



**Ka Wai Ola**

NEWS FOR THE LĀHUI

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# HULU KŪPUNA

*PRECIOUS ELDERS*

In Hawaiian culture, the brilliantly colored hulu (feathers) of Hawai'i's native forest birds were highly valued and reserved for use by the ali'i. In this sense, they may be likened to the priceless jewels that adorned royalty in Europe. Thus, the term "hulu kūpuna" translates most nearly to "precious elder." The term conveys the deep aloha and esteem that Kānaka Maoli have for their elders; our kuleana for their care and comfort is not just a responsibility, but a privilege. - *Photo: Jason Lees*



Ka Wai Ola

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## HONORING OUR KŪPUNA

**kupuna** (n. 1. Grandparent, ancestor. 2. Starting point, source)

**kapu** (nvs. Taboo, prohibition; sacredness; prohibited, forbidden)

### Aloha mai kākou,

*“I ulu no ka lālā i ke kumu; the branches grow because of the trunk.”  
Without our elders we would not be here.*



My mother, Rose Maeda, and my Aunt, Vivian Kim, celebrating mom's 94th birthday.

that they cannot provide because everyone is working at full-time jobs, there is tremendous guilt.

Several years ago, that was the situation for my 'ohana. We tried multiple care arrangements for my mom, including having her youngest sister take care of her. Suffering from dementia, mom had a tendency to wander off from her home in Niuli'i in Kohala, only to be brought back to my aunt's care by 'ohana and community members. We were blessed to eventually secure her a place at Lunalilo Home on O'ahu. She only lived another five months, but although her time there was short, it was such a wonderful environment and our 'ohana was so grateful for the loving care she received.

This issue of *Ka Wai Ola* honors our kūpuna. We celebrate two renowned kūpuna for whom age is just a number, share the personal experiences of three 'ohana who are determined that their kūpuna will be able to age in place, and learn more about

In traditional Hawaiian families, as beloved kūpuna transitioned from being the head of the household, to one who requires care, they continued to be afforded great respect and affection within the family structure. They were called “hulu kupuna” to the end of their days, or “precious elder,” a family member as valuable and exquisite as feathers.

Caring for our parents and grandparents is hardwired into our mo'omeheu, our culture. Most 'ohana want to keep their kupuna at home, and if they are unable to do so because their loved one needs skilled nursing or 24/7 care

programs offering support and services to our kūpuna such as Lunalilo Home, I Ola Lāhui, Nā Pu'uwai and Kūpuna Power.

And as the pandemic rages on, we are especially mindful that our hulu kūpuna are among the most vulnerable to the ravages of COVID-19, and that kūpuna who live in multi-generational households have a greater risk of infection than kūpuna who live alone.

To address this in a way consistent with mo'omeheu Hawai'i, a coalition of kumu hula have declared a kapu for a 30-day period (three anahulu) on behaviors that contribute to the spread of the coronavirus. They also encourage people to use this time to focus on 'ohana wellbeing, healthy eating and pule. You can read more about their declaration in this issue as well.

When I heard about this I was moved by how wise were our kūpuna and how beautifully, how perfectly this traditional concept of kapu can be applied in a modern setting. Kapu were restrictions on behaviors or activities that were harmful to ourselves, our 'ohana or our 'āina.

How very Hawaiian, therefore, how consistent with our mo'omeheu in this challenging season, to observe a kapu that restricts gatherings and promotes wellbeing to protect our 'ohana, our lāhui and especially our hulu kūpuna. ■

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



**Sylvia M. Hussey, Ed.D.**  
Ka Pouhana  
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## MEA O LOKO TABLE OF CONTENTS

### MO'OLELO NUI | COVER FEATURE

## A Kuleana of Love PAGES 14-15

BY PUANANI FERNANDEZ-AKAMINE

Three 'ohana share their personal stories about caring for an aging parent at home.

### MO'OMEHEU | CULTURE

## Kapu Combats COVID-19 PAGE 11

BY PUANANI FERNANDEZ-AKAMINE

A coalition of Kumu Hula have declared a kapu on behaviors associated with the spread of the coronavirus.

## Kepakemapa | September 2020 | Vol. 37, No. 09

### MAULI OLA | HEALTH

## The Legacy of Lunalilo Home PAGES 13

BY CHERYL CHEE TSUTSUMI

This beloved care home provides a safe, comfortable, nurturing haven for kūpuna when 'ohana cannot.

### HO'OKAHUA WAIWAI | ECONOMIC SELF-SUFFICIENCY

## When Age is Just a Number PAGE 16

BY ED KALAMA

*Ka Wai Ola* talks story with two Hawaiian cultural icons who are still working and active in their golden years.

# Primary Election: Record Setting Voter Turnout

By Kainoa Kaumeheiwa-Rego

**H**ulo! Thanks to you, on August 8th Hawai'i exceeded voter turnout expectations and set a new standard for voter participation in our Primary Election. The Office of Elections received and counted 406,425 ballots representing a 42% increase in voter turnout over the 2018 Primary Election (286,180 ballots) and even a 1.9% increase over the 2018 General Election (398,657 ballots).

In terms of decisive victories, see the list below for candidates who were fully elected in the Primary and do not need to move on to the General Elections.

If you'd like to learn more about the 2020 Primary Election results or any other election results back to 1992, visit <https://elections.hawaii.gov/election-results/>.

STATE SENATOR, DIST 8 - KOUCHI, RONALD DAN

STATE SENATOR, DIST 10 - IHARA, LES S., JR.

STATE SENATOR, DIST 11 - TANIGUCHI, BRIAN T.

STATE SENATOR, DIST 13 - RHOADS, KARL A.

STATE SENATOR, DIST 14 - KIM, DONNA MERCADO

STATE SENATOR, DIST 15 - WAKAI, GLENN

STATE REPRESENTATIVE, DIST 6 - LOWEN, NICOLE

STATE REPRESENTATIVE, DIST 7 - TARNAS, DAVID A.

STATE REPRESENTATIVE, DIST 8 - HASHIMOTO, TROY

STATE REPRESENTATIVE, DIST 12 - YAMASHITA, KYLE T.

STATE REPRESENTATIVE, DIST 21 - NISHIMOTO, SCOTT Y.

STATE REPRESENTATIVE, DIST 23 - KOBAYASHI, DALE

STATE REPRESENTATIVE, DIST 25 - LUKE, SYLVIA

STATE REPRESENTATIVE, DIST 26 - SAIKI, SCOTT K.

STATE REPRESENTATIVE, DIST 27 - OHNO, TAKASHI

STATE REPRESENTATIVE, DIST 28 - MIZUNO, JOHN M.

STATE REPRESENTATIVE, DIST 29 - HOLT, DANIEL

STATE REPRESENTATIVE, DIST 31 - JOHANSON, AARON LING

[hawaii.gov/election-results/](https://elections.hawaii.gov/election-results/).

While voter participation was at an all time high, our kuleana hasn't been fulfilled. Tuesday, November 3rd, is Hawai'i's General Election and we need to turnout in record numbers one more time to make the final decision on who will serve in some significant congressional, state and county positions. Some of the races you'll want to keep your eye on include the President of the United States, the two U.S. House of Representative races, the Office of Hawaiian Affairs races, and the Hawai'i County and City & County of Honolulu Mayoral races.

If you missed your opportunity to vote in the Primary Election, no worries! You have until Monday, October 5th to register to vote in the November 3rd General Election. Head to <https://olvr.hawaii.gov/> to register right now! ■

STATE REPRESENTATIVE, DIST 32 - ICHIYAMA, LINDA

STATE REPRESENTATIVE, DIST 38 - AQUINO, HENRY J.C.

STATE REPRESENTATIVE, DIST 42 - HAR, SHARON

STATE REPRESENTATIVE, DIST 46 - PERRUSO, AMY ANASTASIA

STATE REPRESENTATIVE, DIST 48 - KITAGAWA, LISA C.

OFFICE OF HAWAIIAN AFFAIRS, AHUNA, DAN

KAUAI RESIDENT TRUSTEE -

HAWAI'I PROSECUTING ATTORNEY - WALTJEN, KELDEN BRAUN AKONI

HAWAI'I COUNCILMEMBER, DIST 2 - CHUNG, AARON S.Y.

HAWAI'I COUNCILMEMBER, DIST 3 - LEE LOY, SUSAN (SUE)

HAWAI'I COUNCILMEMBER, DIST 4 - KIERKIEWICZ, ASHLEY L.

HAWAI'I COUNCILMEMBER, DIST 6 - DAVID, MAILE (MEDEIROS)

HAWAI'I COUNCILMEMBER, DIST 7 - VILLEGAS, REBECCA

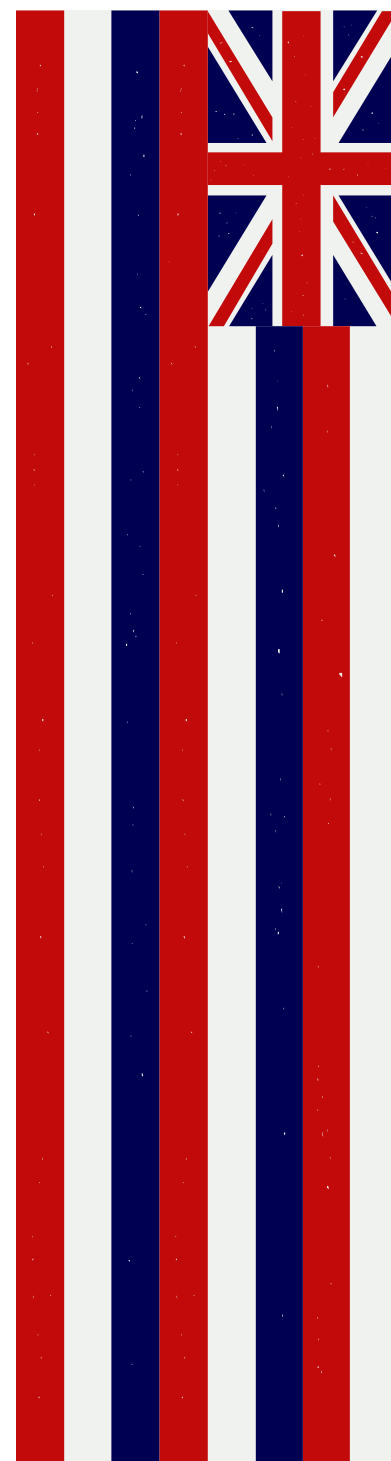
HAWAI'I COUNCILMEMBER, DIST 8 - INABA, HOLEKA GORO

HAWAI'I COUNCILMEMBER, DIST 9 - RICHARDS, HERBERT (TIM)

KAUAI PROSECUTING ATTORNEY - KOLLAR, JUSTIN F.

HONOLULU COUNCILMEMBER, DIST I - TUPOLA, ANDRIA

HONOLULU COUNCILMEMBER, DIST V - SAY, GALVIN K.Y.



**ALOHA  
RISING  
VOTE 2020**

## YOU CAN STILL REGISTER TO VOTE IN THE GENERAL ELECTION!

If you missed voting in the Primary Election, you can still participate in the General Election on November 3rd. Hawai'i's vote by mail is convenient, safe, and secure. You can even monitor the status of your ballot online to make sure it was counted. To register to vote, or to update/verify your voter registration, go to <https://olvr.hawaii.gov/> by October 5th.

# Healthy Lifestyle Habits to Reduce Risk of Dementia



By Jodi Leslie Matsuo, PH DR

**H**awai'i's kūpuna population has been growing steadily, by about 37% since 2010. However, the number of keiki and working adults has decreased. In other words, our kūpuna population is growing faster than the population of potential caretakers. As we are part of a culture where taking care of our kūpuna is everyone's kuleana, and because health habits are often learned and passed down from generation to generation, practicing healthy behaviors serves to ensure the longevity and quality of life for the entire household.

Dementia, the most common form being Alzheimer's Disease, is typically an age-related disease that requires kōkua and aloha from all family members. It is caused by damage to brain cells, which interfere with memory, learning, thinking, emotions and judgement. Dementia often starts slowly and gets progressively worse. Early signs include challenges with short-term memory: keeping track of finances or personal belongings, preparing meals and remembering appointments. In its later stages, those affected require help with personal hygiene, feeding and other everyday activities.

A recent study reported that practicing five lifestyle habits may collectively lower the risk of Alzheimer's Disease by 60%. These health habits are:

**1. Not smoking.** Tobacco contains a variety of chemicals known to be neurotoxic – toxic to brain cells. It also damages your heart and blood vessels, including blood vessels in the brain. It does this by increasing fatty plaque build-up in the arteries and by the formation of blood clots, which can block blood flow and cause strokes.

**2. Exercising regularly.** This involves doing at least 150 minutes (2-1/2 hours) of physical activity per week, of moderate or vigorous intensity. Moderate intensity exercises are those where you can carry on a conversation while doing it, but with some difficulty. Examples include brisk walking, aerobics and heavy yardwork. Vigorous activities are those where it is difficult to carry on a conversation. Examples include jogging, paddling, playing basketball or heavy outdoor labor.

**3. Limiting alcohol consumption.** Heavy alcohol use has been shown to reduce brain volume, resulting in impaired brain function. While some say there are health benefits to drinking alcohol in moderation, the overall health risk from drinking is much higher than any slight benefits that may be associated with it. If you don't drink alcohol, don't start.

**4. Eating a plant-based diet.** The MIND diet was developed by researchers who studied specific foods and their effect on brain health with the overall goal of reducing dementia. Foods emphasized on this diet include vegetables, fruits, whole grains, nuts, olive oil, fish, beans and chicken. Foods found to be harmful include butter/margarine, cheese, red meat, fried foods and sweets.

**5. Keeping your mind active.** Regularly participating in mentally stimulating activities helps to improve cognitive function and the mental processes related to understanding, thinking, and storage and use of information. This includes reading, learning, puzzles, games and social activities.

Taking care of ourselves helps us to better care for others. "Ola nā iwi" ("The bones live" – said of a respected elder who is well cared for by his family). ■

*Born and raised in Kona, Hawai'i, Dr. Jodi Leslie Matsuo is a Native Hawaiian Registered Dietitian and Certified Diabetes Educator, with training in Integrative and Functional Nutrition. Follow her on Facebook (@DrJodiLeslieMatsuo), Instagram (@drlesliematsuo) and on Twitter (@DrLeslieMatsuo).*

# The Importance of Naming a Successor



By Cedric Duarte

**T**he COVID-19 pandemic continues to impact our everyday lives, and with the recent surge in fatalities, it has brought to light the fragility of our respective time with our loved ones.

It is easy to talk about the importance of having an end-of-life plan in place. But for most of us, it takes a life-changing event before the idea of having a plan ever comes to mind.

In the broader sense, an end-of-life plan could include a living will, the appointment of an individual with a power of attorney instrument, and a document for the distribution of assets.

When it comes to Hawaiian Homes, an added piece to an end-of-life plan would be the naming of a successor to a homestead lease. One of the most challenging issues faced by staff at the Department of Hawaiian Home Lands is the processing of a beneficiary's lease when they pass away without having a successor in place.

Section 209 of the Hawaiian Homes Commission Act states that a lessee may name a qualified relative to be the successor to their homestead lease. A lessee can leave their homestead to a father, mother, widow or widowers of their children, widows or widowers of their siblings, or nieces and nephews who are 50 percent native Hawaiian. They may also name a husband, wife, child, grandchild, brothers, or sisters who are at least 25 percent Hawaiian.

If a homesteader does not identify a successor to their lease, DHHL will publish a Public Notice online and in newspapers across the state to inform qualified relatives of a lessee's passing and the absence of a named successor. The entire process could take months, depending on how many family members petition for the lease and how complicated their genealogies are.

Qualified family members may respond to the Public Notice to acquire the rights to the decedent's lease. This is where many conflicts arise. Without naming a successor and without clear guidance from the lessee regarding their final wishes, the Department and the Commissioners stand witness, in many cases, to heart-wrenching and sometimes public disputes between spouses, children, grandchildren and others.

To avoid these disagreements, a homesteader should decide upon a successor or successors to their lease ahead of time. Prince Kūhiō felt the "rehabilitation of our race" was our most important task. A Hawaiian homestead lease is 99 years with an option to extend for another 100 years. By design, it is meant to serve and rehabilitate multiple generations of native Hawaiians, preferably within the same family.

DHHL would like lessees to take a moment to name a successor to their homestead lease. As uncomfortable as it is to think about death, having a meaningful conversation with family members will provide clarity on these important decisions and prevent conflict. Homesteaders may call (808) 620-9500 for assistance in naming a successor. ■

*Cedric R. Duarte is the Information & Community Relations Officer for the Department of Hawaiian Home Lands. He has worked in communications and marketing since 1999 and is a longtime event organizer. A product of the Kamehameha Schools and the University of Hawai'i at Mānoa, he resides in 'Aiea with his wife and two daughters.*



**HAWAIIAN HOME LANDS**  
HAWAIIAN HOMES COMMISSION · DEPARTMENT OF HAWAIIAN HOME LANDS

# He Po'e Hō'ihī nō Kākou We are a Spiritual People

Na Kalani Akana, Ph.D.

**H**e po'e hō'ihī akua ko kākou kūpuna loa. Pule a kaumaha nō lākou i ka mōhai a me ka 'alana no ka palekana o ka 'ohana. Ma kēia wā o ka ma'i ahulau, ke huli a 'imi hou nei nā kānaka i kōkua i mea e ho'opale 'ia ai nā pōpilikia. He mau ha'awina pili 'uhane kēia no kākou e nāna hou ai.

**Pōhaku Kāne-** Ua kākau 'o Kamakau ma *Ke Au Okoa* (3 Mal. 1870):

He puuhonua ka pohaku o Kane, no ka ohana, no ka hanauna, no na mamo, a, no kela mea a no keia mea, ma ko lakou puuhonua pohaku o Kane iho, aole he heiau ka pohaku o Kane, he wahi coeo pohaku ho'okahi, he wahi kuahu nae, a ua kanu ia i ka laui, a ua ulu wehiwehi, aia malaila e hoomaha ai ka ohana. Eia ke kumu e hele ai ka ohana malaila, o na makuakane, o na keikikane a pau e pili ana i ka ohana hookahi, aole ke koko e, no ka hahau ana mai o ke akua i ka make, i ka mai, i ka poino maluna o ka ohana,

'Oiai 'a'ohē paha 'ohana e mālama nei i ka pōhaku Kāne, he la'ana maika'i o ka hō'ihī akua 'ana ma ka 'ohana a me ke akahai e huli i mea e ho'opau 'ia ai nā ma'i.

**Ho'oponopono-** Wahi a Earl Kawa'a, ke kupuna a he haku o ka 'oihana ho'oponopono, 'o ka hana ko'iko'i loa o ka 'oihana ho'oponopono 'o ia nō ka pule. Wahi āna, aia ka ha'ina o nā pilikia a pau i loko o ka pule a me ka hō'ike a Ke Akua.

Na Puku'i i wehewehe i kona ho'omaopopo 'ana o ka 'oihana ho'oponopono a ua kākau 'ia ua mana'o ma *Nānā i ke Kumu* Vol. 1. Ua ho'onohonoho 'ia nā 'ānu'unu'u ho'ōla 'ohana penei:

- Pule- pule wehe
- Kūkulu kumuhana – ka wehewehe 'ana o ka pilikia
- Hihia – ka noelo 'ana i nā pilikia i

ho'ohēi 'ia

• Mahiki – ka 'ihī 'ana o nā pilikia i ho'ohēi 'ia

• 'Oia'i'o – ke koi a me ka paipai 'ana i nā kānaka e akahai, e 'ōlelo kūpono, a e aloha e kahi i kekahi

• Uku pāna'i – he mea ia e ho'onā 'ia ai ka na'au ke kanaka i ho'āhewa 'ia a e hō'ike i ke akahai o ka mihi

• Ho'omalū –he wā ho'omalolo inā kupu mai ka huhū, ka inaina, ka hopohopo a pēlā aku

• Mihi a me ke Kala – ka ho'oku'u 'ana i nā pilikia a me nā kumu pilikia

• Pule – he pule ho'oku'u

Ua ka'ana 'o Puku'i i ua mau mana'o me nā hulu kupuna 'o Likeke Paglinawan lāua 'o kāna wahine 'o Lynette. Ua kākau lāua ma *Hūlili V. 8* (2012):

A'o mai nā lōina o ka lua (ka 'oihana hakakā Hawai'i) a me ka ho'oponopono (ka hana ho'onohonoho hou i ka pono) iā kākou e hō'ihī i ka mana, ka mua a me ka 'i, aia ka Mana Ki'eki'e loa ma luna o kākou. ('unuhi, K.A)

**'Ohana** - 'O kēia 'ano o ka 'ohana ka hui 'ana e haipule pū ma nā lā a pau o ka pule. Aia nō ka hui 'ohana i ka pi'i 'ana a me ka nāpo'o 'ana o ka lā – kākahiaka a me ke ahiahi, Wahi ā Kauka Ipo Kanchele Wong, ua kāhea ke kupuna iā lākou e ho'opau pilikia no 'ekolu manawa i mea e hō'olu'olu ai ka na'au o kānaka a mākaukau no ka hālāwai 'ohana. A laila, kāhea nō ke kupuna no 'ekolu manawa penei: "'Ohana....'ohana....'ohana.'" A laila pule, hīmeni, a heluhelu a i 'ole 'ōlelo nā po'opo'o 'ohana a pau i ka paukū Paipala Hemolele. Ko'iko'i kēia hana o ka 'ohana no ka ho'oikaika 'ana i ka 'ohana. Inā hoihoi e pili ana i ka hanana haipule ma Ni'ihau e heluhelu i kā Kauka Kanahale Wong pepa nui, "Pukaiki kula maniania no Niihau, na ka Niihau," ma <http://hdl.handle.net/10125/101948>.

He po'e hō'ihī akua nō kākou. ■



By Kalani Akana, Ph.D.

**O**ur elders of long ago were a spiritual people. They prayed and gave offerings for the protection of the family. At this time of the pandemic, people are searching for help to ward off troubles. These are some spiritual means for us to revisit:

**Pōhaku Kāne** - Kamakau wrote *Ke Au Okoa* (3 Mal. 1870):

The Pōhaku o Kāne was a place of refuge for the family, the generations, the descendants for this and that matter upon the Pōhaku o Kāne refuge, which was not a temple, but a place for a singular stone image, a place to serve as an altar, planted about with ti leaves which were very verdant, a place for the family to find solace. This is the reason the family would go there, fathers and sons of one family, not outsiders: because the gods have struck them with death, sickness, or some calamity upon the family...

Although there are possibly no families caring for a Pōhaku Kāne, this is an excellent example of spirituality within the family and sincerity in searching for a cure to end sickness.



Earl Kawa'a at his 'ohana class – board and stone. - Photo: Courtesy

**Ho'oponopono** - According to Earl Kawa'a, an elder and a leader of the ho'oponopono (to make right) procedure, the most important component of ho'oponopono is prayer. He further states that

the answers to all problems are in prayer and in revelations of God

Puku'i explained her understanding of ho'oponopono procedure which were printed in *Nānā i ke Kumu* Vol. 1. The component steps to revive the family were arranged thusly:

- Pule - an opening prayer.
- Kūkulu kumuhana – an explanation of the problem
- Hihia – delving into the problems that have become entangled
- Mahiki – the peeling back of the problems and entanglements
- 'Oia'i'o – the urging and encouragement of the participants to be sincere, truthful, to speak appropriately, and to respect one another.
- Uku pāna'i – a means to alleviate the pain and to demonstrate sincerity in asking for forgiveness
- Ho'omalū – a recess should anger, hate, and worry come up
- Mihi a me ke Kala – the release of the problem and root causes
- Pule – a prayer of release

Puku'i shared these thoughts with esteemed elders Richard and Lynette Paglinawan. The two of them wrote in *Hūlili V, 8* (2012):

The rituals in lua (Hawaiian fighting arts) and ho'oponopono (process for setting things right) teach us to respect mana (supernatural power) and to acknowledge, first and foremost, that there are higher powers that hold jurisdiction over us.

**'Ohana** - This kind of 'ohana refers to daily meeting to worship together. This family meeting occurred at sunrise and sunset – morning and evening. According to Dr. Ipo Kanahale Wong, the elder would call to them three times to take care of their hygienic needs to settle them for the meeting, Then the kupuna called thusly, "'Ohana....'ohana....'ohana.'" They then prayed, sang hymns, and each family member read or recited Bible scripture. This routine was important to the family to strengthen it. If you are interested in the worship service on Ni'ihau please read the dissertation by Dr. Kanahale Wong, "Pukaiki kula maniania no Niihau, na ka Niihau," at <http://hdl.handle.net/10125/101948>.

We are indeed a spiritual people. ■

*Kalani Akana, Ph.D., is the culture specialist at OHA. He is a kumu of hula, oli and 'ōlelo Hawai'i. He has authored numerous articles on indigenous ways of knowing and doing.*

# Hui Mālama I Nā Kūpuna O Hawai'i Nei, Mokuna 5: I Mana i ka Ho'ona'auao

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

I nā makahiki he 30 i hala aku nei, ua ho'omana 'ia ihola mākou i ke kono 'ana mai i ko mākou mau kūpuna i ke kāhea 'ana aku i ko lākou mau inoa pono i e alaka'i mai iā mākou. Ua a'o 'ia maila mākou e hilina'i i ko mākou na'au. Ke hala aku ka po'e Kānaka, minamina lākou i ke ola a he 'i'ini ko lākou e noho hou me ka 'ohana. Ua 'ike maka mākou pēlā. No laila, i ko mākou kāhea 'ana aku i nā kūpuna i ko lākou mau inoa, e noi aku iā lākou i ko lākou kōkua a i ko lākou kākō 'o 'ana mai ho'i i ka 'ohana, **ola nā iwi.**

Eia kekahi, ua ma'alea mākou i ke kākō 'o 'ana i nā kānāwai pili i ka 'āpono mua 'ana i nā koho me ka ho'omaopopo mua a me ka ho'oweliweli 'ole. Ua kū mākou i ka mana'opa'a, 'o ka lawe wale aku me ka 'ae 'ole o ka mea nona kai lawe wale 'ia akula, he 'aihue ia. A inā he 'aihue ke 'ano o ka loa'a 'ana o nā iwi kūpuna a me nā moepū iā ha'i, 'a'ole pono ka lilo 'ana o kēlā mau mea kapu iā ha'i. **He 'aihue ka 'aihue.** Ua kūpa'a mākou i ko mākou kuleana i ho'oili 'ia ma luna o mākou e ka po'e kūpuna. No mākou kēlā kuleana a no mākou ho'i ka mana i ke kū'e 'ana no ka ho'ihō'i 'ana mai i nā iwi kūpuna.

'Oiai, 'o ka 'aihue 'ana i nā kūpuna ka hana a nā hale hō'ike'ike. 'O kā mākou hana ka ho'ihō'i 'ana iā lākou

i ka 'ohana. 'A'ohē wahi noho ma ke pākaukau o ka 'ohana no ke 'ano 'aihue o nā hale hō'ike'ike. 'O kēia 'ano 'aihue, he lālā nō ia no ke kumu 'o ke kolonaio. He hō'ike kā mākou noke 'ana ma ke ala nihinihi o ka ho'ihō'i kūpuna a ho'ōla 'ohana ho'i no ko mākou 'ano. A he hō'ike ho'i ke kū mau 'ana o nā hale hō'ike'ike ma ka 'ao'ao o ka hewa no ko lākou 'ano. Ua 'ikea kēia 'ano a puni ka honua.

'O kekahi mea nui, ua a'o maila mākou pehea e mālama pono mākou iā mākou iho me ka pale 'ana aku i nā mana'o 'ino e hā'upu mai ai i loko o ke kanaka ke 'ike aku kākou i ka lilo 'ana aku o nā iwi kūpuna i ka haole. He ha'awina kaumaha loa kēia i ili 'ia ma luna o mākou ka 'aihue 'ia 'ana o nā ilina o ko kākou po'e kūpuna. No laila, 'o ka pule kahiko ko mākou pale mua, a 'o ka pale lua, 'o ia ke kūpa'a 'ana i ko mākou kuamo'o 'Ōiwi. Me ia kuamo'o nei ma ko mākou kahua, ua hiki iā mākou ke pale aku i nā mea 'ino. 'O ka mea 'āpiki, mai kahi hewa mai 'oe i ka heluhelu 'ana mai i kēia mau 'ōlelo a'u, ua palekana makou i nā manawa a pau, i kekahi manawa, 'a'e 'ia nō ia pale a hō'cha'cha 'ia nō auane'i mākou. Akā, ua nani ho'i ke a'o 'ia 'ana pehea e hui-kala ai i kēia mau 'ino i mea e pale aku ai i ke kaumaha a me ka huhū a i mea e ho'oikaika ai i ko mākou 'auamo 'ana i ke kuleana o ka ho'ihō'i kūpuna i ko kākou kulāiwi nei. **Ola nā iwi. ■**

# Hui Mālama I Nā Kūpuna O Hawai'i Nei Part 5: Empowerment Through Education



By Edward Halealoha Ayau

**O**ver the past 30 years, we have empowered ourselves by inviting our ancestors by name to guide us. We were trained to utilize and trust our ancestral instincts. In death, our ancestors yearn to be a part of the family again. We used them in this way, and we believe they want us to because by doing so, by uttering their name, by asking for their help and guidance, by placing them in the position of supporting the family once again--- **they live on.**



2009 Statens Historiska Museet & Karolinska Institutet, Sweden Repatriation Team - Photo: Hui Mālama

Strategically, we also advocated legal principles including free, prior and informed consent. We maintained that absent consent, acquisition is in reality theft, and that theft cannot form the basis for the legitimate acquisition and continued possession of ancestral remains and funerary possessions. **Theft is theft.** We asserted that our claims are based primarily on our kuleana or cultural duty as living descen-

dants, and that we were the only party to this dispute that held such duties to the ancestral remains.

Whereas museums sought to take from the ancestors, we sought to give back to them their place in our family. We further asserted that there is no room at the family table for the museums' rights to continue the taking, which at its very best, only reifies the ill impacts of colonialism. In the global expressions of humanity, the fact that we seek to restore our ancestral family says something about us. The fact that museums seek to maintain the separation says something about them.

Importantly, we learned to protect ourselves from the psychological harm inherent in the revelation that our ancestors were repeatedly stolen and shipped off to foreign places without consent. Each time we learned of a repeated heinous act of burial site desecration we were subjected to an incredible level of kaumaha (traumatic harm). Our protection came in the form of traditional prayers taught to us and knowing who we are as 'Ōiwi. Armed with such understanding, we were able to shield ourselves from these ill effects. By this statement I don't mean to mislead that we were not negatively impacted. We were. However, we learned to positively process this negativity so that it did not consume us in anger and weaken our ability to effectively focus on the goal of returning the ancestors home. **Ola nā iwi. ■**

*Edward Halealoha Ayau is the former Executive Director of Hui Mālama I Nā Kūpuna O Hawai'i Nei, a group that has repatriated and reinterred thousands of ancestral Native Hawaiian remains and funerary objects.*

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# Shine On - The Legacy of the Hawaiian Moon Calendar

By Kuni Agard

**C**ulture and business - the two can be partners in a way that is authentic, lucrative and pono. Nānā i ke kumu (look to the source)! From the inception of man, as told in the Kumulipo, kānaka maoli have relied on the experience of their kūpuna to guide them with ancient knowledge that has been dutifully passed down over generations.

One of the stewards of this 'ike kūpuna is the Prince Kūhiō Hawaiian Civic Club (PKHCC), who was gifted an ancient Hawaiian moon calendar by long-time member and patron **Barbara "Bobbee" Mills-Diaz**, who sadly passed away on May 8, 2020.

During a visit to her Punalu'u home by fisherman and family friend, **Jimmy Pu'uohao** of Keaukaha, Mills-Diaz inquired about the exasperation he had regarding the condition of the water that day saying it was, "'ole days." When she was told there would be nothing from the ocean on 'ole days, she fixated on that and thus began her deep dive into all the material she could get her hands on about what 'ole meant and how it was significant to the moon calendar. In the early 60s, after extensive research and assistance by **Spencer Tinkerer** of the Waikīkī Aquarium over a two year period, the first moon calendar was printed by Edward Enterprises, the same vendor that prints it today.

Mills-Diaz presented PKHCC with the moon calendar as a means to raise funds for preschool scholarships, selling them for \$1.50 each; the calendar has gained renown since that time and is featured in many book stores

and fishing shops, and can be seen adorning the walls of many offices all around Hawai'i - updated each year. Currently, PKHCC sells the Ancient Hawaiian Moon Calendar to support club activities and to fund scholarships for those who have opted for advanced degrees with a commitment to join and grow the outreach of the organization.

Honoring the legacy of Aunty Bobbee Mills-Diaz, **Kalei Nu'uhiwa** has painstakingly updated the calendar every year since 2005. In 2018, moon calendar committee chairs **Charmain and Bruce Wong** traveled to the University of Hawai'i Maui Campus to present a video featuring Mills-Diaz discussing the creation of her Kaulana Mahina (Hawaiian Lunar Calendar) at the 'Aimalama: A Mauihuhonua Experience Conference on Hawaiian moon calendars. The Prince Kūhiō Hawaiian Civic Club scholarship program, started by PKHCC founder **Lili'uokalani Kawānanakoa Morris**, has raised thousands of dollars in scholarships since it was established. We have come full circle as this ancestral awareness of Earth's moon still guides the fishing and farming activities of modern-day Hawaiians and helps to fund the higher education for 'ōiwi leaders of tomorrow. Mahalo nui Aunty Bobbee!

Watch a video of Bobbee Mills-Diaz at: <http://pkhcc.org/mooncalendar> ■

*Kuni Agard is the grandson of Buzzy Agard. He is a graduate of Kamehameha Schools and the University of Hawai'i at Mānoa, and an entrepreneur focused on technology and health.*

# Our Kūpuna Population is Growing

By John Aeto, President of The Kalaimoku Group

**H**awai'i's population among the 65-and-older age group is growing. And it's expected to continue increasing as Baby Boomers, who first reached the age of 65 in 2011, age and retire. It's an important statistic to watch as the health-care and long-term care needs of our lāhui increases and could eventually exceed availability.

According to the U.S. Census Bureau's report Hawai'i Population Characteristics 2018, "Hawai'i's total population grew by 4.4% between April 1, 2010 and July 1, 2018. The average annual growth rate was .5%. Comparatively, the elderly population, those 65 years and older, grew 33.7% in that same period and had an average growth rate of 3.6% annually."

The report continues, "Hawai'i's population is aging at a greater rate than the U.S. as a whole. The United States' population grew by 6% between April 1, 2010 and July 1, 2018 with an average annual growth rate of .7%. The U.S.'s elderly population grew by 30.2% with an average annual growth rate of 3.3%. The elderly population in Hawai'i accounted for 18.4% of the state-wide population in 2018. Hawai'i ranked 7th among the 50 states and the District of Columbia in terms of the percentage of the population aged 65 and over."

This upward trend is also true of the

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Native Hawaiian and Pacific Islander (NHPI) population as a whole. According to the 2010 U.S. Census, more than 36,000 Native Hawaiians were over the age of 60.

For the NHPI population throughout the U.S., the median age has increased. The average age of the NHPI population was 29.6 years in 2018, compared to 26.4 in 2010, another indicator that the aging population is growing.

In comparison, the median age for all of Hawai'i is 38.6. Interestingly, Hawai'i County had the oldest median age of 42.7 years, while Honolulu had the youngest median age at 38.1.

For Native Hawaiians living in Hawai'i, the 2010 data shows that 11% of the population who chose "Native Hawaiian Alone" on the census were aged 65 and older. For those people who chose more than one race, 7% of the "Native Hawaiian Alone or in Combination" population were aged 65 and over. These two populations increased by 3% and 1%, respectively, since 2000 according to the Office of Hawaiian Affairs' 2019 Native Hawaiian Data Book.

It's a trend that's expected to continue, and is something to watch when the data gathered in the 2020 Census is released. ■

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# OHA Joins Advocates Warning of Consequences for Illegal Eviction of Renters

By Office of Hawaiian Affairs Staff

**T**he Office of Hawaiian Affairs joined a group of advocates for Hawai'i renters at a press conference on August 4th to warn landlords that they may face serious legal consequences, including possible liability for substantial monetary damages, if they evict tenants during the emergency ban on evictions.

Since April, Governor David Ige has issued a series of proclamations aimed at preventing mass homelessness resulting from the pandemic-related economic crisis. "The law is clear: these evictions are illegal," said Dan O'Meara, Managing Attorney for the Housing and Consumer Unit of the Legal Aid Society of Hawai'i.

Recently, a Waipahu man was evicted along with his wife and young son because he was only able to pay \$800 of his \$1200 rent after his work hours were cut. In another case, a disabled East O'ahu senior was threatened with eviction, despite being current on her rent. Both tenants declined to reveal identifying information out of fear of retaliation, but both are contesting their landlords' illegal actions.

Tom Helper, Director of Litigation for Lawyers for Equal

Justice and attorney for the Waipahu tenant said, "landlords who violate the law are at risk for judgements of thousands of dollars." He noted that the landlord has not responded to his letters challenging the illegal eviction, so the next step will be to file a lawsuit in state court.

In the East O'ahu case, the landlord revoked the eviction notice for now, but is still trying to force the tenant out and may face claims for damages for violating the Emergency Proclamation, according to O'Meara, the tenant's lawyer.

Advocates say the two cases are examples of a greater problem: landlord disregard for the eviction moratorium. "Landlords have options, including mediation or helping their tenants access rental support funds, which will ultimately make it into their pockets," said Deja Ostrowski, attorney with the Medical-Legal Partnership for Children in Hawai'i. "Instead, too many landlords immediately move to the illegal option: evicting tenants and forcing people onto the street."

Most of the illegal evictions involve people at the lower end of the economic scale, including single mothers and their children. O'Meara said that Legal Aid has had tenants whose landlords have turned off their utilities, locked them out or verbally harassed them.

"Native Hawaiians and Pacific Islanders have been especially hard hit by the pandemic and its economic impacts. With a disproportionate number of Native Hawaiians residing in homes that they rent, and with many families struggling to make ends meet even before this pandemic began, the eviction moratorium is the only thing standing in the way of a potential tidal wave of eviction actions and the ensuing mass homelessness of Native Hawaiians and others," said Dr. Sylvia Hussey, OHA CEO.

"This is a trying time for everyone," added Hussey, "and so many have stepped up to the plate to find long-term solutions that will keep all of us—including both landlords and tenants, as well as those without homes—safe and secure. In the meantime, cooperation with the eviction moratorium is essential to prevent further crises that will make this work so much harder to accomplish."

The moratorium is currently in place through the end of September.

Renters who have been threatened with eviction are encouraged to call the Legal Aid Society of Hawai'i at 808-536-4302. ■



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# HCF Selects Nonprofits to Receive OHA-Funded Grants to Support Food Security

By Office of Hawaiian Affairs Staff

**H**awai'i Community Foundation (HCF) has selected 30+ nonprofits to receive a total of \$721,739 in grants, funded by the Office of Hawaiian Affairs, to support community-based food security efforts in Native Hawaiian communities statewide.

The grants support HCF Strong Funds for each county, including Kaua'i Strong, O'ahu Strong, Maui County Strong, and Hawai'i Island Strong, which were created by HCF to build community resilience by providing resources for disaster preparedness, response and recovery. Nonprofits were chosen based on their ability to address COVID-related food needs while integrating aloha 'āina, sustainability and local agriculture into their programs. The food security grants funding comes from a portion of the \$3-million Emergency Relief Package passed by the OHA Board of Trustees in May 2020.

"In this time of immense need, we are grateful that the Office of Hawaiian Affairs has made it possible for community-based organizations across our state to increase food security efforts and also perpetuate Native Hawaiian prac-

tices that will ensure our state's resiliency for the future," said Micah Kāne, Chief Executive Officer and President of HCF.

The grants will fund programs and projects that perpetuate cultural and sustainable farming practices, provide safe places for families to farm and fish, expand production of traditional Hawaiian food and medicine crops for donation and sale, and distribute food or agricultural products to some of the state's most vulnerable populations. See the sidebar for full list of grant awardees.

"The pandemic has highlighted the need for sustainability and the importance of locally-produced food," said OHA CEO Dr. Sylvia Hussey. "These grants will provide crucial support to community-based nonprofits, farmers and producers across the state. In turn, Native Hawaiian communities will be able to access fresh, local food to keep their 'ohana nourished in the near term, and resources that will allow them to perpetuate 'āina-based sustainable practices and Native Hawaiian traditions in the long term."

OHA partnered with HCF to ensure that its food security grants could be awarded and released into the community quickly during this time of incredible need. ■



Top, L-R: MA'O Farms, Kāko'o 'Ōiwi. Bottom, L-R: Hui Maka'āinana O Makana, Kōkua Kalihi Valley - Photos: Hawai'i Community Foundations

## HCF/OHA GRANT RECIPIENTS

### HAWAI'I ISLAND STRONG FUND

- Hawai'i 'Ulu Producers Cooperative
- OK Farms
- Hui Mālama i ke Ala 'Ūliti
- Kahua Pa'a Mua Inc.
- Kumukī'ā
- Maona Community Garden
- Pōhāhā I Ka Lani
- Waimea Hawaiian Homesteaders Association, Inc.

### KAUA'I STRONG FUND

- Kumano I ke Ala I Makaweli
- Kūkulu Kumuhana O Anaho
- Hui Maka'āinana o Makana
- Malama Hulā'ia
- Nā Maka Onaona
- 'Āina Ho'okupu O Kilauea

### MAUI STRONG FUND

- Hawai'i Farmers Union Foundation
- Hawai'i Taro Farm LLC
- Hui No Ke Ola Pono
- Hui O Kuapā
- Ke Kula o Pi'ilani
- Kīpahulu 'Ohana, Inc.
- Ma Ka Hana Ka 'Ike Building Program
- Noho'ana Farm
- Sustainable Moloka'i
- Lāhaina Restoration Foundation

### O'AHU STRONG FUND

- Homestead Poi
- Ho'okua'āina
- Hui Aloha 'Āina Momona
- Hui Mahi'ai 'Āina
- Hui Mālama o Ke Kai
- Kāko'o 'Ōiwi
- Kauluakalana
- Ke Kula Nui o Waimānalo
- KEY Project
- Ko'ihonua
- Kōkua Kalihi Valley
- Kuhialoko
- Kula No Nā Po'e Hawai'i (KULA)
- MA'O Organic Farms
- Wai'anae Coast Comprehensive Health Center

# Hui of Kumu Hula Declare a Kapu to Combat COVID-19

By Puanani Fernandez-Akamine

**A**t a press conference livestreamed on Facebook on August 21st, a hui of Kumu Hula from across the pae ‘āina announced a 30-day Lāhui Kānaka, a kapu intended to help stop the spread of the coronavirus in Hawai‘i. Video of the press conference is available on OHA’s Facebook page.

Lāhui Kānaka began on August 16th with the rising of the Maui moon and will continue for three anahulu (10 day periods) until the next Maui moon on September 14th.

The focus during this time is on maui ola (wellbeing) and the kumu and their haumāna are committed to modifying their personal behaviors by staying home, limiting gatherings, wearing masks when they must interact, ‘ai pono (eating healthy), and daily pule.

“Kapu is a code of behavior to maintain balance, how we should or should not act. It is based on our relationship to our akua, our ‘āina and our fellow kānaka,” explained Kumu Hula Hokulani Holt-Padilla.

“COVID-19 affects everyone differently,” said Kumu Hula Mehanaokalā Hind, who helped to organize Lāhui Kānaka. Hind, who is also OHA’s Director of Community Engagement, added, “one of the scariest things about the disease is that you can have it without showing any symptoms.”

To make it through this pandemic healthy and whole, organizers believe that we must show our aloha for one-another in different ways because our customary greeting of a honi and hug can easily infect those we love the most with COVID-19. This is especially dan-

gerous to our kūpuna who, overall, have been more severely impacted by the disease.

“We need to learn to show our aloha differently, like a verbal greeting, a ‘shaka’ or a smile,” Hind urged. “And we need to stop gathering in large groups! Stop gathering with people outside your household because if just one person is sick, large ‘ohana celebrations can become hotspots for transmitting COVID-19. You don’t want your party or celebration to become the origin of sickness for your loved ones.”

“The word ‘aloha’ requires us to have the deepest and most profound sense of respect, caring and kindness for ourselves and one-another,” noted Kumu Hula Hinaleimoana Wong-Kalu. “It (also) requires us to remember that our culture speaks to placing the ‘we’ before the ‘me.’”

Organizers understand that the period of kapu will require discipline and focus, but are encouraging their haumāna and others who choose to join them to use the time to focus on maui ola for themselves and their ‘ohana. The hope is that, at the end of three anahulu, we will see a decrease in the daily COVID-19 infection count, and an increase in pono and akamai behaviors within our lāhui and the larger community.

To help share their message with the community, organizers initiated an ongoing social media campaign. The campaign features a series of Public Service Announcements (PSA), developed with support from OHA, with various Kumu Hula sharing their mana‘o about the kapu and COVID-19. To view the PSAs go to: <https://www.oha.org/lahuikanaka/> ■

## LĀHUI KĀNĀKA DECLARATION



In response to a sharp increase in COVID-19 cases affecting the Native Hawaiian and Pacific Islander community, a hui of Kumu Hula from across the pae ‘āina agreed to a 30-day Lāhui Kānaka to help stop the spread of the coronavirus. Lāhui Kānaka is a kapu that began on August 16th with the rising of the Maui moon and will continue for three anahulu (10 day periods) until the next Maui moon on September 14th. It represents a gathering of intentions focused on maui ola, health and wellbeing to stop the spread of COVID-19 in Hawai‘i.

The focus during this time is on maui ola (wellbeing) and the kumu and their haumāna are committed to modifying their personal behaviors such as staying home, limiting gatherings, wearing masks when they must interact, ‘ai pono (eating healthy), and pule at noon every day.



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# Kūpuna Urge Community Vigilance as Hawai'i Coronavirus Cases Surge

By Ed Kalama

**A**s the COVID-19 pandemic rages on in Hawai'i, concern is growing for the most respected - and most vulnerable - portion of the Hawaiian population: our kūpuna.

With roughly 3,000 new infections in Hawai'i during the first three weeks of August, more than all the previous cases seen from March to July, Governor David Ige announced renewed restrictions for residents on August 18 regarding social gatherings, mask wearing and social distancing.

The new guidelines, just short of a full lock down, were imposed for at least 28 days.

And Hawaiian community health organizations have taken note.

"Between July 1 and July 24, the infection rate among Hawaiians doubled," said Kim Ku'ulei Birnie, communications coordinator for Papa Ola Lōkahi. "And the greatest number of hospitalizations and deaths (overall) are among those 60 and older."

Authorized by the Native Hawaiian Health Care Improvement Act and established in 1998, Papa Ola Lōkahi's mission is to improve the health status and wellbeing of Native Hawaiians and others by advocating, initiating and maintaining culturally appropriate strategic actions aimed at improving the physical, mental and spiritual health of Native Hawaiians.

As of August 14, Hawaiians represented 25% of the population and 14% of all cases.

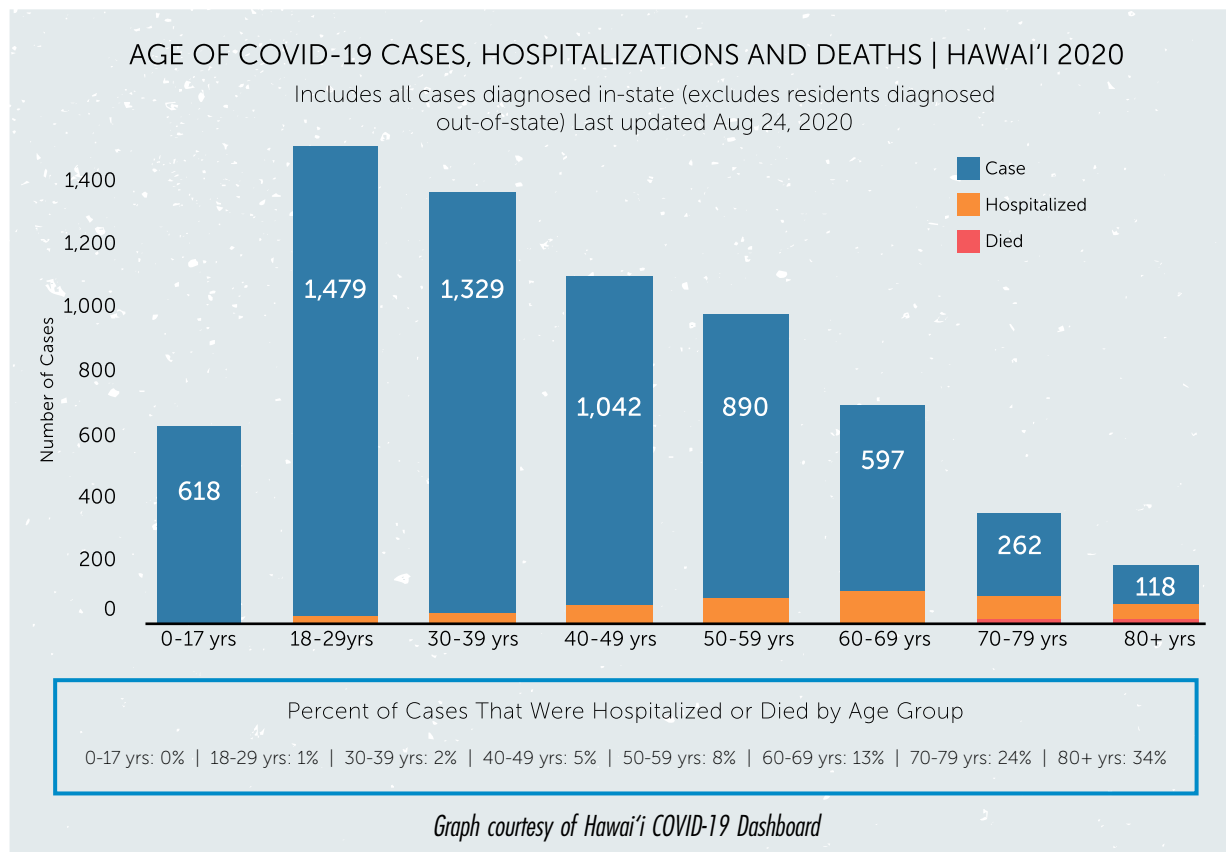
Birnie said that Papa Ola Lōkahi is doing all it can to help fight the pandemic, including partnering with more than 30 organizations across the state, offering nearly \$100,000 in sponsorships for programs supporting everyone from keiki to kūpuna, and hosting several educational webinar series.

"We are doing our normal work and on top of that we're doing health prevention and community education, we're tracking data and statistics and weaving those into our messaging, and we are helping to build capacity for community health workers to become contact tracers," she said.

Birnie agrees with state Health Director Bruce Anderson, who said the recent surge in Hawai'i cases is being caused by people who are gathering in large groups, and not abiding by mask wearing and social distancing mandates.

"We shouldn't focus solely on ethnicity, because it's really about behaviors. It's about the environment," Birnie said. "Hawaiians live in close quarters. Hawaiians go to the beach and have gatherings and funerals and baby lā'au - as do other groups. Many of those behaviors can be attributed to other communities as well."

Kailua resident Jerry Walker, 77, is a retired health administrator, author and respected lua practitioner. He said that although they miss visiting family and friends and attending special events, his 'ohana has limited their movement, only traveling for food and medical needs.



And he's asking everyone to follow the restrictions as well. "The Hawaiians have a saying: 'make ola' - live or die. So my message is to choose life and follow the recommended guidelines and emergency orders. We're washing our hands when necessary, maintaining social distancing and staying away from crowds of any size," he said.

"Those who are not following masking rules, social distancing and avoiding large crowds are increasing their chances of either getting infected or infecting others. I'm most concerned about multi-generational families who don't have any choice but to live together."

Malina Kaulukukui, 77, also lives in Kailua. She is a retired social worker, a kumu hula and a ho'oponopono practitioner.

She said those who have been blessed by growing up in Hawai'i have been surrounded by the Hawaiian values of pilina (connection), kōkua aku/kōkua mai (reciprocity), kuleana and aloha.

"On an intuitive level, we tend to act in ways that honor the needs of others, particularly our elders. We show kuleana in ways that will maximize the health of our communities over the long-term, as well as assuring the lineage of our children and grandchildren," she said.

"This is a time to collectively embrace actions and behaviors that we know can keep each other safe and flatten the infection curve. What I would also say to those who won't

wear masks or social distance, and who may also gather in larger-than-recommended groups, is to remember the teachings of your kūpuna and behave with a kuleana that assures the safety of others, even though you are restless and hungry for social contact with your peers.

"To those who have relocated to Hawai'i and have been nurtured by its people and the cultural values of this special place, I would ask that you remember what has kept you here. Honor us by helping to keep us safe. Consistently wear a mask and consistently social distance."

Birnie was optimistic that Hawai'i will see its way through the pandemic.

"We have our cultural values to mālama our keiki and kūpuna. We have many traditional practices and 'ike kūpuna that when we bring them forward, can help to influence the way we behave in reaction to the spread of the disease," she said.

"We know that when we had epidemics in the 19th and early 20th centuries, those diseases hit our shores and we were devastated. We have that history and we're not ignorant of it. It's just a matter of weaving that history and those cultural values into our current messaging to keep our families and communities safe." ■

# Lunalilo Home: The Legacy of a King



Lunalilo Home occupies five acres in a quiet Hawai'i Kai neighborhood on the slopes of Koko Crater. Dating back to 1917, the building was originally occupied by the Radio Corporation of America (RCA). See [www.lunalilo.org/about/history-of-lunalilo-home](http://www.lunalilo.org/about/history-of-lunalilo-home) for more information about the history about the home. - Photo: Lunalilo Home

By Cheryl Chee Tsutsumi

Since 1883, Lunalilo Home has provided care for kūpuna with aloha; hō'ihi (respect, dignity); laulima (collaboration, teamwork); mālama (caring); ho'omanawanui (patience); kūlia i ka pono (striving for the right); and lokomaika'i (benevolence, grace). The residential care home was established in accordance with the will of King William Charles Lunalilo, the first ali'i to create a charitable trust for the benefit of his people (see [www.lunalilo.org/about/history-of-lunalilo-home](http://www.lunalilo.org/about/history-of-lunalilo-home)). Although he reigned for just 13 months, from January 8, 1873 to his death on February 3, 1874, Lunalilo was dearly loved by his people, who nicknamed him "Lokomaika'i" because of his kind, generous nature.



Diane Paloma, Ph.D., chief executive officer for the King Lunalilo Trust and Home. - Photo: Robert Aveau

Originally located in Makiki, ma kai of where Roosevelt High School now stands, Lunalilo Home moved to its present site on the slopes of Koko Crater in Maunaloa (now known as Hawai'i Kai) in 1927. It offers round-the-clock care and supportive services such as respite

care, day care and meal pick-up and delivery. Any senior who is ambulatory or independently mobile with devices, and who needs minimal supervision and/or assistance with personal care, is eligible to apply for admission to the home. In keeping with Lunalilo's will, priority is given to kūpuna of Hawaiian ancestry.

"Elder care in general is a difficult process; plus, we in Hawai'i are raised with the notion that we must take care of our aging loved ones," said Diane

Paloma, Ph.D., chief executive officer of the King Lunalilo Trust and Home. "There's tremendous guilt when we realize we can no longer do that on our own and have to put them in a care home, away from everyone and everything that's familiar to them. At Lunalilo Home, we're dedicated to fulfilling the wishes of King Lunalilo to provide a safe, comfortable, nurturing haven for kūpuna. We are another 'ohana for them."

Throughout the day, clients may participate in diversions ranging from movies and trivia games to Bingo contests and cooking demonstrations. On Friday afternoons, they enjoy live music performed by the staff.

Also contributing to holistic health are private Zoom sessions with a clinical psychologist from I Ola Lāhui, which was founded in 2007 to address the need for behavioral health services for Native Hawaiians and those living in rural communities. Lunalilo Home launched this service in January, thanks to a two-year grant from OHA.

"In the beginning, a psychologist from I Ola Lāhui came every Thursday to meet with residents coping with depression, loneliness, anxiety and feelings of abandonment," Paloma said. "Because of the pandemic, we had to institute a no-visitors policy, but, thankfully, the Zoom meetings are working well. Mental and emotional health are as essential to wellbeing as physical health."

Meals at Lunalilo Home provide sustenance for both body and soul. As much as possible, menus offer comfort food that kūpuna remember from their childhood. Crops flourishing in the on-site garden include kalo, 'ulu, 'uala, eggplant, squash, herbs and green onion. They appear in 'ono dishes such as pinakbet, chicken sabao and beef stew thickened with poi and made with easier-to-chew meatballs. 'Ulu and kalo have been substituted for potatoes.

"It's great to know we have a source of fresh, healthy food

for our kūpuna right in our backyard," Paloma said. "As a bonus, growing some of our food has helped our bottom line."

Finances are also an ongoing concern for many families in Hawai'i. Elder care requires a lot of time, energy and money—adding another layer of stress as people struggle to make ends meet.

Because of the "silver tsunami," demand for care-home beds statewide is already far exceeding supply. That is driving up costs, widening the chasm between those who can afford to obtain services and those who can't.

"If your parents can pay out of pocket, every resource will be available to them," Paloma said. "If they can't, there won't be many affordable options. What do you do? You sell their house, take a second mortgage on yours, work two or three jobs and/or tap into your 401(k) to help cover the cost of their care."

To stave off the additional expenses, people will usually wait as long as possible to seek assistance. Kūpuna might be left at home alone during the day, perhaps incapable of cooking or remembering when to take their medication.

"Elder neglect and abuse are becoming more common, especially with the turmoil the pandemic has caused," Paloma said. "Abuse can be physical, mental and/or financial. We've seen cases where kūpuna really need supervised care, but they're kept at home because their Social Security check helps pay the rent or mortgage."

In traditional Hawaiian society, kūpuna were honored for their skills, insights and knowledge; however, when Western ideals were adopted, their role was diminished.

"Today, many people depend on their parents to pick up their kids from school, take them to soccer practice, help them with homework and maybe even bathe and feed them," Paloma said. "When Mom and Dad can no longer do that, their perceived value changes. Instead of helping to provide care, they now need care, and they become one more task to be handled in already hectic lives."

She believes addressing these issues requires a collective effort that starts with how people view elder care.

"The word kuleana is an excellent example of that," Paloma said. "Kuleana means responsibility or burden, but it also means privilege. Kūpuna can share stories about old Hawai'i that many of us know nothing about. They have wisdom and amazing life experiences and deserve to be cherished and respected. It is our kuleana to care for them, but how we do that depends on how we define kuleana. Burden or privilege? For us at Lunalilo Home, it is a privilege." ■

Cheryl Chee Tsutsumi has written 12 books and countless newspaper, magazine and website articles about Hawai'i's history, culture, food and lifestyle.

## Lunalilo Home

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Website: [www.lunalilo.org](http://www.lunalilo.org)

# CARING FOR OUR KŪPUNA AN ACT OF ALOHA



Photo: Jason Lees

By Puanani Fernandez-Akamine

**“Ua ‘ai au i kana loa‘a; I have eaten of his gain.”  
Said with pride and affection by a parent who is being  
cared for by the child they reared**

**M**ost people hope to grow old in their own homes. No one dreams of someday going to a nursing home to live out their final days cared for by strangers. Aging at home is the goal for most of us, especially as the high cost of kūpuna care can eat through a person’s retirement savings, if they have any, in just a few years.

But aging at home can be difficult for kūpuna and their caregivers alike. Diminished abilities, whether physical or mental, can be extremely distressing for kūpuna, and overwhelming for their caregivers, many of whom are still working and raising their own children while taking care of their elderly parents or grandparents.

Here are the stories of three ‘ohana who are caring for their kūpuna at home; all women who are caring for their mothers. Despite their individual challenges, the common thread running through each mo‘olelo is the aloha these women have for their mothers, their sense of kuleana as Hawaiian women, and the joy and peace they experience in caring for them in the sunset of their lives.

To protect their privacy, their names will not be used.

## KA ‘OHANA ‘EKAHI

Even though “V” had been living on the continent for years, she knew at some point that she might need to move home to O‘ahu to care for her parents. But when her father passed away about 15 years ago, her mother was still strong, active and working full-time.

When her mother came to visit eight years ago, however, V noticed that she was starting to slow down. “After that visit I thought to myself that it was almost time to move,” V recalled.

Next, in what can only be described as miraculous timing, a job opportunity suddenly became available on O‘ahu. V put her house on the market and it sold within a month. “Everything was faster than I thought it would be; it seemed like the timing just worked. Within months of mom’s visit we were back home.”

The ‘ohana settled into a nice rhythm, but then four years ago, V’s mother had a stroke. Fortunately, she recovered without too many physical challenges, but there was some loss of cognition. V and her ‘ohana hoped that the effects of the stroke would be temporary, but it soon became evident she could not return to work.

Over time, the ‘ohana noticed increasing signs of dementia and V slowly took on additional kuleana for her mom. “At first it was small - managing her medi-

cation and going with her for doctor visits,” said V. “But eventually I had to take over her finances, which I didn’t want to have to do.”

Two years ago, V realized it was no longer okay for her mother to be home alone during the day. So one of V’s sisters who was already retired agreed to stay with their mother while V went to work.

Growing up, V had watched her mother take care of her grandmother when she could no longer care for herself and always saw this as her kuleana too. But although she was mentally prepared to someday be a caregiver to her parents, balancing caregiving, a demanding full-time job, and raising her keiki proved exhausting. This situation was exacerbated when V had her own health scare a few years ago. Thankfully she is healthy again and has the support of her siblings and her oldest child who provide her with respite when she needs it.

This kind of family support is a lesson that V hopes her children are learning. “We didn’t have ‘ohana on the mainland. Now that we are here, with family around, it helps them to understand that kuleana – how we take care of each other.”

Reflecting on her role as caregiver to her mother V said, “I think in a Hawaiian family it’s just that circle of life. I had an amazing life, a great childhood. My parents did so much for me, so at this point I’m just

thankful that I can give back. At the end, I want her to be happy and feel like she had great life and was able to do the things she wanted to do. She was the caretaker in our family for everyone else. She never wanted to be in a home. Mama is now 86 and being at home surrounded by family makes her happy and that’s really important. I just hope we can continue to provide that for her.”

## KA ‘OHANA ‘ELUA

When her father had a stroke in 2004, “S’s” mother took responsibility for his care. At the time, her father was 71 and her mother was 72. Although S and her brother had moved out years before, her parents refused to leave their home of 40 years and downsize.

Ten years passed, and her parents’ health declined. Her father developed cancer and her mother, who had grown increasingly frail, was now exhibiting signs of dementia. At that point, S and her brother, both of whom were working full-time jobs, made the difficult decision to move their father to a private care home because he required skilled nursing. For the next two years, their mother lived alone. S’s brother made weekly trips to the house to check on her and deliver prepared meals.

When their father passed in 2016, the siblings began to explore long-term solutions for their mother, whose cognitive decline continued. They assumed responsibility for their mother’s affairs and discovered that their parents had made

some poor financial decisions and the debt on their family home actually exceeded its value. Keeping the house was not an option. They prepared to sell, and in 2018 moved their mother in with S.

“When mom first moved in, she was okay to stay alone during the day,” recalled S. “I’d prep her lunch ahead of time and she was fine. But a month after moving in, she fell and broke her hip, and when she was released from the hospital we were told that she needed 24/7 care.”

Initially, S was able to telework to care for her mother while she healed. She also engaged Bayada Health Services who provided a social worker and nurse practitioner to kōkua as well. But staying at home indefinitely was not an option. “I have an intense job and a lot of responsibility,” shared S, “so when mom was able to get around safely with her walker, I went back to work. And as a precaution, we installed cameras in the house so we could keep an eye on her remotely.”

“Fortunately, mom is not a wanderer,” continued S. “And it’s a blessing that she is still independent enough to get around.” Between S and her partner, they have worked out a care schedule to minimize the time that her mother is left alone at home.

The experience of caring for her mother, now 87, has been a time of personal growth for S. “I’ve learned a lot about myself – what I’m good at and what I lack. Everytime I have to ‘adjust’ I have to remind myself that mom is adjusting too. And I’ve learned to be more patient. I realized that when I found myself looking at my mom as a *task* that’s when I lost

my patience.”

“I never got along with my mom growing up,” S confessed. “But my kuleana now is to forgive and be humble and to put my needs on the side so I can be there for her. It took me a while to come to this place, but this is important for me as a Hawaiian woman; and somehow I am totally benefitting. Caring for mom has been good for me spiritually. I’ve been able to let go, to forgive and to find peace. My goal is to keep her here with me for the rest of her life.”

## KA ‘OHANA ‘EKOLU

Kupuna neglect and abuse can happen in any family. That was a shocking realization for sisters “H” and “L” and their brother, “M.”

“Our sister, ‘G,’ had been entrusted to care for mom and our family home,” said H, “but a few years ago we learned that things were not as they seemed. We uncovered half-truths and complete lies; dealings that were dishonest. It was a broken trust for us.”

Raised on O’ahu, three of the four siblings had moved to the continent as young adults and made it their home. Only G remained in Hawai’i so after their father passed in 2002, the siblings agreed that G should move into their family home and take care of their mother.

SEE **ACT OF ALOHA** ON **PAGE 19**

# NATIVE HAWAIIAN KŪPUNA

POPULATION OF NATIVE HAWAIIANS 65 AND OVER:

**33,012**

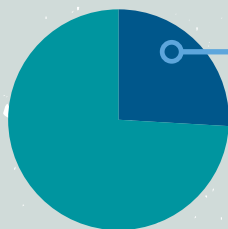


**55.10%**  
**[18,190]**



**44.90%**  
**[14,822]**

OUT OF 69,217 NATIVE HAWAIIAN HOUSEHOLDS:



**26.1%**  
**[18,099] HAVE AT LEAST ONE PERSON AGED 65 AND OVER.**

OF THE 18,099 NATIVE HAWAIIAN HOUSEHOLDS WITH AT LEAST ONE PERSON AGED 65 AND OVER...

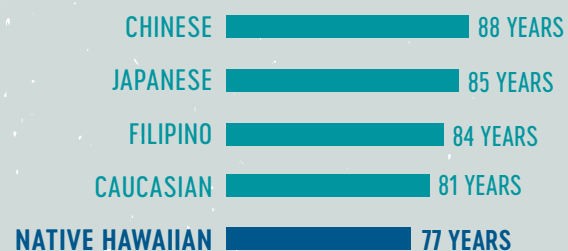


**22.5%**  
**[4,077]**  
**LIVED ALONE**



**77.5%**  
**[14,022]**  
**LIVE IN HOUSEHOLDS WITH TWO OR MORE PEOPLE**

NATIVE HAWAIIANS HAVE THE LOWEST LIFE EXPECTANCY OF THE FIVE MAJOR POPULATION GROUPS IN HAWAII:



50 100

\* LIFE EXPECTANCY NUMBERS ARE ROUNDED UP

[STATE ONLY, NOT BY NATIVE HAWAIIAN]

**IN 2010 THERE WERE 4,064 PERSONS AGED 65+ RESIDING IN NURSING HOMES...**



**55.3%**  
**FROM THE 2000 CENSUS**

SOURCES:

- AMERICAN COMMUNITY SURVEY (2018). ACS 1-YEAR ESTIMATES SELECTED POPULATION PROFILES.
- AMERICAN COMMUNITY SURVEY, 5 YEAR ESTIMATES, 2011-2015.
- [HTTPS://WWW.CENSUS.GOV/CONTENT/DAM/CENSUS/LIBRARY/PUBLICATIONS/2014/DEMO/P23-212.PDF](https://www.census.gov/content/dam/census/library/publications/2014/demo/P23-212.pdf) (AUGUST 19, 2020)
- LIFE EXPECTANCIES IN HAWAII: A MULTI-ETHNIC ANALYSIS OF 2010 LIFE TABLES

# A Lifetime of Commitment

Age is just a number for Hawaiian cultural icons Dr. Noa Emmett Aluli and educator Lynette Kaopuiki Paglinawan

By Ed Kalama

“He mau makana nāu kēia na kō mākou kūpuna; These are gifts for you from our elders.”

**T**hey may have found the secret to youth, hidden in the midst of the Hawaiian culture.

As revered kūpuna, Moloka‘i physician Dr. Noa Emmett Aluli and UH West O‘ahu kupuna-in-residence Lynette Kaopuiki Paglinawan, are as culturally-driven and active as folks half their ages, still making stellar contributions to the community and living their lives as examples to others of how to remain empowered in their golden years.

In fact, the soft-spoken Aluli, 76, might be the busiest man in the islands.

A member of the first graduating class of UH Mānoa’s John A. Burns School of Medicine, he has had a family medical practice at the Moloka‘i Family Health Center since 1976. He is also a medical executive director of the Moloka‘i General Hospital and kupuna president of ‘Ahahui o Nā Kauka, the Native Hawaiian Physicians Association.

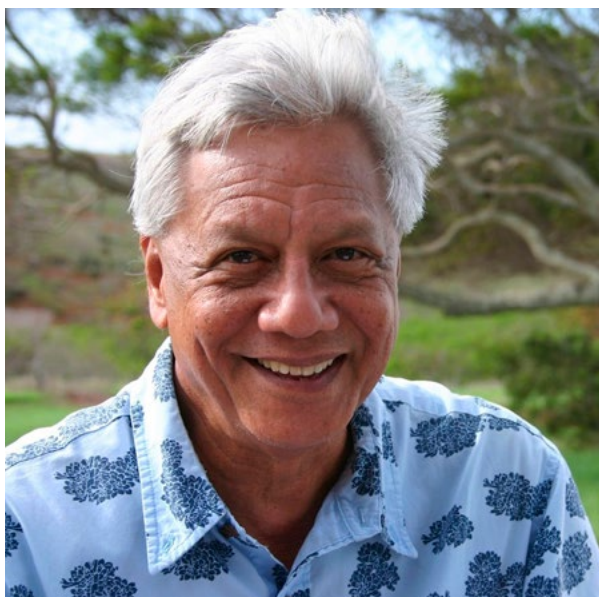
But the good doctor is perhaps best known for his 1970s activism which opposed and eventually stopped the military bombing of Kaho‘olawe. He is a founding member of the Protect Kaho‘olawe ‘Ohana, a former chairperson of the Kaho‘olawe Island Reserve Commission, a co-founder of the Pele Defense Fund, and serves as an “uncle” Hawai‘i Advisory Board member on the Trust for Public Lands Aloha ‘Āina projects.

Aluli, who has inspired thousands of Hawaiian youth to also stand up and be heard, describes his love for Hawai‘i and its people with an aloha ‘āina motto that goes: “The health of the land, is the health of our people, and the health of our nation.”

And he isn’t slowing down anytime soon.

“You know, I’ve declined some recognition which honors me, mostly because I have a lot more to do to finish what I’ve started – uku pau is what I call it, finish what you start,” he said.

“I’m driven by the kūpuna I’ve known who had dreams that our generation would make changes to challenge the system to recognize our Hawaiian rights and practices, history and



Dr. Noa Emmett Aluli. - Photo: Courtesy



Lynette Kaopuiki Paglinawan. - Photo: Courtesy

traditions.

“I have a legacy that is not only my generation’s, but my grandparents’ generation as well. It is the kūpuna who anticipated this charge to be a lifetime commitment. I reach out to them a lot to make sure I’m doing okay.”

To be sure, Aluli said he paces himself and tries to stay above the curve with regard to his own health and wellness. His morning exercises include stretching, some yoga and tai chi, and gardening his dry land lo‘i. He said he eats a healthy diet, keeping cholesterol and fats in moderation.

“Relationships also matter, and I am so thankful for my life partner Davianna McGregor, as she keeps me focused on my wellbeing. I get a lot of inspiration from Davianna and her work. We have a great partnership and we both challenge each other,” Aluli said.

The doctor had a message for the kia‘i protecting Maunakea and standing up for Hawaiian rights as he has done his entire life: “I have been re-inspired by their aloha ‘āina and kapu aloha modeling of what we did on Kaho‘olawe.”

Aluli said one of the requirements of a kupuna is having unconditional aloha. “For me, the best thing about being a kupuna are the memories of my own kūpuna and seeing the work and progress of our generation honoring them.”

Lynette Kaopuiki Paglinawan is also driven by a cultural kuleana.

As the kupuna-in-residence at UH West O‘ahu, she teaches ho‘oponopono (conflict resolution) in the Hawaiian and Indigenous Health and Healing concentration at the university. The concentration strives to create a pathway for the dissemination of traditional healing knowledge and skill that serves as a model for other Indigenous groups.

Paglinawan, 81, retired as a social worker in 1995.

But she has spent most of the last 25 years at various educational institutions imparting the traditional knowledge that she acquired after training under legendary Hawaiian scholar and author Mary Kawena Pukui.

Paglinawan teaches two classes a semester, and the class is open to anyone interested in the health or Hawaiian studies fields.

“The class is for anyone in the health field who wants to know and learn. You choose to enter the health field because you want to help people. The Hawaiian way is before you can help others, you have to be pono yourself. Because if you have hang-ups, when you go into the field, it’s going to interfere with what you do,” she said.

It only takes a few minutes to fall for “Auntie” Lynette. She is the embodiment of aloha, alive with sincerity and eloquence, and her eyes shine with wisdom and passion. She is gifted with a true purpose in life.

“Aloha is the foundation of ho‘oponopono. If you don’t have aloha, then you are out of balance,” she shared. “So the whole effort is not just toward resolution, but to restore love in the family. Not many people can do that, and I realize it, so I get satisfaction when I see families moving forward. I get satisfaction when I hear feedback that a family is now doing well. That’s why I’m in it, and that’s what I enjoy doing.”

She said she continues to teach because she loves to help people and there is a need to train the next generation of practitioners.

“I teach because the statistics of social breakdown within the Hawaiian community are increasing along with the population. There’s a need for others to have this knowledge. Mary Kawena Pukui believed that Hawaiian families thrived in the past but, with cultural trauma and the push to assimilate Hawaiians into the Western way, some Hawaiians gave up the culture.

“The gift of ho‘oponopono is that it allows us a process to talk it out. Once we forgive, we can take on responsibility and follow through with it. You have to have love for yourself and for others. If you have love, then you live in a way that puts you in balance with the higher powers you believe in, and the aloha spirit can come through and you can be generous and kind,” she said.

Paglinawan is also a warrior. Not even health problems can stop her.

“I practice what I preach. I’m very mindful about myself and my body. I have been on dialysis since 2013 and they’ve



# Kūpuna Power!

By Cheryl Chee Tsutsumi



Brickwood Galuteria, chief executive kupuna of Kūpuna Power. - Photos: Kupuna Power/MCD MultiMedia/Cornerstone Multimedia



Brickwood Galuteria enjoys time with guest Danny Kaleikini on the set of a Kūpuna Power television show.

It all began in 2011, when Brickwood Galuteria's mom asked him to check on his aunt, then in her eighties. When he entered Auntie's house, Galuteria was shocked to find her electricity had been turned off, and she was burning candles for light.

"If any of them had fallen over, they would've set her house on fire," Galuteria said. "I thought, What's going on? Auntie was an intelligent, well-educated woman who had been a teacher for 40-something years. When I started to dig, I found out she had been the victim of some really sophisticated scams. I also found out how little I knew about that predatory environment."

That inspired Galuteria, who was a state senator representing District 12 (Kaka'ako, Ala Moana, Waikiki, McCully and Mō'ili'ili), to learn more. There are several senior housing projects in Kaka'ako, and he met with the residents of each

one over the subsequent months to discuss issues that were high on their list of concerns. When he returned to his office from the last meeting, he told his staff they were going to put on an annual event for seniors at the State Capitol.

"I said we're going to call it Kūpuna Power Day and have group exercises, blood pressure checks, resources distributing information on identity theft, Medicare, Medicaid, long-term care insurance and more," Galuteria said. "We're going to add some bling; by that, I mean we would feature top performers like Melveen Leed, Jimmy Borges and Marlene Sai, who was my receptionist and administrative assistant during the legislative sessions."

Kūpuna Power Day ran from 2012 to 2018, when Galuteria left the Senate. It was always scheduled in mid-April, when bills were either getting traction or falling off the table. The event ran from 9 to 11 a.m., after which many seniors headed to the Senate and House of Representatives chambers to show kūpuna power for bills that affected them. Among them was Act 151, which was signed into law in 2014. In part, it appropriates general funds to the Department of Health for community-based services and programs for older people.

Twenty-three half-hour Kūpuna Power TV episodes aired on 'Ōlelo Community Media between March 2014 and April 2015 (they're all archived on YouTube). Topics range from fall prevention to assistive devices to interviews with officials from the state's Executive Office on Aging and the City & County of Honolulu's Elderly Affairs Division.

After Galuteria ended his decade of service in the Senate in 2018, he took time off to recharge, and Kūpuna Power went dormant. "I thought we accomplished some great things with it, and I had no intention of reviving it," he said. "Then, later that year I bumped into McKenna."

At the time, McKenna Maduli, who hosts the Talk Story show on K5 and KHNL, was developing local content for Hawai'i News Now. "She knew I had done a program on 'Ōlelo that was for and about seniors, and she asked if I wanted to do it again on her stations," Galuteria said. "My initial

reaction was, "That's a nice thought; perhaps we'll get around to it one day." He attended a few meetings to explore possibilities, but things didn't go further than that.

Fast-forward more than a year to February 2020. Galuteria was finally ready to get the ball rolling for Kūpuna Power's relaunch, so he assembled a crew and produced two half-hour TV pilots. Pleased with the results, he was on the verge of marketing them.

"Then mid-March came, and the world turned upside-down," he said. "Because of the pandemic, I thought we would be on hold until at least the fall, but the universe had other ideas."

First, he got a call from U.S. Census 2020 with an offer to sponsor the Kūpuna Power TV show, which, reintroduced on June 9, has spotlighted a variety of community leaders, including Ron Mizutani, president of the Hawai'i Foodbank;

Jerry Correa, chief executive officer of St. Francis Healthcare System; and entertainment icons Cha Thompson, Carole Kai, Kimo Kahoano and Danny Kaleikini.

Another early supporter of Kūpuna Power was the state's Office of Elections, which wanted to ensure seniors knew voting for Hawai'i's August 8 primary election would be conducted by mail.

Galuteria's team designed a "Vote by Mail is Kūpuna Power" informational piece and distributed it statewide in virtual and hard-copy formats via an extensive network of partners, including churches; AARP; Aloha United Way; government agencies; KTA, a Hawai'i Island supermarket chain; and the Honolulu Star-Advertiser and its neighbor island affiliates. Smaller flyers were inserted into food drive and Meals on Wheels boxes.

"We weren't telling seniors who to vote for, we were just encouraging them to vote," Galuteria said. "We hope Kūpuna Power was at least partially responsible for the huge success this year with mail-in voting."

Turnout for the primary election was 51.1%—the highest since 1996 when 51.8% of registered voters cast ballots.

"Kūpuna Power is about educating and empowering seniors," Galuteria said. "It's about helping them tap into resources that enable them to live their golden years the way they want to, as independently as possible, without worries."

He may have founded Kūpuna Power (he jokingly calls himself the chief executive kupuna), but at age 64, he admits he is learning a lot himself about making important decisions now for the future; the valuable contributions seniors can make to society; programs that can make a positive, meaningful impact in their lives; and honoring their right to live with dignity, respect and aloha.

"Kūpuna Power is a pandemic phenomenon," Galuteria said. "The train is chugging out of the station, and everyone is welcome to come on the journey. It's a kākou thing. Let's go!" ■

*Cheryl Chee Tsutsumi has written 12 books and countless newspaper, magazine and website articles about Hawai'i's history, culture, food and lifestyle.*



## Boost Your Kūpuna Power

**Email:** [info@WeAreKupuna.com](mailto:info@WeAreKupuna.com)

**Website:** [www.WeAreKupuna.com](http://www.WeAreKupuna.com)

**Facebook:** [www.facebook.com/Kupunapower](https://www.facebook.com/Kupunapower)

**Television:** The Kūpuna Power show airs Tuesdays at 7 p.m. on K5 and is rebroadcast Sundays at noon on KHNL

# I Ola Lāhui's 'Ōlinolino Program Shines for Kūpuna and Their Caregivers

By Puanani Fernandez-Akamine

**T**oo many kūpuna believe that their lives are only meaningful when they're productive; that they are only useful when they are physically working. So, when they can no longer do the things they used to do, some kūpuna begin to think that they are pau with life.

Dr. Aukahi Austin Seabury, Executive Director of I Ola Lāhui, believes otherwise.

"If you think you don't have purpose you go down fast," said Austin Seabury, a Clinical Psychologist. "We try to help kūpuna see their lives differently."

Since 2007, I Ola Lāhui has been providing cultural-minded mental health services to Native Hawaiians, primarily in underserved rural communities. Over the years they have partnered successfully with more than 20 health care clinics and elder care facilities across the pae 'āina. I Ola Lāhui has always provided services to people of all ages, but about five years ago, the team identified a service gap: kūpuna and their caregivers.

"Sometimes people are surprised about the focus on caregivers. But caregivers can actually end up in worse health than the people they care for because they tend to neglect themselves," explained Austin Seabury.

She notes that the trend is moving towards kūpuna aging in place, with family members caregiving for their kupuna, which can put a lot of stress on the family as tūtū's capabilities decline. "Most primary caregivers are a decade or so away from being kūpuna themselves.

"If we want strong, resilient kūpuna, we have to take care of their caregivers. If caregivers are well, kūpuna abuse and neglect decreases, and fewer kūpuna are abandoned to the system."

With this in mind, I Ola Lāhui's new 'Ōlinolino program is uniquely designed to address the needs of both kūpuna and their caregivers. Funded by a community grant from the Office of Hawaiian Affairs, the program offers everything from mental health services and practical workshops to culture-based activities, exercise classes and social events – all tailored to meet the needs of kūpuna and caregivers alike.

Like most Hawaiian names, 'Ōlinolino has a double meaning. "It literally means 'shiny and bright' which is how we want kūpuna to feel when they're part of our program; we want them to glow, to feel lit up. But the name is also a subtle hint to their shiny silver hair," Austin Seabury smiled.

As 'Ōlinolino developed, I Ola Lāhui looked for partners with a similar mission and connected with Lunalilo Home. "Because of their unique position in East Honolulu, and because our lāhui already uses them as a source for advice about caring for kūpuna who are aging in place, we knew they were a natural partner," said Austin Seabury.

She added that the 'Ōlinolino program will serve the Honolulu area through Ko'olaupoko (Waimānalo to Kāne'ohe),



Pre-pandemic, 'Ōlinolino program participants work in Lunalilo Home's vegetable garden. - Photos: Courtesy



For these kūpuna, working in the garden has been healthy for their minds, bodies and spirits.

in part because I Ola Lāhui has partnered for several years with the Waimānalo Health Center and this allowed them to leverage their community connections.

"Our idea was not to create something new, but instead to strengthen existing community resources and invigorate the community," shared Austin Seabury.

For many kūpuna, even those living with 'ohana, isolation can be a big issue, so in addition to offering individual behavioral health services to those who need the support, 'Ōlinolino features hands-on social activities because reducing isolation helps to reduce depression. Especially effective have been activities that focus on cultural practices. "Participating in cultural activities helps them access their spiritual side and connect in ways that make them resilient to the changes and challenges that come with age," Austin Seabury reflected.

The coronavirus pandemic has forced I Ola Lāhui to change their delivery, if not their program. For example, before COVID-19, they had garden days once a month at Lunalilo Home which combined the physical activity of gardening with learning about native food plants and their cultural uses.

Because gathering together is no longer safe, I Ola Lāhui is planning to launch a Zoom class this fall to teach kūpuna how to grow their own veggies, even if they are living in an apartment.

"Staying connected to the 'āina is important," Austin Seabury said. "Even if you're stuck at home because of COVID, go outside for a minute. Let the sun touch your face. Feel the wind blow. Touch an element – anything – rain, wind, soil, sunlight. Pick one. Something as simple as that. It's aloha 'āina - cultural health - but it's also mental health."

According to Austin Seabury, the transition from in-person to Zoom was surprisingly smooth. "It's a real blessing that we started before COVID came because the kūpuna in the program already knew us - we had pilina (relationship), so they were willing to take the leap with us online."

To equip program participants, there were Zoom practice sessions until everyone felt comfortable. Online activities include lei-making – everyone gathers whatever they have at home – and work on their lei together via Zoom. And they've hosted Kūpuna Chat events with topics like "kids today" or "the good old days," which was definitely a favorite topic. "We couldn't get them off Zoom on that one," laughed Austin Seabury, "they love to talk about the 'good old days!'"

Another favorite was a Family Tree Exercise where everyone worked together on their mo'okūauhau (genealogy). They are also providing online exercise classes that include yoga, gentle-impact fitness, and a hula class that Austin Seabury teaches on Tuesdays. "I try to pick playful songs that are really nostalgic, like *Kaimana Hila*, and talk about the real meaning behind the song."

In addition to the fun, social activities, 'Ōlinolino offers workshops and presentations on things like hospice care, making a will, and preventing falls. And, not surprisingly, since the pandemic began, the demand for behavioral health services has increased. From April through July there were 172 individual appointments with program participants, most of which were online. The program has also been providing practical things, like hygiene supplies, to kūpuna who are unable, or afraid, to leave their homes.

The OHA grant for the 'Ōlinolino program helps pay for everything from staffing to hygiene supplies. "Our grant specialist worked with us once we realized we would need to rebudget due to the pandemic," said Austin Seabury. "All parts of the program are OHA supported."

So far, I Ola Lāhui has served about 75 Native Hawaiian kūpuna and their caregivers via the 'Ōlinolino program. According to Austin Seabury, the fact that people have been using all of the program services has been validating. "All the things we thought they would like, they valued. But we have the capacity for more. We assumed we would get 100 participants a year – and we're on track for that – but we're certainly open to more! We could double that right now and be fine." ■

# Improving Kūpuna Health Through ‘Ai Pono

By Dr. Landon Oponui, ND & Miki Wong, RD

There are multiple social and health disparities facing Native Hawaiian kūpuna, such as high rates of life-threatening diseases, financial hardship, disability, shorter life expectancies and underutilization of services. As a result, it should be no surprise that the data suggests the health care needs of Native Hawaiian kūpuna far exceeds that of their non-Hawaiian counterparts. This leads to health equity problems.

Hawaiian culture emphasizes care for kūpuna. However, many adult caregivers are less available to care for their aging loved ones because of competing work and ‘ohana responsibilities.

On Moloka‘i, kōkua for caregivers is available via Nā Pu‘uwai’s flagship Kūpuna Program, the only adult day care offered on the island. The program provides kūpuna with a safe and structured environment to enjoy daily activities with other kūpuna and staff while ‘ohana caregivers are at work. The program supports kūpuna to help them remain active and healthy so they can remain at home as long as possible.

Several studies have reported on the health benefits associated with a return to a precontact Hawaiian diet. Although

this may be an ideal dietary approach, for many Hawaiians food access and cost limitations may not always allow for this as a practical option, especially for some of our kūpuna who rely on meal assistance. In addition, the high concentration of complex carbohydrates found in native starches, along with the sugar in tropical fruits, may still be problematic for kūpuna challenged with diseases such as diabetes.

So on July 1st, we launched our kūpuna nutrition program, which redesigns meals with the goal of providing high-quality nutrition using flavorful, locally inspired recipes prepared with locally-sourced ingredients. The program was launched under the direction of cook Neil Gonzalez, registered dietitian/nutritionist Miki Wong, and volunteer chef coach consultant, Ikaika Molina.

The menus were designed to support the health and well-being of our kūpuna, many of whom have chronic health conditions. Gonzalez was inspired to change the menu after making improvements to his own diet. In addition, he developed daily themes to add creativity and fun to meal planning. For example, “Mostly Moloka‘i Mondays” showcases island-sourced ingredients—and the kūpuna are enjoying their meals! Many of them were already avoiding rice, citing health concerns. Since introducing cauliflower “rice,”

kūpuna are finishing their plates with their compliments to the cook. Recipes include egg white frittatas, almond-flour waffles, venison stir-fry and beef short ribs with cauliflower mash. Providing delicious and familiar meals also provides comfort to kūpuna who have been isolated.

The program has helped Nā Pu‘uwai forge partnerships with local organizations committed to ensuring the health of the community, such as Sustainable Moloka‘i which provides reduced pricing on produce.

We hope to inspire other organizations who have the resources and opportunities to feed our kūpuna to consider consulting with nutrition experts to curate ‘ai pono meals that can be used to combat many of the chronic health challenges our kūpuna face today. ■

*Dr. Landon Oponui, ND is the newly appointed Medical Director of Nā Pu‘uwai Native Hawaiian Health Care Center who offers a shared vision of broadly and comprehensively nourishing maui ola through integrative health services.*

*Miki Wong, RD is Nā Pu‘uwai’s Registered Dietitian/Nutritionist with a focus on using food as medicine to support patients with metabolic disease.*

## ALULI AND PAGLINAWAN

Continued from page 16

described me as the ideal patient,” she laughed.

“The legacy of Mary Kawena Pukui cannot just be put in box on the shelf. It is a gift that must be passed on in a living way to all Hawaiian families. And I am living out that commitment.” ■

### Dr. Aluli has some advice on how to stay relevant and empowered as a kupuna:

- Share your mo‘olelo, the stories of your kūpuna: how hard the last generation worked to provide for us to be educated, how it was growing up being Hawaiian, and how we were influenced to grow the next generation.
- Join a Hawaiian civic club and/or a Hawaiian Royal Benevolent Society like the Royal Order of Kamehameha or the Daughters and Sons of Hawaiian Warriors
- Volunteer at places like ‘Iolani Palace or the Queen Emma Summer Palace
- Study and teach your genealogies
- Know and accept growing old – hopefully not by being grumpy
- Organize reunions
- Tell your mo‘opuna that they should call on you as an ‘aumakua when needed

## ACT OF ALOHA

Continued from page 15

As the years passed, their mother began showing signs of dementia. G assured her siblings that she was taking good care of their mother, but as time went on there were signs that this was not the case. There were concerns about missing funds as well as the level of care their mother was receiving. “We wanted to ho‘oponopono but G really had become a different person, very stubborn and obstinate,” shared H.

H, L and M realized that changes needed to be made and that their mother’s care would rest with the three of them moving forward. They began to plan.

Then in February 2019, their mother fell, breaking her pelvic bone. She was 90 at the time. The siblings rushed home, fearful that this was it; once kūpuna fall, many do not recover. Incredibly, she did recover, but that event was the catalyst for them to take decisive action.

They moved G and her adult children out of the home. With their husbands’ support, H and L created a schedule; the sisters would alternate, each spending 2-3 months at a time in Hawai‘i caring for their mother. They agreed to make their brother the trustee of their mother’s trust to manage her finances. The family home was in extreme disrepair, so L and her husband took out a loan against their own home to fix it, with agreement from her sister and brother that they would help pay down the loan.

Their mother was released from the nursing home in July 2019, so the sisters’ care arrangement has now been in place for a year. Their trust in one-another

and frequent communication has helped to make an otherwise complicated system successful, although it is not without its challenges. L and her husband moved to the Southwest a few years ago to help their daughter and grandchild. H and her husband run a ministry in the Pacific Northwest. Both their husbands hold down the fort when they are away, but long periods of separation from their respective spouse is difficult.

And caring for a parent suffering from dementia can feel like a thankless task. “I had a good relationship with my mom growing up,” said L. “However, she can make things hard. She’s opinionated and feisty, so H and I have to be stronger and stand firm in a position of authority.”

The sisters both credit the Lord for getting them through the challenges of the past several years, but there is regret that they did not confront G sooner. “If you suspect abuse of your kupuna’s finances or their physical neglect, do something. Don’t just trust because it’s your sibling,” warned L.

Having lived so many years on the continent and knowing how friends there have handled the care of their aging parents H said, “I’m so grateful that Ke Akua put me in a culture that values life, keiki to kūpuna. I know there are thousands of Hawaiian families caring for their kūpuna and doing it well, and I’m proud of that.”

Added L, “Caring for my mom gives me joy and it honors my dad. This isn’t what I saw myself doing but it is important. And it models pono behavior; our adult children are watching. Caring for our kūpuna is honorable. This is what Hawaiian people do.” ■

# KŪPUNA RESOURCE GUIDE

## AARP Hawai'i | All Islands

Variety of services and resources including COVID-19 information and food assistance.

W: <https://states.aarp.org/hawaii/>  
Ph: 866-295-7282 (toll free)

## Aging and Disability Resource Center | All Islands

Information and resources on healthy aging programs, alzheimers support, medicare help, fraud assistance, listing of service providers.

W: <https://www.hawaiiadrc.org/>  
Ph: 808-643-2372

## Aloha United Way 2-1-1 | All Islands

Comprehensive resource information and referral services.

W: <https://www.auw211.org/>  
Ph: 808-275-2000

## Catholic Charities | O'ahu

Offers a Benefits Enrollment Center to assist kūpuna in applying for benefits and assistive services (see related News Briefs story).

W: <https://www.catholiccharitieshawaii.org/>  
Ph: 808-527-4777

## Council for Native Hawaiian Advancement | O'ahu

Hō'ala emergency financial assistance program during COVID-19 funded by City & County of Honolulu.

W: <https://www.hawaiiancouncil.org/>  
Ph: 808-596-8155

## Executive Office on Aging | All Islands

Coordinates the statewide system of aging and caregiver support services.

W: <https://health.hawaii.gov/eoa/>  
Ph: 808-586-0100

## Hā Kūpuna | All Islands

National resource center for Native Hawaiian kūpuna.

W: <http://manoa.hawaii.edu/hakupuna/>  
Ph: 808-956-7009

## Hawai'i Meals on Wheels | O'ahu

Provides meal delivery to homebound kūpuna.

W: <https://hmow.org/>  
Ph: 808-988-6747

## Help is on the way Hawai'i | O'ahu

Provides free delivery service to kūpuna and others in need.

W: <https://hihelpisontheway.org/>  
Ph: 406-426-1013

## I Ola Lāhui | O'ahu

Their 'Ōlinolino Program, in partnership with Lunalilo Home, provides mental health services, workshops and social activities to kūpuna and their caregivers (see related article on page 18).

W: <http://iolalahui.org/>  
Ph: 808-526-6255

## Kūpuna Power | All Islands

A platform to empower kūpuna offering a comprehensive online resource listing and a weekly television show (Tuesdays at 7 p.m. on K5 – see related article on page 17).

W: <https://wearekupuna.com>  
Ph: none

## Lanakila Meals on Wheels | O'ahu

Provides hot meal delivery to disabled and homebound seniors.

W: <https://www.lanakilapacific.org/senior-services/meals-on-wheels/>  
Ph: 808-356-8519

## Legal Aid of Hawai'i | All Islands

Offers general kōkua with advance planning documents (Powers of Attorney, Wills, Advanced Care Directives) and other information. Also providing information regarding COVID-19 related scams.

W: <https://legalaidthawaii.org/seniors-covid-19.html>  
Ph: 808-536-0011 (O'ahu) or 888-536-0011 (Toll Free)

## Nā Kūpuna Makamae Center | O'ahu

By seniors, for seniors, the center provides innovative and quality activities and programs.

W: <https://nakupunamakamae.org/>  
Ph: None

## Nā Pu'uwai | Moloka'i

Offers a Kūpuna Nutrition Program with prepared meals that encourage 'ai pono (see related article on page 19).

W: <https://napuuwai.org/>  
Ph: 808-560-3653

## Office for Social Ministry | Hawai'i, Kaua'i, Maui, Moloka'i, O'ahu

Special food ministry during the pandemic includes senior food box program, SNAP application support and meal delivery for homebound seniors.

W: <https://www.officeforsocialministry.org/covid-19/>  
Ph: 808-784-4464

## Our Kūpuna | All Islands

Free service that matches kūpuna with volunteers who will pick-up and deliver their food, medicine and other supplies.

W: <https://www.ourkupuna.com/>  
Ph: 800-400-4506 (toll free)

## Papa Ola Lōkahi | Hawai'i, Kaua'i, Maui, Moloka'i, O'ahu

A Native Hawaiian health care system that focuses on using culturally appropriate strategies to improve physical, mental and spiritual health for Native Hawaiians.

W: <http://www.papaolalokahi.org/>  
Ph: 808-597-6550

## The Salvation Army |

### Hawai'i, Kaua'i, Maui, O'ahu

Provides housing assistance, adult day care centers and a variety of activities.

W: <https://www.salvationarmyusa.org/usn/love-the-elderly/>  
Ph: 808-988-2136

## Virtual Self-Care Series to Reduce Covid-19 Stress

WYAO Hawai'i, a corporate wellness company, is offering a three-part virtual wellness series beginning in September.

The first event, on September 22nd, will focus on Healthy Aging. The second event, on September 29th will focus on Healthy Minds and the third event in the series, on October 6th, will focus on Supporting and Celebrating Family Caregivers.

Each event will begin at 10 AM and will last 20 minutes, including a 15 minute "Healthy Byte of Education" followed by 5-10 minutes of a simple activity or a community resource. The events are open to anyone. Nominal fees will be charged. To register visit <https://www.eventbrite.com/e/savvi-healthy-aging-tickets-117591301749>.

## Catholic Charities Assists Kūpuna with Benefits Enrollment

To assist kūpuna affected economically by COVID-19, Catholic Charities Hawai'i (CCH) has created a Benefits Enrollment Center to help obtain long-term care solutions for food security and other services needed by our kūpuna.

CCH's Benefits Enrollment Center (BEC) helps kūpuna (65+) apply for benefits and any assistive services they may be eligible for to ensure that they have access to resources they need to maintain their health and independence. This includes assistance in applying for Supplemental Nutrition Assistance Program (SNAP) services which provides older adults with limited incomes access to healthy food. Many kūpuna have not been utilizing this program due to the complex and lengthy application process.

In addition to SNAP, CCH's Benefits Enrollment Center staff can also help kūpuna apply for Medicaid, Medicare Savings Program (MSP), Medicare Extra Help/Low Income Subsidy (LIS), and

Low Income Home Energy Assistance Program (LIHEAP).

For more information contact Catholic Charities Hawai'i's Senior Help Line at (808) 527-4777. The BEC program is funded through a grant from the National Council on Aging (NCOA).

## Three 'Ōiwi Among the Latest Cohort of Omidyar Fellows



Sheila-Anne Ebert

Diane Paloma



Wren Wescoatt

The Hawai'i Leadership Forum announced the names of the 16 local leaders who are joining the eighth cohort of its Omidyar

Fellows program. The cohort includes three Native Hawaiians: Sheila-Anne Ebert, Director of Management & Operations at Alexander & Baldwin; Diane Paloma, CEO of King Lunalilo Trust and Lunalilo Home; and Wren Wescoatt, Principal at 7 Generation Consulting. Cohort VIII begins its 15-month curriculum in October 2020.

The prestigious Omidyar Fellows program seeks to cultivate the conditions in which Hawai'i thrives by equipping leaders with the skills and cross-sector relationships necessary to collectively affect societal change. Individuals were selected through a rigorous application process, based on their accomplishments, motivation, and ability to make positive change in Hawai'i.

The program launched in 2012 with 13 Fellows. The addition of Cohort VIII marks the program crossing the 100-Fellow milestone with a total of 115 Fellows.

## Mann to Head Planning & Development for KS Commercial Real Estate



Calvin Mann

Kamehameha Schools (KS) has selected Calvin Mann as director of planning and development for the organization's Commercial Real Estate Division (CRED) portfolios.

Mann will oversee the planning and development of commercial and residential projects on KS land in Hawai'i Kai and Waiawa. Stewardship of these lands supports the organization's mission of uplifting the lāhui and communities across the state.

With over 25 years of real estate experience, Mann has extensive project management experience in real estate development, including large military, federal, state and county projects. The 1986 KS Kapālama graduate has a bachelor's degree from San Diego State University and master's degree in business administration from Hawai'i Pacific University.

## HFI awarded Grant to Grow Native Hawaiian Urban Forest



Ko'oko'olau - Photo: J.B. Friday

The Hawai'i Forest Institute (HFI) has been awarded a grant to encourage residents and businesses to grow Native Hawaiian and Polynesian-introduced ("canoe") plants, and to increase awareness of the value and benefits of native plants and trees. The grant is funded by

the Kaulunani Urban and Community Forestry Program of the DLNR Division of Forestry and Wildlife; and State and Private Forestry branch of the USDA Forest Service, Region 5.

Dubbed "Go Native: Growing a Native Hawaiian Urban Forest," the project will promote growing Native Hawaiian plants by creating a series of videos and a quick reference guide to enable gardeners, landscapers and others to identify the native plants most suitable to their climate zone, personal tastes and gardening experience.

Hawai'i's forests have been severely impacted by invasive plants and development. Only 40% of mesic forest remains, and 95% of Hawai'i's dryland forests have been destroyed. Nearly 10% of the state's 1,360 native plant species are already extinct and another 236 species are endangered.

"The ultimate goal is to strengthen island-wide ecosystems by preserving forests and creating wildlife corridors and habitat for native invertebrates, birds and bats," says Travis Idol, President of HFI and Professor of Tropical Forestry and Agroforestry at UH Mānoa.

HFI hopes that if enough urban residents and businesses grow native plants suited to their climate zones and nearby existing forests, a network of interconnected "islands" of native forest could emerge. While imperfect compared to the original forests, this could help increase the resilience of existing forests by preserving the full complement of genetic variation within plant and animal species.

## 'Iolani Palace Receives \$290,000 From HTA

The Friends of 'Iolani Palace received \$290,000 in funding from the Hawai'i Tourism Authority (HTA) to help repair and restore the iconic pavilion built for King Kalākaua's 1883 coronation ceremony, as well as to remove several beehives within the exterior façade of the royal residence.

"Maintaining the structural integrity of 'Iolani Palace and its surrounding buildings is a huge

undertaking, and we appreciate the support from the Hawai'i Tourism Authority," said Paula Akana, Executive Director of The Friends of 'Iolani Palace.

The bee removal process began on Monday, August 10, 2020, and both projects are anticipated to be completed by early October. Tours will not be impacted during the work and the Palace grounds will be open as scheduled.

The projects are being supported by HTA's Hawaiian Culture initiative, which is one of four strategic pillars focused on strengthening the uniqueness and integrity of the Native Hawaiian culture and community through genuine experiences for both residents and visitors.

## Aquarium Trade EIS Rejected: Ban on Collecting Reef Fish Extended

The State of Hawai'i Environmental Council unanimously affirmed the Board of Land and Natural Resources' rejection of an environmental impact statement (EIS) aimed at reopening the aquarium pet trade in West Hawai'i. The Council's decision extends the moratorium on commercial aquarium collection along the Kona Coast.

"This is a huge win for me and my family, and for our way of life," said Miloli'i fisherman Willie Kaupiko, who has been fighting for over 30 years to protect West Hawai'i reefs from the damaging effects of the aquarium trade.

The Land Board's May 22 decision was a major milestone in a legal battle that started in 2012.

The Board concluded that the EIS failed to paint a true picture of the environmental harm of commercial aquarium collection. Board members noted a troubling lack of information about the ecological effects of removing fish in mass quantities from an already fragile reef ecosystem, and a failure to seriously consider the cultural impacts of the trade.

"Extracting Hawai'i's reef wildlife for the private pet industry is

fundamentally at odds with Hawaiian culture, traditions, and religious practices," said Kealoha Pisciotto, a Native Hawaiian cultural practitioner and founder of Kai Palaoa.

Although the Board's decision extends the moratorium on aquarium collection in West Hawai'i, the state continues to allow the industry to extract fish in East Hawai'i and elsewhere throughout the state. This has prompted reef advocates, represented by Earthjustice, to file a parallel lawsuit which is pending before the Hawai'i Environmental Court.

## DHHL Rental Assistance Program Extended

The Department of Hawaiian Home Lands (DHHL) has extended its COVID-19 Emergency Rental Assistance Program to help qualified native Hawaiian beneficiaries with rental assistance for a period of up to twelve months.

The Hawaiian Homes Commission (HHC) approved the extension of aid from six to 12 months at its August board meeting. In June, HHC also approved the program's expansion to include Undivided Interest Lessees (UI).

"As necessary COVID-19 safety restrictions are imposed, there will be continued financial strain throughout our community," said HHC Chairman William J. Ailā, Jr. "Dozens of families have already been helped by this program and it only makes sense to extend our assistance in light of the ongoing pandemic."

Those interested in learning more should call AUW at 2-1-1. For more information on COVID-19 impacts on DHHL activities, visit [dhlh.hawaii.gov/covid-19](http://dhlh.hawaii.gov/covid-19).

## Innovative Indigenous Voter Registration Campaign

With COVID-19 taking a disproportionate toll on U.S. and Tribal Nations, Seeding Sovereignty, an Indigenous, female-led collective, has created an online voter registration campaign, Radicalize the Vote, in an effort to inspire Indig-

enous people in America to register to vote in the November General Election.

At the center of the campaign is a website, radicalizethevote.org where the organization hopes to build a centralized Indigenous voter registration list. To promote this, they hosted a 12-hour online telethon on August 29th moderated by Indigenous hosts nationwide.

Organizers believe the campaign has the ability to make historic change. Resistance is a major aspect of the Indigenous lived experience and a huge motivator for political engagement. Beyond merely influencing the 2020 election, organizers assert that Indigenous voter turnout has the potential to shift political engagement in the country for years to come.

"We must Indigenize Congress and implement better systems; Systems for true sovereignty, systems for reconciliation and systems for an Indigenous-led regenerative economy that goes way beyond the Green New Deal," said Sikowis, Seeding Sovereignty SHIFT Director of the Plains Cree/Saulteaux.

"The decisions we make today will set the standard for how Native people are represented going forward," said Lycia Maddocks, Vice President of External Affairs for the National Congress of American Indians. "We must express the diversity, strength and resilience that we have and ensure that we take the lead on creating what the future looks like for the next Seven Generations."

## Interested in Farming on Kaula'i?

GoFarm Hawai'i is offering an informational webinar for Kaula'i residents interested in learning more about farming and farmer training opportunities.

The webinar is called AgCurious, and will be presented on Thursday, September 10th, from 5:30-7:30 p.m. online via Zoom.

For more information or to register, go to: [www.gofarmhawaii.org](http://www.gofarmhawaii.org) ■

# Hawaiian History Month Pivots to Virtual Events in September

By The Hawai'i Pono'i Coalition

*In honor of the 182nd birthday of Hawai'i's last reigning monarch, Queen Lili'uokalani, on September 2nd, the 14th annual Onipa'a Celebration, organized by the Hawai'i Pono'i Foundation/Coalition, is launching a five-week series of virtual events to celebrate Hawaiian History Month. (For more info visit: <http://hawaiianhistorymonth.org>)*

**W**e invite our global virtual community to join us online for a rich variety of LIVE programs that will commemorate Queen Lili'uokalani's September 2nd birthday as well as Hawaiian History Month. It will serve as a forum for education and cultural awareness celebrated through music, poetry, theatre, film, and educational panel discussions. In addition, an Interfaith service will commemorate the Queen's great wisdom of tolerance for all spiritual traditions that have found a footing in Hawai'i since her time.

Hawai'i's last sovereign, Queen Lili'uokalani was a woman of many talents: a skilled musician, an educated royal, and a leader for peace and social justice. Thus, designating September as Hawaiian History Month would be an appropriate way to honor Hawai'i's Queen and also recognize the many and numerous contributions of the native Hawaiian community.

Advocate, community organizer, and President of the Hawai'i Pono'i Foundation Soulee Stroud explained, "A resolution was adopted by the AHCC at their 2019 annual Convention 'Urging the Declaration of Establishing September as Hawaiian History Month.' Senate Concurrent Resolution No. 55 was also considered by the Hawai'i State Legislature designating September as Hawaiian History Month, but the hearing was postponed due to COVID-19. Nevertheless, Hawaiian History Month will be celebrated collectively in 2020 to honor the Queen and to share Hawai'i's true history along with the contributions of the native Hawaiian community. Whereas Prince Kūhiō Day and Kamehameha Day are official state holidays honoring Prince Jonah Kūhiō Kalaniana'ole and King Kamehameha I, respectively, there is no Hawai'i state observance or holiday recognizing Queen Lili'uokalani.

Artist, educator, filmmaker, community activist and one of the original founding members of the Hawai'i Pono'i Coalition Meleanna Meyer stated, "We have a legitimate reason to focus on the month of September as Hawaiian History Month because in addition to celebrating Lili'u's birthday, the International day of Peace is celebrated on September 21st. Our Queen Lili'uokalani has always been a woman of peace, as she strived for justice and pono – righteous action. She is our Gandhi, our Mandela, having devoted her life to her Nation and its return, to the land, and to her beloved lāhui – to her people."

Hawaiian History Month will focus on five main themes including-

- Hau'oli Lā Hānau e Lili'uokalani
- Ha'i Mo'olelo: From Page to Stage
- Ho'ōla
- Mele Lāhui, and
- Aloha 'Āina: From Voice to Action

For more information visit: <http://hawaiianhistorymonth.org> and follow us on our social media platforms: Facebook, Instagram, and Twitter @hawaiiponoi #hawaiianhistorymonth ■

HAWAII PONO'I COALITION PROUDLY PRESENTS

# HAWAIIAN HISTORY MONTH

CELEBRATING THE 182ND BIRTHDAY OF QUEEN LILI'UOKALANI

Digital media event series during the month of September


- WEEK OF SEPT 2 Hau'oli Lā Hānau e Lili'uokalani
- WEEK OF SEPT 9 Ha'i Mo'olelo: From Page to Stage
- WEEK OF SEPT 16 Ho'ōla
- WEEK OF SEPT 23 Mele Lāhui
- WEEK OF SEPT 30 Aloha 'Āina: From Voice to Action

For more information visit [hawaiianhistorymonth.org](http://hawaiianhistorymonth.org)

SPONSORED IN PART BY

Kamehameha Schools OHA IOLANI PALACE KANAEOKANA COUNCIL for NATIVE HAWAIIAN ADVANCEMENT Department of Native Hawaiian Health Papa Ola Lokahi PAM OMIDYAR

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#hawaiianhistorymonth



# AUNTY LAURA THOMPSON

## HE HALI'A ALOHA (1925 - 2020)

By The Thompson 'Ohana

**L**aura Kalaukapu Low Lucas Thompson, daughter of Clorinda and Charles Lucas, peacefully transitioned into her next journey on the evening of August 9, 2020, surrounded by her family in her home on the land that she loved for 95 years, Niu Valley, O'ahu. "She left our sight with a smile on her face and went deep into the valley to her beloved home," said her son Nainoa Thompson.

Laura grew up on her father's "Niu Dairy," where her deep and abiding love of nature and animals, both tame and wild, took hold and guided her through life. She would say her best friend was her horse Huapala. She told stories of riding Huapala from Niu to Maunalua Bay, to Hanauma Bay and beyond, to Alan Davis.

Laura graduated from Punahou school where a certain classmate caught her eye in the 9th grade, Myron "Pinky" Thompson. According to Laura, she handed Pinky a note that read, "Hi, you're cute. I'm Laura and I'm sitting in the row next to you five seats back."

Laura went on to Lake Erie College in Ohio while Pinky went off to war. He survived the invasion of Normandy but later was shot in the head and lost an eye while leading a patrol. After recovering at a hospital on the East Coast, he attended and graduated from Colby College. Laura and Pinky married in Augusta, Maine on February 21st, 1949. They soon began a family, starting with their daughter Lita. Then, upon their return to Hawai'i and Niu Valley, they had their sons Myron then Nainoa.

Laura was the embodiment of Hawaiian values of old. She left the garage door open for countless children, neighbors and even strangers if they needed a place to lay their head at night, food to eat, counsel in crisis or just the comfort of presence. And she left it open because nature was always welcomed as well, be it pets or strays. She was also stalwart and strong, unwavering in those values and she applied them with passion to all living things, for which she carried an unconditional love.

Laura was a powerful force

for good in the community but always chose to give her time quietly in the background for countless organizations and causes. She served as executive director and board member of the Hawaiian Humane Society. In her 80s she volunteered on Midway Atoll and found such joy in being outnumbered by thousands of Albatross. She served as a board member of the Polynesian Voyaging Society for decades and was a guiding conscience in decisions that would ultimately affect thousands through PVS programs and voyages.

Laura's love for all forms of life extended to the ocean as well. She served on the Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve Advisory Council from its inception in 2001. She advocated for outreach and education programs for Papahānaumokuākea Marine National Monument and was instrumental in securing it as a UNESCO World Heritage site in 2010.

She also focused her attention on the dramatic deterioration of coral in Maunalua Bay, part of the ahupua'a of Niu. She was a founding member of the non-profit Mālama Maunalua. "This is my home, this is my 'āina, this is my responsibility," she said at one meeting.

Laura also served on the boards of Alu Like, Kahala Nui, Papa Ola Lōkahi, Maunalua Fishpond Heritage Center, Hawai'i Island Humane Society, American Humane Association, the Latham Foundation (Alameda, CA), The Nature Conservancy, Hui Nalu Canoe Club, Hawai'i Nature Center, The Outdoor Circle, Planned Parenthood of Hawai'i, Parents and Children Together, the YWCA, Pālama Settlement, and the Zoo Hui.

Laura's reach and impact were global, and she received many awards over her lifetime, both locally and nationally, because of her commitment to kindness and compassion.

From her children's point of view, of all the infinite gifts she gave to so many, one of her greatest was that she was the foundation for her husband and her husband's work and successes, because she not only loved him, she believed in him.

Laura's greatest joy would be for every one of us to be kind - kind to each other, kind to this land and kind to all living things. We believe what mom would want would be that every day every one of us will give a gift of kindness and compassion to earth, nature and humanity, with the belief that this will be the path to peace.

Laura is survived by three children, seven grandchildren and six great-grandchildren, all of whom she loved dearly. ■



### UNITING THE WORLD ON LAURA'S LĀNAI

I always considered Laura a modern day ali'i for her deep caring for others and commitment to Hawai'i. She welcomed people from all over the world to her home. She didn't care if you were a world leader or Regular Joe, she treated you the same. She felt her home was a gift to be shared.

Laura was a rare peacemaker. When people in the community had a beef, she would invite them for a beer. In her presence people put down their spears. Once I watched as two "hotheads" came together on her lānai. I waited for fireworks, but that never happened. Both guys had too much respect for her.

Niu was Laura and Laura was Niu. Home was in the back of the valley under the stars protected by Kūlepeamoā. There the spirits of her ancestors Captain Adams, Grandma Lucas, and her mother, Clorinda, were always near. Pinky, her beloved late husband watched over from where his standup bass stood. Encircling her were the homes of her loving children Lita, Nainoa, Myron and their 'ohana. From her grandchildren, great-grandchildren, friends, dogs, cats and chickens, a living lei of aloha was ever present around Laura.

- Chris Cramer,  
Maunalua Fishpond Heritage Center

Photos: Courtesy of the Thompson 'Ohana

**CULTURAL IMPACT  
ASSESSMENT -  
MĀLAMALAMAĪKI  
AHUPUA'A,  
SOUTH HILO DISTRICT,  
ISLAND OF HAWAII**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for a single-family residence being proposed for a roughly 6.48-acre parcel (TMK: (3) 2-5-012:028) situated in Mālamalamaiki Ahupua'a (located south of Honomū Ahupua'a), South Hilo District, Island of Hawai'i. Please contact ASM Affiliates if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This includes, but not limited to, knowledge of past land use, history, traditional cultural uses of the proposed project area; or those who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property. If you have and can share any such information please contact Lokelani Brandt (lbrandt@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

**CULTURAL IMPACT  
ASSESSMENT  
ASSESSMENT -  
THE WAIKŌLOA VIL-  
LAGE SOLAR PROJECT**

On behalf of EDF Renewables, ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for the proposed Waikōloa Village Solar Project. The proposed solar site on TMK (3) 6-8-002:018 and 019 has a roughly 1,000-acre study area in Waikōloa Ahupua'a, South Kohala District, Island of Hawai'i. Please contact Lokelani Brandt if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This includes, but not limited to, knowledge of past land use, history, traditional cultural uses of the proposed project area; or those who are involved in any ongoing cultural practices that may be occurring on

or in the general vicinity of the subject property. If you have and can share any such information please contact Lokelani Brandt (lbrandt@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

**CULTURAL IMPACT  
ASSESSMENT - KUPE-  
HAU SOLAR PROJECT  
IN KUNIA, HONOULI-  
ULI AHUPUA'A**

On behalf of the project owner, 174 Power Global, and its planning consultant, Group 70 International, Inc. dba G70, TCP Hawai'i, LLC, is preparing a Cultural Impact Assessment (CIA) for the Kupehau Solar project in Kunia, Honouliuli Ahupua'a. The project area at TMK (1) 9-2-004:008 is 400 acres. These lands are located two miles west of Kunia Road and the Royal Kunia neighborhood. Please contact Chris Monahan at (808) 754-0304 or mookahan@gmail.com if you would like more information; or if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This could include mo'olelo (oral history) or any recollections about the project area in the past, or use of these lands that may include (in the past or currently) traditional and customary practices. Mahalo nui!

**CULTURAL IMPACT  
ASSESSMENT - THE  
DEPARTMENT OF WATER  
SUPPLY LĀLĀMILO  
10MG RESERVOIR**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for the proposed County of Hawai'i Department of Water Supply Lālāmiilo 10MG Reservoir located on a roughly 10-acre portion of TMK: (3) 6-8-001:001, Waikōloa Ahupua'a, South Kohala District, Island of Hawai'i. Please contact ASM Affiliates if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This includes, but not limited to, knowledge of past

land use, history, traditional cultural uses of the proposed project area; or those who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property. If you have and can share any such information please contact Lokelani Brandt (lbrandt@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

**CULTURAL IMPACT  
ASSESSMENT - HĀNA**

Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional, previously conducted or on-going, traditional cultural activities in the vicinity of proposed improvements to six historic bridges along Hāna Highway (Hāna Belt Road, Route 360) on the Island of Maui. The bridges include Kailua Stream Bridge (Mile Post [MP] 5.9), Makanali Stream Bridge (MP 8.2), Puohokamo Stream Bridge (MP 11.0), Kopili'ula Stream Bridge (MP 21.7) and staging area, 'Ula'ino Stream Bridge (MP 27.9), and Mokulehua Stream Bridge (MP 28.3) in the Ahupua'a of Pu'uomāile, and Pāpa'aea, East Makaiwa, Kōlea, Loiloa, Kaliac, Kekuapawela, 'Ula'ino, and Makapu'u, Hāmākualoa and Ko'olau Districts, Island of Maui, Hawai'i [TMK: [2] 1-1-001:022, 023, 036, 042, 044, and 052, [2] 1-2-001:003, [2] 1-2-004:005, [2] 1-2-003:001 and 005, [2] 1-3-002:020 and 023, [2] 2-9-010:001, [2] 2-9-014:001, [2] 2-9-012:041, [2] 2-9-013:015, and Hāna Highway Right-of-Way]. The proposed action is being conducted by the Federal Highway Administration, Central Federal Lands Highway Division, in partnership with the State of Hawaii Department of Transportation. The Hāna Belt Road is designated as State Inventory of Historic Places (SIHP) State Site # 50-50-va-01638. In 2001, the Hāna Belt Road was added to the National Register of Historic Places (National Register Reference # 01000615). Please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182.

**CULTURAL IMPACT  
ASSESSMENT - KAHULUI,  
WAILUKU AHUPUA'A**

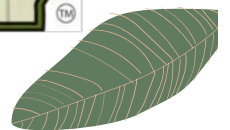
Scientific Consultant Services, Inc. (SCS) is seeking information on cultural resources and traditional, previously or on-going, traditional cultural activities in the vicinity of the proposed Department of Transportation (DOT) Kahului Baseyard Improvement Project in Kahului, Wailuku Ahupua'a, Wailuku District, Island of Maui, Hawai'i [TMK: (2) 3-8-079:018 por.]. The Department of Transportation proposes to make various improvements at the Kahului Baseyard facility, which was constructed approximately 40 years ago. The project site encompasses a 5.2-acre portion of an approximately 22-acre parcel. The majority of the site is paved and has several buildings utilized for agency operations including a district office, maintenance, industrial repair, and industrial storage

facilities. Some components of the facility have reached the end of their useful life. Proposed improvements include the replacement of a wash rack and increasing the volume and operational capacity of the existing fuel station. New fuel tanks will be placed on relatively the same footprint as the originals, with secondary containment systems in place to provide protection in the case of any fuel spills. Photovoltaic systems may be installed on all existing buildings subject to the availability of funding. Please respond within 30 days to Cathleen Dagher, Senior Archaeologist, at (808) 597-1182 or via email (cathy@scshawaii.com). ■

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**A Leader**

One of the biggest attributes of a leader is the ability to make hard decisions under enormous pressure and stand with conviction by those decisions. The current situation that we, as a state and as a nation find ourselves, also finds us without either - and the cost is the lives of the citizens that depend on that leadership.

As the reported number of COVID-19 infections climb to record levels in the state, the governor continues to take a wait and see approach. With his Department of Health head, Dr. Bruce Anderson Ph.D., and the State's epidemiologist, Dr. Sarah Park M.D., now under fire after a whistleblower has come forward to show the lack of transparency at the Department of Health, questions are now arising as to who has failed in the leadership of the situation in which the State finds itself. Has the executive branch been withholding information, or has the governor's cabinet been withholding information from him? Either way, the leaders of the State have failed us, and pointing fingers at this point will gain us nothing. We need the governor to do something he has not done in his six years in office: lead. We need him to make bold and decisive moves to protect the health and wellbeing of the citizens of the state.

If you look to Kaua'i, Mayor Derek Kawakami took bold and decisive measures at the onset of the pandemic. While others in the state questioned what some considered "drastic measures" being taken by the garden isle's mayor, the results do not lie. Mayor Kawakami made a hard decision under enormous pressure for the health and safety of his



**Brendon  
Kalei'aina Lee**

Vice Chair,  
Trustee, At-large

citizens - a leader. Similarly, Aotearoa's Prime Minister, Jacinda Ardern, took "drastic measures" and not only closed the entire country down, but put it under a strict quarantine barring anyone from entering the country. While they have recently found a few dozen cases and are actively tracing the source of the outbreak, they previously went for over three months with no active cases. Hard decisions under enormous pressure for the health and safety of her citizens - a leader.

The governor line-vetoed appropriations for financial assistance for the unemployed due to the COVID-19 shut down with a wait and see what the federal government was going to do with its funding. As the state reaches unprecedented infection numbers, the governor is choosing to wait and see instead of ordering another complete shutdown. He is choosing to wait and see as thousands of our keiki head back to the classrooms putting them, their kumu, and their 'ohana at home in danger of being infected. Wait and see. In a quote from Matthew Modine's character, Dr. Don Francis, from the 1993 movie *And the Band Played On* said, "How many people have to die to make it cost efficient for you people to do something about it? A hundred? A thousand? Give us a number so we won't annoy you again until the amount of money you begin spending on lawsuits makes it more profitable for you to save people than to kill them."

What will it take, governor, how many, tell us the magic number, the magic scenario that needs to happen for you to make some hard decisions under all this enormous pressure, to be a leader? ■

**We're Living in Unprecedented Times**

It has become popular lately to talk about unprecedented times. And while it's true that many challenges we face today are unfamiliar to us, there's also comfort in knowing that similar challenges have been faced—and overcome—in the past.

As the expression goes, "a light bulb went off," only this light bulb was not only understanding but an actually brightening of a dark shadow of stress and exhaustion as I began to feel that I—and the world—were not stumbling forward completely blind in this time of great uncertainty and new situations.

Something about the word "unprecedented" in the context it has been used in the media world feels scary, like nobody knows what to do and we are blindly trying to walk through a dark and unfamiliar place. But those two little words, "similar challenges," suddenly brought light as I realized that when it comes right down to it, no experience we ever go through is truly unprecedented.

"Unprecedented" means that there is no example of how to proceed. Nobody knew exactly how to handle a global pandemic in a world where travel between countries has become so easy and necessary. Nobody knew exactly how to handle all the ramifications of trying to simultaneously keep economies going and prevent people from getting sick.

Think of the early k̄anaka who were daily faced with the fear of violence, frustration, uncertainty, and feelings of isolation and distance from family and friends they left behind.



**Carmen "Hulu"  
Lindsey**

Trustee, Maui

Those same k̄anaka faced physical trials during the Overthrow—famine, fear of the government, sickness, discouragement, and many feelings we might currently be dealing with, though the causes might be different. Yet how these individuals chose to move forward in the face of these situations only adds to the precedent that Akua has set: We have everything we need to move forward in faith, and no matter how bleak things seem, Akua is there to comfort us and show us where and how to walk safely through a trial, maybe even with a smile.

Even as time passes and people, circumstances, technologies and life all change, "Other things never change. No matter where or when we live, we all need hope and faith. We all need to be encouraged, uplifted, and inspired. We have always needed that."

There is something comforting to me in knowing in my clouded moments that others have experienced the same feelings. Even if my ancestors, our early predecessors, people in ancient times, or Akua did not physically live through our specific concoction of a pandemic, financial crises, natural and man-made disasters, death, discord, and unrest, they experienced their own challenges and similar feelings and came through as better, stronger people. Whatever combination of challenges you are facing right now, I hope knowing that they aren't completely unprecedented will bring you a little comfort and courage too as you move forward toward becoming your own better, stronger person. ■

# MĀHOE HOPE | Kepakemapa 1-30, 2020

ANAHULU POEPOE	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
	PO'ĀLUA	PO'ĀKOLU	PO'ĀHA	PO'ĀLIMA	PO'ĀONO	LAPULE	PO'ĀKAHI	PO'ĀLUA	PO'ĀKOLU	PO'ĀHA
	1	2	3	4	5	6	7	8	9	10
	Hoku	Māhealani	Kulu	Lā'au Kū Kahi	Lā'au Kū Lua	Lā'au Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Pau	Kāloa Kū Kahi
	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Good fishing
	MAHI'A'I Plant kalo, 'uala, mai'a & root plants	MAHI'A'I Excellent planting	MAHI'A'I Plant 'uala & melons	MAHI'A'I Plant mai'a, 'ulu & other trees	MAHI'A'I Plant mai'a, 'ulu & other trees	MAHI'A'I Plant mai'a, 'ulu & other trees	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Plant mai'a, 'ohe, kō & vined plants
ANAHULU HOEMI	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY
	PO'ĀLIMA	PO'ĀONO	LAPULE	PO'ĀKAHI	PO'ĀLUA	PO'ĀKOLU	PO'ĀHA	PO'ĀLIMA	PO'ĀONO	LAPULE
	11	12	13	14	15	16	17	18	19	20
	Kāloa Kū Lua	Kāloa Pau	Kāne	Lono	Mauli	Muku	Hilo	Kū Kahi	Kū Lua	Kū Lua
	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A No fishing	LAWAI'A No fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Excellent fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing
	MAHI'A'I Plant mai'a, 'ohe, kō & wauke	MAHI'A'I Unproductive planting	MAHI'A'I No planting	MAHI'A'I Plant ipu & melons	MAHI'A'I Plant dark green vegetation	MAHI'A'I Plant mai'a, kō	MAHI'A'I Unproductive planting	MAHI'A'I Plant 'uala, kalo, mai'a	MAHI'A'I Plant 'uala, kalo, mai'a	MAHI'A'I Plant 'uala, kalo, mai'a
ANAHULU HO'ONU'I	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY	SUNDAY	MONDAY	TUESDAY	WEDNESDAY
	PO'ĀKAHI	PO'ĀLUAA	PO'ĀKOLU	PO'ĀHA	PO'ĀLIMA	PO'ĀONO	LAPULE	PO'ĀKAHI	PO'ĀLUAA	PO'ĀKOLU
	21	22	23	24	25	26	27	28	29	30
	Kū Kolu	Kū Pau	'Ole Kū Kahi	'Ole Kū Lua	'Ole Kū Kolu	'Ole Pau	Huna	Mōhalu	Hua	Akua
	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Poor fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing	LAWAI'A Good fishing
	MAHI'A'I Plant 'uala, kalo, mai'a	MAHI'A'I Plant 'uala and kalo	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Unproductive planting. Preparation day.	MAHI'A'I Plant ipu and root plants	MAHI'A'I Plant ipu, kalo & flowering plants	MAHI'A'I Plant 'uala, ipu & fruit plants	MAHI'A'I Plant kalo, 'uala, mai'a & corn

## 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](http://www.kamehamehapublishing.org/_assets/publishing/multimedia/apps/mooncalendar/index.html)

**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](mailto:kwo@OHA.org).  
**E ola nā mamo a Hāloa!**

### SEARCH

**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](mailto:Chartrandreunion2020@gmail.com) or John Kainoa 244-8428, [johnkainoa61@gmail.com](mailto:johnkainoa61@gmail.com). We look forward to hearing from you. Mahalo John.

**GRAMBERG** – Searching for the descendants or any related 'ohana of Herman Gramberg and Rose Anakalea. Children of Herman and Rose are Herman "Waha", Theresa, George, Vivian, Henry "Heine", Darilynn, and Rosebud. Looking to update genealogical information. Please email [grambergohana1@gmail.com](mailto:grambergohana1@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 Hananimakaohilani and Kauhiamokuakama. I know from Edward Hulihee Harbottle's (my great grandfather) Guardianship court case that when his father George died his mother was on Maui and the case was stopped until she could be in court. When she appeared in court she said it was fine if Edward H. Boyd became his guardian. There are family stories that she had come from an ali'i family of Tahiti and was in Hawai'i as a ward of the court. I have not been able to substantiate this information. If anyone in the family knows where I might look it would be wonderful to know. Please contact me at [waiakaphillips@yahoo.com](mailto:waiakaphillips@yahoo.com) or call 808-936-3946. Mahalo, Noelani Willing Phillips.

**HUSSEY** – The Hussey family (Alexander & Kaaikaula Makano) is updating its genealogy book. Please go to [husseyohana.org](http://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 [flh-63kb@yahoo.com](mailto:flh-63kb@yahoo.com) MAHALO!

**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.

**KEANU** – Would like to locate genealogical information for my deceased paternal grandmother named Josephine Keanu born either in Ka'u or Kahohe (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](mailto:ssylva4@hotmail.com).

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

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

**MCCORRISTON** – We are updating the McCorrison family tree! Descendants of Daniel McCorrison and Annie Nelson/Anna McColgen, Hugh McCorrison and Margaret Louise Gorman, Edward McCorrison and Mauoni, and Daniel McCorrison and Jane Johnson, please forward your family information to Lynn Kanani Daue at [editor@themccorrisonsofmolokai.org](mailto:editor@themccorrisonsofmolokai.org). We also welcome updates from the descendants of McCorrison cousin John McColgen and his wife Kala'iolele Kamanoulu and Samuel Hudson Foster and Margaret Louise Gorman.

**STEWART** – Looking for descendants or 'ohana of James and Mea-alani Stewart of Kahalu'u, O'ahu. Please contact William Stewart: [wsteward52@yahoo.com](mailto:wsteward52@yahoo.com) if you are interested in a family reunion.

**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](mailto:titcombfamilyreunion@gmail.com).

**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](mailto:nehaukanekoa@gmail.com). Please list on top right which ohana you belong to. Yong or Kukahiko. ■

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## KA WAI OLA CROSSWORD PUZZLE

By Ku'ualohapau'ole Lau

Ua maka'ala? Have you been paying attention?

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

### ACROSS

**4** The Hawaiian term for "precious elder."

**8** Caused by damage to brain cells, which interfere with memory, learning, thinking, emotions and judgement.

**9** The Hawaiian word for "connection."

**11** Native Hawaiians have the \_\_\_\_\_ life expectancy of the five major population groups.

**13** Prince Kūhiō felt the "\_\_\_\_\_ of our race" was our most important task.

**15** A place of refuge for the family.

**16** September 2nd is Queen \_\_\_\_\_'s birthday.

**18** Hawai'i \_\_\_\_\_ voter turnout expectations and set a new standard for voter participation during the Primary Election.

**19** A means to alleviate the pain and to demonstrate sincerity in asking for forgiveness.

**21** \_\_\_\_\_ at home can be difficult for kūpuna and their caregivers.

**22** November \_\_\_\_\_ is Hawai'i's General Election.

### DOWN

**1** Hawaiian term for "traumatic harm."

**2** A place which offers round-the-clock care and supportive services for seniors.

**3** Presented PKHCC with the moon calendar to raise funds for preschool scholarships.

**4** Our customary greeting of \_\_\_\_\_ and hug can easily infect those we love the most with COVID-19.

**5** Hawai'i's \_\_\_\_\_ is aging at a greater rate than the U.S. as a whole.

**6** HCF has selected 30+ \_\_\_\_\_ to receive a total of \$721,739 in grants.

**7** As of August 14, \_\_\_\_\_ represented 25% of the population and 14% of all cases.

**10** Organization whose mission is to improve the health status and wellbeing of Native Hawaiians.

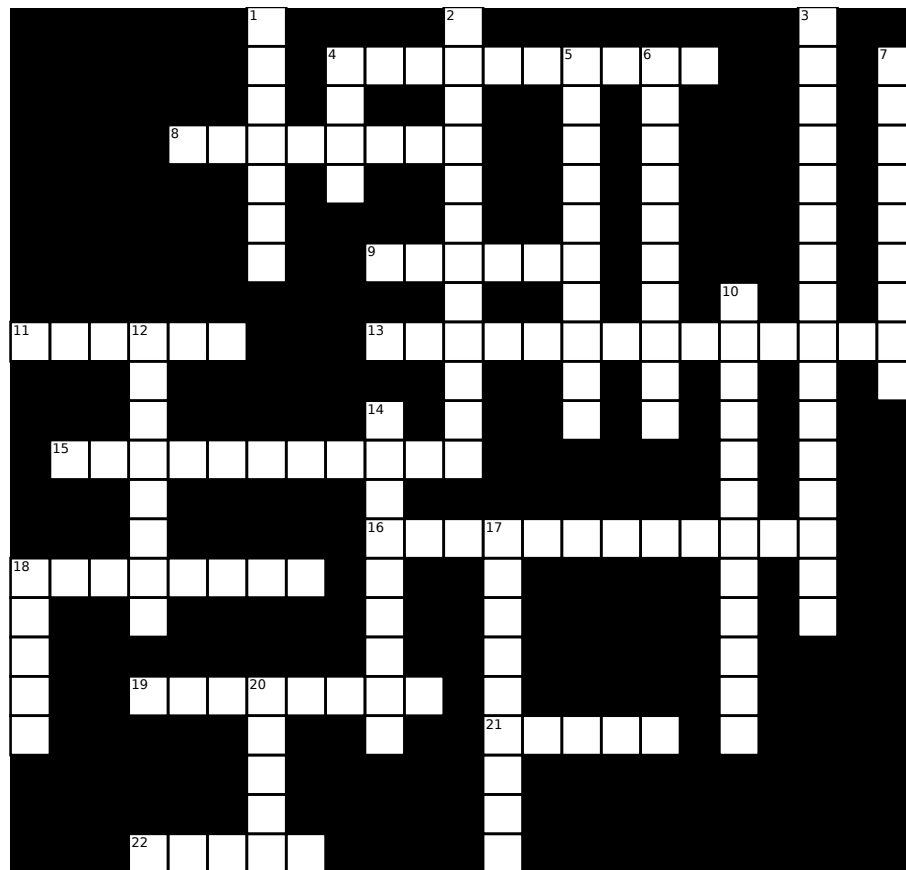
**12** COVID-19 cases are the greatest in those of the age \_\_\_\_\_ to twenty-nine years old (hint: graph).

**14** Elder and a leader of the ho'oponopono procedure.

**17** Organization that provides cultural minded mental health services to Native Hawaiians.

**18** Landlords may face serious legal consequences if they \_\_\_\_\_ tenants during the emergency ban on evictions.

**20** Kūpuna \_\_\_\_\_ is about educating and empowering seniors.



### 'AUKAKE CROSSWORD PUZZLE ANSWERS

