

'Okakopa (October) 2021 | Vol. 38, No. 10



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news

## GHOST STORIES

From Hawai'i

PAGES 16-17

Renowned storyteller Lopaka Kapanui stands beneath a banyan tree in Mānoa Cemetery that is believed by some to be a portal between this world and the next. Kapanui has made it his life's work to share stories of the mysterious beings who haunt Hawai'i. - Photo: Jason Lees



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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)



## BEYOND THE VEIL

**'uhane** (nvs. Soul, spirit, ghost; spiritual)

Aloha mai kākou,

While thumbing through my mother's journals, I came across a section entitled "Superstitions."

It was a fascinating collection of mom's personal experiences, family stories, practices observed, and areas in Kohala that were kapu. There were eerie stories about fireballs in the sky, notes on places to avoid so as not to encounter Night Marchers or other 'uhane, and reminders not to sweep or whistle at night.

It also included a story about an encounter my grandfather had with an 'uhane.

My grandfather secretly brewed 'ōkolehao and made his deliveries at night. This took place in the 1920s during Prohibition when such activity was illegal. Once, as he traveled under the cover of darkness, he spied a strange light up ahead. As the light came closer, his horse spooked, dancing around and backing up. No matter how my grandfather urged, his horse refused to continue forward.

He struggled on his horse for some time, unable to move past the light. Finally, concerned that sunrise was near, he opened a container of 'ōkolehao and flicked a bit of the liquor towards the mysterious light, giving it a taste. That was enough. The light disappeared and my grandfather completed his clandestine delivery before the sun came up.

During the month of October, Halloween is celebrated in America and elsewhere around the world. Halloween has its roots in the Celtic festival of Samhain, during which people lit bonfires and dressed up in costumes to ward off ghosts as it was believed that during this time of the year portals between worlds opened.

America's commercialized version of Halloween is far removed from this ancient festival. However, this annual reminder that the veil between this life and the next is very thin is something that resonates with me.

Reflecting on the notes in my mother's journal, and my own spiritual journey,

I think about how our ancestors are always with us. We talk about our kūpuna being with us, but I think sometimes we don't realize how true that is – that they are literally here and that we can feel their presence.

We are a spiritual people. It is part of our DNA, and this 'ike is passed through the stories and traditions of our 'ohana. Our spirituality is engrained in our mo'omeheu, in our understanding of the sacredness of our 'āina, and in our relationship with Ke Akua, nā akua, nā 'aumākua.

In this issue of *Ka Wai Ola*, we delve into the world of renowned Kanaka Maoli storyteller Lopaka Kapanui, who specializes in ghost stories, providing both entertainment and insight into what may exist beyond the veil.

On a heavier note, October is also Domestic Violence Awareness Month, so we share the efforts of advocates on the front lines who are working to end Intimate Partner Violence.

Finally, we round out this issue with a variety of stories including a name change, national appointments of 'Ōiwi leaders, and a new play in 'ōlelo Hawai'i.

Hau'oli Lā Heleu! ■

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Ka Pouhana | Chief Executive Officer



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## MEA O LOKO TABLE OF CONTENTS

## MO'OLELO NUI | COVER FEATURE

**Chicken Skin! Ghost Stories from Hawai'i** PAGES 16-17

BY CHERYL CHEE TSUTSUMI

Meet Lopaka Kapanui, an 'Ōiwi storyteller renowned for his tales of the supernatural and the ghosts who haunt Hawai'i.

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

**Protecting Subsistence Resources in Miloli'i** PAGE 9

BY KA'IMI KAUPIKO

Miloli'i residents have drafted a marine management plan and proposed rules to ensure that their ocean resources will continue to thrive into the future.

## 'Okakopa (October) 2021 | Vol. 38, No. 10

## MAULI OLA | HEALTH AND WELLBEING

**OHA Delivers Meals & Mahalo to Hawai'i's Healthcare Heroes** PAGE 9

BY ED KALAMA

To show appreciation for frontline health care workers, OHA has been making 'ai pono lunch deliveries to local hospitals.

**October is Domestic Violence Awareness Month** PAGES 12-13

A special section highlighting efforts to address the crises of domestic violence, intimate partner violence, and Missing and Murdered Indigenous Women and Girls.

**Protecting our Lāhui from COVID-19** PAGES 18-20

This special section includes COVID Conversations, Ask a Kauka, 'Aha Kūkā Ho'oponopono and a mana'o on parenting during the pandemic.

# OHA Delivers “Meals & Mahalo” to Frontline Health Care Workers

By Ed Kalama

In an effort to show aloha and appreciation to some of our dedicated health care workers who are working on the frontlines of Hawai'i's battle against the COVID-19 pandemic, the Office of Hawaiian Affairs (OHA) has been making 'ai pono lunch deliveries to local hospitals.

It started in late August when 226 Hawaiian food plates were delivered to staff at Kaiser Permanente Moanalua Medical Center's Emergency Room and three COVID-19 units. Deliveries continued in September with 100 'ai pono lunches delivered to frontline health care workers at Straub Medical Center.

OHA is also coordinating “Meals & Mahalo” deliveries with Queen's Medical Center West O'ahu, Wai'anae Coast Comprehensive Health Center and Waimānalo Health Center, all of whom serve communities with a high concentration of Native Hawaiians, to express gratitude. A total of 1,000 meals are expected to be distributed to O'ahu hospitals in this first phase of the program, with plans underway to distribute another 1,000 meals to neighbor island hospitals.

“We hear that frontline workers are exhausted and that morale is low, so we wanted to show some much deserved aloha to our healthcare heroes for the work they are doing to serve our community,” said OHA Board Chair Carmen “Hulu” Lindsey. “The sharing of food is one of the most 'mana-ful' ways for us to express gratitude in the Hawaiian culture.”

OHA teamed up with Lunalilo Home, a Native Hawaiian trust, to deliver the “Meals & Mahalo” boxes that went to hospital aides, nurses and physicians who have confronted the ravages of COVID for more than a year and are experiencing a shortage of staff

and capacity with the latest surge of the pandemic.

“We are thankful for OHA and its recognition of our dedicated employees at Straub Medical Center,” said Dawn M. Dunbar, senior vice president of Philanthropy at Hawai'i Pacific Health. “These thoughtful acts of kindness encourage our staff and make them feel supported by the community. Straub's medical teams continue to work to help and heal as many people as they can through the pandemic.”

“Our nurses are working many shifts in a row, sometimes sleeping in their cars so they can get needed rest in between shifts. They display so much heart and a passion to keep giving and caring for our patients,” said Rayne Soriano, regional director for Nursing Professional Practice and Operations who received the Hawaiian food plates at Kaiser Permanente Moanalua Medical Center. “When we get these signs of connection with the community we are blessed to serve, it honors us and keeps us coming back every day. Hopefully these meals will fill not only their stomachs with sustenance, but touch their hearts as well, uplifting their spirits so they can continue to care for the community.”

As of Aug. 30, 2021, the top three zip codes in the state with the highest case counts for the previous 14 days were 96792 (Nānākuli/Wai'anae) with 861 cases, and 96706 (Kapolei/Ewa) and 96797 (Waipahū) with 774 and 574 cases, respectively. Over the course of the pandemic, the total number of cases for these areas was 11,821.

The west side of O'ahu has one of the highest concentrations of Native Hawaiians in the state. Overall, roughly 62% of Hawai'i is fully vaccinated, but Native Hawaiians have among the lowest rates with some estimates showing the rate at about 40%.

“We need a kākou mindset to beat COVID - that

means thinking of protecting not just ourselves, but our entire community, our unvaccinated keiki, our kūpuna, our vulnerable populations with pre-existing conditions, and our overworked healthcare workers,” Lindsey said. “Perhaps the most critical way community members can share their aloha for frontline medical workers is to stay safe by staying home, washing hands, social distancing, and – of course - getting vaccinated.” ■

To find a vaccination site near you, go to <https://hawaii-covid19.com/vaccine/>. Other community organizations interested in supporting this effort should contact Solutions Pacific at [team@sphawaii.com](mailto:team@sphawaii.com).



Lunch distribution at Kaiser Moanalua after the Meals & Mahalo delivery. In Hawaiian culture, sharing food is one of the most meaningful ways to show aloha. - Photo: Kaiser Permanente Moanalua Medical Center



Tammy Smith (left) of Lili'uokalani Trust has taken the lead in preparing and distributing lunches to frontline health care workers through OHA's Meals & Mahalo program. In August 226 Hawaiian plates were delivered to the staff in Kaiser Moanalua's emergency room and three COVID-19 units. - Photo: Jason Lees



Health care workers at Straub Medical Center on the frontlines of providing care for patients sick with COVID-19 were treated to lunch by OHA to mahalo them for their service to the community. - Photo: Jason Lees



# OHA's "Mana i Maui Ola" Film Wins Three Accolade Awards

The Office of Hawaiian Affairs has been honored with three awards from the Accolade Global Film Competition for its short film titled *Mana i Maui Ola*, which details how the organization is working with the community through its new strategic plan to positively impact the wellbeing of Native Hawaiians.

*Mana i Maui Ola* was recognized with Awards of Merit for excellence in three categories: Documentary Short; Native American/Aboriginal People; and Women Film-makers. The film was produced by OHA's Digital and Print Media Program and partner Gepadeux, an Indigenous film production company. ■

Watch the film at [www.oha.org/strategicplan](http://www.oha.org/strategicplan)



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# Nakoa and Sylva Appointed to Dept. of Interior Positions

By Ed Kalama

Two Native Hawaiian leaders were among five new Biden-Harris appointees announced by the Department of the Interior in September.

Keone Nakoa, formerly the Office of Hawaiian Affairs' Washington, D.C., bureau chief, has been appointed the deputy assistant secretary for Insular and International Affairs. Summer Sylva, who most recently served as the executive director of the Native Hawaiian Legal Corporation, has been appointed the senior advisor for Native Hawaiian Affairs.

They will work toward advancing President Biden's agenda to tackle climate change, create good-paying union jobs in a clean energy economy, steward America's public lands and waters, and honor relationships and trust responsibilities with Indigenous communities.

"This is wonderful news for the Native Hawaiian community to see these leaders uplifted and representing us at the national administration level. They are both well-versed in the issues affecting Native Hawaiians and they will do a great job in bringing a Native Hawaiian perspective to the issues that are challenging this country. I applaud the Biden-Harris administration for their efforts to reflect the diversity of America," said Carmen "Hulu" Lindsey, board chair of the Office of Hawaiian Affairs.

Nakoa previously served as speechwriter for the late Sen. Daniel Akaka, clerk for the Chief Judge of the Hawai'i Intermediate Court of Appeals, and as a lawyer at a private firm in Honolulu.

As deputy assistant secretary for Insular and International Affairs, Nakoa joins the office that oversees the U.S. territories of American Samoa, Guam, the Commonwealth of the Northern Mariana Islands, the Federated States of Micronesia, the Marshall Islands and Palau.

"I look forward to working with the Office of Insular Affairs team and leadership from the insular areas and the freely associated states to fulfill our trust and insular responsibilities through efforts to strengthen economic and health capacities in the territories, fulfill U.S. Compacts of Free Association obligations, and address climate resilience, conservation, and clean energy deployment," Nakoa said.

Sylva, an attorney from Waimānalo, O'ahu, begins her new post with more than a decade of experience litigating before federal and state courts in Hawai'i, New York and New Jersey.

"This appointment has the potential to meaningfully repair and strengthen the federal government's trust responsibility to Native Hawaiians. To have a Native Hawaiian voice and perspective at

the table when critical decisions about our people are being made better ensures that our lived experiences, our values, and our shared priorities inform that decision-making process," Sylva said.

"The fact that the Biden-Harris Administration and Interior Secretary Deb Haaland created a senior advisor for Native Hawaiian Affairs position demonstrates their commitment to elevating and prioritizing Native Hawaiian affairs within the highest levels of the executive branch.

"It honestly feels like an extension and amplification of the work I've been privileged to do at the Native Hawaiian Legal Corporation - aloha-filled advocacy that lifts the voices of our people to bring justice to our people. It's pono work and I'm grateful for the opportunity to continue this kuleana at the federal level." ■



Keone Nakoa and Summer Sylva - Photos: Courtesy

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# A Change of Name

By Bobby Camara

*“O ka manu ai aku laahia  
Keiki ehu, kama ehu a Kanaloa  
Loa ka imina a ke aloha”*

*“The elemental acrid aroma [of the volcano]  
Is the predictor for an ehu child of Kanaloa  
The wait to greet this new island is long.”*

- Excerpt from a Pele chant translated by Pua Kanahele and Ku'ulei Kanahele

About 19 miles off the southeast coast of Moku o Keawe, and approximately 3,200 feet below sea level, an active underwater volcano is slowly making its way to the surface. Back in 1955, scientists named the volcano “Lō'ihi” (long) based solely on its physical characteristics.

This past July, the Hawai'i Board on Geographic Names (HBGN) voted unanimously to rename the volcano “Kama'ehuakanaloa,” which Ku'ulei Kanahele of the Edith Kanaka'ole Foundation explains, “is a powerful name that invokes the name of Pelehonua-mea and her birth out of Kanaloa.”

HBGN includes representatives from the Board of Land and Natural Resources, the Office of Hawaiian Affairs, the Department of Hawaiian Home Lands, the Office of Planning, the University of Hawai'i, the Bishop Museum and the State Land Surveyor, and has kuleana for designating the official names and spellings of geographic features in Hawai'i.

Hanalei Marzan, Bishop Museum cultural advisor and HBGN chair said, “Members of the Board are excited to revitalize the use of traditional place names such as Kama'ehuakanaloa. This is part of our kuleana

to ensure uniformity in the use and spelling of names of geographic features within our cherished pae 'āina.”

The move to change the name of the volcano to Kama'ehuakanaloa was initiated by cultural practitioners, like Kanahele, who noted the name “Kama'ehu a Kanaloa” while researching and translating mele recorded in 'olelo Hawai'i newspapers from the 19th and early 20th centuries.

One example is *Hulihia ke Au*, a mele Kanahele found in *Ka Mo'olelo Ka'ao o Hi'iakaikapoliopole*, and printed by Poepoe in *Kuokoa Home Rula* on May 22, 1908. This is an excerpt from the mele that Kanahele translated:

*Keiki ehu, kama ehu a Kanaloa  
Loa ka 'imina a ke aloha  
Ua mokuhia ka makamaka, ka lino  
Ua ka'a 'ia e ka Ua lena a Lono ē  
Na Lono, na ka Manō Niuhi kia'i moku  
E moku ka pō e wehe ka pawa o ke ao  
E ao ho'i*

*Ruddy progeny, glowing child of Kanaloa (an under-sea volcano)*

*The search for salutation is far (the volcano's growth to the ocean surface is long; when it finally surfaces it can be greeted)*

*The umbilical cord is severed (it has broken the surface)*

*Run over by the yellow rains of Lono  
Lono, the great niuhi shark who guards the islands  
Darkness has broken, dawn has unfurled (the volcano, surfacing, receives light)  
It is light*

Another mention of Kama'ehuakanaloa is found in *Ka Nupepa Kuokoa*, in a similar mele submitted by S.

W. K. Kekalohe of Kipahulu Maui, on Oct. 1, 1862. The mele is attributed to Namakaeha, an ali'i at the time of Kamehameha I.

According to Kanahele, “Kama'ehu a Kanaloa” is a reference to any undersea volcano, a child born in Kanaloa, the ocean. There are several Pele genealogies in which different male entities are listed as her father – depending on the site of the eruption or the type of eruption – indicating where or how Pele was born. Because an undersea volcano is the birth of Pele from the ocean, the undersea volcano is a kama 'ehu a Kanaloa, a reddish child of Kanaloa.

One may wonder why it has taken nearly 70 years to give this undersea volcano a culturally relevant

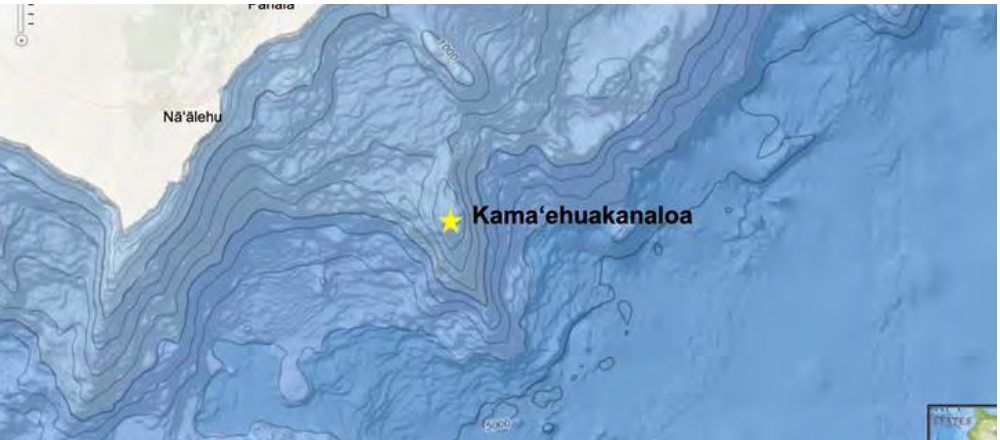
SEE CHANGE OF NAME ON PAGE 14



Guest author Bobby Camara, born and raised on Moku o Keawe in Honoka'a, has lived in Volcano for 40 years and worked for Hawai'i Volcanoes National Park before retiring. - Photo: Courtesy



Collections of rock samples are taken during a deep-sea expedition to Kama'ehuakanaloa. - Photo: Schmidt Ocean Institute



Kama'ehuakanaloa is 19 miles off the southeast coast of the island of Hawai'i and about 3,200 feet below sea level. It began forming approximately 400,000 years ago and scientists estimate that it will emerge above sea level in 10,000 - 100,000 years. - Photo: Courtesy



# Miloli'i Families Rally to Protect Subsistence Resources

By Ka'imi Kaupiko, Director, Kalanihale

**D**eclining abundance and diversity of fish and invertebrate species has long been an issue for families in the South Kona fishing village of Miloli'i who depend on these resources for their livelihood.

In response, community members drafted a marine management plan and proposed rules for the Miloli'i Community-Based Subsistence Fishing Area (CBSFA), to ensure that subsistence resources will continue to thrive for future generations.

"We've seen a decline in pāku'iku'i, kole, uhu, and other important subsistence species," said Leivallyn Kaupu, project coordinator of Kalanihale, the Miloli'i-based nonprofit proposing the management plan and draft rules to the Division of Aquatic Resources (DAR). A lineal descendant of the area, Kaupu says these species are important to the community for cultural, economic, and social reasons. "We've depended on them for our food and subsistence for generations."

Kaupu says that despite efforts to manage resources through community action these priority species are still declining.

Motivated by concerns over the sustainability of their nearshore resources, a group of Miloli'i community members came together in 2017 to organize interviews and other consultation efforts to understand community concerns and desires regarding the management of their fishery.

In interviews with some 65 community members representing 50 Miloli'i families, they found that 97%

believed fish populations were less abundant now than in the past and an overwhelming majority said they wanted some type of management in Miloli'i.

Many residents attribute much of the decline to overfishing and disregard for traditional management practices that historically maintained healthy marine populations. However, in recent years, seasonal changes in fish behavior, migration, and spawning, along with coral bleaching and increased surface temperatures, have raised concerns.

"We don't see the limu. The life cycles are off. I believe climate and pollution has caused damage," said local fisher, Michael Kalani Forcum at one community meeting. Others also believe aquarium fishing has impacted nearshore resources. Other fishers point out that it is irresponsible to overlook the important role that herbivores play in keeping the reefs healthy.

The lack of seasonal closures, along with illegal use of animal-based baits in 'ōpelu fishing known as "chop-chop" (kapu during the olden days because it brings in predators), are other areas of concern that residents hope the proposed plan will address.

While the formal process of developing a management plan and proposed rule package began in 2017, Miloli'i's CBSFA designation was originally passed by the state legislature in 2005 (Act 25). Over the last decade, significant outreach, monitoring, and stewardship has gone into efforts to mālama Miloli'i waters. Administrative records compiled by Miloli'i advocacy organization Kalanihale noted over 10,000 people were reached through education and outreach efforts, including over 700 participants in Miloli'i's annual lawai'a 'ohana camp, now in its 11th year.

The proposed CBSFA boundary includes 18.6 miles of coastline from Kīpāhoehoe to Kaunā to a depth of 100 fathoms. The management plan includes proposed rules and actions to help restore and maintain the abundance of resources in the area by addressing major threats and helping to ensure that critical ecosystems have opportunities to recover. The rules and activities also ensure that community members and visitors (non-residents) have abundant stocks of critically important species for subsistence catch, family events, and sharing.

During the next phase of the process, Kalanihale will collaborate with DAR to conduct public outreach and scoping meetings to gather additional feedback and comments. ■

For more info on the Miloli'i CBSFA marine management plan and draft proposed rules or to see a timeline of events and FAQs visit [www.kalanihale.com/cbsfa](http://www.kalanihale.com/cbsfa)

To sign Kalanihale's online petition go to [www.kalanihale.com/please-support](http://www.kalanihale.com/please-support) or scan this QR code:



Ka'imi Kaupiko is a kupa of Miloli'i and president of Kalanihale, an organization established in the rural fishing village of Miloli'i in South Kona in response to community needs. Kalanihale has created youth programs and community projects for the past 30 years and has led the effort to establish Miloli'i as a Community-Based Subsistence Fishing Area (CBSFA).



Miloli'i monitoring team conducting intertidal surveys. - Photos: Ka'imi Kaupiko



Group shot of Kalanihale's first annual Lawai'a 'Ohana camp in 2010. One of the ways they are meeting the needs of their community is by providing culturally relevant educational opportunities.



The Office of Hawaiian Affairs is undergoing a reorganization that prioritizes our beneficiaries, their needs, and the communities we serve. This includes a restructuring of staff and services.

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# Original Play *He Leo Aloha* Celebrates 'Ike and 'Ōlelo Hawai'i

By OHA Staff

This month, UH Mānoa's Department of Theatre and Dance and Kennedy Theatre will present *He Leo Aloha*, a world premiere Hawaiian Theatre (Hana Keaka) production performed exclusively in 'ōlelo Hawai'i. *He Leo Aloha* was written and directed by MFA candidate Kaipulaumakaniolono and will open the 2021/2022 Mainstage Season.

*He Leo Aloha* follows the story of a cohort of Kānaka Maoli students at UH as they navigate the complexities of love and attraction, partnerships and conflict.

"Although it's a regular story about someone getting caught cheating and then all the friends getting involved, what makes it interesting is they don't turn to gossiping about each other. They turn to traditional mele and use the insights gathered from songs we've been singing for generations to figure out what love is and how to love each other better," explains playwright Kaipulaumakaniolono.

"True aloha is to love somebody and want what is best for them regardless of your personal jealousies or your personal ties to them. True aloha lets them do what they need to do for themselves."

*He Leo Aloha* incorporates traditional mele and

original oli throughout the performance with a 12-piece live band under the direction of Kumu R. Keawe Lopes Jr. through a special collaboration with Ka Waihona A Ke Aloha and the Tuahine Troupe of Kawaihuelani Centre for Hawaiian Language. Kaipulaumakaniolono wrote the oli that complement the play.

The production also includes the talents of faculty members Michelle Bisbee (scenic design), Maile Speetjens (costume design), student Jonah Bobilin (lighting design) and MFA candidate Claire Treviso (projection design).

For those not fluent in Hawaiian, Kaipulaumakaniolono says, "regardless of your experience with 'ōlelo Hawai'i, you should be able to appreciate, connect to and understand what's going on with the story. People who don't speak [the languages in] opera still go and appreciate it. It's my personal responsibility to make sure the story can be understood and I'm certain that it will."

The Hawaiian Theatre program was established in 2014 by Dr. Haili'ōpua Baker. Lā'ieikawai, its inaugural production – written and directed by Baker – played to sold out audiences at Kennedy Theatre in 2015 before touring to Hilo, Hawai'i, Moloka'i, Kaua'i, and Aotearoa.

*He Leo Aloha* will be presented virtually, streaming online October 8 and 9 at 7:30 p.m. and on October 10 at 2:00 p.m. Special streaming ticket prices range from \$5-\$15. ■

For more information about the show visit [manoa.hawaii.edu/liveonstage/heleoaloha](http://manoa.hawaii.edu/liveonstage/heleoaloha). Tickets to *He Leo Aloha* are available for purchase online 24/7 at [showtix4u.com/events/kennedytheatre](http://showtix4u.com/events/kennedytheatre). For ticketing or accessibility questions please email the box office at [ktbox@hawaii.edu](mailto:ktbox@hawaii.edu).



*He Leo Aloha* stars (l-r) Ka'ula Krug, Kaneikoliakawahineika'iu-kapuomua Baker, and Ikaika Mendez. - Photo: Jonah Bobilin

## Career Success Starts Here

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## OCTOBER IS NATIONAL DOMESTIC VIOLENCE AWARENESS MONTH

## Task Force Calls Attention to Missing and Murdered Native Hawaiian Women and Girls



By Khara Jabola-Carolus

We are allowed to talk about a missing woman when she is a white hiker, but not when she is a woman from a colonized or nationally oppressed nation.

We are allowed to talk about missing women and girls, but not about why they go missing.

All this is about to change with HCR 11, passed during the 2021 Legislative Session. HCR 11 creates a multi-year taskforce to investigate the distinct phenomenon of missing and murdered Native Hawaiian women and girls across Hawai'i.

MMIWG is an acronym for "Missing and Murdered Indigenous Women and Girls" – both the political crisis and the mass movement to end it. Fatal domestic violence and the search for cheap supply for the sex industry fuel the crisis of missing Native women and girls, making it unique from missing people cases in general.

The violent recruitment of Native women into the sex industry is known as sex trafficking.

Native women are targeted by traffickers because of their compounded vulnerabilities under colonization. The MMIWG movement has gained momentum since 2014 in Canada, but it has existed for generations through the outcry and organizing by Native people.

The Missing and Murdered Native Hawaiian Women and Girls taskforce is one of the only MMIWG taskforces in the United States to be helmed by women's advocates and Native advocates, as opposed to law enforcement. But is this a solution without a problem?

HCR 11 recognizes mounting evidence that Native Hawaiian women and girls represent a disproportionate number of missing person cases and trafficking victims in Hawai'i.

In 2018, the Hawai'i State Commission on the Status of Women, in partnership with Arizona State University, surveyed 22 sex trafficking victims and their families and found that 77% were Native Hawaiian. Two years later, the same group surveyed 97 sex trafficking victims and found that 64% were Native Hawaiian.

Further, from 2017 to 2019, one out of every three child sex trafficking victims reported to the Child Welfare Services child sex trafficking hotline were Native Hawaiian – and 95% were girls.

The taskforce will not be limited to "carceral" (prison-related) data from the state, but will also involve public engagement to build a storehouse of community knowledge. Collecting data is only half the battle. The taskforce will also develop solutions jointly with survivors and community members at the forefront of this issue.

Visibility is the only way to end the MMNHWG crisis. ■

*Khara Jabola-Carolus is the executive director of the Hawai'i State Commission on the Status of Women, a statewide government agency that works to restore the revered status of women in Hawai'i. She holds a juris doctor from the University of Hawai'i with a specialization in Native Hawaiian law.*

## An Update on Federal Policies to End Gender-Based Violence

By Christiane Cardoza and Paula Julian

Recent reports demonstrate that Native Hawaiians are disproportionately affected by gender-based violence, including sex trafficking, intimate partner violence, and related issues.

The work to end these disparities and to protect Native Hawaiian families from this violence through federal policy is underway, and the progress we see today results from the previous commitment of survivors, Native grassroots leaders, and Native leaders in the halls of Congress.

Although the pandemic has exacerbated domestic and sexual violence challenges across the United States, it has also yielded an opportunity to focus on decreasing gender-based violence in Native communities. Collaboration between survivors, advocacy and community organizations, local and state governments, and the federal government is possible across geographies thanks to our increased reliance on remote work.

The work to end gender-based violence continues across all American Indian, Alaska Native, and Native Hawaiian communities.

The general framework that exists today is the direct result of the early grassroots work and ongoing maturation of the grassroots to end gender-based violence in Native communities. Community organizing was in full swing during the 1970s as seen in the opening of women's shelters across the country. Grassroots advocates worked to ensure survival of Native women and children.

These advocates recognized that colonization was the seed that led to continued violence and historical trauma disproportionately affecting Native nations and communities.

Birthing from this grassroots movement is the National Indigenous Women's Resource Center (NIWRC). NIWRC is a Native-led nonprofit organization working to end violence against American Indian, Alaska Native, and Native Hawaiian women. NIWRC was founded in 2010 to serve as the National Indian Resource Center Addressing Domestic Violence and Safety for Indian Women, which is funded by the U.S. Department of Health and Human Services Administration for Children & Families under the Family Violence Prevention and Services Act (FVPSA).

NIWRC is a leader in addressing the crisis of missing and murdered Indigenous women. Central to NIWRC's advocacy is its partnerships connecting grassroots advocates with tribal leadership to organize around law and policy changes that remove systemic barriers related to domestic violence, dating violence, sexual assault, stalking, sex trafficking, and missing and murdered

SEE CHANGE OF NAME ON PAGE 14



Christiane Cardoza and Paula Julian. - Photos: Courtesy



## OCTOBER IS NATIONAL DOMESTIC VIOLENCE AWARENESS MONTH

# Advocating for Victims of Domestic Violence

By Rosemond Keanuenue Pettigrew

In 1989, the month of October was declared National Domestic Violence Awareness Month. It's a reminder that domestic violence continues to affect many in our community. And it is a good time to acknowledge the strength of the many survivors and remember the victims whose voices were silenced by the violence perpetrated against them.

It is also an opportunity to acknowledge the tireless work that advocates across the state and nation are doing by taking a stand to end domestic violence – also called intimate partner violence (IPV) – in their communities.

IPV is not just physical violence. IPV includes sexual or emotional abuse, sexual coercion, or stalking by a current or former intimate partner.

Unfortunately, Indigenous women and girls experience IPV and sexual assault at higher rates than do non-native women. The social disparities and racial injustice we experience as Native Hawaiians results in higher rates of violence against Kānaka women and girls. This includes domestic or dating sexual violence, stalking, abductions, homicides and sex trafficking.

According to the Office of Hawaiian Affairs' 2018 report on women's health *Haumea: Transforming the Health of Native Hawaiian Women and Empowering Wāhine Well-Being*, "...Native Hawaiian women appear to experience IPV early in their lives, as 20.6% of Native Hawaiian women ages 18 to 29 years old report experiencing IPV, compared with 13.3% of non-Hawaiian women of the same age range. Here, we can start to understand the connection between IPV in

high school girls grades 9-12, and rates among young adults aged 18-29. The most disparate rates of IPV are experienced 50% higher by wahine aged 45-59 years old than non-Hawaiian women (12.60% vs. 21.00%)."

U.S. Department of Justice data shows that Indigenous women are murdered at a rate 10 times the national average, with homicide being one of the leading causes of death for young Indigenous women.

To call attention to this crisis, the Missing and Murdered Indigenous Women and Girls (MMIWG) movement was formed, and has gained traction in both Canada and the United States at the federal level over the past decade.

A few years ago, a hui of Kānaka domestic violence advocates and survivors formed a grassroots organization. We call ourselves Pouhana O Nā Wāhine (PONW) which means "Pillars of Women."

PONW was created with the assistance of the National Indigenous Women's Resource Center (NIWRC) and our goal is to address domestic violence and related injustices through restoration of our Indigenous way of life that is rooted in our cultural beliefs, practices, and teachings.

Our mission is multi-faceted. We are partnering at the community, state, and

national levels to develop policies, solutions, and cultural resources to prevent domestic violence.

We hope our work will help amplify the voices of IPV survivors and their families. ■

*If you or someone you know is a victim of domestic violence call the Domestic Violence Action Center at 808-534-0040 or call their HelpLine at 808-531-3771, or text HELP 605-956-5680 (24/7).*

*Rosemond "Loke" Keanuenue Pettigrew lives on the east end of Moloka'i. She is a co-founder of Pouhana o Nā Wāhine.*



## LUNALILO TRUST TRUSTEE

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



On a visit in August 2019 to Sen. Brian Schatz's office in Washington, D.C., (l-r) NaniFay Paglinawan, Rosemond "Loke" Keanuenue Pettigrew, Sarah Kaopuiki (Sen. Schatz's Director of External Affairs), Mililani Martin, Wanette Lee (NIWRC – Hawai'i), and Paula Julian (National Indigenous Women's Resource Center). - Photo: Courtesy



CHANGE OF NAME

Continued from page 8

and appropriate name. Part of our kuleana today is to supplement earlier research with current knowledge. Researchers in the 1950s did not have easy access to newspapers or other resources written in ‘ōlelo Hawai‘i.

Such is the case with the naming of Lō‘ihi in 1955. Marine geologist Dr. Kenneth O. Emery (not to be confused with Dr. Kenneth P. Emory, the noted Bishop Museum archaeologist/anthropologist) sought to confirm the presence of seamounts (underwater volcanoes) in 1955.

From June 29 to July 2, aboard the USS Patapsco, Emery conducted echo-soundings of the ocean floor south east of the Island of Hawai‘i to confirm the presence of seamounts. His work was published in great detail in *Pacific Science* in July 1955.

He identified five seamounts. One was long, one

conical, one irregular (with peaks), one was deep, and the last was shallow. Emery reached out to renowned cultural experts Mary Kawena Pukui and Martha Hoku from the Bishop Museum, and Dr. Gordon A. Macdonald, then director of the Hawaiian Volcano Observatory.

Pukui, Hoku, and Macdonald conferred five names, based solely on the physical characteristics of each, a practice that follows the naming convention of many cherished places for features that make each unique. For the long seamount, “Lō‘ihi” was selected.

Today we have access to ‘ike Hawai‘i from primary sources to help in our naming processes.

Accounts of the journey of Pelehonuamea and her clan from Kahiki to Papahānaumokuākea, to her current home in Halema‘uma‘u, have been told and retold. We know that she used Pāoa, her divining rod,

as she looked for suitable dwellings along our pae‘āina. So it seems completely reasonable that Pele continues her explorations offshore of Kīlauea, seeking to bring new land to the surface. And that new land, still submerged, is the reddish child of Kanaloa. E ola Kama‘ehuakanaloa! ■

*Bobby Camara was born and raised in Honoka‘a on the Island of Hawai‘i, and has dwelt in Volcano for 40 years. Retired from Hawai‘i Volcanoes National Park, his passion has been learning and sharing about the natural and cultural resources of his ‘āina aloha, with emphases on botany, ethnobotany, geography and place names, geology, archeology, and ethnography. He studied with many different kumu, and remains insatiably curious about his island home.*

UPDATE ON FEDERAL POLICIES

Continued from page 12

Indigenous women.

Looking back on the history of the Violence Against Women Act (VAWA), Native grassroots organizing efforts have successfully strengthened provisions to respond to the systemic barriers faced by tribes and Native women.

VAWA was first passed in 1994. With each subsequent reauthorization in 2000, 2005, and 2013, and in response to the grassroots organizing of survivors, tribes, and Native organizations, Congress increased the provisions focused on addressing this issue in Native communities.

In 2010, with the reauthorization of the Family Violence Prevention and Services Act (FVPSA), Senators Daniel K. Akaka and Daniel K. Inouye successfully included a provision authorizing funds for state resource centers to reduce disparities in Native communities, such as a Native Hawaiian Domestic Violence Resource Center. NIWRC and Native advocates have been hard at work educating policymakers about the important role such a center - and additional provisions for studies and new programs - can play as catalysts for social change for Native Hawaiian women.

Ten years ago, and three years before the most recent VAWA reauthorization, Akaka - the first and only Native Hawaiian Chairman of the U.S. Senate Committee on Indian Affairs - held a congressional oversight hearing entitled “Native Women: Protecting, Shielding, and Safeguarding Our Sisters, Mothers, and Daughters.” The hearing found, among other things, that despite improvements in VAWA, Native women continue to face gender-based violence at unacceptable rates and resources remain limited in Native communities.

Akaka shared, “For Native peoples, women are sacred. They bring life and nurture us. They mālama, in Hawaiian, they care for our peoples, and we must mālama them.” His leadership in the 112th Congress set the foundation for the most recent 2013 VAWA reauthorization.

While the 2013 VAWA reauthorization addressed glaring jurisdictional issues for Native communities, programs directly benefiting Native Hawaiians remained limited. In May 2021, the U.S. House of Representatives passed the VAWA Reauthorization Act of 2021 and included programs benefiting Native Hawaiians proposed by Hawai‘i’s congressional delegation.

The U.S. Senate continues to work on its version of the VAWA Reauthorization Act, and further legislative action is projected in the 117th Congress. Ending gender-based violence and its disproportionate effect on the Native Hawaiian community supports Native Hawaiian ‘ohana and addresses vulnerabilities created by historical trauma.

Native advocates and allies continue to monitor this legislation closely in the hopes that it will create and improve programs serving all Native communities, including American Indian, Alaska Native, and Native Hawaiian communities. ■

*Paula Julian is the Senior Policy Specialist at the National Indigenous Women’s Resource Center.*

*Christiane Cardoza is the Interim Washington D.C. Bureau Chief and Federal Public Policy Advocate in the Office of Hawaiian Affairs’ Washington D.C. Bureau.*



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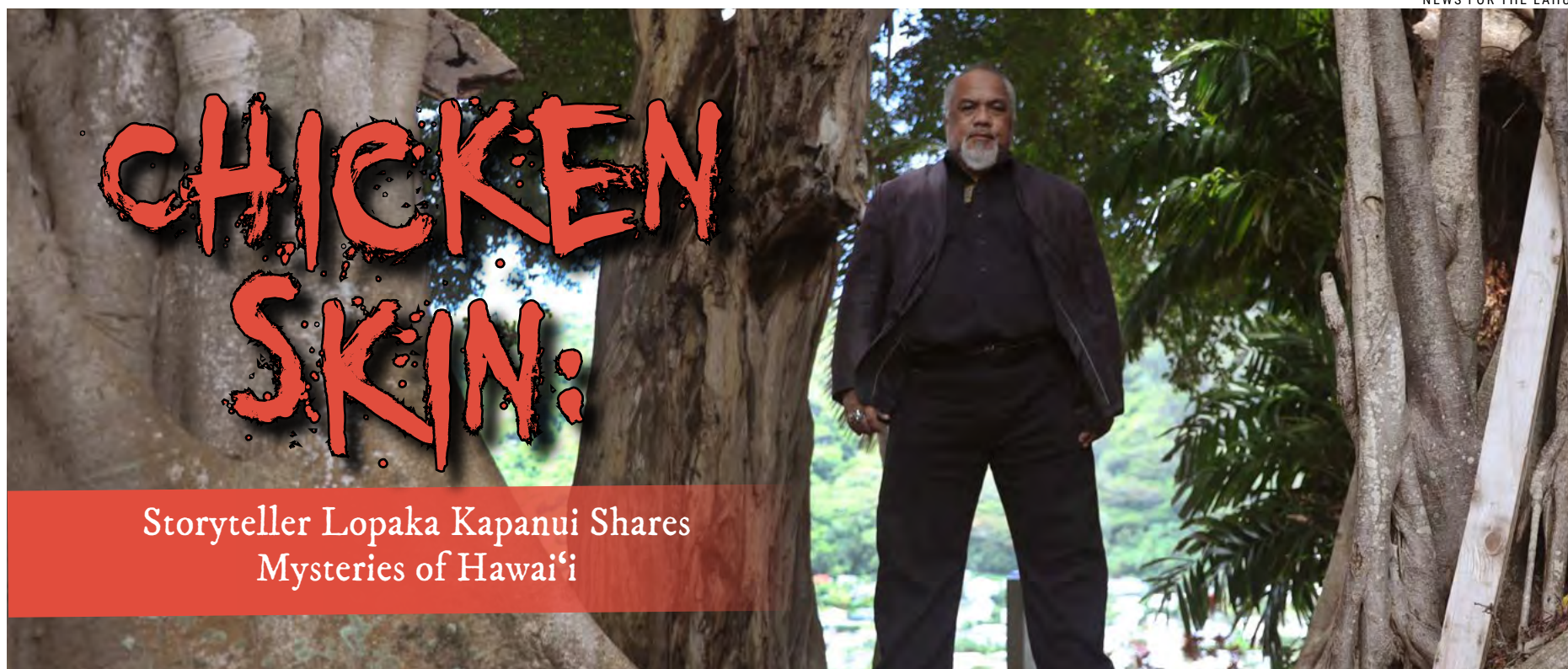
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Lopaka Kapanui, Hawai'i's foremost teller of spooky stories, has spent countless hours researching otherworldly phenomena and adding to his collection of ghost stories and tales of supernatural encounters. The banyan tree he stands beneath is on a hill in Mānoa Cemetery and is thought to be a portal between worlds. The inside of the massive tree is charred, supposedly due to energy passing through it. - Photos: Jason Lees

By Cheryl Chee Tsutsumi

A scent, a sight, a sound – the connections Lopaka Kapanui makes with the supernatural are often subtle. “It could be something that in and of itself is common - like a bird, bells chiming or the fragrance of a flower - but it’s odd for it to appear at a certain time and place,” he said. “Other people might not even notice it, but if you’re receptive, you feel the vibe and you know it’s a message from someone in another world.”

Kapanui is the founder of O’ahu-based Mysteries of Hawai’i, which offers regularly scheduled nighttime ghost tours and, upon request, lectures, daytime historical tours and other presentations.

He grew up learning about Hawaiian history, customs, legends and paranormal activities from his mother and aunt, who shared their mo’olelo in the traditional way – orally. Nothing was written.

“They would continually tell me, ‘E mau ana ka ike,’ which means ‘The knowledge must continue,’” Kapanui said. “I knew from a young age that I would be responsible for passing along what I had learned to my own family.”

Little did he know, however, that storytelling would be his calling and that he would influence countless people outside his ‘ohana. His journey was shaped to a great extent by the late Glen Grant, a historian, author and college professor who was known for his books and walking tours about local myths, folk tales and

ghost stories.

In 1994, on the recommendation of a friend, Kapanui took Grant’s Ghosts of Old Honolulu tour and began reading his books which made him realize that, having grown up in multiethnic Waipahu, he already knew many of those spooky stories – not only Hawaiian lore but anecdotes with Japanese, Filipino, Chinese and Korean roots.

Coincidentally, at the time Kapanui was an alaka’i for his cousin Keone Nunes’ hālau, which was performing hula kahiko as part of a tour Grant was doing in Wai’anae. As the co-host, Nunes recounted Hawaiian legends and chicken-skin tales of the leeward area.

“One day, Keone told Glen he had to be on the mainland for several days, and he couldn’t do the tour,” Kapanui recalled. “Glen was panicked: ‘What am I going to do? I don’t know your part.’ Keone said, ‘It’ll be okay; I’m sure Lopaka can handle it.’”

Kapanui turned out to be a promising raconteur, and Grant subsequently offered him occasional work as a guide for some of his tours. “I accepted because I was grounded in the cultural and spiritual aspects, but it took me a while to find my voice as a presenter,” Kapanui said. “Glen said, ‘Don’t try and be me. Make the stories your own. It’s important for a Hawaiian to tell them.’”

As a student at Leeward Community College, Kapanui had been planning to earn a degree in Hawaiian studies and language, but as time passed, he realized being a storyteller was what he was meant to do. In 1999, he asked Grant if he could work with him full time.

Grant agreed, but he passed away in 2003. Two years later, Kapanui launched his own tour company as Ghosts of Old Honolulu in honor of his mentor. That evolved into Mysteries of Hawai’i in 2009, but its mission has always been to “share the history of Hawai’i and her people one story at a time.”

Over the years, hundreds of strangers have tracked down Kapanui to tell him about their mysterious encounters, and he has also spent long hours researching otherworldly phenomena at Bishop Museum, the Hawai’i State Archives, the Hawai’i State Library and Kaimukī Public Library, and, via internet resources, the Library of Congress, American Society for Psychological Research, newspapers.com (the largest online newspaper archive) and the Rhine Research Center, which, according to its website, “bridges the gap between science and spirituality.”

Kapanui’s tour groups gather in the evening when it’s dark and quiet, which sharpens their awareness because there are no crowds, traffic and other distractions. “My tours aren’t entertainment; I’d like participants to consider them authentic cultural experiences,” he said. “I begin each tour with a Hawaiian chant, announcing our intentions and asking the ancestors to guide and protect us during our time together. I express our hope that whatever happens that night is positive. I also end each tour with a chant to thank the ancestors and to let them know that we’re leaving.”

According to Kapanui, if something eerie happens during a tour, it’s because of the participants’ energy. If they are open-minded or have a high level of psychic sensitivity, spirits might try and communicate



with them. His tours are never the same because his guests and their spiritual acuity are different.

"I might have 20 people on a tour who are all taking pictures of a mystical spot," he said. "Nineteen of them will wind up with nothing unusual, but one guy's photos will have strange streaks of light. It's not because of his camera, it's because of him."

Kapanui speaks with respect and humility, and he does not use scare tactics during his tours. "Nobody is going to jump out from behind a tree to startle you, and I don't pretend to see weird things that aren't there," he said. "I'm just a storyteller who is interested in the occult. I can't force anyone to believe me. For myself, I know it is real." ■

*Lopaka Kapanui offers three 90-minute walking tours through his company, Mysteries of Hawai'i: Urban Legends on Monday, Waikiki Night Marchers on Wednesday or Friday, and Ghosts of Old Honolulu on Thursday or Saturday. Cost is \$40 per person. All tours start at 7 p.m., and reservations are required.*

*Be aware some tours are not suitable for children under the age of 15. Custom and private tours can be arranged. For more information, call (808) 673-9099 or check out <https://mysteries-of-hawaii.com>.*



For those who are brave enough, Kapanui offers storytelling tours after dark in downtown Honolulu. He says no two tours are the same and if something eerie happens, it is because of the energy and psychic sensitivity of the participants.

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## TALES OF THE SUPERNATURAL

The following are a few of Lopaka Kapanui's favorite stories, in his own words

### The Night Marchers

"In ancient times, wherever high-ranking ali'i went, they were protected by warriors. Every month, the ghosts of those warriors still march on specific paths from the mountains to the sea. Known as the night marchers, they appear during the last four Hawaiian moon phases, when the sky is the darkest and on the one night of the month when there is no moon.

"There are many paths on every island, and they don't change, no matter what has been built on them. The procession of night marchers will go through houses, hotels, schools, office buildings, golf courses and shopping malls. There are signs that tell you they are coming and you should get out of their way. You'll hear drumming and chanting, and you'll see a line of torchlights. By the time you smell sulfur and hear a conch shell blowing, it's too late. You'll have to strip naked and lie face-down without moving until they pass. If you look, they will kill you.

"Years ago, I was taking 40 people on

one of Glen Grant's tours. We stopped at Kionaole Road near Ko'olau Golf Club in Kāne'ohe, which is known as a haunted place. It was pitch-black, and we were walking around with flashlights. Suddenly, we all heard drumming and chanting. I immediately told the group to get back on the bus because night marchers were coming, and we had to leave. We got out of there fast. The bus driver was so scared, he almost left without us."

### Nu'uau Pali

"By 1795, Kamehameha had conquered Hawai'i, Maui, Moloka'i and Lāna'i in his quest to unite the islands under his rule. His army landed at Wai'alaie and Waikiki in May that year to fight the warriors of O'ahu's king, Kalanikūpule, and gain control of that island. Kalanikūpule's men were pushed from the southeast coast north to Nu'uau, where they were cornered at what is now the Pali Lookout. Before them were Kamehameha's formidable forces; behind them were sheer cliffs that dropped more than a thousand feet.

"About 400 of Kalanikūpule's soldiers either jumped or were driven over the Pali to their deaths. Kalanikūpule escaped, but he was eventually captured in the mountains and sacrificed to Kamehameha's war god, Kūka'ilimoku.

"Today, some people swear they've heard the commotion of combat – muskets, cannons, spears clashing, moans and shouts – at the Pali Lookout. Could it be a ghostly re-enactment of the bloody battle that happened there more than two centuries ago? Perhaps...

"It's well known that you're not supposed to carry pork over the Pali. Legend says Pele, the fire goddess, and Kamapua'a, who is half man, half pig, were once lovers. Their relationship ended on not-so-good terms, so they agreed to leave each other alone.

"Pali Highway connects Honolulu with the windward side where Kamapua'a lives. If you bring pork over the highway from the windward side, it's like bringing him to a place Pele doesn't want him to be. Something will happen that'll prevent

you from going on; for example, your car might stall. After you throw the pork away, your car will start, and you'll be able to continue on to your destination."

### Mānoa Chinese Cemetery

"At Mānoa Chinese Cemetery, a banyan at the top of a hill is supposedly a portal to the underworld. It's charred inside because an energy from there passes through it and scorches it.

"I've seen apparitions wandering by the graves, including an old, stooped woman who always has her hands behind her back. I think she's curious about who's visiting because she lingers for a few minutes, listening and observing. When she's satisfied, she turns and fades away, leaving behind the distinct aroma of violet candy.

"The ghosts of children often play in the trees. They're mischievous; they enjoy shaking branches like the wind is blowing them. If you're there on a day when there's not even a hint of a breeze but the branches are moving, you'll know the children are teasing you."



I lohi ka 'ōlelo a ho'okō, e ola auane'i a laupa'i.  
who hears good counsel and heed it will live to see many descendant - Ielo No'ēau

# Parenting in the Pandemic

By Dr. Kaiwipunikauikawēkiu Lipe

It's tough being a parent during this pandemic! There's so much to consider to protect our keiki, ourselves, and our kūpuna. These are some of the strategies we've been using to do our best to stay safe:

## All those eligible have gotten vaccinated.

I'm not saying that this is for everyone; it's just what our 'ohana chose. And it wasn't an easy decision. My parents got vaccinated as soon as they could, but my husband and I were a little hesitant. In fact, I'm a bit vaccination-weary most of the time. The hardest deci-



Dr. Kaiwipunikauikawēkiu Lipe with her keiki "masked up" on a visit to the Honolulu Zoo. Vigilant mask-wearing is one of their 'ohana strategies for staying safe and healthy during the pandemic. - Photo: Courtesy

sion we had to make was whether or not to vaccinate our 14-year-old daughter. Ugh, talk about a stressful situation!

We eventually decided to vaccinate her because it is a layer of protection and minimizes the possibility of her getting extremely sick and passing it on to others in our household, including our son who is too young to get vaccinated.

## Masks, masks, and masks.

We are a fairly hardcore mask-wearing 'ohana. We wear masks to visit family and friends - even when they look at us like we are crazy. Our kids wear masks to play sports even if none of the other kids are wearing them.

But I'll be honest, we got a little tired. The constant stares and the "Stop being so nervous, you can take off your mask with us!" comments wore us down. But with the unprecedented rise in numbers and the Delta variant, we realized we had to re-commit. We sat everyone down in our house and we said, "We don't care who it is. If you are around someone outside of our household, you WILL WEAR A MASK. That includes when you go see Tutu or Grandpa."

At the same time, I had to reach out to our loved ones and tell them, "Please don't take this personally, but we are going to wear masks every time we see you and we would appreciate it if you do the same. Please know this has nothing to do with us trusting you or you trusting us. We just don't want anyone to get sick." Those initial conversations were a little uncomfortable. But the more consistent we've been, the

easier it has gotten for everyone involved.

## Keeping our distance.

Let's be clear: I'm a hugger! But the distance thing became extra real for us a couple of months ago when someone who sat right next to our daughter without a mask for over 15 minutes tested positive a few days later. We are so happy that she had her mask on and that she eventually tested negative, but it was a real scare. Now we are not afraid to say, "No mask? Please back it up."

## Conversations.

We've had serious and even uncomfortable conversations with family and friends. We've also had to have a lot of conversations with our kids, including helping them practice what to say to others: "Kids, if someone comes up to you without a mask on, what can you do or say?" At work I've had tons of conversations with my team. I want them to know my realities and I want to hear about theirs so we can together figure out the best strategies to keep everyone healthy.

This is what life has been like for us. Maybe if we share more stories and strategies, the more we can work together to get these numbers down and keep our keiki and everyone else safe. ■

Dr. Kaiwipunikauikawēkiu Lipe leads UH Mānoa's Native Hawaiian Place of Learning Advancement Office and Truth, Racial Healing, and Transformation Campus Center. She lives in Ko'olaupoko, O'ahu with her 'ohana.

# A Conversation About COVID

Dr. Kalehua Krug & Dr. Keawe Kaholokula talk story in a two-part video series covering questions and controversies over the COVID vaccine, such as overwhelmed hospitals, whether young healthy Kānaka should get vaccinated, whether people who survived COVID need the vaccine, using reliable medical websites for information about the vaccine versus using social media, the lāhui's long-standing distrust of the government, and more.

Dr. Joseph Keawe'aimoku Kaholokula is a professor and the Chair of Native Hawaiian Health at UH Mā-

noa's John A. Burns School of Medicine. Keawe grew up in Makiki, O'ahu and is involved in the 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.

Dr. Kalehua Krug is a resident of Lualualei, Wai'anae. He is the principal of Ka Waihona o ka Na'auao Public Charter School in Nānākuli, O'ahu. He is the father of three and an advocate for 'ōlelo Hawai'i and the utilization of Hawaiian cultural frameworks for education in Hawai'i. Kalehua is a Hawaiian musician and a practitioner of kākau, or traditional tattoo. ■



Dr. Keawe Kaholokula & Dr. Kalehua Krug at the John A. Burns School of Medicine (JABSOM) - Photo: Joshua Koh



Watch Episode 1 here: <https://vimeo.com/607206865>. Dr. Krug and Dr. Kaholokula discuss overcrowded hospitals & COVID vaccine mandates.



I lohi i ka 'ōlelo a ho'okō, e ola auane'i a laupa'i.  
who hears good counsel and heed it will live to see many descendant - Ielo No'eau

# A Healer in Every 'Ohana

By Malina Kaulukukui and Ke'ala Kwan

**T**raditional ho'oponopono offers a Hawaiian perspective and approach to mental, spiritual and emotional health.

Ho'oponopono literally means to make right. It is a powerful traditional and spiritual structured practice of restoring 'ohana harmony and maintaining healthy family relationships through family conferences.

Led by a trained haku (master), ho'oponopono can help families uncover and deal with the 'eha, the pain, that often divides families, and it encourages family members to practice truthful and healthy communication skills, including forgiveness.

In December 2018, a group of practicing haku ho'oponopono established the 'Aha Kūkā Ho'oponopono, a statewide ho'oponopono kūpuna council committed to the perpetuation, preservation and protection of this traditional, family-based healing practice. The intention of the nine-member 'Aha is to ensure that our mo'opuna and future generations will have the 'ike to practice an authentic form of Hawaiian ho'oponopono with relevancy for today as a means of helping 'ohana thrive.

Early funding for the formal development of the 'Aha came from 'Aha Kāne, with in-kind support provided by Papa Ola Lōkahi.

Prior to the establishment of the 'Aha, several of the 'Aha Kūkā Ho'oponopono haku began teaching ho'oponopono to interested adult haumāna statewide in 2017, under a three-year federal grant secured by 'Aha Kāne.

There are now more than 100 haumāna who have been training for over four years, some of whom are also conducting ho'oponopono for 'ohana in need. 'Aha members continue to conduct educational ho'oponopono and health-related workshops and classes for communities and Hawaiian-serving organizations, often in collaboration with practitioners of other traditional healing practices.

An aspirational vision and rallying cry of the 'Aha is "A healer in every 'ohana!" This means that parents have the kuleana of modeling healthy behaviors for their keiki.

How might they accomplish that? Here are a few tips: 1) Practice apologizing for everyday mistakes, e.g., "I'm sorry for yelling at you this morning. I

*shouldn't have done that. I was upset at something else and I took it out on you."* 2) Practice walking in your children's shoes, e.g., "You must be sad about losing your favorite lunchbox" as opposed to, "Kinda stupid of you for losing that lunchbox, yeah?" 3) Build healthy family mo'olelo. Plan regular family activities that the children will look back and fondly recall, "Remember when we used to...?"

## Addressing COVID-19

A shared concern is the low vaccination rate of Native Hawaiians. In addressing this concern, the 'Aha recently participated in a Public Service Announcement that encourages residents to get vaccinated. It's a pono decision.

'Ae, it's been such a difficult time for so many of our 'ohana. Ho'oponopono has been helpful to many families who often feel isolated, and who feel that their families are unraveling under so many external and internal stressors. Many haku ho'oponopono have embraced the necessity of utilizing virtual opportunities to conduct ho'oponopono online, thereby expanding kōkua through ho'oponopono for families with members on other islands or on the continent.

The COVID-19 pandemic, as with most community crises, has brought out the best in us. Unfortunately, it has also divided families around the issues of vaccinations, vaccine hesitancy, and anti-vaccinations, with families describing shouting matches between vaccinated and unvaccinated members.

When the risk includes life-threatening conditions and potential death, the ensuing fear, dread and distressing uncertainty often permeate family interactions.



Clockwise from left: Ku'ulei Birnie, Maka Casson-Fisher, Sasha Fernandes, Hi'ilani Titcomb (in the role of "haku") and Napua Casson-Fisher participate in a ho'oponopono practice session.

The reasons for why people are ambivalent or outright opposed to vaccinations are complex. What we know is that trying to persuade unvaccinated loved ones to get vaccinated before they are ready doesn't work, despite our best intentions.

In ho'oponopono, aloha and spirituality are always at the core. We teach family members to listen with an open na'au, to respect differing positions, to learn to stand in another's shoes and develop empathy for those whose perspectives differ from ours.

It's hard to do when we're scared. But we must do the hard work, reach across that divide and genuinely acknowledge the decisions of our loved ones. By doing so, we can be pono as a family, and be supportive in the event that our loved ones move from hesitancy to actively considering getting vaccinated. We all need each other right now. ■

For more information on the 'Aha Kūkā Ho'oponopono, please contact Malina Kaulukukui at (808) 387-3768 or [mkauluku@gmail.com](mailto:mkauluku@gmail.com)



Malina Kaulukukui and Ke'ala Kwan. - Photos: Courtesy

## 'Aha Kūkā Ho'oponopono

Allysyn Aloha Bezilla  
Sean Chun  
Dennis Kauahi  
Malina Kaulukukui, Chair  
Earl Kawa'a, Vice-Chair  
Ke'ala Kwan, Secretary/Treasurer  
Wayne Lee  
Ka'ai'ai Paglinawan  
Lynette Paglinawan



I loh i ka 'ōlelo a ho'okō, e ola auane'i a laupa'i.  
who hears good counsel and heed it will live to see many descendant . - Ielo No'eau

# Ask a Kauka - Hō'ola Wāhine

'Ahahui o Nā Kauka, the Association of Native Hawaiian Physicians, shares reliable medical information via their Ask-A-Kauka webinars. This is an excerpt taken from a special Wāhine Edition of Ask-A-Kauka that live-streamed on September 15 featuring Dr. Reni Soon and Dr. Ronnie Texeira, both of whom specialize in obstetrics and gynecology. View the complete webinar at: <https://m.facebook.com//ahahuionakauka/>

**Do you recommend the COVID-19 vaccine for pregnant women?**



**Dr. Reni Soon:** "Yes. I absolutely do. I encourage people to talk to their health care providers but yes, the American College of Obstetricians and Gynecologists, and the Society for Maternal Fetal Medicine strongly

recommend the COVID vaccine during pregnancy at any trimester.

"We are strongly recommending this because the data shows that pregnant women who get COVID are at much higher risk for complications. There are higher rates of pre-term birth, hospitalizations, and death. Around mid-July we started seeing pregnant women with COVID coming into the hospitals having a hard time breathing. Some ended up getting really, really sick. They require high amounts of oxygen and if we get to the point where we have to intubate to help her breathe, many times we need to deliver the baby at that point.

"All of the women hospitalized during pregnancy have been unvaccinated. I've been an OB/GYN for 20 years here in Hawai'i. I've seen more pregnant women intubated and on ventilators in the last two months than I have in all the rest of my years as an OB/GYN combined."



**Dr. Ronnie Texeira:** "I'm definitely recommending it. I got vaccinated when I was pregnant. I was 16 weeks. I'm definitely going to get my booster since I'm still breastfeeding.

"When I got my vaccine there weren't as many studies, but just looking at the science behind it I realized there

was no way it could cause a birth defect. I really wasn't scared to take the vaccine because it isn't a new science – the creation of vaccines – we've been doing this for many years. But now we actually have studies. About 35,000 women in studies have gotten a vaccine [while pregnant] and we haven't seen any side effects.

"On the flip side – with COVID and pregnancy – we're seeing prolonged hospitalizations, oxygen requirements, increased ICU care, ventilation support, we're having to deliver those women pre-term. And all have been unvaccinated.

"[If you're pregnant and sick with COVID] you're four times more likely to require ventilation and the risk of death is 70% higher. There's increased risk of preeclampsia, miscarriage, pre-term birth, c-sections, and blood clots because you'll be in bed unable to move."

**Some are worried that there may be an impact on their fertility or ability to carry children in the future. What message would you have for those types of concerns?**

**Dr. Reni Soon:** "This myth of it [the vaccine] affecting fertility started when this epidemiologist from Germany suggested that the spike protein on COVID-19 (one of the proteins on the surface of the virus) had some similarity to a placental protein and that the vaccine might then lead to binding of that protein affecting fertility somehow. But the idea of that doesn't really make sense because if the COVID-19 spike protein could cause infertility then the COVID-19 virus itself would also be causing infertility. Of the hundreds of thousands of patients now who have gotten the vaccine there is zero evidence that the vaccine affects fertility. In my own practice I've had patients get pregnant immediately after getting the vaccine."

**Is it safe to get the vaccine while breastfeeding?**

**Dr. Ronnie Texeira:** "Yes, it is. Anything safe in pregnancy is going to be safe in breastfeeding. And you're going to have the added benefit of potentially giving your baby antibodies as well so it is highly recommended. We haven't seen any side effects at this point. We can confidently say it looks very safe." ■

## I'M VACCINATED ▶



**Walter and Loretta Ritte**

Community Activists & Kia'i Loko I'a

**"Mālama Nā 'Ohana!" Loretta and I have been vaccinated.**



**Dr. Lilikalā Kame'eleihiwa**

Practitioner, Advocate and Senior Professor at Kamakūokalani, University of Hawai'i

I'm vaccinated and urge all Hawaiians to get vaccinated. If we had these preventive measures in the 1800's we wouldn't have had to deal with the impacts of over 100 years of pandemic. The population was as high as 1 million Hawaiians at one time, that dwindled down to 40,000 by the time of the overthrow due to foreign disease. Imagine if we could have saved those 1 million Hawaiian kūpuna and they were alive in 1893, America would have never been able to overthrow our Kingdom. Please protect your friends, 'ohana and lāhui, get vaccinated.



**Malina Kaulukukui, MSW**

Kumu Hula, Ho'oponopono Practitioner

I am vaccinated because I believe in and trust the science. I am vaccinated because our kūpuna always said we have kuleana to take care of our communities, and the more of us who are vaccinated, the safer our communities are. I am vaccinated because we need to protect our keiki and 'ōpio from harm, and in doing so, assure that our 'ohana and lāhui will endure and thrive.



## OHA Mālama Loans for HHCA Beneficiaries

The Department of Hawaiian Home Lands (DHHL) and the Office of Hawaiian Affairs (OHA) have begun a new partnership to inform Hawaiian Homes Commission Act beneficiaries about OHA's Mālama Loans Program.

OHA Mālama Loans has provided Native Hawaiians with resources to achieve their financial goals for more than 30 years. The program offers low-interest loan products alongside dedicated financial consultants who provide technical assistance from the application process through full repayment.

Native Hawaiians may borrow up to \$20,000 for educational needs or debt consolidation and up to \$100,000 for a home improvement loan. OHA Mālama Loans also provides small business loans for Native Hawaiians who are beginning or expanding their businesses.

If an applicant does not qualify for a loan, staff members from OHA Mālama Loans will connect the individual or business owner with financial support resources to get them on an appropriate track to become a qualified borrower.

Lessees on Hawaiian Home Lands and Applicants on the DHHL Waiting List should expect to receive information in the mail about OHA Mālama Loans throughout the coming months.

OHA Mālama Loans are available to Native Hawaiians 18 years and older who are residents of the State of Hawai'i. Applicants will be required to provide financial documents and information during the application process.

For more information on

how to apply, please visit <https://loans.oha.org/>.

## FestPAC Director Sought

The state commission responsible for the Festival of Pacific Arts (FestPAC) is recruiting for a Festival Director to oversee the planning, coordination, implementation, and execution of the world's largest celebration of Indigenous Pacific Islanders.

Themed "Ho'oulu Lāhui – Regenerating Oceania," the 13th FestPAC is scheduled for June 6-16, 2024. This is the first time FestPAC will be hosted by Hawai'i.

FestPAC features live performances, cultural workshops, hands-on demonstrations, storytelling and more, including conversations on urgent issues affecting Pacific Island nations – from rising sea levels to social inequality.

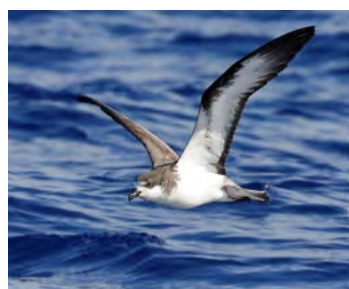
FestPAC was launched by the South Pacific Commission (now The Pacific Community – SPC) in 1972 to halt the erosion of traditional practices through ongoing cultural exchange. Every four years since, it has been hosted by a different Pacific Island nation.

Originally scheduled for June 2020 in Honolulu, FestPAC was postponed as the COVID-19 pandemic grew – an early decision made out of an abundance of caution for the health and safety of Hawai'i residents and visiting delegations. This 2024 date maintains the four-year cycle of festivals while maximizing the opportunity for delegations to participate as their own Pacific Island nations recover from the economic and social impacts of the pandemic.

To review the position description go to <https://festpachawaii.org/festival-director-job-description/> and to

apply, submit your resume and cover letter to [info@NaHHA.com](mailto:info@NaHHA.com) by noon on Oct. 5, 2021, HST.

## 'Ua'u Injured and Killed by Lights at Maui Grand Wailea



An 'ua'u glides over the ocean. - Photo: Bret Nainoa Mossman

Conservation groups represented by Earthjustice intend to sue the Maui Grand Wailea Resort for violating the Endangered Species Act if the hotel does not replace lights that are killing native seabirds.

Bright lights at the resort harm endangered Hawaiian petrels, or 'ua'u, by disorienting them as they navigate between breeding colonies and the ocean. Early October to late November is a critical time for adults to successfully return from the ocean to feed their chicks, and for fledging chicks to make their way out to sea.

The 'ua'u travels thousands of miles across the Pacific to forage for food but returns to Hawai'i to mate and lay eggs. In October and November, young 'ua'u leave their nests for the first time, departing after dark to locate the ocean. Once they leave, they won't return for up to six years, when they'll navigate back to their hatching site to breed. The largest 'ua'u nesting colony in Hawai'i is on the volcanic slips of Haleakalā.

'Ua'u are distracted by artificial lights on their way out

to sea. Disoriented birds circle artificial lights until they fall to the ground from exhaustion. This leaves them extremely vulnerable to predators, starvation, or being run over by vehicles.

The Grand Wailea stands out among Maui hotels as being particularly harmful to 'ua'u. The Maui Nui Seabird Recovery Project has documented unauthorized harming or killing of 'ua'u at the Grand Wailea nearly every year since 2009.

Other resorts in Hawai'i have implemented responsible plans to protect imperiled seabirds from harmful lighting. "It is well beyond time for the Grand Wailea Resort to become a responsible neighbor and protect Hawai'i's imperiled seabirds," said Earthjustice attorney Leinā'ala Ley. "Otherwise, we risk losing species that live nowhere else on earth."

## DOE Renames School to Honor Ke'elikōlani

Last month, Hawai'i's Board of Education approved a name change for Central Middle School. The school's new name is Princess Ruth Ke'elikōlani Middle School, to honor Princess Ruth, whose Honolulu home, Keōua Hale, once stood on the grounds of the campus.

The effort to change the school's name was initiated in 2019 by the Central Middle School community under the leadership of Principal Joseph Passantino and with the support of the Department of Education.

Upon her passing in 1883, the entirety of Princess Ruth's property (over 350,000 acres) was bequeathed to Princess Bernice Pauahi Bishop, founder of the Kamehameha Schools.

Princess Pauahi passed away just one year later, in 1884,

and shortly afterwards the Kingdom's Board of Education purchased the Keōua Hale property and converted it into a high school (Honolulu High School), which was in operation through 1907.

It then became Central Grammar School.

The name of the school was briefly changed to Ke'elikōlani School, however, because the name was difficult for some Americans to pronounce, the school name reverted back to "Central" – Central Grammar School, then Central Junior High School, Central Intermediate School and finally in 1997, Central Middle School.

In 1994, the campus buildings were placed on the Hawai'i Register of Historic Places and to this day, one campus building still displays the name "Ke'elikōlani School."

## Kawa'a Takes First Place in Falsetto Contest



E ho'omaika'i to Kama'ehu Kawa'a, winner of the Richard Ho'opi'i Leo Ki'eki'e Falsetto Contest. - Photo: Courtesy

Singer Kama'ehu Kawa'a from Waiehu, Maui, took top honors at the 19th annual Richard Ho'opi'i Leo Ki'eki'e Falsetto Contest on September 18. The 2020 competition was cancelled as a result of the pandemic, and, due to ongoing health and safety concerns, the 2021 competition was live-streamed on Facebook from the Ritz-Carlton at Kapalua, Maui.

Kawa'a, a member of Nā Wai



'Ehā, competed with an original song called "Pulelehua" (butterfly) that he wrote for his wife, Madi. He also won the Hawaiian Language Award and the Sheldon Keahi-awakea Brown Music Award.

Any falsetto singer who has not already recorded a solo album is eligible to compete.

The competition was created to provide a platform for preservation and perpetuation of Hawai'i's distinctive falsetto tradition.

It is named in honor of the late renowned falsetto singer Richard Ho'opi'i. Ho'opi'i and his older brother, Solomon, performed as the Ho'opi'i Brothers, winning the 1997 Nā Hōkū Hanohano Award for Group of the Year. They were also recognized with a National Endowment for the Arts Fellowship and a Lifetime Achievement Award by the Hawai'i Academy of Recording Arts. The Ho'opi'i Brothers' final album together was *Ho'omau: To Perpetuate*.

In second place was Micah Manzano from Maui, and in third place was Kaliko Pascua from Kaua'i. Contest judges were Cody Pueo Pata (Head Judge), Kuulei Alcomindras-Palakiko and Joshua Noeau Kalima ('Ōlelo Hawai'i Judges), and Iwalani Hoomanawanui Apo and Carlson Kamaka Kukona, III (Music Judges).

## Hawai'i Organization Among 10 Finalists in Global Challenge to Address Racism



Kawailoa: A Transformative Indigenous Model to Replace Youth Incarceration" project has emerged as a finalist in an international competition. - Photo: Jason Lees

A project in Kailua, O'ahu, to replace youth incarceration led by Partners in Development Foundation (PIDF) is among 10 finalists for the Racial Equity 2030 Challenge, a call for solutions to drive an equitable future for children, families and communities across the globe.

An initiative of the W.K. Kellogg Foundation, the Challenge is awarding \$90 million to help build and scale actionable ideas for transformative change in the systems and institutions that uphold racial inequities.

The "Kawailoa: A Transformative Indigenous Model to Replace Youth Incarceration" project replaces youth incarceration with a Native Hawaiian restorative system that empowers communities, trains youth healers, and shifts resources to community-driven and culturally grounded pu'uhonua.

It's led by a cohort of state and national agencies, including lead fiscal sponsor PIDF and community partners Kawailoa Youth and Family Wellness Center, the Hawai'i Youth Correctional Facility, Hale Kipa, Kinai 'Eha, Olomana School, RYSE, UCLA Asian American Studies Center, UH John A. Burn School of Medicine, Kamehameha Schools, and Lili'uokalani Trust. The Office of Hawaiian Affairs also assisted with the submission of this winning application.

The Challenge received applications from 72 countries. The review process took five months and was based on four criteria - the degree to which the projects were game changing, equitable, bold and achievable.

Each of the 10 finalists will receive a one-year \$1 million planning grant. Two awardees will each receive \$10 million grants, and three will each receive \$20 million grants. The awards will be announced in the summer of 2022. ■

# Financial Assistance Available for Lessees on Hawaiian Home Lands



By Cedric Duarte

Financial relief for lessees on Hawaiian Home Lands has arrived in the form of a new Homeowner Assistance Program. The program will assist homesteaders struggling to pay their mortgage, utilities, property taxes, insurance, or association fees as a result of the COVID-19 pandemic.

The assistance program will deploy \$5 Million in federal funds from the Native Hawaiian Housing Block Grant in accordance with the Native American Housing Assistance and Self-Determination Act.

In April 2020, the department began allowing deferrals of mortgage loan payments for DHHL direct loans and loans assigned to the department. The Mortgage Deferral Program ran through March 2021 and assisted over 700 lessees who took advantage of deferring their monthly payments during the pandemic shutdowns.

Homesteaders who had mortgages from private lenders were unable to take advantage of the Mortgage Deferral Program.

DHHL's new Homeowner Assistance

Program is open to all homeowners on Hawaiian Home Lands who earn below 80 percent of the Area Median Income and have been financially impacted by the COVID-19 pandemic. As of June 30, 2021 there were 4,488 mortgages on Hawaiian Home Lands.

The Council for Native Hawaiian Advancement (CNHA) is administering DHHL's Homeowner Assistance Program.

CNHA and DHHL were also recently recognized by the U.S. Department of the Treasury as a high-performing grantee for successfully dispersing \$2.4 Million in Emergency Rental Assistance, and there are still funds available from CNHA for Native Hawaiian renters.

Hawai'i's congressional delegation has consistently secured federal funding to serve Native Hawaiians throughout the pandemic. From emergency rental assistance to infrastructure funding and now mortgage assistance, it is reassuring that our leaders are finding ways to provide for the Native Hawaiian community.

Beneficiaries can find more information and application forms for DHHL's Homeowner Assistance Program at [www.hawaiiancouncil.org/kokua](http://www.hawaiiancouncil.org/kokua). ■

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

VISIT [WWW.OHA.ORG/EMERGENCYAID](http://WWW.OHA.ORG/EMERGENCYAID)

**OHA's Ka Wailele Emergency  
Financial Assistance Program**

**NOW ACCEPTING APPLICATIONS**

Grants up to \$1,500 for Native Hawaiians Experiencing  
Financial Hardship for Rent, Utility, Mortgage Payments  
& Rent Deposits



# Attempted Sale of Iwi Po'o on eBay Leads to Federal Prosecution



By Edward Halealoha Ayau

From 2004 to 2008, there were nine repatriations: one in 2004, two in 2005, one in 2006, and five in 2008. The first case, in August 2004, involved three iwi kūpuna repatriated from the Bernice Pauahi Bishop Museum and ceremonially reburied at Mo'omomi, Moloka'i. These iwi were identified 12 years after the original inventory was performed, and iwi repatriated, in 1992.

In June 2005, we traveled to Nīhoa island to return one iwi kūpuna for reburial. This was done in conjunction with a huaka'i of reconnection with the islands, resources and ancestors of Papahānaumokuākea aboard the voyaging canoe Hōkūle'a. It was the second reburial at Nīhoa.

Then in November 2005, a criminal prosecution was brought to conclusion with the reburial of an iwi po'o on Maui.

A man named Jerry Hasson, 55, of Los Angeles had offered a Hawaiian skull for sale on eBay. His post read: "I personally discovered this human skull, along with the entire skeletal remains, in the summer of 1969 on the Kaanapali Beach on Maui... For the last 35 years, I've kept this 200-year-old Hawaiian Warrior as a souvenir of my youth but now it's time to give him up to the highest bidder. Included with this brave warrior's skull comes a notarized Certificate of Authenticity. Bidding starts at \$1,000..."

I was informed of the situation and engaged Hasson by email, then by telephone. I advised him that, should he sell this skull, he would be in violation of federal law (I provided him with the text of the law),

and asked that he instead return the skull for reburial. He refused.

An undercover investigation by the Bureau of Indian Affairs (BIA) followed. Hasson sold the skull to a BIA agent and was then arrested, convicted and sentenced. I was allowed to comment at his sentencing and recommended he be declared *persona non grata*, barred from coming to Hawai'i, and that his community service be spent cutting the grass at the local cemetery. Only the last recommendation was adopted by the U.S. Attorney's Office for the Central District of California. I repatriated this iwi po'o to Maui with Melanie Chinen of the State Historic Preservation Division.

In 2006, one iwi kūpuna was repatriated from the U.S. Army and reburied at Pōhakuloa on the island of Hawai'i. In 2007, no iwi kūpuna were repatriated.

Repatriations in 2008 were as follows: one iwi po'o from the U.S. Air Force in January and reburied at Belows Air Force Station; one iwi po'o was repatriated from the University of Pennsylvania in February - it was the fourth repatriation from this institution; iwi fragments were repatriated from UH Hilo and reburied at Kahalu'u, Kona, Hawai'i in April; more iwi fragments were repatriated from UH Hilo and reburied at Maka'e'o, Kona, in August; and in September, another set of iwi fragments were repatriated from UH Hilo - these were ceremonially reburied at Kama'oa Pu'u'e'o, Ka'u, with the assistance of Ka'u Preservation. ■

*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.*

# Ka Mo'olelo 'Uthane a ka Hawai'i



Na Kalani Akana, Ph.D.

'Okō'a ka mo'olelo 'uhane a ka po'e 'Amelika. 'Okō'a ka mo'olelo 'uhane a ka Hawai'i. Ma loko o ke "Ka'ao no 'Ele'io" na W.N. Pualawa ma ka Nupepa Kuokoa (9/5/1863-11/21/1863) a me Hōnaka, aia 'elua lā'ana o ka mo'olelo 'uhane Hawai'i.

'O ke ka'ao mua he mo'olelo e pili ana iā Kanikani'ula, he ali'i wahine no Hawai'i e noho ana ma Kaupō me kāna kāne kaukauali'i. Ua kā'alo 'ia 'o ia e 'Ele'io, ke kūkini a Kaka'alaneo ke ali'i nui o Maui, ma kāna ki'i 'ana i i'a awa ma Hāna no ke ali'i nui e noho ana ma Lele (Lāhaina).

Ua 'ike 'o 'Ele'io i kekahi wahine u'i, 'o Kanikani'ula kona inoa, ma kāna kā'alo kiki 'ana akā 'a'ole 'o ia he wahine maoli, he kino wailua 'uhane ia. Ma kā 'Ele'io ho'i 'ana huli 'o ia i ua wahine la akā ua make 'ē a kanu 'ia 'o ia ma ka hale pū'o'a. Ua hana a ola 'o 'Ele'io iā ia a hala 'ehā la, ua ola hou 'o Kanikani'ula a ho'i e like me kona kino ma mua.

He puana ma'a mau kēia inā pili ka mo'olelo i ke kino wailua 'uhane.

E nānā iā Hi'iaka me kāna hana ola iā Lohi'au. Nānā ho'i iā "Kahalaomāpuana" - ua ki'i 'ia nā mākuā o Kahalaomāpuana i kona kino i pepehi 'ino 'ia e kāna kāne 'o Kauhi a hana lāua a ola a ho'i ke kaikamahine e like me ma mua.

'O ka lā'ana 'elua ma ke "Ka'ao no 'Ele'io" e pili ana i ke keiki a ua Kaniani'ula lāua 'o Kaka'alaneo. Ua uku 'o Kanikani'ula no kona ho'ōla hou 'ia 'ana e 'Ele'io e lilo 'o ia, 'o ia ke ali'i wahine na ke ali'i nui. 'O kā lāua keiki 'o Kaululā'au, ka me'e o Lāna'i a me ka mea nāna i ho'omake i nā akua lapu o ia mokupuni.

Penei ka mo'olelo. He keiki pi'i pū me ke kalohe (kolohe) 'o Kaululā'au. Ma muli o kona kolohe, ua pi'i 'o ia i nā kumu 'ulu kaulana o Lele e hakihiaki i nā hua 'ulu a inā koe wale nā hua ma luna ua huhuki 'o ia i ke kumu holo'oko'a a pohō wale. Ua kāka'ikahi nā kumu 'ulu o Lele a 'ane'ane pau loa ka 'ai a ka lehulehu. No laila, ua

ho'ouna ke ali'i nui i kāna keikikāne kolohe 'o Kaululā'au i ka mokupuni 'o Lāna'i.

I kēlā manawa, ua noho 'ia 'o Lāna'i e nā akua lapu.

'O nā kānaka i pae ma laila, ua pau lākou i ka 'ai 'ia. Ma ka pō mua ua ho'omaka 'o Kaululā'au e hiamoe ma ka moku 'ākulikuli akā ua ho'ākahale 'ia 'o ia e ka 'aumakua e hiamoe ma kekahi ana o 'ai 'ia e nā akua. Ma kēlā pō na'e ua pau kekahi mau akua i ka hihia o ka 'ākulikuli. Ma nā lā, nīnau nā akua i kāhi āna e moe ai a pane 'o ia, i ka moku nohu. Huli nā akua iā ia i 'aina ahiahi akā pau kekahi i nohu.

Pēlā like ka hana ma kāna ha'i 'ana iā lākou e moe ana 'o ia i ka nalu nui. 'Eā, ua pau lākou i ka ho'opunipuni a Kaululā'au koe 'o Pahulu. Pakele 'o Pahulu a noho 'o ia ma Kaho'olawe.

Ua lilo kēia kanaka kolohe i kanaka ma'alea i ka ho'opunipuni a i ke ali'i mua o Lāna'i. Ua ho'opanalā'au 'ia e Kaka'alaneo i ko Maui kupa.

Pēia ka puana o ia 'ano mo'olelo ka'ao 'uhane o nā Hawai'i. 'O ka puana mua, e ka'a ana ka eo i ke kanaka e ho'olohe ana i ka 'aumakua. 'O ka puana 'elua, inā he kanaka ma'alea i ka ho'opunipuni a me ho'āpiki, 'o ia ke kanaka nāna e hehu i nā akua lapu me nā 'uhane 'ino. 'O ia ke 'ano o ke "ghostbuster" maoli. Pēlā ho'i ka mo'olelo 'uhane Hawai'i. Pīpi holo ka'ao. ■

*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.*



Moses Goods, ka hāme'e 'o Kaululā'au. - Photo: Courtesy



# Practice Mental Wellbeing, Promote Healthy Lives



By Jodi Leslie Matsuo, DrPH

**D**epression is a common medical illness, with rates increasing during the pandemic.

It can present as feelings of sadness and hopelessness but also irritability, frustration, and resentment, sometimes leading to violence. Depression and chronic disease often co-exist, such as with cancer, stroke, and diabetes. Those diagnosed with depression, or who have symptoms of depression, have a 64% greater risk of developing heart disease. Studies suggest chronic depression and other mental illnesses may also be risk factors for severe COVID-19 infection.

Depression can be triggered by stressful life events, certain medications, harmful habits, medical conditions, or may be due to genetics. These things cause changes in the brain that affects its development, growth, and function – which ultimately affects mood, sleep, appetite, decision-making, and reasoning ability. It can also suppress your immune system, making you more vulnerable to other illnesses.

While medications and psychotherapy are commonly prescribed methods of treatment, they are not the only solution. Research shows that healthy lifestyle choices may be just as effective as medications or can boost effectiveness of these treatments.

Exercise can both prevent and treat depression. Exercise immediately helps to increase the body's endorphins or "feel good hormones" that improve mood, lower blood pressure, and promote quality sleep. Over time, keeping to a regular exercise routine enhances brain function. Choose a time to exercise that best fits into your daily routine. This could be an early morning walk

around your neighborhood, a lunch hour exercise session, or working out at home.

Spending time outdoors improves mental health in different ways. Vitamin D, which your body makes from sunlight exposure, is an essential nutrient for brain growth and development. Sunlight also increases serotonin, a chemical that helps promote calm and decreases anxiety and depression. Fresh air and vitamin D both help to reduce inflammation throughout your body, preventing premature aging of the brain. Make it a point to spend time at least 15 minutes outdoors daily.

A diet rich in nutrients can also decrease the risk of depression. Omega-3 fatty acids, from fish and limu (seaweed), decrease inflammation and promote brain development and growth. Green leafy vegetables, such as lū'au, Chinese cabbages, spinach, and kalamungay, contain nutrients that help increase serotonin while decreasing stress-causing hormones. Tea, such as māmaki or green tea, improves physical and mental resiliency – the way our body physically and mentally responds to stress – in addition to regulating the chemicals that keep our moods and emotions in check.

Practicing habits that support mental wellbeing is necessary to stay healthy and strong. It can keep you motivated to take care of yourself and others. It promotes positive and stable emotions and mood, which will radiate to a better outlook on yourself, your family, friends, coworkers, and those you encounter in your community. In this time of uncertainty, we need all the positivity we can get.

October is Mental Health Awareness and Domestic Violence Awareness Month. Promote and practice behaviors that support mental wellbeing today and throughout the year. ■

*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).*

# Nothing is More Important Than Family

By Alohalani Kekahio Lopez, Grade 10  
Hakipu'u Learning Center

**I**n the Hawaiian culture, the family unit is of great importance.

As a Hawaiian, I was taught that the family always comes first. Traditionally, the importance of family ranks higher than your job, financial worth, social life, and any material item.

Hawaiian families, or 'ohana, take care of each other. No one is left to care for themselves, and everything is shared. Your 'ohana are not just blood relatives, but everyone in the community. It creates a personal connection that is felt among all community members.

It is our custom that the kūpuna are the leaders of the family unit. They are also looked upon as teachers and highly respected. They possess an abundance of knowledge, experience, strength, guidance, and inspiration for each generation both present and future.

In my house, the role of my father is to provide for our family, while the role of my mother is to take care of the house, the children, the cooking, and the cleaning. My mother also taught me to have respect and gratitude for all I have. I also learned that the family unit does not end with my father and mother; it includes extended family, friends, and other community members.

Everyone contributes to the greater good of the community, and that's what makes the community successful.

My grandfather is a mechanic. He fixes people's cars, appliances, lawn mowers, and weed wackers. He doesn't take any money. Instead, he asks that you bring beer, sit, drink, and talk story with him. That is the payment.

Uncle Nick has a farm and shares his crops. Uncle Junior fishes and crabs and shares his catch. Uncle

Cody hunts and shares his catch as well.

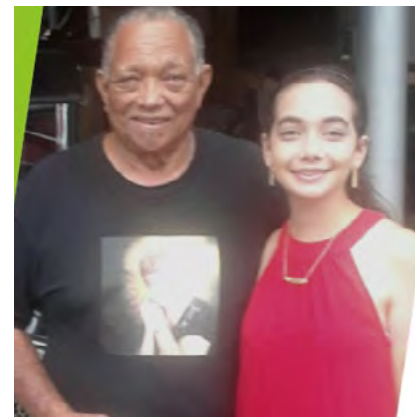
It is also of great benefit when people are able to bring a specific skill or trade to the community. For example, my father is a carpenter. Uncle Alan is a plumber, and Uncle Harvey is an electrician.

My mom feeds the family. She makes sure that everyone is fed, and no one walks away hungry. At every gathering, whether social or work related, each family brings something. No one comes empty handed. Everyone is expected to contribute. This ensures the success of the entire community.

In my opinion the family unit is still a priority. Although there are people that may not agree with the roles within my own family, it has worked for us.

My situation is unique, and the lessons I have learned are invaluable. I have the utmost respect for my family. One day, as a kupuna myself, I hope to be able to teach those younger than me how to be appreciative of all that the family and community can provide.

When everyone works together, it brings value to the community as well as more growth opportunities for everyone. It also provides a sense of involvement and accomplishment. ■



Alohalani with her grandfather, Larry Lopez, Sr.  
- Photo: Courtesy



# Papa Ola Lōkahi



By Sheri Daniels

*"No Hawaiian leader wants to lead a nation of sick Kānaka."*

First uttered by Hawai'i Island activist Palikapu Dedman in 1998, these words have served as a beacon on Papa Ola Lōkahi's path toward creating and maintaining a thriving lāhui.

For more than 2,000 years Hawai'i supported a flourishing population of robust, vigorous, pleasantly appointed Kānaka living in a state of lōkahi and pono. Our kūpuna achieved excellence as fine artists, scientists, natural resource managers, diplomats, educators and leaders.

Foreign contact and colonization disrupted the physical, economic and spiritual balance of Kānaka Maoli.

Papa Ola Lōkahi (POL), the Hawaiian Health Board, was established in 1989. Our genealogy goes back to the *E Ola Mau – The Native Hawaiian Health Needs Study*, which made recommendations that still provide the benchmarks for Hawaiian health and wellbeing. It provided the catalyst for the development of a Native Hawaiian Health Care System that can be sustained for the lāhui, no matter the form of government.

The subsequent Native Hawaiian Health Care Act, passed by Congress in 1988 and reauthorized twice since, creates three initiatives.

**Native Hawaiian Health Care Systems.** Five health care providers serve six islands to provide primary, behavioral health and dental care or referrals; outreach and case management; traditional Hawaiian healing modalities; health promotion, healthy lifestyle groups, and much more.

**Native Hawaiian Health Schol-**

**arship Program.** Since 1991, more than 300 awards have been made to Kānaka Maoli students in 20 different medical, health, or other allied health disciplines. While scholars may attend any accredited school in their discipline, when each is ready to enter the workforce, she or he is assigned to a health facility in a medically underserved community in Hawai'i. More than half of the alumni continue to serve their communities long past the required service obligation. Significantly, the earliest cohorts have produced many who have risen to positions of leadership in the medical, public health or Hawaiian communities.

**Papa Ola Lōkahi.** As a community-based non-governmental entity, our kuleana is to "raise the health status of Native Hawaiians to the highest possible level." We achieve this through strategic partnerships, programs and public policy. POL also serves as the body with which the federal agencies shall enter into consultations around the issues of Hawaiian health policy and health care.

POL is the kauhale around which the interdependent hale of workforce development, data and research, policy, education and training, communications and community engagement co-exist.

The Native Hawaiian Health Care Improvement Act also names the Office of Hawaiian Affairs as a member of POL. It is our privilege to continue our collaboration in support of the wellbeing of our people. Each month this column will share good work of each of these hale, our partners and other community initiatives that contribute to the health and wellbeing of Native Hawaiians and their families.

E ola, e ola, e ola nā kini e! ■

*Sheri-Ann Daniels, Ed.D. is executive director of Papa Ola Lōkahi, the Hawaiian Health Board that includes Office of Hawaiian Affairs among its members. Each month Papa Ola Lōkahi will share precious community efforts that contribute to the health and wellbeing of Native Hawaiians and their families.*

# Nānā I Ke Kumu, Helu 'Ekolu: Look to the Source



By Pālama Lee

Lili'uokalani Trust (LT) believes every Hawaiian child has the inherent right to live an abundant and culturally informed life which is poetically captured in our Strategic Plan's vision, e nā kamalei lupalupa, or thriving Hawaiian children.

To illuminate the vibrant culture of the Hawaiian people, LT published *Nānā I Ke Kumu, Helu 'Ekolu* or volume III in October 2020 with Hawaiian authors, Lynette and Likeke Pagalinawan, Dennis Kauahi, and Valli Kalei Kanuha. The book brings forward into modern consciousness the Hawaiian prayers and practices of our kūpuna, "as cultural handles for families to use to deal with Hawaiian problems" a saying of which Aunt Lynette and Uncle Likeke Paglinawan often remind us.

For four years, the authors met monthly with LT staff to discuss the cultural issues and solutions they were experiencing while working with beneficiary 'ohana throughout the pae 'āina. Over time, the types of cultural issues brought to the authors shaped the focus of the chapters of *Nānā I Ke Kumu, Helu 'Ekolu*.

'Ekolu or volume III does not stand alone. It is part of a series first published in the 1970s with authors such as Mary Kawena Puku'i, Dr. E.W. Haertig, and Catherine Lee. Intended to bring forward traditional cultural knowledge and practices to help our Hawaiian people, in retrospect 'Ekahi and 'Elua (volumes I and II) achieved much more. They were part of a larger social movement in the Hawaiian community toward ea, or

self-determination.

In the 1970s as well as today, many healing therapies offered to 'ohana are based on Euro-American values and principles. While they are helpful to many, the worth and utility of Hawaiian cultural healing practices, such as ho'oponopono, are of equal, if not more valuable, in dealing with 'ohana issues within a Hawaiian context.

In 'Ekolu, for the first time the volumes contain original artwork. Poet, artist and activist Imaikalani Kalahale created one-of-a-kind images and poetry. Like an art gallery, his pieces are curated from cover to cover.

*Nānā I Ke Kumu, Look to the Source.* Our kūpuna knew Hawaiian ways of being, doing, and knowing are curative. LT believes this and ensures every LT program and service that touches the lives of our kamali'i is culturally resonant to promote nā kamalei lupalupa.

In the next two issues of *Ka Wai Ola*, LT spotlights Alaula, Hekili, and Naupaka, a cultural group for keikikāne, kaikamahine, and mähū (November) and the practice of Ho'opono (December). ■

*Pālama Lee's kūpuna come from Kamalo, Moloka'i and Kaupō and Lahaina, Maui. He has been blessed to work for the Lili'uokalani Trust (LT) for the past 10 years and is presently the Director of Research and Evaluation. His work focuses on illuminating the wellbeing of our lāhui. He received his MSW and Ph.D. at UH Mānoa.*

a gift to  
the Gods  
is a gift  
to man

and the gift  
of man  
must be  
a gift to  
the Land





# When Bubonic Plague Came to Honolulu



By 'Anakala Hinano Brumaghim

For the record, China connected with Hawai'i once before as the source of an epidemic of Bubonic Plague that reached Honolulu. The plague originated in South Central China (ca. 1870) and moved to the China coast by 1900 via well-used trade routes. In 1893, it was in Canton. In 1894, it was in Hong Kong before continuing toward the Indian sub-continent. In 1895-1896, it moved to the Middle East. In December 1899, it arrived in Honolulu.

In the beginning, Hawai'i authorities had no idea what disease confronted them.

Not until two doctors – Kitasato Shibasaburo and Alexandre Yersin – correctly diagnosed bubonic plague and the micro-organism “versina pestis,” was a plan put in place to fight the disease.

Honolulu was susceptible due to heavy international traffic, while treatment to combat the plague was unknown. Two ships were suspected of bringing the plague to Honolulu: the Nippon Maru in June/August 1899 and the Manchuria in October 1899. The first victim (You Chong) died Dec. 12, 1899.

Honolulu Board of Health staff and doctors devised a plan to rid Hawai'i of the plague by seeking/destroying areas deemed infected with fire - after first emptying the area of people. This “controlled

burning” technique had been used successfully elsewhere: San Francisco (1900), Kobe, Japan (1901), Berlin (1902), Mexico (1903), and Manchuria (1910).

The area identified was Honolulu's Chinatown (bordered by Nu'uaniu Stream, Nu'uaniu Street, Kukui Street and the Wharf).

The first block was burned Dec. 31, 1899. A second block fire was started on Jan. 20, 1900. But what started as a “controlled burn” quickly got out of hand due to high winds coming down from the Nu'uaniu Pali. The fire burned for 17 days, scorched 60 acres, and killed 54 people.

In the aftermath, the Honolulu Board of Health learned that rats by themselves cannot cause the plague. They were/are the reservoirs for the plague, however, it was actually mosquitoes that spread the disease from rats to humans.

6,000 refugees from Chinatown were detained on the grounds of Kawaiaha'o Church and 'Iolani Palace. Never before, or since, has Honolulu seen a fire like that of Jan. 20, 1900. ■

*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 O'a-hu 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 Papakōlea.*



## Virtual 44th Annual Prince Lot Hula Festival

October 28, 7 – 9:00 p.m. | Statewide

Nine hālau will perform in this two-hour virtual hula festival premiering on KHON2. It will also live-stream globally and be available to view later on the Moanalua Gardens Foundation's YouTube channel. Proudly sponsored by the Office of Hawaiian Affairs.

### Virtual 16th Annual Hawai'i Book & Music Festival

October 1 – November 4 | Statewide

Featuring 'Ōiwi artists, musicians, poets, authors, activists and thought leaders including Solomon Enos, Kahele Dukelow, Meleana Meyer, Imaikalani Kalahale, Dennis Kauahi, Lynette Paglinawan, Kamana Beamer, Jamaica Osorio, No'u Revilla, Mahealani Wendt, Brandy Nālani McDougall, Puni Jackson, Hi'ilei Kawelo and more. All webinars are free. To see the entire schedule of events and to register go to <https://hawaiiibookandmusicfestival.com/>

### Financial Kai Series – Basic Financial Literacy

October 14, 6 – 7:30 p.m. | Statewide

Borrowing Ba\$ic\$: Tips to manage credit and debt wisely. Learn various methods of borrowing money and discover tools to build your personal finances. To register, visit [www.oha.org/imkl](http://www.oha.org/imkl)

### Papakilo Webinar Series – Hula Preservation Society Collections

October 18, 6:30 – 7:30 p.m. or  
October 22, 12 – 1:00 p.m. | Statewide

Join OHA and Hula Preservation Society staff as they share the valuable information found within the Society's 14 collections housed in the Papakilo Database. Log-on to [www.oha.org/papakilowebinar](http://www.oha.org/papakilowebinar) to register.

### Financial Kai Series – Basic Financial Literacy

October 28, 6 – 7:30 p.m. | Statewide

Maximize and Protect Your Finance\$: Use your strengths (skills and passion) to maximize your income. Learn to assess financial risks to protect your assets and about identity protection. To register, visit [www.oha.org/imkl](http://www.oha.org/imkl)

### Supernatural Stories with Lopaka Kapanui

October 29, 12 – 1:00 p.m. | Statewide

Just in time for Halloween! Tune in to hear some of Hawai'i's spookiest stories as told by the best ghost story teller in Hawai'i. Register for this free event at <https://bit.ly/3Ayao0U> ■



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## What We Aspire to Become

Over the last several weeks, Hawai'i's COVID-19 numbers have been climbing due to the highly infectious Delta strain of the virus. Where those numbers go from here will depend upon a number of factors, the most significant of which will be whether more in our community are vaccinated against this virus.

Federally approved vaccines are now available which substantially reduce the risk of becoming infected and the likelihood of a serious infection or even death if one contracts COVID-19.

Epidemiologists have been tracking disease trends among various populations and have found that Native Hawaiians and Pacific Islander communities are particularly at-risk if they contract the disease. These same statistics also indicate that a substantial number in these communities are not vaccinated.

Several weeks ago, Hawaiian leaders were called together to address this situation by Sen. Jarrett Keohokalole after he sent out a kāhea that the west side of O'ahu, a community where many Hawaiians reside, was literally "on fire" after he reviewed recent COVID-19 reports of high rates of infection coinciding with low vaccination rates.

The collective intention of those who appeared and answered his call was to demonstrate that we care about Hawaiians' health and wellbeing, to give Hawaiians accurate information about these vaccinations, and to make these vaccinations more readily available to them.

While I made a personal choice to become vaccinated so that my chances of contracting the virus, of having a serious outcome, or of transmitting this virus to my mo'opuna, friends, and loved ones is lessened, my purpose in writing this column is to share what we were reminded of when we gathered together about what our Ali'i



**Carmen "Hulu" Lindsey**

Chair,  
Trustee, Maui

thought and how they responded when facing epidemics and pandemics in their lifetimes.

Our Ali'i faced infectious diseases such as typhoid fever, influenza, measles, whooping cough, smallpox, Hansen's disease, and bubonic plague, and, over the years, established public health measures to ensure the survival of Hawaiians. In spite of their efforts, many Hawaiians succumbed to these foreign diseases.

Yet our Ali'i persevered in doing what they could to keep their citizens healthy. Kamehameha III established a Board of Health in 1850, and King Kamehameha IV and Queen Emma established the Queen's Hospital in 1859. In 1881, facing a severe smallpox outbreak, Queen Lili'uokalani issued a quarantine and a restriction on travel which saved many lives.

In our gathering at the statue of Queen Lili'uokalani, Sen. Keohokalole spoke of our collective past and of our Queen's decision to put the survival of her people first.

In an especially poignant moment, Sen. Keohokalole reminded us that in 1893 Queen Lili'uokalani chose to surrender to the United States rather than risk the lives of Hawaiians to resist the overthrow of the Kingdom of Hawai'i. Sen. Keohokalole recalled for us that in 1848 there were no recorded live Hawaiian births, and that Queen Lili'uokalani's decision to pursue diplomacy rather than war on that fateful day of Jan. 17, 1893, could well have been because, in her mind, too many Hawaiians had already perished, and that, above all else, her beloved Hawaiian people must survive.

That spirit and collective memory remain with us today, where we Hawaiians still celebrate and commemorate our babies' survival of their first year of life with a traditional baby lū'au.

That love, concern, and aloha for one another, and for our lāhui, is the essence of who we are, and what we aspire to become.

Mālama kekahi i kekahi. May we recall the example of our Ali'i, and commit ourselves to care for one another. ■



## E Aloha Kekahi i Kekahi

*I invited Council for Native Hawaiian Advancement CEO Kūhiō Lewis to use my column this month.*

By Kūhiō Lewis

**T**his pandemic is pushing our lāhui to the brink. The last few months have been especially difficult with the disease hitting our community particularly hard.

But we are the descendants of survivors. Foreign diseases decimated our lāhui. The Native Hawaiian population collapsed from 680,000 at the time of the arrival of westerners in 1778 to just 40,000 by the time they stole our kingdom.

While our kūpuna lost so much, they never lost their will to survive. The kingdom implemented numerous public policies based on the best science available to protect the community from diseases. The wellbeing of our people was always paramount.

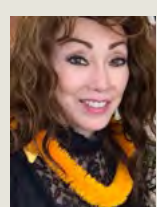
Today, we must continue to draw on our ancestors' spirit of perseverance. We must be akamai like those who came before us. I am confident that, working together, we will emerge from this pandemic stronger than before and ready to lead Hawai'i into a critical new chapter of our history.

Our lāhui is already setting the path.

When COVID began, the Council for Native Hawaiian Advancement (CNHA) partnered with sister organizations to help meet the immediate needs of our community. Our goal was to lift up our own people. We wanted to demonstrate that, while Native Hawaiians face unique challenges due in part to the injustices of the past, we could still rely on ourselves to get through our darkest hour.

So, we hunkered down and got to work.

CNHA launched the online Pop-Up Mākeke to support local small businesses that relied on craft fairs closed due to COVID. Since then, the mākeke has put more than \$2.5 million into the state economy through its service of 400 businesses. We also disbursed more than \$500,000 in federal Paycheck Protection Program loans to 50 local businesses,



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

Vice Chair,  
Trustee, At-large

provided \$400,000 in subgrants to our partner organizations to ensure that they could continue to serve Native Hawaiians during the pandemic, and transitioned our Hawaiian Trades Academy to help those whose careers were impacted by COVID develop new vocational skills.

What I am most proud of, however, is our emergency financial assistance (EFA) program which is supported with federal funds through the state, City and County of Honolulu,

and the Department of Hawaiian Home Lands (DHHL). CNHA has already distributed more than \$70 million in federal funds helping nearly 10,000 households cover rent and utilities and helping keep 'ohana off the streets during the pandemic.

Our efforts were recognized by the U.S. Department of Treasury last month when it identified the city and DHHL together as one of the six highest performing governmental entities in the nation in disbursing emergency federal funds.

CNHA's modest contribution to the success of the EFA programs will ensure that additional federal funds will flow not just to our people, but to the entire state.

This highlights an important point. All the programs CNHA pursued during the pandemic were intended to specifically help Native Hawaiians. But many of these programs – Pop-Up Mākeke, PPP loans, EFA funds, Trades Academy, our vaccination events – ultimately helped thousands of non-Hawaiians too.

What the pandemic has proven is that Native Hawaiian solutions do not just address Native Hawaiian challenges. Native Hawaiians can take the lead to address the issues affecting all Hawai'i residents.

Mahalo nui loa for this opportunity to share. ■



Kūhiō Lewis - Photo: Courtesy

## Coronavirus Management Should Respect Individual Choice

**W**ith the recent surge of coronavirus cases, Hawai'i is facing a serious crisis. While the coronavirus crisis is real, I'm talking about the crisis of respect for each other and for each other's choices.

All around us, we can see the way that COVID-19 and its new Delta variant are pitting the residents of our island state against each other. There are those who value our government's management of the current health emergency, and others who value protecting individual liberty and freedom of choice. These values are often viewed as being in conflict with each other, dividing friends, families and neighbors as tempers flare and conflicts arise.

But disagreements don't always need to be defined by anger and conflict. It is possible to embrace both values — public health and freedom — while working together to find a solution.

In doing so, we must be true to each value. Yes, government is needed during times of crises and must occasionally take exceptional action for the greater good. Yet, at the same time, government must not go so far as to destroy the very liberties it exists to protect.

This is not to say that exercising freedom allows one to ignore responsibility to others. The freedom I exercise to throw my fist ends where another person's nose begins. We all need to make sure that our personal health choices do not harm others.

As the coronavirus state of emergency grinds on and new restrictions and mandates continue to roll out, we face a critical question: Where do we draw the line? At what point do these restrictions infringe on freedom?

To some extent, this is a question that everyone must wrestle with in his or her own mind. Maybe you choose to go places that require a mask. Maybe you choose not to go places that require one. Maybe you



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

Trustee,  
At-large

choose to get the COVID-19 vaccine. Maybe you choose not to. The important thing is that your choice matters.

In September, our state and local governments announced new restrictions on businesses and their patrons. Now, I recognize that the government has a role in managing a public health crisis, educating the public on vaccinations and making the vaccine widely available. But there is a point when the individual's

freedom to choose disappears and the government begins to infringe on personal liberty.

Don't get me wrong. I'm grateful for government efforts that have encouraged a majority of our island population to voluntarily get vaccinated. And the keyword here is voluntarily. Government can encourage, educate, and incentivize, but I am deeply concerned when it resorts to forcing individuals to take a vaccine against their will.

We can debate the advisability of vaccine mandates for particular jobs or activities, but we can also still make the case that personal choice should remain paramount. When reasonable exemptions are in place, no one should end up losing their job over a personal choice not to be vaccinated.

Of course, this is a complex issue. But no matter where you stand, it should be easy to see that a generalized vaccine mandate for all residents gives government too much control over what should be a personal choice.

This won't be the last emergency our state goes through. What is controversial now may become routine in the future. But we are facing a real challenge to civil liberties in Hawai'i, and it behooves us to stop for a moment and ponder the future.

We can agree to disagree on the vaccine and coronavirus management. But we must respect each other's individual health choices. ■

Comments are welcomed at [Trustee-Akina@oha.org](mailto:Trustee-Akina@oha.org).



## Being "The Friendly Isle" and "The Aloha State" for our People

Our ancient tradition is oral history. As I learn by seeing and by hearing, I become the haumana and those who are dedicated to advancing a range of native Hawaiian concerns become kumu. It is my kuleana to make decisions, sometimes tough ones. But when I do, they will be based on "how" it will benefit our people. We cannot allow ourselves to get stuck in the sand unable to progress. We can imua through positivity and unity around common goals!

### Your Trustee on the Move



(L-R) Keani Rawlins-Fernandez, Kai Kahele, Luana Alapa, Lynn DeCoite, Stacie Crivello and Walter Ritte. - Photo: Courtesy

Some may feel it was a historic moment on Moloka'i when Sen. Lynn DeCoite, Councilwoman Keani Rawlins-Fernandez, Stacie Crivello (liaison to Mayor Victorino), and Congressman Kai Kahele came together to listen to island concerns at a meeting hosted by your Trustee. My kuleana and hope is to build partnerships among officials and constituents with OHA where we can; and to support advocacy efforts where partnership is not possible. We are all of like mind in supporting self-sustainability on Moloka'i and across the islands. This can be done in agriculture, natural resources, fishing and protection of water assets. Building unity and bridges is critical to



**Luana Alapa**

Trustee,  
Moloka'i and  
Lāna'i

achieve these near- and long-term goals.

### Efforts that Unite Across the Islands



At 73-acres Keawanui fishpond is the largest, and possibly the oldest, fishpond on Moloka'i. - Photo: Courtesy

Your Trustee visited the Moloka'i fish pond, Keawanui, and saw firsthand the effort to achieve self-sustaining fishing. Walter Ritte educated me about restoration of the fishpond walls, among many things, and spoke about the dedicated volunteers participating in the task.

Restoration of ancient fish ponds is not unique only to Moloka'i. Our ancestors had self-sustaining food systems on each island. My plan is to visit the other islands not only to learn about endeavors to restore fish ponds but also to foster sharing of knowledge and to identify any role OHA may be able to play.

Another issue that is a historic struggle is the battle to win back kuleana lands. No island is exempt from this endeavor. 'Ohana on Moloka'i have been at it for decades! I am exploring what we can do to support these efforts as OHA does have a history of lending resources to protect kuleana land claims.

### Seeking Your Mana'o

I have received many comments about our grant and loan programs. Please write to me at [alapainfo@oha.org](mailto:alapainfo@oha.org) with your mana'o on this. Have you tried to apply and gotten discouraged? Why did that happen? We need to get OHA funds not only to those experienced at acquiring funds, but also to our people who may not have the same skill to navigate through the process. Let me know your thoughts. ■



Trustee Alapa during her first Moloka'i Community Meeting - Photo: Alice Malepeai Silbanuz

## Get Vaccinated

Here we are, almost two years since first hearing about a virus coming out of Asia.

According to the Hawai'i State Department of Health, we have now suffered through more than 74,000 cases of the COVID-19 virus and have lost over 711 residents. For two months, hundreds of new cases have been reported daily and about 23% of them are Native Hawaiian although Native Hawaiians only make up 21% of the state's population.

Throughout history, our people have been decimated by foreign diseases. From the ravages of venereal disease spread by Captain Cook's crew to the 1853 smallpox epidemic that King Kamehameha III dealt with, Native Hawaiians have lost too many of our people. These diseases prompted Queen Emma to personally go door to door to raise funds to establish the Queen's Hospital in 1859. Then in 1881, Queen Regent Lili'uokalani instituted a travel ban and quarantine to combat an outbreak of smallpox in Hawai'i. Her efforts limited the outbreak to O'ahu with not a single case being reported on any other island.

Our Ali'i believed in the science, trusted the medical field, and ordered vaccinations for their people. Here we are today, a century and a half later,



**Brendon Kalei'aina Lee**

Trustee,  
At-large

and we need to follow the example of our Ali'i - believe in the science, trust the medical field, and GET VACCINATED. Losing even one person to this pandemic is unacceptable when we know it can be prevented.

Sen. Kurt Fevella and Rep. Stacelynn Eli have been leading the effort to get COVID-19 testing and vaccination events on the weekends in the heart of Native Hawaiian communities in Nānākuli and Wai'anae. They have been partnering with Hawai'i Pacific Health, Papa Ola Lōkahi and community nonprofits to provide not only COVID-19 support services, but health screenings and eye exams at these sites as well. These safe spaces include entertainment, food, and health care professionals who are available to answer any questions community members may have.

If we are going to continue to fight for our 'āina, our kūpuna, and our keiki, then we need to fight this disease. Knowing that our people only make up 21% of the state's population, how can we continue to be okay with having our people be amongst the least vaccinated in the state? With the US census reporting more Native Hawaiians living on the continent, losing those still in Hawai'i to this pandemic needs to end. ■



Wai'anae Coast's Sen. Kurt Fevella and Rep. Stacelynn Eli are partnering with Hawai'i Pacific Health, Papa Ola Lōkahi, and other community volunteers to offer COVID-19 screening, vaccination, and other health services. - Photo: Courtesy



**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

**CALVERT** – Descendants of Mary La'a Calvert and Roy Calvert; daughters: Ruby Pearl La'a Hargrave (husband Vernon Edgar Hargrave, sons Vernon Kaaleokekai Hargrave and George Waipuna Hargrave), Grace Lillian Lehua Parish (husband Edward Gilliland Parish, children: Colleen Kalei Parish Fujihara, Keenan Edward Parish, Kevin Calvert Parish, and Keely Kaonohiulaokalani Parish Wong), Annette Blanche Mokihana Calvert Nobriga (husband Harvey Irwin Nobriga, children: Harvey Kealoha Komomua Nobriga, Marc Kawainui Nobriga, and Kimberlee Analisa Mokihana Nobriga), and Pauline Jeanette Lokelani Calvert Jenkins (husband James L. Jenkins, daughters: Valerie Ann La'a Jenkins Nobriga, and Michele Lehua Jenkins Wilkinson. Please contact Roz Solomon (808-214-4651) email: Hawنزoz@msn.com. I'm looking for any documents pertaining to the exhumation and reinterment of ohana members moved from Waiau cemetery in 1946 to Diamond Head Memorial Park. Mary Laa Kealoha Calvert arranged for the cemetery plots. I would also like to include you in our genealogy/family history research results/information.

**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 Kalawia, Margaret Kealanani Claesene and Helen Brown. My mother Isabelle Leina'ala Chartrand Kainoa and brother Harold Kalawia 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 grambergohana1@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'analawa, 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 Papapaunapu daughter of Haninimakaohilani and Kauihiaimokuakama. I know from Edward Hulihee Harbottle's (my great grandfather) Guardianship court case that when his father George died his mother was on Maui and the case was stopped until she could be in court. When she appeared in court she said it was fine if Edward H. Boyd became

his guardian. There are family stories that she had come from an ali'i family of Tahiti and was in Hawai'i as a ward of the court. I have not been able to substantiate this information. If anyone in the family knows where I might look it would be wonderful to know. Please contact me at waiakaphillips@yahoo.com or call 808-936-3946. Mahalo, Noelani Willing Phillips.

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

**KAUKUA'ANA** – He Ho'olaha kēia mai ka 'āina 'a'ali'i kū makani. 'Auhea 'oukou e nā 'ohana mai ke kulaiwi 'O KAMAO'A-KA'U, Hawai'i. Aloha no 'O KA'U. We are sending out a "kāhea" 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 Kauhāi - born in Kamao'a, Ka'i, 1873-1937. Their children were: Kamalama, David Heiaū, 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: leehong@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!

**KAUAUA** – The descendants of Kelii O Nahuawai Kauaua and Kauaiokalani Kanae and their five children. Papai (w) - Job Piena, Kamaka (w) - John Kamakee Kuhaulua, PuuPuu (k) - Kalino Kailipoaiū, Apukahei (w) - Keaumiki and Moeloa (w) - Mataio Kaiwi. Reunion date July 15 & 16, 2022 at the Key Project 47-200 Waihe'e Rd., Kahalu'u, O'ahu 96744. Contact: Doreen LaBatte (808) 485-7544 or email Doreen LaBatte @ Yahoo.com. 'Ohana Kauaua (Nonprofit Organization 1979).

**KAMAU** – We are searching for family members of Kamau, Kamauu, Chun, Oneha, Brown & Fry. We will be placing all genealogy information obtained on CDs for all to have. If you would like your families to have a place within this CD and have a CD to remember for generations to come, please contact Harrilyn (Oneha) Baltero at Balterooh@hawaii.rr.com. She will provide you with genealogy paper for you to input your family information. We are confident that you will want to be a part of this family history CD. Pictures are greatly advised. Please contact me – Nani Kamauu – either by phone 808-384-8913 or email at Pilikea@

hawaii.rr.com for any questions you may have. Mahalo Nui Loa to all of our 'ohana.

**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 - kphulaha@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, Malama Pono, KALEPONI 'OHANA.

**KEALOHA** – Enoka Kealoha and Maria Kahokuokekai (Gardner) Kealoha. We are in the beginning phases of planning a family reunion and would like to start collecting our family's contact information. If you are a descendant of Enoka and Maria, please complete our contact form <https://forms.gle/bnmCyoCvzSEZrSm8>. Any questions, please contact Kanani at (808) 292-7262.

**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!

**MAIO** – Aloha Kākou to all descendants of Peter Joe Maio and Jennie L. Kalanipii. We invite you to come and share your, aloha, mana'o, and talents for our Maio Family Reunion in Waiehu on the island of Maui, June 23, 2022 - June 26, 2022. For more information contact Ms.Leilani Vakauta at hileilani2@yahoo.com 808-630-0999.

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

**STEWART** – Looking for descendants or 'ohana of James and Mea-alani 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: Waimānalo

Honua Consulting, LLC, on behalf of HHF Planners and the University of Hawai'i at Mānoa, College of Tropical Agriculture and Human Resources (CTAHR), is conducting a Cultural Impact Assessment (CIA) for the Waimānalo Research Station Project, Waimānalo Ahupua'a, Ko'olaupoko District, O'ahu Island, TMKs [1] 4-1-008:103 (145.17 acres) and 4-1-008:005 (139.12 acres). CTAHR is proposing an extension of its existing Waimānalo Research Station on 284 acres located on the adjacent property. The CIA team is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of an appropriate geographic extent of study, b) historic or existing cultural resources that may be impacted by the proposed project, c) historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and d) identification of individuals or organizations that should be sought out for consultation on the CIA.

## Environmental and

## Cultural Impact Assessment Notices: Kahuku, Poamoho and Makua

The Department of the Army is in the beginning stages of the preparation of an Environmental Impact Statement (EIS) that analyzes the environmental and cultural effects of the proposed retention of up to approximately 6,300 acres of State-owned land on O'ahu at three separate locations: Kahuku Training Area (KTA)

- TMKs (1) 5-8-002:002 and (1) 5-9-006:026; Kawailoa-Poamoho Training Area (Poamoho) - TMK (1) 7-2-001:006; and Makua Military Reservation (MMR) - all or portions of TMKs (1) 8-1-001:007 and 008; (1) 8-2-001:001, 022, 024, and 025. The EIS is being prepared in accordance with Hawai'i Revised Statutes Chapter 343 and Hawai'i Administrative Rules Chapter 11-200.1. At a minimum, the EIS shall consider three (3) action alternatives and a no action alternative.

A Cultural Impact Assessment (CIA) will be prepared as part of the EIS. The CIA team is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of an appropriate geographic extent of study, b) historic or existing cultural resources that may be impacted by the proposed project, c) historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and d) identification of individuals or organizations that should be sought out for consultation on the CIA.

Due to the non-contiguous nature of the project area, the CIA will consist of three distinct parts, each part looking at a specific geographic area. Consultation is being conducted for each area to ensure a thorough investigation into the impacts in each geographic region. The CIA will also look at the cumulative and indirect impacts of the alternatives as a whole.

Online surveys have been created for each geographic area. Individuals or organizations may complete the CIA surveys online at <https://www.surveymonkey.com/r/KahukuCIA> (KTA), <https://www.surveymonkey.com/r/PoamohoCIA> (Poamoho), and/or <https://www.surveymonkey.com/r/MakuaCIA> (MMR). Or you may contact the CIA team at community@honuaconsulting.com or (808) 392-1617. Questions or inquiries unrelated to the CIA will be directed to the EIS project team for review and response. ■





## LIST OF OFFICES

### HONOLULU

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

### EAST HAWAII (HILO)

(effective 7/1/21)  
434 Kalanikoa St.  
Hilo, HI 96720  
Phone: 808.933.3106  
Fax: 808.933.3110

### WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205  
Kailua-Kona, HI 96740  
Phone: 808.327.9525  
Fax: 808.327.9528

### MOLOKA'I

Kūlana 'Ōiwi, P.O. Box 1717  
Kaunakakai, HI 96748  
Phone: 808.560.3611  
Fax: 808.560.3968

### LĀNA'I

P.O. Box 631413,  
Lāna'i City, HI 96763  
Phone: 808-295-3498  
Fax: 808.565.7931

### KAUA'I / NI'HAU

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

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

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

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

**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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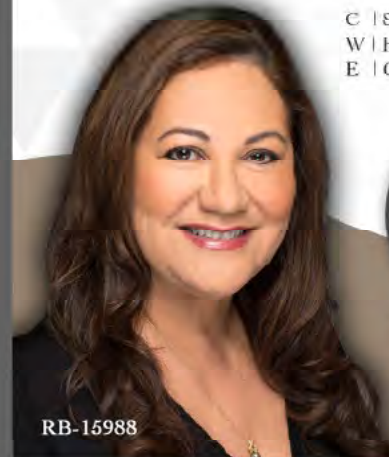
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