



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Pepeluali (February) 2022 | Buke 39, Helu 02

DISCOVERY OF AN UNKNOWN CHIEFESS AT ONE'ULA

PAGES 18-21

LEARN MORE
ABOUT
**THE
PLT BILL**

SEE SPECIAL
INSERT INSIDE!

In 2001, the remains of an unknown high-ranking ali'i wahine were found at One'ula. In her hands two lei niho palaoa were nestled, which was most unusual. This discovery halted development of a marina in 'Ewa and altered 200 years of Hawaiian history. - Photo: Kai Markell

Special Bilingual Issue for Mahina 'Ōlelo Hawai'i!

TALK WITH YOUR 'OHANA ABOUT COVID-19 VACCINATIONS

If someone you love is concerned about how the vaccine could affect them and their 'ohana or is ambivalent about vaccination because they've yet to be personally impacted by the virus, consider starting a safe conversation with these steps.

PEHEA 'OE?
HOW HAVE YOU BEEN DURING THE PANDEMIC?

SHARE SINCERE ALOHA.

Listen first. Be open to hearing about the different challenges they faced (with their health and wellbeing, socially, financially, or others.) Ask questions. Don't debate or argue; coming out strong at the start can backfire. Be compassionate and genuine while they share how they feel.

KE 'OLU'OLU 'OE?
MAY WE TALK ABOUT THE VACCINE?

REQUEST PERMISSION.

To influence someone's willingness to consider a choice, it must be on their own terms.

- If they say no, respect their decision. Let them know, you and your health mean a great deal to me. Maybe we could talk about the vaccines another time.
- If yes, continue the conversation. Consider acknowledging the circumstances.

HE AHA KOU MANA'O?
WHAT ARE YOUR THOUGHTS ON THE VACCINE?

ASK OPEN-ENDED QUESTIONS.

The goal is to understand, not to correct or change behavior. Ask,
What worries you most?
What did you hear or experience that led you to feel this way?

RESPOND EMPATHETICALLY.

Avoid passing judgement and instead reflect back what you hear.
It sounds like you're feeling...
I hear you saying that...
If I understand you correctly, what's most important to you is...

HELU HELU?
ON A SCALE OF 1 TO 10, HOW COMFORTABLE DO YOU FEEL ABOUT THE VACCINES?

UNDERSTAND THEIR MOTIVATIONS.

Seek information about why they've rated their comfort accordingly. Ask why it isn't less. Ask what would make it more. For example, if they rate their comfort level a 4, inquire,

- Why 4? Why not 3?
- What factors would make you feel more comfortable saying 5 or 6?

MO'OLELO
OKAY WITH YOU IF I SHARE MY STORY?

ASK IF YOU CAN SHARE YOUR VACCINATION STORY.

Stay within the boundaries of your own experience,

- The questions/concerns you had beforehand
- Where you learned what you know
- Who you consulted with
- How your appointment went
- How you felt afterwards
- How you feel now

KULEANA
WHOM DO YOU WANT TO KEEP SAFE?

HELP THEM FIND THEIR REASONS FOR VACCINATION.

Show support for incorporating their personal values and health needs of their 'ohana and community into their decision. Consider bridging your reasons as a way to inquire about theirs, for example,

- For me it was...
- Sounds like for you, it's a matter of...
- Have you considered... (common goals and needs)

KŌKUA AND KĀKO'O
I'M HERE FOR YOUR SUPPORT - NO MATTER WHAT.

HELP THEM TAKE THE NEXT STEP.

Make their path to getting the shot shorter, easier and less stressful. Based on what you've learned in the conversation, consider offering to,

- Share resources you found personally informative
- Schedule a telehealth appointment with their physician to answer questions before or after getting the shot
- Make an appointment at a nearby clinic with no wait time and go with them for support
- Give them a ride to the clinic or watch their keiki during their appointment
- Call to hear how they're feeling the day of and days following their appointment

Brought to you by the NHPI COVID-19 Collective Awareness and Prevention Campaign

I MA‘AMAU KA ‘ŌLELO HAWAI‘I | HEARING HAWAIIAN SPOKEN SHOULD BE A REGULAR THING

Ma‘amau (vs. Usual, customary, regular, habitual, ordinary, common.)

Aloha mai kākou,

Kau nā hali‘a aloha i ko mākou hale ma Kohala i ko‘u wā kamali‘i, ‘o ke kolekole a ‘aka‘aka ‘ana o ko‘u makuahine me ko‘u mau kūpuna ma ka ‘ōlelo Hawai‘i (he mau mānaleo lākou) – he mea ma‘a mau nō ia. Hoka, ‘a‘ole au i a‘o i ka ‘ōlelo maiā lākou mai, akā na‘e, i ka wā i hānau ‘ia ai au, ua pāpā ‘ia ka ‘ōlelo Hawai‘i ‘ana ma nā kula no 70 makahiki.

No laila ho‘i, i ko‘u wā kamali‘i, ‘a‘ole i ho‘okumu ‘ia nā papahana, nā polokalamu, a i ‘ole nā ‘ōnaehana e kāko‘o ai ke a‘o ‘ōlelo Hawai‘i ‘ana. No ke komo ‘ana i ka papa ‘ehiku, ‘elua wale nō a‘u koho: ‘o ka ho‘omau ‘ana ma ke kula aupuni, a i ‘ole, ‘o ka noho ‘ana ma ka hale noho haumāna ma ke kula ‘o Kamehameha.

Nanalu pinepine au, inā ua hiki i ko‘u makuahine ke ho‘ouna ia‘u i ke kula ‘ōlelo Hawai‘i e like me nā mākuu o kēia hanauna nei, pehea i ‘oko‘a ai ke a‘o ‘ana? Mai ka Pūnana Leo a me nā Kula Kaiāpuni a nā Kula Ho‘āmana e kālele ana i ka ‘ike Hawai‘i a me ke Kulanui o Hawai‘i, ua ulu a mohala mai ke a‘o ‘ōlelo Hawai‘i i loko o nā makahiki he 40 i hala akula.

Hau‘oli‘oli nō au i ka lohe ‘ana i ka ‘ōlelo Hawai‘i ma nā waho o nā pō‘ai ‘ōlelo Hawai‘i e like me ka hale kū‘ai, a i‘ole ka panakō. ‘o ko‘u ‘i‘ini e ki‘ei aku e ‘ike i ka mea e ‘ōlelo Hawai‘i ana, ‘o ia ka mea e ho‘omana‘o mai ia‘u, ‘a‘ole laha ka ‘ōlelo Hawai‘i, no laila, ‘a‘ole ia he mea ma‘amau.

‘O ka ‘ōlelo Hawai‘i ka mole o ka pono o ka kākou ‘ohana, mo‘omeheu, a me ko kākou ‘āina. Iā kākou e mahalo ana i ka mea loa‘a i kēia mau lā, maopopo nō iā kākou, he mau hana i koe.

E ola mau ka ‘ōlelo Hawai‘i! ■



Sylvia M. Hussey, Ed.D.

Ka Pouhana

Aloha mai kākou,

At our home in Kohala, hearing my mother and grandparents (all of whom were manaleo) laugh and talk story in Hawaiian was he mea ma‘amau – a regular thing. I regret not learning the language from them, but by the time I was born, Hawaiian language had been banned from schools for almost 70 years.

So of course, when I was growing up there were no constructs or systems in place to support teaching or learning ‘ōlelo Hawai‘i. My educational options were to remain in Kohala public schools or, perhaps, to board at Kamehameha, as I approached the seventh grade.

I’ve often wondered how different an ‘ōlelo Hawai‘i school experience would have been if my mother had the educational choices that the current generation of parents now have. From Pūnana Leo and the Kula Kaiapuni to Hawaiian-focused charter schools and the University of Hawai‘i, ‘ōlelo Hawai‘i medium education has taken root and flourished over the past 40 years.

I am always delighted when I overhear ‘ōlelo Hawai‘i in ordinary places like the grocery store or the bank. But the fact that I find myself craning my neck to see who is speaking is a reminder that hearing ‘ōlelo Hawai‘i spoken outside of classrooms or formal events is not yet he mea ma‘amau.

Our ‘ōlelo is core to the health of our ‘ohana, mo‘omeheu and ‘āina, so as we celebrate what has been achieved, we are mindful that there is still a long way to go.

E ola mau ka ‘ōlelo Hawai‘i! ■



Sylvia M. Hussey, Ed.D.

Chief Executive Officer



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

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BY KAI MARKELL

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‘ĀINA | LAND AND WATER

May Our Silent Forests Sing Again PAGES 6-7

BY NOAH GOMES

Four native Hawaiian birds are in danger of immediate extinction, perhaps even this year. We need to act to prevent this.

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‘ĀINA | LAND AND WATER

News from Koholālele PAGES 8-9

BY UAKOKO CHONG

OHA grantee, huiMAU, is making positive changes, mauka to makai, in the Koholālele area of Hāmākua on Hawai‘i Island.

‘ŌLELO HAWAI‘I | HAWAIIAN LANGUAGE

Awaiaulu Advances its Mission PAGES 10-11

BY LEHUA AH SAM

Awaiaulu, an organization dedicated to developing Hawaiian knowledge resources and resource people, recently launched two new projects.

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Special Bilingual Issue for Mahina 'Ōlelo Hawai'i 2022

The staff of *Ka Wai Ola* wish to mahalo and acknowledge the 'ike and no'ea of Paige Miki Kalāokananiki'eki'e Okamura and Kilika Bennett for providing translations from English to Hawaiian for the following articles:

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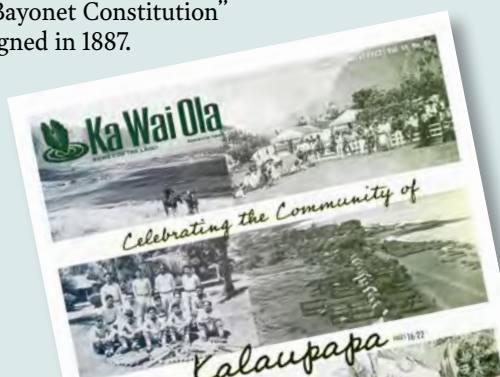
E KALA MAI

January 2022 Issue – on page 10 in the article, “I Do, Under This Protest...Yield My Authority,” it states that:

The Reform Party was the group that forced King Kalākaua to sign the so-called “Bayonet Constitution” in 1864.

Correction:

The “Bayonet Constitution” was signed in 1887.



LORI KANOELANI WALKER

POU KĀKO'O MĀLAMA WAIWAI
Integrated Assets Manager

PAIA 'ĀINA
Land division

'EONO MAKAAHIKI MA OHA
6 years at OHA

FROM:

Ponahawai Ahupua'a, Hilo Moku, Hawai'i Island

EDUCATION:

- Hilo High School
- UH Mānoa (BA Hawaiian Language and Doctorate in Architecture)

I loko o ko OHA 'ōlelo nu'ukia 'o Mana i Maui Ola, 'o ka pilina o nā Kānaka Maoli i ka 'āina ke kahua e pa'a pono ai ka lāhui Hawai'i. He ali'i ka 'āina, he kauwā ke kanaka. No laila, 'o ka mālama 'āina kekahi kuleana ko'iko'i o OHA; a he kuleana ko kēlā me kēia lālā o ka hui 'Āpana 'Āina i ka 'āina a i ka lāhui Hawai'i. He 30,000 'eka 'āina ko kā OHA waihona 'āina a puni ka pae'āina pili i ka 'oihana mahi'ai, ka 'oihana kālepa, a me nā 'āina maluō.

He aha kou kuleana ma OHA, a he aha nā papahana āu e hana nei i kēia manawa?

“Mālama a ho'okele mākou i nā hana ma ko OHA mau kuleana 'āina. I kēia manawa, ke loihape nei au i ka palapala ho'okele no nā kuleana 'āina a puni 'o Kūkaniloko, ma Wahiawā.”

No ke aha 'oe i koho ai e hana ma OHA, a he aha kāu mea punahele e pili ana i kāu hana?

“Ua koho au e hana ma OHA ma muli o ke kuleana e mālama i ko kākou mau 'āina me ko kākou mau kaiāulu a puni 'o Hawai'i. 'O ka'u mea punahele o ka'u hana, 'o ia ho'i, 'o ka 'āina kā mākou kuleana mua, a pōmaika'i mākou i ka hiki ke ho'okino maoli i ka mana'o nui o 'he ali'i ka 'āina, he kauwā ke kanaka' ma o kā mākou hana. Ho'olono mai mākou i ko mākou mau wahi, a hana pū mākou me lākou i mea e mālama pono ai i nā kuleana 'āina o mākou.”

He aha kekahi welo ou e 'ike ai?

“Mau nō ko'u a'o mai ana, a e mau ana nō.”

'O wai kekahi me'e ou?

“O Jonathan Ching - ko'u palala, ka'u kumu, ko'u hoa - no kona kūpa'a mau i ke aloha, a me ke aloha 'āina.”

He aha kekahi mea 'aka'aka loa o kāu 'oihana?

“O kēia nīnauele 'ia 'ana o'u no Ka Wai Ola!”

He aha kahi mea āu e hali'a ai no kāu hana 'ana ma OHA?

“Nā manawa a mākou i kanu ai i nā lā'au.” ■

OHA's Mana i Maui Ola Strategic Plan recognizes the connection that Native Hawaiians have to the 'āina as a foundational strength. For “the land is a chief; man its servant.” Therefore, mālama 'āina is OHA's first beneficiary; each member of the Land Division team has deeply personal kuleana to Hawai'i and to the 'āina. OHA's 'āina portfolio amasses approximately 30,000 acres throughout the pae 'āina ranging from agricultural, commercial, and conservation assets.

What is your kuleana at OHA and what major project are you working on at the moment?

“We oversee and implement management activities on OHA's landholdings. Currently, I am working on refining the master plan for our Wahiawā lands surrounding Kūkaniloko.”

Why did you choose to work at OHA and what is the best thing about your job?

“I chose to work here because of the kuleana – I get to serve our places and communities all across Hawai'i. The best thing about my job is that 'āina is our primary beneficiary and we really get to embody 'he ali'i ka 'āina, he kauwā ke kanaka' in our work. We listen to our places and work with our communities to interpret how best to mālama our lands.”

What is the most important thing for people to know about you?

“I am still and always learning.”

Who has been a role model to you?

“My brother, teacher and friend, Jonathan Ching – for his dedication to aloha and aloha 'āina.”

What is the funniest thing that has happened in your professional career?

“Being featured in Ka Wai Ola!”

What is your best memory at OHA?

Anytime we get to put plants in the ground. ■

Ola ‘Ōlelo Kanaka i ka ‘Oihana Akeakamai Huli Moana

Na J. Hau'oli Lorenzo-Elarco, Hōkūkahalelani Pihana and Alyssa Anderson

*Lu‘u a ea, a hiki i ke kai lipolipo,
Lu‘u a ea, a hiki i ka papakū (ē),
Lu‘u a ea, a hiki i ke kualono kai,
Lu‘u a ea, a hiki i ke kumu (ē).*

From Hawai‘i pae ‘āina, mai Hawai‘i o Keawe a hiki loa i Hōlanikū, he mānu‘unu‘u ke aloha o ko ‘oukou po‘e mea kākau iā ‘oukou. Eia nō mākou e lauhoe mai nei i ka wa‘a, i ke kā, i ka hoe, i ka hoe, i ke kā a pae aku i mua o ko ‘oukou alo, me ke oli ‘ana i ia po‘e lālani mele i kau ‘ia i luna a‘e nei no kēia wahi pilina ko‘iko‘i i ke kai. ‘O Moananuiākea ē, ‘o ia ka mea e pili ai kākou a pau loa, a ma ia moana nō e ola ai ka ‘ōlelo Kanaka a ko kākou po‘e kūpuna.

No ka ho‘omākaukau ‘ana i nā huli moana no ka M.H. 2021 me ka M.H. 2022, ua launa pū kekahi mau lālā o Papahānaumokuākea Cultural Working Group (CWG) a me Ocean Exploration Trust (OET) no ke kūkā kama‘ilio i nā ala like ‘ole e pili pū ai ka ‘oihana akeakamai huli moana a me ke kaiāulu Hawai‘i ma o ka ‘ike a ‘ōlelo Hawai‘i ho‘i. ‘O ka ho‘olauna hou ‘ia ‘ana mai o Papahānaumokuākea a me nā hana noi‘i a ka po‘e akeakamai i ke kaiāulu ‘ōlelo Hawai‘i kekahi ala i ho‘oholo ‘ia i ho‘oulu a‘e ai ka hoi o nā keiki e komo i ia ‘ano hana ‘o ka wili pū ‘ana i ka ‘ōlelo Kanaka a me ke akeakamai huli moana.

‘O ke kapa inoa ‘ia ‘ana o ia mau hana huli moana ‘ana kekahi hana mua e ho‘olauna pū ‘ia ai ko Hawai‘i me ka hana a ia po‘e akeakamai, a ‘o ia kapa inoa ‘ana nō kekahi hana a kēia hui e ho‘oikaika hou ‘ia ai ko kākou pilina me ka ‘āina a me ke kai ma o ka ‘ike kūpuna.

No ke kapa inoa ‘ana, ua lu‘u like ihola nō kekahi mau lālā o CWG me OET i ke kūkākūkā i ke ‘ano hana huli moana a OET ma Papahānaumokuākea a me ke kumu o kā lākou hana ma laila, ‘o ia ho‘i, he lu‘u i ke kai e noi‘i nowelo ai i nā mea o lalo o ke kai. E like nō me ka wili ‘ana a pa‘a i lei, pēlā ho‘i i wili ‘ia ai nā pilina a me ka ‘ike o kēlā me kēia mea o ia hui a pa‘a i mau inoa. Ua lu‘u like nō nā aloha ‘ōlelo Hawai‘i,

SEE OLA ‘ŌLELO KANAKA I KA ‘OIHANA AKEAKAMAI HULI MOANA ON PAGE 7



Kumu Kalama‘ehu Takahashi - Photos: Ocean Exploration Trust / Nautilus Live

A Living Language in Ocean Exploration

By J. Hau'oli Lorenzo-Elarco, Hōkūkahalelani Pihana and Alyssa Anderson

*Dive and rise, until reaching the deep blue ocean,
Dive and rise, until reaching the seafloor,
Dive and rise, until reaching the sea ridge,
Dive and rise, until reaching the foundation (of the oceanic islands)*

From Hawai‘i to Hōlanikū, we extend our deepest aloha to our readers and raise our voices chanting the lines of Lu‘u a ea, a hiki i ke kai lipo lipo for the vast ocean of Moananuiākea – an important place where ‘ōlelo Kanaka lives.

In preparation for deep-sea expeditions in Papahānaumokuākea Marine National Monument, members of the Papahānaumokuākea Cultural Working Group (CWG) collaborated with Ocean Exploration Trust (OET) in late 2021 to integrate Hawaiian culture and language during the expeditions and create culturally grounded ocean science education and outreach opportunities for Hawai‘i’s diverse communities. This partnership aimed to strengthen connections between Papahānaumokuākea and students in Hawai‘i, with a special focus on Hawaiian language revitalization.

One of the projects led by the CWG nomenclature subcommittee was naming the deep-sea expeditions through traditional Hawaiian naming processes. From collaborative conversations between language educators, scientists, schoolteachers, and community members, four expedition names were created: Lu‘u a ea, a hiki i ke kai lipolipo; Lu‘u a ea, a hiki i ka papakū; Lu‘u a ea, a hiki i ke kualono kai; and Lu‘u a ea, a hiki i ke kumu. The names were inspired by a traditional nane (riddle) and have become the chant that opens this article. Each name reflects the work of OET in Papahānaumokuākea. Digital mapping technology and Remotely Operated Vehicles (ROV) offer a deeper understanding of the ocean floor and ancient seamounts.

In addition to naming expeditions, the collaboration with OET supported storytelling through the development of promotional videos in Hawaiian highlighting Kanaka worldviews of ocean exploration; compiling Hawaiian vocabulary for ocean science and technology terms and creating Hawaiian language outreach information; broad-

SEE A LIVING LANGUAGE IN OCEAN EXPLORATION ON PAGE 7



Kumu Kainalu Steward

E ‘Olēhala Mau ke Kani i Hawai‘i

Na Noah Gomes

He 26 wale nō mau lāhulu manu Hawai‘i ‘āpa‘akuma e koe nei i ke ao, mai loko mai o ka huina nui he 152. He 16 mau manu ‘ane halapohe ma loko o ia mau mea e koe nei. Kaulana ‘o Hawai‘i a puni ka honua i ke kūkanono o nā mea ola halapohe a ‘ane halapohe paha. Ua kuhi ‘ia ka halapohe o ‘ehā mau manu koe ma loko o ka ‘umi makahiki, a ua ‘oi nui hou aku nā lāhulu manu e make loa ma loko o 50 makahiki. Ma ka‘u kōlamulamu ‘ōlelo Haole, ua wehewehe au i wahi mana‘o no ka pono e mālama i nā manu Hawai‘i. Ma ‘ane‘i au e ka‘ana ai me ku‘u mau hoa ‘ōlelo makuahine i nā wahi hunahuna ‘ike i loa‘a mai no ka pili o kekahi o kēia mau manu ma loko o ka mo‘olelo o ke au i hala.

Wahi a kahiko, ‘o ‘Ākohe (‘o ia ho‘i ‘o ‘Ākohekohe), he manu pūnana ma nā lālā ki‘eki‘e o ka ‘ōhia. Nāwaliwali na‘e ia mau lālā ‘ōhi‘a, a hā‘ule mau nā pūnana o ‘Ākohe i luna o ke po‘o o kona hoa, ‘o Po‘opāpale (‘o ia ho‘i ‘o ‘Ō‘ūpo‘opāpale). No ko Po‘opāpale ukiuki loa i kēia ho‘oluhi mau, ho‘omaka ‘o ia e hakihi i nā lālā o ka ‘ōhi‘a i mea ‘ole. I ia wā, uē a‘ela ‘o Kalehua (‘o ia ho‘i ka ‘ōhi‘a), no kona ‘eha nui. No laila, ‘ōlelo mai ‘o Po‘opāpale iā Kalehua, “He kanaka nō kā ho‘i ‘oe lā! Ho‘oluhi ‘oe ia‘u e ho‘oluhi ai.” ‘Ōlelo a‘e ‘o Kalehua, “E ola au!” ‘Ōlelo mai ia, “He aha kāu waiwai e ola ai ‘oe ia‘u?” Pane ‘o Kalehua, “Inā e ola ana au iā ‘oe, a laila, loa‘a kou pōmaika‘i.” “He aha ka pōmaika‘i?” “He ‘ai kā ia‘u a me ka wai, a laila, ola kā ho‘i ana a me kou mau hoa.” A no laila ola ua ‘ōhi‘a nei iā Po‘opāpale, a ua pōmaika‘i nā hoa a pau ona no nā kau a kau, ‘o ia ho‘i ka nui manu. ‘A‘ole nui ko ‘Ākohe hana ma ia mo‘olelo, akā he waiwai ka ‘ike ‘ana i kona komo ma kēia ka‘ao kūmole no ka pilina o nā manu Hawai‘i a me ka ‘ōhi‘a. Eia ke ‘ano o ka inoa o ka ‘ākohekohe: “‘Ā,” ‘o ia ho‘i ka nuku o ka manu. “Kohekohe,” ‘o ia ho‘i kahi pūpū hulu ma luna o ka nuku, ua like ka nānā ‘ana me ka mau‘u kohekohe. No laila, ‘o ka mana‘o, he mau‘u kohekohe ma ka nuku, he ‘ākohekohe.

Eia kekahi mea, ‘o ka ‘akikiki, ‘o ia nō paha ka manu i komo ma ke Kumulipo ma ka inoa ‘o “Kikiki” i loko o ka Wā ‘Eholu, “Hānau ke kikiki ka makua, puka kāna keiki he ‘ūkihi, lele.” Aloha nō ka maopopo ‘ole o ke ‘ano o ia manu he ‘ūkihi. Eia ke ‘ano o ka inoa o ka ‘akikiki: “‘ā,” ‘o ia ho‘i ka nuku o ka manu. “Kikiki,” he li‘ili‘i ke ‘ano. He wahi manu nuku li‘ili‘i ka ‘akikiki. Mali‘a paha ‘o ka ‘ūkihi he manu nuku loa, ‘a‘ole paha.

‘O ka ‘akeke‘e, eia kona ‘ano: “‘Ā,” ‘o ka nuku ia. “Keke‘e,” ‘o ia ke kepa ‘ē o ke ‘ā lalo o ka nuku. No laila, ‘o ka mana‘o o kona inoa, ua pili i ke ‘ano ‘ē iki o kona nuku. He inoa hou a‘e ko kēia manu, ‘o ia ho‘i ‘o “‘ō‘ūholowai.” Ua like ia inoa me ka inoa o ke kapa ‘ō‘ūholowai o ‘Ōla‘a. ‘A‘ole au i ‘ike maka i ia ‘ano kapa, no laila ‘a‘ole au ‘ike i ke ‘ano o ka pilina me ka manu ‘ō‘ūholowai.

‘O ka inoa kiwikiu, he inoa hou ia. E aho paha nā mea nāna i haku e wehewehe i ke ‘ano o ia inoa. Ua lohe au he nani ka mana‘o o ia inoa. ‘Oiai na‘e ‘a‘ole i ‘ike ‘ia ka inoa kahiko o ia manu, ‘a‘ole au ‘ike i ke ‘ano o kona komo ma ka mo‘olelo Hawai‘i.

E ho‘omalūō kākou i kēia po‘e manu ‘āpa‘akuma, he mau mea lākou e ola ai ka mauli Hawai‘i. Lohe pinepine au i ka nīnau, he aha ia mea he Hawai‘i? Nui nō nā hā‘ina e hāpai ‘ia mai ‘ō a ‘ō. Ma ka ‘oia‘i‘o, aia paha ia i ke kuana‘ike o ke kanaka. I ku‘u wahi mana‘o nō na‘e, he mau kānaka Hawai‘i kākou ma muli o ka pae ‘āina ‘o Hawai‘i nei. ‘O ia ho‘i, he mau kānaka Hawai‘i kākou ma muli o ka noho papa o ko kākou mau kūpuna ma kēia pae‘āina no nā hanauna

May Our Silent Forests Sing Again

By Noah Gomes

Hawai‘i is infamous as the “extinction capital of the world,” and the “endangered species capital of the U.S.” An incredible 44 land bird species alone have gone extinct here within just the last 250 years, and in 2021 eight species of native birds were lost to us forever. As climate change begins to ravage our planet, we once again find ourselves at the precipice of yet another wave of extinctions of our remaining birds. Four bird species are in danger of immediate extinction perhaps as soon as this year: ‘akikiki, ‘akeke‘e, ‘ākohekohe, and kiwikiu. But unlike past extinction events, we now have strategies and technologies that might be able to save some of

these birds. We have the options of raising them in captivity, establishing new populations in safer habitat, and eliminating the disease-carrying mosquitoes that kill them.

But should we save these birds? What purpose do they serve to humans, and is it even pono for us to intervene?

These four bird species all serve a function within our forests. Could the forest itself function without them? Probably. But with every loss of a species the infinitely complicated systems that support the forest – and us, become weaker. It’s like removing blocks from a game of Jenga; you can only do it for so long before the whole tower falls down.

Limited word space prevents me from detailing exactly all the known ways that these four bird species support Hawai‘i, but let’s take the ‘akeke‘e as an example. ‘Akeke‘e are dependant on ‘ōhi‘a trees for their survival; but they also provide a service to ‘ōhi‘a – they search the liko and the leaves for bugs and parasitic gall lice that attack the trees. What does that mean for ‘ōhi‘a when the ‘akeke‘e are gone? How

much weaker is an ‘ōhi‘a to deadly diseases like Rapid ‘Ōhi‘a Death without the birds that are designed to care for it? ‘Ōhi‘a is the dominant tree in our native forests, so what are the long reaching effects of losing a bird like the ‘akeke‘e? I don’t think anyone knows.

One might describe ecological processes and services like these as the kule-ana of the akua. That is to say, these phenomena are not the rights or responsibility of kanaka, they are for the akua to regulate and maintain. Knowing this, it’s logical to think that it would be disrespectful for us, as kanaka, to intervene with the extinction of the ‘akeke‘e. Well, I don’t actually think that is the case.

While the akua carry certain responsibilities to the functioning of our world, the relationship between kanaka and akua has always been one of reciprocity. Akua have mana because kanaka ho‘omana them – we give them mana. The akua in turn care for us. The very islands themselves are literally older siblings to mankind, and as the story of Hāloa tells us, siblings are meant to help each other. There is no doubt that akua and the ‘āina itself are family and ancestors



Native birds like the ‘akeke‘e, pictured here, depend upon ‘ōhi‘a trees for their survival - but they also help the ‘ōhi‘a by searching the liko and leaves for the bugs and parasitic gall lice that attack the trees. - Photo: Bret Nainoa Mossman

E 'OLĒHALA MAU KE KANI I HAWAI'I

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he nui mai kikilo. He po'e 'oko'a kākou ma mua o ke komone'e mai i kēia 'āina, a inā paha e noho papa kākou ma kekahi 'āina 'ē aku, e lilo hou auane'i i lāhui hou ma ka hala 'ana o nā kenekulia.

No laila, ke lilo nā hi'ohi'ona o ka pae 'āina 'o Hawai'i i mau mea hou, 'o kākou ho'i ke lilo pū. He 'oko'a loa nā hi'ohi'ona o ka pae 'āina 'o Hawai'i mai ka wā kahiko. 'A'ole 'ike nui 'ia nā mea ulu, kolo, lele, a pēlā wale aku o ke au o ko kākou mau kūpuna. Ke huluhia nei kēia 'āina. Inā paha kākou e make'e i ka mo'omeheu Hawai'i kahiko, e make'e pū 'ia nā mea ola o ka 'āina. 'O nā manu ho'i. Ke 'ole ia, he aha ana kā kākou mau mo'opuna i kēia mua aku? He aha ana ka Hawai'i i ka wā ma hope mai? ■

He kama'āina 'o Noah Gomes no Wahiawā, O'ahu. Ua kula 'ia 'o ia ma Hilo, Hawai'i, kahi āna e noho mau nei. He puni manu Hawai'i 'o ia mai ka wā 'ōpio me ka puoko pio 'ole o ka na'au.

MAY OUR SILENT FORESTS SING AGAIN

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to every Hawaiian living today. Our mele and our mo'olelo, not the least of which includes the Kumulipo, tell us this time and time again. Kōkua aku, kōkua mai, reciprocity is key to our existence. It is our kuleana and our nature to interact with the akua and with the 'āina.

So should we intervene with these extinctions? Yes. We must intervene with the extinction of these birds. To do anything less is to abandon our ancestors, our land, and ourselves. ■

Noah Gomes is a native of Wahiawā, O'ahu. He attended school in Hilo, Hawai'i, where he still lives. He has passionately loved native Hawaiian birds since he was young.

OLA 'OLELO KANAKA I KA 'OIHANA AKEAKAMAI HULI MOANA

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nā mea akeakamai, nā kumu kula, a me nā 'ohana kaiāulu i kēia hana 'o ke kapa inoa huaka'i huli moana, no lākou nō nā lima maiāu i ka wili lei. Ma ka huki 'ana maila i kekahi nane me he pua lā e nani ai ia lei i 'upu a'ela nā inoa o ko OET holo moku 'ana ma ke kai o nā moku lē'ia i 'ō aku o Ni'ihau. 'O ia inoa ho'i, 'o ia nō nā lālani oli e waiho a'e nei, a he mau inoa ia e alaka'i pono ana i ka hana a ka po'e o luna o ka moku.

Ma o ia kapa 'ana i hua a'e ai kekahi hana 'ē a'e, 'o ia ho'i ka mālama 'ana i papa hua'olelo huli moana a me nā ho'olauna 'iwa'ana me nā kula 'olelo Hawai'i me ko OET. Iā OET nō e noi'i 'ike maka ana i ke kai lipo, ka papakū, nā kualono kai, a me ke kumu moana, ho'olele 'ia akula kā lākou hana ma o ka wikiō i hiki i nā kōnaka a puni ka honua ke komo like i ka noi'i. 'O Kalama'ehu Takahashi lāua 'o Kainalu Steward, he mau kama no Maui, nā leo ho'okipa e kūka'i aloha ana i ka 'oihana 'epekema huli moana me ka po'e Hawai'i e noho nei ma waho aku o Papa-hānaumokuākea. Pēlā nō kākou i kipa aku ai i ia wahi ko'iko'i. Ua ho'okipa 'ia nō he 30 a 'oi iki a'e kula no Hawai'i, a 'ehiku ho'i, he mau kula 'olelo Hawai'i nō ia.

Ke lana a'e nei ka mana'o o nā mea kākau, e lilo ana nō kēia wahi ke kipa 'ana iō Papahānaumokuākea, ka ho'olauna 'ana o ko ke kaiāulu Hawai'i me nā mea akeakamai, a me ka 'ike maka 'ana i ka 'oihana huli moana, i wahi kahua e ulu a'e ai ka 'i'ini a me ke aloha o nā 'ōpio Hawai'i e lu'u like i ka 'oihana akeakamai kai me ka 'ike kūpuna. He ke'ele ko mākou mahalo i nā lālā o CWG, nā limahana a OET, nā kumu, nā haumāna, nā mākua, nā keiki, a me ka po'e a pau loa nāna i lu'u i kēia 'ano hana a hiki i kahi e ola ai ka 'olelo Kanaka ma ka 'oihana huli moana. ■



Photo taken on the north side ridge of the Don Quixote Seamount, about 900 miles northwest of Kaua'i and 70 miles south of Kapou/ Papa'āpoho. This is a great example of the diversity of sponges and corals on these seamounts that are rich foundations for communities supporting many other creatures. - Photos: Ocean Exploration Trust / Nautilus Live

A LIVING LANGUAGE IN OCEAN EXPLORATION

Continued from page 5

ening outreach to local schools; and supporting live "ship-to-shore" interactions between the research vessel and classrooms in both Hawaiian and English. Kalama'ehu Takahashi and Kainalu Steward joined the crew for the expeditions and led the ship-to-shore interactions for Hawai'i's students and community groups. There were 30 school groups from Hawai'i that connected through the interactions, and seven of these were Hawaiian language schools.

This collaboration helped share Papahānaumokuākea with students in Hawai'i and will hopefully inspire future Indigenous scientists to be firmly grounded in their identity. We thank everyone in the CWG, the OET team, and members of the community involved in creating these names and nurturing this relationship for the benefit of future generations. A special mahalo goes to Kalama'ehu Takahashi and Kainalu Steward for their work on- and off-ship, inspiring future generations of Kānaka to weave Hawaiian culture and language with marine sciences and ocean exploration. For more information, visit: <https://nautiluslive.org/>. ■



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Author Uakoko Chong, huiMAU's 'Āina Education coordinator, holds a he'e pali observed during a kilo kai survey. - Photos: Courtesy



Ka 'ohana Lindsey-Asing (Kalā, Kayla, Kaluhea, Kahalekulu and Leimāmane) with their 'ulu tree planted at Ka Maha 'Ulu o Koholālele.



(L-R) Loke Alpiche, Mildred Bailado, Alice Bailado and Clyde Bailado, the founding 'ohana members of huiMAU, plant the first 'ulu tree at Ka Maha 'Ulu o Koholālele on Nov. 15, 2021.

Nā 'Ano 'ai o Koholālele

Na Uakoko Chong

E ka makamaka heluhelu, aloha 'oe. E ho'ona-neia pū mai me ka Hui Mālama i ke Ala 'Ūlili (huiMAU) i kēia wahi pūpū 'o ka 'ai a me ka i'a no ka 'aina kihi loa o Hāmākua.

No ka 'ai: He 'umi makahiki i ka 'āhope aku nei mai ka wā i ho'omaka ai ka mālama 'ana o ka 'ohana 'o Hui Mālama i ke Ala 'Ūlili i ka 'aina pu'uhonua 'o Koholālele ma Hāmākua Hikina. He mea nui kēia alu like 'ana o ka 'ohana i ia wā, no ka mea, ua 'ike maka lākou i ka hopena 'o ka mālama 'ole 'ia o ko mākou 'aina kulāiwi aloha nui 'ia, a 'o ia ho'i ka uhi 'ia o ka 'aina e ka 'ōpala. Ua alu pū mākou me ka mana 'o ho'okahi e ho'oma'ema'e i ka 'aina ma ka 'ohi 'ōpala 'ana, ma ka 'ōlā'ola' o 'ana aku i ka pūpū weuweu kini, a ma ke kanu 'ana ho'i i ka 'ai no ke kaiāulu. Ma ka noke 'ana i kēia hana nui ma ia mau makahiki he 'umi, i ulu ai ka pahuhopu, Ka Maha 'Ulu o Koholālele.

Ma ka malama 'o Nana o ka makahiki 2021, ua ho'omaka kūhelu 'ia ke kua 'ana i nā kumu palepiwa ma ka 'aina kula o Koholālele. I ke komo 'ana i ka malama 'o Welo, he 'umikūmākahi 'eka 'aina o ke kumu palepiwa i ho'ohina ai ma kahi māla'ela'e. Me ke kākō'o 'ana mai o Ikaika Kūali'i, nāna nō i hana kīpulu i ke kumu palepiwa i mea e ho'omomona hou ai i ka lepo no ke kumu 'ulu. 'O ke au 'o Makali'i ka pō, ua ka ua, ku'i ka hekili, 'ōlapa maila ka uila, kīkaha ka 'iwa, a pī'o maila ke ānue. Ma ke kilo 'ana i kēia mau hō'ailona, 'o ia ka wā ho'okahi i ho'inana 'ia a'e ai ka Maha 'Ulu o Koholālele i kino mai ma ka 'aina kula. Ua hele nui maila ke kanaka nui a me ke kanaka iki e kanu i kumu 'ulu ma kēia wā la'a ua. He 65 kumu 'ulu i kanu 'ia ihola - ho'okahi fiti, he 26 ma'afala, a he 35 maoli.

'O kā mākou pahuhopu nui, 'o ka lilo 'ana o ka 'aina he kanawalu 'eka i maha 'ulu na ka lehulehu o Hawai'i. 'O kēia ka makamua 'o ke kanu 'ana i nā 'ai 'ōiwi ma nā 'eka he 80 o Koholālele, a he ko'iko'i kēia hana i mea e ho'olako ai i nā 'ohana me nā 'ai pono kūloko ma Hāmākua nei ma kahi o nā 'ai no waho mai.

No ka i'a: Aia ma lalo iho pono o ka 'aina kula o Koholālele, ke noho ala nā i'a o kēlā 'ano kēia 'ano mai ka'e o ka pali lele koa'e a i ke kai lele koholā. He ma'amaui ka 'ike 'ia 'ana o ka lawai'a i makalae i ka paeaea a me nā wāhine kahakai i kēia mau lā. 'Oiai, he ala 'ūlili ko Hāmākua, he hāiki loa ka hele 'ana o ka wāwae i kai a hele wale nō nā kākana kā'e'a'e'a o ia pali kahakai.

'O kekahi hana kūmaui i ho'okumu 'ia maila i ka makahiki nei, 'o ka helu 'ana i nā i'a e lele ana i ka pali, nā i'a e noho ana i ka lihi kai, a me nā i'a e holo ana i ka moana i kēlā me kēia malama. E like me kilo 'ana a nā kūpuna i ke ao kūlohelohe, pēlā nō kā mākou i

News from Koholālele

By Uakoko Chong

Greetings to you, my reading companion. Join Hui Mālama i ke Ala 'Ūlili in enjoying this small taste of food and fish from our vast 'aina of Hāmākua.

No ka 'ai (regarding food crops): Ten years have passed since the 'ohana of Hui Mālama i ke Ala 'Ūlili (huiMAU) began taking care of 'aina at Koholālele in Hāmākua Hikina. This was an important time for our 'ohana to unite together because we saw our 'aina kulāiwi uncared for and covered with trash and invasive species. We then decided together that we were going to mālama our 'aina by removing the trash, digging out invasive guinea grass, and planting food for our community. By being persistent in our care for this 'aina through the past 10 years, the idea of Ka Maha 'Ulu o Koholālele was born.

In the month of Nana 2021, we began the felling of eucalyptus trees in the kula region of Koholālele. As we entered into the month of Welo, 11 acres of eucalyptus trees were cleared. With the support of Ikaika Kūali'i of HLM Hawai'i Inc, the remains of the eucalyptus trees were mulched to prepare and enrich the soil for the 'ulu trees. At the time of the rise of Makali'i, rain was falling, thunder was striking, lighting was flashing, 'iwa were soaring, and rainbows were arching. We observed these hō'ailona as Ka Maha 'Ulu o Koholālele came to life. The "big people" and "small people" all came to plant 'ulu trees together during this rainy season. To date, 65 'ulu trees have been planted.

Our ultimate goal is to transform 80 acres of 'aina at Koholālele into a maha 'ulu – a regenerative 'ulu agroforest – to feed the multitudes of our people in Hawai'i. This is the first time in over 150 years that our native foods are being planted on this scale in Koholālele. This is an important task for our generation, to supply 'ohana with local food crops in Hāmākua, so that we do not remain dependent on the food that is being imported from foreign places.

No ka i'a (regarding fish): Below the kula region of Koholālele reside a variety of i'a, extending from the top of the pali where the koa'e birds fly down to the ocean where the koholā leap. Since Hāmākua has sheer cliffs, it is a narrow path to traverse by foot and only those experts who are native to these cliffs go down.

One of the tasks we began last year at Koholālele was that of kilo kai - identifying the birds flying along the cliff, the fish in the intertidal zone, and the fish swimming in the ocean every month. Just like our kūpuna observed their environment, we too observe

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NĀ ‘ANO‘AI O KOHOLĀLELE

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Koholālele e ‘ike maka ai i nā ‘ano hi‘ohi‘ona o ke ao, ka makani, ka moana, a me ko a kai ma ke kau a ma ka ho‘oilō. He ho‘oulu ‘ia ka pilina i ko a kai i loko o ka hana helu i‘a a me ke kilo i ke ao kūlohelohe. I loko nō o ka holo o ka manawa, aia nō ke ‘ano o ka lawai‘a a me ka wā e iho ai i kai i ke ao. E nānā ka maka, ho‘olohe ka pepeiao, pa‘a ka waha.

Me kēia ‘ike ku‘una, he nihi ka hele ma ke kumu pali me ka maka‘ala pū ‘ana aku i ka po‘ina a ka nalu. Mai huli kou kua i ke kai o lilo aku. Ke loa‘a ka manawa e mālie mai ai ke kai, ‘o ia ka wā e holoholo aku ai, a laila, ho‘i hou i uka. He mea nui loa ka hā‘awi ‘ana i ke ahonui ma ka holoholo kahakai. I kekahi manawa, he lawai‘a a he lawai‘a ‘ole paha ka loa‘a. ‘Oiai he mea nui ka ‘ai a me ka i‘a i ke kanaka, he waiwai ko ka ‘ike pū ‘ana i ka pō‘aiapuni ola o ka i‘a a me ka wā pua i‘a o ka lihi kai a ma ke kai, e maopopo ai he wā e lawe aku ai a i ‘ole he wā e waiho aku ai i ka i‘a, i māhua mau ko a kai ma Koholālele no kēia mua aku.

No laila, e ka hoa hiala‘ai o kēia pūpū ho‘okahi, e hele kino mai i Koholālele e launa ai me mākou, me Hui Mālama i ke Ala ‘Ūlili, ma ka pū pa‘akai me ka walea o nā pepeiao i ka ha‘i mo‘olelo, a me ka huli ‘ana o ka lima i lalo ma ko mākou ‘āina pali loa o Hāmākua. He leo mahalo pū kēia i nā papahana pu‘u kālā kōkua a ke Ke‘ena Kuleana Hawai‘i a me ka po‘e Hawai‘i no ke kākō‘o ‘ana mai i ka Hui Mālama i ke Ala ‘Ūlili. ■

Ua ho‘okumu ‘ia ka Hui Mālama i ke Ala ‘Ūlili (huiMAU) e nā ‘ohana ‘ōiwi o Hāmākua Hikina, Hawai‘i i ka mahahiki 2011. ‘O ka ‘ohana ke kō‘o o ka hālau e pa‘a ai - ‘o ka ‘ike ku‘una ‘oe, ‘o ka mo‘olelo Hawai‘i ‘oe, ‘o ka mahi ‘ai ‘oe, ‘o ke aloha ‘ohana ‘oe, a ‘o ka ho‘onohopapa ‘oe. ‘O Uakoko Chong ka luna ho‘olauka‘i ho‘ona‘auao o Hui Mālama i ke Ala ‘Ūlili.

NEWS FROM KOHOLĀLELE

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the characteristics of the clouds, the winds, the ocean, and all the fish who live here. This is a way to strengthen our relationships with the communities of the kai region – identifying the different types of i‘a that make up these communities and closely observing our surroundings over the span of generations. Observe with your eyes, listen with your ears, and close the mouth: this is how we learn.

With these ancestral teachings, we carefully walk along the base of the cliff, paying close attention to the waves breaking. Don’t turn your back to the sea, or you will be swept away. When the ocean is calm, that is the time to go. Patience and discipline are imperative on the shoreline. Since food sustains us, kākā, it is important to know the life cycles and spawning periods of our food sources. This knowledge guides us in our gathering and stewardship practices, so that our fisheries can continue to flourish at Koholālele for generations to come.

And so my friend, now that you have been delighted by this “appetizer,” perhaps you will come to Koholālele to join us for a “meal,” to enjoy the mo‘olelo and turn your hands down to the land in our ‘āina pali loa o Hāmākua. Mahalo nui to the Office of Hawaiian Affairs who continues to support the work of HuiMAU through its grants program and to our beloved lāhui for your support of our efforts to mālama our ‘āina and kai of Koholālele. ■

Hui Mālama i ke Ala ‘Ūlili (huiMAU) is a community-based nonprofit organization founded by ‘ohana of Hāmākua Hikina on Hawai‘i Island in 2011. They are committed to cultivating kīpuka that foster and regenerate the growth of place-based ancestral knowledge, healthy food- and eco- systems, and strong ‘ohana with the capacity to live and thrive in Hāmākua for generations. Uakoko Chong serves as the ‘āina education coordinator for huiMAU.



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Ho'oholo Mua 'ia ko Awaiaulu Ala Nu'ukia

Na Lehua Ah Sam, Luna Ho'okele Papahana,
Kīpapa Educator Resources a me Nā Hunahuna 'Ike

I kēlā Nowemapa aku nei, 'ākoakoa maila kekahi hui kanaka 'imi 'ike mo'olelo Hawai'i ma ke kaona 'u'uku o Hāwī, Kohala. He ho'omoana ia e lu'u piha ai kēia hui kōnaka i nā hana ko'iko'i a Awaiaulu. He aha lā ia hana? 'O ia ho'i ka 'imi 'ana i ka 'ike a ko kākou mau kūpuna i mālama ai ma nā waihona 'ike like 'ole o ka honua. I mea aha lā ia hana? No ka ho'oulu 'ana i ka 'ike o ko kākou lāhui ma o ka ho'opuka puke mo'olelo Hawai'i, ka 'ohi'ohi 'ike a lilo i 'ohina ho'ona'auao, a ke kulia 'ana o ke kanaka noi'i 'ike a lilo i kumu 'ike mo'olelo Hawai'i.

He 'aha ho'opuka ia hui no 'elua papahana hou o Awaiaulu: 'o Kīpapa Educator Resources a Nā Hunahuna 'Ike. 'O Kīpapa ka papahana mua i ho'okumu 'ia ma ka hopena o ka makahiki 2020. Ma muli o ka lahana mā'i COVID, huli ka DOE i ke a'o pa'e'e i mea e pale ke kaiaulu mai i ka mā'i COVID-19. I loko o kēia wā a'o hou, ua nānā pono nā kumu mo'olelo Hawai'i o Awaiaulu i ka nui o nā hema-hema a me nā kōā 'ike o ka mo'olelo o ko kākou lāhui ma ka pūnaewele. I ka wā ma waena o ka make 'ana o Kamehameha I a hiki i ka ho'okahuli 'ana i ke aupuni Hawai'i, 'a'ohē 'ike, 'a'ohē ha'awina o ka DOE no nā kumu a'o. Me he mea lā, ua holoi 'ia ihola ka wā o ke aupuni Hawai'i! Pehea lā e a'o ai i ko kākou mo'olelo Hawai'i me kēia 'ole loa o ka 'ike?

'O kahi pane a mākou ma Awaiaulu ka papahana 'o Māhuhua. Ua noke a 'imi he 14 hoa unuhi i ka 'ike mai nā waihona 'ike 'olelo Hawai'i no ka 'ikepili o 16 kumuhana nui, mai ka wā mai o ke aupuni Hawai'i. Kapa 'ia ka huina o loko o ia mau kumuhana pākahi he 'ohina. Na Puakea Nogelmeier lāua 'o Kau'i Sai-Dudoit i alaka'i i ka hui. A pau nā makahiki 'elua o ia papahana, ua ho'okumu 'ia ka papahana Kīpapa ma kona 'ano he kahua ho'ā'o. 'O ka hana nui o ka papahana Kīpapa Educator Resources, 'o ia ho'i ka ho'opiha pono 'ana o ka 'ike e pili ana i ia mau 'ohina 'olelo Hawai'i he 16 māiā Māhuhua mai. 'Ohi'ohi 'ia ka 'ike mai nā waihona 'ike like 'ole, 'o ia ho'i ka Ha-

wai'i State Archives, ka Hale Bihopa, nā nūpepa a puke 'olelo Hawai'i a Pelekānia ho'i. Ma hope o ka 'ohi'ohi 'ana, a laila ho'onohonoho 'ia ia 'ike i kekahi mau pō'ai i piha pono i ka 'ike like 'ole, pū nō me nā kumu'ike mo'olelo Hawai'i. Ho'oulu a kālele nui 'ia ka mākaukau o nā hoa unuhi i ka ho'olako 'ana i nā pono o kēia papahana o Kīpapa ma ke 'ano he kanaka noi'i 'ike a he kanaka ho'okumu ha'awina ma o kēia papahana pa'e'e o ko kākou 'ike Hawai'i.

Ma ka ho'opuka mua 'ia 'ana aku o Kīpapa, ma Nowemapa 2020, he 800 a 'oi kumu a'o ma Hawai'i i komo a ho'ohana i nā pō'ai 'ike mua 'elua no Lā Kū'okoa a Lā Ho'ihō'i Ea. I loko o ia pō'ai nui 'elua ua kūkulu pū 'ia nā ha'awina no nā makahiki a'o K-12, a ho'omohala 'ia nā pō'ai me nā pā'ani pa'e'e no nā 'ohana a me nā mele pū i haku 'ia.

Ma Kepakemapa 2021, ua hā'awi maila ka Native Hawaiian Education Program ma lalo o ka DOE o 'Amelika Huipū'ia i ka huina he \$748,934, (a loa'a ka 19% o hou a'e o ka pu'u kālā holo'oko'a no ka papahana mai waho mai o kā ke aupuni). Kāko'o pū 'ia kēia papahana e ka Native Hawaiian Hospitality Association (NaHHA) a me ke Cooke Foundation. Me kēia pu'u kālā, hiki nō iā Awaiaulu ke ho'omōhala hou a'ela i ka papahana o Kīpapa a kūkulu i nā pō'ai 'ike no loko mai o nā 'ohina a Māhuhua. He manu-ahi kēia papahana no ko kākou kaiāulu. E kīpapa mau ana kēia papahana i nā ala 'ike mo'olelo Hawai'i no ko kākou lāhui. A ma o kēia hana kākou e ho'oulu pū ai i ke ola o ko kākou lāhui Hawai'i. E kau inoa mai a e uhaele pū kākou i ke ala 'ike mo'olelo Hawai'i 'o Kīpapa: awaiaulu.org/kipapa.

'O ka hana kama'āina loa paha a Awaiaulu 'o ia ka hana unuhi me nā mo'olelo waiwai i waiho 'ia maila e nā kūpuna ma ka 'olelo Hawai'i. Ho'omau ka papa- hana 'o Nā Hunahuna 'Ike i kēia hana ko'iko'i 'oi kelakela ma o ka ho'okā'oi 'ana i ka mākaukau o 12 hoa unuhi ma ka hana noi'i 'ike, paka unuhi, a me ka 'olelo mīkolohua ma ka 'olelo Pelekānia i ka hana a nā kōnaka i kaulana i ka mo'olelo Hawai'i mai ka wā o

SEE HO'OHOLU MUA 'IA KO AWAIAULU ALA NU'UKIA ON PAGE 11

Awaiaulu Advances its Mission

By Lehua Ah Sam, Project Director,
Kīpapa Educator Resources and Nā Hunahuna 'Ike

Last November, an intimate group of Hawaiian scholars, storytellers, and educators gathered in a small town of Hāwī, Kohala. It was a retreat for this group to dive deeper into the important work of Awaiaulu. What is this work? It is the seeking of knowledge within the repositories that our kūpuna generated in the many collections around the world. Why do we do this work? To grow the nation's understanding through the publications of our history, the curating of our resources, and by uplifting the skills of researchers to become keepers of Hawaiian knowledge.

This small gathering commemorated the simultaneous launch of two projects: Kīpapa Educator Resources and Nā Hunahuna 'Ike. Kīpapa project was piloted in late 2020 in response to the overwhelming shift of education to a primarily digital platform due to the COVID-19 pandemic. A couple of years ago, Awaiaulu staff took a sweep of the current standards and content of Hawaiian history in Hawai'i's education system and realized there are glaring gaps of knowledge. Content covered a surface level of culture up to the death of Kamehameha I and then jumped jarringly to the overthrow of the Hawaiian Kingdom! It seemed as if a whole kingdom was intentionally omitted from Hawai'i's current education system. How can our story be taught without this knowledge?

The Māhuhua project was Awaiaulu's first attempt to fill in this content gap. Fourteen translators worked closely with Kumu Puakea Nogelmeier and Kau'i Sai-Dudoit to research Hawaiian language resources for 16 topics. These topics became mini 'Ohina, collections of resources. Kīpapa is the next evolution of uncovering this 'ike mo'olelo Hawai'i by training our translation team to expand their skill sets as researchers, and generators of resources through the digital curation of these 'ohina. The resources are collected from different repositories like Hawai'i State Archives, Bishop Museum and others, Hawaiian

and English newspapers, and books. After these resources are identified and collected, they are curated into collections filled with different sources. This project focuses on the development and support of participants' skills in research while also honing their skills of curriculum development for lessons through this project's online platform for Hawaiian knowledge.

Over 800 Hawai'i educators accessed the first two 'ohina during the pilot period of November and December, 2020. These 'ohina celebrated Lā Kū'oko'a and Lā Ho'ihō'i Ea and included lessons related to the topic, access to a digital repository of Hawaiian and English language resources, and interactive games, online games, and mele Hawai'i.

In September 2021, Awaiaulu was awarded a grant by the Native Hawaiian Education (NHE) program of the U.S. Department of Education, as part of an award totaling \$748,934 with 19% financed with non-governmental sources. Other support for Kīpapa comes from the Native Hawaiian Hospitality Association and the Cooke Foundation. This funding is allowing Awaiaulu to expand the Kīpapa project and provide valuable "plug and play" lessons free of charge to Hawai'i's community near and far. Kīpapa will continue to provide paving stones of reliable 'ike mo'olelo Hawai'i for our community to enrich themselves with, thereby enriching our lāhui. Register at www.awaiaulu.org/kipapa to begin your path through the Kīpapa resources.

Awaiaulu is perhaps best known for translation and publication work on some of Hawai'i's most famous tomes. Nā Hunahuna 'Ike project continues this legacy by sharpening the skills of 12 scholars of 'ike mo'olelo Hawai'i in the processes of researching, editing, and refining works of historic Hawaiian scholars. In particular, Nā Hunahuna 'Ike project participants will focus on the writings of John Papa 'Ōi that were published over 100 years ago in Hawaiian language newspapers. Project participants will string the hunahuna (fragments) of 'Ōi's writings together, creating

SEE AWAIAULU ADVANCES ITS MISSION ON PAGE 11



Kumu Puakea Nogelmeier works with the Nā Hunahuna 'Ike team. - Photos: Courtesy

HO'OHOLA MUA 'IA KO AWAIAULU ALA NU'UKIA

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mua loa mai. A no kēia papahana, lu'u ihola kēia mau hoa unuhi i loko o nā mea a John Papa 'Ōi i ho'opuka ai ma nā nūpepa 'ōlelo Hawai'i. E kui ana nā hoa unuhi i nā momi o kā 'Ōi hunahuna 'ike pilikino a loea no ka mo'olelo Hawai'i i lei pāpahi no kākou. E ho'okala 'ia ana nā kui noi'i o ia mau hoa unuhi a kū pono i ka piko pōehiehi o kēlā wā o ke aupuni Hawai'i o mua aku nei. Kāko'o 'ia kēia papahana e ka Administration for Native Americans ma lalo o ka māhele Health and Human Services o 'Amelika Huipū'ia me ka huina he \$248,000 no ka makahiki mua o kēia papahana. 'O ke kāko'o papahana 'ē a'e, 'o ia ho'i 'o Ceres Foundation.

He 3 makahiki ka lō'ihi o ia mau papahana 'elua ma lalo o kēia mau pu'u kālā. Ma waho o ka ho'opa'i 'ia 'ana o kā 'Ōi mau mo'olelo, e puka pū ana he 16 pō'ai 'ike Kīpapa, e mālama 'ia ana he mau hālāwai ho'ona'auao no ke kaiāulu, a aia he mau mea hou aku.

E hui pū me mākou no kekahi o kēia mau hālāwai, 'o ia ho'i 'o Awaiaulu: Unpacking the Repositories, ma Pepeluali 21, 2022 ma ka hola 4pm. E kau inoa ma awaiaulu.org/register. Mai poina, e nānā mai i kā mākou mau hana ma ka mākou mau kahua papaho, ma Facebook a Instagram, a e kipa mai ho'i i ko mākou kū'ono pūnaeweale ma awaiaulu.org. E ola ka 'ōlelo 'ōiwi me ka 'ike Hawai'i. ■

www.awaiaulu.org
facebook.com/awaiaulu.inc
[Instagram.com/awaiauluinc](https://instagram.com/awaiauluinc)

Na Lehua Ah Sam, Luna Ho'okele Papahana, Kīpapa Educator Resources a me Nā Hunahuna 'Ike



The Kīpapa project team provides an update on their progress.

AWAIAULU ADVANCES ITS MISSION

Continued from page 8

the first comprehensive publication of 'Ōi's work in our time. The project will refine each participant's skills like a finely honed needle able to pierce through the obscurity of time. Nā Hunahuna 'Ike Project is supported by the Administration for Native Americans under the Department of Health and Human services. \$248,000 has been awarded to support for the first year of the project. This project is also supported by the Ceres Foundation.

Both projects will run for three years. In addition to the publication of 'Ōi's work, there will be the digital publication of over 16 Kīpapa resource 'ohina, a series of workshops, and other exciting new content.

Join us for some of these workshops such as, "Awaiaulu: Unpacking the Repositories" on Feb. 21, 2022, at 4pm. Register at www.awaiaulu.org/register. Don't forget to also follow our social media platforms on Facebook and Instagram and check out our website to learn more about the work of Awaiaulu. May our native language and knowledge thrive! ■

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He mau Mana'o no ka 'Ōlelo Ni'ihau

Na Adam Keawe Manalo-Camp

I ka wā i kū'ai aku ka Mō'i Kamehameha V i ka mokupuni 'o Ni'ihau i ka 'ohana Sinclair – nā kūpuna o ka 'ohana Lopikana – no \$10,000 apana gula, me ka 'ōlelo ho'opa'a i ka 'āna, “e hiki mai ana paha ka lā e 'emi ai ka lahui Hawai'i. Ke hō'ea mai ia lā, e 'olu'olu, e hana i ka mea e hiki ai iā 'oukou ke hana e kōkua iā lākou.”

Mai ia manawa mai, he kīpuka 'o Ni'ihau no ka 'ōlelo Hawai'i ma ke 'ano he 'ōlelo makuahine a he 'ōlelo ma'amaui no nā kānaka he 130 e noho mau ana ma ka mokupuni, a me kekahi mau 'ohana Ni'ihau e noho ana ma nā mokupuni 'ē a'e no ka hana a i 'ole ka hele kula 'ana. 'O ka 'ōlelo Kanaka Ni'ihau ka 'ōlelo kahiko e ho'omau 'ia nei e ko Ni'ihau wale nō, akā, i ka wā ma mua, 'o ia ka 'ōlelo kahiko i 'ōlelo 'ia ma Kaua'i a ma kekahi mau wahi ma O'ahu.

'Ike 'ia ka 'ōlelo Kanaka Ni'ihau no kona kuapo 'ana i ka l/r a me ka t/k, a 'ike 'ia ho'i no ke 'ano i oko'a iki ai nā hua'ōlelo a me nā pilina'ōlelo. I la'ana, 'o ka hua'ōlelo 'o “kūkui” ma ka 'ōlelo Hawai'i kūmau, 'o “tuitui” ia ma Ni'ihau. 'A'ole nui loa nā kānaka Ni'ihau e ho'ohana ana i ka 'ōkina a me ke kahako, eia na'e, ho'ohana 'ia nō ia e nā kānaka Ni'ihau ma ke kulanui e ma'alahi ai ka 'a'apo 'ana o kā lākou mau haumāna.

He mau alaka'i ikaika nō 'o Kauka Ku'uipolani Kanahele Wong lāua 'o Kumu Kahea Faria o UH Mānoa e paio ana e ho'omau i ke a'o 'ia'ana o ka 'ōlelo Kanaka.

'A'ole i hānau 'ia 'o Kumu Hinalaimoana Wong-Kalu ma Ni'ihau, akā 'ōlelo 'o ia, “ua alaka'i 'ia, hō'omo'omo 'ia, a hānai 'ia ho'i” 'o ia e ke kaiāulu o Ni'ihau. Ua ha'i 'ōlelo 'o Wong-Kalu i ke ki'i'oni'oni kākuna, 'o Kapaemahu, ma ka 'ōlelo Ni'ihau e lohe ai ke anaina ho'olohe i ka nani o ka 'ōlelo; 'o ka manawa mua loa nō ia i pa'i piha 'ia ai kekahi ki'i'oni'oni ma ka 'ōlelo Kanaka.

Ma kahi o ka 'ōlelo Hawai'i, poeko 'o Wong-Kalu ma ka 'ōlelo Tonga, ka 'ōlelo Kāmoa, a me ka 'ōlelo Kahiki, a wahi āna, 'oi aku ka like o ka 'ōlelo Ni'ihau i nā 'ōlelo Polineka 'ē a'e ma ke kani, ma ke 'ano e pā ai ka na'au, a ma ke kuana'ike. “'A'ole ma'alahi ka wehewehe 'ana. Kohu mea lā, 'oi aku ka pili 'o ka 'ōlelo Ni'ihau i ka 'ōlelo o ko kākou po'e hoa hānau. He no'ono'o ia o ka na'au, a he 'ano ia e pili ai a e launa ai kākou. Pono iā kākou ke hana i nā mea a pau e hiki ai e a'o i nā kuana'ike a me nā mana'o o ka po'e manaleo ke 'ae mai lākou.”

Ka'ana maila 'o Wong Kalu, 'o kona pilina me ke kaiāulu o Ni'ihau ke kumu i a'o ai 'o ia i ka lawena kino, nā kuhikuhi lima, ke ki'ina leo a me nā mea kiko'i 'ē a'e o ka 'ōlelo ha'i waha i a'o 'ole 'ia paha e nā haumāna kulanui. A kuhi akula 'o ia, aia nō ke 'ano kūlana ki'eki'e o ka 'ōlelo, e like me ka 'ōlelo ali'i o ka po'e Kāmoa a me ka po'e Tonga.

'O kekahi mea 'oko'a, 'o ia nō ke kahe o ka 'ōlelo ma ke kama'ilio 'ana. Ma ka 'ōlelo Hawai'i kūmau, he hea ma'amaui ka pani 'ana i ke kama'ilio ma ke kelepona me ka 'ōlelo 'ana “mālama pono” a i 'ole “a hui hou.” Akā, ma Ni'ihau, kaka'ikahi ka ho'opuka 'ana “a hui hou.” Ma kahi o kēlā, pani 'ia nā kama'ilio me ka 'ōlelo 'ana “mahalo iā 'oe, aloha” a i 'ole “aloha” wale nō.

Pūlama 'ia nō ka 'ōlelo Kanaka o Ni'ihau no kona ho'omana'o 'ana iā kākou, 'o ka 'ōlelo ka mea e pili ai kākou, 'a'ole i ka lahui hawai'i wale nō, akā i ka pākīpika ākea nō ho'i. 'Oko'a iki nō nā 'ōlelo Polineka pākahi, akā ua like nō ke 'ano i maopopo ai ke ao iā kākou. He 'ohana kākou. ■

Some Observations About the Hawaiian Spoken on Ni'ihau

By Adam Keawe Manalo-Camp

When King Kamehameha V sold the island of Ni'ihau to the Sinclair family – the ancestors of the Robinsons – for \$10,000 in gold, he added a caveat saying, “the day may come when Hawaiians are not as strong in Hawai'i as they are now. When that day comes, please do what you can to help them.”

Since then, Ni'ihau has been a kīpuka where the Hawaiian language remains the mother tongue and daily language of about 130 people who continue to live on the island, as well as other Ni'ihau families who now live off-island due for work or school. 'Ōlelo Kanaka Ni'ihau is specific to the island but historically it was spoken throughout Kaua'i and on parts of O'ahu.

'Ōlelo Kanaka Ni'ihau is notable for its interchangeable use of l/r and t/k. It is also notable for subtle vocabulary and grammar differences. For example, the word “kūkui” in standard Hawaiian is “tuitui” on Ni'ihau. Notably, many Ni'ihau speakers do not use the 'ōkina and kahako, although those in academia generally do use diacritics to make it easier for their students who are learning Hawaiian.

Dr. Kuuipolani Kanahele Wong and Kumu Kahea Faria of UH Mānoa, both of whom are from Ni'ihau, are two of the leading advocates working to perpetuate 'Ōlelo Kanaka Ni'ihau.

Kumu Hinalaimoana Wong-Kalu was not born on Ni'ihau but says she was “guided, groomed and raised” by the Ni'ihau community. Wong-Kalu recently narrated the animated film, Kapaemahu, using 'Ōlelo Kanaka Ni'ihau to allow listeners to hear the beauty of the language; it was the first time it was used as the medium for a film.

Wong-Kalu, who speaks Tongan, Samoan and Tahitian, as well as Hawaiian, says that the Hawaiian spoken on Ni'ihau is closer to other Polynesian languages in sound, feeling, and perspective. “It's not easy to articulate. Ni'ihau Hawaiian feels more mentally akin to our cousins. It's an emotional mindset and the way in which we engage with one another. We should take every opportunity to learn perspectives and concepts from any manaleo (native speaker) if they allow us to do so.”

Wong-Kalu shared that her experiences with the Ni'ihau community allowed her to learn some of the body language, gestures, intonations and other nuances of the spoken language that students studying Hawaiian in college may not have the opportunity to learn. She also noted that there is also an elevated version of the language similar to “chiefly” Samoan and Tongan.

Another difference is the flow of conversation. In standard Hawaiian it is common to end conversations, particularly on the telephone, with “mālama pono” or “a hui hou.” But on Ni'ihau, “a hui hou” is rarely used. Instead, a conversation will end with “mahalo iā 'oe, aloha” or simply “aloha.”

'Ōlelo Kanaka Ni'ihau is a treasure that reminds us of who we are – not simply as Kānaka Maoli – but as members of the larger Pacific. The differences in Polynesian languages are slight; we share the same way of looking at the world. We are 'ohana. ■

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

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He 'Umeke Kā'eo Leo Hawai'i 'o Kani'āina

Na nā Limahana Haumāna o ka Pāhana Kani'āina

‘A uhea ‘oukou. He pūko‘a kani ‘āina. Ma kēia mana‘o ‘o ka pūko‘a ka mea e ulu a māhuahua a‘e he moku a lohe ‘ia maila ka leo he Hawai‘i e kani ana ma nā pepeiao. A mai kekahi kihi a i kekahi kihi o kēia pae ‘āina ‘o Hawai‘i nei, aia nō ke kani pa‘ē nei a kūpina‘i ka leo kolonahe o ka lāhui Hawai‘i e o mau nei, ‘o ia ho‘i ka ‘ōlelo Hawai‘i.

He ‘ohina pūnaewe‘e ‘o Kani‘āina i kūkulu ‘ia na Ka Haka ‘Ula O Ke‘elikōlani me ke kōkua o ka Māhele Kālai‘ōlelo o ke Kulanui o Hawai‘i ma Mānoa, i lako ho‘i i ka leo o ko Hawai‘i mau mānaleo Hawai‘i hope loa.

Ua ho‘omaka ‘ia ia kāmō‘o leo ‘ana he kanalima a ‘oi makahiki aku nei i loko nō o ka hana ho‘ōla ‘ōlelo Hawai‘i. ‘Oiai ke kuluma hou nei ka ‘ōlelo Hawai‘i ma kēlā pe‘a kēia pe‘a o ka pae ‘āina ma nā ‘ano pō‘aiapili like ‘ole, i mea ‘o Kani‘āina e lawe ai i ia mau leo Hawai‘i me kekahi mau palapala leo i ka lehulehu ‘ōlelo Hawai‘i ma o ke kahuapa‘a pūnaewe‘e ‘o Ulukau.

‘O ka polokalamu lēkiō ‘o *Ka Leo Hawai‘i* kekahi ‘ohina nui loa o laila i piha i ka 525 hola o nā nīnauele mānaleo Hawai‘i. He kumuwaiwai makamae ‘o *Ka Leo Hawai‘i* a ua piha‘ū ho‘i i ka ‘ike Hawai‘i o kēlā ‘ano kēia ‘ano e la‘a me ka ‘ike no nā inoa meaola, ua, kai, makani, a ‘ohana o ka ‘āina, ka ‘ike ‘ōlelo, mo‘olelo pana, nane, mele a he mau ‘ike makamae Hawai‘i nui hou aku. A ‘o kekahi mea maika‘i loa, he mea loa‘a wale ia ma ka wēlau o ka manamana lima ma www.ulukau.org/kaniaina.

Ma Kani‘āina, ‘o Nā Hulu Kūpuna a pēlā pū nō ‘o Mānaleo Kīwī nā ‘ohina leo a wikiō ‘ōlelo Hawai‘i e ho‘omākaukau ‘ia nei no ka ho‘olaha ‘ana aku i ka lehulehu.

Ua ho‘okumu ‘ia ‘o Kani‘āina me ke kākō‘o o ko mākou mau hui hā‘awi kālā kākō‘o ‘o The National Science Foundation, The National Endowment for the Humanities, a me The Ford Foundation. Me ia kākō‘o e hiki ai iā Kani‘āina ke mālama i papahana aukukui no nā haumāna kālai ‘ōlelo a ‘ōlelo Hawai‘i e a‘o ai i ka ho‘omohala hōkeo ‘ikepili kikoho‘e e o ai ka ‘ike ‘ōlelo leo Hawai‘i kuamua. He nani ho‘i ia, lilo ‘o Kani‘āina he ‘umeke kā‘eo e ho‘olako ai i nā haumāna a me nā kumu kaia‘ōlelo a kaiapuni ‘ōlelo Hawai‘i i nā momi Hawai‘i like ‘ole i loko o ka makana leo e kāmāu ai i ka mauhi ola Hawai‘i no kēia wā a no nā hanauna e hiki mai ana.

Aia nō ‘o Kani‘āina ke hea aku nei iā ‘oe e kipa ma www.ulukau.org/kaniaina a e launa pū me nā leo mae ‘ole o ka ‘āina. E ola ka ‘ōlelo Hawai‘i! ■

Kākau ‘ia kēia ‘atikala na nā limahana haumāna o ka pāhana Kani‘āina: ‘o Ka‘awaloa Kaua‘ula, Kauāakeakua Segundo a me Bruce Torres Fischer, me ke kōkua o Kauka Larry Kimura ma Ka Haka ‘Ula O Ke‘elikōlani Koleke ‘Ōlelo Hawai‘i, UH Hilo.

Kani'āina: A Treasure Trove of Hawaiian Voices

By the Student Workers of the Kani'āina Project

Hear the kani. He pūko‘a kani ‘āina, a coral reef grows into an island. It is thought that coral reefs grow into islands, and when the waves ebb and flow onto the shore, the noises that emerge are an indication of life itself. In the Hawaiian pae ‘āina, despite the relentless crashing of the waves of time on its shores, the voices of the Hawaiian people are still resonant as a declaration of a flourishing lāhui through the Hawaiian language, ka ‘ōlelo Hawai‘i.

Kani‘āina, Voices of the Land, is a digital repository project in partnership between Ka Haka ‘Ula O Ke‘elikōlani and the Department of Linguistics at UH Mānoa that strives for the documentation and preservation of ‘ōlelo Hawai‘i through gathering, disseminating and mobilizing over five decades of speech from Hawai‘i’s last native Hawaiian speakers.

With the continual growth of successful cutting-edge immersion-based language education and statewide interest in ‘ōlelo Hawai‘i usage at all levels, as well as a corpus of over 1,000 hours of native speech archives, Kani‘āina provides access to Native Hawaiian speech and transcripts through a bilingual web interface on Ulukau.

This includes the renowned radio broadcast *Ka Leo Hawai‘i* which is composed of 525 hours of recordings with Native Hawaiian mānaleo, speakers of ‘ōlelo Hawai‘i as their primary language. *Ka Leo Hawai‘i* is an invaluable resource and a treasure trove of Native Hawaiian scientific, linguistic and cultural knowledge that is freely accessible to the Hawaiian speaking public at www.ulukau.org/kaniaina.

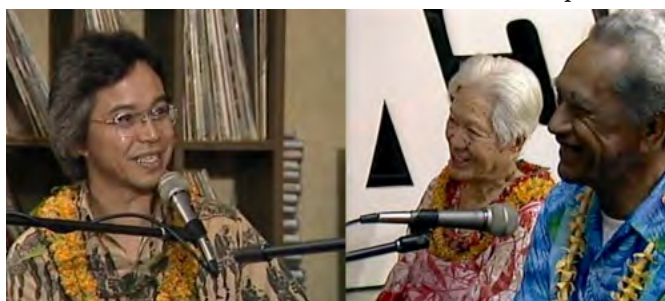
Currently, Kani‘āina is preparing additional audio and video Hawaiian language collections, such as the *Nā Hulu Kūpuna* and *Mānaleo* TV video series, that will be announced in the near future.

Kani‘āina was created with the help of our funders, The National Science Foundation, The National Endowment for the Humanities, and the Ford Foundation, which recognize the importance of the revitalization and continuation of the Hawaiian language and culture. Our funders enable us to offer mentorship opportunities for Hawaiian language and linguistics students through undergraduate research experiences and coursework on language documentation while learning about archiving, preservation, and getting a first-hand look at the knowledge that Native Hawaiian language speakers have gifted us through this treasure chest of voices. Primarily accessed during school hours, Kani‘āina has become a valuable resource for the Hawaiian language, especially for Hawaiian language medium students and teachers who use it for class instruction, curriculum, and to strengthen the ‘ōlelo and mauhi Hawai‘i of our new generations of Hawaiian speakers.

Be sure to visit the Kani‘āina website at www.ulukau.org/kaniaina as the resounding kani of ‘ōlelo Hawai‘i is heard throughout the pae ‘āina of Hawai‘i during this special month

of February. E ola ka ‘ōlelo Hawai‘i! ■

This article was written by student workers of the Kani‘āina project: Ka‘awaloa Kaua‘ula, Kauāakeakua Segundo and Bruce Torres Fischer, with the assistance of Dr. Larry Kimura at Ka Haka ‘Ula O Ke‘elikōlani college of Hawaiian Language, UH Hilo.



Mea ho‘okipa o *Ka Leo Hawai‘i*, ‘o Larry Lindsey Kauano Kimura me kona mau hoa kama‘ilio ‘o Lahela Ridenour lāua ‘o Joseph Wenuke Maka‘ai, March 29, 1987. - Photos: Courtesy



Undergraduate Hawaiian language majors and Kani‘āina student interns like Kauāakeakua Segundo and Ka‘awaloa Kaua‘ula (who helped write this article) are learning about archiving and preserving the knowledge gifted to our lāhui in the recorded voices of the mānaleo.

Ua Kūkulu ‘ia ke Kumuhana: He Ala ‘Onipa ‘a i ka Meheu

Na Kekaianiani Irwin

Enā hoa ho‘ōla ‘ike a ‘ōlelo Hawai‘i mai kēlā pe‘a a kēia pe‘a o ko kākou pae ‘āina i aloha nui ‘ia, aloha kākou! I ka mahina ‘ōlelo Hawai‘i o kēlā makahiki aku nei, ua hō‘ike au i ka pala ‘ana o kekahi mau hua o ko ka Hale Kuamo‘o pāhana ‘o Kūkulu Kumuhana i ho‘omaka i ka makahiki 2017. Aia ma ia mo‘olelo ma *Ka Wai Ola* i helu papa ‘ia ai nā hua like ‘ole o ia pāhana.

Ua kō aku nei ‘o Kūkulu Kumuhana a ua māhuhua ho‘i: he 60,000 kope puke i pa‘i ‘ia a he 46 po‘oi-noa ‘ōlelo Hawai‘i hou loa; he mau kino puke uila o kekahi mau puke a me nā “puke lohe” kahi e lohe ‘ia ai nā leo wali ma ka ha‘i mo‘olelo, ka hīmeni, a me ke oli; he 23,700 kope pelaha ‘ōlelo no‘eau (he 35 pelaha hou e kālele ana i ka nohona ‘ohana a me ka ‘ōlelo ho‘okā‘au); he 9 papa ho‘onui ‘ike no nā ‘ohana mai Puna pa‘ia ‘ala a i Kekaha ‘āina hie i i ka leo Nī‘ihau; he 3 papa ho‘onui ‘ike kumu i komo ‘ia e 60 a ‘oi mau kumu kula kaiapuni; a he 17 mau ‘ōpa‘a ha‘awina i ho‘omohala ‘ia e nā kumu; ‘o ia ihola kekahi o nā hua pala o ka pāhana.

He aha na‘e ka ‘āina momona i pa‘a ai ka mole o ia māhuhua nui ‘ana? He aloha ‘āina, he aloha ‘ōlelo, he aloha ‘ike kuamo‘o! Mai kinohi i ka lipo ho‘o-kumu honua a i ka wā ‘ānō, he ala ka mo‘omeheu i waele mau ‘ia e kēlā hanauna kēia hanauna, he ala ho‘i i ma‘a i ka hele nui ‘ia. ‘O ia ihola kekahi kumu-hana nui i kūkulu ‘ia a‘e ma ka ho‘omohala ‘ana i ka ‘Ohina ‘Ike ‘Oihana, he 20 hou puke no ka po‘e ‘āwi-li ‘ike kuamo‘o a me ka ‘ōlelo Hawai‘i ma nā ‘oihana o ke au nei. Ma ia mau puke, ua ho‘omāla‘e ‘ia ke kuleana (papa M), nā hua o nā hana a nā mō‘i (papa 1), ka welo noelo (papa 2), a me ia mea he ‘onipa‘a i ka meheu (papa 3)

He pololei ‘i‘o nō kā Liholiho no ke ala i ma‘a i ka hele ‘ia: a‘ohe mea nāna e hō‘ole i ia helena i kulu-

SEE UA KŪKULU ‘IA KE KUMUHANA ON PAGE 15

The Enduring Legacy of Language and Culture

By Kekaianiani Irwin

To friends breathing new life into language and culture across our beloved island chain, aloha kākou! During Hawaiian language month last year I told the story of the Kūkulu Kumuhana Project, which began in 2017. A list of the subjects developed for the project can be found in that *Ka Wai Ola* article.

Kūkulu Kumuhana recently reached completion and was indeed fruitful: 60,000 Hawaiian language books comprising 46 new titles; e-book and audio e-book formats for many of those titles featuring fluent Hawaiian narration, mele, and chant; 23,700 ‘ōlelo no‘eau posters (including 35 new Hawaiian proverb posters spotlighting family values and witty language); nine language enrichment classes for Hawaiian immersion families from Puna to Kekaha; three teacher inservice workshops attended by more than 60 kumu; and 17 kumu-developed curriculum units are some of those “hua pala” (ripe fruit) of the project.

In what fertile soil did the root of all this development activity take hold? In the ground of aloha ‘āina, aloha ‘ōlelo, and aloha for ancestral knowledge! From earliest time to the present, language and culture form a path requiring constant attention from generation to generation, which must be a well-traveled path to endure. This arose as a central theme of a second set of 20 books spotlighting role models who integrate ancestral knowledge and Hawaiian language in modern career pathways. These books shine light on the themes of “kuleana” (grade K), the legacy of Hawaiian monarchs (grade one), the trait of “noelo” or deep delving (grade two), and cultural steadfastness (grade three).

Liholiho’s message – that no one has the right to deny the cultural heritage of another – is as relevant today as when he first proclaimed it. This enduring legacy is embodied by the many path-keepers and trailblazers featured in

SEE THE ENDURING LEGACY OF LANGUAGE AND CULTURE ON PAGE 15



This book by Makalapua Alencastre illuminates the lifestyle and kuleana of Hawaiian immersion families. - Photos: Courtesy



Kamakāhāhā Fernandez is a graduate of the Hawaiian immersion schools of Pā‘ia, Kalama and Kekaulike on Maui. He is steadfast in his efforts to give new life to ‘ōlelo and ‘ike Hawai‘i in the entertainment industries.



No ke Kanaka Hulikoehana
Lokelani Brandt is a graduate of Ke Kula ‘o Nawahiokalani‘ōpu‘u. A role model for younger students, Brandt integrates and advances Hawaiian language and culture in her chosen career of archaeology.

UA KŪKULU ‘IA KE KUMUHANA

Continued from page 14

ma i ka po’e kupa o ka ‘āina. Ma waho ala o ka hua ‘ana o kā mākou pāhana, ke popohe nei ho’i ka mohala o nā pua kaiapuni a me ko lākou po’e hoa ho’oikaika like. Ua komo ‘ia nā ‘oihana like ‘ole e ia mau hanauna me he mau ‘oumuamua lā lākou e waele hou ana i nā ala ‘ike, ‘ōlelo, a kuana‘ike Hawai‘i ma ‘ō a ma ‘ane‘i o ka nohona kanaka.

Ua pa‘a iā lākou ka mana‘o nui ma ka ‘ōlelo panina o kekahi puke Kūkulu Kumuhana: “‘A‘ole na nā kūpuna wale nō ka waele ‘ana i nā ala ‘ike. Na kēlā me kēia hanauna pū aku ho’i ka waele ‘ana ma ka ‘imi noelo, ka mālama, a me ka ho‘omau ‘ana a ola a māhuahua hou a‘e ma nā pō‘aipili hou o ke ao. Pēlā e alahula ai ia ala ‘ike mēheuheu i ka hele like ‘ia e nā hanauna hou e hiki mai ana! Na ia mau hanauna e ho‘omau a ho‘olaupa‘i aku nō i ka ‘onipa‘a i ka meheu.”

No ka po’e hoihoi, hiki ke ‘oka ‘ia kekahi o nā hua hou ma hope o ka ho‘omalele pau loa ‘ia i nā kula a me nā ‘ohana kaiapuni ma Malaki 2022. Aia kā mākou kaha pūnaewele a me ka hale kū‘ai uila hou ma www.halekuamoo.com. ■

Ua a‘o ‘o Kekaianiani Irwin ma nā kula kaiapuni o Pā‘ia, Pū‘ōhala, a me Samuel M. Kamakau no 12 makahiki. I ka makahiki 2005, komo pū ‘o ia ma ke kime ho‘omohala o ka Hale Kuamo‘o, Kikowaena ‘Ōlelo Hawai‘i, ma ke koleke ‘o Ka Haka ‘Ula O Kē‘elikōlani ma Hilo.

THE ENDURING LEGACY OF LANGUAGE AND CULTURE

Continued from page 14

the second set of Kūkulu Kumuhana books. A broad range of careers are now being transformed by new generations who, like ‘ouōmuamua (advance scouts), are carrying ancestral knowledge, ‘ōlelo, and Hawaiian worldviews into their work and clearing the way for others to follow. They seem to represent a main idea of the new book, *He ‘Onipa‘a i ka Meheu*.

It is not only the kuleana of ancestors to tend and perpetuate cultural and language pathways. Every generation must take up this kuleana to keep the paths clear through the deep pursuit of knowledge, preserving and persisting until language and traditional ways flourish in the contexts of an everchanging world. In this tradition, the alahela (path) becomes an alahula (frequented and well-known), and the way is opened for those who will follow after and continue to tend to the enduring legacy of ‘ōlelo and ‘ike Hawai‘i.

Many of the fruits of this project will be available following full distribution to immersion schools and immersion families in March 2022. Our website and e-commerce store is at www.halekuamoo.com. ■

Kekaianiani Irwin taught at the Hawaiian immersion schools of Pā‘ia, Pū‘ōhala, and Samuel M. Kamakau for 12 years. In 2005, he joined the development team at the Hale Kuamo‘o Hawaiian Language Center of Ka Haka ‘Ula O Kē‘elikōlani College of Hawaiian Language in Hilo.

Piha ka Makahiki Iwakālua o ka Ulukau

Na Keiki Kawai‘aea, PhD lāua ‘o Bob Stauffer, PhD
Unuhi ‘ia e Kamalani Johnson

Ma ka lā 14 o Pepeluali – ‘o ka Lā Aloha ho‘i – i ka makahiki 1826 i ho‘āo ai ‘o Tumamakolu (Kumamakolu) he wahine na Aeheke ma Kaua‘i. He ‘ike ko kākou no kēia no kona pa‘a i ka palapala he ‘elua kenekulia kona kahiko. Aia ho‘i ia ‘ike a he kope o ia palapala, ma luna o ka Ulukau.

Piha ka makahiki iwakālua o Ulukau.org, ka waihona puke uila Hawai‘i i kēia makahiki.

Ua lilo ka Ulukau ‘o ia ke kahuapa‘a kumu o nā kahupa‘a Hawai‘i, ‘o ia ke kumuwaiwai uila i ho‘ohana nui loa ‘ia no ka ‘ōlelo Hawai‘i a me nā kumuwaiwai Hawai‘i, ‘oi-ai, ‘o ia ke kahuapa‘a ‘ōlelo ‘ōiwi ‘e‘e nui loa ‘ia ma Hawai‘i a ma ‘Amelika Hui Pū ‘Ia, a ‘o ia pū kekahi o nā kahuapa‘a ‘e‘e nui loa ‘ia o ka poepoe honua holo‘oko‘a.

He hanauna o nā haumāna Hawai‘i e holo ana i pōmaika‘i i nā puke wehewehe ‘ōlelo Hawai‘i i ho‘olako ‘ia ma ka Ulukau ma o nā paena pūnaewele ‘o wehewehe.org a me wikiwiki.org e hiki ai ke huli like i ka hua‘ōlelo Hawai‘i a hua‘ōlelo Pelekānia ma loko o ka ‘ewalu puke wehewehe ‘ōlelo.

Pēlā pū anei kou ‘ike i ka nui puke wehewehe ‘ōlelo i loa‘a? ‘O kekahi o ia mau puke wehewehe ‘ōlelo, ua kākā‘ikahi loa e kū‘ai kūikawā ‘ia ai ma nā haneli. I kēia manawa nō na‘e, ua noa ia mau mea a pau e huli ‘ia no ka manuahi. Hiki pū ke heluhelu ‘ia mai loko a waho, no ka mea, ua noa ma ka pākahi ma ka ‘ohina puke o ka Ulukau nona nā puke he 300 a ‘oi.

Ho‘olako ‘ia ma luna o ke Kani‘āina – he waihona i pa‘a he ‘atikala ka‘awale ma kēia pukana o *Ka Wai Ola* – nā hola ma nā haneli o nā nīnauele me nā mānaleo ‘ōlelo Hawai‘i.

Hu‘e ‘ia ma ka ‘Ohina Inoa ‘Āina nā inoa ‘āina nalowale a kākā‘ikahi ma nā ‘umi kaukani a me ona ‘ike e pili pū ana, me ka ho‘olako pū ‘ia o nā palapala ‘āina no ka hapa nui o ia mau inoa ‘āina.

Ho‘olako ‘ia ma ka ‘Ohina Mo‘okū‘auhau nā palapala o kēlā ‘ano kēia ‘ano ma nā ‘umi kaukani no nā palapala male, nā palapala ‘oki male, a me nā palapala hala, a pēlā pū nā kope o nā palapala kope kumu.

Na ka ‘Ohina Nūpepa (e holo like ana me ka Papakilo o OHA) i ho‘olako i nā ‘ao‘ao nūpepa ma nā ‘umi kaukani, he mau palapala makamae ho‘i o ka ‘ōlelo Hawai‘i.

Kōmi ‘ia ka Ulukau he 50,000 manawa i kēlā me kēia lā e piha ai ka 1.5 miliona o ka māhina. No Hawai‘i ka hapa nui o ka po‘e ‘e‘e—e ‘e‘e ana na‘e ka po‘e mai nā kihi like ‘ole o ka poepoe honua.

He makana ka Ulukau i ho‘okumu ‘ia me ke aloha e pōmaika‘i ai ko Hawai‘i a me kona po‘e ma muli o ka ho‘oilina palapala a ka po‘e he lehulehu ma ke ka‘a hope ‘ana o nā makahiki he 200 a hiki loa ho‘i i ka wā o Tumamakolu lāua ‘o Aeheke. ■

Ulukau Makes Twenty Years

By Keiki Kawai‘e‘a, PhD and Bob Stauffer, PhD

On the 14th of February – Valentine’s Day – in 1826, Tumamakolu (Kumamakolu) as bride married Aeheke as groom on Kaua‘i. We know this because a 200-year-old document recorded it. And the information – plus a copy of that document – is available on Ulukau.

Ulukau.org, the Hawaiian internet library, turns 20 years old this year.

The grandmother of Hawaiian internet sites, it by far remains the most used internet resource for ‘ōlelo Hawai‘i and for Hawaiian resources, the most popular Indigenous language website in not only Hawai‘i, but the country, and one of a handful of the most popular in the world.

Ulukau has made Hawaiian dictionaries available to a generation of Hawaiian students through its wehewehe.org and wikiwiki.org websites, which allow simultaneous ‘ōlelo Hawai‘i or English word searches through up to eight dictionaries.

Did you even know there were that many? And some of them are so scarce that they are bought at rare book markets for hundreds of dollars, but now all are available to be searched for free. And, separately, they can all be read cover-to-cover because they are also individually available from Ulukau’s digitized collection of over 300 books.

Kani‘āina, separately written up in this issue of *Ka Wai Ola*, makes available hundreds of hours of interviews with mānaleo (native speakers) of ‘ōlelo Hawai‘i.

The Place Names Collection uncovered tens of thousands of lost place names and their information – plus provides maps for a great many of them.

The Genealogy Collection provides tens of thousands more references for early marriages, divorces, and deaths – together with copies of most of the original documents.

The Newspapers Collection (later shared, along with other materials, with Ulukau’s sister website, OHA’s Papakilo database) brought back to life tens of thousands more pages of priceless writings in ‘ōlelo Hawai‘i.

50,000 individual computer “clicks,” or hits, are made on some part of Ulukau every day, adding up to 1.5 million a month. Users come from all over the world, but the central group of participants are right here at home. ■

Ola Mau ka 'Ōlelo Hawai'i, ka 'Ōlelo 'Ōiwi o ka Lāhui Hawai'i

Na Malia Nobrega Olivera, Hawai'i inuiākea School of Hawaiian Knowledge

O Pepeluali ka Mahina 'Ōlelo Hawai'i. I ka makahiki 2013, ua pūlima 'ia 'o Act 28 e ke Kia'āina 'o Neil Abercrombie. 'O ia mahina ka wā e ho'omaika'i, ho'oikaika a ho'opaipai ai i ka 'ōlelo makuahine o Hawai'i a puni ka pae'āina. 'Oiai, mau nō ka ma'i ahulau 'o COVID-19 i kēia makahiki, 'o ka hapanui o nā hanana o kēia mahina, aia nō ma o ka punaeweale i 'ole e laha hou a'e ai ia ma'i.

Mahalo nui i nā hui like 'ole e mālama ana i nā hanana like 'ole e like me 'Ahahui 'Ōlelo Hawai'i, Hawaiian Mission Houses Historic Site and Archives, Hālau 'o Kapikohānāiāmālama, Kuini Pi'olani Hawaiian Civic Club, Hawai'i inuiākea School of Hawaiian Knowledge, Nā Pua No'eau (Mānoa), Hale Hoaka, Hawai'i Papa o ke Ao, Papahānaumokuākea Marine National Monument a pēlā wale aku. Inā he hanana kāu a hiki iā mākou ke kōkua me ka ho'olaha 'ana i ke kaiāulu e leka 'uila aku iā Malia Nobrega-Olivera ma nobrega@hawaii.edu.

Pīhoihoi nō kākou i ka mālama 'ana o ka 'Ahahui 'Ōlelo Hawai'i i mau hanana i kēia mahina 'oiai 'o ka makahiki 2022 he makahiki ho'omana'o a ho'olaule'a ana i ka piha makahiki he 50 o ia hui. I loko o nā makahiki he 50 na ka 'Ahahui 'ōlelo Hawai'i i hāpai a'e i ka paipai 'ana a ka ho'onui 'ana i ka 'ōlelo Hawai'i; nāna i haku a kūkulu i nā ha'awina 'ōlelo Hawai'i, nā pāleo, nā pā sēdē, nā wikiō a me nā mea kū'ai, nāna i ho'opuka i kahi polokalamu lekiō 'o Ka Leo Hawai'i (ma KCCN), a me ka polokalamu kiwi ho'olele kaiāulu, 'o ia 'o Mānaleo (ma 'Ōlelo), a pēlā wale aku. Ma ka mahina 'ōlelo Hawai'i e ho'olaha a kono ana ka 'Ahahui 'Ōlelo Hawai'i i ke kaiāulu e lilo i lālā o ia hui. No laila, e ka lāhui e kui lima kākou me ka papa alaka'i hou o ka 'Ahahui 'Ōlelo Hawai'i a kāko'o i nā 'ano polokalamu e paipai ana i ka 'ōlelo 'ōiwi o nei 'āina aloha nui 'ia.

- 1 Pepeluali (6:00 p.m.): Wehena Mahina 'Ōlelo Hawai'i ma kā Kanaeokana Facebook
- Ma nā Pō'alua a pau (4:00 p.m.) me nā Pō'ahā a pau (10:00 a.m.): Hui Kama'ilio ma Clubhouse App
- Ma nā Pō'akolu a pau (12:00 p.m.): nā hanana a Hawaiian Mission Houses Historic Site and Archives
- Ma nā Pō'alima a pau (11:30 a.m.): nā hanana a 'Ahahui 'Ōlelo Hawai'i
- 22 Pepeluali (1:00 p.m.): Huaka'i 'Ōlelo Hawai'i 'Iwā ma Hawaiian Mission Houses no Kula Kamali'i a Kula Ki'eki'e
- 27 Pepeluali (6:00 p.m.): Panina Mahina 'Ōlelo Hawai'i ma kā Kanaeokana Facebook

E huli i lāl'i o nā hanana 'ōlelo Hawai'i a pau me nā lou punaeweale ma <http://mahinaolelohawaii.org> ■

The Hawaiian Language Lives, the Native Language of the Hawaiian Nation

By Malia Nobrega Olivera, Hawai'i inuiākea School of Hawaiian Knowledge

Summary of the Hawaiian

February is Hawaiian Language Month, established in 2013 when Gov. Neil Abercrombie signed Act 28 dedicating February as a time to strengthen and support the mother tongue of Hawai'i. With COVID-19 still with us this year, most of this month's events will be virtual.

We thank all the organizations who are coordinating events throughout the month. If there are other events that readers would like to share, please email Malia Nobrega-Olivera at nobrega@hawaii.edu to get it on the calendar of events.

The 'Ahahui 'Ōlelo Hawai'i, a 501(C)3 established in 1972 is celebrating its 50th anniversary in 2022 and is one of the organizations putting events together this month. Since its founding, the organization has promoted the Hawaiian language and has published a variety of learning resources, books, curriculum, and produced audio recordings, videos, and radio programs such as Ka Leo Hawai'i on KCCN Radio and Mānaleo on 'Ōlelo TV. To kick off its 50th year, the organization is kicking off a membership drive this month.

- February 1 (6:00 p.m.): Mahina 'Ōlelo Hawai'i opening event on Kanaeokana's Facebook page
- Every Tuesday (4:00 p.m.) and Thursday (10:00 a.m.): Hawaiian Conversational Group on the Clubhouse App
- Every Wednesday (12:00 p.m.): Hawaiian Mission Houses Historic Site and Archives events
- Every Friday (11:30 a.m.): 'Ahahui 'Ōlelo Hawai'i events
- February 22 (1:00 p.m.): Hawaiian language live huaka'i broadcast from the Hawaiian Mission Houses for PreK-12 students
- February 27 (6:00 p.m.): Mahina 'Ōlelo Hawai'i closing event on Kanaeokana's Facebook page

For more information on Mahina 'Ōlelo Hawai'i events and to check for updates to the events calendar, go to <http://mahinaolelohawaii.org> ■

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Kekahi Hae i Humuhumu 'ia e Ke Kuini

Na Diane Peters-Nguyen, CEO, American Red Cross, Pacific Islands Region
Unuhi 'ia e Manuwai Peters

I ko'u hānai 'ia 'ana, ua lohe pinepine 'ia e a'u nā mo'olelo no ko'u kupuna wahine, 'o Mollie Kananipau'ole Akana Peters – a me ka ho'olaule'a 'ia 'ana o kona lā hānau e ke Kuini 'o Lili'uokalani ho'i. Ua noho ka 'ohana o ko'u kupuna wahine ma ka 'āina o ke Kuini ma Waikīkī ma ka 'āina i kapa 'ia 'o Hamohamo. Ua 'olelo mau 'ia maila e ko'u makuakāne, i ka hānau 'ia o ko'u kupuna wahine ma ka lā 'ekolu o Kepākemapa (ho'okahi lā ma hope o ko ke Kuini lā hānau), na ka ukali o ke Kuini, 'o ia ho'i 'o "Big Tūtū" i ha'i pololei aku i ke Kuini, ua hānau 'ia mai kēia pēpē. 'O ka makahiki 1905 nō ia. Mai ia manawa aku, 'ano pili ke Kuini i kēia pēpē, 'o ko'u kupuna wahine ho'i.

A i nā lā 'ekolu o Kepākemapa i ka'a maila, ua ho'oka'awale 'ia aku kekahi noho paipai ma ka lānai o ka hale no ke Kuini i kona wā e kipa mai ai iā Kananipau'ole ma ia lā kūikawā no ia keiki. Ua kono pū mai ke Kuini iā Kananipau'ole e launa me ia ma ka lā 'elua o Kepākemapa, ka lā hānau nō o Lili'uokalani.

A hala nā makahiki, lilo ko'u makuakāne, 'o David M. Peters i po'okahu no ka ho'oilina a ke Kuini, 'o ia ho'i 'o Lili'uokalani Trust (LT) ma kahi o kanakolu mau makahiki. He mea kūmau no nā kahu, nā lima hana, a me nā keiki o LT e ho'ohanohano i ke Kuini i kona lā hānau i nā makahiki a pau. A hala hou a'e nā makahiki a e noho ana au, 'o au ka pelekikena no Hui Hānai, ua hiki ia'u ke ho'omau aku i kēia hana ho'ohanohano i ke Kuini a me kona ho'oilina aloha ma o ka pa'i puke e like me *Diaries of Queen Lili'uokalani of Hawai'i*, i loihape a ho'onoho 'ia na David Forbes.

Ma mua o ko'u 'ae 'ana i ko'u kūlana nei ma Red Cross, ua a'o mai au i ka hana a ke Kuini e ho'okumu iā Hawai'i Red Cross. He kāko'o nui 'o ia ma muli o kona mana'o pa'a i ka nu'ukia pili kanaka o Red Cross. I ka mahina 'o Kepākemapa o ka makahiki 1917 'o kekahi o nā mea hope loa āna i hana ai ma mua o kona hala 'ana, 'o ia nō ka hā'awi manawale'a 'ana aku he ho'okahi haneli kālā e lilo i lālā hou o Red Cross. Me ia makana i ho'omaka ai kā mākou ho'oulu lālā mua loa. I ua makahiki lā, ua ulu a 16,000 mau lālā hou – he nui nō i ia manawa ma Hawai'i.

Ma mua o kēia ho'oulu lālā 'ana, na ke Kuini me nā kōkua i humuhumu i kekahi hae Red Cross nui i welo ho'i ma luna o ka hale alii 'o 'Iolani i ka wā o ke Kaua Honua I. I ke Kuini i hā'awi aku ai i ia hō'ailona i ka hui Red Cross i ka lā 14 o Kepākemapa o ka makahiki 1917, ua 'olelo akula 'o ia "He hō'ailona kēia hae o ku'u aloha minamina no ke kanaka."

I ko'u lā hana mua loa ma Hawai'i Red Cross i ka mahina 'o Iulai i ka makahiki 2020, hō'ea pihoihoi aku au i ke ke'ena nui ma Lē'ahi a noi pololei aku au e hō'ike mai ia'u i kā ke Kuini Hae. Ua lawe 'ia au i ka lumi hālāwai o nā kahu, kahi e kau pa'a ai ia hae ma ka pahu aniani me ka lā'au koa. Kāhāhā au i kona aloha. Pā mai ia'u ka mana o ke Kuini i loko nō o nā kaula pākahi a pau i humuhumu 'ia ma ia hae. A i ia manawa nō i 'ike le'a ai au, ua koku pono ko'u kuleana a 'o kēia ka'u hana e pono ai ke kanaka. ■

The Queen's Red Cross Flag

By Diane Peters-Nguyen, CEO, American Red Cross, Pacific Islands Region

All my life I'd heard the story of my grandmother, Mollie Kananipau'ole Akana Peters, and how she celebrated her birthday as a young girl annually with Queen Lili'uokalani. The family lived on the Queen's land in Waikīkī (an area known as Hamohamo) and my father said that through the Queen's retainer ("Big Tutu," as she was known to my father), word was sent to the Queen when little baby "Kanani" (my grandmother) was born in 1905, auspiciously just a day after the Queen's birthday.

The family reserved a rocker on the lānai for the Queen to come and sit and visit with little Kanani on her birthday. The Queen also invited Kanani to join the Queen on September 2 for celebrations honoring her own birthday.

Later, my father, David M. Peters, would serve as chair and, for almost three decades, as a trustee of Lili'uokalani Trust where the Queen's birthday commemoration was an annual event. My own service as president of the board of Hui Hānai, has enabled me to play a role in perpetuating the Queen's legacy through a documentary film and publications, the latest of which is the *Diaries of Queen Lili'uokalani of Hawai'i*, edited and annotated by David Forbes.



Diane Peters-Nguyen stands in front of the Red Cross flag that Queen Lili'uokalani herself helped to sew. Lili'uokalani was instrumental in establishing the Red Cross in Hawai'i. She presented the flag to the Red Cross on Sept. 14, 1917, two months before she passed away. The flag flew above 'Iolani Palace during World War I. Today, it is displayed in the board room of the Hawai'i Red Cross headquarters at Diamond Head. - Photo: Courtesy

Prior to accepting my Red Cross position, I learned about the Queen's role in helping to establish the Hawai'i Red Cross. She was an avid supporter of the organization due its humanitarian mission. In September 1917, one of the last things she did – just several weeks before she passed away – was donate \$100 to become a patron and help launch our very first membership drive. Some 16,000 people (a significant portion of the island's population) became members.

Prior to the membership drive, the Queen, with some helpers, sewed a large Red Cross flag which flew above 'Iolani Palace during World War I. When the Queen presented this proud emblem to the Red Cross on Sept. 14, 1917, she stated, "The flag is an expression of my warm and hearty sympathy for the cause of hu-

manity."

On my first day of work in July of 2020, upon my arrival at our Hawai'i Red Cross headquarters at Diamond Head, I asked to be shown the Queen's Flag. I was ushered into the board room where the flag dominates the front wall, encased under glass in a koa frame. I could feel the Queen's mana imbued into the fabric she had handled, and her spirit of aloha permeate my being. And, in that moment, I knew I was right where I was supposed to be, doing what I was meant to do. ■

Ke Kūkulu ‘Ana ma One‘ula, me ka Loa‘a ‘ana mai o kekahi Ali‘iwahine i ‘Ike Mua ‘Ole ‘ia

Na Kai Markell, OHA Po‘o Kia‘i Kanawai

He 21 makahiki i hala, i ka wā a kekahi Kanaka ‘Ōiwi e ‘eli ana i kekahi lua ma ke one ma ke kahakai ‘o One‘ula e ho‘omākaukau ai i kāna mea ‘ai, ua loa‘a mai ka iwi kanaka iā ia. Ho‘omaopopo koke akula ‘o ia i nā mākā‘i. A e like me ia i kauoha ‘ia ma ke kānāwai, ua ho‘omaopopo pū ‘ia ka State Historic Preservation Division (SHPD).

Ua kanu ‘ia ka iwi kupuna ma ke ‘ano moe lō‘ihi me nā ‘ano olopi lei he nui e like me ka pālolo, ka pūpū, ka palaoa, ke aniani, a me ka lāmeka. Ua ho‘oholo ‘ia he wahine kēia, ua lei kona ā‘ī i ‘elua niho palaoa ma ke ‘ano he lei ‘opu‘u, ua pa‘a kona mau pūlima i ke kūpue‘e palaoa, a e ‘apo ana kona mau lima he ‘elua lei niho palaoa nui.

Ua ahuwale nō ke kūlana ki‘eki‘e o kēia ali‘i wahine, a ‘oiāi ua kau ‘ia ho‘i nā olopi kālepa me kona moepū, ua hiki ke mahu‘i ‘ia ua kanu ‘ia ‘o ia ma hope o ka makahiki 1778.

I ka hala ‘ana o nā makahiki, ua pōhihihi maila ka ‘ike e pili ana i kēia ali‘i wahine i ke kali ‘ana i kekahi ‘ano hō‘ike a hō‘oia. A ua lilo nō kona loa‘a ‘ana mai i mea e ho‘ohuli ai i ke ‘ano i maopopo ai ka mo‘olelo Hawai‘i no nā makahiki he 200.

‘O kēia ko‘u hō‘ike pono‘i, a he māhele wale nō ia o ka mo‘olelo.

Ka Mo‘olelo o One‘ula

Aia ke kahakai ‘o One‘ula ma ‘Ewa, O‘ahu, a he wahi ia i ‘ākoakoa pinepine ai ke kaiāulu. A ‘o ka mana‘o o ka inoa ‘o One‘ula, ‘o ia ho‘i ke “one koko” a i ‘ole “ke one ali‘i.”

He maika‘i ke kai o laila no ka limu. A ua ‘ōlelo ‘ia, ho‘olaupa‘i ‘ia akula ka limu o laila a lawe ‘ia nā ‘ano‘ano limu ma nā ‘au moana e ulu ai mai Waikīkī i ka hikina a i Nānākuli i ke komohana. Kapa ‘ia kēia wahi e ka po‘e hānai limu ma ka inoa ‘o “Hale o Limu.”

Ma One‘ula, kahe ka wai a Kāne ma luna a ma lalo o ka honua, ma o nā lua puna a me nā ana pa‘akea a puni ka moku ‘o Ewa, a hiki i ka hui kūwili ‘ana me nā kai o Kanaloa. Wahi a kekahi mau mo‘olelo, ‘o kēia mau ana nō kahi i noho ai ka po‘e ‘ōlohe.

‘O ke awāwa ‘o Kalo‘i nona ke kahawai e kahe ana a puka ma One‘ula, ho‘omaka ia ma uka ma kahi o Mauna Kapu i ka lālani mau-na ‘o Wai‘anae ma Pālehua i kahi i kapa ‘ia ‘o Waiwānana.

‘O kēia nō kahi i ho‘omaka ai ke ola, i kēia wai mana a hō‘ola o kapakai, kahi ho‘i e māhuahua ai nā pua i‘a, ka ‘āko‘ako‘a, ka limu a me nā mea ola ko‘iko‘i ‘ē a‘e a Papa.

Ke Kūkulu ‘ana ma One‘ula

I nā makahiki 1970, ua ho‘omaka kekahi hui Kepani i ko lākou ho‘olālā ‘ana i ke kūkulu ‘ia o nā hale kū‘ono‘ono, nā hōkele, nā hale ho‘o-limalima, kekahi kahua kolepa, a me kekahi awa kū moku ma nā 1,100 ‘eka o ke kapakai o One‘ula.

E like me ka ma‘amau, ua hana ‘ia kekahi ana hulikoehana no kēlā wahi. A ua hō‘ike ‘ia nā kula pa‘akea o ‘Ewa, i uluahewa me nā kumu kiawe a me nā kumu koa haole, me he mea lā he moku ‘ōlohelohe waiwai ‘ole i noho ‘ole ‘ia e ka po‘e Hawai‘i kahiko.

Akā, ua loli nā kula ‘o ‘Ewa i ke au o ka mana-wa. I ka wā ma mua, ua uluahewa ka wiliwili a me ka ‘ōhi‘a lehua li‘ili‘i. Wahi a nā mo‘olelo, ua kipa ‘ia kekahi pūnāwai i kapa ‘ia ‘o Hoakalei e Hi‘iakaikapoliopole i kona huaka‘i hele. Ma muli o kona kū ka ‘awale ‘ana, ‘o Kaupe‘a kekahi inoa kahiko hou aku no kēia wahi, he inoa ho‘i e kuhi ana i kona kapu e like me ka pūlo‘ulo‘u e hō‘ike ana i ka pāpā ‘ia o kekahi mea kapu. Ua ‘ike ‘ia ho‘i he ao kuewa nō ho‘i kēia wahi, kahi ho‘i o nā ‘uhane e ‘auana aku ai.

Ma ke ana hulikoehana a ka hui kūkulu, ua

kuhi ‘ia he 56 mau kahua hulikoehana ma kēia wahi, eia na‘e, ua ho‘oholo ‘ia aia he ‘eono wale nō kahua hulikoehana waiwai e pono ai ka mālama ‘ana. A ua pau ho‘i kekahi o kēia mau kahua hulikoehana ‘eono i ka luku ‘ia i ka wā o ke kūkulu ‘ana.

I ka makamua o nā makahiki 1990, noke akula ka mea kūkulu e ki‘i i kekahi Palapala ‘Ae no ke Kūkulu ‘ana ma ka ‘Āina Conservation District Use Permit (CDUP) mai ka ‘Oihana Kumuwaiwai ‘Āina (BLNR) i mea e hehi ai a e ho‘ohana ho‘i i ka ‘āina o ka moku‘āina, ‘o ia pū me nā ‘āina ma lalo o ke kai, no ke kūkulu ‘ana i kekahi puka kanela no awa kū moku ma ke kahakai a me ka ‘āpapapa.

I loko nō o ke kū‘ē ‘ana o nā Kānaka Hawai‘i Ōiwi a me nā hui mālama kaiapuni, ua ‘āpono ‘ia ka palapala ‘ae e BLNR i ka makahiki 1993.

I ka makahiki 1994, ho‘opi‘i akula ke Ke‘e-na Kuleana Hawai‘i (OHA) a me nā kākō‘o ‘ē a‘e i kekahi hihia i kū‘ē nui ‘ia. No kekahi mau pule, ua hō‘ike ‘ia ka ‘ike kākō‘o a me ka ‘ōlelo a nā hō‘ike, akā hō‘oia akula ‘o BLNR i kā lākou



In October 2012, cultural practitioners built an ahu over the burial site of Kaomileika‘ahumanu. Several months later they returned to find the ahu maliciously and deliberately destroyed. - Photos: Kai Markell

‘āpono ‘ana i ka CDUP me ka ‘ōlelo ‘ana “‘a‘ohe kaiāulu lawai‘a, ilina a i ‘ole wahi haipule o ia wahi i koho ‘ia no ke kūkulu ‘ana i ke kanela.”

Ho‘opi‘i akula ‘o OHA i ka ho‘oholo a BLNR me ka ‘Aha Ho‘okolokolo Ka‘apuni Mua, a kākō‘o ka Luna Ho‘okolokolo Hanohano ‘o Wendell Huddy i ka ko BLNR ‘ao‘ao. Ho‘opi‘i hou akula ‘o OHA i ka ho‘oholo a Huddy me ka ‘Aha Ho‘okolokolo Ki‘eki‘e o ka Moku‘āina ‘o Hawai‘i.

Nā Hihia a me nā Pilikia ‘Ē a‘e

E kahe ana ka wai wānana o Pālehua a hiki i ke kai i ka wā i ulu a‘e ai ka hihia, a ho‘omaka akula ka wāwahi ‘ia mai o One‘ula i ka wā e ho‘okolokolo ‘ia ana kēia pilikia ma ka ‘Aha Ho‘okolokolo Ki‘eki‘e.

I ka mahina o Pepeluali 1998, iho akula nā kānaka ‘ōiwi mai kahi kapa a kahi kapa o ka pae‘āina i One‘ula. A hana ‘ia nā wikilia a me nā kū‘ē a ua ho‘ouna ‘ia ke kahea e ho‘oko‘iko‘i i ka wāwahi ‘ia ‘ana o ia wahi. Ua lōkahi ka mana‘o o po‘e kū‘ē e kū‘ē i ka loa‘a o ke ana hulikoehana (ke ana ‘ia a me ka waiwai o nā kahua hulikoehana) a me ka wāwahi ‘ia o ia mau wahi.

Ua waiho aku ka ‘Ahahui o nā Hale Pule ‘Euanelio Hawai‘i e kū ana no 18 mau hale pule Hawai‘i, a me ka Hawai‘i Ecumenical Coalition i kekahi palapala ho‘opi‘i e hō‘ike ana i ka waiwai o One‘ula a me ke kumu ho‘i i waiwai

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Development at One‘ula and the Discovery of an Unknown Chiefess

By Kai Markell, OHA Compliance Enforcement Manager

Twenty-one years ago, while digging in the sand at One‘ula Beach to start a fire to cook his dinner, a Kanaka ‘Ōiwi uncovered human bones. He immediately notified the police. As required by law, the State Historic Preservation Division (SHPD) was also notified.

The iwi kupuna was buried in an extended position with an extensive array of necklace beads made of clay, shell, bone, glass and ceramic. Determined to be a female, there were also two whale teeth around her neck in the lei opu‘u style (uncarved cetacean teeth), five whale ivory kupe‘e around her wrists, and in her hands, nestled together, were two large lei niho palaoa.

She was clearly a Hawaiian chiefess of significant rank, and the fact that trade beads were among her burial possessions indicated that she was buried after 1778.

Over the years, the mystery of her identity deepened as she awaited some type of final disposition. Eventually, her discovery would alter 200 years of Hawaiian history.

This is my personal testimony and only part of the story.

Mo‘olelo of One‘ula

One‘ula Beach is in ‘Ewa, O‘ahu, and has long been a gathering place for the community. One‘ula, arguably, translates into “blood sands” or “royal sands.”

Conditions there are ideal for limu. It is said that the area seeds limu in the currents from Waikīkī in the east and as far as Nānākuli in the west. Limu practitioners referred to the area as “Hale o Limu.”

At One‘ula, the fresh waters of Kāne flow both overland and through the underground karsts, limestone and coral caverns, which permeate the ‘Ewa region, to meet and embrace the salt waters of Kanaloa. Some accounts also describe these caverns as where the mysterious ‘ōlohe (hairless ones) resided.

Kalo‘i Gulch, which empties at One‘ula, originates mauka not far from Mauna Kapu in the Wai‘anae Range at Pālehua in a place called Waiwānana (prophetic waters).

This is where Hawaiian life begins, in the powerful, healing shoreline waters where coral, limu, fish fingerlings and other important elements of Papa thrive.

Development at One‘ula

In the 1970s, a Japanese corporation began planning to develop the 1,100-acre coastline of One‘ula with luxury homes, resorts, commercial properties, a golf course, and a marina.

As was standard, an archaeological survey of the area was conducted. The dry coral plains of ‘Ewa, overgrown with keawe and haole koa trees, were viewed as a desolate wasteland with no significant habitation or use by ancient Hawaiians.

But the ‘Ewa Plain has changed over time. It was once a place where wiliwili and diminutive ‘ōhi‘a lehua

trees flourished. In mo‘olelo, a spring there called Hoakalei was visited by Hi‘iakaikapoliopole during her epic journey. Because of its relative isolation, an ancient name for the area was Kaupe‘a (crisscrossed) a name that references kapu, as with pūlo‘ulo‘u (kapu sticks) crossed to indicate something forbidden. The region had a reputation for being “ao kuewa,” a place where ghosts wander.

The developer’s archaeological survey recorded 56 cultural sites in the area, however, only six were deemed “worthwhile” and identified for preservation. Of the remaining six, several were carelessly destroyed during construction activities.

In the early 1990s, the developer sought a Conservation District Use Permit (CDUP) from the Board of Land and Natural Resources (BLNR) to traverse and use state lands, includ-



Cultural practitioners, government agencies, community members and elected officials gathered at One‘ula for a site visit in December 2011 to discuss burial sites and practices.

ing submerged lands, to construct a marina entrance channel through the beach and reef.

Despite passionate opposition by Native Hawaiian and environmental groups, BLNR approved the permit in 1993.

In 1994, the Office of Hawaiian Affairs (OHA) and other advocates initiated a contested case. For weeks, evidence and witness testimony was presented, but BLNR confirmed their previous approval of the CDUP stating that “there are no fishing villages, burial grounds, or other spiritual sites in the area where the proposed channel is to be constructed.”

OHA appealed BLNR’s decision to the First Circuit Court, where the Honorable Judge Wendell Huddy found in favor of BLNR. OHA then appealed Huddy’s decision to the Hawai‘i State Supreme Court.

More Challenges and Controversy

The prophetic waters of Pālehua emptied into the sea as a controversy arose and bulldozing at One‘ula began while the matter was still before the

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After finding that the ahu for Kaomileika‘ahumanu had been destroyed, cultural practitioners Michael Lee, Tom Lenchanko, Kai Markell, Darren Panoke and Alike Silva made an offering of pa‘akai as part of a healing ceremony.

KE KŪKULU 'ANA MA ONE'ULA

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ai nā kahua hulikoehana o loko no kona mo'olelo me kona haipule.

Ma Malaki, i waena o ka wā o ke kū'e 'ana, ua ho'opuka ka 'Aha Ho'okoloko-lo Ki'eki'e i kā lākou mana'o ho'oholo mao kekahi "Memorandum Opinion," e hō'ike 'ana i ko CDUP 'a'e 'ana i ke kuleana o ka moku'āina e mālama i nā kuleana ku'una a me nā kuleana kuluma o ka po'e Hawai'i 'Ōiwi "ma ke 'ano e hiki ai."

Ho'ihō'i akula lākou i ka hihia kānāwai iā BLNR a koi akula ho'i i ka papa luna e pane i kēia mau nīnau:

1. Hana 'ia nā kuleana ku'una a kuluma ma kēia wahi e ho'opi'i 'ia nei?
2. Inā loa'a nō kēia mau kuleana, pehea ka nui o kona ke'ake'a 'ia e ka hana e noi 'ia nei?
3. Inā loa'a nō kēia mau kuleana, he aha ka hana e pono ai iā BLNR ke hana e mālama i kēia mau kuleana?

Ua ho'okumu kēia mau nīnau i ka makamua o ke ana pae-kolu i ho'ohana 'ia ma ka hihia kānāwai kuleana Hawai'i, *Ka Pa'akai o ka 'Āina v. Land Use Commission, State of Hawai'i*.

E ho'okō 'ia nā koina, ua ho'okolokolo 'o BLNR i kekahi hihia 'ē a'e i kū'e 'ia, a eia hou, ua ho'oholo lākou 'a'ohē wahi waiwai o laila, a hā'awi akula lākou i ka

CDUP i ka hui kūkulu - a 'o ka hopena, 'o ia nō ka luku 'ia o nā wahi ko'iko'i he nui i hiki 'ole ke loa'a hou mai.

'Anē'ane ho'okahi makahiki ma hope, ma 'Ianuali 2001, ua loa'a mai nā iwi o kekahi ali'i wahine kūlana ki'eki'e ma waena konu o kahi i ho'ola'a 'ia no ka puka o ke awa kū moku.

Ka Ho'oi'a 'ana i ke Ali'i Wahine

'O ka hana e hō'oi'a ai i ke ali'i wahine i kanu 'ia ma One'ula, ua holo a 'ane piha ho'okahi kekeke.

Ma 'Apelila 2010, ma hope o ka nānā 'ana i ka 'ike i palapala 'ia a me ke kilo 'ana i nā hō'ike 'uhane a me nā hō'ailona, ua hō'oi'a ka O'ahu Island Burial Council (OIBC), 'o Kaomileika'ahumanu nō ia.

He ali'i wahine 'o Kaomilei na Kalanikūpule, a 'o ka inoa i kapa 'ia ai 'o ia i kona wā ola, 'o ia nō 'o Namahanakapukaleimakali'i. He kaikaina 'o ia no Ka'ahumanu ma ka 'ao'ao makua kāne, 'o Ke'eumokupapa'iahiahi ko lāua makua kāne.

Ua 'alo 'o ia i ka inaina o Ka'ahumanu i ka wā i hāpai 'o ia nei me kāna mau māhana, 'a'ole na Kalanikūpule, akā na Kamehameha I. Ua hala 'o ia i ke kahe nui 'ana o ke koko i kona wā i hānau ai iā lāua ma Kūkaniloko, a kanu 'ia ihola 'o ia ma ke one o One'ula ma nā ana ma

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During a site visit on April 7, 2010, cultural practitioners review a cultural site overlay on an archaeological survey map that would be presented the following week to the O'ahu Island Burial Council which later voted unanimously to recognize the burial site of Kaomileika'ahumanu and of other ali'i believed to have been buried in the area. Many of the cultural sites identified during the developer's archaeological survey were deemed "insignificant" and destroyed during the development of the 1,100 acre One'ula coastline. - Photos: Kai Markell

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Supreme Court.

In February 1998, cultural practitioners from across the pae 'āina descended upon One'ula. Vigils and protests were staged as a kāhea went out to bring attention to the area's imminent destruction. Protestors were unified in their objection to the archaeological survey findings (the evaluation and significance of sites) and the destruction of the cultural landscape.

The Association of Hawaiian Evangelical Churches, representing 18 Hawaiian churches, and the Hawai'i Ecumenical Coalition submitted a petition stating that One'ula holds a rich array of sites with "great historic and religious significance."

By March, as protests mounted, the Hawai'i State Supreme Court issued a decision, by way of an unpublished "Memorandum Opinion," finding that the CDUP violated the state's duty to protect the traditional and customary rights of Native Hawaiians "to the extent feasible."

They returned the case to BLNR and directed the board to address the following questions:

1. Are traditional and customary native Hawaiian rights exercised in the petition area?
2. If such rights exist, to what extent will they be affected by the proposed action?
3. If these rights are found to exist,

what feasible action should be taken by BLNR to protect these rights?

These questions formed the genesis of the landmark three-tier test used in the seminal Native Hawaiian rights case, *Ka Pa'akai o ka 'Āina v. Land Use Commission, State of Hawai'i*.

To comply, BLNR held another contested case but, once again, they determined that there were no culturally significant sites in the area and, once again, granted the CDUP to the developer – ultimately leading to the destruction of countless irreplaceable cultural sites.

Less than a year later, in January 2001, the remains of a high-ranking ali'i wahine were discovered almost dead-center of the proposed marina entrance.

Identifying the Chiefess

Determining the identity of the chiefess buried at One'ula took almost a decade.

In April 2010, after reviewing an array of historical documentation and discerning spiritual messages and hō'ailona, the O'ahu Island Burial Council (OIBC) identified her as Kaomileika'ahumanu, or the "lei that causes suffering to Ka'ahumanu."

Kaomilei was a chiefess of Kalanikūpule and her name in life was Namahanakapukaleimakali'i. She was the half-sister of Queen Ka'ahumanu. They shared a father, Ke'eumokupapa'iahiahi.

She endured the jealous wrath of Ka'ahumanu when she became pregnant with

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Despite the discovery of the iwi, and passionate opposition from OHA and other Native Hawaiian and environmental groups, construction on the proposed marina continued in 2011-2012.

KE KŪKULU 'ANA MA
ONE'ULA

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lalo o ka honua i kapa 'ia 'o Waipouli.

No ka wela o kona inaina, huki aku-la 'o Ka'ahumanu i ka mo'okū'auhau o Namahanakapukaleimakali'i mai nā oli, a i ka hala 'ana o kona kaikaina, kapa akula 'o ia i kona kaikaina ma ka inoa 'o Kaomileika'ahumanu.

I kekahi pō mālie a pō'ele o 2014, ma kekahi huaka'i kaumaha i alaka'i 'ia e nā kāhili a me nā mea oli, ua hāpai 'ia 'o Kaomileika'ahumanu e nā mamo āna i hō'ia 'ia, a me kona 'ohana, a kanu hou 'ia akula 'o ia ma kekahi wahi 'ē a'e ma One'ula. A pau akula ka wā o kona ho'opoina 'ia.

He Hō'ike i Huli Kua 'ia e
Holomua ai ke Kūkulu 'ana

Ma muli o nā mea i loa'a iā lākou, ua paipai nui 'o OIBC i ko SHPD hō'ōia a mālama 'ana iā One'ula, 'oiai ua hō'ike 'ia, 'a'ole 'o Kaomileika'ahumanu wale nō kai kanu 'ia ma nā ana ma One'ula, akā ua kanu 'ia ho'i kekahi mau ali'i a me kekahi mau maka'āinana ma laila.

Eia na'e, 'a'ole i ho'olohe 'o SHPD i nā mana'o o OIBC.

A laila, ma 'Okakopa 2018, ua hō'oni 'ia kekahi mau ilina hou aku e nā hana kūkulu ma kahi o 30 iwilei ma uka o kahi i loa'a ai 'o Kaomileika'ahumanu. Ua loa'a mai lākou ma kahi kokoke i ka puka o ke awa kū moku, kahi ho'i i ho'oholo lua 'ia 'a'ohē ilina a wahi ko'iko'i o laila.

A 'o kēia mau iwi, i uhi koke 'ia me ka nānā maika'i 'ole 'ia, ua kanu pū 'ia lākou me nā 'ano pupu i like me nā pupu i loa'a mai me Kaomileika'ahumanu, a no laila, ua hiki ke kuhi 'ia 'o kona mau moepu'u paha lākou.

E like me ka ho'opa'i o ka holoi 'ana i ke ola a me ka mo'okū'auhau o Namahanakapukaleimakali'i, 'o ia mau nō ka holoi 'ia o ka mo'olelo a me nā kumuwaiwai ko'iko'i o One'ula i ka mau 'ana o ke kūkulu 'ia o kēlā wahi.

'O One'ula, 'o ke One Ali'i, ke One Koko, 'o ka wai wānana nō.

He 'onipa'a ka 'oia'i'o. ■

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twins, not by Kalanikūpule, but by Kamehameha I. She died from blood loss while giving birth to the twins at the birthing stones of Kūkaniloko and was buried beneath the sands of One'ula within an underground cave system known as Waipouli.

Driven by vindictive rage, Ka'ahumanu erased the genealogy of Namahanakapukaleimakali'i from the chants, and upon her sister's death, renamed her Kaomileika'ahumanu.

On a dark, quiet night in 2014, in a solemn, torch-lit procession of kāhili-bearers and chanters, Kaomileika'ahumanu was carried by recognized cultural descendants and other 'ohana and reinterred elsewhere at One'ula. No longer unknown; no longer erased.

A Revelation Dismissed in
Favor of Development

Based on their findings, the OIBC strongly recommended that SHPD recognize and protect One'ula, as it was revealed that along with Kaomileika'ahumanu, other ali'i and commoners were also buried in the Waipouli cave system at One'ula.

However, SHPD never took any formal action on OIBC's recommendation.

Then, in October 2018, several more burials were disturbed by development activities about 30 yards mauka from where Kaomileika'ahumanu was found. They were again found near the proposed marina entrance where twice before BLNR determined that no burial or spiritual sites existed.

The iwi, quickly covered up and not properly investigated, reportedly possessed the same type of beads found with Kaomileika'ahumanu, and thus may be her moepu'u (death companions).

Much like the punitive erasure of the genealogy and existence of Namahanakapukaleimakali'i, the important historical and cultural resources at One'ula continue to be diminished and deliberately erased as development in the area continues.

One'ula, the Royal Sands, the Blood Sands, the prophetic waters indeed.

He 'onipa'a ka 'oia'i'o – the truth is unchangeable. ■

Hāpu'u Pulu, Hāpu'u 'Ii, a me Meu

By Bobby Camara
Unuhi 'ia e Puakea Nogelmeier

Hāpu'u can grow 15-20 feet tall with a 15-foot spread. Author Bobby Camara stands in front of an enormous hāpu'u. - Photos: Bobby Camara



A unique feature of hāpu'u is the silky "hair" that covers the young fronds and the stalks of mature fronds. Some say the golden-colored hair of hāpu'u pulu (above) is wahine, while the dark hair of hāpu'u 'ii (right) is kāne.

I ka malu o ka pulu e wehe a'e ai ka pepe'e i ka 'oni'o mālamalama o ka wao.

Protected by pulu, pepe'e emerge into dappled forest light.

'O ka laulaha 'ana a'e o ka hāpu'u 'ōiwi ka mea e wewehi ai ke kahua o ka wao kele. Mana'o ihola kekahi he wahine ka hāpu'u pulu, me ka 'ae'ae o kona oho 'ā'ula, a he kāne ka hāpu'u 'ii, no ke 'ano i'i o kona pulu uliuli. Ma ka 'ike o ka po'e 'epekama, aia'elua mau 'ano, a 'oko'a iki kekahi i kekahi. Kāka'ikahi maoli ka Meu. 'O kēia nō ka manawa e wehe a'e ai ka pepe'e, a e uluwehi koke ana nā pā hale a me nā wao nahele i nā lau kāmaka o ka hāpu'u.

Ma'alahi ka ho'ohuikau 'ana i ka hāpu'u 'ōiwi me nā 'ano o waho, 'o ia ka hāpu'u 'Aukekulia a me ka pala haole, he mau 'ano hāpu'u me nā huna 'ano'ano e laha wale ana ma nā 'ao'ao makahi o nā moku.

Ho'ohana 'ia ka hāpu'u i pulu no nā palapū, no ka ho'opiha 'ana i nā uluna, pale noho, pela moe a pēlā aku, no ka pia ho'i a no ka lā'au lapa'au, eia na'e 'o ka mea ko'iko'i loa paha o ka hāpu'u, 'o ia ke 'ano 'ōa'a o kona kumu, kahi e kawowo wale ai ka 'ōhi'a, ka hāhā a me nā kumu 'ōiwi nui hou a'e, a ma muli o ia 'ano i kapa 'ia ai ka hāpu'u 'o "ka Makuahine o ka Wao Kele." ■

Our endemic tree ferns form the understory of rain forest. Some believe hāpu'u pulu, with its soft golden "hair" is wahine, while coarse, dark-haired hāpu'u 'ii is kāne. Western science has them as different species with subtle differences. Meu is quite rare. Pepe'e (tightly coiled fronds) are emerging now, and soon, fresh lime-green fronds will brighten yards and forests.

Hāpu'u can be confused with invasive Australian and mule's foot ferns, whose tiny spores spread and grow throughout Windward areas.

Though uses include food, wound dressing, upholstery stuffing, starch, and medicine, perhaps most importantly, the fibrous trunks are home to seedling 'ōhi'a, hāhā, and other natives making hāpu'u "Mother of the Rain Forest." ■

Ka Hihia Kānāwai Laha ‘Ole o Harry Kaheleiki

Na Adam Keawe Manalo-Camp

Ma 1932, ua pi‘oloke ihola ko Honolulu ma hope o kā Thalia Fortescue Massie, ka wahine o kekahi koa ‘oihana moku a he wahine i ‘ano kaulana ma Wakinekona D.C., ‘ōlelo ‘ana ua hana ‘ino a pu‘e ‘ia ho‘i ‘o ia e kekahi mau “kama‘āina.” Ma muli o kēia ‘ōlelo ho‘āhewa, ua hopu ‘ia ‘elima mau kāne ‘ōpio, ‘ekolu kāne Hawai‘i, a ‘elua kāne Kepanī, a lilo akula ka lāhui o nā kānaka a pau ma kēia hihia kānāwai i mea e kū‘ēkū‘ē nā ‘ao‘ao like ‘ole o ke kaiāulu. I ka ho‘oku‘u ‘ia o nā kāne no ka ho‘okolokolo hemahema ‘ia o ka hihia kānāwai, ‘o ka huhū ihola nō ia o ka po‘e Haole a me ke kaiāulu ‘oihana koa.

Lawe pio akula ko Massie makuahine, kāna kāne, a me ‘elua kānaka ‘ē a‘e i kekahi o nā kāne ‘ōpio, ‘o Joseph Kahahawai, me ka mana‘o e koi ‘ino aku iā ia e ho‘opunipuni a ‘ōlelo nāna nō i hana ‘ino iā ia, akā ua pepehi ‘ia ‘o ia i ia pō a make loa. Ua ho‘okolokolo ‘ia lākou no ka pepehi ‘ana iā Kahahawai, akā ‘a‘ole lākou i ho‘opa‘i ‘ia. Ua ho‘olaha ‘ia kēia hihia, i kapa ‘ia ‘o ka Massie Affair, ma nā ‘atikala nūhou a puni o Hawai‘i a me ‘Amelika. Ua hō‘ike le‘a ia i ka ho‘okae ‘ili i ulu kā‘eka ma ka ‘oihana ho‘okolokolo.

I ka makahiki 1863, ua like ka hukihuki lāhui i kupu a‘e ma muli o kekahi hihia like no kekahi kanaka Hawai‘i i ho‘āhewa hewa ‘ia.

Ua pepehi ‘ia ‘o Isaac Hussey, ke kāpena o ka moku ‘ō koholā ‘o William Penn, ma kahi o ka mokupuni ‘o Kosarae ma Maikonekia i ke kipi ‘ana o kona mau kānaka ma muli o ka hana ‘ino ‘ia mai. Pepehi ‘ia ‘o Hussey i ka hakakā ‘ana e kekahi kalamoku Hawai‘i. Ma ka makahiki 1852 kēia.

‘Umikūmākahi makahiki ma hope mai, kipa akula kekahi kanaka ‘o Harry Kaheleiki iā Kapalakiko.

‘A‘ole i pili iki ‘o Kaheleiki i ka William Penn a i ‘ole i ke kipi i kupu a‘e he ‘umikūmākahi makahiki ma mua ma Maikonekia. Eia na‘e, iā ia ma Kapalakiko, ua ho‘āhewa hewa ‘ia ‘o ia e kekahi mau kalamoku haole i holo ma ka William Penn, na Kaheleiki i pepehi iā Hussey.

Me ka ‘ike kāko‘o ‘ole, ho‘ouka akula lākou i ka haunāele a ho‘ā‘o akula e kā‘awe aku iā Kaheleiki a make. Komo maila na‘e nā māka‘i ma waena a ho‘ōki akula lākou i ke

kā‘awe ‘ana, akā ua hopu ‘ia na‘e ‘o Kaheleiki a ho‘opī‘i ‘ia ho‘i ‘o ia no ka pepehi ‘ana e kekahi kiure i piha i ka po‘e Haole wale nō. Ho‘ohu‘a akula ‘o ia, aia ‘o ia ma Honolulu i ia manawa, akā ‘a‘ole i poeko ‘o ia ma ka ‘ōlelo Pelekane a ‘a‘ole i ho‘olako ‘ia kekahi mea unuhi nona.

Ho‘oholo ke kiure, ‘o ka make ka ho‘opa‘i no Kaheleiki.

Ma muli o ka hihia kānāwai no Kaheleiki, ulu a‘ela ka ho‘okae ‘ili Hawai‘i ma Kapalakiko, a ua lilo ia i mea e ho‘opō‘ino ai ka nohona o ka po‘e Hawai‘i a me ka po‘e ‘ē a‘e o ka Pākīpika ma laila.

Lohe maila ‘o Kahu Luther Gulick e pili ana i ka hihia kānāwai no Kaheleiki. A kākau akula ‘o ia i ke Kuhina Kālāi‘āina ‘o Lota Kamehameha e wehewehe aku ai i ia hihia. Ua hō‘oni ‘ia ka na‘au o ke keiki ali‘i (ma hope mai, lilo ana ‘o ia i Mō‘i Kamehameha V) e ka ho‘okolokolo hewa ‘ia o ka pono kaulike.

‘A‘a akula ‘o John Papa ‘Ī‘i, he pa‘a mo‘olelo a he luna ho‘okolokolo, a me ke ali‘i nui ‘o Caesar Kapa‘akea e kōkua iā Kaheleiki. Ua ho‘ouna ‘ia lāua he mau ‘elele o ke aupuni o Hawai‘i e kōkua ho‘i iā Kaheleiki a me ke kaiāulu o ka po‘e Hawai‘i ma Kaleponi.

Hō‘ike akula ‘o Kapa‘akea, aia ‘o Kaheleiki ma Honolulu i ka hapa nui o ke kekeke o nā 1850, a hō‘ike akula ho‘i ‘o ia i kekahi mau palapala ‘oihana i kāko‘o. A kāko‘o akula ho‘i ‘o ‘Ī‘i iā Kaheleiki ma o ka hō‘ike ‘ana i kekahi mau palapala mikionali a ma o ke kuhi ‘ana ho‘i i kekahi mau la‘ana kau kānāwai e kū‘ē ai i ke ‘ano i ho‘okolokolo ‘ia a ho‘oholo ‘ia ho‘i ka hihia kānāwai.

Ua ho‘opī‘i ‘ia ka hihia i mua o ka ‘Aha Ho‘okolokolo Kī‘eki‘e o Kaleponi, a na lākou nō i ho‘okāhuli i ka ho‘oholo e ho‘āhewa ana iā Kaheleiki me ka ‘ōlelo ‘ana, “e aho ka pākele ‘ana o nā kānaka hana hewa he ‘umi ma kahi o ka hana ‘ino ‘ia ‘ana o ke kanaka pono ho‘okahi.”

E ‘ole ke komo ‘ana o ke aupuni Hawai‘i a me nā ‘elele i ho‘ouna ‘ia i Kaleponi, ola ai ‘o Kaheleiki, ‘a‘ole ho‘i pepehi ‘ia no kahi hewa āna i hana ‘ole ai.

‘O ka ho‘okae ‘ili i hihi kolo a uluāhewa ai ma nā ‘aha ho‘okolokolo mai ia manawa mai, he mea ia e ho‘omana‘o ai kākou e maka‘ala, a e koi aku ho‘i, ‘o ka lāhui, ke aupuni, ka ‘ōlelo, ka ho‘omana, ka waiwai a me ke kulanā o ke kanaka, ‘a‘ole loa e ‘āke‘āke‘a ana ua mau mea lā i ke kaulike. ■

The Little Known Case of Harry Kaheleiki

By Adam Keawe Manalo-Camp

In 1932, Honolulu was in an uproar after Thalia Fortescue Massie, a Navy wife and Washington, D.C., socialite, claimed she was assaulted and raped by “locals.” This led to the arrest of five young men, three Native Hawaiians and two Japanese, and public opinion was deeply divided along racial lines. When the men were released after a mistrial was declared, the Caucasian and military community was outraged.

Massie’s mother, husband and two others kidnapped one of the young men, Joseph Kahahawai, in an attempt to force his confession – but the night ended with his murder. The vigilantes were tried and convicted of manslaughter for Kahahawai’s death, but went unpunished. The case, known as the Massie Affair, made headlines in Hawai‘i and across the United States. It also underscored the systemic racism of the legal system.

Back in 1863, a little known case involving another falsely accused Native Hawaiian generated similar racial tension.

Isaac Hussey, the captain of the whaling ship William Penn, was murdered off the island of Kosrae in Micronesia when members of his crew mutinied in response to harsh treatment. Hussey was killed in the skirmish by a Native Hawaiian crew member. That was in 1852.

Eleven years later, a man named Harry Kaheleiki visited San Francisco.

Kaheleiki had no connection to the William Penn or to the mutiny that occurred 11 years earlier in Micronesia. However, while he was in San Francisco, white sailors who had been on the William Penn during the mutiny claimed to “recognize” Kaheleiki as the man who had killed Hussey.

Without evidence, they incited a mob and attempted to lynch Kaheleiki. The police intervened and prevented the lynching, but Kaheleiki was nevertheless arrested, charged, and eventually found guilty of murder by an all-Haole jury. Kaheleiki insisted that he had

been in Honolulu at the time. But his fluency in English was limited and he was not given a translator.

The jury sentenced Kaheleiki to death.

The Kaheleiki case caused a surge of anti-Hawaiian sentiment in San Francisco, endangering the Native Hawaiian and Pacific Islander communities in the area.

Rev. Luther Gulick, a former missionary in both Hawai‘i and Micronesia, heard about the Kaheleiki case. He wrote to then Interior Minister Prince Lot Kamehameha about the situation. The prince, (the future King Kamehameha V), was deeply moved by the blatant miscarriage of justice.

Historian and judge John Papa ‘Ī‘i and High Chief Caesar Kapa‘akea volunteered to help Kaheleiki. They were dispatched as representatives of the Hawaiian government to advocate for Kaheleiki and the larger Hawaiian community in California.

Kapa‘akea testified that Kaheleiki was in Honolulu throughout most of the 1850s and produced employment records as evidence. ‘Ī‘i also testified on behalf of Kaheleiki, producing missionary records and citing various U.S. legal precedents challenging the trial and the verdict.

The case was appealed to the Supreme Court of California which overturned Kaheleiki’s guilty verdict stating, “it is better that 10 guilty persons escape, than that one innocent suffer.”

Had it not been for the intervention of the Hawaiian government and the delegation sent to California, Kaheleiki would have been executed for a crime he did not commit.

The deep-rooted racism that tarnishes the legal system, then and now, serves as a reminder that Kānaka Maoli must be vigilant and insist that that race, national origin, language, religion, economic or social status do not interfere with justice. ■

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

Kolo Ka Ilo

Na Ka'ula Krug

I'ike 'ia nō ke kanaka o kekahi kuana'ike ma kona 'ano o ka mālama 'ana i ka 'āina a me ona mau waiwai. 'Elua wale nō koho, 'o ke kuana'ike aloha 'āina a i 'ole 'o ke kuana'ike na'i 'āina. 'O ko kākou po'e kūpuna, he po'e i aloha a mālama i ka 'āina e like me nā lāhui 'ōiwi maoli o ka honua. Mai ō kikilo mai, ua noho pū 'o Kumulipo lāua 'o Pō'ele he kāne a he wahine a hānau ihola ka honua e ola ai kākou. Puka maila ka 'āina, nā holoholona, a me nā mea meakanu ma mua loa aku o ko kākou (po'e kānaka) puka 'ana. A'o mai 'o Kumulipo iā kākou, 'o ke kanaka ka muli, ka pōki'i, ke keiki ma'i lewalewa ma kēia lālani mo'okū'auhau o ke ola. 'O ka 'āina a me ona mau mea ola, he kua'ana ia no kākou. 'O ke kuleana o ke kua'ana, ka mālama a ho'oulu pono 'ana i nā pōki'i. No ke kaikaina, 'o ka ho'olohe 'ana a me ka maliu 'ana i ka leo kua'ana kona kuleana no ka mea he leo makua ia. Ke kua'ana pono nei ko kākou mau kua'ana. Pehea anei ko kākou kaikaina 'ana?

'A'ole pēlā ka mo'olelo ko'ihonua o ke kuana'ike o ka po'e e like me ka 'oihana moku o ka pū'ali koa 'Amelika. He mau mo'olelo na'i honua ke 'ano. Hana 'ia ka honua e na'i ai a e alaka'i ai ke kanaka no ka mea ua hana 'ia ka honua no ke kanaka a hana 'ia ke kanaka e noho luna ma luna o ka honua. Ma Kinohi, ua hana ke Akua i ka mahina'ai 'o 'Edena nona nā meakanu a me nā holoholona a pau o ka honua. A laila hana akula 'o Iehova iā 'Adamu ma ke aka like o ke Akua. A ho'onoho 'ia 'o 'Adamu he kahu o ka mahina'ai a kapa akula 'o ia i nā inoa o nā holoholona a me nā meakanu. Me he mea lā, ho'ākua 'ia ke kanaka ma kēnā mo'olelo. 'O ka ho'o-maka 'ana ia o ke kuana'ike a me ka nohona 'aiā.

'A'ole ma'ema'e iki ka mo'olelo o ka 'oihana moku a me 'Amelika ma Hawai'i nei. I ka makahiki 'umi kūmāwalu kanahiku kūmālima, ua 'āpono 'ia ke Ku'ikahi Pāna'i Like. I ku'ikahi ia e 'ae ana i ke komo 'ana o ka 'oihana moku i Pu'uloa e ho'okumu ai i ke kahua pū'ali koa nāna i ho'ohaumia ihola i ke alahula i aloha nui 'ia e nā kūpuna. 'O ko ka 'oihana moku kū 'ana i Pu'uloa ke kumu i maluhia ai ke Kōmike Palekana i ko lākou ho'okahuli 'ana i ke aupuni mō'i Hawai'i a pae ihola ka USS Bostona i Honolulu. 'O ka pū'ali koa wale nō ke kumu i lele ai ke Kepanī i 'ane'i e ho'opahū ai iā Pu'uloa i ka makahiki 'umi kūmāiwa kanahā kūmākahi. Ma ia makahiki like nei nō i ho'omaka ai ko ka 'oihana moku ho'oma'ama'a 'ana ma Kaho'olawe. 'O nā wahi 'ē a'e a pau i noho hewa 'ia e ka pū'ali koa, ua pahu'a. 'O Pōhakuloa 'oe, 'o Mākua 'oe, 'o Helemano 'oe, 'o Kapūkākī 'oe, a nui hou aku.

'O ke kanaka aha ke kanaka e 'ae ana i ka ho'ohaumia 'ia o ka wai no ka mālama 'ana i ka "maluhia aupuni"? 'O ke kanaka puni ho'omake, ka 'oihana moku. Ma o nā hana a ka 'oihana moku e 'ike 'ia ai ka mālama 'ole a me ka nānā 'ole o lākou i ke ola o ka 'āina, ka wai, a me ke kai o Hawai'i. Kūkala hūpō akula kekahi kuhina no ke kaulike 'ana o ka waiwai o ka wai inu me ke kakalina. 'A'ohe mea i 'oi kona waiwai ma mua o ka waiwai o ka 'āina, ka wai, ke kai, a me nā mea ola a pau o ka 'āina. Hemahema kou kuana'ike e ka mea heluhelu inā kū'ē 'ia kēlā mana'o. 'A'ohe hana e hana ai ka 'oihana moku e ho'oponopono ai i nā hemahema o lākou, ua hala ihola ka Pu'ulena. Kū'ē ikaika wau i ka 'ae 'ana i ko ka 'oihana moku ho'oponopono 'ana i kēia hihia. Ua like ia me ka 'ae 'ana i ko ka lima koko ho'ōla hou 'ana i ke kanaka āna i kīpū ai. E aho ke ki'i 'ia 'ana o nā ke'ena 'ē a'e a kāmo'e aku i ka ho'oponopono me ka ho'oma'ema'e. He pono ka ha'alele 'ana o ka pū'ali koa iā Hawai'i a he ke'ehina mua paha kēia no ka ho'okuke 'ana aku iā lākou po'e 'aiā. ■

Aloha, 'o wau 'o Ka'ulakauikeaokea Krug no ka ulu niu kaulana o Pōka'i i Wai'anae, O'ahu. He kama i hānai 'ia ma ke kahua o ka 'ōlelo a me nā loina kahiko i waiho 'ia e nā kūpuna āiwa'ia o ke au i kunewa akula. He haumāna i puka mai ka papahana kaiapuni a ke kāmo'e a'e nei ma ke ala ho'ona'auao ma ke Kulanui o Hawai'i ma Mānoa. Aloha nui kākou.

Colonization

By Ka'ula Krug

I have learned that there are only two worldviews and cultures that exist in human nature. One of caring for the world and its resources, and one of dominating and abusing the world for human benefit. Modern day human civilization is not, and can never be, sustainable because it relies on widespread violence and exploitation. My ancestors here in Hawai'i enacted a culture that compelled them to live in accordance with the natural world and had no intentions of harming it. Members of this modern society, such as the U.S. Navy, enact an ungodly culture that is driving the world to global extinction. Kumulipo teaches us that man is the youngest member of the natural world, therefore, we must listen to and care for our older siblings while they take very good care of us. Genesis teaches us that the world was made for man and man was created in God's image to rule and control it. This is where Indigenous peoples and colonizers differ.

The Navy and the United States have done nothing but bring harm and destruction to Hawai'i and its people. Their occupation of Pearl Harbor in 1875 led to the overthrow of the Hawaiian Kingdom when the USS Boston docked in Honolulu. The Japanese attack on Pearl Harbor was an attack on, and only on, the U.S. military. Not Hawai'i. The Navy took over Kaho'olawe and laid waste to a very sacred island for almost 50 years. The U.S. military continues to abuse this land and they must leave for the sake of life on this land. The Navy's problem lies in the belief that abusing the natural world is justified by "national security." They claim to serve those that they protect, but their behaviors show that they are driven by a death urge, an urge to destroy life itself.

The needs of the natural world are far more important than the needs of a murderous and irresponsible United States naval force. Polluting fresh groundwater is an act of violence, cruelty, and terrorism. The U.S. Navy continues to tell lies and hide

the truth from their own people. They cannot undo the harm they've already caused, and it is very irresponsible to leave all the repairs to them. It is like allowing the assassin to operate on his victim to take the bullet out and save the victim's life. I believe the Navy should get out of the way and let other departments clean up their mess. For the sake of Hawai'i, the land I love and care for, they must leave Hawai'i and I believe this is another step towards demilitarization. ■

Aloha, I am Ka'ulakauikeaokea Krug from Wai'anae on the island of O'ahu. I was raised on a foundation of Hawaiian language and culture that has been left for us by my extraordinary ancestors. I graduated from a Hawaiian immersion school and now I am a student at the University of Hawai'i at Mānoa. Aloha nui kākou.



Author Ka'ula Krug makes an offering of 'awa at the ko'a (shrine) that was built and dedicated by members of Ka'ohewai at the entrance to the headquarters of the U.S. Pacific Fleet Commander on Dec. 12, 2021. Ka'ohewai is a coalition of Native Hawaiian organizations who have assumed the kuleana of kia'i for Kapūkākī (Red Hill) in response to the U.S. Navy's failure to protect O'ahu's precious water resources.

- Photo: Courtesy

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Ho'oma'ema'e: He 'Ano Ku'una e Hemo ai nā Mea 'Awahia o ke Kino

Na Jodi Leslie Matsuo, DrPH

He 'oihana lapa'au ku'una ka ho'oma'ema'e nona ka inu 'ana i nā lā'au ho'oma'ema'e a me ka ho'okē 'ana i nā mea 'awahia e ho'oponopono 'ia ai nā hemahema ma nā māhele 'ekolu o ke ola kānaka: ke ola pilikino, ke ola o ka no'ono'o, a me ke ola pili'uhane. Ua mana'o 'ia, 'o kēia mau hemahema nō ke kumu o nā 'ano ma'i like 'ole he nui.

Ua pōmaika'i nō au e hana pū me kekahi hui i a'oa'o 'ia ma kēia 'oihana lapa'au e kekahi loa i kaulana a puni ka honua, 'o ia ho'i 'o 'Anakē Margaret Machado, he loa ho'i ma kēia 'oihana 'oiiai ua ili mai kēia 'ike ma kona 'ohana mai kekahi hanauna a i kekahi no nā hanauna he nui.

'A'ole he 'oihana ma'alahi a wikiwiki ka ho'oma'ema'e; a pono e noho pa'a no ka lawelawe 'ia a hala kekahi mau lā.

No ka hana 'ana i kēia 'oihana, pono nō ka ho'omaha pinepine 'ana, ka inu 'ana i nā lā'au i nā manawa i ho'olālā 'ia, a me nā 'ano hana ho'opopopola like 'ole e like me ka lomilomi, ka ho'oponopono, ka lā'au lapa'au, a pēlā aku. I nā ahiahi, mālama 'ia ka papa 'ai pono e a'o ai nā kānaka i ka 'ike e pono ai ka ho'oma'ema'e kino e mau ana i nā pule ma hope o ka ha'alele 'ana i ka polokolamu.

He lau a he hua'ai i ho'omākaukau 'ole 'ia me ka 'aila a me ke kōpa'a wale nō ke 'ano o ka 'ai i hānai 'ia. Ho'okē 'ia ka 'ai 'ana i nā 'ano 'ai 'ē a'e a pau, 'oiiai 'o ia nō kekahi mea e ke'ake'a ana i ka hemo 'ana o nā mea 'awahia o ke kino, e ho'olohi ana i ka lapa'au 'ana, a e paipai ana ho'i i ka omo hou 'ia mai o nā mea 'awahia i hemo 'ē akula.

'Oiai 'o ka mea 'ai Hawai'i ku'una ka hapa nui o kēlā me kēia papa 'aina, ho'okomo pū 'ia nō nā lau 'ai a me nā hua 'ai 'ē a'e i mea e hō'ike ai i nā 'ano mea 'ai i hiki ke lilo i pani hakahaka no nā mea 'ai Hawai'i i nele. He mea nui kēia, 'oiiai no loko a no nā 'āina 'ē mai ho'i ka hapa nui o nā pū'ulu kānaka. Ma ka papa 'aina ma'a mau, e loa'a ana ka poi, ka 'ulu a 'uala paha i pūlehu 'ia, ka laikī māku'e, ka lau 'ai, ke kupa, ka tōfu a pāpapa paha, a me kekahi mau lekapī 'ē a'e me nā mea'ai lau nāhele i pūlehu 'ia, i pālai kāwili 'ia, i ho'o'oma 'ia, a i waiho maka 'ia paha. Mikomiko iki 'ia ka 'ai me ka pa'akai Hawai'i, ke kinika, ke kālīka, ka 'ōlena, ka limu, a me ka hū 'aiaola. Hiki i ka po'e hoihoi ke ho'omaka ma o ka hahai 'ana i ia la'ana ma ka hale no nā pule he 'elua. ■

Ho'oma'ema'e: A Traditional Method of Detoxing

By Jodi Leslie Matsuo, DrPH



Ho'oma'ema'e is a traditional healing practice that involves cleansing or detoxing as a means to correct imbalances within the three dimensions of health: physical, mental, and spiritual. Such imbalances are believed to be the cause of many illnesses.

I was privileged with the opportunity to work with a hui of people trained in this healing art form by internationally renowned Aunty Margaret Machado, an expert practitioner in this field whose family taught and passed down this knowledge over many generations.

Ho'oma'ema'e is not a simple or quick practice; overnight stays for a period of time are required.

The protocol includes frequent rest, scheduled formulas, and multiple treatments incorporating lomilomi, ho'oponopono, lā'au lapa'au, and more. Participants also receive evening 'ai pono classes to obtain the knowledge needed to support the physical detox that will continue in the weeks after leaving the program.

Meals consists of only whole and fresh plant foods without added oil and sugar. Other food groups are omitted, as they can hinder the body from eliminating toxins, delay healing, or cause toxins that are released to be reabsorbed.

While traditional Hawaiian foods are the base of every meal, other vegetables and fruits are also included to demonstrate readily available food substitutions. This is important, as each cohort commonly includes both continental and international participants. A typical meal includes poi and steamed 'ulu or 'uala, brown rice, salad, fruit, soup, tofu or beans, and a few other plant-based dishes that are prepared steamed, stir-fried, baked, or fresh. Foods are lightly seasoned with Hawaiian sea salt, ginger, garlic, 'ole-na, dulce, or nutritional yeast. People seeking to improve their health can get a jumpstart by following a similar diet at home for two weeks. ■

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 (@DrLeslie-Matsuo).

He ‘Ōlelo Hawai‘i ka Leo Heahea

Na Mālia Sanders

Mai ka puka ‘ana o ka lā i Ha‘eha‘e, a i kona welona i Lehua—ola Hawai‘i i ka ‘ōlelo makuahine o ka ‘āina. A ola hou nō ho‘i ia ‘ōlelo ma kēlā me kēia mahina ‘o Pepeluali: ‘o ka Mahina ‘Ōlelo Hawai‘i ia. He mahina nō ho‘i kēia e ‘ōlelo ai, e lohe ai, a e no‘ono‘o ai ma ka ‘ōlelo Hawai‘i. Eia nō na‘e, a‘ole nō lā i lawa he ho‘okahi wale nō mahina e wali ai ka ‘ōlelo ma ko kākou kaiāulu—ma nā hale kū‘ai, nā hale ‘aina, a ma hea lā hou aku. I ola maoli ka ‘ōlelo i kona ‘ōlelo mau ‘ia ‘ana e kākā, e kama‘āina. No ka Native Hawaiian Hospitality Association (NaHHA), ko‘iko‘i ke ola ‘ana o ka ‘ōlelo Hawai‘i no ka ‘oihana ho‘okipa malihini.

Ke paipai nei ‘o NaHHA i nā alaka‘i, nā limahana, nā malihini nō ho‘i, e kau nā maka ma nahha.com/olelo-hawaii, kahi e loa‘a ai he kumu waiwai no ke a‘o ‘ana i ka ‘ōlelo Hawai‘i. E a‘o ‘ia mai ‘o ka Pāpā ma o nā Hakalama Drills. E ho‘oikaika pū ‘ia nō ho‘i ka ‘ōlelo Hawai‘i ma nā papa ‘ōlelo Hawai‘i e mālama ‘ia i kēlā me kēia mahina. E ‘ike ‘ia nō ho‘i nā lina ho‘okipa malihini ma ka Ma‘ema‘e Toolkit.

Oiai he ‘ōlelo ola ka ‘ōlelo Hawai‘i, he kuleana ko kākou a pau e mālama ai i ka ‘ōlelo Hawai‘i, i ola mau ka ‘ōlelo Hawai‘i. Pehea e kū ai ka po‘e malihini i nā mea a kākou e no‘ono‘o ana he waiwai inā ‘a‘ole kākou ‘ōlelo i kā kākou ‘ōlelo? ‘O ko kākou leo heahea e ho‘okipa ana i ka malihini, he leo aloha nō ia. A he leo ia e ‘ōlelo ana i ka ‘ōlelo Hawai‘i. ■



By Mālia Sanders

The Welcoming Voice Speaks ‘Ōlelo Hawai‘i

From the rising of the sun in Ha‘eha‘e to where it sets in Lehua, Hawai‘i thrives on the mother tongue of this ‘āina, ‘ōlelo Hawai‘i. While we celebrate Mahina ‘Ōlelo Hawai‘i every February, it is certainly not enough time to truly normalize the use of ‘ōlelo Hawai‘i in our communities, in our workplace, and beyond. However, within this challenge lies an opportunity. Our language truly lives when we insist on speaking it continuously. For those who are not fluent, we encourage continuous education in language to further these efforts. For the Native Hawaiian Hospitality (NaHHA), the resilience of our language is also intrinsically tied to its use in the visitor industry.

NaHHA encourages industry leaders, workers and visitors to engage with the ‘ōlelo Hawai‘i resources at NaHHA.com/olelo-hawaii. Learn the Pīāpā (Hawaiian alphabet) and practice pronunciation with Hakalama Drills. Use the Ma‘ema‘e Toolkit as a guide to grow your knowledge of place, culture and language. Strengthen your ‘ōlelo Hawai‘i in our monthly classes offered at NaHHA.com. See how ‘ōlelo Hawai‘i and the values of hospitality are reflected in our training, tools and resources.

As the living language of Hawai‘i, we all have kuleana to ensure ‘ōlelo Hawai‘i continues to thrive. How do we expect our visitors to embody the values we desire if we do not present them by speaking our language? The aloha built into our hospitality lies in the humble voice that calls one to visit. It is a voice that must undoubtedly embrace ‘ōlelo Hawai‘i. ■

Mālia Sanders is the executive director of the Native Hawaiian Hospitality Association (NaHHA). Working to better connect the Hawaiian community to the visitor industry, NaHHA supports the people who provide authentic experiences to Hawai‘i’s visitors. For more information go to www.nahha.com Follow NaHHA on Facebook, Instagram, and Twitter @nahha808 and @kuhikuhi808

He Ala ‘Ololi ko ka Ho‘iho‘i Iwi Kupuna

Na Edward Halealoha Ayau, Unuhi ‘ia e No‘eau Peralto

Ma muli o ka hana noi‘i he nui, me ke kūkākūkā he nui, a me nā pule he nui, i ka mahina ‘o Kēkēmapa i ka makahiki 2017, ua ho‘iho‘i ‘ia maila kahi iwi po‘o mai ka ‘āina ‘ē ‘o Malvern i Pennekelewinia mai a i Nu‘uanu ma O‘ahu. Ua lilo akula ia iwi po‘o i kekahi wahine no laila mai i kona wā e a‘o aku ana ma ke ‘ano he kumu a‘o ma ke Kula no nā Kaikamahine ‘o Kawaiaha‘o i ka makahiki 1900, a ua ho‘oili ‘ia ihola ua iwi po‘o lā i kāna ‘ohana.

‘O ke kumu kūikawā o kēia hihia, ‘a‘ohe kākāwai o ke Aupuni o ‘Amelika e kauoha ana i nā hoa maka‘āinana e ho‘iho‘i mai i nā iwi kūpuna.

Ha‘i maila kekahi hoa papa o‘u no ke kula ki‘eki‘e ‘o Kamehameha mai ia‘u, ua loa‘a paha he iwi Kanaka i kekahi ‘ohana ma Pennekelewinia. Ua ‘imi noi‘i akula au e hō‘oia‘io i kāna i ha‘i mai ia‘u, a ua loa‘a ia‘u kekahi mau hunahuna ‘ike e hō‘oia ana i ke kumu a‘o o ke Kula ‘o Kawaiaha‘o nona ka inoa i ha‘i ‘ia maila ia‘u.

Ua kama‘ilo pū au me kekahi o ko‘u mau hoa pa‘a kākāwai, a ua hana ma‘alea kāua. Eia kekahi, noi akula au i ke kākā‘o o ke Ke‘ena Kuleana Hawai‘i (OHA), a ua ho‘ouna akula lākou i leka e ko‘i ana i ka ‘ohana i ko lākou ho‘iho‘i ‘ana mai i ka iwi po‘o. A laila, holo akula au i Pilakelepie ma mua o ko lākou pane ‘ana mai e ki‘i aku i ka iwi.

Ua lawe lima maila au i ia kupuna a ho‘i ho‘i ‘ia ka iwi po‘o i kona kulāiwi pono‘i me ka pilikia ‘ole. He ala ‘ololi ko ka ho‘iho‘i iwi kupuna. He lau ka pu‘u, he mano ka ihona. Ma kekahi ala, inā ua maka‘u ka ‘ohana i ka ho‘opi‘i kākāwai, e kīloi aku paha lākou i ka iwi a nalowale. ‘A‘ole pēlā. Ma muli o ka pule o‘o a me ka hana ma‘alea, ua māmā ka hele ‘ana i ke ala a ho‘i hou i ka iwi kuleana.

He mau ha‘awina nui ko kēia ala ‘ololi. ‘Akahi: E nihi ka hele i ke ala, a ho‘ohuli ‘ia ka mana‘o o kekahi i ka ‘ao‘ao o ka pono. ‘Alua: Mai hele aku me ka huhū. ‘O ke kuleana ke alaka‘i. ‘Akolu: ‘O ke aloha ka i‘oi a‘e i ke ala, a ho‘okō ‘ia ke kuleana. ‘Ahā: E nānā i ke kumu. Ma laila ‘oe e ‘ike ai i ke kuamo‘o pono e hele aku ai. ‘Alima: E ho‘opa‘ana‘au i nā pule e kalokalo aku i nā kūpuna e hō mai i ka no‘eau, e hō mai i ka ‘ike pāpālua, e hō mai i ka ikaika, a e hō mai ho‘i i ke aloha! E ola nā iwi! ■



By Edward Halealoha Ayau

The Challenges of Repatriation in the Private Sector

In December 2017, after months of research, consultation, planning and prayers, a single iwi po‘o from Nu‘uanu, O‘ahu, was repatriated from Malvern, Pennsylvania. It was in the possession of a family whose ancestor collected it when she was teaching at the Kawaiaha‘o School for Girls in the 1900s.

What distinguishes this and similar cases is that federal law does not apply to private citizens regarding the return of iwi kūpuna.

I’d heard from a Kamehameha classmate that a family in Pennsylvania might be in possession of iwi. I fact-checked the information, then researched prior faculty of the Kawaiaha‘o School for Girls and found a match to the name I was given.

I reached out to colleagues with federal law enforcement experience for advice and formulated a plan. Additionally, I sought assistance from the Office of Hawaiian Affairs (OHA), which wrote a formal letter to the family advocating for the return of the iwi. I travelled to Philadelphia to take possession of the iwi before the family responded.

Ultimately, I hand-carried the ancestor home without incident. There were many opportunities for things to go wrong – the family could have discarded the iwi fearing legal action. But through prayer, careful planning and execution, all went well.

Important lessons were learned from this experience. First, use advocacy skills to persuade the other party to be pono. Second, do not be motivated by anger, but by a noble sense of responsibility. Third, learn to project power though aloha and commit to the task. Fourth, rely on experts to provide accurate information and educate oneself to navigate the challenges. Finally, learn the prayers to engage the kūpuna to become a part of their own rescue by providing guidance, insight, courage, and love. Ola nā iwi, the bones live! ■

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.

E Ola nā Inoa Wahi Pana!

Na Kalani Akana, PhD

Wahi a Edward Kanahele (1995), aia kekahi mo'olelo e pili ana i nā inoa wahi pana a pau a nāna i ho'opuka i ka 'ōlelo, "storied places." Na Samuel Elbert i hō'ike mai, ma kahi o 89% o nā inoa wahi ma Hawai'i he inoa 'ōlelo Hawai'i. No laila, kūpono ka ho'āla 'ana i nā inoa wahi pana Hawai'i.

Inā hele 'oe i Kapolei e 'ike ana 'oe iā Pu'u Kapolei kāhi i noho ai ke kupuna o Kamapua'a, 'o Kamaunuaniiho. 'A'ole kēlā pu'u 'o Fort Barrette. He hale koa kahiko wale nō kēlā ma luna o ka pu'u. Nui nā mo'olelo e pili ana i kēia wahi o Pu'u Kapolei 'oiai 'o ia ke kū nei ma kāhi 'alaneo. Ma "Hi'iakaikapoliopole" he wahine kui lei 'o Pu'ukapolei lāua 'o Nāwāhineka-ma'oma'o.

Malia paha, ua kalaiwa 'oe ma luna o Kualakai (Kualaka'i) Parkway, he alanui hou ma 'Ewa. 'O kaulakai (Aplysia dactylomela a i 'ole A. Juli-ana) he i'a no ke kai ia a 'o ia ka inoa pono'i o ka 'ili nona 'o Hilo One (Nimitz Beach). Ma laila i 'ike ai 'o Hi'iakaikapoliopole i ka punawai 'o Hoakalei. Ma laila ho'i i ulu ai 'elua kumu lehua a me nā pua lehua o ia mau kumu a Hi'iaka i kui ai i lei nona. Ma loko o ia punawai 'o Hoakalei i 'ike ai 'o Hi'iaka i ke aka o kona kaikua'ana 'o Kapo, 'oiai aia 'o Kapo ma Maui e oli ana iā ia. Na Kapo i kapa i ka inoa o Hoakalei ma kāna oli. Ola hou kēia inoa wahi pana 'o Hoakalei ma kekahi mau wahi hou ma 'Ewa.

Malalo i nā 'Ahahui Sivila Hawai'i i kā lākou hana e ho'āla hou i nā inoa wahi pana o O'ahu. Na ka 'Ahahui Sivila Hawai'i 'o Kapolei i paipai i ka ho'ohana 'ana i nā inoa kūpono e like me Pu'u Kapolei ma kahi o Fort Barrette, Kalaeloa ma kahi o Barber's Point, a me Kualakai ma kahi o Nimitz Beach. Na ka 'Ahahui Sivila Hawai'i 'o Ko'olaupoko i kūkulu i nā māka ahupua'a ma Ko'olaupoko a ola hou nā inoa 'o Hakipu'u, He'eia, Ka'alaea, Kahu'u, Kailua, Kāne'ohe, Kualoa, Waiāhole, Waihe'e, Waikāne, a me Waimānalo.

No laila, he maika'i ka ho'āla 'ana i nā inoa wahi pana Hawai'i. Ma O'ahu hikina, 'o Maunaloa ka inoa pololei o Hawai'i Kai (pōkole no Kaiser). Ma O'ahu komohana, 'o Keawa'ula ka inoa pololei o Yokohama Bay. Ma O'ahu 'ākau 'o Ka'ōhao ka pololei, 'a'ole 'o Lanikai. A ma O'ahu hema, 'o Awalau o Pu'uloa ma kahi o Pearl Harbor ka mea kūpono. A, pehea 'o Red Hill? 'O ka pololei ka inoa wahi pana 'o Kapūkākī nō ho'i. E kāhea hou kākou i nā inoa wahi pana Hawai'i ma nā moku-puni a pau. Inā pēla e ola hou nā mo'olelo a me ka 'ike o nā kūpuna. E ola nā inoa wahi pana! ■

Let the Storied Place Names Live!

By Kalani Akana, PhD



According to Edward Kanahele (1995), there are stories connected to place names; hence, the term "storied places." Elbert said that 89% of the place names in Hawai'i are Hawaiian names. The right thing to do is to restore our storied places.

In 'Ewa, you will see Pu'u Kapolei where Kamaunuaniiho, the grandmother of Kamapua'a, lived. That hill is not called Fort Barrette. That's a military structure. There are many stories about Pu'u Kapolei although it stands in a desolate area. In "Hi'iakaikapoliopole," Pu'ukapolei and Nāwāhine'ōma'oma'o are known for their lei-making.

Perhaps you've driven upon Kualakai Parkway in 'Ewa. Kualakai is a sea creature and the name of a land section where Hilo One (Nimitz Beach) is. There, Hi'iaka sees Hoakalei, a pool, and two lehua trees stood with which she sews lei. She sees the reflection of her older sibling, Kapo, in Maui. Kapo, thus, named the pool and the names are being used in new developments.

Thanks go to Hawaiian civic clubs for place names restoration. The Hawaiian Civic Club of Kapolei encouraged the proper use of Pu'u Kapolei instead of Fort Barrette, Kalaeloa instead of Barber's Point, and Kualakai instead of Nimitz Beach. The Ko'olaupoko Hawaiian Civic Club erected ahupua'a boundary markers for Hakipu'u, He'eia, Ka'alaea, Kahu'u, Kailua, Kāne'ohe, Kualoa, Waiāhole, Waihe'e, Waikāne, and Waimānalo.

The restoration of Hawaiian place names has been beneficial. Therefore, at East O'ahu, Maunaloa should be used instead of Hawai'i Kai (Kaiser); at West O'ahu, Keawa'ula instead of Yokohama Bay; northward, Ka'ōhao is proper instead of Lanikai; southward, Awalau o Pu'uloa instead of Pearl Harbor. What about Red Hill? It should be Kapūkākī! Let's use Hawaiian place names. In doing so the stories and knowledge of our ancestors live. Let the storied names live! ■

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

Ka Hana Ko'iko'i no nā 'Ōpio

Na ka Native Hawaiian Chamber of Commerce, Unuhi 'ia e Jacob Aki

Auhe a 'oukou e nā kupa o kēia pae 'āina, mai ka moku o Keawe a hiki i Nīihau o Kahahealani. I kēia mau lā, nui ka hoihoi o ka po'e mai 'ō a 'ō 'oiai e nānā pono nei i ka papahana ma ke Kapikala. Ua ho'ākoako 'ia ka 'Aha'ōlelo O Hawai'i ma ka lā 19 i ka mahina aku nei no ke kau mau o kēia makahiki. No laila, 'o ia nō ka ho'omaka 'ana o ka wā a kākou i kapa 'ia 'o "Legislative Session."

I kēia kau 'aha'ōlelo, na kākou ma ka Native Hawaiian Chamber of Commerce, ke hana pū nei me kekahi mau 'ahahui no ka ho'opaipai 'ana o ka papahana 'aha'ōlelo a me nā hana siwila, 'oia ho'i no nā 'ōpio. 'O Ka Leo O Nā 'Ōpio (KONO) he hoa kāko'o nui i kēia papahana nui e ho'oki'eki'e ai ka leo o ka hanauna hou.

E kūlia nei mākou e ho'olako 'ia he mau manawa kūpono no nā 'ōpio e hana pū me kekahi i kekahi (me nā kaiāulu ho'i) i mea e lilo i mākaukau no nā kūlana alaka'i. I nā mahina e hiki ana mai, e ho'opa'a mākou i nā hanana like 'ole pili i ka papahana ma ke Kapikala. Ma o i ia mau hanana, na nā 'ōpio (a me nā le lālā o NHCC) e launa ana, e kūkākūkā ana me nā alaka'i aupuni a me nā alaka'i like 'ole. 'O ia mau hanana, he manawa kūpono no ho'i no nā 'ōpio e ka'ana aku kā lākou mau mana'o pili i nā mea like 'ole.

No laila, inā hoihoi 'oukou e kāko'o i kēia papahana, e kāhea aki iā KONO ma o ka leka uila ma info@kaleoonao Pio.org. ■

Important Work for Our Youth

By the Native Hawaiian Chamber of Commerce



Greetings to all, from Hawai'i Island to Nīihau. There is a lot of interest from many people on what is going on at the State Capitol. The Hawai'i State Legislature recently convened it's 2022 Regular Session on Jan. 19, 2022. This marks the beginning of what many of us refer to as the "Legislative Session."

This legislative session, we, at the Native Hawaiian Chamber of Commerce are working together with various organizations to promote the work going on at the legislature and to encourage people to become civically engaged, primarily focusing on our 'ōpio. Ka Leo O Nā 'Ōpio (KONO) is our main partner in these efforts to elevate the voice of the next generation.

We strive to provide opportunities for 'ōpio to engage with one another (and with the community) to prepare them to assume leadership roles in the future. In the coming months, we will also be planning various events that will be focused on what is going on at the Capitol. Through these events, the 'ōpio (and our chamber members) will be able to engage directly with government leaders and others in leadership position. These events also offer the opportunity for 'ōpio to share their thoughts and express their voices on various issues.

If you are interested in supporting or engaging in these activities, please reach out to KONO via email at info@kaleoonao Pio.org. ■

The Native Hawaiian Chamber of Commerce (NHCC) works on behalf of its members and the Native Hawaiian business community to advocate for and promote a vibrant economic environment, build relationships, and improve the quality of life for Native Hawaiians in business. To join NHCC go to <https://www.nativehawaiian-chamberofcommerce.org>.

Ho'olaulā 'ia ka Lawelawe Keleka'a 'ike ma nā 'Āina Ho'opulapula

Na Tyler Iokepa Gomes me N. Ha'alilio Solomon

Ho'onui 'ia nā koho keleka'a'ike hikiwawe no ka po'e e noho 'āina ho'opulapula nei ma o ka noa 'ana o kekahi kōnāwai hō'āmana pilikahi kahiko, i 'ae 'ia ai ho'okahi wale nō pā'oihana ho'olako huahana keleka'a'ike. Ma o kekahi kōnāwai pekelala i holo iho nei, pēlā me nā koho hou i ho'onui 'ia a'ela, e loa'a ai i ka po'e kū'ai mai o luna o nā 'āina ho'opulapula 'o nā lawelawe keleka'a'ike mai ka pā'oihana ho'olako a lākou i koho pono'i ai.

No nā makahiki lō'ihī he nui, 'o Sandwich Isle Communications, Inc. (SIC) ka pā'oihana ho'olako lawelawe keleka'a'ike ho'okahi ma lalo o ka Laikini 372. Hā'awi 'ia 'o Laikini 372 i ka hui he makua no SIC, iā Waimana Enterprises, Inc. ho'i, i ka lā 9 o Mei i ka 1995.

Ma ka lā 30 o Iune i 2017, ua lawelawe 'ia a'e e ke ke'ena o Federal Communications Commission he Kauoha, nāna e kuhikuhi mai nei, 'o nā koi hō'āmana pilikahi a pau i hua mai nei no loko mai o ka Laikini 372, ke ho'okāpae 'ia nei e ke kōnāwai pekelala a no laila, he mea hiki 'ole ke ho'okō 'ia.

I ka lā 31 o 'Aukake mai, i ka 2021, ua pau pono i ke kū'ai 'ia mai e Hawaiian Telcom nā waiwai 'ōnaepuni pili'āina a aho lawelawe keleka'a'ike waiho papakū i kū'ai 'ia e ke kahu waiwai panakalupa o Paniolo Cable Company, he pā'oihana ho'i i ka'a akula ma loko o ka 'ohana pā'oihana 'o Waimana Enterprises, Inc. 'A'ole i ka'a ma loko o kā HT kū'ai 'ana i kā Paniolo Cable Company mau waiwai kekahi palapala 'aelike 'oihana kālepa i 'ae mua 'ia me SIC. 'O ka lā 31 o Malaki i ka 2022 ka palena e pau ai ka ho'ohana 'ia 'ana o ka 'ōnaepuni pili'āina a aho lawelawe keleka'a'ike waiho papakū e SIC no ka ho'olako lawelawe no nā 'āina ho'opulapula, inā 'a'ole e ho'onā 'ia e kekahi 'aelike hou.

Ma muli o ko ka Federal Communications Commission Kauoha o ka 2017, a ma muli pū o kā Hawaiian Telcom kū'ai 'ana i nā waiwai 'ōnaepuni lawelawe keleka'a'ike ma nā 'āina ho'opulapula, ho'olaulā 'ia nā koho e wae 'ia ai nā 'ano lawelawe keleka'a'ike like 'ole e ka po'e ho'olimalima, ho'ā'āina, a mea 'ae 'ia ho'i. Eia ho'i kekahi, ma muli o kekahi palapala 'aelike i hana 'ia ma waena o SIC me Charter Communications no ka ho'ohana 'ana i ko SIC 'auwai pa'a, pēlā e loa'a ai nā lawelawe he keu aku. He 'oihana 'o Charter Communications e kapa 'ia nei ho'i ma ka inoa 'o Spectrum ma Hawai'i nei. 'O ka po'e kū'ai iā nā lawelawe keleka'a'ike a SIC, aia iā lākou iho ke koho 'ana i ka ho'omau i ka lawelawe ma lalo o SIC, a i 'ole, ma lalo o kekahi pā'oihana ho'olako lawelawe keleka'a'ike 'ē a'e, 'o Hawaiian Telcom, 'o Spectrum, 'o mea hou aku nāna ia e ho'olako. ■



By Tyler Iokepa Gomes

Telecommunication Service Options Expand on Hawaiian Home Lands

Broadband telecommunication customers on Hawaiian Home Lands now have more options under the lifting of a former exclusivity clause that allowed only one provider to issue telecommunication products. Recent Federal law, coupled with expanded service options, will now allow service users on the homelands to obtain telecommunications services from a provider of their choice.

For many years, Sandwich Isle Communications, Inc. (SIC) was the exclusive provider of broadband telecommunications services under DHHL License No. 372 (License 372) which was issued to SIC's parent company, Waimana Enterprises, Inc. on May 9, 1995.

On June 30, 2017, the Federal Communications Commission (FCC) adopted a Memorandum Opinion and Order determining that all exclusivity claims arising from License 372 are preempted by federal law and are therefore unenforceable.

Subsequently, on Aug. 31, 2021, Hawaiian Telcom (HT) completed the purchase of interisland submarine and middle-mile terrestrial fiber infrastructure assets from the bankruptcy estate of the Paniolo Cable Company, a firm previously within the Waimana Enterprises, Inc., family of companies.

HT's purchase of the bankrupt Paniolo Cable Company assets did not include any previously negotiated commercial agreements with SIC. Use of the inter-island submarine and middle-mile system by SIC to provide broadband telecommunications services to Hawaiian Home Lands will end on Mar. 31, 2022, unless a new agreement can be reached.

The FCC's 2017 Order, combined with HT's purchase of telecommunications assets on DHHL lands, means that DHHL lessees, tenants, and permittees now have more options for broadband telecommunications services. In addition, a new conduit use agreement between SIC and Charter Communications, which does business as Spectrum in Hawai'i, will also open additional services.

Current SIC customers may choose to continue their current service or select services from other providers, including Hawaiian Telcom, Spectrum, or other carriers who can provide broadband telecommunications services. ■

Tyler Iokepa Gomes is deputy to the chairman of the Department of Hawaiian Home Lands

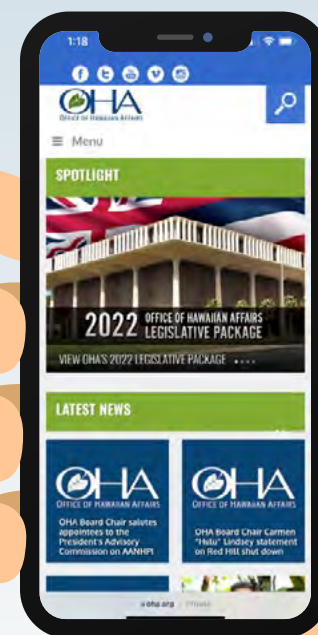
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Nohona Hawai'i kō Kākou Waiwai

Na Makalauna Feliciano

Ano 'ai me ke aloha e nā pua kaulana a'o Hawai'i. E ho'olako 'o kō LT Nu'ukia Ho'olālā 2045 a me kō LT Kumuhana Ho'oma'ama'a Mo'omeheu he kumu kēia i nā hana i meheu Hawai'i. Pa'a nō kēia i ka pō'aiapili meheu o ka ho'oilina o kō mākou Mō'i Lili'uokalani, i nā mo'olelo, i nā waiwai, a i nā hana a ko kākou kūpuna.

'O Kā Mākou Hui Komo mawaena me ka Nohona Hawai'i e ho'okoho ai i ka ho'oki'eki'e a me ka ho'ohui 'ana mai i ka 'ahahui nohona mo'omeheu Hawai'i i kō mākou hui limahana. He mea nui ho'i kēia a ke hiki iā lākou ke ho'opili i nā 'ohana a e ho'ā ai ai 'ole e ho'ā hou ai iā lākou iho i kō lākou kumu ēwe hānau, e kuku-lu i kō lākou hilina'i a ho'onui i kō lākou mana.

Pono mākou e ho'omana'o i ka mua o ka hana, 'o ia ho'i e ho'opili i ke ola a me ka ho'oilina o ka Mō'i Lili'uokalani. Ua mākaukau 'o ia i ke ho'okele 'ana i ke ala hui 'ē, i kahi e noho ai, 'oiai e kūpa'a ai i kona 'ike, a me ka hana Hawai'i a e hānai 'ia ana i ali'i.

'O ka wā nei, hiki iā kākou ke hana like me ia. E ho'opa'a i ka ho'okūpono a me ka 'ike na'auao o kākou ho'oilina mo'omeheu 'oiai i hana 'ia ai me nā kamali'i, nā 'ohana, a me ke kaiāulu i kō lākou ho'okele 'ana i ke ola, ke ulu a me ka nohona lupalupa.

I kō mākou mana'o, e 'oi aku ka 'ike ho'oilina a me ka na'auao Hawai'i i nā wā a pau. He mea nui kēia i ke kōkua 'ana i ka ho'opili i nā 'ohana e ho'okukulu a'e i ka pilina 'ohana mau loa. Ma muli o ia hana, e ho'ala ho'i i kō lākou 'ike ho'omaopopo mo'omeheu 'ana, iā mākou e ho'olauna ai a e ho'olauna hou ai i ka nohona Hawai'i. ■

Cultural Practice is our Strength

By Makalauna Feliciano



Greetings with love distinguished descendants of Hawai'i.

Lili'uokalani Trust (LT)'s Strategic Vision 2045 and LT's Cultural Practice Framework provides a foundation for LT services that are Hawaiian culture-based. Our services are firmly grounded in the cultural context of our Queen's legacy, our history as a people, and the values and traditions of our ancestors.

Our Cultural Practice Intervention (CPI) Group focuses on uplifting and bringing culturally grounded Hawaiian practices forward with our teammates to: engage with our families, ignite or reignite ancestral connections, build self-confidence, and increase collective mana.

We always remember that our work starts with, and is always connected to, the life and legacy of our Queen Lili'uokalani. She was adept at navigating the ways of the largely westernized society in which she lived while holding steadfast to her cultural identity and upbringing as an ali'i.

In these contemporary times, we at LT do the same – we are grounded in the values and wisdom of our cultural heritage when working with our kamali'i, 'ohana, and communities as they navigate their way towards healing, growing, and thriving.

We believe that cultural wisdom transcends time and is helpful in engaging our 'ohana to build and sustain healthy relationships. In the process, we will strengthen our 'ohana by raising their cultural consciousness and identity as we all connect to ancestral ways of being. ■

Makalauna D. Feliciano is a Hawaiian practitioner who learned Hawaiian traditions, customs, and beliefs from both family ancestral lines and illustrious native practitioners and mentors. 'Ūniki Hope Kumu Hula and Ho'opa'a Lae'o'o Hu'elepo under Kalani K. Akana. He has been with Lili'uokalani Trust since 1996 and learned Ho'oponopono under Malia Craver and Dennis Kauahi. He has created culturally relevant and innovative curriculum to work with male Hawaiian youth and teaches Ho'opono, an adaptation of Ho'oponopono, for families. He has a master's degree in social work, applied suicide intervention skills training, and training in motivational interviewing and mental health first aid. He authored "Nalu's Journey," a Hawaiian storybook that helps youth to speak about their grief and loss.



Ke Kauka Po'okela Hawai'i Mua Loa 'o Dr. Matthew Makalua

Na Ho'oleia Ka'eo

I ka wā o ko Kalākaua noho mō'i 'ana, ua ho'okumu ke aupuni i ka papahana 'o "Hawaiian Youths Abroad." Ho'ona'auao 'ia nā 'ōpio Hawai'i ma nā 'āina 'ē no ka ho'omāhuahua 'ana i nā alaka'i o Hawai'i ma nā māhele 'oko'a e la'a me ka pili helu, ke mele, ke kōnāwai, a me nā mea hou a'ē kekahi. He 18 haumāna i huaka'i ai i nā 'āina 'ē mai ka makahiki 1880 a i ka makahiki 1887. Eia ko lākou māu inoa hanohano:

'O James Kaneholo Booth, Robert Napu'uako Boyd, August Hering, Maile Nowlein, Robert W. Wilcox, Henry Kapena, Hugo Kawelo, John Lovell, Joseph A. Kamauoha, Matthew Makalua, Abraham Pi'ianai'a, Thomas Puali'i Cummins, David Kawānanakoa, Henry Grube Marchant, Thomas Spencer, James Kapa'a, James Haku'ole, a me Isaac Harbottle.

Kākau 'ia kēia e ho'ohanohano ai iā Matthew Makalua, ke kauka Hawai'i mua loa nāna i kāmoe i ke ala no nā kauka Hawai'i! 'O Lāhainā malu 'ulu O Lele ma Maui ke one hānau 'o Matthew Everard Puakakoililanimanua Makalua i hānau 'ia mai ka pūhaka mai 'o Kaipoleimanu Kahooohanohano Makalua lāua 'o Matthew Makalua.

Na ka Mō'i Kalākaua i ho'ouna ai iā Matthew Makalua, Joseph Kamauoha, me Abraham Pi'ianai'a i 'Enelani i ka makahiki 1882. Ua kapa 'ia lākou 'ekolu 'o "Nā Keiki Hawai'i 'Imi Na'auao" ma ka nū-pepa Ke Koo O Hawaii. Ua ho'ona'auao 'ia 'o Makalua ma St. Chad's Preparatory School a me King's College. Iā ia maila, ua kūlia 'o ia ma ke kula a ua eo iā ia nā makana ma nā palapala ho'okō e like me ka 'anakomia (anatomy) a me ke kōnāwai (medical jurisprudence). He kauka kaha nō 'o ia, 'o ka mua loa ho'i o ka lāhui Hawai'i.

Ma hope o ka ho'okāhuli aupuni o Hawai'i, 'a'ole 'o ia i ho'i hou mai i kona one hānau. Ma St. Leonards (ma 'Enelani) 'o ia i noho ai me kona 'ohana ma ke 'ano he kauka kaha po'okela ho'i. 'O Anne Dewar kāna wahine a 'o Matthew James Manuia Makalua Dewar kāna keiki. ■

Dr. Matthew Makalua - Hawai'i's First Medical Doctor

By Ho'oleia Ka'eo



During the reign of Kalākaua, the government established the "Hawaiian Youths Abroad" program. Hawaiian youth were educated in other lands to develop leaders for Hawai'i in various disciplines such as mathematics, music, law and more. Between 1880-1887, 18 students journeyed to other countries. Here are their distinguished names:

James Kaneholo Booth, Robert Napu'uako Boyd, August Hering, Maile Nowlein, Robert W. Wilcox, Henry Kapena, Hugo Kawelo, John Lovell, Joseph A. Kamauoha, Matthew Makalua, Abraham Pi'ianai'a, Thomas Puali'i Cummins, David Kawānanakoa, Henry Grube Marchant, Thomas Spencer, James Kapa'a, James Haku'ole, and Isaac Harbottle.

This is written to honor Matthew Makalua, Hawai'i's very first Native Hawaiian doctor! Matthew Everard Puakakoililanimanua Makalua was born in Lāhaina to Matthew and Kaipoleimanu Kahooohanohano Makalua.

Matthew Makalua, Joseph Kamauoha and Abraham Pi'ianai'a were sent to England by King Kalākaua in 1882. The newspaper *Ke Koo o Hawaii* referred to them as "Nā Keiki Hawai'i 'Imi Na'auao" (Knowledge-seeking Hawaiian Youth). Makalua was educated at St. Chad's Preparatory School and King's College. He excelled at school and fulfilled all requirements, receiving awards in anatomy and medical jurisprudence. He became a western-trained surgeon, the first of Hawaiian ancestry.

After the overthrow of the Hawaiian government, he did not return to his homeland. He lived in St. Leonard's (in England) with his family where he had a reputation as an excellent surgeon. He married Anne Dewar and they had a son, Matthew James Manuia Makalua Dewar. ■

Today there are more than 300 kauka, or Native Hawaiian medical doctors (MD & DO), and an Association of Native Hawaiian Physicians. Ahahui o nā Kauka. Papa Ola Lōkahi has supported 67 (MD/DO) medical doctors with the Native Hawaiian Health Scholarship since 1991, of which 48 are graduates from the John A. Burns School of Medicine.

Mahalo nui to Agnes Quigg for her scholarship on the Hawaiian Youths Abroad program, Dr. Benjamin Young for his extensive research uncovering the life of Dr. Makalua, and Nālani Balutski and Dr. Willy Kauai for their ongoing work in reinstating the Hawaiian Youths Abroad at the University of Hawai'i at Mānoa to provide an avenue for new-age kānaka scholars.

Ho'oleia Ka'eo is a population health specialist at Papa Ola Lōkahi.

Ke Kumu o ke Ko'iko'i 'Ana o ka 'Ōlelo Hawai'i

Na Isaac Keola Swain

W elina me ke aloha e k u ' u p o ' e heluhelu. 'O wau 'o Keola. No Wai'anae mai au. I kēia manawa, hele wau i ke kula nui ma Mānoa no ka hahai 'ana i ke kekele 'ike Hawai'i. I kekahi manawa, ua nīnau kekahi po'e ia'u, "He aha ka waiwai o ka 'ōlelo Hawai'i?"

I kēia kolamu, makemake wau e hā'awi i kekahi mana'o pili i ka hoihoi 'ana o ka 'ōlelo Hawai'i. O ke kumu ho'okahi loa, he 'ike e ho'omaopopo ai. E like me na 'āina 'ē a'e, aia kekahi 'ōlelo maoli no nā kanaka i ola nei ma'ō. Inā hele 'oe i Aotearoa, ke 'ōlelo nei nā po'e i te reo Maori. Like kēia mana'o me na 'āina holo'oko'a ma ka honua. He mea nui no ka ho'omaopopo 'ana o na po'e maoli.

A laila, me kō mākou mau 'ōlelo, he mau mea pilikia ma ka wā kahiko. Ua hele i ke ala ho'i 'ole mai nā mānaleo he nui, ua pāpā 'ia ka 'ōlelo ma kekahi manawa, a ua ho'okolonoaio kō mākou 'āina mai nā malihini. No kekahi mau makahiki, 'a'ole hiki nā po'e he nui ke 'ōlelo Hawai'i.

Akā, i kēia wā, ua hō'ala hou ka puana 'ana o nā kanaka maoli. Ua kūkulu mākou i kekahi mau kula no ka a'o aku 'ana i ka 'ōlelo, o ka ulu hou ihola no ia ka hoihoi o na po'e. Ma muli o kēia, ua hō'ala hou ka leo Hawai'i he nui! No laila, e ia kekahi mea hoihoi loa no ka 'ike e ho'omaopopo ai. Na ālaina a me na pilikia i lanakila ai ma ka wā i hala i hiki i kēia wā. ■

The Importance of 'Ōlelo Hawai'i

By Isaac Keola Swain

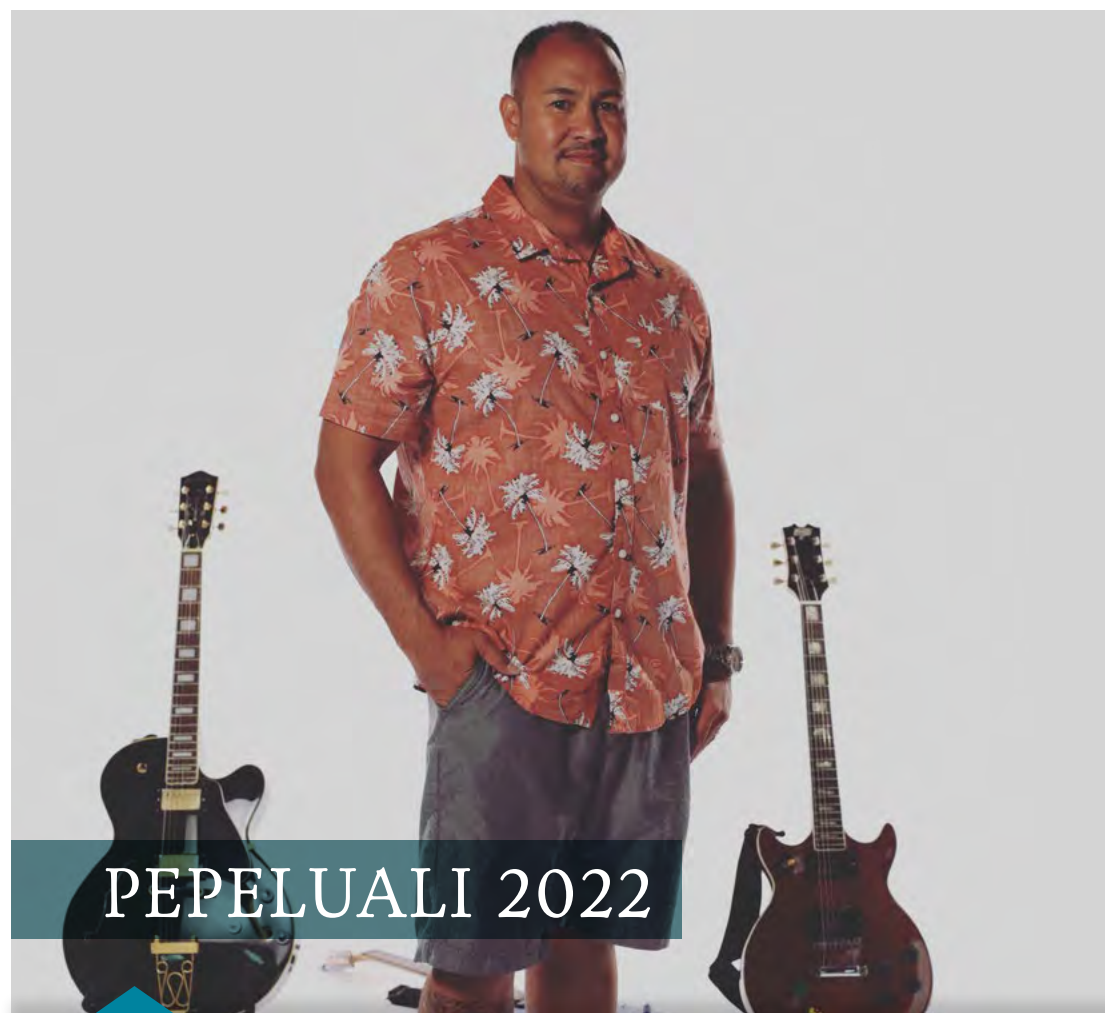
Best regards to those of you reading this. My name is Keola and I hail from Wai'anae. Currently, I am a student at the University of Hawai'i at Mānoa pursuing a Hawaiian studies degree. Recently, someone asked me this question: "What is the importance of Hawaiian language to you?"

In this column, I want to share with you my thoughts. Our language is a form of identity. Similar to other places, every native people have a language. If you were to travel to Aotearoa, you would hear Māori speaking Te Reo Māori. This can be seen all over the world. Language is critical to the identity of native peoples.

Here in Hawai'i, our language has faced many challenges. We've lost many native speakers, our mother tongue was banned, and our home was colonized by foreigners. Due to this, many of our people did not learn our language.

However, today, there is a resurgence of Hawaiian language speakers. We've established immersion schools that have inspired people to learn our language. The voices of Hawai'i have risen once again! That is why I believe the Hawaiian language is so crucial. The obstacles have been conquered both in the past and up to today. ■

Isaac Keola Swain is a freshmen at the University of Hawai'i at Mānoa. He is from Wai'anae and is a graduate of Kamehameha Schools Kapālama.



PEPELUALI 2022

Kaka'ako Makai
Farmers' Market

Live Performance by Thomson Enos at Kaka'ako Makai

February 19, 9:00 a.m. | O'ahu

Thomson Enos will be performing live at the Kaka'ako Makai Farmers' Market (stage is on the makai side of Ala Moana Blvd.). Free parking at Fisherman's Wharf. COVID-19 safety protocols will be observed.

Mahina 'Ōlelo Hawai'i
Opening Event

February 1, 6:00 p.m. | Virtual

In celebration of Mahina 'Ōlelo Hawai'i (Hawaiian Language Month), 'Ahahui 'Ōlelo Hawai'i is offering a series of events all month long. The opening event is virtual and can be viewed live on Kanaeokana's Facebook page: www.facebook.com/Kanaeokana.

"Know Your Options to Prevent Foreclosure" workshops

February 1, 10, 16 & 22, 5:00 p.m.

Virtual for Hawai'i
Island and Kaua'i

Hawai'i Community Lending and Hawaiian Community Assets, along with the counties of Hawai'i and Kaua'i, are offering workshops to prevent foreclosure. Housing counseling and financial assistance also available. To register go to: <http://hawaiicommunitylending.com/> or call 808-587-7656.

Hawaiian
Conversational Group

February 1, 8, 15 & 22,

4:00 p.m. | Virtual

February 3, 10, 17 & 24,
10:00 a.m. | Virtual

In celebration of Mahina 'Ōlelo Hawai'i, 'Ahahui 'Ōlelo Hawai'i is offering a bi-weekly conversation group all month long via the Clubhouse App.

"Community Treasures – Objects and Cultural Meaning"

February 2, 12:00 p.m. | Virtual

Presented by the Hawai'i Mission Houses Historic Site & Archives (HMH), this is the first in a series of interactive presentations connecting language and history to celebrate Mahina 'Ōlelo Hawai'i. Five renowned scholars will share their favorite treasures housed in the HMH Archives. Presented in 'Ōlelo Hawai'i. For more information and to register go to www.mahinaolelohawaii.org.

Special 'Ahahui 'Ōlelo
Hawai'i Events

February 4, 11, 18 & 25,

11:30 a.m. | Virtual

In celebration of Mahina 'Ōlelo Hawai'i, 'Ahahui 'Ōlelo Hawai'i is curating special events every Friday. For more information go to: www.mahinaolelohawaii.org.

Amy Hanaiali'i Live
& In-Person

February 5, 7:00 p.m. |

Hawai'i Island or virtual

Kahilu Theatre in Waimea presents a performance by six-time Grammy Award nominee and Nā hōkū Hanohano Award-winner Amy Hanaiali'i followed by a talk story. Limited in-person tickets are available (COVID-19 protocols will be required). For more information call 808-885-6868, or purchase tickets to view the performance online at: www.kahilu.tv/.

"He Lau Nā Mo'olelo:
The Hawaiian Mission
House Archives' Hawaiian
Evangelical Association
Names File Project"

February 9, 12:00 p.m. | Virtual

Presented by the Hawai'i Mission Houses Historic Site & Archives (HMH), this is the second in a series of interactive presentations connecting language and history to celebrate Mahina 'Ōlelo Hawai'i. Lead researcher Dr. Noelani Arista and Project Coordinator Ami Mālie Mulligan will discuss their work to

digitize, transcribe and organize the collection, 80% of which is written in Hawaiian by more than 1,200 authors. Presented in a blend of 'Ōlelo Hawai'i and English. For more information and to register go to www.mahinaolelohawaii.org.

Valentine's Day Dinner
at Waimea Valley

February 13, 6:00 p.m. | O'ahu

Mark your calendar for a special Valentine's Dinner catered by Ke Nui Kitchen at the Proud Peacock Restaurant at Waimea Valley. For more information call 808-638-7766 or to book your reservation go to www.waimeavalley.net/events.

Hawaiian Perspective Tour
of Hawaiian Mission Houses

February 16, 12:00 p.m. | O'ahu

Presented by the Hawai'i Mission Houses Historic Site & Archives (HMH), this is the third in a series of interactive presentations connecting language and history to celebrate Mahina 'Ōlelo Hawai'i. This features a 45-minute tour of the HMH site from a Native Hawaiian perspective followed by a 15-minute Q&A. Presented in a blend of 'Ōlelo Hawai'i and English. For more information and to register go to www.mahinaolelohawaii.org.

Live Huaka'i Broad-
cast for Haumāna

February 22, 1:00 p.m. | Virtual

A Hawaiian language live huaka'i broadcast from the Hawaiian Mission Houses. For more information and to register go to www.mahinaolelohawaii.org.

Mahina 'Ōlelo Hawai'i
Closing Event

February 27, 6:00 p.m. | Virtual

'Ahahui 'Ōlelo Hawai'i's virtual closing event to conclude the celebration of Mahina 'Ōlelo Hawai'i 2022 can be viewed live on Kanaeokana's Facebook page: www.facebook.com/Kanaeokana. ■

**CULTURAL IMPACT
ASSESSMENT FOR
DEVELOPMENT OF
A SINGLE-FAMILY
DWELLING IN
PŌPŌKĪ-HĀLONA,
MAKU'U AHUPUA'A
PUNA DISTRICT,
ISLAND OF HAWAII**

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) for a single-family residence being proposed for a roughly 9.8-acre parcel (TMK: (3)1-5-010:007) situated in the Pōpōkī-Hālonā, Maku'u Ahupua'a (located south of the Waikahekahe iki Ahupua'a), Puna District, Island of Hawai'i. Please contact ASM Affiliates if you would like to participate or contribute to this study by sharing your mana'o about any cultural or historical resources or other information you believe may be relevant. This includes, but not limited to, knowledge of past land use, history, traditional cultural uses of the proposed project area; or those who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the subject property. If you have and can share any such information, please contact Candace Gonzales (Cgonzales@asmaffiliates.com); phone (808)966-6066, mailing address ASM Affiliates 507-A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

**NATIONAL HISTORIC
PRESERVATION ACT
SECTION 106 PROGRAM-
MATIC AGREEMENT
FOR HAWAII HISTORIC
BRIDGE MINOR PROJ-
ECTS - SECOND DRAFT.**

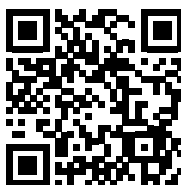
The Federal Highway Adminis-
tration (FHWA) and the Hawai'i

Department of Transportation, Highways Division (HDOT-HWY) are continuing with the development of a Programmatic Agreement under the National Historic Preservation Act, Section 106 process for Hawai'i Historic Bridge Minor Projects. Native Hawaiian Organizations (NHOs) and the public are invited to review this draft of the document.

There are several upcoming opportunities to participate:

1) Review the Documents and Provide Comments

The second draft has nine documents which can be downloaded from the SharePoint site: <https://consorengcom.sharepoint.com/sites/HBPA>. The documents



are in the folder: Documents for Review and Comments/PA 2nd Draft (Dec2021)/

To download, register at the project website by scanning the QR code or clicking hyperlink below:

<http://HISTORICHAWAII-BRIDGEPA.COM/4ABL>

Once registered, you will receive a link to access the site.

If you have any questions regarding this Site, email info@consoreng.com for assistance.

2) Participate in the Public Meeting and Provide Comments
HDOT and the FHWA will hold two public meetings and participate in the County resource commission meetings over the next three months to present the second draft of the

National Historic Preservation Act Section 106 Programmatic Agreement for Hawai'i Historic Bridge Minor Projects.

1. General Public/ NHO Meeting #1

- Thursday, February 17, 2022, 5 pm. Register: <https://register.gotowebinar.com/register/3241908255717392143>

2. General Public/ NHO Meeting #2

- Wednesday, February 23, 2022, 5 pm. Register: <https://register.gotowebinar.com/register/4072189068269718027>

3. Hawaii County Cultural Resources Commission

- March 9, 2022, at 10 am.

- <https://bit.ly/HAWAIIICRC>

4. Maui County Cultural Resources Commission

- Check Monthly Agenda for meeting date/time.

- <https://bit.ly/MAUIICRC>

5. Kauai County Historic Preservation Review Commission

- Check Monthly Agenda for meeting date/time.

- <https://bit.ly/KAUAIHPRC>

If you have any questions, please feel free to contact Pua Aiu at pua.aiu@hawaii.gov or 808-271-1605.

**NOTICE OF SECTION
106 NATIONAL HIS-
TORIC PRESERVATION
ACT CONSULTATION
MAKAWAO AVENUE
PAVEMENT RECON-
STRUCTION PROJECT
MAKAWAO AHUPUAA,
ISLAND OF MAUI
FEDERAL-AID PROJECT
NUMBER: STP-0365(012)
TAX MAP KEYS: (2)2-4-
006, (2)2-4-007, (2)2-4-009,
(2)2-4-018, (2)2-4-21, (2)2-
4-22, (2)2-4-24, (2)2-4-028,
(2)2-4-029, (2)2-4-31, (2)2-
4-036, AND (2)2-4-017:021**

The Federal Highway Administration and the County of Maui Department of Public Works (DPW) propose pavement reconstruction on a portion of Makawao Avenue (County Route 365). The proposed project involves reconstruction of asphalt pavement, drainline improvement, rehabilitation/ installation of curbs, gutters, and curb ramps, and upgrade of existing guardrails. The Area of Potential Effects (APE) is within the road right-of-way for Makawao Avenue from MP 0.8 to Ai Street and is 1.3 miles long. It varies in width from 30 to 100 feet. All work is anticipated within the existing County right-of-way, except when connecting to existing conditions where the APE extends approximately 10 feet beyond the right-of-way. The County of Maui baseyard near Piipholo Road is anticipated for use as a construction staging area.

We welcome any information you can provide on historical and cultural sites within the proposed APE. 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 APE are requested to contact DPW. Other individuals and organizations with demonstrated legal, economic, or historic preservation interest in the undertaking are also asked to contact DPW. We welcome any information within 30 days of this notice.

Interested participants can contact Christy Chung, County of Maui Department of Public Works, Engineering Division, (808) 270-7745, 200 South High Street, Room 410, Wailuku,

Hawaii 96793, christy.k.chung@co.maui.hi.us. Please respond within 30 days of this publication.

**CULTURAL IMPACT
ASSESSMENT FOR THE
KEAUHOU BAY MAN-
AGEMENT PLAN**

ASM Affiliates is preparing a Cultural Impact Assessment to inform an Environmental Impact Statement being prepared for the proposed Kamehameha Schools (KS) Keauhou Bay Management Plan (KBMP). The project area is roughly 29-acres in the vicinity of Keauhou Bay, Keauhou 1 and 2 Ahupua'a, North Kona, Hawai'i Island.

The purpose of the KBMP is to provide near (10 years) and long-term (20 years) management and land use recommendations that are consistent with KS Strategic Plan 2020- Kūhanauna and the Draft West-Hawai'i Regional Action Plan, while also responding to community issues within KS kuleana. The KBMP will guide and prioritize KS actions for future planning, improvement, and operations at Keauhou Bay.

ASM is seeking consultation with community members that have long-standing cultural connections to this area, might have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general vicinity of the project area. If you have and are willing to share any such information, please contact Lokelani Brandt lbrandt@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720. Mahalo ■

Water Cremation Technology Supports Traditional Burial Practices

I am a Native Hawaiian who is proud to have lived to see the renaissance of our culture and traditional Hawaiian ways after years of suppression and near erasure. That renaissance did not happen by accident but was accomplished through years of activism and struggle by generations of Hawaiians to restore time-honored practices imparted to us by our kūpuna.



**Carmen
"Hulu"
Lindsey**

Chair,
Trustee, Maui

ceased loved one for their final resting place. Ms. Correa and other Hawaiian practitioners will be continuing their efforts in the 2022 legislative session.

The advantages of water cremation over flame cremation are significant. Compared to traditional flame cremation, water cremation uses one eighth of the energy and delivers 75% fewer carbon emissions. It returns clean, sterile, long bones to families, and the water-based solution used in the process of alkaline hydrolysis will not contaminate the ground or sea.

Today, laboratories around the world are using alkaline hydrolysis in their research into highly contagious diseases and as an effective means of destroying prions, the infectious agents responsible for several neurodegenerative diseases in humans and animals. After two years of living in the shadow of COVID-19, what better time to embrace processes that protect public health and stop the spread of dangerous human-derived pathogens?

Change is always daunting and burial rites are matters that touch at the core of who we are and how we choose to express our final farewell to our loved ones who have passed on. This is an intensely personal and emotional matter and it reassuring to know that water cremation may soon be available as a way to honor and abide by our traditional values and beliefs, not only in life but also in death.

As the late Dr. George Kanahele reminded us, this technology will allow us to "enjoy the look back into the future." It is time for us to use contemporary technology to preserve all that we cherish in our culture, including the traditions that help us manage our departure as well as the departure of our loved ones from our earthly world. I look forward to seeing water cremation become available as another means to prepare the remains of our loved ones for their final resting place consistent with our Hawaiian traditions. ■

Burial practices using the traditional imu method of steaming the human remains to separate the bones from the fluids and human tissue are among the customs that have been constrained and prohibited for decades because of contemporary Hawai'i health laws. The good news is that a new technology is now available that will allow us to safely prepare the remains of our loved ones in a manner consistent with longstanding Hawaiian traditions.

Water cremation is now available in 21 states and recently Archbishop Desmond Tutu, Nobel Peace Prize winner, human rights activist, and anti-apartheid hero chose to have his remains aquamated as an environmentally friendly alternative to fire cremation.

Aquamation, also known as alkaline hydrolysis, involves liquefying the body under pressure in a mixture of potassium hydroxide and water. The process is the same as that which occurs naturally when a body is buried, though at an accelerated rate.

A bill to legalize this new technology as an alternative to existing cremation practices is now being considered by the Hawai'i State Legislature. Kawehi Correa of Aloha Mortuary is an advocate of water cremation who has been on a quest to educate the mortuary industry, the Hawaiian community, and the general public of the advantages of water cremation as a means of honoring Hawaiians' traditional cultural practice of preparing a de-

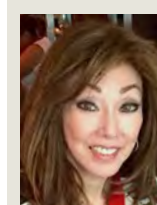
A Lifetime of Achievements... Maestro and Kahu Aaron David Mahi

I wanted to share with you all this month the Hawai'i Academy of Recording Arts' Highest Award, the Lifetime Achievement Award, presented to maestro and Kahu Aaron David Mahi. Growing up with Aaron and his 'ohana, I want to share his legacy, his story, and his prestigious award!

From humble beginnings, growing up on Hala Drive in Kalihi, a young Hawaiian rose to become a linguist, a composer, a kahu, and one of Hawai'i's foremost conductors. Aaron was born on July 9, 1953, and from an early age, gravitated to music. At 14, he received a Honolulu Symphony Orchestra scholarship. Aaron graduated from Kamehameha Schools in 1971 and the Connecticut's Hart School of Music in 1975, and also studied at the Herbert Blomstedt Institute of Conducting in California. In 1976, he headlined as a jazz and rock bass guitarist for the Windward Symphony Orchestra.

As a member of Hui Aloha 'Āina Tuahine, he focused on cultural perspectives in music sparked by the Hawaiian Renaissance of that time. In 1977, he joined the group Kaimana with Haunani Apoliona, Haunani Bernardino, and Eldon Akamine. In 1976, Aaron joined the Honolulu Symphony Orchestra as a bassist and conductor.

I am forever grateful to Mayor Eileen Anderson, for appointing Aaron bandmaster of the Royal Hawaiian Band in 1981. He was the first Native Hawaiian bandmaster since Charles E. King in 1933. Aaron's amazing tenure would continue for the next 24 years. Under his direction, highlights of the band included a seven-nation European tour in 1983. He was awarded the Golden Ring of Honor by the Association of German Musicians. Another milestone was Carnegie Hall concert in 1988. The Friends of the Royal Hawaiian Band released a record



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

Vice Chair,
Trustee, At-large

commemorating the concert for Aaron titled "The Royal Hawaiian Band Live at Carnegie Hall!"

Over the years, Aaron has participated in more than 20 recordings, performing and contributing to their success. He continues to chart new musical arrangements for the band and for Kamehameha Schools' annual song contests.

His service to the community includes his work as a kahu. Aaron has served as the kahu of

the Association of Hawaiian Civic Clubs and currently serves as head kahu of the Makiki Community of Christ Church (formerly the Reorganized Church of Jesus Christ of Latter Day Saints). Since 2009, Kahu Aaron Mahi as led the Hui Nohona cultural specialist team for the Partners in Development Foundation.



Trustee Ahu Isa with Aaron Mahi and Toni Lee at the 2021 Nā Hōkū Hanohano Lifetime Achievement Awards.

One definition of "mahi" means to cultivate, and Aaron Mahi has cultivated much in the music annals of Hawai'i. HO'OMAIKA'I e Aaron! We are so proud of you!

A hui hou, mālama, Trustee Leina'ala Ahu Isa. ■

Evening Tour of 'Iolani Palace: A Walk Through the Past

On Dec. 26, 2021, my wife, Liz, and I participated in the first evening tour of the 'Iolani Palace held in over a year, celebrating the 187th birthday of Queen Kapi'olani. OHA sponsored the Queen Kapi'olani Evening Tours held on December 26 and 27, allowing guests a unique opportunity to immerse themselves in Hawai'i's rich history.

I commend OHA for sponsoring the event and helping to preserve and promote an important part of Hawai'i's history. The evening tours were offered free of charge, and visitors were able to see the palace in its full grandeur, with lights, music, decorations, and stories of Queen Kapi'olani's life and legacy, helping to transport them back to a different time.

Seeing the palace lit up at night serves as a great reminder of how advanced, progressive and forward-thinking Hawaiian leaders have always been.

'Iolani Palace served as the royal residence for the Hawaiian monarchy beginning in 1845, and was the site of many historical events, diplomatic gatherings and celebrations. Queen Lili'uokalani was the last monarch to rule Hawai'i and live at the palace.

It was the aspiration of Hawai'i's monarchy that the Hawaiian people should hold their own amongst the



Keli'i Akina, Ph.D.

Trustee,
At-large

great civilizations of the world, equal in education and culture. For example, several monarchs were educated in global languages and western knowledge in addition to Hawaiian language and culture. It was also common for children of Hawaiian nobility, such as Queen Lili'uokalani, to travel extensively to broaden their understanding of the world.

And so the palace came to represent the coming together of the best of east and west in Hawai'i. Today, 'Iolani Palace's enduring legacy is a symbol of Hawaiian achievement and a reminder of Hawai'i's diplomatic status and peer relationship with other nations of the world.

Hawaiian monarchs were open to modern ideas, as evidenced by the indoor plumbing and electricity at 'Iolani Palace. King Kamehameha IV had Hawai'i's first flushing toilets installed on the palace grounds in 1856. In 1881, King David Kalākaua went on a tour of the world, making a stop in Paris to attend the International Exposition of Electricity. He also made a stop at a laboratory in New Jersey to meet Thomas Edison, who had just invented the light bulb two years before. This meeting set off a series of events that resulted in 'Iolani Palace enjoying electricity years before even the White House had electricity.

'Iolani Palace is a testament to the fact that the Hawaiian monarchy preserved the past while adopting new ideas and embracing the future. The Palace also shows that our monarchs cherished the Hawaiian culture while welcoming other cultures of the world to Hawai'i Nei. There are profound lessons to be learned at Hale Ali'i 'Iolani. ■

Trustee Akina welcomes your feedback at Trustee-Akina@oha.org.



Trustee Akina in the State Dining Room at 'Iolani Palace. - Photo: Courtesy

Election Year

Hawai'i's State Constitution mandates that every 10 years district lines for representation by elected officials be reexamined based on new population numbers.

State law also requires that all State elected officials must run for re-election, which means that all 25 senators and 51 representatives are up for re-election. Of these seats, we know that House seat 25, representing Makiki to Nu'uanu, which is currently held by Rep. Sylvia Luke, will have no incumbent as she has announced she will be running for Lieutenant Governor. House seat 36, representing Mililani, currently held by Rep. Val Okimoto, will also be vacant, as she has announced she will be seeking the newly redrawn Honolulu City Council seat.

Hawai'i Island will be gaining a seat in the House of Representatives as O'ahu loses a seat, meaning there will also be an open house seat on Hawai'i Island with no incumbent.

Within the Honolulu City Council there are changes as well. The newly redrawn seat that once represented just Pearl City, will now represent Pearl City to Mililani. The current incumbent in council seat 8 representing Pearl City, Brandon Elefante, has reached his term limit – which will leave this seat vacant. Other candidates who have announced their intention to join Rep. Okimoto in seeking this seat will be former Council Members Ron Minor and Ernie Martin.

Council seat 6, representing Makiki to 'Aiea, will be vacated by Councilmember Carol Fukunaga and is being sought by Democratic Party of Hawai'i Chair Tyler Dos Santos-Tam and Hawai'i Federated Industries Founder Ikaika Hussey.

Between Kaua'i and Hawai'i Island there are at least three open seats, with council members Mason Chock and Arryl Kaneshiro reaching their term limits on Kaua'i and a council member on Hawai'i

announcing they will not seek re-election.

Then there are the five seats that will be up for re-election here at the Office of Hawaiian Affairs. Between the three at-large seats, plus O'ahu and Maui, this election cycle has the majority of the Board of Trustees up for re-election.

All this to say that the lāhui needs Native Hawaiians to step forward. The issues that have been at the

forefront of the news cycles of late are some of the most important issues to Native Hawaiians.

On Hawai'i Island there is the ongoing mismanagement of Maunakea, the lease negotiation with the U.S. Army for Pōhakuloa, and protection of the newly formed land from the 2018 Kilauea eruption. On Maui there are continued water-use issues, over-tourism, and a lack of affordable housing. On Moloka'i water continues to be an issue as well as the the axis deer over-population. O'ahu faces ongoing housing issues, homelessness, the Red Hill issue and, of course, rail. And Kaua'i has been experiencing iwi issues with developers and recent land grabs from wealthy individuals from the continent gobbling up hundreds of acres at a time.

Not only do we have the down ticket races I mentioned earlier, we will also be electing a new governor and lieutenant governor, which could determine the State of Hawai'i's leadership for the next 16 years.

On March 1, 2022, individuals wishing to seek elected office may begin to file their candidacy papers with the Hawai'i State Office of Elections. The more Native Hawaiians we can get into elected office, the more that Native Hawaiians will be able to protect what is important to us. Of course, the other important part of this equation is for Native Hawaiians to register to vote and then show up in August to cast a ballot in the Primary and then again in November's General Election. ■



Brendon Kalei'aina Lee

Trustee,
At-large



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 nā 'ohana Hawai'i: If you are planning a reunion or looking for genealogical information, *Ka Wai Ola* will print your listing at no charge on a space-available basis. Listings should not exceed 200 words. OHA reserves the right to edit all submissions for length. Send your information by mail, or e-mail kwo@OHA.org. **E ola nā mamo a Hāloa!**

SEARCH

CHANG – Looking for descendants or related ohana members of Deborah Chang, Deborah Kauka, Deborah Ka'aihue (DOB: about 1885). Please contact Glenn Ventura at gdvventura44@gmail.com. Mainly trying to locate sisters of my mother Irene Chang (DOB: 1914). Married John E. Ventura of Kihei, Maui. Sisters: Lillian, Saddle (Sadie), Warma (Velma) and Agnes Kauka. Mahalo!

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

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

KAMILA/CAZIMERO – We are updating our Kamila and Manuel Family Tree and planning our next Family Reunion. Please check out our Facebook page; Hui 'o Manuel a me Kamila Reunion or email Kamila.ManuelCazimeroFR2021@gmail.com. You can also contact Stacy Hanohano at (808) 520-4212 for more information.

LINDSEY – Lindsey Genealogy update/Descendant updates sought: The Lindsey Ohana book, originally published in 1983, is being updated. The book was based on information compiled in a 1947 booklet, which held 532 Lindsey descendants. The latest edition, published

in 1989, showed 1,969 descendants and an index of 4,000 names. Now, 33 years later, an update is in order. We are looking for all of the descendants of Thomas Weston Lindsey 1. and George Kynaston Lindsey 2. The deadline to submit updates for inclusion in the book is May 31, 2022. The book/document will be available for purchase upon completion, with the projected timeline slated for Sept. 1, 2022. Please submit updates/entries: via email to jvduey1@gmail.com; by mail to Rose Marie H. Duey, 575 Iao Valley Rd., Wailuku, HI, 96793; or call/text 808-870-2553 for more information.

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

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

STEWART – Looking for descendants or 'ohana of James and Mealani Stewart of Kahalu'u, O'ahu. Please contact William Stewart: wsteward52@yahoo.com if you are interested in a family reunion.

TITCOMB – For all descendants of Charles Titcomb and Kanikele – it's time to update the family information for another family reunion. Anyone that would be interested to be on the planning committee, contact: K. Nani Kawaa at titcomb-familyreunion@gmail.com.

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

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

NORA KU'ULEI THOMAS (JULY 17, 1927 – DEC. 10, 2021)



Nora Ku'ulei Thomas, 94, of Makawao, Maui, passed away peacefully at her home surrounded by 'ohana on Dec. 10, 2021.

Nora was born on July 17, 1927 to Mary Palama and Demas Pacheco in Kelso, Washington. Raised in Kalihi, O'ahu, Nora married her kolohe neighbor,

Joseph Mahuna Thomas in 1946. They had eight children, 23 grandchildren, 67 great-grand children, and two great-great-grandchildren (and counting). She was predeceased by, and now reunites with her husband, Joseph; children, Tommy, Alana, and Joann, and countless kūpuna. She is survived by her children Kai-po, Landa (Lamont), Naomi (Paul), Joe, and Lei (Steve), and her many mo'opuna.

Throughout her life, Nora was a housewife, hard worker, and beloved mother. As an armed services family, she created homes all over the world. After returning to Hawai'i, they built a home in Wai'anae, O'ahu, a pu'uhonua to many of their children and mo'opuna.

After her husband's passing in 2012, Nora built a new home in Makawao, Maui, where she had four children, Pretty Girl, Calli, and Kiwi. Coming from a mo'okū'auhau of musicians, she loved singing and dancing. She was known for her 'ono cooking and baking, like her beef stew and mango bread. Nora was also an exquisite crafter, creating detailed blankies, quilts, collages, stuffed animals, embroidery, and knitting.

A private celebration and family burial service was held on O'ahu on January 19 after which she was laid to rest with her husband. If you would like to pay your respects, please direct correspondence to Naomi at kilokeanuenue@gmail.com. ■

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 and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at 808-286-8033.



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WEST HAWAI'I (KONA)

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

MOLOKA'I / LĀNA'I

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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 with the subject "Makeke/Classified." OHA reserves the right to refuse any advertisement, for any reason, at our discretion.

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BYODO-IN TEMPLE GLASS CEMETERY NICHES Aloha everyone, apologies for the lack of a contact number or my name in last month's ad. Anyway, once again I am selling (5) individual 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 Temple. The Niches are all grouped together at a very desirable height & located in the middle of the temple. The present selling price for (1) niche is \$12,550...With 95% of all 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 & family. Buying the niches as an investment would also be a great idea. With that being said I would like to sell all (5) niches (all) together for the low price of \$ 50,000 or any best reasonable offer. That is a savings of \$12,500. Please only serious inquiries only. You may contact Kimo at 808-391-4725. Aloha and God bless.

HAWAIIAN MEMORIAL PARK CEMETERY Kaneohe, Valley View, Lot 130, B-1. Price \$5,700. Call or text 808-292-6159

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HILO-HOMELANI MEMORIAL PARK. Lehua Section, Block 114, Lots D-1 & D-2. Price \$5,000 each or B/O. Contact 808-961-6130 leave message.

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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*Mahalo i nā hoa kāko'o no ke kōkua ma
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Kīpapa Educator Resources Project is supported by the Native Hawaiian Education (NHE) program of the U.S. Department of Education, as part of an award totaling \$748,000, with 19% financed with non-governmental sources.

FULFILLING THE STATE'S PUBLIC LAND TRUST OBLIGATION TO NATIVE HAWAIIANS



During the current legislative session, the Office of Hawaiian Affairs (OHA) is submitting a bill to fulfill the State's obligation to convey OHA's pro rata (proportionate) share of "Public Land Trust" (PLT) revenues.

The controversy surrounding the PLT begins with the illegal overthrow in 1893. At the time, Hawai'i's monarchy retained approximately one million acres of "Crown Lands" and an estimated 800,000 acres of "Government Lands." In 1898, Hawai'i was annexed to the United States without agreement by, or compensation to, Native Hawaiians, and the former Crown and Government Lands of Hawai'i were then "ceded" to the United States. These so-called "ceded lands" were considered a "trust" for Hawai'i's people. During the first half of the 20th century, 200,000 acres were set aside for the Hawaiian Home Lands program, and another 350,000 acres were appropriated by the U.S. for military use and national parks. By 1959, about 1.4 million acres

remained. Through the Admission Act, these lands were transferred to the new State of Hawai'i as a "Public Land Trust" with the directive that revenue from the land was to be used for five public purposes, one of which is *"the betterment of the conditions of Native Hawaiians."* OHA was established at the 1978 Constitutional Convention, and in 1980 the Legislature established OHA's share of PLT revenues as 20%. In 2006, OHA agreed to an annual payment of \$15.1 million as a "temporary" allocation until PLT revenues were properly accounted for, at which time the allocation would be revisited. In 2012, the issue of 32 years of underpaid PLT revenues was partially resolved when 30-acres of land at Kaka'ako Makai valued at \$200 million was transferred from the state to OHA. Today, annual PLT revenues are about \$394.3 million, which means OHA's share should be \$78.9 million per year. However, the state still allocates just \$15.1 million per year to OHA – an extreme underpayment of what is owed to Hawai'i's Indigenous people. Moreover, the state has accrued an additional obligation of \$638 million to OHA for another decade of underpaid PLT revenues (2012-2022).

The federal government has a trust responsibility to Native Hawaiians, this includes ensuring the State of Hawai'i lives up to its obligations.

The State of Hawai'i has a constitutional obligation and duty to the Indigenous people of Hawai'i and a legal obligation to convey a pro rata share of income and proceeds from Public Land Trust revenue to the constitutionally created OHA.

The State of Hawai'i has historically underfunded OHA with Public Land Trust revenues as OHA works to better the lives of Native Hawaiians.



*"Our duty as trustees under the Hawai'i State Constitution is to **"better the conditions of Native Hawaiians."***

The Office of Hawaiian Affairs is united, has reorganized and streamlined its operations so that more funds will flow to our Native Hawaiian community, and we are ready to receive the long overdue trust funds due Native Hawaiians from the ceded lands the State of Hawai'i manages as a trustee."

- CARMEN "HULU" LINDSEY, OHA BOARD CHAIR

WHAT YOU NEED TO KNOW ABOUT THE PUBLIC LAND TRUST

WHAT IS THE PUBLIC LAND TRUST?

The Public Land Trust (PLT) comprises some 1.4 million acres of land conveyed to the State of Hawai'i from the federal government in 1959 when Hawai'i transitioned from being a U.S. "Territory" to a U.S. "State." These lands were formerly known as "ceded lands" and are what remain of the "Crown" and "Government" lands of the Hawaiian Kingdom that were seized from Queen Lili'uokalani in the aftermath of the illegal overthrow in 1893.

WHAT IS OHA'S CONNECTION TO THE PLT?

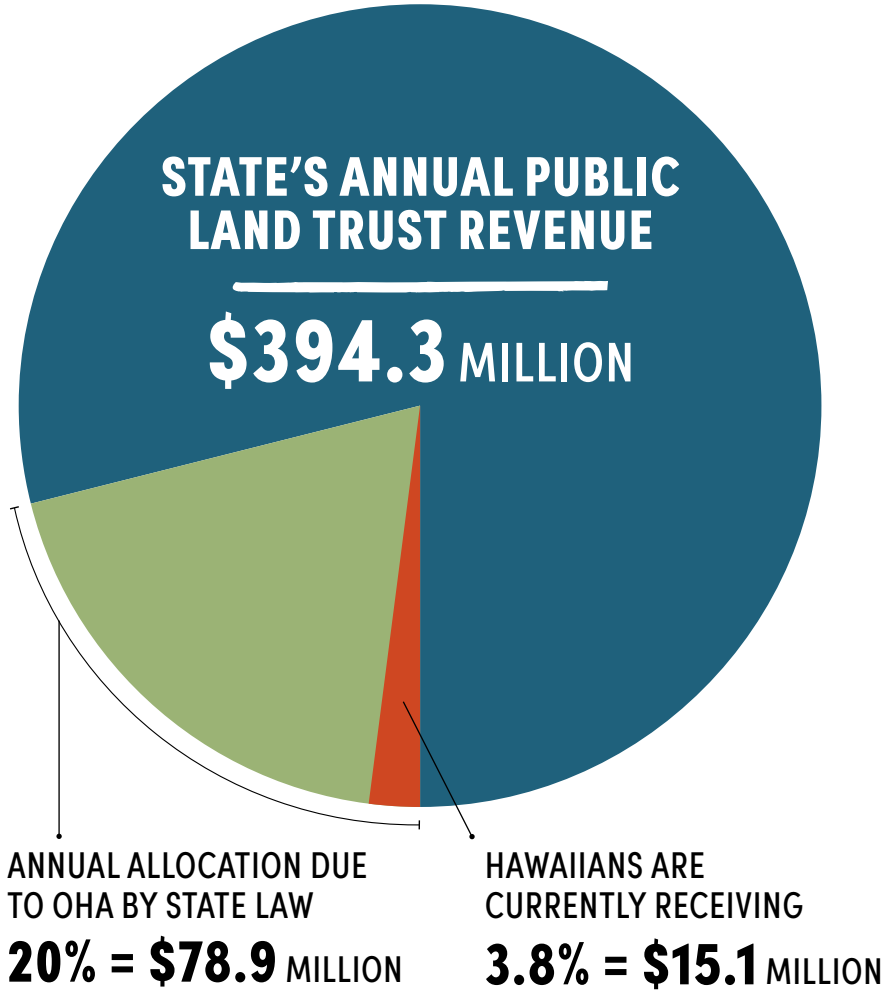
OHA was established as an outcome of the 1978 Hawai'i State Constitutional Convention specifically to "manage all income and proceeds from that pro rata portion of the public land trust for Native Hawaiians" (Article XII). Respected kūpuna such as Aunty Frenchy DeSoto, former governor John Waihe'e and Uncle Walter Ritte participated in the 1978 Con Con and were instrumental in helping to create OHA as a state agency tasked with the kuleana of bettering the conditions of the lāhui.

HOW WAS IT DECIDED THAT OHA SHOULD RECEIVE 20% OF PLT REVENUES?

In 1980, Act 273 enacted section 10-13-5 of the Hawai'i Revised Statutes establishing OHA's pro rata share of PLT revenues at 20% to be expended by OHA. The "betterment of the conditions of Native Hawaiians" is one of the five expressed purposes of PLT revenues in the 1959 Admission Act. So, 20% reflects one-fifth of PLT revenues.

WHY IS OHA ONLY RECEIVING \$15.1 MILLION ANNUALLY? HOW WAS THAT DECIDED?

In 2006, in the absence of an accurate accounting of PLT revenues, the legislature enacted Act 178 which set the "interim revenue" amount to be conveyed to OHA at \$15.1 million per year. It also established a requirement for state agencies to provide an accounting of annual PLT inventory and receipts and revenues generated by the PLT lands they administer.



WHAT IS OHA'S ROLE ONCE THE PLT FUNDS ARE RECEIVED? WHO WILL GET THE MONEY?

OHA was established in 1978 to serve as the manager of the PLT revenues designated for the betterment of the conditions of Native Hawaiians. The state constitution sets apart the PLT obligations to Native Hawaiians and charges the OHA Board of Trustees to administer those funds for Native Hawaiians. Since 2006, OHA has responsibly managed its annual allotment of \$15.1 million in PLT funds by disbursing it in the community through its various Beneficiary and Community Investments to other Native Hawaiian-serving organizations.

WHAT DOES THE PLT BILL ASK FOR?

OHA has submitted the PLT bill (HB1474 / SB2122) to ask the State of Hawai'i to fulfill its constitutional obligation to Native Hawaiians by:

- Establishing \$78.9 million as OHA's annual share of the income and proceeds of the PLT for Native Hawaiians, beginning in fiscal year 2022-2023;
- Transferring to OHA the sum of \$638 million for income and proceeds due from the use of the PLT lands between July 1, 2012, and June 30, 2022, that were misallocated, underreported or underpaid to OHA and;
- Requiring the continued annual accounting of all receipts from lands described in section 5(f) of the Admission Act, per the requirements of 2006's Act 178.

HOW WILL OHA USE THE MONEY?

OHA deploys funding to its beneficiaries in a number of ways, all of which align to its new 15-year Mana i Maui Ola Strategic Plan. The additional PLT money received will be allocated by the Board of Trustees to fund programs related to OHA's four strategic directions (Education, Health, Housing and Economic Stability). The money is allocated via Beneficiary and Community Investments (the "umbrella" term for all OHA's funding programs) and includes grants and sponsorships to organizations; contracts to provide beneficiary services; and loans and financial assistance to individuals.

IS THERE A PRECEDENT FOR A BACK PAYMENT?

The 1959 Admission Act directs the state to utilize PLT revenues for the "betterment of the conditions of Native Hawaiians" along with four other public purposes. The allocation of a 20% share (one-fifth) of PLT revenue to OHA was codified into law in 1980. The state established the "interim" allocation of \$15.1 million in 2006, and then in 2012 transferred 30-acres of land at Kaka'ako Makai to OHA in lieu of cash as a back payment for unpaid PLT revenues from 1980-2012. In doing so, the state acknowledged that it owes Native Hawaiians PLT revenues. The Federal Government's 1993 "Apology Resolution" also sets a precedent.

IS OHA OPEN TO FUTURE LAND CONVEYANCES (LIKE IN 2012) TO ADDRESS THE ISSUE OF BACK PAYMENT?

Yes

HOW DID OHA ARRIVE AT ITS \$78.9 MILLION PER YEAR NUMBER AS DETAILED IN THE 2022 BILL?

In a 2018 financial review, PLT revenues were determined to be approximately \$394.3 million per year, which means OHA's 20% share of those revenues should be \$78.9 million per year.

HOW DID OHA CALCULATE THE \$638 MILLION NUMBER FOR BACK PAYMENTS FROM 2012 TO 2022?

\$78.9 million per year less the \$15.1 million per year that OHA has received equals \$63.8 million per year. So OHA has been underpaid by \$63.8 million per year for 10 years (2012-2022). \$63.8 million times 10 years equals \$638 million.



"To our Kanaka Maoli: these are your funds. We want to lift our people out of poverty, out of poor circumstances, so that they become business owners, homeowners, job holders, students with high level degrees. We encourage all Native Hawaiians to come testify and tell the State of Hawai'i that its failure to uphold its constitutional and statutory obligation to all Native Hawaiians is not pono. It's not just about money, it's about what is pono."

- NA'UNANIKINA'U KAMALI'I, OHA CHIEF ADVOCATE

DO YOUR PART TO SUPPORT THE PLT BILL

SIGN UP FOR ACTION ALERTS AT

www.oha.org/legislation

Be notified when the PLT bill legislative hearings are scheduled and make your voice heard by submitting supportive testimony within the deadlines.

Also, you can help by sharing information on Native Hawaiians' constitutional right to 20% of the annual PLT revenues with your 'ohana, friends and social networks.



A HISTORY OF THEFT

THE ONGOING STRIPPING OF NATIVE HAWAIIANS' RIGHTS TO THEIR LANDS AND ITS RESOURCES

