 053 and 080. Please respond within 30 days to Glenn Escott at (808) 938-0968.

CULTURAL IMPACT ASSESSMENT NOTICE

Honua Consulting is preparing a Cultural Impact Assessment (CIA) in conjunction with the Environmental Impact Statement (EIS) for the New Aloha Stadium Entertainment District. The Proposed Action will encompass the construction of a new stadium facility in addition to related ancillary development that will serve to create a New Aloha Stadium Entertainment District on the existing Aloha Stadium site in Hālawā. The existing Aloha Stadium site is an 88-acre parcel located on the southern portion of the island of O'ahu. The project area is located within the ahupua'a of Hālawā in the moku of 'Ewa, Tax Map Key (TMK) (1) 9-9-003:61. Honua Consulting is conducting primary research both in English and 'Ōlelo Hawai'i to

identify valued cultural, historical, or natural resources in the project area, including the extent to which traditional and customary Native Hawaiian rights are or were historically exercised in the project area or surrounding ahupua'a. We are seeking to interview and consult with cultural or lineal descendants or other knowledgeable individuals who may have information about cultural resources and practices in the project area or surrounding ahupua'a. Interested parties may contact Dr. Kehaulani Watson by email at admin@honuaconsulting.com, by phone at (808) 392-1617, or via USPS at 4348 Wai'ālae Ave. #254 Honolulu, HI 96816.

BURIAL NOTICE: KA'OHE 1ST AND 3RD AHUPUA'A, SOUTH KONA DISTRICT, HAWAII ISLAND, HAWAII

Notice is hereby given that human remains were documented during an Archaeological Inventory Survey of 71.908 acres of land [TMK: (3) 8-7-009: 005] in Ka'ohe 1st and 3rd Ahupua'a, South Kona District, Hawai'i Island, Hawai'i. The lands are associated with Land Grant 1973 to Pahua. The Waha family and Victorine family were also associated with the property in more recent times. Proper treatment shall occur in accordance with Hawai'i Revised Statutes, Chapter 6E regarding unmarked grave sites. The property owner proposes to preserve the burials in place for perpetuity, in accordance with a plan prepared in consultation with identified descendants and with the approval of the Hawai'i Island Burial Council and SHPD. Interested persons are hereby requested to contact Jordan Kea Calpito, Burial Sites Specialist, State Historic Preservation Division (SHPD), (808) 933-7650, 40 Po'okela Street, Hilo, Hawai'i 96720 or Glenn Escott, Scientific Consultant Services, Inc., (808) 938-0968, PO Box 155 Kea'au, HI. Please respond within 30 days of this notice to discuss appropriate treatment of the remains. Individuals responding must be able to adequately demonstrate lineal and/or cultural connection to the burials on the above referenced land. ■

OHA Board Actions

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

		Board of Trustees									
		Ahu Isa	Ahuna	Akaka	Akiona	Lee	H. Lindsey	R. Lindsey	Machado	Waihe'e	
July 25, 2019	Motion										
Motion to move to approve : that the Board of Trustees approve a Board resolution that implores the governor to take material steps to eliminate the high potential for physical harm to OHA's beneficiaries; expresses its kaumaha over the arrest of Native Hawaiian kūpuna; opposes use of unwarranted force and calls upon the Governor to rescind his Emergency Proclamation; reiterates it has no position on the siting of the TMT on Mauna Kea; and expressly authorizing OHA Administration to take action to advocate for the rights, safety, and well-being of beneficiaries engaging in peaceful protest of the decades long mismanagement of Maunakea, perpetuating Native Hawaiian traditional and customary practices, and exercising their rights to freedom of speech and assembly.	<i>Motion passes with nine AYES</i>	●	●	●	●	●	●	●	●	●	●
August 8, 2019	Motion										
Motion to move to approve : the Proposed Search Process, Job Announcement, and Timeline for the recruitment of candidates for the position of Office of Hawaiian Affairs Chief Executive Officer (CEO).	<i>Motion passes with nine AYES</i>	●	●	●	●	●	●	●	●	●	●

LEGEND

- 'Ae (Yes)
- 'A'ole (No)
- Kānalua (Abstain)
- Excused

Watch Live!

Live streams are available for meetings of all standing committees of the Office of Hawaiian Affairs Board of Trustees.

Live streaming will continue to be available for O'ahu meetings of the Board of Trustees.



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For the live stream, and for a schedule of board and committee meetings visit:

www.OHA.org/about/board-trustees

Caring for ancestors



A second conference on Iwi Kupuna issues was convened in July at the University of Hawai'i Kamakākūokalani Center for Hawaiian Studies.

Manu Ka'iama served as the moderator.

Kamuela Kala'i spoke about the ongoing problem at Kawaiha'o Church, where disinterred iwi kupuna have been in the basement of the historic church for over ten years. The descendants and the church will be proposing a burial treatment to the Oahu Island Burial Council.

Descendants of kupuna buried at

Kawaiha'o are planning a series of peaceful demonstrations to call attention to the ongoing desecration.

Terri Keko'olani spoke about her efforts to reinter thousands of kupuna unearthed by the American military at their bases located at Mokapu and Lihu'e.

Keoni Alvarez shared an inspirational story about buying his family's ancestral lands on the Big Island in order to preserve his family's iwi.

"Everyone has kuleana; we all have to step up to the plate," Kala'i said. ■



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

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Eō Moloka'i!

I was humbled to host OHA's annual visit and the Board's meetings on Moloka'i in August, giving the people of Moloka'i the chance to share their mana'o with the Board of Trustees, and being able to highlight some of OHA's ongoing advocacy and other work with Moloka'i.

Our meetings began with 'oli and protocol from the students of Ke Kula Kaiapuni o Kualapu'u, and when protocol was pau, they transitioned into Moloka'i Nui A Hina. It was the perfect way to set the tone for our discussions and allowed the keiki to share their pride for Moloka'i with OHA. Many in the room joined along as the keiki sang:

Ua like no a like

Me ku'u one hānau

Ke po'okela i ka piko o nā kuahiwi

Me Moloka'i nui a Hina

'Āina i ka wehiwehi

E ho'i no au e pili

Our meeting continued with scheduled community presentations and community concerns, all addressing wide arrays of concerns for the island. OHA program line staff were on hand for direct follow-up with community members.

The second day of our meetings began with a site visit to the Kauluwai Wells, which was both in follow-up to a presentation the Board previously received from the United States Geological Survey (USGS), and in preparation for an additional presentation from the Department of Hawaiian Home Lands. These presentations regarded preliminary fundings on a decade-long study of groundwater recharge and availability in central and eastern Moloka'i, funding by the Department of Hawaiian Home Lands, the Maui Department of Water Supply, and OHA.

This issue is of such importance that OHA's interim Chief Executive Officer, Sylvia Hussey, Ed.D., submitted comments to the Commission Water Resource Management on the Water Resource Protection Plan (WRPP), stating:



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i

"OHA recognizes that many of the tenets of the OHA Water Policy are also identified as new initiatives and emerging water resources issues to be addressed in the 2019 WRPP update by the Water Commission and its staff. We look forward to the Water Commission's progress in these areas and to future collaborative opportunities between our agencies."

"[The study], should upon its publication constitute part of the best available information that can be used to effectively manage groundwater withdrawals from central and eastern Moloka'i, and to guide long-range plans for any future development of Moloka'i's water resources. The study's final results will be published in the coming months and OHA expects that these results will be able to support a future review of the sustainable yield for the Kualapu'u aquifer that better accounts for current and future groundwater pumping distribution scenarios across the system."

OHA's comments also recognize that wai is central to the Native Hawaiian worldview and who we are as a people, connecting past, present, and future generations. Further, OHA supports Native Hawaiians' fundamental needs and rights to water for all lands as well as for robust traditional and customary practices throughout Hawai'i. The site visit was crucial for OHA Trustees and program staff to see firsthand the issues discussed in the report, and I mahalo those at USGS, DHHL, and OHA, who have seen this issue through its long journey.

It was humbling for me to bring the Board of Trustees to Moloka'i, an island I am proud to call home and an island who has granted me the important kuleana of representing them since 1996. Mahalo Moloka'i for coming out to make your voices heard.

The Board concludes its neighbor island travels this month with our Hawai'i Island meetings, hosted by Hawai'i Island Trustee, Robert K Lindsey Jr, on September 18 and 19. ■

Maunakea

Written and Researched by
Robert Manu Gay

First and foremost, there are only two names for the highest mountain in Hawai'i. Maunakea is a compound word which literally means "white mountain" its poetic name is Poliahu. Maunakea was never called or known by the epithet, Mauna-a-Wakea.

Who was Wakea? Wakea was a Ra'i'atean chief born in about the year 0 to 166 A.D. Wakea was the son of Kahiko (k) and Kupu-lana-kehau (w) circa 0 to 144 A.D. He married the Tahitian chiefess Papa.

The island of Tahiti was characterized by the saying "Tahiti-a-Manahune". Manahune is the Tahitian equivalent of the Hawaiian term for maka'āinana the commoners because Tahiti did not follow the stratified hierarchy of the Ra'i'atean Ariki system and was populated without the strict hierarchy of the chiefs and priests.

The marriage of Papa to Wakea was a social and political arrangement to secure an alliance of peace between the two island chiefdoms. Neither Wakea or his wife Papa were the first progenitors of the Hawaiian people or race.

The Hawaiian story of Wakea is a cultural appropriation of an older tradition of the Ra'i'atea chief Wakea. He is the name sake of an even older Polynesian ancestor 'Atea or Vatea. Wakea was never worshipped in Hawai'i as an akua, kupua or 'aumakua. Wakea and his wife Papa never lived or emigrated to Hawai'i, she died and was buried in Waieri on the island of Tahiti. The Hawaiian people left Tahiti centuries later than the period associated with Wakea and Papa. Therefore, we can conclude that there is no historical or cultural link to Maunakea and the Ra'i'atean chief Wakea. Hawai'i was named after the ancestral homeland Hawaiki the island known as Ra'i'atea which in turn was named after the older ancestral homeland in Samoa the island of Savai'i. ■

The Kumulipo chant was composed for and dedicated to the Ka'u chief Kalani-Nui-I-ama-mao circa 1700 A.D. He was the



Brendon Kalei'aina Lee

Vice Chair,
Trustee, At-large

father of Kalani'opu'u, Kahiwaokalani and Keouakupuapaikalaninui one of two reputed biological fathers of Kamehameha I. The Kumulipo myth was a local transformation, a borrowing of older Tahitian cultural material. In the Kumulipo Papa is said to give birth to the Hawaiian Islands. This concept is taken from the ancient cosmogonic tradition of the creation myths of the primordial pair

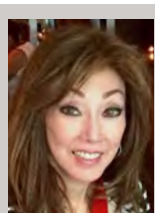
one male and one female and is a late poetic modification, a localized Hawai'i island Ka'u revision composed to honor Kamehameha I grandfather Kalaninui'iamamao who was born after 1700.

In the Kumulipo in the thirteenth section there is a brief mention of Wakea's deception of Papa, and how and why the kapu were first created and imposed, and then the birth of Hāloa the first and his brother Hāloa the second the embryo Long-stalk and the living son Hāloa. At line 1951 Hāloa's name is thrust into the list of grandchildren with whom Haumea "slept" (moe) fusing an older tradition of Haumea with Papa. Wakea plays an insignificant role in the Kumulipo in the final genealogical tradition of the Kumulipo. And in the final section Wakea and Papa do not appear there at all.

The story of Wakea is a transformation, a modification and borrowing of the Polynesian traditions associated with 'Atea or Vatea an ancient genealogical myth. The Kumulipo is a relatively recent composition borrowing from older Tahitian traditions which were either lost or forgotten. Hawaiian religious and spiritual theological traditions are based on the concept of ancestral veneration and a cosmogonic origin. These spiritual and religious traditions are based on the 'Oromatua cult worship associated with Ra'i'atea originally called Hawaiki. The story of Wakea and Papa are specifically associated with Hawaiki the island of Ra'i'atea not Hawai'i. ■

A Trustee Can Maximize the Mission through Motivation!

As our warrior brother, Ku Ching, describes it, "I think I see some incremental changes in certain individual trustees and some evolution overall... into OHA getting more interested and playing a more active role on Mauna Kea issues." *Keep the Faith!*



Leina'ala
Ahu Isa, Ph.D.

Trustee, At-large

I remember writing this article in late September of 2015, and the Board of Trustees had just approved the Ad Hoc Committee of Mauna Kea. Our caring Trustees intend to maximize our trust funds so we can assist greatly in fulfilling the Mission by being able to help more of our beneficiaries.

Our "mission" and purpose will be to provide funds and to grow them into perpetuity so our generations to come will not go without. Our members will spend time in deliberation, intentional listening, and making decisions that will move OHA forward in its overall mission of carrying out our fiduciary duties.

Choices can be driven from the inside, or from the outside. The impetus to action can arise extrinsically, from sources outside an individual, to gain a reward or avoid a punishment. Or, it can arise from within (intrinsically), related to (a) Authentic needs or as (b) reaction to imposed control. An attempt to impose control may work for a time, but later backfires when the reward or punishment is no longer supplied.

Edward Deci, a humanistic psycholo-

gist whose work is quoted in Kohn, makes a strong case that self-determination trumps control when teachers, parents or managers are trying to promote responsible decision-making. The most authentic power driving choices, he believes, arise when you understand your needs and act in ways that serve those needs. Find details in his book "Why We Do What We Do: Understanding Self-Motivation" (Penguin Books, 1996).

As a former teacher, I want to share with you what I tell my students: Some of you will find my class materials and topics more difficult than others. Indeed, some of you will struggle. But know this: it is my job to support your struggle; and every one of you will exit my class more knowledgeable about the

content, better able to navigate it, and more competent at navigating academics in general, than when you first walked in that door.

And I leave you with one of my favorites: "Hardly anything important happens that doesn't have to do with relationships... It's getting to know people, being interested in them. Life is built on genuine relationships, where trust and integrity are without question. When that is there, there are no limits!"—G.T. Buck, president of Davis and Elkins College, on the roots of motivation (the lead article in online Chronicle of Higher Education, 11-17-09)

Aloha au iā oe!

A hui hou till October, Trustee Leina'ala ■



Mauna Kea is about Connection to PLACE and indigenous VOICE

OHA has been a long-time advocate of rectifying the issue of mismanagement of Mauna Kea, taking exhaustive steps to track and document decades of State of Hawai'i (mis) management of the mauna. OHA has repeatedly called for the protection of indigenous traditions and practices as well as natural and cultural sites, culminating in a lawsuit against the State of Hawai'i and University of Hawai'i regarding Mauna Kea mismanagement.

Today these more formal legal and public policy efforts have been extended by our lahui to more informal and much more authentically indigenous means of expressing our dissatisfaction with the current imposition the mauna faces by those in positions of structural power who have no true connection and reciprocity with the mauna. Given this mixture of structural power and lack of true connection and reciprocity with the mauna it is no wonder decisions have been made that abuse its sacredness.

The saddest part of the issue is that the solutions to the mismanagement of the mauna have been known and publicly expressed for as long as there has been a Mauna Kea "issue". In actuality, the solutions have been known and lived by our people inherently since the first of our kind arrived on these shores thousands of years ago. This alludes to only one thing, the DISMISSIVENESS OF OUR VOICE and the complete lack of connection and TRUE RECIPROCITY WITH PLACE. If the solutions to this problem are as old as our presence in these islands and we continue to express them, yet nothing is being done



Dan
Ahuna

Trustee, Kaua'i
and Ni'ihau

to solve the problem, the issue is that the State of Hawaii and the University of Hawaii continue to hear us, acknowledge that they do hear us, but **JUST DON'T CARE**. This lack of caring and indignity by those in positions of structural power is oppression, negligence, and racism in action and it extends far beyond our protection of just one mauna. On the Mauna Kea issue alone, however, the State of Hawai'i has heard loud and clear what the solutions are and yet still choose to ignore the voice of the indigenous people for five decades and counting. On countless other culturally and ecologically relevant issues the State of Hawaii has ignored the indigenous people's voice for far longer than that.

Getting to the root of our unrest is not complex. The solutions are easy to understand and have been voiced on many occasions. The State of Hawai'i has only to acknowledge that the indigenous peoples' mana'o is valued and will be implemented. This is very easy to do! Kanaka Maoli collective dignity is at stake and there is nothing more meaningful than dignity. As difficult as it is for some who are propped up by structural power to fully grasp and know for themselves, Kanaka Maoli dignity is born from a SENSE AND KNOWING OF PLACE that is one with ourselves, where it is our humble honor to ensure that place and people coexist in true reciprocity.

May those who are disconnected from place come to understand the fullness that we who are connected feel --- for they will surely come to love it; and give them the strength to seek true reciprocity with our 'āina.

Kū Kia'i Mauna ■

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Empowering Hawaiians, Strengthening Hawai'i



Maunakea Presents an Historic Opportunity to Unite the Hawaiian People

EHana Kākou! Maunakea has captured the attention of the world. While the fate of the Thirty Meter Telescope has been the focal point, deeper issues have come to the surface. Proper stewardship of the mauna, unaddressed grievances, and even Hawaiian identity itself, have inspired thousands of Kanaka Maoli to rally. Some have stated that “it’s not about the TMT.”

As for the TMT, recent surveys reflect that Hawaiians do not all hold the same view. A Civil Beat poll published on August 8, 2019 shows that 48% of those surveyed who identified as Hawaiian oppose building the TMT on Maunakea, while 44% support it (7% are neutral/undecided).

The news media largely focus on the conflict between the kia’i, or protectors of the Mauna, and the state government. The less publicized conflict, which is evident to us in the broader Hawaiian community, is the conflict between Hawaiians with differing views on TMT.

Hawaiians on either side of the issue are equipped with sophisticated, valid arguments. But what stands out is what they have in common. Regardless of their stance, they are sincere, passionate and committed. And both sides sense that the time has come for a renewed Hawaiian identity.

I respect the kia’i, and stand with them in calling for pono management of Maunakea. And I commend my colleague, Trustee Hulu Lindsey, for the courage with which she stood in her beliefs, with other kūpuna arrested on the Mauna.

I also respect those Hawaiians who support the TMT for the scientific, educational and economic opportunities it can bring Hawaiians and the world. Theirs is a vision that Maunakea has room for both science and the sacred.

As master navigator Kalepa Baybayan



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

Trustee,
At-large

says, “There is more than enough room for people to have their own practice, cultural practice, scientific research. We just need to have the collective will to share the Mauna.” Some disagree with him. And others disagree with Trustee Hulu Lindsey. But I hope that we can all agree that both of these kupuna deserve our utmost respect and aloha.

Our path forward as a lāhui must first be one of civility and tolerance toward each other.

Secondly, we need to look beyond our differences and build upon our common ground.

For example, I voted in favor of an OHA resolution to provide humanitarian aid to beneficiaries on the Mauna. I proposed that the resolution be amended to also acknowledge OHA beneficiaries who support the TMT. This would have been consistent with OHA’s official position of neutrality on TMT, and OHA’s kuleana to stand by all Hawaiian beneficiaries regardless of their political views. OHA must play a role in bringing people together.

Hopefully, TMT supporters can embrace the deep concerns of the Kia’i Mauna, and in turn the kia’i can consider the values of TMT supporters and explore how reverence for Maunakea can co-exist with the TMT.

Maunakea presents a historic opportunity to all Hawaiians, to unite rather than divide. For divided there is nothing we can do, but united there is nothing that can stop us. If we reduce Maunakea to a win-lose proposition, then almost half of all Hawaiians will be disaffected. That’s a terrible price to pay for not being able to come together. But if we can listen to and respect each other, and embrace what is common between us all, we have a historic opportunity to define ourselves. Let’s realize the significance of this moment, and seize the opportunity to move together in unity as a great lāhui.

E hana kākou! Let’s work together! ■

**FROM MAUKA TO MAKAI...
AND ONLINE!**

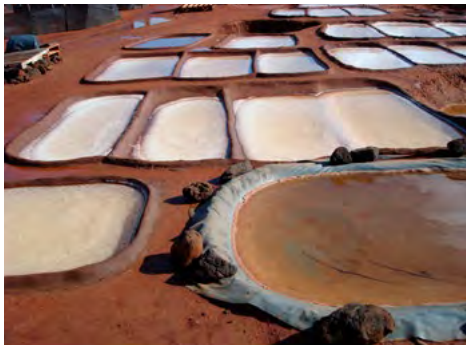
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Protect Pa'akai

The Lo'i Pa'akai 'o 'Ukula ma Hanapēpē forms a rich cultural hub for the production of pa'akai, a culturally significant resource traditionally cultivated and gathered by Kānaka Maoli. When mixed with 'alaea, this salt is vital to preserve mea 'ai, cook, conduct ceremonial blessings, and ward off negative energies. I fondly remember 'alaea being a part of my tūtū. For its unsurpassed value to Kānaka Maoli and its overall significance in Hawai'i's history, the Lo'i Pa'akai 'o 'Ukula ma Hanapēpē is listed on the Hawai'i State Register of Historic Places. Today, the cultural tradition of making pa'akai continues on a small sliver of coastal land in Hanapēpē.

Today, the cultivation of pa'akai is endangered by threats of particulate pollution and chemical runoff that have been of particular concern to practitioners who wish to maintain the quality and safety of their pa'akai. These threats to pa'akai cultivation prove a challenge to Maoli cultural survival throughout Hawai'i where state and county laws have repeatedly failed to sufficiently protect



Salt ponds in Hanapēpē - Photo: Courtesy

sacred cultural practices. If these lo'i can no longer be tended as they have been over a millenium, future generations may never have the opportunity to perpetuate the experience and the healing properties of pa'akai itself.

Protecting pa'akai practitioners remains close to my heart. My aunt, Elizabeth Yamamoto, a former pa'akai practitioner from Kalaupapa, detailed the hard work that goes into preparing pa'akai, including creating the clay beds to the immense hardship that comes with harvesting the pa'akai.

The Kaua'i Planning Commission has the affirmative duty to protect and preserve traditional and customary native Hawaiian rights. In their consideration, the Planning Commission must make specific findings and conclusions considering: 1) identifying potentially impacted cultural and natural

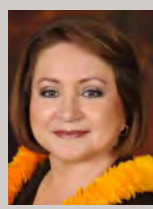
resources and the extent to which traditional and customary practices are exercised in the area; 2) the extent to which those resources will be affected, and; 3) feasible actions that may be taken to reasonably protect Native Hawaiian practices. Given that Hanapēpē is the only area where pa'akai can be cultivated in a traditional manner, considering "whether actions or decisions support and restore cultural integrity as a partial remedy for past harms or perpetuate conditions that continue to undermine cultural survival" is a critical starting point for review.

The Planning Commission must assess "whether a particular action perpetuates the subjugation of ancestral lands, resources, and rights, or attempts to redress historical injustices in a significant way." For years, practitioners have been raising concerns about possible impacts from these helicopter

operations. Added pollution, noise, heavy metal contaminants, and chemical storm water runoff will have significant adverse impacts on the ability of pa'akai practitioners to continue farming in Hanapēpē. These impacts would be additional to other threats, including

sea level rise, a heavily used beach park, houseless residents taking up residence within the flats, a road cutting through the salt beds, a makeshift beach access route blocking drainage, the razing of a nearby forest, and polluted runoff from neighboring agricultural operations and a highway. These numerous impacts provide the basis for the Commission to begin fulfilling its constitutional responsibility to assess potential impacts to resources and mitigation measures associated with Native Hawaiian traditional and customary practices.

As decision makers, we are obligated to work with our Hawaiian communities to employ local laws that will protect and perpetuate our traditional cultural practices in these storied places for future generations. Our pa'akai practitioners are still here. And as long as they are still here, they are still fighting. ■



Carmen "Hulu"
Lindsey
Trustee, Maui

Noe Kalipi – A quest for Justice and Positive Collective Impact

Noelani Kalipi was born and raised in Hilo, Hawai'i. She attended both public and private schools and is a proud graduate of Hilo High School. She attended George Mason University, earning a degree in Government & Politics and Economics. She received her law degree from George Washington University. Throughout her career, she has worked a number of jobs providing her with valuable insight into the diversity of perspectives that people share due to differences in ethnicity, culture, language, socioeconomic status, and life experience. This diversity has helped her to see the world through multiple lenses.

Noe grew up in two very large families, the Correa family (maternal) and the Calles family (paternal). She was raised on baseball and softball fields with both sides of her family being very athletic. Noe is married to Gaylen Kalipi from Moloka'i and they have two children, Hau'oli and Ku'uipo Kalipi. Gaylen and Noe met in Washington, D.C. when she was interning for Senator Daniel K. Akaka as a college student. Aunty Millie Akaka convinced them to date each other and they've been together for the past 28 years.

As an attorney, Noe had the fortune to work in the areas of criminal defense, policy, advocacy, renewable energy, government, project development, systems management, and community empowerment. The quest for justice and positive collective impact has always been her motivation for working very long hours in challenging situations seeking these solutions.

Noe was incredibly lucky to have had very good bosses who afforded her the room to grow. She met Senator Akaka when he was running for Congress for the first time. He told her, a six-year-old, that one day she could work for him. Noe took him up on that promise and enjoyed every opportunity to join him in his quest to serve the people of Hawai'i.



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



Noe Kalipi - Photo: Courtesy

Senator Akaka felt very strongly that it was their kuleana to demonstrate aloha in the U.S. Senate - a very difficult task in an environment where kindness is often mistaken for weakness. Senator Akaka believed in empowerment and self-sufficiency and did as much as he could to empower all people in Hawai'i, including Native Hawaiians. He believed that a process of reconciliation was necessary to address long-standing issues

resulting from the overthrow of the Hawaiian Kingdom and he was confident that with Native Hawaiians at the table, Hawai'i, as a whole, would become stronger and more resilient.

Guided by Senator's wisdom and his values, Noe continues to support positive collective impact by focusing on building relationships and connections between people with diverse perspectives and creating

the necessary space to focus on connection and collaborating despite these differences. Whether at Kohala Institute or via the Hawai'i Leadership Forum, Hawai'i Investment Ready or First Nation Futures Program, she has sought to challenge the concept that we must live in a polarized world with winners and losers. Noe believes that all of us in Hawai'i are fully capable of collaboration and creating new solutions thereby reversing the global trends we are seeing and serving as an example to the rest of the world.

Noe shared this. "We have the tools to succeed. Our willingness to engage, to be curious, to share empathy, to embrace diversity, to continuously learn, and to be accountable for our actions can create new and innovative pathways forward. We shouldn't fear failure, we should fear inaction and the unwillingness to step beyond our comfort zones. I believe our Hawaiian community has the will, the knowledge, and momentum to lead and join with others to create the proactive pathways that make Hawai'i stronger and more resilient." ■

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

2019

COITO – Reunion on July 18, 2020. Place and time (to be announced at a later time), “Catered Lū’au”. Ti shirts, tank tops and genealogy books available. Contact Jeanne Kahanao, 89-475 Mokiae St., Wai’anae, Hawai’i 96792. Phone: (808) 354-7365.

CHARTRAND – Aloha John Francis Carson Chartrand is my Grandfather on my mother’s side. He came to Hawai’i in the 20’s with the Calvary. He married four Hawaiian women in his life and had many children. Mary Keahi Kaohu, Edith Kapule Kalawaia, Margaret Keanalani Claesene and Helen Brown. My mother Isabelle Leina’ala Chartrand Kainoa and brother Harold Kalawaia Chartrand had eleven half siblings. In honor of all the Chartrand ‘Ohana that have passed on, to meet Grandpa Chartrand. We want to plan this a reunion. We need everyone to kokua with your current contact info to cuzin Cami Chartrand 446-5098 email Chartrandreunion2020@gmail.com or John Kainoa 244-8428, johnkainoa61@gmail.com. We look forward to hearing from you. Mahalo John.

HANAPI – The descendants of Lucy Hanapi Bungo, Lily Hanapi Kawelo, and Edward Kawaihoa Hanapi will be holding a family reunion on O’ahu, Hawaii on July 24, 25, and 26, 2020. For more information email Lisa Jaber at ljab3@aol.com or call (808) 220-5404 and leave a message. Mahalo.

HATORI – The descendants of Kantaro Hatori (Hattori) and Lahapa Halana are planning a family reunion on October 12, 2019 on Oahu. Kentaro and Lahapa Hattori had ten children, all of whom have produced descendants: Henry, Susan, Philip, Albert, John, Anna Jennie, Josephine, Carrie, Pio, and Manasey. Please join us to renew relationships, meet new additions, talk story, play games, eat, and to ensure that our keiki know their ‘ohana. The committee is also in the process of updating our genealogy and want it to be ready by our reunion date. For more information contact your ‘ohana rep or Bobbie-Lynn Molina (808) 754-8564 hatorireunion@gmail.com or Lena Abordo hatoriohaha.2016@yahoo.com

KAAA REUNION – Saturday, November 9th, 2019, 9 a.m. to 6 p.m. at Zablun Beach, Nānākuli (across from Nānākuli Ranch). This is a potluck affair. Everyone come and meet your ‘ohana. This is the last Kaaa Reunion I’ll be having due to health reasons. Ti shirts and tank tops will be available as well as genealogy books. Please contact me - Jeanne Kaaa Kahanao at 808-354-7365.

KA’AUHAUKANE – Na Lālā O Ana Lumaukahili’owahinekapu Ka’auhaukane will celebrate our 15th annual ‘ohana ho’olaule’a and pā’ina on Saturday, September 7, 2019, from 9 am to 5 pm, at the Bellows Air Force Station, Picnic Pavilion “5-B.” Deadline to register is Monday, August 26, 2019. To ensure base access, please contact your family representative for everyone attending the potluck lunch. Ana’s makuakane

was Kamokulehua’opanaewa Ka’auhaukane (k) and makuahine was Pailaka Ho’ohua (w). Ana was born March 3, 1845, in Ka’auhuhu, North Kohala, on Hawai’i Island. Her date of death was January 30, 1917. Ana’s kaikua’ana was Kealohapauole Kalaluhi Ka’auhaukane (w). Ana first married Joseph Kaiamakini Kanoholani (k). They had ‘ekolu kamali’i: Joseph Kaiamakini Kanoholani (k), Makini Kanoholani (k) and Mary Kaiamakini Kanoholani (w). Later, she married John Von Iseke, they were blessed with ‘umikumakolu kamali’i: Maria, Elizabeth (Kapuaakuni and McKee), Theresa (Kapiko and Quinn), John Isaacs (Lincoln), Joseph, Antone, Anna, Henry, Louis (Silva), Joseph Joachim (Cockett), Frank (Pereira), Charles (Samerson) and Katherine (Sing). Family representative contacts: Peter Machado 689-0190 (Kapiko and Quinn); Shirleen “Boss” Sturla (619)-890-5106 (Iseke and Kanoholani); Louie Peterson Jr 216-9331 (Isaacs and Iseke); Colleen Tam Loo 729-8662 (McKee); Puanani Orton 235-2226 (McKee).

KULIOHOLANI-KONAWAHINE – ‘Ohana Reunion Save the Date – Saturday June 20, 2020, Waimanalo Hawaiian Homes Hale, 41-253 Hauhole St. Waimanalo. Descendants are from the following ‘Ohana: Henry AhChoy Apua, Amoe Aki Yam, Edward Kau, Harry Aki, Samuel Aki, Alexander Aki, Josephine DeLaura-Crow, Ramona Teves, Veronica Samera, Dorothy Kekuewa, Shirley Hering and Lorna Akiona-Terry. For more information: <https://sites.google.com/site/kaukiohaha/>; <https://www.facebook.com/groups/11706567222891054/>; rosejuly.yam@gmail.com.

HEEN/MEHEULA – Calling all descendants of Chung Mook Heen, known in Hawai’i as Harry A. HEEN married Mary (Mele) Helemika Keaukahalani MEHEULA. Known Children: William Ha’eha’e Heen, Afong Waiuanue, Phoebe Kaenaokalani, Moses Keli’iolono Heen, Eliza (Lulu) Lulukamakani, Ernest Nalanaielua; Robert Kanehailua Kekuaiwahia, Edward Kahakelehu, and George Keawe-a-meheula. Harry may have had other wife’s, we are hoping to connect with that ‘Ohana as well. We are in the planning stages but are looking to do a family reunion sometime in 2020 on O’ahu. Please contact Teave Heen 808-870-7656 teavehee@gmail.com or Curtis Heen curtis.heen@yahoo.com.

WAIPA – The descendants of Waiaha (Kahaipo) Waipa and Piliialoha Kahilihiwa are planning a family reunion on October 11, 12 and 13 at the Haili Tent at Panaewa, Hilo on the Big Island. The following of their 12 children had off-springs: Waiaha Waipa (m. Napua Kaukini, aka Alice Waipa); Leialoha Waipa (m. Kook Fai Akaka; m. Li Tai Ta Ah Hee); Kaamoku Waipa (m. Loke “Rose” Purdy); Limaloa Waipa (m. Kahikini “Lucy” Kaukini); Hanakahi Waipa (m. Margaret Moku); Kanani “aka Puakomela” Waipa (m. Benjamin Ili); Abraham “Apela” Waipa, Sr. (m. Cecilia Kupihe; m. Elizabeth Kainoamaka “Makalia” Kapea). Times and events planned are October 11, 5:00pm

- Pot Luck Pups and Sharing of family trees; October 12, 12:00pm - Workshops, Late Lunch-Early Dinner; October 13, 11:00am - Talk story and light lunch. Contact Krissy Santa Maria 808-756-4951 or Leona Leialoha 808-315-9977 for more information.

'IMI 'OHANA • FAMILY SEARCH

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

ESTRELLA/SOEIRO – I apologize for the latest but the Estrella/Soeiro reunion is cancelled until next summer in 2020. Should you have any questions, please contact: Annette at ulu20hia3@gmail.com or (808) 896-4902.

GRAMBERG – Searching for the descendants or any related ‘ohana of Herman Gramberg and Rose Anakalea. Children of Herman and Rose are Herman “Waha”, Theresa, George, Vivian, Henry “Heine”, Darlynn, and Rosebud. Looking to update genealogical information. Please email gramberg_ohanal@gmail.com. Any information shared is greatly appreciated. Mahalo!

HARBOTTLE – I am looking for information on my great-great grandmother. Her name is Talaimanomateata or Kua’analawa, she was Tahitian and married to or had a child with George Nahalelaau Harbottle. Born in 1815 on O’ahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and Kauhaimokuakama. I know from Edward Hulihue Harbottle’s (my great grandfather) Guardianship court case that when his father George died his mother was on Maui and the case was stopped until she could be in court. When she appeared in court she said it was fine if Edward H. Boyd became his guardian. There are family stories that she had come from an ali’i family of Tahiti and was in Hawai’i as a ward of the court. I have not been able to substantiate this information. If anyone in the family knows where I might look it would be wonderful to know. Please contact me at waiakaphillips@yahoo.com or call 808-936-3946. Mahalo, Noelani Willing Phillips.

HANAWAHINE/KEAUMAU/KEAWE – Looking for the descendants/ancestors of Solomon Hanawahine(1874-1921) and Kane Keaumau Keawe of Ho’okena, South Kona. Kane later changed her name to Alice Keawe. Together they had the following known children and (spouses); Joseph Hanawahine changed to Kanawahine (Koleka Paauhau), George H. K. Hanawahine Sr. (1st wife: Victoria Kaupu 2nd: Julia Keala), Samuel K. Hanawahine (1st wife: Julia Keauhou 2nd: Miriam Dela Cruz), Mary Hanawahine born Kane (Henry Kaioula), Eva Hanawahine (Henry John Silva), Sophie Hanawahine (Fabiano Kealoha), Katy Hanawahine (Yan Gen Pil), and Rachel

Hanawahine (Albert Kamai). Any information on our ‘ohana’s moku’au’hau will be valued. Please contact Quiana Danielson-Vaielua by phone 808-371-9660 or email quianakdv@gmail.com. I am the great-great granddaughter of Solomon Hanawahine and Kane Keawe, great granddaughter of Samuel Hanawahine and Miriam, and grand of Naomi Hanawahine.

HUSSEY – The Hussey family (Alexander & Kaikaula Makaanoe) is updating its genealogy book. Please go to husseyohana.org for more information.

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

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

KAMAKAU – Looking for anyone with information on Abigaila Ellen Hakalaniponi (also known as Poni) Kamakau. Born at Kaopipa/Kaupipa, Kipahulu, Maui on September 3, 1850 and died at Kaheluna (Honolulu) on January 20, 1884. Please contact 808-366-0847 or lruby@hawaii.edu.

KAMEKONA/LOA/KAHAWAI – Searching for genealogy, family members, foster or hānai records for my Great Grandmother, ROSE HIWA KAMEKONA, born June 15, 1909, 1st marriage to George Loa 1927 (one child with/Rose Loa/now Rose Lani), 2nd marriage to Francis Kahawai 1928 - 1929 (three children with), deceased 1935. I am the grand-daughter of Rose Loa/Lani, great grand daughter to ROSE HIWA KAMEKONA. Please call/leave message/text Luana @ (808) 450-0103 or email lkeliko3@gmail.com.

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

KINA/LINCOLN/BAILEY – We are looking for the descendants of the unions of Meleana Kaimuali’i Kina (Moloka’i) and George Walter Lincoln, Nellie Lihue Lincoln and Charles Anson Bailey (Maui), Nellie Lihue Bailey (Maui) and John Domingo Joyce, Pearl “Peachie” Marie K. Bailey (Maui) and West LaFortune, Meleana Wahineho’ohano Nui (Maui/Moloka’i) and Samuel Moewale Kaleo (brother to Charles Lui Ko’oko’o and Kunewa Moewale). We are planning a reunion

for October 2018. Please contact us at: oct2018.reunion@gmail.com or call Phyllis @291-5826, Kanani @ 674-6679, or Moana @ 744-9901. Kuemo (-no)/Kolaimo – Looking for descendants of Japanese drifters who came to O’ahu in 1841, much earlier than the first Japanese immigrants came to Hawai’i. Kuemo or Kuemono (original name is Geomon) came from Tosa, Japan and he naturalized to the Kingdom of Hawai’i on Jan 10, 1845. He lived in Honouliuli as a farmer from 1847 and seems to married to a Hawaiian lady “Hina” on May 20, 1851 according to marriage record. I am also looking for descendants of Kolaimo, who’s original name is Toraeomon of Tosa, Japan and naturalized to the Kingdom of Hawai’i on Feb 13, 1847. He worked as a carpenter under Mr. Heart, married to a Hawaiian lady and died in O’ahu. Please contact Harry 808-777-9187 or harryporterkiawe@gmail.com Mahalo!

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

KAUKA – Looking for descendants or related ‘ohana members of Deborah Chann Loy (DOB: about 1885) Please contact Glenn Ventura at gventura44@gmail.com. Mainly trying to locate sisters of my mother Irene Loy (DOB: 1914) Married John Ventura of Kihei. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka.

MAKUA – Looking for descendants or related ‘ohana members of Henry K. Makua (year of birth: 1907, Honolulu) Father: Joseph K. Makua, Mother: Mary Aukai, Sisters: Malia and Mele. Sons: Henery and Donald Makua. Joseph and Mary may have originated from Kaaui. Looking for genealogical information. Please contact - emakua.makua@gmail.com. Mahalo!

NAGAI/CASTOR/KAMA/MAU/KAUPO – Nagai’s, Castor’s, Kama’s, Mau’s and Kaupu’s are planning a reunion of all first cousins and ‘ohana on October 10-13, 2019 to be held at Pili’au Army Recreational Center in Wai’anae. Please contact Nani Castor-Peck at 206-612-0636 or Tavia Santiago at 808-590-4005 or email Ellen Schaff at chevyxtreme2@yahoo.com.

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

E Ola Maui

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

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

KULEANA LAND HOLDERS

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



Empowering Hawaiians, Strengthening Hawai’i

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OHA OFFICES

HONOLULU

560 N. Nimitz Hwy., Ste. 200,
Honolulu, HI 96817
Phone: 808.594.1888
Fax: 808.594.1865

EAST HAWAII (HILO)

Wailoa Plaza, Suite 20-CDE
399 Hualani Street
Hilo, Hawaii 96720
Phone: 808.933.3106
Fax: 808.933.3110

WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205
Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

MOLOKA'I

Kūlana Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

LĀNA'I

P.O. Box 631413,
Lāna'i City, HI 96763
Phone: 808.565.7930
Fax: 808.565.7931

KAUAI / NI'HAU

4405 Kukui Grove St., Ste. 103
Lihue, HI 96766-1601
Phone: 808.241.3390
Fax: 808.241.3508

MAUI

737 Lower Main St., Ste. B2
Kahului, HI 96793-1400
Phone: 808.873.3364
Fax: 808.873.3361

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Garden of Central. Lot 21, Section-D. Sites 1-2, Double Internment plots. View of Kaneohe Bay, close to roadside. Selling for \$3,500 each, can be sold separate. Contact Hal 808-597-7710

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Garden - Devotion. Lot 106, Section-D. Price \$8,500 or B/O. Great Feng Shui plot on a hill facing the ocean. Contact 808-885-4501 or 808-345-7154 (cell)

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Garden of Lakeside Musicians. Lot 34, Section-D. Sites 3, \$4,500 OBO. Contact (808) 386-4905. Please leave message.

HAWAIIAN MEMORIAL PARK CEMETERY
Garden of Peace. Lot 95, Section-C. Sites 2-3-4, \$8,000 each. Contact Rachel (808) 443-7232

HAWAIIAN MEMORIAL PARK CEMETERY
Garden of Mt. View. Lot 154, Section-B, Sites 2-3. Selling both plots - \$12,000. Contact Evangeline at 808-651-1926.

HAWAIIAN MEMORIAL PARK CEMETERY
Meditation. Lot 119, Section-A, Site 4. \$7,000. Contact Lucille Kalauokahea-Kahele at 808-651-1926.

HAWAIIAN MEMORIAL PARK CEMETERY
Mount Calvary III, 5 Adjacent Lots. Lot 225 Sec-C Sites 1, 2 & 3. Lot 225 Sec-A Sites 2 & 3. Discounted \$5,000 each OBO. Contact Val 808-868-0033

HAWAIIAN MEMORIAL PARK CEMETERY
Pali View. Lot 67 Site 2. Value \$8,600, selling for \$6,000. Contact Mary at 310-533-0919 leave message

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40 ACRE LOT 2 bedrooms/1 bath in poor condition. Cash \$165,000 Leasehold-

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HOMES WITH ALOHA-Kapa'akea/Moloka'i
2 bedrooms/2 bath OCEAN FRONT 15,339 sq.ft.lot. \$350,000 Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

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KAUPE'A/KAPOLEI 4 bed/2.5 bath upgraded home w/ AC, solar & leased PV. \$615,000 Leasehold. Ray Suganuma (RA) 808-386-6628. Better Homes & Gardens Real Estate Advantage Realty

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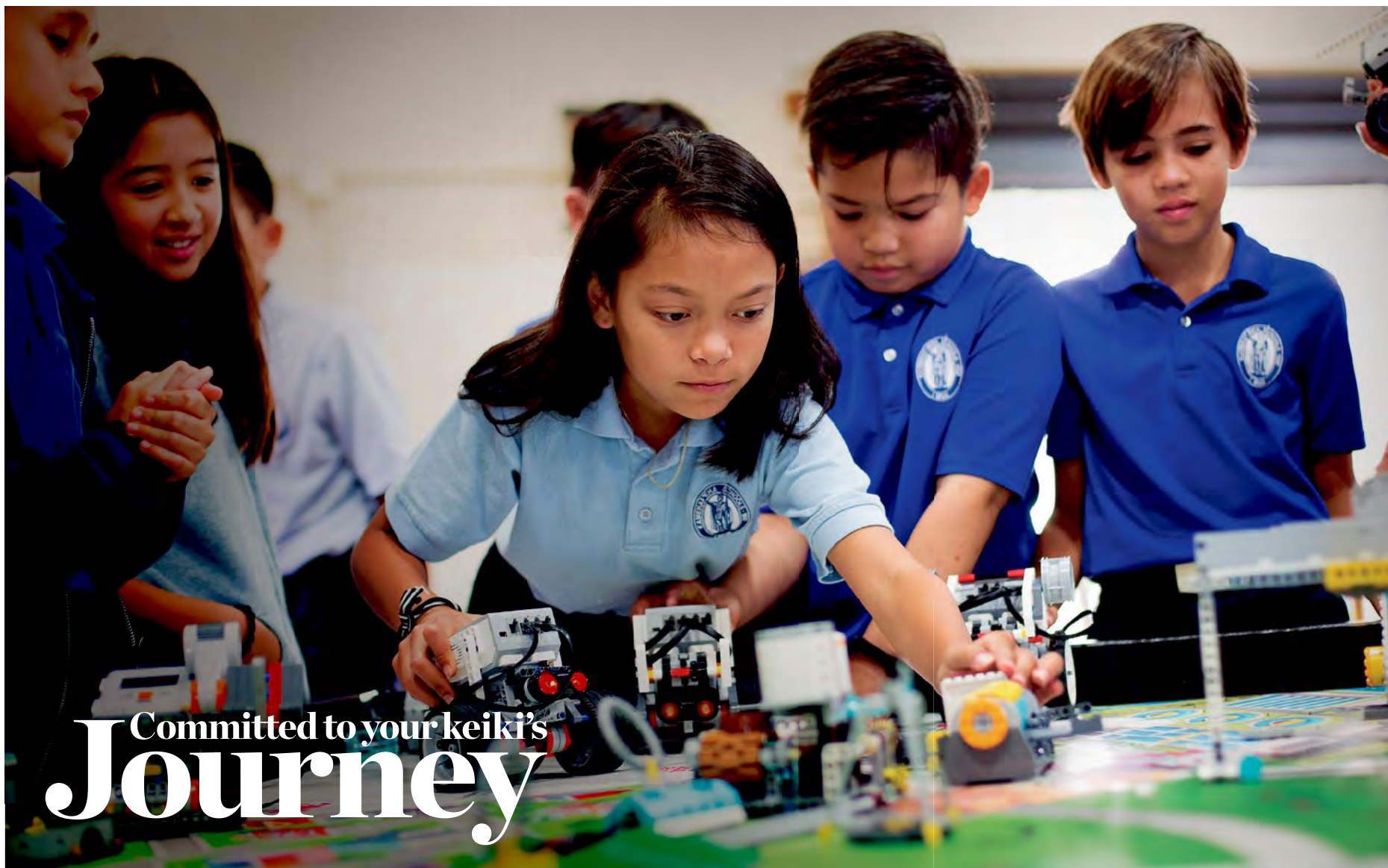
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