



Ka Wai Ola

NEWS FOR THE LĀHUI kawaiola news

Kekemapa (December) 2020 | Vol. 37, No. 12

Growing a

Sustainable Future

PAGES 14-21

Growing traditional staples such as kalo, 'uala, mai'a and 'ulu contribute to Hawai'i's sustainable agricultural future.

Photos: (kalo) © Rafael Ben-Ari / Adobe Stock, ('uala) © iluzia / Adobe Stock, (mai'a) © matousekfoto / Adobe Stock, ('ulu) © Michelle / Adobe Stock

MĀLAMA YOUR 'OHANA DURING THIS HOLIDAY SEASON

As COVID-19 cases continue to rise, doctors agree that the safest way to celebrate the holidays is by celebrating at home with those in your household to avoid getting or spreading COVID-19.

Every week, hundreds of Hawai'i residents become infected with COVID-19. On the continent, roughly a million people are infected weekly.

'Ohana gatherings can be dangerous COVID-19 "spreader" events. To keep your keiki and kūpuna safe, save the extended 'ohana parties and backyard lū'au for next year when you can gather safely. Mālama your 'ohana!



Always remember to:

Be Akamai

Wear Your Mask

Social Distance

Sanitize

~ • ~ • ~ • ~

*Aloha Kalikimaka,
Lonoikamakahiki
&
Hau 'oli Makahiki Hou!*

~ • ~ • ~ • ~

For specific guidelines on holiday gatherings recommended by the Centers for Disease Control and Prevention, please visit:

www.cdc.gov/coronavirus/2019-ncov/daily-life-coping/holidays.html



FARMING FOR THE FUTURE

Mahi (nvt. To cultivate, farm; a farm, plantation, patch.)

Aloha mai kākou,

My family, like others in Kohala, kept a garden growing fruits and vegetables and tended our 'ohana lo'i. We also raised chickens, pigs and cows for the benefit of our immediate and extended family, and our community as a whole.

My parents weren't farmers by profession, but they fed us from the bounty of the 'āina. We had an abundance of avocados, oranges, banana, guava, coconuts and papaya, and shared what we had with our neighbors. At Christmas time I remember making pans of kūlolo from the kalo we grew in our lo'i. We would slice off slabs and then deliver them to our 'ohana and neighbors.

This sharing of food is engrained in my memory; it wasn't just farming, it was our community taking care of one another.

In high school I joined the Future Farmers of America (FFA), serving as secretary for three years. At Kohala High School, FFA was one of the most popular clubs; a club for the *cool* kids. Our teacher was David Fuertes. He and his wife lived at the teacher's cottage and the life lessons he and his family taught us extended far beyond the classroom.

Yes, we learned to plant, raise and harvest food, graft fruit tree slips, and animal husbandry; we also learned and honed skills in parliamentary procedures, public speaking, recordkeeping, business and science.

Mr. Fuertes had us run concession stands for athletic events – we cooked the food, purchased commodities, tracked inventory, collected cash, made change and prepared financial reports. We ran open markets and coordinated the vendors. As part of FFA we competed in a variety of agricultural demonstrations with other high schools, traveling to the "big cities" of Hilo and Honolulu and staying in real hotels like the Pagoda – a very big deal for country kids from Kohala. Our eyes were opened to the world beyond our small, rural community.

Reflecting on those experiences, I am so grateful. Although not all FFA students became farmers, we cultivated tremendous respect for the craft. Farmers are experts in science, business and technology. Like our kūpuna, they understand the rhythms of the earth, the effects of moon cycles on tides and planting, and growing techniques that date back thousands of years. Every one of us relies on farmers for our very survival.

In this month's issue of *Ka Wai Ola*, we take a look at agriculture. Conversations about sustainability have escalated in the months since the pandemic began, with food security for Hawai'i as a long-term goal.

Learn about the statewide initiative to "map" Hawai'i's food systems in an effort to develop greater sustainability; UH Mānoa's GoFarm program; and an organization with a mission to get their neighbors on the land. Meet an 'ulu farmer in Kona who sees the potential of breadfruit as a substitute for imported starches; a Kaua'i mango farmer using innovative high-density farming methods; and a state senator who farms mamaki on O'ahu.

These are just a few examples of Native Hawaiians who are integrating 'ike kūpuna with innovative techniques to mālama the 'āina and provide food for our 'ohana in ways that are consistent with our values and mo'omeheu (culture).



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



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

COMMUNITY ENGAGEMENT
Nicole Mehanaokalā Hind
Director

DIGITAL AND PRINT MEDIA
Alice Malepeai Silbanuz
Digital and Print Media Manager

Puanani Fernandez-Akamine
Editor-in-Chief/
Communications Specialist

Ed Kalama
Communications Specialist

Kaleena Patcho
Communications Specialist

Jason Lees
Digital Media Specialist

Jewel-Georlyn Felipe
Digital Media Specialist

Joshua Koh
Digital Media Specialist

Ku'ualohapau'ole Lau
Student Intern

MEA O LOKO TABLE OF CONTENTS

SPECIAL AGRICULTURE ISSUE - 'ĀINA | LAND & HO'OKAHUA WAIWAI | SELF-SUFFICIENCY

Go Farm! PAGES 14-15

- BY CHERYL CHEE TSUTSUMI

UH Mānoa's beginning farmer training program is one of the country's most successful.

A Breadfruit Tree in Every Yard PAGE 16

- BY PUANANI FERNANDEZ-AKAMINE

Often overlooked, 'ulu can provide substitutions for an astounding range of imported products.

Cultivating Hawai'i's Food Systems PAGE 17

- BY ED KALAMA

A collaborative initiative to pave the way for a more sustainable and resilient food system.

Backyard Revolutionaries PAGES 18-19

- BY PUANANI FERNANDEZ-AKAMINE

Meet a Kohala couple that is teaching their community how to become self-sufficient.

The Fruit of Their Labor PAGE 20

- BY TAMMY MORI

A Kaua'i mango farmer uses innovative techniques to increase his yield.

Gentleman Farmer PAGE 21

- BY CHERYL CHEE TSUTSUMI

This state senator and mamaki farmer is an outspoken advocate for investing in ag.

Published monthly by the Office of Hawaiian Affairs, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817. Telephone: 594-1888 or 1-800-468-4644 ext. 41888. Fax: 594-1865. Email: kwo@OHA.org. World Wide Web location: kawaiola.news. Circulation: 64,000 copies, 55,000 of which are distributed by mail, and 9,000 through island offices, state and county offices, private and community agencies and target groups and individuals. *Ka Wai Ola News* is printed by O'ahu Publications. Hawaiian fonts are provided by Coconut Info. Advertising in *Ka Wai Ola News* does not constitute an endorsement of products or individuals by the Office of Hawaiian Affairs. *Ka Wai Ola News* is published by the Office of Hawaiian Affairs to help inform its Hawaiian beneficiaries and other interested parties about Hawaiian issues and activities and OHA programs and efforts. ©2020 Office of Hawaiian Affairs. All rights reserved.

Addressing COVID-19 Through a Cultural Lens



A coalition of organizations dedicated to serving Native Hawaiian and Pacific Islanders (NHPI) is taking a cultural approach to stopping the spread of COVID-19 and promoting the safety and wellness of their communities. Called the NHPI Collective COVID-19 Awareness and Prevention Campaign, this hui is led by a steering committee of representatives from Kamehameha Schools (KS), the Council for Native Hawaiian Advancement (CNHA), and the Office of Hawaiian Affairs (OHA).

"We felt it was our kuleana to address this through a cultural lens. We determined the strengths of our community and utilized these core values to articulate solutions for our 'ohana," said Mehana Hind, Community Engagement director at OHA. "We are asking everyone to 'mālama your pālama' and take care of your mind, body and spirit, and your 'ohana."

The organizations joined forces in the summer to address the disproportionate impacts of the COVID-19 pandemic on the NHPI community. Members of the collective include The Queen's Health Systems, Papa Ola Lōkahi, Queen Lili'uokalani Trust, King Lunalilo Trust and Home, and We Are Oceania.

"We continue to see the disproportionate impacts of this pandemic on the welfare of Native Hawaiians and Pacific Islanders," said Kau'i Burgess, KS director of Community & Government Relations. "As island communities, our people and our cultures share similar values and practices, so we are working together to effect change throughout Hawai'i – for our keiki, for our kūpuna and for all the people of Hawai'i."

Recent COVID-19 case data from the Department of Health shows that Pacific

Islanders continue to account for the majority of COVID-19 cases with 29% of the cases, though they make up only 4% of the population. Native Hawaiians represent the third-highest pool of COVID-19 positive patients with 17% of the total cases to date.

To date, the collective has worked to stop the spread of the virus amongst the NHPI population by:

- Instituting a month-long kapu to encourage maui ola, a focus on one's health and well-being, through the leadership of two dozen well-respected kumu hula.
- Launching educational initiatives like public service announcements (PSAs) featuring key community leaders. The hui recently released a PSA featuring Dr. Jordan Lee, a Native Hawaiian doctor, who speaks about what it's like working on the frontline in the ICU at The Queen's Medical Center.
- Providing and pointing people to resources like free COVID-19 testing, food distributions, and financial support.

"We cannot let our guard down. We know our Native Hawaiian and Pacific Islander population is vulnerable in terms of health disparities, making us an at-risk community," said Kūhiō Lewis, president and CEO of CNHA. "We have to be vigilant and work together to ensure that everyone is mindful of the risk involved in not taking the proper precautions to protect your health and safety."

Amidst the double-threat of the COVID-19 pandemic and flu season, the collective is urging the lāhui to take preventative measures to stay healthy – like getting a flu shot.

"It's especially important that you get your flu shot this year to prevent the double-whammy of developing symptoms of the flu and COVID-19," said Dr. Gerard Akaka, vice president of Native Hawaiian Affairs & Clinical Support at The Queen's Health Systems. "We are at war and COVID-19 is the enemy. We have to change the way we do things and share aloha in a different way."

"From a cultural perspective, it comes down to saving our families," said Jocelyn Howard, Program Director of We Are Oceania. "A clear solution to save our families, that we can take into our own hands and doesn't require doctors, is to wear a mask and social distance." ■

A New Day in Hawaiian Real Estate



By Minoo Ellison

With half of all Hawaiians in the US residing outside of Hawai'i due to escalating housing prices and cost of living, the effort to increase Hawaiian homeownership was never more urgent. Luckily, the tide is turning as more Hawaiians in real estate collaborate to help other Hawaiians become homeowners. As owners and empowered stakeholders, our voices and impact are magnified to help shape Hawai'i's future.

We're in the midst of a major shift. For the first time in my 17-year real estate career assisting clients on Maui, O'ahu and Hawai'i Island I recorded an all Hawaiian real estate transaction! Everyone involved, from the developer/sellers, to the home inspector, loan officer, broker and buyers were Native Hawaiians.

It started with Tre and Kalei Spencer, long-time Waimea residents, reaching out to me for representation. They chose a Kamuela Meadows home, newly built by Nā Koa Development in 2020. Owners/builders Guyton Galdera and Kahanu Noa founded Nā Koa in 2018. These Kamehameha Schools and the University of Hawai'i graduates are helping clients build legacies and supporting Hawai'i's economy in the process. "We were able to employ over 20 people with this one project," said Galdera. "For us, building legacies through real estate means creating an opportunity for local families to stay home

in the islands."

Lohea Merola, an experienced loan officer with HomeBridge Financial Services, made the process smooth and closed the loan in 30 days despite the global pandemic. Born in Kona and raised in Utah, Merola returned home as an adult to be close to family. "For me, it's not about closing as many loans as I can. It's about coaching my clients through the borrowing process," said Merola.

Leon Victorino, owner of Kīnā'ole Home Inspections, inspected the home and helped to make sure the project was well constructed. He started his business in 2015 after identifying the need for more home inspectors on Hawai'i Island. Kīnā'ole means "flawless," and is a mandate to do the right thing, in the right way, at the right time, in the right place, for the right individual, for the right reason.

Hawai'i's real estate industry needs more Native Hawaiians. We understand each other's needs and can best serve one-another. For young people considering a career in real estate, talk to a realtor, home inspector or mortgage broker; find a mentor who can help you get started and grow your career.

Each Hawaiian family who becomes a homeowner is an inspiration to their family, friends and community. Becoming a homeowner is possible. With more collaboration between Hawaiian housing professionals across the state, we can leverage resources and find solutions to Hawai'i's challenges. Just as in ancient times, we understand that Hawaiian independence is based on our reliance on each other. And today is a new day for Hawaiians to unite, envision and own our future. ■

Minoo Ellison is Principal Broker/Owner of Connect Hawai'i. For more information visit www.connecthawaiiinow.com.

General Election Turnout Sets New Record

By Kainoa Kaumeheiwa-Rego,
OHA Community Outreach Advocate

Hulō! Hulō! You did it again! Voter turnout for the November 3 Hawai‘i General Election was a smashing success. As we witnessed in the primaries, voter registration and turnout for the general election exceeded expectations setting a new standard for voter participation.

Voter registration jumped to 832,466 from 756,751 in 2018, representing a 10% increase year-over-year. Similarly, the Office of Elections received and counted 579,165 ballots from across the state indicating a 42% increase in voter turnout over the 2018 General Election (398,657 ballots) and a 32% increase over the 2016 General Election (437,664 ballots).

Among the winning candidates this year are 28 newly elected or re-elected Native Hawaiian federal, state and county elected officials, including Kaiali‘i (Kai) Kahele who is heading to Washington, D.C. Kahele is the sev-

**VOTE
IT'S
ESSENTIAL**

enth Native Hawaiian ever elected to represent Hawai‘i in the U.S. Congress and only the second since statehood. His predecessors include Robert Wilcox (1900-1903), Prince Jonah Kūhiō Kalaniana‘ole (1903-1922), and Daniel Akaka (1977-1990).

Eight Native Hawaiians won their respective races for the State House of Representatives, including Jeanne Kapela from Hawai‘i Island; James Kunane Tokioka and Daynette Morikawa from Kaua‘i; Lynne DeCoite from Moloka‘i; and Patrick Pihana Branco, Ty Cullen, Stacey Lynn Kehaulani Eli and Daniel Holt from O‘ahu. Kurt Fevella from Senate District 19 on O‘ahu also won his race.

Native Hawaiians are especially well-represented on our county councils across the pae ‘āina after this year’s election. Winning their respective races for seats on their County Councils are: Maile David, Holeka Inaba, Ashley

Kierkiewicz and Sue Lee Loy (Hawai‘i); Bernard Carvalho, Mason Chock and KipuKai Kualī‘i (Kaua‘i); Tasha Kama, Mike Molina, Keani Rawlins-Fernandez and Shane Sinenci (Maui); and Esther Kia‘āina and Andria Tupola (Honolulu). And Hawai‘i County’s new prosecuting attorney is Kelden Braun Akoni Waltjen.

To learn more about 2020’s General Election results, visit <https://elections.hawaii.gov/election-results/>.

With the conclusion of the 2020 election cycle, it is now time to turn our collective focus to working with our newly elected officials at the federal, state and county levels. We must continue to meet our kuleana to engage in government processes to ensure those issues most important to our lāhui and ‘ohana are given the attention they deserve.

Stay informed and get involved. Submit testimony on bills. Join a neighborhood board or a county or state board or commission. Write letters to the editor offering your perspective on important issues to *Ka Wai Ola* or to your local newspaper. Be the change you want to see for our lāhui. ■

O‘ahu ‘Ohana: Consider Running for Your Neighborhood Board

By Aliantha Lim, OHA Community Outreach Advocate

In 1973, the Neighborhood Board Commission was created on O‘ahu “to assure and increase community participation in the decision-making process of government.” This established an island-wide network of elected boards to improve communication and facilitate community and government interaction. Today there are 33 neighborhood boards that meet monthly and serve as the first line of support and information for residents with community concerns.

At neighborhood board meetings residents can speak out on record to their county and elected officials. Each meeting has a “Community Concerns” portion, where people can sign-up to speak to the board for three minutes. Some lobby for support for a specific issue, some share safety concerns, and some announce community events.

This allows residents to formally advocate for the positive grassroots changes they wish to see.

Community leaders, local legislators, and nonprofit groups are often represented at the meetings, so participation is also a great way to learn about what is happening and become more involved in your community.

Native Hawaiian representation is needed at every level and in every aspect of government and decision-making in Hawai‘i. We need to advocate for our ‘āina, mo‘omeheu (culture), ‘ohana and lāhui. Hawaiian perspectives are often lacking in current decision-making practices, but we can change that!

Joining your neighborhood board provides an excellent opportunity to delve into local politics, build professional relationships, and develop leadership skills while serving your community. Share your voice and represent the lāhui’s concerns as a Native Hawaiian neighborhood board

member.

Applications are now being accepted for neighborhood board elections. All 435 seats in every district will be up for election in April; this is an excellent opportunity to put Hawaiians in positions of local leadership. The application process is relatively easy, and if you are 18 or older, and a resident of that neighborhood, then you qualify to run for a neighborhood board seat.

To vote in O‘ahu’s 2021 neighborhood board elections, you must be 18 years or older and a resident of that neighborhood. If you registered for the 2020 primary or general elections, then you are already registered to vote in the 2021 neighborhood board elections. If you have moved, or need to update your registration, visit olvr.hawaii.gov or contact the County Clerk’s Office for further information. ■



Are You Ready to Get Involved?

- > **Learn more about Neighborhood Boards:** www.honolulu.gov/nco/boards.html
- > **Sign up to receive announcements from your Neighborhood Board:** www.honolulu.gov/esub/email-subscribe-nco
- > **Learn about running for your Neighborhood Board:** www.honolulu.gov/nco/nbelections.html
- > **For assistance call:** 768-3710
- > **Neighborhood Board elections** will be held online from April 26, 2021 through May 21, 2021. Computers will be available at Honolulu Hale, Kapolei Hale, and on the Windward side. People can also vote by telephone.

WHAT YOU CAN DO NOW..

- > **Verify your voter registration status**
- > **Now – February 19:**
Register to run for Neighborhood Board seat
- > **April 26 – May 21:**
Online Voting



HONORING A LOCAL HERO

WILLIAM M. AKUTAGAWA, JR.

FEBRUARY 18, 1948 – NOVEMBER 2, 2020

By Kamahanahokulani Farrar,
Executive Director, Nā Pu'uwai

Nā Pu'uwai, the Native Hawaiian Health Care System serving the islands of Moloka'i (including Kalaupapa) and Lāna'i, is honoring the life of William "Uncle Billy" Akutagawa. We are saddened by his passing and would like to honor our local hero by sharing his legacy with you.

A social worker by training, Uncle Billy is the longest serving executive director of the Native Hawaiian Health Care System. He was born and raised on the east end of Moloka'i and was a passionate community organizer. I met Uncle Billy in 2004 while working with the Native Hawaiian Health Scholarship Program of Papa Ola Lōkahi.

Nā Pu'uwai was a favorite site for many newly graduated Native Hawaiian scholars because Uncle Billy was such an outstanding mentor and historian. He ensured scholars were housed, integrated in community-based work, and provided with professional opportunities to learn and thrive.

Before his retirement in July 2016, Uncle Billy confirmed the priorities for Nā Pu'uwai including expanding and securing financial revenues, improving the organization's capacity, and expanding our relationships in the community. Working with Nā Pu'uwai for the past four years, I can proudly confirm the staff is dedicated to working hard to ensure Uncle Billy's vision for our future is strong. We are thankful to have had the vision of such a great man to guide Nā Pu'uwai.

Uncle Billy was an original member of Nā Pu'uwai Research Group in 1985 which sought to improve health conditions of Moloka'i residents. Their innovation in research around two early projects, the Moloka'i Heart Study in 1985, and the Moloka'i Diet Study in 1987, informed the passage of the Native Hawaiian Health Care Act in 1988, and established Nā Pu'uwai as the Native Hawaiian Health Care System for the islands of Moloka'i and Lāna'i.

His work included pioneering community health programs in diabetes education, cancer screening and education, establishing a fitness center, providing outreach to those unable to leave home for health care, and assuring that traditional healing practices were available to



William M. Akutagawa, Jr. - Photo: Pūlama Lima

patients seeking them and that practitioners were supported in their work. He addressed the health needs of the residents of Kalaupapa and quickly expanded to serve Lāna'i. Uncle Billy mentored new generations of healthcare professionals for Moloka'i, and he established long-term care services.

We extend our sincere aloha to Uncle Billy, his wife Abigail, and their 'ohana as we embrace his legacy of foresight, resourcefulness, leadership, and especially his deep sense of place.

Here at Nā Pu'uwai we are deeply honored and grateful for the opportunity to continue the mission to serve the community and endeavor to achieve balanced health and wellbeing for all Kānaka Maoli. We celebrate Uncle Billy's dedicated service to the people of Moloka'i and Lāna'i, and confirm our deepest aloha honoring our local hero. I Moloka'i Nui a Hina! ■

Resolution from Papa Ola Lōkahi 2016 WILLIAM AKUTAGAWA, M.S.W. Moloka'i ku'i lā'au

We, the directors and staff of Papa Ola Lōkahi, the Native Hawaiian Health Board, remain committed to honor and perpetuate the legacies of the visionaries who built sturdy foundations upon which we strive to achieve balanced health and wellbeing in our community.

Whereas, William Akutagawa, Jr., or "Billy," was born and raised at the East End, attended college on the G.I. Bill and returned home to Moloka'i as an employment and training coordinator.

Whereas, Billy was a social worker and community organizer whose leadership was meaningful and varied: mentoring Moloka'i students to colleges; defining and seeking solutions for mental health needs on the island; and promoting a drug-free environment on Moloka'i.

Whereas, in 1985 Billy was an original member of the Nā Pu'uwai Research Group, looking at improving the health conditions of Moloka'i. The innovation in research around two early projects, the Molokai Heart Study in 1985, and the Molokai Diet Study in 1987, informed the passage of the Native Hawaiian Health Care Act in 1988, and established Nā Pu'uwai as the Native Hawaiian Health Care System for the islands of Moloka'i and Lāna'i.

Whereas, Billy is the longest serving executive director of any of the Native Hawaiian Health Care Systems, and the only one Nā Pu'uwai has ever known. As the main post, he pioneered community health programs in diabetes education, cancer screening and education, established a fitness center, provided outreach to those unable to leave home for health care, and assured that traditional healing practices were available to patients who sought them, and that practitioners were supported in their work; he addressed the health needs of the residents of Kalaupapa; quickly expanded to serve Lāna'i; mentored new generations of health-care professionals for Moloka'i and elsewhere; and he established long term care on island so that patients needn't leave.

Whereas, Billy is an avid hunter and fisher, he led the island's initiatives to revitalize Hawaiian fishpond and limu production; develop and teach a hunter education program; and with others, establish Mo'omomi as the state's first community based subsistence fishing reserve.

Whereas, Billy's colleagues testify to his greatest asset the ability to bring together all the agencies, programs and necessary resources to address an issue, such as the recent restoration of Kalaniana'ole Hall, a community gathering place that reopened in 2010.

THEREFORE, LET IT BE KNOWN that we at Papa Ola Lōkahi extend our sincere appreciation and respect to Billy, his wife Abigail and their 'ohana; we embrace his legacy of foresight, resourcefulness, leadership and especially his deep sense of place; we celebrate his dedication and faithfulness in carrying out the mission to serve his community; and we endeavor to achieve balanced health and wellbeing for all Kānaka Maoli as Billy Akutagawa has been able to provide for his community.

I Moloka'i-Nui-a-Hina!

Supporting our keiki at every step of their educational journey

From our littlest learners to growing 'ōiwi leaders, we're here to nurture the dreams of our keiki. Kamehameha Schools provides a variety of educational programs and scholarship opportunities for Native Hawaiian learners of all ages.



Now accepting applications for:

PRESCHOOL

A future of possibilities begins in the minds of our littlest learners. Early education allows keiki to learn through culture and gain the confidence to dream of how they'll create a brighter tomorrow.

KAMEHAMEHA PRESCHOOLS

29 sites statewide offering Hawaiian culture-based education for 3- and 4-year-old keiki.

Apply by Jan. 31, 2021

PAUAHI KEIKI SCHOLARS

Scholarships for children attending participating non-Kamehameha Schools preschools.

Apply by Dec. 1, 2020

EARLY COLLEGE CREDIT SCHOLARSHIP

Preparing keiki so they continue to grow and succeed as 'ōiwi leaders. By taking college courses in high school, haumāna get a head start on their college careers and prepare themselves for a future filled with possibilities.

Apply by Jan. 15, 2021

COLLEGE SCHOLARSHIPS

From the classroom and beyond we nurture the dreams of Native Hawaiian learners to grow as 'ōiwi leaders. Explore opportunities to reach new heights with Kamehameha Schools College Scholarships.

KS COLLEGE SCHOLARSHIPS

Scholarships for undergraduate or graduate students

Apply by Jan. 15, 2021

PAUAHI FOUNDATION SCHOLARSHIPS

Over 100 funds for undergraduate and graduate students in a variety of fields

Apply by Jan. 29, 2021



Kamehameha Schools®

Kamehameha Schools policy on admissions is to give preference to applicants of Hawaiian ancestry to the extent permitted by law.

   @kamehamehaschools

Learn more at ksbe.edu/apply or call **808-842-8800**

Protect Future Generations: Eat Sustainably



By Jodi Leslie Matsuo, DrPH

Sustainable eating means choosing foods that are both nutritious and safe for the natural environment. Expanded definitions may include the phrases “culturally acceptable,” “affordable,” “available,” and “accessible.” It’s about choosing a diet that helps ensure future generations will have a healthy and ample food supply.

Sustainable eating begins with a shift in thinking on what we eat and its consequences. Consider the following:

Environmental impact. It requires a significant amount of land, fertilizer, fuel and water to raise, process and package livestock for the commercial food supply. This is rapidly depleting natural resources and is devastating to the soil, water supply and ocean environment. According to the Environmental Protection Agency, cultivation of livestock uses 77% of agriculture land and is responsible for 25% of global gas emissions, which leads to global warming. On the other hand, vegetable and fruit crops require far fewer resources and are friendlier to the planet.

Health impact. One of the hidden costs of non-sustainable eating is health care, as this diet is low in fruits, vegetables and whole grains. People with unhealthy diets will ultimately pay more for medication, doctor visits, medical procedures, lost wages from missed work, and possibly reduce their lifespan, robbing their ‘ohana of precious time together. One study estimated that one in five deaths can be prevented by eating a healthy diet.

Cultural impact. The typical Western diet is not pono in any way. Native

Hawaiians traditionally practiced sustainable eating and farming. They ate a primarily plant-based diet, farmed and fished in cycles or by season, and cultivated techniques that minimized land use and preserved the environment while yielding enough food for their community. One acre of kalo can yield up to 30,000 pounds. One-third a pound of kalo yields 1 pound of poi. Choose foods that allow opportunities to teach and preserve traditional practices, foster cultural pride and longevity for our people.

Financial impact. Consider the cost savings from drinking water versus soda. From stretching meals with frozen vegetables versus more meat. From buying a \$5 coffee drink versus using that money towards buying local or organic. How much money is wasted when you forgo leftovers to buy lunch instead? How much money would you save just by changing what you eat? Could the extra money be better used or invested for the future?

Generational impact. This is where all these factors come together to help us make informed decisions. Think about how your food choices will affect your keiki, mo‘opuna, and those in the generations to come. Do you want to ensure they have fresh water to drink and clean oceans to swim in? What type of health habits do you want to teach them? How will they learn to identify with their culture? What spending priorities do you want to model for them? How can you promote their future financial security?

Eating sustainably may be one of the best legacies you can leave for your ‘ohana. ■

Born and raised in Kona, Hawai‘i, Dr. Jodi Leslie Matsuo is a Native Hawaiian Registered Dietician and certified diabetes educator, with training in Integrative and Functional Nutrition. Follow her on Facebook (@DrJodiLeslieMatsuo), Instagram (@drlesliematsuo) and on Twitter (@DrLeslieMatsuo).

Ho‘omākaukau! Preparing for Better Times



By Napua Harbottle

Born Bernice Pauahi Pākī on Dec. 19, 1831, to high chiefs Abner Pākī and Laura Kōnia, Princess Bernice Pauahi Bishop grew to be a woman of intelligence, compassion and foresight who understood her kuleana to serve her people.

As the last direct descendant of Kamehameha I, Pauahi inherited thousands of acres of land, much of it from her cousin, Princess Ruth Ke‘elikōlani. Her inheritance made Pauahi the largest landholder in the kingdom. With no children of their own, Pauahi and her husband, Charles, shared a deep commitment to the education and wellbeing of Hawaiian children. Pauahi viewed education as key to a thriving lāhui, and the most important provision of her will provided for the establishment of the Kamehameha Schools. With Mr. Bishop as a trustee, the Kamehameha School for Boys opened in 1887, followed by the School for Girls in 1894.

In the spirit of our beloved Princess’ desire to educate, the Native Hawaiian Chamber of Commerce strives to provide opportunities for learning, growing and succeeding in business. Although today’s economic climate could be forecasted as “cloudy with potential thunder storms,” here are some ways to ramp up your business planning skills in preparation for the time (hopefully soon) when we can rebuild and recover.

Online education is now the new norm for learning just about anything. Sign up for an online business course, workshop or webinar where you can learn how to:

- Incorporate more technology into your day-to-day operations
- Restructure your staffing plan to improve customer satisfaction, from the top down
- Develop an improvement plan that proposes next steps through a redesigned

business plan

“DIY” learning is all the rage and there are many self-help videos available; just Google a topic of interest and see what pops up. Try Googling some of these topics to boost your business without increasing cost:

- How to develop a cross-training program for employees
- Best methods for gathering feedback from your target consumer base
- Implementing a virtual marketplace through e-commerce
- How to promote your business through education-based marketing

Good old fashioned networking is easier than ever with virtual platforms such as Zoom. Not only does networking help you to keep up with what’s happening in your circles, but it also offers the opportunity to learn about best practices, challenges and innovations that could be applicable to what you do. Networking is a great way to build capacity through:

- Increased partnerships
- Increased customer base
- Increased exposure

For businesses less impacted by the pandemic, consider creating a give back program. Whether you offer discounted rates or lead a giveaway campaign, it’s good business to give back to your community every chance you get. It’s also the Hawaiian way.

Try some of these suggestions for boosting business and don’t forget to check out the Native Hawaiian Chamber of Commerce for more resources on how to navigate your business through these unprecedented times. ■

Napua Harbottle currently serves as the governance committee chair for the Native Hawaiian Chamber of Commerce. As a technical assistance specialist at Ka‘ānani‘au, Napua works with hundreds of nonprofit organizations throughout the Pacific to help design project plans that can be supported by federal funding, and also assists with grant application development for submission to the Administration for Native Americans. Napua has a degree in communications and botany from the University of Hawai‘i and is a graduate of Kamehameha Schools.

Lydia's House: Advocacy Lite



By Penn Pantumsinchai

For decades, Native Hawaiian youth have been consistently overrepresented in the foster care and juvenile justice systems, and among the homeless in Hawai'i. While the numbers have improved recently, the continuing overrepresentation highlights critical flaws within Hawai'i's system of care: the gap in local services for youth in crisis (e.g., long term housing for youth, emergency shelters, drop-in centers, etc.) and lack of an integrated system to provide continuity of care to support the successful transition of these youth as they enter adulthood.



Two residents of Lydia's House enjoy an outing to Nā Mea Kūpono kalo farm in Waialua, as part of an 'āina activity with LT staff to learn about lo'i and kalo, and to contribute their labor. - Photo: Courtesy

To address these gaps, Lili'uokalani Trust (LT) launched a yearlong collaboration with organizations serving youth engaged with, or at-risk for engagement, with these systems. Lydia's House is a result of that collaboration.

It opened in June 2020 and is operated

in partnership with Hale Kipa. Lydia's House is an innovative, transitional housing program helping youth with three main target vulnerabilities: aging out of foster care, homelessness, and juvenile justice involvement. Lydia's House uses holistic and youth-centric approaches to provide housing and wraparound services (e.g., programs that address physical health, mental wellbeing, education and vocational training, finances, and basic life skills) tailored to youth in crisis.

Since its opening, Lydia's House has housed 42 young adults and children affected by the COVID-19 pandemic. One couple told staff that moving to Lydia's House allowed them to leave a violent living situation, and that having an apartment unit of their own with privacy and security was an exciting opportunity. Another kāne resident expressed how the resident community "has a good Hawaiian fellowship," echoing many other residents who appreciate the cultural grounding of the programs and activities.

While providing immediate support for youth in crisis, the long-term goal of Lydia's House is to address the root causes of intergeneration poverty across the social ecosystem by expanding the reach and impact of innovative services and programs. Breaking the cycle of poverty requires both system intervention and innovative diversion programs.

As LT implements its 2020-2025 strategic plan, the Lydia's House demonstration project is vital to testing and illustrating the effectiveness of this approach to supporting youth in crisis. Lydia's House's 2021 plans include opening a shelter for minors ages 14 to 17 years, as well as piloting a status arrest diversion program, along with many other culture-based programs tailored to youth struggling with the transition to adulthood.

For more information, go to: <https://onipaa.org>. ■

Penn Pantumsinchai is a Research & Evaluation manager at Lili'uokalani Trust with the Research, Evaluation & Strategy team. She received her master's and doctorate in sociology from the University of Hawai'i at Mānoa. She is a co-host of an educational sociology podcast, "The Social Breakdown" (www.the-socialbreakdown.com), which aims to bring the sociological perspective to the general public in a fun, accessible, and informative way.

Ho'olehua Water System to Get a Major Upgrade



By Cedric Duarte

Unbeknownst to most of the public, the Department of Hawaiian Home Lands manages four water systems throughout the state, delivering potable and non-potable water to residential and agricultural homesteads.

The Ho'olehua Water System on Moloka'i is the Department's oldest system, serving over 2,400 customers, including approximately 500 homesteads in Ho'olehua-Pala'au, Kalama'ula, and Mo'omomi. Water from this system also provides service to the post office, schools, and the Moloka'i airport.

At over 80 years old, the entire system is in desperate need of repair and significant upgrades to improve its efficiency, water pressure, and service to customers.

On Thursday, November 19, the Department held a groundbreaking ceremony to mark the beginning of a \$37 million capital improvement project to upgrade the aging infrastructure.

The socially distanced event was attended by State Representative Lynn DeCoite (Dist. 13 - Moloka'i), Hawaiian Homes Commission (HHC) Chairman William J. Ailā, Jr., HHC Moloka'i

Commissioner Zachary Helm, and the United States Department of Agriculture Community Program Loan Specialist Nate Riedel.

Kahu Claude Duvauchelle led the blessing, held at DHHL's equipment base yard, where contractor Goodfellow Brothers, managed by SSFM International, is staging construction equipment to begin the work.

The project, funded in part by a \$19 million allocation from the USDA, will be built in two phases spanning seven construction sites.

Enhancements to the system will include the installation of a 200,000-gallon storage tank, upgrades to automation systems, a new warehouse, and a new emergency generator diesel fuel tank. Other improvements involve new paved roads and fencing, along with the repair and replacement of existing tanks, pumps, transmission mains, laterals, valves, and hydrants.

At the ceremony, Chair Ailā commented that the project highlights the state and congressional leadership's understanding of important issues facing our rural communities, as this project would not be possible without their initiative.

Construction is expected to take roughly two years to complete and customers should expect intermittent water outages and construction traffic during regular business hours throughout the project's duration.

In the end, DHHL's oldest water system, serving some of the Department's oldest homesteads, will arrive in the 21st century with an efficient system built to last another 80 years and more. ■

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.



(L-R): Lynn DeCoite, William J. Ailā, Jr., Zachary Helm, and Kahu Claude Duvauchelle at the water system groundbreaking ceremony in Ho'olehua - Photo: Courtesy

I Moe Kau a Ho'oilolo

Hui Mālama I Nā Kūpuna O Hawai'i Nei Mokuna 8: I Mana i ka Ho'ona'auao

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

A'ole 'ike 'ia e mākou, inā ua ho'ihō'i 'ia maila ka hapanui o nā iwi kūpuna a me nā moepū i Hawai'i nei, no ka mea, 'a'ole 'ike le 'a 'ia ka nui o nā iwi kūpuna a me nā moepū i lilo aku i nā hale hō'ike'ike a puni ka honua.

Eia kekahi, ua 'aihue akula kekahi mau kākāka kū ho'okahi i nā iwi a me nā moepū, me ka mana'o, no lākou ke kuleana o ka mālama 'ana i kēia mau mea makamāc i ka loa'a 'ana o kēia mau mea kapu iā lākou. 'A'ole pēlā. 'A'ole 'ae 'ia kēia 'aihue 'ana i nā iwi a me nā moepū e ke kākāwai pili i nā mea i waiho wale 'ia.

'O kekahi mea nui ka huliāmahi 'ana me nā po'e 'ōiwi a me nā hoa welo like a puni ka honua e 'imi aku i nā hale hō'ike'ike a me nā kākāka e kākāhi mau ana i nā iwi kūpuna a me nā moepū. Pēlā e ho'ihō'i 'ia mai ai nā iwi a me nā moepū i ke kulāiwi nei. Ua komo pū au i kēia hana me kekahi mau kākāka 'ōiwi o 'Amelika, e like me Walter Echo-Hawk (he loio a he Pawnee), Honor Keeler (he Cherokee), a me Polopeka Greg Johnson (mai ke Kulanui o Kaleponi ma Santa Barbara).

Ma waho o 'Amelika, hana pū akula au me Kauka Cressida Fforde ma ke Kulanui Aupuni o Nūhōlani, nāna e alaka'i nei i kekahi hui me nā kākāka 'ōiwi o Nūhōlani, Aotearoa, 'Amelika, Hawai'i nei, a me ka po'e Ainu. Kapa 'ia kēia hui 'o "Return, Reconcile, Renew" (<https://returnreconcilerenew.info/index.html>).

Wahi a ke kaha pūnaewe e kēia hui, "Ho'olaha 'ia ka 'ikepili o kēia kaha pūnaewe e ho'omaopopo ai i ka lehulehu i ka 'oihana ho'ihō'i iwi kūpuna a i mea e kōkua aku ai i ka po'e e 'imi nei i pono no nā iwi o ko lākou mau kūpuna. He kuleana ko kēia

'ike. 'O ko mākou noi iā 'oe, e mālama i kēia 'ike me ka hahai 'ana mai i ko mākou kuamo'o no ka 'auamo 'ana i kēia kuleana:

- E ho'ohana i kēia 'ike me ka na'au pono a me ka 'oia'i'o

- E ho'ohana i kēia 'ike no ke kākā'o 'ana i ka ho'oponopono a me ka ho'ōla hou 'ana

- E kākā'o aku i ka ho'ihō'i 'ia 'ana o nā kūpuna i ko lākou kulāiwi pono'i i hiki iā lākou ke moe kau a ho'oilolo

- E noke mau i ka ho'ihō'i 'ana i nā kūpuna me ke koa a me ka wiwo 'ole, a e kākā'o kekahi i kekahi

- E maka'ala i kou mau ola a me ka mau ola o kou mau hoa hana

- E mālama i ka 'ike i ho'olaha 'ia me ka mahalo 'ana aku i ka po'e no lākou ke kuleana o ia 'ike"

Inā e ho'ihō'i 'ia mai ana nā kūpuna i Hawai'i nei, pono kākāka e a'o aku i ka hānauna hou o ka po'e mālama iwi kūpuna e huli aku i nā kūpuna, mai kahi pae a kahi pae o ka honua nei, a e ho'ihō'i mai i nā kūpuna i ka 'āina aloha. 'Oia'i, 'ike nō mākou, 'a'ole hiki ke a'o 'ia aku ke kūpa'a (he makana a he kuleana kēlā 'ano kūpa'a na ko lākou mau kūpuna). He kūpono ko mākou 'ike 'ana aku ua 'ano kūpa'a i loko o nā haumāna o ka hānauna hou. E mau nō ka hana. ■

So Their Spirits May Rest



Hui Mālama I Nā Kūpuna O Hawai'i Nei Part 8: Empowerment Through Education

By Edward Halealoha Ayau

We have no ability to gauge our success in repatriation either nationally or internationally since there is no way of knowing for certain how many iwi kūpuna and moepū are actually in museums around the world.

Compounding the problem is the fact that private individuals also stole iwi and moepū, often thinking they were entitled to take based upon their finding the ancestral remains or funerary possessions, despite the fact that the law of abandonment does not apply to human remains and funerary possessions.

It is important that we effectively network with other Indigenous peoples and supporters to continue the search for institutions and

private individuals who house iwi kūpuna and moepū in order to bring them home. I've networked with Native Americans including attorneys Walter Echo-Hawk (Pawnee) and Honor Keeler (Cherokee) and Professor Greg Johnson (UC Santa Barbara).

Internationally, I worked with Dr. Cressida Fforde of the Australian National University who leads a network that includes Australian Aborigines, Maori, Native Americans, Native Hawaiians and Ainu called Return, Reconcile, Renew (<https://returnreconcilerenew.info/index.html>).

The webpage says, in part, "The information in this website is shared with you to increase understanding about repatriation and to help those who wish to locate their Ancestors' remains and bring them home. There are obligations that come with this knowledge. We ask that you honor the information shared with you, hold it with care, and follow our key principles of responsible use:

- Use the information in a dignified, sensitive, just and truthful manner
- Approach its use in a way that assists healing, wellbeing and reconciliation
- Support the process of returning Old People to country so their spirits may rest
- Show bravery and courage in your repatriation work and support the efforts of others
- Be attentive to your own wellbeing and that of your colleagues
- Respect the knowledge shared by community members and their wishes about how it should be shared."

In order to effectively ensure the return of our ancestors, we must be mindful to train the next generation of practitioners to scour the planet to locate the ancestors and bring them home. While we recognize that one cannot train students to be committed (that is a gift/burden that their ancestors give them) we must be mindful to recognize that trait in them. The work continues. ■

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.



2017 Staatliches Museum für Völkerkunde, Dresden Repatriation. - Photo: Courtesy of OHA

He Moku, He Ahupua'a

Na Kalani Akana, Ph.D.

Ua hele ā kama'āina kākou me ka mana'o o ke "ahupua'a," he mahele 'āina nō ia e hoholo ana mai ke kuahiwi a i ke kai. Ua hō'ike 'ia e ka po'e Hawai'i he kūkohu mana-kia 'āina kēia no ka hānai 'ana i ke ola kanaka inā hānai a mālama 'ia ka 'āina. No laila, 'o ka ahupua'a he 'ōnachana o ka ho'olako 'ana i nā kākā.

'Oiai pēlā nō ka hapanui o nā ahupua'a, hoholo ia i uka a i kai, 'a'ole pēlā ke 'ano o nā ahupua'a a pau. E la'a, pa'a 'o Makawao i uka o Maui ma nā hene wai 'olu o Haleakalā, 'a'ohē komo 'ana pololei i kai. Aia ho'i kekahi mau ahupua'a ma Lāhaina - 'a'ohē kahi komo 'ana pololei i ka waonahele.

Ma muli o kēia 'ano kū'ē lula, ua no'ono'o hou kekahi mau 'ōiwi akamai e pili ana i kēia mana'o o ka "ōnachana ahupua'a." No'ono'o lākou, ua 'oi aku ka pono o ka ho'ohana 'ana i ka mana'o o ka "ōnachana moku."* Wahi a lākou po'e akeakamai, aia 'eono mau hi'ohi'ona o ka 'ōnachana moku:

1. Ua kālai a ho'onohonoho ko kākou kūpuna i ka 'āina i mea e ho'ohana pono 'ia ai nā kumu-waiwai o ka uka, o ke kai. Penei ke kālai 'ana: moku, kalana, 'okana, ahupua'a, 'ili, mo'o, paukū, kīhāpai a me nā mahele mahi 'āina e like me ka mahina'ai a me ka māla. Ua 'ike laulā 'ia nō nā wahi kūpono no ke ulu pili, wauke, 'uala, kalo, a pēlā aku.

2. Ua mālama 'ia nā kaiaola like 'ole o ka moku ma nā kā'ei 'āina o ka wao ā hiki i ke kai. Holo kēia kā'ei mai kēlā ahupua'a i kēia ahupua'a, e.l. mai Hā'ena a i Kalihiwai ma ka moku o Halele'a, Kaua'i. 'Okō'a ka noho konohiki 'ana o nā ahupua'a me kona mau kaiaola e holo ana ana mai uka a i ke kai. 'Okō'a ka noho konohiki 'ana o ka moku me ka hoholo 'ana o nā kā'ei mai kēlā 'ao'ao, kēia

'ao'ao. He papa kū ke ahupua'a; he papa moe ka moku.

3. 'O'i aku ka ma'alaha i ka mālama 'ana i ka pū'uo o kēlā me kēia kumuwaiwai ma loko o ka moku ma muli o ho'okahi ahupua'a wale nō. 'O ka 'ānacholo o Pu'uloa kekahi la'ana. Noho ka 'anae ma Pu'uloa holo'oko'a ma ka moku o 'Ewa a 'aole ma ho'okahi ahupua'a wale nō. No laila hiki i ke konohiki ke mālama ma o ho'okahi kapu i ka wā kūpono no nā ahupua'a a pau i loko o ka moku.

4. 'O ke kau kapu kekahi mea ho'ohana no ka mālama 'ana i nā kumuwaiwai. E la'a, ua kapu ka lawai'a 'ana i ka 'ōpelu ma ke kau wela no ka mea 'o ia ka manawa o ka pua i'a.

5. Kuapo ke kau kapu e like me ke kau kapu 'ōpelu, kau kapu aku. 'Okō'a ke kau kapu ma ka wā ola o ke kumuwaiwai e like me ke kapu ma luna o ka moi li'i (5 -8 ken-imika) wale nō. A ua kau ke kapu ma luna o kekahi kumuwaiwai inā emi ka heluna o ka pū'uo, e la'a ka pū'uo ula.

6. Ho'ohana 'ia kekahi papahana loiloi no ka ho'onohonoho a ho'oponopono 'ana i nā kaiaola like 'ole o ka moku. Na kekahi 'aha e ho'oholo me kekahi 'ōnachana mālama, ho'ōla, ho'omāhūhūa i nā kumuwaiwai o ka 'āina a me ke kai. He papahana loiloi ku'una kēia no Moloka'i ka Heke.

He mau mana'o hoihoi a mōakāka kēia 'ōnachana moku. 'Oiai ua wehewehe 'ia e ka hui noi'i me ke ka'akālai o kēia au, ua kauka'i nō lākou ma ka 'ike ku'una o nā kūpuna. Ma'alaha ke ki'ina o ia 'atikala ma ka pūnaewe.

*The Moku System: Managing Biocultural Resources for Abundance within Social-Ecological Regions in Hawai'i. (2018). Winter, K.B., Beamer, K., Vaughan, M.B., Friedlander, A.M., Kido, M., Whitehead, A. N., Akutagawa, M. K. H., Kurashima, N., Lucas, M. P., Nyberg, B. ■

A Land District, A Land Division



By Kalani Akana, Ph.D.

We have become accustomed to the concept of the ahupua'a, a division of land stretching from mountain to sea. It has been demonstrated by Hawaiians to be a land management model for sustaining the lives of people dependant on the caring and nurturing of the land. Therefore, the ahupua'a becomes a system to provide for the people.

Although that is true for the majority of ahupua'a, namely that it stretches from upland to the seashore, that is not true for all of them. For example, Makawao, Maui, is landlocked with no direct access to the sea. Then there are some ahupua'a in Lāhaina that have no direct access to the forest.

Because of these exceptions, the concept of the "ahupua'a system" has been rethought by some learned native scholars. They believe that it would be better to use the term, "moku system."* According to those scholars, there are six aspects of the moku system:

1. Our ancestors partitioned and set aside lands as a means to fully utilize the resources from the uplands and unto the sea. They divided it thusly: moku, kalana, 'okana, ahupua'a, 'ili, mo'o, paukū, kīhāpai and cultivated plots called ka mahina'ai and māla. Widely known were the places that grew thatch, mulberry, sweet potatoes, taro, and so forth.

2. Various ecosystems were maintained within zones of the upland to the seaside. These zones extended across ahupua'a as from Hā'ena to Kalihiwai in the Moku of Halale'a, Kaua'i. The steward-management of ecosystems within ahupua'a that stretched from mountain to sea differed from zones that stretched across ahupua'a. Ahupua'a are oriented vertically; moku

are oriented horizontally.

3. The management of resource populations within moku are easier to control than within single ahupua'a. The "running" mullet of Pu'uloa is an example. These mullet live in the whole of Pu'uloa in the District of 'Ewa and not in a single ahupua'a. Therefore, a land manager could impose a restriction at the appropriate times within a whole district instead of an individual ahupua'a.

4. Placing restrictions is one tool for the protection of resources. For example, a kapu was placed on 'ōpelu fishing during the summer months because that is the spawning period.

5. Conservation periods are rotated as in the example of mackerel scad season rotating with the bonito season. The issuance of restrictions differ according to the life stages of resources such placing it only on little threadfish (5-8 centimeters) and not on other stages of the species. Restrictions were placed on resources if populations declined, as did lobster populations.

6. An evaluation is utilized for planning and rectification of problems within various ecosystems of the moku. A council would decide on a system to conserve, restore, and increase production of resources of the land and sea. This is a traditional evaluation process from Moloka'i.

These are the compelling and clear concepts of the moku system. Although they are explained by the group using western analytics, they relied on traditional knowledge of our ancestors. The article is readily accessible on line.

*The Moku System: Managing Biocultural Resources for Abundance within Social-Ecological Regions in Hawai'i. (2018). Winter, K.B., Beamer, K., Vaughan, M.B., Friedlander, A.M., Kido, M., Whitehead, A. N., Akutagawa, M. K. H., Kurashima, N., Lucas, M. P., Nyberg, B. ■

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.

Five Species at Papahānaumokuākea Get Hawaiian Names

By Brad Ka‘aleleo Wong and Alice Malepeai Silbanuz

Four bird species and one plant species living within the Papahānaumokuākea Marine National Monument (PMNM), have been given Hawaiian names. Developed by PMNM’s Native Hawaiian Cultural Working Group (CWG), facilitated by the Office of Hawaiian Affairs and comprised of community members and cultural practitioners and researchers, the names reflect Hawaiian cultural perspectives of the birds and plant species, as well as their characteristics and behaviors.

“Researching old names and developing new ones for species in Papahānaumokuākea that have either lost, or never had, a Hawaiian name is an important step towards honoring Hawaiian traditions and maintaining a living culture in the Hawaiian Islands,” said OHA Ka Pouhana and CEO Dr. Sylvia Hussey.

The four Hawaiian bird names are nunulu (bonin petrel), ‘akihihike‘ehi‘ale (Tristram’s storm-petrel), ‘ao‘ū (Christmas shearwater), and the hinaokū and manuohina (blue noddy). The name ‘ahu‘awakua has been given to the *cyperus penatiformis* var. *bryanii* grass.

“Our naming process comes from our experiences in seeing, smelling, hearing, touching, and feeling with our na‘au, the relationships created from engaging with these organisms, and the realms in which these organisms reside,” said the members of the Cultural Working Group in a joint statement.

Nunulu (Bonin petrel)



Nunulu - Photo: Lindsay Young

Nunulu is the name chosen for the bonin petrel. Nunulu means growling, warbling, or reverberating. The word nunulu can be found within the chant Nā ‘Aumākua; specifically, “Nunulu i ka lani.” This line refers to a sky that is immensely filled with activity, causing it to reverberate. Nunulu was chosen because of the annual migratory return flight home of the bonin petrels to the islands where,

on the first couple days of their return, the skies are so filled with birds that it blackens the sky. This imagery was an important aspect to preserve with this species, as the birds’ habitat is threatened by climate change. The nunulu is one of several birds being actively translocated to James Campbell National Wildlife Refuge in Kahuku, O‘ahu, from PMNM to help combat this threat.

‘Akihihike‘ehi‘ale (Tristram’s Storm-Petrel)



‘Akihihike‘ehi‘ale - Photo: Courtesy

The name for the Tristram’s storm-petrel is ‘akihihike‘ehi‘ale, which translates to “the bird that steps on water.” This is an old name found in the writings of Hawaiian historian Kepelino and other Hawaiian language newspaper sources from the 1800s. After reviewing historical information and current photos and videos describing foraging behavior, physical features, flight, and sound, it was believed that the ‘akihihike‘ehi‘ale, spoken of in the historical documents was the Tristram’s storm-petrel. The akihihike‘ehi‘ale is another bird actively being translocated from PMNM to O‘ahu where it was once present to help mitigate threats from climate change.

‘Ao‘ū (Christmas shearwater)



‘Ao‘ū - Photo: John Vetter, USFWS

The name ‘ao‘ū was chosen for the Christmas shearwater based on its call. The sound, “‘ao” is repeated six times followed by a long “‘ū” sound. ‘Ao means a new shoot, leaf, or bud, especially of taro; and ao, (spelled without an ‘okina), refers to clouds, the light of day or daylight as well as enlightenment, or to regain consciousness. ‘Ū means to growl, grunt, groan, moan, sigh, hum, coo; to hold the breath. Naming birds from their sound is a common practice for many sea and shorebirds in Hawai‘i.

Hinaokū and Manuohina (blue noddy)



Hinaokū and Manuohina - Photo: John Vetter, USFWS

A similar bird to the manu o kū (white tern) seen in urban Honolulu, the blue noddy was given the names hinaokū and manuohina. Both names speak to the birds’ physical features and foraging behavior, and provide a “hina” balance to the manu o kū. Hina is often paired with Kū in many Hawaiian mo‘olelo, or stories, to express duality and balance. Hinaokū means “Hina of Kū” and refers to the ‘āhinahina color (gray), whereas the kū portion of the name maintains the idea that this particular bird continues to forage in a “kū” form (similar to manu o kū) – by surface-dipping and hover-dipping. Both names reflect the relationships, identity, and function of the bird and their relationship to traditional concepts of duality. The members of the CWG expressed that both names should be used when referencing the bird, linking the use of each name to the habits of the bird in the wild.

‘Ahu‘awakua (Bryan's flatsedge)



‘Ahu‘awakua - Photo: John Vetter, USFWS

PAPAHĀNAUMOKUĀKEA SPECIES

Continued from page 12



'Ahu'awakua - Photo: John Vetter, USFWS

Finally, the Bry-an's flatsedge grass was given the name 'ahu'awakua. The plant is similar to the 'ahu'awa (Javanese flatsedge) in the main Hawaiian islands with the 'ahu'awakua found only on Kamole (Laysan island). "Kua" was added to delineate the two species and can usually refer

to things that are a support or backbone (akua - god, 'aumakua - guardian, makua - parent, kaikua'ana - older sibling). Since the plant is located in PMNM, where the islands are affectionately called the kūpuna islands in reference to their place as an older sibling, it was suggested to give the name 'ahu'awakua.

Through the research of the Papahānaumokuākea Native Hawaiian Cultural Working Group, numerous other bird, plant, limu, and coral species unique to PMNM now have Hawaiian names. A free live webinar is scheduled on Tuesday, Dec. 8 at 11:00 a.m. to share insights on the naming process. The public is invited to register for the webinar at www.oha.org/papahānaumokuākea. ■

PAPAHĀNAUMOKUĀKEA Marine National Monument

Papahānaumokuākea is cooperatively managed to ensure ecological integrity and achieve strong, long-term protection and perpetuation of Northwestern Hawaiian Island ecosystems, Native Hawaiian culture, and heritage resources for current and future generations. Four co-trustees - the Department of Commerce, Department of the Interior, State of Hawai'i and the Office of Hawaiian Affairs - protect this special place. Papahānaumokuākea Marine National Monument was inscribed as the first mixed (natural and cultural) UNESCO World Heritage Site in the United States in July 2010.

For more information, please visit:
www.papahānaumokuākea.gov

Mo'olelo Makahiki: Peg Leg at Nā'iwa

By Mikiala Pescaia

A chanter stands at the edge of Kapale Gulch in Nā'iwa, reciting the mo'okū'auhau of the most promising young man from his district, chosen for exhibiting leadership, wisdom, athletic prowess, humility and integrity.

As the names of the kūpuna are called, they appear in the form of a makani, building up into a mighty gust till it rushes down the mountain. With skill, flawless timing and complete trust, the young man leaps from the gulch edge, and is caught by the wind and carried down. Gliding, he hopes to sail past the first, second and third springs and eventually land in the soft grass at the far end to the eruption of cheers from the crowds.

One by one, each district's entrant leaps into the mana of their kūpuna. The one who glides the farthest is declared the winner, and the most eligible bachelor in all the lands.

One Makahiki, the champion from the previous year returned to competition. His 'ohana stood in place patiently waiting their turn, but he was not with them. Instead he was walking around and was heard boasting about his intended win.

His chanter grew nervous, and sent someone to tell him they were up soon. He should have been deep in pule, thanking his kūpuna and asking for their support that he may have the right timing and a safe jump. But the boastful ho'okano boy was too busy showing off.

Soon people in the crowd grew worried for him, because they could hear his mo'okū'auhau being recited and he wasn't even in place! When he realized it was already his turn, he

rushed to the leaping point, but the chanter was at the end already and, in a panic, the boy jumped. Auē! There was no wind. The boy fell straight down.

He survived the fall, but broke both of his legs. He was taken to the infirmary at Mimo, and they could save one leg, but the other needed to be amputated. His 'ohana was glad he lived, but sorely embarrassed and hurt at this young man's behavior. The boy was disappointed in himself.

As punishment, the boy was made to stand on a flat stone, with his good leg, and a wooden peg leg. From sunrise to sunset, for the two anahulu of competitions, exhibitions, ceremonies, and celebrations, he stood there in silence. No walking around, no talking, just quietly standing at the edge of the gulch, watching deserving young men stand proudly, and listening to name after name of thousands of kūpuna being called, as they all passed him by.

He did this every year for the rest of his life.

As a child, my grandma would take us to Nā'iwa and share these stories with us. I would stand on this stone, with a worn impression of a foot and peghole, and my grandma would say, "Don't you ever forget your kuleana, your place, and to mahalo your kūpuna. You don't ever want to be the one left standing as the kūpuna pass you by."

I am glad she shared these stories; these ha'awina have stayed with me all my life. In the late 1980s, a new road was cleared in the area, and the local machine operator accidentally bulldozed the rock over the edge of the gulch. We were heartbroken. If that mo'olelo was more known, perhaps that stone would have been spared. So that is why I share mo'olelo with anyone who cares to listen. Ola nā mo'olelo! ■



Adorned in lei, the Lono pole, representing Lonoikamakahiki, presides over the Makahiki games. - Photos: Courtesy of Mikiala Pescaia



Ho'okupu for Lonoikamakahiki are placed on an altar (above). Lei and kihei will serve as adornments for the 'Ano Koa Kī'eki'e - the overall decathlon champions of the Makahiki games.



GoFarm Hawai'i students tend their plots at the Hilo site. - Photo: Andrew Richard Hara



GoFarm Hawai'i student Maricar Souza harvests cilantro from her plot at the Hilo site. - Photo: Andrew Richard Hara

By Cheryl Chee Tsutsumi

In spring 2012, about a dozen educators and business-people – including land asset managers, agriculture professors from Windward Community College and the University of Hawai'i at Hilo, and extension agents from the University of Hawai'i at Mānoa's College of Tropical Agriculture and Human Resources (CTAHR) – planted the seeds for what has become one of the largest and most successful beginning farmer training programs in America.

With interest in locally produced food burgeoning, the time was ripe to offer a science-based, hands-on educational opportunity for adults interested in working the 'āina as a career. From the outset, business planning was a key component of the curriculum.

That July, the group visited farmer training programs in Vermont and Massachusetts to envision how something similar could work in Hawai'i. GoFarm Hawai'i launched three months later with a free three-hour seminar at Windward Community College. Ninety people attended, proving there was interest in farming as a vocation in the islands.

"Our mission is simple: Enhance Hawai'i's food security and economy by increasing the number of sustainable, local agricultural producers," said Janel Yamamoto, GoFarm's director. "Since we began eight years ago, we've graduated

381 students on O'ahu, Maui, Kaua'i and Hawai'i Island. In the past three years, 70 percent of our students have said they plan to become a commercial farmer or enter the workforce in jobs like farm management, agriculture education and food hub management after they complete our program."

Yamamoto comes from a banking and finance background. Although she's not "in the dirt" with GoFarm students, she teaches business classes; guides the development of their business plans and marketing strategies; and helps them network with lenders, grant writers, potential collaborators and employers, and other resources.

"They can grow beautiful lettuce and tomatoes, but if they have no idea how and where to sell them for a profit, it would be hard for them to make a living as a farmer," Yamamoto said. "Understanding financial data and marketing is just as important as knowing how to prepare soil for planting."

GoFarm has five training sites throughout the state: Hilo, 5 acres; Kaua'i Community College, 8 acres; UH Maui College, 2 acres; Waialua, O'ahu, 8 acres; and the Waimānalo Research Station of the UH CTAHR, 12 acres.

These sites offer a phased curriculum, which must be completed sequentially. Courses vary by site, ranging from the introductory AgCurious, where attendees learn about the importance of agriculture in Hawai'i and the need for

local farmers, to AgBusiness, where they receive training in marketing, cost and pricing analysis, value-added product and agritourism development, and more. Among the topics covered in the other courses are soil nutrients, crop selection, irrigation, farm equipment, weed management, pest and disease control, and post-harvest storage.

Enrollment in AgCurious is free; tuitions range from \$50 to \$970 for the other sessions (partial scholarships are available, with priority given to military veterans and those who need financial assistance). The time commitment after AgCurious also varies – from four to five weekend days to up to three years when fledgling farmers are running

in the past are experiencing their own challenges, which is impacting our funding.”

Still, she remains optimistic, noting GoFarm will be introducing new initiatives within the year, including agritourism and aquaponics workshops and a video series that will show people how to grow some of their food.

“During the pandemic, we’ve seen a rise in inquiries about our program as well as home gardening,” Yamamoto said. “Some people are looking for new careers and others are avoiding shopping at crowded supermarkets right now; instead, they’re looking to connect directly with farmers or wondering what fruits and vegetables they can grow on their own.”



Industry experts, farmers and fellow students provide feedback on a participant’s plot at the Waimānalo Research Station site. - Photo: GoFarm Hawai‘i

their own businesses. As they progress through the phases, students are expected to apply what they’ve learned, including creating business plans; choosing, planting and growing produce on increasingly larger plots (up to an acre); keeping accurate financial records; and meeting sales goals.

In addition, GoFarm offers a 17-week program at Waiawa Correctional Facility’s on-site farm, which includes classroom and in-field instruction. Inmates grow, harvest and pack vegetables, which are used for their meals. They also learn about careers in agriculture that they can pursue when they’re released.

Not surprisingly, COVID-19 has greatly affected GoFarm’s operations. “Most of our classes and consultations are being done virtually,” Yamamoto said. “Strict social-distancing rules apply for work and instruction in the field. Individuals, organizations and government agencies that have supported us

In her opinion, much can be done to buoy Hawai‘i’s agriculture sector. For example, kama‘āina can increase the amount of island-grown food they buy; more local products can be incorporated into school meals; and money can be earmarked for, among other things, educating and recruiting farmers, and raising awareness and interest in ag industry jobs.

“Hawai‘i currently imports 85 to 90 percent of its food,” Yamamoto said. “Crises such as the pandemic can disrupt our food supply and increase food insecurity. It’s crucial that we address our local food issues. Everyone can play a role in supporting agriculture to move the state forward.” ■

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



GoFarm Hawai‘i students harvest mixed greens, including bok choy and Chinese cabbage, at the Waimānalo Research Station site. - Photo: GoFarm Hawai‘i



GoFarm Hawai‘i is supported entirely by grants and donations. To make a tax-deductible contribution online, go to:
www.uhfoundation.org/SupportGoFarmHawaii

If you prefer to mail a check, call:

(808) 956-3530

or email:

info@gofarmhawaii.org or for instructions.

To learn more about GoFarm Hawai‘i, visit their website at gofarmhawaii.org

A Breadfruit Tree in Every Yard



Noa Lincoln's son, 'lo, enjoys his perch on an enormous crate of 'ulu. - Photos: Courtesy Noa Kekuewa Lincoln

By Puanani Fernandez-Akamine

“I ke alo no ka ‘ulu a hala; The breadfruit was just in front and it was missed.”

When most people think about traditional Hawaiian agriculture, they think about lo‘i kalo.

“There was a lot of lo‘i restoration following the ‘Hawaiian Renaissance’ and to some extent, lo‘i became synonymous with Hawaiian agriculture,” explained Dr. Noa Kekuewa Lincoln, a breadfruit farmer and a professor and researcher at UH Mānoa’s College of Tropical Agriculture and Human Resources (CTAHR).

However, lo‘i cultivation comprised only a small percentage of Hawai‘i’s pre-contact agricultural production.

“Hawaiians had vast, intensively cultivated field systems based on sweet potato and cane and kalo and mai‘a (banana). We also had different types of agroforestry systems that blanketed many of our lowland areas. With the exception of Kaua‘i, lo‘i systems were the minority.”

Born on Hawai‘i Island and raised in upcountry Maui, Lincoln grew up with a strong grounding in and appreciation for the ‘āina. After graduating from Yale University he was initially interested in conservation restoration and rare plants, but along the way he found himself increasingly drawn to agriculture, and traditional agriculture in particular.

His doctoral research at Stanford University was on traditional agriculture in Kona, exploring the diverse dryland



‘Ulu farmer and UH Mānoa Professor and Researcher Dr. Noa Kekuewa Lincoln holds up an especially large breadfruit grown on his South Kona farm. farming systems of the region, in particular, the Kalu‘ulu, a belt of breadfruit agroforestry that cut across the Kona landscape. In 2015, the Māla Kalu‘ulu Cooperative, a group Lincoln co-founded, won Kamehameha Schools’ Mahi‘ai Match-Up competition. The group pitched a business plan centered on restoring the Kalu‘ulu and was awarded a 4-acre parcel in the heart of Kona’s ancient “breadfruit belt.”

“There weren’t opportunities to study traditional agroforestry systems because there really weren’t any more in the state,” Lincoln said. “So, we are actively restoring and rebuilding this traditional system to demonstrate it and to tell the story.”

They now have about 150 breadfruit trees growing on

the parcel that are co-cropped in the canopy with things like kukui and ohī‘a ‘ai (mountain apple). Heirloom bananas, noni, ‘awa and mamaki dominate the sub-canopy, while the ground cover includes crops like ‘olena (turmeric) and awapuhi.

Although they are farming, this is more than a farm. It is a re-creation of a type of agricultural system used for centuries by our kūpuna. As such, it is also an educational site that welcomes visiting groups, and a research site where Lincoln and others can study things like nutrient cycling, water use efficiency, yields and labor.

“Ka ‘ai nānā i luna; The food that requires looking up to.”

While not considered a “staple” food in Hawai‘i as it is elsewhere in the Pacific, the humble ‘ulu is remarkably versatile and easy to cultivate. It is also one of the highest yielding food plants in the world; a mature ‘ulu tree can produce 300-500 lbs. of fruit per year. “If every home in Hawai‘i had an ‘ulu tree in their backyard, that would provide food security for those households should something happen,” Lincoln said.

‘Ulu can provide substitutions for an astounding range of currently imported products. For example, ‘ulu can be roasted or used in stews as a potato substitute. It can be milled into flour to make breads, pasta and desserts; an entire baking industry could develop around ‘ulu flour. And the baby fruit can be pickled. “From an import substitution and food security perspective, it’s huge,” noted Lincoln. “There are so many products you can make.”

It can also be grown almost anywhere in Hawai‘i by anyone with a yard, no farming skills required. In addition to providing a nutritious and versatile food crop, the trees themselves contribute to carbon offset (reduction of carbon dioxide and greenhouse gases), an important element in fighting climate change. It begs the question: as temperatures rise, why aren’t tropical food crops getting more traction?

“Governments and seed companies are spending billions of research dollars to make corn more adapted to warmer temperatures in anticipation of climate change,” sighed Lincoln. “Billions to adapt a temperate crop, when many Indigenous crops are already adapted to tropical conditions. If we had a billion dollars for breadfruit research, we could probably supplant corn in production.”

Leveraging Indigenous food crops like ‘ulu to provide food security while supporting and diversifying our economy makes good sense. With conversations in Hawai‘i’s government and private sectors increasingly focused on these issues, what will it take to reduce our dependency on imported foods?

“A‘ohe ‘ulu e loa‘a i ka pōkole o ka lou; No breadfruit can be reached when the picking stick is too short.”

Cultivating Hawai'i's Food Systems

A collaborative new initiative hopes to pave the way to a more sustainable and resilient food system for Hawai'i

By Ed Kalama

The COVID-19 pandemic has exposed Hawai'i's food insecurity and highlighted the need to develop a more resilient and diversified economy.

Toward that end, a project to "system map" the islands' local food system is slated to be completed in December, with many local entities participating in the project.

"Systems mapping is a way of showing complex relationships, networks, and causes and effects," said Brandon Ledward of the Kamehameha Schools Strategy and Transformation division. "A food system is the whole value chain from growing, to processing, to distribution, to marketing, to purchasing, to preparing, to consuming and finally to disposing."

The mapping project is a result of the "Transforming Hawai'i Food Systems Together" initiative, which is a collaborative effort to build statewide capacity and a more robust and sustainable food system, especially in times of crisis. This project harnesses the momentum from the COVID-19 pandemic, documents lessons learned, articulates policy and planning recommendations, and sets the stage for catalytic action.

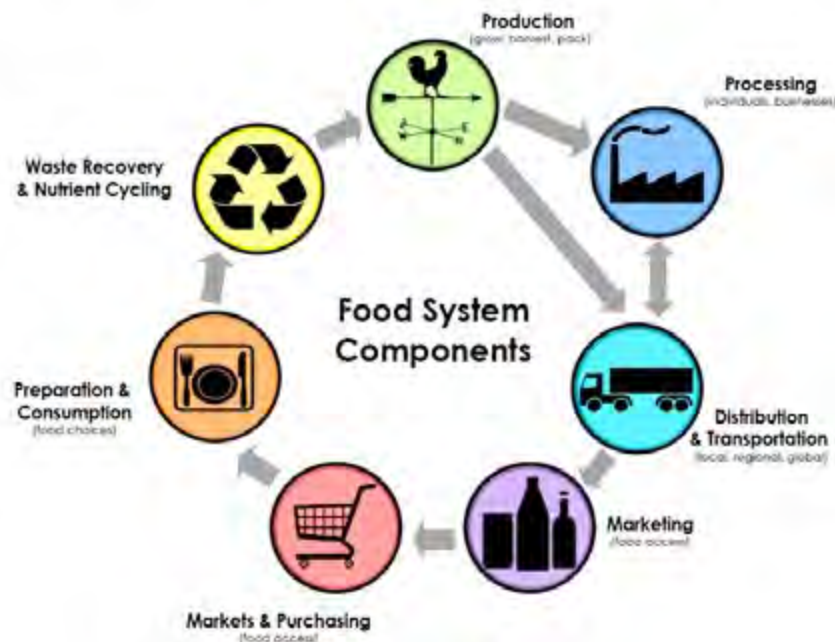
Kamehameha Schools and Lili'uokalani Trust have facilitated the workshops for the project, which began in May.

This work is being supported and organized by an advisory group with representatives from various sectors such as the Hawai'i Public Health Institute, Hawai'i Food Industry Association, Pili Group/Under My Umbrella, Chef Hui, the University of Hawai'i, various counties (Maui, Hawai'i, O'ahu), various state agencies (Department of Agriculture, the Department of Education), Mālama Kaua'i, Sustainable Moloka'i, island-based food alliances, and other community organizations and food/ag businesses.

Hawai'i's food system is complex. It's made up of producers, processors, distributors, consumers and waste managers, to name a few. The actions and beliefs of diverse stakeholders such as farmers, chefs, parents, and policymakers create dynamics that result in the system we have today.

The term "food system" is used frequently in discussions about nutrition, food, health, community economic development and agriculture. A food system includes all processes and infrastructure involved in feeding a population: growing, harvesting, processing, packaging, transporting, marketing, consumption, and disposal of

What is a community food system?



A food system includes all processes and infrastructure involved in feeding a population: growing, harvesting, processing, packaging, transporting, marketing, consumption, and disposal of food and food-related items. It also includes the inputs needed and outputs generated at each of these steps.

Illustration: Courtesy

food and food-related items. It also includes the inputs needed and outputs generated at each of these steps.

A food system operates within and is influenced by social, political, economic, and environmental contexts. It also requires human resources that provide labor, research and education.

"The goal of the project is to catalyze collective action to transform our system. We want our food system to drive community wellbeing, economic vibrancy and ecological resiliency. To achieve this desired state, we want to make local food healthy, accessible and affordable to Hawai'i communities," Ledward said.

"The first step in this process is creating a systems map - a visual representation of how Hawai'i's food system works. With this in hand, we can look for leverage points, or opportunities for collective action where small-scale investments can have out-sized impacts."

Investing in a more resilient community-based food system for Hawai'i is an opportunity to create new elements of the agricultural economy that integrate sustainable economic development, climate change resilience and bio-cultural restoration with community health and wellbeing.

The map is a collection of personal stories from diverse stakeholders across the food system. It provides an overview of key dynamics (cause and effect relationships) that can be improved or realigned to produce better overall results. But in the end, the map is only a tool. It requires people and organizations willing to change their behaviors

and investments to produce better collective results.

"Given the widespread, and growing, interest in Hawai'i's food system, we hope the map will bring together diverse stakeholders to invest in improving critical, high-leverage areas such as agribusiness viability. With these interventions we hope to see an increase in local food production, supportive infrastructure and policy, and a more resilient diversified economy for Hawai'i, one where agriculture is prominent," Ledward said.

"This map is a foundation to build productive conversations. You cannot make meaningful change if you do not understand the complexities of the food system."

This collective work will be consolidated and shared out to all meeting participants, as well as located in a publicly accessible site for anyone to use as they desire.

"Food system transformation is not easy, but it's long overdue," Ledward said. "COVID-19 exacerbated food insecurity and highlighted our need for a more resilient and diversified economy."

"Now more than ever, there is a groundswell of support to redesign and elevate our food and agricultural system. Created from the individual stories of diverse stakeholders in our food system, the map helps us to see where change is needed most and how to address issues through a combination of direct and indirect efforts.

"Again, the map is simply a tool. The rich conversations that accompany it and that lead to personal and institutional commitments will be the catalyst and fuel for change." ■

Kohala's Backyard Revolutionaries

By Puanani Fernandez-Akamine

In quiet Kohala, the seeds of a revolution are being sown.

But this is no ordinary revolution. It is being led by beloved Kohala kūpuna David and Carol Fuertes, and their weapons of choice are encouragement, education, empowerment and farm equipment.

This energetic husband and wife team are outspoken proponents of food sovereignty who walk their talk. Ten years ago, they founded Kahua Pa'a Mua, a nonprofit that focuses on 'āina-based education for youth and adults in North Kohala. Together, they and their staff are teaching their neighbors traditional and modern farming techniques, animal husbandry and agricultural entrepreneurship.

"It was our dream to create a nonprofit to train people interested in the ag industry," shared Carol. "Kohala is rich in Hawaiian culture. The ways they made use of the land from the mountains to the ocean is what we are trying to bring back to these young people; to have them realize that they can feed themselves and their family from the 'āina. They just need the know-how, the skills and the experience. That's what we are trying to teach them."

"In pre-contact Kohala there were over 30,000 people living here. They were self-sufficient. They fed themselves. There was no Costco, right?" laughed David. "We were always agricultural people."

Kahua Pa'a Mua has two core programs – 'Ohana Agricultural Resilience (OAR) and the Ho'okahua 'Ai (HA) mentorship program. The goal of OAR is to train residents of North Kohala to grow food for themselves and their community. Instruction is family-based and includes everyone from keiki to kūpuna.

"Our mantra includes four things," said David. "Number one, know where you come from. Two, know your values, what you believe in. Three, know your purpose, what drives you. And four, choose your destiny. We share that mantra with all our participants."

Working with cohorts of 10 families at a time, they teach them everything from crop cultivation and Natural Farming techniques, to equipment use and repair, to animal husbandry and aquaponics. Each family is given two 100-foot rows on the farm to plant whatever they want. Families that complete all required training sessions receive a free backyard aquaponics system, a Natural Farming odorless pig pen system, or a chicken tractor.

David says that the process of growing food and learning to feed themselves and their families has a huge impact on people. "The cohorts become a microcosm of the larger community. Sharing their produce with one another and giving to the community brings them together."

During the pandemic this has been especially important. Food grown by OAR participants has contributed to the kūpuna meals program in North Kohala. Kahua Pa'a



Carol Fuertes with a harvest of eggplant from just one plant in their home container garden. The eggplant is a variety from UH's Waimānalo Research Station. - Photos: Courtesy of Kahua Pa'a Mua



David Fuertes stands within an inter-cropping of kalo and eggplant at their Hō'ea farm. David taught agriculture at Kohala High School for more than 30 years.



Kahua Pa'a Mua believes in family-based instruction. Here a young program participant proudly displays his harvest of kalo.

Mua was one of more than 30 nonprofits across the pae 'āina awarded a grant from the Office of Hawaiian Affairs, administered by the Hawai'i Community Foundation this past summer.

Grant recipients were selected based on their ability to address pandemic-related food needs while integrating aloha 'āina, sustainability and local agriculture into their programs. Since the pandemic began,

Kahua Pa'a Mua has provided thousands of pounds of meat and produce raised on their farms to support the kūpuna meals program, local food baskets, and community food boxes.

One thing that sets Kahua Pa'a Mua apart is their adaptation of Korean Natural Farming – which they refer to as Natural Farming. "In a nutshell, we make our own fertilizer," said David. All they purchase to make their fertilizer is brown sugar and brown rice vinegar. Then, using things like shoots from their plants, fruit, fish offal, beef bones, eggshells and rice they are able to create nitrogen, calcium and microbes to nourish their plants. From this they grow an indigenous microorganism that helps to build up their soil. It is complex science that requires multi-step processes.

The work of Kahua Pa'a Mua takes place in two locations. One is a 5-acre parcel at Hō'ea where their Learning Lab is located. There, they teach Natural Farming methods for growing kalo, fruit and vegetables, and for raising pigs and chickens. The other site is a 5-acre parcel in Kapanāia where, in addition to farming, they plan to establish what they are calling "KAPA" (Kohala Agricultural Processing Area), that will include a certified kitchen and a vegetable processing area. They are also in the process of completing a certified imu that will be Department of Health regulated.

"People don't realize that the hardest thing in agriculture

SEE KOHALA'S BACKYARD ON PAGE 19



Each cohort of the 'Ohana Agricultural Resilience (OAR) program includes 10 families. Participants are given two 100-foot rows to plant whatever they want, which they then share with others in the cohort and their community. Pictured here (L-R) is the first planting of corn at Kahua Pa'a Mua's Kapanāia farm, and dryland kalo and bitter melon growing at their Hō'ea farm. - Photos: Courtesy of Kahua Pa'a Mua

KOHALA'S BACKYARD

Continued from page 18

is processing. We can grow good vegetables but if we cannot process it to get it to market that is a big puka,” explained David. “The idea is to create a processing area so we can increase our yields and then make value-added products.”

In order for farmers to get their products to market, they must be processed in a certified kitchen – even raw fruits and vegetables must be washed in certified kitchens. Without access to certified kitchens, “farm to table” is not possible. Currently there are only three certified kitchens available for public use on Hawai‘i Island – in Hilo, Kona and Honoka‘a – all of which represent a one-way drive of an hour or more for Kohala residents.

Not everyone wants to farm as a vocation, but the Fuertes believe everyone can and should grow food for their own consumption. This belief drives their “backyard revolution.”

“We want to be 50% sustainable, meaning when we look at our plates, that 50% of the food we are eating is from Kohala and that we know where our food comes from,” David emphasized.

Added Carol, “We’re trying to make sure people know how to grow their own food. We were both raised in the plantation era and we always had a garden and animals. I think if people realize that they don’t have to go to the store and buy things, that they can produce their own food, they feel safer.

“Then they don’t have to rely on the barges coming in or worry about the price of food they cannot afford anymore. What we’re trying to do in our own community is a small

start, but hopefully it will catch on and spread throughout the state.”

The Fuertes don’t believe that living in the country or having a yard is a prerequisite for growing your own food.

“During the Great Depression they had what was called square-foot gardening – just a small little area where people

planted,” shared David. “You can be living in an apartment or condominium and grow food on your balcony.

“For those of us who are deeply engaged in our culture, we need to look to our kūpuna and remember that first and foremost they fed themselves. Music and art and dance are important. But what is culture without agriculture?” ■



At Kahua Pa'a Mua, OAR program participants learn how to grow, harvest, prepare and pound kalo to make pa'i 'ai. Pa'i 'ai is pounded, but undiluted, taro.

The Fruit of Their Labor

“The pandemic has changed local farming. There is a greater priority on buying local and supporting local businesses. Food banks are buying from local farmers and we are doing things that we have talked about doing for years.”

- Umi Martin, of Umi's Farm and Umi's Store.

By Tammy Mori

Martin and his wife, Ka'iulani, were born and raised on the westside of Kaua'i and reside in Waimea with their keiki, Hāloa (age 12) and Ki'iwai (age 9).

Martin runs their 18-acre farm and Ka'iulani runs a massage therapy business connected to their mom and pop store which carries snacks, ice, cold drinks, hunting supplies, local crafts, and produce from their farm.

“My wife and I always joked that we were the greatest underachievers,” he laughed. “Now all of a sudden, we are working day and night.”

In 2006, the Martins started a taro patch on their family's 1-acre kuleana land parcel. For about two years they also grew fruits and vegetables, which they sold at the local farmers' markets.

“I attribute that time to getting us where we are today,” Martin reflected. “It allowed me to learn without pressure. If you know farming, you know it's hard to be successful and learn at the same time.”

Martin researched innovative farming methods used in India, Japan and Australia, such as ultra high-density farming and the Open Tatura Trellis system.

His hard work and persistence paid off. In 2016, Martin was able to secure a lease on state lands to begin a tropical fruit orchard. While the original lease with the Agricultural Development Corporation (ADC) was for 5 acres, the lease was later expanded to encompass an 18-acre parcel.

“It's hard to get land these days. I think it was kind of an experiment of how ADC can work with us small guys. We exceeded their expectations and planted 100% of the acreage in two years, so we asked for the remainder of the field,” recalled Martin.



Umi and Ka'iulani Martin with their son, Hāloa, daughter, Ki'iwai, and their faithful 'ilio. - Photo: Courtesy



Open Tatura Trellis System on Martin's Farm. - Photos: Courtesy of Mango Loa Project and Western SARE

Support from OHA Mālama Loans provided the funding needed to start their store; a second OHA Mālama Loan helped finance the irrigation system needed to start his farm.

Martin was also able to secure a grant with the Sustainable Agriculture Research and Education (SARE) program to start The Mango Loa Project. Using the high-density trellis farming method, he successfully planted 550 mango trees on a single acre.

“With this method, the trees do well under heavy pruning. It makes the job easier because we are working with trees that are about 8-feet tall. All the picking is done from the ground; picking by hand reduces damage to the fruit. And the trellises help protect the trees from the elements. With a 30-foot tree, there is no way to monitor disease, so keeping the trees small helps.”

Martin has about 650 mango trees producing fruit. Next year, he estimates there will be 800. He grows four varieties of mango, including the Rapoza, known for its beautiful color; but Martin's favorite is the White Pirie – delicious but difficult to grow.

“There is no such thing as easy farming,” laughs Martin. “But I tell all my friends that if you are not using high-density farming, then you are using last century's methods.”

As vice president of the Hawai'i Tropical Fruit Growers Association, Martin is able to share what he has learned. He believes teaching the next generation to farm is key to the industry's success. You can follow him on his Facebook page, The Mango Loa Project.

“Incubator programs like GoFarm Hawai'i give our young people the chance to learn and see what they want to do. We spent the last generation convincing our young people to not go into farming; now we have the chance to rebuild agriculture.”

Martin believes agriculture should be the foundation of our economy instead of tourism. He hopes the state will do more to support and protect the local agricultural industry. For example, crop theft laws need to be tightened and enforced. It is difficult to prosecute crop theft, which has wiped out entire family farms.

He also sees the need to expand the supply chain, from processing to distribution. “There needs to be a packing house that all farmers can send their produce to.”

But for now, he is hoping Umi's Store will be a place local customers can depend on to get the best mangoes around.

His vision for the future of Hawai'i ag? “Produce enough food to sustain the people of Hawai'i. Local farmers should be providing for our local schools. We need the food banks to turn to local farmers to help us feed our people. We have land open and fallow because of sugar farming. I hope to see more small farmers and more co-ops. It took a pandemic to help us think outside the box. Now, let's work towards a better future.” ■

The Gentleman Farmer



Māmaki plant - Photo: Courtesy

By Cheryl Chee Tsutsumi

Donovan Dela Cruz knows firsthand the travails of farming. When the state senator representing District 22 (Wahiawā, Mililani Mauka, Launani Valley, Waipi'o Acres, Wheeler Army Airfield) started Kilani Brew, his 1-acre māmaki farm in Kunia, last year, he was hands-on with field preparation, planting, weeding, fertilizing, irrigating and harvesting. Although friends now help, he still juggles farm work with legislative responsibilities, relishing the chance to grow and sell a native crop that reputedly helps alleviate stomach problems, high blood pressure, high cholesterol and other ailments.

"Farming is a tough profession," Dela Cruz said. "Pests, foreign competition, unfavorable weather conditions and finding people who are willing to do physically hard labor are a few of the challenges."

He grew up in Wahiawā in the 1970s and 1980s when Del Monte and Dole Food Company grew pineapple on thousands of acres there. Del Monte shut down its operations in 2008. Dole has about 3,500 acres in production, half of what it was doing at its peak in the late '70s and early '80s.

Dela Cruz believes agriculture is one sector that can diversify Hawai'i's economy, but he witnessed the downsizing of the pineapple industry and the closure of large sugarcane plantations with no transition plans in place. During this year's legislative session, recognizing how

profound the impact can be when Hawai'i's economy is so dependent on tourism, he secured more than \$2 million for economic recovery focused on commercial agriculture and value-added products.

According to Dela Cruz, the first step is elevating the importance of food-production jobs. That begins with rebranding farmers as "agriculturalists" with skills in math, science, business and technology. He has been working closely with Leeward Community College and the University of Hawai'i at Mānoa's College of Tropical Agriculture and Human Resources to develop education and training pathways for those who want to pursue a career in agriculture.

In his view, the state should purchase more ag land and provide affordable long-term leases for agriculturalists. "That will reduce the costs that are crippling the scalability of farming operations," he said. "Many private leases are short-term, which makes it difficult for agriculturalists to get financing and additional investment capital for business start-ups and subsequent growth. The state should provide rent assistance and leases of up to 65 years."

Dela Cruz also notes a successful value-added product industry would improve profit margins for agriculturalists who are discarding off-grade crops that can't be sold. Value-added products made from those "seconds" include chocolate, pickles, preserves and health and beauty

products. By supporting value-added producers, he is confident Hawai'i can grow jobs, boost the consumption of locally made products and create a globally competitive export market.



Senator Donovan Dela Cruz and a young māmaki plant at Kilani Brew, his 1-acre farm in Kunia. - Photo: Courtesy

consumes, and profits from exports are invested in food security and sustainability efforts. If Hawai'i follows their lead, we, too, can significantly decrease our dependence on imports and develop an economically viable revenue stream for our agriculture and value-added producers." ■

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

'ULU

Continued from page 16



Beautiful breadfruit trees help to reduce the greenhouse gases that contribute to climate change in addition to being the highest-yielding food plant in the world. - Photo: Courtesy Noa Kekuewa Lincoln

According to Lincoln, the solution isn't just about getting farmers on the land – although making land available to small and mid-scale farmers is a critical part of the equation, and sufficient agricultural lands exist to support this. But farming is just the first step in the series of activities necessary to get locally grown food from farm to table.

"The mid-part of our food system value chain has been ignored," said Lincoln. "We lack infrastructure – things like cold storage, certified kitchens for processing and product development, and machinery for canning or packaging. But we also lack organizational capacity; collaborative organizations, people or companies to handle the logistics of getting local food to market. The rapid proliferation and growth of local 'food hubs' are trying to fill some of these gaps."

Part of the problem is funding – only about 0.4% of the state's annual budget goes to the Department of Agriculture. While investing in infrastructure and product development are key, Lincoln believes that, more than anything, Hawai'i needs strong leadership and the organizational capacity to help connect the dots within the food systems.

"We don't need one-time, one-off programs that are singularly focused on one part of the system. We need strategic and systematic long-term investment into our entire food system. I really don't think there's any other solution."

A strategic, coordinated agricultural system for Hawai'i would need to focus on starchy food plants like 'ulu. While Hawai'i farmers produce a fair bit of the fruits (about 60%) and vegetables (about 30%) consumed in the state, half of our daily calories come from starches and, according to Lincoln, Hawai'i produces less than 0.5% of the starches we consume.

Assuming substantial and sustained investment is made in all sectors of Hawai'i's food systems, Lincoln believes that it will still take 10 to 20 years to achieve 50% local food production – not a quick fix, but still a significant improvement from our current food production rate of 10-15%. Hawai'i's dependence on imported food did not happen all at once; regaining our food sovereignty will take time too.

In the meantime, if you have a yard, consider planting an 'ulu tree. ■

DOH Launches Safe Gatherings Campaign for Holidays

The holiday season is a time for celebrations and parties, but large gatherings are the primary cause of COVID-19 clusters.

To demonstrate how to gather safely with 'ohana, friends, and co-workers, the Hawai'i Department of Health has produced a new campaign called "How to Gather. For Real." The campaign offers practical guidance that is consistent with recommendations from the Centers for Disease Control and Prevention.

Two public service announcements — one focusing on gatherings with family and friends and the other on workplace gatherings — began airing in early November on TV, radio, online, in print, and on social media. These messages will continue through the end of the year.

"The public service announcements depict real-life scenarios and tips that we can all use to gather and interact with others in a safer way," said Health Director Dr. Elizabeth Char. "We urge the public to follow these practices and help us reduce the spread of COVID-19."

To help drive the message home, the Department of Health enlisted the support of local personalities. In the first spot, Chelei Kahalewai provides tips about celebrating her aunty's birthday in a new way. Kahalewai is a content creator, known as @alohaitschelei on social media channels such as Instagram and TikTok.

The other spot about safe workplace gatherings features Daryl Bonilla, an actor and stand-up comedian who enjoys entertaining audiences with his local-style humor.

While the new guidelines help make gatherings safer, it is important to remember that virtual celebrations still pose the lowest risk for spread. The "How to Gather. For Real" public service announcements can be viewed at HawaiiCOVID19.com/resources.

Common Ground Kaua'i Launches Food Innovation Center



Aerial view of Common Ground Kaua'i. - Photo: Mike Coots

Reimagining agricultural-based commerce in Hawai'i, on November 17 Common Ground Kaua'i launched the Food Innovation Center to scale an integrated system of businesses built around high value-added agricultural products.

"The COVID-19 crisis reconfirmed the need for Kaua'i to chart a new course, one that embraces innovation, economic diversification, and lays the foundation for a more resilient future," said Derek Kawakami, mayor of Kaua'i.

"I applaud Common Ground Kaua'i for stepping up to deliver viable economic development solutions like the Food Innovation Center to serve the immediate needs of our community and invest in the long-term sustainability of our island home."

The Food Innovation Center is founded on a collaborative economic model that can be applied throughout the Hawaiian Islands to enhance food security, test product innovation, create jobs, and foster economic empowerment.

Common Ground Kaua'i is a hub for the global idea exchange of important issues facing Hawai'i. Through public and private partnerships, Common Ground unites change-makers — thinkers, creators, designers, innovators and doers — to produce economic development programs and services to grow a diversified economy on Kaua'i and beyond.

The Food Innovation Center is

designed to transform the supply chain that feeds into the future of a thriving and resilient 21st century food economy. Through farming, accelerator, incubator and distribution initiatives, Common Ground is a test bed for developing the next generation of Hawai'i-based food producers while building a model that can scale to meet a global demand for goods.

"Investing in local businesses and building robust supply chains are central to Common Ground's mission," explained Jennifer Luck, director of program development and community impact at Common Ground Kaua'i. "The Food Innovation Center is an economic development roadmap for entrepreneurs, innovators, small businesses, and farmers to scale both ideas and products for consumer demand."

KS College Scholarship Applications for 2021-22

Kamehameha Schools offers multiple college scholarships in one application, including the Nā Ho'okama a Pauahi, Ho'okawowo and Mauō scholarships. KS college scholarships are available to undergraduate and graduate students who demonstrate financial need and a commitment to contribute to the lāhui.

The Ho'okawowo scholarship is for graduate and undergraduate students pursuing careers in pre-K-12 Hawaiian culture-based education. The need-based scholarship acknowledges the growing need for more teachers in Hawai'i by encouraging students seeking degrees in education, Hawaiian language and Hawaiian studies to enter Hawaiian culture-based and Hawaiian immersion teaching careers.

The Mauō scholarship is available to individuals committed to fields of study that preserve our honua and is a collaboration with Arizona State University. This scholarship is available to those who are pursuing an undergraduate degree, demonstrate financial need and have a desire to attend ASU's School of Sustainability and other campus-based programs.

Nā Ho'okama a Pauahi, Ho'okawowo and Mauō scholar-

ship applications are due by Jan. 15, 2021.

The Pauahi Foundation offers various scholarships for undergraduate and graduate students. As KS' philanthropic and advancement arm, scholarships are funded by private individual and organizational donors. Pauahi Foundation Scholarship applications are available on Dec. 21, 2020 and are due by Jan. 29, 2021.

To apply, visit ksbe.edu/college. Students must demonstrate financial need to qualify. KS gives preference to applicants of Hawaiian ancestry to the extent permitted by law.

ACF and ANA Grant Opportunity Forecast

The Administration for Children and Families (ACF) and the Administration for Native Americans (ANA) announces that it will be soliciting applications for the Native American Language Preservation and Maintenance program.

This program provides funding for projects to support assessments of the status of the native languages in an established community, as well as the planning, designing, restoration and implementing of native language curriculum and education projects to support a community's language preservation goals.

Native American communities include American Indian tribes (federally recognized and non-federally recognized), Native Hawaiians, Alaskan Natives, and Native American Pacific Islanders.

Deadline to apply for the grant is April 23, 2021. The grants, which will range from \$100,000 to \$300,000, are expected to be awarded in July 2021. For more information, visit <https://www.grants.gov/web/grants/home.html>.

Job Applications Being Accepted for 2021 Legislative Session

The Hawai'i House of Representatives is accepting job applications for the upcoming 2021 legislative session. Working at the Hawai'i State Legislature offers individu-

als an opportunity to experience firsthand what it's like to work in a dynamic public service organization, work closely with elected officials and the public, and learn more about the legislative process.

Session jobs require up to a five-month commitment, depending upon the position. Most positions begin in January 2021 and end on the last day of the legislative session.

Employees working 20 hours or more per week are eligible for health insurance including drug, dental and vision coverage.

To apply, email your resume and a cover letter indicating the positions desired to: resume@capitol.hawaii.gov. All resumes submitted will be available for review by the individual representative and agency offices.

More information about employment opportunities with the Hawai'i State House of Representatives can be found online at <http://www.capitol.hawaii.gov/hjobs.aspx>.

Chaminade Receives Grant for New Doctoral Program in Nursing



Furthering its mission to strengthen island health professions, Chaminade University has received a \$2.5 million grant from the U.S. Department of Education in support of a new Doctor of Nursing Practice (DNP) program.

The university will receive \$450,000 each year for the next five years under the Native Hawaiian Serving Institutions Program, which was designed to assist eligible institutions of higher education in serving Alaska Natives and Native Hawaiians.

Chaminade's new DNP degree program was created to assist with the community's need for more

Advanced Practice Nurses (Nurse Practitioners) to address the shortage of primary care providers in Hawai'i, and in response to student demand for health-related professional degrees.

The launch of the DNP program is tied to Chaminade's 2019-2024 Strategic Plan, which focuses on responding to the dynamic needs of the workforce through the development of more community-focused programs.

"Hawai'i is facing a critical shortage of primary care providers as many physicians are retiring or leaving the state. At the same time, our population is aging, requiring care for chronic health conditions. Advance Practice Nurses working collaboratively with physicians will address these healthcare needs and mitigate the physician shortage," said Dr. Lynn Babington, president of Chaminade University.

For additional information on the Doctor of Nursing Practice degree, and other programs offered through Chaminade, visit: <https://chaminade.edu/>.

Kaua'i's Ki'ilani Arruda is Miss Teen USA

Ki'ilani Arruda, reigning Miss Teen Hawai'i, has been named Miss Teen USA.

She is the first teen from Kaua'i, and second from the state, to win the Miss Teen USA title. Arruda was awarded the crown on November 7 in Memphis, Tennessee.

Kamehameha alumna Kelly Hu won the same competition in 1985.

"I plan to use this platform to help advocate for those with autism, like my little brother. This is a dream come true for me," Arruda said.

Arruda graduated from Island School this year with a 4.0 GPA, was the student body president, and was a member of the varsity volleyball, swim, and track and field teams.

She is currently attending the University of Puget Sound as a distance learner, studying molecular and cellular biology. Arruda will continue her education at the Stanford University School of Medicine to become a dermatologist.

"I want to say a big thank you

to my mom Napualani, my dad Kaipo Kealalio, my little sister Lea and my little brother Channing for always being there for me and supporting my dreams," Arruda told *The Garden Island* newspaper.

"They have really been the backbone of this whole entire experience; I love you guys so much."

Ronelle Valera crowned Miss Collegiate America



Ronelle Valera - Photo: Courtesy

On September 14, Kamehameha Schools Hawai'i graduate Ronelle Valera was named Miss Collegiate America. She was named Miss Hawai'i Collegiate in January 2020.

She is currently a student at Warner Pacific University in Portland, Oregon, where she majors in social work.

Valera has worked with the homeless in San Francisco through Project Open Hand, and has also served a mission in Costa Rica. As Miss Collegiate Hawai'i, she assisted residents of the Yukio Okutsu Veterans Home in Hilo.

She also launched a campaign against bullying.

The Miss Collegiate America Pageant took place in Little Rock, Arkansas. This competition provides personal and professional opportunities for young women currently enrolled in a university, trade school, or a continuing education program.

Valera won a new JL Jeep Wrangler Sport and \$100,000 in scholarships, trips, wardrobe, and additional prizes.

Native Hawaiian Directors Honored at Los Angeles Film Festival

In October, the Los Angeles Asian Pacific Film Festival (LAAPFF), presented by Visual Communications, announced the award winners for its 36th edition of the festival. It is the largest festival of its kind in Southern California.

Director Christopher Kahuna-hana was presented the Grand Jury Award for Best North American Narrative Feature for his work on *Waikiki*.

Jurists said it is "an immersive film that highlights the fantasy and reality of Hawai'i that is constantly being negotiated by local and native peoples. This work counters the mainstream image of paradise we

normally associate with the island state and the Pacific Rim.

"Through an elegiac and philosophical mode of storytelling, we're taken on a journey of the real island state where Native Hawaiians continue to struggle on a daily basis with job instability, domestic and racialized abuses, mental health issues, and the ongoing generational trauma of postcolonial cultures. The strong direction, cinematography, music, and lead performances impressed the jury and left us collectively haunted by the film after the fact."

A Special Jury Award for Cinematography went to Ryan Miyamoto of *Waikiki* as well.

In the Shorts Competition section, jurors awarded the Festival Golden Reel Award for Best Documentary Short to *Standing Above the Clouds*, directed by Jalena Keane-Lee.

The jury shared that *Standing Above the Clouds* "puts us on the frontlines with intergenerational women activists fighting to pro-

tect Hawai'i's sacred mountain Mauna Kea from a massive telescope development. This personal and moving project provides us an entry point to this community of mothers and daughters upholding a lineage of fighting for the land. We appreciate the directorial voice and gorgeous cinematography that went into creating this portrait of struggle and strength."

In the Narrative and Documentary Short films category, a Special Jury Award for Acting went to Holden Mandrial-Santos and Austin Tucker of *Moloka'i Bound*, directed by Alike Maikau.

The 36th LAAPFF ran online from Sept. 24 to Oct. 31, 2020, and featured an exciting lineup of productions by Asian American and Pacific Islander artists from across the globe. LAAPFF is a proud Academy Award-qualifying film festival for the Short Film Awards. For more information visit festival.vcmmedia.org. ■

Ke pai komo 'ia nei nā moho hou o ka 2021-2022!

Kahuawaiola

he papahana ho'omākaukau kumu mauili ola Hawai'i
ma ke koleke 'ōlelo Hawai'i 'o Ka Haka 'Ula O Ke'elikōlani

✓ He kelea'ō piha nā papa Kauwela 2021!
✓ Loa'a pū ke kālā kōkua no ke Kauwela 2021!

www.kahuawaiola.org • 808-932-7730 • kuulei.kepaa@hawaii.edu
Kāko'o 'ia e Nā Kula 'o Kamehameha, Māhele Community Investing

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

Puke Alo Kahuawaiola
Hikaki'i @kahuawaiola

Mahalo Nui; Aloha 'Oe

By Office of Hawaiian Affairs Staff

After nearly two and a half decades of service to the lāhui as an Office of Hawaiian Affairs trustee, OHA bids a fond mahalo and aloha to former Board of Trustees (BOT) Chair Colette Machado.

Born and raised in Ho'olehua, Machado is a long-time grassroots community organizer and activist. She has a long history of commitment to her community and involvement in organizations such as Hui Alaloa, Mālama Moloka'i, and Ka 'Ohana o Kalaupapa. She was an original member of the Protect Kaho'olawe 'Ohana and served as Founding President of the Moloka'i Land Trust. Machado has more than 24 combined years of service to State of Hawai'i boards and commissions, having served as the Chairperson of the Moloka'i Island Burial Council, and as a member of the Hawaiian Homes Commission, the Kaho'olawe Island Reserve Commission, and the State Land Use Commission.



Colette Y. Machado represented Moloka'i and Lāna'i from 1996 to 2020.

Representing Moloka'i and Lāna'i, Machado was elected to the board in 1996 and served in various leadership positions at OHA, including BOT Chair for almost eight years and the Chair of the Committee on Beneficiary Advocacy and Empowerment for eight years. During her tenure as BOT Chair, OHA received the transfer of 30 acres in Kaka'ako Makai, acquired the commercial property at OHA's current location at Nā Lama Kukui, as well as 511 acres of Wahiawā agricultural lands surrounding the Kūkaniloko Birthing Stones, and the 20-acre Palauaea Cultural Preserve on Maui. Machado departs OHA with the aloha, gratitude and respect of her colleagues and the staff.

"Like the niu stands pa'a against the wind, Trustee Machado's steadfast leadership of the board will be greatly missed," said Acting BOT Chair Brendon Kalei'aina Lee. "Her life-long efforts to stand up for Native Hawaiian rights will continue to be an example for generations to come. Because of her vision and leadership, OHA has a solid foundation to move our lāhui forward over the next 15 years." ■



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

Brendon Kalei'aina Lee
Vice Chair, Trustee, At-large
Tel: 808.594.1860
Fax: 808.594.1883
Email: TrusteeLee@oha.org

Leina'ala Ahu Isa, Ph.D.
Trustee, At-large
Tel: 808.594.1877
Fax: 808.594.1853
Email: TrusteeAhuIsa@oha.org

Dan Ahuna
Trustee
Kaua'i and Ni'ihau
Tel: 808.594.1751
Email: TrusteeAhuna@oha.org

Kaleihikina Akaka
Trustee, O'ahu
Tel: 808.594.1854
Fax: 808.594.1864
Email: TrusteeAkaka@oha.org

Keli'i Akina, Ph.D.
Trustee, At-large
Tel: 808.594.1859
Email: TrusteeAkina@oha.org

Luana Alapa
Trustee Elect, Moloka'i and Lāna'i
Email: TrusteeAlapa@oha.org

Garmen "Hulu" Lindsey
Trustee, Maui
Tel: 808.594.1858
Fax: 808.594.1864
Email: TrusteeHuluLindsey@oha.org

Keola Lindsey
Trustee Elect, Hawai'i
Email: TrusteeKeolaLindsey@oha.org

John D. Waihe'e IV
Trustee, At-large
Tel: 808.594.1876
Email: TrusteeWaihee@oha.org

OHA's New Board

I have been asked by beneficiaries what happens after the election to the positions on the Board of Trustees at the Office of Hawaiian Affairs. Let me see if I can break it down for you.

After the state election that takes place every two years, the BOT leadership is disbanded with the exception of the chairperson. The purpose for the chairperson remaining is that, while the board does not conduct any business until the new trustees are installed and take their oaths of office in December, the agency itself continues its work for the Native Hawaiian people. The chairperson must approve certain things for the CEO. Should the current chairperson not return to OHA, per the Trustee's by-laws, the vice-chair becomes interim chairperson until the reorganization meeting of the BOT in December.

Why December you may ask? By state law, there is a two-week period for someone to challenge the results of an election. Every state handles this differently and we have seen this played out across the country. Also, given that Hawai'i has moved to an all mail-in election, it takes several weeks to validate all the ballots. So, the actual final results are not posted until almost the end of November. This year that date was November 23.

Here is where it will get interesting for a lot of our beneficiaries.

There is only one occasion that trustees can meet, up to four trustees, without notifying the public, and that is for the purpose of discussing board leadership reorganization. This has been going on in earnest by several sitting trustees and one of the candidates for months now.

Since the election, trustees have met in some form to discuss the reorganizing of the board as well as the two newly elected trustees. Make no mistake – it is political campaigning, and



Brendon Kalei'aina Lee
Vice Chair, Trustee, At-large

for some, it is about power. In 2018, the Office of Hawaiian Affairs was fortunate enough to have a strong board that was able to unanimously put into place board leadership that had the beneficiaries' best interests in mind and not their own political gains. Sure, a few political concessions were made to make this happen, but safety measures were put in place, such as a strong vice-chair of a committee, or a seasoned trustee as the chair of a committee and an inexperienced trustee allowed to be vice-chair of that committee rather than chair it.

This year, however, is a different story. While there was a reorganizing of the governance of OHA, the BOT by-laws updated, and important policy work begun, the work is not complete. Absent a strong foundation, the hard work yet to be accomplished may be hampered – or not done at all. With all that Hawai'i has suffered this past year we need, more than ever, for OHA to address these policy issues.

Time will tell if OHA will become the endowment it can be and change the perception beneficiaries have of their Trustees.

Your new Office of Hawaiian Affairs Board of Trustees leadership (subject to ratification):

Chair: Hulu Lindsey
Vice-Chair: Lei Ahu-Isa
Resource Management
Chair: John Waihe'e IV
Resource Management
VC: Keli'i Akina
Beneficiary Advocacy and Empowerment Chair: Kalei Akaka
Beneficiary Advocacy and Empowerment VC: Luana Alapa

I encourage beneficiaries to let OHA hear their mana'o at the BOT meeting on Dec. 10, 2020. Testimony can be submitted via email at BOTmeetings@oha.org or by attending virtually. ■

We Are A Trust, So Who Is OHA's Primary and Only Customer?

Welcome to my December column of *Ka Wai Ola*!

During the year, we looked at the question of self-assessment which was: "What is our Mission?" This month I will discuss: **Who is our Primary Customer?**

We don't have "customers" – we have beneficiaries...customer is a marketing term! We have clients, recipients, patients, kūpuna, and haumāna!

Rather than debate "language," I want to ask the question: **"Who must be satisfied for OHA to achieve results? It's when you answer this question that you define your "customer."** I know it is very tempting to say, "But there is more than one primary customer!" *However, effective organizations resist this temptation, and keep to a focus – the primary customers – our beneficiaries.*

Identify A Primary "Customer"

Let me give you a positive example of identifying and concentrating on the primary customer in a complex setting like OHA. Right now, the latest survey of our mission to our beneficiaries is: *To increase people's economic and social independence. OHA has over 35 programs and, for over 36 years, they have helped the physically handicapped, single mothers who want to get off welfare, older workers who have been laid off, kūpuna and elderly with no place to live and who need caregivers, people with persistent mental illness, those struggling against long-term chemical/alcohol*



Leina'ala
Ahu Isa, Ph.D.
Trustee, At-large

dependency, and those needy of affordable rentals/housing. All of these people belong to the primary customer group: Persons with Multiple Barriers.

Our primary customer is not necessarily someone you can reach; someone you can sit down with and talk to directly. Primary customers might be infants, or endangered species, or members of our future generation. Whether or not you have active dialogue, identifying the primary customer puts your priorities in order and gives you a reference point for critical decision-making.

Our "Customers" Are Constantly Changing

Often, the customer is one step ahead of us. Their numbers will change as they become more diverse. Their needs are more critical in this environment today...their wants and aspirations will evolve. They are customers that we, OHA, must satisfy to achieve our results. These may be individuals who really need the service, want the service, but not in the way it is available today. An OHA that is devoted to "results" – always with regard to its basic integrity – will adapt and change as their customers' (beneficiaries') needs do. Know your customer, your beneficiary!

Stay safe and mālama until next year!

Hau'oli Kekemapa! Mele Kalikimaka! Hau'oli Makahiki Hou!

A hui hou,
Trustee Leina'ala Ahu Isa ■

Kalikimaka Past

"The children thought it would be doing God's service to devote this day to merriment." - Amos Cooke

Fests and games for four months! This is how our ancestors celebrated this time of year called Makahiki, a traditional Hawaiian festival for everyone to participate in and enjoy. Games that tested strength, speed, focus and accuracy were played; and the winners were proclaimed and touted throughout the islands! Moa pahe'e (dart sliding), kukini (foot races), hukihihi (tug-of-war), ulu maika (lawn bowling) and other games were played. More serious competition was also a part of Makahiki, testing sportsmanship, food gathering, awareness and vigilance.

While Makahiki was underway, wars and conflicts were strictly forbidden. For Hawaiians, this was a time for "peace on earth and goodwill toward men."

During the time of Makahiki in 1786, another holiday, Christmas, was believed to have been first celebrated in Hawai'i on an English merchant ship, the Queen Charlotte, that was docked in Waimea Bay, Kaua'i. Under the command and orders of Captain George Dixon, the crew prepared a Christmas dinner of savory roasted pig, pie, and a holiday cocktail of coconut milk and rum. They spent the evening reminiscing and toasting their families and friends back home.

In 1819, another English navigator, Captain Nathaniel Portlock, entered a closing footnote in his daily log that he had spent the day ashore handing out pocketsful of little treats to Hawaiian children. He also reported a visitor to his ship. Gracefully, Captain Portlock wrote, "Kiana came off a long double canoe, and brought me a gift of hogs and vegetables which I received gladly and prepared a feast for all; in return, that pleased him very much." Christmas gifts had been exchanged in Hawai'i.

The Christmas holiday was informally celebrated every year in the lives of the



Carmen "Hulu"
Lindsey
Trustee, Maui

missionaries and especially the Hawaiian children. The schoolmaster of the Chiefs' Children's School noted in his diary in 1843, "The children thought it would be doing God's service to devote this day to merriment."

For many years after that, it was reported that "Christmas is becoming more generally noticed in Hawai'i." King Kamehameha IV recognized that there had not been a royal proclamation of thanksgiving. After observing the holiday and festival of Christmas during his travels to Europe, he honorably declared December 25 to be the national day of thanksgiving in his kingdom, celebrating Christmas as an official holiday in 1862. This was pleasing to everyone!

Today, much about Christmas has changed since it became an official holiday in Hawai'i 158 years ago; but much remains the same in the ways we observe this holiday with church services, celebrations, decorated Christmas trees, presents, singing and dancing, delicious banquets of food, decadent baked delights, and warm spirit beverages to toast this day of thanksgiving – Christmas.

Although 2020 has been a year of challenges, turmoil, sickness and casualty, let us set our sights on that which we are gifted as a Hawaiian nation, a Hawaiian people; the "spirit" of sharing the significance of life, compassion, kindness, peace and responsibility for all and for future generations. These virtues are expressed through the warm genuineness that are hallmarks of the Hawaiian people: music, chant, hula, arts and cultural traditions. This "spirit" is aloha.

"To be kind and generous is no new thing in the history of our race. It is an inheritance transmitted from our forefathers. I cannot fail to heed the example of my ancestors." – Alexander Liholiho, King Kamehameha IV

Keeping this in mind, as our monarch, King Kamehameha IV, and our ancestors acknowledged Christmas as a day of thanksgiving, may we also do the same. Mele Kalikimaka! ■

Looking for a back issue of
Ka Wai Ola?

To explore a complete
archive of all issues,
please visit

kawaiola.news



**NOTICE OF CONSULTATION
SECTION 106 OF THE
NATIONAL HISTORIC PRES-
ERVATION ACT (NHPA)
KAUHALE PROJECT
WAIMEA, WAIMEA AHUPUAA,
KONA DISTRICT, ISLAND OF KAUAI,
TAX MAP KEY (4) 1-6-004:003**

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

Proposed Project:

The proposed project involves the construction of two (2) one-bedroom duplexes, comprising of four (4) one-bedroom dwelling units in total, together with associated utility installation. The proposed project is located in Waimea, Kaua'i.

Area of Potential Effects (APE)

The proposed Area of Potential Effects (APE) comprises Tax Map Key (TMK) (4) 1-6-004:003 and totals 13,539 square feet. The APE extends up to 10 feet below the surface for utility installation. The parcel is bounded by Ala Wai Road on the northwest, an earthen berm on the southeast bank of the Waimea River, and is flanked between two developed land parcels with structures.

Project Findings

An archaeological inventory survey (AIS) was previously conducted for the APE. The AIS resulted in negative findings and no significant surface or subsurface historic properties were identified during the survey. On February 21, 2014, the State Historic Preservation Division (SHPD) issued a project effect determination of "no historic properties will be affected".

Request for Consultations

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

Should you wish to participate in the Section 106 process, we request your written intent. Entitled consulting parties during the Section 106 process includes the Advisory Council of Historic Preservation, State Historic Preservation Officers, Native Hawaiian Organizations

(NHOs), local governments and applicants for federal assistance, permits, licenses and other approvals. NHOs and Native Hawaiian descendants with ancestral, lineal or cultural ties to, cultural and historical property knowledge of and/or concerns for, and cultural or religious attachment to the proposed APE are asked to contact the County by the date specified below. Other individuals and organizations with legal, economic, or historic preservation interest are also requested to respond by the date below to demonstrate your interest in the proposed undertaking and provide intent to participate in the Section 106 process; your participation is subject to County approval.

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

Interested participants are requested to contact Ms. Kanani Fu via email at kananifu@kauai.gov, or by US Postal Service to Kaua'i County Housing Agency, 4444 Rice Street, Suite 330, Lihue'e, Hawaii'i 96766. Please respond by December 12, 2020.

Adam P. Roversi
Housing Director

Publish Date: November 12, 2020

**CULTURAL IMPACT ASSESSMENT:
KĒŌKEA AHUPUA'A, KULA
DISTRICT, MAUI**

On behalf of the Kēōkea Homestead Farm Lots Association (KHFLA), the Department of Hawaiian Homelands (DHHL), and working with the local planning firm, PBR HAWAII & Associates, Inc., TCP Hawai'i, LLC, in partnership with Nohopapa Hawai'i, LLC, is preparing a Cultural Impact Assessment (CIA) as part of the Kēōkea Master Plan for DHHL. The project area in Kēōkea Ahupua'a at TMK (2) 2-2-032:067 & 068 is 69 acres. These lands are located in Kula District, Maui, adjacent to the Kula Highway and just makai of Kula Hospital. Please contact Chris Monahan at (808) 754-0304 or mookahan@gmail.com 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! ■

E nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola* will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information by mail, or e-mail kwo@OHA.org.
E ola 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 Kealanani Claesene and Helen Brown. My mother Isabelle Leina'ala Chartrand Kainoa and brother Harold Kalawaia Chartrand had eleven half siblings. In honor of all the Chartrand 'Ohana that have passed on, to meet Grandpa Chartrand. We want to plan a reunion. We need everyone to kokua with your current contact info to cousin Cami Chartrand 446-5098 email Chartrandreunion2020@gmail.com or John Kainoa 244-8428, johnkainoa61@gmail.com. We look forward to hearing from you. Mahalo John.

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

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

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

KAIWA – Looking for descendants or related 'Ohana Members of 'BILL KAIWA', aka 'SOLOMAN ANI. Please contact ROBERTA BOLLIG 320-248-3656 or 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 Kaohe (Big Island) on 8/12/1912 or 1911. Supposedly, her birth record was destroyed during a fire at St. Benedict Church in Honaunau. I was told this church kept birth records of nearby families during that period. I would greatly appreciate any kokua in locating her 'ohana and details of her birth. Please contact ssylva4@hotmail.com.

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

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

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

STEWART – Looking for descendants or 'ohana of James and Mearalani Stewart of Kahalu'u, O'ahu. Please contact William Stewart: 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.

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

LOOKING FOR...

*Mahele Records, Ali'i Letters, Hawaiian
Language Newspapers, Historic Images or Documents?*

START YOUR RESEARCH TODAY!

www.papakilodatabase.com

PAPAKILO
DATABASE



OHA OFFICES

HONOLULU

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

EAST HAWAII (HILO)

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

WEST HAWAII (KONA)

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

MOLOKA'I

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

LĀNA'I

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

KAUAI / NI'HAU

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

MAUI

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

WASHINGTON, D.C.

211 K Street NE
Washington D.C., 20002
Phone: 202.506.7238
Fax: 202-629-4446

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

GOT MEDICARE? With Medicare you have options. We compare those options for you! No Cost! No Obligations! Call Kamaka Jingao 808.286.0022 Hi Lic #433187

HAWAIIAN MEMORIAL PARK CEMETERY. Double internment Plot, great Location and view. Garden of Central. Lot 21, Section-D, Site #1. H.M.P. Chapel 200 ft from site. Selling for \$4,000 OBO. Call Hal at 808-597-7710 anytime.

HAWAIIAN MEMORIAL PARK CEMETERY. Kaneohe, Garden-Devotion. Lot #106, Section-D. Price \$8,000 or B/O. Great Fend Shui plot located on a hill facing ocean. Contact #808-885-4501 landline or 808-345-7154 cell

HAWAIIAN MEMORIAL PARK CEMETERY. Memories Lt 295 Sec B Site 3 w/2nd right/intern. Worth \$14,700 Selling \$7,500. Call 808-258-6488

HOMES WITH ALOHA-Waianae 3 bedrooms, 1.5 bath, Fixer upper \$249,000/ offer Leasehold-Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-Nanakuli 4 bedroom, 3 bath, completely renovated on approx.10,000 sq. ft.lot \$447,000 Leasehold- Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA-We care about you! Concerned about something? Need help? Just a zoom call away (virtual), text or phone call. How can we help you in these uncertain times? Charmaine I. Quilit Poki (R) (RB-15998) (808)295-4474 / Charmaine.quilitpoki@kw.com Keller Williams Honolulu (RB-21303)

HOMES WITH ALOHA- Making it easy for you to buy or sell a home is our goal. Safety is certainly the new normal and virtual platforms are the new way to do business. Let's talk story. Contact Charmaine I. Quilit Poki (R) (RB-15998) (808)295-4474 / Charmaine.quilitpoki@kw.com Keller Williams Honolulu (RB-21303)

HOMESMART ISLAND HOMES- Are you relocating, moving, or downsizing? I'm here to assist your real estate needs! Call Chansonette F. Koa (R) w/HomeSmart Island homes 808.685.0070 LIC.#RB-22805 | LIC.#RB-22929

HOMESMART ISLAND HOMES - Hilo/ Keaukaha HMSTD 3bdrm, 2full bath on 1/2 acre lot \$325,000 Leasehold: Chansonette F. Koa (R) RB-22929 HomeSmart Island Homes RB-22805 (808) 685-0070

KUPUNAMEDICARE.COM Medicare Annual Enrollment Period Oct. 15 through Dec. 7, 2020 Add, Drop or Change Coverage 808-286-0022

NEED TO BUY OR SELL A HOME? Call Chansonette F. Koa (R) w/HomeSmart Island Homes. Educating and Serving our local families on homeownership. Call 808.685.0070 LIC.#RB-22805 ILIC.#RB-22929

THINKING OF BUYING OR SELLING A HOME? Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website (changed to) HomeswithAloha.kw.com. Call or email me at Charmaine.QuilitPoki@kw.com to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 30 years.

YOGA WITH ALOHA - FREE ONLINE. I invite you to Breathe with me and improve strength, flexibility and balance. CHAIR yoga Wednesdays 8am (Kupuna) Gentle Yoga Saturdays 8am (All Levels). Email me for the Zoom link by 8pm the day prior at mkauahikaua@gmail.com

« Serving Local Families For 30 Years »



Homes *with* Aloha

Your Kamaaina Real Estate Professional
CHARMAINE QUILIT POKI
REALTOR, ABR, CRS, CDPE, GRI, SRES

C | 808.295.4474
W | HomesWithAloha.com
E | Charmaine.QuilitPoki@gmail.com



“Contact me today
for all of your real
estate needs!”

kw KELLER WILLIAMS
HONOLULU

1547 Kapiolani Blvd, 3rd Floor
Honolulu, Hawaii 96814

RB-15988

Embracing, Educating & Serving the Local Community

NEED REAL ESTATE HELP?

Make the *smart* move & call me today!

Chansonette F. Koa

REALTOR®, AHWD, CRS, GRI, MRP, PSA, SRES

M : 808.685.0070
E : HomeSmartHI@gmail.com
W: ChansonetteKoa.com

LIC: RB-22929



HOMESMART
ISLAND HOMES

1888 Kalakaua Ave, Ste C-312
Honolulu, HI 96815

RB-22805



Each brokerage independently owned and operated



Get your **FREE**
subscription to **Ka Wai Ola**
Go to **kawaiola.news** to sign up

FREE

Please check one: ☐ New subscriber ☐ Change of address

Email: _____

Name (First, Last) _____

Address _____

City _____ State _____ Zip _____

Fill out form online at **kawaiola.news/subscribe** or

Clip this coupon, fill in and mail to: **Ka Wai Ola, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817**

OFFICE of HAWAIIAN AFFAIRS
560 N. Nimitz Highway, Suite 200
Honolulu, Hawai'i 96817

KA WAI OLA CROSSWORD PUZZLE

By Ku'u alohapau'ole Lau

Ua maka'ala? Have you been paying attention?

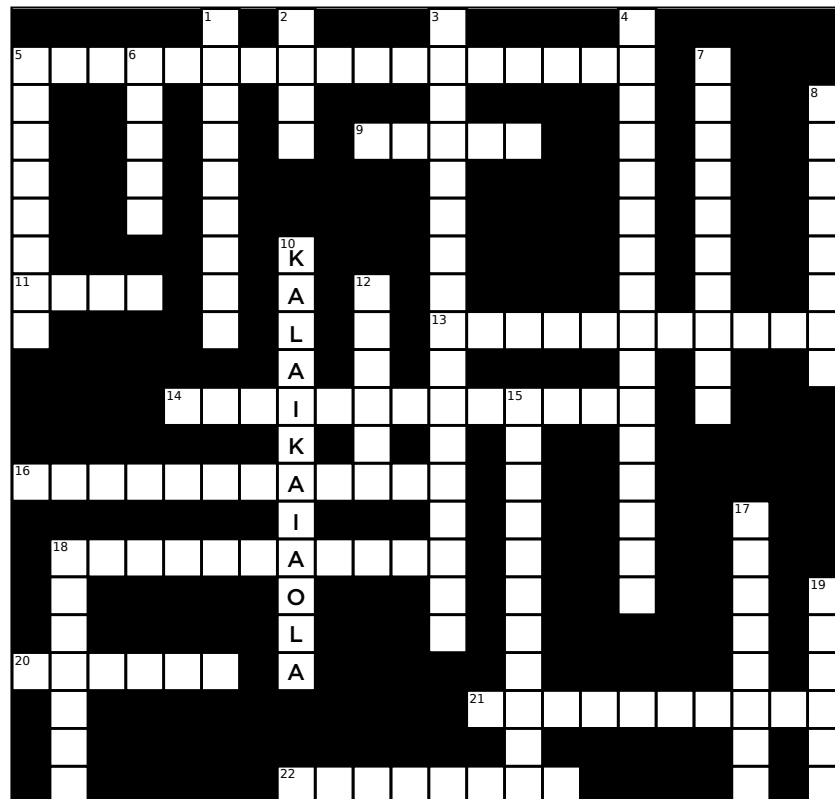
Answers for this crossword puzzle can be found throughout the pages of this issue of *Ka Wai Ola*. Please do not include any spaces, special characters, or diacriticals ('okina and kahakō) in your answers.

ACROSS

- 5** _____ means choosing foods that are both nutritious and safe for the natural environment.
- 9** Umi Martin has about 650 _____ trees producing fruit by using the high-density trellis farming method.
- 11** Old fashioned networking is easier than ever with virtual platforms such as _____.
- 13** In this month's *Ka Wai Ola*, we take a look at _____.
- 14** "The food that requires looking up to."
- 16** Their mission is to enhance Hawai'i's food security and economy by increasing the number of sustainable, local agricultural producers.
- 18** A nonprofit that focuses on 'āina-based education for youth and adults in North Kohala.
- 20** The Hawaiian chosen name for the bonin petrel.
- 21** "There is a greater priority on buying local and _____ local businesses."
- 22** To vote in O'ahu's 2021 neighborhood board elections, you must be _____ years or older and a resident of that neighborhood.

DOWN

- 1** Undergraduate or graduate students, apply by January _____, 2021 for KS college scholarships.
- 2** One acre of _____ can yield up to 30,000 pounds.
- 3** Inherited thousands of acres of land, much of it from Princess Ruth Ke'elikōlani.
- 4** According to Donovan Dela Cruz, in order to elevate the importance of food-production jobs, we need to rebrand farmers as "_____" with skills in math, science, business and technology.
- 5** Always remember to: Be Akamai, Wear Your Mask, Social Distance, _____.
- 6** "Farming is a _____ profession."
- 7** A term used frequently in discussions about nutrition, food, health, community, economic development and agriculture.
- 8** Hawai'i voter registration and turnout for the general election _____ expectations setting a new standard for voter participation.
- 10** The Hawaiian word for 'ecology' found in Kalani Akana's column.
- 12** 'Mālama your _____'
- 15** Since its opening, _____ has housed 42 young adults and children affected by the COVID-19 pandemic.
- 17** Pacific Islanders continue to account for the _____ of COVID-19 cases with 29% of the cases.
- 18** Māla _____ Cooperative pitched a business plan centered on restoring the _____ and was awarded a 4-acre parcel in Kona's ancient "breadfruit belt."
- 19** Only about 0.4% of the state's annual _____ goes to the Department of Agriculture.



NOWEMAPA CROSSWORD PUZZLE ANSWERS

