

LĀ KŪ‘OKO‘A:

*How Timoteo Ha‘alilio helped
secure Hawaiian independence*

PAGE 6

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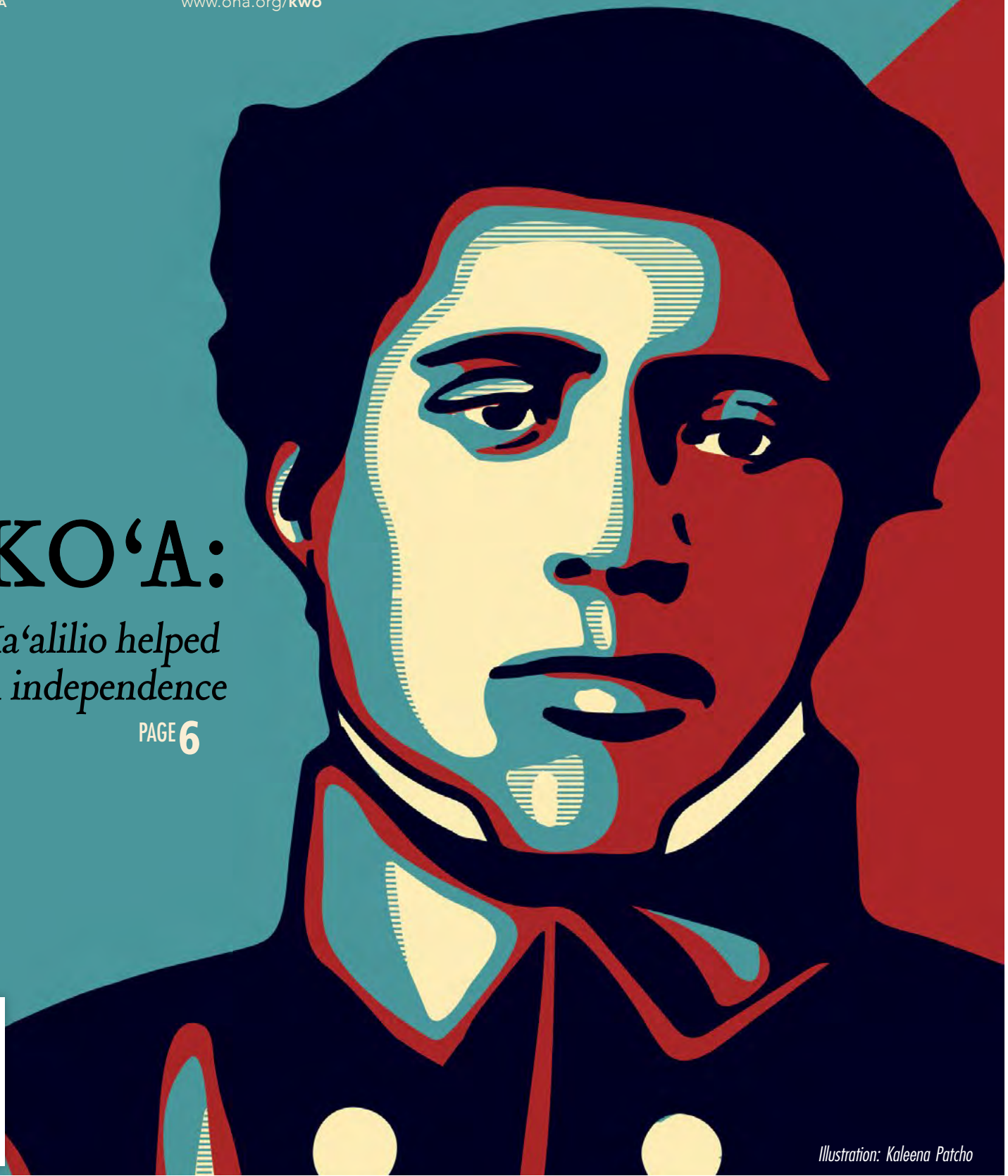


Illustration: Kaleena Patcho

HA'AWINA 'ŌLELO 'ŌIWI: LEARN HAWAIIAN

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



"HEY, ANYONE HOME?"

"ALOHA, COME INSIDE, YOU TWO"

MA	IN/ON/AT	KE KAMALI'I	THE CHILD
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CELEBRATING LĀ KŪ‘OKO‘A

Aloha mai kākou,

On November 28, 1843, the governments of Great Britain and France formally recognized Hawaiian independence with what is known as the Anglo-Franco proclamation. Upon securing a formal recognition of independence from these major European powers, the Hawaiian Kingdom freely entered into treaties with other nations, beginning with Denmark in 1846. By 1882, the Hawaiian Kingdom had friendship treaties with most major European nations, as well as with Japan, Russia and the United States. And by 1893, the Hawaiian Kingdom had diplomatic representatives (consulates or legations) living abroad in 26 countries, while it hosted foreign consulates from 15 countries.

Securing formal recognition of Hawaiian independence was no small feat. In the mid-19th century, encroachment by foreign powers on Hawaiian territory was increasingly a threat. So King Kamehameha III set out to do what no other Pacific island nation had been able to do: secure recognition of his nation’s independence from Europe. To accomplish this, he commissioned a Hawaiian delegation to travel to America and Europe. The delegation included Timoteo Ha‘alilio, the king’s childhood companion and personal secretary; the Reverend Richard Williams, a stalwart friend to the kingdom; and Sir George Simpson, a British citizen and supporter of Hawaiian independence. The remarkable story of their travels and achievements are detailed in this month’s feature story by Kau‘i Sai-Dudoit.

The recognition of Hawaiian independence via the Anglo-Franco proclamation was so significant that thereafter, November 28th was proclaimed Lā Kū‘oko‘a, or Hawaiian Independence Day. Lā

Kū‘oko‘a was celebrated in the Hawaiian Kingdom each November for the next fifty years with parades, speeches, songs and feasts. After the overthrow of 1893, this jubilant national holiday slowly faded into oblivion, and for nearly a century was the whisper of a distant memory. Today, the resurgence of Hawaiian language, culture and history has ushered in a new awareness among kānaka maoli, and once again Lā Kū‘oko‘a is being celebrated at our Charter Schools, Universities and in communities across our pae ‘āina.

This year, 2019, Lā Kū‘oko‘a coincides with the Thanksgiving holiday on Thursday, November 28th. So as we prepare with our ‘ohana for a day of feasting and launa, let’s also pause to remember that at one time Hawai‘i was a fully recognized member of the world’s family of nations, and to reflect on what kū‘oko‘a can and should mean to our lāhui in this present generation. E mau ke ea o ka ‘āina. ■

Sylvia Hussey, Ed.D.
Ka Pouhana Kūikawā/Interim
Chief Executive Officer



Sylvia Hussey, Ed.D.

Ka Pouhana Kūikawā,
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Support Native Hawaiian Businesses During the Shopping Season PAGES 11-19

BY KA WAI OLA STAFF

‘Ōiwi entrepreneurship is proudly showcased in our annual Native Hawaiian business special ad section and OHA staff Holiday Gift Guide.

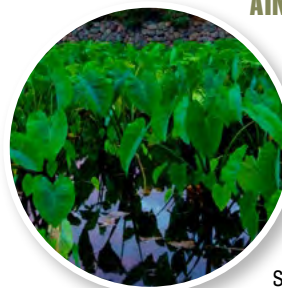
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Focus on Water Rights Advocacy on Maui PAGE 4

BY DAVIS PRICE & ALIANTHA LIM

OHA hosts a community panel discussion on water resource advocacy and screens a new short film on wai at UH Maui College on Nov. 7.



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Mōhala i ka Wai ka Maka o ka Pua PAGE 5

BY DR. CLAIRE HUGHES

Traditional mo‘olelo about fresh water pass values and ‘ike from one generation to the next.

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Kūkahi March: A Nation Rising



Maunakea Kīa'i lead over 20,000 people down Ala Moana Blvd. - Kawena Lei Carvalho-Mattos

By Ikaika Hussey

Over the course of several weeks, an idea sparked by a single Hawaiian woman led to one of the largest demonstrations in our history, with nary a major organization or advertising campaign behind it. The *Kūkahi: Together We Rise* march on October 5, 2019, was driven simply by the desire for the lāhui to hui pū, to gather together.

The march itself was beautiful; an expression of unity and solidarity from throughout the Pacific. Delegations from Tonga, Samoa, Tahiti, Fiji, the Federated States of Micronesia, and even the local Okinawan community joined in

the march. Leiala Cook and Faith Kalamau led a group of pā'ū riders carrying flags. Charter schools and dozens of grassroots organizations came out. At one point, Ala Moana Boulevard and Kalākaua were completely filled with marchers, reminiscent of the mo'olelo describing the way Kamehameha's war canoes spanned the strait between islands, bow to stern. At the march, hundreds signed up in person, or online at lahui.org, to get more involved.

And the power of the day was not limited to O'ahu-a-Lua. On every major island, and even in Japan, thousands gathered at the same time. The coordinated action culminated in a joint ceremony, timed to coincide with the 5:30 protocol at Pu'uhuluhulu.

I have been active in our Hawaiian sovereignty movement since I was a high school senior 23 years ago. My first community action was the Sunset meeting for the Hawaiian Sovereignty Elections Commission in November 1996 at the Blaisdell Arena. That meeting was marked by incredible division; each group had its leader, and the leaders largely were in disagreement with how to proceed with an election process. The entire room was divided; our movement was divided.

A quarter-century later the feeling is very different. The gathering at Kapi'olani Park was not factional or leader-driven. Rather, it was our neighbors and family members, people from throughout the

island, who came on their own to get involved. As a result of the incredible workshops held throughout the pae'āina, many more people are able to participate in cultural ceremonies, so the movement is more democratic and community-driven.

What does it mean for this action to take shape organically, as a manifestation of our pride and desire for change? I believe that it means that we are living in extraordinary times. I see it as the confluence of many historical trends: the unresolved injustice of the Overthrow; decades of extraordinary mismanagement of our lands and resources by the State (including, but certainly not limited to, Maunakea); the success of educational reform efforts since the 1970s, with the fruition of Hawaiian language and culture becoming mainstream; and decades of grassroots organizing around the Mauna and other key issues.

But with all the success of *Kūkahi*, this is also a moment where we must be maka'ala. If we search our na'au, we will find that the kind of change that our community needs is deep and impactful. With the new year comes the pressures of a legislative session and an election, all of which will seek to transmute the potential energy of the Mauna into small, superficial changes. Real change doesn't occur by swapping out elected leaders, but by presenting a new vision for our lāhui and our 'āina. Maunakea has helped us to begin altering our relationships with each other and to the 'āina. The opportunity before us is to turn that into a deep political program that reimagines justice for Hawaiians and ea for Hawai'i. Let's vote, but first let's get ourselves organized. E ho'ōkūkahi kākou. ■

Focus on Water Rights Advocacy on Maui

By Davis Price & Aliantha Lim

Native Hawaiian communities on Maui have fought for decades for the restoration of sufficient stream flow to support kalo farmers, subsistence practices, and native stream and coastal marine life, as required under the State Constitution. Article XI, Section 7, of the Hawai'i State Constitution details the State's obligation to protect, control, and regulate the use of Hawai'i's water resources to benefit its people, both current and future generations. But as in many communities across Hawai'i, for 150 years Maui communities have endured diversion of their streams for commercial profit by Big 5 entities.

For 30 years, residents of East Maui, Central Maui and West Maui have engaged in legal battles to restore stream flows in their communities. The Office of Hawaiian Affairs has been a staunch supporter, advocate, and plaintiff in the ongoing battles in East

Maui and Nā Wai 'Ehā. There have been victories in recent years with some stream flows being restored, but the struggle to protect these invaluable resources continues.

As management of Maui's wai resources become more urgent, community-based advocacy will be critical to ensure proper stewardship of these resources. In an effort to identify strategies to elevate community advocacy on this issue, OHA will be hosting a panel discussion – *E Ola I Ka Wai: Elevating Advocacy to Protect Our Precious Waters* – and will premier a new short documentary *Ho'i Ka Wai I Kahi Kūpono* at U.H. Maui College on Thursday, November 7. Panelists for the event include: Koa Hewahewa, Hōkūao Pellegrino, Ed Wendt, Summer Sylva, Bobby Pahia, and Ke'caumoku Kapu, and will be moderated by Maui County Councilmember Keani Rawlins-Fernandez. Join us from 6-8 p.m. at U.H. Maui College's Pa'ina Building for the latest updates on Maui's water issues. ■

'Auhea 'oe e ke kumu?

Ke pai komo 'ia nei e ke koleke 'ōlelo Hawai'i 'o Ka Haka 'Ula O Ke'elikōlani nā moho hou o ka makahiki kula 2020-2021:

Kahuawaiola

he papahana ho'omākaukau kumu maui ola Hawai'i
e kūpono no ka po'e e 'imi ana e a'o ma nā kula kaia'ōlelo-kaiapuni Hawai'i, ma nā polokalamu a'o 'ōlelo a mo'omeheu Hawai'i, a ma nā kula e lawelawe ana i nā haumāna kuana'ike Hawai'i.

Papahana Kēkelē Lao'o
no ka Ho'ona'auao 'Ōlelo a Mo'omeheu 'Ōiwi
e kūpono no ka po'e e a'o ana i ka 'ōlelo a me ka mo'omeheu 'ōiwi, e la'a me nā kumu kula, nā po'okumu, a me nā laekahi kumuwaiwai mo'omeheu 'ōiwi.

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UNIVERSITY of HAWAII HILO
KA HAKA 'ULA O KE'ELIKOLANI COLLEGE OF HAWAIIAN LANGUAGE

Mōhala i ka Wai ka Maka o ka Pua



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

"Unfolded by the water are the faces of the flowers." 'Ōlelo # 2178

Kāne and Kanaloa created freshwater springs and streams throughout our islands. Mo'olelo (stories) tell of Kāne and Kanaloa and their travels together, opening freshwater sources to aid the people and farmers living in arid areas of the islands. Generation after generation, kūpuna have told mo'olelo about these gods who opened springs, streams and rivers, always relating the charitable aspects of their acts. Today, mo'olelo are no longer shared, so mo'opuna no longer learn about behaving in ways that evoke kindnesses from

the gods and all others.

Kāne and Kanaloa came to O'ahu on a pointed cloud from the land of Kuaihelani, one of Kāne's 12 islands in the heavens. As the sun began its descent, they set out for Mānoa Valley, resting along the way at Ke'apapa. Kanaloa asked Kāne for water. Kāne, a kindly god, courteous in all his ways, smiled because he could hear the sound of water. Kāne thrust his staff into the ground and water gushed forth in abundance. This water of Kāne was named "the new spring," or Kapunahou. This freshwater spring was welcomed by the residents of Makiki, parts of Pauoa and lower Mānoa, who previously had to walk to the springs in Mō'ili'ili for drinking water.

Kāne and Kanaloa journeyed around the island of O'ahu until they came to Kalihi where they hunted on the hillside for 'awa. They found fine 'awa roots growing there and pulled up some to prepare them for chewing. When the 'awa was ready Kanaloa looked for fresh water but could not find any. He said to Kāne, "Our 'awa is good, but there is no water in this place. Where can we find

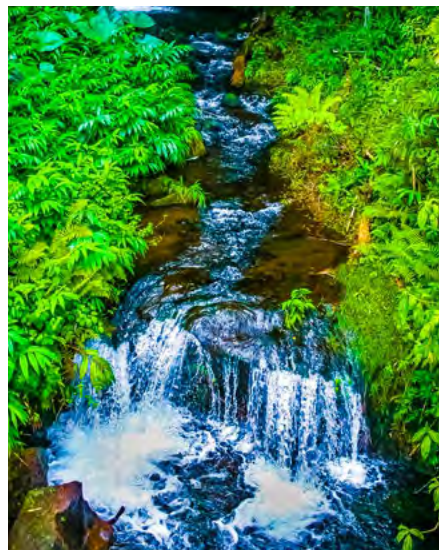


Photo: Kai Markell

water for this 'awa?" Kāne picked up his staff, stepped out onto a bed of lava rock and began to strike the earth. The point of his staff dug deep into the rock, smashing and splintering it. A hole broke open...and out

bubbled fresh water. With this, they prepared their 'awa. This pool of fresh water is known as Kapukawaiokalihi.

Early Hawaiians knew the importance of fresh water to all life. And they protected all sources of fresh water with great care. The penalty for "spoiling" a source of freshwater was severe. Early Hawaiians understood the interwoven relationship between life and water, and they acknowledged water as the source of health and wealth. Western science explains that the human body is more than half water...about 55-60%. Thus, human beings can live for many weeks without food, but will survive only a few days without water.

The 'Ōlelo No'cau that serves as our title underscores the importance of fresh water for the survival of all living things. Early Hawaiians understood that without water, life is not possible. And they knew that all vegetation, and people, require water to flourish. They knew that an abundance of food plants and water symbolized wealth. In fact, our ancestors' word for wealth, waiwai, is water repeated. ■

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- Ho'ololi by Sonny Ching
- PoMahina Designs by Kanoelani Davis
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Hilton Hawaiian Village TAPA Ballrooms

LĀ KŪ‘OKO‘A: How Timoteo Ha‘alilio Helped Secure Hawaiian Independence

By Kau‘i Sai-Dudoit

“...the 28th of November was the day that the Hawaiian Kingdom gained its independence from the other power of the nations of Britain and France. On that day in the year 1843, the great powers of Britain and France joined together to discuss the bestowing of independence on this Nation, and the two of them agreed to this and we gained this independence... we are overjoyed, and can boast that we are amongst the few Independent Nations under the sun. There are many islands like us, who live peacefully under the powers over them, but Hawai‘i lives clearly without any power placed above its head. Therefore, the commemoration by the Hawaiian hearts from the East to the West of these islands on this day, is not a small thing, but it is important, and we know by heart the foundational words of our Kingdom. “E mau ke ea o ka ‘āina i ka pono.” The gaining of this Independence, was not by the point of a sword or the mouth of a gun, but was gotten peacefully...”

Ka Nupepa Kuokoa. Buke V, Helu 48, Aoao 3. Dekemaba 1, 1866.

Every internationally recognized country celebrates their Independence Day and the heroes who contributed to its consummation. Hawai‘i is no exception. For the first fifty years, Hawai‘i celebrated the momentous event of its independence in grand fashion with horse races, mele, parades, feasts, speeches and church gatherings. Merchant shops and government businesses were closed and, on occasion, there would be twenty-one gun salutes from Pū‘ōwaina and Honolulu Harbor – all in celebration of this national holiday.

This year marks the 176th year of Hawaiian independence, and while we traverse our way through this complicated history, let us understand and appreciate the triumphs of that day and the heroes worthy of celebration. There are three men whose dedicated efforts culminated in the success of this endeavor, and although all three deserve our gratitude and aloha, one man stands out for his unwavering dedication and ultimate sacrifice for his king, country and people: Timoteo Kamalehua Ha‘alilio. The following summarizes of some of the events that led to Lā Kū‘oko‘a and the efforts of Timoteo Ha‘alilio.

By the middle of the 19th century, gunboat diplomacy by foreign nations was a mounting threat in Hawaiian waters. To address this, in April 1842 Kamehameha III commissioned three joint Ministers Plenipotentiary: Timoteo Ha‘alilio, William Richards, and Sir George Simpson. Their task was to gain recognition of Hawaiian independence, which at the time was a near impossible undertaking, as no non-European nation had ever achieved this feat.

Sir George Simpson, a British subject, was the Governor-in-Chief of the Hudson’s Bay Company and a man of great influence and standing internationally. He agreed to join the effort because he supported the idea of Hawaiian independence. Upon receiving the commission, Sir George left Hawai‘i for England, via Alaska and Siberia, with plans to meet up with Ha‘alilio and Richards in Europe.

Rev. William Richards arrived in Hawai‘i with the second

Hawaiian practice to create the Hawaiian counterpart, No Ke Kalaiaina, and worked with the king and chiefs to write the 1839 Declaration of Rights and, in 1840, the first constitution of Hawai‘i. After accompanying Timoteo Ha‘alilio on their successful fourteen-month mission around the globe to secure recognition of Hawaiian independence, Richards was appointed to the king’s Privy Council, became a Hawaiian subject and faithfully served the Hawaiian kingdom until his

death in 1847. To understand the sentiments of the Hawaiian people towards this man, his final resting place is in Lahaina at Waine‘e Cemetary next to Keōpūolani, Kaumuali‘i, Nahi‘ena‘ena and other high-ranking ali‘i.

The third Minister, Timoteo Ha‘alilio, was a native-born son who dedicated his life to the building



Timoteo Ha‘alilio - Photo: Courtesy Hawaii State Archives

company of missionaries sent by the American Board of Commissioners for Foreign Missions (ABCFM) on April 24, 1823. In July 1838, he resigned from the ABCFM to become translator to King Kamehameha III. In 1839, Richards interpreted Wayland’s Political Economy by integrating



Ha‘alilio & Richards - Photo: Courtesy

and progress of the Hawaiian Kingdom. Born in 1808 to Eseka Kipa and Ko‘ele‘ele, his father died when he was young and his mother remarried Chief Ha‘alo‘u, Governor of Moloka‘i. In 1816, Ha‘alilio was taken by Kamehameha Pai‘ea as a companion to the young Kauikeaouli, and the two forged a bond that would last throughout their adult lives. In 1823, Ha‘alilio and Kauikeaouli were instructed in reading and writing by Hiram Bingham. On June 7, 1826, at the age of 18, Ha‘alilio married Hana Hupa in a ceremony conducted by Rev. Levi Chamberlain as recorded in his journal. Ha‘alilio soon became Kauikeaouli’s personal secretary and would serve on the House of Nobles. Then, in 1836, the two became members of the first Hawaiian Historical Society under the tutelage of Rev. Sheldon Dibble of Lahainaluna Seminary, and their work was published in 1836 as *Ka Mooolelo Hawaii [sic]*.

We are afforded a glimpse of Ha‘alilio’s character, when in July of 1839, a French ship, *L’Artemise*, captained by Cyrille-Pierre-Theodore Laplace arrived in Hawai‘i with instructions to enter into diplomatic relations with the Hawaiian government regarding the unfair treatment of Roman Catholics. Within hours of his arrival, he sent an ultimatum to the Hawaiian chiefs:

“His Majesty the King of the French having commanded me to come to Honolulu in order to put an end either by force or by persuasion to the ill-treatment of which the French are

the victims at the Sandwich Islands, I hasten first to employ the latter means as being more in harmony with the noble and liberal political system pursued by France towards weaker nations..."

Laplace granted a reprieve of five days, to allow the king to return from Lahaina but demanded in the meantime a hostage to dissuade hostilities to his ship and crew. In his journal he writes, "Within minutes a young chief presented himself. The king's secretary and one of his favorites [Haalilio] was a handsome young man of frank, pleasant countenance and good manners; he wore European dress and spoke English quite well. He took but little time to express delight at being on board ship; in return, everyone in his new quarters welcomed him warmly...[he] seemed warm-hearted, extroverted, and capable of taking our part when mediating between his sovereign and ourselves (as I later learned he in fact did.)" **Hawaiian Journal of History, vol. 32, 1998 M. Birkett. The French Perspective on the Laplace Affair.**

Ha'alilio, along with Richards, helped to craft the 1839 Declaration and the 1840 Constitution. In 1841, Ha'alilio was the acting governor of O'ahu and in 1842, was appointed head of the Kingdom's Treasury, along with Gerritt P. Judd and John Papa 'Ūi, an indication of the confidence the king and other ali'i held in Ha'alilio. All of these efforts were part of a strategic plan by Kamehameha III to address the myriad strains burdening the tiny kingdom, which led to the king's appointment of the three envoys in 1842.

Years ago, I came across a short passage by an observer of the instance when Kamehameha III made his request of Ha'alilio, and Ha'alilio's response. He said, "Please don't ask this of me, ask me anything but not this." Kamehameha III replied, "There is no one I trust more with the welfare of our country than you." With that, Ha'alilio accepted the commission, in spite of his initial reluctance.

Preparations were made and on July 18, 1842, Ha'alilio and Richards boarded the schooner *Shaw* in Lahaina, bound for Mazatlan, Mexico. In a letter to G.P. Judd, printed in *Ka Nonanona* newspaper he writes that they arrived in Mazatlan on October 29, 1842 and says that they traversed that land in peace although the physical exhaustion was great. They were drenched by rain and snow in the mountains, valleys and forests of Mexico, having forded rivers that lie beneath the mountains during the day and night. They endured hunger

mounted on the backs of mules, yet he writes that they endured unharmed because God watches over them, and he sends his love to all including his wife, Hana. **Ka Nonanona newspaper. January 17, 1843**

On November 2, they booked passage aboard the man-o-war, Falmouth, headed to New Orleans, and by December made their way to Washington, D.C., where they met with Daniel Webster, the U.S. Secretary of State who stated in a letter dated December 19, 1842:

"...the U.S., therefore, are more interested in the fate of the Islands, and their government, than any other nation

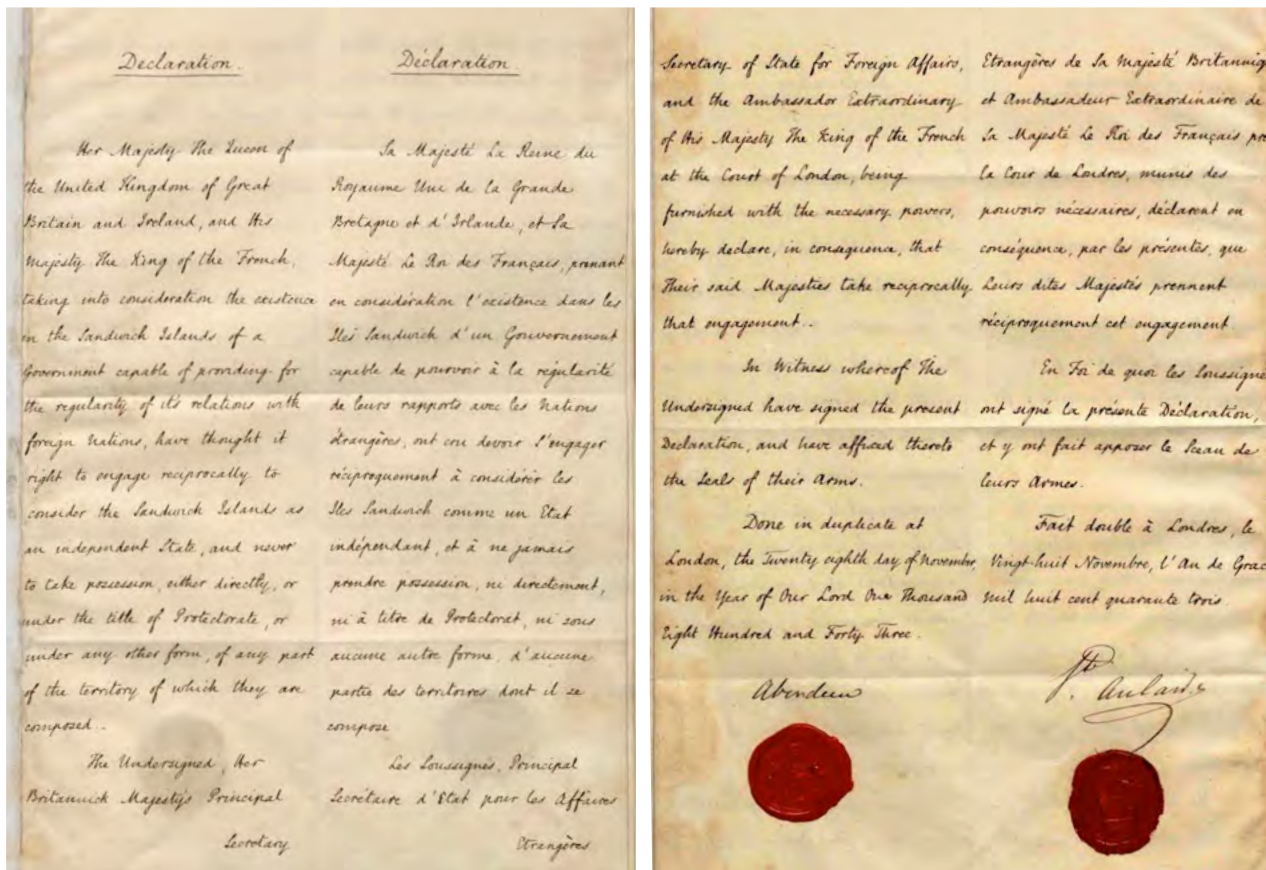
Shortly thereafter it was reported in the French newspaper, *Le Globe*, that: "Last Wednesday, Haalilio embarked in New York for New Haven, aboard the steam boat *Globe*, together with the Reverend [sic] Richards, who serves him as companion and interpreter on his diplomatic voyage. When the time came for lunch, one of the employees gave to the reverend [sic] two admission tickets, one for himself and one for his servant. Mr. Richards explained that the alleged servant was not less than one of the highest and most powerful lords of the Sandwich kingdom, and the ambassador to the government of the United States. The employee, after having

examined Haalilio from head to foot, replied that he does not know anything about diplomacy, but that he knows how to distinguish white from black, and that in consequence, Haalilio, being of very dark copper colour, would have lunch at the table of the servants, or he would not have lunch at all. This decision was appealed before the captain Stone, who refused to alter it. Thus the reverend [sic], not wanting to separate himself from his illustrious companion, went to take part with him at the lunch of the servants." **Translation by Lorenz Gonshor**

Undaunted by the encounter of racism in the United States, and satisfied that the United States was a willing party to their request, the two men booked passage on February 3, 1843, onboard the *Caledonia* from Boston to Liverpool, England once Ha'alilio recovered from a serious illness.

While Ha'alilio and Richards were enroute on their mission to Great Britain, Lord George Paulet landed in Hawai'i and occupied the kingdom for five months. He immediately set up the British Commission to adjudicate all matters pertaining to lands of British subjects and foreigners.

Completely unaware of Paulet's occupation, the two men continued their diplomatic negotiations with Great Britain, France and Belgium. On June 1, 1843, while in France, Ha'alilio sent a letter to *Le Globe* in response to an article they printed stating that Hawai'i was now under the British crown. Ha'alilio wrote, "These islands are civilized, Christian and independent. Their independence was recognised by the United States on the 19th of December 1842, and by the British Government on the first of April last. We have also a positive verbal promise of the same action acknowledgement by the French Government. Is it possible that a British Offi-



Anglo-French Proclamation recognizing Hawai'i's independence - Photo: Courtesy

can be; and this consideration induces the President to be quite willing to declare, as the sense of the government of the U.S., that the government of the Sandwich Islands ought to be respected; that no power ought either to take possession of the Islands as a conquest, or for the purpose of colonization; and that no power out to seek for any undue control over existing government, or any exclusive privileges or preferences in matters of commerce."

The envoys spent January visiting and being hosted by friends as reported in the *New York Herald* from the *Boston Carrier* newspaper on January 24, 1843:

"The Sandwich island chief, Haalilio, now on a visit to this part of our country, in company with Rev. Mr. Richards, has been treated with attention by many of our citizens, and has made a very favorable impression by his general appearance and address. He speaks English tolerably well, is a great observer of men and things, and evidently possesses a cultivated mind."

E HO'OKANAKA

INSPIRING & UPLIFTING THE NEXT GENERATION OF LEADERS

Courage to Leave the Dock

A new generation of Hawaiian leaders are rising to the challenges facing our islands and our planet. E Ho'okanaka features these important new voices.

By Pua Fernandez-Akamine

Ka Wai Ola recently caught up with Hōkūle'a navigator Ka'iulani Murphy. Originally from Waimea, Hawai'i Island, Murphy recalls being "fascinated" the first time she saw Hōkūle'a on a school field trip. As a student at UH Mānoa in 1997 she enrolled in a voyaging class and when she had the opportunity to sail she was hooked. Murphy has been involved with the Polynesian Voyaging Society (PVS) ever since; her first voyage was in 2000. Today she works as a PVS Education Specialist and as an Instructor at Honolulu Community College where she teaches Voyaging as part of the Hawaiian Studies program.

Mālama Honua

"Caring for island earth was Mālama Honua's mission. It was about meeting new people and reconnecting with others. The canoes have been amazing platforms for learning and for sharing aloha. I was on several legs of the voyage, including the first and final legs. In 2014, I sailed from Hawai'i to Tahiti, and then from American Samoa to Tonga to Aotearoa. I caught up with them in 2016 on America's East Coast and sailed from Massachusetts to Maine. Then I rejoined Hōkūle'a in Tahiti and got to sail her home to Hawai'i. A nice little circle."

Life Lessons

"When Nainoa (Thompson) asked me to navigate the final leg home from Tahiti I was stressed out. I wasn't confident that I knew enough. I was kind of stuck in this place where I never felt ready to leave the dock. To feel confident to just say, "okay untie the lines" and then go.

"Fortunately, Bruce Blankenfeld was on that leg and said, "you know what you know already. You need to have fun. It's hard work, but enjoy it too." So when we left I

was able to relax a little and enjoy the experience knowing that it would be a learning process.

I feel really lucky that in the 20+ years that I've been involved with PVS I've been able to sail with a number of different teachers. I've also been lucky to have wahine role models like Auntie Penny Martin who crewed on Hōkūle'a's first voyage. Auntie Penny has always been a part of Hōkūle'a. She's such a huge force in 'ohana wa'a – just larger than life; a super strong woman. When she reminds us of that first voyage she says, "it was an all male crew plus two." We (women) really have come a long way."



Photo: Polynesian Voyaging Society and 'Ōiwi TV

Next Steps

"Hōkūle'a has made such a huge contribution to our people, from the very first voyage. She brought back our pride and dignity and reminded us who we are and who we come from. We are in this place of re-learning all of this 'ike kūpuna. I feel like the upcoming generations are going to be so much smarter and better at things than us. So I really feel like the next big thing is that we as kānaka, as 'ōiwi, are going to need to be able to control what happens in our place; on our 'āina."



Arbor Day Hawaii
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Makahiki Festival & Heiva Tu'aro Competition
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
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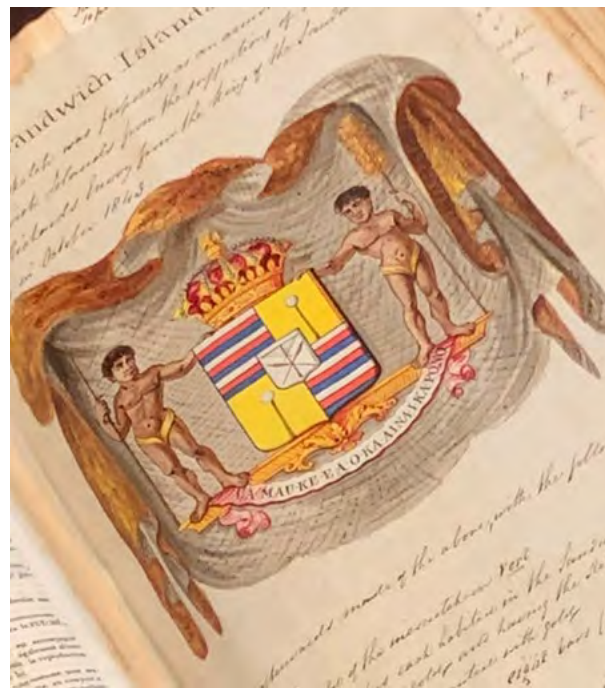
WHERE HAWAII COMES ALIVE WAIMEAVALLEY.NET

HA‘ALILIO

Continued from page 7

cer can have seized the islands on the 8th of March and the British Government acknowledged their independence barely three weeks after?”

Ha‘alilio and Richards returned to London to deal with the Paulet Affair, and in October of 1843, commissioned the Col-



Hawaiian Kingdom Coat of Arms - Photo: Courtesy

lege of Heraldry to create the kingdom’s Royal Coat of Arms.

At the conclusion of their negotiations, Great Britain and France signed a proclamation recognizing Hawai‘i’s independence on November 28, 1843.

Belgium followed suit on March 27, 1844, by way of a

letter. While continuing their negotiations, Ha‘alilio again became deathly ill while in Belgium, which required a few months of recuperation before he was able to continue, after which the two men sailed back to the United States on May 23, 1844.

During the summer of 1844, pursuing his interest to better the governance of Hawai‘i, Ha‘alilio spent his time traveling throughout the eastern United States, and Ontario and Quebec in Canada. In *The Polynesian* newspaper, March 29, 1845, William Richards wrote: “While in Europe, as well as in the U.S.A., he [Ha‘alilio] made it a special business to visit and examine all objects of public interest which claim the attention of the traveler. The various manufacturing establishments, the museums, the hospitals, the prisons, the great works of architecture, the ancient palaces and cathedrals, the bridges, dockyards, and mausoleums of the dead, - all received his attention, and produced an influence on his mind which it was most interesting to witness”.

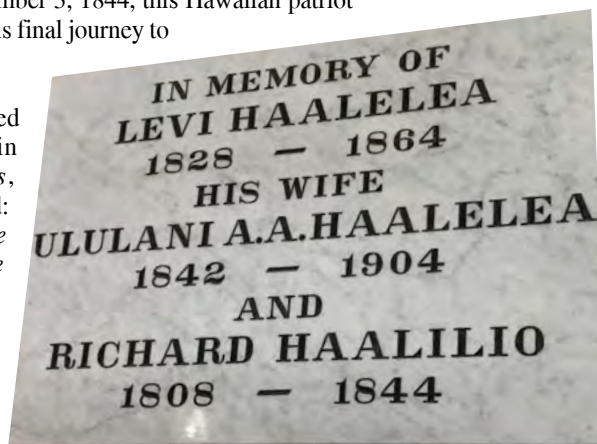
In October of 1844, while in Massachusetts, Ha‘alilio was diagnosed with a serious illness (possibly tuberculosis) at the Massachusetts General Hospital, where doctors advised him to remain for a year or more to try and regain his health, but Ha‘alilio had been gone from home for far too long, and asked Richards to take him home to Hawai‘i. One week after leaving Massachusetts, on December 3, 1844, this Hawaiian patriot drew his last breath on his final journey to his beloved Hawai‘i.

In an article dated March 23, 1845 in *Thrum’s Annuals*, Ha‘alilio is remembered: “This morning a large ship was seen off the harbor, with her flag half-masted. It proved to be the “Montreal,” Captain Snow, from Boston. Mr. Richards came on shore alone,

or unaccompanied by Haalilio, and we were soon informed that his corpse was on board, the noble spirit that animated it had long been fled to join the pleasures of another and better world. It has been a day of grief and sadness. Aloha ino ia Haalilio. On March 26th, the last earthly honors have been paid to Haalilio. The services have been solemn and impressive. The town has an aspect of mourning since the arrival of the remains. The flags have been at half-mast...At noon, the stores were voluntarily closed by the merchants as a token of respect to Haalilio, and at three P.M. the people being assembled, the procession was formed, a very large number of foreigners, coming to pay the last sad tribute to him on whom so many hopes were centered...After arriving at the chapel, Mr. Armstrong pronounced a very beautiful and impressive eulogy on the deceased, alluding to his infancy; his being a companion from boyhood to His Majesty; his high office of trust; his fulfillment of it, and his death as a Christian. From the church the procession re-formed and marched to the tomb where he was deposited under a salute, to rest till he shall be called before Him who is King of King’s [sic].”

Measured by any standard, and in any era, Ha‘alilio Kamalehua Ha‘alilio’s life defines resolve, sacrifice, and most of all, patriotism. He is a national treasure, a trusted friend of Hawai‘i, a diplomat and a celebrated hero, yet most of us have never heard of him. I urge

you to take the time to learn of this man: to know his name, to honor his memory and to teach your children and grandchildren about him. Let’s bring Ha‘alilio back into our national consciousness. During the month of November, visit Kealopiko in the South Shore Market. View and take a picture with the display of Timoteo Ha‘alilio, pick up a po‘e aloha ‘āina card made by Dr. Ron Williams Jr., and don a t-shirt bearing his name. A hiki i ke aloha ‘āina hope loa! Aloha Lā Kū‘oko‘a iā kākou a pau!■



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THINGS WE ALOHA

Holiday Gift Guide

Are you on the hunt for unique gifts this holiday season? In celebration of Small Business Month and the infamous Cyber Monday, the Office of Hawaiian Affairs staff share some of their local favorites available online. With online options from businesses across the pae ‘āina, you can buy something for everyone on your list without leaving your couch.



ULUS 2 ULUS

\$40
ulus2ulus.com

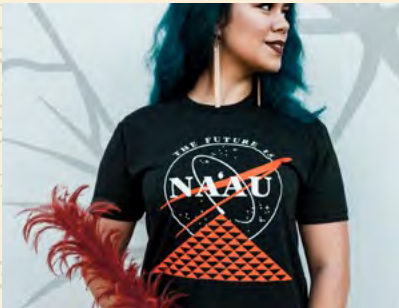
Ulus 2 Ulus is a hilarious home-grown card game for older teens and adults that uses local pidgin and Hawaiian words. Bored by the usual card games, a group of friends, armed with index cards, pens and highlighters, sat down to create their own game and Ulus 2 Ulus was born. They introduced their game to other friends and everyone loved it! People began asking how they could get their own copy of Ulus 2 Ulus, and so the friends decided to replace their home-made hand-drawn index cards with legit-looking glossy printed cards and make the game available to all. First printing and production of Ulus 2 Ulus began this summer and the game is now available, just in time for Christmas. It’s a sure way to add some le‘ale‘a to your launa this holiday season.



NA'IKE LTD

\$3.60-\$140
squareup.com/store/naike-ltd?t=merchant-fb

This simple blend of Aloha Shoyu, vinegar & locally grown Hawaiian chili peppers is a favorite condiment, made by wife & husband, Nani & Mike Kahinu from Kalama‘ula, Moloka‘i. Try it with your favorite food or take it with you since it needs no refrigeration after opening. Available in two heats, “Original” for those who like that bite of vinegar and little bit of heat and “Hot” for those who like it spicy.



HULA TEASE

\$12.50-\$125
www.hulatease.com

Inspired by the grace and sass of his favorite hula dancers, Chaz Kamaau’s clothing line Hula Tease is designed to accentuate and compliment a hula dancer’s every move. His clothing is sweet, yet sassy with an element of grace. Highlighted here is his newest design, featuring the phrase “The Future is Na‘au,” inspiring us to look within to our na‘au for knowledge.



KALAHEO JERKY

\$13
www.kalaheojerky.com

Kalaheo Jerky is locally owned and operated by business owner, Corey Aguano, born and raised on the island of Kaua‘i. These delicious jerky snacks come in a variety of flavors including, garlic, hot & spicy, lemon pepper, and original beef.



KAPA CURIOUS

STARTING AT \$10
www.kapacurious.com

From the island of Maui, Kekai Kahoku-kaalani, owner of Kapa Curious, blends traditional and natural kapa-making methods to create stunning pieces of kapa jewelry and artwork. Highlighted here are kapa earrings that were hand-dyed with ‘olena and java plum plants to get rich colors of yellow and purple. Pick up a pair for someone special...or maybe just for yourself.



‘ULU & KALO BAKERY

\$5-\$40

www.uluandkalobakery.com

The ‘Ulu and Kalo Bakery, incorporates native plants of Hawai‘i, including ‘ulu (breadfruit) and kalo (taro), and other sustainable ingredients to create delicious baked goods and sweets. Featured here are the kalo brownies.



KŪLOLO PUA STYLE

\$7-\$167

@kulolo.style in Instagram
808-769-9864

A familiar sight at fairs and pop-ups, Kūlolo Pua Style is famous in Hilo for their amazing ‘ono kūlolo. Made with love by the Pua ‘Ohana, their kūlolo is available in slabs, sliced trays and snack packs, or order a party platter or pan for your next pā‘ina (order 2-3

weeks before your event!). Special coco-macnut kūlolo is also available by special order. Nothing says “aloha” like a gift of fresh kūlolo. Follow them on Instagram to order, or to find their next pop-up.



MAHINA MADE

\$4-\$65

mahinamade.com

Mahina Made offers a charming array of playful, practical creations, including clutches, tote bags, t-shirts, pillowcases, pareaus, doormats

and a delightful “undated” planner (pictured). Mahina Made items are designed in Hawai‘i, for Hawai‘i.



KA‘ULUMAIKA

\$6.50-\$65

kaulumaika.com

Started by a Hawaiian mom and artist with a passion to share ‘ōlelo Hawai‘i with her young keiki, Ka‘ulumaika incorporates elements of Hawaiian language into

clothing, keiki learning materials, and everyday items around the home. Featured here is the “Kā Māmā ‘Opīhi” shirt for the babies who stick to their mommies, daddies, aunties, uncles, tutus, and papas just like ‘opīhi stick to rocks. This is the perfect gift for your expecting friends and family and their little ‘opīhi on the way!



ISLAND LLC NĀ HANA NO‘EAU A KĒHAU

\$6.50-\$65

kaulumaika.com

Drawing inspiration from Hawaiian culture, history, and its surroundings, Island LLC Nā Hana No‘eau a Kēhau combines cultural knowledge with contemporary items including enamel pins of ali‘i, mahina stickers, and more. Featured here is the DIY felt Hāloaiki plushie sewing kit.

This is a perfect gift option for a crafty and creative person. ■

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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.



Maui kalo farmers have been providing food for the community for generations. - Photo: 4 Miles, LLC

ARBOR DAY 1,000 HAWAIIAN TREE GIVEAWAY

Nov. 2, 9 to 12 p.m.

In partnership with Maui Electric Company and the Kaulunani Urban and Community Forestry Program, Maui Nui Botanical Gardens will give away 1,000 Hawaiian trees for free, one tree per person, no age restrictions! Experts will be available to recommend the best Hawaiian tree for your area of residence. The celebration will also feature lectures, activities and presentations by various community organizations sharing critical environmental information. Maui Nui Botanical Gardens. For more info: www.mnbg.org/ArborDay.html

LEI NĀHONOAPI‘ILANI - SONGS OF WEST MAUI

Nov. 3, 7 to 10 p.m.

In celebration of the newly released songbook, *Lei Nāhonoapi‘ilani: Songs of West Maui*, Maui’s best entertainers, vocalists, musicians, kumu hula and hālau hula will present their collective aloha for the wahi pana of West Maui through mele, hula and storytelling at a concert on

November 3rd. Each concert ticket also serves as a discount coupon for the purchase of the songbook and the first of two accompanying CDs featuring the West Maui songs and artists. Proceeds will benefit Nā Leo Kālele, West Maui’s Hawaiian immersion program. Support for this event, the songbook, and these albums means support for Hawaiian language revitalization for keiki in West Maui. E uhaele nui mai kākou! For tickets and info visit <https://ticketing.mauiarts.org/main/event/lei-nahonoapiilani/5479>

NATIVE HAWAIIAN SCHOLARSHIP ‘AHA

Nov. 4, 6, 19, 20

Learn more about sources of financial aid available to Native Hawaiian students. Meet with scholarship providers from: Kamehameha Schools, Pauahi Foundation, Hawai‘i Community Foundation, Alu Like, U.H. Foundation and more! For more information and to pre-register visit www.nhea.net. Event Schedule:

- November 4 at 5:30 p.m. – Moloka‘i: UHMC Moloka‘i Edu-

cation Center

- November 6 at 6 p.m. – O‘ahu: Windward Community College, Hale ‘Ākoakoa
- November 19 at 5 p.m. – Hawai‘i Island: Hawai‘i Community College Manono Campus Kapakapaka
- November 20 at 5:30 p.m. – Hawai‘i Island: Kealahou High School Cafeteria

PRESERVING N/NATIVES: NATIVE SPECIES RESTORATION AND SALVAGE ANTHROPOLOGY IN HAWAII NATIONAL PARK, 1940S-1950s

Nov. 8, 8 to 9:45 a.m.

Join Ashanti Shih in a panel discussion entitled National Parks in the Age of Neocolonialism. Shih argues that in the 40s and 50s the Park Service functioned as a “settler colonial force central to Native Hawaiian dispossession and elimination and the commodification of Native culture and native species.” Shih further asserts that “Native Hawaiian culture was not allowed to change; and neither were native species...and both required the

E OLA I KA WAI: ELEVATING ADVOCACY TO PROTECT OUR PRECIOUS WATERS

Nov. 7, 6 to 8:30 p.m.

For 30 years, the Native Hawaiians of Maui have been involved in legal battles to restore stream flows to their communities. Join us for the debut screening of the film *Ho‘i Ka Wai I Kahi Kūpono* documenting the decades-long struggle of East Maui kalo farmers to gain access to stream water.

The film screening will be followed by a discussion panel. Panelists for the event include: Koa Hewahewa, Hōkūao Pellegrino, Ed Wendt, Summer Sylva, Bobby Pahia and Ke‘caumoku Kapu, and will be moderated by Maui County Council member Keani Rawlins-Fernandez. Free. Sponsored by OHA. U.H. Maui College Pa‘ina Bldg



Bush Martin (top) and Junior Keivi (bottom) are a few of the East Maui Kalo Farmers featured in the documentary *Ho‘i Ka Wai I Kahi Kūpono*. Photo: courtesy

removal of Indigenous people.” Shih will focus on two case studies on Park Service efforts to restore the nēnē (Hawaiian goose) through forest acquisitions, and the anthropological work of Native Hawaiian surveyor Henry Kekahuna and settler ethnologist Theodore Kelsey, who interpreted cultural sites in the newly acquired areas of Hawai‘i National Park. Hawai‘i Convention Center, Mtg. Rm. 317 B, Honolulu.

KAMAHA‘O NĀ HULU KO‘O

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

Kamaha‘o Nā Hulu Ko‘o, “astonishing are the feathered ones”, is a one-day community event featuring Hawaiian sea and wetland birds. This free event will expand participants’ understanding of the cultural significance these birds hold. This event is sponsored by OHA through an ‘Ahaui Grant. Papa-hana Kuaola.

10TH ANNUAL HĀNA LIMU FESTIVAL

Nov. 14-16

Celebrate the importance of limu: from the health of our marine ecosystems to Native Hawaiian customs and culture! This event will feature food, music, crafts and youth-oriented activities to promote the restoration of traditional ahupua‘a management. This event is sponsored by OHA through an ‘Ahaui Grant. For more information about this event, contact Jan at jtandelliot@gmail.com. Hana Bay Beach Park.



MAMO WEARABLE ARTS SHOW (13TH ANNUAL)

Nov. 16, 6:30 to 8:30 p.m.

In 2005, the PAI Foundation,

with partner Bishop Museum, successfully organized and implemented a month-long celebration to highlight native Hawaiian arts, artists and cultural practitioners called Maoli Arts Month (MAMo). PAI re-branded MAMo in 2015 to "Maoli Arts Movement." MAMo 2019 celebrates Native Hawaiian artists, designers, and cultural practitioners in a series of art gallery exhibitions, art markets and the popular MAMo Wearable Arts Show at the Hilton Hawaiian Village. Tickets range from \$40-\$1,000. Purchase tickets at eventbrite.com

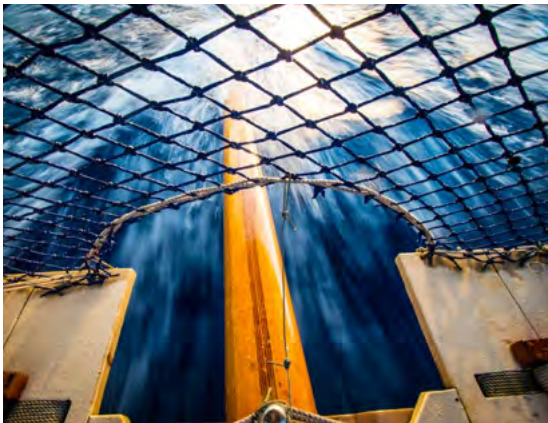


Photo: Polynesian Voyaging Society and Ōiwi TV



POHAKU KU'I 'AI
WORKSHOP
Nov. 16-17

Kanaka maoli cultural practitioners and kumu are invited to join us for a two-day, hands-on workshop with Duffy Chang of Mea Pa'ahana and Keahi Thomas of Ke Ala 'Ike Kūpuna to learn how to create your own pohaku ku'i 'ai to take home. \$100 fee includes materials, breakfast, lunch & refreshments for both days. Overnight camping is available. As spaces are limited, those

who are interested are encouraged to commit to hosting a workshop within the next year to continue to spread the knowledge. Mālama Kaua'i Community Farm, 4535 Kahilihoholo Road, Kilauea. Register at: www.malamakauai.org

MOANANUIĀKEA FILM
SCREENING

Nov. 17, 4 p.m.
Hilo Palace Theatre

Film screening featuring the documentary Moananuiākea: One Ocean, One People, One Canoe. The film captures the dramatic story of the men and women who helped to lead Hōkūle'a's three-year-long Worldwide Voyage. Hawai'i Island's own Ka'iulani Murphy, Pōmai Bertelmann and Pua Lincoln will share some of their memorable moments on the voyage before the film screening. The event is a part of OHA's E Ho'okanaka campaign celebrating emerging leaders in the Hawaiian community. Learn more at www.oha.org/chookanaka.

HUI HOLIDAYS 2019

Nov. 18-Dec. 24, 9 a.m. to 6 p.m.

Hui Holidays showcases Made-on-Maui artwork by local artists in a festive, historic setting. By shopping local, you'll be making a creative investment in our community, in your neighborhood, and in yourselves! Hui Holidays is made possible with support from the County of Maui Office of Economic Development. For more information call: 808-572-6560. Hui No'eau Visual Arts Center, 2841 Baldwin Avenue, Makawao, Maui. ■

Welehu – Nowemapa 1–30, 2019

A N A H U L U	H O O N U I	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alim	Saturday Po'aono	Sunday Lapule
		1	2	3	4	5	6	7	8	9	10
		Kū Kolu	Kū Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Kū Kolu	'Ole Pau	Huna	Mōhalu	Hua	Akua
		LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing
		MAHI'AI Plant 'uala, kalo, ma'a	MAHI'AI Plant 'uala and kalo	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Plant ipu and root plants	MAHI'AI Plant ipu, kalo & flowering plants	MAHI'AI Plant 'uala, ipu & fruit plants	MAHI'AI Plant kalo, 'uala, ma'a & corn
A N A H U L U	P O E P O E	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu
		11	12	13	14	15	16	17	18	19	20
		Hoku	Māhealani	Kulu	Lā'au Kū Kahi	Lā'au Kū Lua	Lā'au Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Pau	Kāloa Kū Kahi
		LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Good fishing
		MAHI'AI Plant kalo, 'uala, ma'a & root plants	MAHI'AI Excellent planting	MAHI'AI Plant 'uala & melons	MAHI'AI Plant ma'a, 'ulu & other trees	MAHI'AI Plant ma'a, 'ulu & other trees	MAHI'AI Plant ma'a, 'ulu & other trees	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Unproductive planting. Preparation day.	MAHI'AI Plant ma'a, 'ohē, kō & vined plants
A N A H U L U	H O E M I	Thursday Po'aha	Friday Po'alima	Saturday Po'aono	Sunday Lapule	Monday Po'akahi	Tuesday Po'alua	Wednesday Po'akolu	Thursday Po'aha	Friday Po'alima	Saturday Po'aono
		21	22	23	24	25	26	27	28	29	30
		Kāloa Kū Lua	Kāloa Pau	Kāne	Lono	Mauli	Muku	Hilo	Hoaka	Kū Kahi	Kū Kolu
		LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A No fishing	LAWAI'A No fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing
		MAHI'AI Plant ma'a, 'ohē, kō & wauke	MAHI'AI Unproductive planting	MAHI'AI No planting	MAHI'AI Plant ipu & melons	MAHI'AI Plant dark green vegetation	MAHI'AI Plant ma'a, kō & trees	MAHI'AI Unproductive planting	MAHI'AI Unproductive planting	MAHI'AI Plant 'uala, kalo, ma'a	MAHI'AI Plant 'uala, kalo, ma'a

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 ermi (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

OHA Approves \$3 Million for Hawaiian-Focused Charter Schools

At an October 17th meeting, OHA's Board of Trustees approved \$3 million in grant funding over the next two fiscal years to support 17 Hawaiian-focused charter schools.

"We are proud to continue our longstanding commitment to the Hawaiian-focused charter school movement," said OHA Chair Colette Y. Machado. "Despite facing funding shortages and other challenges that normal public schools do not have, these charter schools are still successfully raising our lāhui's next generation of leaders and preparing them to flourish both academically and culturally."

Since 2006, OHA has provided \$21.6 million to assist 17 Hawaiian-focused charter schools located throughout the state. These schools provide innovative culture-based education to more than 4,700 students, more than 75% of whom are Native Hawaiian.

Trustees also voted to award Kanu o ka 'Āina Learning 'Ohana (KALO) with a grant to administer the lion's share of the \$3 million to 16 Hawaiian-focused charter schools. OHA's Grants Department will directly administer \$249,411 to the last school, Kanu o ka 'Āina Charter School, because of the school's close affiliation with KALO. KALO was chosen to administer the grant through a competitive selection process.

DHHL Completes Hanapepe Firebreak

The Department of Hawaiian Home Lands (DHHL) recently completed an extensive landscaping project in Hanapēpē, Kaua'i that included the installation of a firebreak to protect 47 homes on Hawaiian Home Lands. The firebreak installation, conducted by Kaua'i Nursery & Landscaping, resulted in the removal of over 30 abandoned vehicles and roughly 80 tons of trash that included refrigerators, washing machines, other various appliances, scrap metal,

tires and household items.

"We are pleased that DHHL has moved forward with installing this important safety measure," said Kaua'i Fire Department Deputy Fire Chief Kilipaki Vaughan. "The overgrowth in the area presented a tremendous fire threat to all of the nearby homes. Creating this strategic firebreak and maintaining its landscape will effectively prevent fires from occurring or spreading, which will ultimately protect the homes and lives of all 'ohana in the area."

Affected homesteaders were notified about the landscaping work that would be occurring outside of their respective property lines.

"We're just grateful to the Department for cleaning it up and cutting back all that growth," said

Michael Chandler, who has been on Hawaiian Home Lands in Hanapēpē since 1998. "It was so bad you couldn't see what was going on back there. Now at least we can see and it looks better."

The Department will install a protective fence and mow the grass on a regular schedule to maintain the fire break. For increased safety, DHHL also plans to improve an existing drainage ditch.

Hawaiian Homestead Loan Funds Receives \$300,000 in Investments

The Homestead Community Development Corporation (HCDC) recently received a total of \$300,000 in capital investments

to start up its Homestead Loan Fund which will serve residents of Hawaiian Home Lands statewide. A \$150,000 investment was made by a national intermediary non-profit, First Nations Oweesta Corporation, headquartered in Longmont, Colorado. Another \$150,000 investment was awarded by the U.S. Treasury Department, CDFI Fund in Washington D.C.

"These investments launch a new chapter in the economic self-determination of homesteaders eligible to receive land allotments under the Hawaiian Homes Commission Act of 1920 (HHCA)," said Robin Puanani Danner, HCDC CEO. "They are investments that we intend to grow year after year, to open the pathway of capital for homes, farming and ranching for

PROTECTING PA'AKAI



Nearly 200 people gathered at Waiwai Collective on September 27, 2019 to hear Malia Nobrega-Olivera & Ku'ulei Santos of the Hui Hana Pa'akai o Hanapēpē, NHLC Attorney Alan Murakami, and facilitator Haunani Lemn discuss the issues surrounding the historic practices and management of the Hanapēpē Salt Ponds. Together they shared the importance of preserving salt-making practices as well as the current conflict over the area's different uses, including their ongoing battle with their neighbors, Maverick Helicopters. The Future of the Hanapēpē Salt Ponds panel discussion was hosted by the Office of Hawaiian Affairs with co-sponsors Ka Huli Ao Center for Excellence in Native Hawaiian Law, Kanaeokana and Waiwai Collective. A live stream recording of the panel discussion is available for viewing on the OHA Facebook page. L-R: Malia Nobrega-Olivera, Haunani Lemn, Alan Murakami, Ku'ulei Santos - Photo: Jason Lees

Native Hawaiian families, as well as for mercantile businesses and general consumer purposes on the homesteads."

Danner founded the first Community Development Financial Institution (CDFI) through the Council for Native Hawaiian Advancement (CNHA). CDFI has made more than \$5M in loans to Native Hawaiians statewide, specifically general business and interim home construction loans.

"It became clear that given the focus of farming, ranching and mercantile as key purposes of the HHCA, a loan fund that offered dedicated expertise in our land trust law was needed," Danner said. "Our HCDC board directed the development of a homestead loan fund, and challenged our team to not just make loans and grants, but to educate our people on the HHCA itself, on their rights and responsibilities as beneficiaries of this congressionally enacted law."

Rolina Faagai, who has a background in investment finance, was hired in May 2019 to lead the Homestead Loan Fund, and in September, HCDC was awarded funding from First Nations Oweesta and the U.S. Treasury Department to advance the priorities of HCDC. "We are establishing all of our loan systems, our criteria, and programming to meet the needs of homesteaders, especially in the specialty areas of family farms, ranches and added-value agriculture," explained Faagai from her office on Kaua'i. "Increasing access to capital for our families statewide, where our trust lands are located, will grow our overall economic sustainability as a people, and will benefit surrounding communities too."

Chrystel Cornelius, Oweesta Corporation CEO said, "HCDC and the Homestead Leaders in Hawai'i are focused on economic growth, and we are proud to invest in their vision. Trust lands have a unique purpose; a unique relationship to the Federal Government. Our investment is merely a beginning to support Hawaiians in achieving economic prosperity on their lands."■

KA WAI OLA CROSSWORD PUZZLE

By Kawena Lei Carvalho-Mattos & Kuualohapauole Lau

Ua maka‘ala? Have you been paying attention?

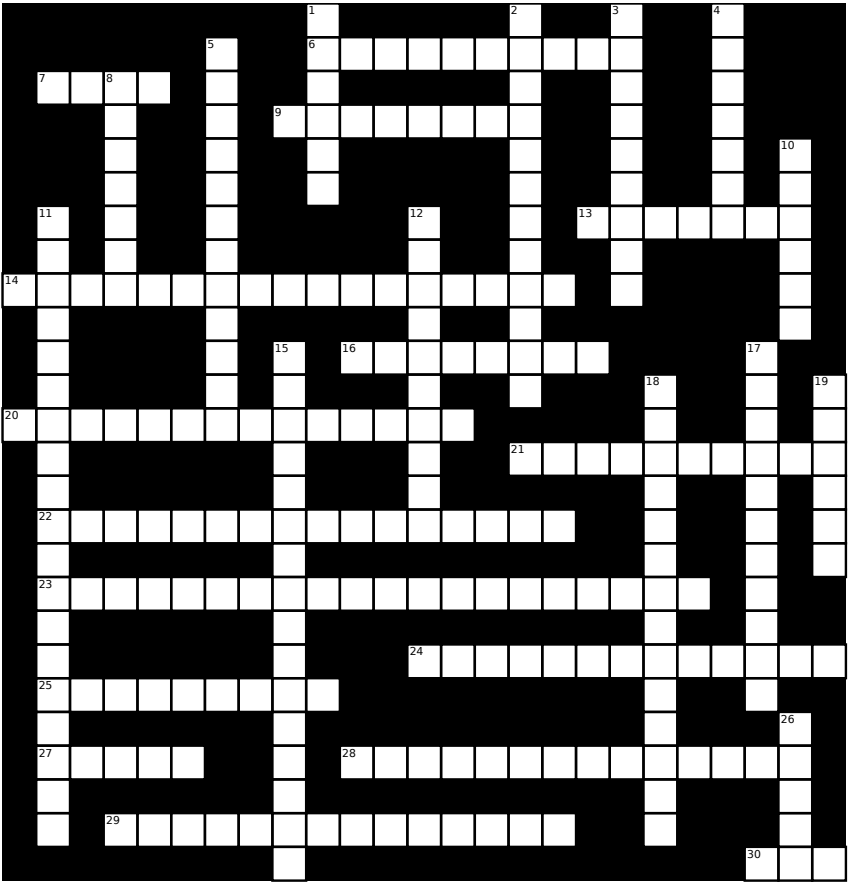
Answers for this crossword puzzle can be found through out the pages of this issue of Ka Wai Ola. Please do not include any spaces, special characters, or diacriticals (‘okina and kahakō) in your answers.

ACROSS

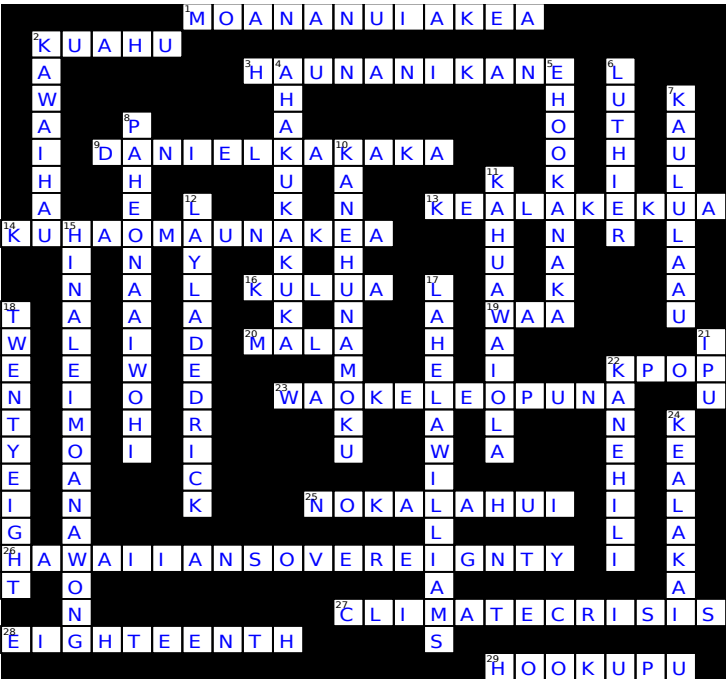
- 6 Name of event, panel discussion hosted by OHA on Thursday Nov. 7
- 7 _____ Wearable Art Show, fashion event happening on Nov. 16
- 9 Hawaiian word for November
- 13 Country that the Hawaiian Kingdom entered into treaty with in 1846
- 14 Location of Nov. 17 Moananuiākea film screening
- 16 Hawaiian Independence Day
- 20 Wahine Hōkūle‘a navigator from Waimea, Hawai‘i Island
- 21 One of Kāne’s 12 islands in the heavens
- 22 Pool of fresh water created by Kāne in Kalihi
- 23 Spicy ingredient used in the Na‘ike sauce
- 24 ‘Ono homemade jam made with local fresh fruit
- 25 A hilarious home-grown card game for older teens and adults
- 27 Hawaiian plant used for dyeing kapa yellow
- 28 Native Hawaiian hero we celebrate in honor of Hawaiian Independence Day
- 29 Famous in Hilo for their amazing ‘ono kūlolo
- 30 New plant-inspired collection designed by

DOWN

- 1 “The coffee” in ‘Ōlelo Hawai‘i
- 2 Locally owned and operated business by Kaua‘i native, Corey Aguano
- 3 DHHL landscaping project for protecting homes in Hanapēpē
- 4 Kāne and _____, akua credited for opening freshwater sources across the islands
- 5 OHA approved \$_____ in grant funding to support 17 Hawaiian-focused charter schools
- 8 Hawaiian word for stories
- 10 _____: Together We Rise March
- 11 Documentary on East Maui water rights
- 12 Conference hosted by Pa‘i Foundation celebrating cultural traditions
- 15 “Astonishing are the feathered ones”
- 17 2-day workshop with Duffy Chang of Mea Pa‘ahana and Keahi Thomas of Ke Ala ‘Ike Kūpuna
- 18 OHA series of events providing info on funding opportunities forNative Hawaiian students
- 19 Maui farmers have engaged in legal battlesto restore stream flows for over _____



‘OKAKOPA CROSSWORD PUZZLE ANSWERS



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**BURIAL NOTICE: HALEWAI‘OLU,
HONOLULU AHUPUA‘A
O‘AHU, HAWAI‘I**

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that human skeletal remains were identified by Cultural Surveys Hawai‘i, Inc. during the course of an archaeological inventory survey related to the Halewai‘olu Senior Residences, Honolulu Ahupua‘a, Honolulu (Kona) District, O‘ahu, TMK: [1] 1-7-060:120.

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

Background research indicates that this burial was located in the ‘ili of Kalā wahine, within the boundaries of a Land Commission Award (LCA) to Huanu for Lahilani, daughter of Francisco Manini (Francisco Marin). On an 1871 Lyons map this particular award is identified as LCA 3:189; on an 1893 Dodge and Wall map it is identified as LCA 2938. Nearby LCAs include an award to Kaukoke (identified variously as LCA 2:1025 ‘Āpana 3 and LCA 11082), an award to Makahopu (LCA 141-2), and an award to Keikenui no Makahopu (LCA 141-3).

The project proponent is the City and County of Honolulu—contact the Department of Land Management, ATTN: Director,

558 S. King Street, Honolulu, Hawai‘i 96813 [Tel: (808) 768-4277].

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

All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Ms. Regina Hilo, SHPD Burial Site Specialist, at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai‘i 96707 [Tel: (808) 692-8015, Fax: (808) 692-8020, Email: Regina.Hilo@hawaii.gov].

All interested parties shall respond within thirty (30) days of this notice and file descendency claim forms and/or provide information to the SHPD adequately demonstrating lineal descent from these designated burials or cultural descent from ancestors buried in the same ahupua‘a (district).

‘ĪAO VALLEY

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment for the ‘Īao Valley Master Plan Project. The area of focus consists of lands owned by the State of Hawai‘i, the County of Maui, and the Hawai‘i Nature Center in ‘Īao Valley, Wailuku Ahupua‘a, Wailuku District, Island

of Maui, Hawai‘i [TMK: (2) 3-3-003:005, 006, 008, 012, 013, and 019]. SCS is seeking information on cultural resources and traditional cultural practices, previously or currently, conducted within or near ‘Īao Valley. Please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182 or via email (cathy@scshawaii.com).

LAHAINA

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment in advance of the proposed Lahaina, Front Street Sidewalk, Railing and Seawall Project. We are seeking information on cultural resources and traditional, previously or on-going, cultural activities within or near the proposed project area, located along the southwest (ma kai) edge of Front Street, from Lahainaluna Road to just north of Dickenson Street and from Baker Street to just south of Pāpalaua Street, in Historic Lahaina Town, Paunau Ahupua‘a, Lahaina (Lāhainā) District, Maui Island, Hawai‘i [TMK: (2) 4-6009 and 4-5-002]. The proposed project area corridor is located on lands owned by the County of Maui. The project area is within the Lahaina National Historic Landmark, National Park Service (NPS reference number 66000302) (State Site 50-50-03-3001).

PU‘UNENE QUARRY

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment (CIA) in advance of the proposed Pu‘unene Quarry Expansion Project. SCS is seek-

ing information on cultural resources and traditional cultural practices, previously or currently, conducted within or near the 336-acre proposed project area, located within Pūlehu Nui Ahupua‘a, Wailuku (Kula Moku) District, Island of Maui, Hawai‘i [TMK: (2) 3-8-004:001 por. and 002 por.]. Please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182.

**DEPARTMENT OF DEFENSE
INSTRUCTION (DODI) 4710.03:
CONSULTATION WITH NATIVE
HAWAIIAN ORGANIZA-
TIONS (UPDATE PLANNED)**

The Department of Defense (DoD) is in the beginning stages of updating its consultation policy titled, Department of Defense Instruction (DoDI) 4710.03: Consultation With Native Hawaiian Organizations, by October 2021.

DoD looks forward to hearing ideas from Native Hawaiian Organizations (NHOs) about how the Department can improve this consultation policy and help ensure pre-decisional, meaningful, and respectful consultation with the Native Hawaiian community.

DoD invites all NHOs to submit written comments about the policy. The current DoD policy is available to download at www.denix.osd.mil/na/policy. Please submit comments to DoD_NativeAffairs@keresnm.com by December 30, 2019. ■

EMPLOYMENT WITH OHA

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- **Digital Media Specialist**
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- **Procurement Specialist SR-20**
- **Procurement Specialist SR-22**
- **Procurement Specialist SR-24**
- **Public Policy Advocate III**
- **Public Policy Advocate IV**
- **Special Projects Research Analyst**
- **Travel Procurement Specialist**

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



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

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I Mana Ka Leo

In September, the Board of Trustees traveled to Hawai'i Island for the final scheduled neighbor island meeting of the year. As part of our scheduled presentations on the agenda, OHA was able to receive an update from various community members, among them Robert Agres, who gave us an update on the important and invaluable work that Hawai'i County has been doing as their communities continue their recovery from the Puna lava flows last year.

As with other OHA meetings, we also had the opportunity to hear from individual beneficiaries from the community who came to share their mana'o with us. The Hawai'i Island community showed up in strong force at both OHA's evening Community Meeting in Pāhala, as well as during our morning Board of Trustees meeting in Hilo. Concerns ranged from those advocating for local community centers, to subsistence farming, to care of significant cultural sites, and the prevention of further development on the island. Concerns regarding the mismanagement of Maunakea topped that list.

Receiving mana'o directly from beneficiaries is a vital tool that allows OHA to do the advocacy work we do. As a grassroots advocate myself, I am always encouraged by beneficiaries raising their concerns with their leaders. We are seeing trying times for our lāhui in communities across the State. But testimony, petitions, social media and demonstrations are not the end-all-be-all way to make our voices heard.

As of this month, we are exactly one year out from the 2020 elections. For Hawai'i, and especially for Native Hawaiians, this is the most important election cycle we will ever see. Our State and local-level elections should be of great significance to the change we need to effect.

We need to encourage civic participation amongst our 'ohana, our friends, our neighbors. To register to vote; to maka'ala on the issues. To support those who support us. And to become the change we wish to see, if necessary, to become candidates ourselves. Decision makers need to know the mana that the Native Hawaiian community holds. Native Hawaiians have the capability to possess so much power in the 2020 elections.

Although I have written this in the past, and urged more engagement in the voting booths, every day that goes by we see firsthand that our voices, through votes, are becoming more and more crucial to the future of everything that makes Hawai'i, Hawai'i. In order to mālama our 'āina, our wai, our way of life, we need to rise to a level of influence to which our community has not been given recognition in a while.

I have high hopes for what we can accomplish by this time next year, twelve months from now. Our future depends on it. This is my kāhea to all of you. From here on out, Native Hawaiians need to be a formidable voting bloc. We need to be acknowledged as the centerpiece of decision-making in our own ancestral homelands, the leaders and decision makers our kūpuna have always known us to be. We have already been consistently doing this advocacy in our civic clubs, in hālau, in our homestead associations, and even at the backyard family pā'ina. It's time to take this engagement and advocacy to decision centers.

Princess Pauahi once said, "There will come times when to make this stand will be difficult, especially to you of Hawaiian birth. But conquer you can, if you will."

Kū ha'aheo e ku'u Hawai'i. I mana ka leo. There is power in your voice. ■



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i

Association of Hawaiian Civic Clubs

The month of November, for many, signifies the start of the holiday season. For me it means one thing: Convention. Being the son of two former presidents of the Association of Hawaiian Civic Clubs, who also happen to be founding members of the Pearl Harbor Hawaiian Civic Club, Convention has played a huge part in my life. As a child I was fortunate enough to see all the wahi pana around our State. Every year Convention travels to a different island so that all the various Councils are able to host the Association.

While my parents were in committee meetings, I was able to do excursions around the various islands and learn about our history and the mo'olelo of the various cultural and historically significant places. It was during these days of my youth that I would hear Native Hawaiians debate the issues of the day, going back and forth on such important topics as having Hawaiian Language schools, land access rights, water rights, protection of cultural sites, and technological advancements and their impact on the 'āina. Any of this sound familiar?

Having grown up in and around the Civic Club movement I learned the difference between personal belief and representative democracy. I watched as delegates advocated for or against issues that were contrary to their own beliefs because they were representing their club. This was an important lesson that I never forgot. I also watched, with amazement, the drama of floor politics and how it played out. The art of compromise and how finding the common good could, not always, but could bring about unity.

As an adult I began attending Convention as a delegate and learned first-hand the importance

of understanding the rules. My first year as a delegate I was stopped from presenting any argument. Every time I tried to take the floor I was ruled out of order and asked to relinquish the floor. I left that convention determined to know the rules better than anyone else, and I became a trained parliamentarian. If I was going to be held to the rules, I was going to ensure that everyone was held to the same standard. I have since gone on to help other councils to prepare for Convention and better navigate the process.

Wanting to keep his people engaged in the political process, Prince Jonah Kūhiō Kalaniana'ole founded the first club, The Hawaiian Civic Club of Honolulu, in 1918. The first Convention of the Association was not held until 1959.

The Association is comprised of 5 Councils representing the 4 counties and the continent. Combined, they have 51 clubs with at least one new club being chartered this year. Each club is allowed 1 delegate for every 10 members, so the larger the club, the more votes you carry into Convention. Together with the Association's Constitution and By-Laws, Robert's Rules of Order presides over the proceedings and helps to keep decorum during deliberations. I am always asked by those who are new to Civic Clubs, "what is Convention like?" It's basically like the State Legislature or Congress, but we get all our work done in 3 days. It's a lot of work in a short amount of time.

This promises to be an active year, given all that we have going on in the State. It's always exciting, waiting with anticipation, to see what resolutions will be coming forward for the delegation to consider. These resolutions shape the position of the Association and what they will be advocating for at the County, State, and Federal levels. I can't wait. See you all on Maui from November 13-16, 2019, at the Hyatt Regency. ■



Brendon Kalei'aina Lee

Vice Chair,
Trustee, At-large

How Do We Stay FUTURE STRONG for our beneficiaries?

Let's start with a 'new' Governance Framework which better aligns OHA's decision-making process with our mission in order to meet the needs of our beneficiaries.

It may sound like a cliché, but it really is going to help our people...by just being a more 'people person' organization.

First, care about people's needs. I'm empathetic. That's the thread through everything I do. It's the ability to always care, always have empathy. Always have good intentions towards others, always put good energy back in the universe. For me, that's a great foundation.

About 40% of our jobs will be automated by 2025.... Soft skills are going to become even more important — the things that machines cannot do. The people with these soft skills will be tomorrow's leaders. For many years they weren't. The connections between creativity, innovation, empathy, and collaboration will increasingly become more important. — Source: Future Strong by Bill Jensen, Oct. 2015.

The second part is to always look for new ways to do things differently. Keep disrupting yourself, constantly. Get "uncomfortable" in everything you do. Leaders need to choose to be more comfortable with failure. Leaders need to make more long term bets, and be supported by their boards in doing so.

The third part is to always be Creative.



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

Trustee, At-large

Try all kinds of different things. You may fail at a lot of things, but you'll learn a lot, quickly. Do lots of side projects. Do things you know nothing about.

Now here are the 5 'new' Governance Framework elements to help us achieve the above:

- 1) Identity
- 2) Values and Mana
- 3) Statutory Basis
- 4) Policies
- 5) Supporting Documents and Practices (operations).

It is the first one that is the most significant: IDENTITY... To place the "Lahui" identity above its state agency status. Read more about it on OHA's website.

What are the tough choices today's leaders need to make to be Future Strong?

Leaders need to figure out what innovation means to them.

True innovation needs to be built at the edge of the organization. Most organizations are not prepared or willing to take "risks". So if you want to be Future Strong.... Remember the connections between creativity, innovation, empathy, and collaboration will increasingly become more important as we serve our Lahui, our beneficiaries.

The biggest "risk" is in doing nothing.

Hau'oli La Ho'omaika'i!!
Hau'oli Mahalo Ho'i!!

A hui hou,
Trustee Leina'ala ■

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Empowering Hawaiians, Strengthening Hawai'i



Hawaiians & the Economy: We're in The Same Boat as Everyone!

Whenever I visit mainland cities, I'm delighted to run into kama'aina. For example, when I go to conferences in Las Vegas, I am frequently greeted with "Aloha, Uncle!" by hotel workers or employees in restaurants who hail from Hawai'i. On trips as far away as Washington, D.C., I've joined in celebrations with Hawaiian Civic Clubs and have been entertained by hula hālau.

According to recent census figures, nearly half of all Hawaiians now live on the mainland. This growing trend reflects that Hawai'i now has one of the highest rates of long-term residents leaving home. While most leave to seek better opportunities, many of their stories are tinged with sadness.

For example, Chelsea, an OHA beneficiary, writes from Tacoma, Washington: "Here I purchased a three-bedroom, two-bath house with a garage, large yard and street parking for \$280,000. It is six houses away from a great elementary school. My grocery bill is about \$120 a week; it provides three full meals, snacks and extras daily. I have extra money and can help support my sister's kids." But as wonderful as Chelsea's new opportunities on the mainland are, she continues... "I wish we could go back. I miss the beach, the food, the sun, the people... but realistically, what I see for myself and my family I no longer see in Hawai'i."

Ashlynn, another kanaka who has moved to the mainland, writes... "In Hawai'i, we could never think of owning a home, but here in Arizona we actually have a chance to be able to buy a home. As hard as it was to leave Hawai'i, we knew we had to do better for our daughter."

Chelsea's and Ashlynn's stories underscore a serious problem. Even though Hawaiians have access to resources from

OHA, the Department of Hawaiian Homelands, the Ali'i trusts, and various government programs, we are still part of an economy that is not working as it should.

In Hawai'i, the cost of living, especially housing, makes it difficult for many to make ends meet. Solving the cost of living problem is essential to improving the conditions of the Hawaiian people. And to solve it, we have to recognize that it is not simply our problem, but everyone's problem. When it comes to the economy, we are all in the same

boat. Therefore, we need to consider major solutions that make it possible for all to earn a reasonable living.

One solution worth mentioning is to increase the supply of housing to bring the cost of housing down. In Hawai'i less than 5% of all land is used for housing and urban development. A small but reasonable increase of that figure could enable construction of significantly more housing to address the high demand. There are ways to do this without damaging the environment nor limiting agriculture. Simply updating our land use policies according to best practices would make this possible. This is just one of many macro solutions that can benefit all residents.

The point I'm trying to make is that if we work to do good for all people of Hawai'i, we end up helping Hawaiians. The solutions Hawaiians need for housing, jobs, education and health care go well beyond the resources of Hawaiian serving organizations. These solutions are not possible without a healthy overall economy. To use another boat analogy, the way to raise the water level of one boat is to raise the water level of all boats.

I'll be writing more on this in future columns.

E hana kākou/Lets Work Together!

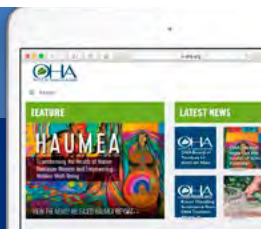


Keli'i
Akina, Ph.D.

Trustee,
At-large

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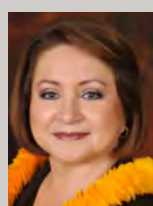
A Pono Vision for Maui's Future

He wai e mana, he wai e ola, e ola nō 'eā. On October 10, 2019, the Board of Land and Natural Resources (BLNR) approved another one-year "holdover" permit that would allow Alexander & Baldwin (A&B) to divert water from East Maui streams on state lands. BLNR also approved an increase of the cap on water take to 45 million gallons a day from 35 million gallons a day.

We need to end these made-up "holdover" water revocable permits to ensure that water is a public trust. The BLNR has failed to recognize the public trust purposes and competing reasonable beneficial uses that may be substantially impacted by the proposed continuation of these permits. Major diversions have compromised the ability of practitioners to gather from naturally flowing streams. The absence of freshwater springs flowing into nearshore marine waters has destroyed sea life that relies on fresh water to complete their life cycles.

In 2016, a Circuit Court judge ruled that holdover permits issued for 13 years at a time were not temporary, and in violation of the law. This case follows Hawai'i Supreme Court cases, amendments to the Hawai'i State Constitution, and the Water Code that affirm the public trust in water. In 2018, the Water Commission set instream flow standards for East Maui streams diverted by A&B. The impact of the BLNR's latest decision on the flow standards for 27 streams in East Maui are not known, including 13 streams not included in the ruling.

While flow restorations are the first step in providing Native Hawaiian and local communities with water in over a century, continued stream diversions have harmed the East Maui watershed and the people who rely on it. The water was never A&B's to divert in the first place. For Native Hawaiians, appropriately



Carmen "Hulu" Lindsey
Trustee, Maui

managing freshwater resources was a true kuleana to uphold for present and future generations; no one could waste or own water.

The State has set an ambitious goal of doubling local food production by 2020. Mahi Pono envisions more than 4,000 acres of non-GMO food crops, including potatoes, macadamia nuts and limes, and 12,000 acres of fenced pasture for livestock operations by next year. I look at Mahi Pono's success as greatly contributing to Maui's success and the State's success in meeting its food production goals.

While I wish Mahi Pono much success in their operations, it's also crucial that they provide for their specific water needs to make sure that they are not wasting water, and that they have mauka-to-makai stream flow for the generations of families in Maui who have had seen their natural streams and ecosystems

depleted. I would encourage Mahi Pono to include firm figures on its crops, to install water gauges on each diverted stream, and to determine the amount of water it would take for its crops to grow. For the BLNR to properly grant a permit, they have the duty to make their own investigation and assessment; they may not simply turn a blind eye to potential impacts on our environment and Native Hawaiian farmers.

Despite constitutional and statutory protections, Native Hawaiians dependent on these free-flowing streams still face hurdles. I would love to see the ideal of a vibrant local food industry diversifying our economy. The BLNR must properly recognize the public trust purposes, and identify traditional and customary practices of our Native Hawaiian farmers who have been abandoned for far too long. As our future begins to unfold, I hope the waters give strength to our communities to work to secure justice for our Kānaka Maoli in a pono way.

E ola i ka wai. ■



A life of service...A life of aloha

Aloha kākou!

As we continue our focus on Hawai'i Island kanaka who have helped our community, we turn our attention this month to a keiki o ka 'āina no Hilo. Please join in celebrating the accomplishments and service of this kanaka to our lāhui...especially our 'ōpio.

On September 14, 1970, Emerson Kihei Nahale-a was born. He was raised on the 'āina ho'opulapula of Keaukaha and Pana'ewa. He attended the Kamehameha Schools and later went on to UH-Hilo where he received his BA in Hawaiian Language. Although unexpected, education, specifically Hawai'i cultural-based education, has been a part of his professional career. He has taught at every level from pre-school to the university system as well as after-school and community-based education programs for almost 30 years.

Some years ago, Kihei, his wife, Nohehiwahiwa and their two keiki, Wahinipoaimoku and Nahiku, moved from Moku o Keawe to O'ahualua to the moku of Ko'olauloa. He is the director of the Huliāmahi Education Alliance in He'eia, dedicated to providing more access to Aloha 'āina based education to youth in and around the ahupua'a of He'eia.

Kihei is one of the steering committee members for Ko'olau 'Āina Aloha, a network of Aloha 'Āina education programs throughout the Ko'olau area. Furthermore, he is one of the founding members of Project KULEANA, a Hawaiian well-being project which explores the concept of Kuleana through music. He is an active supporter of Hui O Hau'ula as well as Mau-nawila Heiau.

He is a strong advocate, supporter and practitioner of traditional lifecycle practices like the ones taught by the Hawaiian birth practitioner program Ka Lāhui O Ka Pō at Ho'oulu 'āina in Kalihi. He also believes in



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

the proper treatment and return of our iwi and mea kupuna as taught to him by his mentor and friend, Halcaloha Ayau of Hui Mālama I Nā Kupuna O Hawai'i Nei. Kihei is proud to have contributed to the work of returning iwi kupuna to the poli of Haumea in order to return mana back to our 'āina and our people.

This kanaka exemplifies Mālama Lāhui. While being able to raise their two keiki as first language speakers of 'ōlelo Hawai'i

has brought he and Nohea great joy, other milestones of kanaka importance exist. One of these is the fact that 'ohana now have the legal right without prejudice to take their child's 'iewe, the placenta, home to practice māwaewae.

Kihei feels he has been blessed to work with community and 'ōpio in building their sense of Ha'aheo and Aloha 'Āina through his work with Ko'olau 'Āina Aloha,

the Huliāmahi Education Alliance and KEY Project. He is also supporting others through music performance and productions like Project KULEANA and Keao Costa's CD entitled "Aloha O'ahu." Kihei shared, "To be able to be a part of other people's growth and well-being honors the values and morals of my parents Albert and Connie Nahale-a."

Kihei shared this inspiring mana'o. "My hope for the future of our Hawaiian community is for our current generation of leaders to continue to 'Au'a 'Ia' (hold tight) as our kupuna have, no matter what the cost. From Kuamo'o to Hale Ali'i 'O 'Iolani, from Kaho'olawe to Mauna Kea, we must continue to be na'au ali'i as our great ali'i were. We must continue to praise our Akua, Ali'i, 'Āina and Mea Hanohano through Hawaiian traditions such as mo'olelo and mele. I truly believe that if we continue to educate our 'ōpio in this way we will eventually come to see Hawai'i as a prosperous and healthy Lāhui that actually looks and feels Hawaiian." ■



Kihei, Alapaki and Ron Nahale-a.
- Photo: Courtesy

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 Kahanaoi, 89-475 Mokiawe 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 ljah3@aol.com or call (808) 220-5404 and leave a message. Mahalo.

HEEN/MEHEULA – Calling all descendants of Chung Mook Heen, known in Hawai‘i as Harry A. HEEN married Mary (Mele) Helenika Keaukahalani MEHEULA. Known Children: William Ha‘eha‘e Heen, Afong Waianuenue, Phoebe Kaenaokalani, Moses Keli‘iolono Heen, Eliza (Lulu) Lulukamakani, Ernest Nalanuelua; Robert Kanehailua Kekuaiwahia, Edward Kahakelehua, 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.

KAAA REUNION – Saturday, November 9th, 2019, 9 a.m. to 6 p.m. at Zablan 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 Kahanaoi at 808-354-7365.

HUI O ZABLAN – The Hui O Zablan Luncheon will be from 10:30am-2:00pm on Sunday, 3 Nov 2019 at Ewa Thomas Gentry Community Center Clubhouse, 1795 Keaunui Drive, Ewa Beach, Hawaii 96706. It is a Potluck. \$5.00 per family will cover costs. Please bring a Grab Bag and donations for Hawaii Food Bank. The Hui O Zablan Reunion T-Shirts: Goldenrod yellow shirt

with a red Family Crest design again features Cousin Kimo Zablan’s art work. Cousins Jimbo and Tammy Correa Beaumont have produced the shirts at a very reasonable price. Remaining shirts will be available for purchase at the Luncheon. Bring your kala. The Hui O Zablan hope to see all Joaquin and Ane Nahaku Keawemahi and Joaquin and Maria Bothelo descendants and our Extended Families. Come be with your cousins!

KAMILA/CAZIMERO – We are updating our Kamila and Manuel Family Tree and planning our next Family Reunion. Please check out our Facebook page; Hui ‘o Manuel a me Kamila Reunion or email Kamila.ManuelCazimeroFR2021@gmail.com. You can also contact Stacy Hanohano at (808) 520-4212 for more information.

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/kaualiohana/; https://www.facebook.com/groups/1706567222891054/; rosejuly.yam@gmail.com.

MANU/KAWELO – Descendants of John Manu-Kawelo and Kaohuaaionaalii Kapapaheenalua of North Kohala will all be together for the first time in 30 years beginning next year Wednesday, July 29 through Sunday August 2nd, 2020. We will start with an Oahu gathering and then meet in North Kohala. Our descendants include Pa, Stewart, Rodenhurst, , Hussey, Moku, Manu, and many more. There will be many exciting events that you don’t want to miss!! For more information follow us on Facebook, Manu – Kawelo Reunion.

PIO – The descendants of Kepio aka Kaawalaule/ Kaawalaulea/Keliipio/Pio and wife Keoahu of Kaupo, Maui, will be having a family reunion on Maui island, Labor Day Weekend, Sept. 4-7, 2020 at Kihei Community Center. Kepio and Keoahu had six children who used the surname Kepio or Pio at some point in their lives: Kahaleuahi (k), Nakoaehua (w), Malaea (w), Kaukani (k), Ipoaloha (w) and Kaleohano (k). Reunion meetings are held on Maui and Oahu. Next Maui meeting is Sat. 10/19/19, 11am-1pm at 11 S. Puunene Ave. (behind O’Reilly’s Auto), Kahului; potluck lunch. Next Oahu meeting is Sun. 10/20/19, 1pm at Kalaniana‘ole (Nanakuli) Beach Park, potluck lunch. Contact: Ka‘apuni Peters-Wong 808-375-4321, Toni Kowalski 808-436-1845, Donna HueSing Curimao 808-264-3178, Valda "Sweetheart" Baisa Andaya 808-572-9245, Kapi‘olani Adams 808-778-6383 or email piohana@gmail.com.

VICTOR – Victor ‘Ohana reunion for descen-

dants of Kamukai Wikoli and Amelia Akoi will be held on O‘ahu from Friday 21 through Sunday 23 August 2020. For details please see the ‘ohana website at www.victor-ohana.org or the ðhana Facebook page at https://www.facebook.com/The.Victor.Ohana. For more information contact Dwight Victor at dwight@victor-ohana.org, (808) 688-2349, or PO Box 970700 Waipahu HI 96797.

WOOLSEY – The descendants of George Lewis Woolsey and Annie Kamakakaulani Akana are planning a family reunion on July 2-5, 2020 at He Piko No Waiohuli, Kula, Maui, Hawaii . George Lewis Woolsey and Annie Kamakakaulani Akana had four children, all of whom have produced descendants: Matilda Woolsey Norton, George Woolsey, James Woolsey and Miriam Woolsey Jay Reed. We will talk story, have music, games, enjoy each other’s company and have genealogy updates during the reunion. Camping is allowed. For more information, please email-Hope: woolseyohana@gmail.com.

‘IMI ‘OHANA • FAMILY SEARCH

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

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”, Darilynn, and Rosebud. Looking to update genealogical information. Please email gramberg ohana1@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‘analewa, 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 Kahuiaimokuakama. I know from Edward Hulihee 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 Pauahau), 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 mo‘o kū=‘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 Makano) 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!

KALAUPAPA – Are you looking for an ancestor at Kalaupapa? Ka ‘Ohana O Kalaupapa, a nonprofit organization made up of Kalaupapa residents, family members and friends, might be able to help. We have information on more than 7,000 people sent to Kalaupapa. Contact ‘Ohana Coordinator Valerie Monson at vmonson@kalaupapaohana.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 Kahehuna (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/nor 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 lkeliiko3@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!

KEANU – Would like to locate genealogical information for my deceased paternal grandmother named Josephine Keanu born either in Ka‘u or Kaohe (Big Island) on 8/12/1912 or 1911. Supposedly, her birth record was destroyed during a fire at St. Benedict Church in Honaunau. I was told this church kept birth records of nearby families during that period. I would greatly appreciate any kokua in locating her ‘ohana and details of her birth. Please contact ssylva4@hotmail.com.

KEKUKU APUAKEHAU – Looking for lineage from Joseph Kekukupena Apuakehau, 1857-1936, and Miliana “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 appreciated. Mahalo! Please send email to Miriam: matar02@Hawaiiantel.net.

KAUKA – Looking for descendants or related ‘ohana members of Deborah Chan Loy (DOB: about 1885) Please contact Glenn Ventura at gdventura44@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: Mahia and Mele, Sons: Henery and Donald Makua. Joseph and Mary may have originated from Kaua‘i. Looking for genealogical information. Please contact – emakua.makua@gmail.com. Mahalo!

TITCOMB – For all descendants of Charles Titcomb and Kanikele – it’s time to update the family information for another family reunion. Anyone that would be interested to be on the planning committee, contact: K. Nani Kawaa at titcombfamilyreunion@gmail.com.

WAIOLAMA – Searching for family members and genealogical records of George (‘Ainaahiahi/ Kaaniaahiahi) Waiolama born about June 5, 1892 in Kahakuloa, Maui. Mother: Kawao Kaaniaahiahi Kahakuloa, Maui. Father: (George Sr.) Waiolama of Wailuku, Maui. George Jr. is a half brother of my grandmother Elizabeth “Lizzie” Leialoha Cook. Also, family members of Waiolama on 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!

YONG/KUKAHIKO – Kalei Keahi / Ah Foon Yong and John Mahele Kukahiko / Daisy Nahaku Up dating genealogy information on these 2 ohana. Please send to Janelle Kanekoa (granddaughter of Samuel Apo Young/ Yong and Daisybelle Kukahiko) email me @ nehaukanekoa@gmail.com. Please list on top right which ohana you belong to. Yong or Kukahiko. ■

E Ola Mai

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.



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Fax: 808.933.3110

WEST HAWAI'I (KONA)

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Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

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CALL FOR VENDORS KEAUKAHA CRAFT FAIR The 16th Annual "A Keaukaha Kalikimaka" Christmas Craft Fair will be held on Sat., Dec. 14, 2019 from 8 a.m. to 2 p.m. Contact 808-961-6228 for more info. The fair is hosted by Ke Ana La'ahana Public Charter School.

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