



Ka Wai Ola

THE LIVING WATER OF OHA

kawaiola.news

TAXED OUT

Increasing land taxes
force Hawaiians
off their ancestral lands


PAGE 16

Chang-Kukahiko family land (outlined in red)
surrounded by luxury homes, resorts and golf
courses in Makena, Maui. - Photo: Google Earth

HA'AWINA 'ŌLELO 'ŌIWI: LEARN HAWAIIAN


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

IN THIS EPISODE YOU WILL SEE A FEW ROUNDS OF E LU'U 'OE! (GO FISH!) IN 'ŌLELO HAWAI'I. READ THROUGH AND SEE HOW KIMO AND PUA ASK EACH OTHER FOR CARDS THEY WANT. THEN IT'S YOUR TURN TO USE THE PHRASES GIVEN AT THE END TO PLAY WITH A HOA ALOHA (FRIEND)!




E PUA, MĀKAUKAU 'OE?

7 7 5 5 5 2




'AE, MĀKAUKAU WAU! E KIMO, E PĀ'ANI KĀUA IĀ E LU'U 'OE! PEHEA, HE 'ELIMA ANEI KOU?

8 8 8 7 7 5




'AE, HO'OKAHI O'U 'ELIMA, EIA NŌ!

7 7 5 5 5 2




E PUA, HE 'EHIKU ANEI KOU?

7 7 2




'AE, HE MAU 'EHIKU NŌ KO'U!

8 8 8 7 7




'O IA? 'EHIA OU 'EHIKU?

7 7 2




'ELUA O'U 'EHIKU! EIA NŌ!

8 8 8 7 7



E KIMO, HE 'ELUA ANEI KOU?

8 8 8



'A'OHE O'U 'ELUA, E LU'U 'OE!

2

E (NAME OF PLAYER), HE CARD NUMBER) ANEI KOU?

HEY ____, DO YOU HAVE A ____?

'AE, HE (CARD NUMBER) KO'U

YES, I HAVE A ____!

'EHIA OU (CARD NUMBER)?

HOW MANY DO YOU HAVE?

'EHĀ O'U (NUMBER OF CARDS)!

I HAVE ____ OF THEM!

'A'OLE, 'A'OHE O'U (CARD NUMBER), E LU'U 'OE!

I DO NOT HAVE A ____, GO FISH!

E HO'I HOU MAI I KĒIA MAHINA A'E!

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

THE “VALUE” OF LAND

‘āina

n. Land, earth. Cf. ‘ai, to eat; ‘aina, kama‘āina.

Aloha mai kākou,

My mother was raised by her grandparents in Ka‘ūpūlehu north of Kailua-Kona. Her grandfather was a fisherman and they lived on the beach in a simple house that he built himself. He took the fish he caught and traded with folks up ma uka for the produce and other things the family needed. He had no palapala for the land they lived on. If there was a Tax Map Key for the property he did not know what it was. They just lived, as they had always lived, on the land which fed them.

Today my great-grandparents would be considered squatters, homeless. The outraged landowner would certainly contact the County to complain. And a crew of government employees would forthwith converge on the site giving my great-grandparents just a few moments to collect their personal belongings before dispassionately tearing down their home and summarily removing the resulting debris, leaving the family with nothing.

And it would be perfectly legal.

The spiritual, intimate and reciprocal relationship of Hawaiians to the ‘āina has been marginalized and discounted since Western concepts of land ownership were imposed on the kingdom by foreigners hungry to purchase Hawaiian land.

Since statehood Hawai‘i has seen in-migration from the continent, a massive influx of tourists, and increased real-estate speculation by foreign investors. Our traditional connection to the ‘āina is invisible in the existing structure; a structure we did not create and whose laws and policies have literally eroded the foundations of many ‘ōiwi by physically removing them from places they are tied to by generations of ancestors.

Where are the Hawaiian voices in these discussions about the “value” of land or in the creation of the systems in which the value of land is expressed? Increasingly priced out of our homeland, the separation of ‘ōiwi from kulāiwi takes many

forms, from families forced to live in tents on the side of the road, to the diaspora of Hawaiians moving to the continent because of the lack of affordable housing and the corresponding high cost of living.

While some are fortunate to own land through kingdom awards or the prudent purchases of their kūpuna, the value of the land has skyrocketed due to speculation and development, and many Hawaiian families have already lost, or are in danger of losing, their ancestral lands because they cannot afford to pay the property taxes.

In this issue of *Ka Wai Ola* we share the story of the Chang-Kukahiko ‘Ohana of Makena, Maui. Like many other families they are trying to hold on to ‘ohana land despite property taxes of about \$100,000 a year. We also take a look at homelessness from a social-political perspective and talk to an advocate for a homeless camp on O‘ahu.

We cannot continue to allow the laws and policies affecting land in Hawai‘i to be made without our input. Hawaiians need to ensure that we have a seat at the table. We must become an informed and active citizenry. We need to get out and vote. Otherwise we have no voice. ■

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OHA asks court to determine whether trustees must turnover attorney-client privileged information to the state auditor

By Sterling Wong

OHA filed a complaint on February 14th asking the First Circuit Court for a declaratory judgment on whether trustees must provide the State Auditor with attorney-client privileged information, with the hope that a court decision will help clear the way for the completion of the suspended state audit of OHA, which would result in the release of the agency's \$3 million general fund appropriation for next fiscal year.

"Today's legal action is intended to facilitate the completion of the state audit of OHA so the state can release \$3 million to benefit those Native Hawaiians most in need," said OHA Chair Colette Machado. "OHA wants this audit finished so our beneficiaries can receive these critical resources. After weeks of discussions with the auditor, the trustees felt that asking the court to intervene was our only recourse."

OHA Board Counsel Robert Klein said: "The state auditor is using an unprecedented interpretation of his powers to demand attorney-client privileged information that is protected by the law," said Klein, a former Hawai'i Supreme Court Justice. "Rather than subpoenaing OHA, which would result in a court reviewing his interpretation of his audit powers, the State Auditor has decided to suspend his legislatively-mandated audit and placed significant Native Hawaiian funds in jeopardy. We believe today's action will resolve this legal dispute so these monies can be released."

Last year, the Legislature passed a law that conditioned the release of OHA's \$3 million in general funds for fiscal year 2021 on the state auditor's completion of a new audit of OHA. Shortly thereafter, Hawai'i State Auditor Les Kondo informed OHA that he would be auditing the limited liability companies (LLCs)

associated with OHA and requested 26 categories of information.

OHA and its associated LLCs fully cooperated with the state auditor, providing him with 937 documents, totaling many thousands of pages, within weeks of receiving his requests. OHA submitted all documents requested, including the minutes of 21 executive session Board meetings that included redactions to shield privileged legal advice, which is protected from disclosure by state law.

On December 30, Mr. Kondo proclaimed that he was suspending the audit indefinitely until OHA provides him with the unredacted meeting minutes.

OHA Chief Executive Officer Sylvia Hussey said that OHA and the LLCs have been responsive to all of the information requested by the State Auditor.

"The documents and information the State Auditor requested were turned over, in the majority of instances, within the one-week response deadline," said OHA CEO Hussey. "Any questions about specific financial transactions of the LLCs can be answered in the documents already submitted to Mr. Kondo's office, including contract and grant lists, check registers and meeting minutes of the LLC managers, none of which were redacted."

Chair Machado said that OHA just wants to be treated fairly and move forward. She noted that the auditor completed his audit of the Honolulu Authority for Rapid Transportation (HART), despite HART only providing redacted executive meeting minutes.

"This whole situation is unfortunate," she said. "We believe that today's action will help us holomua." ■

E ala! E alu! E kuilima!



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

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Up! Together! Join Hands!

A call to come together to tackle a given task.

Mary Kawena Pukui wrote, "Rigorous concern for soundness of body is a primary consideration throughout physical life, especially before and during infancy... Physical breeding as a means of perpetuating the 'ohana, was even more important than personal health," in *The Polynesian Family System of Ka'u, Hawai'i*. This passage reflects the everyday concerns of our Hawaiian ancestors and are evidence of their thinking and practices.

"Rigorous concern" for body soundness is no longer of primary importance to Hawaiians today. Health data shows increasing rates of heart disease, cancer and diabetes among Native Hawaiians over the decades. Obesity has increased from 27% to 50.1% in twenty years. It's alarming that many Hawaiian children don't know what a healthy daily diet is. Moreover, most children do not have role models to emulate or opportunities to experience being physically fit. Instead, unsound bodies with high blood pressure, obesity, diabetes and poor physical fitness are prevalent and visually evident.

Native Hawaiian and Pacific Islander (NH/PI) health is highly concerning to families, communities and the government. A recent report on Native Hawaiian health says chronic illness and obesity rates have increased, compared to other ethnic populations in Hawai'i. In 2014, NH/PIs in the U.S. were nearly twice as likely to have a diabetes diagnosis than Caucasians. By 2019, the U.S. Health and Human Services Department reported that NH/PIs were 2.5 times more likely to be diagnosed with diabetes compared to Caucasians. And the health of Native Hawaiian infants and children is also con-

cerning. Major risk or causative factors for chronic illnesses like diabetes include obesity, high blood pressure, high cholesterol, cigarette smoking, low income status and low rates of physical exercise.

Other ethnic populations in Hawai'i also have increasing rates of obesity and poor physical fitness. However, Native Hawaiian health is especially concerning.

Two factors that cause weight gain are food and physical activity choices. Gains in bodyweight occur when more calories are eaten than are used in physical activity. Our bodies save all extra or surplus calories that we eat as fat – and body weight increases. Weight loss occurs when fewer calories are eaten than are used. Replacing high-calorie foods with lower-calorie choices can result in weight loss. When physical exercise burns calories, both stored and new calories are burned; and a lowering of fat stores results in weight loss.

Food sources and exercise habits in Hawaiian communities have changed over time. Hawaiians have moved away from a history of maintaining a constant state of warrior-readiness and fitness. There is no question why our Hawaiian ancestors were strong, sturdy and "capable of bearing great fatigue." It was due to the constant physical demands of living. And it is not surprising that the Kānaka Maoli were battle-ready whenever "the call" came.

Today, Hawaiians have become less physically fit and more overweight. And most are aware that their calorie intakes are too high. We know the situation is NOT hopeless. We know that small daily changes make a difference. An example: a friend gave up drinking daily soda and lost seven pounds in a month. Hawai'i is blessed with the best tasting water in the nation. Chill it, drink it, and learn that it is 'ono.

And accept the challenge of physical activity! A key strategy is starting small and building to greater exertion. A great exercise is a walk in the cool evening or early morning hours. Walk in your neighborhood first and build stamina. Then walk the beach or mountain trails, or power-walk and jog on level ground. This could be a wonderful family project – daily workouts are more fun with a group. Challenge yourself to do daily workouts! ■

From the Big Island to a Bigger Island

By Kamaka Dias

I first heard about the Peace Corps when I was studying abroad in Spain back in 2014. I overheard my resident director talking to some other students about his time in the Peace Corps. It sounded like everything I wanted – the opportunity to help others, learn a new language and culture, travel, and challenge myself.

I like to think that Madagascar chose me. When you apply for the Peace Corps you are able to choose three countries in which you would like to serve. Since I minored in Spanish and studied abroad in Spain and Argentina, I was set on going somewhere in South America. My mindset was: join the Peace Corps in a Spanish speaking country, become fluent in Spanish, meet my Spanish speaking wife, bring her back to Hawai‘i, pop out some Kamaka juniors, and then live a simple Hawaiian life – mixed with Spanish.

Three years later none of that happened. Do things ever happen exactly like you plan them out in your head? Of course not. But a man can dream, right?

So ending up in Madagascar was a blessing in disguise. I never wanted to go there, but I believe it was always meant to be. When I was looking at the list of countries on the online application, I selected Peru and Costa Rica as my first two choices. I needed to fill up a third slot so I could continue to the next page. I was scrolling through the “M” section and that’s when I saw Madagascar. I thought, “Oh cool. Madagascar. Just like the movie!” So I chose it, not even thinking it would be a realistic option. But my third slot was full, and I was happy. South America here I come!

Or so I thought.

A week later I was asked to interview for an education position in MADAGASCAR. I wasn’t even sure I wanted to go there; I was so set on going to a Spanish speaking country, plus I knew nothing about the 4th largest island in the world (Madagascar). But I gave it a chance and went to the



In Madagascar rice is life. Kamaka helps feed rice to workers in the rice field. - Photo: Courtesy

interview. The man who interviewed me told me about the similarities between Hawai‘i and Madagascar and suddenly I was interested. I left in June 2016 and didn’t return home until October 2019; after I finished the required two years I extended for another year because I loved it so much.

My primary job was teaching English in a rural community of about 8,000 people called the Alatsinainy Bakaro. I taught two sections of 50 sixth graders and two sections of 70 tenth graders. I loved them but grading 240 papers and managing a class of seventy isn’t the easiest thing in the world. Well I did say I wanted a challenge.

My secondary project was opening up a computer lab for my community. I raised \$3,000 and was able to buy 11 computers – one for our local radio station, one for my middle school, one for my high school and eight for our community center. We also got some books from a previous volunteer, so our English center is now equipped with books, computers

and a world map that I painted with the help of some students.

During my third year I moved out of the countryside and into the capital city of Antananarivo to work for a local community health organization called Mahefa Miaraka. I was a communications officer and helped them create and manage a Facebook page to disseminate the important work they were doing in various regions of Madagascar related to family planning, maternal and childhood health, sexual health and emergency transportation.

I like to think of Madagascar as my second home. The Malagasy people are so good at making people feel at home. Their culture is very similar to Hawaiian culture in that ‘ohana is very important to them. They are unbelievably welcoming and love-giving. The thing that surprised me the most is that they are one of the poorest countries in the world and don’t have a lot to give, yet they still do. We can learn a lot from the Malagasy.

I learned so much about myself and others during my time in Peace Corps Madagascar. I feel like I am a better person because of the experiences I gained during my three years in Madagascar. The confidence that I have now is due to my time there. I learned that we are capable of doing so much more than we think we can. It all starts by stepping outside of your comfort zone.

The Peace Corps was the most transformative experience of my life so far. I gained an understanding of others and grew so much just by being put into new situations. I strongly believe that the more you understand others, the more you will understand yourself.

I would encourage anyone to join the Peace Corps, especially young kākā ‘ōiwi. My perspective on the world has changed and I am so grateful for all that I have in life. You don’t realize how small your world is until you leave Hawai‘i. It may seem scary at first, but don’t let fear stop you.

I didn’t realize how blessed I was to live in one of the most beautiful places in the world and speak its native tongue until I left the islands. It’s sad that I needed to leave Hawai‘i for a few years to finally see the importance of my own culture and kulāiwi.

You can’t outrun your kuleana for too long. I left. I learned. I came home. And now I’m ready to use all of my experiences and the knowledge that I’ve gained from traveling to give back to my community. It’s my responsibility and I’ve never been more excited to fulfill it. ■

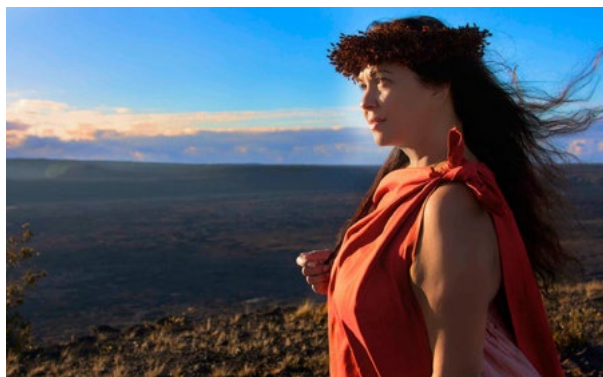


Students from Kamaka’s English Club pose with him after a weekend class. - Photo: Courtesy

Kamaka Dias, 26, is from the Big Island of Hawai‘i. He is a graduate of the University of Hawai‘i at Mānoa with a degree in Communications and a minor in Spanish. He is fluent in Hawaiian, Malagasy and speaks some Spanish. Kamaka encourages other ‘ōiwi to travel and see the world because he believes that the more you understand others, the more you will understand yourself. Kamaka just finished three years of service in Peace Corps Madagascar and is back home living in beautiful Hawai‘i.

Becoming the Wind

Kumu Hula Meleana Manuel will present her hālau, Ke ‘Olu Makani o Mauna Loa, at the Merrie Monarch Hula Competition for the first time in April. She has graciously agreed to have *Ka Wai Ola* follow her and her haumāna on this journey. This is part one of a three-part series.



Kumu Meleana Manuel. - Photo: Courtesy

By Puanani Fernandez-Akamine

Beginnings

The chilly Pu‘ulena wind is well known to Hawaiians in Kīlauea, Waiākea and Puna. It sweeps down from the slopes of Mauna Loa bringing refreshment to the lowlands. This wind stirred songwriter Randy Parker to compose the song “Pu‘ulena” and his lyrics captured the imagination of Kumu Hula Meleana Manuel. She envisioned the Pu‘ulena wind traveling the earth, changing names as it encircled the planet touching other lands and cultures, and then returning to Hawai‘i bringing renewal. This image of the wind brought to mind the motion of a dancer’s pā‘ū skirt and this, in turn, inspired the name of her hālau.

“‘Ke ‘Olu Makani o Mauna Loa,’ literally means ‘The Gentle Wind of Mauna Loa,’” shared Manuel. “As the Pu‘ulena wind blows, the dancers’ pā‘ū skirts replicate that gentleness, moving and breathing the life of hula from our kūpuna. It transcends through generations with just one gentle move. I wanted this wind that I knew from my home to be the focus of my hālau. We are the makani. And wherever we go, we shall bring a breeze of refreshment.”

This year, for the first time ever, the Pu‘ulena wind, embodied by the women of Ke ‘Olu Makani o Mauna Loa, will refresh the prestigious stage of the 57th Annual Merrie Monarch Festival.

Although it is the first time that Manuel will present her hālau at the Merrie Monarch, her involvement with the renowned competition dates back the 1970s. As a teenager,

Manuel presented lei to participating kumu hula, she later danced in the competition under Kumu Hula Rae Fonseca, and over the years volunteered in various capacities for the week-long festivities. One year she was asked to portray Queen Kapi‘olani on the Royal Court. An accomplished singer, Manuel has even been asked to sing the national anthem to open the competition.

Ironically, despite her passion for hula, becoming a kumu hula was not something to which Manuel initially aspired. “I just wanted to be a line dancer,” she confessed. “I enjoyed the synchronicity of dancing with my hula sisters.”

Manuel’s path to presenting her hālau at the Merrie Monarch is not what one might expect. Manuel was adopted at birth by Arthur and Eulela Ulrich, an older couple with no children. Arthur was from Pasadena, California and Eulela was from Lyons, Kansas. Both her parents worked for the military as civilians before the Pearl Harbor attack. The Ulrichs raised Manuel in Volcano, where she still lives, and when she was four years old, they had her begin hula.

Over the years Manuel trained under several kumu, each of whom have shaped her as a dancer and performer. Her kumu have included Lani Wong, Helen Ha‘a, Kolani Chartrand, and Kepa Maly. Manuel fell in love with hula and by the time she was 11 years old, she had already performed in Canada and Europe.

As a high school student at Kamehameha Schools Kapālama, Manuel was influenced by kumu like Wayne Chang, Leina‘ala Kalama Heine and Robert Cazimero. Later, after college, Manuel began studying under Kumu Hula Rae Fonseca.

“Kumu Rae was young, just starting his hālau in Hilo. He had innovative ideas and strong, difficult movements and motions,” shared Manuel. “Dancing with Kumu Rae was a revelation. Hula was not just a dance. It was life. I lived it, breathed it. It became my passion.”

Her last kumu was Uncle George Na‘ope. “He was the most wonderful man,” Manuel recalls. “His witty charm was infectious. His personal style was

eclectic, but his hula and knowledge were untouchable. He gave me a new life in hula, a new direction.”

In addition to having their daughter study hula, the Ulrichs gave Manuel another gift – although at the time it did not feel like one. They enrolled her in Japanese Language School at the age of seven. “That was something I was not comfortable with,” said Manuel. “I’m not Japanese and the rest of the class were all Nissei and Sansei, the children of our Japanese neighbors who were trying to keep their culture alive. I had a hard time there because they all wondered why this Hawaiian girl was trying to learn their language.”

In retrospect, Manuel marvels at the foresight of her parents. She continued her study of Japanese through high school and college, becoming fluent in the language. And that opened other doors for her.

Manuel briefly moved from Volcano to Kona in the early 1990s. During that time she took a break from hālau and, with a background in Tahitian dance thanks to Kumu Lani Wong, began dancing in a Polynesian show. While in Kona, Manuel was offered the opportunity to travel with a small performing group to Japan. At that time, there was great interest in hula in Japan, although the “hula boom” as Manuel calls it had not started.

That trip to Japan was transformational. The people there were excited by the music, the dance, the costumes and the flowers. Manuel was suddenly beseeched by requests to teach. “Every day somebody was knocking on my hotel room door asking ‘Can you teach us?’” remembers Manuel. It became overwhelming, but Manuel could not say no.

Upon returning to Hawai‘i, Manuel began studying hula under Kumu George Na‘ope. “It was kind of a turning point. I needed to finish so that I could feel right about teaching,” she said.

In the meantime, Manuel continued teaching hula informally as a community service in her garage at her home in Volcano. “Our com-



(Above) Smiling shyly in her hula costume at a photo shoot. Manuel was five when this picture was taken. (Right) A photo from the early days of her hālau. These girls are practicing in Manuel’s garage in Volcano.- Photo: Courtesy





A recent photo of the Volcano-based members of Ke 'Olu Makani o Mauna Loa in Hilo. - Photo: Courtesy

munity is so rural that kids in our area needed after-school activities. I wanted to help fill this void.” She started with five or six little girls, but over the years her classes grew in size. During that time she also maintained her ties to Japan, continuing to teach there as well.

By 2003 Manuel had completed her requirements to ‘uniki. She had been teaching for over a decade at that point, how-

ever, for reasons Manuel still does not understand, Kumu George Na‘ope did not invite her to complete the process until 2007. “A kumu always thinks differently,” said Manuel, “and you ask no questions.”


So when Na‘ope decided it was time, it was a complete surprise. “I had only two weeks to prepare kahiko and ‘auana presentations, find musicians, costumes, lei and everything

that went with it,” Manuel recalled, “and it had to be perfect because I was presenting to my kumu.”

The ‘uniki was scheduled on Na‘ope’s 80th birthday and Manuel was overwhelmed to learn there would be 350 attending his party – and her ‘uniki – including renowned kumu from across the pae‘āina. “I think back to that time and about this hula ‘tree’ that we all come from and the importance of a kumu continuing his traditions so that the tree never stops growing new branches and leaves. My kumu chose to do this in front of his friends. He wanted witnesses.”

When Manuel was invited last summer to present her hālau at the 2020 Merrie Monarch Festival, she was similarly shocked and overwhelmed. She recounts her disbelief upon receiving a very business-like phone call from Merrie Monarch President and Organizer, Auntie Luana Kawelu. “I answered the phone and Auntie Luana was on the other end. She said, ‘Aloha Meleana. This is Auntie Luana. This is your formal invitation to Merrie Monarch. Thank you. Goodbye.’ I stood there speechless for a moment...and then I called her back because I thought I heard wrong.”

Being invited to participate in the Merrie Monarch is an extreme honor for any kumu hula. Says Manuel, “this, to me, is the ultimate test. Can I do everything graciously and appropriately? Have I taught my haumāna to be respectful? Will it show when this makani comes onto the stage? How is this makani going to swirl around the stage for seven minutes, and how elegantly, softly and breathlessly will it leave the stage? And will this makani leave the audience breathless? That is my goal.” ■



PRINCE KŪHIŌ FESTIVAL

Join us across the pae ‘āina in celebration of Prince Jonah Kūhiō Kalanianaʻole

O‘AHU

March 14-15: Prince Kūhiō Celebration at the Wai‘anae Sunset on the Beach
March 22: Ali‘i Sunday Services
March 26: Mauna‘ala Services
March 26: Ha‘i ‘Ōlelo Competition & Cultural Exhibit
March 28: 2020 Prince Kūhiō Parade & Ho‘olaule‘a in Kapolei

HAWAI‘I ISLAND

March 28: Lā Kūhiō at Kulapae

MOLOKA‘I

March 26-28: Prince Kūhiō Festival on Moloka‘i

KAUA‘I

March 14: 10th Annual Anahola Prince Kūhiō Day Celebration
March 21: Prince Kūhiō Commemoration at Prince Kūhiō Park

MAUI

April 4-5: Annual Lahaina Banyan Tree Prince Kūhiō Festival

Learn more at hawaiiancouncil.org/kuhio

Brandt Mini-Symposium on Ancestors, Stars and Temples

By Dr. Lilikalā Kame'eiehiwa

The Kamakakūokalani Center for Hawaiian Studies and the Gladys Kamakakūokalani Brandt Chair of Comparative Polynesian Studies presents a mini-symposium March 15-28 with noted scholars from Aotearoa, Hawai'i, Tahiti and Tonga entitled "Atua: Polynesian Ancestors, Stars and Temples."

When we look at ancestral Polynesian knowledge, we find many similarities and some fascinating differences. For example, in Hawai'i we speak of Earth Mother Papatūānuku/Haumea and Sky Father Wākea. In Aotearoa, the Māori revere Earth Mother Papatūānuku and Sky Father Rangiaātea. But almost everywhere else in Polynesia, including Tahiti, the ocean atua (Kanaloa, Tangaroa or Ta'aroa) is the creator of the universe. Why is there a difference?

And our ancestors in Hawai'i, Tahiti, Ra'iatea, and the Marquesas have zero degree north temples that measure the sun's movement through the sky. These temples helped the ali'i to predict weather using three main star constellations: Scorpio, Orion and Pleiades. Do all Polynesians have the same names and understandings for these important stars? Sometimes yes; sometimes no.

The experts in ancestral knowledge who are presenting at the symposiums include: Heipua Bordes of Mo'orea; Mo'ohono Niva of Ra'iatea; Hironui Bouit of Tahitiniui; Dr. Rangi Matamua, of Tūhoe and Waikato University; Dr. Tēvita O. Ka'ilī, Professor of Cultural Anthropology at BYUH in Lā'ie; Kalei Nu'uhiwa of Māui; Pualanikeali'i Lincoln Maie lua; and Dr. Lilikalā Kame'eiehiwa, Senior Professor at Kamakakūokalani Center for Hawaiian Studies, UHM.

In order to cover these topics properly, we will sponsor two-night symposiums at two different venues: BYUH and UH Mānoa.

At each venue, the first night will focus on ancestral creation stories and the second night will focus on the major star constellations that measure the sun's movement.

DATES AND VENUES:

Tuesday, March 17: Heber J. Grant Building, BYUH. Pūpū at 5:00 p.m., Lecture (Ancestral Creation Stories) from 5:30-7:30 p.m.

Wednesday, March 18: Heber J. Grant Building, BYUH. Pūpū at 5:00 p.m., Lecture (Stars and Temples) from 5:30-7:30 p.m.

Wednesday, March 25: Hālau o Haumea, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa. Pūpū at 5:00 p.m., Lecture (Ancestral Creation Stories) from 5:30-7:30 p.m.

Thursday, March 26: Hālau o Haumea, Kamakakūokalani Center for Hawaiian Studies, UH Mānoa. Pūpū at 5:00 p.m., Lecture (Stars and Temples) from 5:30-7:30 p.m.

Live Video Streaming will be available at 'Oiwī.tv from UHM! Look for more Brandt Mini-Symposiums April 5-11 on Polynesian Herbal Medicine, and May 9-16 on Polynesian Visual Arts. For more info contact lilikalā@hawaii.edu or tevita.kaili@byuh.edu. ■



Heipua Bordes



Dr. Tēvita O. Ka'ilī



Dr. Lilikalā Kame'eiehiwa



Dr. Rangi Matamua



Mo'ohono Niva



Kalei Nu'uhiwa

Living Residentially Challenged in Waimānalo

By Aliantha Lim

He hale kipa no la ho'i ko ke kōlea ha'īha'i 'e 'ia na iwi.

The house of a plover might have been that of a friend if one hadn't broken his bones. (A stranger might have been a friend if he hadn't been treated so shamefully.)



Residents participate in weekly area cleanups - Photo: Courtesy Hui Aloha

I went to visit Waimānalo Camp on a breezy aloha Friday in February and met Auntie Roz, one of their leaders. Earlier that day, she was informed by Marc Alexander, Executive Director of the City and County's Office of Housing, that their camp would be swept in March.

This news came as a shock to those attending Waimānalo's Neighborhood

Board meeting the following week, including Councilmember Ikaika Anderson, Representative Chris Lee, and Waimānalo Neighborhood Board Chair Kimeone Kane. Attendees were perturbed that the City had not previously informed them of its intentions.

According to OHA's recent online survey of 2,700 respondents, the most important issue facing Hawaiians today is affordable homeownership. Poverty in Hawai'i ranked fourth out of 16 contemporary issues, showing that simply meeting basic human needs are top of mind for most who live here. Many of us live paycheck to paycheck, which means that we constantly hover very close to financial and housing instability. There is a growing population of residents with no stable housing and no means to realistically gain housing, despite working multiple jobs.

One example of this is the small, close-knit community of houseless individuals who live along the highway fronting Waimānalo Beach Park in Windward O'ahu who call themselves "Waimānalo Camp." In 2018 Camp residents met with representatives from the government and the neighborhood board. They reached an agreement that would allow them to remain there until a more permanent solution could be crafted. According to James Koshiba, co-founder of Hui Aloha, a non-profit that supports houseless communities, land has since been donated and a permanent solution is in the works. "Senate Bill 2442 is moving forward in the legislature to fund the project," said Koshiba.

"Sweeps will only push people into residential areas or into outlying coastal areas. This will not be good for the wider Waimānalo community," insists Koshiba. "With people scattered, it will make it harder for service providers to reach homeless people in Waimānalo. Homeless individuals will lose possessions, have less access to services, and be in worse physical and mental health after a sweep." Koshiba noted that HPD has had a strong presence at the park recently, ticketing campers for minor infractions (e.g., using the park restrooms after park hours). These tickets will eventually become bench warrants. This process is called the "pre-sweep."

When the City sweeps the houseless they are able to execute those bench warrants and put people in jail. Their possessions, valuables, food and medication will be gone. When they are released, they will literally have nothing but the clothes on their backs and nowhere to go.

As of this writing, some local representatives are meeting to try to prevent the sweep at Waimānalo Beach Park. Koshiba advises that the best way others can help is to get involved. "Contact your representatives and urge them to have compassion, to support the houseless, and of course stop the sweep." ■

Real Estate Purchase to Provide Added Opportunity



By Cedric Duarte



DEPARTMENT OF HAWAIIAN HOME LANDS

Department of Hawaiian Home Lands beneficiaries will soon have another housing option in urban Honolulu. New real estate was recently added to the Department's O'ahu inventory with the acquisition of three parcels from Kamehameha Schools. The purchase was approved by the Hawaiian Homes Commission in January and aligns with DHHL's goal to use creativity to meet the demands of its wait list.

The newly acquired properties include approximately one acre in the densely populated Mō'ili'ili district, where two existing apartment buildings sit with a total of 31 units. The Department intends to rehabilitate and deploy the units as affordable rentals to applicants on the wait list under newly adopted rules for rentals on Hawaiian Home Lands. The long-term plan for the parcels between Isenberg and Coolidge streets will be to construct a high rise apartment building.

HHC Chair William J. Ailā, Jr. says the inspiration for the purchase stems from a large demand for residential opportunities on O'ahu and as a result of the Department's future plans for the area, which include the development of

the agency's first high rise project at 820 Isenberg Street, the former Bowl-O-Drome location. A developer for the project is anticipated to be announced in March.

Funding for the new acquisition originates from a donation of land to DHHL from Castle & Cooke Hawai'i in Wahiawā on O'ahu. These properties came with reservations and covenants and were not considered available lands as defined in Section 203 of the Hawaiian Homes Commission Act of 1920, as amended. In an effort to provide financial resources to the Department to purchase additional land on O'ahu while also increasing the inventory of state lands available for agricultural activities, a \$6.9 million appropriation was set aside for the agency. These funds made the Mō'ili'ili purchase possible.

DHHL's effort to create more opportunities for beneficiaries goes beyond the addition of rentals. The Department has once again begun to offer vacant lots, an approach that provides families with the flexibility to build a home suitable to their needs while having the needed infrastructure in place. In 2019, the Department offered several vacant lots on Lāna'i and O'ahu, as well as turn-key lots on O'ahu. In its que, DHHL is readying subsistence agriculture lots in Honomū on Hawai'i Island and in Waimānalo on O'ahu. Kuleana lands and Rent-With-Option-To-Purchase products also live in the Department's diversified lot offering portfolio.

Chair Ailā has noted that creativity and flexibility are tools his administration will use to fulfill Kūhiō's vision. The recent land purchase in Mō'ili'ili is just the latest. ■

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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.



Lahela Williams- Photo: Jason Lees

By Alice Silbanuz

Lahela Williams, 32, is the executive director of Hawaiian Community Assets, a nonprofit that works with individuals and families to help them achieve personal finance and housing goals. Lahela was born and raised in Papakōlea and is the oldest of five children. She graduated from high school at 16 and started working at age 15 to help out her family. She balances family life with her husband and two children, with her work advocating for affordable housing and equitable access to finance and capital

What is the most valuable leadership lesson that you've learned so far?

"One of the most valuable lessons that I've learned is to lean in. For me, personally, it was easier to shy away, to delegate, to digress, to not have to step up and take on more. But that never got me anywhere. And so really leaning into the opportunities that presented themselves and being a mentee is never a bad thing. You don't know everything. So, just lean in."

Looking back, was there a defining moment that affected your journey thus far?

"Yes. It was losing my great-grandmother. When she passed there was a void. She saw in me a potential that I never wanted to experience or explore myself. When you sit with a kupuna, and they know where you're destined to be, but you don't see that...you don't have that foresight.

"Just reflecting on those moments when I'd be in her presence, and I knew that she knew where I was supposed to be, but I shied away from it. That defining moment was her not being here anymore. And me not having that opportunity to lean into that moment. Losing her allowed me to step up to take my place."

What's your advice for young kânaka who aspire to lead and contribute to the lāhui?

"My advice for young kânaka wanting to lead is to serve. Every good leader begins their journey in service. Also, don't be afraid. Don't shy away from opportunities to be of use. If you live in a homestead, get involved with your Homestead Association. If you live near the Boys and Girls Club, go and volunteer your time. If you live in close proximity to a lo'i or local farm, go give your time there.

"Service has empowered me. By serving the community I developed the tools I needed to prepare me to become a leader...and it wasn't out of a book. It wasn't something that I learned at a training. What really prepared me was just serving my community. So take time and serve. And along the way, you'll pick up everything you need to prepare yourself."

Can you describe the attributes of good leadership based on your experience?

"I look for someone who is driven; someone who doesn't take 'no' for an answer. A good leader is able to make a decision, forge a path, and accept all of the responsibility, right, wrong or indifferent, for the decisions that they make, but at their core, they have the lāhui at heart and are passionate about serving the community. I look for servant leaders. I consider myself a servant leader. You can't lead unless you're in the trenches doing the work yourself. That's definitely what I look for when I'm looking for someone to follow."

Was there a particular person who acted as a mentor and helped you get to where you're at today?

"I have had the privilege of working with a few individuals who have really shaped who I am today as a leader. We are the women of Papakōlea. Auntie Puni Kekauoha and Auntie Adrienne Dillard are definitely some of my 'go-tos' when I need to make sure that I'm on the right track. I look for people who are okay correcting me; people with a heart for service. I look for people grounded in community. Another mentor is former HCS executive director Jeff Gilbreath. He challenged me to take on kuleana that I wasn't quite ready for, and supported me through that journey."



Lahela (far right) with her wahine mentors Auntie Puni Kekauoha and Auntie Adrienne Dillard and other members of the Papakōlea community.- Photo: Courtesy

What are your hopes for the future of Hawai'i and the Hawaiian people?

"My vision is for Ka Lāhui to be economically self-sufficient. And I don't mean that by any Western personal finance definition. I mean that in a kânaka version. I want to see our lāhui have strong businesses that support each other. I want to see kânaka supporting those Native Hawaiian businesses. I want to see kânaka homeowners in every other house or condo. I want to see our lāhui not only surviving, but thriving, and earning incomes that can support their lifestyles. And when I say that, I don't mean 'be rich.' We don't all have to be rich. I don't strive to be rich. I strive to provide for my family and contribute to my community. I know that's enough for me. I want a lāhui that is happy and satisfied." ■

'A'ole to Redlining Hawaiian Families



By Robin Puanani Danner



Redlining is the deliberate act of denying access to financial services and capital to certain neighborhoods. It is best known when banks manifest bias about communities of color, by not making capital available at the same terms as other communities. And the result of closing off access to capital? Economically depressed communities, families trapped in poverty or forced into homelessness, families

denied asset-building tools like owning or keeping a home, families denied the ability to start a business using home equity, and the inability of families to pass on intergenerational wealth. Sound familiar Hawaiians?



Neighborhood blight is a side effect of redlining, as with this unoccupied home in Wai'anae, O'ahu.-
Photo: Courtesy

Here's how the denial of access to financial services and capital happens to Hawaiians:

1. Denied Access to Market Value Appraisals of Homes We Own. Homestead residents are required to use "replacement cost" valuations on the home assets they own, while all other citizens, including American Indian and Alaska Native citizens on their trust lands,

have access to both "market value" and "replacement cost."

2. Denied Access to 2nd Equity Loan Products. Homestead residents do not currently have the right to access a 2nd equity loan to send our kids to college, to start a business, to add a bedroom, to consolidate debt or to get through an economic downturn in the State.

3. Denied Access to Loan Delinquency Options to Save Our Homes. Homestead residents don't have access to written policies that ensure all families can pursue every type of loan delinquency cure that all other citizens have. Policies must be in writing and equitable to all.

Redlining has been happening and has gone unchecked, decade after decade, at one of the most important sources of loan capital on homesteads for moms and dads, kids and siblings – the state agency of the Department of Hawaiian Home Lands (DHHL). It's time to end redlining. It's time to recognize and reconcile a debilitating practice that robs families of full participation in an economy

built on the flow of capital, yes, loan capital, whether for a business, or a home addition, or sending young adults to college. It's time for parity with our fellow Hawai'i citizens.

SCHHA, DHHL, OHA, the State of Hawai'i Legislature and federal officials charged with oversight of the Hawaiian Homes Commission Act can, and must, end redlining. We can fix this. Together we can reconcile decades of redlining. Open the doors of capital on the homesteads and the homesteads will prosper; all of Hawai'i will prosper. Mahalo, homestead leaders, for putting solutions forward. ■

A national policy advocate for Native self-governance, Danner is the elected Chair of the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Born on Kaua'i, Danner grew up in Niumalu, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised 4 children on homesteads in Anahola, Kaua'i where they continue to reside today.



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"Working towards homeownership came easy because of the guidance I received working with the staff at Nānākuli Housing Corporation. The staff assisted me in fulfilling ensured my children as well as the generationd after them to ALWAYS have a place to call home." Mahalo, Christine Kamaka

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Ka Ho'omoana 'Ana

Na Kalani Akana, Ph.D.

Keaukaha i hele ai ka papa kaiapuni me ke kupuna 'o 'Elikapeka Kauahipaula no ka mea ua hānai 'ia 'o ia ma laila. Ma hope aku ua hele lākou i Leleiwi no ka mea 'o ia kāhi i noho ai ke kupuna ma ke kau wela. Ua nui nā 'ano hale pāpā'i ma laila kohu mea he ho'omoana ka hana o lākou akā 'ōlelo ke kupuna he po'e 'ae'a nō lākou. 'A'ole noho pa'a ma ka hale – noho ma 'ō a ma 'ane'i. 'O ka 'ike nō ia i ka "ho'omoana" 'ana, ua pū'iwa nā haumāna. Ua pū'iwa lākou no ka mea 'akahi a 'ike a kama'ilio e pili ana ke kumu o ka 'āina ho'opulapula o Keaukaha.

Ma Leleiwi, ua 'ōlelo 'o Kauahipaula, "Ua ho'omoana mākou ma 'ane'i ma nā kau wela." A ho'ōho nā haumāna, "Uao!" Ua 'ōlelo 'o ia, "Ua kanu ko'u pāpā i ka mea kanu, ka pū palā'ai, ka 'uala 'oe, ka ipu haole 'oe ma kēlā pu'u. Lawai'a ku'u pāpā me ka 'upena kīloi a me ka mōkoi (mākoi). Pā'ani wau ma ka pa'alā a huli i ka 'ōpihi me ka loli. 'O ka loli ka mea'ai punahele a ko'u māmā, 'o ia a me ka puhi. Nē(inā) loa'a ka loli, hau'oli nui 'o ia." Ua hō'ili'ili ka makuakāne i ka loli no ke kū'ai 'ana i ka hale Pākē ma ke kaona. 'Ohi'ohi ka makua-hine i ka lauhala no ka hana moena a me ka pāpale no ke kū'ai 'ana aku ma ke kaona. Aia a loa'a a lawa ke kenikeni a laila kū'ai 'ia ke kōpa'a, ka palena, ka 'āpā lole paha no ka 'ohana. He 'imi pōmaika'i ka hana o ka 'ohana. 'A'ole hele ka 'ohana ma kahakā a nanea wale nō.

Ma hope o Leleiwi, ua huaka'i ka papa i Kilauea a ma hope i Punalu'u no ka mea ua noho ke kupuna ma Ka'ū kekahi. Ma laila

i ha'i mo'olelo ai 'o Kupuna Kauahipaula. 'ōlelo 'o ia, "Ua iho nā 'ohana no Nā'ālehu i Punalu'u no ka pae 'ana o nā honu. I kēla manawa, nui nā honu. Ho'omoana mākou ma ka hale pāpā'i. 'Imi nā kāne i ka honu ma waho o ke kai hohonu a ma nā pāhoehoe ma waho. Huli a 'imi nā wāhine i limu, i pāpā'i, a i i'a ma ka 'āpapa ma ke kai papa'u." 'O ka mea kupanaha i nā haumāna ke ki'i 'ana a ke kupuna i ka wai mānalo i loko i ke kai! Mea mai ke kupuna, "'O ko'u kuleana ka ho'opiha'ana i ka hūwai a ho'iho'i 'ia no ka inu 'ana." Wahi āna, ua le'ale'a ka noho 'ana 'oia i 'a'ole 'o ia makemake i ka hahau 'ana a make o ka honu. Uē ka honu. 'A'ole hiki iā ia ke noho lōlena i loko o ka hale pāpā'i.

Pō'ino ka po'e ho'omoana 'ae'a o kēia au. 'A'ole hiki ke noho pa'a. Hehu 'ia e ka māka'i. Hele ā 'ae'a hauka'e. 'A'ole hiki iā lākou ke kanu mea'ai. 'A'ole hiki iā lākou ke nala lauhala, huli i loli no ke kū'ai 'ana, lawai'a a pēlā aku. 'A'ole loa'a ke kālā he nui i ka 'ohana o Kupuna Kauahipaula akā ua ho'opōmaika'i 'ia me ka 'āina a me ke kai no ka 'imi pōmaika'i 'ana. ■

He hāli'a kēia iā 'Elikapeka Kauahipaula



Elizabeth Kauahipaula- Photo: Courtesy

Camping

By Kalani Akana, Ph.D.

It was to Keaukaha that the Hawaiian immersion class went with kupuna Elizabeth Kauahipaula because she was raised there. Shortly after they went to Leleiwi because it was where the kupuna also lived in the summer. There were many temporary shelters as if they were campers but the kupuna said that they were vagrants. They didn't live in a solid house; just lived here and there. As soon as the children saw the "camp" they were surprised. They were surprised because they had just seen and discussed the reason for the homesteads of Keaukaha.

At Leleiwi, Kauhipaula said, "We camped here during the summer." And the students exclaimed, "Wow!" She said, "My father cultivated plants, pumpkin, sweet potatoes and water-melon on that hill. He fished with a throw net or fishing pole. I played on the boulders and looked for limpets and sea cucumbers. Sea cucumbers were the favorite of my mother, that and eels. If she got loli she was very happy." Her father would gather sea cucumbers to sell at the Chinese store. Her mother would gather lau hala to make

mats and hats to sell in town. When they had sufficient funds, they would buy sugar, crackers, and perhaps bolts of material for the family. The family's task was to make a living. They didn't just go to the beach to relax.

After Leleiwi the class traveled to Kilauea and after that to Punalu'u because Kauahipaula also lived in Ka'ū. There she told stories. She said, "The families of Nā'ālehu came down when the turtles came ashore. At that time there were many turtles. We camped out in a temporary shelter. The men searched for turtles outside in the deep sea or upon the pāhoehoe lava flow. The women searched for seaweed, crabs, and fished in the shallow water." The amazing thing to the students was that kupuna got drinkable water from inside of the sea! The kupuna said, "My responsibility during my childhood was to fill the water-gourd with water for drinking." According to her, that kind of living was fun except that she didn't like the killing of the turtle. They cried. She couldn't just lounge around in the shelter.

The homeless of these times are unfortunate. They cannot stay in one place. They are always chased away by police. They go about and shift to and fro. They cannot grow food. Nor can they weave lau hala, look for sea cucumbers to sell, fish, etc. The family of Kupuna Kauahipaula did not have lots of money but they were blessed with land and sea to subsist on. ■

This is a remembrance of Elizabeth Kauahipaula

SHARE YOUR MANA'O IN



WITH A LETTER TO THE EDITOR!

We are creating a place for our lāhui to share their mana'o on issues affecting our pae 'āina and kānaka maoli. Here are the guidelines:

- Letters must be submitted by the 15th of the month prior to the issue. Email your letters to kwo@oha.org.

- Letters should be no more than 200 words. Please email your letters as Word documents, or include them in the body of your email, using standard upper/lower case formatting.

- Letters must be signed with the writer's full name. Please include your name, phone number and email so we can confirm your identity.

- Ka Wai Ola will not print any letters that attack, slander, defame or demean an individual or organization.

- Ka Wai Ola will print the letters, but will not necessarily respond to the letters.

**Ka Wai Ola will not print letters that do not meet the above criteria.*

See this month's letters on page 26

Ka Ho'ōla ma Honokahua: Mahele II

Na Edward Halealoha Ayau
Unuhi 'ia e No'eau Peralto

ka makahiki 1988, kākau ihola 'o Edward Kanahele i kekahi leka i ka luna ho'oponopono o ka nūpepa i mea e ho'omaliu mai ai i ka hu'e hewa 'ia 'ana o nā iwi kūpuna ma Honokahua.

A ma muli o ia leka, ua ku'i ka lono mai Honokahua aku i kahi pac a i kahi pac o ko Hawai'i Pac 'Āina. Wahi a Dana Nāone Hall, "'A'ole he mea hou kēia 'ano hana 'ino, 'o ka hu'e hewa a me ka ho'one'e 'ana aku ho'i i nā iwi kūpuna. 'O ka mea 'āpiki, ma Honokahua, ua li'uli'u a lō'ihī 'ino ka manawa o ka hu'e hewa 'ana i nā iwi kūpuna no nā malama he nui. 'A'ole ia hana 'ino he hao wale me ka wikiwiki i 'ike 'ia e nā kānaka he li'ili'i. 'A'ole pēlā. Ua 'ike maka 'ia kēia hana hewa nui e ka lehulehu, a no ka lō'ihī o ka manawa i ho'okaumaha 'ia ai ka na'au o kānaka i kēlā wahi hana 'ino ma Honokahua, ua kū'ē ka po'e kānaka i ka hewa a kū maila lākou i ka pono. E ho'ōki pau ho'i i kēlā hu'e hewa 'ana aku i nā iwi kūpuna."

Ua kū ka inaina o nā kānaka he nui mai Hawai'i a i Ni'ihau i ka lohe 'ana mai no nā kūpuna iwi i hu'e hewa 'ia he 791 i ka mahina o 'Okakopa, M.H. 1988. Ua nui ke kāhīhī 'ana o kānaka, a ua lilo kēlā kāhīhī i kāhūhū. Eia na'e, ua hele a pa'a ka mana'o e ho'ōki aku i ka hu'e hewa 'ana a me ke kaula'i 'ana i nā iwi i ka lā. Ma ka lā 11 o Kēkēmapa, M.H. 1988, ua kū'ē kekahi mau kānaka ma Honokahua a ho'āhewa akula kekahi po'e kānaka, na ka Hui Alanui o Mākena a na ke Ke'ena Kulcana Hawai'i (OHA) ka hewa. Kū maila kekahi po'e kānaka i kekahi mana'o, na ke Komikina Ho'olālā o ke Kalana o Maui ke kuleana o ka hā'awi wale 'ana aku i ka palapala 'ae SMA no ke kūkulu 'ana me ke kūkākūkā 'ole me ka po'e 'ōiwi Hawai'i. 'O ka 'oia'i'o, i ia manawa, 'a'ohe kānāwai o ke aupuni i ho'opa'a 'ia no ka mālama 'ana i nā iwi kūpuna ma nā pā ilina kahiko i hō'ailona 'ole 'ia. Ma ka lā 22 o Kēkēmapa, M.H. 1988, ua mālama 'ia kekahi 'aha pule ma ke Kapikala Hawai'i a ma ka Hale

Ali'i 'o 'Iolani ho'i e kū'ē aku i ka hu'e hewa 'ia 'ana o nā iwi kūpuna ma Honokahua. Ma muli o ia kū'ē 'ana, ua hālāwai koke ke Kia'āina, 'o John Waihe'e III ho'i, me kekahi o nō po'e aloha 'āina. Wahi a ke Kia'āina, he kūpono maoli nō ka ho'ōki pau 'ana i kēlā hana hewa ma Honokahua.

Ma hope pono o ia hālāwai, ua ho'ihō'i hou maila ka Hui Alanui o Mākena i nā iwi kūpuna he 1100 a me nā moepū o ia po'e kūpuna i ko lākou wahi moe kau a ho'oilō. A eia kekahi, me kēlā ho'ihō'i hou 'ia 'ana o ia mau kūpuna i ke kulūiwi, ua mālama pono 'ia kekahi hapa nui o ka po'e iwi kūpuna i waiho 'ia ma laila ma lalo o ka honua me ka hu'e hewa 'ole. Ua pac ka wa'a i Honokahua, a ua kō ho'i ke kuleana. Wahi a Hall, "I ke kūkākūkā 'ana ma waena o nā hui ma Honokahua, mea maila 'o Colin Cameron, i ka ho'oponopono 'ana i ka hihia i kupu maila i laila, 'o ka makemake ona a o kona mau pakanā ho'i 'o ia ke kū 'oko'a hou 'ana o lākou. I ko'u mana'o, ua like a like ka 'i'ini o mākou ma ko mākou 'ano Hawai'i me ka 'i'ini o lākou ma ke 'ano ho'omohala waiwai. A i ka hiki 'ana mai o ka mahina o 'Apelila o kēia makahiki (1990), ua kū 'oko'a hou kēia wahi me ka ho'ihō'i hou 'ana i nā iwi." Ua huliāmahi nā kānaka ma Honokahua, a mai laila aku i holo aku ai ka wa'a a hiki i ka 'Aha'ōlelo i O'ahualua. ('A'ole i pau) ■



Edward Kanahele - Photo: Courtesy

The Awakening of Honokahua: Part II



By Edward Halealoha Ayau

In 1988 Edward Kanahele (pictured) wrote a letter to the editor bringing attention to the dire situation at Honokahua and media coverage swelled placing Honokahua at the forefront of the thoughts and conscience of many throughout Hawai'i. Dana Nāone Hall describes this situation: "Disturbing and displacing Native Hawaiian iwi was not new. What differentiated Honokahua was a drawn-out excavation process that occurred over many months, not a quick unearthing and scattering witnessed by a few. It provided the time necessary for people to comprehend the magnitude of what was happening and, most importantly, to reflect on the spiritual and moral dimensions of such actions. Once the reality of Honokahua pierced the public conscience, the digging had to stop."

Community members throughout the islands were outraged by the news coming out of Honokahua, with the disinterments numbering 791 individuals by October 1988. What followed was an outpouring of disbelief, concern, anguish and sheer determination to halt further excavations. On December 11, 1988 a protest was held at Honokahua and

some placed blame on Hui Alanui o Mākena and the Office of Hawaiian Affairs, while others recognized that the responsibility lay with the County Planning Commission for granting the SMA permit for the development without meaningful consultation with the Hawaiian community. There simply was no legal authority to protect unmarked Hawaiian burial sites at that time. Emotions were running high. On December 22, 1988, a vigil was held at the State Capitol and 'Iolani Palace to protest the excavations at Honokahua. Immediately following that, Governor Waihe'e met with concerned Hawaiian activists, calling the matter a "moral issue" and stating that the digging "must stop."

Hui Alanui o Mākena ceremonially reinterred the 1,100 iwi kūpuna and their moepū and were able to protect in place approximately half of the iwi kūpuna and moepū buried at Honokahua while reburying the other half. The circle was now complete and at the time Hall described the situation as follows: "During negotiations regarding the Honokahua Site, Colin Cameron stated that what he and his partners sought in the resolution of the issue was to be 'made whole' again. I might add that our cultural desire as Hawaiians paralleled that economic desire, and by the end of April of this year (1990), the site was made whole again with the reinterment of the iwi." The momentum created by the events at Honokahua carried over into the legislative realm. ■

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Where Native Hawaiians are moving and why

By John Aeto

Outside of Hawai'i, the largest "Native Hawaiian and Other Pacific Islander" populations can be found in California (286,000), Washington (70,000), Texas (48,000), Florida (40,000) and Utah (37,000), according to the 2010 US Census.

The majority of Hawaiians are living in Los Angeles, followed by San Diego, Las Vegas, Sacramento, and King County, Washington (where Seattle is located).

For 39-year-old Seattle resident Kathy Perreira, more career options led her from her hometown of Pālolo Valley, O'ahu at the age of 21, to the Pacific Northwest where she now works as a software engineer.

"I just love everything about it," she says. "We're doing better in Seattle. It was cheaper, so I ended up moving, and then I found my way into coding and into being an engineer. That can't really happen in Hawai'i, so that's why I stayed."

From 2013-2017, the Hawai'i State Department of Business, Economic Development and Tourism (DBEDT) studied migrations of people moving into and out of Hawai'i. The

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report found that people in Honolulu County moved more frequently than those in other counties, and that the lack of employment opportunities is one of the key reasons for migration.

The report also showed that Native Hawaiians are continuing to move to states where the largest Native Hawaiian populations already exist.

"According to estimates, the top five destinations of Native Hawaiians who moved out of Hawai'i during 2013-2017 were California, Nevada, Utah, Washington and Oregon," says Yang-Seon Kim, research and statistics officer for DBEDT.

Young adults and the prime working-age population between the ages of 18 to 34 were the largest group moving out of Hawai'i. Many of the people in this age range moved

out of Hawai'i to attend college or to start their first job following graduation.

For 39-year-old Kenway Kua and 40-year-old Justin Kamai-Clemente, moving to the continent right after high school was their choice. At 18, Kua moved from Kāne'ohe to Provo, Utah for school, then to Florida and Los Angeles to further his career as a dancer before moving to New York City, where he currently lives, to perform in Broadway musicals. At 17, Kamai-Clemente left Kapahulu to attend college in Rhode Island and Texas, then moved to New York City, then San Francisco and finally to Orlando, Florida, where he currently works as a sous chef.

Neither foresees moving back to Hawai'i, and both plan to continue living where they are, just like the hundreds of thousands of other Native Hawaiians who call the continent home.

"Do I miss paddling, watching Merrie Monarch, or getting to go to another lā'au to celebrate?" asks Kamai-Clemente. "Yes. But I remind myself, if I didn't leave, think about all the experiences I would've missed." ■

NĀ NĪNAU NUI

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hawaiiancouncil.org/census

DATES TO REMEMBER

MID-MARCH: Census notices are mailed to each household for self-response.

MARCH-JULY: Internet Self-Response available online.

APRIL 1st: Census Day! This is the official start date of the U.S. Census.

MAY-JULY: Members of your community will visit you to help you complete the census questionnaire.

Who in my 'ohana do I include in the Census count?

As Pacific Islanders, we often live in multi-generational households. When submitting your answers for the Census, it is important to include everyone who lives in your house or residential address from babies to kūpuna and everyone in between.

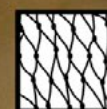
What happens with my family's information?

The information that you share about your 'ohana is confidential. It cannot be shared with immigration enforcement agencies or law enforcement agencies.

Also, your information cannot be used to determine your eligibility for government benefits or assistance, like food stamps. It also cannot be shared with local government, your neighbors, or your landlord.

How do I fill out the race question correctly?

If you self-identify as Native Hawaiian, you should check the Native Hawaiian and Pacific Islander race box. If you are a Pacific Islander and do not see what you identify as listed, you can print in your ethnicity. For example Tongan, Fijian, Marshallese, etc.



NATIVE HAWAIIAN & PACIFIC ISLANDERS
COMPLETE COUNT COMMITTEE

A diverse family of five is smiling in a kitchen. In the back row, a man in a blue and yellow patterned shirt stands on the left, a woman in a light blue top stands in the center, and a young man in a blue t-shirt stands on the right. In the front row, a young woman in a purple shirt sits on the left, and an older woman in a green and orange patterned shirt sits on the right, holding a white mug. The background shows green kitchen cabinets and a window.

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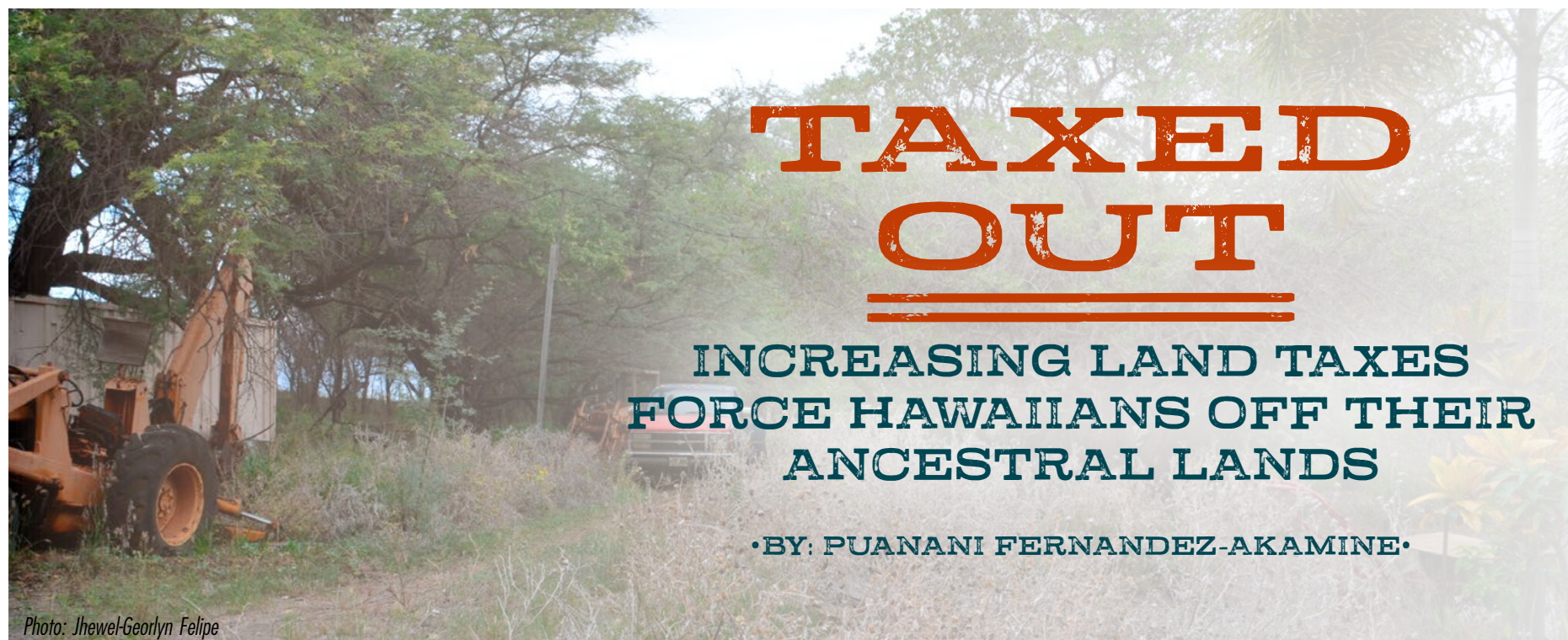
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THE TIME BEFORE

When Ed Chang was a child living in Makena in the 1930s there was only one road to get there, which was through 'Ulupalakua Ranch up ma uka. There used to be a school but it closed in the 1920s before Chang was born so he and the other children of Makena went to 'Ulupalakua School, six miles up the road. Chang's grandfather was a Chinese merchant named A'ana Chang. His grandmother was Keolakai (Hattie) Kukahiko whose family had been in Makena since the reign of Kamehameha I. Together the couple had 16 children.

The Chang 'ohana had a small store across the street from their house. For a long time it was the only store in the area. Life was simple in Makena. People lived off the land. They fished and farmed. They had chickens in their yards and they

raised hogs. "As a kid the thing I enjoyed most was fishing. Really that's all we had to do," Chang reminisced with a smile. "We'd catch bait fishes like hīnālea and kūpīpī – which you don't see anymore. We did a lot of hukilau fishing, usually when the 'ō'io was running."

Makena is in the ahupua'a of Ka'eo, in the moku of Honua'ula on Maui's south shore. Renowned for its fisheries, the ahupua'a of Ka'eo included a protected harbor, extensive reefs, tide pools and proximity to the abundant resources of nearby Molokini and Kaho'olawe. Ma uka, Ka'eo boasted forests and good, arable soil. Theirs was a close-knit community. Said Chang, "we shared with the neighbors, many of them relatives. We never locked our doors. People went to each other's houses, and if they weren't home they just left whatever they brought."

NO LONGER RECOGNIZABLE

The simple community that Chang grew up in no longer exists. The dusty red dirt road has been replaced by smooth black asphalt. The farms have been replaced by perfectly manicured golf courses. The simple family homes have been replaced by luxury condos and mansions that sell for upwards of 20 million dollars. And their fishing grounds are filled with snorkeling tourists slick with sunscreen.

Makena has become a playground for the uber wealthy. It would be unrecognizable to Chang's parents. Google "Makena, Maui" and the top hits are sites like Trip Advisor, Makena Golf and Beach Club, and Maui Owner Condos. Attracted by the stunningly beautiful beaches and the perpetually hot, sunny weather, droves of tourists began descending shortly after statehood with the development of the Wailea Resort, just north of Makena.

By 1971 most of Makena's coastal lands were re-designated for resort development via the Kihei Civic Development Plan. According to a 2007 OHA-funded report called *Project Ka'eo: The Challenge to Preserve Cultural Landscapes in Modern Makena*, "the prevailing wisdom (at the time) was that South Maui's resort economy would be the lifesaver needed...to replace the sagging agricultural plantations."

These decisions had devastating effects. Rapid development was expedited by sloppy and cursory archaeological reviews of the region. According to *Project Ka'eo*, in 1974 the archaeological reconnaissance of the 1,000 acres designated for the Makena Golf Course was completed at a rate of about 71 acres per day by just five people. Along the old Makena Road, the majority of cultural sites identified were found "unworthy to survive." And during the construction of the Wailea Resort hundreds of iwi kūpuna were removed and relocated.

PRICED OUT AND PUSHED OUT

To support resort development, the County rezoned much of the land from agriculture to residential and commercial use. As development progressed, land values soared, pricing out most of the local families who were unable to meet the increasingly unmanageable tax burden. By the 1980s most Makena families had no choice but to sell or foreclose. Today only four small parcels in Makena are still owned by the Hawaiian families who lived in Makena before the 1893 overthrow: three belonging to the Chang-Kukahiko 'Ohana, and one belonging their Kukahiko cousins, the Lu'uawai 'Ohana.

The challenge facing the Chang-Kukahikos and Lu'uawai is to hold on to their remaining land. Together the Chang-



Some of the children of A'ana Chang and Keolakai (Hattie) Kukahiko circa 1960.- Photo: Courtesy Chang 'Ohana

Kukahiko 'ohana's three remaining parcels of land are valued at millions of dollars and their annual tax burden is over \$100,000 per year, despite most of the land still being zoned for agriculture.

The 'ohana was especially concerned about one parcel where the iwi of 14 Kukahiko ancestors rest in a small family graveyard. Chang's great-great-grandfather, John Kukahiko, was buried there in 1900. But with dozens of descendants sharing claim to the land, navigating the legal issues required sophisticated and strategic thinking. It also required unity of purpose.

Determined to protect their family graveyard, they formed a corporation. As a corporation, the 'ohana made the decision to sell some of their land and use the revenue to build what they call "Kukahiko House" on the oceanfront parcel where their iwi kūpuna sleep. This house was never intended to be a home - no one in the family can actually afford to live there. Instead, via the family corporation, they created a business renting out the house as a wedding venue in order to pay the nearly \$70,000 annual land tax.

Chris Chang, the nephew who has served as president of the family corporation for the past 14 years, notes that no one in the family profits from revenues generated by Kukahiko House. "Right now the County values the land at \$11 million dollars. Keeping the land takes a lot of effort. The wedding activity is just so we can pay the bills."

"I think what was really, really brilliant about my grandfather's generation is that they had such aloha for and connection to the land, and that they talked about these things and considered what the future might be for us," reflected Chang's daughter, Keiki Kawai'ae'a. "They realized that the family would not be able to hold on to our 'āina kūpuna (ancestral lands) if they didn't take action. That's how the corporation came to be. These were just ordinary, average people; farmers and fishermen."

While selling land to keep land might sound like a strange approach, they saw no other option. "The decision to sell became moot," remarked Chang. "One of my aunts was living on the land at the time and she was almost \$40,000 in arrears with unpaid land taxes. You can't hold on to land that you cannot afford."

The Lu'uwa's found a similar solution to address the increasing annual tax burden on their remaining half-acre parcel. "My parents, Boogie and Violet, built their home to support a bed and breakfast business to pay the property taxes," said Maile Lu'uwai. Her uncle, Bobby Lu'uwai, now owns and continues to run the bed and breakfast. Last year's tax bill was \$27,600. While Lu'uwai admires her parents' foresight, she laments a system that forces families with ancestral ties to their land to go to such lengths to hold on to it. "It's heartbreaking to have to run a business on your land just to pay the taxes on property that has been in your family for generations."



The Chang brothers circa 1960. From L-R are Ernest, Frank, Philip, David, Solomon, Samuel and Edward (Eddie) who is Ed Chang's father.- Photo: Courtesy Chang 'Ohana



Ed Chang (center) flanked by his nephew Chris and his brother, Lawrence (Chris' dad). They are on Chang's Paipu lot in front of the house he has been building for 30 years. Chang is afraid to finish his house because that will result in another tax increase on his land.- Photo: Jason Lees

TAX WARS

Chang, now 88 years old, owns another 3.1 acre parcel about a mile down the road from Kukahiko House in an area known as Paipu. It was purchased by his great-great-grandparents in 1883 and used off and on for farming by family members over the next 135 years. The original lot was four-acres but when Chang took over the property he had to sell off about an acre in order to buy out 55 other family members with an interest in the land. Chang moved onto the property when he retired 30 years ago with the idyllic vision of building a home and spending his retirement years quietly farming his family land. Instead, Chang has spent his golden years battling the Maui County Tax Assessor.

Chang's lot is primarily zoned agriculture, but because he was building a house on the property, about 9,000 square feet of the lot was zoned residential. In 2000 his annual land tax was about \$2,600, not exorbitant, but still a lot of money for someone on a fixed income. Over the next 20 years the tax burden steadily increased. Then suddenly it jumped 111%

from about \$9,800 in 2017 to over \$20,000 in 2018.

"I appealed and got it reduced to \$10,000," said Chang. "But the very next year it went up to \$22,000." Out of necessity, Chang has become well versed on land valuation and tax assessment. In his opinion the County is using "unusual" approaches including doubling the square footage designated "residential" to leverage the higher tax rate and adding various "adjustments" to the property tax calculation for his land. The computation methodologies are extremely complicated, but Chang has been able to deconstruct and argue against them successfully.

Chang's property is ma uka of Po'olenalena Beach Park. The Po'olenalena parcel was once privately owned but after the owner made a land swap with the County and it became a beach park, the County increased Chang's tax rate claiming his land was now "beachfront."

Chang's frustration is palpable. "It's unfair. Something is wrong. I might have to go to court just to get some stability," sighs Chang wearily. "And I don't see the problem ending because the property is next to a park with a sandy beach. It attracts lots of tourists. It has that value. I think we can coexist, but not if they continue to tax me the way they are."

Adds Kawai'ae'a, "In the new landscape of this community we look very different. The County wants more revenue from our land. Taxation is just another way our government displaces Hawaiians. We cannot compete financially with wealthy outsiders who can pay millions of dollars for a home and then live in it for only two weeks a year."

NOT JUST IN MAKENA

This story is familiar to many Hawaiians. Land owned in full for generations suddenly increases in value due to development and real estate speculation in the surrounding area. Then their property taxes increase, exceeding the family's ability to pay. As the tax debt accrues, the family is forced to sell to avoid foreclosure. The situation is further complicated when there are hundreds of descendants with a claim to the land and complicated land title issues.

"Figuring out how to help people hold on to their ancestral lands is something we are frequently asked to do by families from across all the islands," said Laura Ka'akua, CEO of the Hawaiian Islands Land Trust. "Even though the counties give tax relief for Kuleana Lands, most of the ancestral lands still owned by Hawaiian families are not covered."

"Our family land is not Kuleana Land, and there are other Hawaiian families like ours across all the islands with 'āina kūpuna - land that has been in their family for generations - who want to do what we want to do - continue to pass that 'āina on," explains Kawai'ae'a who believes that the best way

MAKENA

Continued from page 17

to address this issue is with tax relief similar to that afforded to Kuleana Land owners. “I think that’s the next step. We hope the County will consider a new tax law.”

“We need to protect properties that have been in Hawaiian families for generations,” insists Lu’uwai. “If the only reason a family is losing their property is because of the development surrounding their community then we need a way to protect these families.”

OHA Trustee Carmen “Hulu” Lindsey of Maui agrees. “Many families have shared with me about how they lost their lands selling off parcel after parcel to pay their land taxes. We need to help these families so they can continue living in Hawai’i.”

SEARCHING FOR SOLUTIONS

Creating a new tax law is a viable approach and a precedent has already been set with the establishment of the Kuleana Land property tax exemption, versions of which were adopted by all four counties between 2007-2009 with OHA helping to draft the legislation and advocating for approval of the tax exemption county by county. Today OHA provides assistance to families pursuing this tax exemption for their property by verifying their lineal descent from the person(s) who recieved title to the land under the Kuleana Act.

With the Māhele of 1848, Kamehameha III distributed land to his ali’i and konohiki. The subsequent Kuleana Act of 1850 was created to address the needs of the maka’āinana. It authorized the Land Commission to grant fee-simple title to native tenants for their house lots and cultivated land. Land awards ranged from 1-40 acres; tenants had to file a claim to receive title. Luci Meyer, OHA’s Genealogy Research Specialist notes that “the Kuleana Act is the only land activity still on the books in Hawai’i from Kingdom to Territory to State.”

Unfortunately, relatively few maka’āinana filed land claims, likely because the concept of private land ownership was completely foreign to them. Only about 26,800 acres was actually distributed under the Kuleana Act. Land received by ali’i families in the Māhele are not considered Kuleana Lands, nor are lands purchased as “Royal Patent Grants” after 1851

or other land purchases made during the 19th century. Thus, families like the Kukahikos and Lu’uwais, despite generational ties to their land, do not qualify for the Kuleana Land property tax exemption.

Maui Councilmember Keani Rawlins-Fernandez is aware of the problem and is trying to do something about it. She has explored solutions like creating a tiered property tax system or creating a sliding scale that considers both the property’s market value and the owner’s income. Now she is working on legislation to define “Āina Kūpuna” as a concept to help distinguish properties that were purchased or inherited more than 100 years ago, that have remained in the family, and that are not being used commercially. Providing qualifying property owners tax relief under an “Āina Kūpuna” designation would be a game changer for people like Ed Chang.

“If a model like this can be successful in Maui County I’m hoping that other counties will adopt a similar model of their own,” said Rawlins-Fernandez.

OHA staff have been discussing possible legislative solutions with both Rawlins-Fernandez and affected families like the Chang-Kukahikos. “These can be very nuanced issues,” said Senior Public Policy Advocate Wayne Tanaka. “One solution might not fix everything, but there are steps that can provide more ‘ohana with critical relief. This will require thoughtful, dedicated leadership from elected officials, continued resilience and tenacity on the part of ‘ohana like the Chang-Kukahikos, and engagement and support from the larger community. Once ancestral lands are lost it can be very difficult to get them back.”

CONNECTIONS

The emotional, spiritual and reciprocal connection that Hawaiian families have to their kulāiwi does not translate to things like land valuation, and that is the greatest disconnect between Western and Hawaiian world views in land issues. For most Hawaiians land is not a commodity; land is ‘ohana.

“Keeping generational families on their ‘āina kūpuna helps to keep the authenticity and the mo’olelo of that place intact,” adds Rawlins-Fernandez. “The mo’olelo has value for planning and design today because it is the result of observation over generations. Once a family moves the mo’olelo goes with them.”

Ka’akua agrees. “The stories passed down in families with ancestral lands about how you behave on that land, and what the land is calling for; its really a management plan - science through observation. It’s an intimate understanding of how certain actions will affect the land and the ocean below. By helping families stay on their ancestral lands, and keeping that knowledge base intact, the entire community benefits.”

“Our connections are deep because of the ways that we lived together on the land,” reflects Kawai’ae’a. “I would come here and visit my grandparents and my grandfather spent a lot of time walking me through the places and telling me the names and the stories. That has been passed to us across generations. As a family we have contributed to the cultural footprint of Makena.”

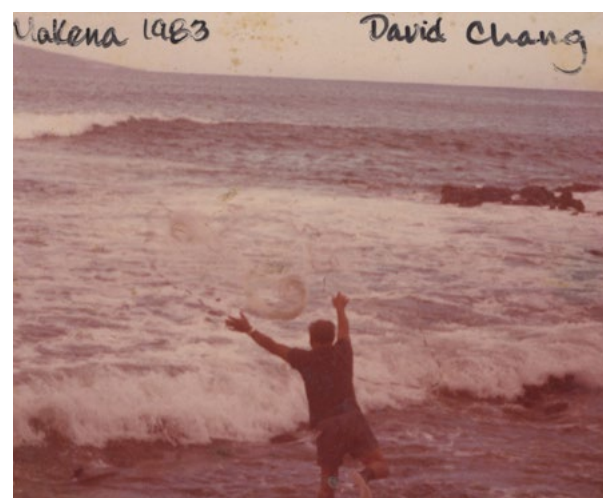
Chang’s cousin, Steven, lives and farms on the family’s third remaining Makena parcel. “My connection to this place is that it’s our home and it’s all we know. People are coming here, buying land, then selling it. For them it’s profit. To us it’s just home.” ■



David Chang (Ed’s brother and Steven’s father) with his catch of the day circa 1990. - Photo: Courtesy Chang ‘Ohana



Chang initially raised papayas on his Paipu lot. However, he could not earn enough to pay the taxes on his property, so he switched to growing palm trees for landscaping.- Photo: Courtesy Chang ‘Ohana



Chang’s brother, David, casts his throw net into the sea in this 1983 photo.- Photo: Courtesy Chang ‘Ohana



L-R Chris Chang, Keiki Kawai’ae’a, Lawrence Chang and Ed Chang. - Photo: Jason Lees

ANALYSIS: Homelessness in Hawai'i

By Jon K. Matsuoka

As with many of our chronic and seemingly intractable social problems, despite our efforts, homelessness only gets worse with time. As ranking elected officials pledge to solve, or at least put a dent in the problem, Hawai'i continues to have one of the highest per capita rates of homelessness in the U.S. There are many different causes of homelessness: deinstitutionalization of the chronically mentally ill, general psychiatric and substance abuse issues, exportation of homeless people from other places, and of course, Hawai'i's high cost-of-housing.

The last and most ostensible reason is also the most imminent. Political leaders and appointed officials are ignorant as to their role as both abettor and fixer of the same problem. While encouraging, or at least approving, major developments in places like Kaka'ako, they unwittingly drive up housing costs as off-shore investors scoop up premium ocean view units. These units are priced well beyond the pay grade of most Hawai'i residents and mitigation is often framed as a tokenistic gesture that allocates a fraction of new units to "affordability." In the meantime, they push forward to transform prime agricultural lands into suburbia, or to loosen height restrictions on condominiums that block the view-planes of anyone living ma uka of the shoreline.

Building more and more housing might be a temporary boon for construction and curb housing pressure, but it is unsustainable on an island with a finite land mass. Elected leaders, urged on by short-sighted business interests, apparently will not stop until all developable land in Hawai'i is encased in mortar.

While there might be a surge in tax collections, it is never enough to fund programs needed to contain the social viruses that accompany such change. This mentality has driven us beyond 10 million tourists each year and a proposal to build yet a bigger telescope atop Mauna Kea. In the 25 years that I served as an expert witness on social and cultural impacts for the Native Hawaiian Legal Corporation we won only one case – a case quickly overturned by the "powers that be" in Hawai'i. On the face of it, the process appears participatory and fair. But beneath the surface lurks discreet forces that know too well how to work the system.

While they argue that more housing is needed for local families, Hawai'i bears the dubious distinction of having the highest percentage of out-of-state home ownership. The core of Hawai'i residents earn meager wages while working multiple jobs, but they must compete for housing against legions of global investors. Under a free-market veneer that smacks of new-age colonialism, those not of this land or orientation are steadily taking over and calling the shots.

Most Hawai'i residents are one pay check away from slipping through the cracks, yet chambers of commerce lobby against raising the minimum wage. It's "bad for business" they claim. Once rich offshore investors tip the scale of home ownership, locals will be further relegated to the sidelines, and homelessness will be endemic and irreparable. Hawai'i is quickly trending towards disparate groups of malihini "haves" and kama'aina "have nots." Homelessness represents the most severe class of symptoms that not only signal the system isn't working, but like "extreme weather," is a prelude of things to come.

Government sanctioned interventions focus on low-hanging fruit such as banning plastic straws and bags, while looming issues of housing and general wellbeing are addressed through half-baked and palliative actions; or worse, homeless are being swept and chased from place to place and out of sight of tourists.

These are acts of ignorance, callousness and victim blaming. As they attempt to appear responsive, politicians plug empty gestures into the gaping holes of our social fabric and hope they hold until they leave office. Like generations before them, they simply kick the can down the road until it re-emerges in crisis. Highly noble efforts like the Kahau'iki Village, Family Promise, Helping Hands, Institute of Human Services and others do what they can to address the issue, but by design they treat symptoms, not the cause. Behind every fortunate soul who finds a safe and decent living space are droves of others yearning for the same.

Band-Aid efforts are useless in a time of crisis. Daring and creative solutions are needed that test the limits of conventional economics and constitutionality. Chronic and complex problems must be met with radical, sophisticated solutions and sustained political will.

Instead of throwing good money at stop-gap measures for appearances' sake, our

brightest humanitarians and social artists must be consigned and authorized to fix these festering problems. They took a long time to evolve and will take at least as long and a lot of know-how to resolve. Citizen land ownership laws in Palau and enlightened capitalism models out of the Philippines are useful templates for social development and prevention via self-determination and the strengthening of communal bonds and safety nets.

As a society we must come to terms with the fact that western economics and systems of remediation have failed us. Extreme social disparity and apocalyptic climate change tell us as much. Systems sourced from self-interest eventually fray and disintegrate, but those built on interdependence are forever abiding.

The 'ike-driven righteous action is within us. Our challenge is moving it to the forefront of all that guides us and return advantage to those vested in a just and compassionate society. ■

Jon K. Matsuoka was Dean of the Myron B. Thompson School of Social Work at UH Mānoa and President and CEO of Consuelo Foundation. He is currently the Vice Chancellor for Academic Affairs at Hawai'i Tokai College. He is a board member of the Native Hawaiian Legal Corporation, InPeace, Project Dana, Living Treasures of Hawai'i, Hawai'i Civil Rights Commission, and the Papakōlea Community Development Corporation.

"Legacy of Prince Kuhio"
The 100th Anniversary of the
Hawaiian Homes Commission Act of 1920
at the
Wai'anae Sunset on the Beach
Saturday, March 14th & Sunday, March 15th, 2020
12 Noon to 10 PM - Mailli Beach Park

**1-5PM - Wai'anae Comprehensive Health Expo
FREE SERVICES**
**1-5PM - Makahiki Games
Coconut Weaving**
4pm - Royal Hawaiian Band
**5pm - Special Video Presentation
of Prince Kuhio**
7:45PM Saturday Night - FIREWORKS SHOW

**DRINK & DRUG
FREE EVENT!**

Entertainment All Day
Two Days of Block Buster Movie At Dusk!
Maki Bay & Friends, Hala'u Hula, Kekaula, Nanauli Performance & Arts, Ekalu Makou,
Kamaehu, Jeff Rassmussen, Ae Hiki No, Simplicity and many more!

Ono Food Booths * Assorted Marketplace * Keiki Village

Mahalo To Our Sponsors

Hawaiian Electric, OHA, Kamehameha Schools, Aloha KIA, Wai'anae Coast Comprehensive Health Center, PVT Land Company, Ke Olina, CMHA, MOKA, City & County of Honolulu, BTT, LLC, Hawaii Census & Voters Registration

Kona Coffee Cultural Festival Art Contest

The Kona Coffee Cultural Festival invites Hawai'i artists of traditional media including oil, acrylic, tempera, watercolor, illustrations, as well as computer graphics and photography to submit original Kona coffee art. The artwork should reflect the Festival's 50th annual theme "Kona, the Gold Standard of Coffees." The deadline for art submissions is Monday, March 20, 2020.

Artwork should be delivered to Malia Bolton Hind at the Kona Coffee & Tea Company, or submitted electronically via email to maliabolton@gmail.com. The completed image must be adaptable for use in other media and there should be no typography in the artwork. The winner will be selected by the Kona Coffee Cultural Festival Board of Directors based on artistic execution, marketing adaptation, and conformance to the guiding mission. The selected artist will receive \$500 and name recognition on all print collateral, including posters, magazines, rack cards and more. All entries must include contact information.

More than 100 items returned to 'Iolani Palace

In January the Friends of 'Iolani Palace welcomed home more than 100 items thanks to a generous donation from the Helen Ladd Thompson Revocable Living Trust.

"Many Palace treasures were lost to time after the overthrow of the Hawaiian Kingdom, so we are extremely grateful to receive such well-preserved pieces from an important chapter of Hawai'i's history from the Helen Ladd Thompson family," said Paula Akana, executive director of The Friends of 'Iolani Palace.

The Thompson family donated 113 objects they inherited from their ancestors, Antone and Emily Rosa. Antone Rosa served both King Kalākaua and Queen Lili'uokalani in numerous positions, including as Attorney General and as a Privy

Council member. All items have been carefully preserved by the family, and include numerous royal orders, military accessories, historical documents and photographs. Also included in the donation is a helmet plate from the Prince's Own, a volunteer uniformed artillery unit of the Hawaiian Kingdom, which inspired the 2019 palace ornament.

Four-Year Scholarship Program for Native Hawaiians at Chaminade

Chaminade University is now accepting applications from Native Hawaiian students for its Ho'oulu Scholarship program. Developed in partnership with Kamehameha Schools, the program was designed to grow the number of Native Hawaiians graduating with degrees in science, technology, engineering and mathematics. The four-year scholarship is open to first year and

transfer applicants seeking degrees in the following areas: Biology; Biochemistry; Chemistry; Data Science, Analytics and Visualization; Environmental Sciences; Environmental Studies; Forensic Sciences; and Nursing.

The scholarship provides full tuition for four years, consideration for a partial housing subsidy for neighbor island or rural students, wraparound academic support services to promote on-time graduation, and participation in Chaminade's four-year graduation guarantee. It also provides access to post-graduate career paths via Chaminade's suite of agreements with medical and graduate schools, paid internships for professional development, and financial support for career development activities such as MCAT and GRE preparation. Now in its fifth year, the Ho'oulu Scholarship gives preference to applicants of Native Hawaiian ancestry to the

extent permitted by law. To date, 125 students have received Ho'oulu scholarships to attend Chaminade. The application submission deadline is March 16, 2020. For an application, visit chaminade.edu/hooulu.

CNHA Launches Kahiau Community Assistance Program

The Council for Native Hawaiian Advancement (CNHA) has launched its new Kahiau Community Assistance Program (KCAP), a statewide grant to provide emergency financial assistance to low-income Native Hawaiians. Through a one-time emergency financial assistance award of up to \$2000, KCAP is intended to provide stability for Native Hawaiians facing hardship due to unexpected crises or emergency situations.

KCAP is made possible through

a \$1.66 million grant from the Office of Hawaiian Affairs and paid partnerships with Hawaiian Community Assets, Solutions Pacific and Homestead Community Development Corporation to reach the Native Hawaiian community statewide.

The program is designed to assist Native Hawaiian beneficiaries whose incomes are at or below 300% of the Federal Poverty Guidelines for Hawai'i. It will address unexpected life events such as loss of income, loss of employment due to layoff, debilitating illness or injury, etc. KCAP will provide direct financial assistance to qualified individuals and families to stabilize their situation. For more information about KCAP, including funding parameters, eligibility, the online application process and more, please visit <http://www.Hawaiiancouncil.org/kahiau/>.

Free Tax Preparation Services

We are in the midst of tax season, and with changing tax laws and complicated forms, filing our taxes is something most of us dread. The good news is that there are free tax preparation services available for kūpuna, for families earning less than \$56,000, and for those with disabilities.

Kūpuna (anyone 50+) can access free in-person tax preparation in Hawai'i through the AARP Foundation's "Tax-Aide" program in collaboration with Catholic Charities Hawai'i and Goodwill Hawai'i from now through April 15th. "Tax-Aide is a valuable free service that helps thousands of people in Hawai'i," said Keali'i Lopez, state director of AARP Hawai'i. There are 17 sites on O'ahu and 16 on the neighbor islands. Last year in Hawai'i, Tax-Aide volunteers helped nearly 16,000 people file their taxes, and refunds totaled nearly \$4.8 million. To find a Tax-Aide site or for more information visit https://www.aarp.org/money/taxes/aarp_taxaide/ or call toll-free at 1-888-227-7669.

Families earning less than \$56,000/year and people with dis-

THE KUMULIPO SETS THE FOUNDATION FOR KAUA'I OCEAN FEST



'Ōlelo Hawai'i was everywhere at Kukui Grove Center during the 3rd Annual Kaua'i OceanFest last month. Kaua'i born musicians and hālau were featured live at center stage while games like KEOLA (aka Bingo) and Hei Manu brought laughter and smiles to participants. Uncle Sol Kaho'ohalahala presented on the interrelationship of all things through the Kumulipo, and Hawai'i's beautiful manu were celebrated with a presentation by feather work artist Mele Kahalepuna-Chun, music, displays and activities. There was a musical holoholo through Hawai'i by Kainani Kahaunaale who later presented a workshop on haku mele. Event partners include Kaua'i Ocean Discovery, Hawaiian Islands Humpback Whale National Marine Sanctuary, the UH Mānoa, OHA, CNHA and Kukui Grove Center. - Photo: Courtesy Malia Nobrega-Olivera

abilities may qualify for free tax preparation services via VITA, a program offered by the IRS. There are 19 VITA sites on O'ahu and 15 VITA sites on the neighbor islands. To locate a VITA site near you use the VITA Locator Tool <https://irs.treasury.gov/freetaxprep/> or call toll-free at 1-800-906-9887.

Mana Up in Waikiki

In collaboration with Mana Up, YWCA O'ahu and Kamehameha Schoos, the Royal Hawaiian Center is now hosting "House of Mana Up" a special, extended pop-up that will bring local products to the heart of Waikiki. "We're extremely proud to spotlight entrepreneurs of Hawai'i," said Monte McComber, Cultural Director for the Center. "With our new House of Mana Up pop-up, shoppers can get one-of-a-kind products and gifts that represent local ingenuity and feature local ingredients in new and original ways."

The pop-up features dozens of local brands showcasing Hawai'i's diverse cultures and unique sense of place. House of Mana Up will curate a rotation of brands and include an array of products including health and beauty, food and beverage, art and fashion, and specially designed gift sets. "We want shoppers to feel like they walked into a local home, filled with stories and products that capture the experiences they've had in Hawai'i," said Meli James, co-founder of Mana Up. "Mahalo to Royal Hawaiian Center and Kamehameha Schools for investing and supporting local entrepreneurship."

House of Mana Up opened in late January and is located on the ground level of Building A.

CCH Welcomes New Executive Director

Last month Conservation Council for Hawai'i (CCH) announced their selection of Moana Bjur as the organization's new Executive Director. CCH is Hawai'i's oldest nonprofit wildlife conservation organization and in her new role, Bjur will lead their efforts to



CCH's Jonee Peters, Les Welsh and new Executive Director Moana Bjur

address the many challenges facing Hawai'i's native wildlife and the fragile ecosystems they depend upon.

Bjur is a descendant of Kawaihapai from the north shore of O'ahu. She has more than 20 years of experience developing and implementing conservation, environmental, educational and community engagement programs for keiki to kūpuna here in Hawai'i. Before joining CCH, Bjur was the Assistant Executive Director at Waimea Valley. "We are thrilled to welcome Moana as CCH's new Executive Director," said Dr. Rachel Sprague, CCH Board President. "CCH has a long-standing history as a voice for our imperiled native species, and we look forward to Moana leading our important work to protect and restore Hawai'i's native wildlife and wild places for future generations."

Ten Original Songs Featured at the 100th Annual Song Contest

This year will be the 100th Annual Kamehameha Schools Song Contest and in celebration of this milestone, the students will present 10 original songs. The theme this year is "I Mau Ke Aloha 'Āina," and for the first time in the history of the contest, every song that will be presented was written and composed by the students.

The songs are about a wide range of topics within the theme including learning from Kaho'olawe, celebrating Mālama Honua, paying tribute to Kalaupapa and protecting the 'ōhia lehua. These are the stories of our lāhui today, through the lense of aloha 'āina, composed by its youth as part of the ongoing

mo'olelo of Hawai'i for future generations.

The annual event will be on Friday, March 20th at 7:00 p.m. at the Neil Blaisdell Center. The pre-show will be broadcast at 6:00 p.m. on KFVE, and the contest will be broadcast live on KGMB. For more information and to view music videos created by the students and their kumu, go to <https://www.ksbe.edu/songcontest/2020/inshowlivepreview/>.

Bamboo Ridge Goes Digital

Fans of local literature are now able to access out-of-print works from Bamboo Ridge Press online and absolutely free! Paper disintegrates, ink fades and library books are sometimes lost or stolen, so to preserve Bamboo Ridge's past titles as it continues to publish into the future, all out-of-print and nearly out-of-print issues have been digitized thanks to a grant from the Hawai'i Council for the Humanities. The collection will be housed on the Kapi'olani Community College Repository where all issues will be downloadable and free to the public. The archive is an ongoing project and labor of love that will be a resource for generations of readers to come. Additional funding is necessary for further digitization. If you would like to participate in this project, please consider making a donation via their website at www.bambooridge.com.

KSH Presents First-ever Hula Drama

Kamehameha Schools Hawai'i's 17th annual Hō'ike will break new ground with the school's first-ever hula drama honoring Princess Ruth Ke'elikōlani. Kumu Kalehua Simeona wrote most of the mele and created the storyline for this year's production. Ke'elikōlani is significant to the history of Kamehameha Schools, as Princess Bernice Pauahi Bishop inherited the bulk of her estate from her. The presentation is entitled "Ke'elikōlani: Moku A'e Ka Pawa" which references

the reawakening of Hawaiian consciousness.

The Hō'ike will be presented on March 12 and 13 at 6:00 p.m. in the school's Koai'a Gymnasium at the Kea'au Campus. Tickets range from \$5 (keiki) to \$20 (VIP) and are available presale or at the door. For more information go to ksbe.edu/kshhoike or call 982-0669.

Kū'e Petitions: A Mau Loa Aku Nō Released in February

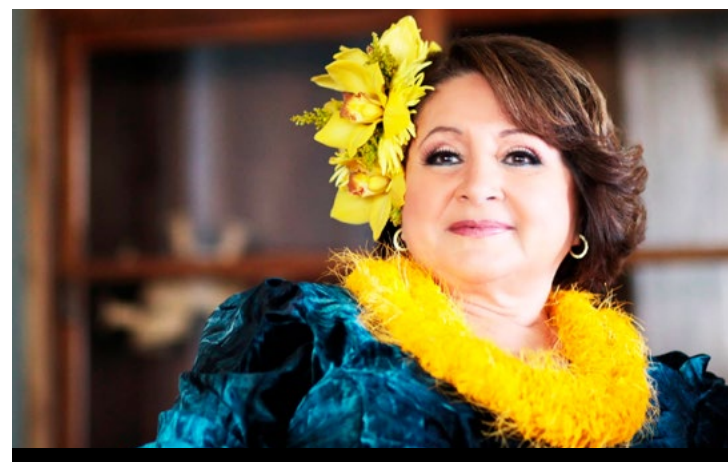


Kaiao Press, an imprint of Native Books, Inc., in partnership with Friends of the Judiciary History Center, released the publication *Kū'e Petitions: A Mau Loa Aku Nō* last month. "The Kū'e Petitions hold a special significance to our

lāhui," says Maile Meyer, founder of Native Books, "as historical documents, they mark a pivotal time in the history of our islands."

In 1897-98, Hui Hawai'i Aloha 'Āina mounted a massive political drive, collecting more than 21,000 signatures for the "Palapala Hoopii Kue Hoohuaina," a petition against the annexation of the Kingdom of Hawai'i by the United States. Submitted to the U.S. Congress, the Kū'e Petitions (as they are now commonly known) were successful in defeating the treaty of annexation. They then fell into obscurity before re-entering the consciousness of the lāhui in 1998, when scholar Noenoe K. Silva found them at the National Archives in Washington, D.C.

The book features all of the 556 petitions in full-color, along with compelling essays by 'ōiwi authors Jonathan Kay Kamakawiwo'ole Osorio, Jamaica Heolimeleikalani Osorio, Nālani Minton and Noenoe K. Silva. The book retails for \$148.00. ■



Carmen Hulu Lindsey LEO HA'IIHA'I FALSETTO CONTEST

FRIDAY,
APRIL 10, 2020
RITZ-CARLTON, KAPALUA
CELEBRATION OF THE ARTS
DOORS OPEN AT 5:30 PM
TICKETS AT
EVENTBRITE.COM

TO ENTER THE
"FIRST FEMALE
FALSETTO
CONTEST IN
HAWAII" visit
**TINYURL.COM/
HULUHAI**

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.

Malaki

Prince Jonah Kūhiō Kalanianaʻole - Photo: Hawaiʻi State Archives

‘IMI PONO FUNDRAISER

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

There will be performances by the students at Ke Kula Kaiapuni O Pūʻōhala, preschoolers of Pūnana Leo o Koʻolau Poko, and more. Also expect vendors, raffles, inflatables, cultural activities, Hawaiian food and other booths. This is a great opportunity to learn more about the Hawaiian culture and language, and about a Hawaiian Immersion education program. Event hosted by Hui Makua o Pūʻōhala. Contact huiimakuaopuohala@gmail.com for more information or call (808)305-5990. Pūʻōhala Elementary School. Honolulu, Oʻahu.

THE HONOLULU FESTIVAL

March 7 to March 8, varying schedule

The Honolulu Festival, a diverse celebration of Asia-Pacific cultures, people and traditions will excite Honolulu with cultural performances, a grand Waikīkī Grand Parade, and a spectacular Nagaoka Fireworks show. The Honolulu Festival is made possible by the nonprofit Honolulu Festival Foundation with help from

Hawaiʻi Tourism’s Enrichment Program. For more information and the festival program, please visit honolulu festival.com. Hawaiʻi Convention Center, Ala Moana Center, Waikīkī Beach Walk and International Marketplace. Honolulu, Oʻahu.

HOMEOWNERSHIP AND
FINANCIAL STABILITY
WORKSHOP

March 7, 9:00 a.m. to 5:00 p.m.

Nānākuli Housing Corporation is offering free workshops in homeownership and financial stability. Lunch and refreshments are provided. Enrollment is limited. Call 520-2607 to register. This workshop is at the Nānākuli Housing Corporation Training Center at Kalaeloa. Additional workshops will be offered in April, May and June. FREE. Kalaeloa, Oʻahu.

2020 HAUʻULA
HOʻOLAULEʻA 2020

March 7

A one-day event connecting participants to Hawaiian culture and practices including music, hula, song, wood carving, poi pound-

ing, weaving, lei making, lāʻau lapaʻau, traditional food, and Nā Kilo ʻĀina activities to help assess watershed health, stories about and stewardship of Maunawila Heiau. Sponsored by Hui O Hauʻula, this event made possible by a grant from OHA. For more information contact Dorothy Kelly Paddock at dotty.kellypaddock@gmail.com or 255-6944. FREE. Asia Pacific International School Campus, 54-230 Kamehameha Hwy. Hauʻula, Oʻahu.

AN EVENING WITH
MAKANA

March 7, 7:00 p.m. & March 8, 2:00 p.m.

Makana is a singer, composer and master of the indigenous Hawaiian Slack-Key guitar tradition. His original music has been featured on three Grammy-nominated albums, including the soundtrack of the Academy-Award winning film “The Descendants,” starring George Clooney. This event is made possible by the Kahilu Theatre and their supporters. Visit kahilutheatre.org for more information and to purchase tickets. Tickets

10TH ANNUAL ANAHOLA
PRINCE KŪHIŌ DAY
CELEBRATION

March 14

The celebration focuses on education, culture, health and wellness and features performances, arts & crafts, and food booths to affirm the leadership, stewardship, and vision of Prince Kūhiō. Sponsored by Ka Hale Pono, Inc., this event made possible by a grant from OHA. For more information contact Lorna Contrades at khpono@gmail.com or 639-1754. FREE. Anahola Beach Park, DHHL Lawn. Anahola, Kauaʻi.

PRINCE KŪHIŌ SPEECH
COMPETITION

March 26, 4:00 to 7:00 p.m.

Gather to watch students from across Oʻahu participate in a speech competition in Center Court in celebration of Prince Kūhiō’s birthday. The competition is presented by the Council

for Native Hawaiian Affairs and Ka Waihona, a charter school in Nānākuli. FREE. Ka Makana Aliʻi. Kapolei, Oʻahu.

2020 PRINCE KŪHIŌ
FESTIVALS PARADE AND
HOʻOLAULEʻA

March 28, 4:00 to 9:00 p.m.

This year for the first time, the Prince Kūhiō Parade has relocated to Kapolei! The 2020 Prince Kūhiō Parade honors and gives tribute to Prince Jonah Kūhiō Kalanianaʻole, “Ke Aliʻi Makaʻāinana,” the Citizen Prince.

Starting at Kapolei Hale, a community parade will make its way down Kapolei Parkway, ending at Ka Makana Aliʻi Center for a free community Hoʻolauleʻa evening celebration, featuring local entertainment, food, crafts, and more. Learn more at hawaiiancouncil.org/kuhio FREE. Ka Makana Aliʻi. Kapolei, Oʻahu.

are \$65/\$35. Kahilu Theatre. Kamuela, Hawaiʻi Island.

KAWEHEWEHE: NATIVE
HAWAIIAN HEALTH &
WELLNESS FAIR

March 12, 11 a.m. to 2 p.m.

Learn about ʻai pono (healthy eating), lāʻau lapaʻau (medicinal plants), lomilomi and more at the Native Hawaiian Health & Wellness Fair. This event is hosted by Kapiʻolani Community College and sponsored by a U.S. DOE Title III Native-Hawaiian Serving Grant. Everyone is welcome. FREE. Kapiʻolani Community College Great Lawn. Honolulu, Oʻahu.

HILI KUKUI DYE
WORKSHOP

March 14, 9 a.m. to 1 p.m.

Join us for a hands-on session with Kumu Lokoʻolu Quintero to learn more about making dye from hili kukui, the inner bark of the kukui tree. Each participant will go home with a small vial of this tannin-rich natural dye. This event is hosted by the Mānoa Heritage Center. Everyone is welcome. Register at manoaheritagecenter.org,

\$20 fee. Mānoa Heritage Center, 2856 Oʻahu Avenue. Honolulu, Oʻahu.

KAHA NATIVE PLANT
GARDEN

Mar. 14, 9 a.m. to 12 p.m.

Volunteers at Kaha Garden are taught to identify the native and Invasive plants, how to properly propagate and where to plant different species to maximize their ecological benefits, and how to properly remove invasive species. This event is brought to you by Hui o Koʻolaupoko. To RSVP and to learn more about this event please contact Jamie Miller at volunteer@huihawaii.org. FREE. Kaha Garden. Kailua, Oʻahu.

BRANDT MINI-SYMPOSIUM:
ANCESTRAL CREATION
STORIES

March 17, 5 p.m. to 7:30 p.m.

Join us for a presentation on Ancestral Creation Stories with experts in ancestral knowledge from Aotearoa, Hawaiʻi, Tahiti and Tonga. This event is sponsored by the Gladys Kamakakūokalani Brandt Chair of Comparative Poly-

nesian Studies and hosted by BYUH. For more information contact Dr. Tēvita Ka‘ili at tevita.kaili@byuh.edu. FREE. BYUH Herber J. Grant Building. Lā‘ie, O‘ahu.

**BRANDT MINI-SYMPOSIUM:
STARS AND TEMPLES**

March 18, 5 p.m. to 7:30 p.m.

Join us for a presentation on Polynesian Stars and Temples with experts in ancestral knowledge from Aotearoa, Hawai‘i, Tahiti and Tonga. This event is sponsored by the Gladys Kamakakūokalani Brandt Chair of Comparative Polynesian Studies and hosted by BYUH. For more information contact Dr. Tēvita Ka‘ili at tevita.kaili@byuh.edu. FREE. BYUH Herber J. Grant Building. Lā‘ie, O‘ahu.

HOMEOWNERSHIP AND FINANCIAL STABILITY WORKSHOP

March 21, 9:00 a.m. to 5:00 p.m.

Nānākuli Housing Corporation is offering free workshops in homeownership and financial stability. Lunch and refreshments are provided. Enrollment is limited. Call 520-2607 to register. This workshop is at the Nānākuli Public Library. Additional workshops will be offered in April, May and June. FREE. Nānākuli, O‘ahu.

4TH ANNUAL HAWAIIAN STEEL GUITAR FESTIVAL

March 21, 11 a.m. to 3 p.m.

The 2020 Hawaiian Steel Guitar Festival will feature performances by six NextGen keiki steel guitar players and musicians and Hawaiian steel guitarists Alan Akaka, Jeff Au Hoy, Bobby Ingano, Kapono Lopes and Greg Sardinha. The annual festival is presented by Ka Makana Ali‘i and the Hawai‘i Institute for Music Enrichment and Learning Experiences in association with the Ke Kula Mele Hawai‘i School of Hawaiian Music. For more information go to: hawaiiansteelguitarfestival.com/kma. FREE. Ka Makana Ali‘i. Kapolei, O‘ahu.

MAHINA ‘AI

March 21

This event features five workshops with mālama ‘āina activities to teach participants about Hawaiian farming, indigenous crops, mo‘olelo, and cultural practices relevant to this wahi pana. Workshops will be led by experienced

practitioners, and attendees will receive lunch made with native foods. Sponsored by Pōhāhā i Ka Lani, this event made possible by a grant from OHA. For more information contact Jesse Potter at jesse.k.potter@gmail.com or 936-9610. FREE. Lalakea, Mahiki, 48-5561 A Waipi‘o Valley Road, Honoka‘a, Hawai‘i.

**BRANDT MINI-SYMPOSIUM:
ANCESTRAL CREATION
STORIES**

March 25, 5 p.m. to 7:30 p.m.

Join us for a presentation on Ancestral Creation Stories with experts in ancestral knowledge from Aotearoa, Hawai‘i, Tahiti and Tonga. This event is sponsored by the Gladys Kamakakūokalani Brandt Chair of Comparative Polynesian Studies and hosted by Kamakakūokalani Center for Hawaiian Studies. For more information contact Dr. Lilikalā Kame‘eleihiwa at lilikala@hawaii.edu. FREE. Hālau o Haumea, UH Mānoa. Honolulu, O‘ahu.

**BRANDT MINI-SYMPOSIUM:
STARS AND TEMPLES**

March 26, 5 p.m. to 7:30 p.m.

Join us for a presentation on Polynesian Stars and Temples with experts in ancestral knowledge from Aotearoa, Hawai‘i, Tahiti and Tonga. This event is sponsored by the Gladys Kamakakūokalani Brandt Chair of Comparative Polynesian Studies and hosted by Kamakakūokalani Center for Hawaiian Studies. For more information contact Dr. Lilikalā Kame‘eleihiwa at lilikala@hawaii.edu. FREE. Hālau o Haumea, UH Mānoa. Honolulu, O‘ahu.

DAY AT HULIHE‘E PALACE

March 28

Join this annual celebration of Hawaiian history, culture and language. A 39-year tradition at historic Hulihe‘e Palace, the day includes free museum admission, hula and mele, interactive ‘ōlelo Hawai‘i, kū‘i ‘ai and lauhala activities, Hawaiian food, lei and craft vendors. Sponsored by the Daughters of Hawai‘i, this event made possible by a grant from OHA. For more information contact Kanoelchua Renaud at kanoelchua@daughtersofhawaii.org or 595-6291. FREE. Hulihe‘e Palace, 75-5718 Ali‘i Drive, Kailua-Kona, Hawai‘i. ■

Kaulua - Malaki 1-31, 2020

| | Sunday Lapule | 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 |
|---------|--|--|--|--|--------------------------------------|---|--|--|---|-------------------------------|
| ANAHULU | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| HOONUI | ‘Ole Kū Kahi | ‘Ole Kū Lua | ‘Ole Kū Kolu | ‘Ole Pau | Huna | Mōhalu | Hua | Akua | Hoku | Māhealani |
| | | | | | | | | | | |
| | LAWA‘A Poor fishing | LAWA‘A Poor fishing | LAWA‘A Poor fishing | LAWA‘A Poor fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Excellent fishing |
| | 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, mai‘a & corn | MAHI‘AI Plant kalo, ‘uala, mai‘a & root plants | MAHI‘AI Excellent planting |

| | Wednesday Po‘akolu | 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 |
|---------|---------------------------------|--|--|--|--|--|--|---|--|----------------------------------|
| ANAHULU | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| POEPOE | Kulu | Lā‘au Kū Kahi | Lā‘au Kū Lua | Lā‘au Pau | ‘Ole Kū Kahi | ‘Ole Kū Lua | ‘Ole Pau | Kāloa Kū Kahi | Kāloa Kū Lua | Kāloa Pau |
| | | | | | | | | | | |
| | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Poor fishing | LAWA‘A Poor fishing | LAWA‘A Poor fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Excellent fishing |
| | MAHI‘AI Plant ‘uala & melons | MAHI‘AI Plant mai‘a, ‘ulu & other trees | MAHI‘AI Plant mai‘a, ‘ulu & other trees | MAHI‘AI Plant mai‘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 mai‘a, ‘ohe, kō & vined plants | MAHI‘AI Plant mai‘a, ‘ohe, kō & wauke | MAHI‘AI Unproductive planting |

| | Saturday Po‘aono | Sunday Lapule | 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 |
|---------|------------------------|-------------------------------|--|------------------------------------|----------------------------------|----------------------------------|-------------------------------------|-------------------------------------|-------------------------------------|---------------------------------|--|
| ANAHULU | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
| HOEMI | Kāne | Lono | Mauli | Muku | Hilo | Hoaka | Kū Kahi | Kū Lua | Kū Kolu | Kū Pau | ‘Ole Kū Kahi |
| | | | | | | | | | | | |
| | LAWA‘A No fishing | LAWA‘A No fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Excellent fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Good fishing | LAWA‘A Poor fishing |
| | MAHI‘AI No planting | MAHI‘AI Plant ipu & melons | MAHI‘AI Plant dark green vegetation | MAHI‘AI Plant mai‘a, kō & trees | MAHI‘AI Unproductive planting | MAHI‘AI Unproductive planting | MAHI‘AI Plant ‘uala, kalo, mai‘a | MAHI‘AI Plant ‘uala, kalo, mai‘a | MAHI‘AI Plant ‘uala, kalo, mai‘a | MAHI‘AI Plant ‘uala and kalo | MAHI‘AI Unproductive planting. Preparation day. |

About This Calendar

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

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

KAWAIOLA
CROSSWORD PUZZLE

By Ku'ualohapauole Lau

ACROSS

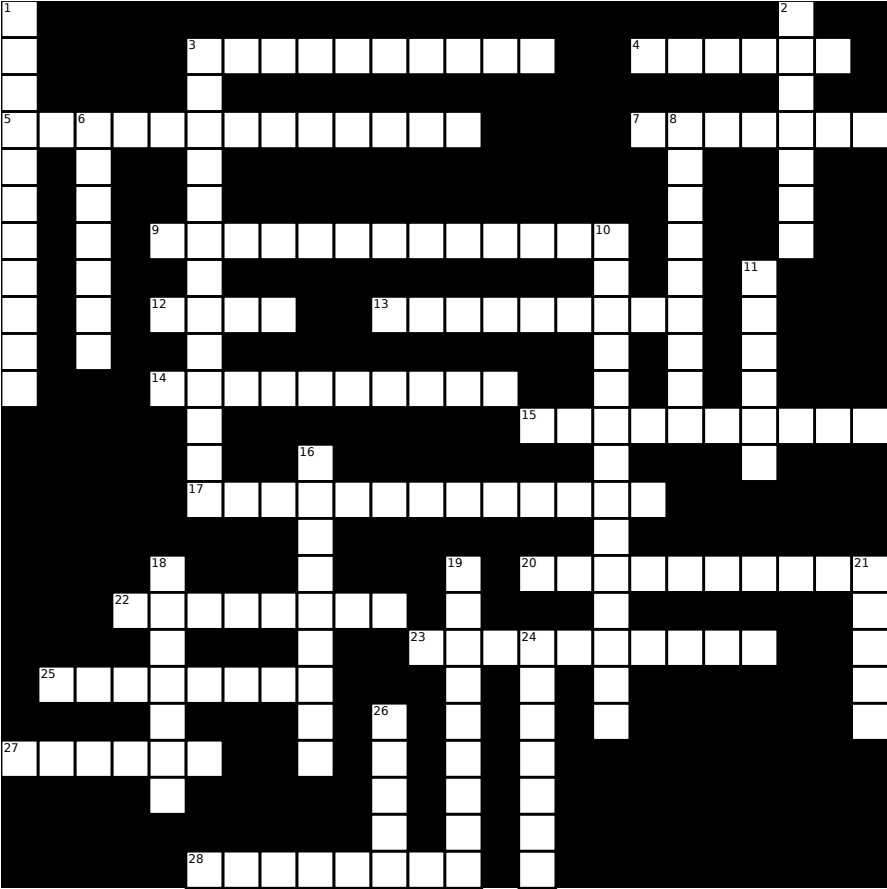
- 3 4th largest island in the world.
4 Leo _____ Falsetto Contest.
5 _____ increase, exceeding the family's ability to pay.
7 Makena native who attended 'Ulupalakua School as a child.
9 Kumu hula of hālau Ke 'Olu Makani o Mauna Loa.
12 My connection to this place is that it's our _____ and it's all we know.
13 Burial ground of Native Hawaiian 'iwi on Hawai'i Island.
14 The largest Native Hawaiian and Other Pacific Islander population besides Hawai'i.
15 A volunteer program run by the U.S. aimed to provide assistance to diverse countries.
17 According to OHA's online survey, the most important issue facing Hawaiians is affordable _____.
20 Only about 26,800 acres was actually distributed under the _____.
22 Native Hawaiian family being affected by high property taxes on Maui.
23 Graduate student from UH Mānoa who journeyed to Madagascar for a life changing experience.
25 DHHL acquired property in _____ district to deploy as affordable rentals.
27 Ahupua'a of Ka'eo on Maui where Kukahiko 'Ohana resides.
28 A non-profit created out of the need to support

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.

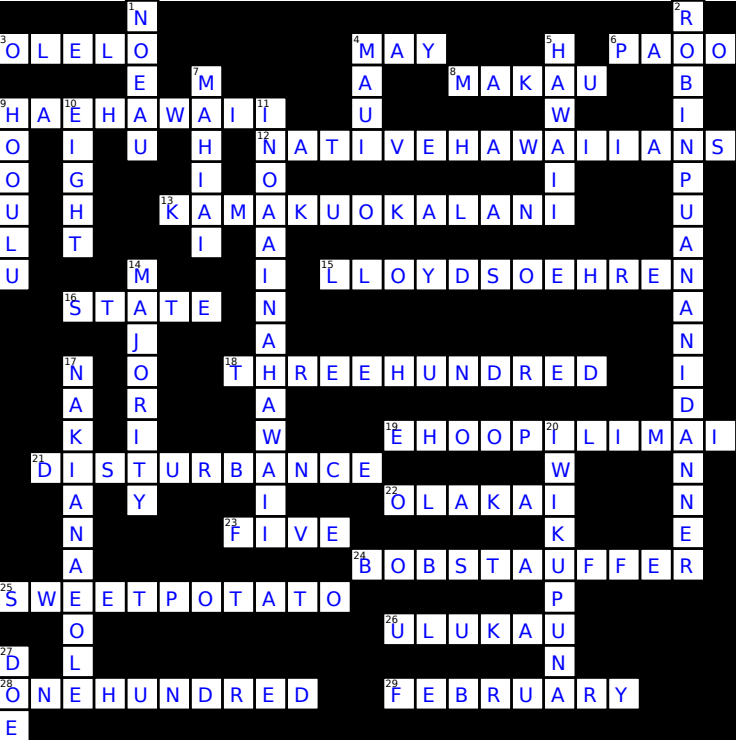
houseless communities.

DOWN

- 1 Most Hawai'i residents are _____ away from slipping through the cracks.
2 _____ Sunset on the Beach celebrated the "Legacy of Prince Kūhiō.
3 Largest hula competition in the world.
6 _____ has increased from 27% to 50.1% in twenty years.
8 Kūpuna like Elizabeth Kauahipaula got _____ water from the sea!
10 Executive director of Hawaiian Community Assets advocating for affordable housing and more.
11 Hawaiian word referring to the round and fullness of the moon.
16 The deliberate act of denying access to financial services and capital to certain neighborhoods.
18 The cool breeze that comes down from Mauna Loa.
19 The moon phase of Friday the 13th.
21 _____ million dollars held from OHA beneficiaries because of state audit.
24 Hawaiian word referring to moon cycle that's divided into three (10-day periods).
26 The Prince _____ Festival will be celebrated across the pae 'āina March 14 through April 5.



PEPELUALI CROSSWORD PUZZLE ANSWERS



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**NOTICE OF
CONSULTATION
SECTION 106 OF THE
NATIONAL HISTORIC
PRESERVATION
ACT (NHPA)**

**PUA LOKE AFORDABLE
HOUSING PROJECT
LĪHU‘E, NAWILIWILI
AHUPUA‘A, LĪHU‘E (PUNA)
DISTRICT, ISLAND OF
KAUA‘I, TAX MAP KEY
(4) 3-8-005:0028, 029**

The Kaua‘i County Housing Agency (County) anticipates receiving federal funds from the U.S. Department of Housing and Urban Development (HUD) for the proposed project. The proposed County project is considered a federal undertaking as defined in Title 36 of the Code of Federal Regulations (CFR) Part 800.16(y) and is subject to Section 106 of the National Historic Preservation Act (NHPA).

Proposed Project:

The proposed affordable housing development project involves the construction of 54 multi-family affordable rental housing units together with onsite parking areas and associated utility installation. The proposed project is located in Līhu‘e, Kaua‘i.

Area of Potential Effects (APE)

The proposed Area of Potential Effects (APE) comprises Tax Map Key (TMK) (4) 3-8-005:028 and 29. The APE is a total of approximately 1.46 acres. The APE extends up to 10 feet below the surface for trench work and utility installation. The property is bounded on the northwest by the Kaua‘i County Department of Water parking lot, on the northeast by Pua Loke Street, on the southeast by Haleko Road,

and on the southwest by a series of commercial and professional buildings surrounded by parking lots. All flanks of the overall APE are developed. The APE is situated within a built environment which includes buildings, paved parking lots, landscaping, and infrastructure.

Project Findings

An archaeological inventory survey (AIS) was conducted for the proposed project. The AIS resulted in negative findings, which are presented as an archaeological assessment (AA) report in accordance with Hawaii Administrative Rules (HAR) §13-275-5. On September 13, 2018, The State Historic Preservation Division (SHPD) accepted the AA and concurred with the County’s HRS 6E project effect determination of no historic properties affected. An Environmental Assessment (EA) was prepared in accordance with Chapter 343 Hawai‘i Revised Statutes (HRS), National Environmental Policy Act (NEPA) (Title 40 CFR Parts 1500-1508), and 24 CFR Part 58. On March 19, 2018 the Final EA and Finding of No Significant Impact (FEA-FONSI) was issued. Copies of the AA and FEA-FONSI may be viewed online at www.kauai.gov/housing

Request for Consultations

We welcome any information you may have on historical and cultural sites that have been recorded in or which you may have knowledge of within the proposed APE. In addition, if you are acquainted with any person or organization that is knowledgeable about the proposed APE, or any descendants with ancestral, lineal or cultural ties to or cultural knowledge and/or historical properties information or of concerns for, and cultural or

religious attachment to the proposed APE, we would appreciate receiving their names and contact information.

Should you wish to participate in the Section 106 process, we request your written intent. Entitled consulting parties during the Section 106 process includes the Advisory Council of Historic Preservation, State Historic Preservation Officers, Native Hawaiian Organizations (NHOs), local governments and applicants for federal assistance, permits, licenses and other approvals. NHOs and Native Hawaiian descendants with ancestral, lineal or cultural ties to, cultural and historical property knowledge of and/or concerns for, and cultural or religious attachment to the proposed APE are asked to contact the County by the date specified below. Other individuals and organizations with legal, economic, or historic preservation interest are also requested to respond by the date below to demonstrate your interest in the proposed undertaking and provide intent to participate in the Section 106 process; your participation is subject to County approval.

Please also provide your comments on the proposed APE, any information you may have on cultural and/or historical sites that have been recorded within the APE, as well as the names and contact information of people/organizations who may have cultural affiliations and historical properties information in the vicinity of the proposed APE.

Interested participants are requested to contact Ms. Kanani Fu via email at kananifu@kauai.gov, or by US Postal Service to Kaua‘i County Housing Agency,

4444 Rice Street, Suite 330, Līhu‘e, Hawai‘i 96766. Please respond by March 18, 2020.

Adam P. Roversi

Housing Director

Publish Date: February 17, 2018

**CULTURAL IMPACT
ASSESSMENT - MAKU‘U
AHUPUA‘A, PUNA
DISTRICT, ISLAND
OF HAWAI‘I**

Information requested by Scientific Consultant Services, Inc. of past and ongoing cultural practices on lands of coastal Maku‘u Ahupua‘a, Puna District, Island of Hawai‘i, TMK: (3) 1-5-010: 026 and 027. Please respond within 30 days to Glenn Escott at (808) 938-0968.

**CULTURAL IMPACT
ASSESSMENT -
WAHIAWĀ, O‘AHU**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) in compliance with a HRS Chapter 343 Environmental Assessment for the proposed Wahiawā Pedestrian Crossing Project (portions of TMKs (1)7-1-001:013, 015, 017, and 034; 7-1-002:004 and 009; and 7-4-007:007) on the Island of O‘ahu. The Hawai‘i Department of Transportation (HDOT) is proposing to build a pedestrian bridge (and accesses) across Ki‘iki‘i Stream to connect the Wahiawa Town commercial/transit center with Whitmore Village using one of three potential routes. The proposed project area location in Wahiawā Town and Whitmore Village has been considered part of both Kamananui Ahupua‘a and Wahiawā Ahupua‘a, and associated with three districts: Wai‘anae, Waialua, and Wahiawā at different

moments in time. We are seeking consultation with community members that might have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property, that may be impacted by the proposed project. If you have and can share any such information please contact Teresa Gotay (tgotay@asmaffiliates.com) or Nicole Ishihara (nishihara@asmaffiliates.com); phone (808) 439-8089, mailing address ASM Affiliates 820 Mililani St. Suite 700, Honolulu, HI 96813.

**CULTURAL IMPACT
ASSESSMENT - WAIKĀLOA
AHUPUA‘A, SOUTH
KOHALA DISTRICT,
ISLAND OF HAWAI‘I**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) in compliance with a HRS Chapter 343 Environmental Assessment for a 1.3-acre property on TMK (3) 6-8-003:015, situated in Waikāloa Ahupua‘a, South Kohala District, Island of Hawai‘i. We are seeking consultation with community members that might have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property, that may be impacted by the proposed project. If you have and can share any such information please contact Nicole Ishihara (nishihara@asmaffiliates.com) or Lokelani Brandt (lbrandt@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720. ■

EMPLOYMENT WITH OHA

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

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► **Communications Specialist III***

► **Compliance Specialist III***

► **Digital Media Specialist***

► **Facilities Manager***

► **Executive Assistant - Grants***

► **Executive Assistant - Land Assets***

► **Grants Specialist IV***

► **Intake and Referral Specialist***

► **Procurement Specialist SR-20***

► **Procurement Specialist SR-24***

► **Public Policy Advocate III***

► **Public Policy Advocate IV***

► **Repatriation Coordinator***

► **Student Helper***

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

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Mahalo for January's article on wind turbines in Kahuku - it was very insightful. I advocate for clean energy and also empathize fully with the people living near the turbines. It saddens me that people do not feel heard, and I hope that improves. A few thoughts....

Wind energy keeps money recirculating in Hawai'i. Diesel and coal, which power the majority of O'ahu, send our money elsewhere. Wind power can replace these dirty energy sources which are typically located in less affluent areas, increasing sickness in communities who can least afford it. I do not want to downplay the health effects of wind energy, however there is a large body of research on the topic that has generated no verifiable negative effects, whereas there is clear scientific proof that burning diesel and coal (ash/dust/soot/smoke) is verifiably and highly toxic to the people of O'ahu.

Lastly, in other areas, wind power companies have provided some money to residents living nearby, and I encourage us to explore this relationship here - local clean energy can and should contribute to the local economy of Kahuku, as it does in Kansas and elsewhere (see February 16 article in USA Today on this).

Scott Cooney
former MBA professor at UH Mānoa

We wanted to share some feedback about how the “Fostering Aloha” feature in the December 2019 issue of *Ka Wai Ola* has touched our community. In December, a Native Hawaiian couple attended an information session in Nānākuli. They were prompted to become reasource caregivers after the video of the Keola family was shared to their Facebook page. And in January another Native Hawaiian family attended an information session as a direct result of the *Ka Wai Ola* stories. After reading the articles they applied to become resource caregivers for Native Hawaiian keiki.

After years of recruiting for resource caregivers, we know that the majority of families who foster think about it for several years before taking action. We realize the importance of “planting the seed” in people’s minds, and then when it is the right time for their family, they contact us. Please don’t underestimate the reach that you folks have given us with your amazing story.

Mahalo nui loa for providing a platform to bring awareness to the needs of Native Hawaiian children in foster care. As a result of these beautiful stories we are confident there will be Native Hawaiian children in foster care that will find loving homes.

Stephanie Hamamo
Hui Ho‘omalua Project Director

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

| OHA Board Actions | | LEGEND | | | | | | | | | |
|--|--|---|-------|-------|-------|-----|------------|------------|---------|---------|--|
| | | Board of Trustees | | | | | | | | | |
| | | Ahu Isa | Ahuna | Akaka | Akina | Lee | H. Lindsey | R. Lindsey | Machado | Waihe'e | |
| December 5, 2019 | | Motion | | | | | | | | | |
| Motion to move to approve : Trustee John Waihe'e IV moves to support the following new legislative proposals and approve their inclusion in the 2020 OHA Legislative Package (See referenced attachments for text of the proposals): <ul style="list-style-type: none"> • OHA-1 Restoring Hawaiian Expertise in Land Use and Resource Management: (Attachment A) • OHA-2 Addressing Employment Discrimination Against Former Pa'ahao: (Attachment B) • OHA-3 Preventing of Historic Preservation Review Evasion and Other Violations (Attachment C) • OHA-4 Protecting Our Ancestors via SHPD Admin Rules (Resolution): (Attachment D) • OHA-5 Facilitating Practitioner Access Onto Private Lands: (Attachment E) • OHA-6 Capital Improvement Project Budget Request for OHA's Wahiawā Lands: (Attachment F) Trustee Kalei Akaka seconds the motion. | | Motion passes with eight AYES and one excused | | | | | | | | | |
| Motion to move to approve : Trustee Dan Ahuna moves to recommend that: <ol style="list-style-type: none"> 1) The Board of Trustees receive the final report on OHA & OHA's LLCs Contract & Disbursement Review prepared by CliftonLarsonAllen LLP and commissioned by the Board under 3284, as amended; and 2) Direct Administration to review and analyze the recommendations contained in the final report and report back to the RM Committee with its analysis and plan to implement the recommendations at the first Resource Management Committee meeting in January 2020. Trustee Carmen Hulu Lindsey seconds the motion. | | Motion passes with eight AYES and one excused | | | | | | | | | |
| December 19, 2019 | | Motion | | | | | | | | | |
| Motion to move to approve : Trustee Waihee moves to approve and authorize awarding \$550,000 from the Fiscal Year 2020 (FY20) Core Operating Budget (Object Codes 56530 & 57110) and \$550,000 from the Fiscal Year 2021 (FY21) Core Operating Budget (Object Codes 56530 & 57110) to the University of Hawai'i at Manoa Native Hawaiian Science & Engineering Mentorship Program (UHM NHSEMP) to administer the FB 20-21 Higher Education Scholarship Program. Trustee Dan Ahuna seconds the motion. | | Motion passes with eight AYES and one excused | | | | | | | | | |

OHA
OFFICE OF HAWAIIAN AFFAIRS
BOARD OF TRUSTEES

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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Strengthening relationships on the continent

On February 10, 2020, National Congress of American Indians President Fawn Sharp became the first woman to deliver the NCAI's 18th State of Indian Nations address. President Sharp, the third woman ever elected as NCAI President, also serves as President of the Quinault Indian Nation. The State of Indian Nations address sets priorities for Indian Country and encourages the federal government to work more closely with Native peoples.



Colette Y. Machado

Chair, Trustee
Moloka'i
and Lāna'i

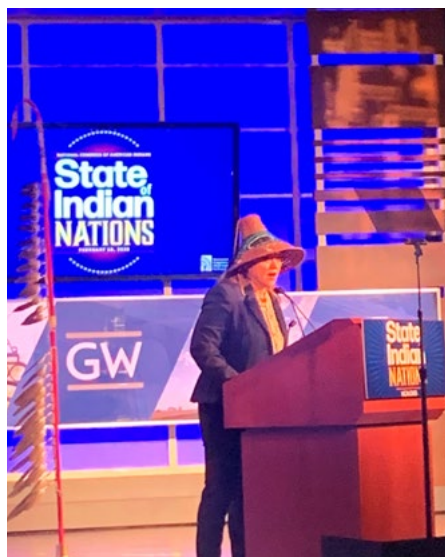
shared work to advance the needs of all of our nation's Native peoples.

The State of Indian Nations address launched NCAI's Executive Council Winter Session, a meeting where Native leaders heard from prominent officials in the federal government, such as the U.S. Secretary of Education Betsy DeVos and Secretary of Transportation Elaine Chao, and various Members of Congress, including Speaker Nancy Pelosi. Breakout sessions provided information about the federal budget, getting out the Native vote, and increasing Native participation in the U.S. Census count, among others.

While in D.C., the U.S. Senate Democratic Steering and Outreach Committee extended to me an invitation to their tribal leaders roundtable, at which I was able to reaffirm, in front of a Committee of U.S. Senators, that the federal government has a trust responsibility to Native Hawaiians as it does to American Indians and Alaska Natives. Congress consistently recognizes Native Hawaiians as the native, indigenous people of Hawai'i, and Native Hawaiians have never given up their right to self-determination. Other tribal leaders shared issues they

are experiencing in their communities, such as murdered and missing indigenous women and climate change concerns. I enjoyed the opportunity to talk story with other leaders, including old friends from grassroots work, and new friends who were impressed by our work in Hawai'i on Hawaiian language immersion.

I return to Hawai'i with humility in my heart to continue to build these relationships and to work on these important issues. ■



NCAI President Fawn Sharp delivers the State of Indian Nations address. - Photo: Courtesy

It was monumental and historical to be in the audience as President Sharp used her address to "affirm the enduring government-to-government relationship between tribal nations and the U.S. government." The Congressional response was delivered by U.S. Representative Deb Haaland of New Mexico, who is Laguna Pueblo and one of the two first Native women elected to the U.S. Congress. Both women inspired me with their mana'o and mana they shared, the passion they have for their homes, and their

Kūhiō

With the month of Malaki upon us we celebrate the birth of Prince Jonah Kūhiō Kalaniana'ole, born on March 26, 1871, in Kukui'ula, Kōloa, on the island of Kaua'i. After the passing of both his parents, the Prince was hānai to Queen Kapi'olani.

At the 2019 Association of Hawaiian Civic Clubs' annual convention, whose theme was Kū Hio, Kū Kānaka, Kū i ke Aka o Nā Kūpuna (stand with foresight, stand as a kānaka, stand in the reflection of our ancestors), Pelekikena Hailama Farden told the story of the significance of Kūhiō's name. He asked the 'ohana Kawānanakoa why someone of chiefly birth would be given a name of "to lean." They explained to him it is not just "to lean" but rather to lean forward, to lean into the future, a name that the people's prince would live up to his entire life.

Shortly after the illegal overthrow of the Hawaiian Kingdom, Kūhiō joined the rebellion against the Republic of Hawai'i. When the rebellion was put down, the prince was sentenced to one year in prison for which he served his entire sentence. Upon his release in 1896, Kūhiō married his faithful Elizabeth Kahanu who visited him every day of his sentence.

After the United States of America annexed the Territory of Hawai'i in 1898 the prince and his bride left Hawai'i shores on a self-imposed exile and traveled extensively throughout Europe and even enlisting in the British Army in Africa to fight in the second Boer War.

Upon his return to Hawai'i in 1902, Kūhiō began the work that would become his legacy. Through his travels abroad Kūhiō became quite a statesman and used those skills to get elected as the Republic of Hawai'i's delegate to the United States Congress 10 times, serving



Brendon Kalei'aina Lee

Vice Chair,
Trustee, At-large

in that compacity until his passing in 1922. The prince founded the Hawaiian Civic Club of Honolulu on December 7, 1918 to encourage his people to be civically engaged, a cue he took from his beloved Queen Lili'uokalani who encouraged her people to fight from within the system of the newly formed Territory.

In 1921 Kūhiō successfully lobbied Congress to pass the Hawaiian Homes Commission Act even though he did not have a vote, a true testament to his statesmanship. Although his more ambitious bill (no blood quantum and fee simple land ownership) was not realized, he established a process to help get his people back on the lands seized by the provisional government. Kūhiō also understood firsthand the uphill battles in the halls of Congress with no vote, and in 1919 introduced the first-ever Hawai'i Statehood Act to give his people full and equal say in Washington D.C. While looking to the past and the way that the ali'i used trusted konohiki, Kūhiō established the county governments that are still used in Hawai'i today.

Kūhiō not only shaped the Hawai'i that we know today, but he shaped my life. From my paternal great-grandparents, John Kauwilahonokamakawehi'ikalani Sylva and Mary Mele Kapo Keka-huna who were among the chosen few that were asked to relocate from Waikapū, Maui to Ho'olehua, Moloka'i to help establish the first homesteads; to my parents, Benson and Toni Lee, who are founding members of the Pearl Harbor Hawaiian Civic Club. It was the summers spent on the homestead on Moloka'i that taught me about my past, and it was my upbringing in the Civic Club movement that taught me what my future would become.

Hau'oli Lā Hānau e Kūhiō. May your influence on your people never be forgotten. ■

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*Empowering Hawaiians,
Strengthening Hawai'i*



E pili lōkahi mau a mau. United, together, forever! E hana me ka 'oia'i'o. Let us work with sincerity!

Question: A “Blue Ribbon Commission” made into a state law? A State House committee passed this resolution even when hundreds of beneficiaries testified against it. This led me to think about how our ancestors, our kūpuna would handle this...

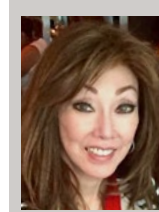
E alu like mai kākou! Teamwork is indispensable — You might have only three or four people in your core team working in close quarters, or upwards of 20 or 30 — either way, you'll depend on each other to progress and get to know each other well. The closer teams are on a personal and professional level, the more efficient and motivated they're going to be.

The problem is, you can't force people to be closer together. Please ensure your small teams work together as closely as possible. Here, make it your job to ensure that every individual brings something to the table. The more time your team spends talking to each other and exchanging ideas, the closer they're going to become.

Even more importantly, creating an atmosphere of *trust* and *listening, helps to produce a collective atmosphere where everyone feels like they're a worthwhile and appreciated part of the team.* Also, get the entire team together to enjoy a reward at the same time... doing so rewards every individual that participated in achieving the goal and simultaneously facilitates interpersonal conversation. On all fronts, the team grows closer together, and everyone learns to function closer as a unit.

And now our teams can look at one of the issues...

One View: According to former trustee **Peter Apo**, the ongoing protests have raised a number of controversial topics. Besides opposing the Thirty Meter Telescope as a violation of the sacredness of Mauna Kea,



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

Trustee, At-large

the other issues include: (1) disrespectful management of the entire mountain by the state and the University of Hawai'i; (2) protectors blocking the road leading to the summit in violation of the law; (3) the decades-long frustration of Native Hawaiians of the failure of the state to address the illegal annexation of Hawai'i to the United States and claims of Hawaiian sovereignty; and (4) a sharply divided Hawaiian community over the validity of the

claims of sacredness by the leaders of the protectors.

A Second View: The first “tweet” came from Notre Dame graduate assistant **Keli'i Moanauli Kekuewa**, who assists Irish defensive line coach



Hawaiians Rising from their PIKO - Art: Solomon Enos

Mike Elston, shared a photo of the Notre Dame football team with a sign that read “Kū Kia'i Mauna.” The phrase has become the rallying cry for the “protectors” in Hawai'i hoping to protect Mauna Kea, a mountain on Hawai'i Island that Native Hawaiians hold sacred. Years of legal battles and protests have prevented the construction of the Thirty Meter Telescope on Mauna Kea. But in July of 2019, with the permission of **Governor David Ige**, construction was finally set to begin. That triggered these latest rounds of protests which has drawn national attention and backing from celebrities like **Dwayne Johnson** and **Jason Momoa**. And according to **Walter Ritté's** testimony at the “Blue Ribbon Commission” hearing, our protectors will “never leave the Mauna unprotected. Our kūpuna and others would lay down their lives for her, Mauna a Wakea...”

And there you have it... not a “Blue Ribbon” commission, but e alu like mai kākou.. Let our Ancestors help us. Please Listen, Learn, **E alu like mai kākou!**

Mahalo e Ke Akua no kēia lā...
Mālama pono, a hui hou, Trustee Leina'ala Ahu Isa ■

OHA Suing the State - Enough is Enough!

Until recently, the Office of Hawaiian Affairs operated seven limited liability corporations (LLCs) that claimed to be private organizations not subject to state laws such as the Uniform Information Practices Act (UIPA). In other words, OHA's LLCs asserted that they were under no obligation to open their books to the public or other government agencies despite the fact that OHA has poured at least \$34 million of public funds into these LLCs. That assertion was refuted in March 2019, when a state Circuit Court ruled that OHA's LLCs are indeed public agencies for the purposes of the UIPA.

Nonetheless, OHA is now standing in the way of a legislatively mandated audit of its LLCs by refusing to hand over privileged attorney client communications that arose during executive session meetings requested by State Auditor Les Kondo, prompting him to suspend the audit. In short, OHA has refused to hand the minutes over in unredacted form because OHA has asserted attorney-client privilege over the redacted portions. OHA and the Auditor are essentially disagreeing over whether the privilege is waived if OHA discloses the information, in unredacted form, to the Auditor. Now OHA has gone to court for a declaration that the State Auditor violated Act 37 by refusing to continue the audit, and that the auditor's refusal has resulted in the legislature's withholding of about \$3 million in general funds due to OHA that



Keli'i
Akina, Ph.D.

Trustee,
At-large

legislators approved last year.

Upon learning of Kondo's decision to suspend the audit, OHA released an official statement on December 30, 2019, accusing him of not doing his job and attempting to "play politics."

As a sitting OHA trustee, I am in disagreement with the stance taken by the Board in this matter. Our fiduciary duty is to serve the needs of Hawaiian beneficiaries, and ensuring a transparent, accountable agency is at the heart of being able to serve these needs.

To the public, the story of OHA's resistance to transparency is growing wearisome. If there is nothing to hide, why doesn't OHA simply cooperate fully with the State Auditor? The greatest benefit of cooperation would be an immediate upgrade to OHA's credibility, which is at an all-time low in the eyes of the public and the legislature. OHA has been well aware of its crisis of credibility since at least 2015, when OHA commissioned a scientific survey to gauge public perception of the organization. The survey showed that among Hawaiian serving institutions, OHA ranked least favorable. According to those surveyed, this was due to a perception that the organization and its management "are ineffective, poorly managed, or corrupt" and "do not help or represent the Hawaiian people effectively."

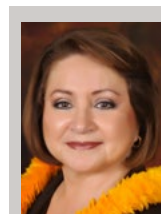
Enough is enough! It's time for OHA to let the sunshine in. ■

It is our kuleana to vote. Vote by mail and automatic voter registration will help

According to the State Office of Elections, as of December 30, 2019, there are 767,278 registered voters. Nearly 80,000 voters have an outdated or non-deliverable address. According to the new Vote by Mail Law, a ballot packet shall not be mailed to "any voter in the county register who is identified as having an outdated or non-deliverable mailing address." That is approximately 11% of the total number of registered voters. Please make sure you are not one of those who will not get a ballot in the mail because you have an outdated address on file.

Starting this year, all of Hawai'i will vote by mail (VBM). It is essential that everyone go to <https://olvr.hawaii.gov/> and make sure their name, address and other essential information is current and accurate. Those who like to vote in person should not expect to go to their normal polling stations. At best, there will be a very small number of voter service centers. Everyone will receive their ballot in the mail and return it by mail in the envelope provided—if their address is current. This saves all of us, and the state, time and money. It makes access to voting easier for those who have previously been marginalized because of where they live or because they have no time left to think about civic engagement when they are struggling to just make ends meet with two or even three jobs.

It should be troubling to all of us that the indigenous people of these islands are over-represented among the incarcerated and the houseless, and under-represented amongst those who vote. We must do our part by engaging in our democracy fully, starting with exercising our right to vote. Native Hawaiians are too often dismissed as nonvoters—because many have histori-



Carmen "Hulu"
Lindsey

Trustee, Maui

cally chosen not to legitimize the illegal annexation of the islands by participating in the democratic process. Yet, when we do not vote we further silence the voices of Native Hawaiians.

Our elected officials demonstrated real leadership and vision in enacting Vote by Mail. Now we are urging our legislators to enact Automatic Voter Registration (AVR) this session to enhance VBM. AVR improves access to voting for the same communities that have historically not voted in large numbers because of their limited time and energy to register to vote in a timely fashion. With AVR, unless they opt out, voter registration and updates happen automatically every time someone applies for or renews their driver's license or gets a state ID.

AVR can reduce the burden of paperwork associated with voter registration and ensure that ALL voters can participate in our democracy. The battles over Mauna Kea, Sherwood Forest, the Kahuku wind turbines and more are all evidence of a hunger by people to have a say in policies and projects that affect them in one way or another. VBM, complemented by AVR, will help people get involved early in what is going on in their communities. It connects them to those who represent them.

What we do locally has a global resonance too. One of the United Nations' Sustainable Development Goals - SDG #16 - is to promote peaceful and inclusive societies for sustainable development, provide access to justice for all, and build effective, accountable institutions at all levels. When more people are engaged in seeing who represents them – and how well they represent them – we will have better policymaking, greater accountability, and a more inclusive society. I look forward to seeing AVR enacted. ■

GET
REGISTERED
TODAY!



for more information
please visit
www.oha.org/registry

Empowering Hawaiians,
Strengthening Hawai'i



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!**

2020

COITO – Picnic on June 27, 2020 (Saturday), Zablán Beach Park (across Nānākuli Ranch), from 10 a.m. to 5 p.m., Potluck lunch. Luncheon on June 28, 2020 (Sunday), St. Louis Alumni Clubhouse. T-shirts and genealogy books available. Contact Jeanne M. Kahanaoi: 808-354-7365.

CHARTRAND – Aloha John Francis Carson Chartrand is my Grandfather on my mother's side. He came to Hawai‘i in the 20s 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 a reunion. We need everyone to kokua with your current contact info to cousin 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.

DOLE – The descendants of William Patrick Dole and Emily Keli‘iahonui Kekoa Dole are planning a family reunion on Saturday August 8, 2020 at the Waimānalo Beach Park, O‘ahu , Hawai‘i. William Dole and Emily K. Dole had 10 children, most of whom have produced descendants who are the next generation of cousins. Their children are named, Emily Ka‘auwai, Henry Dole, Billy Dole, Simon Dole, Henrietta Carter, Muriel Duvachelle, Benjamin Dole, Richard Dole Kaai, Eleanor Ka-Ne, and Loretta Kwock. The organizers encourage all family descendants to attend and be a part of this family reunion and celebration. The morning will begin with a prayer of blessings as we celebrate the 126th birthday of our tutu Emily K. Dole. There will be talk story sessions, a Pa‘ina Hawaiian Luncheon, family entertainment, games, and in the afternoon family genealogy workshops. Camping will be allowed by permit. Don't miss out on this opportunity to get to meet cousins that you have not met. For more information, please contact: Camie Apau 808-852-9880, Holly Kwock Kaleohano 808-348-0077, Peewee Ka-Ne 808-990-5242.

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

HEEN/MEHEULA – 2020 Reunion- Looking for descendants of Chung Mook Heen, aka Harry A Heen(k) and Mary Helemika Kaukau-Mehe‘ula(w) Children: William Ha‘cha‘e, Afong Waiānucue, Phoebe Ka‘enaokalani, Moses Keli‘iolono, Eliza Lulukamakani, Ernest Nalani‘elua, Robert Kanchailua Kekuawahia, Edward Kahakulehua, and George Keawemehe‘ula. We are planning a reunion for the weekend of August 22, 2020 on O‘ahu. Please contact Teave Heen (808) 870-7656 teaveheen@gmail.com or Shelly Gilman (808) 286-2465 Huaikai@hawaiiantel.com.

KAHANAOI-POMAIKAI – March 7, 2020 at Zablán Beach Park (across Nānākuli Ranch), 9 a.m. to 6 p.m. This is a potluck affair, T-shirts and tank tops available. Please contact Jeanne Kahanaoi at 808-354-7365, 89-475 Mokiawe St., Wai‘anae, HI 96792

KAHELE ‘OHANA MILOLI‘I – The descendants of John Halena Kahele and Maria Malaea Nunuha and their children Ellen Kalawae‘a, John Halena, Hannah Koanohano, William Kalilipio Keomaka, Peter Kahuaka‘e, Henry Nahinu and Abel Pepe Kaliliaku are planning a gathering in Miloli‘i, Hawai‘i Island on July 3, 2020 – July 6, 2020. For more information please contact Renee Olivera at (808) 640-5959, Gloria Wagner at (808) 436-5074 or Sharon “Malama” Faalele at (808) 485-2861.

KAMAHELE – Calling on Descendants of Kamahelenui and his wife, Ann Nuū Kapahu of Kahuwai and their children, S.W. Kuamoo Kamahela, John Keoni Kalau Kamahela, Kahaheo Kaimana Kuula Kamahela, Mose Kamahela, Aupeleki M. Kamahela, John W.K. Kamahela, Alfred S.F. Kamahoe Kamahela, Clement J.I. Kaolulo Kamahela, Jack Kamahela, Elisabeth Kikainei Kamahela, H.K. Kamahela and Gregory Kamahela Kuamoo. We will be holding a family reunion on Hawai‘i island in Hilo, September 5 and 6, 2020. For more information please check out our Facebook page, Kamahela 2020 Family Reunion . You may also email questions to kamahele2020@gmail.com.

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.

KUAKAHELA/KALIMAONAONA – Descendants of Kuakahela and Keaka Kalimaonaona. Children: Naiheauhau, Kaaihue, Kealohapauole, Kamau, Kaunahi, Kimona, Wahinelawaia and Keau. The reunion is set for July 25 and 26, 2020 at Makao Events Pavilion, Old Airport Beach Park, Kailua-Kona, Hawai‘i. Need head count by June 1, 2020. Call Agnes at 808-987-1884. If you have any questions contact President, Aro Aquino or on Facebook (Kaukahela ‘Ohana).

KULIOHOLANI-KONAWAHINE – ‘Ohana Reunion Save the Date – Saturday June 20, 2020, Waimānalo Hawaiian Homes Hale, 41-253 Hauhole St. Waimānalo. 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/kaukakiohana/; https://www.facebook.com/groups/1706567222891054/; rosejuly.yam@gmail.com.

MANU/KAWELO – Descendants of John Manu-Kawelo and Kaohuaionaalii Kapapaheenalua of North Kohala will all be together for the first time in 30 years on Wednesday, July 29 through Sunday, August 2, 2020. We will start with an O‘ahu 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.

NAEHU-SAFFERY – Descendants of Captain/Judge Edmund Saffery (1806-1874) and wives Kupuna Naeu and Waiki Kawaawaiki Naeu (1828-1900) of Olowalu, Maui, are planning a reunion.

Their combined 14 children include: Fanny (John Kaiakamalie); Edmund Jr. (Emalia Wallace); Henry (Kahua Kaanaana); Caroline (Frank Rose); William (Emily Cockett and Jennie Makekau); John (Lucy Kahaulelio and Rebecca Nahooikaika); Thomas (Mary Luna Kina); Mary (Daniel Palena); Emma (William Pogue); Anna (Joseph Kealoha and Daniel Nahaku); Julianna (Antoine Freitas); Charles (Emily Hawele and Catherine Kauwahi); Helen (George Tripp); Emalia Nellie (Louis Ernestberg, George Conrad, and Nelson Kalao).

If you're interested in attending the reunion, please visit www.SafferyOhana.org or contact Naomi Losch, (808) 261-9038, nlosch@hawaii.rr.com or Lāhela Perry, 808-366-7936, safferyohana@gmail.com

PIO – The descendants of Kepio aka Kaawalauloe/Kaawalauloa/Keliipio/Pio and wife Keoahu of Kaupo, Maui, will be having a family reunion on Maui island, Sunday, March 29, 2020, 10am at St. Joseph Church, Kaupo. Family photo 11am, meeting to follow and 12 noon mass service. Kepio and Keoahu had six children who used the surname Kepio or Pio at some point in their lives: Kahaleuahi (k), Nakoaelua (w), Malaea (w), Kaukani (k), Ipoaloha (w) and Kaleohano (k). Reunion meetings are held on Maui and O‘ahu. 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 pioohana@gmail.com.

PUKANA O KANIALAMA – family reunion July 10-12, 2020 in Hilo. Descendants of Kinikahikiaina and Pooui Pahane, Kanialama and Kaohuaino (their 3 keiki Kelikuaaina, Kaniakaio and Pooui), Kai‘anui and Nakahili (parents of Pooui Pahane), Kelupaka Kona and Pila Kauahiokona (parents of Kai‘anui). Main branches from the previous mentioned are Kahanu, Gooman, Long, Kona, Kai‘anui. Please send contact information or questions to pukanahilo@gmail.com.

STEWART – Looking for descendants of ‘ohana of James and Mea-alani Stewart of Kahlau‘u, O‘ahu. Please contact William Stewart: wsteward52@yahoo.com if you are interested in a family reunion.

VICTOR – Victor ‘Ohana reunion for descendants 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 ‘ohana 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, Hawai‘i. 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

BEIRNE/GEORGE/KAILIULI/ WAIWAIOLÉ – Looking for descendants of

Joseph Beirne, Lani George, Victoria Kailiuli, and John Kalua Waiwaiolē. A family reunion will be held June 26-27, 2020 in Honolulu. Please contact Minette K Ngalu at ngalu10@gmail.com or call 808-250-8751. Mahalo.

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”, Darlynn, 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 Nahalelau Harbottle. Born in 1815 on O‘ahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and Kauhiaimokuakama. 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 waiaikaphillips@yahoo.com or call 808-936-3946. Mahalo, Noelani Willing Phillips.

HUSSEY – The Hussey family (Alexander & Kaikaula Makaneo) 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!

KALAUAPAPA – 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 vmsonson@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/now Rose Lani), 2nd marriage to Francis Kahawai 1928 - 1929 (three children with), deceased 1935. I am the grand-daughter of Rose Loa/Lani, great grand daughter to

ROSE HIWA KAMEKONA. Please call/leave message/text Luana @ (808) 450-0103 or email lkeliko3@gmail.com.

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

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 Miliama “Miriam” Kaopua, 1857-1919, to Kalaimanokaho‘owaha also known as Kana‘ina nui (Big Island Ali‘i), circa 1778, to Alapa‘i Nui (Big Island King, 1725-1754). Any and all information will be greatly 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, Saddie (Sadie), Warma (Velma) and Agnes Kauka.

MAKUA – Looking for descendants or related ‘ohana members of Henry K. Makua (year of birth: 1907, Honolulu) Father: Joseph K. Makua, Mother: Mary Aukai, Sisters: Malia and Mele, Sons: Henery and Donald Makua. Joseph and Mary may have originated from 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/Kaaniahiahia) Waiolama born about June 5, 1892 in Kahakuloa, Maui. Mother: Kawao Kaainaahiahi 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. ■



OHA OFFICES

HONOLULU

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

EAST HAWAII (HILO)

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

WEST HAWAII (KONA)

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

MOLOKA'I

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

LĀNA'I

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

KAUAI / NI'HAU

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

MAUI

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

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Washington D.C., 20002
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Classified ads only \$12.50 - Type or clearly write your ad of no more than 175 characters (including spaces and punctuation) and mail, along with a check for \$12.50, to: **Ka Wai Ola Classifieds, Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817.** Make check payable to **OHA.** (We cannot accept credit cards.) Ads and payment must be received by the 15th for the next month's edition of *Ka Wai Ola*. Send your information by mail, or e-mail **kwo@oha.org** with the subject "Makeke/Classified." OHA reserves the right to refuse any advertisement, for any reason, at our discretion.

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HOMES WITH ALOHA-Kapolei / Kanehili 5 bedroom, 3 baths w/ 1 bdrm, 1 full bath downstairs. Leasehold - Charmaine I. Quilit Poki(R) (RB-15998)

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Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Waianae 3 bedroom, 1.5 bath, Fixer upper \$270,000/Offer Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

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E Ō Mai

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

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 Hawaii'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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