



Ka Wai Ola

NEWS FOR THE LĀHUI

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June (June) 2021 | Vol. 38, No. 06

Striving for Sustainability on Moloka'i



PAGES 14-15



The hale kilo (observation house) at Keawanui fishpond on Moloka'i's south shore. Keawanui is the site of the island's first limu nursery with an educational component - part of an effort by Ahupua'a o Moloka'i's Hānai ʻĀ Ulu Native Crops Project to help their island become more sustainable. The project is funded, in part, by the Office of Hawaiian Affairs. - Photo by Hala Pa-Kala

ALOHA 'ĀINA LEADER AWARD

CLASS OF 2021

The Aloha 'Āina Leader Awards honor the future of our lāhui by recognizing haumāna for their growing commitments to aloha 'āina. These up and coming haumāna have accepted the kuleana to work for the benefit of all our communities. Aloha 'āina has always been a traditional value passed down from older generation to younger, but it has become even more vital in this era of change. The Aloha 'Āina Leader Awards affirm not only the importance of our cultural values in today's society, but also recognize the work of the many kumu and mākuā who have supported these haumāna throughout the years.



Anastasia Kekona Kahina
Kimiko Benbouzid-Hewitt
Hōlualoa, Kona, Hawai'i
Ke Kula 'o 'Ehunuikaimalino



Sela Kauvaka
*Moku of Kōolau and
Ahupua'a of Anahola*
Kanuikapono Public Charter School



Hannah Joy Asquith
Kapa'a, Puna, Kaua'i
Kawaiikini Public Charter School



Neilen Manaloe Kahoopii
Kāne'ōhe, Kōōlaupoko, Oahu
Ke Kula 'O Samuel M. Kamakau



Nisha Nimoai
Wai'anae
Kamaile Academy PCS



Keanu Ouranitsas-Hayes
Puna, Hawai'i
Ke Kula 'O Nāwahīokalani'ōpu'u



Kawaiolaakealii Kapuni
Kula, Maui
Ke Kula Kī'eki'e 'o Kamehameha ma Maui



Pūnohu Keahi-Wood
Kalāwahine, Oahu
Hālau Kū Māna PCS



Michael Kuahiwi Glendon
Ōlā'a, Puna, Moku o Keawe
Kamehameha Schools Kea'au, Hawai'i



Mahina Kaomea
He'eia, Oahu
Kamehameha Schools Kapālama



Kawenaulaokeaohou Abrigo
Kapolei, Oahu
Saint Louis School



Hi'ilei Kaleonahenaheonalani
*Kahana'oi-Gravela
Moku o Hawai'i*
Ke Ana Laahana



Kukiai Kaopio
Kamiloloa, Molokai
O Hina i Ka Malama



La'i Bertelmann
Pu'uana'hulu
Kanu o Ka 'Āina NCPCS



Amberlynn Beverly
Kaiewa Leota
Kāne'ōhe
Ke Kula Kaiapuni Hawai'i 'o Kahuku Academy



Kimo Kahae
Lahaina
Kula Kaiapuni o Lahainaluna



Kaley-Sue Smith
Kāne'ōhe
Hakipu'u Academy



Kauhimakua Yim
Kaululoa, Pālolo, Waikiki
Ke Kula Kaiapuni 'o Ānuenue



Sarah Kuaola Emmsley
Wailuku, Maui
Kula Kaiapuni 'o Kekaulike no Maui



Kuuwai Kahokuloa
Kaua'i
Kula Niihau Kekaha

'O ke aloha 'āina, 'o ia ka 'ume mākēneki
i loko o ka pu'uwai o ka Lāhui.
—Joseph Nāwahī



MOLOKA'I NŌ KA HEKE

Kia'i (nvt. Guard, watchman, caretaker.)

Aloha mai kākou,

The first time I visited Moloka'i was in a professional capacity. It was the mid-1980s. I had recently graduated from college and was working as an auditor – part of a team with kuleana to audit the state's network of government-funded community hospitals. We were there to audit Moloka'i General Hospital, which actually became part of the Queen's Health System a couple years later.

The firm I worked for was based in Honolulu and had booked our team to stay at the (then) Sheraton Kaluako'i Resort in Maunaloa – some distance from the hospital in Kaunakakai.

The morning we arrived on Moloka'i we went straight to the hospital to work. With limited options for dining out, our plan was to purchase food and prepare our own dinner and breakfast at the hotel. We left the hospital a bit early to make it to the grocery store which closed at 5:00 pm.

We divided up the shopping – the guys would pick up their beer and get steaks and potatoes to cook for our dinner, and I would get fruit and pastries for breakfast. We made our purchases and drove to the hotel. It wasn't until we arrived there that we discovered to our dismay that the guys had left the bag with the steak and potatoes on the grocery counter – although they remembered their beer.

My first night on Moloka'i I had a very memorable dinner of pastries and fruit!

Since then I have visited Moloka'i many times in various professional capacities, and one of the things that has continually impressed me about the Kānaka Maoli of Moloka'i is how fiercely they guard and protect their 'ohana, mo'omeheu (culture) and 'āina from outsiders who seek to profit from, or impose unwanted changes to, their way of life.

On Moloka'i, with many residents living a more sustainable lifestyle, 'ike kūpuna is not just remembered and practiced, but adapted for contemporary application. Living close to the natural rhythms of the land and sea, kilo (observation) and maka'ala (vigilance) are valued skills, and the 'ohana there are kia'i (guardians) of their land, lifestyle and people – a model of community advocacy and resilience.

In this issue of *Ka Wai Ola*, we learn about the work of Ahupua'a o Moloka'i's Hānai Ā Ulu Native Crops Project and their efforts to build sustainability and food security for Moloka'i homesteaders. In addition to helping homesteaders start gardens, they have established a limu nursery with an educational component on Moloka'i's south shore.

Also in this issue, four 'Ōiwi from Moloka'i share their mana'o about the challenges facing their island, a respected Moloka'i park ranger and storyteller talks about why she and her 'ohana decided to get vaccinated against COVID-19, while OHA cultural specialist Kalani Akana shares famous sayings about Moloka'i. We also present in greater detail the second strategic direction of OHA's new Mana i Maui Ola strategic plan – Quality Housing.

"Me Moloka'i Nui a Hina, 'āina i ka wehiwehi, e ho'i nō au e pili." ■



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



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

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MEA O LOKO TABLE OF CONTENTS

MO'OLELO NUI | COVER FEATURE

Hānai Ā Ulu Project - A Vision of Sustainability PAGE 14-15

BY PUANANI FERNANDEZ-AKAMINE

Ahupua'a o Moloka'i's Hānai Ā Ulu Native Crops project promotes sustainability for homesteaders from land to sea, and includes an innovative limu nursery collaboration.

PAPA HO'OLĀLĀ | PLANNING

Quality Housing a Focus of Mana i Maui Ola PAGE 4-5

BY ED KALAMA

OHA's strategic plan seeks to leverage partnerships to ensure Native Hawaiians can obtain affordable rentals and homeownership.

NĀ HOPENA OLAKINO | HEALTH OUTCOMES

Deciding to Get Vaccinated Against COVID-19 PAGE 13

BY CHERYL CHEE TSUTSUMI

For Moloka'i park ranger Miki'ala Pescaia and her 'ohana safety is a priority - so getting vaccinated against COVID-19 was an easy decision.



KĀLAIHO'OKELE WAIWAI PA'A LOA | ECONOMIC STABILITY

Mana'o Mai Moloka'i PAGE 16

BY CHERYL CORBIELL

Four 'Ōiwi from Moloka'i share their mana'o about the challenges facing 'ohana on their island.

Addressing Housing Needs a Key Aspect of Mana i Maui Ola

OHA to focus on increasing rental affordability, financial readiness for home ownership and supporting housing policies that benefit Hawaiians

By Ed Kalama

“Ako ‘ē ka hale a pa‘a, a i ke komo ‘ana mai o ka ho‘oilō, ‘a‘ole e kulu i ka ua o Hilina‘ehu; Thatch the house beforehand so when winter comes it will not leak in the shower of Hilina‘ehu.”

- Do not procrastinate; make preparations for the future now.



Quality Housing

has an overall housing shortage of 22,000 units.

“Affordable housing is arguably the biggest challenge that Hawai‘i faces right now,” said Jim Murphy, executive director of the Honolulu Habitat for Humanity.

Despite having deep connections to the ‘āina, Hawaiians continue to face barriers to finding quality housing in our homeland, due to decades of systematic and systemic displacement.

Native Hawaiians are over-represented among residents experiencing houselessness, with 55 unsheltered Hawaiians compared to 14 non-Hawaiians (per 10,000 population) on O‘ahu. And 43 Hawaiians compared to 14 non-Hawaiians (per 10,000 population) live in homeless shelters in Honolulu.

That is why Quality Housing is one of four strategic directions targeted in the Office of Hawaiian Affairs’ 15-year Mana i Maui Ola Strategic Plan.

“The housing crisis in Hawai‘i is a multilayered problem requiring a multipronged approach, because no one entity can solve this problem alone,” said OHA’s Interim Director of Community Engagement Alice Malepeai Silbanuz. “OHA intends to leverage partnerships to increase the number of Hawaiians with access to affordable rentals and who achieve homeownership. At the same time, OHA will support legislation that positively affects housing supply and costs.”

OHA has been a stalwart supporter of affordable housing that enables Native Hawaiians to live and raise their



Alice Silbanuz - Photos: Courtesy



Clarence “Aikū‘ē” Kalima

‘ohana in their own kulāiwa (homeland) - a priority made increasingly difficult as the cost of housing continues to soar.

In 2018, OHA was recognized for its commitment to addressing the housing needs of the Hawaiian community with the Native Hawaiian Housing Award at the 17th Annual Native Hawaiian Convention hosted by the Council for Native Hawaiian Advancement.

Between 2011 and 2018, OHA invested \$1.5 million in housing programs offered by nonprofit Hawaiian Community Assets, helping 338 Native Hawaiian households obtain rentals, purchase homes and prevent foreclosures, resulting in stable housing for 1,251 individuals.

But that is just a fraction of OHA’s total investment in housing and housing stability programs for Native Hawaiians.

From fiscal years 2011 through 2019, OHA provided more than \$40 million to support efforts to: provide emergency financial assistance; build affordable homes; administer and subsidize transitional shelters; help low-income ‘ohana rent homes and become first-time homebuyers; build the economic self-sufficiency of homeless and at-risk individuals and families; and develop infrastructure for Department of Hawaiian Home Lands (DHHL) affordable housing projects.

“OHA will also work to strengthen the implementation of the Hawaiian Homes Commission Act, Silbanuz said. “Our hope is that OHA’s efforts, along with our partners’ will greatly enhance Native Hawaiians’ ability to achieve housing stability and be able to live in Hawai‘i nei.”

Clarence “Aikū‘ē” Kalima is OHA’s Native Hawaiian Revolving Loan Fund manager, and a former grants specialist. He began working with beneficiary Pua Akiyoshi on her journey to homeownership back in 2019 when Kalima was working for the Nānākuli Housing Corporation. It’s an inspiring tale of aloha and mālama, exemplifying OHA’s “head, heart and hands” approach to serving the lāhui.

“There are a lot of vulnerable Hawaiians in our community - very low income kūpuna on fixed income - who think they are not going to be able to achieve homeownership,” Kalima said. “However, there are available programs funded by OHA to help these families get to where they want to be.”



Pua Akiyoshi



Jim Murphy

“I had been renting all this time,” Akiyoshi said. “So my late husband and I decided to go for Hawaiian Home Lands, because it was something we could afford and rent was just going crazy.”

That’s where Kalima and OHA stepped in.

“The first OHA-funded grant program that Pua took advantage of was Nānākuli Housing Corporation’s (NHC) Homebuyer Education Financial Literacy program and U.S. Department of Agriculture (USDA) Loan Packaging services,” Kalima said.

In 2018 and 2019, NHC received a two-year OHA Community Grant to provide training to 500 Native Hawaiians. Akiyoshi completed the training during the summer of 2019, learning skills necessary to become a homeowner such as the importance of credit, managing debt, creating a budget and developing a savings plan - and about the variety of home loan programs available and the eligibility requirements.

During her counseling session with Kalima, Akiyoshi received a pre-qualification letter for the USDA’s Direct 502 Loan program available to low-income borrowers to purchase or construct a home with zero down payment.

In the fall of 2019, Akiyoshi was invited to the DHHL vacant lot selection at Kakaina in Waimānalo. She went with her pre-qualification letter in hand and was awarded a vacant lot. Once she had the lot and financing in place, she needed help building her home.

Enter, Honolulu Habitat for Humanity.

The second OHA-funded grant program that Akiyoshi took advantage of was Honolulu Habitat for Humanity’s Self Help Home Build Program. In 2019 and 2020, Honolulu Habitat received OHA Kūlia Grant funding for outreach to Hawaiian families to share about their low-cost affordable home building program.

After being awarded a DHHL lot, Akiyoshi enrolled with Honolulu Habitat and was soon notified that she had been selected for the program and Honolulu Habitat would help build her home.

“Pua came to us in 2019, and when she applied, we were already building some houses in that cul de sac. We wanted to get her in that queue as quickly as possible,” said Habitat Executive Director Jim Murphy.

“In the community of Kakaina, we’ve completed four

ADDRESSING HOUSING NEEDS

Continued from page 4

houses and we will be building four more over the next year. All those families have come out and worked on each other's homes. They were complete strangers before they started doing that. So it's not just about building a house. It's about building that community."

Akiyoshi secured her financing and is working on the home build process. She looks forward to receiving the keys to her new home soon.

"I knew that Pua would need help through this process. She's a widow. She's by herself. She's a kupuna. She needed somebody to support her, so I assured her I would be there for her," Kalima said.

Akiyoshi is grateful for Kalima's role in her life.

"Clarence Kalima – he made sure that I was on schedule," she said. "I would notify him about something and he goes, 'Okay, I'll take care of it.' I thank him so much.

"I did not want to move to the mainland. I did not want to be homeless. That was my fear even from when I was a child. I worry so much about finances, I wanted to make sure everything is in order. I'm excited – this is going to be my home now," Akiyoshi said.

"It's a good use of OHA's funds," she added, "that they're giving money to these organizations because they are helping Hawaiian people to get into a home they wouldn't be able to afford otherwise."

Kalima is happy too. "Homeownership allows a family to get a level up, to thrive, to take care of their 'ohana, to set down roots, and to build assets and wealth," he said. ■

Mana i Maui Ola: Focus on Quality Housing

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.

Leveraging partnerships to ensure Native Hawaiians can obtain affordable rentals as well as homeownership, while also engaging in opportunities to affect legislation that support Hawaiian Home Lands, overall housing costs, and housing supply will greatly enhance the ability for Native Hawaiians who so desire to remain in Hawai'i.

OUTCOME: Strengthened Capability for 'Ohana to Meet Living Needs, including Housing; Strengthened Effective Implementation of the Hawaiian Homes Commission Act

STRATEGY 5: Advance policies, programs and practices that strengthen Hawaiian resource management knowledge and skills to meet the housing needs of their 'ohana.

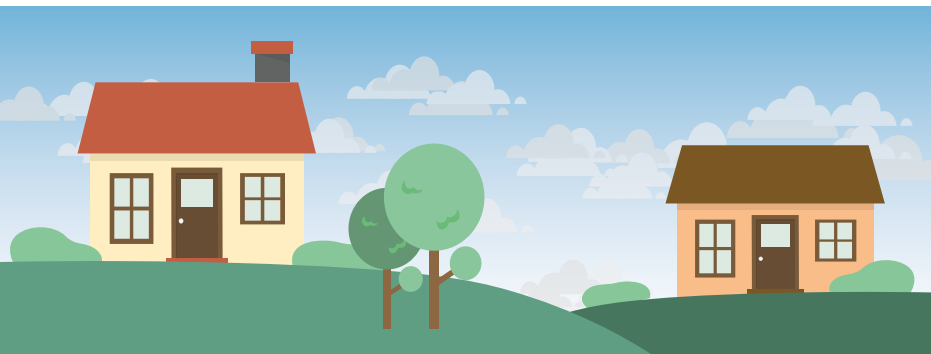
STRATEGIC OUTCOMES:

- 5.1. Increase numbers/percent of Native Hawaiians who rent housing that meets their 'ohana's financial and wellbeing needs;
- 5.2. Increase numbers/percent of Native Hawaiians who own housing that meets their 'ohana's financial and wellbeing needs; and
- 5.3. Increase safety, stability, social support networks, and cultural connection in Native Hawaiian communities.

STRATEGY 6: Support implementation of the Hawaiian Homes Commission Act and other efforts to meet the housing needs of 'ohana.

STRATEGIC OUTCOMES:

- 6.1. Increase affordable non-traditional housing options (e.g., accessory dwelling units/ tiny houses, large multi-generational lots or homes) in communities of 'ohana's choice;
- 6.2. Increase housing unit supply on Hawaiian Home Lands; and
- 6.3. Decrease rate of Native Hawaiian 'ohana out of state migration.

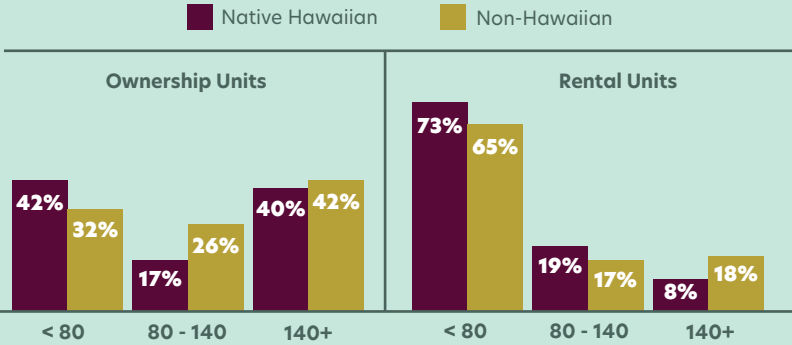


NATIVE HAWAIIAN HOUSING STATISTICS

WHAT WE NEED

1 HOUSING SUPPLY THAT MEETS DEMAND

% of Housing Units Needed for Native Hawaiians 2020-25
Per Area Median Income (AMI) Level



57%

of Native Hawaiians who need housing cannot afford to pay more than \$1,400 a month
(48% Non-Hawaiian)

Reasons Native Hawaiians Can Not Purchase Homes in Hawai'i

73%
Too Expensive
(69% Non-Hawaiian)

25%
Monthly Mortgage Payments
(19% Non-Hawaiian)

2 OCCUPANCY READY 'OHANA

Reasons Native Hawaiians Can Not Purchase Homes in Hawai'i

45%
Down Payment
(35% Non-Hawaiian)

33%
Mortgage Qualification
(18% Non-Hawaiian)



OHA Awards Nearly \$600,000 in Grants to Support the Native Hawaiian Community



Previous OHA ‘Ahahui Grant awardees include (L-R) Nā Wahine O Ke Kai, the East Maui Taro Festival, and the Lāna‘i Academy of Performing Arts. - Photos: Courtesy

By Ed Kalama

The Office of Hawaiian Affairs (OHA) has released \$594,079 through three grant programs that will directly support Native Hawaiian communities.

OHA’s newly created Homestead Community Grant awards \$278,095 to address community needs and improve the quality of life of homesteaders. Funded projects include building a Hale Wa’a in Maku‘u Homesteads on Hawai‘i Island, installing watering systems on 7 acres for Anahola Homesteaders to grow food on Kaua‘i, and building a playground for keiki in Papakōlea, O‘ahu.

OHA’s new Iwi Kūpuna Repatriation and Reinterment Grant is providing \$167,298 to four community organi-

zations. Nearly \$33,000 will go toward facilitating the reburial of 700 to 900 iwi kūpuna and moepū (funerary possessions) disturbed at Kawaiaha‘o Church grounds. The remaining iwi kūpuna grants will provide education in communities throughout the state to empower Native Hawaiians to protect and care for iwi and provide training on the proper treatment of iwi.

“The new Homestead and Iwi Kūpuna grants are in direct response to our new strategic plan, Mana i Maui Ola, which provides specific emphasis on the implementation of the Hawaiian Homes Commission Act and on broadening the definition of health to include spiritual health and the care of our iwi kūpuna,” said OHA Board Chair Carmen “Hulu” Lindsey.

OHA will also sponsor 20 community events statewide that will receive a total of \$148,686 from OHA’s ‘Ahahui

Grants program. Now in its 10th year, the ‘Ahahui Grants program supports community events that serve as enrichment opportunities for Hawaiian culture, ‘āina stewardship, economic opportunity, food sustainability and strengthening ‘ohana.

“We are proud to partner with these community organizations that are providing educational opportunities in areas that align with the strategic foundations of our new plan,” Lindsey said. “All of these grant awards help us to strengthen our ‘ohana, perpetuate our mo‘omeheu, or culture, and help care for the stewardship of our ‘āina.”

For more information on OHA’s Grants Programs please visit <https://oha.org/grants>. ■

SEE NEW 2021 GRANT AWARDEES ON PAGE 7



JOHN HOOK



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new 2021 GRANT AWARDEES

HOMESTEAD COMMUNITY GRANTS

Papakōlea Community Development Corporation

Papakōlea Community Playground Project
\$75,000 | O'ahu

Provide the keiki of the Papakōlea, Kalāwahine and Kewalo Hawaiian homestead communities a safe place to play within their close-knit family homestead community.

Kūkulu Kumuhana O Anahola

Ulupono Anahola
\$75,000 | Kaua'i

Provide water systems on 7 acres of land in Anahola so beneficiaries can participate in an 'āina-based sustainability curriculum to restore health, culture, and food systems.

'O Maku'u ke Kahua Community Center

Kūkulu Pono Hale Wa'a
\$75,000 | Hawai'i

Construct a hale wa'a as a community-serving structure to build collective resilience and provide traditional learning opportunities. This will fulfill a critical need for Maku'u Homestead and the larger Puna district.

Homestead Community Development Corporation

Homestead Advocacy Education Project
\$53,095 | O'ahu

Provide training that empowers homestead associations and homestead residents/waitlists to effectively advocate for the wellbeing of families and businesses on homesteads.

IWI KŪPUNA REPATRIATION & REINTERMENT GRANTS

The Hawaiian Church of Hawai'i Nei

E Ho'omau O Nā Mālama I Nā Iwi Kūpuna
\$50,000 | Hawai'i, Maui, Lāna'i, O'ahu, Kaua'i

Provide the necessary education and knowledge to gather and prepare the materials needed for the care of nā iwi kūpuna.

Hawaiian Islands Trust

Waihe'e Iwi Kūpuna Protection
\$50,000 | Maui

Protect iwi kūpuna from disinterment, empower Native Hawaiians to care for iwi, train our staff in the treatment and reinterment of iwi, and ensure that the temporary holding space for iwi remains secure.

Ke Ao Hāli'i

Nā Kia'i Iwi Kūpuna o Hāna
\$34,300 | Maui

Provide long-term preservation measures, reinterment and repatriation in the protection of iwi kūpuna in the Hāna community, Maui County, and prevent future desecration of iwi kūpuna o Hāna.

Hui Ho'oniho

Iwi Kūpuna Reburial at Kawaiaha'o
\$32,998 | O'ahu

Facilitate reburial of 700-900 iwi kūpuna and moepū that were disturbed on the grounds of Kawaiaha'o Church.

'AHAHUI GRANTS

La'i'ōpua 2020

\$9,733 | Hawai'i
Ho'okahua - Under The Kona Moon

Pōhāhā I Ka Lani

\$7,700 | Hawai'i
Ka'elehua

Nā Maka Onaona (Fiscal Sponsor for Nā Wa'a Mauo)

\$7,250 | Hawai'i
Ka Mo'olelo Honuaiakea

Maui Nui Botanical Gardens

\$10,000 | Maui
Lā 'Ulu - Breadfruit Day

Ke Ao Hāli'i

\$10,000 | Maui
Pule 'Āina o Maka'alae me Mokaenui

Hāna Arts

\$8,500 | Maui
Uniting East Maui 'Ohana

Bishop Museum

\$10,000 | O'ahu
POW! WOW!: Arts Night at Bishop Museum

Aloha Week Hawai'i

\$10,000 | O'ahu
Aloha Festivals

Wai'anae Economic Development Council

\$7,300 | O'ahu
Best of the Westside - New Products Show

Protect & Preserve Hawai'i

\$6,200 | O'ahu
Mālama Niu Valley

Kaikeha, INC.

\$2,024 | O'ahu
13th Annual Hubb Keiki Fest on O'ahu

Huliauapa'a

\$1,655 | O'ahu
Kali'uokapa'akai Building Capacity in Stewarding Wahi Kūpuna Speaker Series

Nā Maka Onaona (Fiscal Sponsor for Kanuikapono Public Charter School)

\$10,000 | Kaua'i
Food Security through Aquaponics

Kūkulu Kumuhana O Anahola

\$10,000 | Kaua'i
'Āina to 'Ōpū

Nā Maka Onaona (Fiscal Sponsor for Waimea High School Teacher Cohort)

\$9,000 | Kaua'i
Project Kuleana Partnership

Homestead Community Development Corporation (Fiscal Sponsor for Anahola Hawaiian Homestead Association)

\$3,450 | Kaua'i
Anahola Stables Community Visioning Session

Kaikeha, INC.

\$2,024 | Kaua'i
Third Annual Garden Island Boogie Board Classic on Kaua'i

Homestead Community Development Corporation

\$1,450 | Kaua'i
Project: Kumu Camp Mauka Community Visionin

STATEWIDE EVENTS

Papahana Aloha 'Āina Hawai'i

\$8,745 | Ola i ka 'Āina – KI

Ho'oulu Lāhui

\$3,655 | XPLORE MOKUOLA

Moanalua Gardens Foundation

\$10,000 | Virtual 44th Annual Prince Lot Hula Festival

Legislative Session 2021

A Summary of Outcomes for Bills Impacting Native Hawaiians

By Sharde Freitas, Nina Ki and Letani Peltier, OHA Public Policy Advocates

The surreality of life during a pandemic was amplified by Hawai'i's first fully virtual Legislative Session.

Normally bustling with lobbyists, legislators, staff, and members of the public, the State Capitol remained closed to the general public, and only virtual testimony with a strictly enforced time limit was allowed. Advocacy took on a whole new meaning and required ingenuity and cohesiveness more than ever before.

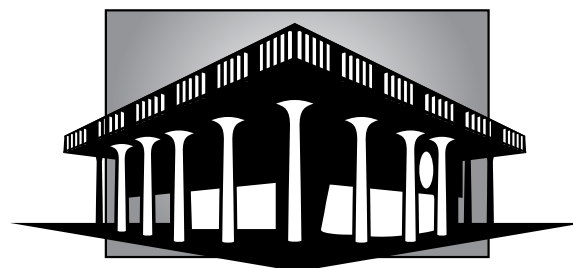
Here is a summary of some of the key bills that have raised, or sought to address, issues of great concern to the Native Hawaiian community. All of the following measures were supported by OHA unless otherwise indicated.

Passed (Awaiting the Governor's Signature)

HB204, OHA Budget (OHA Package measure): Continues a long and successful partnership between the State of Hawai'i and OHA to meet the needs of our shared constituents. In addition to appropriating funds for FY21-23, this bill also provides a mechanism to release prior funds appropriated for FY20-21. If signed, OHA will continue leveraging state general funds with OHA trust funds for the betterment of the lāhui and all of Hawai'i.

HB499, 40-Year Lease Extensions for Public Lands (Opposed by OHA): Authorizes the Board of Land and Natural Resources to extend certain leases of public lands for commercial, industrial, resort, mixed-use, or government use upon approval of a proposed development agreement to make substantial improvements. This measure was opposed by OHA and Native Hawaiian organizations because, among other things, it would foreclose Native Hawaiian claims to "ceded" lands, currently subject to leases of up to 65 years, for at least another 40 years.

2021



LEGISLATIVE SESSION

HB753, Department of Hawaiian Home Lands (DHHL) School Impact Fee Exemption: Provides an exemption from school impact fees for housing developed by DHHL for use by its beneficiaries. This exemption, typically awarded to other developers who provide affordable housing, will allow DHHL to allocate more of its funds to developing homesteads and returning Native Hawaiians to the land, and thus will help to facilitate greater contributions to Hawai'i's overall affordable housing goals.

SB664, Funding for the Hawai'i Correctional Oversight Commission (Comments by OHA): Seeks to ensure that the Oversight Commission is fully funded so that it may fulfill its mandate "to ensure transparency, support safe conditions for employees, inmates, and detainees, and provide positive reform towards a rehabilitative and therapeutic correctional system." Established in 2019, the Oversight Commission has so far operated without the benefit of an oversight coordinator or necessary support staff because it has never received the funds that were originally allocated to it.

SB1384, Hawaiian-Medium Representative on the Early Learning Education Board (ELB): Furthers the state's kuleana to 'ōlelo Hawai'i by providing for consistent and continued representation for Hawaiian-medium early learning providers on the ELB. This seat on

the ELB has historically been filled by 'Aha Pūnana Leo, however, it is limited to two consecutive two-year terms, which poses a significant challenge to consistently fill the position with a representative who can advocate for Hawaiian-medium early learning. This measure removes the term limits for this representative, helping to ensure that there is a consistent Hawaiian voice on the ELB.

HCRI12/HR90, Declaring Racism as a Public Health Crisis: Acknowledges the role of racism as a social determinant of health and declares the legislature's commitment to not only understanding and addressing systemic racism, but also dismantling all forms of racism at all levels with a Hawai'i-based, culturally driven health justice framework to combat the continuation of racism with policymaking while also promoting racial equity.

SCR5, Data Governance (OHA Package Measure): Urges certain state and county entities to (1) compile and share existing and disaggregated data on Native Hawaiian and Pacific Islanders and (2) collaborate with OHA and the Native Hawaiian and Pacific Islander COVID-19 Response, Recovery, and Resilience Team to develop policies and agreements to improve data governance – i.e., data collection, processing, sharing and retention. This resolution also urges the governor to create a task force on 21st Century Data Governance to assess data governance needs and challenges across state agencies.

Not Passed

HB902/SB2, Public Lands for Hawai'i Housing Finance and Development Corporation (HHFDC) (Opposed by OHA): These measures would have exempted from Chapter 171 any public lands, including "ceded" lands, set aside or leased to HHFDC. Chapter 171 provides important protections for "ceded" lands, which Native Hawaiians maintain unrelinquished claims to, including lease limits that prevent the issuance of 99-year leases.

SB1128, Vocational Training for At-Risk Youth and Young Adults: This measure would have facilitated a commercial enterprise vocational program for at-risk youth and young adults at the Kawaioloa Youth and Family Wellness Center. ■

EŌ Mai, e Kuleana Land Holders!

THE KULEANA LAND TAX exemption helps Native Hawaiians keep their ancestral lands by reducing the rising cost of property taxes. All four counties have ordinances in place that allow eligible kuleana land owners to pay minimal to zero property taxes. Applications are available on each county's website.

For more information on kuleana land tax ordinances go to www.oha.org/kuleanaland and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at **808-286-8033**.



Place the Kuleana with OHA

By Kēhaunani Abad and Edward Halealoha Ayau

From years of involvement in problematic iwi kūpuna cases, we've seen that a persistent source of what has gone wrong is the very entity charged with ensuring that everything should be right. That entity responsible for implementing our state burial laws and administering the Burial Sites Program is the State Historic Preservation Division (SHPD).

For the past 25 years, the SHPD has chronically:

- Failed to support the Burial Councils and the management of Burial Council appointments, resulting currently in no councils being properly constituted to render legally binding decisions.
- Failed to provide effective training to Burial Sites Program staff and Burial Council members regarding the laws they are charged to implement, thus hindering their ability to fulfill their legal and cultural duties.
- Failed to produce consistently rigorous, timely reviews of reports required of those undertaking projects, resulting in projects going forward that should have paused for more careful study and community involvement, burials being left unidentified and impacted during construction, and descendants being stripped of opportunities to engage in the process of identifying and caring for burials.
- Failed to develop the Burial Sites Inventory to identify burials, thus protecting them from future harm and thereby providing the Burial Councils the authority to protect them.
- Failed to respect the role of Burial Council chairs to set Council meeting agendas and prohibit SHPD staff from tampering with the agendas.
- Failed to comply with all legal requirements when iwi kūpuna are inadvertently discovered.
- Failed to seek prosecution of documented burial law violations to punish violators and deter would-be violators.
- Failed to advocate successfully to obtain adequate resources to support the Burial Sites Program.

How can we ensure that these kuleana are fulfilled?

'Ohana and communities have tried to work collaboratively with SHPD and, when that proved futile, we have filed lawsuits, protested, garnered media support, and sought legislative remedies. One might think that the SHPD would be partners in pursuing improvements. Instead, the SHPD has treated such initiatives adversarially.

This is not to say that individual SHPD staff have shirked their responsibilities. Quite the opposite. Amidst a problematic SHPD context where poor administrative support and political interference are normalized, many staff members have extended themselves as far as they could to fulfill their kuleana.



Ka'iulani Mahuka, Hank Fergerstrom and Louise Sausen negotiate with Kaua'i Police Chief Darryl Perry during a June 24, 2008, protest against the construction of a vacation home on a Kānaka 'Ōiwi cemetery at Nave, Kaua'i. - Photos: Kai Markell



Archaeologists examine coffins impacted by piles driven into the ground to construct a luxury condominium in Kaka'ako near Ala Moana Shopping Center. A cluster of burials were discovered during excavation for the pile caps. One pile was driven through the top half of a coffin. One of the iwi was buried with a large poi pounder on his chest.

The problems are at a higher level, ultimately spawning from State of Hawai'i administrations that do not value Hawaiian burials and related living communities, and view both as impediments to development.

So rather than expend more effort on protests and pleas for SHPD improvement, we and a growing number of OHA beneficiaries are supporting a simple solution: Move the Burial Sites Program and its budget to the Office of Hawaiian Affairs, which, though not perfect, is a solid option because OHA has:

- A mission, vision, and strategic plan that naturally make iwi kūpuna and their burial places a high priority.
- A long history of having sought SHPD and developer compliance in cases, giving OHA a deep understanding of the past and current shortcomings of the Burial Sites Program.
- Institutional knowledge of its own lessons learned in participating in iwi kūpuna cases that have placed

OHA at odds with or in harmony with its beneficiaries.

- The status as a state entity that, following revisions to Hawai'i Revised Statutes Chapter 6E, can legally authorize OHA to administer the Burial Sites Program.
- Vigilant beneficiaries who will help OHA to succeed and hold it accountable should it falter.

While OHA lacks the constitutional authority to enforce laws, SHPD has often failed to use that authority, even when pressed to do so by its own staff. Moreover, OHA, the Native Hawaiian Legal Corporation, or any group or individual citizen could file suit as private attorneys general to seek legal remedies to enforce burial law violations.

In 1989, when the burial laws were first being drafted, there was serious consideration for placing the Burial Sites Program in OHA. Though it may not have been the best place for the kuleana at the time, today the Burial Sites Program would be in far safer hands with OHA than with SHPD. The kuleana to protect our ancestral foundation should not be conferred to those who have proven uncaring and incapable.

After a quarter century of repeated and flagrant SHPD failures, we would be remiss as a lāhui to allow the Burial Sites Program to remain under SHPD's control. That kuleana is better placed in Hawaiian hands. It belongs with OHA. Ho'i hou i ka iwi kuamo'o. ■

Kēhaunani Abad, PhD, served for over 12 years on the O'ahu Island Burial Council and has provided expert testimony on numerous cases involving iwi kūpuna and other cultural sites. 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 Native Hawaiian ancestral remains.

Editor's Note

Caring for our iwi kūpuna is an important kuleana for Native Hawaiians. In recognition of this, the Office of Hawaiian Affairs has cautiously supported past proposals to house certain historic preservation functions within the agency. However, noted concerns include the need to use a substantial amount of Native Hawaiian trust funds to carry out a state responsibility that requires considerable staff time, expertise, and resources not currently available to the agency; the need to appropriately tailor the scope of OHA's jurisdiction, given that burial and historic preservation laws also cover non-Hawaiian burials and historic sites; and the need to give OHA clear site inspection and enforcement authorities, as well as the ability to independently administer and uphold protections for iwi kūpuna and associated artifacts and sites.

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. This is part two of a three-part series.

By Puanani Fernandez-Akamine

Preparation

At dusk the women gather quietly on the rocky shore of Hilo Bay. There, in the shadow of Maunakea, night arrives early. As the women wait, the Akua moon rises and they are visited by a sister wind. Then softly, slowly, a single voice lifts above the silence as their kumu offers an oli requesting permission to enter the dark waters. The women add their own voices and together their chant is clear and strong. The oli now complete, the women step silently into the sea as one, immersing themselves into the icy water for hi'uwai, a cleansing ceremony to wash away emotional, mental and spiritual distractions. So begins the season of kapu to which the women will submit as part of their preparation as dancers.

With only a few weeks to go before the Merrie Monarch Hula Festival, Kumu Hula Meleana Manuel and the women of Ke 'Olu Makani o Mauna Loa are laser-focused on preparing for their debut at the hula world's most prestigious event. Observing kapu, or restrictions, is part of that process.

"Every kumu has different ways of preparing, including

specific ceremonial rites," explains Manuel. "Kapu, specifically, requires great restraint. There are so many daily temptations put before us, so how do we concentrate on moving together on the same path towards our goal? By observing kapu. We restrict ourselves from eating certain foods, doing certain things or going to certain places that will distract us."

Some of the kapu the women observe represent personal indulgences that are unhealthy or that take too much of their time. For example, they might decide to cut out sugar, coffee or recreational shopping. Other kapu are traditional. Some kumu observe all traditional kapu while others just observe a specific few. However, once the kumu has made her decision, adhering to these kapu is non-negotiable for the dancers. "One kapu in particular is pork. And squid is out. Bananas are out. Certain fish are also kapu," said Manuel. "And there are very interesting reasons for each kapu."

One example that Manuel shared was the kapu forbidding consumption of squid. "Squid are very slippery. So tradition has it that if you eat squid it will cause your memory to slip."

The holistic nature of the hālau's preparation is all-encompassing. Beyond the mental, emotional and spiritual preparation reflected in practices such as hi'uwai or kapu, both kumu and dancers are pushing themselves intellectually and physically while still managing their

own work and family kuleana. Preparation includes research assignments that help the haumāna to learn more about the mele to which they will be dancing, with each dancer tasked to look for specific things. "Once they gathered the information, they came together and shared what they discovered," said Manuel. The hālau's research included a huaka'i to O'ahu in 2019 to meet with the haku mele of their 'auana number, and to visit some of the places that inspired his song.

With the Merrie Monarch Festival now imminent, and pandemic guidelines relaxed to allow groups of up to 25 gather, the hālau



In this pre-pandemic photo from February 2020, dancers from Ke 'Olu Makani o Maunaloa warm up with basics before practicing their hula for the Merrie Monarch. - Photo: Courtesy

is making up for lost time with four weekly three-hour practices - while observing masking, distancing and sanitation protocols in addition to all the normal hula protocols.

At this point it is about achieving perfection. Precision movement in performance is a goal for every hālau. In any hula competition, judges look first at the dancers' footwork before hand motions or facial expressions.

"Each hula step has a meaning and, if not executed correctly, the meaning changes. We don't have the right to do that," Manuel emphasizes. "For us to perpetuate that story, everybody has to do the same thing because each placement of the foot has meaning and value. If we don't execute it correctly the value is lost. It just takes one person...and the whole story will be different."

The importance of kākou for the dancers is paramount. "We are resetting everything in order to put our very best on the stage. We are learning how to breathe together. Breathe kākou. Hā. Once we start to breathe together, the motions, the energy, the emotions come out and we continue from there."

How a dancer breathes together with her hula sisters is key to being selected for the dance line. Simply being in the performance class is no guarantee that a dancer will step onto the stage. Technical skill is important, of



Kumu Hula Meleana Manuel - Photo: Jason Lees

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BECOMING THE WIND

Continued from page 10



Palapalai fern represents Laka, patron goddess of hula, and is often incorporated into the lei used for hula kahiko. - Photo: Puanani Fernandez-Akamine

course, but for Manuel that is secondary to the heart.

“My haumāna all know the dance motions; I’m looking for those who know the emotions,” she explains. “I’m looking for those who can show me their dedication. Their commitment. Their attitude. Those are the ones. Those are the ones that I can work with. You cannot just be dancing hula and wanting to be on the stage. You have to be hula. That’s all. You have to be hula.”

Along with the emotional, mental, spiritual and physical aspects of preparation, there are costumes to be

imagined and then sewn, and adornments to decide upon and create.

“Costumes should reflect the era of the song that you choose,” Manuel said decidedly. “After you’ve done your research and learned what the dresses looked like back then, you try to replicate that style as closely as possible.”

Color and symbolism are important too. For example, a kahiko number that references the ocean could be represented by a blue pā’ū skirt paired with a white top to suggest the crest of a wave. When designing costumes for her dancers, Manuel uses both her imagination and intuition.

“You have to have integrity with what you are doing,” she said. “For example, if you are doing a Pele chant you would not wear blue. You would absolutely use red and orange colors to symbolize her. Pele’s sister, Nāmakaokaha’i, was from the ocean and they had a falling out so it would be rude and disrespectful to wear blue. Or if the song talks about lehua, we’re not going to wear purple.”

Similar thought processes go into the selection of adornments for the dancers. “The items you choose to put in your lei and kūpe’e also come from the song itself,” said Manuel. “What does the mele speak of? Where does it take place? Up in the mountains? Or near the sea? You want to choose something that complements the mele. It’s all about creating adornments that make sense according to the words of the mele and the intentions of the writer.”

In addition to honoring the story being told by the haku

mele, selection of the flora used for the lei is steeped in symbolism. Palapalai fern, for example, is representative of Laka, the patron goddess of hula, and is often incorporated into the lei and kūpe’e used for hula kahiko.

Collection of the items required for the lei, along with lei-making itself, can be tedious, time-consuming work.

“Going out together as a hālau and collecting the different items needed for our lei is very important,” Manuel notes. After they gather what they need, they sit together to clean everything in preparation for the lei-making process. However, while all of her haumāna know how to make lei, uniformity of the finished lei is critical, and so Manuel has a team of lei-makers from within her hālau who will take on the kuleana of actually fashioning the lei that the dancers will wear at the Merrie Monarch.

“But we are only borrowers of this beautiful foliage,” cautions Manuel. “When we are pau they will be carefully taken back to the forest as a mahalo for allowing us to use them to fashion our lei. We always recycle our lei and return them to the earth to help regenerate new liko and fern. Lei should never go into a rubbish can.”

As the Merrie Monarch approaches, energy levels are elevated and it is difficult for Manuel or her dancers to contain their excitement. “I’m very nervous, but yet I’m so excited. You have to understand what it means just to be invited. It was an overwhelming feeling when the official roster of Merrie Monarch participants was posted, and I saw my name and the name of our hālau and I thought to myself ‘this is for real.’” ■

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Lāna'i's Landmark Clarabal Case a Turning Point for 'Ōlelo Hawai'i Advocacy

By Sharla Manley and Camille Kalama

For the first time, in August 2019, the Hawai'i Supreme Court addressed Hawaiian language rights in a landmark decision, *Clarabal v. Department of Education*, and ruled that the state has a constitutional duty to provide a Hawaiian language immersion education in our public school system.

The Clarabal decision made it clear that offering Hawaiian language classes as a second language or providing an after-school Hawaiian language program is simply not enough to accomplish the constitutional mandate of reviving 'ōlelo Hawai'i. Reviving 'ōlelo Hawai'i means that the language is "actively spoken and no longer in danger of extinction," the court ruled.

Today, 'ōlelo Hawai'i is classified as a severely endangered language by international authorities, one step away from extinction and in need of immediate remedial action.

If we understand the history of how 'ōlelo Hawai'i became critically endangered, we also understand the critical role that the public education system of Hawai'i serves in its revitalization. Before arriving at its watershed ruling, the Clarabal decision reckons with the suppression of 'ōlelo Hawai'i as part and parcel of the colonization of Hawai'i.

The decision acknowledges the initial prevalence of 'ōlelo Hawai'i in the Hawaiian nation. Hawai'i's public school system, originally created by Kamehameha III, in 1840, and administered entirely in the Hawaiian language at its inception, was the first of its kind established west of the Mississippi River. It grew to over 200 Hawaiian medium education schools prior to 1893 when the Hawaiian monarchy was overthrown, and the



In 2014, Chelsa-Marie Kealohalani Clarabal sued the DOE and Board of Education on behalf of her keiki, then in elementary school, for failing to provide an option for Hawaiian immersion education at Lāna'i High and Elementary School. - Photo: Courtesy

provisional government banned educating Hawai'i's children in the Hawaiian language.

For almost 100 years, Hawaiian language was not used in our public school system.

Then, the people of Hawai'i in 1978 amended the State Constitution so as to recognize the Hawaiian language as a state official language, and to require the state to provide a program of Hawaiian education to revive 'ōlelo Hawai'i. After years of grassroots efforts and lobbying, the first Hawaiian language immersion program was introduced in the public schools in 1986.

The Clarabal decision also vindicates the incredible efforts of those in our community who had the foresight and the tenacity to begin Hawaiian language immersion programs in the 1980s. For too long, Hawaiian language immersion programs were wrongly considered to be

mere special programs. Under the Clarabal decision, these programs are the constitutional minimum.

That these programs constitute the standard of care for the Hawaiian education constitutional mandate is underscored by the Clarabal decision's firm rejection of the proposition that the state could meet the Hawaiian education mandate in the state constitution by using a combination of after-school classes, computer programs, and traditional language classes. *Clarabal v. Department of Education*, 145 Haw. 69, 86 n. 37 (2019).

The Department of Education (DOE) asserts that a teacher shortage is an obstacle to meeting this mandate. However, the high court's determination that a kula kaiapuni program is required is not so easily excused. The Clarabal decision identified some efforts that should be taken, such as offering incentives to attract teachers.

Months after its issuance, the Clarabal decision was cited by the DOE and the board of education in support of a new pay incentive of \$8,000 annually as a premium to attract Hawaiian language immersion teachers. This incentive was instituted in 2020 and is included in House Bill 613 currently awaiting Gov. Ige's signature.

For the Clarabal family, nearly seven years have passed since they turned to the court for relief for their keiki on Lāna'i. The case is currently on remand back at the circuit court. Trial is scheduled for the week of Nov. 15, 2021.

This case could never have achieved the result it did were it not for all those who came before and all who have continued to teach, learn, build and support kula kaiapuni programs for over 30 years. ■

Sharley Manley and Camille Kalama, who have handled a variety of Native Hawaiian rights cases, represent the Clarabal 'ohana in this matter.

MAI KA PŌ MAI

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COVID-19 Vaccines: A Real Shot in the Arm

By Cheryl Chee Tsutsumi

Should I get vaccinated...or not? That's a dilemma for many people, but the decision was easy for Miki'ala Pescaia, interpretive park ranger at Kalaupapa National Historical Park on Molokai. Safety was her top priority.

Pescaia's husband, Keoki, operates heavy equipment and helps maintain the water, power and waste management systems at the park. Before the pandemic, when they weren't at work, they lived "topside" on their Ho'olehua homestead with their two teen sons, Pu'uhonua and Naiwa (the youngest of their nine children), and Keoki's 86-year-old mother, Lorraine, a retired emergency room nurse at Molokai General Hospital.

From March through December last year, the couple juggled their schedules to handle their responsibilities as parents and park employees. Deciding minimal movement (hence, minimal exposure to others) would be best, Pescaia hunkered down in Kalaupapa for the majority of time while Keoki went home to Ho'olehua every other

weekend to make sure their family had everything they needed. The longest period Pescaia went without seeing Pu'uhonua and Naiwa was 11 weeks.

"Being in the health-care profession, my mother-in-law also took COVID-19 very seriously," Pescaia said. "For her, it came down to peace of mind. My two sons spent most of 2020 in online school classes. We didn't allow anyone except our immediate family into our house. We still have strict protocols for everything, including getting food and mail. When the vaccines became available, my mother-in-law said firmly, 'I want to do it.'"

Pescaia was surprised at Lorraine's resolve especially since her go-to remedies are pule and lā'au lapa'au, not Western medicine. "But she believes the vaccines are good science," Pescaia said. "We were happy to be in agreement with her about that."

The three adults got their first dose in January and their second dose in February. And even though Pescaia experienced flu-like symptoms for three days after her second shot, she has no regrets.

"Yes, having a fever, chills, headache and being sore all over wasn't fun, but I imagined I was building my own army," she said. "I thought the stronger my reaction, the stronger my immune system will be if I ever get the virus."

Pescaia's other 'ohana – the patients and her coworkers in Kalaupapa – also greatly influenced her decision to get vaccinated.

The community has a long, tragic history. In 1865, during the reign of King Kamehameha V, Hawaii's legislature passed an "isolation law" that designated Molokai as the quarantine site for people with Hansen's disease (leprosy). At the time, the disease caused by the mycobacterium leprae bacterium was highly contagious and incurable, so the idea was to keep the afflicted away from those who were healthy.

A colony was established on the Kalawao (eastern) side of the Kalaupapa peninsula. At its peak in the late 1890s, some 1,200 men, women and children lived in exile there. A multidrug therapy introduced in the 1960s cured Hansen's disease, and the isolation law was repealed in 1969.

"Hawaiians call Hansen's disease ma'i ho'oka'awale, which means the separation disease, because it tore families apart," Pescaia said. "It left many patients with severe, permanent disfigurements. For decades, they were shunned; they couldn't touch or be touched by anyone. People were afraid of getting the disease, and the patients were afraid of giving it."

Today, fewer than 10 patients in their eighties and nineties live in Kalaupapa; the eldest is 97 years old. Over the past 50 years, efforts have been made to break down the walls of separation, but the pain of their past is difficult to erase.

SARS-CoV-2, the strain of coronavi-

rus that causes COVID-19, is spread in the same way as mycobacterium leprae – via respiratory droplets inhaled during close physical contact with an infected person. Because of that, patients once again can't see friends and family, reopening deep emotional wounds.

"When the patients want to visit with us, we have to say, 'Wait, Aunty; wait, Uncle,' Pescaia said. "We have to wear masks, we have to stay at least six feet apart. Our patients have endured so much trauma, and you see the hurt in their eyes. It's as though they're untouchable again."

Keoki started planting a garden beside their house in Kalaupapa in April last year, knowing just seeing it would bring joy and comfort to the patients during this distressing time. One of the patients comes every day to check on the plants and talk story with Pescaia at a proper social distance.

"A few weeks ago, he picked the first papaya from the garden, and he was so delighted," she said. "We planted the tree last July, and within a year, there's fruit. It's a measurement of time. That uncle hasn't seen his friends and family for as long as the tree has been growing, and he's patiently waiting for them to come again."

All the patients have been vaccinated, and Pescaia is looking forward to the day when she can hug them and hold their hands again. "There are so many things in life that we don't know, things that we can't control, so we have to be overly cautious," she said.

"There was a time when the patients didn't have a choice about their care. But today each of us has a say about the vaccine. Exercising that right brings us hope." ■

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

Molokai or Moloka'i?

Miki'ala shares mana'o regarding the spelling of "Molokai" without the 'okina in this article: "Molo means 'to twist or turn.' Kai means 'ocean.' Ka'i, with the 'okina or glottal stop, means 'leader.' When you put them together, what makes more sense—Moloka'i, the twisting leader, or Molokai, the twisting ocean waters? The late Harriet Ne – a historian, hula master and one of my father's teachers – said it should be 'Molokai,' referring to the waterspouts often seen off the island. Old maps show spelling variations, including Molokai, Morotoi and Molotoi, but they all have three syllables, not four as there would be when you say those words with an 'okina."



Photo of the garden taken this past April, a year later. Flourishing there are kalo, lū'au leaf, chili peppers, papaya, banana and sweet potato. The Pescaias share some of the bounty with the community.



The Pescaia family. Back from left: Miki'ala; her husband, Keoki; and Keoki's mother, Lorraine. In the front are Naiwa (left) and Pu'uhonua. - Photos: Courtesy of Miki'ala Pescaia

Ahupua'a o Moloka'i's Hānai Ā Ulu Native Crops Project

A Vision of Sustainability

from Land to Sea



Haumāna from OLA Moloka'i join Hala Pa-Kala (far left) around one of Hānai Ā Ulu's limu nursery tanks. The educational component of the limu nursery project merges 'ike Hawai'i and Western science. - Photos: Courtesy of Hānai Ā Ulu



Water quality testing is part of the normal routine for OLA Moloka'i haumāna participating in Hānai Ā Ulu's limu nursery project.

By Puanani Fernandez-Akamine

In the late 1970s, Hala Pa-Kala often gathered limu with her father on the south shore of Moloka'i. A variety of limu – huluhulu waena, 'ele'ele, manaua – grew abundantly in the shallow waters near Pa-Kala's home in the Hawaiian Homestead community of Kamiloloa-One Ali'i.

"My dad would say, 'we going mix fish – go get limu,'" recalled Pa-Kala. "He would just stand on the shoreline and kind of point me in right direction. And when I was where he wanted to me to be, he would tell me 'look down' and there it was! I'd take what we needed and bring it in."

"I never thought that there would be a day when I would walk out there and find nothing but silt and gorilla ogo."

The loss of native varieties of limu, overwhelmed by aggressive invasive species such as gorilla ogo, is not a problem unique to Moloka'i. However, the Hānai Ā Ulu Native Crops Project, a grassroots initiative by Ahupua'a o Moloka'i (AoM), seeks to address the problem of disappearing native limu – and much more.

Formed in the early 1990s, AoM is a nonprofit that aims to unify Moloka'i's Hawaiian Homestead associations. The focus of its Hānai Ā Ulu project is to get as many Native Hawaiian homesteaders as possible to farm – both land and sea crops – and to provide a range of continued, direct, and sustained support to homesteaders participating in the project, based on their individual skill levels and interests.

Pa-Kala, a cultural practitioner, is president of the Kamiloloa-One Ali'i Homestead Association and a pas-



Kilia Purdy-Avelino



Hala Pa-Kala

sionate advocate for food security and sustainability. "Basically, we are trying to make our homesteaders a little more subsistent and sustainable and strengthen our community by producing foods and goods for ourselves."

Within the Hānai Ā Ulu project, there are multiple tracks, including education and training, seed saving, creating nurseries for land and sea plants, growing small plot gardens, and marketing for those who want to pursue a business.

The project started about three years ago, initially with funds from a Department of Hawaiian Home Lands' Peer to Peer grant, and has continued with the help of a two-year grant from the Office of Hawaiian Affairs. Hānai Ā Ulu Native Crops has already established seven gardens and a limu nursery.

Participants are provided with everything they need to start a garden – from training and seeds to supplies and support. They can choose from four different types of garden, depending on their location and interests. In addition to basic mea'ai gardens (kalo, 'uala, kō and other vegetables), participants can cultivate lā'au lapa'au (medicinal) gardens and grow plants like 'ōlena, tī, popolo

and noni, or loea hana 'ike (crafters) gardens and grow things like hau, hala and flowering plants for lei.

Homesteaders who reside on the seaside, like Pa-Kala, can also choose to cultivate a shoreline protective garden with plants that help hold the soil and the sand such as pā'ū o Hī'iaka, hinahina, pōhuehue and naupaka.

Establishing a limu nursery, however, has been one of the project's most interesting achievements.

The goal is to grow native limu in shoreline tanks and then out-plant the limu back into the ocean. It is not a new idea. Limu nurseries been already been proven successful and there are others on the island - but this is the first one on Moloka'i with an educational component.

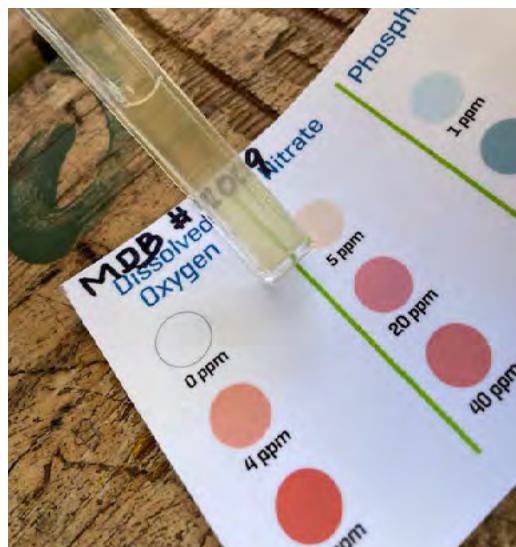
To plan for Hānai Ā Ulu's inaugural limu nursery, Pa-Kala tapped experts like Limu Hui Coordinator Wally Ito of Kua'aina Ulu 'Auamo, Steve Chaikin of Moloka'i Sea Farms, 'Āina Momona's Kahakili Pa-Kala, and Kalaniua Ritte whose 'ohana has tended Keawanui loko i'a (fishpond) for more than two decades.

She eventually decided to establish their first limu nursery at Keawanui.

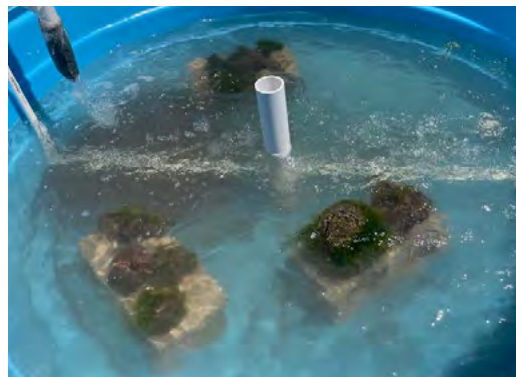
"I chose Keawanui because their fishpond actually has freshwater springs," explained Pa-Kala. "Fresh water is important for all limu, so accessibility of fresh water year-round was important. During the rainy season we see a lot of limu growth, but during the summertime, when the freshwater feed from the land dissipates, so does the limu."

Some 45 people are involved in the gardening program representing about 15 families, while more than 60 are involved in the limu nursery program due, in part, to an innovative collaboration with OLA ('Ohana Learning Alliance) Moloka'i co-founder Kilia Purdy-Avelino.

Ten years ago Purdy-Avelino, a resident of Ho'olehua



At the limu nursery, haumāna are learning about things like salinity, turbidity, and water quality.



Limu 'ele'ele is being raised at Hānai Ā Ulu's first limu nursery. The nursery, located at Keawanui, has three 350-gallon tanks with solar-powered pumps.



In addition to the limu nursery, Hānai Ā Ulu has established seven gardens so far. At this mauka garden in Kalama'ula, 'ohana are growing kalo, 'olena, and 'uala.

Hawaiian Homestead, decided to leave the public school system where she worked as a Hawaiian language immersion teacher to homeschool her own keiki.

"I realized I was spending too much time in school – not just me, but even my kids," said Purdy-Avelino. "There wasn't enough time for their extra-curricular activities and the chores and homestead kuleana that we were raised with and that grounded us and taught us values. I wanted that for my kids too. That's really what drove my husband and I to homeschool."

OLA Moloka'i, an educational co-op, was formed when Purdy-Avelino and other homeschooling parents banded together to share kuleana for teaching their keiki. OLA leverages the 'ike of the parents involved, as well as the 'ike of experts in various fields within their community.

As lead volunteer coordinator, Purdy-Avelino actively seeks opportunities to enrich the children's educations through existing programs – so involving OLA haumāna in the limu nursery project, which merges 'ike Hawai'i with Western science, made perfect sense.

"We are using this project as a catalyst to teach the kids science through their own culture," explained Purdy-Avelino. "Limu is what our fish eat – and some fish only eat certain kinds of limu. So if there isn't any of that limu, you're not going to have those fish. Hala and I want to help our kids make those observations and have those realizations. It's not just about growing limu – it's also about how limu affects the whole."

Adds Pa-Kala, "We are trying to educate our youth about what limu is – the importance of it – not just as a food source, not just as a medicine, not just as a cultural practice. The majority of the earth's surface is covered by water and 90% of the oxygen we breathe is produced by the algae that lives in our oceans. Limu is algae."

The limu nursery at Keawanui currently consists of three 350-gallon tanks that utilize solar-powered pumps. The tanks are used to propagate and grow the limu – currently, limu 'ele'ele.

"We are attempting to mimic the natural environment within our tanks," said Pa-Kala. "We have the kids learning to do water quality testing using both manual and digital devices provided by The Moloka'i Digital Bus. They are learning about things like salinity and turbidity and both the Hawaiian and Latin names of the limu."

"And most importantly, we are teaching them about kilo (observation). Science revolves around observation – watching for changes and then trying to figure out what caused those changes to occur."

"We are intentional with our programs," said Purdy-Avelino. "We can start to connect the dots for them between cultural knowledge and science. Hala and I are not scientists, but we know people who are, and who can share their resources."

In addition to monitoring, tending, and observing the growth of the limu in the nursery, the haumāna are actively engaged in efforts to remove the invasive gorilla ogo from Moloka'i's southern shoreline. The gorilla ogo is then recycled as a natural fertilizer for the project's native crop gardens.

The project is currently in the process of setting up a second limu nursery – this one to cultivate limu manaua (ogo). They just need to identify the best location for the nursery – ideally, a location where manaua was once plentiful.

"Our thought was to set up several nurseries along the



Removing mangrove at Keawanui fishpond. Mangrove was brought to Moloka'i in 1902 by sugar planters to curb mauka runoff due to their cultivation and ranching activities. Like other invasive species, mangrove has proliferated, damaging fishponds and displacing native birds who nest in wetlands.

coast and grow limu that is, or was, present in those particular areas," Pa-Kala explained. "I wouldn't want to take limu from a nursery located miles away and put it in the ocean in front of where I live because the environment is very different."

Pa-Kala notes that many varieties of limu are diminishing in Moloka'i's coastal areas, so the more nurseries they can establish, the better it will ultimately be for their shoreline. The plan is to not just clear out as much invasive limu as possible, but to out-plant the native limu they grow in the nursery into habitats where they will naturally thrive and become re-established.

"We will probably never get rid of all the invasives, but hopefully we can manage it. It will take a community effort, but we want to be able to show people that it can be done, and then take that example, reproduce it, and have a sustainable system across our southern shoreline. When we can manage those invasives and find places to out-plant our natives, we can also bring back our native fish," said Pa-Kala.

Both Pa-Kala and Purdy-Avelino agree that education and food security are the project's most important objectives, particularly in light of food shortages brought on by the pandemic. Producing food to earn an income is a good thing, but it's a longer-term goal.

"If we can get to the point where we can sustain ourselves and our communities, and get our environment thriving again with limu, then great. But that's really not our first thought. First and foremost its education and food security – and embedded in everything is the culture," reflected Purdy-Avelino.

"The ability to produce food and take care of your community – that is wealth," noted Pa-Kala. "If all else fails, you will still be able to eat, and you'll be able to live. You can have all the money in the world, but if the system shuts down again, what can you do with that money?"

Driven by their long-term vision of sustainability for Moloka'i, they are applying for additional grants to continue their work, primarily to purchase the supplies they need to continue establishing land gardens and limu nurseries, as well as things like digital readers and water testing kits for the haumāna. They are also partnering with Moloka'i GO Limu Hui to get more people involved in the removal of invasive limu species.

"We plan to keep moving forward – with or without money we're going to do it – because it's important for the future of our island," said Pa-Kala.

E ola Moloka'i! ■

Mana'o Mai Moloka'i: 'Ōiwi Share Challenges Facing Their Island

By Cheryl Corbiell

Despite its location at the center of the major Hawaiian islands, Moloka'i has managed to retain a more traditionally Hawaiian subsistence lifestyle than O'ahu 25 miles to the northwest, and Maui just eight miles southeast. Often overlooked today, in the old days, Moloka'i was known as a place of great mana and referred to as "Moloka'i Pule O'o – Moloka'i [of the] Potent Prayers."

Native Hawaiians comprise the majority on the island of Moloka'i – about 62% of the island's 7,400 people. Moloka'i's relatively small size and predominantly Hawaiian population size has, in many ways, allowed it to preserve and perpetuate traditional 'ike, culture, values and lifestyles. However, its residents face challenges like everyone else; for example, on Moloka'i prices are high and incomes are low. Four 'Ōiwi share mana'o about the challenges facing 'ohana on Moloka'i.



Leilani Chow

Leilani Chow,
coordinator, Moloka'i
Clean Energy Hui,
Kaunakakai

Moloka'i's young people face hard decisions about their future because of limited employment opportunities. A challenge for our young people is how to use their education and skills to aloha 'āina and turn their passion into a career.

I attended a project-based middle and high school focused on science, technology, and society issue investigations. I learned to create and implement action plans and that aloha 'āina is the heart and soul of my Hawaiian culture. I realized that I could give back to the community in big or small ways from tending a lo'i or picking up beach trash, to teaching energy conservation.

Education was my foundation and aloha 'āina was my inspiration.

I joined "Sust 'āina ble" Moloka'i, and over the last decade we've replaced 1,200 major appliances, conducted hundreds of energy audits, and installed 40,000 LED bulbs. Energy conservation offsets our monthly electric bills – Moloka'i's rates are the highest in the country. Energy education is working. Moloka'i residents now have the lowest electrical consumption in Hawai'i.

I'm motivated to ensure my children have a future on Moloka'i. "Sust 'āina ble" Moloka'i has expanded to investigate renewable energy, and I was hired to coordinate a community-led group to make Moloka'i a renewable energy community. I continue to aloha 'āina every day by helping to reduce Moloka'i's fossil fuel footprint.



Jason Gamiao

Jason Gamiao,
fire engineer,
Moloka'i Fire Department,
Kaunakakai

An important issue for Moloka'i is that our Hawaiian children need to be exposed to real-world economics, from elementary to college, to prepare them for the future.

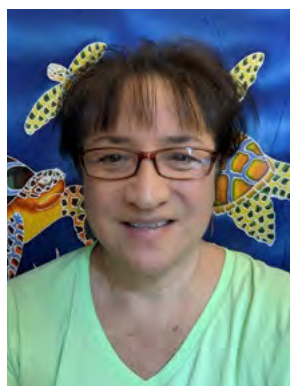
I was born on O'ahu, completed college at 22-years-old, and I moved to Moloka'i with nothing. I wanted to care for the kuleana lands where my mother was raised. I learned by trial and error how to survive economically living a subsistence lifestyle.

Our youth need to understand basic economics. At one time there were programs such as Junior Achievement, where adult-mentored student groups learned the process of making and marketing a product. Although some children are exposed to this process, most are not.

All students need to understand what an economy is, the economic factors affecting businesses, and how businesses function - including entrepreneurship. An essential concept is that being successful takes work.

The world is changing at a rapid pace. Some students may go to college, others may learn a trade, and many will have to create their own jobs. With Moloka'i's high cost of living, it is not unusual for individuals to have full-time employment and a side business.

On my farm, I have started teaching my daughter and her friends about economics and most importantly, the value of hard work in making a business successful.



Mahina Kamakana Juorio

Mahina Kamakana Juorio,
counselor,
Moloka'i High School,
Ho'olehua

I have taught students for 30 years, and my wish is that every high school student should participate in community service or an internship opportunity before graduation.

Through community service, students learn hands-on skills and knowledge that increases the relevance of academics. It provides them with opportunities for meaningful involvement with their community, and personal and interpersonal development. It helps build their leadership, team, communication and organizational skills, develops their sense of social responsibility, and provides an opportunity to apply what they learn in school in the real world.

For students, community service is often something they only do if they are required. However, while students learn "hard skills" in the classroom, "soft skills" are best learned by working with people in new situations.

Community service is also a resume builder. In addition, there is a bottom-line benefit. If students apply for scholarships to offset post-secondary education costs, their resume must include community service.

On Moloka'i there are many community service opportunities – such as volunteering with food banks, food drives, beach and highway cleanups, tutoring, and conservation work with the Moloka'i Land Trust. And internships are available at organizations such as Sust 'āina ble Moloka'i, Moloka'i Dispatch, Kupu, Pu'u O Hoku Ranch.

Students who participate in community service or internships learn real-world work skills. It is a win-win situation for the organization and student.



Sherman Napoleon

Sherman Napoleon,
Lohea Audio, Ho'olehua

Moloka'i residents face a high cost of living. Having a small population and just a handful of businesses means no economy of scale.

I have rooftop PV, but the cost of living is high on Moloka'i. It is driven by higher costs for fuel, electricity, water, shipping, food – the list is endless.

I have a heart for farming and ranching, but the cost of living affects its profitability. Ranchers and farmers sell off-island to get a better price, which is offset by shipping costs. However, off-island vendors want consistent product quantities.

The average Moloka'i farm is under 5 acres, so consistent product supply is a challenge. Farmers could pool crops, but it takes coordination. Moloka'i's higher production costs make our local products less competitive. Another avenue is value-added products, but it takes start-up funds and business skills.

Few young people want to farm because the profession is adversity-prone – subject to droughts, weeds, pests, low prices, and the cost of equipment and production. A tractor can cost tens of thousands of dollars.

A new farming model where farmers share equipment and tasks, as is done in grain farming, could reduce overhead. A coordinated effort is needed to reduce Moloka'i's cost of living.

For now, we budget and survive. ■

Kauwahi 'Ōlelo Kaulana o Moloka'i



Na Kalani Akana, Ph.D.

I nā 'o "Maui nō e ka 'oi," inā pēlā 'o "Moloka'i ka Heke!" 'O ia ka 'ōlelo kaulana o Moloka'i Nui a Hina.

'O "Moloka'i Pule O'o" kekahi 'ōlelo nui 'ē a'e no ia 'āina kaulana i kona mau kāhuna:

'O Paku'i [Pāku'i] ke kahuna nāna i hō'ike ma kāna mele no Papahānaumoku, 'o Hina, 'o Hinanuiakalana kēia (na Kahakuikamona), lāua 'o Wākea nā mākua o Moloka'i. Ma ia mele a Pāku'i, helu 'ia ka hānau 'ana o nā mokupuni mai Hawai'i ā hiki aku i Ka'ula me nā moku papapa. No Manawai, kekahi ahupua'a ma waena o Kewanui me Kahananui, 'o Paku'i.

'O Lanikaula no Pūko'o ke kahuna kaulana loa paha o Moloka'i. Aia nō ā hiki i kēia manawa kāna ulu kukui ma ke kahua hānai pipi 'o Pu'uohoku i Mana'e. Wahi ā M. H. Atcherly ma "Song of Eternity" (1955) hiki iā Lanikaula ke ho'olana i kona kino a e ho'omo'a i ka lū'au me ka wela o kona lima.

'O Kaleikuahulu no Kainalu kekahi kahuna i ho'onoho 'ia e Kamehameha e a'o i nā loea o ke aupuni hou, i nā mo'okū'auhau. 'O kēia paha ke "kula" i ho'okumu 'ia e ke ali'i 'o Haho no Hāna, Maui. Na Haho ka mea i ho'okumu i ka Hale Nauā me ke kuleana e mālama i nā mo'okū'auhau ali'i.

'O "Moloka'i Ku'i Lā'au" kekahi 'ōlelo 'ē a'e no ia mokupuni kū i ka mana. Ua no'ēau a akamai nā kāhu-

na o Moloka'i i ka ho'omākaukau 'ana i nā lā'au lapa'au like 'ole. Weliweli loa ka lā'au make o Moloka'i - 'o ia ka lā'au i 'ānoni 'ia me ka okaoka i wa'uwa'u 'ia mai ke kua o ke ki'i 'o Kālaipāhoa. I ka manawa a ke kahuna e ho'omākaukau ana i ka lā'au, aia 'o ia ke pule nei. Ua hele a kaulana ia mau pule 'anā'anā, no laila aku ka 'ōlelo "Moloka'i pule o'o."

'O "Moloka'i Ka Hula Piko" ka 'ōlelo kaulana o ia wā. He ho'olaule'a o ka hula nō ia 'ōlelo. Eia kekahi, he inoa o kekahi pāhana ho'ōla 'āina ma Ka'ana ma Maunaloa. Ua hō'i-no 'ia ka 'āina ā neoneo 'oiai, wahi a nā kūpuna, he 'āina uluwehiwehi 'o Ka'ana a ulu nā 'ōhi'a lehua ma Maunaloa.

Na John Ka'imikaua i kapa i ua 'ōlelo lā a nāna nō i ho'okumu i ka pāhana, ka ho'olaule'a, a nāna nō i ho'omana'o i ka lehulehu i ka mo'olelo o Kapo'ulakīna'u (Kapō'ulakīna'u). No Kahiki mai 'o Kapo me kona 'ohana a nāna i ho'okumu i ka hula ma Moloka'i, he piko.

Wahi a Moke Manu, na Kapo i a'o i kāna kaikaina 'o Nāwahineli'i'i (Kewelani) i ka hula. I mea e ho'oka'awale ai i kāna mau kuleana kumu hula, ua kapa hou 'o Kapo iā Kewelani ma nā inoa 'o Laea, Ululani, a me Laka. 'O Laka nō na'e ka inoa i lohe pinepine 'ia ma nā mele a ma nā mo'olelo. Nāna nō 'o Laka ke kumu i a'o a ho'olaha i ka hula i ka pae mokupuni. Penei nō i oli 'ia ai, "O Laka ke akua pule ikaika."

He 'oiā'io nō, "Moloka'i ka Heke." ■

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.

An Unpleasant Experience in Providence, R.I.



By Edward Halealoha Ayau

I n 1998, there were seven repatriation cases involving a federal agency and two museums with multiple returns of iwi kūpuna and moepū pursuant to the authority of the Native American Graves Protection and Repatriation Act (NAGPRA).

In February, 20 iwi kūpuna and moepū were repatriated from the Haleakalā National Park by the the kia'i of Hui 'Alanui o Makena including Dana Nāone Hall, Uncle Charley Kauluwehi Maxwell, and Uncle Les Kuloloio, and respectfully reburied.

Then in August, we became involved in a case involving a ki'i lā'au (wood image) – it was a "spear rest" used to transport a chief's spears on a canoe.



Halealoha Ayau carefully handles the ki'i lā'au retrieved from Roger Williams Park Museum. - Photo: Courtesy

The intriguing case began when a news article was anonymously faxed to me announcing the pending sale of this ki'i at Sotheby's, an auction house in New York.

The Roger Williams Park Museum in Providence, R.I. was the seller.

I immediately consulted Linda Delaney of the Office of Hawaiian Affairs (OHA). OHA joined us in submitting a cease and desist letter because the sale would violate NAGPRA.

We were able to halt the sale and submit a NAGPRA claim for the ki'i as a sacred object

based upon the expert testimony of Pualani Kanaka'ole Kanahale. However, the museum denied our claim.

We appealed the decision to the NAGPRA Review Committee.

At a hearing in Myrtle Beach, S.C., we presented information meeting all NAGPRA requirements, including the lack of right-of-possession. The review committee recommended repatriation. In response, the city of Providence sued OHA and Hui Mālama in federal district court.

Eventually, a settlement was reached – with OHA being forced to "contribute" \$125,000 toward Roger Williams Park Museum exhibits in exchange for the ki'i.

Unfortunately, despite their "win," the settlement failed to halt a war of words with abrasive Providence Mayor Buddy Cianci, resulting in an intense press conference. The ki'i was finally returned, but after 20 years has yet to be exhibited at the Bishop Museum.

In November, a staggering 1,026 O'ahu iwi kūpuna and moepū were repatriated from the Bishop Museum. Significant effort was required to identify suitable locations for reinterment, acquire landowner approvals, and hold workshops to teach our people how to prepare the iwi for reburial. This was Hui Mālama's largest repatriation to date.

That same month, another 95 iwi kūpuna and moepū whose islands of origin were unknown were repatriated from the Bishop Museum. Identifying which island to which to return them is always difficult. We relied on our ceremonial training and pule to guide our decision-making and returned the iwi to Papahānaumoku.

Finally, in December, there were two additional repatriations from the Bishop Museum – one involving 35 iwi kūpuna and moepū from Moku o Keawe, and a separate case that returned the coffin of a child to Keauhou for ceremonial reburial. Ola nā iwi! ■

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

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

DHHL's Focus on Moloka'i Projects



By Cedric Duarte

The Department of Hawaiian Home Lands (DHHL) is moving forward on lot development, repair and maintenance projects, special area planning, and the blueprint for future homestead lots on Moloka'i.

As this edition of *Ka Wai Ola* focuses on the island of Moloka'i, we'll explore homestead initiatives impacting current and future beneficiaries on the island.

Fifty-eight homestead lots in the Nā'iwa Subdivision are underway with improvements. These parcels were awarded during DHHL's Accelerated Lots Program in 1986. The project is in the environmental compliance phase with infrastructure construction expected to begin in 2022, provided the remaining funds needed for construction are allocated.

In Ho'olehua, the Department received funding to complete environmental compliance ahead of design work to subdivide a 35-acre parcel into smaller subsistence agricultural homestead lots for applicants on the waiting list.

The largest repair and maintenance project on the island is DHHL's two-year mission to upgrade the 80-year-old Ho'olehua Water System. The \$37 million capital improvement project, funded in part by a \$19 million allocation from the United States Department of Agriculture, is slightly ahead of schedule at its first two site locations.

Other repair and maintenance projects underway include a new photovoltaic system for the Kūlana 'Ōiwi complex and repairs to the waste lines at the Lanikeha Center. Both projects are anticipated to go out to bid shortly.

A new Veterans and Homestead Residents Center in Ho'olehua has completed its design phase and a contractor has been selected to put shovel to dirt on the project. The building permit application has been submitted to Maui County for their review

and approval.

Along with the physical work being done on the ground, DHHL has met with its Moloka'i beneficiary community for consultation on a variety of initiatives. Among the largest, was the update to the Moloka'i Island Plan completed in mid-2020.

One of the priorities in the updated Island Plan was a change in direction for 'Ualapu'e. At the urging of applicants on the waiting list, DHHL is preparing to conduct due diligence and begin formal environmental compliance and initial steps toward creating a Kuleana Settlement Plan.

The Kuleana Homestead Program was approved by the Hawaiian Homes Commission in 1993 and is intended to rehabilitate Native Hawaiians by providing opportunities for self-sufficiency and self-determination. Under the program, raw land is offered to beneficiaries to live on, grow food to sustain their family, and utilize for economic purposes. Beneficiaries receiving an offer for Kuleana Homestead lots agree to accept unimproved land where they will be responsible for developing water, sewage, solid waste disposal, energy, and communication services.

Applicants on the waiting list also prioritized new residential homesteads east of Kaukanakai in Kapa'akea. To develop a residential homestead in the area, DHHL will need to acquire additional water credits and develop on-site wastewater facilities. DHHL will continue planning conversations with interested beneficiaries.

The crafting of a Special Area Plan for Mālama Park has also engaged beneficiaries. Ongoing meetings have focused on the conversation and planning for the management of shoreline erosion issues.

DHHL expects to see a significant increase in construction and planning projects throughout the state over the next two years due to a recent increase in funds from the legislature. ■

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.

Use LT's Mālama Line to Access Services



By Lokelani Kalama

Have you ever wondered what services Lili'uokalani Trust (LT) provides and how to access them?

The Mālama Line was established to provide caregivers of Native Hawaiian children with a convenient way to learn about LT eligibility and statewide services. This is one way that LT continues to mālama our kamali'i and 'ohana.

The line is available everyday. Live hours are offered during the week (Tuesday – Thursday afternoons) and voice-mails can be left at any time. We are striving to respond to calls within one business day.

In 1909, Queen Lili'uokalani established her trust to serve orphaned and destitute Native Hawaiian children. Today, LT is expanding its programs to also serve children from early childhood (0 to 3 years old) and young adults (18 to 26 years old).

As we continue to expand services across a continuum from inception to young adulthood, we offer programs rooted in Hawaiian culture and values through Social Services and Youth Development.

Social Services offers trauma-informed social-emotional supports for individuals and families. Our program's aim is to strengthen relation-

ships and address social-emotional needs of children and their families. We work with families to identify their assets and needs, and create a family plan to achieve their goals. Services include addressing behavior, conflict, or grief or loss due to the death of a family member or the absence of a parent.

Youth Development cultivates opportunities for Native Hawaiian youth to develop and amplify their inherent strengths and potential as they explore different pathways and programs. Offerings vary by community, may occur during school hours or after school, and primarily serve kamali'i in middle and high school. Some programs may have a specialized focus such as art, music, sports, entrepreneurship, STEM, leadership development, or post-high school planning.



If you are interested in our services, please call the Mālama Line at (808) 466-8080.

To learn more about LT, visit our website at onipaa.org and follow us on Instagram: LT and LT 'Ōpio. ■

LoKelani Kalama is from Hāna, Maui and is a practice development advisor at Lili'uokalani Trust.

Kāne Health



By Jodi Leslie Matsuo DrPH

Men are affected by the same diseases that can affect women – such as heart disease, diabetes, depression, and stroke.

However, a recent survey of men revealed that, when it comes to their health, their number one concern is prostate cancer. This is with due cause, as it is estimated that about one in nine men will be diagnosed with prostate cancer during their lifetime. Native Hawaiian kāne are especially at risk, as they were found to have a higher rate of prostate cancer compared to most other ethnic groups in Hawai'i.

According to research, obesity increases the risk of prostate cancer. It is the most impactful lifestyle-related risk of prostate cancer. And it is a risk that men can do something about, as opposed to other risks, such as age, family history, and genetics.

There are a range of diets that claim to work for weight loss. Many work short-term, but the weight is quickly gained back over time. However, one study that has continued to monitor over 10,000 people since 1994, has revealed four key habits of those who have lost weight and kept it off.

Besides eating a low-fat diet, successful “losers” tend to:

1. **Eat breakfast every day.** Eating breakfast decreases the chance that you will overeat or snack throughout the day. It provides the energy needed to be more productive and active. Breakfast eaters also tend to make healthier choices compared to those who skip.

2. **Weigh themselves at least once a week.** This is about self-awareness, as people tend to underestimate the amount they eat and don't realize how quickly their weight can go up.

3. **Watch less than 10 hours of TV per week.** The more time spent watching TV, the less time spent being active. Some studies show that the light given off by your TV (or computer) can slow your metabolism.

4. **Exercise about one hour per day, on average.** This could mean running or swimming, but it also means working in your yard, surfing, walking the dog, and cleaning your house - keeping busy.

Besides managing weight, including certain foods in your diet may also help to maintain good prostate health.

Foods that can decrease prostate cancer risk include green tea, soy, and lycopene-containing foods. Cooked tomatoes are especially high in lycopene. It is also found in guava, watermelon, grapefruit, papaya, and bell peppers. Add leafy green vegetables, nuts, seeds, cabbage, bok choy, and broccoli to your diet as well, which all contain prostate cancer-fighting nutrients.

At the same time, limit those foods that may increase risk. This includes dairy products and animal products. They affect those hormones that play a role in cancer development.

Managing one's weight is a multi-generational effort, as cancer can take many years, even decades, to develop. Dietary habits are learned in childhood and often followed into adulthood. In light of this, it is never too early to begin encouraging your keiki to eat healthy and learn good lifelong health habits. ■

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).

The 5-Minute Conversation



By Grace Hao

“Talk is Cheap!”
“Time is Money!”
“Get to the Point!”

Some may say these statements lack aloha, while others argue that they have merit. The gift and challenge our local business professionals face is discerning when to “talk story” and when to “talk strategic” with colleagues or clients.

Time is a precious resource and the ability to communicate in an accelerated fashion is valuable. The following strategies will support five-minute connections.

Focal Point Question

Support the client or colleague to take a multitude of subjects or a broad topic and narrow it to one priority. Impactful questions are asked with curiosity and wonderment. A few examples of focal point questions:

- 1) What is one priority we could discuss within five minutes?
- 2) What would be a goal (that you have) for our conversation?
- 3) Looking at the list of subjects we could talk about, what is No. 1?

Listen

Listening is honoring and others-focused. Laurie Buchanan, PhD, once said, “When we listen, we hear someone into existence.” Listening insights to consider:

- 1) Keep in mind that the ability to gift complete attention to another becomes easier when a specific time frame has been established.
- 2) Be prepared to take mental

and physical notes.

- 3) Paraphrase what was shared so the speaker feels heard.

Solution-Focused

Be clear about the reason or intention for the conversation. Is the focus to complain or resolve the matter? A few questions that can transition a conversation from problem-oriented to solution-oriented:

- 1) How could this be addressed?
- 2) What is an alternative?
- 3) What has worked in the past? What is working? What could work in the future?
- 4) May we brainstorm possible solutions?

Decide & Take Action

When the colleague or client makes an inspired decision, their commitment increases and they follow-through with enthusiasm. During a brief, five-minute conversation, they are likely to walk away with one or two specific action items. A few key strategies for accelerating a decision:

- 1) Ask a distinction question, e.g., opposites, options, differences.
 - a. Is this a solo effort or a team effort?
 - b. Will this be high or low on the priority list?
 - c. How is that hindering or helping?
- 2) What is a highlight from our conversation?
- 3) What has become clear? ■

Grace Hao has more than 20 years of local, national and international experience speaking, coaching and facilitating audiences as small as one and as large as 16,000+. You are welcome to access a complimentary video that reveals more insights and ideas to maximize your “Talking Story” and “Talking Strategic” moments. Visit www.CoachwithGrace.com/Kawaiola

Ola Pono with Tic Tac Toe



By Liloa Pantohan, Papa 3, Ke Kula Ni'ihau O Kekaha
Public Charter School

My favorite way to mālama i to'u ola pono (take care of my health) is to go to CrossFit Kekaha. At CrossFit we play games and then work out on the machines. I like to ho'oitaita kino (work out) to stay healthy and to get stronger. I love having fun at CrossFit with my classmates and making new friends there.

My favorite game to play at CrossFit is Tic Tac Toe. This game is played with two groups of three people.

To play Tic Tac Toe you need nine 10-pound weights set up into three rows of three. This makes up the Tic Tac Toe game "board." Then you put three cones to the right and three cones to the left of the "board." Each group of three lines up in front of the cones and each player takes turns racing against the other team to the cones and bringing them back to the next team member in line. That team

member runs to the weights and puts our team's cone in the best spot. The first team to get three cones on the board in a row (or Tic Tac Toe) wins.

I love this game because it not only challenges us in running, but it also challenges us to think about our strategy to get Tic Tac Toe. We all take the game seriously because we want to be on the winning team.

After we play games we workout on the different machines. I like this part because we get to strengthen our muscles and body in different ways. Our coach sets the workout plan for each day and we follow it. My classmates and new friends help to push me to get through the workouts, even when they are really hard. When I finish my workout I feel tired but I also feel good about staying healthy.

Since attending CrossFit I feel like I am getting stronger, faster and smarter from playing the games and doing the workouts that our coach tells us to do each day. CrossFit also helps me to remember my own ola pono (health) choices in what I eat and drink so that I can be ready to play the games and do the workouts for the day. I am excited to learn new games that challenge me and also new workouts that make me stronger because I have so much fun doing it.

This is how I mālama i to'u ola pono. ■

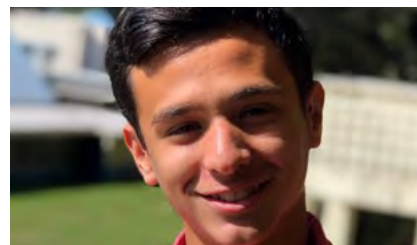


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Government Can Move Into the 21st Century



By Noah Candelario, Grade 12, Kailua High School

The 21st century is in the dawn of many problems, and we need solutions.

What can we do? First, we need to think about governance. The government can think differently by actively involving the community and evolving into the 21st century. What I mean by evolving governance into the 21st century, is to talk more about the very controversial issues that the younger generation is talking about daily; issues such as healthcare reforms, police reforms, and school reforms.

I believe that if the government starts to listen to the youth more, it will open up more engagement for youth of our land to be more engaged politically - by voting and researching their area representatives. It is research that will help inform the public about what is going on politically within the government and help provide government transparency.

The reason I emphasize government transparency is because without a clear view on what is happening we will have no democracy and there will be no justice for the people. The structure of our government is mandated by the people;

and without a politically active population, the legitimacy of the government will crumble.

As we rethink how our government should move into the 21st century, we should focus on mālama 'āina and 'oihana.

We can mālama 'āina by building a culture of sustainability. Sustainability starts with restructuring our economy at the community level. If communities come together as a collective body by deciding how they want to contribute to mālama 'āina, we can have individuals that actually care about the situation come together to make quality progress on this issue.

As for 'oihana, the private sector can do a lot for the community, but we need to empower the private sector first. The way we can empower the private sector is by providing subsidies to local businesses that will help diversify the economy.

We need to revitalize Hawai'i's agriculture industry for which we were once known. Imagine a return of pride in Hawai'i's unique agricultural lands. We should also decrease taxes on corporations and local businesses, so it will make Hawai'i a new center of trade in the world. Hawai'i is the key that connects the entire world together, and why not have multinational corporations be centered on that key in the world. Allowing multinational corporations to be in Hawai'i, it will allow the Hawaiian people to take up jobs in those businesses and take the opportunity to spread the spirit of 'ohana, stewardship and aloha throughout the world. ■



Maunakea Working Group Members Selected



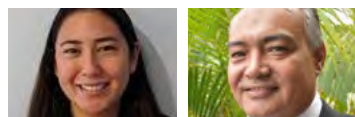
Jocelyn Doane

Dr. Lui Hokoana



Dr. Pualani Kanahale

Lanakila Manguil



Brialyn Onodera

Shane Palacat-Nelsen



Dr. Noe Noe Wong-Wilson

Sterling Wong

In March, the House of Representatives voted to convene a working group to develop recommendations for a governance and management structure for Maunakea.

Eight seats of the 15-member working group were reserved for Native Hawaiians – one from the Office of Hawaiian Affairs – and seven others selected from a pool of applicants by House Speaker Scott Saiki.

The following individuals were selected to represent the interests of Native Hawaiians: attorney Jocelyn Doane, Dr. Lui Hokoana, Dr. Pualani Kanahale, Lanakila Manguil, Brialyn Onodera, Shane Palacat-Nelsen, and Dr. Noe Noe Wong-Wilson. OHA Chief Advocate Sterling Wong will represent the agency.

The working group will also include representatives from the state House Mark Nakashima (working group chair), Ty Cullen, Stacelynn Eli and David Tarnas, Robert Masuda from the Board of Land and Natural Resources, Bonnie Irwin of UH Hilo, and Rich Matsuda, interim chief operating officer at W. M. Keck Observatory.

OHA IN THE COMMUNITY



On May 4-5, a small contingent from the Office of Hawaiian Affairs (OHA) went on a two-day huaka'i to the island of Kaua'i in advance of OHA's Board of Trustees' (BOT) annual Kaua'i Island Community Meeting on May 5 and Island of Kaua'i Meeting on May 6. They visited Alakoko Fishpond, the Hanapēpē salt ponds, the Ho'omana Thrift Store and Training Center, and Hui O Mana Ka Pu'uwai Canoe Club to learn more about the good work these organizations are doing on their island. The team from OHA included BOT Chair Carmen "Hulu" Lindsey (Maui), Kalei'āina Lee (at-large), Kaleihikina Akaka (O'ahu), Luana Alapa (Moloka'i/Lāna'i) and Dan Ahuna (Kaua'i/Ni'ihau). Also in attendance was OHA CEO Dr. Sylvia Hussey. (Above) At Alakoko Fishpond with members of Mālama Hulē'ia. (Below) With members of Hui O Mana Ka Pu'uwai Canoe Club in Kapa'a.

- Photos: Joshua Koh & Jason Lees

▶ To learn more about the four Kaua'i site visits, go to: <https://vimeo.com/546657733>

Beamer to Serve as Inaugural Endowed Chair



Kamanamaikalani Beamer

UH Mānoa's Hawai'inuiākea School of Hawaiian Knowledge has named Kamanamaikalani Beamer as its inaugural Dana Naone Hall Endowed Chair in Hawaiian Studies, Literature, and the Environment effective

August 2021. The newly established position is named in honor of the revered poet and Kanaka Maoli environmental activist.

Beamer is a professor at Kamakakūokalani Center for Hawaiian Studies and at the William S. Richardson School of Law.

The Endowed Chair position was created to teach and inspire students to perpetuate Hawaiian knowledge and contribute Indigenous land and resource management research in Hawai'i to push for policy change. Naone

Hall, the chair's namesake, has worked for decades to protect Hawaiian burial sites, primarily on Maui.

Bipartisan Bill Introduced to Support Native Languages

The Senate Committee on Indian Affairs, headed by Hawai'i's Sen. Brian Schatz, introduced the Durbin Feeling Native American Languages Act of 2021. This bipartisan legislation

marks the 30th anniversary of the Native American Languages Act by ensuring federal efforts meet the goal of respecting and supporting the use of Native languages.

Named after Durbin Feeling, a renowned Cherokee linguist and Vietnam veteran who passed away on Aug. 19, 2020, the bill would improve federal agencies' coordination in support of Native American languages. It would also authorize a federal survey of native language use and programmatic needs every five years to serve as "health checks" to allow native communities and Congress to target federal resources for Native American languages more effectively.

Trask Elected to Prestigious National Society



One of academia's highest honors has been awarded to UH Mānoa Professor Emerita Haunani-Kay Trask. Trask, who was recently elected to the American Academy of Arts and Sciences, one of the nation's oldest and most prestigious honorary societies.

Founded in 1780, the academy recognizes extraordinary people who help solve the world's most urgent challenges and contribute to the common good. Trask will join other notable individuals, including Charles Darwin, John F. Kennedy, Martin Luther King, Jr., and more than 250 Nobel and Pulitzer Prize winners.

Trask started her academic career at UH Mānoa in 1981 as an assistant professor in the American studies department. She is credited with co-founding the

NEWS BRIEFS

Continued from page 21

contemporary field of Hawaiian studies and became the founding director of the UH Mānoa Center for Hawaiian Studies. She retired in 2010.

Throughout her career, Trask made it her mission to fight for Kānaka Maoli rights and lands, while encouraging the younger generation to embrace their heritage.

Trask will be inducted into the academy in spring 2022. Among the more than 250 scholars selected this year, she is one of eight in the field of political science, joining elected scholars from Ivy League schools, including Yale and Columbia University.

Civil Beat Translating
Select Stories Into
Hawaiian

Local news site, *Civil Beat*, has created a new section featuring articles and opinion pieces written in Hawaiian in an effort to connect with Indigenous readers.

The new section, called Ka Ulana Pilina, seeks to share under-reported stories and improve engagement with the Hawaiian community. *Civil Beat* hopes that Hawaiian language speakers will have the opportunity to read news in their language and share perspectives that might otherwise go overlooked. *Civil Beat* will translate one new story each week with the help of translators at UH Mānoa, and have started by translating a small archive of previously published *Civil Beat* stories.

Ākea Kahikina, a graduate teaching assistant at the UH Kawaihuelani Center for Hawaiian Language, is one of the translators assisting *Civil Beat*. He helped come up with the new section's name.

“Ka Ulana Pilina describes the role *Civil Beat* plays within

NEW KĀNAKA MAOLI PHYSICIANS



At a kīhei ceremony on May 14, the John A. Burns School of Medicine (JABSOM) graduated 12 new Kānaka Maoli physicians. Pictured (L-R) are Jerrick Laimana, Russell Pi‘imauna Kackley, Joshua Kaleo Freitas, Bryce Kaleo Chang, Max Pono Castanera, Kawena Akiona, Amanda Wasko, Kadee-Kalia Tamashiro, Cherisse Sen Kawamura, Edy Kalei Gomes, Malia Alinakeakala Brennan, and Chelsea Yin. The graduates represent three islands and five are second- or third-generation physicians. E Ho‘omaika‘i e nā kauka hou! - Photo: Courtesy

Hawai‘i’s communities,” Kahikina said. “Ulana means weave, and pilina means relationship, so *Civil Beat*, through highlighting and amplifying local voices and stories, acts as a weaver of relationships that binds together our experiences as Hawai‘i residents to create a more informed, more empathetic and more unified Hawai‘i.”

Helping Hawaiian
Organizations
Understand the Section
106 Process

A free e-Learning course is now available to help Native Hawaiians advance their understanding of the Section 106 review process, and increase awareness of strategies for engaging in consultation.

Section 106 regulations require federal agencies to consult with Native Hawaiian organizations whenever a proposed federal project might affect historic properties of religious and cultural significance to them. The Section 106 review process gives Native Hawaiians a unique opportunity to influence federal

decision-making.

The course was developed by the Advisory Council on Historic Preservation’s (ACHP) Office of Native American Affairs in partnership with the U.S. Department of the Interior’s Office of Native Hawaiian Relations and the Historic Hawai‘i Foundation.

The online course is also intended to enhance the abilities of the Native Hawaiian Community, through Native Hawaiian organizations, to effectively interact and work with federal agencies during the Section 106 review process and project implementation.

The course provides step-by-step guidance about the review process, the rights of Native Hawaiians in the process, and includes tips and strategies for more effective consultation. The course is also a useful refresher for longtime Section 106 practitioners. It is free and accessible any time at <https://www.achp.gov/training/elearning>. ■



Live Performance at Kaka‘ako Farmers’ Market

June 19, 2021, 9 - 11 a.m.

Live music on the makai side of the Kaka‘ako Farmers’ Market featuring “Oni Tu‘u” - Noah Campbell and Del Beazley.

Join us this month for OHA's
Mana i Maui Ola Webinars!Native Hawaiian
Plant Propagation

June 5, 2021, 9 - 11 a.m. | O‘ahu



Presented by Pauline Sato, Chelsey Jay, and Mariah Gaoiran of the Mālama Learning Center

Step-by-step training to create a backyard garden system using a seed kit to address food security and resilience. Livestream on OHA’s Facebook page or register at www.oha.org/imkl to participate via Zoom.

Waiwai Futures: Economic
Self-Determination Series

June 9, 2021, 5:30 p.m.
to 7 p.m. | Statewide

Native Hawaiian businesspeople and entrepreneurs discuss economic

self-determination. Livestream on OHA’s Facebook page or register at www.oha.org/imkl to participate via Zoom.

Kūkulu Kumuhana
‘Ohana Night Part 1

June 9, 2021, 5:30 p.m. to
7 p.m. | Hawai‘i Island



Featuring Jessica Kaneakua, Dawn Rego-Yee, and Kahele Nahale-a

An interactive workshop (two-part series) to increase awareness of ‘ohana mental health and well-being using Lili‘uokalani Trust’s Kūkulu Kumuhana Framework. Participants receive activity cards, workbook and a resource guide. Limit 50 participants. Pre-register by email kamailep@oha.org or phone (808) 933-3106.

SEE CALENDAR ON PAGE 25



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

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What is Aloha?

Recent articles about restarting our Hawaiian tourist economy have caused me to reflect on the importance of aloha and what it means to the state and to the Native Hawaiians who share our culture and welcome visitors to our shores from across the globe.

I have been an entertainer in the tourism industry for over 45 years, and first began performing hula professionally at the age of 10 in Keaukaha, Hawai'i Island, for keiki shows at the Naniloa Hotel and for the Lurline when it docked in Hilo.

When our family moved to O'ahu for better job opportunities for my dad, I performed at the International Market Place in Waikiki and later toured Japan, Korea, Okinawa, Taiwan, the Philippines and Guam dancing with Auntie Dorothy Kalima.

As an adult, I entertained over-seees for both Aloha and Hawaiian Airlines, at resort hotels on Maui, for corporate and business leaders, and for worldclass entertainers such as Garth Brooks and Mariah Carey. I made many lasting friends among the visitors and fellow dancers, musicians, fire dancers, booking agents and hotel support staff I welcomed and met along the way. Aloha was ever-present.

In between these experiences I raised a family, had children and grandchildren who continued to learn, practice, and share our Hawaiian culture, and developed a rewarding and satisfying daytime career in government administration, housing, and real estate.

As Hawai'i restarts its economy in the wake of this pandemic, warnings are being sounded about the fear of unchecked overtourism which treads too heavily on Hawai'i's 'āina and on Hawai'i's resident population.



Carmen
"Hulu"
Lindsey

Chair,
Trustee, Maui

In pre-pandemic 2019, visitor arrivals to Hawai'i exceeded 10.4 million annually, while resident satisfaction with tourism plummeted from 80% in 2010 to 59% in 2018.

The message is clear. While Hawai'i's economy is dependent on tourism, the more tourists that arrive, especially in numbers approaching those we registered in 2018, the less satisfied with tourism

our residents appear to be, and the greater the likelihood that what distinguishes Hawai'i from all other vacation destinations – aloha – may be at jeopardy of being lessened and diminished if this trend continues.

This has caused me to ask: what is aloha?

For me, having and expressing aloha is like having a full cup of kindness, compassion and acceptance which overflows from one person to another, leaving the recipient feeling valued and cared for. Having and showing aloha requires discipline, especially when the person expressing or giving aloha has had a bad day, or their own cup is less than full. And it requires courage, especially when offering one's gifts and talents to another includes the potential that those gifts may not be accepted, with a very real possibility of ensuing personal rejection.

How can we ensure that aloha remains a key ingredient of tourism in Hawai'i?

Take affirmative steps to manage our tourism, regulate the number of visitors to fragile places and ecosystems and mitigate the impacts caused, and finally, thank and call upon the 40,000 plus Native Hawaiians now employed in Hawai'i's tourist industry to assist in making sure that our Native Hawaiian culture, our Native Hawaiian traditions, and aloha are central to the visitor strategies and management plans created. ■

Kūlia i ka nu'u! E ala e! Maka'ala! Awaken, Arise, Beware!

The rise of new groups hostile to Native Hawaiians' rights, as witnessed in the past legislative session, began the call to Awaken!

Whereas a decade earlier we tried to inform Washington politics with a quiet, behind-the-scenes influence by key leaders with the "Akaka Bill," we now face an array of hostile groups which, despite not having the financial resources of big business, took advantage of the prevailing climate of public opinion to wrest control of the policy agenda away from the major issues OHA needs to build our lāhui.

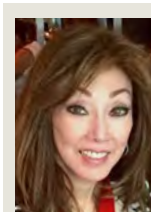
The rise of these hostile groups has been, in part, stimulated by the growth of the federal government which is reflected by the huge jumps in federal spending to beat this pandemic's impact on our economy. As government grows, interest groups proliferate around policy areas. Kānaka Maoli were unable to match the financial resources of the opposing side.

The opposition also gets support from the media by identifying themselves as having the lofty ideals that what they are pushing is good for general public, i.e., save our shorelines, our waterfront, etc.

They claim that OHA is a "special interest" organization whose members are selfish.

And yet we are all witness to the fact that OHA's underdeveloped lands at Kaka'ako Makai (which were given to us to correct a huge debt the state could not pay) is the result of state leadership constantly marginalizing us for the last nine years. Other factors have also eroded our efforts.

The media (not just social media) can let these political or non-po-



Leina'ala
Ahu Isa, Ph.D.

Vice Chair,
Trustee, At-large

litical groups and their leaders speak directly to the public on emotional issues, if they have the dollars to purchase the airtime.

The End or Diffusion of Power

An additional cause of power diffusion is simply that the state government has grown in size and complexity, yet neglected to maintain its vast infrastructure to handle,

for example, the paying out on a timely basis our people's unemployment checks, many of whom were Native Hawaiians.

These antiquated systems are open to hacking, cyber attacks, identity theft, etc. Now, please explain to me just who has the "power?"

Diffused...but letting those with financial means greatly influence the state leaders. Jeff Bezos, Bill Gates, and Mark Zuckerberg, three of the world's richest men, were brilliant enough to know this when all three recommended the book titled *The End of Power*, written by Moises Naim.

From the *Wall Street Journal*: "Moises Naim's *The End of Power* offers a cautionary tale to would-be Lincolns in the modern era. Naim is a courageous writer who seeks to dissect big subjects in new ways. At a time when critics of overreaching governments, big banks, media moguls and concentrated wealth decry the power of the '1%,' Mr. Naim argues that leaders of all types – political, corporate, military, religious, union – face bigger, more complex problems with weaker hands than in the past."

Let me end with: E ala e, ARISE... Be maka'ala! Be awake, be alert, and be aware!

E mālama pono, a hui hou, Trustee Leina'ala Ahu Isa ■

Homeownership for Hawaiians Requires Big Thinking!

The median price of a home on O'ahu has just reached \$950,000. It's currently at \$983,500 on Maui and over \$1 million on Kaua'i. With such high prices, how can local residents, both Native Hawaiians and others, afford to own a home here?

Stories of former Hawai'i residents who have moved elsewhere are common. For example, Chelsea W. is Native Hawaiian and was born and raised on O'ahu. On moving to Washington state, she had this to say: "Being stuck at an 8-to-5 desk job for two years with no room to move up the corporate ladder, high cost-of-living expenses, living paycheck to paycheck, and seeing people I loved being dragged down were the reasons I moved...Here I purchased a three-bedroom, two-bath house with a garage, large yard and street parking for \$280,000."

Like Chelsea, Ashlynn S. is a part-Hawaiian born and raised on O'ahu. In 2019, she moved her family to Arizona. Ashlynn said, "We left Hawai'i to get ahead in life financially. We were both working but not being able to enjoy life due to the extreme high cost of rent and utilities. I never imagined leaving the place I love and called home, but enough was enough; we got tired of worrying about whether we could afford our apartment. In Hawai'i, we could never think of owning a home, but here in Arizona we actually have a chance to be able to buy a home. As hard as it was to leave Hawai'i, we knew we had to do better for our daughter."

Some Kānaka are able to get help from government and nonprofit programs that aim to lower barriers to homeownership.

At the federal level, for example, the Federal Housing Administration (FHA) insures housing loans, incentivizing private lenders to work with low income earners or those with credit problems. At the state level, the Department of Hawaiian Homelands (DHHL) introduced



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

Trustee,
At-large

its rent-with-option-to-own program to its beneficiaries on Hawai'i Island and continues to work on reducing the statewide Hawaiian Homelands waiting list. There are also nonprofits such as the Hawai'i Homeownership Center which administers programs to help with down payments and closing costs.

At OHA, Quality Housing is a pillar of our new strategic plan and signals the Board of Trustees' commitment to ensuring Hawaiians are well-equipped

with financial knowledge and resources in their quest for homeownership.

While these are all helpful efforts, the challenge of enabling Hawaiians to buy homes is greater than what programs targeting Hawaiians alone can accomplish.

A basic problem we Hawaiians share with non-Hawaiians is that there is simply not enough land set aside for housing.

According to land use expert and retired law professor David Callies, housing and urban development in Hawai'i exists on only 5% of Hawai'i's landmass, and the rest is mostly reserved for either preservation or agriculture. This situation creates an "artificial scarcity" of land, driving the price of housing upwards.

The solution, according to Professor Callies, would be to make a bit more land available for housing. Even increasing housing from the existing 5% to 7% of our landmass could significantly increase the supply of homes. And that could be done without negatively impacting the 'āina for agriculture or preservation.

If we want Hawai'i to be a place where all can thrive, then we have to think big. Programs that specifically help Hawaiians are valuable, but an overall increase in the supply of housing will help Hawaiians and will benefit non-Hawaiians too. ■

Trustee Akina welcomes your feedback at TrusteeAkina@oha.org.

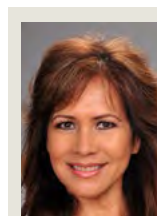
Moloka'i and Lāna'i Meeting Kāhea!

Aloha Kākou!
Well, the first five months have been very busy, and I don't expect it to slow down anytime soon.

It's been great meeting with various service providers and community leaders on Moloka'i. The special restrictions for COVID-19 have been challenging but a blessing too in some ways. Moloka'i is resilient and a testament to the rest of Hawai'i of how the community works together – which is reflected in its very low infection rates.

Thank you to everyone who has been vaccinated, helping to protect kūpuna and others, as well as yourselves.

On April 24, I had the honor of supporting the virtual parade taping for the Kamehameha Day Celebration Commission/Maui Nui at Pālā'au State Park. What a beautiful setting with all of the



**Luana
Alapa**

Trustee,
Moloka'i and
Lāna'i


greenery and great weather. Mahalo to Ms. Heli Ducaroy, Moloka'i Island commissioner, for coordinating this wonderful group of pā'ū riders, paniolo and others! Mahalo!

I also enjoyed meeting community volunteers and families in the Toy Give Away on March 30 at Lanikeha. Seeing the joy in the faces of our keiki was priceless! Be sure to visit my official trustee Facebook page - Luana Alapa, Office of Hawaiian Affairs Trustee for Moloka'i and

Lāna'i - for photos.

Coming up are the Board of Trustee (BOT) community meetings on Lāna'i and Moloka'i. The June BOT meeting, which is being hosted virtually on June 2, will honor Lāna'i. And on Moloka'i, the meetings will be in-person at the Lanikeha Community Center on July 14 and 15.

Please stay tuned as more details are forthcoming, and check www.oha.org for updates and additional information. ■



COME SHARE YOUR MANA'O


This month's meeting:

LĀNA'I

COMMUNITY MEETING

Wednesday,
June 2, 2021
6:30 pm

Tune in to the Virtual Meeting at
www.oha.org/live

Watch Live 

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

www.OHA.org/bot

A Vision for the Future Part 1

With the closing of the 2021 legislative session, we look back at one of the most divisive bills that did not make it out of committee. SB1334 would have allowed the Office of Hawaiian Affairs (OHA) to build up to 400 feet on lots E and I and allow residential housing on those parcels.

It came as no surprise that this measure met with fierce op-



**Brendon
Kalei'aina Lee**

Trustee,
At-large

That being said, here is one trustee's vision of what could be. Everything I am about to start mapping out for the reader has already been agreed to by the other parties that would be involved, at least, in concept.

Seven of the 10 lots in Kaka'ako Makai are available for development immediately: lots A, B, E, G/F, I and L. Lots C, D, K still have terms left on their respective leases.

Lot A is the single largest parcel, and a partnership between a



Map of Kaka'ako Makai. The shaded lots outlined in red are owned by the Office of Hawaiian Affairs. - Photo: Courtesy

position from the community and within the legislature.

There are many things that do make sense regarding why OHA would seek to do this type of project in Kaka'ako Makai. If affordable housing for our people is a priority for OHA, then Kaka'ako Makai is not the place to pursue that. It would be cost prohibitive to build affordable housing there.

Market rate housing would make sense; the magnificent views that would be afforded to those projects could be marketed - no one would ever build in front of those views, making them extremely valuable. That is a great thing for market sales which would make those buildings anything but affordable. Each of those two parcels also bring their own challenges. Lot E, which is 60 years old, is full of asbestos and will be costly to demolish; lot I has a coral wall on it whose historical value has yet to be determined and may not be eligible for demolition.

its kind, celebrating the contributions of wāhine to the surfing world, and a world-class surfing museum is envisioned for this parcel. This businessman already has commitments from every major surf industry company.

The Howard Hughes Corporation has already made it clear they intend to build a skywalk over Ala Moana Blvd. Having this walkway come across from their new development straight to this property provides many benefits to both parties. It eliminates the barrier of Ala Moana Blvd, provides additional parking options for the restaurant and museum, and provides quick and safe access for Howard Hughes projects to the beaches.

Imagine, "Rell's Place" - in reference to the Queen of Mākaha - and world-renowned Native Hawaiian water woman Rell Sun, as part of the Eddie Aikau Surf Museum.

We will continue with Lot B next month, stay tuned.....

CALENDAR

Continued from page 22

Financial Literacy

June 10, 2021 6 - 7:30 p.m. | Statewide

Practical tips and techniques create a personal spending plan to stay in control of your finances. Laptop recommended for this workshop. Livestream on OHA's Facebook page or register at www.oha.org/imkl to participate via Zoom.

Kids Cook! Eat More Plants

June 18, 2021, 10:30 - 11:30 a.m. | Moloka'i

An introduction to healthy foods that keiki can prepare themselves. To register go to www.oha.org/imkl to participate via Zoom.

Kūkulu Kumuhana 'Ohana Night Part 2

June 23, 2021, 5:30 p.m. to 7 p.m. | Hawai'i Island

An interactive workshop (two-part series) to increase awareness of 'ohana mental health and wellbeing using Lil'i'uokalani Trust's Kūkulu Kumuhana Framework. Participants receive activity cards, workbook and a resource guide.

Financial Literacy

June 24, 2021, 6 - 7:30 p.m. | Statewide

Learn how to make saving easy and create an emergency fund for your 'ohana. Livestream on OHA's Facebook page or register at www.oha.org/imkl to participate via Zoom.

Remembering My Kūpuna - Introduction to Genealogy

June 25, 2021, 5 - 8 p.m. | Statewide

Breathing life into one's past by building a solid family history foundation, a sound genealogical framework and a strong 'ohana connection. Livestream on OHA's Facebook page or register at www.oha.org/imkl to participate via Zoom.

Remembering My Kūpuna - Introduction to Genealogy

June 26, 2021, 9 a.m. - 12 p.m. | Statewide

Breathing life into one's past by building a solid family history foundation, a sound genealogical framework and a strong 'ohana connection. Livestream on OHA's Facebook page or register at www.oha.org/imkl to participate via Zoom.

PAPAKILO
DATABASE
Celebrates 10 years!

PAPAKILO DATABASE WEBINAR SERIES *'Ulu'ulu Digital Moving Archive Collections*

Join us this month

Friday, June 25

12:00 PM - 1:00 PM

or

Monday, June 28

6:30 PM - 7:30 PM

Please visit

www.oha.org/papakilowebinar

to register prior to logging on for the webinar and we look forward to you joining us!



Hosted by
Janel Quirante

- Head Archivist of 'Ulu'ulu -

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

SEARCH

CHANG – Looking for descendants or related ohana members of Deborah Chang, Deborah Kauka, Deborah Ka'aihue (DOB: about 1885). Please contact Glenn Ventura at gventura44@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 grambergohana@gmail.com. Any information shared is greatly appreciated. Mahalo!

HARBOTTLE – I am looking for information on my great-great grandmother. Her name is Talaimanomateata or Kua'analewa, she was Tahitian and married to or had a child with George Nahalelaau Harbottle. Born in 1815 on O'ahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and 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 Tacgere, phone/text 808-696-6843 or email uipua@aol.com. All information is welcomed! Working to update my genealogy info. & make connections to 'ohana!

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!

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

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@themccorristonsofholokai.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 Stewart of Kahalu'u, O'ahu. Please contact William Stewart: wsteward52@yahoo.com if you are interested in a family reunion.

TITCOMB – For all descendants of Charles Titcomb and Kanikele – it's time to update the family information for another family reunion. Anyone that would be interested to be on the planning committee, contact: K. Nani Kawaia 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.



JOBİ ULUMAHEIHEI PURDY
JAN. 7, 1954 - NOV. 12, 2020

(Kailua, O'ahu) - Jobi U. Purdy passed away on Nov. 12, 2020, at the young age of 66. He was

employed as a security officer for over 15 years. When he could, Jobi would feed the homeless in the community, it brought him great joy. He had a huge smile and an infectious laugh. His heart was so big, he always gave so much without asking for anything in return. He is survived by his three beautiful daughters, Tammi (Abel) Texeira, Desirae Purdy (Alex Napiha'a), and Jory (Passion) Purdy; eight grandchildren, Sheena Purdy, Sione Purdy, Kulia Texeira, Ikua Purdy, Harley Texeira, Alikia Purdy-Napiha'a, Makaio Purdy-Napiha'a, and Abel Texeira IV; three great-grandchildren, Abigail Purdy-Cabral, George Purdy-Cabral, and Ezra Purdy-Cabral. Celebration of life will be held at a future date. He is forever loved and will be forever missed! We love you DAD! ■

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Fax: 808.594.1865

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(effective 7/1/21)
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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 / NI'HAU

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

MAUI

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

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. Hi Lic #433187

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 | LIC: #RB-22805 call, email, or checkout my online info at: 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 HomeswithAloha.com. Call or email me at Charmaine. QuilitPoki@kw.com to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 30 years.

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. ■

HO'OLAHA LEHULEHU

PUBLIC NOTICE

CULTURAL IMPACT ASSESMENT: INVASIVE COFFEE BERRY BORER BEETLE

At the request of the University of Hawaii, the Synergistic Hawaii Agriculture Council is preparing a Cultural Impact Assessment for the statewide release of a wasp (*Phymastichus coffeae*) to control the invasive Coffee Berry Borer beetle. The wasp is harmless to humans. Please contact Suzanne Shriner at 808-365-9041 or suzanne@shachawaii.org to share your mana'o about any cultural or historical resources relating to the lands now in use for coffee growing or any other information you feel is relevant. This could include mo'olelo, history, or knowledge of traditional and customary practices (both past and present). Letters can be sent to 190 Keawe St, Suite 25, Hilo, 96720. ■

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KA WAI OLA CROSSWORD PUZZLE

By Ku'ualohapau'ole Lau

Ua maka'ala? Have you been paying attention?

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

ACROSS

3 Webinar intended to connect Hawaiian culture with the management of Papahānaumokuākea.

6 The _____ honors the future of our lāhui by recognizing haumāna for their commitment to aloha ʻāina.

7 Was recently elected to the American Academy of Arts and Sciences.

8 A game at CrossFit Kekaha that Liloa Pantohan likes to play.

10 Representative of Laka, the patron goddess of hula, it is often incorporated into the lei and kūpe'e used for hula kahiko.

12 Local news site that has created a new section featuring articles and opinion pieces in Hawaiian.

14 For almost _____ years, Hawaiian language was not used in our public school system.

15 Today, ʻōlelo Hawai'i is classified as a _____ endangered language by international authorities.

17 "The twisting ocean waters."

20 Name for a wooden image found in Providence, R.I., used as a "spear rest" to transport a chief's spears on a canoe.

21 OHA will also sponsor _____ community events statewide that will receive a total of \$148,686 from OHA's 'Ahahui Grants program.

23 Native Hawaiians are over-represented among residents experiencing _____, with 55 unsheltered Hawaiians compared to 14 non-Hawaiians (per 10,000 population) on O'ahu.

24 The _____ is focusing its efforts on projects on Moloka'i

DOWN

1 The entity responsible for implementing our state burial laws and administering the Burial Sites Program.

2 The inaugural Dana Naone Hall Endowed Chair in Hawaiian Studies, Literature, and the Environment, named by UH Mānoa's Hawaiʻinuiākea School of Hawaiian Knowledge.

4 Hawaiian word for guard, watchman and caretaker.

5 Cultural practitioner and president of the Kamiloloa-One Ali'i Homestead.

9 Noah Candelario believes we should focus on mālama ʻāina and _____ moving into the 21st century.

11 Native Hawaiian _____ have a higher risk of prostate cancer, compared to most other ethnic groups in Hawai'i.

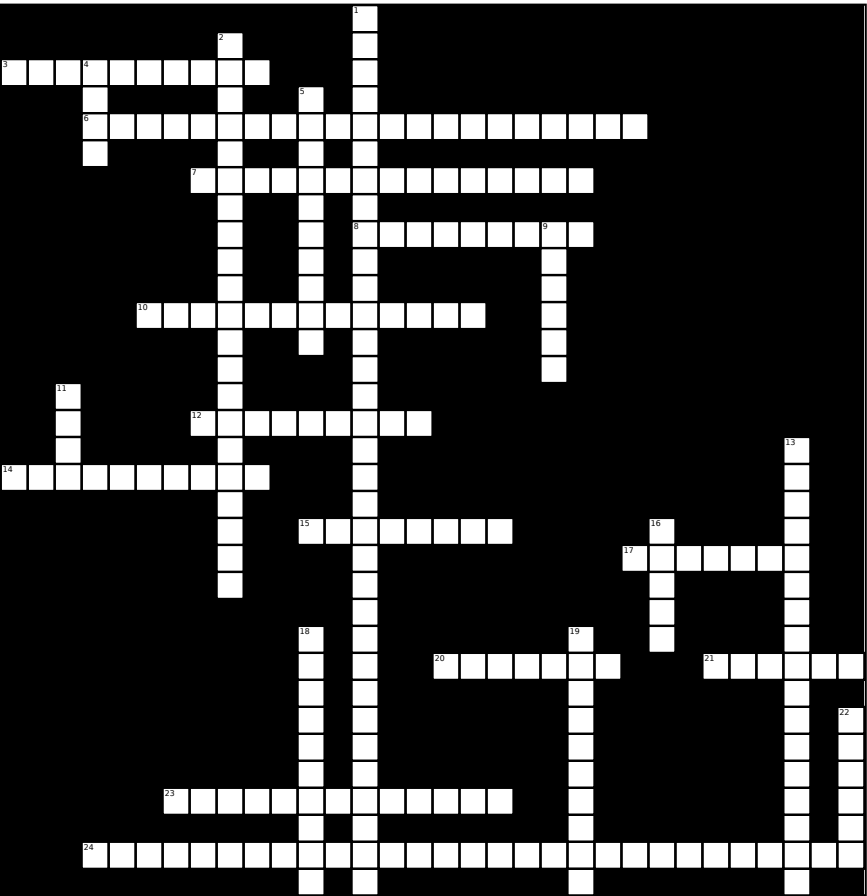
13 _____ in performance is a goal for every hālau.

16 "Talk is cheap!" "Time is money!" "Get to the ____!"

18 Was established to provide caregivers of Native Hawaiian children with a convenient way to learn about Lili'uokalani Trust eligibility and statewide services.

19 Hawaiian word for medicine.

22 On Moloka'i, _____ are high and incomes are low.



MEI CROSSWORD PUZZLE ANSWERS

