



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola news

Kekemapa (December) 2021 | Vol. 38, No. 12

## Lonoikamakahiki!

PAGES 18-19



As part of last year's Makahiki celebration, members of the Hikiau 'Ohana, a group of cultural practitioners from South Kona, Hawai'i Island, gathered at Hale o Keawe at Pu'uhonua o Hōnaunau to offer ho'okupu to the seven akua Lono. This was the third of five ceremonies they conducted to open the Makahiki season. (L-R) Kēhau Frietas, Kanani Enos, Kēliko Enos-Cruz, Shane Akoni Nelsen, Pōhaku Hundley, Mark Dumaguin, Kahaka'io Ravenscraft, Kala Holiday, and Raymond Broad. Out of sight standing behind the group is Kekoa Kahō'onei, the kahooli'i (carrier of Lonomākua). Photo: Tyler Chisholm



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## A TIME TO REFLECT

**No‘ono‘o** (nvt. Thought, reflection, thinking, meditation; to think, reflect, meditate, concentrate; to consider.)

## Aloha mai kākou,

**T**he holiday season is upon us, and as the year marches steadfastly towards its inevitable conclusion, like many people I am prompted to reflect on the past year's triumphs and challenges.

At this time last year, we were hopeful that the development of a vaccine would hasten the end of the pandemic and that by the summer of 2021 things would start to feel more normal.

And for a brief moment in early summer things did begin to feel more normal - until the delta variant crashed upon our shores like a tsunami. In that deadly surge Native Hawaiians were hit particularly hard by this unpredictable and indiscriminate illness.

Our staff at the Office of Hawaiian Affairs have been teleworking now for about 20 months while the COVID-19 infection rate has intensified then subsided over and again like the ebb and flow of the tide. So during 2021, as we did during 2020, in the midst of seemingly endless uncertainty, the staff adapted to the world's "new normal" finding different ways to continue serving our lāhui, from using digital technology for meetings, webinars, trainings and workshops, to providing resources for communities to be sustained and strengthened as part of our new strategic plan roll out.

It was impossible to fully prepare for the challenges of working within a completely new paradigm, but we moved forward with clarity of vision and with our core foundations of 'ohana, mo'omeheu and 'āina top of mind.

We are the descendants of resilient survivors. So when the world feels chaotic and we face uncertainty it makes sense for us to rely upon our 'ike kūpuna. We prioritize 'ohana and hold tight to our cultural practices. And we pule.

For me, prayer is a constant practice. It helps me to center my mind when faced with things I cannot control. I focus on 'ekolu mea nui - faith, hope and love - they

are basic foundational values - like 'ohana, mo'omeheu and 'āina.

2021 has been a year of difficult decisions. But when we hold tight to our basics, we are safer, more discerning, and we make better choices for ourselves, our 'ohana and our lāhui.

Continuing this theme of reflection, we are now in the season of Makahiki. It is the time of year when our kūpuna set aside normal routines. It is a time of rest, reflection and most importantly, peace.

So it is fitting that this issue of *Ka Wai Ola* focuses on Makahiki, from its origins and how it is celebrated today, to the revival of Makahiki as an extension of the Hawaiian Renaissance of the 1970s, to a historical view of the season from an 1867 essay penned by noted Hawaiian historian Samuel Kamakau.

As we bid farewell to 2021 and look ahead to 2022, my pule is that our lāhui - our 'ohana, our mo'omeheu and our 'āina - will be abundantly blessed.

Aloha Kalikimaka. Hau'oli Makahiki Hou. Lonoika-makahiki! ■



Sylvia M. Hussey, Ed.D.

Ka Pouhana/Chief Executive Officer



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

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The Hawaiian Church of Hawai'i Nei, an Office of Hawaiian Affairs grant recipient, is teaching the community to create the items needed to care for and reinter our iwi kūpuna.

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A Native Hawaiian delegation participated in the American Indian Alaska Native Tourism Association (AIANTA) conference in October.

### 'ĀINA | LAND AND WATER

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BY KYLE KAJIHIRO, PH.D.

Large tracts of Hawaiian lands currently leased to the U.S. military for nominal fees will expire in 2029 providing an opportunity to seek the return of this 'āina.

I lohe i ka 'ōlelo a ho'okō, e ola auane'i a laupa'i.  
One who hears good counsel and heeds it will live to see many descendants. - 'Ōlelo No'eau

We have been through a lot these last two years. The challenges and tragedies associated with the pandemic have often been unbearable, and especially heart-breaking is the toll that it has taken on our keiki.

Now that the Pfizer COVID-19 vaccine has been approved for children, we have the option of protecting our keiki against this disease. And because the vaccine is new, it makes sense that parents will have lots of questions.

So let's start with the basics: vaccines provide immunity by safely imitating the infection so your body's natural immune system can create tools to practice responding to the real infection, should you be exposed to it in the future.

The Pfizer vaccine approved for keiki 5-11 years old uses mRNA (Messenger Ribonucleic Acid) technology. Ribonucleic acid is a molecule. The mRNA vaccine works by teaching the muscle cells (in your arm where you get injected) to create a protein similar to a protein on the COVID-19 virus. When your body detects this foreign protein, it activates your immune system to practice fighting the COVID-19 virus. This prepares your body to defend itself if you are ever exposed to the actual virus.

Ethnic minorities have been more severely affected by COVID-19, so being Native Hawaiian puts us all at higher risk. One of the best, safest ways to protect ourselves and each other is to get vaccinated and consider getting your children vaccinated as well.

I know it can be scary when something is so new, but these are scary times, and no matter what you decide about vaccination, you're taking a risk either way. It's important to consider all the facts so that you can choose the risk that feels most pono to you and your family.

For more information about how mRNA vaccines work in children, watch this video from the American Academy of Pediatrics: <https://www.youtube.com/watch?v=YOLrNlvEiMw>. ■

*Dr. Jasmine Waipa is a Native Hawaiian pediatrician in Honolulu. Her father is from Moloka'i, her mother is from Pearl City, and she was raised in Honolulu, the eldest of four. She is a graduate of Kamehameha Schools Kapālama, Harvard College, and Stanford Medical School and Residency. She returned home to practice medicine as a Native Hawaiian Health Scholar in 2011 specializing in pediatrics. In 2020, she started her own practice, Keānuenue Pediatrics, with two other Native Hawaiian female pediatricians, focusing on a comprehensive, whole-health approach to patient care.*

## Mālama i nā Keiki A Pediatrician Answers Questions about the COVID-19 Vaccine for Keiki



Dr. Jasmine Waipa

### #1 Aren't the children's COVID-19 vaccines still experimental?

mRNA technology is not new and has been studied extensively for several decades, which is why the COVID-19 vaccine could be developed so quickly.

The COVID-19 vaccine has gone through the same rigorous scientific trials that all vaccines and medications go through to get authorized. Thanks to government resources and funding and safely overlapping study steps to speed up collecting data, the vaccine could be produced and tested quickly. But researchers didn't skip any steps, and the data stands up to the high expectations of the scientific community and the FDA.

### #2 There are no long-term studies of the impact of the COVID-19 vaccine on children.

Because the virus that causes COVID-19 is new, the vaccine is also new, and there are no long-term studies yet. But so far, billions of adults and 2.6 million children younger than 12 have safely received the vaccine and there have been no serious or life-threatening side effects.

Vaccine reactions usually happen within four weeks of getting vaccinated, so the studies extended the observation time frame over twice as long, just to be safe.

It's understandable that some parents may be tempted to wait for final FDA approval or for the vaccine to be less new, but there's no scientific reason to delay the availability of a safe and effective vaccine in order to collect more data. Delaying puts more children and people at risk than necessary. And based on what we know, the benefits of the vaccine – which are over 90% effective in protecting against serious illness and death from COVID-19 – far outweigh any real or theoretical future risk.

### #3 What are the possible long-term side effects of the vaccine on my child?

Based on current data after billions of injections, the vast majority of COVID-19 vaccine side effects are short term and not serious or dangerous. If your child has allergies, you should discuss the risks with your doctor.

In general, side effects from vaccines are very rare. And side effects, if any, will normally show up within two weeks of vaccination, and always within two months. There are no known long-term side effects associated with the COVID-19 vaccine.

The side effects from COVID-19 vaccination have been similar to other routine vaccines, including sore arm and redness at the injection site, fatigue, fever, chills, headache, and body aches. The side effects are temporary and mild or moderate. Side effects may be worse after the second dose in some children.

For more in-depth information, you can review the COVID-19 Vaccine Fact Sheet at <https://www.fda.gov/media/153717/download>.

### #4 Will the vaccines affect puberty or my child's future fertility?

The COVID-19 vaccine will not affect puberty or fertility in your child. The mechanism of the vaccine has nothing to do with the reproductive system.

### #5 I've heard that the vaccine can cause heart problems (myocarditis), especially for boys.

In one study of 2 million people who received the COVID-19 vaccine, just 20 people developed vaccine-related myocarditis (heart muscle inflammation), so the risk is extremely low.

Teenage boys seemed to be at slightly higher risk of developing myocarditis, usually within seven days of getting the second dose of the COVID-19 vaccine.





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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# OHA Hires New Chief Advocate and New Communications Director

By Ed Kalama

**A**ttorney Na‘unani‘u Kamali‘i, who was formerly a manager with the Queen’s Health Systems and Health Policy director for Papa Ola Lōkahi, brings her private practice law experience to serve as OHA’s new chief advocate. Public relations professional Alice Malepeai Silbanuz, who has been with OHA for 10 years, most recently as the Interim Community Engagement director, has been named OHA’s new Communications director.

Both will support the implementation of OHA’s Mana i Maui Ola Strategic Plan – which focuses on the areas of education, health, housing, and economic self-sufficiency – to advance OHA’s mission to increase wellbeing for Native Hawaiians.

Kamali‘i will lead OHA’s Advocacy Division and oversee mission-aligned public policy development, implementation, compliance, monitoring, and evaluation, as well as manage the fulfillment of OHA’s role as a co-trustee for the Papahānaumokuākea Marine National Monument. She will work closely with OHA’s Community Engagement director and the agency’s Washington, D.C., bureau chief on related public policy matters.

Kamali‘i comes to OHA with decades of experience engaging with Indigenous peoples, tribes, Native Hawaiians and Native Hawaiian organizations, including the Association of Hawaiian Civic Clubs, internationally, in Washington, D.C., and in Hawai‘i. She is also a skilled private facilitator, mediator and family law mediator who for over 10 years served as a per diem Family Court judge (Ret.)

“Na‘u’s depth of experience in advocacy, policy development, implementation and monitoring will serve OHA well and we are very pleased to have her on board to lead our Advocacy team,” said OHA Ka Pouhana/CEO Dr. Sylvia Hussey. “We’re excited to bring on a professional of Na‘u’s caliber, and we know that her leadership will be a great asset as we prepare for a new legislative session and continue our efforts to advocate for Native Hawaiian rights.”

“I look forward to working with our Hawaiian people and policy makers to find resolve in ho‘oponopono and policy,” Kamali‘i said.

The Communications director is a newly created position through OHA’s reorganization. Under the new structure, Silbanuz will report direct-



Na‘unani‘u Kamali‘i



Alice Malepeai Silbanuz

ly to CEO Hussey. Silbanuz will oversee OHA’s Communications program and six Beneficiary Service Centers located on Kaua‘i, O‘ahu, Maui, Moloka‘i, West Hawai‘i (Kailua-Kona) and East Hawai‘i (Hilo). She will work closely with OHA leadership to develop organizational messaging, strategic communications campaigns, and will serve as the agency’s media relations lead.

Silbanuz has 20 years of professional communications experience in Hawai‘i and the Pacific region in both government and nonprofit sectors. During her 10 years of service at OHA, Silbanuz has been responsible for overseeing various OHA communications campaigns, and for guiding the production of the organization’s acclaimed video stories, its monthly Hawaiian community newspaper *Ka Wai Ola* and managing OHA’s social media platforms. Silbanuz is the former Communications director at Le Fetuao Samoan Language Center, a local nonprofit organization dedicated to language revitalization.

“Alice has proven to be a valued leader of OHA’s award-winning Digital and Print Media team and, as OHA’s Interim Community Engagement director, she served the organization well,” Hussey said. “Alice is a tireless worker with a skill set that crosses all communications platforms. She is so well respected at OHA, and I am glad to see her continue to develop as a leader and serve this organization.”

“I’m deeply honored to continue serving the Native Hawaiian community in this new, increased capacity and excited to lead our dedicated team of communications and beneficiary services professionals. I look forward to growing the capacity of our team to ensure excellence in our internal and external communications, and to provide responsive and caring service to our beneficiaries across the pae ‘āina. Promoting the wellbeing of our beneficiaries and uplifting the lāhui is at the heart of what we are trying to achieve,” Silbanuz said. ■



# Meals & Mahalo: OHA and Native Hawaiian-Owned Businesses Give Back to Frontline Hospital Workers

By Tammy Mori

Over the past few months the Office of Hawaiian Affairs (OHA) has delivered nearly 2,000 meals to frontline hospital workers across the pae āina from Hilo Medical Center to the Kaua'i Veterans Memorial Hospital. "Meals & Mahalo" is a way to share aloha and appreciation at a time when healthcare workers are suffering from burnout and fatigue as COVID-19 marches on.

"This [Meals & Mahalo] provides so much encouragement for our nurses and doctors, especially the respiratory therapists," said Elena Cabatu, director of Marketing and Public Affairs at Hilo Medical Center. "They're going to battle every day when they come to work. When we receive mālama from the community, it helps us to press on."

Serving alongside OHA are many Native Hawaiian-owned businesses who are cooking and serving up lunches with aloha. Many of the participating Native Hawaiian businesses have been recipients of OHA Mālama Loans and feel compelled to pay it forward, such as Liquid Life, an organic holistic health cafe and juice bar with three locations on Hawai'i Island.



OHA Board of Trustees Chair Carmen "Hulu" Lindsey and Community Outreach Coordinator Roy Newton of OHA's Maui office kōkua Fran Heath and her team from Kalei's Lunchbox as they load healthy Meals & Mahalo lunches for delivery to staff at Maui Memorial Medical Center.. - Photo: Courtesy

"We started our company to help heal our community, so to be able to provide food for healthcare workers who are literally healing Hawai'i is such a rewarding experience," said Puna Tripp, owner of Liquid Life. "This is a beautiful part of living in a place where we can come together as 'ohana, in big or small ways, during times of need."

For Fran and Aaron Kalei of Kalei's Lunch Box on Maui, the pandemic has hit close to home. Fran lost her

97-year-old mother to COVID-19 in August 2020. Shortly after her mother passed, they decided to feed the Maui Medical Center staff lunch as a mahalo for caring for Fran's mother and so many loved ones in the community. Since then, Fran and Aaron have looked for opportunities to donate to various businesses and organizations impacted by the pandemic.

"Sometimes it's not about the money," said Fran Kalei. "We have a passion to serve and feed the community. We want to take care of our frontline workers – from those in the hospitals to our firefighters and police. We are all in this together."

In November, OHA delivered meals to hospitals on Lāna'i and Moloka'i. They partnered with the Taste of Moloka'i, whose owner has ties with the OHA Mālama Loans Program as well.

"This has been a wonderful opportunity to work together with our OHA Mālama Loan recipients to serve our community," said OHA Mālama Loans Program Manager Clarence Aikū'e Kalima. "These businesses crafted special menus to share their aloha through food, and also took the extra step to deliver this food and voice their appreciation to our frontline workers. We are grateful for this demonstration of aloha and for their hearts of service." ■

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# The Hawaiian Church of Hawai'i Nei

## Perpetuating and Continuing the Care of Ancestral Remains



Renowned kapa maker Kumu Dalani Tanahy instructs Kula Barbieto in some of the finer techniques of kapa making. - Photos: Jason Lees



Traditional tools used in kapa making include kua lā'au (anvils), i'e kuku (kapa beaters), niho manō (shark tooth knives) and 'opihi shells.



Kahu Loko'olu Quintero presents kapa, kaula hau (cordage), and hīna'i lau hala (baskets) fashioned to inter iwi kūpuna.

By 'Ihilani Chu

The Office of Hawaiian Affairs (OHA) Iwi Kūpuna Repatriation and Reinterment grant is timely and greatly needed. It is important to us as Kānaka 'Ōiwi to care for our ancestors, and now is the time for our lāhui to mālama nā iwi kūpuna.

Initially, the need was to bring kūpuna home from around the world. So many were treated with disrespect and bundled together in bags, placed on shelves, or stored in glass containers.

Later, with rising development here at home, so, too, did our kūpuna rise.

As developers ravaged the land throughout our islands to build their hotels and high rises, iwi kūpuna began rising as they were disturbed and desecrated. Our kūpuna were put into paper bags and cardboard boxes and placed in storage, waiting to be returned home - to be kanu back to our 'āina, so that their 'uhane may lele wale ka pō, fly off and return to the realm of gods.

In Hawaiian it is a sign - walk lightly, take baby steps, and appreciate what we have for we are on an island with limited resources. This was the wisdom of our kūpuna.

In this process, we re-learn to value our resources the way our kūpuna valued the 'āina - with great care, respect and the kuleana to mālama. Caring for our ancestors empowers and strengthens the Native Hawaiian community spiritually and culturally.

Our project is called "E Ho'omau o Nā Mālama i Nā Iwi Kūpuna" and our purpose is to prepare and provide Hawaiian sacred items and resources (i.e., hīna'i lau hala, kaula hau, and kapa). We do this by conduct-

ing workshops on how to make these cultural items, and then provide them to lineal descendants, Native Hawaiian groups and organizations to mālama nā iwi kūpuna in preparation for reinterment.

We address the needs of nā iwi kūpuna by providing our lāhui with the education and knowledge necessary to gather and prepare the materials, and then create the items, needed for the care of nā iwi kūpuna. Our kūpuna used three specific resources to make sacred burial items: lau hala, hau, and wauke.

Our workshops are two-day events and participants are required to attend both days to learn the full process. On day one we focus on gathering and preparing. On day two we focus on crafting the sacred ceremonial items. We use traditional tools where possible.

The in-person workshops (following COVID-19 guidelines) on O'ahu, Maui, Hawai'i and Kaua'i have been well-attended with many participants coming together for the hana nui to mālama nā iwi kūpuna for reburial. Some have requested additional workshops to pass this 'ike to the next generation.

Our kumu for the workshops include Kahu Loko'olu Quintero, an expert in hīna'i lau hala. He has an extensive background in Hawaiian arts with years of experience weaving hīna'i lau hala for Hui Mālama i Nā Kūpuna o Hawai'i Nei and numerous reinterment projects. He was traditionally trained with a kuleana to pass on this 'ike kūpuna to future generations.

Another of our kumu is renowned kapa master Dalani Tanahy, who is also an expert in growing and cultivating plants for fiber and dyes. For over 25 years, she has taught students and created kapa for entities working to rebury ancestral remains unearthed at construction sites and for families who want their

loved ones to be wrapped in kapa as their final wishes.

I am the kumu for the kaula hau workshop. I have spent more than 20 years caring for the ancestors of Hawai'i, first as a member of Hui Mālama i Nā Kūpuna O Hawai'i Nei and now continuing this kuleana. I've been trained and educated in all aspects of the traditional care of nā iwi kūpuna, including ceremonies and protocols. This training ensures that the respectful treatment and reburial of nā iwi kūpuna is passed on.

We would like to mahalo the members of The Hawaiian Church of Hawai'i Nei; our Native Hawaiian organizations, companies, and foundations; esteemed Native Hawaiians in the community; Native Hawaiian practitioners, lineal descendants, and cultural descendants; and the many individuals and their 'ohana island-wide for their support and kōkua of our project.

We especially mahalo the Office of Hawaiian Affairs and its staff for their support, encouragement and guidance in the grant process. It is a pleasure working with the OHA team. ■

*'Ihilani Chu is a kumu and project manager and member of The Hawaiian Church of Hawai'i Nei.*

*The Hawaiian Church of Hawai'i Nei is the recipient of a \$50,000 Iwi Kūpuna Repatriation and Reinterment grant award from the Office of Hawaiian Affairs. The iwi kūpuna grant is one of 11 grant programs the agency administered in fiscal year 2021, with more than \$16.2 million awarded to Hawai'i nonprofits in service to the Native Hawaiian community. To learn more about OHA grant offerings visit [www.oha.org/grants/](http://www.oha.org/grants/)*



# Hawai'i Representatives Share Insights and Aloha at 2021 American Indian Tourism Conference

By Cheryl Chee Tsutsumi

**T**hought-provoking. Inspiring. Unifying. That's how Kainoa Daines, director of culture and product development for Hawai'i Tourism United States, describes the 23rd annual American Indian Tourism Conference (AITC), which he attended from October 25-28 at the We-Ko-Pa Casino Resort in Scottsdale, Arizona.

Hosted by the American Indian Alaska Native Tourism Association (AIANTA), it is the only national conference dedicated to growing tourism in America's Indigenous communities. This year, AITC brought together some 270 cultural and tourism leaders from throughout the U.S. and Canada to explore the theme "Reimagine, Re-emerge, Reunite: Stronger Together in Indian Country."



Kainoa Daines. - Photo: Hawai'i Tourism United States

"Despite its name, AITC embraces Native Alaskans and Native Hawaiians as well as American Indians," said Daines, who was the conference's emcee. "Most Hawaiians tend to look to the Pacific for relatives and cousins, but our American Indian and Alaska Native brethren on the U.S. continent also share similar values and ideals. We collectively form a larger Indigenous nation."

Hawai'i's delegation also included hulu artist Kawika Lum-Nelmida; Marques Marzan, fiber artist and cultural adviser at Bishop Museum; Mālia Sanders, executive director, and Kanoe Takitani-Puahi, director of programs, for the Native Hawaiian Hospitality Association; and Jay Rojas, managing director of the PA'I Foundation.

Vicky Holt Takamine, executive director of the PA'I Foundation, gave two presentations at AITC. During the October 25 "Business of Art" workshop, aimed at artists and arts organizations, she discussed pricing, marketing, Na-

tive artist professional development trainings, and how to prepare artwork for trade shows and gallery exhibits. She also suggested ways to collaborate with galleries, shops, hotels and museums on cultural demonstrations, exhibits and trunk shows.

For the October 27 panel on "Building a Tribal Arts Program," Takamine focused on the PA'I Foundation Art Gallery and Performing Arts Complex, which is set to open at the Ola Ka 'Ilima Artspace Lofts in Kaka'ako in fall 2022. It will encompass a 1,000-square-foot retail/art space, a 1,000-square-foot mezzanine with office and meeting spaces and a 3,000-square-foot performing arts rehearsal/presenting space.

"Indigenous peoples recognize similarities in their language, religion, beliefs, values, customs, myths and legends, and art is a great way to express them," Daines said. "PA'I's new complex will be a hub for Native Hawaiian artists to create, practice, display and sell their work as well as interact with visitors. It's an exciting, innovative model for how Indigenous arts and cultural practices can be preserved and perpetuated and be a boon to tourism."

The findings of the new Economic Impact of Indigenous Tourism Report were first made public in an October 26 talk by Daniel Nāho'opi'i, executive vice president of SMS, a full-service research and marketing company based in Honolulu. Produced by SMS in partnership with AIANTA, it's the first report to formally track the economic impact of hospitality businesses owned by American Indians, Alaska Natives and Native Hawaiians.

According to Nāho'opi'i's summary of the report, 40,618 Native-owned businesses contributed \$14 billion to the U.S. economy in 2017, the most recent data published by the U.S. Census that includes Race and Ethnicity designation for both the Annual Business Survey and the Non-Employer Statistics.

"Daniel noted that retail sales generated \$7.79 billion – more than half of that figure," Daines said. "In addition, 26% of all Native-owned companies are in the hospitality sector. Those findings are significant; they confirm the huge



Pictured at the closing session on Thursday, October 28, are (from left): Sherry Rupert, CEO of AIANTA; Arlene Glenn, Patuk Glenn's mother; Alaska Native Patuk Glenn, an Inupiaq influencer and AIANTA keynote speaker; and Kainoa Daines, director of culture & product development for Hawai'i Tourism United States. - Photo: Bruce Rettig/AIANTA.

impact Indigenous businesses make on tourism in America."

John De Fries, president and CEO of the Hawai'i Tourism Authority, was the keynote speaker at the opening general session on October 26. In his 30-minute address, presented live via Zoom from Honolulu, he stressed the importance of balancing the economics of tourism with the wellbeing of our communities and natural resources.

In one particularly poignant segment, he recalled his work many years ago with kalo farmers in Waipi'o Valley on Hawai'i Island. A flood had damaged the infrastructure they depended on to grow their crops. At a meeting, some farmers suggested that action be taken to restrict the amount of water flowing down into the valley, but one kupuna suggested that cultivating more land there would make good use of the precious resource.

De Fries found parallels between this and his role today. Like flood waters, the rush of visitors to Hawai'i can be overwhelming, but there are opportuni-

ties to use it to diversify our economy and regenerate our natural, cultural and community resources. It is important that we cultivate enough "lo'i" in the right places to use the resources.

Mālama ku'u home lies at the heart of those decisions. "The conference not only recognized Indigenous peoples' achievements in the hospitality industry, it shed light on the challenges we face," Daines said. "Hawaiians can be proud of what we've accomplished, but we still have a lot to do to manage tourism in a pono way.

"Tourism is a platform to tell our stories authentically, with our values and traditions respectfully woven in. If we stay true to who we are, if we tell our stories as they were meant to be told and honor our kūpuna in all that we do, our path should undoubtedly lead to success." ■

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

## ABOUT AIANTA

Incorporated in 2002, the 501(c)(3) nonprofit American Indian Alaska Native Tourism Association (AIANTA) provides tourism and recreational travel training and technical assistance to Native American Indian nations and tribal businesses across the United States. Its mission is "to define, introduce, grow and sustain American Indian, Alaska Native and Native Hawaiian tourism that honors traditions and values."

AIANTA is based in Albuquerque, New Mexico. During AITC, it announced it has remapped its representation from six regions to 15. Hawai'i was previously part of the Pacific region; it now is its own separate region. Hi'ilani Shibata, the lead cultural trainer for the Native Hawaiian Hospitality Association, was previously one of two board members representing AIANTA's Pacific Region. She now represents the Hawai'i Region on the board. For more information about AIANTA, visit [www.aianta.org](http://www.aianta.org).



# A Fresh Start for Non-Violent Offenders

By Nina Ki, OHA Public Policy Advocate

**T**raffic or criminal infractions that have monetary fees and fines can be prohibitively expensive and debilitating for many people, especially when it becomes a vicious cycle of compounding tickets that the individual will realistically never be able to pay.

The Office of the Public Defender, the Office of the Prosecuting Attorney, and the Hawai'i State Judiciary all saw the need for a program to help individuals with lower-level offenses and collectively helped create the Honolulu Community Outreach Court in 2017.

Traditionally, the Prosecutor's Office and the Public Defender's Office are adversaries. However, in this case they consider themselves a working team to help non-violent offenders clear their court cases and start anew. Deputy Prosecuting Attorney Mark Tom, who has been with this program since its inception,

explained that "unlike usual traffic court, Community Outreach Court is guided by the principles of the community court model, which attempts to address underlying issues that lead to harmful/criminal behaviors and provide the justice system with meaningful options."

This model seeks to implement creative approaches to community engagement and uses a risk-need assessment tool to link participants to appropriate interventions and encourages judicial monitoring to promote accountability and offer impactful alternatives to incarceration. The vast majority of Community Outreach Court participants are residentially challenged, unemployed, or ineligible for a Hawai'i Driver's License because of compounding fines and fees that become impossible to pay.

Kaimukī resident Raymond Taumalolo signed up to be a part of this program with skepticism. He didn't have a valid driver's license for over 20 years because of mistakes made in his youth, and he wasn't able to pay the compiling fees

and interest on all the traffic infractions he accrued that were sent to collection. "The team called for an intake interview and was very helpful," Taumalolo said. "They showed me the ropes, I appeared on Zoom court, and I did my community service in no time."

He is currently waiting for paperwork to go through, but watched his other friends graduate from this program and successfully get their own driver's license. "Not everyone has the kind of time and money to pay off old tickets that go to collections," Taumalolo pointed out. "I did this program to do better and get better job opportunities with a valid driver's license for my wife and kids."

Taumalolo explained that he had to drive to go to work, and take care of his kids, but always felt afraid of getting caught or incurring more tickets. "After a certain number of tickets and fines, you just give up. I don't even know how many tickets I had, or how much I owed – I just knew I had a lot." Taumalolo expressed his gratitude for the outreach court team and highly recommends this program to any individual who is looking to get right with the law and provide for their families.

Applicants are considered on a case-by-case basis as the court targets individuals who have non-violent criminal offenses that generally qualify as "quality of life" offenses – for example, driving without a license, houseless persons

who sleep in parks or vehicles who accrue criminal cases for camping in public areas, trespassing, or theft.

Community Outreach Court seeks to address all pending or previously adjudicated cases for participants via community service rather than fines or jail. Additionally, they attempt to recall all existing bench warrants to remove additional barriers that may hinder individuals who are trying to move forward in a positive direction.

Community Outreach Court aims to hold court at locations that are non-traditional, located within the community, and closer to participants.

For example, Wai'anae Community Outreach Court is located at the Villages of Mā'ili, which is a transitional housing site. Before the pandemic, they held court in Honolulu, Kāne'ohe, Wahiawā, and Wai'anae. Having sites in various communities allowed the agencies to provide greater access to justice for the public and ensure that participants feel more comfortable during the process.

Prior to the pandemic, the outreach court team would routinely walk the various communities on O'ahu with service providers and outreach teams to reach a greater population of individuals in need of assistance. They also provide presentations to providers to ensure that they're aware of Community Outreach Court as a resource to anyone qualified and can schedule various intake days at numerous locations across the island. ■

To learn more about Community Outreach Court call (808) 347-2551.

## Hawaiian Community Assets

Is a 21-year-old local company with four **Financial Opportunity Centers** statewide. HCA was founded to support low and moderate income families realize financial stability and homeownership.

Visit one of HCA's **Financial Opportunity Centres** statewide and talk to a financial partner you trust to achieve home ownership, find a stable rental, or achieve your financial goals.

*Take the first step today!*

Contact HCA toll free **866.400.1116** or visit **www.hawaiiancommunity.net**





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A black and white photograph showing a person's profile as they sit at a desk. On the desk is a laptop, a blood pressure cuff, and a pair of glasses. The laptop screen displays a video call with a female healthcare provider wearing a white lab coat and a face mask. A small inset window in the top right corner of the video call shows a smaller version of the person on the desk.

# Access to high-speed internet **is a necessity.**





A black and white photograph of a hand clicking a computer mouse. The hand is positioned over the mouse, with the index finger pressing one of the buttons. The mouse is a standard two-button computer mouse.

Too many Hawai'i residents do not have access to the affordable, high-speed internet they need to work, attend school, see the doctor, and avoid isolation.

That's why AARP fought for the Emergency Broadband Benefit, a federal program to help lower the cost of high-speed internet for eligible households during the COVID-19 pandemic.

Hawai'i residents who may have experienced financial setbacks during the pandemic or are struggling to get by may be eligible for a discount of up to \$50 per month—or up to \$75 per month for households on Hawaiian Home Lands—for high-speed internet services through this short-term program.

**Visit [aarp.org/EBB](https://aarp.org/EBB) or call 1-833-511-0311 for more information.**

 /AARPHawaii  
 @AARPHawaii  
[aarp.org/HI](https://aarp.org/HI)

Paid for by AARP

# He wai e mana, he wai e ola

## Protecting the Waters of Moanalua

By Shelley Muneoka, Kepo'o Keli'ipa'akaua, and Wayne Chung Tanaka

The waters of what is now known as the Moanalua-Waimalu aquifer have long sustained the life of the plants, animals and people of the region.

Straddling the traditional boundary between the moku of Kona and 'Ewa, these waters have fed area streams and springs that supported ecosystems that our ancestors cared for and were fed by. The aquifer sits mauka of Ke Awalau o Pu'uloa (Pearl Harbor), an area once renowned for its bountiful seafood, like oysters (pipi) and awa (milkfish), as well as the sweet kāi kalo and 'awa -- all made possible by abundant fresh water. These sacred waters were brought forth by the akua Kāne and Kanaloa in nearby Waimalu and Waiawa, their first stop in Hawai'i.

In 1940, just before the Japanese attack on Pearl Harbor, the Navy began constructing a massive fuel facility in Kapūkākī, or Red Hill, above the Moanalua-Waimalu aquifer.

It took three years and the lives of 16 workers to construct 20 massive, 250-foot tall tanks to hold 250 million gallons of petroleum fuel. Despite the high costs, the Navy got what it wanted: an underground, protected facility that could use gravity to deliver fuel to its warships in Pearl Harbor.

In 1948, an earthquake hit O'ahu, spilling 1,100 barrels of fuel. Despite the Navy's continuous efforts, chronic leaks would plague the facility for the next seven decades, resulting in at least 180,000 gallons of fuel spilling from these tanks over time.

As decades passed, concern grew as more people real-

ized that these aging, leaky tanks were located just 100 feet above what had now become the principal water source for hundreds of thousands of residents in urban Honolulu, from Hālawā to Maunaloa.

In 2014, the Navy reported a massive release of 27,000 gallons of fuel from one of the Red Hill tanks, which had just been inspected. The Navy struck a deal with regulators to, among other things, assess the risk of future releases – a deal which seven years later it has yet to fulfill.

In 2019, the Sierra Club of Hawai'i, which had previously sued to require the Navy to obtain a state underground storage tank permit for the Red Hill facility, filed a legal challenge to the Navy's permit application. The Honolulu Board of Water Supply, having expressed its own concerns for years, also joined in this "contested case hearing."

The facts and evidence highlighted in the contested case hearing revealed that the Red Hill facility may be the biggest imminent threat to the aquifer that has been a foundation of life as we know it on O'ahu, from time immemorial to the present day:

- Eight of the tanks, each containing millions of gallons of fuel, have not been inspected in over two decades; three of these have not been inspected in 38 years;
- Leaked fuel and fuel components have already been found in the groundwater below the facility;
- The thin steel tank walls are corroding faster than the Navy anticipated due to moisture in the gaps between the tanks and their concrete casing;
- The Navy's system to test and monitor tanks for leaks cannot detect slow leaks that may indicate a heightened risk for larger, catastrophic leaks; cannot prevent human error that has led to large releases of fuel in the past; and cannot prevent an earthquake, like the one that spilled 1,100 barrels of fuel when the tanks were brand new.

Recent news regarding whistleblower e-mails have also indicated that Navy officials withheld important information during the contested case hearing, such as the existence of holes, active leaks from attached pipelines, and other potential vulnerabilities. And most recently, the Department of Health fined the Navy \$325,000 after a routine facility inspection found multiple regulatory violations.

The Navy cannot be trusted with the sacred water that sits a mere 100 feet below these massive fuel tanks. We owe it to the many generations who cared for this resource before us to pro-

tect this aquifer so that life can continue to thrive here for generations to come.

Fresh water is life-giving not only as a physical element, but through its spiritual significance in frequent ritual invocation and offering. The last stanza of the well-known pule "Aia i hea ka Wai a Kāne?" reminds us that the fresh water, buried deep in the earth, is sacred to Kāne and Kanaloa and calls on us to protect these waters essential to life itself.

*Aia i hea ka wai a Kane?*

*Aia i lalo, i ka honua, i ka wai hu*

*I ka wai kau a Kane me Kanaloa*

*He waipuna, he wai e inu*

*He wai e mana, he wai e ola*

*E ola no, ea! Aia i laila ka wai a Kane!*

*Where is the water of Kāne?*

*It's below, in the earth, in the water that gushes forth,*

*In the water placed by Kāne and Kanaloa*

*Spring water, water to drink*

*Water that imbues mana, water that imbues life*

*Life! There is the water of Kāne! ■*

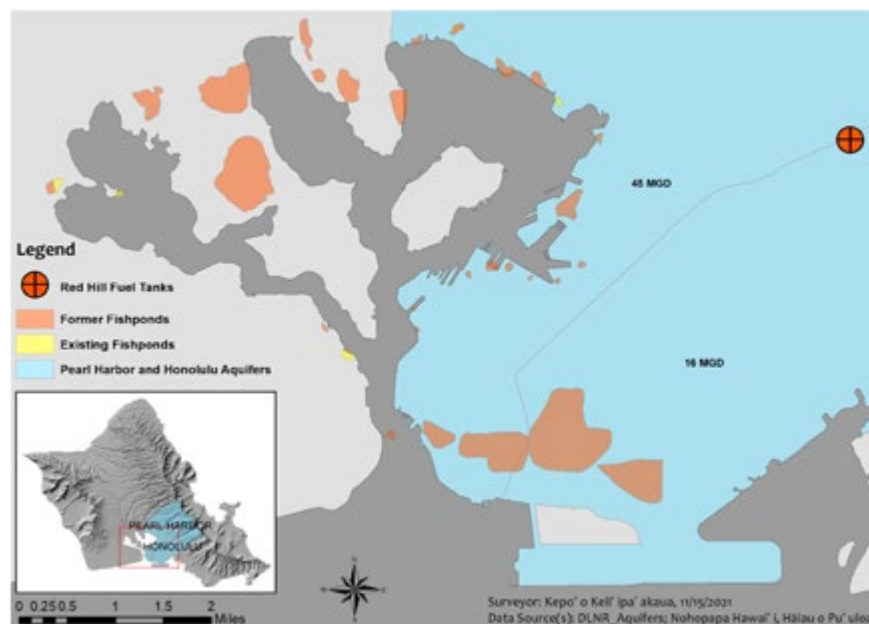
Shelley Muneoka is a board member of KAHEA: The Hawaiian Environmental Alliance. Kepo'o Keli'ipa'akaua is a member of the Kali'uokapa'akai Collective's 'Aha Kuapapa and is a WKIP Instructor with Huliuaapa'a 501(c)3. Wayne Chung Tanaka is the Director of the Sierra Club of Hawai'i.

### HOW TO HELP

You can help protect the life-giving waters of the Moanalua-Waimalu aquifer from the dangers of the Red Hill Bulk Fuel Storage Facility! Write your concerns to Secretary of Defense Lloyd J. Austin III at 1000 Defense Pentagon, Washington, D.C., 20301-1000 and Secretary of the Navy Carlos Del Toro at 1000 Navy Pentagon, Room 4D652, Washington, D.C., 20350.

For more information on Red Hill, visit [www.sierraclubhawaii.org/redhill](http://www.sierraclubhawaii.org/redhill)

or  
[www.boardofwatersupply.com/news-updates/redhill](http://www.boardofwatersupply.com/news-updates/redhill)



Location of the Red Hill Fuel Tanks and Nearby Aquifers and Fishponds - Photo: Courtesy



# THE LEGISLATIVE REPORT CARD 2021

KA LĀHUI HAWAI'I

A Native Initiative for Self-Determination

## House Bill 499: Extended Leases of Stolen Hawaiian Lands

House Bill 499 was introduced at the 2021 Legislative session by lawmakers led by Representative David Tarnas from House District 7 (North Kona and Kohala). This measure allows the public land leases for commercial, resort, industrial, and government uses that were originally 65 years long to be extended for additional 40 year terms. The corpus of State 'public lands' are made up of Hawaiian Kingdom Crown and Government

lands that were seized after the illegal overthrow and then handed over to US and then State control without the consent and with no compensation to the Kanaka Maoli people.

For four months, hundreds of Kanaka Maoli, many organizations and our allies from all across our Islands from all walks of life testified in opposition to House Bill 499 - yet the measure still passed. Demonstrations throughout the Islands were held and Kanaka Maoli

leaders, legal experts, and environmentalists met with Governor Ige to request that he veto this measure - to no avail. By July 7, 2021, this bill that would allow developers and the military to have century long leases of public lands became law.

Opponents of the measure are calling on state lawmakers to repeal House Bill 499 during the next regular session of the Legislature in 2022.

## House Resolution 33: State Creation of a "Working Group" for Mauna Kea Management

Resolution 33 established a "Working Group" tasked with developing recommendations for a new governance and management structure for Mauna Kea. The Resolution was introduced by Representative Tarnas and the "Working Group" is composed of 15 members, 11 of whom were appointed by the Speaker of the House, Representative Scott Saiki. Both Representative Tarnas and Speaker Saiki are supporters of building the Thirty Meter Telescope (TMT) on Mauna Kea. The "Working Group" is currently stacked against the interests of Kia'i Mauna and is not in any way an act of self-determination because the group is State initiated and created. The "Working Group" is tasked with reporting its findings in December 2021.

No means no! Kū Kia'i Mauna! Hundreds of thousands of Kia'i Mauna have already made their voices heard in opposition to the building of TMT on Mauna Kea. This "Working Group" along with House Bill 499 creates a "legal" avenue for TMT to get forever leases of the Mauna Kea summits

### REPORT CARD MARKS

**A** = Voted pro-Hawaiian.

**C** = Voted against the interests of Hawaiians with reservations.

**F** = Voted against the interest of Hawaiians.

**N/A** = Not available for vote.

**\*** Introduced bill

www.KALAHUIHAWAII.net

## SENATE VOTE

HB499 CD1

LAURA ACASIO	Hilo	A
ROSALYN BAKER	South and West Maui	C
STANLEY CHANG	Hawai'i Kai, 'Āina Haina	C
DONAVAN DELA CRUZ	Mililani Mauka, Wahiawā	F
J. KALANI ENGLISH	Hōna, Moloka'i, Lāna'i	C
KURT FEVELLA	'Ewa Beach	A
MIKE GABBARD	Kapolei, Makakilo	F
LES IHARA, JR.	Kaimukī, Palolo, Mō'ili'i	A
LORRAINE INOUE	Hāmākua, Waimea	F
DRU KANUHA	Kona, Ka'u	C
GILBERT KEITH-AGARAN	Wailuku, Kahului	F
JARRETT KEOHOKALO	Kāne'ohe, He'eia	A
MICHELLE KIDANI	Mililani, Waikele	F
DONNA MERCADO KIM	Kalihi Valley, Moanalua	A
RONALD KOUCHI	Kaua'i, Ni'ihau	F
CHRIS LEE	Kailua, Waimānalo	C
BENNETTE MISALUCHA	Pearl City, 'Aiea, Halāwa	C
SHARON MORIWAKI	Kaka'ako, McCully, Waikīkī	C
CLARENCE NISHIHARA	Waipahu, Pearl City	A
KARL RHOADS	Liliha, Pauoa, Nu'uano	A
GIL RIVIERE	Ka'a'awa, Kahuku, Lā'ie	A
JOY SAN BUENAVENTURA	Puna, Ka'u	C
MAILE SHIMABUKURO	Nānākuli, Wai'anae	A
BRIAN TANIGUCHI	Mānoa, Makiki, Papakōlea	C
GLENN WAKAI	Kalihi, Salt Lake	F



## HOUSE VOTE

HR33 HD1  
HB499 CD1

HENRY AQUINO	Waipahu	F	F
DELLA AU BELATTI	Papakōlea, McCully	F	F
PATRICK BRANCO	Kailua, Kāne'ohe Bay	F	F*
TY CULLEN	Royal Kunia, Village Park	F	F
LYNN DECOITE	Moloka'i, Lāna'i, Hāna	F	A
STACELYNN ELI	Nānākuli, Mā'ili	F	A
SONNY GANADEN	Kalihi, Sand Island	C	A
CEDRIC GATES	Wai'anae, Mākaha	F	A
SHARON HAR	Kapolei, Makakilo	F	A
MARK HASHEM	'Āina Haina, Kuli'ou'ou	F	A
TROY HASHIMOTO	Wailuku, Waikapū	F	F*
DANIEL HOLT	Chinatown, Pālama	F	F*
LINDA ICHYAMA	Salt Lake, Āliamanu	F	F*
GREGGOR ILAGAN	Puna	F	F*
AARON LING JOHANSON	Moanalua, 'Aiea	F	F
JEANNE KAPELA	Na'alehu, Kailua-Kona	A	A
LISA KITAGAWA	Kahalu'u, Waiāhole	F	F
BERTRAND KOBAYASHI	Kahala, Kaimukī	F	F
DALE KOBAYASHI	Mānoa, University	A	A
SAM KONG	'Aiea	F	A
MATTHEW LOPRESTI	'Ewa Beach, Ocean Pointe	F	A
NICOLE LOWEN	Hōlualoa, Honokōhau	F	C
SYLVIA LUKE	Makiki, Nu'uano, Pauoa	F	F
LISA MARTEN	Kailua, Waimānalo	F	F*
SCOT MATAYOSHI	Kāne'ohe, Maunawili	F	F*
LAUREN MATSUMOTO	Waialua, Kunia	C	F*
BOB MCDERMOTT	'Ewa Gentry	F	F
ANGUS MCKELVEY	West Maui	C	A
JOHN MIZUNO	Kalihi Valley	F	F*
DEE MORIKAWA	Kōloa, Waimea, Ni'ihau	F	F*
NADINE NAKAMURA	Anahola, Hanalei, Kapa'a	F	F*
MARK NAKASHIMA	Hilo, Hāmākua	F	F*
SCOTT NISHIMOTO	Kapahulu, Mō'ili'i	F	F
TAKASHI OHNO	Liliha, 'Ālewa Heights	F	F
VAL OKIMOTO	Mililani	F	F
RICHARD ONISHI	Kea'au, Volcano	F	F
AMY PERRUSO	Wahiawā	A	A
SEAN QUINLAN	Hale'iwa, Kahuku, Lā'ie	F	F
SCOTT SAIKI	Downtown, Kaka'ako	F	F
JACKSON SAYAMA	Palolo, Kaimukī	F	F
GREGG TAKAYAMA	Pearl City, Waimalu	F	F
ROY TAKUMI	Pearl City, Waipi'o	N/A	A
ADRIAN TAM	Waikīkī, Ala Moana	F	A*
DAVID TARNAS	North Kona, Kohala	F*	F*
CHRIS TODD	Keaukaha, Pana'ewa	F	F*
JAMES KUNANE TOKIOKA	Līhue, Hanamā'ulu	F	F
GENE WARD	Hawai'i Kai	A	F
TINA WILDBERGER	Kīhei	A	A*
JUSTIN WOODSON	Kahului, Pu'unēnē	F	F
RYAN YAMANE	Mililani, Waip'io Gentry	F	F*
KYLE YAMASHITA	Kahului, Kēōkea, Kula	F	F*

# 'Āina Kūpuna Tax Relief Landmark Bill Approved by Maui County Council

By Puanani Fernandez-Akamine

A groundbreaking tax relief bill that directly impacts Native Hawaiians in Maui County passed its second reading with unanimous approval by the Maui County Council on November 19.

Introduced by County Council Vice Chair Keani Rawlins-Fernandez, Bill 118, "A Bill for an Ordinance Relating to 'Āina Kūpuna Lands," will amend the county tax code for land dedicated as "āina kūpuna."

This ammendment to Maui County's tax code is expected to set a precedent for other counties to consider similar tax relief for Native Hawaiians and other long-time kama'āina families who are being taxed out of their homes due to real estate speculation by outside investors.

"The Maui County Council has passed landmark legislation that protects lineal descendants who remain stewards of their ancestral 'āina within the Special Management Area (SMA), and prevents kupa 'āina from being priced off their family lands," said Rawlins-Fernandez.

"I plan to continue this momentum with my next legislation, "Āina 'Ohana," which aims to offer respite for lineal descendants outside of the SMA, and to continue working with my counterparts on other county councils who have already expressed interest in passing similar legislation in their respective counties to protect the

kuleana and legacy of Kānaka 'Ōiwi, as this is an issue across the pae 'āina."

Bill 118 identifies "āina kūpuna" as real property owned in whole or in part in fee simple by one or more descendants of the person who owned the property at least eight years prior to the application.

It allows the lineal descendants of 'ohana land to "dedicate" it as 'āina kūpuna. 'Ohana lands dedicated as 'āina kūpuna will be levied the minimum annual property tax (about \$350/year in Maui County). During the 10-year dedication period, the land cannot be sold to a non-lineal descendant. To maintain 'āina kūpuna status, 'ohana must renew the dedication before the 10-year period ends.

For the Chang-Kukahiko 'ohana of Makena, Maui, this victory has been a long time coming.

Ed Chang, Jr., is a fifth-generation descendant of the Kukahiko 'ohana, and for years he has been at the forefront of the battle to protect their remaining 'ohana lands. For Chang, who will be 90-years-old in a few months, victory is sweet. "I am overjoyed with the passing of Bill 118 that enables my family to plan for a continued future in Makena," he said.

"For many 'ohana like ours, it has been an overwhelming challenge to hold on to our 'āina kūpuna," added sixth-generation Kukahiko descendant Keiki Kawai'ae'a.

"Unfortunately, high-end upscale speculation and development have resulted in exorbitant taxes that, over

time, have displaced and separated families from their ancestral lands. We are grateful to Council Vice Chair Keani Rawlins-Fernandez for championing this legislation and for the support of the Maui County Council in passing this long-overdue bill that provides tax relief through a 10-year renewable land dedication ordinance."

*The Maui County Real Property Assessment Division is now accepting information from potential 'āina kūpuna applicants. The deadline to apply for the current fiscal year will be December 31, 2021.*

*Interested property owners should email [rpa@co.maui.hi.us](mailto:rpa@co.maui.hi.us) to request placement on the 'āina kūpuna application mailing list. The email should include the following information: name, the TMK for the property, and a mailing address. The division will mail applications to those on the list, and to upload the application to the [mauipropertytax.com](http://mauipropertytax.com) "forms" link once the bill is signed into law by Maui County Mayor Michael Victorino.*

*To read the original Ka Wai Ola article about the Chang-Kukahiko 'ohana's fight to hold on to their 'āina kūpuna and watch the Taxed Out video go to: [www.kawaiola.news/cover/taxed-out/](http://www.kawaiola.news/cover/taxed-out/)*

## Lunalilo Home Begins Search for Next CEO

**Lunalilo Home seeks a leader with a commitment and ability to perpetuate King William Charles Lunalilo's vision and legacy to serve as CEO.**

Qualified candidates should submit a cover letter, resume and statement expressing interest in the CEO role, their vision, objectives and goals for the Trust and how those goals will be achieved. Apply by January 14, 2022, to Lunalilo Home CEO Search Committee, c/o Inkinen Executive Search by email to [executives@inkinen.com](mailto:executives@inkinen.com).



LUNALILO HOME

Caring for Kūpuna, Preserving a Legacy

The individual should have a recognized reputation of outstanding personal character with a genuine commitment for the well-being of Native Hawaiians, particularly kūpuna, and a deep understanding of the legacy of King Lunalilo and how these are manifested and implemented in the mission and the Kauhale Kūpuna Strategic Plan of the Trust.

The CEO will implement the strategic goals and objectives of the Trust; enable the Board of Trustees to fulfill its governance function; and provide direction and leadership toward the achievement of the Trust's mission, strategic plan, policies, goals, and objectives set by the Board of Trustees.



# UNESCO's International Decade of Indigenous Languages Includes 'Ōlelo Hawai'i

By Malia Nobrega-Olivera

**O**n Dec. 18, 2019, the United Nations (UN) General Assembly passed a resolution proclaiming 2022-2032 as the "International Decade of Indigenous Languages."

The purpose of this resolution is to draw attention to, and create action around, the critical loss of Indigenous languages across the globe with an urgent call to preserve, revitalize and promote them at the local, national and international levels.

The UN resolution has mobilized a coalition of Hawaiian language speakers, students, teachers, scholars, and communities around this mandate to assess, plan, and act to preserve, revitalize and promote 'ōlelo Hawai'i.

The Steering Committee and Advisory Group of UNESCO's Global Task Force for the Pacific region has established a Kanaeokana ad-hoc committee and is currently seeking Hawaiian language organizations, proponents, and stakeholders to join the committee and commence with strategic planning.

Hawaiian language is key to ensuring the continuation

and transmission of culture, customs and history as part of the heritage and identity of Kānaka Maoli.

Yet despite the amazing progress our communities have made to strengthen and increase Hawaiian language here in Hawai'i, the enduring health and vitality of 'ōlelo Hawai'i remains a concern. UNESCO's efforts provide an opportunity for Hawaiian language proponents, organizations, communities, and the government to create an action plan to preserve, promote and revitalize Hawaiian language.

As language advocates work towards normalization of the Hawaiian language, there is hope that the Decade of Indigenous Languages will help achieve this outcome.

"The Hawaiian language represents a complex system of knowledge that has been developed over thousands of years and is inextricably linked to our care of our lands, waters, and cultural resources," said ad-hoc committee member J. Hau'oli Elarco-Lorenzo, a Hawaiian language instructor at Honolulu Community College.

"Our language represents a unique framework for understanding the world in all its complexity and is a repository of traditional knowledge that is vital for sustaining the Earth's biological diversity, finding effective

responses to the challenges presented by climate change and providing important contributions to sustainable development, peacebuilding and reconciliation processes."

Kanaeokana Network Facilitator Manuwai Peters echoed these sentiments adding, "We will be meeting for the next 10 months to seek community input to build an action plan that can prepare us to reach a set of ambitious goals in the next 10 years. We look forward to hearing from Hawaiian language communities in Hawai'i and abroad who are eager to join this initiative." ■

*Individuals or organizations who would like to join the effort should email Kanaeokana at [advocacy@kanae-okana.net](mailto:advocacy@kanae-okana.net).*

*Malia Nobrega-Olivera has been appointed to serve on the Steering Committee and Advisory Group of UNESCO's Global Task Force for the Pacific region. She is a member of Kanaeokana Kōmike Ho'okele and the community engagement specialist at Hawai'i inuiākea School of Hawaiian Knowledge at UH Mānoa. Nobrega-Olivera is from Hanalei, Kaua'i.*

## 190 years ago, a Princess was born.

On December 19th, 1831, Bernice Pauahi Pākī was born to high chiefs Abner Pākī and Laura Konia. She was the great-granddaughter of Kamehameha 'Ekahi and the last descendant of the ruling Kamehameha line.

Pauahi was a visionary who possessed an unconditional love for her people and infinite compassion for all whom she served. She believed in the power of education and its ability to improve the well-being of her people. In an enduring act of aloha, she bequeathed her ancestral lands to establish a learning institution for Hawai'i's keiki.

Through her last will and testament, Pauahi established a legacy that continues to uplift generations of Native Hawaiians from preschool to graduation and to thriving careers beyond. **We remain forever indebted to our founder - Ke Ali'i Bernice Pauahi Pākī Bishop.**

Join us in celebrating the life and legacy of Ke Ali'i Bernice Pauahi Pākī Bishop on social media. Use **#MahaloPauahi** and share how her legacy has impacted your life. For more information visit **[ksbe.edu/foundersday](https://ksbe.edu/foundersday)**



Kamehameha Schools®



*Throughout the year, we have been featuring various success stories and interviews with both archiving partners and users of OHA's Papakilo Database. As we enter the season of gratitude, we would like to share an article on Makahiki from our Hawaiian newspaper collection written by renowned Native Hawaiian historian and scholar Samuel Mānaiakalani Kamakau, published in Ka Nūpepa Ku'oko'a on July 6, 1867, with the translation provided to us by our partner, Awaiaulu. Awaiaulu perpetuates and advances the use of Hawaiian language and trains Hawaiian language translators and editors.*

# Ka Mo'olelo o Kamehameha I

Na Samuel M. Kamakau

**K**ūkulu ihola 'o Kamehameha he mau 'aha'aina makahiki, a ua kapa 'ia he mau 'aha'aina ho'omaha i ka luhi i ka hana 'ana i kēlā a me kēia mea i hana 'ia e ke kanaka; a i mea ho'i e ho'oikaika ai i ke kino o kēlā kanaka, kēia kanaka.

I ka hala 'ana o nā malama 'eiwa o ka makahiki, no laila, ua ho'okapu 'ia ka 'i'o o nā holoholona a me ka niu; a i ka puni o ka makahiki, kau ka pua'a i ka lele, a wāhi 'ia ka niu, a laila, 'aha'aina ihola 'ehiku lā, me ka ho'olako 'ana i nā mea a pau. I ia wā, ho'omaka ke akua pā'ani e ka'apuni. 'O nā hana le'ale'a kāna hana: 'o ka pā'ani, 'o ka hulahula, 'o ke ku'i, ka mokomoko, ka palepale, ka honuhonu, ka pinao, ka lua, ke kulakula'i a me nā hana ho'oikaika kino a pau. Aia nō ka 'ai i ke aupuni, 'o ia ho'i ka 'ai i loa'a i kēlā konohiki, kēia konohiki ma ko ke ali'i mau lā hana, a e hā'awi koke aku na ka po'e hana le'ale'a. 'O ke akua Kāpala'ālaea a me ke akua Kihawahine, he mau akua lawe 'ia, a ho'okahi 'ao'ao kapu, 'o ka 'ao'ao ma ke kai, a ho'okahi 'ao'ao noa, 'o ka 'ao'ao ma uka. A 'o ka po'e i pili i ka 'ao'ao kapu, he uku waiwai ka ho'opa'i, a inā ua 'ike aku a moe iho i lalo, a laila, palekele, 'a'ole e ho'opa'i 'ia.

Hele mai nā akua makahiki, 'o ia ho'i 'o Kapuni, 'Oulu, Ka'ohumalu, Lono, Kaho'ali'i a me kekahi po'e akua 'ē a'e, a 'o ke ka'upu, ua kau 'ia i luna o ka lā'au, a 'o ia ka hae e amo ai.

'O Lono, ua haku 'ia i ka lā'au lō'ihī,

pēlā nō ho'i 'o Kapuni a me nā akua a pau o ke 'ano makahiki, ua 'auamo hele 'ia a hiki i ka palena o ke ahupua'a, a 'okana, a moku paha, a laila, ho'āla 'ia ke akua i luna, a laila, ho'okupu ke ahupua'a, ka 'okana, a moku 'āina paha, i kēlā a me kēia waiwai; a inā ua nui ka waiwai, a ua pono nā waiwai a pau loa, a ua kūpono i ka makemake o ke kahu ali'i nui o nā akua, a laila, pāpio ke akua, a hā'awi 'ia ka waiwai i ka po'e kahu akua, a 'o ke koena, hā'awi 'ia i kānaka a pau loa. 'Ōlelo ihola kānaka, "Ola kēia 'ilihune a me ka nohona pōloli o kahi ali'i; eia ka 'ai, ka i'a, ke kapa a me ka malo, ka pā'ū, ka moena, ke olonā, ka 'upena, ka hulu, ka waiwai loa'a wale i ka lā ho'okahi." 'O ka 'āina ho'okupu 'ole mai i loko o kēia hele ka'apuni 'ana o ke akua, a laila, ho'ohalahala ke akua, 'a'ole e pāpio, 'a'ole nō ho'i e kula'i i ke akua i lalo. A 'o ka hope ho'i o ia mea, he pau i ka hao 'ia, he hemo ka 'āina, a inā he ahupua'a, he 'okana a moku 'āina paha, ua pau i ka hao 'ia. A eia ho'i kekahi mea kupanaha, e nānā pono ka po'e e hao ana i kahi e kū ana ke akua, inā ua pāpio ke kū 'ana o ke akua, e holo 'oe me ka māmā loa, o loa'a mai 'oe i ka po'e nāna ka waiwai, a pau hou kēlā waiwai i ka hao 'ia, no ka mea, ua pau ka mana o ke akua, ua pāpio, a ua 'ōwili ke akua. He 15 lā e hele ai ke akua loa a hālāwai me ke akua poko, a laila, 'ōwili ke akua loa me ke akua poko, a 'o ka ho'i nō ia o ke akua i kahi e noho ana 'o ka mō'i. A komo ke akua i loko o nā heiau a me nā mua, a laila, ua kapu hou ke akua, 'a'ole e 'ike nā kānaka.

-Ka Nūpepa Kuokoa, 6 Iulai 1867, paragraphs 7-10 ■

# The Story of Kamehameha I

By Samuel M. Kamakau

**K**amehameha established feasts for the annual makahiki season, which were considered feasts of respite from all human labors; they were also a means to strengthen the bodies of all the people.

After nine months of the year had passed, the flesh of animals and the coconut were restricted. When the annual Makahiki circuit was made, a pig was placed on the altar, and the coconut was cracked open, then there was feasting for seven days, with everything being provided. At that time, the games deity would begin to make a circuit. Pleasure activities were his business: games, dancing, boxing, hand-to-hand fighting, parrying, seated wrestling, broad jumping, martial arts, toppling, and all the other games of strength. The government provided the food, which was collected by each land manager on the king's work days and immediately distributed to the pleasure seekers. Two deities, Kāpala'ālaea and Kihawahine, were carried about with one side, that by the sea, being sacred, with the other, the inland side, being free of kapu. Those who approached the sacred side paid a fine of goods, but if they knew to lay down prostrate, they would escape and not be fined.

Then came the Makahiki gods, namely Kapuni, 'Oulu, Ka'ohumalu, Lono, and Kaho'ali'i, along with some other deities. An albatross was placed atop a wooden staff to be borne along as a standard.

Lono was crafted as a long staff, as was Kapuni and all the gods connected to the Makahiki ceremonies, to be carried along to the boundary of the land division, subdistrict, or district. There, the deity was raised up, and the land division, subdistrict, or district would offer every kind of goods in tribute. If the goods were numerous, appropriate, and fit the wishes of the high chiefly guardian of the gods, then the deity staff was furled, and the goods were distributed to the guardians of the deities, while the remainders were given out to all the people. People said, "We are spared from the chief becoming poor and hungry; here is food, fish, cloth, loincloths, skirts, mats, cordage, netting, and feathers, riches gained in a single day." If a land did not make offerings in this circuit of the god, the deity would be critical and not be furled, and thus the deity would not be brought back down. The outcome was that all would be seized and that the land would be taken; whether a land division, a subdistrict, or a district, all would be seized. An amazing thing is that those doing the seizing would watch the stance of the deity, and if the deity should be furled in, one would have to run fast, or they would be caught by the owners of the goods; the goods would be retaken, for the power of the god was ended; thus it was furled, and the deity was wrapped up. The akua loa, or long-circuit god, would travel for 15 days and meet up with the akua poko, or short-circuit god, and then the long god and short god would be wrapped up, and the deities would return to the residence of the king. Once a deity went back into the temples or the men's houses, it was sacred again, not to be seen by people. ■



# The Return of Lono

By Adam Keawe Manalo-Camp

While the United States celebrated its bicentennial in 1976, Native Hawaiians were reasserting our rights and dignity as a people.

Land struggles in places like Kālama Valley, Sand Island, and Kaho'olawe in the 1970s pushed Kānaka Maoli to challenge assumptions of economic development and our treatment in our own homeland.

These land struggles, along with Native American and Black empowerment movements on the continent, gave rise to a revival of Native Hawaiian culture, language and 'āina-based values – the Hawaiian Renaissance.

As our people increasingly embraced and articulated aloha 'āina, the embedded values connected spiritually with the characteristics of the akua, Lono, and the celebration of Makahiki.

Some view Makahiki as simply a season of games and relaxation. However, the Makahiki ceremonies were a recognition of life's transitions and a reminder of the familial relationship and kuleana we have with the land, ocean, sky, one another, and with all things that live, grow and dwell upon this world.

Lono was the spiritual patron of the arts, healing, vegetation, play, peace, and of holding rulers accountable. He was represented as the akua loa (Makahiki staff) and the gift-bearing canoe.

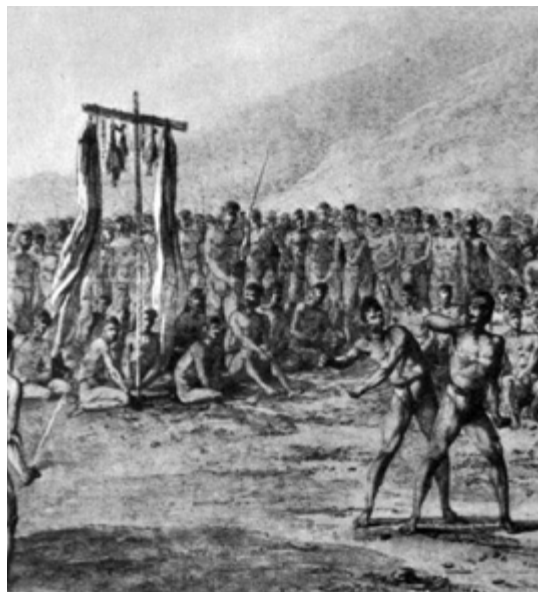
There is an element of egalitarianism within Lono. Unlike the Kū ceremonies carried out for most of the year everyone, regardless of rank, participated in Lono ceremonies.

When the kapu system was abolished in 1819, Makahiki ceremonies ceased. But in the emerging political awakening and cultural renaissance of the 1970s, prominent kūpuna and cultural practitioners sensed in their na'au that the growing revival needed a spiritual foundation.

In January 1976, Kahuna Sam Lono and Emma DeFries prepared and made offerings to the 'āina of Kaho'olawe for a group of activists who were going to Kaho'olawe. These activists would be collectively called the "Kaho'olawe Nine" and included Walter Ritte, Emmett Aluli, Ellen Miles, Karla Villalba, Steve Morse, Kimo Aluli, George Helm, Gail Kawaipuna Prejean, and Ian Lind.

In 1979, Kumu Hula John Ka'imikaua performed hula associated with the Makahiki for the first time since the 19th century, while Papa Paul Elia offered ho'okupu to Kaho'olawe with ancient prayers.

Observance of Makahiki grew as Native Hawaiians increasingly stood up to protect Kaho'olawe and other sacred lands from devastation. The first Makahiki celebrated on Kaho'olawe was during the 1981-1982 season.



Depiction of Makahiki games in 1779 by John Webber, the artist who accompanied Captain Cook on his Pacific voyages. The akua loa is in the background.

Armed only with aloha 'āina and ho'okupu, members of the Protect Kaho'olawe 'Ohana stood in defiance against the world's strongest military. They called out for Lono to heal and re-green Kaho'olawe and for healing from the generational trauma our people have endured.

They brought ho'okupu which they carried from Hakioawa to Kealaikahiki, the first akua loa since 1819. They invoked the akua to restore Kaho'olawe's vegetation, and invited communication with Kānaka Maoli in our pursuit of peace, cleansing, and spiritual and physical wellbeing.

This event served as a wake-up call, not just for Hawaiians but also for the general public.

The reestablishment of Makahiki ceremonies is not just a return to cultural practices. The season of Lono was, and is, a spiritual revival manifested through ceremonies reaffirming the familial ties and kuleana between all that is sustained by the land and the ocean as well as the relationship we have with the land and our culture.

Indeed, as we celebrate Makahiki, we are not just celebrating the return of Lono, but the return of who we are as a people. In the words of the late George Helm, "My veins are carrying the blood of a people who understand the sacredness of land and water. This is my culture and no matter how remote the past is, it does not make my culture extinct." ■

*Adam Keawe Manalo-Camp grew up in Papakōlea and is a Hawaiian and Filipino writer, blogger and independent researcher.*

## 'Āhinahina (silversword, *argyroxiphium sandwicense*)

By Bobby Camara



- Photo: Alan Cressler

'Ōheuheu ka lau o ka 'āhinahina, ua pulu i ke kēhau; The fuzzy leaves of the silversword, moistened by the mist.

To encounter 'āhinahina on stark cindered mountain heights of Maunakea or Haleakalā is to be dazzled. Leaves are covered with fine hairs as protection from harsh unfiltered ultraviolet rays and sunlight, and when dew collects on them, fine droplets glitter.

They grow slowly, bloom once with many flowers on spectacularly tall stalks, then die. Sheep and goats have destroyed too many 'āhinahina, so conservation efforts such as hunting, fencing, propagation and outplanting, are critical for survival of these precious endangered plants. ■





A double rainbow appeared the morning that the 'āha Makahiki departed from Kealaikahiki, Kanaloa Kaho'olawe at the conclusion of the season in February 2021. Given that both the rainbows were complete from end-to-end, it was viewed as confirmation that the Makahiki ceremonies were completed and pono. - Photos: Katherine Ho

By Kaliko Baker, Ph.D.

*E ala e ka paekua, me ka paealo,  
E ala e ka poukua me ka poualo  
E ala e ka hi'i kua me ka hi'i alo,  
E ala e nā kūkuna.  
E ka ua, e ka lā, e ka malino, e ka pohu,  
E ka wai hū, wai hu'i, wai kahe a Kāne, e ala!  
E ala e Lononuiākea i ka pō,  
E ala e Lonomakua i ka pō,  
E ala e Lonoikamakahiki i ka pō,  
E Lonoikeapolohiwa, e Lonoikeapolohuamea lā ē,  
E nā akua i ka pō,  
Pale ka pō,  
Puka i ke ao mālama!  
Weli ke kapu, weli ka noa,  
Welina ke ka'ina huaka'i a ke akua!*

From at least the time of Lonoikamakahiki, son of Keawe-nui-a-'Umi (k) and Kaihālāwai (w), the 64th generation from Wākea, Kānaka Hawai'i have observed Makahiki as a season dedicated to harvest, bounty, taxation, and Lono.

Lono is the akua associated with Makahiki. A function of the Makahiki prior to foreign arrival was to assess the prosperity of the 'āina, at least from a political perspective. The new year, makahiki, begins during the Makahiki season, specifically on the night of Kūkahiki in 'Ikuā when the signage would come out to inform everyone that the Makahiki season is commencing.

On the Kapu Hua nights of 'Ikuā, the nights of Hua

and Akua, the highest ranking ali'i and kāhuna would perform incantations and shatter lustrous niu in a ceremony known as Kuapola. This began the Makahiki season in traditional times. It was after the Kuapola that the ali'i nui declared that Makahiki festivities could begin.

This was a time of peace and tending only to one's own crops and livestock for four nights. On the Kapu Hua days of Wele(e)hu, the lesser chiefs would break their niu and have their Kuapola ceremonies. Heiau were suspended. This was the time when the greater festivities and games would occur – peace was of foremost importance.

As for Lono, on the latter 'Ole-days of 'Ikuā, the feather gods would lead an expedition to fell and carve a tree into the image of Lono to be marched in procession from district to district. This image carving expedition was called kūikepa'a. The kūikepa'a troupe would carve a ki'i called the akua loa. It was long, about 12 feet in length, and would travel far. The ki'i had a cross piece called a ke'a. On the ke'a hung pala, green ferns, adorning the akua loa. Long kapa pa'ūpa'ū draped from the ke'a and lei hulu rounded out the glory of the akua loa. 'Aila mano'i (niu) was used to give the akua loa its luster.

By the end of 'Olepau, the akua loa would be complete. The ki'i is then known as Lonomakua. The akua loa takes the name Lonoikamakahiki while traveling. Both names, though, are always available to the akua loa.

At this point, Kānaka have been readying their bounties for collection. These were 'auhau. 'Auhau consisted of tributes of food and crafts. These 'auhau were presented to the ali'i for collection. Today we use the term 'auhau for taxes because what the ali'i would do during the

Makahiki season is tax the Kānaka taking their bounty and redistributing it amongst the kin and nobility.

Moving into the day of Kāloakūkahiki, fires were lit at dawn near swimming areas, and all would participate in hi'uwai, a ceremonial cleansing associated with Makahiki.

Lonoikamakahiki, the akua loa, makes his way from district to district to collect the 'auhau from the tax assessors, or the luna waiwai. While on the march and the uka was on his right, Kānaka knew that the kānāwai were in place. The kapu were coming. Those not ready or ignoring the kānāwai would have to pay a fine — a six-foot pig or their lives. When the akua loa arrived, a kāhuna would step forth and recite the Pule Hainaki which was a pule that required collective participation, pule pūwalu. We still recite this incantation until today. The collected 'auhau were said to be in heaps and mounds in each district. After the 'auhau were offered, or ho'okupu, the kapu was removed and the ceremonies were noa.

The Hilo moon of the lunar month Makali'i rises on the fourth of December this year. Surely by this time you have participated in or heard of Makahiki ceremonies occurring throughout our pae 'āina. Simply search #lonoikamakahiki and you'll find what Makahiki ceremonies and events are occurring throughout our islands. Makahiki is a kīpuka or an opportunistic time and ceremony for Kānaka Maoli to re-engage and re-awaken our mauili Hawai'i, that core life force which drives our 'uhane.

There are Makahiki events throughout our pae 'āina every year now. Most are centered around the youth as a means to engage them with our traditions and practices such as games and competitive events. We're even now



seeing the reintroduction of traditional ceremony into our Makahiki events from an acknowledgement of Lono to the actual standing of a ki'i akua loa. This is all a reflection and, simultaneously, a stoker of our maui Hawai'i. That is, the more our lāhui frees ourselves of the mental slavery of colonization, the more we seek to re-indigenize our beliefs and practices.

Makahiki has proven to be a lush, verdant kīpuka for Kānaka Maoli to re-indigenize.

The Makahiki was revived on Kaho'olawe and Moloka'i in 1981 and 1982, respectively. The Protect Kaho'olawe 'Ohana (PKO) is celebrating its 40th anniversary of Makahiki practice, opening and closing each year with all ceremonial tributes and incantations.

Makahiki on Kaho'olawe was designed by what would become the Edith Kanaka'ole Foundation, specifically renowned kumu hula, Hawaiian knowledge exponent, and an indeed treasure of our lāhui, 'Anakē Nālani Kanaka'ole.

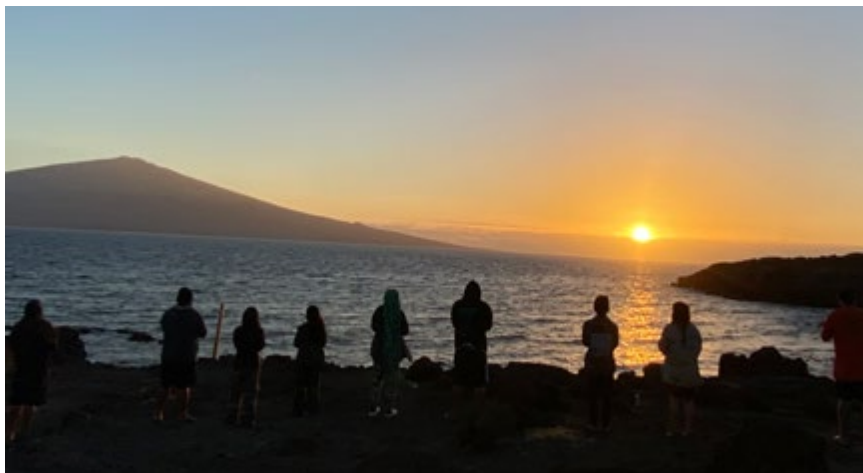
Our modern practice is founded upon traditional practice and belief yet differs from the summarized historical account provided above. Our ceremonies were designed around our reality, not a reality of 250 years ago. For example, nine is a significant number in our ceremonies because of the brave nine who first accessed Kaho'olawe in January 1976. We also don't have the political power to collect 'auhau and enforce as the ali'i did before. We ask our lāhui to offer ho'okupu in hope that our tributes to Lono will entice him and his kinolau to re-green and heal Kanaloa (Kaho'olawe). Our lāhui and its woke maui come through every season with bountiful ho'okupu to be offered on Kaho'olawe and to feed those who undertake the ceremonial kuleana. Mahalo nui e ka lāhui!

Having the honor to serve Kanaloa and our lāhui as the head mo'o lono on Kaho'olawe, I have the privilege of writing this article for you, e ku'u makamaka. The past 28 years of my life have been dedicated to Makahiki on Kaho'olawe. As a kumu 'ōlelo Hawai'i at UH Mānoa for 25 years, I can't help but think and research about what is what and why, then how, when and where.

We ho'āla (awaken) our akua loa for our ceremonies with incantations similar to that which open this article. We don't carve a new akua loa every year as the kūikepa'a did before. Lonomakua is adorned in lush palapalai and lei hulu. Some Makahiki practitioners attend to a picture with the entire ka'upu hanging from the ke'a (cross-piece). We don't. Many old descriptions of Makahiki from the 19th century state that there were lei hulu that garland the akua loa. Thus, that is what we use. These hulu were tied loosely and fell



At the close of Makahiki in February 2021, the 'āha Makahiki, ceremonial participants, gather in front of Hale Nāmakapili in Hakioawa.



Participants gather at dawn at Mua Ha'i Kūpuna, a site at Hakioawa where 'āwa ceremonies are held. This is where politicians gathered in 1993 to commit to stopping the bombing of Kaho'olawe. In the background, Haleakalā rises in the clear morning light.



Kealaikahiki is a landing spot used by Kāne and Kanaloa on their descent to the islands and the final ceremonial spot for the 'āha Makahiki. From here, practitioners swim out a wa'a 'auhau which is used as the final lele so Lono can return to Kahiki.

to the ground.

'Ōlelo Hawai'i is core to the reawakening of our maui Hawai'i. It is the communicative means where our cultural knowledge is encoded in words, idioms, proverbs, and grammar.

In 2014, I began organizing huaka'i 'Ōlelo Hawai'i to Kaho'olawe for the UH Mānoa, Hilo, and Maui campuses during spring break. This has resulted in an influx of Hawaiian speakers into the PKO and our ceremonies.

Some years back, I recalled hearing about a form of oratory known as ho'onu'unu'u. Ho'onu'unu'u is an art of oration where those who are presenting ho'okupu talk up their offering through poetic expression. While ho'onu'unu'u isn't in the dictionary, our kūpuna remind us that 'ike is not pau i ka hālau ho'okahi (learned in one school). Ho'onu'unu'u has allowed us to place importance on fluency in 'Ōlelo Hawai'i and mo'olelo (history).

Indigenization of our maui through practice is critical in healing our historical trauma. Colonization has left our lāhui aspiring to the colonizer's ends. By design, the colonizer aimed to cleanse our heathen ancestors of their sinful, savage ways.

We know, though, that our ancestors were great humans. Their humanity is our humanity. We awaken and re-envision traditional practices for the 21st century, as we have for Makahiki, as we see fit. Our intention is never to go back.

Like Hōkūle'a, the lāhui moves forward, not in reverse. We decide how we indigenize our present and our futures. Knowing our mo'olelo is knowing us. Knowing us is knowing an indigenized maui.

No laila e ku'u makamaka, ku'u hoa o ka lāhui ho'okahi, ke hā'awi aku nei kahi hoa Kanaka i ōna aloha iā oukou pākahi ā pau, a ma ka ho'ōho a mākou...

LONOIKAMAKAHIKI!  
LONOIKAMAKAHIKI!  
LONOIKAMAKAHIKI! ■

*C. M. Kaliko Baker, Ph.D., is an assistant professor at Kawaihuelani Center for Hawaiian Language at UH Mānoa's Hawai'inuiākea School of Hawaiian Knowledge. He is president of Halele'a Arts Foundation and works to support, promote and publish Hawaiian medium media. He has been a member of the Protect Kaho'olawe 'Ohana since 1993 and has led the Makahiki ceremonies there since 2003. He is a lifelong resident of Ko'olaupoko, O'ahu.*



# Military Land Use Plan Reveals Challenges and Opportunities

By Kyle Kajihiro, Ph.D.

The United States Indo-Pacific Command (USIN-DOPACOM) recently unveiled a new Hawaiʻi Military Land Use Master Plan (HMLUMP). This document provides an overview of current military land use in Hawaiʻi and a snapshot of plans for the next 25 years. Kānaka Maoli have a stake in these plans because they involve the fate of large tracts of Hawaiian trust lands (the so-called “ceded lands”) occupied by the U.S. military.



Kyle Kajihiro, Ph.D.

The report documents the military’s vast footprint in Hawaiʻi but also contains a number of surprises and proposed changes that could present cause for concern and opportunities to make changes. According to the HMLUMP, military-controlled land in Hawaiʻi increased by 9% from 200,967 acres in 2002 to 221,981 acres in 2021.

In 1994, after years of struggle by the Protect Kahoʻolawe ʻŌhana, the Navy returned the island of Kahoʻolawe (28,800 acres) to the State of Hawaiʻi to be held in trust for a Hawaiian governing entity. However, this win was offset by subsequent military land acquisitions.

During the Stryker Brigade expansion of the mid-2000s, the Army acquired 25,000 acres of land, including 22,000 acres at Keʻāmuku and 2,000 acres on Oʻahu in the Honouliuli area. In 1999, the Army purchased 8,214 acres of formerly leased land in Kahuku from the liquidating Campbell Estate. The Army also released 12 acres at Kapālama and 8 acres at Fort Ruger. Between 2002 and 2019, the Navy returned 1,915 acres at Kalaeloa (the former Barber’s Point Naval Air Station).

### History of HMLUMP

The 2021 HMLUMP is the second such study by USIN-DOPACOM. The first HMLUMP was produced between 1993 and 1995. Previously, military land use planning was done separately by each branch. However, Kanaka Maoli

political gains in the early 1990s alarmed military proponents.

The Protect Kahoʻolawe ʻŌhana stopped the bombing of Kahoʻolawe in 1990 and won the return of the island in 1994. In 1993, the centennial of the overthrow of the Hawaiian Kingdom, mass Kānaka Maoli political mobilizations and the U.S. apology to Native Hawaiians by President Bill Clinton sparked calls for the return of Hawaiian trust lands.

Meanwhile, the end of the Cold War led to Base Realignment and Closure (BRAC) legislation. In 1992, U.S. Representative Neil Abercrombie introduced legislation aimed at closing parts of Bellows Air Force Station (AFS), which occupies trust land in Waimānalo.

Admiral Charles Larson, the commander-in-chief, Pacific Command, initiated a joint land use planning process. In 1992, U.S. Sen. Daniel Inouye appropriated \$750,000 for an inventory of military lands in Hawaiʻi. Subsequently, Inouye appropriated an additional \$900,000 for the first HMLUMP and \$1 million to produce an environmental impact study for continued military use of Bellows AFS, which effectively blocked efforts to recover these lands.

### Hawaiian Trust Lands in the Balance

Hawaiian trust lands make up the majority of the land occupied by the U.S. military in Hawaiʻi. If the military released any of its trust lands they would automatically revert to the State of Hawaiʻi.

The Hawaiʻi Admission Act (1959) required trust lands to be accounted for within five years. In 1964, the State of Hawaiʻi and U.S. military settled on non-extendable 65-year leases that expire in 2029, with the military paying a total of \$1 per lease for the full term. Large tracts of trust lands leased by the state to the military for nominal fees will expire in 2029.

The expiring leases include Army leases at Pōhakuloa, Kahuku, Poamoho, and Mākua, for which the Army is currently conducting an environmental impact statement. Although public scoping comments are closed, comments may still be submitted to the cultural impact assessment addressing how the military’s continued use or return of these lands would affect Kanaka Maoli cultural resources and traditional and customary practices.

Less well known are expiring Navy and Air Force leases on Maui, Kauaʻi and Oʻahu. It is unclear how the public can participate in decision-making or environmental review processes for these other leases.

There are several new revelations about military expansion plans. For example, at Pōhakuloa, the Army proposes to acquire 413 acres of land near the main gate as a “security buffer,” an additional 1000-acre site off-base for relocating endangered species, and a 2-kilometer land use control buffer (66,718 acres) around the entire installation.

To extend military land use control beyond actual installation boundaries, the HMLUMP proposes using land use zoning mechanisms and conservation buffers such as the Readiness and Environmental Protection Integration (REPI) and Sentinel Landscapes.

While these partnerships may provide some environmental benefits, they also enable long-term destructive impacts on adjacent lands while politically compromising groups who become beholden to military interests.

The HMLUMP states that the military’s top priority is to retain training lands and, thus, prevent the return of leased Hawaiian trust lands. Nevertheless, the expiring leases provide an opportunity to seek the return of these lands, and to re-examine the state’s obligations as stewards of Hawaiian trust lands. ■

*The Hawaiʻi Military Land Use Master Plan can be viewed at: <https://drive.google.com/file/d/1UovoHevmHk-fMG-ma-iEzxYgECHue67aY/view>*

*To submit comments addressing how the military’s continued use or return of these lands would affect Kānaka Maoli cultural resources and traditional and customary practices contact the Cultural Impact Assessment team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or call 808-392-1617.*

*Kyle Kajihiro, Ph.D., is a member of Hawaiʻi Peace and Justice and Koa Futures. He lectures in the departments of Geography and Environment and Ethnic Studies at the University of Hawaiʻi at Mānoa. His activism and research focuses on U.S. imperial formations, militarization, and decolonization/demilitarization social movements in Hawaiʻi and the Pacific Region.*

### MILITARY LAND USE IN HAWAIʻI IN ACRES

SERVICE	FEE	“CEDED”	LEASED	OTHERS*	TOTAL
Army	36,744	102,969	29,349	5,482	174,544
Navy	16,793	7,446	9,546	7,830	41,615
Air Force	409	0	474	235	1,118
Marine Corps	2,968	1,727	0	9	4,704
TOTAL	56,914	112,142	39,369	13,556	221,981

\*OTHERS includes easements, government/private agreements, and other interests in real property. Source: Service Components updates in March 2021.

SEE MILITARY LAND USE ON PAGE 21



MILITARY LAND USE

Continued from page 20

MILITARY LAND LEASES EXPIRING IN THE NEXT 10 YEARS

Army

Pōhakuloa Trainng Area (PTA)	Hawai'i	22,971	2029	Saddleback Road Lease
Kahuku Training Area	O'ahu	1,150	2029	Parcel lease
Kawailoa Training Area (Poamoho)	O'ahu	4,390	2029	East Wahiawā Parcel Lease
Mākua Military	O'ahu	782	2029	Wai'anae Parcel Lease

Navy

PMRF	Kaua'i	391.65	2029	Main Base Leases
PMRF	Kaua'i	7,445.41	2029/2030	Main Base Easements
PMRF - Offshore	Kaua'i	7,680	2029	Ocean Right of Way Lease
Kamokala Ridge	Kaua'i	88.83	2029	Lease
East of PMRF Main Base	Kaua'i	0.29	2029	Water Well Lease
Mākaha Ridge	Kaua'i	203.1	2030	Lease
Mākaha Ridge	Kaua'i	42.21	2030	Easement
Miloli'i Ridge	Kaua'i	0.015	2030	Lease
PMRF Ni'ihau	Kaua'i	1,167	2028	Test Vehicle Land Recovery Site Lease

Air Force

Ka'ena Point Satellite Tracking Station	O'ahu	86.72	2029	Lease
Ka'ena Point Satellite Tracking Station	O'ahu	51.47	2029	Easement
Air Force Station	O'ahu	1.8	2028	Lease
Air Force Station	Kaua'i	8.45	2030	Lease
Remote Maui Experimental Sites	Maui	6.17	2021/2023	Leases
Space Surveillance Site	Maui	5	203	Lease

Data from HMLUMP 2021, Table 1 - Expiring Leases and Easements, p.9.

Congress Must Support Tech and Innovation

By Tate Lele'iohoku Castillo

Hele no ka 'alā, hele no ka lima; The rock goes, the hand goes. To make good poi, the free hand must work in unison with the poi pounder.

Members on both sides of the aisle in Congress are keeping an eye on regulating the tech sector.

Current proposals would give greater discretionary control to the federal government over routine business decisions, such as requiring government approval prior to mergers and acquisitions by private companies. This reverses the current presumption that such actions are lawful and economically beneficial. Other proposals seek to "structurally separate" companies into individual lines of business or abandon the long-respected Consumer Welfare Standard (which provides that actions like mergers or acquisitions are anti-competitive in violation of antitrust law if consumers ultimately pay higher prices).

However, Congress and regulators – the poi pounders – must work in unison with and listen to the needs of businesses – the hand that works the poi – to smooth the regulatory landscape and promote economic opportunity.

In Hawai'i, the tech sector employs more than 30,000 people and contributes and estimated \$3.4 billion to the state's economy. Moreover, nearly 70% of Hawai'i small businesses plan to use more digital tools as a result of COVID-19.

The proposals under consideration discourage the types of investment and innovation that America needs to maintain its economic edge. America's tech sector leads the world, at least in part, because of the stability and predictability of our legal and regulatory regimes, which reward new ideas, allow easy access to capital, and enforce laws based on objective criteria.

Mergers and acquisitions, which are part of this dynamic economy, help to

finance new companies and let larger companies develop new products more quickly. When mergers do raise antitrust concerns, they are reviewed for adverse economic impact on consumers.

Instead of stifling innovation, Washington should support the principles that have made America's tech sector, and overall economy, the titan it is today. The current legal and regulatory framework for evaluating mergers and acquisitions should continue to be guided by the best interests of consumers. Since 1979, the tech sector has proliferated as a direct result of key mergers and acquisitions over the decades.

In 1996, Apple's acquisition of NeXT brought the late Steve Jobs back to the helm – from whom we would get the very iPhone on which many of you are now reading this article. In 2002, eBay's acquisition of PayPal would provide one of its founder "mafiosos" – Elon Musk – more capital to fund his next venture, SpaceX. More recently, deals like Microsoft + LinkedIn, Amazon + Whole Foods, and Salesforce + Slack have resulted in greater value to consumers by integrating innovation and strengthening synergies.

President Biden and Congress should reaffirm the strong bipartisan consensus that has governed antitrust law for the past 40 years – a consensus that has benefited the lives of everyday people and the economy. ■

Tate Lele'iohoku Castillo is from Kāne'ohe, O'ahu and is an alumnus of Kamehameha Schools Kapālama and earned both BBA and MBA degrees from Shidler College of Business, and a JD from William S. Richardson School of Law, at UH Mānoa. He is the CEO and founder of Kope Soap and Polū Energy.

Asheesh Agarwal, an advisor for the American Edge Project, contributed to portions of this article. Agarwal formerly served an assistant director in the FTC's Office of Policy Planning.

# Maunakea: For the Record

By 'Anakala Hinano Brumaghim

For the record, in 1968, the University of Hawai'i received a general lease from Hawai'i Land Board to build a 0.9-meter telescope on Maunakea.

Since 1969, six ever-larger telescopes have "found" their way to Maunakea; namely, UH's 2.2-meter telescope; NASA's 3.0-meter infrared telescope; the 3.6-meter telescope built jointly by Canada, France and Hawai'i; the 8.1-meter Gemini telescope; Japan's 8.3-meter Subaru telescope; and the W.W. Keck Observatory's twin 10-meter telescopes.

To cover their "oversight" failure, the Hawai'i Land Board issued "after-the-fact permits."

Maunakea is on "ceded lands" – land that was "illegally taken from the Hawaiian monarchy at the time of the overthrow and lands that are now being maintained under virtual moratorium until that claim can be addressed and resolved," wrote Jon M. Van Dyke in *Who Owns the Crown Lands of Hawai'i?*

That matter is still pending.

Finally, TMT and the state of Hawai'i both need to take heed that Maunakea is a "dormant" volcano. "Dormant" does not mean "extinct" and Madame Pele has her own timetable. Mount St. Helens (in the state of Washington) is also a "dormant" volcano. It erupted violently in 1980. Mount Fuji (in Japan) is a "dormant" volcano. It last erupted in 1707. Maunakea is a "dormant" volcano as well. It last erupted 3,500 years ago. No aila, be advised that if Madame Pele "burps" once, all arguments are moot. ■

*Wayne Hinano Brumaghim is a graduate of 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'ahu 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. He resides in Papakōlea.*

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# Hawaiian Solutions to Hawaiian Problems



By Joan Ka'ai'ai Paglinawan

Aloha e nā pua kaulana a'o Hawai'i! Historically, 'ike kūpuna (ancestral wisdom) was passed down generationally to share and practice for community wellbeing. With assimilation to western ways, systemic losses were experienced by Hawaiians as they were stripped of their language, self-identity, practices, and beliefs. In modern times, disconnection from traditional ancestral values has had negative impacts on interpersonal relationships in the 'ohana and the community.

Navigating 'ohana toward lōkahi (balance) through pono choices has long been a service of Lili'uokalani Trust (LT). From the 1960s to the present, our kūpuna actively sought to pass on their knowledge of traditional Hawaiian family dynamics to ensure core values were not forgotten. Values, traditions, and ancestral 'ike continue to guide our path laid out by our Queen Lili'uokalani and her Deed of Trust. LT promotes our Queen's mission by providing opportunities for Hawaiian children to realize their greatest potential via intentional, culturally resonant services and programs.

The ultimate vision is for thriving Hawaiian children to live healthy and prosperous lives, contributing positively to their communities.

Ho'opono is a LT 'ohana strengthening program. Ho'opono is an adaptation of ho'oponopono for modern times that teaches families a cultural way of solving everyday problems in order to restore harmony in their daily lives. Together families learn the foundational principles of a Hawaiian Worldview (e.g., spirituality, values, communication, essential attitudes, and the ho'opono process). Today, our loea, Lynette Kahekili Paglinawan, continues to provide guidance and consultation to current LT staff and community partners in bringing this tradition forward with

integrity.

LT's Ho'opono Program allows families to learn, practice, and implement specific values in their hale and 'ohana system. These values are aloha, laulima, lōkahi, pono, 'ohana, and kuleana.

Embodying these values increases familial coping life skills and promotes resiliency of 'ohana relationships. Ho'opono empowers families to use a method of conflict resolution that is self-sustainable as they learn together to solve one problem at a time in their homes.

We envision the healing practice of ho'opono in every home. To achieve this, LT is expanding ho'opono program offerings across the state and are building relationships with partners. Thus far, 40 LT Teammates and 41 community members have been trained in ho'opono.



In this photo, Lynette and Richard Paglinawan, the author's parents, learn from Tutu Mary Kawena Pukui, who served as kumu of the Hawaiian Culture Committee at the Queen Lili'uokalani Children's Center. - Photo: Courtesy

If you would like more information or are interested in partnering to implement ho'opono, you can reach us via our Mālama Line (808) 466-8080 or go to: <https://onipaa.org/pages/malama-line>. ■

*Ka'ai'ai Paglinawan is the daughter of Richard and Lynette Paglinawan and a second generation licensed social worker. Born and raised in Kahalu'u, she continues the traditions of family and community work. Working for Lili'uokalani Trust for 13 years, she continues to further the work of her parents and kūpuna through ho'opono and ho'oponopono to the children and families she works with.*



# Being a Kalo Farmer's Daughter



By Lillian Nahoi, Grade 11,  
Hakipu'u Academy



During the pandemic, Lillian's 'ohana gave away 10,000 huli to kōkua their community. - Photo: Courtesy

Walking through the lo'i and seeing everything that we have accomplished is what makes all the time pulling weeds in the blazing sun, planting at only new moons during the summer, and spending long days harvesting and processing huli worth it.

I vividly remember having 'āina days where we didn't leave the lo'i till the sun went down or stayed overnight to plant.

Growing up with such experiences led me to think it was a task to go to the lo'i. My parents always told us that what we do in the lo'i affects the entire lāhui and I never understood what they meant until last year.

People were panicked and food was a security we no longer had – or so it seemed. As the lines got longer in stores, we spent more time in the lo'i. My father and I sat down and spoke about how all the work we've been doing for my entire life was for a reason, and it was to sustain us and our community. We pulled 10,000 huli and gave them away to everyone who wanted huli.

This past year, I recognized that although we were told to

be apart because of covid, our lāhui has become more united and stronger. The aloha spirit had become more prominent in each and every 'ohana. It gave me more pride in what I was doing with my 'ohana and made me feel like I was making a change. Because we are active kalo farmers we have the responsibility to help our lāhui become more self-sufficient food wise. Kalo is our elder brother or kua'ana, and he serves us if we do the same for him. We must take our blessings as small or big as they are.

We are the most isolated state and if our primary food resources are insufficient, we have the assets to help ourselves and others. Kalo is a starch, and it may not seem glamorous or luxurious but it's one of our primary sources of starch and a kanaka.

Just as our kūpuna always had an 'umeke of poi on their dining table, we should all have one. Kalo is our "super food" and was what our diet was based on and we, as kalo farmers, are trying to revive that. We are giving everyone the opportunity to have a different source of starch with Hui Aloha 'Āina Momona. ■

# Our Narrative Impact: The Space Between Advocacy and Change in Grantee Storytelling

by Elena Farden



There are powerful stories in testimony. "The act will not meet its objectives, nor will it overcome the troubles of the Hawaiian people, by simply throwing money at the problem. Success will ride on the quantity and quality of the programs implemented. The impact that these programs have on their intended beneficiaries will be the ultimate measure of the legislation's success."

This was the testimony of Myron "Pinky" Thompson advocating for the Native Hawaiian Education Act on Nov. 14, 1979, to the Subcommittee on Elementary, Secondary, and Vocational Education at the U.S. House of Representatives.

Thompson's response continues to echo to this day. Federal funds for the Native Hawaiian Education Program (NHEP), funded through the Act and administered by the U.S. Department of Education (USDOEd), support educational programs across the pae'āina that serve over thousands of haumāna, kumu, and 'ohana. Yet, beyond just the funding is the impact of these programs on the positive changes, behaviors, connections and relationships in our kaiāulu.

But how and – more importantly – who are telling these stories?

With NHEP, we have multiple voices in this story, each with a different perspective and influence. The program grantees have first-hand experience in the communities they serve with power to convey the full breadth of their impact. Yet, because the USDOEd as a grantor may have a select focus of measures they want to see, other measures such as cultural competencies or increased partnerships may not be fully captured. On the same note, the USDOEd may report the percentage of programs that have met their objectives, but what of the impact of these objectives? How have these gains moved the needle in helping us understand how far we have come in Native Hawaiian education?

For example, based on our NHEP Portfolio Analysis Report of grantee programs from 2010-2018, grantees were not provided space to report on promising practices in their program evaluations. One grantee program developed a new child professional development (PD) course in examining the concept of 'ohana as it relates to Hawaiian education and studying Indigenous language in early childhood learning. Without a space to capture these program impacts, we miss the whole story.

For full stories, for powerful stories to be shared, they need space and support.

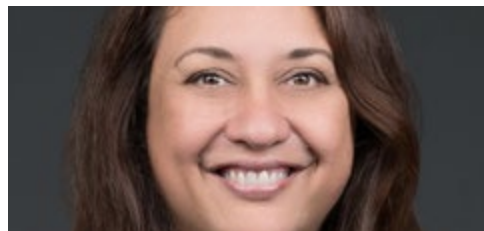
The Native Hawaiian Education Council (NHEC) has embarked on two ambitious projects to help bring space and support to the storytelling effort. The first is a digital online repository or clearinghouse. The clearinghouse will initially house all of NHEC's previous research studies, analysis, and data sets on NHEP to increase data access for grantees, community partners and policymakers. In navigating how this digital resource will be developed, the Council will continue to engage with these stakeholders to guide design and build from a place of value.

Our second project is an impact, assessment and learning study that will follow the 2020 NHEP grantee cohort during their full three-year grant cycle. The purpose of the study will be to gain better data insight on grantee needs at various inflection points in the grant lifecycle as a means to inform a strategy support framework (funding, technical assistance, policy) for the Council and/or USDOEd.

Stories are medicine and our most treasured way of transmitting knowledge, inspiring action and telling of change. ■

*Elena Farden serves as the executive director for the Native Hawaiian Education Council, established in 1994 under the Native Hawaiian Education Act, with responsibility for coordinating, assessing, recommending and reporting on the effectiveness of educational programs for Native Hawaiians and improvements that may be made to existing programs, policies, and procedures to improve the educational attainment of Native Hawaiians. Elena is a first-generation college graduate with a BS in telecommunications from Pepperdine University, an MBA from Chaminade University and is now in her first year of a doctorate program.*

# Community Health Workforce: Supporting our Lāhui from Within



By Sheri Daniels

Based on the premise that personal relationships and patient engagement are critical to improving access to healthcare, Papa Ola Lōkahi has been identifying, training and deploying community leaders to provide information, share resources and help navigate the healthcare system for patients and their families. Building a sturdy community health workforce has been a most effective strategy during the COVID-19 pandemic in Hawai‘i.

In June 2021, the number of COVID-19 infections among Native Hawaiians surpassed that of Pacific Islanders, Filipinos, and all other races throughout Hawai‘i. In addition, the CDC reported that “Pacific Islander persons, who account for 5% of Hawai‘i’s population, represented 22% of COVID-19 cases and deaths.”

The disheartening rise of COVID-19 cases within both communities is the foundation upon which the community health workforce initiative is built.

Ke Ko‘oko‘o means “cane, staff, rod, something you can lean on, a means of livelihood.” The objective of this initiative is to prepare, train and deploy a network of ko‘oko‘o, trusted partners and community health workers

(CHWs), that their respective communities can lean on to disseminate vaccination information and provide individual outreach to combat COVID-19.

In collaboration with Native Hawaiian and Pacific Islander serving partner organizations – Kula No Nā Po‘e Hawai‘i, Ka‘ū Rural Health Community Association, and the Hawai‘i/Pacific Basin Area Health Education Center – Papa Ola Lōkahi is focusing on serving rural and urban communities on O‘ahu and Hawai‘i islands.

Over the course of the last three months, since receiving this boost from the Health Resources and Services Administration specifically for enhancing CHW programs, the Ke Ko‘oko‘o initiative completed eight vaccination clinics, more than 10 COVID-19 test clinics and self-test kit distributions, and three flu shot clinics.

Additionally, the program sponsored the highly successful Morehouse School of Medicine CHW training program for new CHW recruits, dispersed informational mailers, translated survey tools into Marshallese, and created easy-to-understand curricula designed to introduce telehealth to kūpuna. Future initiatives will support communities in providing education about, and improved access to, vaccinations for our 5-to-11-year-old keiki.

Education provided through Ke Ko‘oko‘o aims to help individuals and families make informed decisions about their health and wellbeing that will positively impact future generations. Papa Ola Lōkahi is grateful for such rich partnerships around our collective goal to create thriving, healthy Native Hawaiian and Pacific Islander communities. ■

*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.*



Ke Ko‘oko‘o community health workers (CHWs) from Kula No Nā Po‘e Hawai‘i provide numerous programs and social services at Papakōlea Community Center and Park for the residents of Papakōlea Hawaiian Homestead. - Photo: Courtesy

# Assessment of Cesspools on Hawaiian Home Lands



By Cedric Duarte

A major deadline requiring transition from cesspools to modern sewer systems throughout the state is decades away, but the Department of Hawaiian Home Lands (DHHL) is launching an early assessment to garner information on the usage of cesspools on Hawaiian Home Lands.

Gov. David Ige signed Act 125 into law in 2017, requiring the upgrade, conversion, or sewer connection of all cesspools in the state before Jan. 1, 2050. Officials approximate that there are approximately 88,000 cesspools statewide, with an estimated 2,500 of those on Hawaiian Home Lands.

To address these out-of-date sewer systems, DHHL jump started its three-decade initiative by hiring contractors Fukunaga and Associates and Hawai‘i Engineering Group, to conduct an initial year-long evaluation to determine the number of Hawaiian Homestead lots still utilizing a cesspool or who may have a cesspool on their homestead lot that has not been properly taken out of service.

As part of the analysis, the contractors will be identifying active or inactive cesspools on Hawaiian Home Lands throughout the state, as well as locating the physical connections between the dwelling units and the cesspool.

DHHL is also requesting that lessees aid the department in its information gathering by com-

pleting an online assessment form identifying current sewer system implementation on their property. The collective information will be critical when evaluating and budgeting for potential solutions that may include connecting the home to an existing municipal sewer system or alternative wastewater management system.

O‘ahu lessees in Nānākuli, Wai‘anae, and Waimānalo, as well as lessees in Homestead communities on the neighbor islands, will soon receive a letter via postal mail to advise them of when DHHL contractors will conduct visual, ground, and aerial survey work in their subdivisions. The letter will also request lessee cooperation through an online assessment form (the link will be provided with the letter).

Cesspools are shallow underground systems used to dispose of untreated sanitary waste. The systems vary but largely consist of a concrete cylinder that has an open bottom and may include perforated sides. These systems are used to collect and then drain out sewage from toilets, sinks, and washing machines. The discharge of untreated waste into a cesspool can have a variety of negative potential impacts on human health, including the contamination of drinking water and probable damage to land or aquatic ecosystems. ■

*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 Kamehameha Schools and the University of Hawai‘i at Mānoa, he resides in ‘Aiea with his wife and two daughters.*



# Nā Kamali'i Talk Story: Creating Generational Understanding



By Jacob Aki

Nā Kamali'i Talk Story was created during the peak of the COVID-19 pandemic in Spring 2020. The purpose was to create a safe space for youth to come together and have discussions that were typically only done with adults. This idea stemmed from members of Oregon-based Ka 'Aha Lāhui O 'Olekona Hawaiian Civic Club (KALO) who wanted to hear the ideas and concerns of their 'ōpio members.

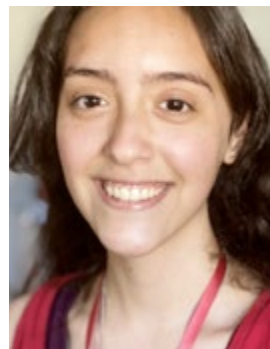
"In conversations with the 'ōpio, they expressed their frustration at not having opportunities to learn about historical and cultural issues that were affecting their future," said Kumu Hula Leialoha Ka'ula of Ka Lei Hali'a o Ka Lokelani and a member of KALO. "Hearing those concerns, we, our club continued to meet with youth members of KALO to pitch the idea of creating Nā Kamali'i Talk Story."

Excited, motivated, and without hesitation, the 'ōpio quickly began to reach out to their peers and worked to put together their first panel discussion. The first Nā Kamali'i Talk Story focused on the COVID-19 pandemic and featured Dr. Richard Leman

(Chief Medical Officer, Oregon Health Authority), Dr. Richard Leman, Senior Epidemiologist Tila Liko, and educators Wiliama Sanchez and Steffany Wong Pacheco.

These discussions gave the 'ōpio an opportunity to ask questions about the COVID-19 pandemic and how it was affecting their education and their communities. This was just the beginning for many of these 'ōpio.

For sophomore Chloe Rodrigues, a haumana of Kumu Ka'ula, Nā Kamali'i Talk Story is important because she believes that it is a platform that allows her and her peers to share their voices, perspectives, and experiences.



Chloe Rodrigues

"We have learned so much by having our questions answered by professionals, hearing their point of view, and learning from the insight they provide," said Rodrigues. "We also have an opportunity to share our

perspective with them on the issues that are important to us."

Rodrigues and her peers recognize that platforms like Nā Kamali'i Talk Story provide them with the opportunity to have open and honest conversations that also help to create generational understanding and shrink the gap between kūpuna, mākuā and 'ōpio. More importantly, it helps to elevate the voices of 'ōpio.

"Through Nā Kamali'i Talk Story, we are able to learn about the issues while also being able to be a part of the conversation" said Rodrigues. "We no longer have to watch from the sidelines, we're able to jump right in." ■

To learn more, visit <https://www.facebook.com/KALOHCC>.

Jacob Aki is the director of communications for the Hawai'i State Senate and president of Kaiwi'ula Strategies. He is from Kapālama, O'ahu, and active in various Native Hawaiian civic organizations such as Hale O Nā Ali'i O Hawai'i and the Association of Hawaiian Civic Clubs.



Kumu Hula Leialoha Ka'ula

# Giving the Makana of Health



By Jodi Leslie Matsuo, DrPH

Buying holiday makana is not easy. Trying to figure out what people like and what they already have is the most challenging part. Rather than figuring out their size or favorite color, how about giving a Hawaiian culture-focused gift to support their olakino (health)? Consider these gift ideas.

Lomi stick. A friend who specializes in lomilomi did a class teaching massage using a lomi stick. What a life saver! Although it is sometimes used by lomilomi practitioners, it is commonly self-administered to release tension and pain in the neck, shoulder, back, legs, and feet. A wonderful gift for those who work at a desk or are always on their feet. If you do decide to purchase one, I recommend that you talk to a lomilomi practitioner about the best place to purchase one, which size to buy, and techniques on how to use it safely and properly. Good for the mind, body, and spirit.

Hawaiian salt. Most of the Hawaiian salt sold in supermarkets is not real Hawaiian salt, although it may be labeled that way. Most brands are just coarsely ground table salt. Real Hawaiian salt has a finer, flakier texture and is unprocessed. This means it retains essential minerals that help to counteract some of the blood pressure-raising effects of sodium. Although too much salt is not recommended, you will not need as much when using Hawaiian salt, as it delivers more flavor with less. It can

be found at most Farmer's Markets if you don't already know someone who harvests their own.

Native plants. Giving lā'au or medicinal plants as a gift benefits all generations who access those plants. As our ancestors utilized plants in healing, we should always seek to do the same. Māmaki, ko'oko'olau, noni, kukui, 'uhaloa, 'ōlena (turmeric), and kī (ti leaf) are common medicinal plants that can be used either as teas or made into simple tinctures. When selecting a plant as a gift, consider the location and climate of the receiver's home. For example, if they live on the west side of the island, choosing 'uhaloa, kī, or ko'oko'olau will do best as they thrive with lots of sun. If you have some of these plants already growing at home, you could alternatively dry the leaves or make the tinctures and gift it "ready to use."

Poi. Not all Hawaiians eat poi as often as they would like. Limited availability and high cost has turned this traditional staple to a luxury item. It is more nutritious than white rice or potato, with less of an effect on blood sugar. It is also easy to digest, making it a good food for babies. Given alone or accompanied with some dried fish or poke, it is sure to be a favorite gift—what Hawaiian doesn't like poi?

Of course, there is no greater makana to give than the gift of aloha to those you love. Mele Kalikimaka iā kākou! ■

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

# Homesteads Open a Full Time D.C. Office



By Rolina Faagai, SCHHA Policy Analyst

The Sovereign Council of Hawaiian Homestead Associations (SCHHA) and its key waitlist ally the Association of Hawaiians for Homestead Lands (AHHL), have opened an office in Washington, D.C., that will have a full-time presence.

For decades, Homestead leaders traveled several times annually to D.C. to advocate for improved administration and oversight of the Hawaiian Home Lands program – but in June 2021, leaders agreed to open a year-round office.

Mike Kahikina, AHHL chairman, pushed for the move saying, “It’s been 100 years since the federal enactment of the Hawaiian Homes Commission Act (HHCA), and more than 60 years since state government agreed to the day-to-day administration as a condition of statehood. Yet, on average, only 100 plots of land have been issued annually, with more than 28,000 languishing on the waitlist. It’s long overdue. We must directly represent the interest of beneficiaries, and promote major improvements by both our state and federal governments.”

SCHHA’s elected chair, Robin Puanani Danner, agreed to make the trek to Washington, D.C., to open and staff the office at least through the remainder of her term which ends in 2023. Danner also serves with several national advocacy organizations that focus on Native peoples, including American Indians, Alaska Natives and Native Hawaiians, as well as other underserved populations in the housing and economic opportunity spaces.

“We opened the SCHHA D.C. office on Sept. 13, 2021,” said Danner. “Under the leadership of KipuKai Kualii, our

Policy Committee chairman, SCHHA has consistently produced excellent policy priorities that represent the voices of its members from all five trust land mokupuni back home, so the work in D.C. is pretty well laid out, as it has been locally with state government.”

Affordable housing, farming and ranching, and mercantile issue areas top the advocacy list, along with executive branch reforms started in the Obama/Biden administration to continue in the Biden/Harris administration. In 2016, the Obama/Biden Department of Interior codified the intent of Congress in assigning three parties with duties under the HHCA; the federal government, state government, and beneficiaries, which includes a specific federal definition of representative Homestead Beneficiary Associations.

“This has always been the reality, that all three of these parties are key to the success of the Hawaiian Home Lands program. However, the invisibility of the people, of HHCA beneficiaries, to both the state and federal governments over decades, has created unnecessary suffering,” Kahikina continued. “In 2016, the federal government took a significant step by making it plain in the code of federal regulations and now all three parties must work together, especially our state and federal government officials, in bringing Homestead Beneficiary Associations from Hawai‘i Island to Kaua‘i, to the table.”

SCHHA will work with D.C. based nonprofit allies on housing, agriculture and economic development, and engage with key federal agencies like HUD and USDA to bring solutions forward for Hawaiians in trust land communities. ■

*Rolina Faagai is a policy analyst for the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Born on the island of O‘ahu, Rolina was raised in Kāne‘ohe and currently lives on the island of Kaua‘i.*

# Ka Ho‘okupu: he aha nō ia?



Na Kalani Akana, PhD

‘O kēia kau o ka Makahiki ka wā o ka hā‘awi ‘ana o ka ho‘okupu. ‘O kēia mahina ‘o Dekemapa ho‘i ka wā o ka hā‘awi ‘ana o ka makana. ‘Okō‘a ka ho‘okupu. ‘Okō‘a ka makana. He aha nō ia, ka ho‘okupu?

Eia kekahi pane. Na ke kū‘auhau ‘o John Papa ‘Ī‘i, he ‘ike maka ‘o ia, i ‘ike i kekahi ho‘okupu ma ka wā o Kamehameha. Ho‘omana‘o ‘o ia ma ka nūpepa:

Holo no hoi makou me ke alii maluna o Okena a ku no hoi i Lahaina. A lele no hoi iuka ke alii i Mokuhinia o makou no hoi. A hookupu no hoi o Maui a puni ka puu a Keeaumoku, kapa, pau, upena, ai, ia, ko makou haawina elua o‘u iako kapa, he umi pau, he umi ilio. Pau ia, a pau ka hookupu ana o Maui a holo makou i Molokai me ke alii maluna o Okena, a lele aku makou i Molokai, holo loa o Okena i Oahu, a hala lakou, noho iho la makou i Molokai me ke alii. Hookupu Molokai a puni, kapa, pau, upena, a pau i ka hookupu, o ko‘u haawina, he iwakalua kapa, he umi pau paikukui, eha ilio, pau ia, noho iho la makou a pau ae la ka hookupu ana, o Molokai.

-Ke Kumu Hawaii, 14 Maraki 1838  
‘ao‘ao 83

No laila, mai kēlā ho‘okupu nui ma Mokuhinia, ua pu‘unaue ‘ia e ke kuhina nui ‘o Ke‘eaumoku a loa‘a ia ‘Ī‘i he kanahā kapa, ‘umi pā‘ū, a ‘umi ‘īlio a pēlā pū ka pu‘unaue ‘ana ma Moloka‘i. ‘O ia kāna

ha‘awina (loa‘a) ‘oiai he kaukauali‘i ‘ōpio wale nō ‘o ia. Pehea ka loa‘a o ke ali‘i nui me nā kuhina?

Wāhi a S. M. Kamakau, ‘o Pu‘unui kekahi inoa kapakapa no Ke‘eaumoku. Ma hope o ke kaua ma Nu‘uanu ua noho ‘o Kamehameha ma O‘ahu no ‘eiwa makahiki akā ua kōi ‘ia ‘o ia e ho‘i i Kamakahonu ma Kaiakeakua (Kailua) ma muli o kona ‘elemakule. Iā Kamehameha e ho‘i ana ua makemake‘o ia e maika ma Ka‘akeke, Ualapu‘e a pau ho‘i holo ‘o ia e ho‘omaha ma Lāhaina. Ma Lāhaina i hō‘ili‘ili ai ‘o Ke‘eaumoku i ka waiwai o Maui, Moloka‘i, Lāna‘i, me Kaho‘olawe no Kamehameha.

Ua kākau ‘o Kamakau, “o ke alii nana i hookupu ia waiwai o Kahekili Ke‘eaumoku Puunui (Kuokoa, 8/17/67).” Ma muli o kona no‘eau ma ka hana ho‘okupu kona inoa ‘o Pu‘unui. Keu ka hoihoi e ‘ike i kēlā pu‘u nui o nā ho‘okupu!

No laila, ‘a‘ole like ho‘i ka ho‘okupu me ka makana ho‘okahi.

He mau makana ia ‘iako kapa, ‘iako nu‘a hulu, ka‘au i‘a, mau pua‘a a pēlā aku. Mau nō kēia ‘ana ho‘okupu ‘ana o ka po‘e Kāmoa ‘o ia nō ka fa‘alawelawe. E la‘a, makana kēlā me kēia ‘ohana i ka pa‘amale kekahi mau kapa, moena pāwehe, pahu kini pipi, a pēlā aku a laila ua pu‘unaue ‘ia ka loa‘a me ka po‘e hanohano i hiki mai.

‘O ka ‘oko‘a o ka makana ‘ana a me ka ‘oko‘a o ka ho‘okupu, ‘a‘ole ma ka nui wale nō, aia ma ke kahua a me ke kumu ona. ‘O ka ho‘okupu he hana no ke kupu ‘ana o ka pilina, hilina‘i, me ke kūpa‘a o nā kākāna a he hō‘ike kupaianaha i ‘ike maka ‘ia o ka mana a me ke kulanā kākāna. ■

*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 [kawaiiola.news](http://kawaiiola.news).*



Ho‘okupu o ka po‘e Kāmoa, he nu‘a moena makali‘i (‘ie toga). - Photo: Courtesy



# Native Hawaiian Businesses and the DoD

By the NHCC Board of Directors

**C**an Native Hawaiian Businesses be Department of Defense (DoD) contractors? The answer is yes. The DoD in Hawai'i is the second, some would argue the first, largest contributor to the state economy.

It might surprise many Native Hawaiians to know that the United States Army has the only major endemic seed repository in the islands.

The Army is really a big player in Hawai'i for conservation of natural resources, in particular endemic plants. You can read about this in the recent October 13 edition of *Hawai'i Business Magazine*. Additionally, the Army Natural Resources Program built the world's first snail-proof fence in the Wai'anae Mountains to protect kähuli (native snails) from predatory rosy wolf snails, rats and chameleons.

Another interesting fact is the chapel donated by Queen Lili'uokalani to Schofield Barracks. In 1913, Queen Lili'uokalani raised money for the construction of this Soldiers' Chapel. The first church on post, it housed a bell donated by the 5th U.S. Cavalry Regiment in 1912.

Think about this for a moment. Our Queen shared her spirit and generosity with the very people who overthrew her government. What does this say about Native Hawaiians? We are a people dedicated to aloha and forgiveness.

As the native people of this land, it is our right to participate in the defense economy. Hawai'i military bases and military training areas are built on former Native Hawaiian lands. Furthermore, Hawai'i's strategic location in the Pacific for defense of the U.S. continent was a primary objective in the march to annexation and statehood. It seems only proper that Native Hawaiians should participate in the economic benefits of these activities.

Here are a few facts on Native Hawaiian-owned business working on DoD contracts in FY20, which is available from public sources such as USAspending.gov.

- \$209 million obligated contract revenue to Native Hawaiian-owned businesses located nationwide
- \$159 million obligated contract revenue to Native Hawaiian-owned business located in Hawai'i
- \$2.4 billion total obligated revenue statewide (all contractors)

Put another way, during FY20, of the \$2.4 billion in DoD contract dollars, just 6.6% was obligated to locally owned Native Hawaiian businesses, yet we make-up 20-25% of the entire state population.

As the DoD rolls out major projects and new initiatives in Hawai'i, such as Training Lands Retention, Homeland Defense Radar, and Marine Corps Modernization, our Native Hawaiian community should insist on intensive analyses of their economic impact on Hawai'i's economy and especially the Native Hawaiian business community - including investments that promote future economic growth and diversification.

We, the Indigenous people of Hawai'i, must demand greater economic benefit from our relationship with the DoD. The DoD is necessary to our state and country. We live with their families and our children go to school with their children. Our 'ohana are members of the military services.

In return for continued Native Hawaiian support, we seek equivalent economic benefit for their use of our lands. We must insist they use Native Hawaiian-owned small businesses to accomplish national and worldwide missions. ■

*The Native Hawaiian Chamber of Commerce works to mālama Native Hawaiians in business and commerce through leadership, relationships and connections to economic resources and opportunities. The NHCC is a 501(c)(6) trade organization whose members include individuals, businesses of all size and industries, and nonprofit organizations.*

· FB @NativeHawaiianChamberOfCommerce  
· IG @nhccoahu  
· nativehawaiianchamberofcommerce.org

# Five International Repatriations from England



By Edward Halealoha Ayau

**F**rom 2010 to 2014, repatriations were conducted from five institutions located in the United Kingdom (England). During that same time period, there was one repatriation from a U.S. institution and one repatriation from a private U.S. citizen.

The first British case occurred in August 2010 and involved the Maidstone Museum in Kent which returned two iwi po'o (skulls) and two moepū (funerary possessions) for reburial. The iwi were carefully prepared and ceremonially reburied on Hawai'i Island. The second case involved the Hunterian Museum at the Royal College of Surgeons of England in September 2011 and involved one iwi po'o whose provenance was unknown. These are always the most difficult cases in terms of reburial.

The third British repatriation case, in August 2013, was the most significant. It featured the Natural History Museum in South Kensington where 144 iwi po'o and one post-cranial from Moloka'i, O'ahu, and Hawai'i Island were housed.

The case began with the Bishop Museum repatriation to Moloka'i in 1991. I was informed that the skull from Mo'omomi was no longer available for repatriation because it was sent to the Cranmore Ethnographic Museum in 1924, that this museum had since closed, and its Beasley Collection was disposed of after the mu-

seum was severely damaged by bombing during World War II.

This started an effort to inquire with several museums and institutions in England. At one point, my then 8-year-old daughter, Hattie, read me an inventory of Hawaiian skeletal remains held at the Natural History Museum while I typed the data into a relational database. "Collection: Beasley. Bone Type: Skull. Place: Mumumi; Island: Malakai," she read. "I think they mean Moloka'i, Dad!" And just like that we found her, the woman from Mo'omomi whose skull had been sent to England.

In searching for her, we found 143 additional kūpuna and were able to get them returned home. This case

was the last international repatriation by Hui Mālama i Nā Kūpuna o Hawai'i Nei, as the organization was dissolved in January 2015.

The fourth case involved a single iwi po'o repatriated from the Science Museum/Wellcome Trust in August 2013. The fifth British case in 2014 involved an iwi po'o repatriated from the Oxford Museum of Natural History and a brain preserved in spirit, which was challenging to resolve.

In the continental United States, two repatriations took place during this same period. The first was in April 2012 from a private citizen who once lived in Hawai'i and whose family collected iwi from O'ahu. The second was in December 2014 from the Yale Peabody Museum involving iwi from Kōloa, Kaua'i, which were ceremonially reburied. ■

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



Ayau prepares 144 iwi kūpuna for repatriation from the Natural History Museum in London.  
- Photo: Courtesy



### Live Performance at Kaka'ako Farmers' Market

December 18, 9 - 11 a.m. | O'ahu

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

### The Native Hawaiian Scholarship 'Aha

December 7, 6:00 p.m. | Virtual

Learn about sources of financial aid available for Native Hawaiians including eligibility criteria and application requirements. Space is limited to the first 300 participants who log in. For more information or to register go to: <https://nhea.net/>

### Hawai'iloa Hawaiian Studies Info Session

December 10, 2:00 p.m. | Virtual

Windward Community College offers an online A.A. degree program in Hawaiian studies – the first program of its kind in the world. For more information or to register for their next info session via Zoom go to: <https://windward.hawaii.edu/programs-of-study/hawaiiloa/>

### Ho'omau Hawai'i Market

December 11 & 12 | Waikiki

Hosted by Mahina Made, this event will highlight Native

Hawaiian-owned businesses as well as other local small businesses who perpetuate Hawaiian culture through their products. No admission fee. For more info: [www.hoomauhawaiiimarket.com](http://www.hoomauhawaiiimarket.com)

### Kahilu Theatre Presents "Blayne Asing – Take 2!"

December 12, 4:00 p.m. | Virtual and in-person at Kamuela, Hawai'i

A concert with Nā Hōkū Hanohano award winner Blayne Asing followed by a "talk story." For more information go to: <https://kahilutheatre.org/Shows/2021-December>

### Blue Beacon Series: Ola Kanaloa!

December 15, 5:00 p.m. | Virtual

A virtual roundtable discussion via Facebook Live featuring Sol Kaho'ohalahala, Malia Akutagawa and Roxane Keli'ikipikāneokolohaka, and moderated by Kalani Quicho of NOAA on the cultural and ecological significance

of Kanaloanuiākea, the great expanse of Kanaloa. Co-hosted by OHA. For more info go to: <https://marinesanctuary.org/event/blue-beacon-series-ola-kanaloa/>

### Papakilo Webinar Series – Accessing Māhele Records

December 17, 12:00 p.m. | Virtual

December 20, 6:30 p.m. | Virtual

Staff from OHA's Research Department explain how to access records from the Māhele in the Papakilo Database. Log-on to [www.oha.org/papakilowebinar](http://www.oha.org/papakilowebinar) to register.

### Makahiki Traditions

December 21, time TBD | Virtual

A conversation via Facebook Live with Dr. Kaliko Baker, a member of the Protect Kaho'olawe 'Ohana who has led the Makahiki ceremonies there since 2003. Sponsored by OHA. For more information go to [www.oha.org/mimowebinar](http://www.oha.org/mimowebinar). ■

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## Purchase Will Protect Alakoko in Perpetuity

In mid-November The Trust for Public Land (TPL) and Mālama Hulē'ia announced the successful purchase of the 102-acre Alakoko Fishpond (also known as 'Ale-koko or Menehune Fishpond).

The purchase will forever protect Alakoko, the largest remaining fishpond on Kaua'i and a wahi pana of tremendous cultural significance.

The 600-year-old fishpond is in Niumalu near Līhu'e. The land was on the market and at risk of development since January 2021.

In fall 2020, TPL began meeting with elected officials and government agencies to secure funding for the conservation acquisition. More than 5,500 people signed an online statement in support of protecting Alakoko, and hundreds submitted written testimony in support.

TPL led the fundraising efforts, negotiated the deal, and purchased the Alakoko Fishpond property on Nov. 17, 2021, then conveyed to the nonprofit Mālama Hulē'ia for stewardship. The deed to the property ensures that Alakoko Fishpond will be used for conservation, education and community in perpetuity.

The purchase was made possible through a charitable donation from the Chan Zuckerberg Kaua'i Community Fund of the Hawai'i Community Foundation. The donors have no ownership interest in the property.

Although this purchase is a huge victory, it is only the first step in what will be a multi-generational effort to restore, steward, and bring life back to Alakoko so that it can once again feed the community physically, mentally, and spiritually.

*Ka Wai Ola* news will be covering this story in greater detail in upcoming issues.

To invest in Alakoko's future, and protect beloved places across Hawai'i, please join the community fundraising campaign at [www.RestoreTheFishpond.org](http://www.RestoreTheFishpond.org) to make a gift, volunteer, or learn more.

## Alakoko Fishpond



Alakoko Fishpond on Kaua'i has been purchased by the Trust for Public Land and conveyed to Alakoko 'āina stewards Mālama Hulē'ia. Their purchase of the 600-year-old fishpond, the largest remaining fishpond on the island and a wahi pana of great cultural significance, will ensure that Alakoko will be used for conservation and education into perpetuity. Located in the ahupua'a of Niumalu, near Līhu'e, Alakoko is a model loko kuapā (walled fishpond) ecosystem. - Photo: Mālama Hulē'ia

## 'Ōiwi Filmmaker Receives \$500,000 Grant

Award-winning Native Hawaiian filmmaker Aliko Maikau has received a \$500,000 Feature Film



Aliko Maikau. - Photo: Courtesy

Grant from tech leader Google and independent film distribution company Array.

Maikau's 25-minute film, *Mauka to Makai* won best Hawai'i-made short film in the 2018 Hawai'i Film Festival, and his eight-minute film, *Moloka'i Bound*, won the award for best live-action short film at the imagiNATIVE film festival in Toronto, Canada, in 2019.

Maikau is the first filmmaker to receive Array/Google's Feature Film Grant – an award designed to support rising filmmakers from historically excluded backgrounds.

Array evolved from the African-American Film Festival Releasing Movement founded by filmmaker Ava DuVernay in 2010.

It is an independent film distribution and resource collective dedicated to amplifying independent films by people of color and women worldwide to encourage more varied voices and images in cinema.

*Moloka'i Bound*, about a formerly incarcerated man trying to reconnect with his son and his culture, captured the attention of Array/Google executives. The grant will allow Maikau to make it into a feature length film, and he will soon begin casting and securing locations for the film.

Maikau, who hails from Kāne'ohe, O'ahu, is a product of UH Mānoa's Academy for Creative Media where he studied under notable filmmakers Lisette Marie Flanary and Merata Mita.

## 40th Makahiki Celebrated on Kaho'olawe

Commencing in 1981 and culminating in 1982, the Protect Kaho'olawe 'Ohana (PKO) completed its first observance of the Makahiki season on Kaho'olawe. The resurgence of Makahiki was brought about in an effort to petition Lono to bring rain to Kaho'olawe in an effort to re-green the island. This year marks the PKO's 40th Makahiki celebration on the island.

During Makahiki, the 'Ohana offers ho'okupu of niu hiwa symbolizing the commencement of the ceremony; lama symbolizing enlightenment; 'awa, the favored drink of deities; pua'a hiwa, a kinolau of Lono; kalo, the staple food of our ancestors, i'a 'ula, the favored fish of ali'i; 'ulu symbolizing growth; 'uala signifying Kānaka's relationship to the akua; certain varieties of mai'a (banana) that are kinolau of Lono; ipu o Lono containing fresh spring water; and wai from across the pae 'āina. The holistic approach of physical and spiritual reforestation of activities is extremely important.

According to noted historian David Malo, Makahiki began in the month of 'Ikuwā and continued through the first three months of the period of Ho'oilō (the rainy season): Welehu, Makali'i and Kā'elo. Malo indicated that Makahiki was a time when men, women and chiefs rested and abstained from work and from the usual religious observances.

In commemoration of the 40th anniversary of Makahiki on Kaho'olawe, the PKO has launched a new shirt design. For more information go to: [www.bonfire.com/40th-anniversary-makahiki/](http://www.bonfire.com/40th-anniversary-makahiki/).

## \$5 Million to Help Hawai'i and Kaua'i Homeowners

Nonprofit Hawai'i Community Lending (HCL), along with the state and the counties of Hawai'i and Kaua'i, recently announced the launch of a new \$5 million Homeowner Assistance Fund. The U.S. Congress established the fund for the purpose of mitigating financial hardships associated with the coronavirus pandemic. The fund will provide homeowners with grants to prevent mortgage delinquencies, defaults and foreclosures.

The pilot project will give an estimated 200 homeowners on Hawai'i Island and Kaua'i grants to bring their mortgage current or to reduce their monthly payments. Priority will be given to low- and moderate-income homeowners and/or "socially disadvantaged" borrowers, including Native Hawaiians.

HCL and sister agency Hawaiian Community Assets (HCA) have professionally trained financial counselors on site to help homeowners with the application process. To apply for grants, homeowners will be required to complete an intake application and pre-screening questionnaire. Homeowners will only be able to qualify if their mortgage service provider signs up to participate in the program. The list of participating mortgage servicers can be found at <http://hawaiicommunitylending.com/grants-loans/>

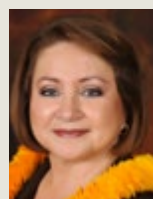
For more information visit [www.HawaiiCommunityLending.com](http://www.HawaiiCommunityLending.com); to apply for a grant go to: [www.HawaiianCommunity.net](http://www.HawaiianCommunity.net).

## New Program Seeks Farmers and Food System Entrepreneurs

Applications are now being accepted for a special cohort in the Council for Native Hawaiian Advancement's (CNHA) KūHana Business Development Program. The KūHana Cohort 6 will work in partnership with Kame-

## We Are Not 'A'ama Crabs

When I was a young teenager, I would spend summers with my dad, Henry Ka'ama A'i, in Mahukona, Kohala, Hawai'i Island. He was a stevedore and would work shifts at the docks unloading the ships that brought household goods to that part of the island.



**Carmen  
"Hulu"  
Lindsey**

Chair,  
Trustee, Maui

When he worked the day shift, he would take us crabbing at night. He would blind the crabs with a flashlight and pick them up and throw them in an uncovered bucket.

I remember asking my dad why is it that the crabs don't climb out of the bucket and escape? What I learned was these were 'a'ama crabs, acting just like 'a'ama crabs. When one 'a'ama crab attempts to crawl out of the bucket it is pulled back down into the bucket by the other crabs, so that in the end, no single crab is able to escape.

I later learned that one crab alone in a bucket easily pulls itself out and escapes back into the ocean.

This "crab mentality" is a way of thinking best described by the phrase "if I can't have it, neither can you."

The analogy for this in human behavior is that members of a group will attempt to thwart and halt the progress of one of their own out of envy, resentment, or spite, and will reduce that individual's self-confidence and will to achieve in the future.

Observing this should cause us to seek explanations for why it happens and what can we do to prevent it. It should inspire a desire within to understand how we can collectively extinguish that behavior from our lives and help others achieve their hopes, dreams, and aspirations.

Psychological experts have attributed this behavior to the belief that who we are as individuals is fixed and unchang-

able, as opposed to being dynamic and able to evolve and change as we choose.

If one believes that our capabilities are fixed, then logically what we can achieve in our lives is also fixed. Rather than having a horizon of what is possible in our lives based on our perseverance, focus, and hard work, we adopt the mindset that our future is predetermined, set and limited.

These beliefs play upon our insecurities and lead us to compare ourselves to one another, and, if those thoughts take hold, result in jealousy and resentment towards those whom we perceive as having more, or being better than we are.

Author Steven Covey, in his seminal book, *The 7 Habits of Highly Effective People*, takes a slightly different approach to this issue, focusing, instead, on scarcity. He writes, "People with a scarcity mentality tend to see everything in terms of win-lose. There is only so much; and if someone else has it, that means there will be less for me."

Such a mindset contributes to jealousy and a real sense that if someone else succeeds that our individual chances of succeeding are somehow diminished.

Rather than comparing ourselves to others we should compare ourselves to where we are relative to where we want to be – and then work hard to develop the skills, capacities, and knowledge to achieve our life goals and become the best version of ourselves possible.

Instead of pulling others down, we should lift others up and celebrate their accomplishments. Instead of focusing on what we don't have, we should focus on what we do have and be grateful for it.

And finally, instead of judging others and complaining, we should get busy and take action to build a life consistent with the values we believe in and cherish. ■

## Tending to our Garden

*"Life is Like a Garden...Perfect moments can be had, but not preserved, except in our memories."*  
– Leonard Nimoy

Welina! Aloha mai kākou! Those of us old enough to remember the popular episodes of *Star Trek*, will remember the late Leonard Nimoy tweeting these lines before his passing. In the role of his *Star Trek* character, Mr. Spock, he was also known for the phrase, "Live long and prosper!"

Yes, life is like a garden where we sometimes can grow perfection, enjoy the smell and taste of our beautiful flowers, fruits and veggies, but we can't keep them forever except in our photos and memories.

Let me share a few variations of this phrase:

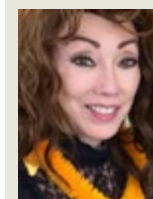
- 1) *"Life is like a game of cards. The hand that is dealt you represents determinism. The way you play it is free will."* – Jawaharlal Nehru
- 2) *"Life is NOT like a box of chocolates because a box of chocolates are all good."* – Bill Maher
- 3) *"Life is like a sewer. What you get out of it depends on what you put into it."* – Tom Lehrer

Yes, life is never that simple, but it is our garden. We bear the consequences of our choices on how we tend to that garden. Our individual choices can lead to important social outcomes... outcomes that might be more important for our future generations depend on us.

A sign I saw last Halloween read like this: "Life is life a box of chocolates... but 2020's box was nothing except filled with NUTS!" I always go back to the word, "Aloha!"

### A Result of Reflecting

What is the role we each play in cre-



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

Vice Chair,  
Trustee, At-large

ating a moral society, a society where all love humanity, a society that many of us are fortunate enough to live in?

Aloha kekahi i kekahi. "Love one another." Do the people in your life know how much aloha you have for them? How about the strangers you bump into on any given day? Do they experience your aloha? What does aloha look like? What does it sound like? What does it feel like? Who decides what is honorable and noble and kind?

WE DO! We decide! We decide these things, and the outcomes are the result of ALL of our interactions with each other. Our interactions are neither controlled nor determined by any one per-

son. The call to love one another is no easy task.

### Ahonui...Patience

We all have been faced with the stresses of life or have found ourselves in situations where our patience was tested. Unfortunately, it is often the most challenging to be loving and compassionate to others in these moments, especially to those who are closest to us.

First and foremost, we want to be LOVED. When people approve of us we are pleased. When they don't approve of us, we are disappointed, we are hurt. This desire to be loved, our desire to seek approval and avoid disapproval, to seek honor and avoid dishonor; this desire is embedded within us by God. Each action we take affects those around us. The effects created by our actions and our approval or disapproval of others creates additional impacts on the world around us.

*Let us reflect at this time of the season, and carpe diem...seize the day! Ke Akua pū.*

Mele Kalikimaka to you and your 'ohana!

A hui hou till 2022, Trustee Leina'ala ■





## Meals & Mahalo Nui to the Heroes of the Pandemic

Last month, I was honored to represent the Office of Hawaiian Affairs at a Meals & Mahalo event held at the Queen's Medical Center West O'ahu. Meals & Mahalo is the result of a partnership between OHA and Lunalilo Home that provides healthy Hawaiian lunches to health care providers as a small token of gratitude for their work in battling COVID-19. Meals & Mahalo has also distributed



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

Trustee,  
At-large

My gratitude for the doctors and nurses also reminded me of others such as those individuals working in the public health and legislative arenas, who took on the work of promoting vaccination, educating the public and implementing safety measures to keep people as safe as possible. They deserve much credit as well, because their efforts have resulted in a robust vaccination rate, with the Centers for Disease Control reporting in October 2021 that 90% of the state's eligible population had taken at least one COVID-19 vaccine shot.

But it should be noted that Hawai'i's high rate of vaccination was achieved without a universal mandate. This shows that voluntary incentives and public health information campaigns are extremely effective at encouraging vaccination, without taking away individual choice.



Trustee Akina with Tammy Smith of Lunalilo Home, Dr. Gerard Akaka, vice president of Native Hawaiian Affairs and Clinical Support for Queen's Health Systems, and administrative staff of Queen's Medical Center West O'ahu.. - Photo: Courtesy

meals at several other hospitals including Hilo Medical Center, Queen's North Hawai'i Community Hospital, Straub Medical Center, and Kaiser Permanente Moanalua Medical Center.

Sadly, Native Hawaiians make up a heartbreaking number of those who have gotten sick, hospitalized, or in the worst of scenarios, lost their lives due to the coronavirus.

Zip codes with a high concentration of Native Hawaiian residents became "hot zones" - a deadly combination of low vaccination rates and high positive case counts. For this reason, it was important for me, and for OHA, to extend our deep gratitude to the doctors, nurses, and various health support staff for their tireless work on behalf of our people and our beneficiaries.

my gratitude for government efforts to encourage, educate, and incentivize a majority of our island population to voluntarily get vaccinated. Although voluntariness was and still is the key, I emphasized that one's freedom to make personal health choices should not come at the cost of potential harm to others. We must all act responsibly.

I do not know that we can ever repay the great debt we owe to the health care providers and public health professionals who have ushered us through this unprecedented time. But I am thankful that Meals & Mahalo provided me with an opportunity to express my gratitude, and to meet some real-life heroes. ■

*Trustee Akina welcomes your feedback at [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org).*

## Hau'oli Makahiki Hou! Aloha Kalikimaka!

Long before Christmas came to Hawai'i, we had our own winter holiday - Makahiki. This was a roughly four-month period of time characterized by peace and plenty, relaxation and games, and by harvest. Warfare was suspended during Makahiki. All islands honored the god Lono who reigned over a domain of fertility, agriculture, and peace. On a spiritual level, Makahiki also served as a period of reflection, recognition, and pride.

It wasn't until 1856 that Alexander Liholiho (King Kamehameha IV) declared December 25 to be a kingdom day of Thanksgiving. In 1858, Santa Claus made his first appearance in Hawai'i bringing makana to keiki at Washington Place (now the governor's residence).

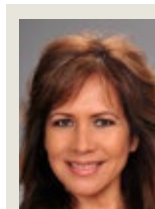
Pictured below is Mac Poepoe of Ho'olehua preparing fish from the bountiful waters of Moloka'i - an example of the blessings enjoyed by the people of Moloka'i. How blessed we are in Hawai'i! Happy Holidays Everyone!



### "Kalaupapa Month" January 2022

As the *Moloka'i Dispatch* reported on June 23, 2021, January is now designated by the state as "Kalaupapa Month." The bill was championed by Ka 'Ohana O Kalaupapa, the organization of remaining residents, descendants and supporters. "Ka 'Ohana hopes that teachers will include Kalaupapa in their classrooms, that church leaders will pay tribute during services and that family members will remember their ancestors in various ways," said Valerie Monson, the organization's former executive director.

Ka 'Ohana promoted January as Kalaupapa Month because it was on Jan. 6, 1866, that the first 12 people arrived at Kalaupapa, having been diagnosed with leprosy. These were the first of about



**Luana Alapa**

Trustee,  
Moloka'i and  
Lāna'i

8,000 Hawaiians who were taken from their families and forced into isolation. The inhabitants of Kalaupapa, at the time, showed kindness and compassion to those banished to the peninsula.

I visited Kalawao Park, along with friends, to view the story boards commemorating Kalaupapa's history. Sadly, the mo'olelo is no longer legible due to the elements.

After a focused effort to repair the story boards, I am pleased to report that DNLR

has assured us the restoration of the boards will be done by January 2022! Please keep an eye out on the progress of the restoration, as I will, to ensure this important history is restored to life for all to read at Kalawao Park.

**Alapai Hanapi, 'Ohana Lands and Native Hawaiian Rights Activist and Sculptor**



I have always been in awe of Moloka'i Native Rights activist Alapai Hanapi's powerful sculptural images. The stone carving pictured above is of Hina, Mother of Moloka'i, with her 'umeke (gourd) holding the winds that protect our land.

Hanapi and his wife, Mililani, have been in the courts for decades asserting their rights as "Native Hawaiian artists and cultural practitioners who work, live, and reside on the ancestral family kuleana within the ahupua'a of 'Aha'ino on the island of Moloka'i." Hanapi also maintains his rights to practice stating "for generations [his] family and...ancestors have practiced traditional Native Hawaiian religious, gathering, and sustenance activities in and around the fishponds" adjacent to his lands.

I stand in awe of the incredible perseverance of our brothers and sisters who continue to fight for 'ohana lands and against the dislocation of Hawaiians from their lands. ■

## A Look Back

As we come to the end of 2021, we look back on the year that has past and start to look forward to the year ahead.

The last two years have been rough, as the Office of Hawaiian Affairs has lost a wealth of knowledge and history from its ranks.

With the departure of our chief advocate, two public policy managers, our Washington, D.C., bureau chief, and then our interim bureau chief, our community engagement director, controller, multiple public policy staff, and more, most of these positions continue to be either vacant or covered by the CEO, COO, CFO, or other management. While OHA continues to actively advertise to try and fill these positions, the practice of multiple-hat-wearing seems to be the norm in the foreseeable future.

With the recent filling of the chief advocate position, this Trustee looks forward to seeing what is being proposed for OHA's legislative package for 2022.

Here is hoping that OHA chooses to advocate for Native



**Brendon  
Kalei'aina  
Lee**

Trustee,  
At-large

Hawaiian rights, whether it be land, water, or cultural practices. Or broader issues that affect everyone, such as a living wage, state preschools, or biggest issue facing us all – affordable housing.

Affordable housing is, in this Trustee's mind, the most important issue – and the silver bullet that that can help address multiple issues facing Native Hawaiians, from drug and domestic abuse to criminal recidivism. With a plan to help Native Hawaiians with a down payment for home ownership, let us hope politics – or a lack of leadership or vision – will not put up speed bumps or roadblocks to get Native Hawaiians into homes.

With Hawai'i's high vaccination rate and both county and state restrictions loosening, we all look forward to gathering safely with our 'ohana. As Hawai'i opens back up to the world, let us all continue to be safe and look out for our 'āina, our 'ohana, and our kuleana.

From my 'ohana to yours, have a Merry Christmas and we look forward to seeing you all safe and healthy in the new year. Mele Kalikimaka a me ka Hau'oli Makahiki hou. ■

## Raising our Economic Quality of Life

An article in our local newspaper connected a recently completed project here on Hawai'i Island with the creation of over 1,000 jobs.

Communities across the state are familiar with the project planning process. Folks come in and hold a meeting to talk about the need for the project, jobs, and other details like economic benefits and how social, cultural, and environmental concerns can be addressed.

"Creating jobs" is certainly important but it isn't everything and it is an abstract term that doesn't seem to have any "teeth." If an approved project does not provide the number of jobs it said it would, does the building have to come down?

Jobs are just one issue that may help folks decide whether they are for or against a project. There are certainly many others. We are at a point where communities are asking questions. "What kind of jobs?" "How much do they pay?" "If this project does move forward how can people from our community get those promised jobs?"

These are the kinds of questions project proponents need to be prepared to answer – and they should expect to be held accountable to provide what is promised.

One long-standing concept that is emphasized today is a living wage vs. minimum wage. According to the National Low Income Housing Coalition Out of Reach 2021 report, a renter in Hawai'i needs to earn about \$38/hour on average to afford a two-bedroom unit and cover other necessities. Our current state minimum wage is \$10.10/hour. The federal minimum wage, unchanged since 2009, is just \$7.25.

And yet as our cost of living continues to soar, it seems the workforce has become empow-

ered to a degree. I don't have statistics to support this, just my own observations. Help wanted ads now offer hiring bonuses. People I talk to at the grocery store lament their challenges with finding workers (I don't ask them what they pay); others complain about their long wait for food at a restaurant short on help.

The devastating impacts of COVID-19 on the tourism industry drove calls for the diversification of our economy, combining the introduction of new industries and promotion of familiar ones – all with a foundation of sustainability and responsibility to this place we call home. We still have the opportunity to achieve that vision and build a brighter future for our children.

The economic stability direction of OHA's 15-year strategic plan seeks to help families meet living needs. Two strategies are in place, each with a set of outcomes. I am confident that the Board of Trustees and Administration will continue to work with our community leaders and partners to see these outcomes achieved.

OHA has provided grant funding to support a program that seeks to raise the household income of families by providing licensing, certifications, training, and assistance. A separate grant was awarded to another organization to support a program that provides entry level opportunities for those who want to commit to a career in conservation. These are steps in a positive direction. There is much more to be done.

There is a saying with several variations attributed to historical figures that goes, "find a job you love, and you will never work a day in your life." Pololei (correct). But if that love can also pay the mortgage and support the kids with money left for a fresh poke bowl and a bag of poi on Friday afternoon? Maika'i nō. ■



**Keola  
Lindsey**

Trustee,  
Hawai'i



## BOARD OF TRUSTEES

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

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## E Ō Mai, e Kuleana Land Holders!

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

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





**BURIAL NOTICE:  
KĀLIA, WAIKĪKĪ**

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that one human burial (SIHP # 50-80-14-8804) was identified by Cultural Surveys Hawai‘i, Inc. in the course of an archaeological inventory survey related to the Ke‘eaumoku Redevelopment Project, Waikīkī Ahupua‘a, Honolulu District, Island of O‘ahu, TMK: [1] 2-3-018:052-060, 074, 075, and 077. Following the procedures of Hawai‘i Revised Statutes (HRS) Section 6E-43, and Hawai‘i Administrative Rules (HAR) Chapter 13-300, these remains are considered previously identified. Based on the context of the finds, they are over 50 years old and most likely Native Hawaiian. The burial is located within the ‘ili of Kālia. Background research indicates that the Land Commission Award (LCA) within this ‘ili is LCA 2057 awarded to Keanui.

The project proponent is Kee-aumoku Development., LLC. The contact person is Wyeth Mat-subara, Nan Inc., 636 Laumaka Street, Honolulu, Hawai‘i 96819 [Tel: (808) 842-4929 ex. 139]. Kea-aumoku Development, LLC is currently planning for preservation in place, however, the decision to preserve in place or relocate the previously identified human remains shall be made by the O‘ahu Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants, per the requirements of HAR Section 13-300-33. Appropriate treatment shall occur in accordance with HAR Section 13-300-38.

All persons having any knowledge of the identity or history of these human remains are requested to immediately contact Ms. Regina Hilo, SHPD Burial Sites Specialist, at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai‘i 96707 [Tel: (808) 692-8015, Fax: (808) 692-8020, Email: Regina.Hilo@hawaii.gov]. All interested parties shall respond within thirty (30) days of this

notice and file descendency claim forms and/or provide information to the SHPD adequately demonstrating lineal descent from this specific burial or cultural descent from ancestors who once resided, or are buried in, the same ahupua‘a or district.

**CULTURAL IMPACT  
ASSESSMENT NOTICE:  
UH HILO EDUCA-  
TIONAL TELESCOPE  
AT THE HALEPŌHAKU  
MID-LEVEL SUPPORT  
FACILITY ON MAUNA  
KEA, KA‘OHE AHUPUA‘A,  
HĀMĀKUA DISTRICT,  
ISLAND OF HAWAII**

Pacific Consulting Services, Inc. (PCSI), on behalf of the University of Hawai‘i at Hilo (UH Hilo), is preparing a Cultural Impact Assessment (CIA) for the proposed UH Hilo Educational Telescope at the Halepōhaku Mid-Level Support Facility on Mauna Kea, Ka‘ohe Ahupua‘a, Hāmākua District, Island of Hawai‘i (TMK [3] 4-4-015:012). The new educational telescope facility at Halepōhaku will replace the Hōkū Ke‘a Observatory located at the summit, which is planned for decommissioning. This new telescope will be used by students for training in modern astronomical observing techniques, developing skills in scientific research, and communicating science to the general public. The CIA team is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other interested individuals. Specifically, consultation is sought on a) historic or existing cultural resources that may be impacted by the proposed project, b) historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and c) identification of individuals or organizations that should be sought out for consultation on the CIA. Individuals or organizations interested in participating can contact the CIA team by email at halepohaku@pcsihawaii.com, by mail at UHH

New Educational Telescope, c/o Pacific Consulting Services, Inc., 720 Iwilei Road, Suite 424, Honolulu, HI 96817, or by phone at 808.546.5557, ext. 212.

**CULTURAL IMPACT  
ASSESSMENT  
NOTICE: HŌKŪ  
KE‘A OBSERVATORY  
DECOMMISSIONING  
PROJECT, MAUNA KEA,  
KA‘OHE AHUPUA‘A,  
HĀMĀKUA DISTRICT,  
ISLAND OF HAWAII**

Pacific Consulting Services, Inc. (PCSI), on behalf of the University of Hawai‘i at Hilo (UH Hilo), is preparing a Cultural Impact Assessment (CIA) for the proposed Hōkū Ke‘a Observatory Decommissioning project within the Astronomy Precinct of the Mauna Kea Science Reserve (MKS), Ka‘ohe Ahupua‘a, Hāmākua District, Island of Hawai‘i (TMK [3] 4-4-015:009 por.). The project goals are to remove the Hōkū Ke‘a Observatory and Generator buildings, including foundations and associated subsurface utilities, and restore the approximately 2,178-square foot (0.05 acres) site. The CIA team is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other interested individuals. Specifically, consultation is sought on a) historic or existing cultural resources that may be impacted by the proposed project, b) historic or existing traditional practices and/or beliefs that may be impacted by the proposed project, and c) identification of individuals or organizations that should be sought out for consultation on the CIA. More information is available at [www.pcsi-hawaii.com/hokukea](http://www.pcsi-hawaii.com/hokukea). Individuals or organizations interested in participating can contact the CIA team by email at [hokukea@pcsihawaii.com](mailto:hokukea@pcsihawaii.com), through our website at [www.pcsi-hawaii.com/hokukea](http://www.pcsi-hawaii.com/hokukea), by mail at Hōkū Kea Decommissioning, c/o Pacific Consulting Services, Inc., 720 Iwilei Road, Suite 424, Honolulu, HI 96817, or by phone

at 808.546.5557, ext. 212.

**CULTURAL IMPACT  
ASSESSMENT  
NOTICE: KAHULUI**

Honua Consulting, LLC, on behalf of Kaimana Environmental Solutions, LLC, is conducting a Cultural Impact Assessment (CIA) for the Hale Makua Health Services Rehabilitation Facility, Kahului, Wailuku, Maui Island, TMK [2] 3-8-007:097 (2.8 acres) Hale Makua is proposing to construct a new rehabilitation facility. 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. Individuals or organizations interested in participating can contact the CIA team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or (808) 392-1617.

**CULTURAL IMPACT  
ASSESSMENT NOTICE:  
EAST MAUI**

Honua Consulting, LLC, on behalf of Tetra Tech, is conducting a Cultural Impact Assessment (CIA) for the National Park Service on 262-square-kilometers in Each Maui, Maui Island, Various TMKs. The project is for the suppression of non-native mosquito populations to reduce transmission of Avian Malaria to threatened and endangered forest birds on Maui. Potential areas where the project would occur include Western Waikamoi, Hanawī, and Kīpahulu (priority areas); and Western Waikamoi, and Manawainui (second tier priority areas). The CIA team is seeking consultation with practitioners, Native Hawai-

ian 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. Individuals or organizations interested in participating can contact the CIA team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or (808) 392-1617.

**CULTURAL IMPACT  
ASSESSMENT NOTICE:  
KA‘ANAPALI**

Honua Consulting, LLC, on behalf of Ka‘anapali Beach Hotel, is conducting a Cultural Impact Assessment (CIA) for the Ka‘anapali Beach Hotel Phase 2 project, Ka‘anapali, Maui Island, TMK [2] 4-4-008:003 (10.328 acres) Ka‘anapali Beach Hotel is proposing enhancements to the existing hotel. 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. Individuals or organizations interested in participating can contact the CIA team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or (808) 392-1617.

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## NEWS BRIEFS

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hameha Schools' (KS) Mahi'ai Match-Up, a business plan competition aimed at helping aspiring farmers and local food producers to grow, expand, and launch their businesses.

The KūHana program will provide food-system entrepreneurs an opportunity for Hawai'i-based and 'Ōiwi-owned businesses to clarify their purpose, product, and plan within a nine-week business course, all from a Native Hawaiian and community perspective. Top performers will compete in the Mahi'ai Match-Up competition for an opportunity to win an agricultural land or commercial property agreement with KS, along with start-up capital.

"Our KūHana program is designed to meet businesses during their development stages and to identify the best ways to support their growth towards the collective goal of raising the lāhui," said CNHA CEO Kūhiō Lewis. "We are proud to partner again with Kamehameha Schools' Mahi'ai Match-Up competition to broaden our reach and impact in the food-systems economy."

"The success of our farmers and small businesses supports the overall growth of agriculture and food industries," said Kā'eo Duarte, KS vice president of Community & 'Āina Resiliency. "Our hope is that the Mahi'ai Match-Up competition will support our lāhui through the production of more healthy, accessible, and 'ono food. Strengthening the businesses feeding our communities creates jobs that support our keiki and families across Hawai'i."

For more information or to apply visit [www.hawaiiancouncil.org/kuhana](http://www.hawaiiancouncil.org/kuhana). The application deadline is Dec. 10, 2021.

## Next Generation Leaders at HCDC and HLI

Founded in 1987, the Sovereign Council of Hawaiian Homestead Associations (SCHHA) is a coalition of homestead communities. Over the years, SCHHA's efforts and advocacy have birthed two nonprofit corporations designed to advance the interest of families on or near Hawaiian Home Lands. The first, the Homestead Community Development Corporation (HCDC) founded in 2009, is dedicated to housing and job creation. The second, Hawaiian Lending & Investments (HLI), incorporated in 2020, is a loan fund focused on deploying capital to families and businesses.

Last month, HCDC and HLI announced the appointment of three new leaders in response to the demand for services.

Rolina Faagai, 38, has been promoted to deputy director of Economic Development, overseeing social enterprises that create jobs and support micro business. Faagai also volunteers as a policy analyst on the SCHHA Homestead Policy Committee, supporting state and federal policy priorities. Vaipuarii Kight, 35, has been promoted to deputy director of Loan Fund Operations, delivering financial services statewide including loans and grants, along with home loan packaging. Kight is a certified home loan packager and HUD counselor. And Kara Chow, 37, is the new Deputy Director, overseeing Corporate Administration.

These appointments represent the next generation leadership transition of two significant nonprofit corporations dedicated to trust land solutions and the larger Native Hawaiian community in the field of community development. ■

## PUBLIC NOTICE

Continued from page 33

## CULTURAL IMPACT ASSESSMENT NOTICE: LĪHU'E

Honua Consulting, LLC, on behalf of Kaimana Environmental Solutions, LLC, is conducting a Cultural Impact Assessment (CIA) for a new affordable housing and educational health center, Līhu'e, Kaua'i Island, TMK [4] 3-3-004:020. The Kaua'i County Housing Agency is proposing to build a new affordable housing and educational health center. 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. Individuals or organizations interested in participating can contact the CIA team at [community@honuaconsulting.com](mailto:community@honuaconsulting.com) or (808) 392-1617.

## CONSULTATION NOTICE: ALL ISLANDS

To improve Section 106 consultation with Native Hawaiian Organizations (NHOs), the Federal Highway Administration (FHWA) and the State of Hawai'i Department of Transportation, Highways Division (HDOT-HWY) are inviting NHOs to participate in developing consultation protocols to facilitate communication and improve project outcomes. FHWA and HDOT are seeking information on the experience of NHOs in past Section 106 processes. We would appreciate your participation in a short, anonymous survey about your experience with Section 106 processes especially relating to FHWA and HDOT projects. Please

respond online using the link below. A paper or PDF copy of the survey is available upon request if you prefer to complete and return it that way. <https://www.surveymonkey.com/r/99HHK7S>

In a separate email or written correspondence please respond as to whether or not you wish to participate in this consultation process. NHOs interested in participating can contact the project team at [consultation@hdotportal.com](mailto:consultation@hdotportal.com) or (808) 392-1617.

## REQUESTING MO'OLELO RELATED TO LAND ON HAWAII ISLAND NOW IN USE FOR MACADAMIA NUT CULTIVATION

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

## NOTICE OF CONSULTATION WAIMEA CANYON DRIVE &amp; KOKEE ROAD IMPROVEMENTS PHASE II PROJECT WAIMEA AHUPUAA, KONA DISTRICT, KAUAI FEDERAL-AID PROJECT NO. STP-0550(005)

Notice is hereby given that the Federal Highway Administration (FHWA) and the State of Hawai'i Department of Transportation, Highways Division (HDOT) propose the Waimea Canyon Drive (Route 550) & Kokee Road (Route

550) Improvements Phase II Project located in the Waimea Ahupuaa of the Kona District of Kauai. This federally funded HDOT project is considered a federal action and undertaking, as defined by Section 106 of the National Historic Preservation Act (NHPA) of 1966, as amended (2006).

Planned improvements include rehabilitating portions of the paved travel lanes; grading and paving roadway shoulders; installing, replacing, and adjusting guardrails; maintaining and repairing culverts; constructing temporary staging areas; trimming trees; stabilizing portions of a roadside bank; realigning a segment of the Kokee Ditch (irrigation ditch); removing earth overhangs; installing erosion control matting; and grading a parking area with gravel.

The 9.4-mile Area of Potential Effect (APE) and Project Area (PA) are synonymous in the road right-of-way (ROW) (TMK: [4] 1-2-001:999; 1-2-002:999 [por.]; 1-4-001:999 [por.]) between mile post 4.6 and mile post 14, and limited work and staging areas bordering the ROW (portions of TMK: 1-2-001:003, 1-2-001:004; 1-2-002:001 AND 1-4-001:002). The APE comprises 35.23 acres total.

Pursuant to Section 106 of the NHPA, Native Hawaiian Organizations and Native Hawaiian descendants with ancestral, lineal or cultural ties to, cultural and historical property knowledge of and/or concerns for, and cultural or religious attachment to the proposed project area are requested to contact HDOT. Other individuals and organizations with demonstrated legal, economic or historic preservation interest in the undertaking are also asked to contact HDOT and share information you may have on historical and cultural sites within the proposed APE. We welcome any information within 30 days of this notice.

Interested participants are requested to contact Mr. Eric Fujikawa via email at [eric.i.fujikawa@hawaii.gov](mailto:eric.i.fujikawa@hawaii.gov), or by U.S. Postal Service to Department of Transportation, 1720 Haleukana Street, Lihue, HI 96766. ■





## 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 / LĀNA'I

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

### KAUAI' / NI'HAU

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

### MAUI

737 Lower Main St., Ste. B2  
Kahului, HI 96793-1400  
Phone: 808.873.3364  
Fax: 808.873.3361

### WASHINGTON, D.C.

211 K Street NE  
Washington D.C., 20002  
Phone: 202.506.7238  
Fax: 202-629-4446

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

**BYODO-IN TEMPLE GLASS** Aloha everyone, I am selling (5) Byodo-In Temple Glass "Cemetery Niches" that hold up to (6) urns each. The temple is located at the foot of the Ko olau Mountains in the Valley of the Temples. The niches are all grouped together and located at a very desirable height where as one does not have to bend down or use a ladder to visit loved ones. The present selling price for each niche is \$12,550..... with 95% of the niches being sold in the temple, it would be only a matter of time before the prices double. Now is the time to plan for the future, and purchase these niches for your family and loved ones. Buying the niches as an investment would be a great idea also..... with that being said, I am selling all (5) niches for the low price of only \$50,000 or O.B.O. that is a great savings of \$12,500.... Please only serious inquiries only. Aloha and God bless.

**GOT MEDICARE?** With Medicare you have options. We compare those options for you! No Cost! No Obligations! Call Kamaka Jingao 808.286.0022, or visit [www.kamakajingao.com](http://www.kamakajingao.com). Hi Lic #433187

**FROM HOMES WITH ALOHA-** Merry Christmas & a Happy New Year from my ohana to yours. The holidays sometimes bring not only happiness but also sadness for some. I'm Just a phone call away..... Charmaine I. Quilit Poki (808) 295-4474.

**HAWAIIAN MEMORIAL PARK CEMETERY** Kane'ohe, Valley View. Lot 130, B-1. Price \$5,500.00. Call or text 808-292-6159.

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**HOMES WITH ALOHA-**Planning on a FRESH START in the new year? Perhaps it involves Relocating, downsizing into a smaller home, or needing a larger home. Whatever the need is if a smooth transition is what you're looking for, call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998 Keller Williams Honolulu RB-21303.

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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).

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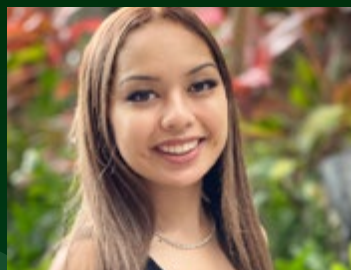
# I'M VACCINATED



**Keli'i "Skippy" Ioane**

*Community Activist & Haku Mele*

When we lose faith and can't see the light at the end of the tunnel, kanakas going find something for blame. But the blame game not going work. We need to stick together. For now, we need to act to protect our 'ohana.



**Dalylah Rodrigues**

*High School Senior*

No one wants to catch COVID. I got my vaccine for my classmates and my family. I feel like we students missed so much school already. I want to end the pandemic and do my part.



**Kahu Kaunaloa Boshard**

*Chaplain, Moku o Keawe*

Getting vaccinated was my personal act of loving others. First loving those within my household of nine including my Kahu, and Pāpā, Kahu Henry Kanoelani Boshard who is 93 years old. Next, loving my community of ministry here on Moku o Keawe. Give the gift of life by loving others and let's keep Hawai'i safe.



**Vicky Holt-Takamine**

*Executive Director & Kumuhula, PA'I Foundation*

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



**Meleana Manuel**

*Kumu Hula, Volcano, Hawai'i*

Our keiki are our future and our kūpuna are our connection to our past. We need to protect all for our lāhui to survive. Covid-19 doesn't care how strong or healthy you are. It doesn't care about your age, ethnicity, or gender. But I care. That's why I chose to be vaccinated.



**Dawson Keaalo**

*Fifth Grader*

I don't want my Tūtū to catch COVID from me. It didn't even hurt that much. Hurts more to miss so much school.



**J. Ekela Kaniaupio-Crozier**

*Hawaiian Culture Based Education Coordinator and Hope Kahu, Ekalesia o Kupaianaha*

I received my first dose to protect not just myself but also my loved ones. It's my kuleana, right and responsibility to do what I can to mālama others. 'A'ohe o'u kānalua, pēlā nō e hana like ai ko'u po'e kūpuna. E ku'upau kākou!



**Dr. Jon K. Osorio**

*Professor and Dean  
Hawai'iuniākea School of Hawaiian Knowledge*

Born with a club foot in the time of polio, I was so grateful that there was a vaccine for polio and have always believed that vaccines saved many of our people from ravaging diseases and early deaths. I have taken the vaccine as the surest way to beat COVID-19.

For more information on how to get vaccinated, visit: [www.vaccines.gov](http://www.vaccines.gov)



OHA is proud to play a role in amplifying the voices of the Native Hawaiian community. The mana'o and opinions shared belong to each featured community leader.