



Ka Wai Ola

NEWS FOR THE LAHUI

ka wai la news



The Fight for Water Rights

PAGES 14-16

After a decades-long struggle for access to freshwater diverted from Maui streams for corporate farming, the community finally receives a ruling from the Water Commission for Nā Wai 'Ehā. Photo: Ruben Carrillo

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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)

WHEN RESISTANCE IS REQUIRED

Kū‘ē (nvt. To oppose, resist, protest.)

Aloha mai kākou,

When I was small, I spent one wonderful weekend in Happy Valley on Maui.

My dad played softball in a community league, and when there was an interisland tournament on Maui, he took our family with him. I remember our Kohala families being hosted by Happy Valley families like the Kuloloio ‘ohana, and making friends with a little girl named Mei Ling.

Fifty years later, I still remember how our ‘ohana was welcomed by the ‘ohana of Happy Valley, and have lasting impressions of the warmth and assurance of that community, in that place and time, that transcends the decades.

At the time, I was too young to know that Happy Valley was once part of an extensive and abundant wetland ravaged and forever altered by the sugar industry. There was no way I could have understood the decades of resilience and the resistance that defined the kupa ‘āina of that place.

This idea of resistance, of kū‘ē, is a thread that runs through this issue of *Ka Wai Ola*.

Our cover story recounts the struggle over Nā Wai ‘Ehā and the Water Commission’s recent historic decision recognizing the rights of traditional kalo farmers. For more than 150 years, Hawaiians on Maui have resisted the business interests that greedily diverted and hoarded the precious water resources of the West Maui Mountains at the expense of Kānaka Maoli.

Kū‘ē manifests in many ways.

With a focus on Maui, we highlight some of the ways that ‘Ōiwi and others are resisting the status quo, asserting their voices, refusing a system that would have them believe they are “less than,” and making pono and sovereign choices for themselves and for their ‘ohana, mo‘omeheu and ‘āina.

For example, there is a small, private Hawaiian immersion school in ‘Īao that has developed an innovative, interactive curriculum. Residents of the remote moku of

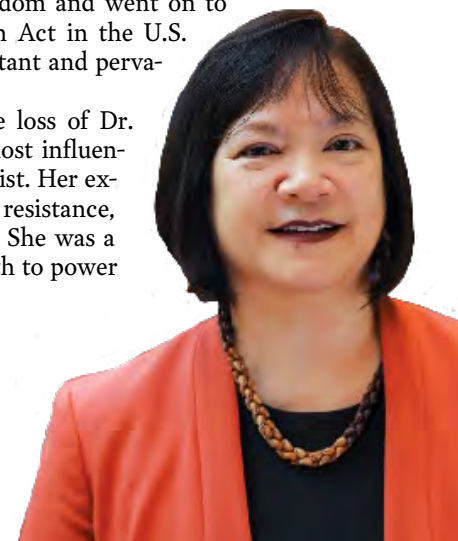
Kīpahulu are making strides to protect their land, fisheries and sustainable lifestyle. The owners of popular eatery, Kalei’s Lunch Box, are known for both their ‘ono food and their servant’s hearts. An ambitious affordable housing plan developed for Maui County by Hawaiian Community Assets has the potential to not only resist, but upend, 40 years of bad federal housing policy at the local level. Meanwhile, UH Maui College Assistant Professor Kaleikoa Ka‘eo shares a thought-provoking essay about resisting “Admission Day.”

We also celebrate the kū‘ē of Prince Kūhiō who spent a year in prison for rebelling against the illegal overthrow of the kingdom and went on to secure the Hawaiian Homes Commission Act in the U.S. Congress with deft diplomacy despite blatant and pervasive racism.

And, finally, we collectively grieve the loss of Dr. Haunani-Kay Trask, arguably Hawai‘i’s most influential Indigenous scholar, activist and feminist. Her example of kū‘ē, her legacy of courage and resistance, inspired generations of young Hawaiians. She was a fierce and fearless warrior who spoke truth to power and her voice will live on.

E ala a kū‘ē; arise and resist. ■

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Ka Pouhana | Chief Executive Officer



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MEA O LOKO TABLE OF CONTENTS

MO‘OLELO NUI | COVER FEATURE

A Big Step Forward and a Half Step
Back for Water Rights PAGES 14-16

BY TRISHA KEHAULANI WATSON-SPROAT

The Water Commission’s long-awaited ruling on Nā Wai ‘Ehā gives kalo farmers the highest priority for water use, but leaves other questions unanswered.

PAPA HO‘OLĀLĀ | PLANNING

Helping ‘Ohana Progress Towards
Economic Stability PAGE 4

BY ED KALAMA

OHA’s Mana i Maui Ola Strategic Plan calls for strengthening the capability of ‘ohana to meet their living needs and for cultivating economic development.

‘Aukake (August) 2021 | Vol. 38, No. 08

HE HO‘OMANA‘O | IN MEMORIUM

Honoring a Woman Warrior

PAGE 5

BY SHANE PALE AND HEALANI SONODA-PALE

A tribute in remembrance of Dr. Haunani-Kay Trask, a scholar, poet, feminist and political activist who helped launch the modern Hawaiian sovereignty movement.



‘ĀINA | LAND AND WATER

Residents of Kīpahulu Hold on to Their
Self-Sufficient Lifestyle PAGE 9

BY SCOTT CRAWFORD

Hawaiian nonprofit Kīpahulu ‘Ohana is working to preserve the culture and customs of their remote community and protect their ‘āina from land to sea.

Helping 'Ohana Progress Toward Economic Stability

By Ed Kalama

OHA's 15-year Mana i Maui Ola Strategic Plan calls for strengthening the capability of 'ohana to meet their living needs, including housing, and cultivating economic development in and for Hawaiian communities.



Economic Development

Consider that, according to a 2020 Aloha United Way study on financial hardship, some 42% of Hawai'i's 455,138 households struggle to make ends meet. While 9% of those struggling households live below the federal poverty level, another 33% are categorized as ALICE households - assets limited, income constrained, and employed.

Comparatively, among Native Hawaiian households in Hawai'i, 53% - more than half - struggle to make ends meet, either as ALICE households or as households living below the federal poverty level.

The federal poverty level (FPL), or the "poverty line," is an economic measure used to decide whether the income level of an individual or family qualifies them for certain federal benefits and programs. The FPL is the amount of annualized income earned by a household, below which they would be eligible to receive certain welfare benefits.

For a single adult in Hawai'i, the FPL was \$13,960 per year in 2018, while the four-person family average was at \$28,870.

ALICE households earn above the federal poverty line, but do not earn enough to afford basic household necessities.

To help address this situation, the Office of Hawaiian Affairs (OHA) has responded to community input and included economic stability as one of the four strategic directions of its new 15-year Mana i Maui Ola Strategic Plan. The others are educational pathways, health outcomes and quality housing. These four directions will be used to guide OHA's work to better the conditions of Native Hawaiians.

"Economic stability is about being able to provide for your family - and then sustain those conditions. The strategy is to support families and communities in all of

the avenues and options in place and to be developed, for a family to sustain itself," said OHA CEO/Ka Pouhana Dr. Sylvia Hussey.

"We want to encourage a mindset of provident living - self-reliance, emergency preparedness, long-term planning, prudent resourcing and practices (e.g., don't spend more than you have, recycle, reuse, repurpose), credit management, creating savings accounts and the like."

The economic stability direction includes an emphasis on strengthening families' ability to meet living needs, as well as cultivating economic development in and for Native Hawaiian communities by increasing the number of Native Hawaiian-owned businesses, establishing new markets for Native Hawaiian products, and establishing and operationalizing an Indigenous economic system consistent with Hawaiian cultural values.

According to U.S. Census data, Native Hawaiian-owned businesses constitute 11% (13,147) of all businesses in Hawai'i while Native Hawaiians constitute 21% of the state population.

"There are business opportunities in Hawaiian communities - for Hawaiian communities and by Hawaiian communities. Hawaiians are very prominent in the creative economy, in the film industry and fashion, for example. OHA offers the Native Hawaiian Revolving Loan Fund and Consumer Micro Loan Program that provides capital and access, but more innovatively is to think about how those economic opportunities manifest in our communities," Hussey said.

"Can families sustain themselves? Or do they have to get a day job and then come on the weekend to farm or fish or practice other things? Sometimes we think that's just the way it is, but often, that's not the way they want it. So those are the kinds of opportunities we want to uplift and highlight to make sure that everyone can make those choices."

Kamoa Quitevis is the chief executive officer of 'Āinacology, an OHA community partner. He is a major advocate of developing and utilizing a network of Hawaiian-focused businesses.

"One of our components within 'Āinacology is our food service business arm which is Kamoa's Kitchen Mea'ai and Mo'olelo. The fundamental aspect of Kamoa's Kitchen is connecting with local farmers and other local businesses so we build the capacity within our community with like-minded business owners and community organizations so there is a collective movement forward that ties together families, communities and our environment. We partner with all kinds of community organizations. It's the only thing that makes our work viable on a large scale," Quitevis said.

Those partnerships include entities like Ka'ala Farms, MA'O Farms, Hoa 'Āina o Mākaha, Ho'oulu 'Āina and even Wai'anae High School where students grow limu manaua (ogo) in a program that supports education



Dr. Sylvia Hussey - Photos: Courtesy



Kamoa Quitevis

Mana i Maui Ola Economic Stability Focus

Engaging in strategies to enhance the economic development and financial empowerment of the lāhui will ensure that Native Hawaiians progress toward a state of economic stability.

STRATEGIC OUTCOME: Strengthened Capability for 'Ohana to Meet Living Needs, including Housing; Strengthened Effective Implementation of the HHCA

STRATEGY 7: Advance policies, programs and practices that strengthen 'ohana abilities to pursue multiple pathways toward economic stability.

STRATEGIC OUTCOMES:

- 7.1. Increased number / percent of Native Hawaiian 'ohana who are able to provide high quality keiki and kūpuna care;
- 7.2. Increase access to capital and credit for community strengthening Native Hawaiian businesses and individuals;
- 7.3. Increase number of Native Hawaiian 'ohana who are resource stable (financial, subsistence, other); and
- 7.4. Increased Native Hawaiian employment rate.

STRATEGY 8: Cultivate economic development in and for Hawaiian communities.

STRATEGIC OUTCOMES:

- 8.1. Increased number of successful, community strengthening Native Hawaiian-owned businesses;
- 8.2. Establishment of new markets for Native Hawaiian products (eg. kalo, loco i'a grown fish, etc.) that can provide Native Hawaiian producers a livable wage; and
- 8.3. Established and operationalized Indigenous economic system consistent with Native Hawaiian knowledge, culture, values, and practices.

SEE HELPING 'OHANA PROGRESS ON PAGE 18

Honoring a Woman Warrior



Photo: Kapulani Landgraf

Remembering Haunani-Kay Trask

By Shane Pale and Healani Sonoda-Pale

Much of our ancient Hawaiian lore recounts tales of leaders who are kupaianaha, individuals born with marvelous intellect and charisma who, by their words and actions, change the course of history for our people. Their stories are remembered in our genealogies and legends. Dr. Haunani-Kay Trask is one such leader.

Haunani-Kay was born on Oct. 3, 1949, in San Francisco where her father, Bernard Trask, was attending law school. Her father and his family were active in Hawai'i politics – her grandfather, David Trask, was a territorial legislator for 26 years. Her mother, Haunani Cooper, was a schoolteacher originally from Hāna, who hailed from the famous chiefly Pi'ilani line of Maui. Haunani-Kay was raised and lived much of her life on the windward side of O'ahu.

Growing up in a political family, Haunani-Kay saw the inner workings of powerful political forces, namely the Democratic Party machine, that for

decades worked against the interests of Kānaka Maoli.

While attending university on the continent, she was exposed to radical nationalist thinkers such as Ngugi wa Thiong'o and Franz Fanon. Haunani-Kay was a supporter of the Black Panther movement and was active in the anti-Vietnam war struggle. She earned her doctorate in Political Science in 1981 writing a landmark feminist work titled *Eros and Power: The Promise of Feminist Theory* as her dissertation. Her education, genealogy, and political family background culminated in the creation of one of the most important Indigenous intellectuals and leaders of our era.

She returned home to Hawai'i from her studies abroad a few years before the first Hawaiian immersion school opened and at the height of the Protect Kaho'olawe 'Ōhana (PKO) movement where Aloha 'Āina were occupying Kaho'olawe, an island long used as target practice by the U.S. military.

Hawaiians were on the rise at the dawn of the 1980s calling for sovereignty and the return of our traditional lands. Haunani-Kay, who at the time was one of a handful of Kānaka Maoli Ph.D.s – and a woman no less – became instrumental in decolonizing the history of Hawaiian lands, culture, and people, laying bare the injustices we endured for centuries that

were upheld by white supremacist beliefs.

She became the voice that articulated our struggle; a voice that resounded globally and raised up a generation of politically conscious Hawaiian activists, educators, and leaders.

Haunani-Kay was originally hired by the University of Hawai'i at Mānoa as an assistant professor of American Studies. However, she soon moved to the Hawaiian Studies department. Under her leadership, the program grew from a forgotten fourth floor corner of Moore Hall with single-digit enrollment to a brand new center with an enrollment of over 140 in a little more than a decade. As a professor, Haunani-Kay set a high bar and opened new horizons for Hawaiian students. She was a fearless visionary who forged Hawaiian education forward while fighting off the white male status quo and racism that was, and still is, prevalent at Hawai'i's flagship institution of higher education.

A pinnacle year for the Hawaiian movement was 1993, when Haunani-Kay published *From a Native Daughter: Colonialism and Sovereignty in Hawai'i*, a foundational work that shifted the discussion on Hawaiian sovereignty and rights.

It was also in that year on January 17, at the commemoration of 100th anniversary of the illegal overthrow of the Hawaiian Kingdom, when Haunani-Kay, along with her sister Mililani B. Trask, led over 20,000 people to the grounds of 'Iolani Palace as leaders of Ka Lāhui Hawai'i, the largest Hawaiian sovereignty group. Haunani-Kay's unforgettable words that day, "We are not American," echoed through the decades and have nestled in the hearts and minds of a whole new generation of Aloha 'Āina protectors today.

Haunani-Kay was a rigorous scholar and received

SEE HONORING A WOMAN WARRIOR ON PAGE 18



On Jan. 17, 1993, Native Hawaiians marched on 'Iolani Palace to protest the illegal overthrow of the Hawaiian Kingdom 100 years earlier. Pictured in the front row (l-r) are attorney Mililani B. Trask, UH Hawaiian studies professor the late Dr. Terry Kanalu Young, and Haunani-Kay. - Photo: Ed Greevy



More than 20,000 'Ōiwi and supporters marched on 'Iolani Palace to protest the 100th anniversary of the overthrow. In a passionate speech to the enormous crowd gathered there, Haunani-Kay famously declared, "We are not American." - Photo: Ed Greevy

OHA Awards \$1.77 Million to Help Communities Recover From the Pandemic

Another \$700,000 will go to Kūlia and Native Hawaiian Teacher Education grant awardees

By Ed Kalama

Programs helping to mitigate learning struggles endured by young learners during the pandemic, provide psychiatric services to Native Hawaiians, and provide food to vulnerable Native Hawaiian communities are among the most recent grant awardees announced by the Office of Hawaiian Affairs (OHA).

A total of 15 Hawai'i nonprofit organizations on five islands will receive a total of \$1.77 million in grant awards through OHA's COVID-19 Impact and Response Grants. The grant program is being offered for the first time to help the community address the multiple impacts of the global pandemic.

"COVID-19 and the resulting global pandemic has had negative effects on the Native Hawaiian community in the areas of education, health, housing and economics - areas that we at OHA specifically focus on. It is our hope that by working with our community partners we can have an impact on mitigating some of those effects," said OHA Board Chair Carmen "Hulu" Lindsey.

The OHA Board of Trustees also approved \$537,739 in Kūlia Grants to be awarded to six local nonprofits. The Kūlia Grant program is OHA's most broad-based grant program, and awards include projects that will offer cultural learning opportunities, a homestead program in Anahola that will nurture 'Ōiwi leaders, and a project that will help preserve and revive the traditional healing art of lā'au lapa'au.

Another new grant stream approved

by trustees is the \$175,000 Native Hawaiian Teacher Education & Professional Development Grant.

The first award will go to the Institute for Native Pacific Education and Culture for its "Ka Lama - Teacher Education Academy," which will provide a teacher education and credential pathway to individuals interested in teaching in Kula Kaiapuni or Hawaiian-focused charter schools to increase the number of qualified, culturally competent educators.

"Whether it's helping the Native Hawaiian community recover from the effects of the global pandemic, offering support to a broad spectrum of community needs, or supporting educational efforts that target Hawaiian students, we will do everything in our power to strengthen our 'ohana and families, help revitalize our mo'omeheu or culture, and mālama our 'āina - our lands and water," said OHA Board Chair Carmen "Hulu" Lindsey.

The purpose of the OHA 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.

These grants are 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 more than \$3 million in 'Ahahui event, Iwi Kūpuna & Repatriation, Homestead, and 'Ohana and Community Program grants statewide to advance its strategic directions in the areas of education, health, housing and economic stability. ■

To read *Mana i Maui Ola*, visit www.oha.org/strategicplan.



Keiki learning about the 'āina at Kāne'īlio. This initiative is part of the INPEACE Kupu Ola grant.
- Photo: Solomon Alfapada/INPEACE

OHA Board approves additional \$394,588 for grants

A budget reallocation approved by OHA's Board of Trustees just prior to the end of the 2020-21 fiscal year will release an additional \$394,588 in grants to projects throughout the state designed to strengthen Native Hawaiians' connections to family, culture and land.

The newly approved grants include a \$50,000 award to a project on Kaua'i that will help protect iwi kūpuna at Polihale, and a \$148,775 award to Salvation Army Family Treatment Services will help 'ohana that have experienced family trauma with programming that integrates Hawaiian cultural beliefs, concepts and practices that enhance healing for the entire family. And for the first time in OHA's 41-year history, a noncompetitive grant is being awarded to support Ni'ihau residents with COVID-19 recovery and individual and 'ohana-strengthening efforts.

The reallocation of funds also allowed five previously approved, but partially funded grants to receive increases in funding:

- The **Homestead Community Development Corporation** has been awarded an additional \$21,905 to increase its award to \$75,000 for its "Homestead Advocacy Education Project" to support the capacity building of homestead associations.
- The **Institute for Native Pacific Education and Culture** has been awarded an additional \$10,768 to increase its award to \$134,309 for its "Kupu Ola Enhancement" project to provide culture-based learning activities to Native Hawaiian students and families on the Wai'anae Coast.
- The **Big Island Substance Abuse Council** has been awarded an additional \$118,832 bringing the total award to \$150,000 for its "Therapeutic Living Re-Entry Program" to provide therapeutic living treatment to adults previously incarcerated.
- **Hana Arts** has been awarded an additional \$23,507 bringing the total grant award to \$50,000 for their "Empowering East Maui Youth through Arts and Culture Education" project.
- The **Hanalei River Heritage Foundation** has been awarded an additional \$20,801 to bring its total grant award to \$30,000 for its "O Wailua Ku'u Kulaiwi" project to provide Hawaiian language and culture classes to Hawaiian families on Kaua'i experiencing homelessness.



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Kalei's Lunch Box Serves Aloha and Hope

By Tammy Mori

You can smell the 'ono grinds coming from Kalei's Lunch Box before you even get to the counter. Located in Kahului, Maui (just past Costco), this lunch wagon is a favorite with hungry kama'āina and has become so popular that in May 2021, owners Fran and Aaron Kalei Heath opened a second Kalei's Lunch Box as a storefront at the Pukalani Terrace Shopping Center.

Kalei's is not only known for their delicious local food, but also for their commitment to serving the Maui community a daily dose of aloha, hope, and resilience.

"We are excited to open up a second location! It will take our journey full circle – [Pukalani is] where I started my first restaurant, and where my kids were born and raised," said Aaron. "We have come a long way with blood, sweat, tears, support, and love. We are so thankful to our customers - thank you for choosing us, thank you for enjoying our food!"

Aaron has been working in the culinary industry since high school. He started out washing dishes at Kula Lodge. He then attended Maui Culinary, worked as sous chef at the Marriott Ka'anapali, and eventually opened two restaurants upcountry. His wife and business partner, Fran, has a background in hospitality as a wedding and event planner.

When Aaron and Fran got married in 2017 (a second marriage for both of them) they blended their families and backgrounds and started over. Aaron worked two cooking jobs. Fran continued to work at the Montage Kapalua while running her own company, Aloha Aisles. Together, their skill sets and work experience made it possible to open Kalei's Lunch Box.

"It's truly a labor of love," smiled Fran. "We have a lot of passion and we get so many compliments about our staff for the aloha we all give. For us, we are Kānaka. It is not just a word – we live it, serve it, and are very proud of it. We mālama every customer. My husband creates and cooks for the kama'āina."



With help, in part, from OHA Mālama Loans, Fran and Aaron Kalei Heath, owners of the popular Kahului food truck, Kalei's Lunch Box, recently opened a second location - a storefront in Pukalani. Pictured here (l-r) are Aaron, Fran, and Aaron's daughter, Hunter Heath. Hunter runs the food truck. - Photos: Courtesy

Kalei's Lunch Box is known for their mochiko chicken, chow fun, homemade hamburger, shoyu chicken, beef stew, and breaded beef and pork teri. "What helps Kalei's Lunchbox is that the food is always consistent. It's the same recipes and preparation – only Chef Aaron oversees the recipes. And everything is cooked fresh," said Fran.

Kalei's Lunchbox has long offered a \$5 Cheap Eats plate once-a-week to loyal customers. Cheap Eats plates include roasted pulled pork with gravy, roast beef, cheesesteak and more. When the pandemic hit, they began offering the Cheap Eats plate multiple times a week to take care of kama'āina.

"It's not just about the money," said Fran. "We have a passion for serving and feeding the community. We take care of our frontline workers. We have always given discounts to firefighters and police in uniform. Since the pandemic, we expanded the discount to include paramedics, airport police, and lifeguards. We are all in this together."

Kalei's Lunch Box also takes part in two programs that help feed our kūpuna: Kaunoa Senior Services and the Office of Aging meal voucher program. During the pandemic, they also began offering free plate lunches to their communities and designated businesses and organizations.

"We got together with a few friends to feed the hungry," explains Fran. "Then it became a monthly thing where we were donating between 400-600 plates a month. In August 2020, we took a break when we lost my 97-year-old mother to COVID. And in September, we decided to feed the entire Maui Medical Center staff lunch as a thank you for all they do for our community and for caring for my mom."

Kalei's Lunch Box also launched a new campaign this summer to make sure the keiki and kūpuna are

fed during the summer months when school is out.

"We want to give back where we can. We basically started with nothing. We thank God for our friends, the Wengs [Danielle Dang and Thomas Weng], who believed in our dream and invested in us," said Fran. "We are also thankful to OHA Mālama Loans for providing the funding we needed to continue to grow."

"When you know what it's like to have nothing, you don't forget where you come from. And even when we had very little, it didn't matter because this is our passion. Truly, it's not what you don't have, but what you do with what you do have." ■



Beef stew lunches for the Kaunoa Seniors Program. Kalei's Lunch Box provided lunch for the kūpuna when schools were closed. They offered beef stew on Tuesdays, which was a crowd favorite.



Kalei's Lunch Box donated food to the staff at Maui Memorial Hospital to mahalo them for taking care of Fran's mom who passed away in 2020 after battling COVID-19.

Holding on to a Self-Sufficient Lifestyle

Establishing Kīpahulu as a Community Based Subsistence Fishing Area

By Scott Crawford

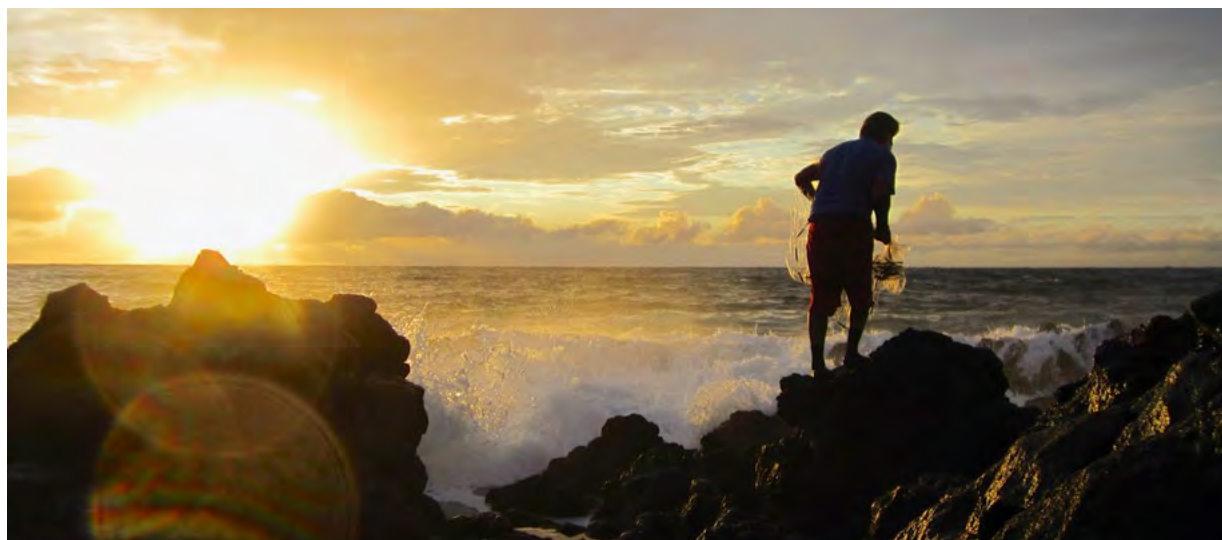
The residents of Kīpahulu live off the grid. They generate their own power, obtain water through catchment systems and streams, and grow, gather, raise and catch their own food. The only public utility servicing the area is Hawaiian Telcom. It is a quiet, self-sufficient lifestyle.

Located on the southeast side of Maui, about 10 miles southwest of Hāna town, the moku (district) of Kīpahulu is a traditional fishing, farming, hunting and gathering area that sustained a substantial Native Hawaiian population for centuries.

Yet despite its remote location and quiet lifestyle, the moku attracts more than one million visitors every year.

In order to preserve the area's culture and customs, in 1995, Uncle Mike Minn, Uncle John Lind and Auntie Tweetie Lind founded the Kīpahulu 'Ohana. This grassroots Hawaiian nonprofit organization is dedicated to ensuring the cultural sustainability of Kīpahulu Moku. Their goal is to enable families in the community to work together to not just preserve, but to enhance their traditional cultural practices.

A key strategy to accomplish this is through culturally based agricultural and resource management



Uncle John Lind, a co-founder of Kīpahulu 'Ohana, goes throw net fishing at sunrise. - Photos: Courtesy

projects, mauka to makai.

Their flagship project is Kapahu Living Farm, a traditional Hawaiian wetland taro farm, managed through a partnership agreement with Haleakalā National Park. Ancient lo'i kalo have been restored on the farm, and other canoe plants like ulu and mai'a are also grown. Poi and other products grown and produced on the farm are processed at their certified kitchen for distribution in the community. They also have an educational component, and host schools and community groups at the farm.

As part of their ahupua'a approach to resource management, Kīpahulu 'Ohana also focuses on shoreline and near-shore stewardship. In 2012, they developed the *Kīpahulu Moku Mālama i Ke Kai Community Action Plan* with input from fishermen, cultural practitioners, scientists, and other community members.

There is growing concern about unregulated and over-harvesting of marine resources – including harvesting undersized individuals, harvesting species out of season, or harvesting during spawning times – which leads to decreased productivity and diversity.

Over the years, unsustainable harvesting has resulted in the decline of marine resources and the community became increasingly frustrated with the ineffectiveness of state-level management and one-size-fits-all rules that don't always account for local cultural and ecological factors.

In response, Kīpahulu 'Ohana proposed the designation of Kīpahulu Moku as a Community Based Subsistence Fishing Area (CBSFA).

Hawaii's CBSFA designation formally recognizes local communities as valued partners in protecting natural resources and reaffirms and protects tradi-

tional and customary practices for subsistence and culture. CBSFAs are place-based, community-driven, and are the only type of fishery or marine management designation in Hawai'i that protects traditional subsistence practices and Hawaiian lifestyles that depend on these resources in addition to protecting the fish population.

CBSFA designation and a collaborative management plan can help change fishing behavior, allowing fish populations to stabilize and recover. Which, in turn, will ensure that future generations also have ac-

SEE ESTABLISHING KĪPAHULU ON PAGE 18



A community akule harvest at Lelekea. Residents of Kīpahulu have been proactive about protecting their sustainable subsistence lifestyle.



Conducting an 'opihi population survey in a protected area. Kīpahulu Valley is in the background.

Fighting to Learn on Lānaʻi

By Kuʻualohapauʻole Lau

In 2014, Chelsa-Marie Kealohalani Clarabal sued the Department of Education and the Board of Education for the right to educate her daughters through 'ōlelo Hawaiʻi at Lānaʻi High and Elementary School. In a landmark decision, the Hawaiʻi Supreme Court ruled in August 2019 that the state has a constitutional duty to provide Hawaiian language immersion education in the public school system. The DOE recently announced that a Hawaiian Language immersion program will begin in the new school year for keiki in grades K-1. This article highlights the efforts made over the years by the kupa of Lānaʻi to support Hawaiian language learning for their keiki.

Growing up, Simon Tajiri didn't have the opportunity to learn Hawaiian language. For Tajiri, who was born and raised on Lānaʻi, this created a cultural disconnect.

"It was hard coming from Lānaʻi – it's a small place – it was like we didn't have a story," said Tajiri. "But when I went to school on the continent, I started thirsting for knowledge; I missed home and wanted to learn more about Lānaʻi."

Tajiri put his passion into action. He studied 'ōlelo Hawaiʻi and learned everything he could about Lānaʻi's rich history. When he finally returned home in 2012, Tajiri began working for the Lānaʻi Culture and Heritage Center focusing on a cultural literacy program based on aloha ʻāina and Hawaiian language. His work attracted the attention of administrators at Lānaʻi High and Elementary School, and he eventually accepted a position at the school, where he now works as a Hawaiian Studies teacher.

"After learning more about Lānaʻi, I developed a deeper sense of self. I wanted our kids to have that connection and to feel proud of where we are from and who we are," shared Tajiri.

Several years before Tajiri returned home, two other kumu 'ōlelo Hawaiʻi originally from Lānaʻi – Kaunaʻoa (Kaʻaikalā) Garcia and Kauʻi Spitalsky – had begun traveling to Lānaʻi during the summer and founded Kula Kaiapuni Kauwela 'o Lānaʻi, a Hawaiian immersion summer school program. Over the years the program has grown; this summer about 34 keiki were enrolled.

"When I had first started teaching, I was only a first-year student in Hawaiian myself. I didn't have much fluency," said Tajiri. "During the regular school year, I looked to the Kula Kaiapuni Kauwela students as alakaʻi. The kids are really the ones leading this movement."

Wanting to practice their culture and language at school, sisters Kamele and Mālie Clarabal asked Tajiri if they could oli before entering his classroom. At first Tajiri was unsure how to respond, as it would be a massive adjustment for the rest of the student body.

He denied their request.

But when the girls' father asked if they could oli by themselves, Tajiri agreed. Every day, the two girls would oli before class. After a while, something wonderful happened – other students asked to join them. Today, haumāna still oli before beginning their school day.

Those tenacious and courageous sisters are part of a community of eager young Hawaiians on Lānaʻi who want the opportunity to practice their culture and learn 'ōlelo Hawaiʻi.

When Lānaʻi Elementary students Kapuailihia Calderon, Kapuahinano Ropa, and Kealiʻiokalani Pacheco expressed their interest in learning in 'ōlelo Hawaiʻi, Tajiri and another kumu, Kaniāla Forsyth, started a program to help them. Called He Huewai, keiki in the program met twice daily, four days a week, to learn 'oli, hula, basic 'ōlelo, and mo'ōlelo of their wahi pana. He Huewai was a labor of love created by these kumu for their haumāna, and was never a formal part of the school program.

Kapuailihia Calderon attended a kula kaiapuni on Maui before transferring to Lānaʻi High and Elementary School and participating in He Huewai.

"While we understood the school didn't offer Hawaiian immersion, it was still important that she learn in Hawaiian as much as possible," said Kapuailihia's mother, Kalae Chong. "That's when Kumu Simon [Tajiri] stepped in. He made sure that as many of her lessons as possible were provided in Hawaiian – that was so helpful."

The family eventually relocated back to Maui when Calderon was in second grade and re-enrolled her at the kula kaiapuni. Although the 'ohana has roots on Lānaʻi, they wanted Kapuailihia to be fully immersed in the language and culture, and it was easier to do

that on Maui.

Kapuahinano Ropa's tūtū, Ola Ropa, said that her granddaughter enjoyed learning from Tajiri and looked forward to attending class.

"Stickers were going up all over the house with the Hawaiian words for everything – on the window was the Hawaiian word for window – you know, little changes like that – it kind of forced us to be more engaged with the language," smiled Ropa.

Ropa and her husband were learning alongside their granddaughter and wanted her to continue learning Hawaiian. She recalled an especially poignant moment after a He Huewai class.

"They had just finished a class on Google Meet. Kumu Simon said, 'a hui hou!' and he logged off. But afterwards I could hear the keiki talking and laughing in Hawaiian for about 15 minutes before saying goodbye. It was so awesome," said Ropa. "I'm so proud of her to carry that on. We didn't have that."

He Huewai participant Kealiʻiokalani Pacheco, age 10, reflected on what he has learned saying, "when I know how to speak fully in Hawaiian, I can teach others so they can also teach others and we can have our ʻāina back," he said.

Without the ability to practice 'ōlelo Hawaiʻi in a learning and teaching environment, it is challenging for students to further their knowledge and develop fluency. The Lānaʻi community has fought hard for their right to learn and perpetuate 'ōlelo Hawaiʻi on their island. ■

Kuʻualohapauʻole Lau has interned at OHA for four years. She recently graduated from UH Mānoa with BA degrees in communication and journalism.



Keiki at Kula Kaiapuni Kauwela enjoying in-person Hawaiian language learning this summer - Photo: Anthony Pacheco

A Small School With a Big Vision

By Cheryl Chee Tsutsumi

Ke Kula 'o Pi'ilani is among Hawai'i's newest, smallest schools; founded in 2015, its student body comprises just 45 keiki in grades kindergarten through 5. But what it lacks in size and longevity, it more than makes up for in heart, vision and innovation. The nonprofit, private immersion elementary school is committed to its mission: "Nurturing lifelong learners and passionate community leaders by cultivating an enriching environment of academic excellence grounded in Hawaiian culture and values."

According to Kekai Robinson, the Po'okula Kūikawā (Provisional Head of School), Ke Kula 'o Pi'ilani's two-acre location in 'Āao Valley on Maui is significant. "We're blessed to be nourished by this beautiful place," she said. "We're able to orient ourselves in the world because of the strong foundation and connection we have to this land – the sacred, final resting place for Maui's highest-ranking ali'i. Being stewards of this 'āina is a kuleana that we do not take lightly. We encourage our students to become the living manifestations of kuleana, aloha and 'imi 'ike."

The school's five teachers, two administrators, and seven to ten cultural practitioners all come from Nā Wai 'Ehā, the Central Maui district that encompasses 'Āao Valley and four life-sustaining streams – Waikapū, Wailuku, Waiehu and Waihe'e. They believe children learn best through hands-on experiences; to that end, lessons blend high-touch learning (kinesthetic, experiential, place-based) with high-tech learning (coding, game-based and inquiry-based; the latter motivates them to conduct their own research, observations, and/or experiments rather than being told the answers or information).

Classes taught by the practitioners are viewed as enrichment courses at most schools, but they are an integral part of Ke Kula 'o Pi'ilani's curriculum. Topics include Papa Mele (Hawaiian music), Papa Hula (Hawaiian dance), Papa Oli (Hawaiian chant), Papa Ho'okele (non-instrument navigation), Papa Mahi 'Ai (subsistence agriculture) and Papa Kapa, Kaula and

Kāpala (traditional textile and native Hawaiian fiber arts).

"As an independent school, we have the flexibility to adapt our curriculum to best meet our haumāna's needs and maximize the talents of our teachers, who are rooted in the 'āina and can help our keiki build a strong pilina or closeness and feeling of responsibility to it," Robinson said. "Our practitioners invite students to view the world through the eyes of our Hawaiian ancestors. Our educational model integrates traditional 'ike with contemporary skills and knowledge; from the time they are in kindergarten, our students learn that the knowledge and values of our Hawaiian ancestors have relevance today."

Each quarter of the school year focuses on a theme: Wai, Lani, 'Āina or Kai. Mornings are devoted to Western academics (math, science, social studies and language arts), but lessons are planned in the context of Hawaiian language, history and cultural practices. For example, before the arrival of Westerners, Hawaiians' counting system was based on four and multiples of four by 10 (e.g., 4, 40, 400, 4,000, etc.). Kāuna, the word for a unit of four, supposedly

came about because people counted fish, coconuts, taro and other items by holding two in each hand or tying them in bundles of four. The number 12 would be 'ekolu kāuna or "three fours," according to this traditional method, which is taught at Ke Kula 'o Pi'ilani along with regular math.

During the afternoon, the children make kähili, carve pahu, weave lauhalā and more. Activities are age appropriate; for example, for the segment on kapa, kindergarten, first and second graders learn how to grow and clean wauke while keiki in the third, fourth and fifth grades harvest wauke, prepare and pound it into kapa and make kīhei. On day-long field trips, haumāna do reef studies and work at a farm.

Last year, when lockdowns were mandated and online instruction was instituted to prevent the spread of COVID-19, Ke Kula 'o Pi'ilani's staff saw it as an opportunity to hone their technological expertise and develop new digital resources. Students will be

returning to campus when school starts this month, and even though restrictions have been relaxed, Robinson expects health and safety protocols to continue, including sanitary practices, social distancing and the wearing of masks.

"Although we're still navigating the challenges brought on by the pandemic, we're looking forward to another fulling and productive school year," she said. "Being a small school is beneficial because we normally operate in small bubbles; no class is larger than 10 children. Support from the community and our haumāna's families has played a major role in our success, as has the acknowledgment that practicing Hawaiian culture is not an occasional thing. It's an important part of our daily lives, and the wisdom of our kūpuna is applicable in the modern world." ■

Ke Kula 'o Pi'ilani offers project-based beginning and intermediate Hawaiian language classes for adults. Classes run from September through May, and proceeds support the school's programs. Interested community members may sign up by calling (808) 214-5006 or emailing admin@kekula-opilani.com.

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



Students of Ke Kula 'o Pi'ilani practice a chant and hula noho kalā'au. The chant, "Oli Aloha No Wailuku," was written and recorded by Grammy award-winning artist Kalani Pe'a, who lives in Wailuku, where the school is located. All of the students have learned it along with the hula that Po'okula Kūikawā Kekai Robinson, standing in front of the students, choreographed. - Photos: Ke Kula 'o Pi'ilani



From front to back in this photo taken last school year, Akemi Thayer (Grade 2), Uluokalā Thayer (Grade 4) and Hilina'i Kodani (Grade 3) practice stamping before they use their stamps on the kapa piece that they have collaborated on.

DOE Maui Canoe Complex Has a New Alaka'i

By Cheryl Corbiell

On July 1, Dr. Rebecca Winkie became the Department of Education's new Maui Canoe Complex area superintendent. The canoe complex includes Hāna and Lahaina on Maui, as well as the islands of Moloka'i and Lāna'i. There are 11 DOE schools in the complex, and although the canoe complex schools are on three separate islands, rather than viewing the water as something that separates the complex, Winkie sees it as a means to connect these communities into a unified system.

An experienced teacher and administrator, Winkie started her career in Georgia. After 14 years, she found her way to Hawai'i. For the past 18 years, she has served in a variety of roles at a number of Maui County schools. She taught at Kalama Intermediate and at Lāna'i High and Elementary, and later served as vice principal at King Kamehameha III Elementary. Most recently, she was principal at Princess Nāhi'ena'ena Elementary, which is the only elementary school in West Maui to offer a Hawaiian Language Immersion program to all its students.

Winkie embraces the concept of sense of place and puts that into action by participating in Kamehameha Schools' cultural foundation sessions and continuing to learn about Hawaiian culture through quarterly meetings hosted at each of the canoe complex sites. She encourages other administrators to also learn about Hawaiian culture to help them understand and support their students. Although online meetings help to reduce the extensive travel in the complex, Winkie wants to be a visible leader and looks forward to in-person meetings.

"Schools are hubs within the community, so the community-school connection is important," said Winkie. As a principal, she built partnerships with organizations like the Rotary Club who assisted students and their families with gift certificates and food at the outset of the pandemic. She is also partnering with UH so DOE teachers can enroll in Hawaiian language classes at no cost.

Her vision is to have teachers and administrators build relationships with each child holistically by embracing the child's individual social, emotional, and academic needs. "Education creates opportunities for students – and individuals need differentiated instruction using innovative approaches, such as project-based learning," explained Winkie.

A priority for Winkie in her new position is establishing a Hawaiian Language Immersion (HLI) program on Lāna'i where she lived and taught for 11 years. Two years ago, the Hawai'i Supreme Court ruled that the DOE must make "reasonable efforts" to provide students access to HLI education. The landmark decision recognized 'ōlelo Hawai'i as an official language of the state and thus requires the DOE to provide

comprehensive Hawaiian education programs.

As a result, Lāna'i's inaugural HLI program is beginning in this new school year for grades K-1. Two additional grades will be added each year for the next two years until HLI is offered in grades K-5. Additionally, Hawaiian language enrichment classes will be provided in all elementary classrooms. In the middle school, grade 7 students will have a Hawaiian language and culture exploratory class, and high school students will have the opportunity to enroll in Hawaiian 1 and 2 to meet the language requirements for graduation.

Another challenge for Winkie is that the canoe complex schools have challenges not faced by other Maui island schools, such as their remote locations and travel issues, and unique and diverse populations. "The phrase, one size fits all, doesn't apply to schools in this complex," said Winkie. She will be looking for synergistic opportunities among the schools to best meet their special and diverse needs.



Newly named "Canoe Complex" superintendent Dr. Rebecca Winkie has more than 30 years of experience as a teacher and administrator.

- Photo: Courtesy

SEE DOE MAUI CANOE COMPLEX ON PAGE 18

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5,000 Homes in Five Years

An Ambitious Affordable Housing Plan for Maui County

By Puanani Fernandez-Akamine

A new initiative has the potential to shift the paradigm for residents needing affordable housing in Maui County.

The *Maui County Comprehensive Affordable Housing Plan* was presented to the Maui County Council on July 19 by local nonprofit, Hawaiian Community Assets (HCA). The plan identifies specific projects and outlines strategies to enable the development of 5,000 new affordable homes across the county within the next five years.

“The council wanted a plan that would get us 5,000 units in five years,” said HCA Executive Director Jeff Gilbreath. “We recognized it was really ambitious, but this is the community’s best foot forward. It’s going to take significant changes and everybody working together. The trick is that this is going to cost them [the county] about \$1.2 billion.”

HCA Maui Program Manager Rhonda Alexander-Monkres believes the current council has an appetite to go big and get this done for the community. “The key will be weathering leadership transitions – how will the importance of the plan be sustained over time?”

Adds Gilbreath, “We are talking about creating community oversight and advisory groups so there

can be continuity through the process, as well as an affordable housing coordinator who would be responsible for getting this finished in partnership with community development nonprofits and across county agencies.”

HCA was contracted by the county in late 2020 to assess the availability of government and private lands for development of affordable housing. This, in response to an extreme shortage of affordable homes and rentals in the county.

“In the last five years, there were 2,853 homes approved in Maui County,” noted Alexander-Monkres. “And of all the homes approved, only 44% (1,265) were considered ‘affordable.’”

The plan was developed through an eight-month interactive community outreach program. Ideas and input were gathered from a broad spectrum of participants, from aspiring renters and homeowners, to developers and financial institutions, as well as various cultural and environmentally focused community groups with expertise or interest in housing.

Led by Gilbreath and HCA co-founder and long-time housing advocate Blossom Feiteira, the team was comprised of 19 planners with expertise in engineering, architecture, data and policy analysis, law and community development.

The team identified promising and proven affordable housing strategies in other high-cost communities on the continent, along with the capacity of the county, community and development partners to implement the plan. The plan also addresses the need to invest in infrastructure – a key obstacle to affordable housing development in Maui County.

In addition to the goal of building 5,000 affordable units in record time, the plan also calls for the county to provide adequate funding to the Affordable Housing Fund to help finance development, require market-rate developers to dedicate 20% of their land to affordable housing, utilize county-owned land for affordable housing, and streamline the development process.

It also calls out the need to use initial pilot projects to identify and address gaps in the proposed affordable housing system, and to fund supportive housing that addresses the needs of extremely low-income residents with priority going to kūpuna, houseless families and persons with disabilities.

Thirty-six priority projects across the county were identified, and are located in east, central, south and west Maui, plus Pā‘ia and Ha‘ikū, as well as on Molo-ka‘i and Lāna‘i.

But building affordable homes is only part of the equation – the other part is getting people into the homes. “HCA is here to help empower residents to get home purchase ready,” said Alexander-Monkres. “The programs and services we provide are proven successful. We want to continue to figure out ways to help people afford to live here.”

Outsiders dabbling in Hawai‘i’s real estate market are part of the reason housing prices are so high and inventory is so low. To ensure that the planned affordable homes go to qualifying kama‘āina, HCA is proposing a “qualified resident definition” that would, for example, require homebuyers to live and work in Maui County 75% of the time and have resided in the county for a minimum of two years.

Said Gilbreath, “Eight of the 10 high-cost communities that we researched on the continent have a local residency preference, so this is not something out of the norm. The fact that we don’t already have something like this is kind of shocking. I believe the council wants to see a pretty aggressive residency qualification.”

There is no doubt that a new system for developing affordable housing is sorely needed, not just on Maui, but across the pae ‘āina. For too long, the system has failed our communities. If adopted and implemented, the plan that HCA has developed for Maui County could change all that and serve as a model for affordable housing initiatives in other counties.

“This is more than just a roadmap to get to 5,000 homes,” said Gilbreath. “It really puts forward the notion that housing is a human right. For far too long, government has not invested public dollars into our greatest assets – our local communities and our local families.

“We’re in this situation as a result of 40 years of housing policy, primarily handed down by the federal government, that operates on the premise that housing subsidies and support are a ‘giveaway’ to folks who are undeserving, rather than it being an investment – and the right investment. That has been the dominant narrative.

“But the dominant narrative has kept us in this crisis for far too long. So we’re basically flipping that on its head and challenging it to say, ‘No. Communities matter. Local people matter. Families are connected. This is not a giveaway. In Hawai‘i, housing is a human right.’” ■

To review the plan go to: www.MauiHousingPlan.org



An artist's rendering of the Hale o Pi'ikea project in South Maui. Phase 1 will involve the construction of two four-story buildings comprised of 90 one, two, and three-bedroom affordable rental units. HCA's plan identified 36 priority projects across Maui County to reach the goal of building 5,000 affordable for-purchase homes and rentals in the next five years. - Photo: Courtesy



Keiki participate in an October 2014 rally in support of Nā Wai 'Ehā. These four famous streams created an abundant wetland that was once the largest area of wetland kalo cultivation in Hawai'i. When corporate sugar farming began in the 1860s, water from the streams was diverted, drying out the wetlands, destroying hundreds of acres of lo'i kalo, and irrevocably damaging the ecosystem. - Photos: Ruben Carrillo

A Big Step Forward and a Half Step Back

Questions Remain After Water Commission Issues Long-Awaited Decision on Nā Wai 'Ehā

By Trisha Kehaulani Watson-Sproat

Civil rights activist Martin Luther King Jr. once said, “the arc of the moral universe is long, but it bends toward justice.”

On June 28, the steadfast march of Maui kalo farmers fighting for justice in Hawai'i took an important step forward when the Hawai'i Commission on Water Resource Management (Commission) issued a long-awaited decision on the “Nā Wai 'Ehā Contested Case.”

The June decision, rendered by the Commission via a staggering 362-page document, offers them a partial victory.

Office of Hawaiian Affairs (OHA) Board Chair Carmen “Hulu” Lindsey noted that, “The recent decision, after 17 long years, finally vindicates the rights of many kalo farmers and cultural practitioners who have been seeking to obtain legal access to water as provided for under the constitution, water code, and public trust.

“The recognition of their rights may also help to set a precedent that clears the path for other communities to seek water management area designation and the vindication of their rights as well as that of the public interest in streams and aquifers that have been

all but monopolized by private corporations for generations.”

However, Lindsey also noted that given the magnitude and complexity of the case, and the involvement of so many parties – from small-scale kalo farmers and gardeners to developers and other corporate landowners seeking a claim to the waters of Nā Wai 'Ehā – a handful of issues and concerns remain.

Indeed, despite the important step forward, upon reviewing the Commission's decision, community advocates Hui o Nā Wai 'Ehā and their legal representative, Earthjustice, immediately expressed concern that, despite the priority given to subsistence farmers, the decision would not return enough water to Nā Wai 'Ehā streams.

According to Hui o Nā Wai 'Ehā President Hōkūao Pellegrino, “the Decision and Order (D&O) doesn't go far enough to address the importance, implementation and enforcement of Water Use Permits.”

In a surprise move, on June 30, just two days after the decision was released to the public, the Commission issued a 22-page amendment to the original decision.

Among other things, the amendment reduced the amount of water allocated to diversified agricultural company Mahi Pono in the original decision – from 15.65 million gallons per day (mgd) to 4.98125 mgd – despite a 2019 agreement between Mahi Pono, Hui o

Nā Wai 'Ehā and OHA that Mahi Pono should receive 11.22 mgd.

Within short order, stakeholders filed various motions seeking clarification or partial reconsideration of the Commission's filings.

The Struggle for Nā Wai 'Ehā

Nā Wai 'Ehā refers to Maui's famed “Four Great Waters” – Waihe'e River, Waiehu Stream, Wailuku River (previously known as 'Āo Stream), and Waikapū Stream. The streams originate in Mauna Kahālāwai (West Maui Mountains), and this abundant area traditionally served as the primary ritual, political and population center of the island.

In pre-contact Hawai'i, these streams were carefully managed. They provided an extensive wetland that supported one of the largest populations on the island of Maui. At the time of the Mahele in 1848, approximately 3,000 acres were under cultivation with more than 4,000 individual lo'i kalo. According to *Native Planters in Old Hawai'i* it was the “largest continuous area of wetland kalo cultivation” in all of Hawai'i.

However, the establishment of sugar plantations on Maui in the 1860s resulted in a massive diversion of water from these streams to supply water for the plantations. Stream levels dropped dramatically, drying out the once-abundant wetlands, wrecking havoc

on the ecosystem, and making it impossible for many Native Hawaiians farmers to continue to grow food for their families.

For more than 150 years, traditional famers in the region have struggled to regain their rightful share of Maui's precious water resources. And while there have been some gains, corporate agriculture's monopoly on the water flowing from Nā Wai 'Ehā continued.

In 2003, kalo farmers and other community members formed Hui o Nā Wai 'Ehā in an effort to address the negative impacts caused by dewatering of the streams by corporations and to advocate for stream-flow restoration. For nearly two decades they have fought through legal actions and administrative proceedings to protect and prioritize water access for lo'i and other subsistence farming.

In 2004, Hui o Nā Wai 'Ehā and Maui Tomorrow Foundation, both represented by nonprofit environmental law organization Earthjustice, petitioned the Commission to restore streamflow to Nā Wai 'Ehā, and subsequently filed a water waste complaint with photo documentation of diverted stream water being illegally dumped, rather than returned to the streams.

Then in 2006, the same organizations petitioned to establish a water management area that would provide greater state oversight in the use of waters from Nā Wai 'Ehā. This would lead to the designation of the first and only surface water management area in Hawai'i in 2008.

OHA, seeing the opportunity to restore mauka-to-makai stream flow and uphold the public trust in water – including Native Hawaiian rights protected under trust – joined in the legal proceedings, and would later provide funding to help kalo farmers and other water use applicants document and assert their rights to water in the newly designated water management area.

The legal battle dragged on for more than a decade,

lasting through the 2016 closure of Hawaiian Commercial & Sugar Company (HC&S), and the acquisition of 41,000 acres of its former sugar lands by the continent-based Mahi Pono – which then replaced HC&S on their water permit application before the Commission.

In 2014, a historic settlement agreement was reached between the parties regarding the initial petition to restore streamflow to Nā Wai 'Ehā, whereby mauka-to-makai flow would be restored to all four waters for the first time in over a century. However, implementation of the agreement would continue to be a challenge, and the issue of who should receive water, and in what quantities, remained unresolved.

In 2019, after extensive vetting and negotiation, Mahi Pono, Hui o Nā Wai 'Ehā, and OHA announced that they had reached an agreement over Mahi Pono's water usage, with Mahi Pono agreeing to a reduced water allocation – from the 36.29 mgd originally requested by previous landowner HC&S, down to 11.22 mgd.

Thirsty Sugar and Destructive Water Diversion

Sugar is one of the world's "thirstiest" crops, needing much more water than other agricultural crops. Historical documentation shows that Hawai'i's plantations needed as much as one ton of water to produce just one pound of refined sugar.

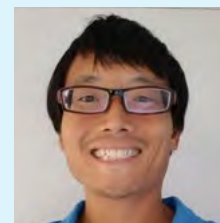
Maui was impacted early by the sugar industry. Foreign businessmen like Claus Spreckels and Charles Brewer (C. Brewer) gravitated towards Maui with its rich valleys and healthy freshwater streams. Settlers began to steer their financial resources and political influence towards building up agricultural activities

SEE A BIG STEP FORWARD ON PAGE 16



Community members line the streets of Wailuku at a Nā Wai 'Ehā rally in October 2014. Access to freshwater is a long-standing issue for the kupa 'āina of Maui.

What are "Appurtenant" Water Rights?



By Wayne Tanaka,
OHA Public Policy Manager

Appurtenant water rights, also known as "appurtenant rights of kuleana and taro lands," are expressly recognized in our constitution and state water code, and, along with Native Hawaiian traditional and customary practices and other "public trust purposes," merit the highest consideration and priority in the allocation of our public trust water resources.

These rights are attached to kuleana and other lands in cultivation during the Mahele, and generally allow current landowners to make a claim for the amount of water that was being used on their land at the time it was originally converted into fee simple (i.e., during the Mahele).

The Hawai'i Supreme Court has recognized and reaffirmed that these rights cannot be reserved by a landowner when selling their lands, and that these rights can be lost or extinguished if a sale of land "reserves" appurtenant water rights for the seller. Accordingly, the historical practice of large landowners trying to "reserve" their appurtenant water rights when selling their lands to developers or others effectively extinguished these rights.

The recent Nā Wai 'Ehā Decision and Order (D&O) continues to recognize the priority that appurtenant water rights should have in allocating water from Nā Wai 'Ehā, and also acknowledges the Hawai'i Supreme Court holding that these rights can be extinguished if landowners try to reserve them for themselves when selling their land.

However, questions remain as to why the D&O appears to award Wailuku Country Estates 6 million gallons per day, based on their claims to appurtenant rights that have already been shown to have been extinguished.

Even more questions remain as to why kalo farmers and others who have already established their appurtenant water rights during the decade-plus long contested case hearing must now produce deeds going back to the Mahele to prove that their rights were never extinguished.

A BIG STEP FORWARD

Continued from page 15

on Maui and that would become the template for other plantations established throughout the pae 'āina.

Modern mapping of the sugarcane lands in the 19th century shows the incredible intensity of land use that sugar production had in central Maui – activities that drew primarily from Nā Wai 'Ehā.

As the sugar industry grew, water diversions from Nā Wai 'Ehā and, later, East Maui's watersheds increased. These increases caused corresponding adverse impacts to kuleana landowners and kalo farmers who also relied on the streams and rivers. The more water that was diverted for corporate farming, the less water that remained for subsistence farming.

The siphoning of so much water from Nā Wai 'Ehā also impacted native aquatic species historically present in the stream, including 'o'opu (endemic freshwater goby), hīhīwai (endemic freshwater snails), and 'ōpae (endemic freshwater shrimp). These species, once abundant food resources for the region, are now scarce.

Abundant freshwater flow is also critical to healthy nearshore coastal ecosystems like wetlands and fisheries. It also recharges our drinking water aquifers.

Greater Clarification Required

As Lindsey and others have noted, the Commission's decision represents a historic and long-awaited step forward in the struggle of farmers and environmentalists to uphold the public trust – including Native Hawaiian rights protected under the trust – with regard to access to the water resources of Nā Wai 'Ehā, which may set a precedent for access to water resources throughout the pae 'āina.

The decision is also historic in that it is the first time that the Native Hawaiian traditional and customary practice of kalo farming has been expressly recognized as meriting the highest priority in water use.

Another victory for kalo farmers was the rejection by the Commission of a proposal to allow larger diverters of water to reclaim "appurtenant water rights" (see sidebar). Had the Commission approved this proposal, it could have allowed large-scale landowners and "gentlemen estate" developers to start claiming huge amounts of water.

However, as noted previously, there are still concerns about the decision – for example, the confusion regarding the amount of water allocated to Mahi Pono, as cited earlier. Initially, they were allocated much more water than what they had agreed to receive – water that could be returned to the streams to support native species habitat, aquifer recharge and other public benefits. Then in a reversal, the Commission dramatically decreased their allocation below previously negotiated levels.

Adds Pellegrino, "The Commission also continues to struggle with holding diverters like Wailuku Water Company accountable for providing the required

amount of water to Native Hawaiian kuleana kalo farmers with appurtenant rights and who have priority use under the D&O. Twenty days after the D&O was issued, numerous Native Hawaiian kuleana lo'i kalo farmers in Waikapū were still without water and their crops have dried up and died."

According to OHA Public Policy Manager Wayne Tanaka, another major and ongoing concern is that the Wailuku Country Estates, whose claimed appurtenant water rights were demonstrably extinguished, was nonetheless awarded a substantial amount of water based on these lost rights. Tanaka also has concerns about new requirements adopted in the final decision, that would require all appurtenant water right holders to submit their land deeds going back to the Mahele.

"A requirement like that would also place a significant burden on kalo farmers and others who have already established their appurtenant water rights through the contested case proceedings over the past 10 years," explained Tanaka. "Producing over 150 years of deed history to re-validate their right to the water could take a year or more and cost these farmers thousands of dollars each."

The lack of clarity surrounding these outstanding concerns must still be resolved, in accordance with the motions that were filed by OHA and other parties. At this time, it is not known how long this will take, or how the ongoing conflict will ultimately be resolved.

Despite these setbacks, the community remains steadfast and optimistic.

"We're hopeful that we can work out these important fixes and avoid more twists and turns, including appeals," said Pellegrino. "After 17 years, we can do better for our streams as well as for present and future generations who live and farm in Nā Wai 'Ehā.

"While a final decision may close the decade-long legal process, Hui o Nā Wai 'Ehā will continue to commit itself to advocating for our streams and kuleana kalo farmers, and ensuring the laws set forth are followed well into the future." ■

For information about Hui o Nā Wai 'Ehā go to <https://www.huionawaieha.org/> and for information about the legal battle go to <https://earthjustice.org/features/background-on-na-wai-eha>

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.

Miss Aloha Hula Competition Winners

Ho'omaika'i to Rosemary Ka'imilei Keamoai-Strickland who won the coveted title of Miss Aloha Hula at the 2021 Merrie Monarch Festival last month.

Keamoai-Strickland dances with hula hālau Ka Lā 'Ōnohi Mai O Ha'ehe'e under nā Kumu Hula Keawe and Tracie Lopes. Her hula kahiko was *Hanohano 'O Lehua* which commemorated Queen Kapi'olani's visit to Kaua'i and Ni'ihau to promote her Ho'oulu Lāhui campaign to increase the Hawaiian nation. Her hula 'auana was *Hanohano Hapuuahale*, a mele inoa composed by Kumu Keawe in honor of 'Anakē Lolena Nicholas, a Ni'ihau native and renowned 'ōlelo Hawai'i advocate.

In second place was Ashley Kilioulaninuiaamaho-ōpi'iwahinekapulokeokalaniākea Lai who dances with Ka Liko Pua O Kalaniākea, under the direction of Kumu Hula Kapua Dalire-Moe.

Rounding out the Miss Aloha Hula competition was Maka'ala Kahikinaokālālani Victoria Perry who took third place. Perry was also this year's winner of the Office of Hawaiian Affairs' Hawaiian Language Award. She dances with Ke Kai O Kahiki, under the direction of Kumu Hula La'akea Perry. ■



Keamoai-Strickland - Photo: Bruce Omori



Lai - Photo: Cody Yamaguchi



Perry - Photo: Bruce Omori

Photos: Courtesy of the Merrie Monarch Festival

'Ike Kūpuna is a Mea Ho'ōla



Dr. Kū Hinahinakūikahakai Kahakalau Photo: Courtesy

The following is an edited excerpt from an interview with Dr. Kū Hinahinakūikahakai Kahakalau by OHA Digital Archive Specialist Kale Hannahs.

KK: Aloha mai kākou, 'o wau 'o Kū Hinahinakūikahakai Kahakalau. I'm an educator, a researcher, a learner of Hawaiian language and culture for many many decades and I love what I'm doing. I'm also a social entrepreneur as of the last 10 years, and the CEO of Kū-A-Kanaka, the fiscal sponsor for EA Ecoversity which stands for Education with Aloha. We are a culture-based, Hawaiian-focused, higher education career training program, certifying educated 21st century Hawaiians. Our kūpuna said "lehulehu a manomano ka 'ikena a ka Hawai'i," our knowledge is great and numerous and we're trying to pass that knowledge on and share it.

OHA: There's definitely a kuleana that is passed down for all of us. I wanted to ask you if you remember how you came across the Papakilo Database, and since then, what type of research have you used it for?

KK: I heard about it from my good friend, Kamoā Quiteves. Since then, I've been using it primarily for research. For example, this past semester, I helped a private school, Ho'omana Hou on Moloka'i, to create a fishpond curriculum, "Kuapā o 'Ualapu'e," and we looked into finding information about Moloka'i, about fishponds and those kinds of things. I've cer-

tainly also used newspapers and genealogical indexes to find out more about my own mo'okū'auhau. I type in the name of my grandfather, my great-grandfather, my great-grandmother – whoever I know – and just see what comes up. Those are all things I would never have access to if it wasn't for Papakilo.

OHA: Mahalo nui for sharing that. It sounds like you are one of our "super users." I know some people find it daunting because there's a lot of information to go through. Papakilo is not the end all, be all of resources, but hopefully it gets you started on the right foot. Before we end, did you want to share any last thoughts?

KK: Mahalo, Kale. Kū-A-Kanaka means to stand as a Hawaiian, to live like a Hawaiian, or just to be Hawaiian. And in order to do that, we need to know about our 'ike kūpuna. The more we learn, the more empowering this 'ike is going to be to us individually, but also collectively as a lāhui. I think it's really important, in particular, for those who don't reside on O'ahu to have access to information, such as the Papakilo Database, because we wouldn't know how else to get that information. And to me, this 'ike kūpuna is a mea ho'ōla. It heals us from our historical trauma, it heals us from these concepts of we are less than, that we are no good, that we are lazy. I think it's really important that we access the 'ike of our kūpuna and we let that 'ike enliven us, empower us, inspire us. Mahalo nui! ■

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.



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Hawaiian National Bibliographies and the East Coast Collection

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Friday, August 6
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Monday, August 9
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Low interest loans for Native Hawaiians

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- EDUCATION -

LOAN

HELPING 'OHANA PROGRESS

Continued from page 4

and home base economics on the Wai'anae Coast.

"We've done some excellent projects over the past years with OHA. One of our strong early partners was KUA. They're a Native Hawaiian organization that works with communities to manage fishponds and estuaries and set fishing strategies and management policies," Quitevas said.

"They build capacity in those places, it's the Native Hawaiian concept of kūkulu kumahana, or pooling of strengths. It was a

term used to gather the masses to get a certain task or goal accomplished.

"We need to continuously look to our ancestors and their wisdom so we can move toward that reciprocal connection we have between people, our environment and our culture. So the idea of bringing all these groups and organizations and businesses together is fundamentally that – it's kūkulu kumuhana. And when we utilize that in the right way, we'll be able to do anything." ■

HONORING A WARRIOR WOMAN

Continued from page 5

many awards and accolades for her substantial body of academic work. One of the most prestigious honors was her election this year to the American Academy of Arts and Sciences which was founded in 1780 and whose membership includes Charles Darwin and Martin Luther King, Jr. As a sovereignty leader, scholar, educator, filmmaker, poet, and human rights advocate, Haunani-Kay was acknowledged and recognized by Indigenous peoples around the world.

Having dedicated her life's work to the uplifting of the lāhui (Hawaiian nation), Haunani-Kay passed away on July 3, 2021 after decades of working to change the course of history for Hawai'i's Indigenous people for the better.

It was from her that we learned how to resist oppression, to break our silence,

to maintain courage against undefeatable odds, and to be inspired to take up the mantle of leadership. The lāhui mourns her passing but we celebrate and honor a woman warrior kupaianaha who now joins the ranks of other great Hawaiian leaders of legend who have passed on. ■

A public celebration of life for Haunani-Kay Trask will be planned at a later time, due to ongoing concerns about the spread of the coronavirus. In the meantime, if you would like to contribute, go to: <https://go-fundme/do2ofa36>

Both Shane Pale and Healani Sonoda-Pale were students of Dr. Haunani-Kay Trask at the University of Hawai'i at Mānoa.

DOE MAUI CANOE COMPLEX

Continued from page 12

With keiki heading back to school this month despite the ongoing pandemic, Winkie said that the plan is still to provide in-person, full-day instruction. "However, the protocols of masks, hand washing, and daily wellness checks will continue to be applied," Winkie emphasized.

If variant viruses require school closures, the complex schools have a plan in place for transitioning to alternative teaching modes.

Winkie has tough decisions ahead but said she is committed to doing what is best for the haumāna in the canoe com-

plex to ensure they receive the best possible education and that they are learning in a safe environment. ■

Cheryl Corbiell is an instructor at the University of Hawai'i Maui College – Molokai and participates in implementing UH-sponsored reading, STEM, and career enhancement programs in Molokai Schools.

ESTABLISHING KĪPAHULU

Continued from page 9

cess to marine resources.

Once this status is approved, conservation measures for Kīpahulu will be enforceable at the state level. However, Kīpahulu 'Ohana's focus is on education and outreach, so fishermen understand the reasons behind them and the importance of lawai'a pono practices.

For years, Kīpahulu 'Ohana has been conducting outreach activities to gather input and grow support for CBSFA designation. In October 2019, they submitted their *Kīpahulu Moku CBSFA Proposal and Management Plan* to the State Division of Aquatic Resources.

The proposal includes management recommendations such as expanding the seasonal closure for moi and ula by two months, as recent studies indicate active spawning beyond the current season. It also recommends adding a maximum size along with the existing state minimum size for key species to protect "prime spawners" who contribute to the reproduction of those fish populations, and suggests creating a pu'uhonua, or a no-fish zone, to allow diverse species to spawn and reproduce. The proposal also encourages lawai'a to move from a "trophy fishing" mindset of biggest is best, and to focus instead on lawai'a pono – feeding their families now and in the future.

A founding member of the Maui Nui Makai Network (mauinui.net), Kīpahulu 'Ohana, along with other network members, is actively supporting other rural communities in Maui Hikina (East Maui), from Ke'ānae to Kaupō, to develop their own makai management plans and programs. By working together, communities across East Maui are moving towards development of a regional makai management strategy. ■

For more information about the Kīpahulu Moku CBSFA, including the full rules proposal and management plan, go to kipahulu.org/cbsfa.

Scott Crawford has served as executive director with Kīpahulu 'Ohana for the last 20 years, supporting traditional Hawaiian agriculture, shoreline and forest management. He works with East Maui grassroots Hawaiian organizations to protect and manage precious lands and shorelines in East Maui for traditional subsistence lifestyles, from mauka to makai.

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Let's Celebrate on Admission Day!

By Kaleikoa Ka'eo

On Aug. 21, 1959, U.S. President Dwight D. Eisenhower declared that “the procedural requirements imposed by the Congress on the State of Hawai‘i to entitle that state to admission to the Union have been complied with in all respects and that the admission of the State of Hawai‘i into the Union on an equal footing with other states of the Union is now accomplished.”

The above declaration purports to provide a legal rendering on how Hawai‘i was made into the 50th State. However, does the evidence and actual political history substantiate Eisenhower’s words?

This declaration births the State of Hawai‘i, granting them the self-recognized power to exercise military and governmental rule over our homeland. Yet, every day, the legality of this power is being questioned.

More and more, Hawaiians and others are examining and analyzing the historical record and legal precedents.

The research is overwhelming, and we should all recognize:

- That the Hawaiian Kingdom was internationally recognized as a neutral independent nation state.
- That the Hawaiian Islands were never incorporated as a U.S. territory because the U.S. Senate failed to ratify the Treaty of Annexation of Hawai‘i of 1897.
- That the Newlands Resolution of 1898 was a simple joint resolution passed by the U.S. Congress whose legislative powers were limited to U.S. territory and so it did not have extraterritorial force to unilaterally annex and incorporate the sovereign territory of another recognized nation-state.

When we know this history, it is obvious that the Hawai‘i Admission Act lacked a juridical foundation and is the by-product of legal fiction.

Notably, there is no evidence that the

U.S. Congress possessed supreme extraterritorial powers over the territory of other recognized nation-states. In comparison, could China simply pass its own legislative act with extraterritorial force whereby China could unilaterally annex, say, Tonga, and make it Chinese territory? That would be nonsense.

Our people are awakening and will eventually know that Admission Day represents the same nonsense. What should we do?

We should repurpose Admission Day as a holiday for our lāhui kanaka. Since Admission Day is already an “official” day off, why not commandeer this holiday and transform it into a day of celebration for Hawaiian nationals?

Let’s establish Lā Aloha ‘Āina as a holiday to honor our people’s patriotism towards our own nation. Lā Aloha ‘Āina should become a day of conscious resistance to the U.S. military occupation and miseducation programs of deculturation and denationalization. A day to celebrate and recognize all who are engaged in struggles to protect our homeland, to restore our cultural integrity, and to reinstate the re-recognition of our true national consciousness.

Let’s take our power and create an alternative. Let’s boycott all Hawai‘i Admission Day festivities and organize our own activities dedicated to the re-education and re-culturation of our people.

Lā Aloha ‘Āina will disempower and counter the false narrative of Hawai‘i’s Admission Day. Wouldn’t this day be worthy of support from the Office of Hawaiian Affairs whereby they can set aside resources and commit to providing Lā Aloha ‘Āina celebrations across Hawai‘i?

Let’s make it a day to honor the highest expressions of aloha ‘āina. ■

Kaleikoa Ka’eo was born and raised on the island of Maui where he lives with his wife and three keiki in Waiohuli Hawaiian Homestead. Ka’eo is a graduate of Baldwin High School and UH Mānoa, and is an associate professor at UH Maui College.

Seeking Redress for War Crimes Committed Against the Hawaiian Kingdom

Submitted by the AHEC Resolution Committee

In July, a Resolution of Witness was submitted to the General Synod 2021 by the Association of Hawaiian Evangelical Churches (AHEC) of the Hawai‘i Conference United Church of Christ (UCC).

AHEC is comprised of 30 Native Hawaiian churches founded before the belligerent illegal occupation began in the Hawaiian Kingdom on Jan. 17, 1893, and six partnership ministries.

The General Synod is the main governing body of the UCC which meets biennially. The UCC includes about 800,000 members in 4,852 congregations, whose demographic is 83.8% White/Euro-American and 3.9% Asian/Pacific Islander.

On July 18, delegates representing the UCC passed the Native Hawaiian resolution with 328 votes approved, 122 votes against and 34 votes abstained. The 72.9% vote approval surpassed the 66.67% super majority threshold for the resolution to pass.

The resolution calls upon all settings of the church, denomination officers, conferences, associations, and congregations to “live into the 1993 apology of the United Church of Christ delivered to the Native Hawaiian people” by President Paul Sherry.

The UCC General Council, which is the legal representative of the UCC, and the AHEC, will work together to draft communication to local, national and international leaders and organizations calling for compliance with international humanitarian law and an end to the illegal occupation of the Hawaiian Islands.

The UCC reaffirms its commitment to support efforts of Native Hawaiians to seek redress and restitution for the war crimes of the U.S. against the Hawaiian Kingdom including, but not limited to, the crime of denationalization.

The UCC Board will provide a written and oral update on the progress on the implementation of this resolution for the next General Synod in two years.

Church members and delegates, reflecting on the passing of this resolution as the will of God and in God’s time, acted to correct a century of war crimes against the Hawaiian people by calling for an end to the belligerent illegal occupation of the Hawaiian Kingdom.

As it is written in Exodus 20:16, “Thou shalt not bear false witness against thy neighbor.”

For over a century, the pandemic of white supremacy committed the war crime of denationalization against the entire population by obliterating the national consciousness of the Hawaiian people.

“You shall not spread a false report. You shall not join hands with a wicked man to be a malicious witness. You shall not fall in with the many to do evil, nor shall you bear witness in a lawsuit, siding with the many, so as to pervert justice, nor shall you be partial to a poor man in his lawsuit.” (Exodus 23:1-3)

“Through our love for God and the blessings of his presence, this resolution reflects the will and sovereignty of Ke Akua,” said UCC Association Minister Papa Makua Wendell Davis. ■

The Association of Hawaiian Evangelical Churches Resolution Committee includes Kalaniakea Wilson (chair), Papa Makua Wendell Davis (association minister), Kahu Ronald Fujiyoshi, Kahu Kaleo Patterson, and Gloria Pualani Muraki.

100th Anniversary of the Hawaiian Homes Commission Act Commemorated in D.C.

Message delivered by OHA Chair Carmen “Hulu” Lindsey at the HHCA Press Conference in Washington, D.C., on July 9

Aloha mai kākou and mahalo Congressmen Kahele and Case, for the opportunity to speak on behalf of the Office of Hawaiian Affairs, whose mission is to “better the conditions” of Native Hawaiians.

We are here today to recall, to remember, and to be inspired by the life and accomplishments of Prince Jonah Kūhiō Kalanianaʻole, whose advocacy on behalf of Native Hawaiians led to the passage of the Hawaiian Homes Commission Act 100 years ago.

When the Kingdom of Hawaiʻi was illegally overthrown by American businessmen supported by the United States, Prince Kūhiō rallied to support the Kingdom.

Later, when Hawaiians sought an increasing role in the non-Hawaiian government following the overthrow, Prince Kūhiō helped organize an opposition to support Hawaiian interests.

Finally, when Hawaiians needed a strong voice in the halls of Congress where decisions affecting Hawaiians were being made, Prince Kūhiō became Hawaiʻi's second delegate to the United States Congress and was successfully elected 10 times.

Prince Kūhiō witnessed first-hand the separation of Hawaiians from their lands and from their self-determination.

Despite not having a vote, he pushed Congress to create a program to empower Hawaiians to survive and flourish in a Hawaiʻi that was increasingly controlled by powerful non-Hawaiian interests.

Today, we celebrate his success in that push, which became law exactly 100 years ago.

While Prince Kūhiō displayed his expert statesmanship in advocating for and passing this Act, we must also acknowledge the strong civic engagement of Hawaiians at the turn of the 20th century.

Indeed, Hawaiians were actively involved in debating issues and electing officials who supported Hawaiians at every level of government. Hawaiian political engagement is as important today as it was to Prince Kūhiō and the Hawaiians of his generation. Throughout our history the periods of strongest political engagement have nurtured the greatest self-determination for Hawaiians.

As Hawaiian leaders today, we must carry on Prince Kūhiō's legacy and advance federal, state and local policies that serve the Native Hawaiian community. Hawaiian leaders must also call on the United States to fulfill its trust responsibility to Native Hawaiians. I mahalo Congressman Kahele, Congressman Case, Senator Schatz, and Senator Hiro-no for your partnership with OHA and our beneficiaries to that end.

In Prince Kūhiō's honor, let us commit to being more actively involved in our governance – as leaders, as community members, and as voters.

Eia nō mākou, nā pulpula o Hawaiʻi, me ka haʻahaʻa, me ka oiaʻiʻo, a me ke aloha puaʻole. Aloha.

Here we stand, the descendants of Hawaiʻi, with humility, truth and love unending. Aloha.



At the July 9 reception in Washington, D.C., commemorating the 100-year anniversary of the HHCA. Pictured are OHA BOT Chair Carmen “Hulu” Lindsey (center front) and around her (L-R) are OHA Ka Pouhana/CEO Dr. Sylvia Hussey; Executive Director of the White House Initiative on Asian Americans, Native Hawaiians and Pacific Islanders Krystal Kaʻai; OHA D.C. Bureau Chief Keone Nakoa; and Asian American and Pacific Islander Senior White House Liaison Erika Moritsugu. - Photos: Courtesy



OHA Chair Carmen “Hulu” Lindsey (right) with U.S. Secretary of the Interior Deb Haaland at the festivities in Washington, D.C., celebrating the 100th anniversary of the HHCA. Haaland, a member of the Laguna Pueblo tribe, is the first Native American cabinet member in U.S. history.

Leaders Gather to Commemorate HHCA Centennial



He ʻōpū aliʻi nō ʻoe - You are indeed a benevolent chief, Kūhiō

By Cedric Duarte

In commemoration of the Centennial anniversary of the signing of the Hawaiian Homes Commission Act (HHCA), the Department of Hawaiian Home Lands (DHHL) hosted a socially distanced ceremony at its Hale Kalanianaʻole Office Building in Kapolei on July 9, 2021.

The event marked the beginning of the Act's 100th year.

On July 9, 2021, President Warren G. Harding signed the HHCA into law. Its passage 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.

Beneficiaries of the Act are provided a homestead parcel as a 99-year lease for \$1 per year.

The ceremony, livestreamed on DHHL's website, began with a keynote speech by Professor Davianna Pōmaika'i McGregor. She discussed the health condi-

tions of Native Hawaiians in the early part of the 20th century and explained the Act's journey from a grassroots resolution to the halls of Congress, and finally to the President's desk.

Government officials, U.S. Sen. Brian Schatz, who recently became the Chairman of the Senate Committee on Indian Affairs, and Gov. David Ige joined DHHL in honoring the legacy of Prince Kūhiō and acknowledged recent efforts made to provide increased funding for the homesteading program.

Former Hawaiian Homes Commission (HHC) Chairpersons, current members of the HHC, various Homestead Association leaders, as well as representatives from the Office of Hawaiian Affairs, Kamehameha Schools, and the U.S. Department of the Interior also joined in commemorating the anniversary of the Act's signing.

Following remarks by HHC Chair William J. Ailā, Jr., attendees were invited to present ho'okupu. Gifts of lei, fruits, and plants from homesteads throughout the state adorned and surrounded a portrait of Prince Kūhiō.

Kalo plants from the grounds of Hale Kalanianaʻole planted and harvested by Chair Ailā, along with fresh water from a source near Prince Kūhiō's birthplace collected by a DHHL Land Agent Kaipo Duncan, the great-grandson of Rudolf Duncan – a member of the first HHC – were presented in tribute.

Alongside the Kapolei ceremony, Deputy Tyler Iokepa Gomes spent the day filled with events held in Washington, D.C., to commemorate the anniversary of the signing of the Act. His visit included a press conference, a visit to the office occupied by Prince Kūhiō when he was a delegate, a viewing of the original Hawaiian Homes Commission Act, and meetings with government leaders.

DHHL intends to hold a series of events over the

next 12 months highlighting the efforts of the first HHC and the early homesteaders whose success allowed the program to become fully instituted. ■

To view a replay of the ceremony or for more information about the Centennial, visit dhhl.hawaii.gov/hhca100.

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



DHHL Deputy Tyler Iokepa Gomes (right) with U.S. Secretary of the Interior Deb Haaland at a reception in Washington, D.C. Gomes represented DHHL at HHCA commemoration activities on the continent.



The Department of Hawaiian Home Lands celebrated the 100th anniversary of the HHCA at their main office in Kapolei, O'ahu on July 9. - Photos: Courtesy



Dignitaries from various organizations, as well as from the state government, joined DHHL to commemorate the centennial anniversary of the Hawaiian Homes Commission Act and to honor Prince Jonah Kūhiō Kalanianaʻole who is credited with getting the Act passed through the U.S. Congress in 1921.

La'i'ōpua 2020 Hosts Wa'a Community Day



(L-R) Brothers Jun and Iko Balanga demonstrate binding techniques on the wa'a. - Photo: Courtesy

On the grounds of La'i'ōpua 2020 in the ahupua'a of Kealahakehe, a double-hull wa'a is being assembled by members of the Kona community. The canoe, named La'i'ōpua, will be the first wa'a to be fully constructed on Hawai'i Island in almost 30 years.

On July 10, community members gathered at La'i'ōpua 2020 for a Wa'a Community Day. Featured guests included Chadd Paishon, cultural advisor for the Wa'a Project; Iko Balanga, co-founder of Anelakai Adventures; George "Keoki" Roldan, master weaver; and kalo practioners Kamuela Meheula and Keahi Tomas, who shared mana'o and hands-on demonstrations.

The day began with a genealogy oli gifted to the La'i'ōpua wa'a by Paishon. Afterwards some 100 attendees broke out into smaller groups. Balanga and 'ohana were stationed at the wa'a, demonstrating the precise process of binding the 'iako (crossbeams) to the ka'ele (hull).

Roldan shared mo'olelo on the art of weaving lauhala and taught participants to create beautiful 'ohana bowls. Tomas and Meheula provided instruction on making pa'i ai and shared 'ike about the envi-

ronmental, social, and cultural values of the kalo plant.

Two more wa'a builds are scheduled on August 7 and 21, from 10:00 a.m. - 2:00 p.m. For more information, visit www.laiopua.org.

Kahele Introduces Legislation to Ensure 'Ohana Successorship

Last month, Congressman Kai Kahele announced the introduction of bipartisan legislation that would ensure long-term tenancy to beneficiaries of the Hawaiian Homes Commission Act (HHCA).

Called the "Prince Jonah Kūhiō Kalaniana'ole Protecting Family Legacies Act," this legislation would reduce the successorship qualification of a lessee's spouse, children, grandchildren or siblings from one quarter to 1/32 Hawaiian.

"My legislation advances the original draft, vision and intent of Prince Jonah Kūhiō Kalaniana'ole who championed the Hawaiian Homes Commission Act – legislation he fought to pass in Congress as a non-voting delegate," said Kahele.

"I want to do everything I can to help ensure future generations of Native Hawaiians benefit from the original intent of the Hawaiian Homes Commission Act – that is, to return Native Hawaiians to their lands with prompt and efficient placement in order to support self-sufficiency and self-determination."

The Hawai'i State Legislature passed this amendment in 2017 and it was signed by Gov. David Ige as Act 80 that same year. This action has been deliberated by HHCA beneficiaries and homestead associations for years and deemed necessary because many descendants of HHCA beneficiaries currently



In mid-July, a small delegation from the Office of Hawaiian Affairs (OHA) traveled to the island of Moloka'i for OHA's annual Moloka'i Island Community Meeting on July 14 and Board of Trustees (BOT) meeting on July 15. While on-island, they visited OHA grantee, Hānai Ā Ulu at Keawanui to learn about their limu project and efforts to help homesteaders plant gardens and become more sustainable. Trustees and staff also paid a visit to Kealopiko, an 'Ōiwi-owned clothing company whose wearable art designs celebrate and teach mo'omeheu Hawai'i. OHA wishes to mahalo the Kupa o Moloka'i for their warmth and hospitality, with special mahalo to Kahekili and Hala Pa-Kala, Kilua Purdy-Avelino, Walter Ritte, Ane Bakutis, and the staff at Hānai Ā Ulu and Kealopiko. - Photo: Joshua Koh

■ To learn more about our Moloka'i site visits, go to: <https://vimeo.com/575989114>

face displacement and the loss of their ancestral homes.

Documenting the Life of Leina'ala Kalama Heine



Photo: KWO Archive

Papaku No Kamehaikana, a Hawai'i nonprofit, has received a \$99,965 grant from the Institute of Museum and Library Services for their project "Kuleana: I Ulu No Ka Lala I Ke Kumu" which will document and record the genealogy of Kumu Hula Leina'ala Kalama Heine, as told by those who

hold that genealogy.

As part of the project, over the next two years, Papaku No Kamehaikana will produce monthly webinars and huaka'i, and train a group of eight 'ōpio (youth) in transcription technology, collections management and application design. Their first webinar was on July 27 and featured Heine's longtime friend, Kumu Hula Robert Cazimero.

"Our goal is not only to document the legacy of Kumu Hula Leina'ala Kalama Heine in ways that can be shared with students of hula for years to come, but to connect our 'ōpio to our cultural traditions through technology," said Niulii Heine, Papaku No Kamehaikana president.

The mission of Papaku No Kamehaikana is to encourage and enable families to understand, live and practice Hawaiian values and cultural

traditions.

House Native Hawaiian Caucus Challenges Ige's Judiciary Nominee

On July 21, the House Native Hawaiian Caucus, led by Rep. Daniel Holt, sent a letter to Gov. David Ige expressing their concern regarding his recent selection of Daniel Gluck to fill a vacancy on the Hawai'i Intermediate Court of Appeals (ICA), calling for Ige to withdraw Gluck from consideration.

"[Gluck] lacks the legal practice and lived experience in Hawai'i that other nominees hold. Every other candidate before you has more courtroom experience. Three candidates have participated in

NEWS BRIEFS

Continued from page 22

over a hundred circuit court cases. Two candidates have argued over a dozen cases before the appellate court. Comparatively, your choice has participated on eight cases on appeal and made one supreme court oral argument.”

The caucus notes that Ige’s choices during his term have not provided equitable racial and gender representation to judges for Hawai’i’s highest courts, and that there are currently no Native Hawaiian, Filipino, Pacific Islander or African American judges at Hawai’i’s Supreme Court or at the ICA, and that it has been more than 30 years since a Native Hawaiian has been appointed to serve on the ICA.

They also point out that the list of nominees includes individuals who have studied ‘ike Hawai’i, lived Hawaiian culture and practiced Native Hawaiian law. All of the nominees are graduates of UH Mānoa’s Richardson School of Law – except for Gluck.

Their letter states that, “In this

and other rounds of applicants, you have overlooked qualified individuals born and raised on the neighbor islands, and graduates of public and Hawaiian schools with experience working with and in Hawaiian and underserved communities as teach-

ers, advocates and allies.”

“Based on your history of appointments, there is an unwritten implication of a ceiling for highly qualified candidates to the judiciary.”



Hilo Girl Wins National Title

Ho’omaika’i to 11-year-old Aspen Taylor Ke’auli’imaikalani Hanohano of Hilo who won the title of “Miss Elementary America 6th Grade 2021” at the Elementary America Pageant, a branch of the Miss High School America Pageant Organization in Little Rock, Arkansas, in late June. Ke’auli’i is a Hawaiian language immersion student at Ke Kula ‘o Nāwahiokalani’ōpu’u Iki Lab Public Charter School in Kea’au. She captured the hearts of the judges in the interview portion of the competition when she spoke of her love for her culture, her home island, and hula. Ke’auli’i is the daughter of Raelyn Ioane and Joseph Hanohano, Jr. - Photo: Courtesy



July 4 Airport Protest Against HB499

Airports across the pae ‘āina experienced major congestion on July 4 as a result of a coordinated convoy to protest HB 499, which became law on July 8. Protest organizers point out that the business-friendly law disregards ongoing and unsettled claims to land held by the Kingdom of Hawai’i at the time of the overthrow, and unmet financial obligations for the use of that land to DHHL and OHA. There were more than 300 vehicles carrying protestors at the Daniel K. Inouye International Airport in Honolulu, and 100 more at the Hilo, Kona and Kahului airports.

- Photo: Oren Tsutsumi

Statement by OHA Chair Carmen “Hulu” Lindsey Regarding HB499

I am extremely disappointed by the Governor’s recent decision to not consider HB499 for a veto.

This decision by the Governor ensures that this controversial bill, which OHA and many other organizations and individuals repeatedly raised concerns about in opposition during and after the 2021 legislative session, will inevitably now become law.

HB499 will represent the most damaging law to Native Hawaiian rights enacted in nearly a decade.

Forty-year lease extensions, directly negotiated between current lessees and the state Department of Land and Natural Resources, threaten to prevent future generations of Native Hawaiians from ensuring the best uses of our public trust lands.

Moreover, such extension authority also ignores and perpetuates the historical injustices inflicted upon the Native Hawaiian people, who continue to struggle with the intergenerational traumas that resulted from the theft of their lands and the disruption of their sovereignty, by allowing the current and future state administrations to foreclose any opportunity for Native Hawaiians to assert their claims to their stolen ancestral lands for four decades at a time.

I now call upon the Governor to issue a moratorium on the extension of any leases under HB499, unless and until the adoption of administrative rules that can ensure transparency and accountability in the negotiation and issuance of lease extensions, and that sufficiently recognize and protect the unresolved claims of Native Hawaiians to the stolen, “ceded” lands that may be encumbered under this measure. I will also work with my fellow trustees and the community to pursue a repeal of HB499 next legislative session.

In the meantime, we will remain steadfast in our commitment to this ‘āina and the lāhui, and we look forward to continuing to work with our community to help facilitate and further the state’s constitutional duties and moral and legal obligations to Native Hawaiians and the public trust.

A Controversial Repatriation Case Results in Prison Time



By Edward Halealoha Ayau

In 2000, there were three repatriation cases and four more in 2001. The first case, in October 2000, was an international case involving 49 iwi po'o housed at the University of Edinburgh in Scotland.

The Native American Graves Protection and Repatriation Act does not apply outside of America, however, in 1990, the University of Edinburgh adopted a policy of returning human remains to "appropriate representatives of cultures in which such remains had particular significance" so this policy served as the requisite authority.

In 1999, two members of Hui Mālama I Nā Kūpuna O Hawai'i Nei visited the University of Edinburgh and consulted with Dr. Martin Lowe, and then had OHA contract Dr. Cresida Fforde to conduct provenance research, which resulted in the documentation of 49 Hawaiian skulls. I coordinated the international aspects of the case with U.S. Sen. Daniel Inouye and the U.S. State Department. The iwi originated from O'ahu and Hawai'i island and were ceremonially reburied.

Additionally, three iwi kūpuna originating from O'ahu and Kaua'i were repatriated from the National Museum of Health and Medicine in Washington, D.C., and were ceremonially reburied.

Seven mākau (human bone fish-hooks) and one hi'a (human bone net needle) were repatriated from the Peabody Essex Museum in Salem, MA. It was a challenge to accurately identify modified bone as being

human, but this was achieved by a combination of science (Dr. Yoshi Sinoto, Bishop Museum) and cultural practice (Kamuela Kumukahi). Their joint expertise resulted in the positive identification of these objects, which are now curated at the Bishop Museum.

In February 2001, there was another repatriation from the University of Edinburgh, this time of an ālalo (lower jaw bone). This iwi originated from Kohala and was ceremonially reburied there.

A repatriation in March involved 18 iwi kūpuna and 83 moepū stolen from caves in Kawaihae by David Forbes and others, and sold to Bishop Museum in violation of existing law. The case was controversial and five years following reburial, the U.S. District Court ordered Hui Mālama to return all items to the museum.

In a December 2005 court hearing, I refused the order of Judge David Ezra. I was held in contempt and placed in federal custody for three weeks. In the end, the Court ordered the removal of 83 moepū, leaving the 18 iwi kūpuna. Bishop Museum has yet to determine the disposition of the 83 moepū.

In May, an ipu 'āina which included human teeth embedded into a wooden bowl was repatriated from the Peabody Essex Museum and is on loan to the Bishop Museum. Finally, in July, 13 iwi kūpuna were repatriated from the U.S. Navy and Bishop Museum to Pu'uloa, O'ahu, where they were reburied. ■

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

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

Kaulana Nā Wai 'Ehā o Maui



Na Kalani Akana, Ph.D.

O wai ho'i Nā Wai 'Ehā o Maui? I loko o ke mele a Alice Nāmakelua i haku ai, 'o "Nā Wai Kaulana," 'o lākou nō 'o Waikapū, 'o Wailuku, 'o Waiehu, a me Waihe'e. He mau kahawai nō lākou 'ehā a ma muli o ka piha pū o ka wai i kahe mai uka a i kai ua lilo ka 'āina a puni iā lākou i 'āina mōmona a waiwai no nā kākana.

'Olu'olu ka nohona o nā maka'ainana ma Nā Wahi 'Ehā ā hiki i ke kū'ai 'ia 'ana i ka 'āina no ka mahi kō e Claus Spreckles ma ka makahiki 1882. He mea kanu "makewai" ke kō no ka mea no ka loa'a o ho'okahi tana o ke kō ua pono e ho'ohana i 4,000 tana o ka wai. 'O ia ke kumu nō ka lawe 'ānunu 'ana i ka wai mai nā kahawai ā hiki i ka pani 'ana o nā wahi mahi kō. Ma hope aku o ka pani 'ana, ua ho'omau nō na'e ka lawe 'ana i ka wai ā hiki i ka ho'oponopono 'ia 'ana i ka pilikia e ka 'aha ho'okolokolo e ho'i-ho'i i ka wai i nā kahawai.

No laila, ma muli o ka ho'oholo 'ana e ke aupuni e ho'iho'i i ka wai i Nā Wai 'Ehā, ua hiki i nā kākana mahi 'ai ke ho'ōla hou i kā lākou mau lo'i kalo e like me Nohoana Farms ma Waikapū, he 'āina o ke kupa mahi'ai 'o Hōkūao Pelegrino a he kuleana i ili iho iā ia mai kona mau kūpuna, mai ka makahiki 1848. Ma kēlā manawa ho'okuleana 'āina, ua loa'a 1,300 a 'oi mau lo'i kalo ma Waikapū. 'O Waikapū paha kāhi helu 'ekahi o nā wahi mahi'ai ma ka loa'a 'ana o ke kalo ma Maui a ma Hawai'i Nei paha. Eia kekahi mea hoihoi 'ē a'e, 'o Waikapū wale nō ke kahawai o Nā Wai 'Ehā e puka ana ma ka hema o Maui – ma Ma'alaea. Hānai kēia kahawai i ka loko 'o Keālia, he kaianoho no nā mea ola like 'ole e like me ka ae'o, ka

'alae, a me ke koloa.

Kokoke iā Waikapū 'o Wailuku. Ua kū'ai lilo kēia 'āina e Spreckles a lilo i 'ili kūpono, 'o ia ho'i he 'āina kū 'oko'a mai ke ahupua'a. Ma muli o ka 'oihana mahi kō ua ho'ololi 'ia ka inoa o ke kahawai 'o Wailuku i ka inoa 'o 'Iao. Akā ua paio noke ka Hui o Nā Wai 'Ehā e ho'āla hou i ka inoa 'o Wailuku a ua koho paloka ka Papa O Nā Inoa Hō'ikehonua Hawa'i'i ma ka makahiki 2015 e ho'iho'i i ka inoa pono'i 'oia ho'i 'o Wailuku.

Kā'alo kēia kahawai nui 'o Wailuku iā Pihana me Hale Kī'i, kāhi noho ali'i o Kekaulike. I ka manawa a Kamehameha i ho'ouka kaua ai iā Maui, aia 'o Keōpūolani ke noho nei ma laila me kona makuahine 'o Keku'iāpoiwa Liliha me kona kupuna 'o Kalola. I kēia manawa, kahe hou ka wai i ua wahi kapu la a ho'i nā mea ola e like me ka 'o'opu i ka wai.

Ma ke kū'ono 'o Ka'ehu ka palena o Wailuku me Waiehu. Aia ma laila kekahi kaianoho o nā manu 'oiwi like 'ole e like me ka 'ae'o, 'ūlili, 'akekeke a pēlā aku. 'O ka makani o Waiehu ka makani Hō'eha 'ili a 'o ka Līlīlehua ka ua. Ua malo'o loa kēia kahawai i ka wā o ka mahikō no ka mea ua lawe pau 'ia a'e la ka wai no kēlā mea kanu 'ānunu 'o ke kō.

'O Waihe'e ke kahawai kahe wai loa a kahe nui o Maui. Mai Mauna Kahālāwai kēia kahena wai. I uka o Waihe'e ma nā pali ka wailele kaulana ma nā mele 'o 'Eleile. Ua 'ōlelo 'ia e nā kupa o ka ua Kili'o'opu, "Ka wai ho'iho'i lā'i o 'Eleile," no ka mea inā kīloi nā kākana i 'aukī i ka pūnāwai ma laila, ua iho a lilo, ea a'e, a ho'i mai ia. Ma laila nō, ma ua pūnāwai nei, kāhi a nā 'ohana o Waihe'e i waiho ai i nā piko o ke keiki. Ua 'ikea! ■

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.

It's Tea Time!



By Jodi Leslie Matsuo DrPH

The mamaki plant is a staple in any Hawaiian medicine cabinet, as it's known to help with a variety of health conditions.

Found throughout the islands growing wild on mountain slopes, in a relative's backyard, or at local Farmers' Markets, it's easy to find for those living in both rural and urban areas. It is commonly prepared as tea or in combination with other plants or herbs, depending on the ailment being treated.

In traditional times, mamaki was used to alleviate fatigue and ease childbirth, PMS, digestion, and when cleansing. Today it is more commonly used to help lower blood pressure, blood cholesterol, and blood sugars. Some people also use it to improve mood, cure bladder infections, or heal the liver. One or two cups of mamaki tea each day is recommended.

Mamaki has recently been identified as a powerful antioxidant, with levels higher than those found in oolong and black tea, and comparable to that found in green tea. Antioxidants help protect your body against cancer, cardiovascular disease, diabetes, obesity, Alzheimer's disease, and more. The antioxidant level is at its highest when mamaki had been brewed for an hour. But don't brew too large a batch because antioxidant levels decrease each day – after three days antioxidant levels decrease by almost 50%!

Because of its high antioxidant lev-

els, mamaki can help prevent viral infections and kill viruses. It can also be used topically as an antibacterial, promoting wound healing and preventing strep (*streptococcus pyogenes*) and staph (*staphylococcus aureus*) infections. Mamaki can also serve as an antifungal, helping to treat ringworm and certain nail and skin infections.

Tea can be made using either fresh or dried mamaki leaves. Some prefer to put a couple leaves in a cup of hot water, then letting it steep for about 10-15 minutes before drinking. Another way would be to boil the leaves until the tea is an amber color.

For traditional Hawaiian diet programs, we serve mamaki tea with the evening meal, as a healthy substitute for sugary drinks as well as for its medicinal value. For Hawaiian cleanse programs, we use mamaki, along with leaves from other plants, to make

teas as part of a total body cleansing and detox protocol. The leaves were kept even after the tea was consumed. When the pot would get low, more water was added to boil another pot of tea. The leaves continued to be reused

as long as the same amber color was achieved, typically three batches.

Before taking any herbal preparation, talk to your doctor so they can advise you of any possible interactions with your medications and/or health condition. Those taking blood thinners, diuretics, diabetes medications, and lithium need to be cautious when using mamaki tea. ■

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).



Sex Trafficking of Kamali'i in Hawai'i



Photo: Getty Images

By Pālama Lee

Child sex trafficking is a very real problem in Hawai'i. Hawai'i law defines child sex trafficking as the commercial sexual exploitation of anyone under 18 years old for the exchange or promise of anything of value including cash, shelter, and food.

Sex-trafficked kamali'i are victims of a terrible, highly traumatizing injustice – and they are largely invisible. Little is known about the depth and complexity of sex trafficking, particularly when kamali'i are involved. Contributing to this invisibility are shame, stigma, and silence; a tendency to blame the kamali'i ("oh, if she would just stop running away"); lack of awareness; and reluctance to believe it really happens.

Most recruiters (those who seek out and lure kamali'i to be exploited) are known by the kamali'i – often family members, friends, or boyfriends. According to a nationwide study, only 10% of recruiters are strangers. Recruiters tend to prey on vulnerable kamali'i – such as those experiencing poverty, living on the street, running away, living with a disability, or residing in foster care. Yet, any kamali'i may be at risk for commercial sexual exploitation.

A 2020 report based on a survey of individuals receiving services from Child and Family Service Hawai'i found that:

- **64%** of sex trafficked victims were of Native Hawaiian descent.
- **83%** were female.
- **23%** were first sex trafficked when they were under the age of 18, and among those sex trafficked as minors, the average age

at which they were first trafficked is 11 years old.

- **26%** were trafficked by a family member, **25%** by a friend, and **25%** by a boyfriend.

Combating sex trafficking of kamali'i in Hawai'i requires collaboration.

Lili'uokalani Trust is working with community partners to support culturally responsive interventions and systems-change efforts to protect our kamali'i.

To stop sex trafficking it is necessary to raise public awareness, generate better data, and establish a statewide coordinated system to provide trauma-informed identification and treatment of victims and prevention of future victimization. ■

If you are a victim of, or suspect any, sex trafficking activity, call 911 immediately. To report child trafficking, call the Child Welfare Services' child trafficking hotline. On O'ahu, that number is (808) 832-1999 or 1-888-398-1188 for the neighbor islands. If you're worried someone is at risk and aren't sure how to approach the situation, contact your county police department – anonymously or in person – or call the National Human Trafficking Hotline at (888) 373-7888.



Pālama Lee is blessed to have recently celebrated his 10th year at Lili'uokalani Trust (LT). He is a clinical social worker and an evaluator and researcher who offers a culturally responsive lens to illuminate the wellbeing of our lāhui. He received his MSW and PhD at UH Mānoa. He is the Director of Research, Evaluation, and Strategy at LT.

**Live Performance at the Kaka'ako Farmers' Market***August 21, 9 - 11 a.m. | O'ahu*

Enjoy live music on the makai side of the Kaka'ako Farmers' Market featuring live music by Nu'u

Art Exhibit - Ho'okupu to Emerge: The Love of Hula*August 3-28, 11 a.m. - 6 p.m. | Honolulu*

This exhibit at the Downtown Art Center features images of hula dancers in a variety of mediums by John and Kate Kelly. Many of these works have never been exhibited before.
Open Tuesday - Sunday.

Financial Kai Series - Basic Financial Literacy*August 5, 6 - 7:30 p.m. | Statewide*

\$mart \$pending Plan: Learn practical tips and techniques to start and maintain a personal spending plan. Stay in control of your finances to achieve your goals. Laptop recommended for this webinar.

Conservation Council for Hawai'i Celebration and Fundraiser*August 6, 5 - 10 p.m. | Moli'i Gardens, O'ahu*

Join the Conservation Council for Hawai'i as they celebrate their 71st anniversary. The evening features wine pairing and pupus by

Mana & Pua, and music by Hanale Bishop. Tickets available for purchase at <https://www.conservehawaii.org/71stanniversary/>

Papakilo Webinar Series - Hawaiian Language Newspaper Collection*August 6, 12 noon - 1 p.m. | Statewide**August 9, 6:30 - 7:30 p.m. | Statewide*

Guest hosts Kau'i Sai-Dudoit and Dr.

Puakea Nogelmeier of Awaiaulu discuss the David Forbe's Hawaiian National Bibliographies and the East Coast Collection housed in the Papakilo Database. Learn how these valuable resources can assist your research.

Financial Kai Series - Basic Financial Literacy*August 19, 6 - 7:30 p.m. | Statewide*

\$aving\$ \$implified: Learn strategies for making saving easy. Reduce financial stress in emergencies by learning how to create an emergency fund for your 'ohana. Explore strategies to easily save for life events.

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

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Ka Lei Lanakila a ka Lāhui

It is my privilege to invite UH Maui professors Kahele Dukelow and Kaleikoa Ka'eo to share mana'o about their beautiful kumu, whom they revere and treasure, in my column this month.

A Tribute and Kanikau for Dr. Haunani-Kay Trask

Our great teacher has passed on. It is difficult to express what Dr. Haunani-Kay Trask means to our Lāhui Kānaka, especially to the hundreds of Hawaiian, Indigenous, and fellow aloha 'āina who were blessed to have learned with this powerful teacher. Her brilliance enlightened and empowered many people, not just here in Hawai'i, but across the Pacific and beyond.

Dr. Trask provided us with a top-notch educational experience; how to study, analyze, and cite our true political history. She showed us how to speak up with conviction, passion and facts. It was not just what she taught us, but how she taught us that was important. Her piercing words, bravado and confidence fueled our minds and souls. We watched, listened, read, thought, engaged and ultimately learned that it was so much more powerful to stand and fight for what you believed in than to remain silent, even if the odds were against you. She nurtured within us truly revolutionary ideas of freedom and independence and reminded us often that those things would never be given to us. We had to demand it and fight for it.

It is not a coincidence that many of today's community leaders and kia'i have a direct or indirect Hawaiian political genealogy to Dr. Trask. In fact, many of us celebrate and honor her resistance by continuing on her good work. We remember her bravery, resilience and the way she was



Carmen
"Hulu"
Lindsey

Chair,
Trustee, Maui

able to articulate an argument with passion, conviction and intellect. I ola nā lālā i ke kumu kū'oko'a!

He kanikau kēia nou e Haunani-Kay Trask...

*He aloha nui, e ka heke mana wahine
Ua hala 'ē aku 'oe,
i ke ala ho'i 'ole mai
A ho'i paha i ke ala hele*

polikua a Papa

'O Papa huli honua, 'o Papa huli lani

'O Papa nui hānau moku

Nalo akula i ke ehū kakahiaka

Hōkū 'ōlino loa o ke ao kanaka

Ka lei lanakila a ka lāhui

A Hawai'i loa a e hi'ipoi nei

A noho a'ela i ke kapu o nā lani,

'Olapa ka uila, ku'i hekili

Hō'ailona kapu o nā ali'i

Anuanu mai nei ke aloha

Kolokolonahe ana i ka houpo,

Aloha e Noeue Uakea o Hāna

Kulāiwi hanohano o nā kūpuna

He mo'opuna ha'aheo na Pi'ilani

Ua lani ha'aha'a o Mauiakama

He kamalei no ke anu o Nā Ko'olau

I kōko'olua a ka ua Kua'o'e

Koa ho'ohenoa o ka makani Ulumano

Ka manomano o ke aloha 'āina

Aloha ka Ua Kuahine o Mānoa

Ia wahi pipi'o a ke ānuenue

i laila 'oe lā e ho'ona'uao aku ai

Hālī'i ana e Kahaukani

Lilo i makuahine 'imi na'auao

A alaka'i maika'i ma kahi kula uli ē

I kumu no ka ua loku me ka lā mehana

No ke anu a me ko'eko'e lā

Hānai 'ia a mā'ona i ka 'ike kālai'āina

Ke ha'alo'u nei, a hū a'ela ka uē

Hāinu ihola i ka wai ola a mā'ema'e

Ke kahe nei a helele'i ihola

Ka waimaka aloha e kulukulu nei

He Kanikau lā he aloha ē

E ke Kumu nui ē, e ke Kumu nui ē

E ke Kumu 'ao o mākou nā Hawai'i

Pau pū me nā haumāna puni ke ao nei

E paio mau me nā leo mana piha

A hiki i ke aloha 'āina hope loa

Ua minamina lā e minamina

Paumako lā e paumako ho'i

Lele ke Kumu nui lā,

lele ke Kumu nui ē. ■

He Aha Kau Hana?

Reinventing OHA and where are we going from here...

Back in 2017, former Trustee Peter Apo wrote an article providing some thoughts on leadership proposals regarding OHA's governance model and the need for a fundamental restructuring which involved seven recommendations.

These were: (1) re-visiting the constitutional intent of OHA; (2) re-interpreting the overarching mission; (3) re-writing the strategic plan; (4) ramping up OHA's communications with beneficiaries to produce maximum transparency; (5) developing a far more sophisticated set of objectives in building strategic relationships with the broader Hawai'i community, especially its most important institutions that impact Hawai'i's economic growth and public policy development; (6) establishing a quality of life index that clearly spells out what it means to "better the conditions of Hawaiians and native Hawaiians," and; (7) constructing our budget based on a set of pre-determined measures of success to accurately measure performance.

OHA's governance model was antiquated in its management structure and in its approach to policy making, and clearly suffered from blurred lines of authority between the trustees and OHA's administration. Since OHA's inception 43-years ago, the ground has shifted under our feet and we have not been able to make crucial, timely adjustments to our governance model and it has finally caught up with us. "OHA's duality of having to function as both a state agency and a private trust remains a difficult challenge to properly structure the governance model to accommodate two sets of sometimes conflicting objectives." (Peter Apo, Hawai'i Free Press, 2017)

The fundamental governing principles of any elected body are articulated by its policies. These policies become doctrine which serves as the primary guiding instrument that creates the basis for developing a strate-

gic plan which establishes guidelines that dictate how resources are to be allocated.

And Where Are We Going From Here? He Aha Kau Hana?

Now with a new CEO, Sylvia Hussey, and her new administration (2021), the opportunity arises for the Board of Trustees to continue helping to restructure this fundamental orga-

nizational structure that will have a profound effect on how OHA moves forward.

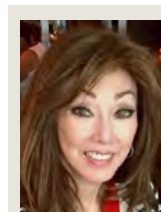
What I hope might emerge from our call for OHA to revisit, clarify, and perhaps amend its currently stated vision and mission, is that the process realigns with OHA's new strategic plan, with an eye toward restructuring our governance model.

For those that still want to gain federal recognition (which might also be seeking independence), there is that center of gravity that emerged from the 'Aha process in 2016 that yielded a constitution that needs to be ratified by some form of an electorate free of OHA's influence.

For those who seek independence, and there are at least a dozen organizations competing for the high ground on that political objective, there is little agreement on how best to unify those of that persuasion in order to bring clarity on what a "restored" Hawaiian nation might look like.

Then there is a third alternative, with a significant percentage of Hawaiians in favor of the "status quo." Some are basically satisfied with their way of life. Others hope to protect millions of dollars in federal entitlement programs now in play that may be threatened by political re-designation of Hawaiians as aboriginal peoples of Hawai'i.

Mālama pono me ke aloha pumehana, a hui hou, Trustee Leina'ala Ahu Isa ■



Leina'ala
Ahu Isa,
Ph.D.

Vice Chair,
Trustee, At-large



Aloha 'Āina Kākou!!

Last month, the BOT flew to Moloka'i for our annual community meeting, the first in-person meeting since the pandemic began. At a site visit to Keawanui, a fully restored and operating loko i'a, we learned about a new project propagating limu 'ele'ele. Moloka'i's south shore once flourished with this delicacy, but human impact has stifled its growth, and it's now hard to find.

Kilia Purdy-Avelino and Hala and Kahakili Pa-Kala reminded us that if a resource is lost, our relationship with that resource will also be lost. The 'ike about how to identify, gather, and most importantly, to nourish us will not be transmitted to the next generation. And akin to the death of a canary in a coal mine, the absence of limu serves as a bioindicator, telling us that our ahupua'a health needs to be remediated.

Our second site visit was to Kealopiko, a company producing wearable art that preserves and teaches culture using species identification combined with 'ōlelo no'eau.

At the community meeting, we learned about the challenges, but more so, about the opportunities and examples of true resilience Moloka'i has demonstrated – from the increase in farming production and distribution with Sust-āina-ble Moloka'i, to the community-led Ho'ahu Energy Coop Moloka'i working toward Moloka'i's renewable, independent energy future, to the OLA and ROOTed homeschooling programs that recognize every one of our community members as teachers.

This trip made me realize that Moloka'i is, in itself, a university. In sharing this with Maui County Council Vice-Chair Keani Rawlins-Fernandez, she recommended I read her essay, *Moloka'i 'Āina Mōmona*, published in the *Value of Hawai'i 3: Hulihia*, which states, in part:

"In a subsistence economy, where we mālama one another, traditional metrics for measuring success involve



Dan Ahuna
Trustee, Kaua'i
and Ni'ihau

ensuring the collective good, where all are properly fed and cared for. By reengineering the systems our kūpuna passed down to us, we focus our energy on industries central to our fundamental needs, such as food and energy production, while cultivating our core competencies. We are a living laboratory.

"As a living laboratory designed on "ike kupuna," ancestral knowledge, the goal is to build capacity within our own community, while we also teach

others around the world. Our kūpuna understood adaptive management and best practices to mālama our island and her resources effectively. As the planet's climate changes, and natural disasters occur more frequently with heightened intensity, the world is recognizing ancestral knowledge is an invaluable tool for our survival.

"Education of course is key, and in Hawai'i ancestral knowledge was traditionally passed down from one generation to the next. We begin with a multi-pronged educational approach, teaching our children to identify their kuleana to our home, and then to pass that value on generationally and in perpetuity.

"I ka wā ma mua, i ka wā ma hope. The future lies in the past.

"The answer has always been inside of us: it is our connection to one another and to our 'āina."

Mahalo nui to the Kānaka of Moloka'i for sharing your mana'o and great work. I look forward to your ongoing examples of aloha 'āina, 'oia'io and learning from you.

Mālama pono! ■



Having a bit of fun on our visit to Moloka'i with Ane Bakutis and the staff of Kealopiko. - Photo: Joshua Koh

Too Many Red Flags to Ignore: OHA Must Follow Up on the CLA Report

The 2019 Clifton Larsen Allen (CLA) report on OHA and OHA's limited liability companies turned up numerous specific red flags that the Legislature has directed OHA to follow up on.

The Legislature's directive to OHA cannot be ignored because it was signed into law as Act 29, and is a provision of OHA's biennium budget appropriation. The Legislature's directive also presents OHA with an opportunity to bolster its credibility by getting to the bottom of the specific transactions CLA flagged.

In its review of 185 transactions over five years, CLA listed 32 that contained "red flags" of potential fraud, waste or abuse totaling \$7.8 million of beneficiary trust funds. Many shared common characteristics of missing procurement documents and lack of evidence that OHA ever received what it paid for. Let that sink in.

If records of a transaction lacked certain documentation that was required either by law or by OHA's internal policies, or if a transaction lacked evidence of contract deliverables, (i.e., evidence that OHA or the LLC involved got what it paid for from the entity that it paid), then the transaction got flagged.

As a result of the \$500,000 investment OHA made into the CLA examination of OHA's own contracts and disbursements, OHA received a list of questionable transactions worth \$7.8 million.

A disbursement to the Akamai Foundation as fiscal sponsor for Na'i Aupuni, for example, was flagged because the funding (\$2.6 million) was provided only 81 days before the 'aha, and no billings or receipts were given to OHA to account for how the funds were spent.

Other transactions were flagged as potential misappropriation of funds to a for-profit entity. In one case, OHA provided a \$150,000 lease guarantee to Kahale, LLC, when it defaulted on its commercial lease of property located in the Waikiki Beachwalk. Similarly, through a series of four disbursements, OHA gave \$118,367 to a for-profit entity operating the Makaweli Poi Mill on Kaua'i.



Keli'i Akina, Ph.D.
Trustee,
At-large

Another recurring theme amongst the red flags was vendor favoritism. Contracts awarded through the exempt procurement method. This method is generally reserved for situations where procurement by competitive means is impractical or disadvantageous to the procuring party. In one example, a contractor was retained for \$38,932 to provide public relations and messaging services related to the Kaka'ako Makai settlement. Because the

contractor's company was formed in the same year that its contract was executed with OHA, and because the contractor's invoices were sequenced equally, it appeared that OHA was this contractor's only client and that the contractor specifically formed its company to execute the contract with OHA.

By signing Act 29 into law, the Legislature told OHA to conduct (or hire someone to conduct) a follow-up to the December 2019 CLA report. OHA Administration addressed CLA's recommendations by making changes to OHA's internal policies and procedures. And while policy and procedural work are important, risk remains that there were other fraudulent, wasteful or abusive transactions not reviewed by CLA. After all, the CLA budget only allowed for the review of a fraction of OHA and LLC transactions entered into, and over a limited period of time.

So while I value and support OHA Administration's implementation plan, I do not believe it satisfies the directive given to OHA via Act 29. The Board must exercise leadership, and seize this opportunity to resolve the red flags. Not only would doing so benefit OHA and restore its credibility, it would also satisfy Act 29.

For a copy of my summary analysis of the CLA report, email me at TrusteeAkina@oha.org. ■

A Vision for the Future Part 3

The last three properties to talk about in Kaka'ako Makai are Lots E, I, and L.

Lot L has tremendous value as is, given the limited dock side warehouse space on Honolulu Harbor. While Lot I is directly across Ala Moana Boulevard from a Kamehameha Schools development, "The Collection," any business development here would be hampered by the crossing of Ala Moana Boulevard. There are several entities, including the City and County of Honolulu, that have expressed interest in purchasing Lot I from OHA.

While we could continue to explore options for a development of our own, OHA could take the cash and put it towards either the development ideas already laid out over the last two months, the purchase of other properties, or the Native Hawaiian Trust portfolio for investment.

This brings us back to Lot E. A development consortium is interested in doing an affordable housing project here using the existing structure. What makes this different from what was proposed at the State Legislature is that it is not seeking a height variance from the state to add maximum density. It has support from the city, which is willing to provide funding for the project. The developers are providing all the additional funding and OHA would not have to provide any money, while still having control of the commercial space and a percentage of the units.

While the city funding would be contingent on the project remaining in place for a minimum of 65 years (or the tens of millions of dollars put up by the city would have to be paid back), if OHA develops housing somewhere else and relocates the tenants from Lot E, then the entitlements from the city would transfer over as well and OHA would be free to redevelop Lot E. This project could



**Brendon
Kalei'aina
Lee**

Trustee,
At-large

move forward in a matter of months and would not only provide much needed affordable housing for our beneficiaries, but it would also be a short-term solution for a building that is basically sitting vacant.

For the long term, Lot E is well-located for a vertical tech park. With the State of Hawai'i's new high-speed underwater internet cable that will come up right into Kaka'ako Makai this would be an ideal location for such a project. It would allow Native Hawaiian entrepreneurs to have their businesses located in the heart of urban Honolulu and allow

OHA to create an incubator for Native Hawaiian tech companies as just one example of the possibilities to a vertical tech park location.

On the broader vision for these types of development ideas for OHA we turn our eyes west to Nā Lama

Kukui on Nimitz Hwy.

This property, which has quadrupled in value since being acquired by OHA, sits within the transportation-oriented development corridor of Honolulu. OHA will be able to take advantage of all the entitlements that come with that to not only increase the height of a new development but its density as well, to provide affordable, workforce housing for Native Hawaiians that is not only walking distance to downtown Honolulu, but right next to a major rail station. OHA would also be able to partner with other landowners in the area to increase housing density which would create a thriving community in the area, all affordable, all accessible, and all within OHA's reach without lobbying to change laws or obtain the legislature's permission.

I hope you have appreciated a vision of what OHA could accomplish. Hopefully, it can become a reality versus a continued fight with lawmakers, and not just one Trustee's vision. ■



CULTURAL IMPACT ASSESSMENT FOR ROUGHLY 17.2-ACRE PARCEL IN PIHĀ AHUPUA'A, NORTH HILO DISTRICT, ISLAND OF HAWAI'I

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for a single-family residence being proposed on a portion of a roughly 17.2-acre parcel (TMK: (3) 3-2-004:037 located in Pihā Ahupua'a, North Hilo District, Island of Hawai'i. Please contact ASM Affiliates if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This includes, but not limited to, knowledge of past land use, history, traditional cultural uses of the proposed project area; or those who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property. If you have and can share any such information please contact Lokelani Brandt (lbrandt@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

Project 2509

Scientific Consulting Services (SCS) is preparing a Cultural Impact Assessment (CIA) in advance of the proposed Keokea Kai a 100% Workforce Housing project. SCS is seeking information on cultural resources and traditional, previously or on-going, cultural practices within or near the proposed project area. The project area is located in the village of Kihei, Kama'ole Ahupua'a, Wailuku District, Island of Maui [TMK: (2) 3-9-017:034]. The development will consist of a total of 112 units with 76 multi-family units with a build-

ing mixture containing 6 or 8 units in 2-story buildings. There will be 18 townhome units with a building mixture of 3 and 4 units in two-story buildings. There will also be 18 units in 2-story duplex buildings. Associated improvements include paved parking areas, underground utilities, shared common area and landscaping. A segment of the proposed North-South Collector Road will traverse through the project site. The project applicant will be dedicating the entire 60-foot wide right of way to Maui County. If you have information to share about this area, please email Cathleen Dagher (cathy@scshawaii.com) within 30 days.

Project 2575

Scientific Consultant Services, Inc. (SCS) is preparing a Cultural Impact Assessment (CIA) in advance of the proposed North Kihei Mauka Transmission System Project. The project area is located in the village of Kihei, within the Ahupua'a of Waiakoa, Ka'ono'ulu, Waiohuli, and Kēōkea, the Districts of Makawao(Kula), Island of Maui [TMK: (2) 2-2, 3-8, and 3-9]. The existing North Kihei wastewater collection and transmission system and its supplementary elements are reaching their limits and lack the capacity necessary to convey planned future wastewater flows from new development in the service area. Future development mauka (east) of the Pi'ilani Highway will require major upgrades to the existing system along South Kihei Road or a new separate transmission system to address the capacity issues and mitigate the potential for wastewater spills. SCS is seeking information on cultural resources and traditional, previously or on-going, cultural practices within or near the proposed project area. Please email Cathleen Dagher (cathy@scshawaii.com) within 30 days. ■

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

CAZIMERO – Kamila & Manuel Cazimero – We are updating our Kamila and Manuel Cazimero family tree and planning our next family reunion. Please check out our Facebook page: Hui 'o Manuel a me Kamila Reunion, or contact Stacy Hanohano at (808) 520-4212 for more information.

CHANG – Looking for descendants or related ohana members of Deborah Chang, Deborah Kauka, Deborah Ka'ahue (DOB: about 1885). Please contact Glenn Ventura at gdvntura44@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", Darlynn, and Rosebud. Looking to update genealogical information. Please email grambergohana@gmail.com. Any information shared is greatly appreciated. Mahalo!

HARBOTTLE – I am looking for information on my great-great grandmother. Her name is Talaيمانomateata 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 Papapanaupu daughter of Haninimakaohilani and Kahuiamokuakama. 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 waikaphillips@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 'Uilani

Tagere, 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!

KALEPONI – All descendants of William Kauahi Kaleponi, Kahia Kaleponi, and Robert Kainoa Kaleponi Sr. – we are having our first family reunion at Mā'ili Park on Saturday, October 30. Please contact: Kawai Palmer kphulahaka@gmail.com or (801) 380-7508; Mollie Cohen mollie.cohen5@icloud.com or (901)493-0810; D.Madriaga catdee5454@gmail.com or (725) 500-9043; Jan Makepa jmakepa001@gmail.com or (808) 349-7502; or James Millwood millwooda001@hawaii.rr.com or (808) 292-1624. We could love to have our 'ohana join us at our gathering.

LINCOLN – To the descendants of Lorenzo Lincoln. The 'Ohana Lincoln Reunion Committee is planning our next family reunion for Friday, June 17 (family tour) and Saturday, June 18, 2022 (family gathering at Hale Halawai, Kona). Please contact Rowena Lincoln at 808-497-1219 or by email: Ehulani822@Yahoo.com. Please see our Lincoln Group page - Ka 'Ohana 'O Lincoln for further updates and more news about our reunion. Hope to see you there!!

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 McCorrison family tree! Descendants of Daniel McCorrison and Annie Nelson/Anna McColgan, Hugh McCorrison and Margaret Louise Gorman, Edward McCorrison and Maouini, and Daniel McCorrison and Jane Johnson, please forward your family information to Lynn Kanani Daue at editor@themccorrisonsofmoelokai.org. We also welcome updates from the descendants of McCorrison cousin John McColgan and his wife Kala'iole 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 Kawaa at titcombfamilyreunion@gmail.com.

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

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

PAPANUI DAVID NU'UHIWA ENOKA KA'OHELAULI'I PEPELUALI 25, 1930 – MEI 4, 2021



(Honolulu, Hawai'i)
– He mea kaumaha ka ho'olaha 'ana aku i ka hala 'ana 'o David Nu'uhiwa Enoka Kaohelauii, i ke ala ho'i 'ole mai. He 91 ona makahiki. Ua ku'u aku kona hanu ma ka home aloha 'o Lunalilo Home, kahi ho'i āna i noho ai no 'umi mau makahiki

a hiki i kona hala 'ana. Ua hānau 'ia 'o Papanui Kawika ma Waiaka Ni'hau. 'O Ernest Enoka Nu'uhiwa Ka'ohelauii lāua 'o Rowena Bonikani Ka'ohelauii i kona mau mākua. 'O ka 'ōlelo Kanaka nō ka 'ōlelo mua i pū'ā 'ia ai i kona waha a 'o ia pa'a nō a hiki i kona ha'alele 'ana i kēia ola 'ana. Ua ne'e mai 'o ia i O'ahu nei me kona kupunawahine 'o Nā'apuwai i kona makahiki he 14. A ma O'ahu nei nō 'o ia i ho'ona'auao 'ia ai ma ke kula Kamali'i 'o Ka'iulani. I ka piha 'ana iā ia nā makahiki he 18, ua komo aku 'o ia i ka pū'ali koa i ka makahiki 1948 a mamuli o kona lawelawe 'ana i ka 'oihana koa me ka 'oia'i'o i koho 'ia 'o ia i lālā ma lalo o ka hui "Special Forces" no ka "green beret" ma ke 'ano he kanaka kākō'o no nā kauka i lapa'au aku i nā koa i pilikia i loko o ka 'oihana koa. He kanaka i lawelawe i kāna 'oihana me ka 'oia'i'o a hiki i kona wā i ho'omaha loa ai mai ka 'oihana koa aku. Ma hope o kona ho'omaha loa 'ana mai ka pū'ali koa aku, ua hai 'ia 'o ia e ka hui 'oihana Stevedore no Young Brothers. He mau makahiki kona hana 'ana ma laila a ho'omaha loa 'o ia mai ia 'oihana mai. Ua lilo ho'i kona wā ho'omaha loa i ka hana manawale'a ma lalo o ka hui Masonic. I ka makahiki 2010, ua ne'e aku 'o ia a noho ma ka Home Aloha a ka Mō'i Lunalilo i ho'okumu ai no nā kūpuna Hawai'i, a ma laila 'o ia i noho ai a pau kēia ola honua 'ana. Me ke aloha nō ho'i ka 'ohana Ka'ohelauii e ku'u pau aku nei iā ia mai kēia honua aku a e ho'i 'o ia i ka home a ka Makua Lani i waele ai nona a me kona mau kūpuna, mākua, a pēlā pū me kona mau kaikuahine i ho'i

'ē i ka poli o 'Apelahama. Ma laila ho'i 'o ia e noho pū nei a hau'oli pū ho'i me kona 'ohana no ke ao mau loa, Amene.

Na Kauka Kuuipolani Kanahale Wong ■

LEINA'ALA NAIPO-AKAMINE AUG. 8, 1933 – JUNE 27, 2021



(Honolulu, Hawai'i)
– Leina'ala

Naipo-Akamine (87) passed away peacefully at home. She was born and raised in Honolulu, one of nine children born to Robert Kahulanui Kamakapu Naipo, Jr. and Eva Puluelo Merseberg (Merseburgh; Mers-

burgh). Leina'ala attended Kamehameha Schools and there she met the man she would eventually marry, her classmate, LeRoy Kalanihekili Akamine. A hula dancer for most of her life, she completed the 'ūniki ceremony in 1990 and, after retiring from Hawaiian Telephone, she founded her own hālau, Naipo Nā Mea Hula, beginning a second career as a kumu hula. She was passionate about performing, teaching and sharing hula. One of the highlights of that time in her life and career, was traveling with her hālau to Rapa Nui (Easter Island) to perform in the 1990s. Leina'ala was also a member of 'Ahahui Ka'āhumanu, and extremely active with the Kamehameha Schools Alumni Association, Class of 1952. She is predeceased by her husband of 62 years, LeRoy; sisters and brothers-in-law Alice Puluelo (Thomas) Park, Marjorie Keala (Henry) McCallum, and Winona Pualani (Albert) Ne; and by brothers and sisters-in-law Robert Lopaka (Eliza) Naipo, Warren Keawa Naipo and George Kanoe (Charlene) Naipo, and Ethel (Cordeiro) Naipo. She is survived by her son, Kalama K. Akamine (Puanani); her granddaughter Leina'ala H. Nakamura; her granddaughter Anuheia K.P. Park (Matthew); her great-grandson Arden L.K. Park; her brothers Rodgers Lolena Naipo, Sr. and Henry John Naipo; her sister-in-law Annette (Kaopio) Naipo; and numerous nieces and nephews. A hui hou a Ke Akua pū. ■



LIST OF OFFICES

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Fax: 808.594.1865

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(effective 7/1/21)
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GOT MEDICARE? With Medicare you have options. We compare those options for you! No Cost! No Obligations! Call Kamaka Jingao 808.286.0022, or visit www.kamakajingao.com. Hi Lic #433187

HAWAIIAN MEMORIAL PARK CEMETERY Lake view - Lot 57; Section C - Site 3, 4; Section D - Site 1. Valued at \$7,500. Selling at \$6,000 each or best offer. Call or text 808-895-8298.

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

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

HOMES WITH ALOHA- Nanakuli / Princess Kahanu Estates 2 bedroom 1 bath corner lot with CMU (tile) wall \$385,000 This is a Leasehold property- Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

HOMES WITH ALOHA- Paukukalo/Maui 3 bedroom/2.5 bath \$390,000 built in 1986 needs some TLC. This is a Leasehold property- Charmaine I. Quilit Poki(R) (RB-15998) Keller Williams Honolulu (RB-21303) (808) 295-4474.

KANAKA MAOLI POWER- Kānaka maoli flags (\$10), Royal flags (\$15), official Hawaiian flag (\$10), all 3' x 5' size. Very large Hawaiian flag 86"x150" (\$110). Hawaiian hand flag 6"x9" (\$2), car flags 11"x20" with car-window clip (\$6). Flags made of strong polyester. Also patches T-shirts and tank tops. Order online www.kanakamaolipower.org or phone 808-631-9451.

KANEHILI HAWAIIAN HOMESTEAD. Private room for rent, \$750 per month. DHHL ancestry verification required.

808-625-0592 or e-mail: kuokoa@san-dwichisles.net

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

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

SEEKING A F/T CULTURAL SPECIALIST. Hi'ipaka LLC is seeking a F/T Cultural Specialist to join our team. For more information and full job description please visit our website at www.WaimeaValley.net.

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

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

NATIVE WAYS FEDERATION. Native Ways Federation nonprofit seeks a storyteller to lead communications and fundraising. Full Time; Starting \$55-65k/yr; Remote Work or Based in St. Paul, MN; Comprehensive Benefits. We are Native-led and strive to improve the giving environment for Native-led nonprofits nationally. Details at: nativeways.org/news ■

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KA WAI OLA CROSSWORD PUZZLE

By Ku'ualohapau'ole Lau

Ua maka'ala? Have you been paying attention?

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

ACROSS

1 _____ also takes part in two programs that help feed our kūpuna: Kaunoa Senior Services and the Office of Aging Meal Voucher Program.

5 ____ means to stand as a Hawaiian, to live like a Hawaiian, or just to be Hawaiian.

10 The DOE's new Maui Canoe Complex area superintendent

11 Can help prevent viral infections and kill viruses.

14 ____ manifests in many ways.

15 Refers to Maui's famed "Four Great Waters."

18 This organization is an OHA community partner and its CEO is Kamo'a Quitevis.

20 Kaleikoa Ka'eo suggests repurposing Admission Day to establish this new holiday.

15 Is one of the world's "thirstiest" crops.

18 The _____ is OHA's most broad-based grant program.

DOWN

2 As a Hawaiian sovereignty leader, Haunani-Kay Trask was acknowledged and recognized by _____ peoples around the world.

3 In the early 1980s, she was one of just a handful of Kānaka Maoli with a Ph.D.

4 _____ will be the first wa'a to be fully constructed on Hawai'i Island in almost 30 years.

6 OHA Chair Carmen "Hulu" Lindsey issued a statement regarding the ____ Anniversary of the Hawaiian Homes Commission Act.

7 A traditional wetland taro farm, managed through a partnership agreement with Haleakalā National Park.

8 Staff at ____ saw COVID-19 as an opportunity to hone their technological expertise.

9 Hawaiian word for the endemic freshwater snail.

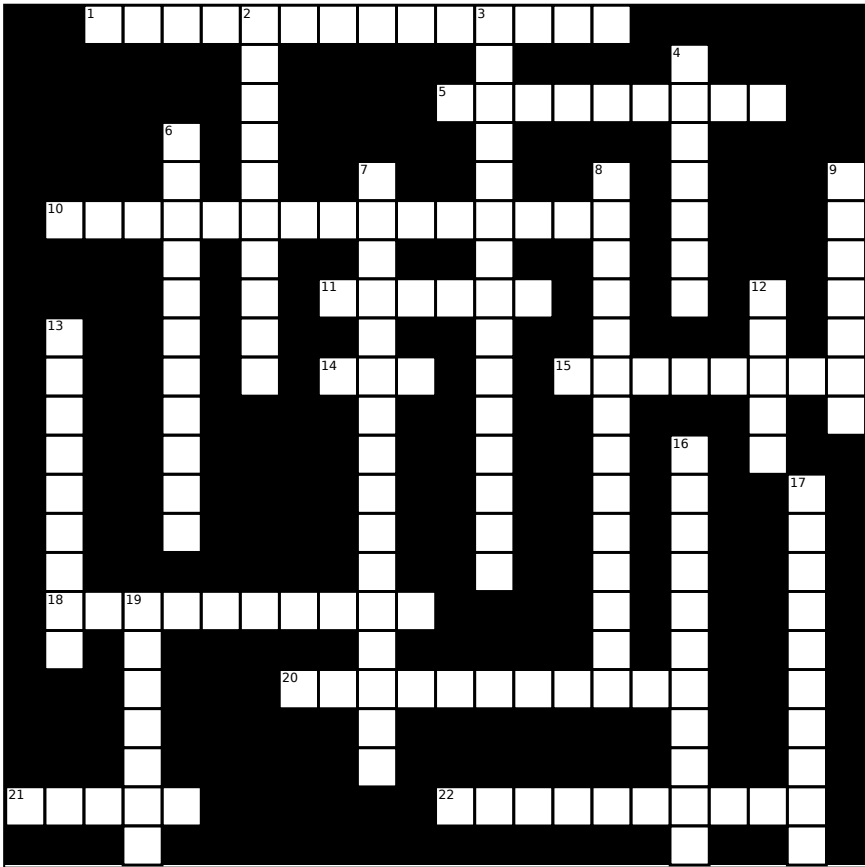
12 Bishop Museum has yet to determine the disposition of the 83 ____.

13 Beneficiaries of the HHCA are provided a homestead parcel as a 99-year lease for ____ per year.

16 A kumu at Lāna'i School who has helped bring Hawaiian Language learning directly into the Elementary and High School classrooms.

17 This initiative will create 5,000 new affordable homes and rentals across ____.

3 The Hawaiian Kingdom was internationally recognized as a _____ independent nation state.



PREVIOUS MONTH CROSSWORD PUZZLE ANSWERS

