



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Kepakemapa (September) 2021 | Vol. 38, No. 09

## *On a Mission to Mālama Waipi‘o*

PAGES 14-15



Kūlia Kauhi Tolentino-Potter and her ‘ohana have dedicated the past 20 years to protecting Waipi‘o Valley and educating people about the natural and cultural resources of this wahi pana. Pictured in the valley with Hi‘ilawe in the background are (l-r) daughters Kila, Kamanawa, and La‘amaikahiki, husband Jesse Potter, and Tolentino-Potter - Photo: Krystal Meisel

**SEE INSIDE**

PAGES 17-20

### Protecting Our Lāhui from COVID-19 Insert



# Keiki O Ka 'Āina

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GROUP PARENT EDUCATION PROGRAMS: (Free) <ul style="list-style-type: none"><li>HOME INSTRUCTION FOR PARENTS OF PRESCHOOL YOUNGSTERS</li><li>KŪLIA I KA NU'U</li></ul>	2 – 5 yrs.	ONLINE	Times vary
PARENTS AS TEACHERS HOME VISITING (Free)	Prenatal – 36 mos.	ONLINE	Times vary
CENTER-BASED PRESCHOOL (Tuition based)	2.6 – 5 yrs. 2.6 – 5 yrs.	Pālolo Mā'ili	7:00am–5:00pm (M-F)
INFANT TODDLER CENTER-BASED CARE (Tuition Based)	6 weeks – 36 mos.	Kailua Mā'ili	6:00am–6:00pm (M-F) 7:00am–5:00pm (M-F)



## PROTECTING OUR ‘OHANA, MO‘OMEHEU AND ‘ĀINA

**Ho‘opalekana** (v. To protect)

Aloha mai kākou,

After my mom passed away in 2015, there was some concern in our extended ‘ohana about what to do with our family home in Niuli‘i.

At that point in our lives, no one family or family member could return and occupy the beloved 60-year-old plantation home showing distinct signs of disrepair. And yet...it was where my siblings and I grew up. Our contemplated decision to sell went against every impulse to hold on tightly lest we lose something precious.

In the process of clearing out our childhood home, searching through forgotten cupboards and closets, I found one of the last lauhala mats that my mom made before she could no longer remember how to weave. The strips of lauhala are too large and the weave is not refined as in the pieces she’d completed when she was younger. But that piece, with its imperfections, is beautiful to me – a precious heirloom and a repository of my mother’s mana. It is one of her last creations and something I will always treasure.

As I grow older, that instinct to protect our ‘ohana, to protect our mo‘omeheu through the objects and traditions that we treasure, to protect the ‘āina that feeds us physically and spiritually – and to mālama those special places where we lived or played or learned – also grows stronger and intensifies.

Our treasures are worth protecting for the generations that will follow.

Protecting ‘ohana, mo‘omeheu and ‘āina is the theme that runs through this issue of *Ka Wai Ola*. Protection takes many forms – from physical labor to education to protest to advocacy. Many of the articles and stories this month specifically highlight the efforts of ‘Ōiwi on Hawai‘i Island to protect their ‘āina, native species, cultural traditions, and ‘ike kūpuna in wahi pana like Waipi‘o Valley, Pololū Valley, Pōhakuloa and Miloli‘i.

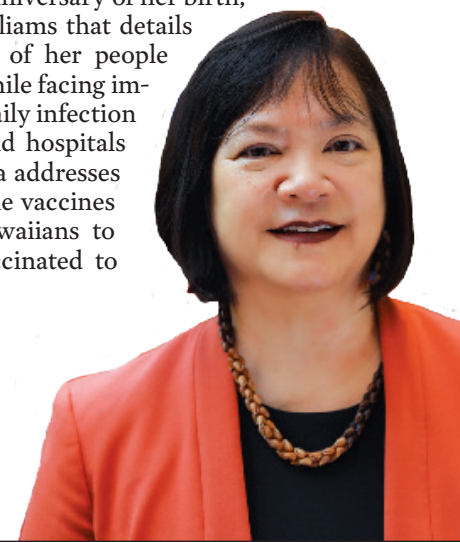
With the pandemic eviction moratorium about to end, we spotlight the efforts

of a housing advocate in Hilo to protect Section 8 renters from “source of income discrimination” by landlords. And we introduce a short film, “MOHO,” that the filmmakers hope will protect the right of Native Hawaiian surfers to compete under the hae Hawai‘i at the 2024 Olympics.

We also celebrate the exciting collaboration between Native Hawaiian artists and Italian fashion design house REDValentino that came about because Native Hawaiians spoke out to protect our “intellectual property,” and the success of a recent trip to Papahānaumokuākea by Native Hawaiian scientists to gather data that will help create better management strategies to protect the native species who live there. And in celebration of the 183rd anniversary of her birth, we present an essay by Dr. Ronald Williams that details Queen Lili‘uokalani’s fierce protection of her people and nation, and her dignity and grace while facing impossible odds. Finally, with COVID-19 daily infection rates in triple-digits for weeks now and hospitals filled to capacity, Dr. Keawe Kaholokula addresses some common misinformation about the vaccines to encourage unvaccinated Native Hawaiians to put aside their misgivings and get vaccinated to protect themselves and their ‘ohana. ■



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



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

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Digital Media Specialist

**Joshua Koh**  
Digital Media Specialist

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

[Twitter](#) /kawaiolanews  
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## MEA O LOKO TABLE OF CONTENTS

### MO‘OLELO NUI | COVER FEATURE

## Protecting a Precious Wahi Pana PAGES 14-15

BY PUANANI FERNANDEZ-AKAMINE

OHA grantee Pōhāhā i Ka Lani, a Hawai‘i Island nonprofit, has been working to protect Waipi‘o Valley and advance Hawaiian cultural knowledge, wisdom and practices for 20 years.

### MAULI OLA | HEALTH AND WELLBEING

## Protecting our Lāhui from COVID-19 Insert PAGES 17-20

Dr. Keawe Kaholokula responds to rumors about the vaccines, Professor Jon Osorio makes the case for vaccination from a historical perspective, and Lili‘uokalani’s firm handling of a smallpox epidemic is recounted.

## Kepakemapa (September) 2021 | Vol. 38, No. 09

### KĀLAIHO‘OKELE WAIWAI PA‘A LOA | ECONOMIC STABILITY

## Bellissimo! PAGE 4

BY ED KALAMA

A controversy became a collaboration between Native Hawaiian fashion designers and Italian fashion designer REDValentino, thanks in part to mediation efforts by OHA.

### MO‘OLELO | HISTORY

## He Inoa nō Lili‘uokalani PAGE 21

BY DR. RONALD WILLIAMS, JR.

In honor of her 183rd birthday on September 2, this essay recounts little-known details related to the overthrow and Queen Lili‘uokalani’s courage and grace through it all.

# Bellissimo!

OHA's mediation efforts help turn a controversy into a beautiful collaboration between Italian fashion designer REDValentino and Native Hawaiian fashion designers

By Ed Kalama

Sometimes, a little aloha goes a long way. In July, Italian fashion brand REDValentino announced that three Native Hawaiian designers will be featured in REDValentino's submission to a prestigious London arts festival this September, as part of an ongoing collaboration between the Italian luxury fashion brand, Maison Valentino, and the Native Hawaiian community.

The Native Hawaiian designs will be featured on REDValentino's special capsule collection dedicated to London's prestigious annual floral art show – Chelsea in Bloom, part of an ongoing partnership between the renowned brand and the Native Hawaiian community.

The Native Hawaiian designers are Kēhaulani Nielson of Kahulale'a; Manaola Yap of MANAOLA; and Kini Zamora. They will each produce a specially designed textile pattern to be incorporated with REDValentino's ready-to wear collection. The collection will debut in REDValentino's display at the Chelsea in Bloom Festival in London.

"It's exciting to have our culture and art featured alongside some of the most respected and famous fashion designers in the world," Zamora said. "The opportunity to showcase our work at the Chelsea in Bloom Festival raises the profiles of Native Hawaiian designers as well as the growing fashion industry in Hawai'i. Hopefully, this will open more doors for us internationally and inspire other young Kānaka to chase their dreams."

The Chelsea in Bloom Festival features a renowned floral art competition among the affluent area's hotels, restaurants, and retail stores, which includes some of the most influential international fashion brands.

With the theme of "Extraordinary Voyages," this year's festival is scheduled for Sept. 20 through Sept. 25. The Native Hawaiian designer project has the full support of REDValentino. The brand is Maison Valentino's contemporary line, which was founded in 1960 by Italian designer Valentino Garavani.

REDValentino and the Native Hawaiian artists

collaborated on the designs to be featured at the Chelsea in Bloom Festival. In addition, the final Native Hawaiian designs will be sold at REDValentino's Ala Moana store and through the brand's eCommerce.

This ongoing collaboration between REDValentino and the Native Hawaiian community stems from a controversy with the Italian fashion company's Spring/Summer 2021 collection. In late February, REDValentino released images on its social media of one of its new designs that featured a well-known Native Hawaiian 'ulu (breadfruit) quilting pattern, without acknowledging its origins.

The Instagram post received hundreds of comments accusing REDValentino of cultural appropriation.

Shortly thereafter, REDValentino reached out to the Office of Hawaiian Affairs (OHA) to initiate a dialogue with the Native Hawaiian community. REDValentino also removed the 'ulu design from its online store but left the Instagram post in the spirit of transparency and accountability.

OHA's first move was to connect REDValentino with Auntie Vicky Holt Takamine, a highly respect-

SEE BELLISSIMO ON PAGE 23



The work of 'Ōiwi designers Kēhaulani Nielson, Manaola Yap and Kini Zamora (l-r) will be featured at the prestigious Chelsea in Bloom arts festival in London this month. - Photos: Courtesy

## Waimea Designer Micah Kamohoali'i invited to New York Fashion Week



Hawaiian fashionistas Kini Zamora, Manaola Yap and Kēhaulani Nielson aren't the only Native Hawaiian designers making headlines these days.

Kapa artist, kumu hula and designer Micah Kamohoali'i has been invited to participate in the New York Fashion Week Runway 7 Fashion showcase at Sony Hall in Times Square with his clothing company on Sept. 9, 2021. It is the first time a Native Hawaiian designer has been invited to present at this New York Fashion Week platform.

Kamohoali'i's label, Dezigns by Kamohoali'i, is distinguishable for its traditional roots as he comes from a long lineage of kapa makers. Well known for being a trail blazer, Kamohoali'i said he is using this platform to lead and establish a relationship with the fashion industry, paving the way for other Kānaka Maoli to achieve their goals.

The multi-talented artist said that rural Hawai'i Island has very limited resources and even lesser opportunities for young aspiring models and talents. So Kamohoali'i has joined forces with the Hawai'i fashion showcase to take their veteran models to New York providing these young Native Hawaiians a once in a lifetime opportunity.

Kamohoali'i will be showcasing the art of kapa, collaborating with lauhala weavers and feather artisans and taking everyone to the main stage. His said his objective is to bring a Native Hawaiian team comprised of designers, models, Nā Hōkū Hanohano Award winners, powerful chanters and keepers of the culture to the international fashion scene to share his people's cultural practices, arts, and fashion.

His cultural showcase will essentially be bringing Hawai'i to New York.

To help support the expense of sending a cast and crew to New York, a GoFundMe account has been created at <https://gofund.me/8153c917>. Kamohoali'i is hoping to raise \$60,000 to help send his team of 30 to attend fashion week.

In addition to serving as executive director of Hālau Nā Kīpu'upu'u, Kamohoali'i is the cultural chairman and cultural advisor for the Waimea Hawaiian Homesteaders' Association.

Kamohoali'i is the son of Waimea Hawaiian Homesteaders Mike and Trisha Hodges. Mike is the president of the Waimea homestead association and the Hodges own Wow Farms.





# Native Hawaiian Scientists Travel to Papahānaumokuākea

By Sterling Wong

In late July, a hui of Native Hawaiian scientists departed from Kāne'ohe Bay on a 15-day scientific research voyage into the Papahānaumokuākea Marine National Monument (PMNM). The voyage was supported, in part, by the Office of Hawaiian Affairs.

Sailing aboard the *Makani 'Olu*, a 96-foot, triple-masted schooner, 12 Native Hawaiian researchers visited Nīhoa, Mokumanamana and Lalo (French Frigate Shoals), the monument's eastern-most islands.

"OHA is proud to support some of the most brilliant scientific minds of our lāhui, whose research in the kūpuna islands in Papahānaumokuākea will help us create better management strategies to deal with climate change and sea level rise affecting our communities here in the younger islands," said OHA Board Chair Carmen "Hulu" Lindsey.

The hui collaborated on two separate scientific studies on sea-level rise and intertidal fisheries management, working alongside each other during field work and expanding on future cross-collaborations.

Led by Haunani Kāne, an assistant professor at the Center for Global Discovery and Conservation Science at Arizona State University, the first study identified shifts in dominant sediment types and its sources from the nearshore reefs at Lalo.

"I couldn't have hoped for a more successful trip," said Kāne. "We were able to conduct high quality research, share space and time with our kūpuna islands, and the trip itself provided numerous opportunities for our haumāna to grow as young leaders."

"Each of the graduate students stepped up big in some way. By the end of our huaka'i, Kainalu Steward led all land-based GPS surveying at Tern Island – which will be very important as the PMNM Lalo task force begins to envision options for the future of these moku as the climate changes. Aloha Kapono led all of the marine surveys and successfully collected sediment samples and videos with her team that will



Haunani Kāne, Kainalu Steward, and Kammie Dominique Taveres collect GPS data points on Tern Island, Lalo to aid in determining how the island has been affected after Hurricane Walaka in 2018. - Photo: Brad Ka'alaleo Wong

be used to describe the impacts of Hurricane Walaka on the reef in 3D. And Lauren Kapono stepped up big time and led the intertidal surveys while also navigating challenging conditions at both Kamohoali'i and Nīhoa."

In 2018, Hurricane Walaka devastated this area and resulted in the loss of an entire islet and large expanses of pristine reef. The study helped improve understanding of the potential loss and timescales for recovery of critical habitat following extreme storm events.

The study also focused on learning more about how the predicted increased sea level rise and hurricane activity in Hawai'i will impact essential habitats for priority species, such as sea turtles, monk seals, and various seabirds. This project was also supported by the National Fish and Wildlife Foundation, the National Science Foundation and Arizona State University.

"We hope that our trip will help to inspire other Native Hawaiians to push the boundaries of Hawaiian perspectives in their field, even when they feel like their voice is the minority," Kāne said. "This was the first time that an entire crew of Hawaiian scientists led research in Papahānaumokuākea under a research permit and our research will directly contribute to four Native Hawaiian graduate degrees and an early career professor."

The second study was conducted by Nā Maka Ona-onā in partnership with UH Mānoa and UH Sea Grant to build on more than a decade of partnerships with various organizations and communities monitoring the dynamic Hawaiian intertidal fishery in the main Hawaiian Islands and Papahānaumokuākea.

Led by Pelika Andrade and Kanoe'ulalani Morishige, the research focused on developing sustainable harvesting and adaptive management strategies that support 'āina momona, healthy and productive communities of people and place. One of the ancestral knowledge systems integrated into the project was the use of Huli 'Ia, a traditional observational process



UH-Hilo Graduate Student Lauren Kapono led the research team in conducting 'opihi surveys at Lalo and Nīhoa. - Photo: Jason Patterson, 'Ōiwi TV

that documents seasonal changes and shifts across entire landscapes.

"Paired with Huli 'Ia, we interweave community engagement, ancestral knowledge systems, and institutional research, creating a unique research approach called 'Productivity and Carrying Capacity' (PACC) to better understand seasonal changes on patterns of reproduction, recruitment, growth, and productivity of 'opihi and intertidal ecosystems," said Morishige, a UH Mānoa Marine Biology PhD candidate.

"Our work across the pae 'āina, including Papahānaumokuākea, broadens our understanding and collectively informs our research on the breadth and depth of productive systems and 'āina."

"It was an honor to participate in this huaka'i with these amazing kānaka who are looking to push the boundaries of contemporary sciences by ensuring Indigenous perspectives remain at the forefront of their studies," said OHA's Papahānaumokuākea Program Specialist Ka'aleleo Wong. "This trip helped create



Taking a much needed breather on a hot day at Nīhoa. - Photo: Hanalei Wann-Keli'iho'omalu

SEE PAPAHA'NAUMOKUĀKEA ON PAGE 23



# Growing with Opportunity

By Ku'ualohapau'ole Lau

*Ku'ualohapau'ole Lau interned at OHA for four years while attending UH Mānoa. Lau graduated recently as a double major with her primary BA in communication and a secondary BA in journalism, and last month began a full-time position with a local public relations firm. She shares her experience about interning while attending college.*

During my senior year of high school, I took an elective course that encouraged us to apply for colleges and internships. Without the help of that course, I wouldn't have applied to UH or known how critical it was for me to seek out internships.

After graduating from high school, I was extremely nervous about transitioning into college. I knew I had the tools and skills needed to do well in college, but it was a whole new ball game, a whole new world that I still felt under-prepared for.

During the summer, I decided to look for a job that could help me feel more comfortable with my new academic journey at the University of Hawai'i at Mānoa. My mother encouraged me to apply for a student intern position at the Office of Hawaiian Affairs (OHA) after seeing a Facebook post about the opportunity. At the time, I wasn't very familiar with OHA and its purpose, but after researching more about the organization, I decided to apply for the position.

A few weeks later I was hired, and that was the beginning of my journey with the Digital and Print Media team at OHA.

I was very nervous but excited to have landed a paid internship opportunity as a freshman. I had a desk and my own iMac desktop, and I felt so professional and so grown up! It was exciting to have the opportunity with Digital and Print Media as well as with OHA's Community Outreach team. I learned that a lot of their work overlapped and worked hand-in-hand to connect beneficiaries to potential resources and with their Hawaiian heritage.

At UH Mānoa, I attended school from 8 a.m. until 2 p.m. and then headed over to OHA's office on Nimitz Highway until about 4 p.m. With a full-time school schedule, I was able to have flexible working hours at OHA. I never felt overwhelmed or overworked because initially, I was doing minor work and shadowing and listening in on meetings. I felt welcomed by my co-workers and observed their work ethic and skills. I had a lot to learn, and I was a sponge; I wanted to soak up as much as possible.

As an intern I worked on numerous projects. I have done voice-overs for videos and multiple social media projects; I've created a video to tell stories about Native Hawaiian beneficiaries; I've worked on the *Ka Wai Ola* newspaper writing articles and news briefs and creating the monthly crossword and calendar; and I have designed graphics for social media and pro-

motions.

Everything I was learning at UH went hand-in-hand with my projects at OHA. It was a privilege to learn from two streams and be able to use what I learned interchangeably between the two.

In the past four years, so much has happened - not to mention the transition from in-person learning and working to going completely online during the pandemic. It was a rough adjustment, personally. I at first liked the idea of finishing classes online. Then last summer, as I prepared for my final fall semester, I suddenly lost the motivation that I once had for completing my senior year of college.

Luckily, I was able to have a hybrid course which allowed me to still meet with my class in-person. It helped me gain some personal interaction and helped me focus in real-time in front of real people, not strictly over Zoom.



SEE GROWING WITH OPPORTUNITY ON PAGE 23 Outgoing OHA intern Ku'ualohapau'ole Lau. - Photo: Courtesy

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# The Right to Surf Under the Hae Hawai'i



A new short film, MOHO, helps make the case for sending a Hawai'i Surf Team to the 2024 Olympics

By Daniel Ikaika Ito

For the first time in her career, surfer Carissa Moore was not allowed to compete under the Hawaiian flag. After winning the world's first Olympic gold medal in surfing, Moore, a four-time World Surf League Champion, was chaired up Tsurigasaki Beach in Japan with the American flag draped over her shoulders.

Moore is a Native Hawaiian and one of the greatest ambassadors of aloha that Hawai'i has ever known or will ever see. Her surfing at the 2021 Summer Olympics was heroic and powerful. Normally, ka hae Hawai'i would be wrapped around Moore as she accepted victory; she has always competed under the Hawaiian flag.

But the 2021 Summer Olympic Games were different.

When surfing made its debut at the Olympics Games in Japan this summer, no Hawai'i Surf Team was included in the competition. In 2016, after decades of pressure from the International Surfing Association (ISA) – surfing's governing body – the International Olympic Committee (IOC) announced that surfing would debut at the 2020 Summer Olympics. However, the IOC declined the request to allow a Hawai'i Surf Team to compete at the ISA World Games or the Olympic Games.

Legendary waterman Duke Paoa Kahanamoku first advocated for surfing to be included in the Olympic Games back in 1912 – the year he won his first Olympic gold medal for swimming in Stockholm, Sweden.

Since the inception of modern surf contests in the 1960s – when Kahanamoku was still alive – Hawai'i has always been recognized as its own nation in both professional and amateur surfing competitions around the world. This distinction allowed competitors from Hawai'i to compete under ka hae Hawai'i (the Hawai-

ian flag) and to honor the birthplace of he'e nalu (surfing) and the ancestors who created the sport.

One can only wonder how Kahanamoku, the first Native Hawaiian Olympic Gold Medalist and godfather of modern surfing, would feel about the absence of a Hawai'i Surf Team at the 2021 Olympic Games.

This idea is explored in a short, animated film, "MOHO," through the lens of a young Kanaka Maoli boy named 'Apo when the 'uhane (spirit) of Kahanamoku returns to Waikiki.

Moho means "champion" and 'Apo narrates the story of Kahanamoku's athletic achievements and imagines how he would feel after learning that Native Hawaiians, who have always surfed internationally under the Hawaiian flag, were asked to surf in the 2021 Summer Olympics under America's flag.

"The initial inspiration for 'MOHO' was the Olympic Games and the representation of Hawai'i's national pastime, surfing, on a global level," said "MOHO" creator/writer/director and professional surfer Dr. Cliff Kapon.

"I feel like identity is a big part of my work – whether it's science, storytelling, or surfing – so naturally the inspiration behind telling a story about Hawaiian identity and nationalism was second nature to how I think every day."

"MOHO" introduces a Native Hawaiian perspective to past, present and future depictions of modern surfing. The film aims to elevate the conversation of surfing in the Olympics as well as bring international attention to Hawai'i's push to have its own Olympic surf team in the 2024 Olympic Games.

"For me, just arriving collectively with this inoa (name) of 'MOHO' for the film was very fitting because moho was the way Paoa (Kahanamoku) was described in the Hawaiian newspapers in the early 1900s," Kapon said.

"Personally, I am not sure if that's the common vernacular for champions, but 'MOHO' is open for interpretation and there are many different levels of finding that moho throughout this film. Whether you believe Paoa is the moho or that 'Apo is the moho – at some point in the film people can, hopefully, appreciate that the hae Hawai'i can be the moho. Truly, I believe this idea of Hawaiian identity is the moho of this story."

In what can only be described as a blessing from the kūpuna, the

small production team behind "MOHO" completed a six-month project in just over two months. The intent of this compressed timeline was to launch "MOHO" while surfing was making its debut at the Summer Olympics.

"In regard to production time [for a project like "MOHO"] we'd normally want at least six months," says Animation Director Michael Ceballos of Twiddle Productions. "It's all about working with the right people at the right time – and for us with this production everything aligned, and it allowed us to move forward."

"We believe that everyone has the right to contribute to building a peaceful and better world through sports practiced without discrimination of any kind," added Kapon. "We believe that the presence of a Hawai'i Surf Team at the 2024 Summer Olympics will celebrate the ancestors of surfing while also elevating the future of our sport." ■

*Please visit [mohothemovie.com](http://mohothemovie.com) to watch "MOHO" and sign the petition to ask the IOC to recognize a Hawai'i Surf Team at the 2024 Summer Olympics, which will be hosted by France with the surfing portion of competition held at Teahupo'o, Tahiti.*

*Daniel Ikaika Ito is the executive producer of "MOHO." Ito is a graduate of the Pacific Century Fellows, University of Hawai'i at Mānoa and Kamehameha Schools Kapālama. He became the first Native Hawaiian editor of a surf publication during his two-year tenure at Free Surf Magazine and is a seasoned surf journalist covering he'e nalu for Surfing Magazine, ESPN, Honolulu Star Bulletin, Honolulu Star Advertiser, Surfer's Journal and Contrast Magazine.*



The creators of a new animated short film, "MOHO," hope that the film will help them to elevate the conversation about Hawai'i's push to have its own Olympic surf team in the 2024 Olympic Games. In this scene, 'Apo encounters the spirit of Duke Kahanamoku. - Photo: Courtesy



# Reconnecting to Our Kūpuna Through Papakilo



Hina Puamohala Kneubuhl. - Photo: Courtesy

OHA's Digital Archive Specialist Kale Hannahs talks with Hina Puamohala Kneubuhl to learn how she uses Papakilo to research designs for Hawaiian fashion company Kealopiko.

HK: My name is Hina Puamohala Kneubuhl, I come from the island of Maui and about 14 years ago I started a clothing company called Kealopiko with two of my very dear friends.

OHA: One of the unique things about Kealopiko is the mixture of 'ōlelo Hawai'i and images. How do you make that all work?

HK: Whatever we're feeling at the time is what we choose to design. That could be something in our immediate experience or something that we've loved for years. Then Ane (Bakutis) and Jamie (Makasobe) think about the imagery and I do the research – and my main research tool is OHA's Papakilo Database. I think the most important thing is that, as Kānaka, we are trying to reconstruct an understanding of the way that our kūpuna saw the world. They created this body of knowledge, namely in the Hawaiian Language Newspapers. Papakilo has increased my access tremendously and once I learned how to hop around and use it, oh boy, the whole world blew open!

OHA: Mai maka'u? Don't be afraid?

HK: Mai maka'u! Just jump in and go for it! I think any student of 'ōlelo Hawai'i that doesn't dive in is doing themselves a disservice. It's where the 'ike of our kūpuna lives. One of my favorite things that I've researched was this ko'i that eventually came to Kamehameha called 'olopū. I saw it when we were doing the 'Ōi translation project. It talked about it being a special ko'i that's ceremonially touched to a tree before

the tree is felled and brought down to make an image for the heiau. There was something about it that just caught my attention and I started looking for a term in the newspapers and all of these things came out. I was able to create a chain of understanding of where this ko'i was likely born, who made it, how it came down through time, and how it got to Kamehameha. It was just something that I've never heard about anywhere else.

OHA: It warms my heart to hear success stories like that. Any last thoughts?

HK: We've been in a state of 'ike deprivation for generations. We've been disconnected from the 'ike of our kūpuna and when you reconnect yourself, through things like Papakilo, it is the most healing, the most empowering thing that we can do as Hawaiians. The other thing is, as a makuahine raising keiki, if I want to teach real 'ike Hawai'i, the best way for me to access the 'ike of my kūpuna is on Papakilo. Every Thursday night we sit down, light candles, turn off all the electric lights in the house, and we just kūkākūkā. We talk about old genealogies, and Haumea, her cycles, where she shows up, and I try to construct this picture for them. If I can

pass that 'ike on to them, that is hugely valuable. I hope that the access only increases and grows. Please continue to use and support Papakilo, support it into the future for the pono of our keiki, mo'opuna, no ka lāhui nō. ■

To read Kneubuhl's story about the ko'i that she researched on Papakilo, go to:

<https://kealopiko.shorthandstories.com/olopu/index.html>



Born and raised in Kula, Maui, Hina Kneubuhl holds BA degrees in botany and 'ōlelo Hawai'i and an MA in 'ōlelo Hawai'i. She is one of the founders of Kealopiko, has worked in rare plant management, and has taught 'ōlelo Hawai'i at UH Mānoa and in the community. Her work re-indexing the Bishop Museum's oral history collection and her use of the Ka Leo Hawai'i archive in her master's project are the fire in her passion for the spoken language of our kūpuna. Since 2015, she has been training under Dr. Puakea Nogelmeier at Awaiaulu to translate historical documents and Hawaiian language newspapers. She is a body surfer, kapa maker, and mother of two currently living in Aotearoa.

## Ka Wai Ola Honored with Four Native American Journalists Association Awards

By Ed Kalama

The Office of Hawaiian Affairs' monthly publication *Ka Wai Ola News* has received four 2021 National Native Media Awards from the Native American Journalists Association (NAJA), the association announced recently.

The annual competition recognizes excellence in reporting by Indigenous and non-Indigenous journalists from across the U.S. and Canada. NAJA received more than 730 entries this year with *Ka Wai Ola News* competing in the "Indigenous Entrants Professional Division" for publications with circulations above 10,000.

*Ka Wai Ola News'* print edition has been serving up news for the lāhui since 1980, covering the people, issues and events important to the Native Hawai-

ian community. In January 2020, OHA launched *kawaiola.news*, an accompanying digital version of the publication that includes bonus videos, photo albums and an archival section that contains digitized versions of *Ka Wai Ola News* since its 1980 inception. The digital platform makes 41 years of contemporary Hawaiian history available to the world.

The publication has a large following, counting 51,000 print subscribers and 20,000 digital subscribers from across the country and an average 16,000 online readers visiting the site each month.

*Ka Wai Ola News* was acknowledged as one of the best Indigenous digital publications and honored with a General Excellence award. Graphic designer Kaleena Patchco took home a second-place award for Best Layout and

KWO editor Pua Fernandez's "Caring for Our Kūpuna" article took second in the Best Elder Coverage category.

"I am so pleased and grateful that our *Ka Wai Ola News* team members have chosen to share their talents here at OHA and continue in the strong traditions of Native Hawaiian storytelling. It's easy to see why *Ka Wai Ola News* is consistently honored - we won seven of these awards last year - because this is an outstanding publication which we know is serving as a platform for the sharing of key information from not only our own staff but from a host of community voices important to our lāhui as well," said OHA CEO/Ka Puhana Dr. Sylvia Hussey. ■

### BEST DIGITAL PUBLICATION

Second Place  
**Ka Wai Ola News**

Alice Malepeai Silbanuz, Puanani Fernandez-Akamine, Kaleena Patchco, Ed Kalama, Jason Lees, Jewell Felipe, Josh Koh, Ku'ualohapau'ole Lau and William "Trip" Rems

### GENERAL EXCELLENCE

Third Place  
**Ka Wai Ola News**

Alice Malepeai Silbanuz, Puanani Fernandez-Akamine, Kaleena Patchco, Ed Kalama, Jason Lees, Jewell Felipe, Josh Koh, Ku'ualohapau'ole Lau and William "Trip" Rems

### BEST LAYOUT

Second Place  
**Ka Wai Ola News**

Kaleena Patchco

### BEST ELDER COVERAGE

Second Place  
**Caring For Our Kūpuna: An Act of Aloha**  
**Ka Wai Ola News**

Puanani Fernandez-Akamine, Kaleena Patchco, and Jason Lees



# Encouraging Landlords on Hawai'i Island to Put Aside Section-8 Stereotypes

By Cheryl Bellisario



A houseless man wanders the streets of Hilo late at night. - Photos: Courtesy

**A**ffordable housing and homelessness are critical issues that have been exacerbated by the COVID-19 pandemic.

Matthew Ua, who was born and raised on Hawai'i Island, has a unique perspective on these issues, as a Native Hawaiian, a private landlord, and a housing locator for HOPE Services Hawai'i, a nonprofit in Hilo that assists those experiencing homelessness and those at imminent risk.

Ua assists individuals transitioning out of homelessness and matches them with landlords in the community, providing support to both landlords and tenants. Many of the potential tenants he works with receive help through

housing assistance programs, such as the federal Section 8 program that provides a voucher for rental assistance matched to a private rental unit.

Despite the assistance that programs like Section 8 provide in addressing homelessness and housing affordability, Ua is concerned. "Many landlords turn away applicants participating in these programs," he explained. "It's not unusual to see rental advertisements that explicitly state, 'no vouchers' or 'no section 8.'"

With the federal CDC eviction moratorium scheduled to end in early October, Ua worries that few landlords are willing to open their units at a time when many people may be displaced.

To address this bias, Ua, the Office of Hawaiian Affairs, and a coalition of other housing advocates and homeless service providers testified during the 2021 legislative session on four different bills designed to prohibit landlords from refusing to rent to someone based solely on their participation in Section 8 or similar programs.

The practice of refusing to rent to those receiving assistance is known as 'source of income discrimination.' Although all four bills failed to pass in 2021, they will carryover for consideration in 2022.

As a landlord, Ua is familiar with 'source of income discrimination' and in the past made similar assumptions about potential renters receiving Section 8 vouchers. "Like other landlords, I thought that these tenants would not take care of the rental unit or make their payments," he said.

That is, until his wife's uncle challenged his thinking asking him, "Why would you do that? They're just like us ... that's not how local people do it."

It was a turning point for Ua. Today, he and his wife accept applications from any prospective tenant because he now understands that a successful landlord-tenant pairing is more about respect and communication, not where the rent money comes from.

Looking forward to the 2022 legislative session, Ua along with a network

of statewide advocates, will continue to promote policies to address source of income discrimination, as well as efforts to encourage new landlords to step forward. Agencies including HOPE Services Hawai'i, the Institute for Human Services, and Partners in Care, have been meeting with community groups including Hawaiian Civic Clubs, Lions Clubs, and churches to discuss the need for landlord engagement and to address potential biases.

Ua notes that it only takes a few unfortunate stories to get circulated about people with housing vouchers behaving badly to create a stereotype, but the reality is that income or voucher status do not determine whether a tenant will cause problems for a landlord.

*"I've had tenants with high credit ratings and exceptional rental references, that did more damage in six months than any Section 8 applicant that I've had," said Ua. "It doesn't matter about the funding. It matters on the person."*

The message that Ua and other advocates stress is that providing people with Section 8 vouchers a place to live not only makes good business sense for landlords due to the stability of rental

payments, it also pays itself forward by providing stable housing to the most vulnerable in our community.

"If you don't have housing, you can't figure anything else out because you're always worried about where you're going to sleep," said Ua of the clients he works with. "When you give them shelter, you'd be surprised at how open their mind gets and the possibilities at that point just start climbing for them."

To learn more about the need for local landlords and source of income discrimination policies, including how to request a speaker for a community group, visit <http://homelessness.hawaii.gov/landlord-engagement/>.

Cheryl Bellisario is the administrative assistant for the Office of the Governor's Coordinator on Homelessness, focusing primarily on policy and advocacy. She has also worked for a state legislator on Hawai'i Island, and for several local nonprofits. Cheryl has a BA in international relations from Hawaii Pacific University, a master's degree in human rights from the School of Advanced Study within the University of London and is working toward a second master's degree in public administration at UH Mānoa.



Housing advocate and private landlord Matthew Ua is part of a network of housing advocates across the pae 'āina trying to promote policies at the state level to prevent income discrimination.



# Residents of the Last Hawaiian Fishing Village Look to Preserve Their Icebox



Kānaka lawai'a search for 'ōpelu ko'a (fishing grounds) off of Miloli'i. Known as Hawai'i's Last Fishing Village and famous for its dried 'ōpelu, Miloli'i was designated a Community Based Subsistence Fishing Area (CBSFA) in 2005. - Photo: Ka'imi Kaupiko

By Kama Hopkins, Aide to OHA Trustee Keola Lindsey, and Shane Palacat-Nelson, OHA Community Outreach Advocate, West Hawai'i

For generations, Hawaiian communities have faced a barrage of technological advances, foreign influence and catalytic events that have altered and reshaped their cultural identity. Those who remain steadfast to traditional practices are few and far between.

Known by residents as the “last Hawaiian fishing village,” the rural village of Miloli'i in South Kona on Hawai'i Island has an evolutionary story rooted in resilience and tradition.

Miloli'i lineal descendant Ka'imi Kaupiko, who serves as director for locally based nonprofit Kalanihale, grew up learning about the value of hard work and the need to mālama your place. “The ocean is our icebox. We rely on it to sustain us,” said Kaupiko, recalling the resilience of Miloli'i residents in responding to changes that put pressure on their way of life.

Faced with climate change, the current pandemic, and an influx of ideas about economic development and sustainability, Kaupiko and other lineal descendants heed the lessons of their kūpuna. Drawing inspiration from the traditional kapu system that was in tune with ecological cycles, the importance of ancestral resource management practices is paramount. Ensuring that everyone is well fed was once the kuleana of the konohiki (traditional land manager) for each ahupua'a. Now it is our kuleana as a community.

Kaupiko acknowledges that traditions have changed

and evolved, referencing the shift from paddling canoes to the gas propelled ones now used for catching 'ōpelu (mackerel scad). The resources have been impacted too – the negative consequence of over-harvesting and the unsustainable fishing practices of folks who don't respect local values is that fish populations have been depleted.

Witnessing these changes to their “icebox,” Miloli'i kūpuna and residents in the 80s and 90s worked hard on efforts to mālama 'āina. In 2005, they established a Community Based Subsistence Fishing Area (CBSFA) designation for Miloli'i. Today, Kalanihale has taken on the kuleana of listening to the voices of the community to understand how they want to mālama their marine resources.

Formally established in 2012, Kalanihale's mission is to improve education, environmental, and cultural wellbeing for community members of Miloli'i and South Kona.

Carrying on a 30-year tradition, Kalanihale focuses on facilitating programs and community projects that help 'ōpio (youth) navigate new experiences outside of Miloli'i Village, while staying rooted to 'ohana traditions. “Along with cultural exchange and sports programs, we've also facilitated much needed health and wellness services and are collaboratively working to mālama the waters of Miloli'i,” explained Kaupiko.

“We are reinvigorating konohiki practices through our participation in the Mōhala Nā Konohiki apprentice program with communities like Mo'omomi,” said Kaupiko. “We also recently convened our 11th annual Lawai'a 'Ohana Camp in June, are reactivating our Makai Watch Program and have conducted biological

monitoring of coral, fish and intertidal species.”

Since receiving their CBSFA designation in 2005, community members have participated in marine stewardship efforts that have guided the goals put forth in the Marine Management Plan that Kalanihale plans to submit to DLNR's Division of Aquatics Resources (DAR) this month. The plan includes proposed rules and boundaries for their CBSFA designation.

Originally established to reaffirm and protect fishing practices customarily and traditionally exercised for purposes of Native Hawaiian subsistence, culture, and religion, the CBSFA designation provides a pathway for communities to secure inclusion of sustainable practices into state law so their resources can be replenished and preserved for generations to come.

The process outlined in the CBSFA guidebook can take years, even decades, of outreach with community stakeholders to ensure things are moving in the right direction. Many who work on place-based efforts to lawai'a pono (“fish righteously”) across the state see the CBSFA as a way for communities, nonprofits, researchers, and government to come together to make decisions about the co-management of resources in these areas. Along with Miloli'i, the communities of Kipahulu, Maui, and Mo'omomi, Moloka'i, also seek similar CBSFA designations. ■

To learn more about Kalanihale's efforts to restore abundance to their icebox or for more info on the CBSFA review process, visit [www.kalanihale.com](http://www.kalanihale.com) or contact Kalanihale Director Ka'imi Kaupiko at [kkaupiko@gmail.com](mailto:kkaupiko@gmail.com) or 808-937-1310.



# Army Impacts on Hawaiian Trust Lands Examined at Pōhakuloa and on O‘ahu

By Kyle Kajihira

In 2019, hundreds of *kia‘i* at the Pu‘uhonua o Pu‘uhuluhulu were shaken by loud explosions and strange lights to the west. The Army was shelling Pōhakuloa again.

While the noise was familiar to Waimea residents, it was the first time that other *kia‘i* witnessed the violence of military training on the ‘āina. With the end to bombing on Kaho‘olawe in 1990 and the suspension of live-fire training at Mākua Valley since 2004, the U.S. military has intensified training at Pōhakuloa.

As Mauna a Wākea energizes *kia‘i* across the islands, attention is turning to military training at Pōhakuloa.

Pōhakuloa is the plain between Mauna a Wākea, Mauna Loa, and Hualalai. It lies within the large *ahupua‘a* of Ka‘ohe, which runs from the Hāmākua coast over the summit of Mauna a Wākea to the summit of Mauna Loa. The name Ka‘ohe can be translated as “the bamboo” and may refer to its importance as an aquifer.

The landscape is a complex mosaic of differently aged lava flows interspersed with *kīpuka* of rare native plants and animals and cultural sites. But today, it is also home to the Pōhakuloa Training Area (PTA), the largest military training site in Hawai‘i.

The PTA encompasses approximately 132,000 acres, most of it Hawaiian trust lands (i.e. “ceded lands”). By comparison, it is nearly five times the size of 28,000-acre Kaho‘olawe.

The Army leases approximately 23,000 acres of Hawaiian trust lands at PTA from the State of Hawai‘i at a rate of just \$1 for 65 years. In 2020, the Army began an Environmental Impact Statement (EIS) for the proposed renewal of the lease at PTA which expires in 2029.

Since WWII, PTA has been used by all branches of the military for a variety of training activities, from troop maneuvers to artillery fire to aerial bombing, which has caused severe damage to environmental and cultural resources. The largest portion of PTA is the impact area, which is contaminated with unexploded ordnance, debris, and contaminants such as depleted uranium (DU), a toxic metal used in armor and munitions.

In the 1960s, the Army fired simulated nuclear munitions with DU components at Pōhakuloa and Līhu‘e (Schofield) but concealed this until 2005, when activists unearthed documentation of DU contamination. Fearing that live-fire training could disperse aerosolized DU oxides, community groups have called for the suspension of live fire exercises, increased radiation monitoring, and clean-up of the impact area.

Some maps of PTA include a blank polygon in the impact zone to designate the so-called Improved Conventional Munitions (ICM) area. ICMs are tiny cluster munitions considered so dangerous that the area has been declared strictly off-limits. As a result, the Army has not completed archaeological, cultural, or biological surveys of the impact area, and therefore cannot know what resources may be affected. Without these studies, any EIS would be incomplete.

Flawed environmental review processes can have grave consequences. In 1989, the Army began building a multipurpose range complex (MPRC) at PTA after completing a superficial environmental assessment. Environmentalists sued, forcing the Army to complete a full EIS. The MPRC was scrapped after biologists found several endangered, threatened, and presumed extinct plant species and even possible new species at the site.

In 2006, the Office of Hawaiian Affairs sued the Army over alleged violations of the National Historic Preservation Act for failing to adequately investigate cultural and archaeological resources prior to Stryker-related construction at Līhu‘e, Kahuku, and Pōhakuloa. Under the settlement agreement, an independent review found that the Army had failed in its due diligence to consider cumulative impacts and mitigation measures for cultural resources.

In 2014, Clarence ‘Ku’ Ching and Maxine Kaha‘ulelio sued the State of Hawai‘i for failing to ensure Army compliance with the terms of its Pōhakuloa lease. A 2018 circuit court ruling found that the state breached its duty to protect leased public trust lands from the effects of Army live-fire training. The landmark ruling also concluded that the state has an affirmative duty to *mālama* ‘āina.

Despite its record of environmental harm, the Army is currently preparing two EISs for its proposed retention of training lands beyond 2029: one for Pōhakuloa and the other for three O‘ahu leases—Mākua, Kahuku, and Poamoho. While the scoping period is closed, people may still comment on the impacts of Army activities on cultural and historical resources and practices related to these Hawaiian trust lands. ■

*Submit your comments on the impacts of military activities on Native Hawaiian cultural and historical resources/practices, and any supporting documentation, to: [community@honuaconsulting.com](mailto:community@honuaconsulting.com).*



U.S. Marines conduct “immediate action drills” as part of their “Lava Viper” exercise at Pōhakuloa. The Army’s lease for Hawaiian Trust lands at Pōhakuloa will expire in 2029. - Photo: Courtesy

*Kyle Kajihira is a member of Hawai‘i Peace and Justice and Koa Futures. He lectures in the departments of Geography and Environment and Ethnic Studies at the University of Hawai‘i at Mānoa.*



# Protecting Pololū

By Kekoapopolū Kealoha and Kehaulani Hedlund

Famously known as one of the most prominent childhood homes of Kamehameha Pa‘ea, Pololū remains one of Hawai‘i’s most pristine and unchanged places inhabited by our kūpuna for generations.

Pololū and the connecting valleys were the home of the high ranking chiefs of Kohala loko. However, remnants of our past are no longer tangible to us Kānaka: lō‘i no longer sprawl on the valley floor, and the last known generational valley families are grandparents now, guiding their mo‘opuna within a kauhale structure.

This kauhale is composed of ‘ohana from Pololū, Makanikahio, Niuli‘i, Makapala, and Hala‘ula, all of whom still have a deep connection to this wahi pana. Eia ko mākou piko. Lineal descendants and local residents are still kahu to this area; it is an ancestral kuleana that calls us to duty. There is no other place for us to call home. This is how we operate when we are spurred into action.

We who cherish this wahi pana are the Protect Pololū ‘Ohana. Eia mākou mai Kohala ‘āina ha‘aheo i ka ua mehameha ‘oia nō o ka ‘āina kaulana i ka na‘i aupuni. We are the lineal descendants of Tūtū Annabelle Kumuhonua Pupuka AhLoo Moku. We trace our ancestry to Pololū through her father, Kaniela Pupuka. I am Kekoapopolū Kealoha with my hoa hānau, Kehaulani Hedlund of Niuli‘i, Kohala, Hawai‘i.

On Dec. 11, 2020, at the Board of Land and Natural Resources (BLNR) meeting, the Division of Forestry and Wildlife requested approval to apply as a co-applicant with Surety Kohala Corporation and KP Holdings LLC to the County of Hawai‘i Planning Department to submit a Parcel Consolidation and Re-Subdivision (PCRS) application.

This application would give Surety a path to subdivide one of its larger agricultural lots into 13 smaller residential lots. Surety, one of the largest land-owners in Kohala, offered to donate 5 acres of land in the same area to the State of Hawai‘i for a parking lot and comfort station as well as acreage on the valley floor for conservation. This donation would be provided after the PCRS application was approved – an attractive offer to the county because of the parking problems that plague the Pololū Valley lookout.

This exchange, however, was not public knowledge prior to the BLNR meeting and has no community support.

When the BLNR meeting discussion went public, there was a swift response from the community. The Protect Pololū Project intends to prevent development along the ridge of Pololū Valley, and ‘ohana quickly distributed a petition, collecting over 847,000 signatures in opposition to the proposed residential development.

‘Ōpio from Kohala High School created a video to voice their opposition to the proposed parking lot and subdivision, calling on elected public officials to work with and for the community. They also sent letters to legislators to raise their concerns.

There have been multiple efforts from the hui to get Kānaka back on ‘āina. A lineal descendant led ‘ohana and community members in an event to string a single lei lā‘i that stretched 1,600 feet across the valley floor and separated the public access trail from the sand dunes.



Where the stream meets the beach at pristine Pololū Valley. - Photo: Keko Kealoha

To address the over-tourism issues, the Pololū Trail Steward Program was announced. This pilot project, funded by the Hawai‘i Tourism Authority, is a collaboration with KUPU, Nā Ala Hele Trails and Access Program, and the Protect Pololū ‘ohana, and will harness the power of local stewardship to continue the tradition of kuleana. To prepare, Protect Pololū ‘ohana worked with Nā Ala Hele and 40 volunteers to close the legal parking area for maintenance in a community-wide effort to clean the trailhead, trail, and beach.

However, more work remains. We continue to fight proposed development along the ridge of the valley, as well as the negative impacts of overcrowding in community action meetings.

Illegal camping continues in conservation areas. People venture away from public access areas. ‘Ōpala is left behind by oblivious hikers. New makeshift structures appear throughout the valley regularly (more about the dos and don’ts can be found at kohalakuleana.org).

‘O Kohala kākou. ‘O Pololū kākou. We are Kohala. We are all Pololū. It will take a collaborative effort from everyone to support our kauhale, to protect our piko. We mahalo the Office of Hawaiian Affairs for this opportunity to share our mo‘olelo with ka Lāhui Hawai‘i.

Whether this ‘āina is your kulāiwi, or you are kupa o Kohala, or malihini, we need your support. We need you to stand by our side and elevate this effort, e kūpa‘a kākou. Please sign our petition and join us in future events.

Mau nō ke aloha ‘āina na māua ka mo‘opuna a ka ‘ohana Pupuka mai Pololū. E ola. ■

To sign the Protect Pololū petition go to: <https://bit.ly/3Dyewar> or to donate go to: <https://bit.ly/2XYyc6N>

‘O Beldon Kahokulani Kealoha ke kane. ‘O Jacquelyn Ann Tuttle ka wahine. Ua hānau ‘ia ‘o Kekoapopolū Ka‘iama Kealoha he kane. Kekoapopolū (Kamehameha Schools Kapālama c/o 2003) of Niuli‘i, Kohala, Hawai‘i currently lives in Kohanaiki, Kona, Hawai‘i. Kekoapoloū is an HIV medical case manager at Kumukahi Health + Wellness, West Hawai‘i Office, and serves in various HIV health services committee roles across the pae ‘āina.

‘O Brian Kaunaloa Boshard ke kāne. ‘O LiAnne Kehaulani Moku ka wahine. Ua noho pū lāua a hānau ‘ia ‘o Brittney Kehaulani Boshard Hedlund he wahine. Kehaulani (Kamehameha Schools Kapālama c/o 2006), of Kaloko, Kona, is married to Helaku Hedlund of Makanikahio, Kohala, Hawai‘i. She holds a master’s in education teaching from the University of Hawai‘i Mānoa and teaches social studies at Kohala High School. She currently resides in Niuli‘i on the ‘āina of her Tūtū Māhoe Nu‘a where they raise their two keiki, Welo and Manu.



# Protecting a Precious Wahi Pana

Pōhāhā i Ka Lani, a Hawai'i Island nonprofit and OHA grantee has been working for 20 years to mālama Waipi'o Valley and advance cultural knowledge and practices

By Puanani Fernandez-Akamine

*"He au pōhāhā wale i ka mūka – the time when the dawning light spreads abroad." - Kumulipo*

For two decades Kūlia Kauhi Tolentino-Potter and her 'ohana have made caring for Waipi'o Valley their priority.

Tolentino-Potter is the focused and fearless force behind Hawai'i Island nonprofit Pōhāhā i Ka Lani, an organization based in Waipi'o Valley whose mission is to "revitalize and advance Indigenous Hawaiian culture."

Raised in Honoka'a, Tolentino-Potter has generational ties to Waipi'o Valley, although her family has not resided in the valley for several generations. They nonetheless continued to farm kalo in the valley and growing up Tolentino-Potter spent much of her time there, learning farming, fishing, traditional cultural practices and the mo'olelo of Waipi'o from her late father and grandfather, James Tolentino, Jr., and James Tolentino, Sr.

Her upbringing instilled her aloha for this special wahi pana and her desire to teach others the things she had learned growing up.

So after high school, Tolentino-Potter enrolled at UH Hilo with the goal of becoming a teacher. There she pursued Hawaiian studies, anthropology and teaching. As a condition of her college scholarship, she volunteered in communities like Keaukaha as an evening tutor and realized that some of the students she was working with needed help beyond the tradi-

tional western classroom setting.

"As a child, I learned from being involved and being outside - I hated being indoors and reading," shared Tolentino-Potter.

Seeing herself in those students, she decided that when she became a teacher she would help her haumāna stay engaged at school by integrating Hawaiian culture into her lessons and offering hands-on, experiential learning opportunities. "Everyone has a talent, but it's not always going to be reading and writing. You just need to find it and help them build it," said Tolentino-Potter.

She wanted to help Hawaiian students learn in a way that was practical, meaningful, and allowed them to build on their own strengths. The best way to do that, she felt, was to take them "back home" with her to Waipi'o Valley to experience some of the things she had known growing up. Tolentino-Potter reached out to her father and together they conceived of the idea to form a nonprofit to advance Hawaiian cultural knowledge, wisdom and practices.

Tolentino-Potter graduated in 2001 and that same year founded her organization, Pōhāhā i Ka Lani, developing programs to provide cultural education for Hawaiian youth and to help mālama her beloved Waipi'o Valley.

The name Pōhāhā i Ka Lani was inspired by a reference in the Kumulipo. The meaning of the word "pōhāhā" is layered with kaona. "From a cultural standpoint, when lightening flashes in the sky that is 'Pōhāhā i ka Lani,'" Tolentino-Potter explained. "When the sun rises continuously, no matter the

weather, that, too, is 'Pōhāhā i ka Lani.' The protective relationship from sky to earth defines our purpose to nourish the land, care for our water resources, and in turn, increase productivity. This was the foundational energy for the organization and what drives our work."

In 2002, Tolentino-Potter began teaching at Ke Ana La'ahana Public Charter School in Keaukaha and started taking groups of her students to Waipi'o Valley on the weekends to camp and work in the valley.

A priority for her nonprofit was, and continues to be, the revitalization of Nāpo'opo'o – an ancient village site – once the largest in the valley – along with restoration of acres of lo'i kalo there. "Mālama Nāpo'opo'o" was the group's inaugural program. Their stewardship of the site includes maintaining 1,000-year-old rock wall terraces, clearing weeds and invasive species, replanting native food and medicinal plants like ulu and awa, planting maile under the canopy, and of course, cultivating kalo.

Pōhāhā i Ka Lani's programs integrate volunteer labor with lessons about the cultural and natural resources of the area to encourage responsible mālama 'āina and pono behaviors.

Other programs offered by Pōhāhā i Ka Lani include their Mālama Hi'ilawe Program which provides opportunities for active land stewardship and offers cultural education near the base of the famous waterfall and surrounding areas to deter inappropriate use of these sacred places. They also have a program called Hō'ola Iā Koa'ekea, the result of a 2016 stewardship grant from Hawai'i County for maintenance



Volunteers gather lau from a lo'i kalo at the Nāpo'opo'o project site. The lau was included in food boxes for 'ohana affected by the pandemic. In addition to the lau, kalo, sugarcane, honey, bananas, ulu and 'uala were harvested from Pōhāhā i Ka Lani's various farm sites and distributed to needy families. - Photos: Kūlia Kauhi Tolentino-Potter



of Koa'ekea – the area where the Waipi'o Lookout is located and the traditional “gateway” into the valley.

More recently, the group has received three grants from the Office of Hawaiian Affairs to run additional programs. The first, “Liko no ka Lama,” is ‘ohana-focused and designed to connect Native Hawaiian families with ‘āina stewardship combined with cultural education. The second, “Ka Lau o ke Kāhuli,” is intended to assist families in overcoming the negative impact of COVID-19 by providing them with food, food plants, and essential household items. The third grant supported a smaller project, “Ka‘elehua,” created to connect at least 150 community members, mostly Native Hawaiians, with multi-day public events in the valley this past summer.

When she started taking students to Waipi'o in 2002, Tolentino-Potter was focused on integrating her own classroom lessons with hands-on experiences for her haumāna. But before long, she was getting requests from other Hawai'i Island schools to make the trip to Waipi'o Valley, then college groups, and eventually groups from the continent and even from other countries. By then, she was teaching full-time, working side jobs to support her volunteer programs, raising keiki, and running her nonprofit the rest of the time.

And it wasn't just weekend work/study huaka'i to Waipi'o Valley. Tolentino-Potter was also hosting people from around the pae 'āina and the world at her home in Puna. “It just kept expanding – our house was always filled with people,” said Tolentino-Potter. “We would teach Hawaiian language, rock wall building, how to make an imu – whatever people were asking we would try our best to accommodate them.”

Over the past 20 years, Pōhāhā i Ka Lani has hosted thousands of volunteers in the valley through their mālama 'āina and cultural education programs. And for 20 years, Tolentino-Potter and her 'ohana have continued to make the three-hour round trip drive to Waipi'o from their home in Puna multiple times a week to care for the valley.

For the first 10 years, they funded the organization out-of-pocket. “My dad didn't want me to apply for grants. He wanted me to know how to be resilient – how to work hard and how to cover expenses without relying on external resources.”

Tolentino-Potter did eventually incorporate as a 501(c)(3) in 2009, and began applying for grants, receiving her first grant of less than \$1,000 in 2011. From that point forward, the nonprofit grew in kuleana and impact. She stopped teaching at Ke Ana La'ahana in 2015, and in 2018, her husband, Jesse Potter, a teacher at Kamehameha Schools Hawai'i in Kea'au, resigned from his job to work full-time for Pōhāhā i Ka Lani.

Teaching 'ike Hawai'i, clearing overgrowth, replanting native species and growing food is only part of Pōhāhā i Ka Lani's stewardship of the land. Waipi'o Valley has suffered for its beauty and Pōhāhā i Ka Lani is trying to help the land to heal.

For decades, visitors have ventured down the steep, mostly single-lane Waipi'o Valley Road into the remote valley eager to catch a glimpse of breathtaking

Hi'ilawe Waterfall plunging 1,450 feet into Lālākea Stream, or to experience the valley's virtually empty, mile-long, black sand beach. A busy day in the valley might see 150 vehicles and hundreds of hikers descending into Waipio and those day-trips, and the businesses that profit from them, have been largely unregulated – something that is never good for the 'āina.

Sometimes referred to as the “Valley of Kings,” in ancient times Waipi'o was an extremely significant royal and religious center. According to tradition, the gods Kāne and Kanaloa lived in Waipi'o. Wākea, the ancestor of the Hawaiian people, retired to the valley. Waipi'o Valley was also the home to a succession of nine rulers from the prominent Pili line, most notably Līloa and his son, 'Umi-a-Līloa who was born in the 15th century and is remembered as a kind and benevolent ruler who united Hawai'i Island under a single chiefdom. Waipi'o is also known as the boyhood home of Kamehameha I, and it is said that Kamehameha would take his warriors to the healing waters below Hi'ilawe to recover after battle.

Despite her generational ties to Waipi'o, Tolentino-Potter's 'ohana does not own land in the valley. Most of the land is owned by Bishop Museum. After



GIVE volunteers came to help work in the valley every 4-5 days throughout the summer. Over the years, Pōhāhā i Ka Lani has hosted volunteers from across the pae 'āina and around the world.



Student volunteers from Kamehameha Schools Hawai'i help mālama a medicinal garden at the Koa'ekea project site at the Waimea lookout.

the 1848 Māhele, Charles Kana'ina received approximately 5,800 acres in Waipi'o Valley. After his death, the land was purchased by Col. Sam Parker at an 1881 auction and he eventually sold it to Charles Reed Bishop, the husband of Princess Bernice Pauahi Bishop. Bishop conveyed the land to the Bishop Museum in 1896.

The next largest landowner in the valley is Kamehameha Schools. The remaining 5-10% of the land in the valley is carved into smaller, privately owned parcels.

Over the years, Tolentino-Potter has worked with landowners to obtain formal leases in the valley she grew up working in and is now trying to protect. Pōhāhā i Ka Lani's first lease of 6.2 acres in the Nāpō'opo'o area was obtained from Bishop Museum in 2007. They currently lease almost 23 acres from the museum.

Altogether, the group is stewarding approximately 2,200 acres of land, both on the valley floor and above the valley (the rim lands), although fewer than 22 acres of that is suitable for farming.

On a 40-acre parcel at Lālākea, leased from a private landowner, they are removing invasives and encouraging the growth of 'iliahi trees that are already established in the area, and collecting the seeds to germinate additional 'iliahi seedlings to plant in the valley and distribute to nurseries elsewhere on the island.

Pōhāhā i Ka Lani has also obtained a license to operate its educational programs on 2,128 acres of rim land parcels owned by Kamehameha Schools. With the help of volunteers, they have already planted 7 acres of the land with food crops, including several varieties of banana and sugar cane, and lots of citrus fruit trees. They are also growing medicinal plants like 'uhaloa, 'ōlena, ko'oko'olau and mamaki, lei plants, and they have planted milo trees along the perimeter of the parcel that can someday be used for shade or harvested for their wood.

At the 1.8-acre Koa'ekea lookout site, major clean-up and restoration work was required. “We found 13 abandoned vehicles and hauled out over 50 trailer loads of trash, including old refrigerators, that had been buried by the previous tenant who ran a business selling snacks to tourists,” said Tolentino-Potter. They also had to uproot a banyan tree that had grown over the decades-old trash pile and remove norfolk pine trees on the border that were threatening a neighboring landowner's property.

Ironically, despite the sweat-equity that Tolentino-Potter and her 'ohana have invested into Waipi'o Valley for the past two decades, Pōhāhā i Ka Lani pays for the privilege to mālama the 'āina there. “Right now we are paying about \$17,000 a year to rent all the sites that we are managing,” said Tolentino-Potter, noting that their continued access to the lands they are stewarding is not guaranteed.

Regardless of what the future holds, Tolentino-Potter's passion to mālama Waipi'o and educate people in the process continues unabated, driven by her ancestral and spiritual connections to the land where her kūpuna lived and died. ■



# University of Hawai'i Public Apology to Dr. Trask



Dr. Haunani-Kay Trask. - Photo: Kapulani Landgraf

The Department of Philosophy at Mānoa is saddened by the news of the passing of Dr. Haunani-Kay Trask, Professor Emerita and co-founder of the Hawai'iinuiakea School of Hawaiian Knowledge. The Department recognizes her trail-blazing scholarship and visionary leadership and apologizes sincerely for the attacks she suffered from philosophers at Mānoa in the past.

Professor Trask's work has been crucial in foregrounding the systemic injustices that have plagued the practice of our discipline. We should have listened to her when she tried to teach us that these injustices had their roots in the history and power dynamics of colonial oppression both within the University of Hawai'i and outside of it. That is a history the Department of Philosophy is prepared to study and confront. Also, it understands the need to bring down barriers preventing Indigenous research from receiving academic recognition.

We acknowledge that our apology is long overdue and regret we did not convey it to Professor Trask in person while there was time. We are aware that our shortcomings have also affected the wider community of Kānaka 'Ōiwi faculty and students. This apology is therefore also addressed to them.

Today, the Department of Philosophy is eager to pursue philosophy self-critically and explore the rich and complex sources of Hawaiian Knowledge in our class-

rooms and research in comparative philosophy. We are also committed to seeking partnerships with the School of Hawaiian Knowledge and supporting Native Hawaiian projects aiming at articulating Hawaiian values and ways of inquiry as philosophy. Finally, we are not forgetting that the University of Hawai'i at Mānoa was erected on Hawaiian land. We acknowledge the need to respect our host culture.

## He Mihi i Mua o Nā Kānaka a Pau Unuhi 'ia e Scott Kaua Neumann

Lu'ulu'u kaumaha ka Māhele Kālainana'o o Ke Kulanui o Hawai'i ma Mānoa i ka hele ho'i 'ole 'ana mai o Ke Kauka Haunani Kay-Trask, Polopeka Welo, kekahi mea ho'okahua ho'i nāna i ho'okumu iā Hawai'iinuiakea, Ke Kula 'Ike Hawai'i. Ua 'ike 'ia a ua mahalo 'ia ho'i i kāna waele mua 'ana i ke ala 'imi na'auao ma ke kulanui me kāna alaka'i 'ana ma loko o ia māhele, a ke mihi minamina nei me ka 'oia'io a me ka 'eha'eha no ka hana 'ino 'ia ona e nā kumu kālainana'o ma Mānoa i kona wā e noho polopeka ana ma Ke Kulanui o Hawai'i ma Mānoa.

Ua hu'e 'ia a maka ka hana ho'okae pono 'ole a ka māhele kālainana'o e ua Polopeka Trask nei ma o kāna hana ko'iko'i. 'O ka pololei a me ka pono, he lohe mai nō kā ka māhele kālainana'o i ke a'o āna no ia mau hana ho'okae i hele a laha i loko o ka mo'olelo o kona lāhui Hawai'i pono'i a me ka ho'omāhuhua 'ia o ia mau hana ho'okae ho'okolonaio ma loko a ma waho ho'i o ke Kulanui o Hawai'i. 'O ia aku nei ke 'ano o ka hana a ka Māhele Kālainana'o e ho'oponopono ai. Eia hou, ua 'ike 'ia iho ho'i ke kuleana e wāwahi i nā ālaina o ka 'imi na'auao 'ana ma ke 'ano e kūpono ai no ka po'e 'ōiwi a e mahalo 'ia nō ho'i e ke Kulanui.

Ua hala loa akula ka manawa i pono ai kēia mihi 'ana me ka minamina 'ana 'a'ole i waiho 'ia nei mihi i mua pono ona nāna ho'okahi wale nō e huikala mai i kona wā

e noho honua ana. Ua 'ike nō ho'i mākou i ka ho'ohemahema 'ia o nā kumu 'ōiwi kanaka a pēlā pū ho'i nā haumāna 'ōiwi kanaka e mākou. Iā lākou ho'i kēia mihi. E huikala mai.

I kēia au na'e e holo nei, ke ho'oi-kaika nei a ke ho'oulu nei mākou, ka Māhele Kālainana'o, i ke kālainana'o ma ka hikaloi 'ana iho me ka 'imi 'ana aku i loko o ka lehu a me ka mano o nā kumu 'ike Hawai'i, a pēlā ho'i ke kālailai ho'okūkū a me ka ho'ohālikelike ma loko o kā mākou a'o 'ana a me kā mākou noi'i 'ana. E ho'opa'a ana nō ho'i mākou i ke ku'ikahi me ka ho'olōkahi aku me Hawai'iinuiakea-Ke Kula 'Ike Hawai'i-ma nā hana e ulu ai ka Hawai'i ma ke kālainana'o. 'A'ole nō ho'i mākou e ho'opoina i ke kūkulu 'ia o ke Kulanui o Hawai'i ma Mānoa ma luna o ka 'āina o nā Hawai'i no lākou nō ke kuleana. Ke 'ike maopopo iho nei mākou i ko mākou kuleana e hō'ihi'ihi a e ho'oponopono me nā Hawai'i.

## The Department of Philosophy at Mānoa

Dr. Tamara Albertini (Po'o), Dr. Arindam Chakrabarti, Dr. Chung-ying Cheng, Dr. Vrinda Dalmiya, Dr. Jonathan Fine, Dr. Masato Ishida, Dr. Thomas Jackson, Dr. Steve Odin, Dr. Franklin Perkins, Dr. Sean Smith, Dr. Joseph Tanke, Dr. George Tsai

## Affiliate Faculty and Lecturers

Dr. David Falgout  
Dr. Sharon Rowe

## University of Hawai'i West O'ahu

Dr. Lisa Rosenlee

## Kapi'olani Community College

Dr. Kuang-Hung Chen  
Dr. Kyle Takaki

## Leeward Community College

Dr. Steven W. Laycock

27 July 2021 ■

## TRUSTEE KAMEHAMEHA SCHOOLS

The Probate Court has appointed a Trustee Screening Committee to nominate three candidates from whom the Court will select one Trustee to fill the expired term of Trustee Micah A. Kane. The successor to Trustee Kane will be appointed to fill one five (5) year term and be eligible for an additional five (5) year term, as determined by the Court.

The Screening Committee is now seeking active leaders from the community with a deep sense of commitment and the ability to ensure Princess Bernice Pauahi Bishop's vision and legacy are perpetuated into the future.

### The optimal candidate would have:

- A recognized reputation of integrity and good character
- The capacity to fulfill the responsibilities of a fiduciary under trust law
- Respect from and for the community
- Consistent and active leadership in the community with specific emphasis on issues impacting the well-being of the Hawai'i people
- A willingness and sincerity to uphold the purposes of the Kamehameha Schools
- History of success in business, finance or related areas
- Received a formal education
- Outstanding personal traits including Hawaiian values

### Candidates must possess demonstrated expertise in one or more of the following areas:

- Business administration
- Finance and investment
- Strategic planning and policy setting
- Areas of interest to Kamehameha Schools including education, law or governance

Each Trustee currently receives compensation up to \$165,000 annually. While serving as the Chairperson, one Trustee will earn up to \$207,000 annually.

### Qualified candidates should submit the following:

- A resume and a cover letter
- A statement defining your perception of the role of a Trustee; your vision, goals and objectives for the Trust Estate; and what you would do to attain those goals

Please submit your resume, cover letter and statement by September 30, 2021 to:

Trustee Screening Committee  
c/o Inkinen Executive Search

Email: executives@inkinen.com

Mailing address:

1003 Bishop Street, Suite 1477, Honolulu, HI 96813

For detailed information, please visit  
[www.inkinen.com/kamehameha-schools-trustee-2021/](http://www.inkinen.com/kamehameha-schools-trustee-2021/)



## Protecting Our Lāhui from COVID-19 Insert

# COVID-19 VACCINE MYTHBUSTERS

By Dr. Keawe Kaholokula

**D**r. Keawe Kaholokula of the John A. Burns School of Medicine addresses some of the fears and rumors about the vaccine currently circulating in our community. Early in the pandemic, a member of his 'ohana died from COVID-19. Dr. Kaholokula talks to people every day to help them understand the facts about COVID-19.

### #1 “I don’t trust the government.”

That’s okay because the government did not create the COVID-19 vaccine.

The vaccines were developed by independent pharmaceutical companies – some of the same companies that produce the medicines many of us are already taking to treat conditions such as heart disease or diabetes.

Many people do not trust government, but that shouldn’t stop you from receiving a vaccine that could save your life. Instead, speak to your family doctor and take their advice about whether or not you should get vaccinated.

The government’s involvement in vaccine distribution is just to ensure that the COVID-19 vaccines are available to all citizens free of charge in order to help stop the spread of a virus that has already killed more than 4.4 million people.

### #2 “I’m waiting for the vaccines to be FDA approved.”

On Aug. 23, 2021, the Pfizer vaccine received Food and Drug Administration (FDA) approval.

FDA approval of the Moderna vaccine is expected by October. FDA approval of the Johnson & Johnson vaccine will probably be several months behind Moderna. The timing has to do with when the pharmaceutical companies formally “apply” to the FDA for full approval. Pfizer was the first to formally submit their application in July.

A concern for some people has been the “emergency use authorization” (EUA) of the vaccines versus full approval from the FDA. The reason that the vaccines initially only received EUA was because early last year, not enough time had passed to determine how long they will remain effective.

FDA vaccine approval normally includes a multi-year study to help determine how long the vaccine will be effective. But this step only comes after the vaccine’s safety has been confirmed. All three COVID-19 vaccines approved for emergency use in America went through the same level of review and scrutiny to

determine their safety. No steps were skipped.

The only uncertainty about the COVID-19 vaccines is not whether they’re safe, but how long they will be effective, and whether booster shots will eventually be needed.

### #3 “I’m afraid of long-term side effects.”

Adverse side effects from vaccines are extremely rare and almost always show up within the first two weeks and certainly within the first two months. In the entire 225-year history of vaccine creation, side effects related to those vaccines appeared within six weeks of vaccination.

The first COVID-19 vaccines were administered 10 months ago (December 2020) and since then, over 5 billion people worldwide have already received at least one dose of the vaccine. If there were serious or wide-spread health problems or side effects associated with the COVID-19 vaccines, it would be reported via mainstream media outlets worldwide and everyone would already know about it.

### #4 “There is some scary stuff on the internet about the vaccine changing our DNA, making people magnetic or being used to inject microchips into our bodies to track us.”

When reading about the vaccine on the internet it is really important to consider the source – nānā i ke kumu! If the information is not from a legitimate medical website (e.g., Medscape.com, WebMD, the Mayo Clinic, etc.) you should be extremely suspicious.

There are a lot of internet “trolls” who deliberately put false information on the internet just because they can, and because it makes them feel powerful to do so and to watch the fallout online as people freak out.

Other people are attention-seeking and have used social media to claim (without providing proof) that they have been harmed by the vaccine. Some are even trying to exploit the sympathies of others to raise money for themselves via platforms like GoFundMe. For the record:

- COVID-19 vaccines do not change or interact with your DNA in any way. The vaccines help your cells build protection against the virus that causes COVID-19, but do not enter the nucleus of the cell where DNA is kept.

- COVID-19 vaccines do not contain metals or any ingredients that can produce an electromagnetic field. You can test this by holding a magnet against a friend or family member who has been vaccinated. If

the magnet falls when you release it, the person is not magnetic.

- COVID-19 vaccines do not include microchips, period. That is completely false. If the government wanted to track you, they could just use your cell phone to do that.

- COVID-19 vaccines do not “shed” or release any of their components. Vaccine “shedding” can only occur when a vaccine contains a weakened version of the virus, but none of the vaccines authorized for use in America contain a weakened version of the virus.

- Because the vaccines approved for use in America do not contain the virus that causes COVID-19, you cannot get COVID-19 from the vaccine.

### #5 “I’m concerned about infertility.”

There is no evidence that people have lost fertility because of the COVID-19 vaccines. In fact, there is no evidence that any existing vaccine causes infertility.

On the other hand, pregnant women are at a higher risk of developing severe COVID-19 illness if infected, so women who want to become pregnant are being advised to get vaccinated.

While the vaccine does not cause infertility, catching COVID-19 could cause infertility – especially in men. There is some evidence that COVID-19 can affect the male reproductive system, as it can adversely affect testicular function and sperm production.

### #6 “I’m pregnant or nursing and I’m afraid the vaccine will hurt my baby.”

The American College of Obstetricians and Gynecologists and the Society for Maternal-Fetal Medicine are now recommending that all pregnant women get vaccinated based on studies showing the safe use of the COVID-19 vaccine in tens of thousands of pregnant women over the last several months.

Also, new research strongly suggests that nursing mothers who are vaccinated are providing some level of protection against COVID-19 (in the form of antibodies delivered through their breast milk) to their newborns. A study by immunologists at the Providence Cancer Institute provided promising results of a potential immune benefit for infants by nursing mothers who have received a COVID-19 vaccine.

### #7 “Young, healthy people don’t need to get vaccinated.”

Although young people do not usually die from COVID-19, many young, healthy people who catch



## Protecting Our Lāhui from COVID-19 Insert

COVID-19 have turned into COVID-19 “long-haulers” suffering chronic fatigue, chest pains, shortness of breath and brain fog for months after being infected. In fact, 30% of people who have been infected with COVID-19 still had symptoms nine months later.

With the highly contagious Delta variant spreading, more children, teens and young adults are being hospitalized with COVID-19. As of early August, nearly 30,000 people in America younger than 50 have died from COVID-19. Of these, about 400 were children under the age of 18.

#8

**“I already had COVID-19, so I don’t need to be vaccinated.”**

Even if you’ve had COVID-19 you should still think about getting vaccinated because the immunity you get from vaccination is stronger, and will last longer, than the immunity you got from being infected.

#9

**“My faith in God will protect me.”**

Ke Akua has given human beings the ability to think and reason and has gifted some people with the

ability to heal others.

If you seek medical treatment when you become sick, why not accept medical treatment that can prevent you from becoming sick in the first place?

God does heal, but He often uses scientists and doctors to be His hands and feet. If you are unsure, pray about it and specifically seek God’s will for your life regarding vaccination, as you would for any other important decision.

#10

**“I can’t afford to get vaccinated.”**

The COVID-19 vaccination is FREE. Medical treatment for people who are sick with COVID-19 is not free.

If finances and medical insurance coverage are concerns, you cannot afford to be unvaccinated. ■

*Dr. Joseph Keawe’aimoku Kaholokula is a professor and the Chair of Native Hawaiian Health at UH Mānoa’s John A. Burns School of Medicine. Keawe grew up in Makiki, O’ahu and is involved with Hale Mua o Kūali’i. He is a co-lead of the Native Hawaiian and Pacific Islander COVID-19*

*Response, Recovery, Resiliency (NHPI 3R) Team for Hawai’i. NHPI 3R was established in May 2020 to improve the collection and reporting of accurate data, identify and lend support to initiatives across the Hawaiian Islands working to address COVID-19 among Native Hawaiians and Pacific Islanders, and unify to establish a presence in the decision-making processes and policies that impact our communities. More than 60 agencies, organizations and departments comprise the NHPI 3R Team.*



Dr. Keawe Kaholokula is a Kanaka Maoli cultural practitioner and has been dedicated to the improvement of Native Hawaiian health over the course of his career. - Photo: Courtesy

## We Have So Much to Live For

By Jonathan K. Osorio, Ph.D.

Resistance to vaccination seems incomprehensible to so many people and the prevailing accusation is that those who oppose vaccination are ignorant, foolish, selfish, even dangerous.

It breaks my heart that so many Kānaka Maoli are hesitant to seek the vaccine, but I do understand. We have enough examples in our public health history to be suspicious of public health mandates supposedly reinforced by scientific fact.

Government in Hawai’i, beginning with the Kingdom, sought to contain leprosy by sending the afflicted – mostly Hawaiians and Chinese – to Kalawao and Kalaupapa on Moloka’i, where many “patients” died separated from family and friends. The practice was so unpopular that several legislatures in the 1870s faced bills introduced by Kanaka Maoli representatives to end the segregation, calling the Moloka’i settlement “Ka Lua Kupapa’u,” a hole of corpses.

In 1900, 10,000 residents of Chinatown were quarantined within the Honolulu community to prevent the spread of bubonic plague – even though it was well-known that the vector of the disease were rats and fleas. People’s homes were invaded, their belongings confiscated and burned, and a controlled burn of some dwellings led to a massive fire that destroyed blocks of Chinatown leaving 4,000 people homeless.

That public health solution was based less on science and more on racist notions about Chinese living in poorly constructed residences.

In the second decade of the 20th century, public health notices questioned the condition and safety of the Waikīkī estuary and its network of thriving taro gardens and inland fishponds. Waikīkī was identified as a swamp capable of harboring malaria-hosting mosquitos, and these bogus claims were the pretext for the Waikīkī Reclamation Act in 1920 that required all of those gardens and fishponds to be land-filled, ending one of the most productive agricultural ahupua’a in Hawai’i and beginning the modern history of evicting Hawaiian communities in favor of urbanization.

So, our people in Hawai’i have reason to be suspicious of public health pronouncements even when they are backed by science, and it might be a good idea if those of us who accept the necessity of vaccination take a step back from condemning those around us who are skeptical.

Nevertheless, I send this message to the to those in our lāhui who have no regard for the government’s advice. Please consider the vaccine. We have lost too many of our people, hundreds of thousands of our ancestors, swept up by small-pox, measles, whooping cough, syphilis, tuberculosis, leprosy, year after year, decade after decade. More than a century of dying.

Must more of us die just because we have a well-founded resentment for government officials and for policies that claim to be based on knowledgable practices and scientific evidence, but have actually been used to dispossess and criminalize us?

The pandemic is real, and the vaccine has clearly helped to limit fatalities. There may, indeed, be side effects unknown at this time, but the effect of not taking the vaccine is increasingly well-known.

The lāhui needs us to survive. Every one of our ancestors who died without knowing children or grandchildren would have wanted us to persist, to live and bring life to more generations, to reclaim our places on the land.

It is a lot harder to sympathize with those who consider mask wearing a sign of weakness or a surrender of your individual rights. That’s much more like an aggressive assertion that you can take chances with other people’s lives rather than endure the smallest inconvenience – and where is the self-respect in that? When have we Kānaka Maoli ever behaved like that?

This is not the state or an expert asking you to protect yourself and your family. This is your cousin, your brother, your nephew, your relative from more than a hundred generations, loving you and wanting your family and ours to ho’omau.

Please think of the future as well as the past. We who were supposed to have disappeared a hundred years ago, have so much to live for. ■

*This essay was first published on Aug. 25, 2021, under the title Native Hawaiians Should Consider Vaccines, Set Aside Contempt For Wearing Masks, and is reprinted with permission from Civil Beat.*

*Jonathan Kamakawiwo’ole Osorio is a scholar of 19th century political and social history in Hawai’i. He is a professor at the Kamakaku’okalani Center for Hawaiian Studies and dean of the Hawai’iniuiākea School of Hawaiian Knowledge.*



# I'M VACCINATED



**Keli'i "Skippy" Ioane**  
Community Activist & Haku Mele

We are distracted. When we lose faith and can't see the light at the end of the tunnel, kanakas going find something for blame. But the blame game not going work right now. So we can't get distracted, the root of our problems is poverty, financial poverty is just one facet, we also have 'aina poverty, spiritual poverty, and poverty of governmental integrity. And we need to stick together to fight those systems that keep our people impoverished. For now, we need to act to protect our 'ohana.



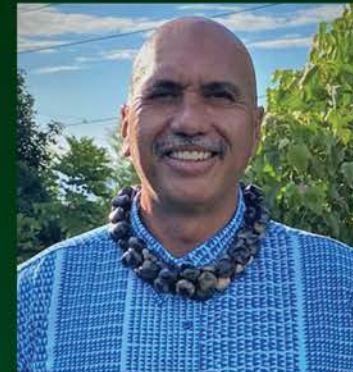
**Mopsy Aarona**  
Kūpuna Advocate, Protect Pā'ia

Like many others, I am disappointed in the Governor, but now is not the time to blame, it is time to educate. Our people are scared, and I was hurt that the Governor blamed us, the residents. But we know that our kūpuna died from foreign disease and vaccines were used at that time to save our people. Vaccine is the help, to help get us through this, we need to kōkua each other. I do not support a mandate, but we need to collectively come together with aloha, in kapu aloha, like we did on the mauna, to protect our families.



**Vicky Holt-Takamine**  
Executive Director & Kumu Hula, Pā'I Foundation

**I'm vaccinated  
because I want to  
protect my family  
and my community.**



**Kahu Kaunaloa Boshard**  
Chaplain, Moku o Keawe

Ua ola loko i ke aloha – Love gives life within. My faith in Iesū Kristo directs me to love Iēhova wholeheartedly and to love others as I love myself. As a Kahu for the last 25 years here in our Pae 'aina o Hawai'i getting vaccinated was my personal act of loving others. First loving those within my household of nine including my Kahu, and Pāpā, Kahu Henry Kanoelani Boshard who is 93 years old. Next, loving my community of ministry here on Moku o Keawe. Give the gift of life by loving others and let's keep Hawai'i safe and moving forward.



**Meleana Manuel**  
Kumu Hula, Volcano, Hawai'i

As a kumu hula and a leader in the community, it is my kuleana to be informed and to inform. Our keiki are our future and our kūpuna are our connection to our past. We need to protect all for our lāhui to survive. I am a Hawaiian, but I am also a human. Covid-19 doesn't care how strong or healthy you are. It doesn't care about your age, ethnicity, or gender. But I care. That's why I chose to be vaccinated.



**Healani Sonoda-Pale**  
Kanaka Maoli educator, community activist and citizen of Ka Lāhui Hawai'i

Living through the COVID-19 pandemic has been challenging on so many levels and there seems to be no end in sight – especially with the lack of pono state leadership. It's really up to each of us to make the right choice on how we protect ourselves and our 'ohana in order to get through this period whole. For myself, I chose to vaccinate. I know that the COVID-19 vaccination is not 100% perfect, but it increases the likelihood that I will be here another day, another year, for my family and for the Lāhui.



**J. Ekela Kaniaupio-Crozier**  
Hawaiian Culture Based Education Coordinator and Hope Kahu, Ekalesia o Kupaianaha

In March 2020, our ekalesia began to pule for a "vaccine worthy of Ke Akua's love, His gift to mankind." In February 2021, I received my first dose (with gratitude and praise) to protect not just myself but also my loved ones, including our students, my colleagues, members of our hale pule, and all the Kanaka I'm blessed to meet. It's my kuleana - my privilege, right and responsibility as a wahine Hawai'i to do what I can to mālama others. 'Aohe o'u kānalua, pēlā nō e hana like ai ko'u po'e kūpuna. E kū'upau kākou!



**Dr. Jon K. Osorio**  
Professor at the Kamakakuokalani Center for Hawaiian Studies, Dean of the Hawai'i Inūiākea School of Hawaiian Knowledge.

Born with a club foot in the time of polio, I saw many children and young people in iron lungs at Hilo Hospital and at Shriners Hospital where I spent more than nine months in 1955. I was so grateful that there was a vaccine for polio and have always believed that vaccines saved many of our people from ravaging diseases and early deaths. I have taken the vaccine as the surest way to beat COVID-19.



# Lili'uokalani Took Decisive Action to Stop the Spread of Smallpox

By Puanani Fernandez-Akamine

Before becoming queen, Lili'uokalani served as Queen Regent in 1881 while King Kalākaua was on his year-long world tour.

Shortly after the King's departure there was an epidemic of smallpox in the Kingdom. Lili'uokalani imposed a strict quarantine and by doing so, prevented the spread of the disease from Honolulu to rural O'ahu and to the other islands, arguably saving hundreds, if not thousands, of lives. Here is her recollection of that event in her own words:

*The King has been gone but a few weeks when the startling news was in circulation that the smallpox had broken out in the city. It was supposed to have been introduced from China; but our past experience with the disease had shown us how fatal it might become to the Hawaiian people, and whatever the inconveniences it became necessary at all hazards to prevent its spread. Summoning the cabinet, I had all arrangements perfected to stay the progress of the epidemic. Communication between the different islands of the group was stopped. Vessels were absolutely prohibited from taking passengers. A strict quarantine of all persons infected or under suspicion was maintained; and so scrupulously and energetically were these regulations enforced, that when they were relaxed and quarantine raised, it was found that no case had been reported outside the place of its first appearance. But it was a serious thing to confine its ravages to the city of Honolulu, in which there were some 800 cases and about 300 deaths.*

Lili'uokalani's establishment and enforcement of a quarantine to stop the spread of a deadly disease was a pono and a culturally appropriate response to which our kūpuna showed their respect by complying. Her quick and decisive action kept the smallpox epidemic from spreading beyond Honolulu and, with the vantage point of history, it is clear that her decision spared many lives and much sorrow.

Foreign diseases ravaged our people for the better part of the 19th century, wiping out entire families. Many of us would probably not be here today had Lili'uokalani not taken steps to stop the epidemic in its tracks.

Make no mistake – Lili'uokalani would have had to endure the critics. Her shutdown of communication

and travel between islands would have surely angered the business community. But as she wrote, "...our past experience with the disease had shown us how fatal it might become to the Hawaiian people, and whatever the inconveniences it became necessary at all hazards to prevent its spread."

As it was 140 years ago, in this moment, our personal decisions and actions are critical to stopping the spread of another dangerous disease in our community.



In 1881, Lili'uokalani served as Queen Regent for her brother, King Kalākaua, while he was on his year-long world tour. Just weeks after the King departed, there was a virulent outbreak of smallpox in Honolulu. - Photo: Hawai'i State Archives.

One obvious way to help stop the spread of COVID-19 is by getting vaccinated.

Unfortunately, there has been a great deal of misinformation promulgated about vaccines over the years, most of it generated more recently via social media. And the seemingly rapid development of the COVID-19 vaccines has only inflamed these fears.

But what most people don't realize is that the science behind creating vaccines is not new. It has been around for more than 200 years. And that is how the pharmaceutical companies were able to develop COVID-19 vaccines so quickly.

The first vaccine was created in 1796 by a British

doctor - ironically, to fight the deadly smallpox virus. One can only wonder what Lili'uokalani would have done had she had access to the smallpox vaccine when the disease ravaged Honolulu in 1881.

Today, with modern science and technology, there are now vaccines to fight more than 20 life-threatening diseases. According to the World Health Organization, every year vaccines prevent two to three million deaths worldwide from diseases like diphtheria, tetanus, pertussis, influenza and measles.

The politicization of a life-saving invention like a vaccine is tragic. Because some people have chosen, for whatever reasons, to spread false information, other people will suffer and some will die.

Even if one remains unconvinced that the COVID-19 vaccine is safe and effective, why isn't everyone respecting and following pandemic safety guidelines (mask-wearing, social-distancing, hand-washing and getting tested if requested)? Why do these guidelines generate such disrespect, outrage and pointless rebellion within our community?

Following these guidelines shows aloha. It is reflective of the "collective" mindset of our kūpuna – a mindset that put the wellbeing of the whole ahead of the comforts of the individual "whatever the inconveniences."

In an 1855 speech delivered at the opening of the legislature, Alexander Liholiho Kamehameha IV, in response to the horrific death toll suffered by Native Hawaiians from various introduced diseases over the previous 70 years said, "...our first and great duty is that of self-preservation. Our acts are in vain unless we can stay the wasting hand that is destroying our people."

We each have a kuleana to do our part to make sure that our lāhui, and the larger community, is not devastated by this disease which may "only" kill 1% of its victims, but can last

for weeks or months, and leaves up to 20% of survivors with permanent damage to their hearts, vascular systems or lungs.

This is a long, exhausting journey for everyone, but the pandemic is not pau yet. For the time being, and for the sake of our lāhui, we must take this seriously. We must collectively "stay the wasting hand that is destroying our people," and do everything within our power to stop the spread of COVID-19 "whatever the inconveniences." ■

Lili'uokalani's quote taken from *Hawaii's Story by Hawaii's Queen*.



# He Inoa nō Lili'uokalani

By Dr. Ronald Williams, Jr.

**G**race is free sovereign favor to the ill-deserving.  
— Benjamin B. Warfield

The gift of grace is an “undeserved love, favor, or blessing.” It involves “going beyond a contractual view of life that sees living only in terms of rights and doing things for rewards.”

Sometimes perceived as a weakness of the naive, grace can only be born of prodigious strength. It rejects normal behavior and calls us, by example, to strive for a higher way of living. In the best of times grace is extra-ordinary; in the worst, it feels beyond the reach of mere mortals. Yet, grace was the consistent offering of Her Hawaiian Majesty Queen Lili'uokalani during Her, and Her nation's most difficult days.

Following the 17 January 1893 coup that removed the Queen from Her throne, brazen men, hungry for power and fearful of the consequences of their treasonous actions if their plan failed, attacked Queen Lili'uokalani's character in the pulpits, newspapers, and meeting halls of both Honolulu and Washington D.C.

On the Sabbath following the overthrow, the Rev. Thomas Gulick preached a sermon titled “The Evils of Monarchy” to his audience at Central Union Church. The Queen noted the event in a diary entry of 5 February, writing, “I never saw a more unchristian like set as these Missionaries and so uncharitable as to abuse me in the manner they do from the pulpit.”

The Rev. Sereno Bishop hid behind the pen name “Kamehameha” to produce over 100 columns for U.S. newspapers that declared Kānaka 'Ōiwi unfit to rule and the Queen an “incubus of the Palace” and particularly debased. Yet, it was perhaps the Rev. Oliver Pomeroy Emerson who was the Queen's personal nemesis.

In the summer of 1887, after an armed militia supporting the secret all-white “Hawaiian League” imposed a new constitution upon Her brother, the reign-

ing sovereign, King David Kalākaua, Emerson proudly described “the noble stand the sons of the mission took.”

Later, in an attempt to justify minority rule in the islands, he became one of the most vociferous of the many voices seeking to discredit the Queen. In a December 1893 speech from the historic Metropolitan Presbyterian Church in Washington D.C., Emerson explained to the gathered statesman, judges, and business leaders “how intimately the political issue in Hawai'i was connected with the struggle of heathenism, revived by the Monarchy.” Months later, Emerson offered infantilizing statements about the Queen in congressional testimony supportive of the annexation of the Hawaiian Islands, explaining that She and other Ali'i Kānaka 'Ōiwi would have been allowed to continue rule “so long as they behaved themselves.”

In 1896, Her Majesty Queen Lili'uokalani, freed from an imprisonment ordered by the white minority oligarchy that had stolen Her nation and was now looking to hand it over to a foreign power, traveled to Washington to fight for Her subjects. Of all the kuleana carried with Her to this foreign land amidst this trying battle, one that She certainly kept to the fore was that of Ka Makua o Ka Lāhui (Mother of the Nation).

In a personal letter of 31 October 1899 to Henry Cushman Carter – the college-aged son of Her financial agent Joseph Oliver Carter whom She had been mentoring – Queen Lili'uokalani mentioned that Oliver Emerson was in Washington. She also took the opportunity to share a prior incident that had occurred between the two and add a bit of context: “Mr. Emerson was one of those who were most active in overthrowing my government and was the one who used to take note of all who came to see me and how long they stayed. He used to pace back and forth in front of the Church spying my gate and he had the cheek to come to my house.” She continued, explaining Her response, “Well, I extended my hand to him when he called and remembered the words our Savior said, ‘when he offends you seventy times seven, forgive



One of Hawai'i's most beloved queens, Lili'uokalani reigned for less than two years before her crown was stolen in a coup d'état perpetrated by white businessmen and representatives of the U.S. government.

— Photo: Hawai'i State Archives.

him’ – and so I did shake hands with him.”

Tried again and again by tremendous loss – her husband in 1891; her Crown in 1893; Her freedom in 1895; Her nation in 1898 – her Majesty Queen Lili'uokalani came face to face with those who had caused her ostensibly unbearable misery, and She rose above.

Make no mistake, this Queen was a fierce and competent defender of both Herself and Her people. She fought mightily and successfully, helping to defeat two treaties of annexation before Her nation was simply stolen. And grace can be separate from forgiveness. Some of Her most explicit thoughts, She kept within.

What we know beyond any doubt is that while men all around Her grappled over ill-gotten gains, using fear and anger to power their quest, Lili'uokalani called us higher, conferring dignity on

the lives that were graced to cross Her path.

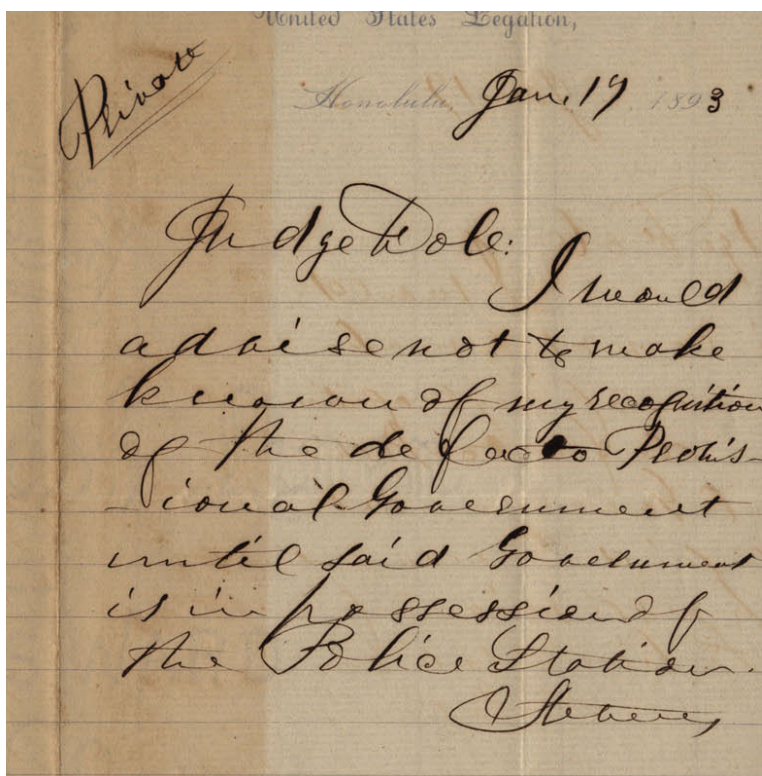
He inoa nō Lili'uokalani! (A Name Indeed, Lili'uokalani) ■

*Dr. Ronald Williams Jr. holds a doctorate in history from the University of Hawai'i at Mānoa with a specialization in Hawai'i and Native-language resources. He is a former faculty member of the Hawai'i inuiākea School of Hawaiian Knowledge, UH Mānoa, and was founding director of the school's Lāhui Hawai'i Research Center. He has published in a wide variety of academic and public history venues including the Oxford Encyclopedia of Religion in America, the Hawaiian Journal of History, and Hana Hou! Magazine.*





Clockwise from left: Pulei Purdue, Healani Sonoda-Pale, Lala Nuss, Jimmy Auld-Kekina, Kamalei Fejeran-Bernades and Kylie-Marie Auld-Kekina with Queen Lili'uokalani's original letter of protest to the Provisional Government. - Photos: Courtesy



A note from U.S. Minister John L. Stevens to Sanford B. Dole, a member of the so-called "Committee of Safety" and a leader of the plot to overthrow Queen Lili'uokalani. This note confirms the involvement of the U.S. government in the theft of the Hawaiian Kingdom.

# In the Queen's Own Words

By Healani Sonoda-Pale

A disagreement has been brewing for three years between the Hawai'i State Archives and the Hawaiian Mission Houses (HMH) regarding priceless historical documents pertaining to the illegal overthrow of the Hawaiian Kingdom.

In March 2016, the documents were donated to HMH by the descendants of William O. Smith – a member of the so-called "Committee of Safety" that was responsible for plotting and orchestrating the overthrow.

This collection of papers includes original handwritten letters, notes, notices and, most importantly, the original letter of protest from Queen Lili'uokalani addressed to the Provisional Government. This letter of protest, which appears to be written in the Queen's own hand and dated Jan. 17, 1893, is the crown jewel of the collection.

Without prior notice, in 2017 the Office of the State Attorney General formally sent notice to HMH demanding that they surrender these historical documents to the care of the Hawai'i State Archives, asserting that all such documents were the property of the State of Hawai'i.

At the heart of the issue is whose kuleana is it to take care of these papers? And how do we discern the intentions of the state versus those of the Mission Houses?

It all started in late January 1893, when a collection of approximately 40 important papers relating to the overthrow were compiled by the members of the Committee of Safety.

The Committee of Safety was a group of 13 white men, many of whom were Protestant missionary descendants, who successfully schemed (with the support of the U.S. military) to steal the peaceful Hawaiian nation and set-up a Provisional Government.

Following the overthrow of the sovereign Hawaiian Kingdom, this collection of papers was handed over to Smith who later stored the documents at Bishop Trust. The documents remained locked away for 45 years until Bishop Trust gave the documents to one of Smith's daughters in 1938. The Smith family held on to the documents for another 78 years until March 2016 when they were donated to the HMH. After being hidden away for 123 years, these historical documents had finally resurfaced.

Within six months of receiving the docu-

ments, HMH digitized every page and made them accessible to the public online via their digital library collection (see link below). Now anyone with internet access, or those who choose to visit the HMH reading room in person, can read the Queen's own words in her own hand:

*I, Liliuokalani, by the Grace of God, and under the Constitution of the Hawaiian Kingdom, Queen, do hereby solemnly protest against any and all acts done against myself and the constitutional Government of the Hawaiian Kingdom by certain persons claiming to have established a Provisional Government of and for this Kingdom.*

The collection also includes an apparently hastily scribbled note from the U.S. Minister, John L. Stevens, to Committee of Safety member Sanford B. Dole, dated on that infamous day in 1893. Stevens' note to Dole includes the following instructions: "I would advise not to make known of my recognition of the defacto Provisional Government until said government is in possession of the Police Station."

This scathing primary source shows the depth and length of the U.S. Minister's complicity in the overthrow of the Hawaiian Kingdom and provides evidence of collusion between the Committee of Safety and the United States government.

These documents, now known together as the "W.O. Smith Papers" seem to transport the reader into the room where the key perpetrators of the crime committed against the Hawaiian nation and people conspired.

These papers are important to understanding the past so that we, as a lāhui, can better navigate the future. The question of who has kuleana and who would be a better caretaker of these documents may end up in court, but as Hawaiians we should also be weighing in on this issue. ■

The W.O. Smith Papers can be accessed online at <https://hmha.missionhouses.org/collections/show/7>

Healani Sonoda-Pale is a Kanaka Maoli educator, community activist and citizen of Ka Lāhui Hawai'i. She resides in Kuli'ou'ou on the island of O'ahu.



## BELLISSIMO

Continued from page 4

ed kumu hula, force of nature, and the leader of the ‘Īlio‘ulaokalani Coalition, a political advocacy group of kumu hula and other cultural practitioners. The coalition has been a leader for more than two decades in protecting Native Hawaiian intellectual property rights.

The three designers were invited by Takamine, who is also the executive director of the PA’I Foundation and the producer of the annual MAMo Wearable Arts Show - a showcase of Native Hawaiian cultural practitioners - to participate in this collaboration with REDValentino.

Over the next few months, OHA helped facilitate discussions between the ‘Īlio‘ulaokalani Coalition, Native Hawaiian quilters and designers, and REDValentino.

“For decades, the Native Hawaiian community has fought to protect our traditions and culture from commercial exploitation by some of the largest corporations in the world. From the start, it was clear that this incident was going to result in a positive resolution because REDValentino wanted to make this pono. They were honest and not only said the right things, but did the right things,” Takamine said, adding, “After Chelsea in Bloom, we are working to launch another collaboration between the Valentino team and Native Hawaiian quilters.”

OHA’s Community Outreach Manager Davis Price and Public Policy Advocate Olan Leimomi Fisher were key players, along with Takamine, in bringing both sides to a successful resolution.

“Basically, OHA helped to bridge the gap between REDValentino executives and the Native Hawaiian artist community by helping to facilitate and guide discussions in a respectful and productive way,” Fisher said. “I am so proud of everyone at OHA for allowing REDValentino the opportunity to apologize and make amends for their mistake – instead of just calling them out for cultural appropriation and then walking away.

“Overall, this was a great example of how accountability and forgiveness can make way for amazingly unique and beautiful collaborations and creations by people of extremely different cultures and points-of-view. This story started with a big oversight and mistake, but with true accountability and humility, it led to forgiveness, understanding, and eventually respect, making space for an unlikely and wonderful partnership.”

Price was philosophical as well.

“REDValentino’s quick acknowledgement of their mistake and willingness to take corrective action was a major factor in finding a positive outcome,” he said. “Too often, entities that misappropriate Hawaiian culture or intellectual property fail to acknowledge their mistake, fail to give proper credit, and ultimately challenge the claims of the

Hawaiian community. When the offending party acknowledges and apologizes, it opens the door for collaboration like this.

“REDValentino’s response to their initial misstep should serve as a model for all companies, internationally and locally, on how to respectfully engage when seeking to utilize something that belongs to the Native Hawaiian culture. The best first step is to meaningfully engage and include Native Hawaiians.”

“It has been a real extraordinary voyage towards appreciation and knowledge,” said Alessio Vannetti, chief brand officer of Maison Valentino. “Collaborating with Native Hawaiian creatives was not only a way to foster creativity, but also a means to raise awareness over a mesmerizing and intriguing culture; giving the right recognition, voice and the right meaning for a mutually beneficial exchange.

“Crossing cultures, meeting halfway to create a superb collaboration. This capsule collection is a dialogue made of common respect – a new language made of the traditional and the contemporary that can definitely be positive and enrich our souls.”

Designer Yap said that involvement in the project is due in part to the goodwill of REDValentino in making things pono with the cultural community.

“It is important for us to not just take control of our own narratives as Native Hawaiians, but also to uphold the spirit of aloha when people want to make things right,” Yap said. “Our ability to move forward as a lāhui is also in our ability to have these conversations and be a part of the solution. We are thrilled and honored to stand together with two other talented designers for the opportunity to share the cultural arts of Hawai‘i on a global scale.”

“Principally, the humility and apologetic nature shown by REDValentino in addressing this situation is refreshing, given the long history of antagonistic behavior of executives from other companies that have appropriated Native Hawaiian culture,” said OHA CEO/Ka Pouhana Dr. Sylvia Hussey. “OHA greatly appreciates REDValentino’s efforts in accepting their wrongdoing and committing to working proactively with the Native Hawaiian community to rectify the issue and move forward.”

Price added that in the big picture, Native Hawaiians can stand with anyone in the world.

“The most important thing to take away from this is that Native Hawaiians have a great deal to contribute to the world, and can do so on the highest platforms,” he said. “When proper recognition is given to Native Hawaiians for the inspiration or creation of an idea, a piece of art, or a new business, then we have an opportunity to enhance that project by bringing the mo‘olelo and mo‘okū‘auhau of Hawai‘i into that space. Everyone benefits when that happens.” ■

## PAPAHĀNAUMOKUĀKEA

Continued from page 5

lasting impressions and lessons learned for all those involved and further reinforces the need to provide opportunities for other Native Hawaiians to experience Papahānaumokuākea in this way.”

Added Kāne, “Sailing to and from Papahānaumokuākea was a lesson in itself and one that we all will forever cherish. The crew of *Makani ‘Olu* were great teachers, and it was rewarding to work so hard to get to the kūpuna islands and back home again. We were also blessed with amazing community members who kept us well fed and happy with fresh fish!”

OHA’s support of this cultural and scientific voyage aligns with *Mai Ka Pō Mai*, a groundbreaking guidance document recently approved by the Papahānaumokuākea Management Board. *Mai Ka Pō Mai* uses traditional concepts and cultural traditions related to the monument to set a foundation for how management should be conducted.

“As a co-trustee of the monument, OHA is excited to promote projects that demonstrate there has never been a separation between our culture and science,” said Lindsey. “These researchers are following in the footsteps of our kūpuna as they use our native language, traditional protocols, and cultural worldview to pursue a better understanding of our environment and develop new methods to help us survive in our island home.” ■

More information on *Mai Ka Pō Mai* can be found at [www.oha.org/maikapomai](http://www.oha.org/maikapomai).

## GROWING WITH OPPORTUNITY

Continued from page 6

As the 2021 spring semester started, there were times I felt frustrated, unmotivated, and exhausted – but there was a light at the end of the tunnel! I was on my way to graduating with only a few months left; I knew I could hold on, finish my work, and be prepared for the real world.

My experience at OHA has taught me how to be ready, how to collaborate, how to communicate, and how to tell stories through various media. I have built so many networks and connections because of this opportunity. All of my co-workers and managers have been so supportive of me. Working at OHA has given me a head start into the communications field and has allowed me to practice my journalism skills.

I am forever grateful for the opportunity to have the chance to serve my lāhui. It amazes me that I contributed to supporting Native Hawaiian beneficiaries by helping to tell stories that highlight strong individuals.

I am a firm believer in “everything happens for a reason.” And with that, I believe that I was allowed to serve my community and attend a school rooted in our community. It all came together like a puzzle. I can’t wait for my next journey!

One chapter in my life has ended, and I’m ready to start writing a new one. ■



## Papa Ola Lōkahi to Administer American Rescue Plan Funds

Papa Ola Lōkahi has announced that \$20 million in American Rescue Plan funding for the federal Native Hawaiian Health Program will be used to strengthen vaccination efforts, mitigate and respond to the spread of COVID-19, and enhance health care services throughout communities on all islands.

"This funding will relieve the additional burdens placed on systems of care since the pandemic, and be further invested in our communities to strengthen the infrastructure and extend the reach to areas of greatest need," explained Sheri-Ann Daniels, executive director of Papa Ola Lōkahi.

This federal relief funding is intended to serve the health and wellbeing needs of Native Hawaiians in Hawai'i over the next two years to address the inequities revealed so clearly throughout the COVID-19 pandemic. Native Hawaiian Health Care Systems across the state, along with community based organizations, will increase vaccine capacity, improve COVID-19 response and treatment capacity, increase capacity to sustain accessible and available health care services, and deliver education and services during the ongoing recovery and stabilization.

"Papa Ola Lōkahi is uniquely poised to administer American Rescue Plan funds to provide relief and support related to COVID-19," said Daniels. "Mahalo nui to Sen. Brian Schatz and all who have worked to assure Native Hawaiian communities are equitably included and represented at all levels of decision-making and resource

allocation. We are grateful."

## Alo Named USA Softball Collegiate Player of the Year



Jocelyn Alo with Sen. Gil Riviere and Rep. Sean Quinlan. - Photo: Courtesy

Jocelyn Aloha Pumehana Alo has been named USA Softball Collegiate Player of the Year. This award is the most prestigious honor in Division I women's collegiate softball and recognizes outstanding athletic achievement by female players across the country.

Born and raised in Hau'ula, O'ahu, Alo is a member of the University of Oklahoma Sooners softball team and led the nation in home runs this year with 34 while aiding the team in breaking the NCAA single season record for home runs with 161.

Alo attended Kahuku High and Intermediate School, capturing the state wrestling championship in her weight class during her sophomore year, and was part of Campbell High School's softball team when they won back-to-back state titles in 2016 and 2017.

Last month the Hawai'i Legislature awarded Alo a certificate in recognition of her national achievement.

Rep. Sean Quinlan noted that, "Jocelyn possesses the skills and talent necessary to succeed at the highest level. What sets her apart is the drive, determination, and focus to be the best. She truly exemplifies the values of the Ko'olaupua community,

and we are so proud to honor her."

Sen. Gil Riviere added that Alo is a great example for other young people in Hawai'i. "Jocelyn knows how to compete at the highest level while staying grounded with family and friends. She credits faith, family values, and a strong work ethic for her success. We in Hawai'i, and especially Hau'ula, are fortunate to have such a well-rounded person representing us on the world stage."

## Moore the First Woman to Win an Olympic Gold Medal in Surfing

At last month's Olympic Games in Japan, Native Hawaiian surfer Carissa Kainani Moore became the first woman to win a gold medal in the sport.

This is the first time that surfing, considered by many to be Hawai'i's national sport – as it was invented and perfected in Hawai'i – has been included in the Olympic Games. The competition was held at Tsurigasaki Beach in Chiba Prefecture about 40 miles east of Tokyo.

Moore defeated Bianca Buitendag of South Africa by more than six points in the women's gold-medal match. Buitendag went home with the silver medal and Japan's Amuro Tsuzuki took home the bronze.

Moore's father, Chris Moore, taught her to surf in the waves off Waikiki Beach. Moore is a four-time World Surf League Women's World Tour champion.

## Project Encourages Planting Native and Canoe Plants

The Hawai'i Forest Institute (HFI) has been awarded

a \$10,000 grant from the Atherton Family Foundation to encourage residents and businesses to grow Native Hawaiian and Polynesian "canoe" plants. The project was initially launched in 2020.

The "Go Native: Growing a Native Hawaiian Urban Forest" project will promote growing Native Hawaiian and "canoe" plants with a series of videos and a quick reference guide suitable for gardeners to landscape architects.

"Our long-term goal is to create a series of kīpuka or micro-forests within the urban and suburban core," says HFI's President Dr. Travis Idol, a professor at UH Mānoa's Department of Natural Resources and Environmental Management. Idol says that if enough people use Native Hawaiian and canoe plants in their landscaping, they can collectively become a human-made surrogate for the natural forests that once existed abundantly in dryland and mesic areas.

HFI has also started a sub-project to document sites around the state where people are growing Native Hawaiian plants and has plans to launch a contest so homeowners can show off their native Hawaiian landscaping and inspire others.

A Native Hawaiian urban forest network can offer innumerable benefits by providing a refuge for native animals; wildlife corridors for native invertebrates, birds and bats; preserving genetic variation within plant and animal species; and enhancing cultural and spiritual links with the past. It could also help to increase the redundancy, representation and resiliency of existing natural forests.

## Mauna Kea Working Group Invites Public Input

A Mauna Kea Working Group (MKWG) webpage has been created and can be accessed on the Legislature's website: <http://capitol.hawaii.gov/>. Click on the House tab on the right side of the page to take you to the "House Links" at the center of the page and click on "Mauna Kea Working Group."

The goal of the MKWG is to present recommendations for a new governance and management structure for Mauna Kea to the Legislature by Dec. 31, 2021, as requested in HR 33. The Legislature will then hold public hearings on bills based on these recommendations to create laws needed to enact an effective governance and management structure.

Since early August, the MKWG has focused on organization, ground rules, and planning. Their first focus has been to listen and learn from each other. The diverse membership has enabled differing perspectives to be shared in a collaborative and respectful manner. Additional expertise will be invited, as needed.

The working group welcomes public input, emailed to [MaunaKeaWG@capitol.hawaii.gov](mailto:MaunaKeaWG@capitol.hawaii.gov). All submissions will be shared with working group members.

## Tourism Authority Takes Steps to Mitigate Visitor Impact

Under the leadership of Hawai'i Tourism Authority President and CEO John De Fries, HTA is taking steps to mitigate the impact of tourism on some of Hawai'i's most over-visited and vulnerable



places.

One example is Hāna Highway. Traveling the scenic 64-mile drive is a major attraction for visitors and this has resulted in severe traffic congestion due to heavy use, illegal parking and jaywalking, creating an undue burden for the residents of Hāna and Keʻanae for whom the highway is their main thoroughfare.

To manage the problem, HTA is working with county officials and state agencies to encourage visitors to experience the road via

permitted tours led by professional guides, and advocate for enforcement of current laws. According to the Maui Police Department, they issued 389 parking citations and 83 warnings along the highway, primarily to tourists, from June 1-23.

In response to concerns expressed by residents of Kohala on Hawaiʻi Island, HTA is funding the Pololū Trail Steward Program, a pilot project in collaboration with KUPU, Nā Ala Hele Trails and Access Program, Protect Pololū and the lineal descendant

community of Pololū, Makanikahio, and neighboring ahupuaʻa that will utilize local “stewards” to assist with interpreting the natural and cultural history of the area, as well as to mitigate unwanted behaviors and ensure safety.

The hope is that this project can serve as a model for other collaborations with local communities to manage the impact of tourism on Hawaiʻi’s natural and cultural resources. ■

# Ka Lani Alii Hope o Hawaiʻi



Na Anakala Hinano Brumaghim

I ke kakou e pili ana ka Hale o Kamehameha, oia hoi, o Kamehameha I, Kalanikua Liholiho, Kalanikauikeaouli, Alexander Liholiho, a me Lota Kapuaiwa. I ko Lota Kapuaiwa hala ana, aohe hooilina Moi. No laila, ua koho ka poe Hawaiʻi ia William Charles Lunalilo, he moopuna o Keliimaikai, ke kaikaina o Kamehameha I. I ko Lunalilo hala ana, aohe hooilina Moi. No laila, ua koho ka Aha Olelo o Hawaiʻi ia Davida Laamea Kalakaua. I kona hala ana, ua ukali ia oia e Liliuokalani, kona kaikuahine. Hoi, ua kahea ia o Kaiulani i ka hooilina Moi, aka ua hala oia i 1899.

I keia manawa, ua hanau ia o Jonah Kuhio Kalanianaʻole Piikoi i 1871. O kona Makua kane o Davida Kahalepouli Piikoi, ka hoahanau o Kalakaua, ka Moi o Hawaiʻi. O kona Makuahine o Kekaulike Kinoiki II, ka moopuna o Kaumualii, ka Moi o Kauai, a me kekahi kaikaina o Kapiolani, ka wahine o Kalakaua. He elua ona kaikuahine, oia hoi, o Edward Keliiahonui Piikoi a me Davida Kawananakoa Piikoi. O kana wahine o Elisabeta Kahanu Kaaui. Aohe keiki!

I ko Kinoiki hala ana, ua hanai ia na keiki Piikoi e Kalakaua. Ua hala o Edward i 1887. Ua hala o Davida i 1908.

I 1902, ua hookoho ia o Keikialii Kuhio i ka Aha Olelo Lahui o Amelika Hui ma Wahinekona. He Repubalika oia. I 1917, ua hala o Liliuokalani. I 1920, ua apono ia ka Hawaiian Homes Act e ka Aha Olelo Lahui o Amelika Hui no na makaainana. A laila, i 1922, ua hala o Jonah Kuhio Kalanianaʻole Piikoi, Ka Lani Alii Hope o Hawaiʻi. ■

Wayne Hinano Brumaghim is a graduate of the Kamehameha Schools, and the University of Maine where he earned a BA in mathematics/engineering. He served in the U.S. Air Force and lived on the continent until 1984 when he returned to Oʻahu to care for his mother. He retired from the Sheraton Waikiki in 2005 and returned to school at UH Mānoa, earning both BA and MA degrees in Hawaiian studies in his 60s. Brumaghim resides in Pāpākoā.

## NATIVE HAWAIIAN COMMUNITY LEADERS UNITE TO STOP THE SURGE OF COVID-19



Native Hawaiian leaders from various sectors of the lāhui united at a press conference on August 26 outside the State Capitol to encourage all Kānaka Maoli to do their part to stop the current surge of the COVID-19 Delta variant. With a unified voice, Ōiwi leaders expressed their collective concern that Native Hawaiians are experiencing the highest rate of infection compared to all other ethnic groups in Hawaiʻi, and advocated for vaccination, mask-wearing, and staying at home to prevent the continuing spread of the virus. The coalition included representatives from all of the Aliʻi Trusts, OHA, CNHA, PID, Kanaeokana, the Association of Native Hawaiian Physicians, Native Hawaiian legislators, the Native Hawaiian & Pacific Islander Hawaiʻi COVID-19 3R team and more. - Photo: Jacob Aki

Watch the video at <https://bit.ly/3Dppvmk>



## Hawaiian Groups Rally at Laniākea to Protect Hawaiian Honu

On Saturday, August 8, Hawaiian and community groups rallied to raise awareness regarding the need to protect endangered Hawaiian honu at Laniākea Beach on the North Shore of Oʻahu. The harassment of endangered honu and monk seals on Hawaiʻi beaches is an ongoing problem that has recently become more visible with self-condemning social media posts by disrespectful tourists. The situation at Laniākea is particularly bad, with tour buses offloading tourists so they can get close to the resting honu and creating traffic jams in the process. Moreover, Kānaka Maoli cultural practitioners and other local people are being crowded out by the large number of tourists and tour buses who visit the beach and take up the parking. - Photo: @Andrewbryantsimms



## Water Allocation Years in the Making



By Cedric Duarte

There are very few subjects within the Hawaiian community that elicit universal agreement. Equitable access to water is one of them, and it is a topic that is central to the implementation of the Hawaiian Homes Commission Act.

In 1993, DHHL filed a water user permit application for a half-million gallons of potable water. That year, Molokaʻi Ranch and the Maui Department of Water Supply also filed applications for water from the same Kualapuʻu Aquifer System.

As a result of that competition, and a contested case request by Molokaʻi Ranch that was later withdrawn, DHHL's ability to access potable water to meet the needs of its beneficiaries stalled for nearly 30 years.

In July 2021, the Hawaiʻi Commission on Water Resources Management approved a permit request from the Department of Hawaiian Home Lands to allocate just over a half-million gallons of water per day to supply new and existing uses of Hawaiian Home Lands on Molokaʻi.

The decision will allow DHHL to provide sufficient potable water to existing homestead lots while maintaining consistent delivery of water to critical services that benefit all residents. More

importantly, the increase in water allocation will allow DHHL to proceed with the development of new homesteads for applicants on the Waiting List.

CWRM's approval is timely for several DHHL's Molokaʻi projects.

The Department's 80-year-old Hoʻolehua Water System is undergoing a \$37 million capital improvement project to upgrade its storage, distribution, and efficiency capabilities. The system currently serves more than 2,400 customers, including the post office, schools, the airport, and about 500 homesteads in Hoʻolehua-Pālāʻau, Kalamaʻula, and Moʻomomi.

The allocation will provide sufficient water to establish 171 new homestead service connections and up to 210 new service connections for subdivided homestead lots.

DHHL is also completing environmental compliance documents as it begins to improve 58 homestead lots in the Nāʻiwa Agricultural Subdivision and is developing an additional 20 agricultural homestead lots in Hoʻolehua.

The Department completed beneficiary consultations and updated the Regional Plan for the island in 2020.

This recent CWRM decision is an important step in affirming the Native Hawaiian rights to water that are codified in the Hawaiian Homes Commission Act. ■

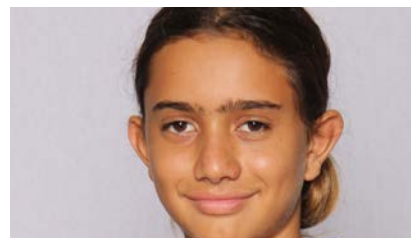
*Cedric R. Duarte is the Information & Community Relations Officer for the Department of Hawaiian Home Lands. He has worked in communications and marketing since 1999 and is a longtime event organizer. A product of the Kamehameha Schools and the University of Hawaiʻi at Mānoa, he resides in Aiea with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



DHHL's 80-year-old Hoʻolehua Water System is undergoing a badly needed \$37 million capital improvement project to upgrade its storage and distribution. The system serves more than 2,400 customers on Molokaʻi.

- Photo: Courtesy

## An Experience to Remember



By Kamali'iokekai Akiona, Grade 9 -  
Mālama Honua Public Charter School

Last school year I worked at Paepae o Heʻeia for my capstone internship project. I really enjoyed working there; I learned much and am grateful for the experience.

At first I didn't care to go to Paepae o Heʻeia, but what caught my interest was the fact we learned, for the most part, through action - something that I believe is sorely lacking in the school system. For example, I could not tell you a specific fact that I learned this school year, let alone before that. My brain filtered those things out as unimportant.

But for some reason I can remember the process of planting dry land kalo - something I learned back in 7th grade, or how a waʻa operates from those times we went sailing in 6th grade. I can remember how to lash and I remember the first time we learned to make a ti-leaf lei.

Working at Paepae o Heʻeia is also one of those experiences I will always remember.

Uncle Kanaloa, from Paepae o Heʻeia, taught us about the different problems and projects in the fishpond which include invasive fish, overgrown mangrove, and the need to build walls. There were many options and eventually we chose to

make a kiʻo pua, which simply put, is a small enclosure for raising fish. We chose to make it out of what we had, which was mostly mud.

Uncle Kanaloa seemed to immediately love our school's "Mind of the Navigator" skills, especially communication and collaboration. Together we designed our kiʻo pua and started to build. Through this project, we learned to improvise, adjust, and improve upon what we were doing, something that is good to know for life.

I'm not sure why, but I think people don't completely grasp that we are all on one planet and every single action has an impact whether big or small.

Knowing this, our project can be seen as something small and insignificant as all we were doing is digging a pit to raise some fish. But I think that this mud pit of ours is a perfect display of mālama honua, because by simply doing our part in this seemingly huge - but actually small and connected world - we can make an impact. By increasing the population of native fish maybe it can start a chain reaction and change the world for the better.

In the end of it all I deepened my understanding of balance in this world. From what Uncle Kanaloa taught us about the ecosystem and its delicate balance; how the mangroves, the fish, the sea, the reef - everything living, things that have died, and what we consider "matter" are all connected.

Because of this experience I think I finally got a small step closer to the impossible task of completely grasping this universe or perhaps beyond what can never be perceived or understood. ■



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## Cultural Patrimony and a Case of Theft



By Edward Halealoha Ayau

In 2002 and 2003, there were a total of nine repatriation cases. The first case, in January 2002, involved four iwi kūpuna repatriated from the U.S. Air Force and ceremonially reburied at an established reburial site in Waimānalo, O'ahu.

The following August, four iwi kūpuna were repatriated from the U.S. Army and the Department of Land and Natural Resources (via the Bernice Pauahi Bishop Museum) and reburied at Pōhakuloa, Hawai'i Island, where a designated reburial site was established. That same month, Hui Mālama, following meaningful consultation with the Department of Hawaiian Home Lands, ceremonially reburied three iwi kūpuna on the same DHHL property in Waimānalo.

For the first time, objects of cultural patrimony known as "Kalaina Wāwae" were repatriated in March 2003. The Native American Graves Protection and Repatriation Act (NAGPRA) defines an object of cultural patrimony as "an item having ongoing historical, traditional, or cultural importance central to the Indian tribe or Native Hawaiian organization itself...that they may not be alienated, appropriated, or conveyed by any individual tribal or organization member."

Kalaina Wāwae consists of three slabs of sandstone carved with human footprints and a pair of boot prints. A wahine kāula (prophet/seer) named Ku'una, carved the prints and prophesied about the coming of foreigners to Hawai'i saying that when these marks appeared on Hawaiian shores, life would change forever. The people were terrified and responded by stoning her to death.

My sister Miki'ala and I were taught about Kalaina Wāwae by our grandmother, Harriet Ne, and through Hui Mālama, I filed a repatriation claim for the sandstones as cultural patrimony.

The stones had been cut from the ground and sent to Bishop Museum by

Moloka'i Ranch Manager George Cooke. The museum's controversial director, William Brown, rejected our claim and instead, returned the stones to another organization, Hui Mālama o Mo'omomi, led by Kelson 'Mac' Poepoe. However, Poepoe coordinated the repatriation with Hui Mālama, and master mason Billy Fields was retained to set the stones into a platform at Mo'omomi. Moloka'i nō ka heke!

In April 2003, two iwi po'o were repatriated from the American Museum of Natural History in New York City and reburied on Maui.

Then in October, seven moepū (funerary objects) were repatriated and reburied in Kohala. These items were later stolen and sold, and Hui Mālama was wrongfully accused of the theft by the Office of the Inspector General for the Department of Interior.



The stone platform at Mo'omomi, Moloka'i, built to protect and preserve the Kalaina Wāwae. - Photo: Courtesy

In response, Hui Mālama hired a private investigator who tracked the theft to two men – John Carta and Daniel Taylor. They were arrested and both plead guilty to conspiracy to traffic in Native American cultural items in violation of NAGPRA. A year later, a grand jury indicted Taylor for Theft in the First Degree, for which he was convicted, given probation and published an apology.

Finally in December 2003, two iwi kūpuna were repatriated from the State Department of Transportation to Kohala and ceremonially reburied, and five iwi kūpuna were repatriated from the U.S. Army and reburied at Fort Shafter, O'ahu.

*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](#).

## Nā Palapala 'Āina a Henry Kekahuna



Na Kalani Akana, Ph.D.

Inā kipa 'oe iā Kahalu'u ma Kona ma ka mokupuni 'o Hawai'i Ku'auli, e 'ike ana 'oe i kekahi hana kupanaha, 'o ia nō ke kūkulu hou o 'elua wahi pana kapu, nā heiau 'o Hāpaiali'i me Ke'ekū. Mahalo i Nā Kula'o Kamehameha no kēlā hana. Mahalo ho'i iā Henry Kekahuna no ka palapala 'āina āna i kaha ki'i lima ai ma nā makahiki 1950.

He kupa 'o Henry Enoka Palenapa Kekahuna no Hāna a he mamo 'o ia o nā kāhuna a me nā ali'i o kēlā 'āina. Ua hana pū 'o ia me Kenneth Emory o ka Hale Hō'ike'ike 'o Pīhopa a aia kāna mau palapala 'āina o Hawai'i me Kaua'i ma ka hale waihona palapala. 'O ia ho'i ke kahu mālama palapala o ka Waihona Palapala o ka Moku'āina 'o Hawai'i a aia kāna mau mo'olelo ma laila.

Nui ko Kekahuna 'i'ini e ho'opalapala i nā mo'olelo o ka 'āina ma hope nalowale, no laila, ua nīnauale 'o ia i nā kūpuna.

Ma Kahalu'u, Kona 'o ia i hui ai me kona kupuna 'ohana 'o Nāluahine Ka'ōpua a 'o kēia hulu kupuna ka mea nāna i hō'ike iā Kekahuna e pili ana i nā heiau, nā hale a me nā wahi pana like 'ole o Kahalu'u, Keauhou a puni o Kona. Ma kā Kekahuna palapala 'āina ua hō'ike 'ia ko Ka'ōpua hale ma ka 'ao'ao Keauhou o Ke'ekū ma ke one o Mākole'ā. 'O kēia hulu kupuna ho'i, ka mea nāna i ha'i iā Kekahuna e pili ana i ka 'oihana ku'ialua o kona kupuna. 'O kēia kupuna he 'olohe a 'o ia ka mea nāna i a'o i ka hula ma ka lā a me ke ku'ialua i ka pō a 'o kā Nāluahine hana ka lawe 'ana i ka ihoiho kukui i ka hālau aia nō ma 'Umihale (ka pā hale o Lonoikamakahiki).

Ua hāliu 'o Kekahuna i ka hana lālī'i o kekahi kanaka hulikoeho-

nua – nā ana o nā paia, nā papahale, ke ki'eki'e, ka mānoanoa a pēlā aku nō. Ma kona 'ano he kū'ahuhau, ua kākau ho'i i nā mo'olelo i ho'oili 'ia a ha'i 'ia e nā kanaka ha'i mo'olelo, ma Kona 'o ia 'o Ka'ōpua.

E nānā 'oe ma Ki'i 3 a huli i nā pō'ai pe'a 'elua ma ka 'ao'ao kai o Ke'ekū. He mau pōhaku lāua - 'o Kauaka-hiokaoka (ka mea ke'oke'o) lāua 'o Kapapako (ka mea 'ele'ele) a he mau 'lilo punahele lāua a Kamalālāwalu i moe pū me ia ma ko Kama mōhai 'ia 'ana e Lonoikamakahiki ma Ke'ekū ma hope o ke kaua ma waena o lāua. Ma kā Kekahuna mau palapala 'āina wale nō kēia mau mo'olelo. No laila, inā 'a'ole i 'imi 'o Henry Kekahuna i nā mo'olelo o Ke'ekū me Hāpaiali'i a inā 'a'ole 'o ia i kaha ki'i i ka palapala 'āina o ia wahi pana 'a'ole paha loa'a ka 'ike a me ka 'i'ini e kūkulu hou i kēlā mau wahi kupanaha o Kona. ■

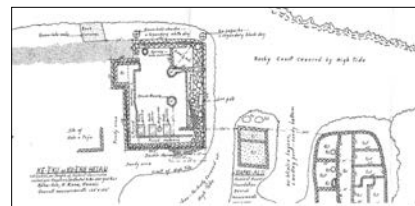
*Kalani Akana, Ph.D., is the culture specialist at OHA. He is a kumu of hula, oli and 'ōlelo Hawai'i. He has authored numerous articles on Indigenous ways of knowing and doing.*

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



Ki'i 1:  
Henry E. P. Kekahuna

Ki'i 2:  
Nāluahine Ka'ōpua



Ki'i 3: Kekahi mahele o ka palapala 'āina o Kahalu'u, Kona e hō'ike ana iā Ke'ekū. Na Henry E. P. Kekahuna. - Photos: Courtesy



# Lifestyle and COVID-19



By Jodi Leslie Matsuo, DrPH

A year and half has passed since the first case of COVID-19 was found in our islands. We have all learned the importance of masking, social distancing, and hand sanitizing, but there are still many unknowns. Especially as the virus continues to mutate and produce different variants.

In Hawai'i, 98% of those who have died from COVID-19 have also had one or more serious medical conditions.

The CDC lists 18 medical conditions that increase the risk of developing severe illness; at least 11 of them are related to lifestyle choices. This includes heart conditions, chronic kidney disease, Type-2 diabetes, stroke, overweight/obesity, dementia, liver disease, certain cancers, and weakened immune systems. The relationship between lifestyle and COVID-19 severity is supported in research that shows that smoking, drinking alcohol excessively, not getting good sleep, being physically inactive, and following a low carb-high protein diet all increased risk.

These health conditions and unhealthy lifestyle choices both create inflammation throughout the body. Inflammation weakens the immune system, making us less able to fight off infections. A strong immune system works to fight infections throughout the body, working to prevent viruses from entering your cells, multiplying, and devastating your body's functions.

Among the vaccinated, making healthy lifestyle choices may also reduce chances of getting breakthrough infections. Studies show that vaccinated individuals with high-risk health conditions or whose lifestyle choices are unhealthy had a greater chance of getting a breakthrough infection, with one study

showing almost two-thirds of the people with breakthrough infections had one or more serious health conditions. Another study found that following a more nutritious diet and being at a healthy weight may also help.

Right now, Native Hawaiians have the highest number of COVID-19 infections and among the highest hospitalizations resulting from it. Native Hawaiians also have the highest rates of many of the medical conditions that put them at greater risk. It is our kuleana to our 'ohana and our communities that we do our best to practice healthy lifestyle habits and to promote the same within our schools, churches, workplaces, and the other places where we live and play. Here are some ideas on what we can do:

- Include more fruits and vegetables in our meals. Try to include at least one cup of leafy greens every day.
- Spend time exercising outdoors. You can also get some vitamin D this way, an important vitamin to boost immunity.
- Quit smoking and drinking. Your life may depend on it.
- Get more rest. Plan for 7-8 hours of sleep. Turn off the phone and pick up a book to reduce the "blue light" that can prevent deep sleep.
- Stress can decrease immune function over time. Seek comfort in your faith, take time to socialize, and spend time outdoors.

Regardless of your opinion in the vaccination debate, we all need to do what we can to be part of the solution to battling this pandemic. Mālama kekahi i kekahi ■

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

# Planning for Next Generation Advocacy



By Karli Rose Kalama

The 'Aha 'Ōpio Steering Committee has been working, since June 2021, on a plan to inspire 'ōpio to create and lead the next generation of policy makers and community advocates. The steering committee hopes to inspire 'ōpio civic engagement and provide resources and opportunities for us to take action and have our voices heard.

A survey taken in 2019 captured the topics 'ōpio were most interested in and the needs they felt needed to be addressed. Topics included climate change, food security, homelessness, traffic, and infrastructure (the rail, alawai, and flood mitigation). Some of the needs 'ōpio identified were acquiring the tools and resources to do the work for the future, engagement for opportunities to gain knowledge and learn about resources, and a network to work with.

The question, "How do we engage 'ōpio for advocacy?" has been a topic of discussion in light of the needs 'ōpio have expressed. This led to the creation of the mission for the committee to focus on next-generation advocacy. There are three pillars upon which the steering committee has focused.

- Pillar One: Aloha 'Āina – Standing up for one's land
- Pillar Two: Mālama 'Āina – Taking care of 'āina
- Pillar Three: 'Oihana – Career

The 'Ōpio Steering Committee is made up of three 'ōpio: Bronson Azama, Wai'ale'ale Sarsona, and Karli Rose Kalama, and is facilitated by Ian Custino. Together we have taken the voiced thoughts and opinions of 'ōpio regarding opportunities and their place at events, and are working towards a five-year plan to engage 'ōpio. The steering committee has been meeting bi-weekly to discuss planning and organizing to get 'ōpio involved in the upcoming CNHA (Council for Native Hawaiian Advancement) Convention in October, and the AHCC (Association of Hawaiian Civic Clubs) Convention in November.

There is a concern that 'ōpio may not be comfortable in the area of policy and advocacy, but the steering committee strongly feels that we can provide the necessary tools to educate and empower 'ōpio to prepare and take action through their personal experiences and through the experience of their kūpuna and mākuā.

The 'Ōpio Steering Committee looks forward to the future and is very optimistic about the opportunities that will be available to 'ōpio to gain the resources for education, networking, and community involvement in the issues that 'ōpio are interested in and passionate about. There is no direction to go other than forward. ■

*Karli Rose Kalama is the co-founder and board member of a student-run organization at UH Mānoa known as Ka Lau O Ka Lāhui (KLAU). KLAU's mission is focused on bringing the community together to learn of the history of our 'āina through going to lo'i, loko i'a and historic sites and offer our kōkua to mālama the island of O'ahu.*



# Helping Fellow Kānaka to Stay in Hawai'i



By Kawehi Onekea

Is there anything sadder than a Hawaiian who has to move away or can't return home because they can't afford to live in Hawai'i?

I wonder if I'll be the last generation in my family to live here. With home prices near a million dollars I don't anticipate being able to ever buy a home here, and I fear that unless I can leave property to my sons, the market will continue to price them out of being able to stay.

If you feel in your na'au that one of our greatest callings is helping fellow Hawaiians stay in and return to Hawai'i, join me in taking daily action to make it happen. Many Hawaiians own businesses and rely on them for their entire income or to make ends meet. Support from the lāhui can mean the difference between struggling and surviving.

**1. Buy from Kānaka and choose Kānaka-made.** Be conscious of where you spend your money - whether buying goods, services, or dining out. Large corporations may hire local people, but their profits leave our local economy. In contrast, Kānaka keep money in our communities.

**2. Understand that it's expensive to do business in Hawai'i (from shipping costs to rent, fees, and taxes) and expect to pay more.** Big box stores can get better shipping rates, outsource labor to cheaper international markets, and buy in bulk. With the support of the community, a small business can

grow, achieve scale and eventually lower prices. If you find cheap, handmade, locally sourced, Kānaka-made goods, it's likely the business owner is underpaid for their time and/or goods and is losing money.

**3. Support the little guys as well as big designer names.** We all love MANAOLA, but there are other talented Kānaka who also need your help to succeed.

**4. If you love a Kanaka's craft, mission, advocacy, or content - support them.** Hawaiians are incredibly generous, especially with their mana'o and 'ike. If you appreciate what they share or how they contribute, give back.

Even if you don't have much money, you can still kāko'o:

**1. Share and support Kānaka businesses through social media and word of mouth.** Tell people in your circles about this business and why you think they're cool.

**2. If you have a lot of something - like mango - share to show appreciation, especially to those who give a lot freely.** This goes for kumu and community volunteers too.

**3. Finally, remember your fellow Kānaka when you see opportunities.** Share opportunities with them and put in a good word.

If we band together and direct our dollars towards the lāhui, we invest in ourselves and can give our brothers and sisters a fighting chance at being able to live where they belong. ■

*Kawehi Onekea is a resident of Kaimuki and founder of Onekea Bros. General Store. She aspires to help others live aloha 'āina daily through education and inspiration. Follow her on Instagram and Facebook at @onekeabros.*

# E Ho'ohanohano kō Mākou Mō'ī Wahine Lili'uokalani



By Palama Lee, Ph.D.

Queen Lili'uokalani's 183rd birthday is on Sept. 2, 2021. Lydia Lili'u Loloku Walania Wewehi Kamaka'eha was born in 1838 as one of six kamali'i to high ranking

Ali'i Analea Keohokālole and Caesar Kapa'akea. At birth, Lydia was lawe hānai to high Chiefess Laura Kōnia and Abner Pākī and grew up as the younger sister to Ke Ali'i Pauahi.

Queen Lili'uokalani exemplified the qualities of a great Hawaiian leader. She was proficient in the customs and language of her people, knowledgeable about both domestic

and international affairs, passionate about learning, an astute business woman, a prolific composer of music, deeply spiritual, and a staunch promoter of sovereignty for her people.

On December 2, 1909, Queen Lili'uokalani established her Deed of Trust. With her amendment in 1911, she stated that "all the property of the Trust Estate, both principal and income...shall be used by the Trustees to the benefit of orphan and other destitute children in the Hawaiian Islands, the preference given to Hawaiian children of pure or part-aboriginal blood."

In 1911, the her trustees decided to allow the trust endowment to grow to build orphanages, the standard of care at that time. In the 1930s, when the trust

had the necessary capital, the standard of care had changed to services through the Child Welfare League of America. Thus, Lili'uokalani Trust (LT) shifted to provide direct care to orphaned and destitute kamali'i.

Today we continue to serve the beneficiaries the Queen envisioned in her Deed of Trust.

Our Strategic Plan 2020-2045, Wehe Ke Ala, expands our services to kamali'i in contemporary conditions of destitution such as financial poverty, homelessness, and involvement in foster care or juvenile justice. Our cornerstone services continue and group services for youth development have taken traction. We are entering new and exciting spaces such as transitional services for homeless youth, early childhood wrap

around services for kamali'i with children, and efforts to address big and wicked problems through our systems change work.

LT is at a point of transformation. We remain grounded in the legacy of our Queen and our

history as Lili'uokalani Trust and have the nimbleness and ingenuity to expand and trailblaze in new territory to serve our Queen's kamali'i in multiple ways into perpetuity.

Hau'oli lā hānau i kō kākou Mō'ī Wahine Lili'uokalani! ■



Queen Lili'uokalani left her estate to benefit destitute and orphaned Native Hawaiian children.

- Photo: Hawai'i State Archives

*Palama Lee's kūpuna come from Moloka'i, Kamalo and Maui, Kaupō and Lahaina. For the past 10 years, Lee has been blessed to work for the Lili'uokalani Trust (LT) in several roles, presently as a researcher and evaluator. His research for LT focuses on illuminating the wellbeing of our lāhui. He received his MSW and Ph.D. at UH Mānoa.*





## 2021 Virtual 'Ohana Engagement Conference

*September 17, 9:00 a.m. – 3:00 p.m. | Statewide*

The 5th annual conference focus is “Lift the ‘ohana, school, and the community through strengthening their health and wellbeing.” Opening keynote speech by Dr. Aukahi Austin Seabury, and closing keynote speech by Saleva’a Atisano’e “Konishiki.” The conference is free. For information or to register go to: <http://bit.ly/2021VirtualOEConference>



### **Financial Kai Series – Basic Financial Literacy**

*September 2, 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.

### **Financial Kai Series – Basic Financial Literacy**

*September 16, 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.

### **Financial Kai Series – Basic Financial Literacy**

*September 30, 6 – 7:30 p.m. |  
Statewide*

**Borrowing Basics:** Tips to manage credit and debt wisely. Learn various methods of borrowing money and discover tools to build your personal finances.

### **Papakilo Webinar Series – Genealogy Research**

*September 17, 12:30 – 1:30 p.m. |  
or  
September 20, 6:30 – 7:30 p.m. |  
Statewide*

Join OHA staff as they share how to conduct genealogy research within the Papakilo Database. Log-on to [www.oha.org/papakilowebinar](http://www.oha.org/papakilowebinar) to register. ■

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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.

**Carmen "Hulu" Lindsey**  
Chair, Trustee, Maui

Tel: 808.594.1858  
Fax: 808.594.1864  
Email:

TrusteeHuluLindsey@oha.org

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

Tel: 808.594.1877  
Fax: 808.594.1853  
Email:

TrusteeAhuIsa@oha.org

**Dan Ahuna**  
Trustee, Kaua'i and Ni'ihau

Tel: 808.594.1751  
Email:

TrusteeAhuna@oha.org

**Kaleihikina Akaka**  
Trustee, O'ahu

Tel: 808.594.1854  
Fax: 808.594.1864  
Email:

TrusteeAkaka@oha.org

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

Tel: 808.594.1859  
Email: TrusteeAkina@oha.org

**Luana Alapa**  
Trustee, Moloka'i and Lāna'i

Email: TrusteeAlapa@oha.org

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

Tel: 808.594.1860  
Fax: 808.594.1883  
Email: TrusteeLee@oha.org

**Keola Lindsey**  
Trustee, Hawai'i

Email: TrusteeKeolaLindsey@oha.org

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Tel: 808.594.1876  
Email: TrusteeWaihee@oha.org

## Aunty Hulu's Beef Stew

As many may know, I am from a large extended Hawaiian family where music, hula, and food is something we enjoy and take special pride in.

I have written previously about my experience dancing hula as a young girl and how that evolved into becoming a professional singer and recording artist performing Hawaiian music. I was able to pass my love of Hawaiian music and dance to my children and mo'opuna. My daughters, both singers, now have their own hula hālau. The joy I have being able to tell a story and convey a feeling through mele or song is too great to calculate or appreciate, and it is why I will never tire of being able to connect with other people in this way. It is probably why my children have also chosen to devote their lives to Hawaiian music and hula.

Cooking is another special love of mine and a skill I acquired as a young child. Our mother was a working mom, so she depended on her children to get dinner ready for the family. I was chosen to be the cook.

When I was 14-years-old, my mom would give me directions over the phone how to prepare each dish. I remember wanting to surprise her one evening by baking cornbread. I don't know what I did wrong, but the cornbread did not turn out well. After a long day at work, my mom came home and saw the cornbread, and asked me "What is this?" I told her it was cornbread, but it was hard as a rock and she threw it on the floor because she was disappointed I had wasted the ingredients. Needless to say, it bounced across the kitchen floor. My children believe that my strict upbringing taught me to be a great cook.

Most memorable and satisfy-



**Carmen  
"Hulu"  
Lindsey**

Chair,  
Trustee, Maui

ing are my 20 years of cooking at the Merrie Monarch Hula Festival for the dancers of Hālau Nā Lei Kaumaka O Uka.

Wednesday through Sunday, I cooked three meals a day: turkey bacon and eggs with fruit, rolls and cereal for breakfast; egg salad and tuna sandwiches, turkey hot dogs, fruit and baked potato chips for lunch;

and for dinner, ground turkey spaghetti, ground turkey chili and chicken stew.

But on Saturday night we'd have my beef stew. Friends and family from all the islands would gather in our hotel room and in the hallways of the Hilo Hawaiian Hotel to eat my beef stew. Kumu Napua kept the dancers on strict kapu one month prior to the Festival – no beef, pork, or he'e – and nothing sweet except fruits.

My beef stew became a popular dish for visiting entertainers to Maui either at Napua's hale or mine. When Josh Tatofi tasted my beef stew, he honored me by writing a song entitled *Aunty Hulu's Beef Stew*. That was to ensure that whenever he visited Maui a pot of beef stew would be waiting for him on the stove.

I'm amazed that somehow all the things I love – food, music, and 'ohana – came together in *Aunty Hulu's Beef Stew*. It's like my beef stew recipe – a little bit of this, a little bit of that, with an unexpected back beat of short ribs, and vegetables with diced tomatoes. In music, a major chord is the 1st, 3rd and 5th notes of a major scale.

In my life, that major chord, which a lot of people seem to love, is my beef stew. It's really just a major chord of food, music, and 'ohana – and from what I've heard, It's also very pleasing to the taste buds. ■

## A Trustee's Calling:

*To listen carefully, to seek knowledge, to understand their constitutional mandate, and to take action to build those relationships that will help them accomplish the mission.*



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

Vice Chair,  
Trustee, At-large

I remember in late September of 2015, the OHA Board of Trustees had just approved the Ad Hoc Committee on Maunakea. It was our call to now maximize the mission through motivation. As our Warrior Brother, Ku Ching, described it: "I think I see some incremental changes in certain individual trustees and some evolution overall... into OHA getting more interested and playing a more active role on Maunakea issues."

Our caring and hard-working Trustees have a fiduciary duty to maximize our Trust funds. Our "mission" – our purpose – is to provide funds and to grow them into perpetuity so our generations to come will not go without, and to better their lives by starting with our Mana I Maui Ola Strategic Plan 2020-2035 at [www.oha.org/strategicplan](http://www.oha.org/strategicplan).

Our Trustees will spend time in deliberation, intentional listening, and making decisions that will move OHA forward in its overall mission of carrying out our fiduciary duties.

Choices can be driven from the inside, or from the out. The impetus to action can arise extrinsically, from sources outside an individual, to gain a reward or avoid a punishment, or it can arise from within (intrinsically), related to authentic needs or as a reaction to imposed control. An attempt to impose control may work for a time, but later backfires when the reward or punishment is no longer supplied. We

must acquire the knowledge and understanding so we can build good relationships. No man is an island. We are all in this canoe together!

Edward Deci, a humanistic psychologist whose work is quoted in Kohn, makes a strong case that self-determination trumps control when teachers, parents or managers are trying to promote responsible decision-making. The

most authentic power driving choices, he believes, arises when you understand your needs and act in ways that serve those needs. Find details in his book, *Why We Do What We Do: Understanding Self-Motivation*. (Penguin Books, 1996)

As a former professor, I want to share with you what I tell my students: Some of you will find my class materials and topics more difficult than others. Indeed, some of you will struggle. But know this: it is my job to support your struggle; and every one of you will exit my class more knowledgeable about the content, better able to navigate it, and a more competent navigator of academics in general, than when you first walked in that door.

And I leave you with one of my favorites: "Hardly anything important happens that doesn't have to do with relationships... It's getting to know people, being interested in them. Life is built on genuine relationships, where trust and integrity are without question. When that is there, there are no limits!"—G.T. Buck, president of Davis and Elkins College.

Mālama pono, stay safe, a hui hou,

Trustee Leina'ala Ahu Isa ■



## Mana i Maui Ola (Strength to Wellbeing) Moloka'i Style

**M**y kuleana as your Trustee is to elevate the wellbeing of Native Hawaiians through strengthening our 'ohana, mo'omeheu (culture), and 'āina. We achieve these goals by affecting change in the areas of education, health, housing, and economics.

I need your mana'ō to guide me in my efforts and to keep me informed as to how I can better serve YOU, the OHA beneficiary. If we paddle in one wa'a, we can achieve our vision of a thriving and abundant lāhui.

### Board of Trustees on the Move

We were on Moloka'i for the BOT meetings at the Lanikeha Community Center in Ho'olehua July 14-15. I was honored to host my first Moloka'i Island meeting. It also was a unique opportunity for the BOT to learn about community projects. At Keawanui fishpond in East Moloka'i, we experienced limu propagation first-hand at the Hānai Ā Ulu Native Crop Program's Limu Project & Sustainability Garden. They are not only farming limu, but also replenishing the natural supply that was once abundant. Mālama 'Āina is very real on Moloka'i!

Next stop was Kealopiko, the Native Hawaiian women-owned design company. Ane Bakutis, one of the founders, runs a company that is known for fashion and more! Kealopiko has a mentoring program and is committed to manufacturing on Moloka'i to prove that a for-profit entity can be sustainable on the island. It was delightful to see the designs, feel the fabrics, and to witness the operation in action! Mahalo nui loa to all that helped to make this Moloka'i BOT visit a success!

### Your Trustee's On-going Concerns

OHA is presently undergoing a re-organization lead by the administration under Ka Pouhana (CEO) Dr. Sylvia Hussey. I remain sensitive to the impacts these changes will bring to existing staff, their 'ohana and the coverage needed to accomplish OHA's work.



**Luana Alapa**

Trustee,  
Moloka'i and  
Lāna'i

### Share Your Mana'ō

I created a dedicated email for beneficiaries to contact me with your mana'ō - concerns, questions, or issues. It is important that I know what is on the minds of OHA's beneficiaries. Email me at: [alapainfo@oha.org](mailto:alapainfo@oha.org).

### Resources

Check out this link to review OHA's strategic plan for now and into the future

[www.oha.org/strategicplan/](http://www.oha.org/strategicplan/)  
Stay safe and healthy as COVID-19 is our enemy right now!

Mālama pono! Aloha kekahi i kekahi!  
Trustee Luana Alapa ■



Kahekili and Hala Pa-Kala monitoring the limu growth at Hānai Ā Ulu. - Photos: Joshua Koh



Ane Bakutis showcasing one of the many patterns found on their products.

## OHA is Becoming More Accountable in How It Gives Out Money

**W**hen I was first elected to the OHA Board back in 2016, one of my top concerns was the way the agency had been managing its grants. Millions of dollars were given away without adequate assurance that funds were awarded competitively by OHA and managed properly by the receiving organizations. And oftentimes, Trustees could influence the grant-awarding process to favor certain applicants.

In partnership with my fellow Trustees on the Board, we pushed for reforms to our grants process, supported government-sponsored and independent audits, adopted in-house policy changes, and worked to strengthen OHA with highly qualified leadership starting at the top with the CEO.

How effective were our reform efforts? Well, I am pleased to say that one of the first report cards has just arrived, and according to it, OHA is moving in the right direction! The report card is the State Auditor's follow-up report on the 2018 Audit of the Office of Hawaiian Affairs Competitive Grants (Report No. 18-08) which can be viewed online at <https://files.hawaii.gov/auditor/Reports/2021/21-10.pdf>. This report objectively measures how well OHA has implemented recommendations made by the State Auditor in its 2018 audit of OHA's competitive grants.

In particular, the follow-up report confines its focus to OHA's 'Ahahui Grants and Community Grants programs, which are both designed to support organizations serving the needs of Native Hawaiians.

'Ahahui Grants are awarded through a competitive process and provide support to eligible organizations for hosting community events. This year, 'Ahahui grant awardees include Kūku-lu Kumuhana O Anahola on Kaua'i for their 'Āina to 'Ōpū event, the Wai'anae Economic Development Council for their Best of the Westside event, the Bishop Museum, Aloha Festivals, and others.



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

Trustee,  
At-large

Community Grants are also awarded through a competitive process and provide support for programmatic services over a two-year period. Hawaiian Community Assets, for example, received a Community Grant to establish the Hawai'i Affordable Housing Fund and to provide financial counseling, individual development accounts and loans to rent or own homes. The Council for Native Hawaiian Advancement also received a Community Grant for a statewide program providing Native Hawaiians with emergency financial assistance, financial literacy education, and assistance with employment, education, health-care, housing and social services.

The Auditor's 2021 report shows that OHA has successfully implemented 10 of 11 recommendations made in 2018, and partially implemented an eleventh recommendation. The Auditor notes that the partial implementation of one recommendation is not a negative evaluation; it's just too early to collect all the data for a full review.

This is good news for OHA and a reason to commend the Board of Trustees and OHA Administration, led by CEO Dr. Sylvia Hussey!

That said, we cannot rest on our laurels yet, for there is more work to be done. There is always room for improvement when it comes to responsible management of beneficiary trust funds. And lest we forget, OHA needs to follow through on the numerous "red flags" highlighted in the independent review by Clifton Larson Allen (CLA) as I discussed in my August *Ka Wai Ola* column. You can view it online at <https://kawaiola.news/trustees/too-many-red-flags-to-ignore-oha-must-follow-up-on-the-cla-report/>.

All in all, it looks like we are moving into a new day at OHA, where financial transparency and accountability are practiced at a high level. This will definitely contribute to the accomplishment of OHA's mission to better the conditions of Native Hawaiians. Mahalo to all beneficiaries, OHA staff, and OHA Trustees responsible for this good news. ■



## A Hui Hou Kākou

*Outgoing Chief Advocate Sterling Wong was invited to use my column to write about his 20 years at OHA.*

By Sterling Kini Wong

I joined the OHA family in the fall of 2002. It was my final year at UH Mānoa. My advisor recommended that I pursue my required internship at a place that would connect my two majors, journalism and Hawaiian studies. He recommended OHA's Public Information Office.

I wasn't an impressive student. I was more interested in the beach than the classroom. I once complained to my Hawaiian language professor that the "D" she gave me may jeopardize my financial aid from Kamehameha Schools. She responded indignantly, "I didn't give you that grade, you earned it." Tough but honest love, Kumu.

I didn't have big aspirations for life after college. In some ways, college was the goal. At the time, I was on track to be the first member of the Hawaiian side of my family to earn a college degree. But the prospect of working in an office downtown rather than at a restaurant or in the lo'i was super intimidating. "Wait, I have to wear a belt?" I wasn't ready for the adult/career thing yet.

But the OHAna took me in, cleaned me up and showed me how I could best use my talents to help our lāhui. Manu Boyd, my first boss, believed in me for some reason. He wanted me to write an article for publication. I thought he was crazy. Check it (I just did, lol): *Ka Wai Ola*, page 15, December 2002, "Innovative kalo cultivation course at Kanewai promotes traditional knowledge." My byline was Sterling Kini Wong. I was still trying to figure out if my Hawaiian name was going to be reserved just for use by my family. (If someone calls out "Kini" today, I will first assume that a fashion designer is nearby.)

After graduation, Manu hired me as a staff writer. I would cover every Native Hawaiian issue for the next four years. This was a time when our Hawaiian institutions were beset by



**Brendon  
Kalei'aina  
Lee**

Trustee,  
At-large

lawsuits. Under the banner of "color blindness," conservatives were trying to tear down programs focusing on the needs of our people. I began to see the shortcomings of objective journalism. Sometimes, one side is just wrong. I no longer wanted to report. I wanted to advocate.

OHA gave me that opportunity. For the next nine years, I wrote letters, testified in hearings and stood in protest lines trying to per-

suade our government leaders to deliver justice to our people. I had great mentors at OHA: Heidi Kai Guth, Esther Kiaaina, Jobie Masagatani, Breann Nuuhiwa. And I was privileged to guide a host of young Native Hawaiian advocates whose abilities far surpassed my own.

I could just drop names for the rest of this article. You see, for all the great work I did at OHA and the amazing opportunities the office provided me, what I will always cherish most about my time at the agency is its people, the OHAna. The number of brilliant and dedicated Kānaka who have worked at OHA is countless. What OHA is and represents will always attract the best talent in our community. But it's not just fancy degrees and long résumés that make the OHAna special.

It's the warmth of like-minded people, regardless of job title, working towards the same mission. It's the we're-all-in-this-together camaraderie.

It's the Tane Wailehua Moshers of the agency, who, in the most loving way possible whispered to an out-of-place-looking intern with his baggy pants falling down on his first day, "hey brother, next time you come in, you should wear a belt." ■



OHA bids farewell to Chief Advocate Sterling Wong.  
- Photo: Office of Hawaiian Affairs

## Serving Communities

Much has been written about the phenomenon of time and I totally agree with the conclusion that it sure does "fly."

It seems that in a blink of an eye we went from election 2020 to starting and finishing the state legislative session. OHA has rolled out a new strategic plan, a staff reorganization to implement that new plan, and approved a biennial budget.

As a new Trustee, it has been a lot to take in and I am blessed to have the support of my office staff, Kama Hopkins and Kauai Wailehua, along with those working out of the Hilo and Kona OHA offices. We are here to serve by listening more than talking and doing everything possible to help.

Saying our people are doing great things for their communities, their islands and Hawai'i as a whole is certainly an understatement. Right here on Moku o Keawe, from Kumukahi to Kīholo, Pololū to Miloli'i, and all points in between, folks see what must be done and get right to work to make a difference. Most do it out of aloha and their only paycheck is the satisfaction of knowing they are following in the path of their kūpuna and fulfilling the responsibility to set an example for the next generation. This is happening on all our islands, and it is awesome.

When a wildfire recently threatened communities on Hawai'i Island we saw the proof of how our people come together when it is needed the most.

Our first responders were there, just like they always are. The largest wildfire in our island's history stretched resources in every direction to contain the more than 40,000-acre monster



**Keola  
Lindsey**

Trustee,  
Hawai'i Island

blaze. More help was needed, and it came from all directions. Some drove heavy machinery and others shuttled water tanks out to the frontlines. Shelters were opened and manned around the clock. Unfortunately, property was lost, and lives have been impacted, and I extend good thoughts and my prayers to all for a full recovery. Without our community heroes, it is scary to think it could have been worse.

Whether it is everyday work, or responding to a disaster, how does, or how can, OHA help?

We make grants and conduct research that we use to advocate with government organizations and private entities to try and push through the roadblocks and red tape. For example, emergency funding was just approved by the Board of Trustees to assist the wildfire recovery effort.

However, one thing I am learning to do when given the opportunity after an excellent community presentation is to ask that question: "How can OHA help?"

Sometimes the answers are many and sometimes the answer is, "Stay out of the way." While that second answer might bruise the organizational ego a bit, honesty and reality are important.

Perhaps four decades ago there was an expectation that OHA would lead every community in facing their challenges. If so, that has changed. Communities know their issues the best and are on the frontlines every day. They are leading and when they need partners, sometimes a few, sometimes many, OHA needs to be there, ready to listen and do everything possible to help.

A hui hou. ■





**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.

**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 grambergohanal@gmail.com. Any information shared is greatly appreciated. Mahalo!

**HARBOTTLE** – I am looking for information on my great-great grandmother. Her name is Talaimanomateata or Kua‘analewa, she was Tahitian and married to or had a child with George Nahalelaau Harbottle. Born in 1815 on O‘ahu and son of John Harbottle of England and Papapaunauapu daughter of Haninimakaohilani and Kauhiaiimokuakama. 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 Kaniniui b.1870, James R.K. b.1871, and William Kaliko b.1874. I am looking for any information especially on Hoopii. Please contact U‘ilani Taggere, phone/text 808-696-6843 or email uipua@aol.com. All information is welcomed! Working to update my genealogy info. & make connections to ‘ohana!

**KAIKUA‘ANA** – He Ho‘olaha kēia mai ka ‘āina ‘āli‘i kū makani. ‘Aueha ‘oukou e nā ‘ohana mai ke kulaivi ‘O KAMAO‘A-KA‘Ū, Hawai‘i. Aloha no ‘O KA‘Ū. We are sending out a “kahea” call-searching for our ‘ohana/direct descendants of our kūpuna: John Moses “Moki” Kaikua‘ana-born in Puna, Feb. 1870-1926 and Mary “Juliana Mele” Haloa Kauhai - born in Kamao‘a, Ka‘ū, 1873-1937. Their children were: Kamalama, David Heiau, Twins - Keawepukapu & Naholowa‘a, ‘Ioane (John)-Kawailani, Julia-Kapali, C. Andrew-Keanuinui, Malie Pi‘ilani, Makia, Elizabeth-Kawehi, Katherine-Keli‘i, Makia II. We are humbly asking anyone with any information, photos, videos, interviews, documentation or any other genealogical information to please contact: Kehaulani Lee Hong-Mauga (granddaughter of Charles & Elizabeth Kawehi Akiu (Kaikua‘ana) Phone: (808) 937-6440 E-Mail: lee-hong@hawaii.edu. We are looking to gather contact information and link up our genealogical connections and resources to create a genealogy book for the ‘ohana and to also plan for a family reunion in the near future.

**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** – We will be postponing our Ho‘ohui Ohana/Family/ Reunion of October 2021 to sometime in 2022, due to COVID-19 and also due to the restrictions made by Governor Ige. If there is any questions here are the contacts: Kawai Palmer - kphulahaka@gmail.com or (801) 380-7508, Mollie Cohen - Mollie. Cohen5@icloud.com or (901) 493-0810, D.Madriaga - cadee5454@gmail.com or (725) 400-2780, Jan Makepa - jmakepa001@gmail.com or (808) 349-7502, and James Millwood -millwooda001@hawaii.rr.com or (808) 292-1624. Mahalo for your understanding. Aloha Nui, A Hui Hou, Mālama Pono, KALEPONI ‘OHANA.

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

**MCCORRISTON** – We are updating the McCorriston family tree!

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

**PIO** – The descendants of Kepio aka Kaawalaule/Kaawalauloa/Kelipio/ Pio and wife Keoahu of Kaupo, Maui, will be having a Virtual Family Reunion online, Labor Day Weekend, Sept. 3-5, 2021. Kepio and Keoahu had six children who used the surname Kepio or Pio at some point in their lives: Kahaleuahi (k), Nakoaelua (w), Malaea (w), Kaukani (k), Ipoaloha (w) and Kaleohano (k). Sampson Kahaleuahi (k) married Anadasis Kealoha Piimanu. Victoria Nakoaelua (w) married Kunihi, then Kahaleauki. Julia “Maria” Malaea (w) had a relationship with Keahinuuanu then married Sam Akahi Sr. Samuel Kaukani (k) married Mele Kakaio then Rebecca Malulu. Ipoaloha (w) married Theodore George Kalalani Kekiwi. Joseph Kaleohano (k) married Mele Kanakaokakai then Minnie Aloiau. To request the link to attend or to be added to our family's email list, email: pioohana@gmail.com. Contact: Ka‘apuni Peters-Wong 808-375-4321, Toni Kowalski 808-436-1845, Donna HueSing Curimao 808-264-3178, Valda “Sweetheart” Baisa Andaya 808-572-9245 or Kapi‘olani Adams 808-778-6383.

**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. ■

## Cultural Impact Assessment Notice: South Kona

Information requested by Scientific Consultant Services, Inc. of cultural resources and past or ongoing cultural practices on or nearby to TMK: (3) 8-3-005:001 and 003 located in Kahauloa 2nd Ahupua‘a, Napo‘opo‘o, South Kona District, Island of Hawai‘i. Please respond within 30 days to Glenn Escott at (808) 938-0968.

## Cultural Impact Assessment Notice: South Hilo

Information requested by Scientific Consultant Services, Inc. of cultural resources and past or ongoing cultural practices on or nearby to TMK: (3) 2-2-033:013 located in Waiakea Ahupua‘a, South Hilo District, Island of Hawai‘i. Please respond within 30 days to Glenn Escott at (808) 938-0968.

## Cultural Impact Assessment Notice: South Kohala

ASM Affiliates (ASM) is preparing a Cultural Impact Assessment (CIA) for a 60-megawatt ground-mounted solar photovoltaic (PV) project planned for a portion of TMK: (3) 6-8-001:024. The proposed project area is located mauka of the Queen Ka‘ahumanu Highway and Puakō. ASM is seeking community members who has knowledge of any cultural or historical resources in the project area; knowledge of traditional cultural uses of the project area; or anyone who involved in any ongoing cultural practices in the project area or general vicinity. If you know and are willing to 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.

## Cultural Impact Assessment Notice: Waiaka Stream Bridge, South Kohala

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for the proposed replacement of the Waiaka Stream Bridge and the realignment of

roadway approaches in the ahupua‘a of Kauniho, Waika 1st, Waiaka 2nd, and Lālāmilo; Kalana of Waimea; South Kohala District; Island of Hawai‘i. The United States Department of Transportation Federal Highway Administration (FHWA) and the State of Hawai‘i Department of Transportation (HDOT) intend to replace the existing Waiaka Stream Bridge with an approximately 53-foot wide by 80-foot wide long replacement bridge to accommodate two travel lanes, a shoulder/bike lane, and raised sidewalk. Approaches will be realigned to create a smooth transition to the replacement bridge and the Kawaihae Road—Kohala Mountain Road intersection would be reconfigured to include a traffic signal or roundabout. A potential staging area for construction equipment storage is located approximately 2,000-feet east from the Waiaka Stream Bridge.

We are seeking consultation with community members that have long-standing cultural connections of the Waimea area and may possess knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices within the vicinity of the Waiaka Stream Bridge. If you would like to participate in consultation please contact Nicole Ishihara (nishihara@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507 E. Lanikaula Street, Hilo, Hawai‘i 96720. ■



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**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. ■

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