



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news

Iulai (July) 2021 | Vol. 38, No. 07

## Navigating Successful Stewardship

Mai Ka Pō Mai

The morning sun rises over the island of Mokumanamana in Papahānaumokuākea. A newly released guidance document, *Mai Ka Pō Mai*, provides a framework for culturally appropriate and scientifically sound management and protection of the Papahānaumokuākea National Marine Monument. - Photo: Brad Ka'aleleo Wong



# Keiki O Ka 'Āina

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PROGRAM	AGES	LOCATIONS	TIME/DAY
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- HOME INSTRUCTION FOR PARENTS OF PRESCHOOL YOUNGSTERS (HIPPIY) - KŪLIA I KA NU'U (KŪLIA)	2-5 yrs.	ONLINE	Times vary
PARENTS AS TEACHERS HOME VISITING (Free)	Prenatal - 36 mos.	ONLINE	Times vary
CENTER-BASED PRESCHOOL (Tuition based)	2.7 -5 yrs.	Pālolo, Mā'ili	7:00am-5:00pm (M-F)
INFANT TODDLER CENTER-BASED CARE (Tuition Based)	6 weeks - 36 mos.	Kailua, Māili	6:00am-6:00pm (M-F) 7:00am-5:00pm (M-F)

## PAUSING TO REFLECT

No‘ono‘o (nvt. Thought, reflection, thinking, meditation.)

## Aloha mai kākou,

As a child growing up in Kohala, summer meant a “pause” in our family’s normal school and work routines – a time for the kids to attend summer fun and for our extended ‘ohana to spend weeks together camping at Spencer Beach Park in Kawaihae.

It was so much fun. All the kids slept crowded together in tents. As soon as the sun was up, we were in the ocean, splashing in the clear, crystalline water with the beach all to ourselves. Invariably, someone would step on wana while playing in the ocean, or get a kiawe thorn stuck in their rubber slipper while running through our camp grounds, but that did not deter us or ruin our fun.

Thinking about those summers in Kohala reminds me that taking time to pause and reflect, to quiet our minds and just “be” is healthy – even Ke Akua took time to rest. Midway through 2021, and about 18 months into the pandemic, seems like a good time to do that.

Back in July 2020, daily infection and death counts weighed heavily upon us. COVID-19 disrupted every aspect of our lives. Beyond fear of the disease itself – which has now killed a shocking 3.8 million people – economic systems were devastated, resulting in job loss and extreme financial hardship and hunger for the most vulnerable among us. Social distancing left many people isolated and lonely; depression, anxiety and domestic violence increased.

Fast forward and July 2021 looks very different. Although the pandemic is not over and we must remain vigilant, vaccines are now available that can protect us from contracting or dying from this disease. Many businesses have now reopened with safety protocols in place, social interaction with friends and extended ‘ohana has resumed, and this summer definitely feels more “normal” than the last one.

The pandemic held humanity hostage and as we slowly emerge from its grip, what

have we learned about about ourselves and our community? What roles did our ‘ohana and mo‘omeheu (culture) play in keeping us resilient? How did that influence the organic efforts in every kaiāulu (community) to mālama those who were struggling, especially our kūpuna? And what have we learned about the way the ‘āina recovers from too much of us – and how do we apply all of this ‘ike as we move forward?

Mālama ‘āina and mālama olakino (health) feature prominently in this issue of *Ka Wai Ola*. A new document, *Mai Ka Pō Mai*, the fruit of a collaboration between government agencies and private citizens, scientists and cultural practitioners, lays the groundwork for management of Papahānaumokuākea in a way that is culturally appropriate and environmentally sound.

We also detail the Health Outcomes outlined in OHA’s Mana i Maui Ola Strategic Plan, learn about the Kanilehewa Framework for culturally based mental health, and hear from Kaua’i physician Kapono Chong-Hanssen who addresses ‘Ōiwi who remain skeptical about the COVID-19 vaccine.

And finally, we reflect on the origin and revitalization of Lā Ho‘iho‘i Ea, Hawai‘i’s first national holiday celebrated on July 31, and what it means to us today.

Ua mau ke ea o ka ‘āina i ka pono. ■

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



Sylvia M. Hussey, Ed.D.  
Ka Pouhana  
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## Getting Vaccinated to Protect our Lāhui and our Kulāiwi

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BY CHERYL CHEE TSUTSUMI

Dr. Kapono Chong-Hanssen of Kaua’i believes that vaccinating our lāhui against COVID-19 puts us in the best position to protect our people and our home in the future.



# Care for Iwi Kūpuna a Focus of OHA's Mana i Maui Ola Strategic Plan

The Health Outcomes strategic direction calls for the agency to support initiatives, leverage partnerships and engage in strategies to promote healthy and strong families

By Ed Kalama

*“Pū‘ali kalo i ka wai ‘ole;  
Taro, for lack of water, grows misshapen.”  
For lack of care one may become ill.*



## Health Outcomes

Life is Ke Akua's most precious gift and health is life's most valuable asset; health is a blessing that should see continuous investment.

It's no wonder then, that the Office of Hawaiian Affairs (OHA), based on community input, has selected Health Outcomes as one of the four strategic directions of its 15-year Mana i Maui Ola (Strength to Wellbeing) plan, along with Educational Pathways, Quality Housing and Economic Stability.

These four directions will be used to guide OHA's work to better the conditions of Native Hawaiians and affect change in the areas of education, health, housing and economics.

Of course, health is a comprehensive concept.

“We're looking at the general wellbeing of Native Hawaiians, and this includes all aspects of their wellbeing, not just the physical, but also emotional, mental and spiritual health,” said OHA's Chief Operating Officer Casey Brown.

“Health outcomes is something that OHA has always cared about, but we're going to be pulling up more at the system level – so you'll see us doing more advocacy. We also plan to do more collaborating and identify partners who are acting at the system level as well.”

OHA CEO/Ka Pouhana Dr. Sylvia Hussey takes the concept of health even further, framing it within the strategic plan theory of using the foundational strengths of Kānaka Maoli - 'ohana, mo'omeheu and 'āina - to affect the overall wellbeing of our people.

“While individual physical health is very important, so is 'ohana health, community health, generational health and spiritual health – they are all intertwined. It's the health of our 'āina - how do we have holistic health with our 'ohana and with our 'āina? How do we do that through the practices of our mo'omeheu, where we



Dr. Sylvia Hussey - Photos: Courtesy



Casey Brown



Herb Lee



Kai Markell



Hinaleimoana Wong-Kalu

know that we have spiritual connections?” she said. “It's a wellness of body, mind and spirit – lōkahi – a balance of all that we have. Western constructs tell us that using our na'au is not a valid data collection method. So we need to elevate that because we've been relying on our na'au for generations.”

Herb Lee is the executive director of the Pacific American Foundation. He is a former OHA grant recipient, receiving an award in 2017 to help restore, revitalize and preserve the Waikalua Loko Fishpond in Kāne'ohe Bay.

“Health is a huge issue in building this bridge between Indigenous wisdom and the 21st century. Hawai'i is at a point in our history where we need to go back and restore the balance of how we produce food and not rely on offshore opportunities. Not to say that we're going to be totally independent, but to restore a better balance,” Lee said.

“Hopefully, in the process, we can improve the plight of our 'āina, the preservation of our 'āina, so that we can produce food – mauka to makai – because that is inextricably intertwined with our personal health. Physical

nurturing and spiritual nurturing go hand in hand.”

Specifically called out in the plan's focus on Health Outcomes is empowering communities to take care of iwi kūpuna.

This past April, OHA announced the first awardees of its new Iwi Kūpuna and Repatriation Grant, created in direct response to Mana i Maui Ola. Five community organizations were awarded a total of \$217,298.

Recipients included: The Hawaiian Church of Hawai'i Nei for education needed to care for nā iwi kūpuna; Hawaiian Islands Land Trust of Maui to train staff in the

SEE CARE FOR IWI KŪPUNA ON PAGE 19

## Mana i Maui Ola Health Outcomes

Supporting initiatives, leveraging partnerships, engaging in strategies to promote healthy and strong families.

**OUTCOME: Strengthened 'Ōiwi (Cultural Identity), Ea (Self-Governance), 'Āina Momona (Healthy Lands and People), Pilina (Relationships), Waiwai (Shared Wealth), Ke Akua Mana (Spirituality)**

**STRATEGY 3:** Advance policies, programs and practices that strengthen Hawaiian wellbeing, including physical, spiritual, mental and emotional health.

### STRATEGIC OUTCOMES:

- 3.1. Increased availability and access to quality, culturally based, and culturally adapted prevention and treatment interventions in 'ohana, schools, and communities; (E Ola Mau a Mau)
- 3.2. Establishment of a fully functional, high quality, culturally adapted, primary Native Hawaiian Health System which coordinates effective wellness activities/programs; (E Ola Mau a Mau)
- 3.3. Decrease the number/percent of Native Hawaiians in jails and prison; and
- 3.4. Communities are empowered to take care of iwi kūpuna.

**STRATEGY 4:** Advance policies, programs and practices that strengthen the health of the 'āina and mo'omeheu.

### STRATEGIC OUTCOMES:

- 4.1 Preservation and perpetuation of Hawaiian language, culture, traditions, identity and sense of lāhui;
- 4.2 Increased community stewardship of Hawai'i's natural and cultural resources that foster connection to 'āina, 'ohana, and communities; and
- 4.3 Increased restoration of Native Hawaiian cultural sites, landscapes, kulāiwi and traditional food systems.

# OHA's Newest Grant Awards \$1.25 Million to Nonprofits

By Ed Kalama

A total of 14 nonprofit organizations on Hawai'i, Maui, Moloka'i, O'ahu and Kaua'i will receive funding totaling \$1.25 million to help reinforce and strengthen Native Hawaiians' 'ohana (family), mo'omeheu (culture) and 'āina (land and water) via the Office of Hawaiian Affairs' (OHA) new 'Ohana and Community Program Grants.

One grant recipient, the Adult Friends for Youth, will use their \$124,000 OHA grant award to establish a Mobile Assessment Center in Wai'anae and 'Ewa to help divert youth who commit status offenses from entering the juvenile justice system. The program employs a non-directive method that has been proven to be effective with Hawai'i's highest-risk youth. Services will improve the wellbeing of youth and their 'ohana and create safer schools and communities.

Other projects awarded grants include the restoration of dryland native forests in Kawaihae on Hawai'i Island, a substance abuse treatment program on Maui, a program that uplifts 'ohana by restoring access to lā'au lapa'au and lomilomi (traditional healing methods) on O'ahu, and an 'āina-based education program on Kaua'i.

"It is our belief that we can best address the disparities that Native Hawaiians face today by focusing on supporting and building on the foundational strengths of our culture. We recognize that these foundations have the power to affect the wellbeing of Native Hawaiians, and we are very proud to partner with these community organizations who share our goals and objectives in moving the lāhui forward," said OHA Board Chair Carmen "Hulu" Lindsey.

The purpose of the Office of Hawaiian Affairs Grants Program is to support Hawai'i-based nonprofit organizations that have projects, programs, and initiatives that serve our Native Hawaiian lāhui in alignment with the strategic foundations, directions and outcomes of OHA's Mana i Maui Ola Strategic Plan.

This latest grant is a part of OHA's effort to increase its total community investment to benefit Native Hawaiians and the larger community.

So far in 2021, OHA has awarded \$1,838,632 in 'Ahahui event, Iwi Kūpuna & Repatriation, and Homestead grants statewide to advance its strategic directions in the areas of education, health, housing and economic stability. To read OHA's 15-year Mana i Maui Ola Strategic Plan visit [www.oha.org/strategicplan](http://www.oha.org/strategicplan). ■

## 'Ohana and Community Program Grant Awardees

### HAWAI'I ISLAND

- **Big Island Substance Abuse Council** | \$31,168  
*Therapeutic Living Re-Entry Program*  
To provide therapeutic living treatment to adults previously incarcerated with the intention of providing wraparound services to support client's continued sobriety.
- **Five Mountains Hawai'i dba Kipuka o ke Ola** | \$105,000  
*Ulu Laukahi Project - Traditional Healing Practices for Pain Management*  
To provide culturally appropriate traditional healing methodologies to Native Hawaiians suffering from pain that often accompanies diabetes, obesity, and hypertension.
- **The Kohala Center, Inc.** | \$150,000  
*Ho'olauna Kawaihae: Building Pilina Through Respectful Engagement*  
To research, learn, and assess a set of ho'olauna practices to engage respectfully in Hawaiian restoration of our dryland native forests as a Kawaihae-stewarded community.
- **Pōhāhā I Ka Lani** | \$149,949  
*Liko No Ka Lama*  
To connect Native Hawaiian families with 'āina stewardship and cultural education designed to increase social and emotional competence of 'ohana and keiki.

### MAUI

- **Hāna Arts** | \$26,493  
*Empowering East Maui Youth through Arts and Culture Education*  
To empower East Maui youth through arts/culture by hosting classes, workshops and events that enhance education, confidence, and quality of life for this mostly Hawaiian demographic.

- **Mālama Nā Mākua A Keiki, Inc.** | \$75,000  
*Family Centered Substance Abuse Treatment Program*  
To provide substance abuse treatment and surrounding support services to 60 Native Hawaiian women and children to achieve a significant reduction in substance use.
- **Maui Family Support Services, Inc.** | \$150,000  
*Ho'owaiwai Kaiāulu Project*  
To provide a continuum of programs to strengthen the physical and mental wellbeing of Native Hawaiian 'ohana and keiki, increase their social and emotional competence, and improve 'ohana strengths and resilience.

### MOLOKA'I

- **Maui Family Support Services, Inc.** | \$41,199  
*Ho'owaiwai Kaiāulu Project - Moloka'i*  
To provide a continuum of programs to strengthen the physical and mental wellbeing of Native Hawaiian 'ohana and keiki, to increase their social and emotional competence, and improve 'ohana strengths and resilience.

### O'AHU

- **Adult Friends for Youth** | \$124,722  
*Mobile Assessment Center*  
To divert youth who commit status offenses in HPD District 8 (Wai'anae/'Ewa) from entering the juvenile justice system. Services improve the wellbeing of youth and their 'ohana and create safer schools and communities.
- **Institute for Native Pacific Education and Culture** | \$123,541  
*Kupu Ola Enhancement*  
To provide culture-based learning activities to Native Hawaiian students and families on the Wai'anae Coast

to further increase cultural grounding, parent engagement, sense of identity and academic achievement.

- **Kōkua Kalihi Valley Comprehensive Family Services** | \$144,237  
*Lā'au Kū Makani*

To uplift 'ohana Hawai'i by restoring access to lā'au lapa'au and lomilomi. Growing community mauiliola by connecting to 'āina through forestry, providing education and care services, and expanding training for health practitioners.

### KAUA'I

- **Alu Like, Inc.** | \$61,446  
*Project EA (Educational Assistant)*  
To provide Educational Assistance training to kumu and mākua of haumāna attending Ke Kula Nī'ihau O Kekaha Learning Center to help increase literacy and digital media skills in their students.
- **Hanalei River Heritage Foundation** | \$9,199  
*O Wailua Ku'u Kulaiwi*  
To provide Hawaiian language and culture classes to Hawaiian families experiencing homelessness and housing insecurity to build resilience to overcome adversity.
- **Hawaiian Islands Land Trust (HILT)** | \$56,254  
*Kahili Beach Preserve 'Āina-Based Education Program*  
To support HILT's strategic goal of welcoming schools, community groups, Hawaiian cultural practitioners, lineal descendants, visitors, and learners of all ages to deepen their connection to 'āina on HILT lands.



# OHA's Ka Wailele Fund Offers \$1 Million in Aid

By Ed Kalama

The Office of Hawaiian Affairs (OHA) has allocated \$1,044,253 to implement an emergency financial assistance program for Native Hawaiians. OHA's Ka Wailele Emergency Financial Assistance Program is being administered by Hawai'i Community Lending (HCL), a Native Hawaiian community development financial institution.

OHA is encouraging Native Hawaiians – who are at least 18 years old and in financial hardship – to review program requirements (see sidebar) and apply.

Ka Wailele will provide grants up to \$1,500 for past due rent, mortgage, utilities and rent deposits to an estimated 520 households that can prove Native Hawaiian ancestry, Hawai'i residency, financial hardship, and need for housing and/or utility assistance. Native Hawaiians are limited in receiving OHA emergency financial assistance to one grant every two years.

HCL will process applications, and payments will be made directly to landlords, mortgage lenders, or utility providers. Approved applicants will also have access to financial counseling, additional grants or affordable loans, and career coaching through Financial Opportunity Centers

run by HCL's parent corporation, Hawaiian Community Assets.

"Supporting Native Hawaiian 'ohana in successfully navigating the challenges they face is integral to the work we do at OHA," said OHA Ka Pouhana/CEO Dr. Sylvia Hussey. "We hope that the emergency financial assistance from OHA will help alleviate some of the stress created by the COVID-19 pandemic, as well as connect 'ohana with other valuable resources that are available to them."

"We mahalo OHA for their investment in bringing emergency financial assistance to the community at this critical time," said HCL Executive Director Jeff Gilbreath. "Our organization looks forward to partnering with OHA, Native Hawaiian Trusts, and community members on the ground to ensure these funds help stabilize housing, so we can begin to move families toward economic recovery."

Native Hawaiians experiencing financial hardship should apply online at [www.oha.org/emergencyaid](http://www.oha.org/emergencyaid) or [www.kawailele.org](http://www.kawailele.org). Persons without internet access or a computer may call HCL at (808) 587-7656 to request a paper application or complete an application over the phone. In-person assistance is available at Financial Opportunity Centers and remote offices statewide.

## KA WAILELE PROGRAM REQUIREMENTS

- Be Native Hawaiian residing in Hawai'i;
- At least 18 years old;
- Be in financial hardship; and
- Have documents to prove past due rent, mortgage, utilities, or rental deposit

### REQUIRED DOCUMENTS

#### Proof of Age and Hawai'i Residency

- Copy of Picture ID

#### Native Hawaiian Verification (One of the following)

- Copy of Birth Certificate
- OHA Hawaiian Registry Card
- Department of Hawaiian Home Lands Lease
- Kamehameha Schools Ho'oulu Registry

#### Proof of Financial Hardship (One of the following)

- Unemployment or Pandemic Unemployment Assistance (PUA) approval letter
- Letter from employer verifying you have been laid off or lost hours at work

#### Housing (One of the following)

- Complete, signed, dated rental lease
- Mortgage statement

#### Assistance Needed (One of the following)

- Past due rent or eviction notice with amount owed
- Past due utility or disconnection notice with amount owed
- Bill from utility service (i.e., water delivery)
- Mortgage statement with past due amount

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SEEKING A

## LAND PROTECTION PROJECT ASSOCIATE

The Trust for Public Land's Hawaiian Islands Field Office based in Honolulu is hiring a land protection Project Associate, an entry-level position. Project associates support the work of Project Managers in two land protection program areas: (1) the Aloha 'Āina program, which conserves land important to Hawaiian communities and promotes Hawaiian land stewardship, and (2) the Sustainable Hawai'i program which protects lands that promote Hawai'i's self-sufficiency (food, forests, water). The Trust for Public Land's Hawai'i program has conserved iconic Hawaiian landscapes throughout the islands in partnership with public agencies and other non-profit organizations, including the Ka 'Iwi Coast Mauka Lands, Wao Kele O Puna, Kuamo'o, Hāwea Heiau, and Kānewai Spring. Join Hawai'i's close knit and high-performing team in conserving Hawai'i's 'āina. More information at <https://www.tpl.org/about/jobs/hawaii-project-associate>.

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# He Leo Aloha

## A Beloved Voice of Comfort and Rest for the Kupa ‘Āina

By Ku‘ulei Perreira-Keawekane



Ku‘ulei Perreira-Keawekane  
- Photo: Courtesy

To you who have given your breath to the frontlines of Mauna Kea, Haleakalā, Hakipu‘u, Kalaeloa, Kahuku, Hūnānāniho, Kaho‘olawe, Waikīkī. To the mothers and fathers, the tutus and papas, the sons, daughters, and descendants of kūpuna Hawai‘i. To you also who sit on the frontlines of healing childhood trauma, neglect, abuse, violence, grief – and also land sales, the rising cost of living, the death of a loved one, the loss of our mother tongue. To you who hold the pain of the commercialization of ‘āina aloha in your bones, and to you, also, who have traded this pain for the comfort and numbness of the void.

We have experienced deep grief for the loss of our land, language and cultural identity.

Some of us have forgotten how to wrap our lips around the names and place names of our kūpuna, and some of us are tired of being the only ones who know how. This grief has led us to cope by using substances that hurt us, but that also help us to numb this ‘eha. I am writing this to the kua‘āina who are ready to address the depth of this generational hurt and find a way to the truth of our piko – the wellness of our maui.

Do you know that word – maui? It is the ancestral fire within us that we feed and keep lit every time we pray or acknowledge the beauty and mana of the sunrise. It is the warmth we feel when we remember or learn something new about who we are and the land we come from as

Hawai‘i people. Our maui is the safety we find when we plant a seed or clean a huli. It’s the truth of our cultural identity. Maui ola is this safety – stabilized and normalized for us in our bodies, our families, workplaces and communities.

In his work, Dr. Keawe‘aimoku Kaholokula shares the four corner posts of maui ola, or Native Hawaiian Health: Nā Pou Kihī. Our wellness is dependent on Ke Ao ‘Ōiwi, Ka Mālama ‘Āina, Ka ‘Ai Pono, and Ka Wai Ola – Indigenous space, environmental stewardship, healthy consumption and social justice.

This means that our illness as Hawai‘i people is directly related to the ways we are no longer prioritized as stakeholders in the affairs of our place.

Our illness is related to the overdevelopment of our land and the ways we are restricted access in spaces mai uka i kai – from the mountains to the sea. Our illness is related to the relationships that we no longer have to our food and where it comes from, and our illness is related to the ways we are ignored in our fight to attain and restore justice for our land and our people.

When we finally work up the time, space, energy, and courage to get help with our addictions to things like processed food, instant gratification, alcohol, substances, and stress, we ought to understand the kind of help we need – and where to find it. So I am writing this to share the Kanilehua Framework – a cultural and linguistic framework based on the ‘ōhi‘a tree – to remind us of the many sources of healing we can call upon when we need it most (see graphic).

As the ‘ōhi‘a grows, when rain falls to the earth and filters through the hard lava rock of our forests, it is collected in an underground drum of water called the pahu moanalaha. Meanwhile, the mole, or taproot of the ‘ōhi‘a, literally cracks the rock to access the water in the underground drum. Water travels through the root and

feeds the tree as it grows upward. When ‘ōhi‘a can’t access water from the ground, it sprouts ma‘alewa, aerial roots, that hang from the branches above. The roots that grow from the branches draw from the moisture of the surrounding forest, or the pahu ma‘ukele. This process models the ways we are able to grow and heal.

The rain represents maui ola, the underground drum of water represents we who are the culture and language bearers, frontline activists – the people struggling through the “trenches.”

The taproot represents the medicine which is accessible directly to us – like prayer, chant, dance and ‘āina. The aerial roots represent the people we reach for in times of need, and the surrounding moisture represents the professionals, practitioners and community resources that also support us through our healing.

The purpose of the Kanilehua Framework, then, is to teach us that our healing will come from all different directions. It will require us to deepen our relationships with ourselves and our culture, the people and the places around us. Doctors and treatment centers can help to guide us on our healing journeys, especially when we suffer from chemical dependency and emotional, physical or spiritual trauma.

SEE HE LEO ALOHA ON PAGE 19

### KANILEHUA WEBINAR SERIES

This free webinar series runs from May through July. All completed webinars are archived and may be accessed on-demand. You may also register in advance for upcoming webinars.

May 7: Public Health as a Relational Process  
Speaker: Ku‘ulei Perreira-Keawekane

May 21: Historical Trauma and Wellness  
Speaker: Tiffnie Kakalia

June 18: Cultural Resilience and Wellness  
Speaker: Kauila Keadliikanakaoleohaililani

July 2: Grace for Givers – Caring for self to sustain the care of others  
Speaker: Hi‘ilani Shibata

July 16: Community Resources for Rural Health  
Speaker: Dr. Kealoha Fox

July 30: Public Health as a Relational Process – Peer Application  
Speaker: Ku‘ulei Perreira-Keawekane

To access the Kanilehua Webinar Series, go to:



or visit:

<https://www.hawaii.edu/aging/phac/overdose-data-to-action/od2a-p2p/year-2-webinar-schedule/>

### Framework Clarity (Diagram)



Using the ‘ōhi‘a tree as a metaphor, the Kanilehua Framework was designed to remind us of the many sources of healing we can call upon when we are in need. - Artwork: Jaki Knau



# Becoming the Wind

*Last month, for the very first time, Kumu Hula Meleana Manuel presented her hālau, Ke 'Olu Makani o Mauna Loa, at the Merrie Monarch Festival. She graciously agreed to have Ka Wai Ola follow her and her haumāna on this journey more than a year ago. This is the final article of a three-part series.*



Presenting the women of Ke 'Olu Makani o Mauna Loa. - Photos: Courtesy

By Puanani Fernandez-Akamine

## Presentation

When she left Hawai'i Island for college in Oregon in 1978, Meleana Manuel packed a few things to remind her of home while she was away, including a new album by the Brothers Cazimero.

She often played the album in her dorm room, and one song, in particular, enchanted her with its sweet, dulcet melody and haunting lyrics. She couldn't recall having heard it on the radio back home and she wondered why. The song, *Sky Flower*, became a favorite and one she held close to her heart like a treasure.

Several years later, after returning home from college, Manuel was surprised to learn that *Sky Flower* had actually been written by a classmate from Kamehameha Schools, John Enos, who was a dancer with Robert Cazimero's hālau, The Gentlemen of Nā Kamalei.

Throughout Manuel's career as a professional dancer and later as a kumu hula herself, the song stayed with her, still a favorite, although it never received the airplay she thought it deserved. And although she loved the song, she never tried to choreograph it for her own hālau.

In June 2018, Manuel traveled with her husband, Kawiika, to O'ahu to attend her 40th class reunion. The evening after the alumni talent competition, the classmates



Kumu Hula Meleana Manuel

gathered to kanikapila; there was music, singing and impromptu hula.

And then they started to sing *Sky Flower*.

"I hadn't heard the song in such a long time," recalled Manuel. "I remember seeing John, unfazed, leaning against the wall listening. And I kept looking at him and wondering how it felt to have somebody else sing your song right in front of you."

When the chorus began, to Manuel's surprise and delight the entire room began to sing along. "I hadn't been to enough class reunions to know that this happens all the time. I thought 'oh my God, everyone knows this

song?' And I was so moved I started to cry."

That evening a seed was planted. "I thought to myself that if I were ever invited to present my hālau at Merrie Monarch, if we were ever so fortunate to grace that stage, this was the song I would want to present," said Manuel.

It must have been providence because a year later Manuel was invited to present her hālau at Merrie Monarch.

With the encouragement of a mutual friend, Manuel reached out to Enos to ask his permission to present *Sky Flower* as their group auana at the Merrie Monarch Festival. "He was just silent," Manuel remembered, "and I thought, 'it's a no.' And then after 10 seconds or so, he said 'oh sister, I would be so honored.'"

Enos shared that he wrote *Sky Flower* when they were sophomores in high school. He was at Merrie Monarch with his hālau and there he saw a dancer that took his breath away. She was a senior at Kamehameha, and he had seen her in school, but at that moment, on the Merrie Monarch stage, she was the epitome of unreachable beauty and grace and he was so moved that he wrote a song about her.

"He saw this beautiful girl, a couple of years older than him, and in his eyes, she was 'out of his league,'" said Manuel. "So the idea of her being a sky flower was that she was as lofty as something in the sky that was right there, but just out of reach."

SEE BECOMING THE WIND ON PAGE 9



## BECOMING THE WIND

Continued from page 8

Enos not only gave Manuel his blessing to perform *Sky Flower* at Merrie Monarch, he also agreed to perform the song with her at the festival. Manuel asked fellow classmates and musicians Hōkū Keolanui and Jeff Martin to accompany them as well, along with another friend and Kamehameha graduate, Eric Lee.

After the 2020 Merrie Monarch Festival was canceled due to the pandemic, the 2021 festival was modified; all music for the auna portion of the competition had to be pre-recorded. So in May they gathered at Keolanui's home on O'ahu to rehearse and then recorded *Sky Flower* at the Waiwai Collective in Honolulu.

"This is our first time at Merrie Monarch, it's the first time that *Sky Flower* will be presented on that stage, and it's the first time that John will sing the lead to the song he wrote more than 40 years ago," said Manuel, her voice heavy with emotion. "So many firsts."

The addition of a female vocalist (Manuel) in their recording adds a new element, making it quite different from Cazimero's 1978 recording. "The song poses an unanswered question: would you return my love? And in our recording, she responds to his question with the same question – making the point that while she acknowledges him, she remains unreachable," Manuel explained.

"John never told this girl that the song was for her, because he doesn't want to know her answer. It doesn't matter. It's a memory he cherishes from that time. It is eternal. We all have our own sky flower. And so this story never ends."

When Manuel allowed herself to dream about presenting *Sky Flower* at Merrie Monarch, she also gave thought to what she would present as a kahiko number. "You have to think in doubles, you know? Because you cannot do one without the other."

Back in 2012, Manuel had been asked by the Merrie Monarch Festival planning committee to represent Kalākaua's consort, Queen Kapi'olani, on the festival's royal court.

To prepare herself for the honor of representing an ali'i of such high rank, Manuel began to read everything she could about the queen, who, like Manuel, was from the Hilo area. "I wanted to know more about her so I started doing research," she said. "I wanted to know what she was like – her mannerisms, where she traveled and why, the things she favored, how she held her elegance."

As she researched in preparation to represent Kapi'olani, Manuel became aware of a collection of seven lei chants related to the queen. Years later she returned to her research to learn more about these chants, one of which she choreographed for her hālau to perform at a hula festival in California.

So when she began to dream about someday presenting her hālau at Merrie Monarch, her thoughts strayed back to Kapi'olani's collection of lei chants. "I knew that if I was invited, I wanted to do something to honor Kapi'olani," said Manuel.

This time, she felt pulled to the first of the seven chants, *Aia i Haili Ko Lei Nani*, written for the queen by her younger sister, Princess Virginia Kapo'oloku Po'o-

maikelani.

The fact that the chant speaks of Haili, which is in Hilo, was an instant connection for Manuel. But as she read through the rest of the chant, she saw that four lines down it referenced the icy Pu'ulena, the famous wind that sweeps down from Mauna Loa; the wind that inspired the name of her hālau.

Intrigued, Manuel read further. The chant described the profusion of beautiful crimson lehua, which Manuel believes refers not just to the abundant flowers, but to the people of Hilo. It also describes the forest of Pā'ie'ie near Pana'ewa, and the sight of smoke rising from Kīlauea crater. "This is where I come from," she said. "It's what I see every day when I travel between Hilo and my home in Volcano."

At the very end of the chant a question is posed: "O wai ho'i ka 'ike iā Maunakea? 'A'ohe ona lua e like ai. Who has seen Maunakea? There is no other to compare with it." That final connection brought it all together for Manuel.

"This was in 2018-2019 when all eyes were focused on the struggle of the kia'i to protect Maunakea," Manuel recalled. "In that time and place we saw the power of our people to rise up and demand change. There, in the midst of that emotionally charged time, it seemed appropriate to pose that question - who has really seen the beauty of Maunakea? And are you just seeing it with your eyes? Or with your heart?"

Added Manuel, "Together, all the elements [in the chant] felt right. It's what a hālau from Kīlauea should be sharing. I am from this place, and most of the women in our hālau are from this area too. I chose that mele because it speaks to us. And now, with everything going on, we can speak to our lāhui and the rest of the world,



(L-R) Jeff Martin, Eric Lee, Meleana Manuel, Hōkū Keolanui and John Enos after recording *Sky Flower* for the Merrie Monarch Festival. Enos composed the mele when he was a sophomore at Kamehameha Schools. - Photo: Leimaile Barrett, 'Ōiwi TV

through our dance and our presentation."

After so many years of dreaming and preparing, Manuel finally presented her hālau at Merrie Monarch on June 25 and 26, albeit a bit differently than she imagined, with no audience present and no live broadcast.

Instead, Manuel, along with the other kumu who presented their respective hālau at the 2021 Merrie Monarch Festival, is waiting to learn the outcome of the competition, which will be broadcast on K5 (KFVE), July 1-3, at which time the winners will be announced.

Manuel and her hālau will gather to watch all three nights of the broadcast together. Having finally achieved her dream of presenting her hālau on the prestigious Merrie Monarch Festival stage, Manuel is tranquil, even relaxed, about the outcome.

"Every hālau is there to perpetuate and share their own hula lineage," reflected Manuel. "Of course you want to do your very best and to grow as a hālau, but more so, we are trying to inspire the next generation and honor our kūpuna, our lineage, our 'ohana."

"I always tell my ladies that whether you are dancing for an audience of one or 1,000 it doesn't matter. Because your kūpuna are watching and this is for them." ■



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# Ea Mai ka Lāhui

By Imaikalani Winchester



**I**n Hawai'i, the month of July is an important time to celebrate justice and independence for Hawaiians, not Americans.

This month commemorates a critical moment in our national history: ka Lā Ho'ihō'i Ea, or Sovereignty Restoration Day, our first Hawaiian national holiday.

Ka Lā Ho'ihō'i Ea was established on July 31, 1843, after British forces, under Captain George Paulet, temporarily occupied Hawai'i and raised the Union Jack over the Hawaiian nation for five months. The matter was resolved when Admiral Richard Thomas sailed to Hawai'i to remove Paulet and restore ea – Hawaiian sovereign authority – to King Kamehameha III.

Kauikeaouli honored this act of pono, or justice, by naming the site where the restoration ceremony took place after Admiral Thomas. Thomas Square became the very first public park in the Hawaiian Kingdom, and it remains a significant national monument to justice and sovereignty for Hawaiians today. For 50 years, from 1843 to 1893, Lā Ho'ihō'i Ea was celebrated widely throughout the kingdom. Games and feasts in celebration of the holiday lasted up to 10 days. The Hawaiian language newspapers documented these national observances for decades.

This national holiday, however, was banned following the infamous American overthrow of 1893, an act designed to systematically suffocate the memory of Hawaiian independence and to appropriate the symbols of Hawaiian nationality as ornaments of American occupation. Like our mother tongue, our national memory

was nearly torn from us.

But in 1986, in an act of love and resistance, Lā Ho'ihō'i Ea was resuscitated by a new generation of po'e aloha 'āina. Dr. Richard Kekuni Blaisdell, renowned physician and Hawaiian independence leader, led the revitalized celebration of ka Lā Ho'ihō'i Ea with a public gathering at Thomas Square.

Blaisdell believed that the over-representation of Kānaka Maoli in the worst indicators of health and wellbeing – poverty and homelessness, crime and incarceration, depression and suicide – could all be linked to the overthrow of Hawai'i and the dislocation of the Hawaiian people from their land and country. He believed that the only way to reverse and repair this condition was to “ho'ihō'i ea,” restore Hawaiian sovereignty and put Hawaiian lands and government back under Hawaiian control.

Today, the celebration of ka Lā Ho'ihō'i Ea across our lāhui continues rising in various communities and by present generations. The reclamation of our holidays is a good sign of our progress and momentum as a lāhui. Together in solidarity – from Thomas Square to Wai'anae, from Hāmākua to Ulupō, from Waimea to New York City, from Lahaina to Tokyo – communities join the effort to resuscitate our national memory through the raising of the hae Hawai'i on July 31 at noon, in a conscious and political declaration that the Hawaiian Kingdom lives!



Lā Ho'ihō'i Ea is celebrated on July 31. Here, ka hae Hawai'i is raised at Thomas Square in Honolulu during last year's celebration.

If we are to rise as a nation again, we must make ourselves whole. We must repair the breaks in our historical and political identity and fill the dark pockets of our memory, obscured by the Americanization of our lāhui. The emancipation of our nation lies with the restoration of our consciousness, the struggle to resist American indoctrination, and the commitment to transform the condition of occupation to one of liberation and self-determination.



Noe Goodyear-Kaopua and Imai Winchester are the organizers for Lā Ho'ihō'i Ea - Honolulu. - Photos: Courtesy

The contemporary celebration of ka Lā Ho'ihō'i Ea reminds us that justice is possible if we fight for it. It reminds us that powerful nations of the world can still do what is right, despite their own self-interest.

Lā Ho'ihō'i Ea reminds us that our actions to restore our nation must continue for our children and their descendants. Many of our keiki today speak our native language, attend Hawaiian schools, and celebrate Hawaiian national holi-

days like Lā Ho'ihō'i Ea and Lā Kū'oko'a (Hawaiian Independence Day), as naturally as they would celebrate Christmas or New Year's Eve. We have filled the gap in our collective memory, and they are becoming more whole than the generation before them.

In this month of July, we call upon our lāhui to assemble in collective celebration and to reassert the truth of our history. We must demand that the just and righteous example of the British also be followed by the United States of America, in the name of pono. We Hawaiians must continue to struggle for justice and pono.

One simple step you can take is to fly your hae Hawai'i throughout the month of July and start celebrating Lā Ho'ihō'i Ea with your 'ohana. We also welcome you to join us, Lā Ho'ihō'i Ea – Honolulu, in celebrating our history, our resistance and our independence, through a series of events scheduled throughout the month.

E mau ke ea o ka 'āina i ka pono! ■

For more information and a calendar of events visit: [www.lahoihoiea.org](http://www.lahoihoiea.org)

*Imai Winchester is a Kanaka Maoli educator-activist from the island of O'ahu. He has been the lead organizer for the celebration of ka Lā Ho'ihō'i Ea at Thomas Square since 2005 with the help and support of community activists, artists, farmers, educators, and healers. He is a son, a brother, a husband and a father who loves his family with all his heart.*



# Get Vaccinated to Protect our Lāhui and our Kulāiwi

By Cheryl Chee Tsutsumi

Dr. Kapono Chong-Hanssen views wellness from the perspective of both a doctor trained in Western medicine and a Native Hawaiian who is closely tied to culture and traditions.

He is the medical director of Ho'ōla Lāhui Hawai'i/Kaua'i Community Health Center, a federally qualified health center serving Kaua'i and Ni'ihau whose mission is "to enhance the health and wellness of our community with an emphasis on culturally appropriate services for Native Hawaiians." Those services include ancient healing practices such as lomilomi, ho'oponopono and lā'au lapa'au.

A family medicine physician, Chong-Hanssen is treating patients with cancer, diabetes, heart disease and other life-threatening diseases, but this is the first time in his 12-year career that he is facing a nemesis as formidable as COVID-19. To date, it has taken the lives of more than 3.8 million people around the globe, and thousands more are at risk of debilitating, long-term complications from it.

On one hand, Chong-Hanssen recognizes vaccines are the most effective tools to end the pandemic; protect our 'ohana and communities; and once again enjoy travel and large gatherings with food, dance, music and intimate greetings such as honi.

"Our best strategy to safely return to life as we knew it is to vaccinate as widely as possible," he said. "That way, the few who may not want to be vaccinated or are not able to be vaccinated because of contraindications or medical issues will be protected by the immunity of the majority of people in their social circle."

That said, he understands how history has fueled skepticism among some Kānaka Maoli, beginning with the arrival of foreigners in the late 1700s and the subsequent decimation of the Native Hawaiian population from measles, smallpox and other infectious diseases from which they had no immunity. Just as devastating were Western business interests who disempowered Hawaiians and used them for financial and political gain, which ultimately led to the overthrow of the monarchy in 1893.

Chong-Hanssen believes this troubling pattern continues to this day, with tourism now acting as a neocolonial driving force.

"Hawai'i's public-health and health-care systems have often felt more imposed on our lāhui rather than developed by us," he said. "There's the feeling that government leaders prioritize the wealth generated by tourism, whose primary beneficiaries are foreign investors, over the health of our people and our 'āina."

Negative impacts of tourism on Native Hawaiians range from the reinterment of sacred iwi to accommodate resort development and renovations, to the exploitation of precious land and marine resources, which some Kānaka Maoli need for subsistence. A long break from the stress of more than 10 million visitors per year allowed bays, reefs and rivers to make a dramatic recovery.

Some of Chong-Hanssen's patients remain reluctant to be vaccinated because they think it will pave the way for the return of high-volume tourism. They don't have confidence in government and public-health authorities and can't depend on them to look out for their wellbeing. The vaccines are one more reason to be wary.

"Strengthening our lāhui by vaccinating as widely as possible puts us in the best place to protect our people and our home in the future," Chong-Hanssen said. "But now that we've seen how a tourism-dependent economy can be detrimental, a renewed focus on economic diversification and sustainability, including production of more of



Dr. Kapono Chong-Hanssen - Photo: Kanahele Kreation

our food, is warranted. Tourism can happen sustainably too; for example, controlling access to popular areas by requiring advance reservations, which is already being done at Hā'ena State Park on Kaua'i. Under the leadership of John De Fries, the first Native Hawaiian to lead the Hawaiian Tourism Authority, there is new hope the industry will move toward sustainability in a more meaningful way."

According to Chong-Hanssen, managing a pandemic, vaccination program and tourism boils down to kūkākūkā. In his opinion, the entire breadth of travel regulations should be considered along with global data, not just information from states in the continental U.S. whose geography and culture are far different from Hawai'i's. New Zealand, Australia, Taiwan and Singapore – all island countries that actively promote tourism – made safety of their residents top priority and, interestingly, they experienced relatively little social and economic disruption.

Concerning vaccinations, Chong-Hanssen notes many Hawaiians' sense of wellbeing is influenced more by their relationship with nature, their family and Ke Akua than by doctors and public health officials. He and other Native Hawaiian physicians would like to bridge that gap.

"Many of my patients who initially did not want to be vaccinated agreed to it after we discussed it," he said. "It's a scary, upsetting time. They just needed their questions to be answered in simple terms by someone who understands the science – and who they know really cares about them." ■

For help scheduling COVID-19 vaccinations visit <https://hawaiicovid19.com/vaccine/>.

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

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Prince Jonah Kūhiō Kalanianaʻole organized the Hawaiian Civic Club movement in 1918, created Hawaiʻi's local county government system (still in place today), and was instrumental in pushing Congress to support the Hawaiian Homes Commission Act, signed by President Warren G. Harding 100 years ago, in July 1921.  
- Photos: Courtesy

# From a Five-Year Pilot to a Century of Homesteading

By Cedric Duarte

**O**n July 9, 1921, President Warren G. Harding signed the Hawaiian Homes Commission Act (HHCA) into law.

This feat marked the cumulative efforts of Prince Jonah Kūhiō Kalanianaʻole and a group of advocates who dedicated years to an effort intended to rehabilitate the Native Hawaiian population at a time where the loss of land, disease, and intermarriage threatened their future. As we commemorate the centennial of the HHCA, it's important to reflect on the Act's grassroots beginnings and what the past 100 years have encompassed.

In the early part of the 20th century, the number of full-blooded Hawaiians declined from 29,799 to 23,723 with an average life expectancy reported at just 30.2 years in 1910. During this same period, Native Hawaiians on Oʻahu were fast being displaced from their farming lands and began relocating in urban Honolulu. These Hawaiian families lived in crowded squatter camps and tenement rooms with shared common areas – conditions that aided in the rapid spread of diseases like cholera and tuberculosis.

Concerned about the future of his people, Prince Kūhiō, along with other prominent Hawaiian leaders, formed several community groups with the intent of assisting those in need while instilling a sense of Hawaiian pride and consciousness.

Among the organizations formed was ʻAha Hui Puʻuhonua O Na Hawaiʻi or the Hawaiian Protective Association (HPA). Established on Nov. 13, 1914, at a meeting held by Prince Kūhiō at his home in Waikīkī, the group dedicated themselves to social and educational work to improve the destitute conditions of Native Hawaiians.

ʻAha Hui Puʻuhonua O Na Hawaiʻi ultimately birthed a formal resolution to rehabilitate Native Hawaiians by returning them to their lands.

"After extensive investigation and survey on the part of various organizations organized to rehabilitate the Hawaiian race, it was found that the only method in which to rehabilitate the race was to place them back upon the soil," wrote Prince Kūhiō.

After the establishment of the HPA, Prince Kūhiō organized the first Hawaiian Civic Club to create an open forum for Hawaiians to discuss and take action on matters of importance affecting the welfare of the Hawaiian people, as well as to perpetuate the language, history, music, dances, and other cultural traditions of Hawaiʻi.

The Hawaiian Civic Club immediately lent its support to the resolution for Native Hawaiian

rehabilitation which became the foundation for the HHCA. In 1919, the resolution was introduced to the Territorial Legislature where it passed both the House and Senate before being forwarded to Washington, D.C., for congressional action.

However, in Washington, D.C., the proposal met with significant opposition from ranchers and sugar planters. Prince Kūhiō and advocates of the measure delivered passionate testimony and accepted several compromises – including a 50% blood quantum – to carry the Act through both chambers of the U.S. Congress.

The HHCA effectively amended the Organic Act of 1900 and set aside approximately 203,000 acres of former crown and government lands of the Hawaiian Kingdom for homesteading by Hawaiians of at least half Native Hawaiian ancestry.

Prince Kūhiō was named to the first Hawaiian Homes Commission (HHC) by Governor Wallace Rider Farrington, but before he could help implement the homesteading program he championed, the Prince fell ill and died on Jan. 7, 1922.

The years immediately following Prince Kūhiō's death were critical to the HHCA, as the Act was passed with a five-year probationary period for lands on Molokaʻi and Hawaiʻi Island. Challenged by harsh land conditions and limited water resources, the future of the program relied on the progress of those first homesteaders. However, in 1928 the trial period was considered a success, and the homesteading program was fully instituted.

As the program expanded it uncovered challenges, some of which continue to plague its forward movement today, including poor quality lands, difficulty developing water sources, and issues with securing funding to provide loans to beneficiaries.

In 1959, as a condition of statehood, the HHCA was adopted as a provision of the new state constitution, and responsibility for fulfilling the Act fell to the new State of Hawaiʻi. The Department of Hawaiian Home Lands (DHHL) was established as the department within the governor's cabinet to lead the state's obligation to its Indigenous people.

At the time, there were roughly 1,700 homestead families on Hawaiian Home Lands and approximately 2,500 applicants.

The State of Hawaiʻi underwent a growth boom in the 60s and 70s, but the advancement of the HHCA continued to struggle despite the state's constitutional responsibility to carry out the Act.

At the 1978 Constitutional Convention, delegates

SEE CENTURY OF HOMESTEADING ON PAGE 13



## CENTURY OF HOMESTEADING

Continued from page 12

proposed an amendment guaranteeing sufficient state funding for DHHL – an amendment that would go largely unfulfilled until a lawsuit was filed by HHCA beneficiaries.

A federal and state task force was established in 1982 to accelerate the distribution of benefits of the Act to Native Hawaiians. In 1995, following recommendations of the task force, both the federal and state governments passed legislative initiatives to resolve issues facing the homesteading program.

The federal government's Hawaiian Home Lands Recovery Act sought to compensate the HHC for land used by the federal government without authorization. The Hawai'i State Legislature passed Act 14 which not only returned thousands of acres of land to the trust, but also established a \$600 million settlement for unauthorized use of Hawaiian Home Lands by the state.

Just over 6,000 homestead lots had been developed in the initial 75-years of the program. But by utilizing the \$600 million settlement, growing revenues from available lands, and recent legislative appropriations, over the past 25 years DHHL has developed more than 4,000 lots.

DHHL has recently focused on a variety of product offerings for future homestead lots. Turn-key developments, along with vacant lot offers, have provided options for the varied needs of modern Hawaiian families. Soon, under newly adopted administrative rules, DHHL will provide expanded options that include subsistence farming, multi-family units, and affordable rentals.

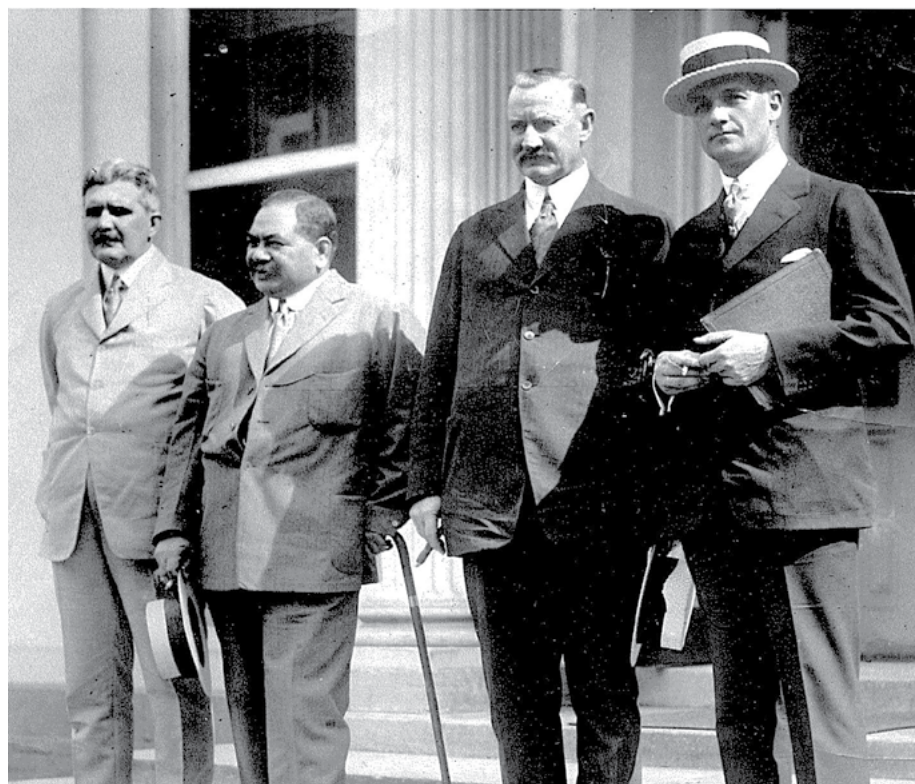
"Prince Kūhiō's vision of a rehabilitated native Hawaiian community was a meritorious and courageous notion, one that has proved to face its challenges but has strived on with resiliency," said HHC Chair William J. Ailā, Jr. "As we embark on the next 100 years of the HHCA, we look to the past for important lessons learned and we press on with the wisdom gained to continue his great legacy."

At the close of the 2021 legislative session, DHHL received a record allocation of \$78 million in capital improvement funding, an acknowledgment of the serious financial resources needed to serve the beneficiaries of the HHCA, and an encouraging start to the next 100 years. ■



The members of the first Hawaiian Homes Commission were (L-R), Rudolf M. Duncan, Rev. Akaiko Akana, Prince Kūhiō, George P. Cooke, and Gov. W.R. Farrington.

*Cedric R. Duarte is the information and 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 UH Mānoa, Duarte resides in 'Aiea with his wife and two daughters.*



Kūhiō was elected to Congress in 1903 and was re-elected nine times after that, serving nearly 10 consecutive terms until his untimely death in 1922. He was the first Hawaiian to serve in the U.S. Congress and the only representative ever to have been born into royalty. (L-R) C.F. Chillingworth, Prince Kūhiō, Albert Horner and Walter Dillingham at the White House.



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# MAI KA PŌ MAI

INTEGRATING HAWAIIAN CULTURE INTO THE MANAGEMENT OF PAPAHĀNAUMOKUĀKEA

By Sterling Wong, OHA Chief Advocate

*'O ka lipo o ka lā  
'O ka lipo o ka pō  
Pō wale ho'i  
Hānau ka pō*

*Darkness of the sun  
Darkness of the night  
Nothing but night  
The night gave birth - Kumulipo, lines 10-12*

“When the sky was turning and the earth was hot, the world was birthed. For millions of years, combined processes of magma formation, volcanic eruption, and continued movement of the tectonic plate over a geologic hotspot gave rise to the Hawaiian Archipelago.”

So begins *Mai Ka Pō Mai*, a historic guidance document created to help integrate Hawaiian culture into the management of the Papahānaumokuākea Marine National Monument.

Papahānaumokuākea encompasses the Northwestern Hawaiian Islands, a 582,578-square mile protected marine region. Released to the public in late June, the 48-page guidance document establishes a collabora-

tive management framework to guide the co-trustee agencies of the monument towards integrating traditional Hawaiian knowledge systems, values and practices into their management practices.

“*Mai Ka Pō Mai* is a groundbreaking document,” said Office of Hawaiian Affairs CEO/Ka Pouhana Dr. Sylvia Hussey. “This document demonstrates that giving Native Hawaiian voices equal footing with federal and state entities in a complex management structure can lead to the successful stewardship of our most precious natural and cultural resources.

“Moreover, it shows that traditional Indigenous resource management is a best management practice to address climate change and other environmental challenges currently facing humanity. We hope that this stewardship approach is replicated elsewhere in Hawai'i and throughout the globe.”

*Mai Ka Pō Mai* is based on conceptual components of Hawaiian cosmology and worldview. The renowned genealogical creation chant, the Kumulipo, describes two realms, Pō and Ao, as fundamental features of the universe. Pō, the primordial darkness, is the place of gods and ancestral spirits. Ao, a place of light and consciousness, is where living creatures reside.

Within Papahānaumokuākea, an area sacred to our kūpuna, the island of Mokumanamana (about 155 miles northwest of Nihoa island) is known to be a powerful leina (portal) on the boundary between Pō and Ao through which departed spirits pass from the

realm of light. Numerous heiau on the island attest to the presence of mana. This boundary is at Ke Alanui Polohiwa a Kāne (the tropic of Cancer), the northern limit of the sun's journey on the horizon.

Papahānaumokuākea also supports a magnificent diversity of life with the most extensive coral reef in the Hawaiian archipelago. It is a pu'uhonua (sanctuary) for hundreds of native species, including endangered species like the 'iloholoikaua (monk seal) and honu (green sea turtle), who make Papahānaumokuākea their home.

“The island of Mokumanamana rests on Ke Alanui Polohiwa a Kāne, the sun's northern extent on the horizon, which occurs between June 19 to 21,” noted OHA's Papahānaumokuākea Program Specialist Brad Ka'aleleo Wong. “Our decision to release *Mai Ka Pō Mai* at this time speaks to the value of Mokumanamana for us today; it recalls the cultural history of our pae 'āina and emphasizes the importance of utilizing 'ike Hawai'i for the management of our 'āina in Hawai'i.”

Stewardship of Papahānaumokuākea is shared by four entities who function as co-trustees: the U.S. Department of Commerce, U.S. Department of the Interior, State of Hawai'i and the Office of Hawaiian Affairs (OHA).

The monument is cooperatively managed by these entities to ensure ecological integrity, and to protect and perpetuate Northwestern Hawaiian Island eco-



The intertidal monitoring team studies 'opihi and other species at Lalo (French Frigate Shoals) and elsewhere in Papahānaumokuākea to provide guidance on growth cycles and carrying capacity that can be used in management strategies in the main Hawaiian Islands. - Photo: Brad Ka'aleleo Wong



The Kānehūnāmoku Voyaging Academy continues to utilize Papahānaumokuākea for their Hālau Holomoana Program. Their work is an example of partnership building and mentorship described in *Mai Ka Pō Mai*. - Photo: Lei'ohu Santos-Colburn





*Mai Ka Pō Mai* was developed through a collaboration of Native Hawaiian cultural practitioners, and scientists and administrators representing various agencies such as the U.S. Fish and Wildlife Service, the State Department of Land and Natural Resources, the National Oceanic and Atmospheric Administration, and the Office of Hawaiian Affairs. Pictured here are some of the contributors to the guidance document. Front row (l-r): Kalani Quiocho, Keoni Kuoha, Kalena Blakemore, Lori Walker, Kanoë Steward, Nai'a Lewis, Kate Toniolo, Amanda Boyd, Hōkū Cody, Lauren Kapono, and Cynthia Vanderlip. Back row (l-r): Alyssa Miller, Umi Kai, Pua Kanahale, Ka'aleleo Wong, Kekuëwa Kikiloi, Kamaile Puluole-Mitchell, Candace Gonzales, Kalā Baybayan, Pueo Pata, Moani Pai, Pelika Andrade, Hōkū Pihana, Andy Collins, Athline Clark, and Kem Lowry - Photo: Papahānaumokuākea Marine National Monument

systems, Native Hawaiian culture, and heritage resources for current and future generations.

As a guiding document, *Mai Ka Pō Mai* articulates the values and principles for 20 strategies within five management areas that are in alignment with Native Hawaiian culture and values, as well as with federal and state agency mandates and missions.

The document was developed as a result of regular, ongoing meetings that began in 2010 between representatives of the four co-trustee agencies and members of the Native Hawaiian community (i.e., the Papahānaumokuākea Native Hawaiian Cultural Working Group). The specific kuleana of the Cultural Working Group is to provide advice and recommendations through OHA to the Monument Management Board.

These meetings initially focused on the 2008 Monument Management Plan (MMP), which included two action plans relating to Native Hawaiians: The Native Hawaiian Community Involvement Action Plan and the Native Hawaiian Culture and History Action Plan.

Consultation with the Hawaiian community was part of an effort to build an early action plan strategy that would integrate 'ike Hawai'i into the actual management of Papahānaumokuākea; *Mai Ka Pō Mai* will serve as the foundation for the update of the MMP, which is currently underway.

"*Mai Ka Pō Mai* was birthed by the Native Hawaiian community and represents our vision for how we should mālama this special place," said Kekuëwa Kikiloi, chair of the Cultural Working Group.

Kikiloi continued, "We always believed that the cultural and scientific elements of the monument should not be managed in siloes. We thank the co-trustees for committing to a major paradigm shift by supporting *Mai Ka Pō Mai*, which incorporates Native Hawaiian culture and values in every aspect of management."

Acting field supervisor of the US Fish and Wildlife Services' Pacific Islands Fish and Wildlife Office and Papahānaumokuākea Monument Management Board chair Greg Koob said, "The Board is privileged to have a guidance document that integrates traditional Hawaiian knowledge systems, values and practices into the management of Papahānaumokuākea Marine National Monument." Koob also expressed his sincere appreciation for OHA and for the efforts of the members of the Cultural Working Group.

"We are excited to have been part of this collaborative effort," added Michael Tosatto, regional administrator for the National Oceanic and Atmospheric Administration's (NOAA) Fisheries Pacific Islands Regional Office. "Every day we work hard to live up to our commitment to care for ocean resources. Integrating Indigenous and traditional knowledge with sound science is key to this success as we move forward in approaches to resource management."

"NOAA's Office of National Marine Sanctuaries is pleased to have supported this plan from the outset," said Athline Clark, NOAA's superintendent for Papahānaumokuākea Marine National Monument. "Hawaiian culture is a foundational element of monument management. We will continue to honor and perpetuate spiritual and cultural relationships with this special place."

Designated as a national monument 15 years ago, Papahānaumokuākea Marine National Monument is one of the largest marine conservation areas in the world. In July 2010 it was also designated the United States' first mixed (natural and cultural) UNESCO (United Nations Educational, Scientific and Cultural Organization) World Heritage Site. ■

For more information visit [www.papahanaumokuakea.gov](http://www.papahanaumokuakea.gov). To read *Mai Ka Pō Mai* visit [oha.org/maikapomai/](http://oha.org/maikapomai/).



Bonnie Kahape'a-Tanner, Chelsea Dickson, and Kealakai Kana'ole make their way down the slopes of Mokumanamana after spending the evening studying the stars and their relation to the island's many heiau and manamana (upright stones). These activities are examples of the strategies and outcomes described in Kūkulu Ho'omana and Kūkulu Hō'ike of *Mai Ka Pō Mai*. - Photo: Brad Ka'aleleo Wong



Kepo'o Keli'ipa'akava and Leimomi Wheeler conduct archaeological surveys on Nihoa documenting the many wahi pana (sacred sites) while also weaving in mo'olelo, oli, and other traditional forms of information in order to properly tell the story of these locations. - Photo: Brad Ka'aleleo Wong



# Three Kānaka Maoli Selected as Luce Indigenous Knowledge Fellows

By Puanani Fernandez-Akamine

In early June, the First Nations Development Institute and The Henry Luce Foundation announced 13 new Luce Indigenous Knowledge Fellows for their 2021 Cohort. Among the 13 new Fellows are three Kānaka Maoli recipients: Charles Kealoha Leslie, Charles E. Auli'i Mitchell, and Hinaleimoana Wong-Kalu.

Individuals selected for the Fellowship were identified for their passion, ingenuity and efforts to perpetuate Indigenous knowledge and strengthen their communities.

Native Hawaiian architect and mason Francis Palani Sinenci was one of 12 additional 2021 Fellowship applicants who received an honorable mention.

Created in 2019, the Fellowship is a two-year, self-directed enrichment program designed to honor and support Native leaders and thinkers who are working to further Indigenous knowledge creation, dissemination and perpetuation in their communities. This is the second cohort of Fellows. Traditional mixed-media artist and cultural practitioner Lloyd Kumulā'au Sing, Jr. was part of the Fellowship's inaugural cohort in 2020.

There were more than 450 applicants for the 2021 Fellowship. Fellows are selected by an Indigenous advisory

committee via a highly competitive peer-reviewed process. 'Ōiwi representation on the advisory committees to date include Dr. Jon Osorio, dean of Hawai'i inuiākea School of Hawaiian Knowledge at UH Mānoa (2020 Cohort), and Dr. Kehaulani Watson-Sproat, CEO of Honua Consulting, a Hawaiian-owned cultural resource management and community planning company (2021 Cohort).

Each Fellow receives an award of \$75,000 and access to resources for training and professional development. They meet regularly throughout the first year of the Fellowship to share and grow their knowledge, projects, and efforts to achieve their personal and community goals.

Established in 1936 and based in New York City, the Henry Luce Foundation's purpose is to promote innovative scholarship, cultivate new leaders, and foster international understanding in an effort to elevate public discourse in areas such as education, religion and theology, art and public policy.

Fellowship partner, First Nations Development Institute, has been working for the past 40 years to restore Native Americans' control and culturally compatible stewardship of their assets, as well as to establish new assets, with a goal of ensuring the long-term vitality of Native American communities. Strategies include ed-

ucating grassroots cultural practitioners, advocating for systemic change, and capitalizing communities.

First Nations President and CEO Michael Roberts said that the Luce Indigenous Knowledge Fellowship is integral to First Nations' philosophy of helping Indigenous people to take control of their assets. "Working with the Luce Foundation, we can stand behind these leaders who are culture bearers in their communities. This Fellowship allows us to stand with them so that they may focus on their work, amplify it, and make it even more powerful."

Sean T. Buffington, vice president of the Luce Foundation, noted that the Fellowship is an investment both in individuals and in their communities. "The Henry Luce Foundation is honored to support the work of these 13 Indigenous knowledge keepers. That three fellows are Native Hawaiians confirms the extraordinary vitality and creativity of Kānaka Maoli. We say ho'omaika'i to Chuck Leslie, Hinaleimoana Wong-Kalu, and Auli'i Mitchell!" ■

*Applications for the 2022 Luce Indigenous Knowledge Fellowship are now available. The application deadline is July 13, 2021, by 5:00 p.m. (Mountain Daylight Time). For more information go to: <https://www.firstnations.org/rfps/luce-2022/>*



Charles E. Auli'i Mitchell  
- Photos: Courtesy

Charles E. Auli'i Mitchell, an artist and kumu hula, is committed to creating, preserving and perpetuating the practice of carving and dressing images for the ritual dancing of hula ki'i (puppetry), the form of hula that is closest to the oldest written accounts.

Mitchell will focus on revitalizing this traditional medium of communication to strengthen the sacred and secular wellbeing of ka lāhui Hawai'i. He will teach the hula ki'i process; develop a Galleria Exhibition on hula ki'i with his haumāna from the Hula Ki'i Collaborative and other hālau hula; and write a book manuscript.

"Being selected for the Luce Indigenous Fellows means working with a collective consciousness in creating, preserving, perpetuating and disseminating our traditions, customs, practices and beliefs within our Indigenous communities," said Mitchell. "Making tribal and clan connections through our Indigenous art mediums keeps them alive."



Charles Kealoha Leslie

Charles Kealoha Leslie is one of the last traditional Native Hawaiian net-makers and a kupuna lawai'a (elder fisherman). To preserve and share his knowledge, Leslie will develop an Indigenous lawai'a apprenticeship program, accompanied by a video and workbook course for teachers and students.

He will also foster and develop a statewide network for the traditional 'ōpelu fishing families. Through net-making and outreach, Leslie hopes to restore Hawaiian fishing culture for future generations.

"I am truly humbled and honored to be a Luce Foundation First Nations Fellow. This recognition helps me to build my net-making classroom, travel to other fishing communities to connect our 'ohana lawai'a, build my teaching program, and archive my practices," said Leslie. "To be recognized as a Fellow shows that others believe in and are helping me to ensure the generational traditions I have practiced since I was 5 will continue to thrive and feed our Kānaka Maoli."



Hinaleimoana Wong-Kalu

Hinaleimoana Wong-Kalu, a cultural practitioner, teacher and community advocate, will write and voice a public broadcast documentary film and produce a digital exhibition exploring the stone monument on Waikiki Beach that honors four legendary mahu - people of dual male and female spirit - who brought healing arts to Hawai'i and used spiritual power to treat disease.

The Kapaemahu Project will use animation, newly discovered archival materials, and expert interviews to revive this cultural legacy of healing and gender diversity, examine how and why it was suppressed, and provide tools to educate and engage audiences on the importance of maintaining traditional knowledge in the face of modern challenges.

"It is an honor to become part of the Luce Fellowship cohort," said Wong-Kalu. "I look forward to learning, growing, sharing and possibly even contributing to another native individual's growth. I am also humbled and most grateful for the support - it will [enable] me to honor the obligations being made of me in this lifetime."



# President Biden Selects Ka'ai to Lead White House Initiative

By Trisha Kehaulani Watson-Sproat

Earlier this year Native Hawaiians welcomed word from Washington D.C., that President Joe Biden would restore the White House Initiative on Asian Americans and Pacific Islanders. The initiative previously existed under former President Barack Obama's administration, but lost key support during the Trump administration.

Last month, there was an additional reason for Hawai'i to celebrate when the President also announced that one of Hawai'i's own, Krystal Ka'ai, had been appointed to lead the White House Initiative.

Ka'ai's appointment was widely backed by the Hawaiian community and was not a surprise to those who know her as a tireless advocate who has long dedicated herself to serving the Asian American and Pacific Islander (AAPI) community.

Office of Hawaiian Affairs Trustees Carmen "Hulu" Lindsey and Kaleihikina Akaka both wrote letters to the White House in support of Ka'ai's appointment.

Noting Ka'ai's intelligence, initiative and work ethic Lindsey wrote, "She has also honed her abilities to hear the needs of the AAPI community, to translate those needs into policy and program proposals, and to skillfully navigate these initiatives through the legislative and administrative bureaucracies to bring them to fruition."

Akaka described Ka'ai as "eminently qualified," and went on to say that "Her tireless commitment to advocating on behalf of Asian Americans, Native Hawaiians and Pacific Islanders, her deep ties to the broader community, and ability to effect change at the highest levels of government truly make her the best candidate for this position."

Ka'ai, a 2006 Kamehameha Schools Kapālama graduate, was always a standout in school. Longtime friend, classmate, and current State Rep. Pat Branco remembers her talent and intelligence. The two were in orchestra and on the speech and debate team together at Kamehameha.

"I have known Krystal since intermediate school and



Congressman Kai Kahele and Krystal Ka'ai in the East Room of the White House in May for the signing of the COVID-19 Hate Crimes Act.

- Photo: Office of Rep. Kai Kahele

over the years I have seen her continued commitment to the Asian American, Native Hawaiian, and Pacific Islander community," said Branco.

"From her time at OHA researching the diplomatic history of Hawai'i to her work on the Hill [Washington, D.C.], Krystal has long been a valuable and powerful voice for our lāhui and for the entire AANHPI community."

Branco notes that Ka'ai has spent the

last decade building an impressive resume.

After finishing college on the East Coast, she started her career with the National Japanese Memorial Foundation before moving to the Office of Hawaiian Affairs, D.C. Bureau, where she served as a research and legislative fellow, during which time she led an important project on the diplomatic history of the islands.

With her talent and passion obvious to everyone who worked with her, in 2011, Ka'ai moved to the organization that would become her home for the next decade: the Congressional Asian Pacific American Caucus (CAPAC).

First founded in 1994, CAPAC, a non-partisan and bi-cameral caucus, works to promote the wellbeing of the Asian American and Pacific Islander community.

Ka'ai, who started with the caucus as an assistant coordinator in 2011 and steadily worked her way to the executive director position by 2013, has led the organization through some politically challenging years, as discrimination, racist rhetoric, and violence has recently

increased against Asian Americans.

Her work certainly got the attention of Washington.

Ka'ai was present in the East Room of the White House, along with Rep. Kai Kahele and Sen. Mazie Hirono, when President Biden recently signed the COVID-19 Hate Crimes Act into law. The legislation, which was introduced by Rep. Grace Meng and Hirono, targets the alarming increase in race-based violence that has emerged during the pandemic.

Rep. Kahele speaks highly of Ka'ai's work in Washington. "Krystal has proven herself to be a valuable advocate for communities, especially the AANHPI community," he says. "This is an important time in the United States, and we need advocates like Krystal at the table, in the White House, making sure our issues are heard and addressed."

Kahele, the first Native Hawaiian elected to Congress since the late Sen. Daniel Akaka, notes that there is a growing number of young Native Hawaiians assuming leadership positions in D.C.

"It's an incredible time for Hawaiians in Washington," said Kahele in a recent interview. "Those of us who grew up seeing the leadership of people like Sen. Inouye and Sen. Akaka know we have the challenge of living up to those incredible legacies, and I look forward to working with Krystal and others to take on this challenge."

Other young Hawaiian leaders, like Branco, share Kahele's excitement, both on the future of Native Hawaiians in government and on Ka'ai's appointment.

"President Biden could not have made a better appointment. From Hawai'i to Washington, we have a new generation of Hawaiian leaders committed to making sure the future of our islands and country is bright, just, and sustainable." ■

*Trisha Kehaulani Watson-Sproat, J.D., Ph.D., was born and raised on O'ahu. She is the founder and owner of Honua Consulting, LLC. Founded in 2003, the company is Hawai'i's oldest and largest Hawaiian-owned cultural resource management firm. She is married to traditional Hawaiian musician Matt Sproat.*



**COME  
SHARE  
YOUR  
MANA'O**

This month's meeting:

**MOLOKA'I**

**COMMUNITY MEETING**

**Wednesday,  
July 14, 2021  
6:30 pm**

Lanikeha Community Center  
2200 Farrington Ave  
Ho'olehua

**OHA BOARD OF TRUSTEES MEETING**

**Thursday,  
July 15, 2021  
10:00 am**

Lanikeha Community Center  
2200 Farrington Ave  
Ho'olehua



*Watch Live*

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

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



# Discovering Papakilo

*The following is an excerpt of an interview with Kawaikapuokalani Hewett, esteemed kupuna, haku mele and loea hula, by OHA Digital Archive Specialist Kale Hannahs.*

**OHA:** Tell me about yourself and how you came across the Papakilo Database.

**KH:** I am Kawaikapuokalani K. Hewett. My father is Alexander Kapilialoha Hewett and my mother is Alice Pualeilani Kana'e Hewett. We lived for many many years in He'eia, within the home of our grandparents – the parents of my mother – Eva Wahineali'i Rowen Kana'e, and of course my grandfather, Frank Ka'aiali'iolihoa Kana'e. From that time, until their passing, they spoke to me, they took care of me, they taught me about the language, the genealogy, the stories and the hula. And now I see that in the Papakilo Database!

I was on Kaua'i for a hula event with my haumāna. In the evenings, we would do research and I was researching the mo'okū'auhau of my family – the relation between this name and that name, and all that. Information about the names of the kūpuna, and the stories from them at that time, mo'okū'auhau, [I found] all of it inside Papakilo – and pictures of our kūpuna as well. When we have family reunions, 5,000 people show up and we can show the names of our kūpuna,



Kawaikapuokalani Hewett - Photo: Courtesy

Navigate! Learn to navigate. When you attempt to search for the information inside Papakilo, don't be be maka'u (afraid).

**OHA:** Just try?

**KH:** Yes, just go! Search little by little. Small things first. Enter the name of one kupuna and many are going to come up – but you have to read through it all

the genealogy, and the stories of our kūpuna.

**OHA:** You've shared with me that it's very easy to use, but at the same time, it can be very daunting. Do you have any recommendations for the first time user?

**KH:** For the first time user, you just have to try!

– sometimes many people have the same name. You have to research. Where did they live? What is the name of their kane? Their wahine? You have to match everything together. You know, ma ka hana ka 'ike, the more you do, the more you learn! A hana mau nō, 'ike mau nō. And then when you reach my age, a ua hana 'ia, ua 'ike 'ia. You did it, you got it!

**OHA:** Any last thoughts?

**KH:** Papakilo is such a valuable resource for us today. I hope it will be here for my children, my grandchildren, and my great grandchildren. If I had not chanced upon Papakilo when I did, I would have not been able to gain the knowledge, wisdom, and understanding of the mo'okū'auhau, mo'olelo, and inoa that today I have knowledge of. Thank you to you and OHA, for this Papakilo Database. It is a valuable resource to our lāhui now, and for the future and the past. The continuation of Papakilo is vital. I'm very very grateful...mahalo nui! A hui hou kākou me ke aloha! ■

*Frank Kawaikapuokalani Hewett is kumu hula of Kūhai Hālau O Kawaikapuolani Pā 'Ōlapa Kahiko, a cultural practitioner, and renowned composer.*

## PAPAKILO

DATABASE

*Celebrates 10 years!*

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



## PAPAKILO DATABASE WEBINAR SERIES

*Awaiaulu - Hawaiian Language Newspaper Collection*

*Join us this month*

Friday, July 16  
2:00 PM – 3:00 PM

*or*

Monday, July 19  
6:30 PM – 7:30 PM

To register, please visit  
[www.oha.org/papakilowebinar](http://www.oha.org/papakilowebinar)



Hosted by

*Kauli Sai-Dudoit*  
Awaiaulu  
Programs  
Director

*Puakea Nogelmeier*  
Awaiaulu  
Executive  
Director

## *He mihi, he aloha*

In the June issue of *Ka Wai Ola*, adjacent to the article entitled "COVID-19 Vaccines: A Real Shot in the Arm," we printed a sidebar called "Molokai or Moloka'i?" This was printed in error. It was merely a notation by the author that was never intended to be shared and was not checked for accuracy. Moreover, the quote was misattributed to Miki'ala Pescaia, who is the granddaughter of Aunty Harriet Ne. The mana'o we erroneously shared is from another source entirely.

We reached out to make things pono and in that process, see value in a more comprehensive discussion on hearing and valuing the perspectives of multiple sources of 'ike in a future issue of *Ka Wai Ola*. We apologize for the confusion and inadvertent offense, and mahalo Miki'ala for her aloha.

I ka 'ōlelo nō ke ola, i ka 'ōlelo nō ka make.



## CARE FOR IWI KŪPUNA

Continued from page 4

treatment and reinterment of iwi; Ke Ao Hali'i to help protect iwi kūpuna in Hāna; Organization Supporting the Language of Kaua'i, Inc., to document and protect iwi kūpuna at Polihale; and Hui Ho'oniho to facilitate reburial of 700-900 iwi kūpuna and moepū disturbed at Kawaihae Church.

"Iwi are described as our 'most cherished possession' by cultural icon Mary Kawena Puku'i," notes OHA Compliance Enforcement Manager Kai Markell. "That has never changed. How could we, as a people, not honor, care for and protect our beloved ancestors, without whom we would not even exist? Our entire well-being on the physical, mental, spiritual and emotional levels depends so much on their continued love and guidance from across the veil. It has always been the way of our people.

"The greatest lesson I have learned from the ancestors, is that when we learn to love them, as they unconditionally love

us, we can't help but love the living Kana-ka standing to the left or right of us in the same manner. This is their greatest wish collectively. Aloha kekahi i kekahi. Love one another."

OHA Community Advocate Hinaleimoana Wong-Kalu adds, "To mālama iwi kūpuna reaffirms our connection, our commitment and our dedication to acknowledge those we come from. In our 'ohana we pay respect to our elders. Those who have gone before us deserve respect, honor and dignity – and we do that by implementing programming that will facilitate mālama iwi kūpuna.

"We say that 'ohana is important, we say that our cultural values, our language, is important. All of these things teach us that honoring our ancestors is part and parcel of the expectation of who we are as Kānaka. Bone of my bones, kin of my kin, blood of my blood. Mālama iwi kūpuna is an expectation. It is of the utmost importance. Because those are the people from whom we descend, and it is through them that we claim our legacy and our heritage of being Kānaka." ■

## HE LEO ALOHA

Continued from page 7

When we dig deep and remember the truth of our pain and where it comes from – where it started, and how it's related to our illness – it's a deep work that leads us to the people, places and practices that we've always known: ocean, land, play, song, joy, family, rest.

I am grateful to the Hawai'i State Department of Health and the Thompson School of Social Work and Public Health at UH Mānoa for sponsoring the creation of the Kanilehua Webinar Series, where kānaka and practitioners come together to learn about this framework in depth.

I invite you to learn more and engage. Ask yourself these questions: What is health and wellness to me? How do I take care of myself when the pressures of being Hawaiian in Hawai'i get to be too much? What do I do on a daily basis that pulls me closer to my heritage, my culture and my peace? Who can I rely on for spiritual and emotional support? Am I open to outside help? Am I willing to trust myself and the people who support me?

E ku'u wahi kulāiwi, now is the time – to reclaim our language, our cultural truth, our wellness, our relationship to our food and 'āina aloha. Now is the time for

us to do the work to heal the trauma that we inherited from our kūpuna by remembering the strength, power, and grace we inherited also. Iwi o ku'u iwi, koko o ku'u koko, pili ka mo'o, a mau loa. Your bones are my bones, your blood is my blood, our story is secure – now and forever.

This letter is a kāhea for us to return home, to the peace of our pule and the safety of who we are as a people. Let us heal, let us strengthen our spirits and soften our hearts. Let us find our water, remember our breath, and grow, so that our children come to wellness and rest, so that we continue to come together to the ea of this 'āina aloha.

Eō mai. ■

*Ku'ulei Perreira- Keawekane is from Pana'ewa, Waiākea and Hilo on Hawai'i Island. She is the cultural advisor for the Pacific Health Analytics Collaborative at the Center of Aging at the Thompson School of Social Work and Public Health at UH Mānoa. Through her social media platform on Instagram (@mauli.ola), she facilitates dialogue on native identity, systemic change, generational trauma, and ancestral relations.*

## Mai Loko o ka Pō



Na Kalani Akana, Ph.D.

**N**a wai kēia 'ōlelo, "Mai loko o ka pō?"

Na Kahakuikamoana. 'O Kahakuikamoana keka-hi kākā'ōlelo o loko o ka papa kahu-na o ka 'oihanakahuna. 'O ia ka mea i 'ōaka 'ia kona waha e oli, "Ea mai Hawai'i inuiākea, ea mai loko, mai loko o ka pō." Ma ia mele ko'ihonua kaulana 'o ia i helu papa ai i ka hānau 'ana o nā mokupuni mai Hawai'i ā i Kaua'i a li'ili'i aku nō. Oli 'o ia, "Hānau 'o Nī'hau, Ka'ula, Nīhoa, pau mai."

Pehea nā moku pāpapa mai Moku-manamana ā i Mokupāpapa (Hōlan-ikū), nā mokupuni pālalahala o Papahānaumokuākea?

No kēia 'ike pono e nānā i ke mele a Pāku'i, ke kākā'ōlelo a Kamehameha. Ua 'ae like 'o Pāku'i me Kahakuikamoana, 'o ia nō, mai ka pō mai ka hānau maoli 'ana o nā mokupuni. Ua like nō ho'i ka 'ae 'ana i ka palena o nā mokupuni nui me nā moku pāpapa. Kepakepa a'e la kona leo penei:

"Hānau Kamāwaelualni moku, He ēweewe Nī'hau, He palena Lehua, He panina Ka'ula o ka moku pāpapa, nā pāpapa kaha kuakea o Lono." (Fornander IV)

A laila helu papa 'o ia i nā moku pāpapa kaha kuakea o Lono:

"O Kahakulono, o Kapumaeolani. O Kapuheeu, o Holatii. Kapuheuanui, o Kahaimakana, Na Kekamaluahaku, Kaponianai." (Fornander IV)

'Oiai 'oko'a nā inoa a Pāku'i i helu ai me nā inoa palapala 'āina o ia wā, mai ka pō mai kēia 'ike ku'una. He mea nui ka 'ike mai ka pō mai i ka Hawai'i.

Wahi ā Puku'i ma Nānā i ke Kumu, inā kipa 'ia kekahi kanaka ma ka pō e kona 'aumakua a ha'i ua 'aumakua nei

i ka inoa o ke keiki e hānau 'ia ana, he inoa pō nō kēlā. Ua nīnauele 'ia ho'i 'o Puku'i a wehewehe 'o ia e pili ana i ka "hō'ike na ka pō." Ua 'ōlelo 'o ia inā kipa 'ia kekahi kanaka e kona 'aumakua a e waiho ua 'aumakua la i kekahi moe 'uhane, kekahi hō'ailona paha, a i 'ole i kekahi mau 'ōlelo a'oa'o nona, he hō'ike na ka pō kēlā. He mea waiwai kēia 'ike mai ka pō.

Eia kekahi, 'o kekahi mele kumu honua a kumu kānaka a ka Hawai'i e kilo ai, 'o ia nō ke "Kumulipo." 'Ōlelo 'ia, 'o ke kumu o ka pō 'o ia ka mea nāna i hana i ka pō. Eia ho'i, na ka Pō i hānau iā Kumulipo i ka pō, he kāne. A laila, hānau Pō'ele i ka pō, he wahine. Na kēia mau kūpuna loa i hānau i nā mea ola a pau o ke ao holo'oko'a.

'O ke keiki makahiapo a lāua ka 'uku-ko'ako'a a 'o kāna nō ka 'āko'ako'a. No laila, inā pololei ka 'ōlelo, "pūko'a kani 'āina," he ha'ina kēia - mai loko o ka pō mai ka hānau 'ana o nā moku pāpapa o Papahānaumokuākea.

Eia hou kekahi mea, hiki i ke Kumulipo ke wehewehe i nā pilina o nā mea ola o Papahānaumokuākea kekahi i kekahi e like me ka pilina o ka 'iwa me ke koa'e. Ma ke ao kūlohelohe, alualu a hopū'iwa ka 'iwa i ke koa'e no kāna i'a ma ka nuku. 'O ka ho'oku'u nō ia o kahi i'a mai ka nuku mai a māpu koke iho la ka 'iwa a kā'ili 'ia ka makana. 'Ōlelo 'ia ma ka Wā 'Ekelu o ke Kumulipo, lina 317 a me ka 318: "Hānau ka 'Iwa ka makua; puka kāna keiki, he Koa'e, lele."

No laila, ke 'ōlelo kekahi, "mai loko o ka pō," ke kuhi nei 'o ia 'o ka pō ke kumu o ka 'ike ku'una me nā hali'a kūpuna. 'O ka Pō he hō'ailona ia o ka hānau 'ana o Hawai'i inuiākea me kona mau hanauna mokupuni ā hiki i ka palena 'o Ka'ula ā hiki aku i nā moku pāpapa o Papanui-hānaumokuākea, a ma kēlā inoa hano-hano e ho'omanao 'ia mau ana ka hānau 'ana o nā mokupuni a pau o Hawai'i. ■

*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](#).*



# The Legal Mandate to Rebury Iwi at Mōkapu



By Edward Halealoha Ayau

Eleven repatriation cases were conducted in 1999 as specified by the authority of the Native American Graves Protection and Repatriation Act (NAGPRA). In January, one moepū was repatriated from the Milwaukee Public Museum and 10 iwi kūpuna and moepū originating from Kaho'olawe were repatriated from the Bishop Museum. The following month, three iwi kūpuna and moepū from Moku o Keawe were returned for reburial.



Aerial view of Mōkapu Peninsula in the ahupua'a of Kāne'ohe on O'ahu. - Photo: Courtesy

Then in April, the U.S. Navy formally repatriated the largest collection of pre-contact Native Hawaiian burials that had been removed from ili Mōkapu and Heleloa, O'ahu, comprising portions of two ahupua'a: He'eia and Kāne'ohe.

Following the intentional removal of ancestral remains by the Bishop Museum and the University of Hawai'i Department of Anthropology, subsequent discoveries over the years of additional skeletal remains and burial objects at Mōkapu uncovered the remains of approximately 1,582 Native Hawaiian ancestors; however, upon examination, that number nearly doubled.

The Mōkapu Peninsula was retained as Crown Land following the Māhele of 1848. But in 1940, by Federal Executive Order through the U.S. Navy, all 464 acres of the Mōkapu

Peninsula were condemned and a "Declaration of Takings" enacted. In 1952, Mōkapu became the site of the Kāne'ohe Marine Corps Air Station. Most of the iwi were removed from the peninsula prior to federal control.

From 1925 to 1940, jurisdiction over burials recovered from He'eia and Heleloa belonged to the Territorial Government. The Territorial law on reburial was applicable and governed both Bishop Museum excavations and the large-scale excavations by the University of Hawai'i.

The Territorial Government (now the State of Hawai'i) may have some responsibility for the excavations in 1938 since its agent, the Director of the Sanitation Department, permitted excavation of human skeletal remains from He'eia with the condition that "(4) ultimate disposition, if ever, must be reburial."

Therefore, the Bishop Museum, University of Hawai'i and State of Hawai'i share responsibility for the large scale excavations and should assist with completion of the reburial of the ancestral skeletal remains they ordered removed and studied. These entities need to be reminded that, at the time this action originally occurred, an important legal requirement for excavation was reburial. The time has come to fulfill this legal mandate and for these entities to contribute to the cost of reburial being undertaken by the Marine Corps on behalf of the U.S. Navy and lineal descendants.

Other cases in 1999 include three iwi kūpuna and moepū that were repatriated from Bishop Museum and reburied on Moloka'i in June, and three iwi kūpuna and one moepū repatriated from the Bishop Museum and reburied at Mana, Kaua'i in August.

Finally, in September, there were several repatriations including three iwi from the University of Pennsylvania Museum of Archaeology; 13 iwi from the Bishop Museum that were reburied on O'ahu; 78 iwi whose origins are unknown from the Bishop Museum; seven fishhooks that originated from Kaho'olawe; and eight iwi kūpuna from Honouliuli, O'ahu, repatriated from the U.S. Navy and the Bishop Museum. ■

*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.*

# The Life of Kalo



By Sela Kauvaka, Grade 12, Kanuikapono PCS, Anahola, Kaua'i

Kalo was not always present throughout the history of the Hawaiian Islands. It is a canoe plant that came with the first Polynesian voyagers.

Here in Hawai'i, we still eat kalo everyday; in fact, my family still farms it. The reason I enjoy farming kalo is because I learn a lot about how to be self-sustaining. Being self-sustaining is really important because we don't need to depend on anything or anyone else; we can live on our own. Our kūpuna were self-sustaining, they did everything on their own, from growing food to building their own houses and living off the land.

The most important lessons I have learned about kalo come from the farmer and man that I consider a second father - Adam Asquith. After years of talking with him, the most important thing I have learned is that wherever you go, even if it's wet or dry, the kalo will grow as long as you give it enough love. He said that our kūpuna even grew kalo in lava fields. This was really special to me to know that I can grow it right in my backyard if I want to.

I spend a lot of time with Uncle Adam, almost as much time as I spend with my own family. Every minute I spend with him I learn more and more, and every time I learn new things about this plant, I fall more and more in love with the kalo.

When I first met Uncle Adam, I could already see his love, his passion, and the humility that he had for farming and for his community. During the many days I spent with him down at Kealia farm, I learned how to plant, harvest, and mostly give love to the kalo. He taught me to always work hard until the job is done.

After losing Kealia farm and moving to Kupanihi farm, we had to start from the very beginning. We dug patches, formed ditches, put in water pipes, and just recently started planting. Being around Uncle Adam and his family has taught me to love the land and how to make do with what we have.

Spending time with kalo and with Uncle Adam has taught me to always be kind and humble. Even when things don't go the way we want or when things upset us, we always need to stay humble. Growing up working on Kealia and Kupanihi farms makes me realize that this will be our lives forever, and if he were gone tomorrow, I feel that he taught us so much over the years that we would know what to do to carry on his legacy.

This plant has a real value to the community and Hawaiian culture because we aren't just growing kalo for ourselves, we are also growing it for our families, the community, and for people all over the Hawaiian Islands. Our ancestors used this plant to eat poi for a side meal, made laulau with the leaves, and even used parts of the stem for applying dye to kapa.

Now that I have gained more knowledge about this and have been a part of the family business for almost two years, I want to carry on this business in the future and keep gaining knowledge to pass it on to the next generation so that we can carry on our Hawaiian culture and always give back to the community. ■



# Does Diet Make a Difference in the Fight Against COVID-19?



By Jodi Leslie Matsuo DrPH

**W**hat you eat may help protect you against developing severe COVID-19.

Researchers surveyed front-line doctors and nurses from six different countries (United States, United Kingdom, France, Germany, Italy, and Spain), who were directly exposed to COVID-19 patients on a daily basis. They found that among those who contracted the disease, individuals who ate a plant-based diet were 72% less likely to develop moderate-to-severe COVID-19, than those who did not eat plant-based diets.

Additionally, those who ate plant-based diets or who were pescatarian (people who eat fish but no red meat) were 43% less likely to test positive for COVID-19.

There was a type of diet that increased likelihood of getting severe COVID-19, however. Individuals who ate low-carbohydrate, high protein diets were about four times more likely to develop serious cases of COVID-19 than people following plant-based diets.

Interestingly enough, it didn't matter how much they weighed, whether they smoked, how physically active they were, what supplements they took, or whether they had a medical condition known to increase COVID-19 risk. Nor did their age, gender, or race/ethnicity matter - their diet made all the difference.

What is it about plant-based or pescatarian diets that are so protective of your health?

Plant-based diets contain high amounts of plant foods - fruits, vegetables, whole grains, beans - and little to no animal products, such as beef, pork, chicken, and processed meats like sausage or spam. Pescatarians typically follow a plant-based diet with the addition

of fish. These diets contain a variety of vitamins, minerals, and other nutrients that support healthy functioning of the body, including a strong immune system.

Studies show that those who do not get enough nutrients are more easily overcome by colds, flu, and other viral infections.

To boost your immunity, make sure that plant foods comprise at least 50% of each meal. An easy way to ensure you get a variety of nutrients is to eat plant foods from each of the following color groups every day (see examples):

**Red & pink:** Tomatoes, watermelon, red bell pepper, apple, guava, dragonfruit

**Green:** Spinach, bok choy, taro leaves, wakame or green ogo seaweed, cucumbers, cabbage

**Orange & yellow:** Oranges, mango, papaya, pumpkin, breadfruit, Mana Ulu taro

**Blue & purple:** Eggplant, Okinawan sweet potato, grapes, blueberries, Lehua taro

**White & brown:** Banana, onions, garlic, potato, mushroom, soursop

In addition, try to eat fish at least three meals per week. This includes both fresh and canned fish. Prepare fish broiled, steamed, or baked - or eat raw fish to minimize oils that are used in frying.

Eating a plant-based is not a foreign concept. The traditional Hawaiian diet was plant-based and pono, as it was a diet that perpetuated health and vitality. Low carb, high protein diets go against our traditional pattern of eating and are not optimal for promoting immunity or health. ■

*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).*

# E Na'i Wale nō 'Oukou; Conquer You Must



By Shannon Edie

**I**n honoring King Kamehameha I last month, I am reminded of his command: "E na'i wale nō 'oukou i ku'u pono 'a'ole e pau - Conquer you must, for my righteous deeds have not yet been fulfilled."

Leading the Native Hawaiian Chamber of Commerce (NHCC) during a pandemic has been an interesting yet deeply humbling and rewarding experience. As a chamber, how have we lived up to the King's example despite the challenges brought by COVID-19?

The pandemic provided us with the opportunity to take a step back and focus on things like strengthening our internal infrastructure, modernizing and streamlining our operations, redefining who we are, growing our membership, nurturing existing partnerships and developing new ones, and engaging in virtual activities that support Native Hawaiian-owned businesses.

Conquer you must! To that end, here are some of the things your chamber has done in the last eight months: adopted a new mission statement and developed a strategic plan to help guide our activities moving forward; implemented and recently rolled out a new member management platform and info hub which provides our members with greater visibility; collaborated with OHA and Waiwai Collective on a three-part virtual series focused on Native Hawaiian economic self-sufficiency; coordinated eight virtual workshops for aspiring entrepreneurs; partnered with the Royal Hawaiian Center to host No'eau Nights, a virtual 'ohana dining experience; and hosted the first ever 'Ō'ō Awards Virtual Gala.

We have also increased the ways we

incorporate 'ōlelo Hawai'i and mo'omeheu (culture) as core foundations. We have increased the voice of Native Hawaiian-owned business through our new column in *Ka Wai Ola* and our Member Monday social media segments.

In addition, we partnered with the Association of Hawaiian Civic Clubs, Kamehameha Schools, OHA and CNHA to support KONO - Ka Leo O Nā 'Ōpio through a second dedicated column in *Ka Wai Ola*, as well as a website and social media platform where 'ōpio lead and share their voices on the critical issues of today.

While we are proud of what we have accomplished, there is much work to be done. Over the next year, we have an ambitious "to-do" list which includes adding new member benefits; continuing to provide virtual workshops and networking opportunities; offering in-person networking and educational opportunities; developing relevant programs aligned with our mission and goals with a renewed focus on growing our NextGen Network; continuing to support both existing Native Hawaiian businesses and aspiring entrepreneurs; and increasing our advocacy efforts and developing our legislative platform.

If any of this resonates with you, please connect with us and get involved so that your voice is heard and we can conquer what is to come together! ■

*Shannon Edie currently serves as president of the NHCC. A licensed attorney, Shannon's legal experience includes civil litigation, labor and employment and general counsel for a Native Hawaiian-owned federal contractor. She is co-founder and president of Holomua Consulting Group, a Native Hawaiian, female-owned firm that assists small businesses interested in federal contracting. Shannon has a degree in business and public administration from the University of Puget Sound and a JD from Santa Clara University School of Law. Shannon was born and raised on O'ahu and is a graduate of Kamehameha Schools.*



# A School Without Walls

## A Partnership With Kealakehe High School



By Deann Thornton

This past fall, Kealakehe High School (KHS) and the Hawai'i Department of Education partnered with Lili'uokalani Trust (LT) to offer an 'āina-based Alternative Learning Opportunity (ALO).



Transplanting Pā'ū o Hi'iaka for dryland forest restoration efforts. - Photos: Courtesy



Papa Ku'i'ai workshop

Co-taught by a KHS teacher and an LT 'āina educator, ALO provides KHS students who are not succeeding in traditional classrooms with a unique learning environment in the ahupua'a of Keahuolū.

The outdoor learning environments, or "classrooms," encompass the upland forest, low dryland, and coastal areas where 'āina drives and facilitates real world and hands-on learning.

The curriculum developed for the program is project-based and covers both core subjects and electives required for graduation including health and wellness, job

readiness, life skills, and community service.

Math, science, English and history are woven into cultural and natural resource stewardship projects such as forest restoration, marine and coastal water quality, species monitoring, and out-planting. The intended outcome of the program is for students to successfully graduate and transition into academic and/or professional pursuits after graduation.

Beyond the tangibles of courses, credits, and diplomas, ALO's goal is to inspire learning and bring forth students' self-identity, confidence and their inherent talents and creativity. Overall, the objective is for students to become meaningful contributors in West Hawai'i communities and re-connect to 'āina and the value of reciprocity.

In an end-of-year survey, ALO participants reflected on the statement "I feel personally responsible for taking care of this place."

At the beginning of the school year students, on average, felt the statement was "somewhat like them" but by the end of the year, students, on average, felt the statement was "mostly" or "very much" like them with an average change of 1.2 points on a 5-point scale.

As one student shared, "Before I never really knew the places so if I'm being honest I didn't really care, but now that I got to know the places more, I gained a responsibly and respect." Another student shared, "I feel like I belong here."

The first cohort of ALO participants began the program as rising sophomores in fall 2020 and will graduate in spring 2023.

It is imperative, now more than ever, that our kamali'i be educated in the ways of Hawaiian culture and become ambassadors and advocates of protecting and preserving our homelands for future generations. ALO may be one way to support this aim while preparing youth for successful futures. ■

*Deann Thornton is from 'Ōla'a, Puna, and is the 'āina educator at Lili'uokalani Trust. Her interests include working with youth and Native Hawaiian plants. She is a huge advocate for place-based learning and restoration work.*

# Raising the Next Generation of 'Ōiwi Leaders



By Jacob Aki

As we work to recover from the COVID-19 pandemic, there are many issues that we must continue to address as a lāhui – the high cost of living, lack of affordable housing, overdependence on tourism and the need to protect our sacred sites.

For us as kākā mākuā (and as individuals engaged in helping to solve some of these problems), it is critical that we invite 'ōpio to the table where these conversations are happening.

Even more important than inviting them to the table is helping them to create their own spaces where they can talk amongst one another about how to best address these issues, and provide them with a platform where their voices can be elevated.

Ka Leo O Nā 'Ōpio (KONO) is trying to do just that. We are a collaboration of individuals and organizations dedicated to helping 'ōpio build these spaces by promoting civic engagement across Hawai'i. Through our newly launched social media and website platforms, we are providing 'ōpio with the tools, resources and support they need to elevate their voices and take their advocacy to the next level. By utilizing our existing networks to create opportunities, we hope to cultivate and nurture our next generation of 'Ōiwi leaders.

Follow us on social media @opio-powered on Facebook and Instagram or visit our website at [www.kaleoona-opio.org](http://www.kaleoona-opio.org) to learn more. We have lots exciting events and opportunities coming soon. ■

*Jacob Aki is from Kapālama, O'ahu. He is active in various Native Hawaiian civic organizations such as Hale O Nā Ali'i O Hawai'i and the Association of Hawaiian Civic Clubs.*

## HO'OLAHA LEHULEHU PUBLIC NOTICE

### BURIAL NOTICE: PUNA DISTRICT, ISLAND OF HAWAII

All persons having information concerning unmarked burials on TMK: (3) 1-4-002:092 in Kula Ahupua'a, Puna District, Island of Hawai'i in the area known as Kumukahi, are requested to contact Kea Calpito, DLNR-SHPD Burial Sites Program (808) 933-7653, 40 Po'okela St., Hilo, HI 96720.

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





### Live Performance at the Kaka‘ako Farmers’ Market

July 17, 9 - 11 a.m. | O‘ahu

Enjoy live music on the makai side of the Kaka‘ako Farmers’ Market featuring Thomson Enos and “Typical Hawaiians.”

### Merrie Monarch Festival 2021

July 1-3, 6 p.m. | Statewide

The Merrie Monarch Festival will be broadcast on Hawai‘i News Now – K5, July 1-3. Due to the pandemic, the competition took place June 24-26 without an audience. Winners will be announced following the broadcast.

### Financial Kai Series - Basic Financial Literacy

July 8, 6 - 7:30 p.m. | Statewide

This webinar will cover borrowing basics and tips to manage credit/debt wisely. Learn how to borrow money and discover tools to build your personal finances. Livestream on OHA’s Facebook page or register at [www.oha.org/imkl](https://www.oha.org/imkl) to participate via Zoom.

### OHA’s Mana i Maui Ola Film

July 2, 10:30 p.m. on K5

July 8, 6:30 p.m. on KGMB

July 11, 2:30 p.m. on KHNL

July 13, 7:30 p.m. on K5

OHA and community leaders are working together to positively impact Hawaiian wellbeing. Tune in to the 30-minute “Mana i Maui Ola” film for insights into OHA’s future directions.

### Voices of Papahānaumokuākea Film

July 10, 6:00 p.m. on KGMB

July 11, 3:00 p.m. on KHNL

July 12, 7:00 p.m. on K5

Tune in to “Voices of Papahānaumokuākea” to hear the stories of Ōiwi involved in establishing one of the world’s largest marine protected areas.

### Papakilo Webinar Series – Hawaiian Language Newspaper Collection

July 16, 12 - 1 p.m.

July 19, 6:30 - 7:30 p.m. |

Statewide

Hosted by Awaiaulu’s Puakea Nogelmeier and Kau‘i Sai-Du-doit.

### ‘Upena Workshop – Mānoa Heritage Center

July 17, 9 a.m. - 1 p.m. | O‘ahu

Learn to create netting for fishing and other purposes with cultural practitioner Umi Kai. In-person and limited to 10 participants. \$35 fee for materials. Register at <https://calendar.manoaheritagecenter.org/>

### Mele as Repositories of Hawaiian Epistemology – Mānoa Heritage Center

July 22, 5 - 6 p.m. | Statewide

A virtual conversation with Maya Saffery who will discuss how mele composed in ‘ōlelo Hawai‘i are repositories of Hawaiian epistemology. Register at <https://calendar.manoaheritagecenter.org/>

### Financial Kai Series - Basic Financial Literacy

July 22, 6 - 7:30 p.m. | Statewide

“Maximize & Protect Your Finance\$” - learn to maximize income, assess financial risks, and protect your identity. Livestream on OHA’s Facebook page or register at [www.oha.org/imkl](https://www.oha.org/imkl) to participate via Zoom.

### Financial Literacy Part 2

July 29, 6 - 7:30 p.m. | Statewide

Financial literacy for prospective homeowners. Completion of this 90-minute workshop meets requirements for HUD. Register at [www.oha.org/imkl](https://www.oha.org/imkl). Participation is limited.

### Lā Ho‘iho‘i Ea - Honolulu

July 31, noon - 6 p.m. | O‘ahu

Celebrate Lā Ho‘iho‘i Ea (Sovereignty Restoration Day) at Thomas Square in downtown Honolulu. See full event calendar at: [www.lahoihoiea.org](https://www.lahoihoiea.org). ■

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## Aloha mai e Kānaka 'Ōiwi o Hawai'i

Since the closing of the 2021 state legislative session and the approval by the governor of OHA's budget bill for the 2021-23 biennium, I am writing to express my aloha and gratitude to both the legislature and the Governor.

I realize the importance of these funds because they enable us to serve our Native Hawaiian beneficiaries. I do, however, believe that OHA must heed the wisdom of our kūpuna who knew the importance of "knowing how to fish rather than being given a fish," and that OHA should strive to exercise our right to economic self-determination by taking steps to advocate for what is due and owing to Native Hawaiians while simultaneously building our collective self-sufficiency by fully developing our assets.

OHA exists to better the conditions of our Hawaiian beneficiaries, and therefore we must constantly cull and review our strategic priorities to help us accomplish our mission. The wellbeing of our people is, and should always remain, our constant FOCUS.

In order for OHA to mālama its Hawaiian beneficiaries, OHA must pursue its legal right to receive its full 20% share of the revenues the state derives from the ceded lands as defined in the Hawai'i State Constitution. We must lift the "temporary" holdover agreement of \$15.1 million (estimated now to be less than 50% of the annual amount due to OHA on behalf of Native Hawaiians) created under Linda Lingle's administration and instead adopt a reporting and payment schedule of ceded land revenue payments to OHA which are consistent with both the spirit and letter of the law.

To pursue economic self-sufficiency for our beneficiaries, OHA needs to pursue the highest and best use of its Kaka'ako Makai lands as an "economic engine" that will fund the programs and ser-



Carmen  
"Hulu"  
Lindsey

Chair,  
Trustee, Maui

vices that our Hawaiian beneficiaries will require. As responsible stewards of our oceanfront Kaka'ako lands, OHA has the opportunity to create a mixed-use development in the urban center of Honolulu that will benefit both Hawaiians and the people of Hawai'i.

Once developed to its full potential, Kaka'ako Makai will generate additional income which will be used to fund OHA's "bread and butter" programs for our beneficiaries. I will work with the OHA Board to establish a clear nexus between the income derived from the development of our Kaka'ako Makai lands and the funding and creation of programs for our beneficiaries.

In order for OHA and Hawaiians to move forward, we need our community to support OHA's efforts to pursue the highest and best use of our Kaka'ako lands. We will also require support for the same residential zoning and height limits now available to private developers planning and developing in the Ala Moana corridor, as well as private developers located directly across Ala Moana Boulevard in Kaka'ako Mauka.

To make this happen, OHA will create what is tantamount to a modern day Kū'e petition to educate the community across the state about what is at stake and the blatant unfairness of the limits now being imposed on OHA while other developers literally across the street are able to plan and develop 400 foot residential towers. We must never forget that we are the Kānaka Maoli, the "host culture" of these lands, that we are one of two named beneficiaries set forth in the Admissions Act (i.e., Native Hawaiians and the general public), that OHA exists to serve the needs of its beneficiaries, and that OHA has an inherent right to pursue economic self-determination to better the conditions of its beneficiaries. ■

## Pa'a ka Waha...Mai i Loko Mai

*Observe, be silent and learn... for that which is within matters most*

W elina me ke aloha!

### Who is in charge?

In corporations and the military, there is a clear answer.

But in an environment where decisions about resources – such as legacy lands, beneficiaries' trust funds, procurement, prices, and personnel are made every single day and show up in the bottom line – there needs to be a position where the ultimate accountability and blame rests.

In my continuation of the topic of power, I will discuss: 1) the CEO position and; 2) Max Weber, a prestigious German scholar in the 1920s.

### The CEO

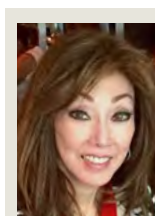
The title of CEO (chief executive officer) suggests leadership, disciplinary function, and orderliness. But power in these positions is slowly diminishing – and harder to hold onto when you get it.

As Naim states in his book (*The End of Power* by Moises Naim, ch. 8, 2013), this is not anecdotal. Statistical evidence shows that CEO jobs are becoming more and more tenuous. In 1992, a CEO had a 36% chance of holding on to their job for five years. But a 2009 study found that 15% of CEO positions turned over each year. "Things have grown more and more slippery where the buck stops."

### Max Weber: a prestigious scholar of economics, history, culture, religion and more

Enter Max Weber in 1922 with his book, *Economy and Society*.

He believed that the key to wielding power was a 'bureaucratic' organization. Germany was at the forefront of creating Europe's



Leina'ala  
Ahu Isa,  
Ph.D.

Vice Chair,  
Trustee, At-large

modern civil service society. Such an organization relied heavily on written communications and documents, and the training of personnel according to each job's requirements and skills.

Weber also stressed the basic applications of consistent and comprehensive rules for everyone regardless of family, religious or political connections. "Therefore, recruitment responsibilities and promotions were based on competence and experience... and not as in the past, on the basis of family connections or personal relationships," he writes in *The End of Power*. (ch. 3 p.40)

Weber became famous for his public advocacy for the German agricultural workers being displaced by foreign migrants. "He argued that the large German estates should be broken up into plots that could be given to workers to encourage them to stay in the area and the opportunity to own their own pieces of land." (ch. 3, p. 41).

Today, we witness parallel revolutions here as with HB499 (99-year lease bill). I quote attorney Sandra Ann K. Pratt-Aquino's email message to the Board of Trustees dated May 19, 2021:

"I write to you to request OHA's attendance at a meeting with Governor Ige on May 19, 2021, at 2:30 pm via zoom. Several community stakeholders will be engaging with the Gov. to request that he veto HB499. I was surprised to hear that OHA was NOT a part of this meeting. This bill directly impacts the agency's funding...Our community is already vulnerable due to the pandemic. Now, we need OHA more than ever to be that front line advocate for our people..."

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



## What if Hawaiians had Control Over the Assets They are Entitled to?

Sometimes, it's good to dream about different futures. That's one way we can find new solutions to today's problems. So, I'd like to explore a possibility and ask the question: "what if?"

What if Hawaiians had exclusive control over the lands and assets to which we are entitled? What if that could ensure a better future for everyone, both Hawaiians and non-Hawaiians?

An analysis of the present situation tells us that Hawaiians are not in exclusive control of assets to which they are entitled.

For example, Hawaiians are entitled to 20% of Public Land Trust revenues, frequently referred to as ceded land revenues. Hawai'i state legislators, at the time, estimated that \$15.1 million dollars per year roughly equated to 20%, but that figure was always meant to be an interim amount until an accurate accounting could be done. Despite OHA's efforts to increase Native Hawaiians' pro rata share of public lands trust revenues, only \$15.1 million annually goes into the Native Hawaiian Trust Fund administered by the Office of Hawaiian Affairs (OHA).

So in reality, much of the control over public land trust revenues owed to Hawaiians belongs to the state of Hawai'i. And despite its semi-autonomy, even OHA is a state government agency, and that fact results in OHA having certain accountabilities to all state residents, whether Hawaiian or non-Hawaiian.

Another example of Native Hawaiian assets which are not under the control of native Hawaiians are the Hawaiian Homelands, made up of over 200,000 acres across six islands. The reality is that these lands are also not under the exclusive control of Hawaiians, but are administered by another state agency with federal obligations – the Department of Hawaiian Home Lands (DHHL).

Interestingly, the problem of Hawaiians not having control over Hawaiian assets really isn't a question of whether



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

Trustee,  
At-large

Hawaiians have the right to these assets. That question has largely been settled. Nevertheless, two serious problems arise out of this circumstance.

First, Hawaiians are not in control of assets they are entitled to that could materially improve their lives in terms of housing, jobs, education, and healthcare. Even though OHA is committed to increasing its capital contributions to the Hawaiian community to 100% of

the \$15.1 million allocated to OHA annually, this is still not the full amount Hawaiians are entitled to.

Secondly, the government agencies tasked with distribution and allocation of resources to Hawaiians must deny those resources to non-Hawaiians in order to carry out their mandates. As a result, these agencies may be seen as discriminating against non-Hawaiians, and that can raise constitutional questions.

While these problems have historical roots and seem intractable, what if there were a solution that could solve both? One idea to consider might be to establish a private Hawaiian sovereign land trust, by transferring the government held assets to which Hawaiians are entitled into a private trust owned exclusively by Hawaiians.

Individual Hawaiians would be the shareholders of this trust corporation, and it would be devoted to the betterment of the conditions of native Hawaiians. And by not being a state agency, this corporation would make it possible for the government to move out of a potentially discriminatory role.

Again, we are merely brainstorming here, putting on our thinking caps. Many questions must be answered first, and laws would have to be changed. But examples have emerged elsewhere, such as in Alaska where Alaskan Native people individually own shares of their corporation's stock. The main thing is that we look to the future and step out of the box to find solutions. Let me know your thoughts! ■

## A Vision for the Future Part 2

Now that we have established an anchor for Kaka'ako Makai, we will begin to explore the other properties and what could be.

If we continue with the ocean theme and what Rell Sun and Eddie Aikau mean to Hawai'i, we come to lot B, the next lot along the waterfront in Kewalo Basin. This lot is a shipping yard with a ramp dry dock. This dry



**Brendon Kalei'aina Lee**

Trustee,  
At-large

seeking a variance for height increases. Boutique hotels are a growing sector in the hospitality industry and attract a different type of visitor than major hotel chains or large resorts. Typical visitors to these types of accommodations are visitors traveling for business; travelers that are interested in more intimate, personal, or community-based stays; or eco-tourists. These types of visitors typically do not rent vehicles, rather they

prefer either ride-shares, public transportation, or public biking options. This addresses community concerns about increased traffic from any possible hotel. With a location in Kaka'ako Makai, this property is well positioned – a stone's throw from downtown – while not being in the heart of Waikiki, which is where the average tourist would choose to stay versus a boutique hotel geared toward business travelers.

This covers three of the seven lots mentioned last

month. These four projects alone provide the opportunity for not only revenue for the Native Hawaiian Trust, but also provides for the Office of Hawaiian Affairs to put into place the concepts provided through all the public engagements: a Hawaiian sense of place, open communal spaces, a cultural gathering place, to name just a few.

Imagine our people gathering at the Eddie Aikau Surf Museum to greet with 'oli, mele, and ceremony visiting wa'a from across the Pacific, then sharing mea'ai at a reception catered by Rell's Place that goes into the night followed by the crews adjourning to their rooms at the boutique hotel right across the street. This is a process that could be repeated with any and all dignitaries visiting our state, allowing the Office of Hawaiian Affairs to be the key venue to showcase our Hawaiian culture to these visitors.

Next month we finish up Kaka'ako Makai and take a look at a broader vision for the Office of Hawaiian Affairs. ■



dock is crucial for bringing vessels out of the water without the need for a crane to lift the vessel from the water.

The University of Hawai'i is interested in relocating the Marine Education Training Center (METC) from Sand Island to Kaka'ako. Having this facility closer to town, and in close proximity to the medical school, is an attractive proposition for the University. How does this fit into this vision of Kaka'ako Makai? METC is the home of the Polynesian Voyaging Society and the voyaging wa'a Hōkūle'a and Hikianalia. As we continue to add on to the vision shared in Part 1, we would now have "Rell's Place," the "Eddie Aikau Surf Museum," and the new home for Hōkūle'a, Hikianalia, and possibly Hawai'iloa – and all the educational classroom work that comes with them and the new voyaging curriculum that U.H. offers.

We now move on to lot F/G, the "pi-anō" lot.

Here is where support from the legislature would be key. Envisioned for this lot would be a boutique hotel without



**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 gdventura44@gmail.com. Mainly trying to locate sisters of my mother Irene Chang (DOB: 1914). Married John E. Ventura of Kihei, Maui. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka. Mahalo!

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

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

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

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

**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 Dae at editor@themccorristonsofmolokai.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 Kawa 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.

## JOHN KOLI'I KEKAUOHA, JR. APRIL 6, 1960 – DEC. 10, 2020



(Waimānalo, Hawai'i) - John Koli'i Kekauoha, Jr., 60, of

Waimānalo, Hawai'i fell asleep in death in his Keaukaha home on Dec. 10, 2020. He retired as an MHR clerk from Honolulu Terminals. Wherever he went he was "da life of da party." He was a walking human jukebox with an unlimited play list who loved singing and sang to anyone and everyone to put a smile on their face. He had such an infectious personality and was our big Hawaiian teddy bear. He is survived by his three sons, Carey Kekauoha (Nainoa); John Kekauoha, III; Kyle Kekauoha (Chrissylyn); two daughters, Kaylah Kekauoha (Jerome Ballesteros) and Jonnel Kekauoha (Moses Rodrigues); and 19 beautiful mo'opuna. He will be missed by many, loved by all, and as he would put it ("No Moi um"). See you in Paradise. We love you Dad! ■

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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 this issue of *Ka Wai Ola*. Please do not include any spaces, special characters, or diacriticals (ʻokina and kahakō) in your answers.

## ACROSS

**1** Free virtual workshops where Kānaka and practitioners come together to learn about a framework for healing.

**5** They promote innovative scholarship, cultivate new leaders, and foster international understanding in an effort to elevate public discourse in areas such as education, religion and theology, art and public policy.

**6** Dr. \_\_\_\_\_-\_\_\_\_\_ is the medical director of Ho'ōla Lāhui Hawai'i/Kaua'i Community Health Center.

**8** Collaboration dedicated to helping ʻōpio by promoting civic engagement across Hawai'i.

**9** OHA is encouraging Native Hawaiians who are at least 18-years-old and in financial hardship to apply to this program.

**12** A historic guidance document created to help integrate Hawaiian culture into the management of the Papahānaumokuākea Marine National Monument.

**13** Appointed to lead the White House AAPI Initiative.

**14** Hawaiian word for “portal.”

**15** \_\_\_\_\_ also supports a magnificent diversity of life with the most extensive coral reef in the Hawaiian archipelago.

**18** Kupuna, haku mele and loea hula who utilizes the Papakilo Database.

**19** Hawaiian word for “monk seal.”

**21** In the early 20th century, the number of \_\_\_\_-\_\_\_\_\_ Hawaiians declined from 29,799 to 23,723.

**22** Prince Jonah Kūhiō Kalanianaʻole organized the \_\_\_\_\_ \_\_ movement in 1918.

**23** Song presented for the first time at Merrie Monarch by Kumu Hula Meleana Manuel.

## DOWN

**2** Provides Kealakehe High School students who are not succeeding in traditional classrooms with a unique learning environment in the ahupua'a of Keahuolū.

**3** Sela Kauvaka says that, “our kūpuna were \_\_\_\_-\_\_\_\_, they did everything on their own, from growing food to building their own houses and living off the land.”

**4** The Office of Hawaiian Affairs' Grants Program supports Hawai'i-based \_\_\_\_\_ organizations.

**5** The Mana i Maui Ola strategic direction described in this issue of *Ka Wai Ola*.

**7** “From 1925 to 1940, jurisdiction over \_\_\_\_\_ recovered from He'eia and Heleloa belonged to the Territorial Government.”

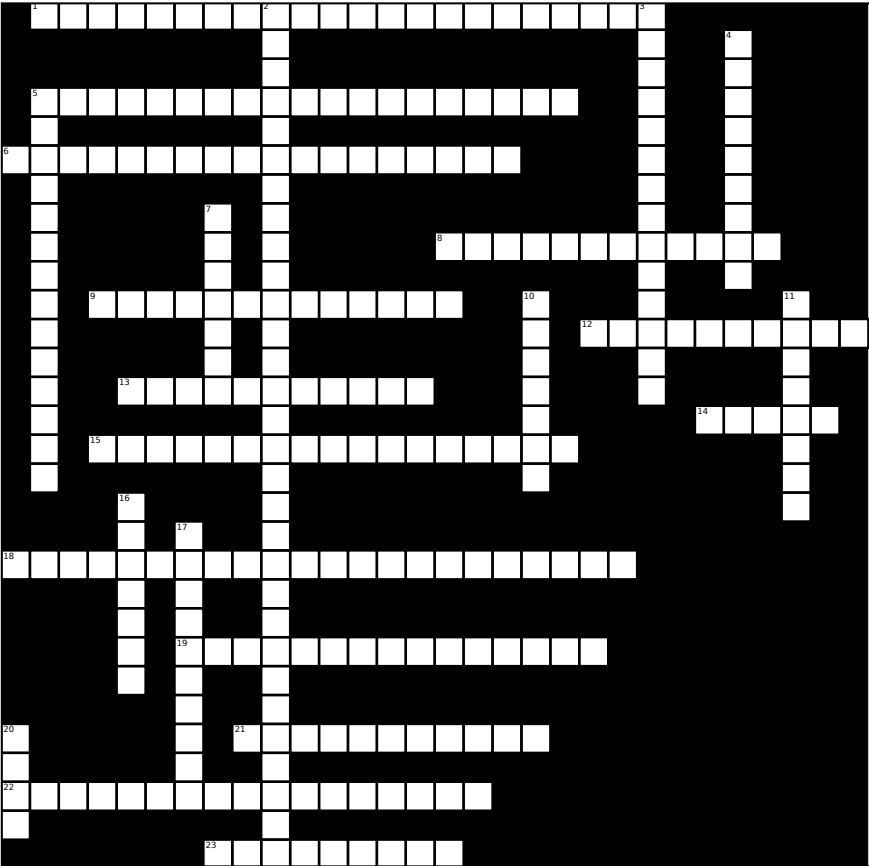
**10** “E na'i wale nō 'oukou i ku'u pono 'a'ole e pau – \_\_\_\_\_ you must, for my righteous deeds have not yet been fulfilled”

**11** To boost your \_\_\_\_\_, make sure that plant foods comprise at least 50% of each meal.

**16** The Hawaiian word for “community.”

**17** “Sovereignty Restoration Day” Hawai'i's first national holiday established in 1843.

**20** Has recently focused on a variety of product offerings for future homestead lots.



## JUNE CROSSWORD PUZZLE ANSWERS

