



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news

May (Mei) 2021 | Vol. 38, No. 05

## Kaua'i Honors King Kaumuali'i

PAGES 14-16



A double rainbow appears in the sky over the newly erected statue of King Kaumuali'i, the last reigning Ali'i Nui of Kaua'i and Ni'ihau. Rather than shed the blood of his people, Kaumuali'i brokered peace with Kamehameha I. The statue is located at Pa'ula'ula, Waimea, Kaua'i. - Photo: ©TimDeLaVega.com



# Get the facts about the COVID-19 vaccine.

## AARP has the latest information.



AARP Hawai'i is working to protect Americans 50+ by making sure you have the latest information you need about the COVID-19 vaccines and the distribution plans in Hawai'i.

Go to **HawaiiCOVID19.com** to find out if you are eligible and to make an appointment to get vaccinated.

Kupuna without Internet access can **call 2-1-1** for information and to make an appointment by phone.

**Learn more about COVID-19 vaccine availability and distribution at [aarp.org/hivaccine](https://aarp.org/hivaccine).**

 /aarphawaii |  @aarphawaii | [aarp.org/hi](https://aarp.org/hi)

Paid for by AARP.



## MAIKA‘I KAUA‘I

**Kaiāulu** (n. 1. Community, neighborhood, village.)

### Aloha mai kākou,

**T**he first time I visited the island of Kaua‘i I was in high school. You may recall that last December I wrote about my experience with Future Farmers of America (FFA) as a student at Kohala High School. Among the many opportunities afforded to me as a club member was the chance to travel off-island.

Throughout the year we raised funds for our annual trip to the FFA state conference and for one additional interisland trip - a special trip just for junior and senior club members who had demonstrated strong FFA leadership, regular attendance, and consistent work project contributions throughout the year.

Our club advisor, David Fuertes, is originally from Kaua‘i, so the year we traveled there was especially memorable. On that trip we were immersed in Kaua‘i culture and saw the island through the eyes of Mr. Fuertes, his ‘ohana, and his friends.

We stayed with Mr. Fuertes’ sister, Aunt Nancy, in Po‘ipū - all of us students sleeping outside on her patio for the duration of our visit. Aunt Nancy took us up to Kōke‘e to pick maile and mokihana, and then taught us how to make lei - her speciality till today. We traveled to the home of Mr. Fuertes’ brother, Uncle Basilio (who has since passed), in Kekaha Hawaiian Homestead where he taught us to make kūlolo the way their family always made it.

I remember going to Hanalei and marveling at the breadth and beauty of the valley and its patchwork bounty of farms and lo‘i, seeing a Kīlauca papaya farm, and visiting the Kaneshiro pig farm in ‘Ōma‘o, Kōloa. What struck me then was the powerful sense of community and connection that I experienced on Kaua‘i. The island and its people took us in and embraced us with aloha. I saw how seamlessly the Kaua‘i community integrated ‘ohana, mo‘omeheu and ‘āina. Maika‘i nō Kaua‘i.

In this issue of *Ka Wai Ola*, we discover the story behind the new statue of King Kaumuali‘i at Pā‘ūla‘ūla in Waimea, Kaua‘i. This community-led initiative included hundreds of individuals and organizations from Kaua‘i who gave of their “time, talent and treasure” to honor the last sovereign king of Kaua‘i and Ni‘ihau, and to perpetuate their community’s collective memory of the king who relinquished his sovereignty to Kamehameha I rather than subject his people to the grief, violence and death that even a victorious war would bring to their island.

Also in this issue, we go into greater depth about OHA’s new Mana i Maui Ola strategic plan, focusing on our first strategic direction – Educational Pathways; learn how the Bishop Museum has repurposed a discredited 100-year-old research project into a genealogical treasure and created a fascinating exhibit on eugenics and racism; hear how a young Kanaka Maoli doctor from Kapi‘olani Medical Center is using TikTok to encourage people to get vaccinated; and follow the journey of a kumu hula who will present her hālau at the Merrie Monarch Festival for the first time this coming June when the festival resumes.

“Maika‘i Kaua‘i, hemolele i ka mālie; Beautiful Kaua‘i, peaceful in the calm.” – ‘Ōlelo No‘eau ■

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



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

#### COMMUNITY ENGAGEMENT

**Alice Malepeai Silbanuz**  
Interim Director

#### DIGITAL AND PRINT MEDIA

**Puanani Fernandez-Akamine**  
Interim Digital and Print Media  
Manager/Editor-in-Chief

**Ed Kalama**  
Interim Public Relations Officer/  
Communications Specialist

**Kaleena Patcho**  
Communications Specialist

**Jason Lees**  
Digital Media Specialist

**Jhewel-Georlyn Felipe**  
Digital Media Specialist

**Joshua Koh**  
Digital Media Specialist

**Ku‘ualohapau‘ole Lau**  
Student Intern

#### EMAIL/WEBSITES

kwo@OHA.org  
<https://KaWaiOla.news>

[@kawaiolaneews](#)

[@kawaiolaneews](#)

[/kawaiolaneews](#)

## MEA O LOKO TABLE OF CONTENTS

### MO‘OLELO NUI | COVER FEATURE

## Honoring Kaua‘i’s Peaceful King PAGES 14-16

BY PUANANI FERNANDEZ-AKAMINE

King Kaumuali‘i cared more about protecting his people than retaining his political power so he brokered peace with Kamehameha I to save their lives. 200 years later a statue is erected in his honor.

### HO‘ONA‘AUAO | EDUCATION

## Support for Education a Focus of Mana i Maui Ola PAGES 4-5

BY ED KALAMA

OHA’s strategic plan aims to support initiatives, leverage partnerships and engage in strategies to strengthen culture-based education, pre-K to post-high.

### MAULI OLA | HEALTH

## Using TikTok as a COVID-19 Teaching Tool PAGE 8

BY CHERYL CHEE TSUTSUMI

A young Kanaka Maoli physician is using TikTok to encourage people to get vaccinated against COVID-19.



### MO‘OMEHEU | CULTURE

## Becoming the Wind PAGES 12-13

BY PUANANI FERNANDEZ-AKAMINE

In the first of a three-part series, we follow Kumu Hula Meleana Manuel and her hālau, Ke ‘Olu Makani o Mauna Loa, to their debut at the Merrie Monarch Festival.

# Support for Education a Key Focus of Mana i Maui Ola

OHA's 15-year strategic plan aims to affect change in the areas of education, health, housing, and economics

By Ed Kalama

*"Ma ka hana ka 'ike. Ma ka 'ike ka mana; Through work comes knowledge. Through knowledge comes power."* - 'Ōlelo No'cau



## Educational Pathways

It's been called the foundation of a society. The great equalizer. The way that economically and socially marginalized people can lift themselves out of poverty and become fully participative citizens.

As the Office of Hawaiian Affairs embarks on its new strategic plan, the agency has responded to community mana'o by establishing four strategic directions that are key to impacting lāhui wellbeing: Educational Pathways, Economic Stability, Quality Housing and Health Outcomes.

By using 'ohana-, mo'omeheu-, and āina-based approaches within these areas where Native Hawaiians face challenges, OHA continues to support the movement of the lāhui toward maui ola, or total wellbeing, in education, economic stability, housing and health, recognizing that education begins with the 'ohana and the community in which a child is raised – this is where values, knowledge and wisdom are exemplified, modeled and lived.

Through its Mana i Maui Ola plan, OHA continues its support of initiatives, leveraged collaborations, and engagement in strategies to develop educational pathways that strengthen culture- and 'āina-based education, early education, K-12 and post-secondary education, ensuring that Native Hawaiians are grounded in their past while developing and applying new 'ike and practices.

Hawaiian ali'i such as Bernice Pauahi Bishop knew that education was the key to Native Hawaiians' ability to survive and thrive in the Western world. The efforts of Kanacokana to collaboratively develop and strengthen the Native Hawaiian education system, focusing on 'ōlelo Hawai'i and 'ike Hawai'i, are taking things to the next level.

"We know from research that Native Hawaiian students who are in culture-based educational settings – and/or 'āina-based educational settings – have stronger connec-



Lisa Watkins-Victorino

- Photos: Courtesy



Kalehua Krug



Kamehailani Waiau

tions to their culture, have better outcomes on various educational academic measures, and basically have better attitudes toward learning," said OHA Research Director Lisa Watkins-Victorino.

OHA's educational strategies include supporting development and use of educational resources for all Native Hawaiian lifelong learners in schools, communities and 'ohana, and supporting education through Hawaiian language medium and Hawaiian-focused charter schools.

"Part of rebuilding the Hawaiian worldview, the Hawaiian perspective, is reorganizing the way that we construct the educational experience and reshape youth to actually resemble where they come from, and to feel more pride and less negativity toward our own individual identity and collective identity," said Kalehua Krug, po'o kumu at Ka Waihona o Ka Na'auao Public Charter School.

Krug said OHA support for education in the Hawaiian community is not new.

"For charter schools, we definitely focus on that community relationship because we depend on our community as our supporters and our stakeholders. We use OHA funds for many different expenditures, but the main tool is for transportation and staffing. Those are very important, as we know many of our kids live in areas that are far from the school - which provides opportunity to access Ka Waihona from farther distances out into Mākaha and Kea'au."

Krug said he is sold on the value of Hawaiian-culture based education.

"School is an institution that has become legitimized as a place to build excellence, and to put folks forward into the real world. So this idea of reestablishing normalcy in Hawai'i, as Hawaiian, that it's reestablishing a Hawaiian normal – our ways, our language, our beliefs, our culture – can be very valuable to establishing a new future for our students."

"Probably the greatest value that I see and appreciate about a Hawaiian-focused charter school education is

that I have an opportunity to positively affect the lives of kiddos who are just like me when I was little, and inspire them long term," said Kamehailani Waiau, po'o kumu at Ke Kula 'o Samuel M. Kamakau Laboratory Public Charter School.

"Helping you to build relationships, long term relationships with 'ohana, it's probably one of the greatest values of working, living, learning, and just

being in a Hawaiian-focused charter school environment."

Waiau said she is glad to see OHA continue to focus its efforts on supporting education in the Hawaiian community.

"OHA has been very helpful across all of these years in areas of policy and legislation," she said. "And the department within OHA that works on advocacy has been really awesome and super helpful.

"And as a leader, as a kumu who is going in front of certain senate committees or house committees to share testimony in support or against certain things that directly affect my kula or our funding, it's been really helpful and really inspiring to have OHA's support in those areas. It feels like oh, somebody's got your back.

"I just hope that wherever we are in the next 15 years, it's someplace that we were all able to contribute to. I would be honored and blessed to play a role in that, and I have no doubt that OHA is gonna play a significant role in that as well." ■

OHA's Strategic Plan "Mana i Maui Ola" (Strength to Wellbeing) includes three foundations: 'ohana (family), mo'omeheu (culture), and 'āina (land and water). OHA recognizes these foundations have the power to affect the wellbeing of Native Hawaiians.

Therefore, they are woven into OHA's plans to affect change in the areas of education, health, housing, and economics. These four directions will be used to guide OHA's work to better the conditions of Native Hawaiians. Over the next 15 years, OHA will be implementing strategies, aligned with our foundations and directions, to achieve our envisioned outcomes for a thriving and abundant lāhui.

Supporting initiatives, leveraging partnerships,

SEE MANA I MAUI OLA ON PAGE 5



## MANA I MAULI OLA

Continued from page 4

engaging in strategies to develop educational pathways that strengthen culture-based education, early education, K-12 and post-secondary education will ensure that Native Hawaiians are grounded in their past while participating in a technologically oriented future.

### OUTCOME: Strengthened and Integrated Community, Culture-Based Learning Systems

**STRATEGY 1:** Support development and use of educational resources for all Hawaiian lifelong learners in schools, communities and 'ohana.

#### STRATEGY OUTCOMES:

- 1.1. Increase number or percent of Native Hawaiian students who enter educational systems ready to learn;
- 1.2. Increase number or percent of Native Hawaiian students graduating high school who are college, career, and community ready; and
- 1.3. Increase number of Native Hawaiians engaged in traditional learning systems (i.e., hale, hālau, hale mua, hale pe'a) that reestablish/maintain strong cultural foundations and identity.

**STRATEGY 2:** Support education through Hawaiian language medium and focused Charter Schools.

#### STRATEGY OUTCOMES:

- 2.1. Adequately resource Hawaiian Focused Charter Schools and Hawaiian medium schools, including funding of transportation, special education, facilities, and meals, and availability of qualified teachers;
- 2.2. Increase availability of Hawaiian Focused Charter Schools and Hawaiian medium schools; and
- 2.3. Establish a Native Hawaiian Charter School and Hawaiian-medium system.

*In commemoration of OHA's 40th anniversary, throughout 2021 Ka Wai Ola will feature select articles from the newspaper's archives. This piece, about a Native Hawaiian family discovering military ordnance on their farmland, is reprinted from April 1984.*

# Kamakas Have Explosive Situation on their Hands

By OHA Staff, 1984

**T**hat the Kamaka Family Hui has been sitting on a keg of explosives is only putting it mildly.

The very land they farm in their Waikane Diversified Agriculture Institute on 187 acres of Waikane Valley aina is a virtual hotbed of military ordnance. They've got some beautiful papayas, taro and bananas growing in various areas of the land but they can't expand any further without coming upon more explosives.

There are both live and dead ordnances littering the Kamaka land.

Marines of the Explosive Ordnance Disposal (EOD) unit have been surface cleaning the area the past couple of months in what was scheduled to be a 90-day project. OHA has been assisting the family in establishing and developing their institute. In a recent on-site visit by OHA for an update on the situation, there doesn't appear to be any way the cleaning job will be done in 90 days.

"There's no way they can finish the job in that time. It will take forever," said Ray Kamaka, family spokesman who heads the hui.

Erosion and other natural causes have exposed most of the ordnances and the Marines are just cleaning the surface. There was evidence of this everywhere OHA visited in the valley. At a couple of points during the visitation, Kamaka stopped and explained that all a person has to do to is dig a little ways with the hands into the soil and ordnances would be exposed. He brushed away some dirt and exposed some of the buried explosive, one of which was declared "live." It was later exploded with other like finds.

Kamaka emphasized how dangerous it is for hunters, hikers and other people who go into the valley despite "Keep Out, Private Property" signs on the premises.

Among other trespassers are marijuana growers who sneak in from across the mountain on the Kualoa side or from the Waiahole Irrigation Ditch side to drop off their plants. "These people are crazy doing this. They're putting their lives on the line," Kamaka declared. He has destroyed what plants he's found.

In addition to the three crops already planted, Kamaka would like to expand into flower-growing and establish an educational work project where children could come and learn about the different fruits and plants and work the land. Because of the hazards posed by the exposed and buried explosives, however, he is unable at the moment to realize his purpose.

And what is the future of the Kamaka land? Will the hui settle for a land exchange or money? Kamaka isn't answering these questions yet. "We'll just have to wait and see," is all he would say. He has nothing but praise for the EOD unit and the cooperation he's received from the military. "They've been just fantastic and we've worked very closely," Kamaka stated.

Meanwhile, trespassers are reminded to stay out of the valley. OHA will continue to monitor the situation and assist the hui in whatever areas possible. ■

## NOW ACCEPTING APPLICATIONS



### WHO CAN QUALIFY:

- Hawaii County Residents
- At least 18 years old
- COVID Income or Job Loss
- Proof of Late Rent, Eviction Notice or Utilities Bills

### DOCUMENTS NEEDED FOR ALL HOUSEHOLD MEMBERS:

- Government Issued ID
- Rent Agreement or Bill
- 2020 Federal Tax Return
- Recent Pay Stubs
- Unemployment or PUA Approval letter

\*INCOME LIMITS APPLY  
LEARN MORE AT: [WWW.HAWAIICOUNTYERAP.ORG](http://WWW.HAWAIICOUNTYERAP.ORG)

# (Re)Generations: Discredited Research Becomes a Valuable Genealogical Resource

By Cheryl Chee Tsutsumi

From 1920 until his death in 1925, anthropologist Louis Sullivan was in Hawai‘i on assignment from Bishop Museum and the American Museum of Natural History to conduct a study associated with the then-popular eugenics movement.

Eugenics advocates selective breeding and forced sterilization to improve the mental and physical qualities of a human population. As part of his research, Sullivan took 938 photographs and made 44 plaster busts of Native Hawaiian families on all of the major islands except Ni‘ihau to identify and measure the physical features of a “pure Hawaiian race.”

Data gathered by Sullivan and other efforts to support a scientific theory for racial categorization and superiority were publicly debunked in statements released by leading scientists affiliated with the United Nations Educational, Scientific and Cultural Organization (UNESCO) beginning in 1950. Although they declared race is not an accurate indicator of biological differences, racial discrimination continues to this day with often tragic results. It has wrongly justified slavery, genocide, arson, violence, vandalism and other atrocities.

“(Re)Generations: Challenging Scientific Racism in Hawai‘i” - a new, original exhibit on view through October 24 in Bishop Museum’s J.M. Long Gallery - is based on the Sullivan Collection of photos and busts. Three curators chose the images and artifacts and wrote the accompanying text for the exhibit: Dr. Jillian Swift, the museum’s Curator of Archaeology; Leah Caldeira, the museum’s Director of Library and Archives; and Dr. Keolu Fox, assistant professor, Department of Anthropology, University of California, San Diego.

According to Swift, a major source of inspiration for the exhibit’s concept, including its title, was *Possessing Polynesians: The Science of Settler Colonial Whiteness in Hawai‘i and Oceania* authored by University of Utah Professor Maile Arvin. On pages 20 and 21 of her book Arvin writes: “Regeneration signals new growth and life cultivated after destruction, as in the plants that gradually return to a charred landscape after a volcanic flow. Regenerative actions seek



The (Re)Generations exhibit explores the history of scientific racism, as well as its continued impacts on scientific research today.  
- Photo: Bishop Museum

the return of function, balance, or power, as in the regrowth of a starfish’s limb or a mo‘o’s (lizard, gecko) tail.”

“We felt the purpose of Sullivan’s portraits has transformed in the 100 years since he created them,” Swift said. “What was once a collection of ‘scientific’ photographs for now-discredited research has become so much more significant as a genealogical source.”

It’s important to note that this transformation is being led by Native Hawaiian descendants who are viewing the Sullivan Collection and adding information about the pictures in it. Through these interactions, the collection has been regenerated as a vehicle for making important genealogical connections.”

When Sullivan created the busts and photographs, he recorded the names of the subjects, their geographic location and their “race.” Missing, however, was the human element – tidbits about their work, their personality, their likes and dislikes, their skills and talents. Five families that have photos of relatives in the Sullivan Collection are spotlighted in (Re)Generations: Ho‘olapa from Kahalu‘u, island of Hawai‘i; Kaleohano/Wentworth from Ho‘ōpūloa, island of Hawai‘i; Ka‘aukai from Ka‘ū, island of Hawai‘i; Akona from Kōloa, Kaua‘i; and Duvauchelle from Pūko‘o, Molokai. To flesh out their ancestors’ life story, descendants agreed to be interviewed by the curators.

“Without the generous participation and contributions from them and their ‘ohana, (Re)Generations would not have been possible,” Swift said. “Their knowledge, memories and perspectives brought new meaning to the Sullivan Collection. We’re so grateful for their trust and willingness to collaborate with us; it was a profound, moving and joyful experience.”

Another notable section in (Re)Generations explores how genetic measurements instead of physical characteristics are now being used to understand human diversity; the notion of “biological races” was dispelled decades ago. In fact, 99.9 percent of humans’ genetic makeup is the same, and more differences

have been discovered within a population (“race”) than between different populations.

While DNA has become the basis for measuring human variation, the exhibit observes that even the most sophisticated tests can’t determine true “identity” because they do not consider unquantifiable factors such as religion, morals, values, beliefs, traditions, relationships and family histories – in essence, what actually makes people unique. As one of the information boards points out, “The connections we choose, are born into, or are gifted are often stronger than simple biology.”

“As curators, one of our goals was to give viewers food for thought – to urge them to question why we see racial differences and racial hierarchy and to dismiss the idea that there is any truth behind them,” Swift said. “We hope they will recognize the nefarious social mechanisms that spawned racial prejudice and continue to perpetuate it. For me, building the exhibit during an isolating global pandemic underscored how important it is for people to care about, appreciate and respect each other. Nurturing these meaningful connections makes us more resilient.” ■

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

## (RE)GENERATIONS ACTIVITIES

On select dates through October 7, Benefactor, Visionary, Stewardship Circle and Lifetime Bishop Museum members and up to two guests may sign up for a 30-minute tour of the exhibit guided by either exhibit co-curators Dr. Jillian Swift, Leah Caldeira or Education Programs Manager Kapalikū Maile.

Groups are limited to six people, mask wearing and social distancing will be enforced, and pre-registration is required by going to [www.bishopmuseum.org/regenerations](http://www.bishopmuseum.org/regenerations). For more information about this museum membership benefit, email [Membership@BishopMuseum.org](mailto:Membership@BishopMuseum.org) or call 847-8296.

In addition, the museum has launched a free (Re)Generations Program Series on such topics as eugenics and ethics in museum curation.

The next confirmed talk, featuring Dr. Maile Arvin, assistant professor of History and Gender Studies at the University of Utah, is set for August 12 at 6 p.m. As this issue went to press, whether her presentation will be in person or via Zoom had not been determined. Check the exhibit’s website listed above for updates.



The Ka'aukai Family from Ka'ū, Hawai'i, are one of the five families featured in the (Re)Generations exhibit. - Photo: Bishop Museum



# Are We Digitally Ready for the Future?

By Ka'ala Souza

One can only wonder what the people of Hawai'i thought in 1820 when the crew of the *Thaddeus* offloaded the first printing press in Hawai'i. Could anyone anticipate the changes this technology would bring to the islands? We don't know what people thought that day, but we know that within a decade, literacy in Hawai'i grew from zero to over 90% - one of the highest rates of any nation in the world.

Early in his reign Kamehameha III said, "He aupuni palapala ko'u - Mine shall be a kingdom of literacy." The monarchy's strong commitment to education provided the nation with opportunity. But it was the people and their deep desire to learn that made this achievement possible.

On a visit to Hawai'i Island Ka'ahumanu saw how eager the people were for the "palapala" and remarked, "Many are the people, few are the books." She sent immediately for more books to be printed and delivered to the island.

Today we need this same thirst for learning in a world forever disrupted by COVID-19. The pandemic accelerated and catalyzed a technology evolution into a digital revolution. Our keiki learn over the internet. Our kūpuna see their doctors online. We celebrate births, mourn lost loved ones, and witness marriages virtually.

Even before the virus, technology was transforming our world; the ways we communicate, shop, travel, bank, play - all of it has been impacted by technology. Many of us have jobs requiring skills that we could not have imagined

a decade ago. And our children are in school preparing for jobs that don't yet exist.

We can't know what the future holds. However, we can anticipate that technology will continue to change.

The question is, are we ready for these changes? Can we adapt and pivot to utilize the technology available to us? Can we learn what we need to thrive here in Hawai'i and keep our families together on the 'āina?

American Philosopher Eric Hoffer said, "In a time of drastic change it is the learners who inherit the future. The learned usually find themselves equipped to live in a world that no longer exists."

For people with the skills and the tools, the future is wide open. However, for those with limited or no access to technology - or the skills to use it - the door is locked.

As Hawaiians, we need to stay connected and take pride in our past while reaching to the future. Let's look for opportunities and leverage them. Let's listen to the voices of our ancestors while finding places to grow.

Kamehameha III's vision of a literate nation echoes still in our islands today. We must work to make this vision a reality, and for every one of us to be digitally ready. Mākaukau? ■

*Ka'ala Souza is part of the team at the state's Workforce Development Council focusing on upskilling Hawai'i's workforce to be ready for anything the future brings. He is also a public speaker, corporate trainer, and author of the book, "Pono: A Hawaiian-Style Approach to Balance and Well-Being."*

## FREE DIGITAL LITERACY COURSES

From April 30 - June 30, 2021, the state's Workforce Development Council (WDC), in partnership with other state agencies, will offer free "Introduction to Computers and the Internet" classes at public libraries and community college campuses throughout the state as part of its Workforce Resiliency Initiative, in an effort to lead Hawai'i's economy toward recovery. Classes are open to all Hawai'i residents 18+.

The individualized, in-person three-hour course is for those with little to no computer experience to acquire the skills necessary to continue learning at home or at work via provided online learning resources.

Classes will cover the following topics:

- Creating an email account
- Identifying computer hardware and software
- Using the mouse and keyboard
- Browsing and searching the internet safely

Following the class, participants will be eligible for continued learning online with Northstar Digital Literacy where they can access assessments and curriculum on multiple platforms.

To register and for more information, visit [www.digitalreadyhawaii.com](http://www.digitalreadyhawaii.com) or contact Ka'ala Souza at 808-228-7958/[kaala@kaala.com](mailto:kaala@kaala.com).

**1 Mana Ka 'Ōiwi**  
**Mother's Day Special**  
**MAY 8, 2021**  
**WINDWARD MALL, KANEOHE**  
**MUSIC & GIVEAWAYS**  
**BRONSON VARDE - MT. KEALA**  
**NA WAI HOOLUOKEANUENUE**  
 Tag us @imanakaoiwi and pick up complementary  
 Makuahine Oversize Black Canvas Bag  
 \* While supplies last

# Using TikTok as a COVID-19 Teaching Tool

By Cheryl Chee Tsutsumi

**W**hat do TikTok, energetic choreography and songs by Cardi B and Ariana Grande have in common? Dr. Kara Wong Ramsey is using them to raise awareness about COVID-19 and what can be done to provide protection from the contagious SARS-CoV-2 virus that causes it.

“People have posted a lot of humorous, entertaining videos on TikTok, but I realized social media platforms like it have become valuable educational tools,” said Wong Ramsey, a neonatologist at Kapi‘olani Medical Center for Women & Children. “We’ve gone from just writing words to creating memes to doing personalized videos.”

Technology has made it easy for just about everyone to shoot, edit and add audio and special effects to their videos; Wong Ramsey learned by trial and error and watching YouTube tutorials. She enjoys acting and dancing, so she felt comfortable being on camera to produce her COVID-19 content on TikTok. Although her presentations are short - most are just 15 seconds - they capture viewers’ attention with lively music and movements, interesting transitions and fun accessories such as cat ears and scrub caps with Disney characters.

Wong Ramsey’s videos are simple; her goal is to offer just a few key sound bites that hopefully will motivate viewers to seek out more information. Among her messages:

- The COVID-19 vaccines provide more antibody production than natural infection and may help boost immunity in people previously infected
- Efficacy of the Pfizer and Moderna vaccines increases from 50 to 95 percent after the second dose
- Maximum protection from those vaccines is attained two weeks after the second dose
- Most common reactions have been fever, headache, sore arm and muscle aches for a few days
- There has been an average of only five cases of severe allergic reactions per 1 million doses of those vaccines
- Vaccine studies for children as young as 12 years are underway (last month, Moderna announced it has begun testing children as young as 6 months old)

“Elevator speech is a term I learned in a leadership class,” Wong Ramsey said. “Pretend you’re in an elevator with a CEO and you want to pitch an idea to him or her. You have only about 30 seconds to do that before the door opens and the CEO walks away. The purpose of an elevator speech is to make a lasting impression in that really short time - to

explain why you think your idea is important and why the person you’re talking with should think it’s important too. In essence, my videos are elevator speeches with visuals.”

She posted her first COVID-19-related video on TikTok in August 2020. Since then, she has produced nine more (go to [www.tiktok.com/@noelani82](https://www.tiktok.com/@noelani82)), and she plans to continue doing it, in part to allay fears about the vaccines.

“Data has shown the vaccines that are available have remarkable efficacy, but I know many people are concerned about how quickly they were developed,” Wong Ramsey said. “They’re saying, ‘The vaccines have been out for less than a year; are they really safe? How do I know they’re okay for me? I’m not quite sure I want to take it. I want to wait and see.’”

To build public confidence in the vaccines, she believes health-care workers need to step forward and say they’ve studied the data and think it’s sound. They also should emphasize they were comfortable getting the vaccine and have encouraged their loved ones to do it, too.



Dr. Kara Wong Ramsey on the job at the Kapi‘olani Medical Center.  
Photo: Courtesy

Wong Ramsey points out the power of mo‘olelo. “Advice our doctors give us and reports on the research have merit, but what we in the Native Hawaiian community really want to know is if someone close to us has been vaccinated, and, if so, how did he or she feel afterward,” she said. “It’s important for all of us to share our knowledge and experiences with our friends, family, neighbors and colleagues. Learning about the virus, COVID-19 and the vaccines is an ongoing process, and we are all writing that story.” ■

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

## VACCINE CONFIDENCE A FACTOR IN GLOBAL HEALTH

The World Health Organization lists the lack of confidence in vaccines as one of the top 10 threats to global health, even though vaccinations, in general, prevent millions of deaths each year.

The University of Hawai‘i’s College of Social Sciences recently released a report based on four surveys conducted by the U.S. Census Bureau from January 6 through March 1 to study attitudes about COVID-19 vaccinations in Hawai‘i. Between 700 and 900 adults aged 18 and older participated in each survey.

Fifty-five percent of the respondents indicated they would “definitely” or “probably” get vaccinated, and 12 percent said they will “definitely not” or “probably not” do it. Of the remaining 33 percent, 31 percent already have received at least one dose of the vaccine, and 2 percent did not answer the question.

Lack of confidence was attributed to several factors, including concerns about the vaccines’ safety, effectiveness and side effects, and people believing that others need the vaccine more than they do. Those who said they “will definitely not” get the vaccine also expressed a lack of trust in the vaccines and the government. To change these perceptions, the report underscored the need for pro-vaccination messaging to come from trusted sources, including community leaders and medical professionals.



# Online Graduate Program at Arizona State University has New Native Hawaiian Track

By Lisa Kubota

**E**ducation empowers people to help change the world around them. A new online opportunity is now available to learners looking to uplift the lāhui by pursuing a graduate degree with a Native Hawaiian track.

Arizona State University (ASU), in collaboration with Kamehameha Schools (KS), will launch the first Hawai'i cohort this August for its online Master of Arts in Indigenous Education. ASU launched the degree two years ago to give a voice to Indigenous teachers and those working in Indigenous education as well as to improve the educational achievements of American Indian and Alaska Native students.

Out of the 10 required courses, Hawai'i-based kumu will teach four of them: *History of Indigenous Education*, *Language and Literacy of Indigenous Peoples*, *Indigenous Knowledges in Education*, and *Current Issues in Indigenous Education*. These courses will be based on Native Hawaiian curriculum.

"This initiative will help prepare the next generation of education leaders to make the necessary shifts in the way keiki are taught and what our haumāna learn, and that's transformational to other aspects of society," explained Kā'eo Duarte, KS vice president of Community & 'Āina Resiliency.

Duarte praised ASU's innovative online training platforms and dedication to incorporating a Native Hawaiian cultural lens into its Indigenous education curriculum.

"By working together, we're able to promote 'Ōiwi leadership and also share our rich history and culture, reaching students far beyond Hawai'i," he added.

Bryan Brayboy, vice president of Social Advancement at ASU, noted, "It is such an honor to work with Kamehameha Schools. Extending this program to create something that generates possibilities for kumu to better serve keiki is a natural step for our relationship. It also demonstrates what we can do together."

This latest initiative stems from a partnership that began in 2016. Both ASU and KS share a mission to enrich the communities around them through advancement of educa-

tion and sustainability.

The partnership led to several initiatives, including a series of virtual huaka'i (field trips) exploring Kahalu'u Ma Kai and Makalawena in West Hawai'i. It also resulted in the establishment of the Global Consortium for Sustainability Outcomes in which members join forces to implement and scale solutions that address sustainability challenges.

The collaboration also produced career exploration internships for students, the Mauō Scholarship, and additional support services for Hawaiian haumāna attending ASU.

KS and ASU built upon their relationship by renewing their partnership in 2020 with a virtual signing ceremony of a three-year agreement. Together, they agree to cooperate in key areas including research and innovation, distance learning, student success, and Indigenous leadership.

Also last year through the ASU partnership, KS unveiled KS Digital, providing a gateway to an array of educational

SEE **ASU ONLINE GRADUATE PROGRAM ON PAGE 16**

## Master of Arts in Indigenous Education

- ✓ **Courses offered 100% online**
- ✓ **Complete the degree in as little as 18 months**
- ✓ **Taught by Indigenous faculty or faculty with significant experience in Indigenous communities**
- ✓ **In collaboration with Kamehameha Schools**
- ✓ **Register for an information session at [bit.ly/ASUOnlineInfoSession](https://bit.ly/ASUOnlineInfoSession)**
- ✓ **Apply by August 1, 2021**

### Curricular Highlights

1. Critical Indigenous research methodologies
2. Current Issues in Indigenous Education
3. Indigenous Knowledges in Education
4. History of Indigenous Education
5. Language and literacy of Indigenous peoples

"The ASU Indigenous Education distance learning program empowered me to achieve my educational and career goals while growing my 'ohana and having a full-time job."

- **Keauhou Mitchell-Aden**  
2020 Graduate



**ASU Online**  
Arizona State University

Visit [asuonline.asu.edu/indigenousedma](https://asuonline.asu.edu/indigenousedma) to learn more.

# Helping the Lāhui Connect with ‘Ike

By Kapena Shim

**A**s the Papakilo Database celebrates its 10-year anniversary, I want to commend the Office of Hawaiian Affairs (OHA) on its vision and execution to build a comprehensive database of Hawaiian knowledge sources that continues to increase the quantity of ‘ike that the lāhui can engage with - ‘ike that is held at so many library and archival repositories both here and abroad.

As a librarian for the Hawaiian Collection at the University of Hawai‘i at Mānoa working with students, faculty, staff and community researchers, I know that Papakilo is a game-changer in terms of the kinds of resources it has, and how it provides access to these resources. Let me share a few examples.

I often receive inquiries from students and community researchers to find Māhele records pertaining to their family. Papakilo is my go-to source to easily find the images of the original documents via the “Search Māhele Records” function because, unlike the other Māhele-related databases that exist, Papakilo consistently provides access to digitized images of the original Māhele documents: the land commission award, register, testimony, and royal patent. This saves researchers tremendous time and hassle from having to access the records on microfilm or in print at the Hawai‘i State Archives.



Kapena Shim is the Hawai‘i specialist librarian at UH Mānoa. - Photo: Courtesy

The “Search Newspapers” function is another excellent resource that assists how the lāhui can search and access the vast repository of Hawaiian language newspapers. The advanced search features, such as the title search and filters, makes it really easy to narrow down the number of “hits” to get a more focused set of results. The addition of the corrected OCR (optical character recognition) from the ‘Ike Kū‘oko‘a initiative increases the number of relevant hits and allows researchers to find even more content that might otherwise be lost due to poor OCR.

Recently, I was pleasantly surprised to see back issues of OHA’s monthly newspaper, *Ka Wai Ola*, have been digitized and made available in the newspaper search. This additional content is a great milestone for Papakilo because

it is expanding and broadening the newspaper search to go beyond the Hawaiian language newspapers to include the newspapers that speak to the Hawaiian renaissance and sovereignty movements of the late 20th century. This helps the generations of today connect with the not-so-distant voices of the past so we may untangle where we have been, where we are now, and where we need to go.

Looking to the future, I see Papakilo continuing as the main search engine that helps the lāhui connect with ‘ike buried in libraries and archives here in Hawai‘i and around the world.

Much appreciation to OHA for recognizing the value of such a database and funding its development and growth over the last 10 years. The lāhui is hungry for ‘ike. With every new resource we gain access to, we become stronger and stronger in our fight for justice and empowerment to improve the lives of the lāhui.

Access to ‘ike is one of the keys. ■

*Born in Honolulu and raised in Southern California, Kapena Shim returned to Hawai‘i to study at UH Mānoa, where he began a journey of connecting with the stories of his ancestors. He has BA degrees in Hawaiian studies and Hawaiian language, and a MS degree in library and information science. Kapena is the Hawai‘i specialist librarian at UH Mānoa and an archivist for the Hawaiian Legacy Foundation.*

## PAPAKILO

DATABASE

*Celebrates 10 years!*

The Office of Hawaiian Affairs celebrates the 10-year anniversary of the Papakilo Database by kicking off a monthly webinar series focusing on the valuable collections that are hosted in this comprehensive “Database of Databases.” The Papakilo Database not only culls records from various community archive collections, but it makes them searchable and accessible to users around the world.



## THIS MONTH IN OUR WEBINAR SERIES...

*Kipuka Collection – OHA’s GIS Database*

*Join us on*

**Friday, May 14**

12:00 PM – 1:00 PM

*or*

**Monday, May 17**

6:30 PM – 7:30 PM

To register, please visit:

[www.oha.org/papakilowebinar](http://www.oha.org/papakilowebinar)



Hosted by

*Zack Smith*

- OHA GIS Specialist -



# Reimagining Tourism for Kama'āina and Malihini

By Jacob Aki

**T**he COVID-19 pandemic has upended our Hawai'i in so many different ways. Yet, one of the bright spots of this past year was that we were forced to slow down, reflect and reimagine a better Hawai'i for the future.

For the first time in generations, tourism in our islands came to a complete halt. During this time, our 'āina was able rest, rejuvenate and we had the opportunity to experience our Hawai'i in ways that we haven't been able to due to over-tourism.

The ability for kama'āina to enjoy our communities without having to compete with malihini has prompted many of our government leaders and their agencies to "rethink the way we do tourism."

In East Maui, Senate Majority Leader J. Kalani English and Rep. Lynn DeCoite have been some of the leading voices in these efforts to reimagine Hawai'i's tourism strategies. As legislators, they are all too familiar with the visitor-related concerns of their district - high traffic volume on Hāna Highway, parking issues on roadways and the detrimental impact of over-tourism on our natural resources.

In response to these concerns, they convened numerous stakeholder meetings during the pandemic to receive input from the community on the issue. As a result, they partnered with the County of Maui, the Department of Land and Natural Resources (DLNR), the Maui Visitors Bureau and a number of other agencies to explore various ways to better manage the high traffic flow of visitors to East Maui by implementing a reservation system at popular destination sites.

As part of the first phase of this initiative, DLNR began implementing a new reservation system at Wai'anapanapa State Park on March 1, 2021.

Under this new system, all visitors and commercial operators are required to pay and make reservations to enter the park (entry and parking for Hawai'i residents continue to remain free). In its first month of operation alone, the park was able to garner over \$100,000 in parking revenue, create a half-dozen jobs for local Hāna residents, greatly improve the visitor footprint and traffic flow into the community, while still being able to accommodate nearly 7,000 reservations (roughly 250–300 reservations per day).

For people around the world, Hawai'i's main draw is its natural beauty – our parks, our beaches and our people. But

these are finite resources that must be managed properly. This "new way" of managing tourism aims to not only improve the overall visitor experience (by ensuring prized amenities like parking or reserved visit times), but more importantly, better manage the community impact of tourism for kama'āina.

New systems like these are not perfect and are constant works-in-progress. But if we've learned anything during the COVID-19 pandemic it's this - the status quo is unacceptable and we must do better.

By promoting our cultural values and emphasizing the protection and management of our natural resources, we can emerge from this pandemic with a new, reimagined way of doing tourism that benefits both kama'āina and malihini. ■

*Jacob Aki is the Director of Communication for the Hawai'i State Senate. He previously served as the Chief of Staff to Senate Majority J. Kalani English from 2016–2020. Jacob is active in various Native Hawaiian civic organizations such as Hale O Nā Ali'i O Hawai'i and the Association of Hawaiian Civic Clubs. He is from Kapālama, O'ahu.*

# Discovering Her Passion

By Tammy Mori

**F**ind your passion.

These three words changed the course of Michelle Uemoto's life, and they continue to motivate her every day.

Facing a prison sentence of up to 20 years, Uemoto was told by the judge presiding over her case to do some soul-searching before her sentencing hearing and to "find her passion." That's when the seed of a dream took hold in Uemoto's heart. She envisioned a place where she could help women parolees and their children. Women like her.



Michelle Uemoto turned her life around and today she runs a nonprofit and operates a small business. - Photos: Courtesy

Uemoto is a survivor who managed to break free from a crystal meth addiction. It was a dark chapter of her life - a time when she didn't have much hope.

"I'm a recovering addict, 16.5 years free of crystal meth. I come from a good family. I don't know how I

fell off, but I did. I wanted to open up a safe place for parolees to get back on their feet," shared Uemoto.

She opened "House of Blessings" in Mā'ili in 2015, later moving into a larger space in Wahiawā. House of Blessings has space for 50 beds. The nonprofit organization assists parolees, probationers, VA veterans, houseless individuals - anyone who needs help getting back on their feet and into the job market.

Along with focusing on recovery, House of Blessings also provides job training and encourages clients to find and pursue their own passions.

"I tell clients that the healing journey starts one minute, one hour, one week, one year at a time. We make individual plans for people - it's not one-size-fits-all," said Uemoto.

Somehow, Uemoto also found time to open up a barber shop in Nānākuli called 808 Simply Faded.

In addition to providing jobs to trained barbers, Uemoto uses her barber shop to provide training to parolees who have demonstrated an interest in, and gifting for, cutting hair.

Reflecting on her own journey, Uemoto recalls the time her father asked her, "How can you help someone when your foundation's cracked? Until you fix your foundation, dig it all up and lay it all again, you can't help nobody."

Uemoto took her father's words to heart.

"I have been working on my foundation for years. And I'm so thankful to my mom and dad for standing by my



Uemoto received a loan from OHA's Mālama Loans program to repair the floor at her Nānākuli barbershop, 808 Simply Faded.

side throughout," she said. "I love what I do. It keeps me clean and sober. I have to remember and be grateful and be humble. Every day, I'm thankful I have a passion to wake up to - and it's to help people."

Uemoto is intent on maintaining a firm foundation for her life, her nonprofit and her small business. So when the

SEE **DISCOVERING HER PASSION** ON **PAGE 16**

# Becoming the Wind

Kumu Hula Meleana Manuel will present her hālau, Ke ‘Olu Makani o Mauna Loa, at the Merrie Monarch Festival for the first time in June 2021. She graciously agreed to have *Ka Wai Ola* follow her and her haumāna on this journey. We began covering her story more than year ago, before the pandemic forced the cancellation of the 2020 festival. With the Merrie Monarch now set to resume, we are continuing our coverage. An earlier version of this article was printed in the March 2020 issue of *Ka Wai Ola*. This is part one of a three-part series.

By Puanani Fernandez-Akamine

## Beginnings



Kumu Meleana Manuel. - Photos: Courtesy

**T**he chilly Pu‘ulena wind is well known to Hawaiians in Kīlauea, Waiākea and Puna.

It sweeps down from the slopes of Mauna Loa bringing refreshment to the lowlands. This wind stirred songwriter Randy Parker to compose the song “Pu‘ulena” and his lyrics captured the imagination of Kumu Hula Meleana Manuel.

She envisioned the Pu‘ulena wind traveling the earth, changing names as it encircled the planet touching other lands and cultures, and then returning to Hawai‘i bringing renewal. This image of the wind brought to mind the motion of a dancer’s pā‘ū skirt and this, in turn, inspired the name of her hālau.

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

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

Although it is the first time that Manuel will present her hālau at the Merrie Monarch, her involvement with the renowned competition dates back the 1970s. As a teenager, Manuel presented lei to participating kumu hula, she later danced in the competition under Kumu Hula Rae Fonseca, and over the years volunteered in various capacities for the week-long festivities.

One year she was asked to portray Queen Kapi‘olani on the Royal Court. An accomplished singer, Manuel has even been asked to sing the national anthem to open the competition.

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

Manuel’s path to presenting her hālau at the Merrie Monarch is not what one might expect.

Manuel was adopted at birth by Arthur and Eulela Ulrich, an older couple with no children. Arthur was from Pasadena, Calif., and Eulela was from Lyons, Kan. Both her parents worked for the military as civilians before the Pearl Harbor attack. The Ulrichs raised Manuel in Volcano, where she still lives, and when she was 4 years old, they had her begin hula.

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

As a high school student at Kamehameha Schools

Kapālama, Manuel was influenced by kumu like Wayne Chang, Leina‘ala Kalama Heine and Robert Cazimero. Later, after college, Manuel began studying under Fonseca.

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

Her last kumu was Uncle George Na‘ope. “He was the most wonderful man,” Manuel recalls. “His witty charm was infectious. His personal style was eclectic, but his hula and knowledge were untouchable. He gave me a new life in hula, a new direction.”

In addition to having their daughter study hula, the Ulrichs gave Manuel another gift – although at the time it did not feel like one. They enrolled her in Japanese language school at the age of 7.

“That was something I was not comfortable with,” said Manuel. “I’m not Japanese and the rest of the class were all Nisei and Sansei, the children of our Japanese neighbors who were trying to keep their culture alive. I had a hard time there because they all wondered why this Hawaiian girl was trying to learn their language.”

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

Manuel briefly moved from Volcano to Kona in the early 1990s. During that time she took a break from hālau and, with a background in Tahitian dance thanks to Kumu Lani Wong, began dancing in a Polynesian show.

SEE BECOMING THE WIND ON PAGE 13



(Above) Smiling shyly in her hula costume at a photo shoot. Manuel was 5 when this picture was taken. (Right) A photo from the early days of her hālau. These girls are practicing in Manuel’s garage in Volcano.





## BECOMING THE WIND

Continued from page 12

While in Kona, Manuel was offered the opportunity to travel with a small performing group to Japan. At that time, there was great interest in hula in Japan, although the “hula boom” as Manuel calls it, had not started.

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

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

In the meantime, Manuel started teaching hula informally as a community service to five or six little girls in her garage at her home in Volcano in 1995. “Our community is so rural that kids in our area needed after-school activities. I wanted to help fill this void.”

Over the years her classes grew in size. And throughout this time she maintained her ties to Japan, continuing to teach there as well.

By 2003, Manuel had completed her requirements to ‘uniki. However, for reasons Manuel still does not understand, Na‘ope did not invite her to complete the process until 2007. “A kumu always thinks differently,” said Manuel, “and you ask no questions.”

So when Na‘ope decided it was time, it was a complete surprise. “I had only two weeks to prepare kahiko and ‘auana presentations, find musicians, costumes, lei and everything that went with it,” Manuel recalled, “and it had to be perfect because I was presenting to my kumu.”



A pre-pandemic photo of the Volcano-based members of Ke ‘Olu Makani o Mauna Loa in Hilo.

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

When Manuel was invited in the summer of 2019 to present her hālau at the 2020 Merrie Monarch Festival, she was similarly shocked and overwhelmed. She recounts her utter disbelief upon receiving a phone call from Auntie Luana Kawelu, Merrie Monarch Festival president.

“I answered the phone and Auntie Luana was on the

other end. She said, ‘Aloha Meleana, this is Auntie Luana. This is your formal invitation to Merrie Monarch.’ I stood there speechless for a long moment...and then I called her back because I thought I heard wrong.”

Being invited to participate in the Merrie Monarch Festival is an extreme honor for any kumu hula.

Says Manuel, “This, to me, is the ultimate test. Can I do everything graciously and appropriately? Have I taught my haumāna to be respectful? Will it show when that makani comes onto the stage? How is this makani going to swirl around the stage for seven minutes, and how elegantly, softly and breathlessly will that makani leave the stage? And will they also leave the audience breathless? That is my goal.” ■

# FEDERAL BROADBAND BENEFIT PROGRAM



For more information on participating providers and how to sign up for this benefit in Hawai‘i, please visit:

<http://Broadband.Hawaii.gov/EBB>

You can also contact your local broadband and mobile carriers for more information and participation.

## THE FCC EMERGENCY BROADBAND PROGRAM PROVIDES:

- Up to \$50/month discount for broadband services;
- Up to \$75/month discount for broadband services for households on Hawaiian Home Lands;
- Up to \$100 to purchase a laptop, desktop computer, or tablet from participating providers (customer must contribute \$10 - \$50 toward the purchase).

## A HOUSEHOLD IS ELIGIBLE FOR THIS BENEFIT IF AT LEAST ONE MEMBER OF THE HOUSEHOLD MEETS ANY OF THE FOLLOWING:

- Qualifies for the FCC’s Lifeline program: <https://www.fcc.gov/lifeline-consumers>;
- Receives Medicaid or SNAP benefits;
- Received reduced-price school lunch or breakfast during the 2019-2020 school year;
- Experienced a substantial loss of income since February 29, 2020, with a total 2020 income below \$99,000 (single filers) or \$198,000 (joint filers);
- Received a Federal Pell Grant in the current award year; or
- Qualifies for a participating provider’s low-income or COVID-19 program.



**BENEFITS WILL BE AVAILABLE UNTIL THE FUNDS RUN OUT, SO SIGN UP EARLY!**



# Honoring Kaua‘i’s Peaceful King

## *Kaumuali‘i Valued the Lives of His Subjects More Than His Kingdom*

By Puanani Fernandez-Akamine

In 1810, Kaumuali‘i, the sovereign king of Kaua‘i and Ni‘ihau, received intelligence that King Kamehameha I was on O‘ahu preparing his army for a third invasion.

Kamehameha’s two previous efforts to subdue the people of Kaua‘i and Ni‘ihau, and to consolidate his political power across the pae ‘āina, had failed spectacularly.

In 1796, as Kamehameha’s warriors attempted to cross Ka‘ie‘ie Waho channel, they were set upon by a furious storm. Many of the war canoes were swamped and they were forced to turn back to O‘ahu. Kamehameha planned a second invasion in 1804, but before his troops left O‘ahu, a virulent epidemic swept through the island. This ma‘i ‘ōku‘u (squatting sickness) – possibly dysentery, typhoid or cholera – killed thousands and his warriors were not immune.

Once again Kamehameha’s ambitions were thwarted.

Whether it was happenstance or strong prayers in fulfillment of prophecy that protected Kaua‘i, when Kaumuali‘i learned a third invasion was being planned in 1810, he decided to travel to O‘ahu and broker a peace treaty with the relentless Kamehameha for the sake of his people.

Before leaving Kaua‘i, Kaumuali‘i consulted with his kahuna who warned him that upon his arrival on O‘ahu, Kamehameha would offer him two stones – one black, one white – and that Kaumuali‘i was to select the white stone.

As prophesied, when Kaumuali‘i reached O‘ahu Kamehameha presented him with a black stone and a white stone and asked him to choose one. Kaumuali‘i selected the white stone as his kahuna had counseled him to do. Taken aback by Kaumuali‘i’s selection of the white stone, Kamehameha offered to make Kaumuali‘i a vassal king – meaning he would retain his autonomy over the internal affairs of Kaua‘i and Ni‘ihau, while deferring to Kamehameha in matters of foreign policy.

The significance of the stones is not known, but it is believed that, had Kaumuali‘i selected the black stone, Kamehameha would have had him killed.

It is irrefutable that Kaumuali‘i’s decision saved the lives of thousands of his people. But in the aftermath of the founding of the Kamehameha Dynasty and the unified Hawaiian Kingdom, over time the memory of the last king of Kaua‘i and Ni‘ihau was diminished in the minds of most of Kaua‘i’s people.

But not in everyone’s.

In the late 1990s, a group of Kaua‘i people joined together; their mission was to build a statue to honor King Kaumuali‘i. It was an informal group of like-minded folks who called themselves the Friends of King Kaumuali‘i.

Besides funding, the biggest problem that beset the Friends was that no one actually knew what the king

looked like. No painting was made of Kaumuali‘i during his lifetime, and he passed away in 1824 – about two years before photography was invented. This conundrum caused some discord within the group, and its membership faltered. Eventually just two people remained: Aletha Kaohi and Barbara Bennett.

For years the Friends’ vision for a statue lay dormant.

But in 2012, Kaohi and Bennett met with Lee Croft, a professor and former Friends board member who had written a book called *Arm Wrestling With Kamehameha* about the exploits of the infamous Georg Anton Schäffer, a Bavarian doctor with Russian ties who, upon his arrival in Hawai‘i in 1816, insinuated himself into Hawaiian politics.

Schäffer barely escaped from Hawai‘i with his life; his outrageous behavior during his year in Hawai‘i is detailed in Croft’s book. Despite his folly, his one noteworthy deed before being banished from the kingdom was designing a European-style “star” or “bastion” fort for Kaumuali‘i.

This style of fort evolved when cannons came into use in 15th century Italy, and is distinguished by its polygon shape (as opposed to a square or rectangle). Kaumuali‘i built the fort at Pā‘ula‘ula on a promontory just east of the mouth of the Waimea River. A thousand Kānaka Maoli helped build the fort, including three ali‘i wahine: Kekaiha‘akūlou, Naoa and Nāmāhana. Pā‘ula‘ula Fort is commonly known today as the “Russian Fort.”

Pā‘ula‘ula served as Kaumuali‘i’s fort until 1821 when he was kidnapped by Liholiho (Kamehameha II), taken to O‘ahu, and forced to marry Queen Ka‘ahumanu, Kamehameha I’s widow and co-regent with Liholiho. This shrewd political maneuver essentially shifted control of Kaua‘i and Ni‘ihau to the Kamehamehas.

As Kaohi flipped through the pages of Croft’s book, she came across a painting of a chief she had never seen before and stopped, her excitement mounting.

“I recognized that it must be a Kaua‘i ali‘i because the helmet was very low – not high like the Kamehameha helmets,” Kaohi recalled. “I asked him, ‘is this Kaumuali‘i?’ and he said yes! I told him ‘I’m having chicken skin!’”

The painting was by artist Brook Kapukuniahia Parker, and it was one of his recent works. Kaohi spoke to Parker and explained their vision for a statue of King Kaumuali‘i. She asked him how he had conceived the image of Kaumuali‘i.

“He told me that he went to the Bishop Museum where Kaumuali‘i’s cape, mahiole (helmet) and palaoa (whale-tooth pendant) are on display,” said Kaohi. “He spent hours there, sitting and meditating day-after-day. And then one day he went home, picked up his palate, picked up his brush, and that is what he painted. It’s a spiritual image to him.”

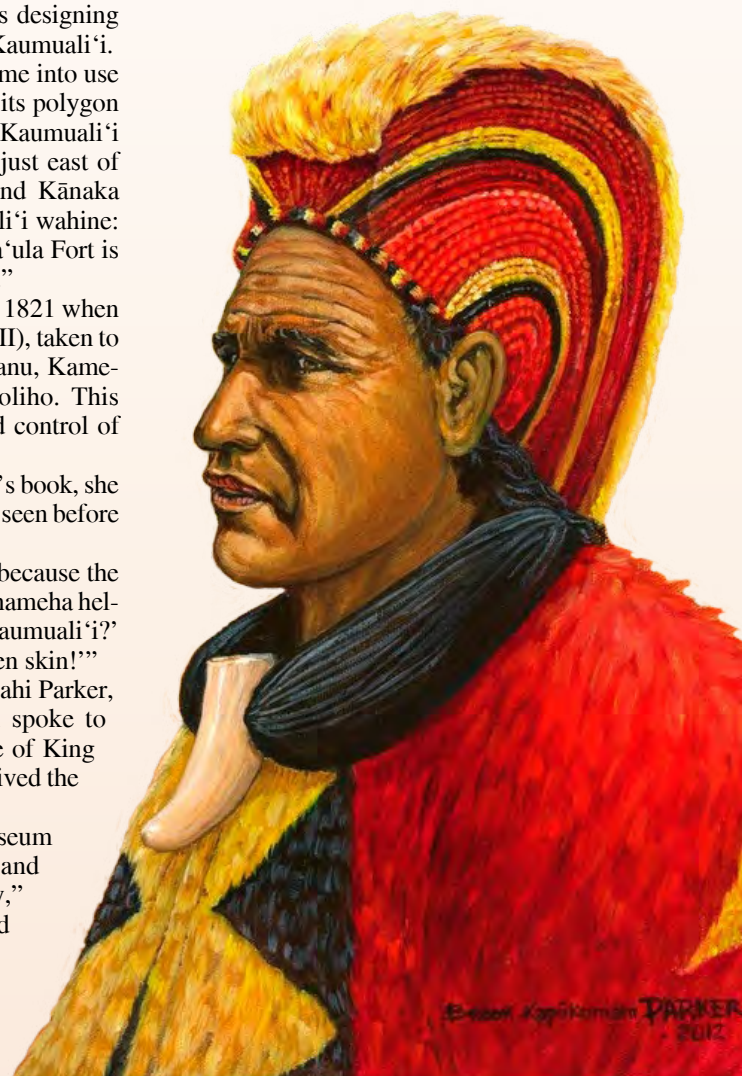
Parker gave Kaohi unlimited use of the image of Kaumuali‘i.

Inspired, Kaohi and Bennett reactivated the Friends of King Kaumuali‘i. When Maureen Fodale joined the team in 2013 as secretary, they began working in earnest to gain nonprofit status for the organization and raise funds towards building the statue.

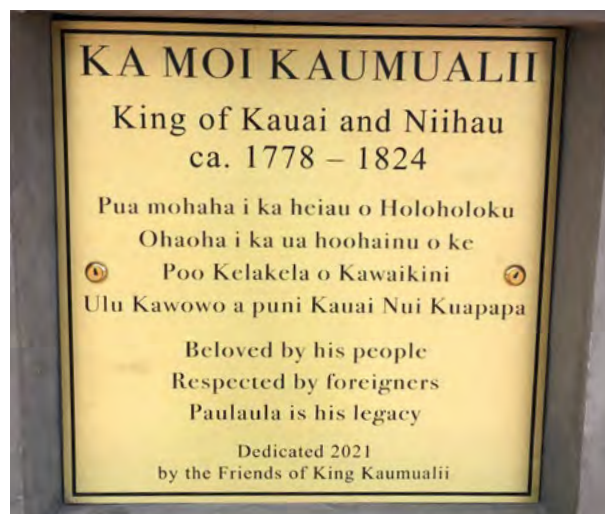
However, Kaohi realized that the task ahead of them was bigger than fundraising for a statue. Kaohi, who is a descendant of Kaumuali‘i six generations removed, realized that an awareness program was needed before a statue was built.

Kaohi, who serves as president of the Friends of King

King Kaumuali‘i - Art: Brook Kapukuniahia Parker, courtesy of Friends of King Kaumuali‘i







Hali'a aloha shared on the plaque at the base of the statue of King Kaumuali'i. - Photo: Courtesy

Kaumuali'i, often visited schools to teach Kaua'i haumāna about King Kaumuali'i. She talked about the incident that became her epiphany: "I was with a fourth grade class and I asked them 'does anyone know who Kaumuali'i is?' And after a long while one child finally shouted 'Kaumuali'i Highway!' That was the breaking point. I thought to myself, is that all they know? That Highway 50 is Kaumuali'i Highway?"

Determined, Kaohi and Bennett talked with Bill Arakaki, Kaua'i DOE complex superintendent, to share their vision of an awareness program. With Arakaki's support, Parker's painting, and the largesse of the Hindu monastery in Wailua that loaned them their printing press, the Friends had hundreds of posters made of Kaumuali'i, along with a historical timeline of his life, for distribution in every classroom at every school on Kaua'i – public, private and charter.

But printing posters for Kaua'i classrooms was only the beginning of their awareness campaign which aims to not only teach the entire community about King Kaumuali'i, but to cultivate an appreciation of his leadership and sacrifice for his people. While their work in the community was placed on pause for the past year as they hunkered down like the rest of the world to wait out the pandemic, the Friends look forward to expanding their education efforts as things begin to open up again.

"We have always done programs for children in the schools. We shared stories, had an art contest, a banner contest, but it's been hard with everybody under quarantine," said Fodale.

As work on their nonprofit status progressed, and fundraising money began coming in, the reorganized and re-energized Friends reached out in 2014 to world-renowned sculptor Saim Caglayan, a native of Turkey and part-time resident of Kaua'i who has a small shop in Hanapēpē. Caglayan was excited about the project, and initially wanted to carve the 8-foot statue from a single boulder, but eventually they agreed on a bronze statue.

Dr. Keao NeSmith, a director on the governing board of the Friends, modeled for the statue. "When I saw the painting I saw Keao NeSmith," said Kaohi. Caglayan agreed and selected NeSmith to be his model. As an interesting

side note, several years after modeling for the statue, NeSmith discovered that he is actually a descendant of King Kaumuali'i when his 'ohana started working on their genealogy.

Before beginning work on the statue, Caglayan created a maquette, a 3-foot version of the statue that would serve as a "proof of concept" of the statue project that could be shared with the community.

The statue was finally completed at a foundry in Southern California in October 2020, and was escorted home to Kaua'i by NeSmith. With community advocacy efforts supported by the Office of Hawaiian Affairs (OHA), the Friends had already received approval for the statue to be erected at Pā'ūla'ūla State Park, the site of Kaumuali'i's fort. However, a pā (enclosure) needed to be built at the site, so the Friends put out a kāhea to the community asking for their "time, talent or treasure" to kōkua with the final phase of the project.

They worried about asking for help when so many were struggling in the pandemic, but to their surprise and delight, some 60 people came out to help build the pā using rocks from the site, while hundreds more gave financially.

The Friends of King Kaumuali'i became a nonprofit in 2016 and over the years, they have raised about \$350,000, thanks to the generosity of hundreds of individuals and organizations, and a \$220,000 Grant-in-Aid grant from the Hawai'i State Legislature in 2018. The Friends credit Kaua'i Rep. Dee Morikawa with championing the grant on behalf of the Kaua'i community. The names of all contributors will be placed in a time capsule in the pedestal below the statue.

On March 20, 2021, King Kaumuali'i finally came home to Pā'ūla'ūla.

He was welcomed with a statue dedication ceremony and unveiling that was shared online in observation of social distancing protocols so that all the Kaua'i people who had contributed to the project over the years with their time, talent or treasure could enjoy the moment and see the fruit of their collective effort.

Acknowledging the effort and dedication of the Kaua'i community to bring Kaumuali'i back to his home at Pā'ūla'ūla, Office of Hawaiian Affairs' Kaua'i Trustee Dan Ahuna said, "This work not only honors our cultural traditions, our ali'i and our 'āina, but will stand for generations as a reminder of the unique history of Kaua'i."

While this might seem to be the happy ending to their story, it is only a milestone reached.

"Even though the statue has been erected, the journey doesn't stop," declared Kaohi. "We still need funding. My vision, my calling, is to create an endowment to maintain the statue, provide security and whatever else is needed. In two months I'll be 91 – so I can't stop!"

"The statue is up, but it's not finished," added Fodale. "We're still working on the garden and certain areas and then there's the whole issue of security. It's also complicated by the fact that there is no WiFi or electricity up there."

The Friends will share their story via a virtual "talk story" hosted by OHA on May 10 (see sidebar), and are planning a genealogy conference to bring Kaua'i people



King Kaumuali'i sacrificed his sovereignty to save his people from slaughter by Kamehameha I's army. - Photo: Courtesy

MANA I MAULI OLA  
WEBINAR SERIES  
PRESENTS

## Virtual "Talk Story" with the Friends of King Kaumuali'i

Streaming live on Facebook:  
[www.facebook.com/officeofhawaiianaffairs](https://www.facebook.com/officeofhawaiianaffairs)

**Monday, May 10, 2021**  
at 11:00 a.m.

Featuring

• **Aletha Goodwin Kaohi** •  
President – Friends of King Kaumuali'i

• **Maureen Fodale** •  
Secretary – Friends of King Kaumuali'i  
and more!

Moderated by

**Kaliko Santos**  
and  
**Malia Nobrega-Olivera**

For more information  
call: 808-338-1332  
or go to:  
<https://kauaikingkaumualii.org/>

OHA  
OFFICE OF HAWAIIAN AFFAIRS



# Two Sets of Rules?



By Shar Chun-Lum

**H**CR 129 would convene a working group to discuss future development plans for Kaka'ako Makai and identify public lands of comparable value for a possible land exchange for some or all of OHA's 10 parcels at Kaka'ako Makai.

These are not "public lands" anymore. Once the state offered and conveyed these Kaka'ako Makai lands as a fraction of the payment owed to OHA in 2012, they became Native Hawaiian trust lands.

Would the legislature entertain the idea of creating legislatively formed groups to advise Howard Hughes (aka Ward Villages), the Kobayashi Group, or Blackfield's Ala Moana Group on how they should develop their lands?

Why should OHA be treated differently from other private land-owners?

OHA has the right to determine the responsible use of their own lands. In OHA's case, however, their efforts are not for private gain, but for the betterment of the Hawaiian people through programs and services.

On *Insights on PBS Hawai'i*, which aired on March 26, Sen. Sharon Moriawaki said she always envisioned OHA's land to be kept open, for "yoga or other recreational uses for the public."

This ignores the fact that the state's appraisal, done by the Hallstrom Group, assessed the value of the Kaka'ako Makai lands by assuming a 400 foot height limit for Parcels E and I, located on Ala Moana Blvd., which is twice the current allowable height for these parcels.

The state presented OHA with the value of \$198 Million based on that appraisal - and OHA has the fiduciary responsibility to use the land to its best and highest use for the benefit of the Native Hawaiian people. Kaka'ako Waterfront Park already is available to the public for access to the beach and open spaces for relaxation.

Regarding the discussion of a suitable land exchange, OHA previously sought such lands but nothing was forthcoming until Kaka'ako Makai was offered. HCR 129 suggests this proposed group would come up with recommendations regarding which lands might be exchanged. In the meantime, would OHA be prevented from moving forward with development on their land?

Hawaiian beneficiaries will continue to wait - for assistance to get an education, a home, a good job - while this working group "advises" OHA as to what they can do with the lands meant to provide services to the Hawaiian people.

HCR 129 is overreach. OHA will already need to meet with the Hawai'i Community Development Authority regarding its plans and the public can weigh in at that time.

Let OHA decide who it wants to invite to the table to discuss what to do with the land - that would be in the best interest of the Hawaiian people and the community at large. That would be the pono thing to do.

This working group will further delay OHA's ability to generate income for services and programs for Native Hawaiians who have suffered for more than 125 years at the hands of "government." Nuff already. ■

*Shar Chun-Lum, a graduate and former educator at Kamehameha Schools, was an administrator with the Department of Health before becoming the executive director of Papa Ola Lōkahi. Now retired, she spends time at Ala Moana Beach Park and 'Iolani Palace where she volunteers as a docent.*

## ASU ONLINE GRADUATE PROGRAM

Continued from page 9

technology tools, accredited K-12 education and Hawaiian culture-based content.

A virtual information session for students interested in ASU's Master of Arts in Indigenous Education program will be held on May 28, 2021. To register, visit <http://bit.ly/ASUOnlineInfoSession>. For more information about the program and to apply, visit [asuonline.asu.edu/indigenousedu](http://asuonline.asu.edu/indigenousedu). The application deadline is Aug. 1, 2021. ■

*Lisa Kubota is a senior consultant with Kamehameha Schools' Strategic Communications division.*

## DISCOVERING HER PASSION

Continued from page 11

foundation at 808 Simply Faded needed fixing, she reached out to OHA Mālama Loans and obtained a loan to install new flooring at the barber shop.

"OHA has been wonderful. I was able to obtain a Mālama Loan when I needed it. Our floor was lifting off the ground," Uemoto remembers. "But I didn't have the best credit. I went to several different institutions and couldn't get a loan. OHA believed in me and not only was I able to obtain a \$20,000 loan, their technical solutions provider also helped me review my books and showed me how to improve my credit. Now, I have the most beautiful flooring and a solid credit score," she beamed.

And she's not stopping there. Uemoto's next goal is to open up a Therapeutic Living Program (TLP) and drug treatment program. She recently obtained a permit to convert a former nursing home in Wahiawā into a 40-bed TLP and was also able to rent a home in Nānākuli to open up a 12-bed TLP. She hopes someday to be able to open TLPs in Wai'anac and Mākaha as well.

"I would have never thought in a million years that this is what I would be doing. I'm thankful to Judge [Virginia] Crandall when she said 'find your passion.' I hope everyone finds their own passion. I think each of us can work on changing our mindsets, digging deep, finding our passion, and working every day to become a better person. And if everyone pays it forward, our world could be a better place." ■

## KAUA'I'S KING

Continued from page 15



(L-R) Aletha Kaohi, Dee Morikawa, Saim Caglayan and the late Kumu Hula Kaua'i'ike Flores with the maquette (prototype) of the statue in 2018 at Pā'ūla'ūla. OHA helped the Friends secure placement of the statue at Pā'ūla'ūla by submitting testimony to the County of Kaua'i Planning Commission. - Photo: Courtesy

together to discover their own personal connection to Kaua'i's history. Originally planned for last year, the conference had to be canceled due to the pandemic, but organizers hope to host the first Mo'okū'auhau o ka Lāhui genealogy conference before the close of 2021.

"We hope that when we have [the conference] it will start the feeling of interconnectedness, like a family reunion - some sort of annual celebration that will awaken connections and grow the actual 'ohana of Kaumuali'i," said Fodale.

"I think it is time for Hawaiians to speak up if they are related to Kaumuali'i," said Kaohi. "The time may come when we create the House of Kaumuali'i, where the descendants take on the kuleana of caring for the statue; I can't say how long the Friends will be in existence."

The connections are there, even if they are not yet known.

"Kaua'i was a separate kingdom for a long time," noted Fodale. Referring to Kaua'i's admirable legacy of peace that began with Kukona, was inherited by Manokalanipō, perpetuated by Kamakāhelei, and passed on to Kaumuali'i she added, "whether you want to call that strategy, physical access or spiritual prophecy, Kaua'i has remained a little bit different."

In the 14th century, Kukona wept for his people in the hills above Koloa, grief-stricken that their blood would be shed to turn back an invasion of their island. Centuries later, his descendant, Kaumuali'i, pondered a similar fate.

In a 19th century newspaper series Kapiikauiamoku wrote: "Kaumuali'i had naught to lose but his throne not half so precious to him as the blood of his subjects. He delivered his sovereignty to the invading Kamehameha. Few of this world's monarchs can boast of so deep a concern for the welfare of their people." ■

*If your 'ohana is related to King Kaumuali'i please contact the Friends at [kaumualiiohana@gmail.com](mailto:kaumualiiohana@gmail.com)*



# 'Alekoko: Ka Hana Kupanaha a ka Menehune



Na Kalani Akana, Ph.D.

**O**'Alekoko ka inoa o kekahi ali'i o Puna, Kaua'i. 'O Kalālālehua (Hāhalua) kona kaikuahine ali'i wahine. Noho lāua ma Niumaluma ha'i o ke kahawai 'o Hulā'ia (Hulā'ia).

Ma muli o ko lāua make'e i loko wai i'a, ua kauoha 'ia ka po'e Menehune e kūkulu a kāpili i kekahi loko wai i'a ma ka nuku wai o Hulā'ia. Ua 'ae ke ali'i o lākou e hana i ka loko wai inā hāhai nā ali'i 'elua i ke kapu Menehune - 'o ia ho'i, 'a'ole hiki iā lāua ke nānā i kā lākou hana 'ana. Ua ho'ohiki nā ali'i. No laila, e hana ana nō ua po'e Menehune nei a ao ka pō a pau pono ka hana.



An archival photo of 'Alekoko Fishpond from the webpage of "Ho'okuleana" - Photo: Peter Young

He po'e kaulana ia mau Menehune ma Kaua'i a puni i ka 'oihana kūkulu. 'O ke ali'i kaulana o ia lāhui 'o Ola. Kaulana ā hiki i kēia lā kā lākou mau hana kupanaha: ka 'auwai 'o Kīkī-a-Ola ma Waimea; 'o Hālau-a-Ola, he ulu lā'au koa a he kūlana kauhale a Ola; ke Kīpapa-a-Ola, he ala hele kīpapa i o Alaka'i; a me kēia hana kaulana 'o 'Alekoko. 'O kā lākou hanohano ke kumu i kapa 'ia ai ka loko wai i'a 'o 'Alekoko, 'o ia ka "Menehune Fishpond."

Wahi a Katherine Luomala (1951), he lāhui 'oko'a nā Menehune i hiki 'ē mai i Kaua'i ma mua o nā Hawai'i no Tahiti me Nu'uhiwa. He po'e poupuu, 'ilikou, a no'eau i ke hana kūkulu. Ma Kahiki, ko lākou kulāwi, kapa 'ia lākou 'o lākou nā "Manahune" a he mau kānaka lawelawe nō lākou - 'ilihune ko lākou mana. Ma muli o ka ho'omāino, hō'ino 'ana e nā ali'i ke kumu paha o kā lākou ha'alele 'ana mai Kahiki.

'A'ole i kapa 'ia 'o 'Alekoko no ka inoa o ke ali'i wale nō. Wahi a ka mea ha'i mo'olelo Kaua'i kaulana 'o Fred Wichman, 'o ka hiki 'ole a 'Alekoko me Kalālālehua ke mālama i ke kapu Menehune ke kumu o ka inoa 'o 'Alekoko.

Penei ka mo'olelo. Ma muli o ka hana kuli o ke kani pohā, kani wahie a ka pōhaku ma kekuapapa, kupa'ipa'i, a kāpili 'ana, ua nīele aki'ei, hālō nā ali'i 'elua i ka hana a nā Menehune. 'O ka nānā hewa nō ia a 'Alekoko me Kalālālehua, ua kū ka hana a nā Menehune.

Kauoha ke ali'i Menehune, 'o Ola paha, iā lākou e ho'okū i ka hana, holoi i ka lima ma nā 'ale o ka loko wai, a ho'i i kauhale. Ua koko ko lākou lima no ka mea 'a'ole pāhe'che'e nā pōhaku. He mau pōhaku nihoniho a 'a'anapu'u no Wahiawa mai. Kūmaumau nā Menehune mai Wahiawa ā hiki i Niumalu, ma kahi o 'iwakalua mile, a hāpai li'ili'i aku, hāpai aku i nā pōhaku nui i laila i ka pō'e'e'e'e o ka pō. Ma Niumalu, ua kā a kālāi 'ia na pōhaku nihoniho e hiki i nā limahana ke kāpili pono a pili likiliki nā pōhaku kekahi i kekahi. He mea kupanaha nō kēia hana ma Hawai'i a puni.

Ho'okahi wale nō noi a lākou Menehune - e mālama i ke kapu. Inā 'a'ole hiki i ke ali'i ke mālama i ke kapu, ke kānāwai, he pono ke waiho wale nā limahana i ka hana.

Mau nō ka hana kupanaha a kēia lāhui kānaka, nā Menehune, ā hiki i kēia lā. 'O kekahi pono nui o ia mo'olelo 'o ia nō - e mālama i kāu i ho'ohiki ai! E mālama ho'i i ke kanaka nui a me ke kanaka li'ili'i; ka po'e mana nui a me ka po'e mana hune. E mālama iā 'Alekoko. ■

*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.*

**To read this article in English, go to [kawaiola.news](#).**

# Hulihia is Not Always a Bad Thing



By Mia Wai'ale'ale "Li'i" Sarsona

*E iho ana 'o luna  
E pi'i ana 'o lalo  
E hui ana nā moku  
E kū ana ka paia* - Adapted from the prophecy of Kapihe

I am the fourth Wai'ale'ale in my family.

My great grandmother was the first, my grandmother was the second and my mother is the third. My grandmother was never taught 'ōlelo Hawai'i. When I was born, my mom decided to take a leap of faith and put me in Pūnana Leo o Kamakau and I continued on to Ke Kula 'o Samuel M. Kamakau until graduating with the class of 2019.

I was the 'ōpihi to my Grandma Miriam "Cookie" Wai'ale'ale Arroyo. I spent every weekend with her growing up. She was the most generous and creative person I have ever known. She was not supportive of me going to a Hawaiian language immersion school.

I remember learning about the overthrow of Queen Lili'uokalani around second grade. When I saw my Grandma later that day, I told her "Did you know we were overthrown by the United States?" to which she replied, "Would you rather it have been Japan? Then we would all speak Japanese." I never brought up anything Hawai'i to her again. I don't blame her, I understand now that came from generations of being told that our language and our practices were wrong.

After she passed away in 2013, I learned from my mother that my

Grandma was actually starting to open up to things Hawaiian, asking my Mom about what was going on in the community and what I was learning in school. It was then that I realized that as I was growing into the proud wahine Hawai'i that I am today, my Grandma and my Mom were right there alongside me learning (and unlearning) what it means to be Hawaiian.

The story that I share is not unlike that of many other Hawaiian families. Although small and young, our keiki and 'ōpio are at the forefront of breaking generational curses.

Our keiki and 'ōpio are the future of this lāhui. I often think about this one mana'o that Kaho'okahi Kanuha shared - that in his lifetime, he has only seen the rise of 'ōlelo Hawai'i. As an 'ōpio and a lifer at a Hawaiian language immersion school, I have been immersed in the Hawaiian language my entire life. This gives my generation a different outlook on the future of our language and our people, one of hope and healing.

E nā hoa heluhelu makua (to the adult readers), I challenge you to hold space for the voices of the younger generations. We have much value to bring to the table if you let us. We are the future mākuā and kūpuna.

E nā hoa heluhelu 'ōpio (to the youth readers), I challenge you to be the change that you want to see in the lāhui. Don't be afraid to speak up and voice your opinions especially in a room full of adults. We are the future mākuā and kūpuna.

My generation is one of change and remember, hulihia is not always a bad thing. ■

*Mia Wai'ale'ale "Li'i" Sarsona was born and raised in Waimānalo, Ko'olaupoko, O'ahu. She is a junior at the University of Hawai'i at Mānoa and a graduate of Ke Kula 'o Samuel Mānaiaakalani Kamakau.*

# An Experiment in Caring for Kalo



By Piliwale Kaai, Grade 11  
Hālau Kū Māna Public Charter School

**T**his school year, my classmates and I were tasked with developing an experiment that would teach us how to take care of kalo. I hypothesized that when talking to the plants, speaking in 'ōlelo Hawai'i is more beneficial than speaking in 'ōlelo pelekania. I reasoned that kalo is a native plant and, like humans, requires good transference of love and positive energy. Speaking nicely and in our mother tongue, therefore, should be beneficial to both the kalo and its caretaker.

My hypothesis was based on lessons shared with our class by 'Anakala Kū'ike 'Ohelo. He taught us that family members have a responsibility to take care of each other, and since kalo is alive it should be treated as our own keiki. In my experiment, I spoke Hawaiian to one plant (Kalo 'Ekahi) and English to another (Kalo 'Elua) to see how both plants might be impacted.

When tending to kalo, I often think of an 'ōlelo no'cau that references Hāloa, the stillborn son of Wākea, from whose burial site the first kalo sprang: "Hāloa ke kalo, Hāloa ke kānaka," meaning "Hāloa the plant, Hāloa the human."

As I started to mālama my kalo I came up with a routine that reflected this understanding. I fed each kalo 20 ounces of wai

three times a day and made sure I thought good thoughts as I prepared to greet them. I would greet Kalo 'Ekahi with "Pehea 'oe, e Hāloa," and Kalo 'Elua with "Good Morning, Hāloa." Each Friday I measured their lau and checked for signs of developing 'ohā.

In November, as we were transitioning from Kū Season to Lono Season, the wind started to pick up, creating holes in the lau of Kalo 'Elua versus little to no holes in those of Kalo 'Ekahi.

The following month, I noticed that Kalo 'Elua had gained some of its colors and had started to reshape and reform into its original state. The mahae on each lau were the same and were very distinct in color, and the size of the lau remained at 12 inches for some time. When I returned a week later, I noticed that Kalo 'Ekahi started to sprout an 'ohā! That night I looked at the moon and it was Mōhalu, which means to unfold or to blossom. I thought that was a cool connection in itself. The kalo I'd been speaking to in English had not yet sprouted any 'ohā.

The experiment is ongoing, but I believe that my hypothesis so far has been true.

Our experiments with kalo will help to further research. This experience has helped me to figure out my career path and discover my passions for my future. It also taught me that it is my responsibility to learn and preserve our 'ōlelo Hawai'i. In closing, I would like to highlight the saying "Ko'iko'i ka 'ōlelo Hawai'i - Hawaiian language is imperative and important" to the thriving of our lāhui and communities. ■

# Sailing to the Edge of the Hawaiian Universe



By Edward Halealoha Ayau

**I**n 1997, year eight of our odyssey, there were 11 repatriation cases involving six museums pursuant to the authority of the Native American Graves Protection and Repatriation Act. Two of these cases involved sailing to the remote islands of Nihoa and Mokumanamana.

In June, 65 iwi kūpuna and moepū originating from Maui were repatriated from the Bernice Pauahi Bishop Museum by the responsible folks of Hui Alanui o Makena: Dana Naone Hall, Uncle Charley Kauluwehi Maxwell, Uncle Les Kuloloio and a young student named Ty Kāwika Tengan. Those ancestral remains were reburied on Maui.

In July, 89 iwi kūpuna and moepū from Kaua'i were repatriated from the Bernice Pauahi Bishop Museum and returned for reburial at locations throughout the island. That same month, two niho from Mākaha, O'ahu and Ho'okena, Hawai'i Island, were repatriated from the Hawai'i Maritime Center and reburied. Also in July, another 97 iwi kūpuna and 45 moepū were repatriated from the Bernice

Pauahi Bishop Museum. These ancestral remains and funerary possessions were removed from Ft. Kamehameha at Hickam Air Force Base, where a wastewater treat-



Halealoha Ayau (left) and Atwood Makanani on Nihoa Island in November 1997. - Photos: Courtesy



Reburial platform at Ft. Kamehameha on Hickam Air Force Base.

ment facility was built in its place. Hui Mālama and the other Hawaiians consulted on this case were able to reach an agreement with the Air Force whereby an entire plot of land near the original location was set aside for reburial and a large stone platform was built by Fields Masonry for this purpose. The reburial ceremony began at 10:00 a.m. on a Saturday and lasted until 4:00 a.m. the following day. It included an 'awa ceremony with Air Force commanders who committed to the permanence of the reburial.

Then in September, 108 iwi kūpuna and moepū from Moku o Keawe were repatriated - although coordinating their reburial took some time as land-owner authorization was required. The following month, eight iwi kūpuna were repatriated from the University of Pennsylvania Museum of Anthropology. These iwi originated from O'ahu, Hawai'i, and origins unknown. On that same trip, one additional iwi kūpuna was repatriated from the Springfield Science Museum. Its origins were also unknown. All of these iwi kūpuna were returned home for reburial.

Two months later in November, seven iwi kūpuna removed from Nihoa and two iwi kūpuna removed from Mokumanamana were repatriated from the U.S Fish and Wildlife Service (USFWS) via the Bernice Pauahi Bishop Museum.

We consulted the USFWS and had them complete their biological training to be able to access the two islands in the Northwestern Hawaiian Islands. We raised funds to lease a 50-foot sailboat (and two captains) for the journey through rough seas. Uncle Les Kuloloio and Lopaka Aiwahi of Maui, two experienced ocean men from the Protect Kaho'olawe 'Ohana, ferried us to each island safely. We had the great honor of sailing to the edge of the Hawaiian universe to return the ancestors to Mokumanamana. It was one of my most memorable reburial experiences. That same month we repatriated 13 moepū from the Bishop Museum to a cave in Kohala.

Finally, in December, we repatriated three moepū from the Peabody Essex Museum in Salem, Mass., whose origins were unknown. The items were ceremonially reburied. ■

*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.*

**To read this article in 'ōlelo Hawai'i, go to kawaiola.news.**



# The Diet of Warriors



By Jodi Leslie Matsuo, DrPH

**E**arly in my professional career, I was humbled and honored by the invitation to co-research a study with Dr. Claire Hughes, among other esteemed Native Hawaiian health practitioners.

A number of studies and programs had repeatedly demonstrated the success of a traditional Hawaiian diet in lowering body weight, cholesterol, triglycerides, glucose and/or blood pressure, among Native Hawaiian adults.

With this known, researchers wanted to go a step further to determine whether a traditional Hawaiian diet boosted athletic abilities as well.

This was a revolutionary point to explore for two reasons. First, general mainstream advice to athletes advises a diet that has a low to moderate amount of carbohydrates. Second, the composition of a traditional Hawaiian diet was far from being low or even moderate in carbohydrates. In fact, carbohydrates made up approximately 78% of Hawai'i's pre-Western diet. Examples include taro and sweet potato and their leaves, yams, breadfruit, and bananas.

In our study – the Uli'eo Koa Program: Warrior Preparedness Program – we worked with Native Hawaiian male and female members of a lua group. The program participants engaged in two hours of daily exercise; one hour of light exercise and one of vigorous intensity. All meals provided to the athletes followed a traditional Hawaiian diet pattern. At the end of this program, despite eating a high carbohydrate diet, members experienced more muscular strength, endurance,

and flexibility than before.

An interesting thing to keep in mind is that red meat and eggs were not provided in this program, only limited amounts of fish and chicken.

The program findings were not entirely surprising.

Historian Samuel Kamakau described the diet of warriors during the reign of Kamehameha I. To prepare his warriors for martial art instruction and training, Kamehameha provided them with a generous supply of starchy vegetables and fish. The diet was the same regardless of whether they were chiefs or commoners. Kamehameha encouraged them to provide for themselves by cultivating their land and fishing. While providing instruction, he set an example by working alongside them. During battle, vegetables and fruit were the primary foods of the warriors, as they were the most readily available and convenient.

The fact that Native Hawaiians were physically impressive gives further proof of the nutritional adequacy of this plant-based diet. Historical writings describe Hawaiians as “tall, shapely, and muscular.” The average height of the men was thought to be five feet ten inches, with some as tall as six feet seven inches. If Hawaiians were a nutritionally malnourished people, historians would not have reported such favorable characteristics.

So what is the best diet for athletes? Look no further than our own history. As was said about Kamehameha, “Furnishing food and things for the wellbeing of his people was the first stepping stone to victory, as who can be a strong man in a battle if he lacks the food to strengthen his body?” ■

*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).*

# More Homesteaders for the Villages of La'i 'Ōpua



By Cedric Duarte

**I**n this space several months ago, we explored upcoming expanded homesteading options for Hawai'i Island waiting list applicants, including a new Rent-With-Option-To-Purchase project within the Villages of La'i 'Ōpua in Kealahke.

In mid-April, the project became a reality for 60 beneficiaries on the Hawai'i Island waiting list who selected their rental units during a lot selection event at the La'i 'Ōpua Community Center. These beneficiaries are anticipated to move into their affordable single-family rental homes in October 2021 and will have the option to convert their rental into a 99-year homestead lease after 15 years.

Due to ongoing COVID-19 restrictions, the lot selection was held as a walk-through event following social distancing and gathering guidelines, including the use of a livestreaming platform to allow friends and family to witness the momentous occasion virtually.

DHHL's Rent-With-Option-To-Purchase product will allow families who earn up to 30 percent, 40 percent, and 60 percent of the Area Median Income (AMI) to pay an affordable monthly rent based on their income. The program differs from a rent-to-own product, where rent will not contribute to the purchase of the home. Instead, the tenant's AMI at the initial qualification to occupy

the units will be used in determining the sale price at the end of the 15 years.

A program of this nature requires public and private partnerships in order to successfully utilize financing tools and tax credits. For this project, low-income housing tax credit equity was secured by Hunt Capital Partners in collaboration with Ikaika 'Ohana and Urban Housing Communities. The homes were designed by architectural firm Design Partner, Inc. and built by Coastal Construction Co., Inc. ThirtyOne50 Management will function as the rental property manager.

In addition to the Rent-With-Option-To-Purchase project in Kealahke, DHHL is in the process of developing several other Hawai'i Island projects, including the upcoming offering of vacant lots in Discovery Harbour, an additional 103 lots in the Village of La'i 'Ōpua subdivision, and the groundbreaking of its Subsistence Agricultural pilot projects in Honomū and Pana'ewa. ■

*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.*



DHHL beneficiaries select a lot for the new La'i 'Ōpua Village development. - Photo: courtesy

# Sharing Food is Part of our Culture



By Andreana Dudoit Reyes

*"I ola no ke kino, i ka mā'ona o ka 'ōpū: The body enjoys health when the stomach is well filled."* - 'Ōlelo No'cau

"Hui, how you?" "Eh, come inside, go eat!" is the usual exchange of greetings when visiting a home in Hawai'i. Sharing food is an important part of our culture, playing a key role in connecting 'ohana and communities. These cultural practices contribute to our overall health and wellbeing. However, the steady rise of Hawai'i's cost of living (food costs in Honolulu increased by 5.6% in 2020), the significant number of people without a livable income (including 40% of all Native Hawaiian families), and other factors limit access to food, especially nutrient-rich healthy foods.

Food insecurity across Hawai'i is an ongoing

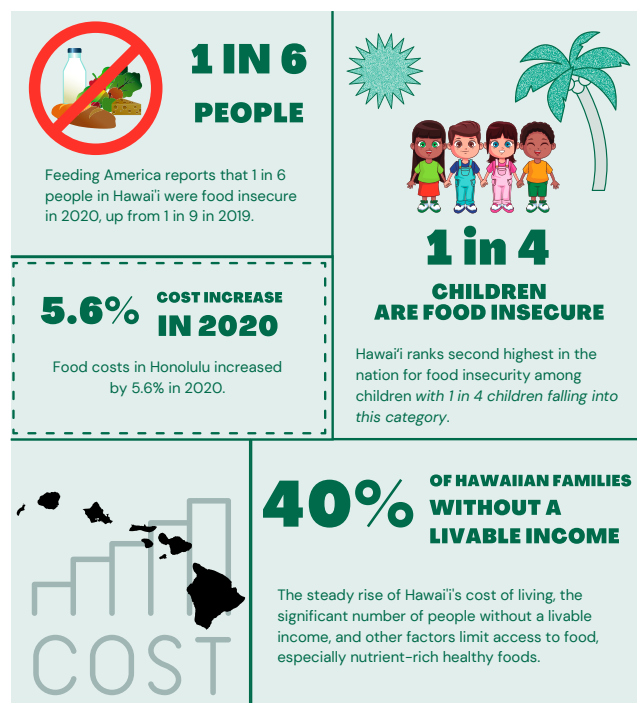
public health concern. Feeding America reports that one in six people in Hawai'i were food insecure in 2020, up from one in nine in 2019. Most alarmingly, Hawai'i ranks second highest in the nation for food insecurity among children, with one in four children falling into this category. This is not just a transient problem. Adequate nutrition is critical to the overall development of children and food insecurity is directly linked to their health, educational, and behavioral outcomes.

Lili'uokalani Trust (LT) began exploring food security with a focus on local food systems and sustainable agriculture in 2019 and co-hosted a panel of experts on this topic at a 2020 impact investing event. When COVID-19 hit Hawai'i, the stay-at-home orders and the decimation of the tourism industry left many unable to secure food and other basic needs. In response, LT joined with other Hawai'i organizations to address this crisis, networking to ensure kamali'i and 'ohana had access to food.

In 2020, LT teammates collaborated in 285 food distributions across Hawai'i which collectively distributed over 80,000 food boxes and nearly 46,000 prepared meals with an estimated value over \$7.4 million. A total of 77 of those distributions were with Ham's Produce and Seafood through the USDA's Farmers to Families Program. In 2021, LT continues to partner with Ham's Produce and others to support food distributions. LT also continues to promote systems change, working with other partners in the 'Ike 'Ai hui to use modern and traditional knowledge to understand and transform the food system of Hawai'i toward sustainability, climate change resilience, human health, and aloha.

As your means allow, please support the effort to ensure no child suffers from hunger or malnutrition by donating time, money or food to feed the hungry and supporting sustainable local agriculture for local consumption. ■

Andreana Dudoit Reyes is from Ho'olehua, Moloka'i and is the strategic initiatives manager at Lili'uokalani Trust. Her interests are enhancing social equity and the overall wellbeing of Hawaiians. She is a past beneficiary of the trust and believes that every kamali'i can reach their full potential and achieve their dreams with the appropriate resources and support.



# Ladder Safety: Take it from the Pros



By Gary R.K. Silva

On a construction site, there are four ways to get hurt: falling, electrical shock, getting struck by something, or getting caught in between things. Of these, falling is the most common cause of injury. Guess what workers fall from the most? You got it: ladders. Here are some simple safety tips from the construction field that you can apply at home.



**Tip #1: Three touch-points.** Always be sure that at least three of your two arms and two legs are touching the ladder at all times. As you climb up a ladder, use only one arm or one leg at a time. Keep the other three limbs on the ladder. This ensures equilibrium on the ladder.

**Tip #2: Never reach sideways from a ladder.** This causes the ladder to lose its balance. If you need to reach something to the

far right or left of the ladder, it is safest to climb down the ladder, move the ladder to the right or left, then climb back up the ladder.

**Tip #3: Place top of the ladder at least 3 feet above the roof line.** When you are using an extension ladder that leans against the wall of a building, make sure the top of the ladder is at least 3 feet above the roof line. This will ensure that the ladder does not slip, and it gives you a solid platform to step off the ladder onto the roof and to step back onto the ladder when you are ready to come down.

**Tip #4: Top ladder step is not for standing or sitting.** Never sit or stand on the top step or rung of an A-frame ladder. It is not built for that. If you were to lose your balance, there is nothing in the ladder's structure to keep you from falling.

**Tip #5: Keep assistance nearby.** Always have someone nearby to help you if needed. This person can hold the ladder as you are climbing up or down. While you are on the roof, a gust of wind can knock the ladder down. Making sure someone else is nearby, if needed, will provide an extra layer of safety.

As you are doing work around your home, think of safety. Your health and safety are worth every ounce of caution. ■

Gary Silva is an OSHA instructor and President & C.E.O. of Kaulaulaukoa Inc. a C-5 construction company. For more information, you may reach him by phone at (808) 220-4163 or email [mona.be@yahoo.com](mailto:mona.be@yahoo.com).



## 47.2 Tons of Marine Debris Removed from Papahānaumokuākea



Team picture on the deck of the ship after the completion of the expedition with all 94,472 pounds of removed fishing gear and plastic pollution from Papahānaumokuākea Marine National Monument. - Photo: Andy Carre, PMDP



Joao Garriques of JIMAR/NOAA & Matthew Chauvin of PMDP offload a haul of ghost nets from waters and shores of Hālanikū (Kure Atoll) onto the deck of the M/V Imua. - Photo: Matt Saunter, PMDP

In April, a team of scientists carried out a 24-day expedition to Papahānaumokuākea Marine National Monument (PMNM) and returned to Honolulu with 47.2 tons (94,472 lbs.) of marine debris.

The 12-member team, led by the Papahānaumokuākea Marine Debris Project, included staff from NOAA Fisheries, Hawai'i Department of Land and Natural Resources Division of Forestry and Wildlife, U.S. Fish and Wildlife Service, and Hawai'i Pacific University – Center for Marine Debris Research, and was supported, in part, by OHA.

The team cleaned and restored approximately 10 linear miles of shoreline habitat from the Northwest Hawaiian Islands and removed nearly 80,000 lbs. of derelict fishing gear (ghost nets) and almost 15,000 lbs. of other trash including buoys, baskets, bottles, tires, foam and plastic fragments.

Endangered Hawaiian monk

seals, threatened green sea turtles, seabirds and other species are routinely found entangled in derelict fishing gear at PMNM. On this mission the team rescued a Hawaiian monk seal, three black-footed albatross chicks and one 'iwa (great frigatebird).

"We were in the right place at the right time to rescue a monk seal with fishing net wrapped tightly around her neck," said project lead Kevin O'Brien. "That motivated us to work as hard as we could to remove every bit of debris possible."

Since 1996, more than two million pounds of marine debris has been removed from PMNM. For more information visit: [www.pmdp-hawaii.org](http://www.pmdp-hawaii.org)

## Hawai'i State Senate Confirms Three HHC Commissioners



David Ka'apu



Michael Kaleikini



Dennis Neves

Last month, the Hawai'i State Senate confirmed David Ka'apu, Michael Kaleikini, and Dennis Neves to the Hawaiian Homes Commission (HHC).

Ka'apu is a practicing attorney at law in Kailua-Kona, with emphases in quiet title, business law, wills and trusts, general litigation, and land use. He graduated from UH Mānoa with a BA in anthropology and received his JD from Santa Clara University in 1988.

Representing East Hawai'i, Kaleikini has worked in the power generation field for 34 years - six years in the U.S. Navy and 28 as an employee with Puna Geothermal Venture. Kaleikini attended college in California and at Brigham Young University-Hawai'i.

Neves currently serves as the second vice president of the Kalaiea Anahola Farmer's Hui. With over 27 years of public service, he has an extensive management background, including serving as executive manager for the San Francisco International Airport.

To learn more, visit [www.dhhl.hawaii.gov/hhc](http://www.dhhl.hawaii.gov/hhc).

## Workspace and Distance Learning Center Opens in Kailua-Kona



(Above) Interior shot of Ululua Hale. (Below) Ululua Hale's lanai features tables and chairs built by volunteers from donated pallets.

La'i'ōpua 2020 will present its Ululua Hale at an Open House on Saturday, May 1, from 10 a.m. to 1 p.m. to introduce this new workspace to the community.

Built on Department of Hawaiian Home Land (DHHL) property, the center will be a regional resource for Hawaiians living in DHHL's La'i'ōpua Villages, and throughout North Kona. Ululua Hale features collaborative and individual spaces offering high-speed WIFI available to people who work remotely or for distance learning. At the Open House, guests will tour the space, learn about its features, and be treated to mea'ai, courtesy of the Ironman Foundation.

The Hale was designed to create a center for education and learning programs, workforce development and community events. The commercial kitchen and open air lanai create new venues and opportunities for events, fundraisers and more.

La'i'ōpua will also offer learning opportunities, the first being a series of classes on business-building basics, such as business licensing and incorporation, bookkeeping, marketing, and social media.

For more information contact [info@laiopua.org](mailto:info@laiopua.org).

## PIC Accepting Applications to the Shorts Fund

Pacific Islanders in Communications (PIC) is looking for short fiction and nonfiction film projects that cover issues important to Indigenous Pacific Islanders. Projects should encourage positive social change and encourage a more informed, equitable and inclusive society.

PIC is especially interested in films with the potential for digital and broadcast distribution on public media. Applicants selected will receive strategic support and up to \$25,000 in funding for a short film or web series about the Indigenous Pacific Islander experience.

Applicants with fiction projects will also be considered for the 2021 'OHINA Labs, regardless of whether their project is awarded PIC funding. The Lab is an intensive filmmaker education workshop that provides mentorship from Hollywood professionals in a variety of fields, including script development, honing pitches and more.

Nonfiction projects awarded funding from PIC will be considered for other strategic mentorship opportunities to include working with veteran producers and directors who will provide advice on story development, fundraising, pitching and producing.

To apply for the PIC Shorts Fund, visit [www.piccom.org/pages/shorts-fund](http://www.piccom.org/pages/shorts-fund).

## Establishing the Kaho'olawe Island Reserve

Learn how community activism resulted in the transfer of title for the island of Kaho'olawe from the U.S. Navy to the State of Hawai'i

through the recently established Kaho'olawe Island Reserve Commission (KIRC), ending the U.S. military's decades-long use of this sacred 'āina for target practice.

On Wednesday May 5, 2021, from 5:30-6:30 p.m., the King Kamehameha V Judiciary History Center, in partnership with the Historic Hawai'i Foundation and Ulu Lehua Scholars Program, is presenting a Zoom webinar that will share the history behind this historic achievement, the kuleana of KIRC, current Kaho'olawe land use policy, and the progress made towards restoring this precious wahi pana.

Presenters include Davianna McGregor of the Protect Kaho'olawe 'Ohana, Michael Naho'opi'i of KIRC, and Stanton Enomoto of the U.S. Department of the Interior.

For more information or to register go to: <https://historichawaii.org/2021/04/15/inlandwetrustka-hoolawe/>

## Free Training Seminar Offered to Protect Iwi Kūpuna

The Native Hawaiian Burial Protection and Native American Graves and Repatriation Act (NAGPRA) will be hosting a free seminar on grave protection and repatriation in partnership with the Department of the Interior's National Park Service and Office of Native Hawaiian Relations. The seminar is scheduled for Wednesday, May 26, 2021, from 10 a.m. to 11:45 a.m. and will be hosted on Zoom.

The seminar will provide training in burial treatment and protection, and the laws and procedures that govern them. It will present the historic and cultural context for grave protections and repatriation, and best practices for avoiding sensitive sites and engaging in consultation with lineal and cultural descendants.

The course will include an examination of the federal NAGPRA law and the state HRS 6E historic

## NEWS BRIEFS

Continued from page 21

preservation law, and explore procedures, standards and guidelines and their relationship to Native Hawaiian burial treatment and protection.

For more information and to register for the webinar visit [www.historichawaii.org](http://www.historichawaii.org).

## Relief Law Delivers \$5 Million to DHHL for Housing Assistance

Sen. Brian Schatz announced that the Department of Hawaiian Home Lands (DHHL) will receive \$5 million in new federal funding to help provide affordable housing options for Native Hawaiians living on and off DHHL lands during the COVID-19 pandemic. Funding is targeted to help Native Hawaiians facing eviction or mortgage foreclosure due to the pandemic by preserving safe and sanitary housing stability.

Authorized under the American Rescue Plan Act, signed into law on March 11, this new funding for the Native Hawaiian Housing Block Grant Program (NHHBG) may be used for rental or mortgage assistance, to make repairs, and to receive housing services – including counseling, financial literacy and other resources to address housing disparities.

Schatz, who also serves as chair of the Senate Committee on Indian Affairs, worked to secure a total of \$185 million in funding for Native Hawaiian programs in the latest COVID-19 relief law. To learn more go to <https://www.schatz.senate.gov/>.

## Pacific Heartbeat Unveils its Landmark 10th Season

Pacific Islanders in Communication (PIC) unveiled the line-up for the 10th season of its public TV series, Pacific Heartbeat, with four new documentary films recounting diverse aspects of Pacific lives,

including two encore presentations about the world of hula.

The new season will be available to viewers on PBS and online at <https://www.facebook.com/WORLDCchannel/> beginning May 3, 2021.

Pacific Heartbeat is an anthology series that provides a glimpse of the real Pacific - its people, cultures, languages, music, and contemporary issues. Its showcase of feature length films is complemented by its online companion series, Pacific Pulse, which presents award-winning short films from across the region.

Films are selected each year from numerous submissions, including projects funded by PIC, with support from the Corporation for Public Broadcasting and the National Endowment for the Arts.

## Hawaiian Student Featured in New Series on Amazon Prime



Zion Leonahenahe Basque

Zion Leonahenahe Basque, a computer science major at Arizona State University, is one of 18 students from ASU featured on The College Tour, a new Amazon Prime Video and Roku.

Amazon Prime Video is partnering with colleges and universities in an innovative approach that allows prospective students and their parents to tour these universities from the comfort of their home. ASU was one of the first to be featured in the new series hosted by Emmy-nominated TV personality Alex Boylan. To date, four episodes have been completed, with another 15 or so in the works.

The ASU episode provides a tour of ASU's campuses with insights provided by a diverse group of ASU students from around the world. Student choices and personalized learning opportunities are highlighted. Basque, who is

from Kealahakua, Hawai'i Island, focused in his segment on having an innovative mindset. To watch the full episode, visit: <https://yourfuture.asu.edu/college-tour>.

## Ni'ihau Community's Contributions Recognized

The House Hawaiian Affairs Committee recently presented a Certificate of Congratulations to the Ni'ihau community for having perpetuated Hawaiian language and culture with no break in the inter-generational transmission of the language, as well as for its contribution to the revitalization of 'ōlelo Hawai'i across the pae 'āina.

The presentation was made at Windward Community College last month.

Among those representing the Ni'ihau community at the presentation were Dr. Ku'uipolani Wong and Kahea Kaohelaui'i Faria. Wong, a Hawaiian language professor at UH Mānoa, is the first person from Ni'ihau to earn a Doctor of Philosophy degree. Faria is also a faculty member at UH Mānoa (College of Education) where she trains aspiring Hawaiian immersion teachers.

Fewer than 100 residents of Ni'ihau remain on the island, with the majority of the Ni'ihau community residing on Kaua'i. In 2016, then-Mayor Bernard Carvalho established a Hawaiian language advisory committee for the county. Named Ka Leo o nā Kupa, the committee was comprised of members of the Ni'ihau community.

It is hoped that recognition at the state level of the contributions of the Ni'ihau community in perpetuating ka 'ōlelo Hawai'i will result in legislation that supports efforts to preserve the Ni'ihau dialect, which has its roots in antiquity. There is concern by some that contemporary Hawaiian (the version of 'ōlelo Hawai'i taught in schools and universities) will eventually supplant the Ni'ihau dialect.

There are two churches and two schools on Kaua'i serving the Ni'ihau community and where the Ni'ihau dialect of Hawaiian is spoken exclusively. ■

## BURIAL NOTICE: PUAPUA'A AHUPUA'A II NORTH KONA DISTRICT, ISLAND OF HAWAII

All persons having information concerning unmarked burials on TMK (3) 7-5-020:068 in Puapua'a II Ahupua'a, North Kona District, Island of Hawai'i, are requested to contact Mr. Walter Kelly, Kuleana Consulting, LLC, 808-345-9229, [konajack@earthlink.net](mailto:konajack@earthlink.net), 681 W. Sunny River Rd. #522, Salt Lake City, Utah 84123 and/or Mr. Kea Calpito, DLNR-SHPD Burial Sites Program, (808) 933-7653, [jordan.V.Calpito@hawaii.gov](mailto:jordan.V.Calpito@hawaii.gov), 40 Po'okela St., Hilo, Hawaii 96720. Names historically associated with this area include: WILLIAM LUNALILO, KEAWE, KELI I KANAKAOLE, KALIMAPA'A, KULAULI, KAUILA, KUAKINI, PA'ALUHI, NAKOOKOO, KAMAMALU, KEAAHUMANU. Appropriate treatment of the remains will occur in accordance with HRS Chapter 6E respective to burial sites on this property. The landowner intends to preserve in place these sites, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from these specific Native

Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupua'a or moku.

## BURIAL NOTICE: KOHANA'IKI AHUPUA'A NORTH KONA DISTRICT, ISLAND OF HAWAII

All persons having information concerning an unmarked burial on TMK: (3) 7-3-009:032 in Kohanaiki Ahupua'a, North Kona District, Island of Hawai'i are requested to contact Lokelani Brandt, ASM Affiliates, Inc. (808) 969-6066 or [lbrandt@asmaffiliates.com](mailto:lbrandt@asmaffiliates.com), and/or Kea Calpito, DLNR-SHPD Burial Sites Program (808) 933-7653, 40 Po'okela St., Hilo, HI 96720.

Appropriate treatment of the remains will occur in accordance with HRS, Chapter 6E, respective to this burial site. The landowner intends to preserve the burial in place, following the preparation of a Burial Treatment Plan in consultation with any identified descendants and with the approval of the Hawai'i Island Burial Council. All interested parties should respond within thirty (30) days of this notice and provide information to DLNR-SHPD adequately demonstrating lineal descent from this specific Native Hawaiian remain, or cultural descent from ancestors once residing or buried in the same ahupua'a. ■



In an effort to create a place for our lāhui to share their mana'o on issues affecting our pae 'āina and Kānaka Maoli, Ka Wai Ola offers two ways to do that:

*a letter to the editor* or *an "OpEd" (opinion piece)*

For more information and detailed guidelines go to:

[kawaiola.news/about/submissions/](http://kawaiola.news/about/submissions/)





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.

**Carmen "Hulu" Lindsey**

Chair, Trustee, Maui  
Tel: 808.594.1858  
Fax: 808.594.1864  
Email: TrusteeHuluLindsey@oha.org

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

Vice Chair, 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, Moloka'i and Lāna'i  
Email: TrusteeAlapa@oha.org

**Brendon Kalei'aina Lee**

Trustee, At-large  
Tel: 808.594.1860  
Fax: 808.594.1883  
Email: TrusteeLee@oha.org

**Keola Lindsey**

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

**John D. Waihe'e IV**

Trustee, At-large  
Tel: 808.594.1876  
Email: TrusteeWaihee@oha.org

## Welcome Back Merrie Monarch Festival!

**M**errie Monarch Festival President Luana Kawelu recently announced that the annual hula competition will be held this summer, though in a modified format necessitated by the pandemic. With the exception of last year when it was canceled for the first time since 1964, it is now set to resume. What a joy this is for our hālau, kumu hula, Hawaiians and Hawaiians at heart across the globe.

"The health and wellbeing of all hālau participants and the community overall was our top priority then and continues to be now as we move forward with holding the event this year," Kawelu was quoted as saying in a post on the Festival's official Facebook page. Kawelu and her team worked with health professionals and a team of advisors to develop safety guidelines modeled after those used by professional sports teams and associations over the past year.

The return of the Merrie Monarch Festival brings back wonderful memories of the role that hula has played in my life and in the lives of countless families like mine. I recall as a young girl meeting the beautiful Kumu Hula Mary Keahilihau, niece of Auntie Edith Kanaka'ole, when my family moved from Waimea to Keaukaha and I joined her hālau.

My memory of her creative choreographies for "Pili Aloha," "Hilo My Hometown," and "Kawohikukapulanī" remain fresh in my mind, as do the graceful moves and beauty of our hālau dancers Pualani Kanaka'ole, Nālani Kanaka'ole, and Lynette Ka'aumoana.

When my kumu hula moved to Los Angeles, I continued my training under Uncle George Na'ope, a disciplined and talented kumu whose teaching tools might even include slippers flying through the air if we haumāna were inattentive or lacking in concentration. Uncle George inspired all of us, and through him I was able to meet and see the incom-

parable 'Iolani Luahine perform in person, something I will never forget.

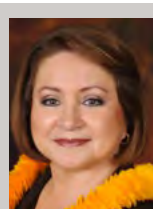
My daughters Nāpua and Kahulu also trained and danced hula from a young age under the direction of Johnny Lum Ho, Ray Fonseca and Hōkūlani Holt; and over 25 years ago, as young women themselves, they founded a hālau in upcountry Maui. I still recall them rolling out a thick carpet on the concrete slab in the garage of my Kula home to protect their feet and the feet of their haumāna as their hālau was launched.

I wonder what might have happened had King David La'amea Kalākaua not been such a fierce defender of all things Hawaiian during a time when Hawaiian beliefs and traditional ways were being suppressed. Kalākaua's motto of "Ho'oulu Lāhui," Increase the Nation, led to a renewed sense of pride in the arts and in the Hawaiian traditions of chant and hula which embodied our genealogy, our mythology, our history, our religion, and our Hawaiian identity. His decision to celebrate and chronicle our Hawaiian ways as the leader of the Hawaiian Kingdom is a legacy that endures today.

The love of hula is embodied in the changes event organizers have made to ensure the health and safety of the lāhui involved in this year's event. In the same Facebook post Kumu Hula Ke'ano Ka'upu of Hālau Hi'iakaināmakalehua was quoted as saying, "it was a lot to consider, given that competition preparation is intense in and of itself. But hula isn't just an activity we do, it is our way of life and we really wanted to be back in this Merrie Monarch space and community."

There will be no live audience this year, but there will be a three-night television broadcast of the competition on Hawai'i News Now's KFVE on July 1, 2 and 3.

Mahalo to all whose hard work will make it possible for this event to happen. Merrie Monarch Festival, welcome back! ■



**Carmen "Hulu" Lindsey**

Chair,  
Trustee, Maui

## Aloha 'Āina... The Indigenous Approach

**I**n "Western" thinking, nature and Mother Earth were always regarded as adversaries to be conquered and used. This perspective, which grows out of thinking in the ancient world, is expressed in biblical text. In the story of creation in Genesis, God created nature first, and then man and afterward instructs man on how to relate to nature: *"Be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."* (Gen 1:28)

The French philosopher Rene Descartes believed in the Theory of Dualism, which held that humans were separate from Nature and other living organisms because they alone had the power of reason and, unlike plants and animals, had souls.

*The School of Ecorealism* holds that humans are part of the natural world and that nature cannot be viewed as a separate, sacrosanct entity which should be left untouched.

James Lovelock, a British chemist, developed a theory called Gaia hypothesis (named after the Greek earth goddess Gaia), which holds that the earth itself is ALIVE because "the Earth's living matter, air, oceans, and land surface form a complex system which can be seen as a single organism and which has the capacity to keep our planet a fit place for life."

### The Indigenous Approach

With the establishment of the Office of Hawaiian Affairs, and the voyages of the Hōkūle'a in the 1970s,

a new paradigm of research was on the horizon for the Hawaiian Islands - and the Native Hawaiians' Indigenous approach to nature and the 'āina.

The reclaiming and learning of Native Hawaiian ways of living, knowing and being, was published in the two-volume *Nānā i Ke Kumu*, Look to the Source (Pukui, Haertig, and Lee, 1972 a, b). A strong com-

mitment towards this Indigenous way of thinking was demonstrated through the establishment of the Hawaiian Studies program at the University of Hawai'i at Mānoa. Another program was established at the John A. Burns School of Medicine's Native Hawaiian Center of Excellence.

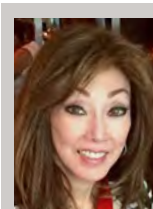
Native Hawaiians continue to struggle and face challenges in protecting their Indigenous rights and *CEDED* lands. Individuals and groups with legal representation have been leading a campaign against Native Hawaiian entitlements, including challenging the funding of the Native Hawaiian Homelands, the Office of Hawaiian Affairs, and educational programs. Yet they persevere; never give up!

In the words of King Kamehameha I as he shouted out before battle to his young warriors:

"I mua e nā pōki'i a inu i ka wai 'awa'awa, 'a'ohe hope e ho'i mai ai."

Every day, we are motivated by his words...*I mua e nā pōki'i!*

Mālama pono a hui hou till June, Trustee Leina'ala Ahu Isa ■



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

Vice Chair,  
Trustee, At-large



Aloha 'Āina means "love of the land," and is central for our future generations... our keiki, our future warriors!

## Aloha hou from Kaua'i!

*Pa'akikī kānaka o Kaua'i. Tough are the kānaka of Kaua'i. – 'Ōlelo No'eau 2560*

**O**n behalf of myself, our team and the staff at the Office of Hawaiian Affairs, I wanted to send a big mahalo to our Kaua'i Island communities and people for your hospitality, mana'o, and endless aloha for our precious home. Special thanks to the hui at 'Alekoko



**Dan  
Ahuna**

Trustee, Kaua'i  
and Ni'ihau

Fishpond, Hui Hana Pa'akai o Hanapēpē, Ho'omana, Pu'uwai Canoe Club, and the many other hands and voices at our island visit, for allowing us to share space during this time and kūkakūka on issues that mean so much to the collective. Your tireless work further demonstrates the resiliency of the lāhui. Mahalo nui for continuing to uphold the kuleana. E aloha 'āina kākou!

Mālama pono. ■

## Legislators Breathe New Life into Auditing OHA

**D**uring the 2021 legislative session, lawmakers demonstrated strong interest in matters concerning the Office of Hawaiian Affairs (OHA). Legislators proposed several measures affecting OHA directly and relating to everything from development of OHA's Kaka'ako Makai properties, to the eligibility requirements for becoming an OHA trustee.

There is renewed interest in holding OHA accountable to the highest standards of integrity and ethics. Discussions of the OHA budget (House Bill 204) saw legislators pushing for a follow up on the OHA Board-initiated audit of OHA and its limited liability companies conducted by Clifton Larson Allen (CLA) in 2019. Specifically, lawmakers want a comprehensive examination, meaning not just a routine financial statements audit, and even committed additional funding to enable OHA to proceed.

You may recall that in 2019, when OHA submitted its budget request to the legislature, the legislature conditioned OHA's receipt of funding on the completion of a "financial audit and management review" by the state Office of the Auditor, led by Les Kondo. The 2019 budget bill was signed into law as Act 37. The Auditor used his discretion over the scope of work its office would undertake as part of the "Act 37 audit," to focus on OHA's LLCs. However, the Auditor chose not to finish the Act 37 audit, citing applicable government auditing standards he believed precluded completion of the work, due to OHA's refusal to waive its attorney-client privilege over executive session meeting minutes the Auditor sought to review.

I am on record as having called on the Board of Trustees to voluntarily waive its attorney-client privilege over the redacted minutes. I did so because I believe there is overriding value in having the Auditor exam-



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

Trustee,  
At-large

ine OHA's LLCs, which are state agencies, and taking a deeper dive than routine audits. Not all audits are the same. OHA consistently undergoes annual financial statements audits, but these do not look specifically for fraud, waste, and abuse.

The dispute over the redacted meeting minutes proceeded to litigation, and a court eventually ruled that OHA did not have to unredact the requested minutes. As a result, the Act 37 audit was not completed and OHA did not receive the approximately \$3 million in general funds it requested in 2019. This was a loss to all OHA stakeholders, who deserve a strong, accountable and transparent OHA. They deserve an OHA that is able to work with the legislature and other state agencies on behalf of and in the best interest of the Hawaiian community.

Fast forward to April 2021, and to deliberations between OHA and the Senate Ways and Means Committee (WAM) relating to OHA's 2021 budget request. This time, WAM agreed to accept the 2019 CLA report in satisfaction of the Act 37-required audit.

By the end of the 2021 legislative session, if the recommendation of the WAM committee is approved by the legislature and governor, OHA's beneficiaries may finally get answers to serious questions raised by the CLA audit. (You can view my summary of the CLA audit report, entitled "Red Flags: An Analysis of the CLA Audit Report" by email request to [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org).)

The OHA Board is to be commended for having commissioned the CLA audit in the first place. After all, the transactions flagged by CLA as potentially indicating fraud, waste and abuse totaled over \$7 million in beneficiary trust funds. Let's hope that this year's legislative session will help move OHA forward in its commitment to accountability and transparency. ■



# COME SHARE YOUR MANA'O

This month's  
meeting:

KAUA'I

COMMUNITY  
MEETING

Wednesday,  
May 5, 2021  
5:30 pm

Virtual Meeting  
via  
**zoom**

OHA BOARD OF TRUSTEES  
MEETING

Thursday,  
May 6, 2021  
10:00 am

Virtual Meeting  
via  
**zoom**

Watch Live 

Live streaming video broadcast  
are available to view. For future  
meeting schedules, please visit:

[www.OHA.org/bot](http://www.OHA.org/bot)



## Lessons Learned: 'Elua

One year ago, we were in the midst of what would become the first wave of COVID-19 to hit our shores. At the time I questioned why the state government was not doing more to protect the health of its citizens; why the governor was not using his emergency authority to make more aggressive decisions to protect our shores, as Mayor Kawakami was doing for Kaua'i.



**Brendon  
Kalei'aina Lee**  
Trustee, At-large

After the initial shock of the visitor industry shutting down, no working groups were formed out of the legislature, no emergency orders came from the Governor's office to form a working group - nothing from any of our state leaders.

It is not realistic to think that we can replace the visitor industry in a year, or that we could have another economic engine ready to fire up once COVID-19 restrictions started to loosen.

Here we are, vaccine in hand, and our state's economic engine starting up.

The Department of Business, Economic Development and Tourism predicts Hawai'i will receive roughly five million visitors in 2021. While that is half of the record high of over ten million visitors in 2019, it is still a large number - and they are coming in large numbers already.

Those numbers seem even larger since nearly everything in the visitor industry has been shut down for an entire year and seemingly overnight our beaches went from being empty and once again filled with wildlife, to being full of visitors.

When the state's economic engine shut down in 2020 there was a lot of talk by state and community leaders that this proves Hawai'i is too reliant on tourism and that the state needed to diversify its economy.

Then nothing happened, and now that visitors are returning to our shores and the tourism-based economy is returning, so are the things we kama'aina were happy to see go away - traffic, crowded beaches, and our local neighborhoods being inundated with visitors taking up our parking.

As visitors are taking advantage of discounted airline and hotel rates, state and community leaders are once again talking about how Hawai'i needs to diversify its economy and not be so reliant on tourism.

They had an entire year of tourism being virtually shut down - what were they waiting for?

However, without any action, not only does the state not have another engine, we do not have a plan, ideas, or even a wishful hint of what or how Hawai'i can diversify. While some have been talking about an agriculture industry, it has been shown that the largest consumer of our Hawai'i based agriculture is the visitor industry.

Looking to the future, our state leaders should be looking to the tech industry as one way to begin diversifying the state's economy: easing regulations on crypto currencies, updating and expanding the state's highspeed internet infrastructure, and providing incentives for both corporations and work force to migrate to our shores. Hawai'i is uniquely situated to be in a favorable time zone for the Asia markets. Not only is this good for tech companies, but the legislature should explore ways to ease regulations on the currency markets as well. Hawai'i's time zone takes advantage of the closing of the U.S. financial markets and the opening of the New Zealand, Australian, and Asian markets.

These are just a few things that our state leaders could be looking at to diversify our economy. The once-in-a-lifetime opportunity was squandered with inaction during the first-ever shut down of the visitor industry. One thing is for sure, we can no longer afford for them to just say we need to diversify, we need action. ■

# HELP SELECT NATIVE HAWAIIAN EDUCATION PROGRAMMING FOR OUR HAUMĀNA

U.S. Congress has allotted an unprecedented \$85 million in stimulus funds for the Native Hawaiian Education Program. The call for Peer Reviewers is open to applicants from across the nation. We know that members of our lāhui understand the educational needs of our people best. Native Hawaiian communities must play a key role in this critical decision-making process.



Preference given to those that meet at least one of these qualifications:

- Native Hawaiian descent; or
- Experience serving in the interest of Native Hawaiians including expertise in education, language, culture, and/or program development for Native Hawaiians; or
- Completed coursework that focuses on the history of Native Hawaiians, the Hawaiian language, and/or Hawaiian culture.

## SIGN UP TO BE A PEER GRANT REVIEWER

Submit your resume and completed checklist via email to

[Hawaiian@ed.gov](mailto:Hawaiian@ed.gov)

**DEADLINE TO APPLY IS**

**May 22, 2021**

For more information and updates on federal grant availability, visit [nhec.org](http://nhec.org)



**Kamehameha Schools®**



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

## FAMILY REUNION

**TITCOMB** – Family Reunion for the descendants of Charles and Kanikele (Kamalenui) Titcomb. The date has been set for Friday to Sunday, July 1-3, 2022 on O'ahu. Children are: Susan (Christian Bertelmann); Julius (Malia Kalaupuhupuhi, Sophie Houghtailing); Emma (August Dreier); MaryAnn (James Hall Fiddes or Feddes); Angeline (John Spencer); Louis (Hannah Sheldon); George Rufus (Caroline Mae Morteno); Hattie (Frederick Weber); and Kanikele. Anyone who would be interested to be on the planning committee, contact: K. Nani Kawaa at titcombfamilyreunion@gmail.com.

## SEARCH

**AKIU** – Searching for 'ohana from descendants of Charles Akiu Sr. and Lena Kalu of Kamaoa, Ka'u Hawai'i and their children Henry, Louisa (Also Daniel M. Kawaahau), Charles Jr., Mary (Pua), Julia, Fidela, and Adelaide Akiu. We would like to create a contact list and plan for a family reunion (Post Covid-19) to meet, combine our knowledge of the family, and enable us to discuss how we might be able to support each other in life and business as we celebrate the spirit of Charles and Lena. I'm Dan Akiu Jr., my grandmother was Louisa and my grandfather was Daniel Makia Kawaahau and I can be contacted at DAKiu808@gmail.com if you are interested.

**CHANG** – Looking for descendants or related ohana members of Deborah Chang, Deborah

Kauka, Deborah Ka'aihue (DOB: about 1885). Please contact Glenn Ventura at gdventura44@gmail.com. Mainly trying to locate sisters of my mother Irene Chang (DOB: 1914). Married John E. Ventura of Kihei, Maui. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka. Mahalo!

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

**GRAMBERG** – Searching for the descendants or any related 'ohana of Herman Gramberg and Rose Anakalea. Children of Herman and Rose are Herman "Waha", Theresa, George, Vivian, Henry "Heine", Darilynn, and Rosebud. Looking to update genealogical information. Please email gramberg ohana1@gmail.com. Any information shared is greatly appreciated. Mahalo!

**HARBOTTLE** – I am looking for informa-

tion on my great-great grandmother. Her name is Talaianomateata or Kua'analewa, she was Tahitian and married to or had a child with George Nahalelaau Harbottle. Born in 1815 on O'ahu and son of John Harbottle of England and Papapaunauapu daughter of Hananimakaohilani 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.

**HO'OPI'I** – I am looking for 'ohana and information on the wahine Hoopii who married James Love after 1860 in Hawai'i. Hoopii died in 1954 in Honolulu and James died 1913 on Maui. James and Hoopii Love had three children, all born in Honolulu: Annie Kaniniu b.1870, James R.K. b.1871, and William Kaliko b.1874. I am looking for any information especially on Hoopii. Please contact U'ilani Taggere, phone/text 808-696-6843 or email uipua@aol.com. All information is welcomed! Working to update my genealogy info. & make connections to 'ohana!

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

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

**KAMAU/KAMAUU:** Searching for all descendants of William Kamau Sr-Minister BD Jan 15, 1851. Joseph Kamau (Circa) BD 1850, son Samuel Mailekini Kamau Sr BD Oct 6, 1870. Updating Genealogy. Please contact Nani Kamauu at 808-384-8913 or Email me at Pliikea@Hawaii.rr.com. Looking forward to hearing from you. Malama Pono

**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 ame Kamila Reunion or email Kamila.ManuelCazimeroFR2021@gmail.com. You can also contact Stacy Hanohano at (808) 520-4212 for more information.

**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@themccorristonsofmoelokai.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 Mea-alani Steward of Kahala'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. ■

To create a space for our readers to honor their loved ones, Ka Wai Ola will print **Hali'a Aloha - obituaries and mele kanikau (mourning chants)**. Hali'a Aloha appearing in the print version of Ka Wai Ola should be recent (within six months of passing) and should not exceed 250 words in length. All other Hali'a Aloha submitted will be published on kawaiola.news. Hali'a Aloha must be submitted by the 15th of the month for publication the following month. Photos accompanying Hali'a Aloha will only be included in the print version of the newspaper if space permits. However, all photos will be shared on kawaiola.news.

## LEAF FUNDING MORTGAGE

### Hawaiian Homelands Properties Purchase, Refinance or Cash-out

## FREE Mortgage Advice!

808 791-1044 • www.leaffunding.com

**Mary Joe Sato**  
Branch Manager

**Leaf Funding Mortgage**  
1188 Bishop Street  
Honolulu, HI 96813

We are an FHA Lender not affiliated, nor endorsed with Department of Hawaiian Home Lands. This is not a commitment to lend. All loans subject to property approval. Certain fees, restrictions and conditions apply. Closing cost does not include mortgage insurance. May need to purchase flood, hurricane, or fire insurance. Rates subject to change without notice. Equal Housing Lender. Mary Joe Sato Individual NMLS #50726 Dba of Aries Loans Inc NMLS#1631620. All Rights Reserved. Leaf Funding Mortgage ©Copyright 2019



NMLS# 50726  
NMLS# 1631620



## RUTH "MAUNAHINA" GAGNE APRIL 24, 1937 – JAN. 26, 2021



(Anaheim, Calif.) - Maunahina Gagne passed away peacefully in an Anaheim Hospital with all of her 'ohana around her until she took her last breath. Maunahina was 82 years old. She was born on April 24, 1937, to parents Herbert McCabe and Virginia Padeken at Kahuku Hospital

and raised in Ka'a'awa, O'ahu.

She loved playing the 'ukulele and dancing hula. She danced for Hula Hālau 'O Kamuela and Hālau Moani'a'ala Anuheia in Southern California.

Maunahina is survived by her husband James "Kimo" Gagne who was in the Marine Corps. Maunahina and James celebrated 63 years of marriage on Nov. 3, 2020. Maunahina is survived by four children, daughters Stephanie Cunningham, Cynthia Garcia, and Virginia Cortez, and son, Patrick Gagne, five grandchildren and four great-grandchildren.

Maunahina gave up hula because of her health; she loved hula so much. We know she is dancing with the hula angels in heaven and is at peace. We will miss her always.

The Love of a Mother and Tutu is Life's Greatest Blessing. ■





## OHA OFFICES

### HONOLULU

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

### EAST HAWAII (HILO)

(effective 7/1/21)  
434 Kalanikoa St.  
Hilo, HI 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: 808-295-3498  
Fax: 808.565.7931

### KAUA'I / NĪ'HAU

4405 Kukui Grove St., Ste. 103  
Līhu'e, 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](mailto: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, or visit [www.kamakajingao.com](http://www.kamakajingao.com). Hi Lic #433187

**HAWAIIAN MEMORIAL PARK CEMETERY**  
Garden of Meditation II Lot 420 Section A, sites 1-2-3 Valued at \$8,600 each. Selling at \$5,000 each or best offer. 2nd Right of Internment for only 1 site. Valued at \$4,500. Selling at \$2,000. Call 384-8913

**HAWAIIAN MEMORIAL PARK CEMETERY**  
Kaneohe, Oahu. Mount Calvary, Lot 864 Section D, Sites 2,3,4 (3 side-by-side). Selling all for \$14,000. Text cellular 808-779-5241.

**HAWAIIAN MEMORIAL PARK CEMETERY**  
Kaneohe, Garden-Devotion. Lot #106, Section-D. Price \$6,000 or B/O. Great Feng Shui plot located on a hill facing ocean. Contact #808-885-4501 landline or 808-345-7154 cell

**HOMES WITH ALOHA**-Hot Hot Market! Thinking of making a move? Relocating or life changes, Hawaiian Homes Lands, Fee Simple, Neighbor islands properties, we can help you through the process from beginning to end and into your replacement property. Contact the expert, Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

**HOMES WITH ALOHA**-Kula/Maui 43,429 sq.ft. res lot with a 600 sq.ft. structure \$390,000. This is a Leasehold property- Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB- 21303) (808) 295-4474.

**HOMES WITH ALOHA**-Waianae 3 bedroom, 2 bath, Great potential! \$219,000 This is a Leasehold property- Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808)295-4474.

**KEOKEA-KULA, MAUI/DHHL HOME OWNERS!** Are you looking to sell your 1,2,3 or more bedroom home in the near future? **LET'S TALK!** I'm approved for AG & Pastoral with DHHL on Maui. Please call Marcus Ku-760-310-5645, Mahalo!

**NEED TO BUY OR SELL A HOME?** Are you relocating, moving, or downsizing? I'm here to assist your real estate needs! Chansonette F. Koa (R) (808) 685-0070 w/HomeSmart Island Homes LIC: #RB-22929 I LIC: #RB-22805 call, email, or checkout my online info at: [www.chansonettekoa.com](http://www.chansonettekoa.com)

**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](http://HomeswithAloha.kw.com). Call or email me at [Charmaine.QuilitPoki@kw.com](mailto:Charmaine.QuilitPoki@kw.com) to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 30 years.

**VALLEY OF THE TEMPLES MEMORIAL PARK.** Kaneohe, Oahu. Memory Slope Map 1, Lot 114, Site 4. Includes concrete urn and bronze marker. Valued at \$10,500, selling at \$9,500. Text or call (808) 987-9201. ■

◀◀ 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](http://HomesWithAloha.com)  
E | [Charmaine.QuilitPoki@gmail.com](mailto:Charmaine.QuilitPoki@gmail.com)



RB-15988

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

**kw** KELLER WILLIAMS.  
HONOLULU RB-21303

1547 Kapiolani Blvd, 3rd Floor  
Honolulu, Hawaii 96814

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](mailto:HomeSmartHI@gmail.com)**  
**W : [ChansonetteKoa.com](http://ChansonetteKoa.com)**  
**LIC: Active-RB-22929**



**HOMESMART**  
ISLAND HOMES

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

Active-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'ualohapau'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

**3** The \_\_\_\_\_ are a Native Hawaiian family who discovered military ordnance on their 'āina.

**5** DHHL's Rent-With-Option-To-\_\_\_\_\_ product will allow families who earn up to 30 percent, 40 percent and 60 percent of the AMI to pay an affordable monthly rent.

**6** He aupuni \_\_\_\_\_ ko'u (Mine shall be a kingdom of literacy).

**7** A new community center located in Kailua-Kona opens a workspace for office work and distance learning.

**10** To share your mana'o in *Ka Wai Ola* go to: kawaiola.news/about/\_\_\_\_\_/

**12** Dr. Kara Wong Ramsey is using this social media platform to raise awareness about COVID-19 and how to protect yourself and others.

**14** Kapena Shim says, "The lāhui is hungry for \_\_\_\_."

**15** The name of OHA's 15-year strategic plan.

**16** A number of studies and programs had demonstrated the success of a traditional Hawaiian \_\_\_\_ in lowering body weight and more.

**20** "Find your passion," are three words \_\_\_\_\_ lives by.

### DOWN

**1** What do construction workers fall from the most?

**2** Kumu Hula Meleana Manuel will present her hālau, \_\_\_\_\_, at the Merrie Monarch Festival in June 2021.

**4** The last sovereign king of Kaua'i and Ni'ihau.

**6** Grade 11 student whose experiment related to caring for kalo.

**8** ASU and Kamehameha Schools will launch the first Hawai'i cohort for its online Master of Arts in \_\_\_\_\_ Education.

**9** The now-discredited field of study that looked at selective breeding and forced sterilization to improve human populations.

**11** The cost of \_\_\_\_\_ in Honolulu increased by 5.6% in 2020.

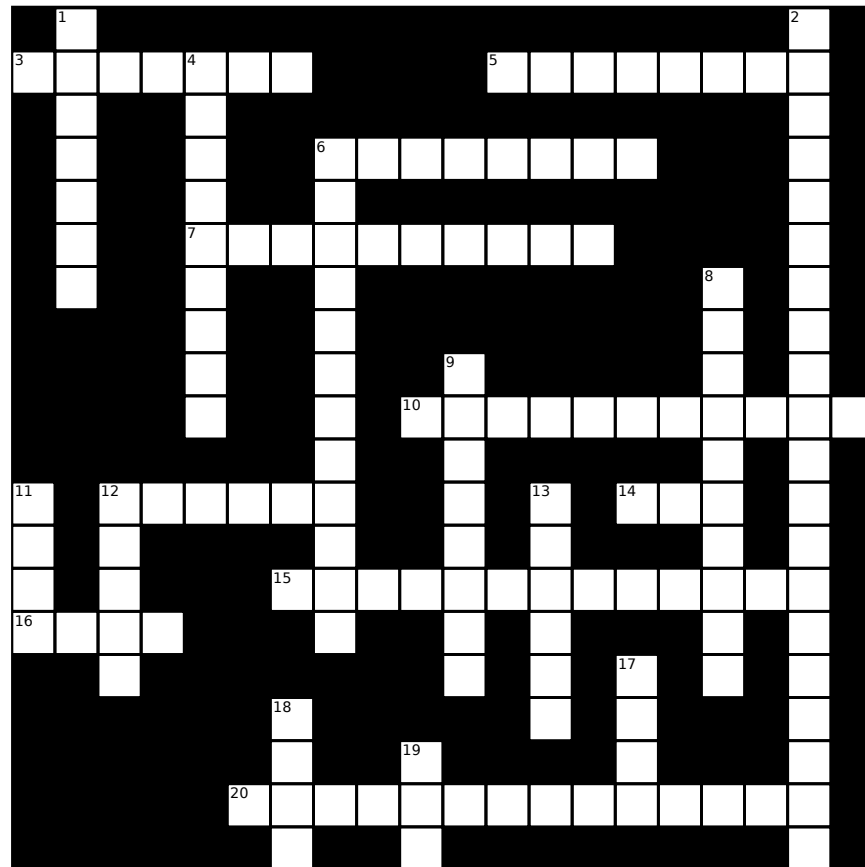
**12** \_\_\_\_\_ new Hawaiian Homes Commissioners were confirmed by the Hawai'i State Senate.

**13** For people around the world, Hawai'i's main draw is its natural \_\_\_\_\_.

**17** The Native Hawaiian Burial Protection and NAGPRA will be hosting a \_\_\_\_ seminar on grave protection.

**18** Our keiki and \_\_\_\_\_ are the future of this lāhui.

**19** The World Health Organization lists vaccine hesitancy as one of the top \_\_ threats to global health.



### APELILA CROSSWORD PUZZLE ANSWERS

