



Ka Wai Ola

NEWS FOR THE LĀHUI kawaiola.news

Apelila (April) 2022 | Vol. 39, No. 04

Year of the

LIMU

PAGES **16-18**



2022 has been proclaimed "Year of the Limu" by the State of Hawai'i. In this picture, Malia Heimuli, Limu Hui coordinator at Kua'āina Ulu 'Auamo (KUA), surveys a patch of limu kala on a recent educational shoreline walk. Photo: Kim Maa, courtesy of KUA



MAHALO FOR CHOOSING OHA MĀLAMA LOANS

A Taste of Molokai *Kaunakakai*
Aloha Maiden Cleaning Service *Hilo*
Anela Kai Marine Services, LLC. *Kāne'ohe*
Empire Towing Recovery *Kapolei*
Goldwings Supply Service, Inc. *Honolulu*
Hāloalaunuiākea Early Learning Center *'Ele'ele*
Hawaiian Reefer *Waipahu* | Hina *Honolulu* | Liquid Life *Kea'au*
Makana Academy *Honolulu* | Native Intelligence *Wailuku*
Nohokai Production Services Inc. *Waipahu*
808 Cheesecake *Kona* | Rainbow Falls Connection *Hilo*
S & C Trucking *Wai'anae* | The Firm Pilates, LLC. *Kahala*
Typical Hawaiians *Kalihi*

OHA
MĀLAMA LOANS
Est 1989

**Low interest loans
for Native Hawaiians**

- BUSINESS -
- HOME IMPROVEMENT -
- DEBT CONSOLIDATION -
- EDUCATION -

LOANS.OHA.ORG
808.594.1888



RESTORING OUR LIMU PRACTICES; RESTORING OURSELVES

Ho‘iho‘i (vt. To return, send back, restore.)

Aloha mai kākou,

Like most Hawaiians, I grew up eating limu. In our blended Hawaiian-Japanese household, limu was a normal part of our diet.

I remember my mother preparing miso soup with wakame (a Japanese seaweed) and pickling manaua (which the Japanese call “ogo”) with onions as a side dish. Family friends on Maui would often send us wāwae‘iole – the seaweed also known as “rats’ feet” – which mom chopped up fine and used sparingly.

But my favorite was always limu kohu. To this day, whenever my husband goes to Young’s Fishmarket to buy Hawaiian food he will make sure to buy a few of those little balls of limu kohu for me.

In this issue we celebrate the state’s proclamation of 2022 as “Year of the Limu.” The designation is the result of years of effort by limu practitioners from across the pae ‘āina united under the Limu Hui, a network supported by nonprofit Kua‘āina Ulu ‘Auamo (KUA). For 20 years, KUA has pursued a vision of ‘āina momona – abundant and healthy ecosystems in Hawai‘i that contribute to community well-being.

In many ways, I see the work of limu practitioners to restore to abundance across our pae ‘āina the many varieties of native limu – depleted by a combination of over-harvesting, development, invasive species and climate change – as a metaphor for the larger work of restoring abundance to our lāhui.

It’s all connected: restoring ‘ohana practices, restoring cultural practices, restoring mālama ‘āina practices. A restoration of and return to practices that will sustain us physically but also spiritually.

The ‘ike that our modern limu practitioners carry, and their efforts to ensure this ‘ike continues to be carried forward to upcoming generations, is a reminder that our people were experts at mālama ‘āina – resource management. Kānaka Maoli

have always been scientists. We observe and then we analyze that data and act on it. We combine theory with pono action and a consciousness that transcends human needs and desires.

The near extinction of some varieties of native limu is also a grim reminder that when the structures of our society are disturbed, whether environmental, social, cultural or spiritual, we are endangered. We must be maka‘ala (alert) to what is happening and intentional about our responses to those risks lest we wander too close to extinction ourselves.

There is no denying that this world is often chaotic and frequently unpredictable. We have challenges to address here at home but at the same time we are connected to world events outside of our pae ‘āina.

I find that, in those moments, there is beauty in simplicity and a return to basics. Our ‘ohana, our mo‘omeheu and our ‘āina are foundational for our lāhui. These are our basics. When we return to our foundation, there is an alignment that helps calm the spirit. It allows us to breathe, to see clearly, and to stand strong and surefooted against the tempest, allowing us to navigate our ‘ohana, our kaiāulu, our lāhui through turbulent times. ■



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



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

COMMUNICATIONS
Alice Malepeai Silbanuz
Communications Director
Puanani Fernandez-Akamine
Interim Communications Manager/
Publications Editor

Ed Kalama
Communications Strategist
Kelli Soileau
Communications Strategist

Joshua Koh
Multi-media Designer

Jason Lees
Multi-media Designer

Kaleena Patcho
Multi-media Designer

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

[Twitter](#) @kawaiolaneews

[Instagram](#) @kawaiolaneews

[Facebook](#) /kawaiolaneews

MEA O LOKO TABLE OF CONTENTS



MO'OLELO NUI | COVER FEATURE

2022 is "Year of the Limu" PAGES 16-18

BY KIM KAMALU'OKEAKUA MOA

The state's proclamation of 2022 as “Year of the Limu” affirms the important work of limu advocates and educators to pass on traditional and ecological limu knowledge.

NĀ HOPENA OLAKINA | HEALTH OUTCOMES

Healing the Lāhui PAGES 4-5

BY ED KALAMA

An Office of Hawaiian Affairs grant is helping Hālau o Huluena perpetuate the traditional Hawaiian medical practice of lā'au lapa'au.

MO'OMEHEU | CULTURE

Merrie Monarch Welcomes a Live Audience PAGE 7

BY CHERYL CHEE TSUTSUMI

Merrie Monarch Festival organizers, kumu hulu and their dancers are excited to welcome back a live audience to the Edith Kanaka'ole Stadium after two long years.

‘ĀINA | LAND AND WATER

Red Hill Decision Generates Cautious Optimism PAGES 10-11

BY PUANANI FERNANDEZ-AKAMINE

Kia'i wai (water protectors) assume a wait-and-see posture following the announcement that the Red Hill Fuel Storage facility would be defueled and permanently closed.

Apelila (April) 2022 | Vol. 39, No. 04

Healing the Lāhui

An OHA grant is helping Kahuna Lā'au Lapa'au and Kahu of Moanalua Roddy Akau perpetuate the traditional Hawaiian medical practice of lā'au lapa'au.

By Ed Kalama



Kahu Roddy Akau, a Kahuna Lā'au Lapa'au, and Hālau o Huluena Executive Director Tina Tagad, on site at Moanalua. Said Tagad, "our project is about reigniting the cultural soul of a people...money shouldn't limit access to good health and prosperity." - Photo: Jason Lees

It's one of the main reasons that OHA exists - to protect, preserve and perpetuate the Hawaiian culture and the wisdom of our ancestors.

Lā'au lapa'au is a traditional medical practice developed by Native Hawaiians. Lā'au translates as vegetation and lapa'au means to treat, heal or cure. The practice involves using native plants, herbs and, most importantly, spirituality to treat ailments and injuries.

A \$100,000 OHA grant awarded to Hālau O Huluena via the Pacific American Foundation is helping to assure this 'ike is being passed on to future generations.

"Our project is fulfilling the legacy of the late Po'okela Kahuna Lā'au Lapa'au 'Papa' Henry Auwae including Kahuna Lā'au Lapa'au and Kahu of Moanalua Roddy Akau's lineal legacy. It's about the continuity of the stewardship of this knowledge and the preservation and perpetuation of lā'au lapa'au," said Tina Tagad, executive director of Hālau O Huluena.

Tagad said OHA's funding is helping establish the foundation for the program, which currently has roughly 50 learners who attend class twice a month in Moanalua's Kamananui Valley. Classes and mālama 'āina community days are also held at Waikalua Loko I'a in Kāne'ohe with

all instruction provided by Akau.

"Our project is about reigniting the cultural soul of a people. It's done with the idea that money shouldn't limit access to good health and prosperity. It's the teaching, healing and perpetuation of a cultural practice done through God's work. Lā'au lapa'au is transformational, it's life changing and it changes the pattern of your life," Tagad added.

The name Hālau o Huluena has cultural significance.

It was during the reign of Kakuhīhewa that the schools at Huluena were born. Huluena means "gathering of the feather capes" and refers to the gathering of chiefly people in this area. This was the place where the cultural practices of hula, oli, lua, lā'au lapa'au and Hawaiian language were shared.

During that time, talented children in mainstream Hawaiian society were chosen to participate in the learning at Huluena. This continued until Huluena was razed in 1906 to build Fort Shafter. The schools were then relocated to Kahohonu or Moanalua Gardens.

"My family has been in Moanalua since time immemorial," Akau said. "As the first inhabitants of the valley, Kahikilaulani and Kamawaelualani, the continuity of stewardship remains unbroken. The previous caretaker was my father, the kuleana was handed down to me and my spiritual journey began."

Akau began studying with renowned traditional healer Henry "Papa" Auwae in 1996. Akau said one becomes a master in the art when they take a spiritual vow.

"Papa Auwae said no one can certify you, only Akua can. This practice is 80% spiritual and 20% lā'au. The vow will come when it comes, and you will know when it comes," Akau said.

Akau said the importance of educating ourselves in

the knowledge of our ancestors cannot be understated.

"Every culture has its initiates, to keep the sacred flame burning. In Hawai'i only a few remain. The importance of our ancestors and generational knowledge cannot be described with words; it must be seen through results with divine discernment," he said.

"Every culture has its knowledge of medicine. It is within your spirit. Everybody has a knowledge of healing within themselves; this is an opportunity for them to light that light. It's about bringing it to the surface. This practice permeates your ancestry, descendants and kuleana.

"Each lā'au has many uses and it is strongly dependent on your intention," said Akau, discussing some of the plants he uses in his work. "The first lā'au I use is kinēhi to open the individual up and have them discern. 'Uhaloa is for the upper body including respiratory illness. Then

SEE HEALING THE LĀHUI ON PAGE 5

"The OHA grants program is part of a greater movement toward the collective healing of our people. It is a collaboration of the restoration of our community health and lifestyle."

-TINA TAGAD



As part of his class, Kahu Roddy (standing, third from the right) leads haumāna on a huaka'i to Kamananui Valley in Central O'ahu to find and gather lā'au used for medicinal purposes. - Photo: Courtesy



Mamaki is a Native Hawaiian lā'au that is commonly brewed into tea. It's packed with antioxidants and has health benefits including boosting our immune systems, regulating blood pressure, lowering cholesterol, cleaning toxins from our blood and more. - Photo: Jason Lees



Hālau o Huluhena haumāna take a break during a huaka'i to Kamananui Valley. Kahu Roddy demonstrates how to identify and gather specific lā'au, and then shares 'ike with his haumāna about each plant. - Photo: Courtesy

HEALING THE LĀHUI

Continued from page 4

you have pōpolo, which I use for myself and for serious illnesses.

"It comes down to the spirit of the plant and intention. The purification period is an essential aspect of my work. There are protocols I follow throughout the entire process. Discernment and the individual's experience are paramount," he said.

Akau said when it comes to healing there is no comparison between lā'au lapa'au and modern medicine, because both provide a service to humanity. He said the biggest challenge to his work is access, pollution and conservation, so a relationship with the Trust for Public Lands and the Department of Forestry and Wildlife is vital to their work.

"Everything we do is a spiritual practice - spiritual dignity, spiritual discipline, spiritual currency. It's ancestral - it's genealogy, and it's stewardship. The greatest gift you can give and receive is to honor your calling," Akau said.

Tagad is very thankful to have Kahu Roddy in her life.

"There are so many words of wisdom that Kahu shares with us," she said. "I weave these into my daily practice: 'Be that beam of light for yourself and your family.' 'You change, then people around you will

change.' And, 'Master your humility, your forgiveness, discernment, patience, and your prayers.'"

Regarding their OHA grant award, Tagad said, "The OHA grants program is part of a greater movement toward the collective healing of our people. It is a collaboration of the restoration of our community health and lifestyle.

"This initiative provides an opportunity for programs like ours to revitalize and perpetuate cultural practices and stewardship that help our people, our community, and ourselves." ■

■ To hear reflections from the OHA grantees, visit: <https://kawaiola.news/videos/>

*To learn more about
our grants, and to stay
up-to-date with new grant
opportunities please visit:*

www.oha.org/grants



Our 'āina.
Our 'ōpio.
Our future.

The land and sea were the classrooms of our kūpuna. It is here that keiki learn the kuleana we all share in preserving our honua. Together, we malāma 'āina on Earth Day and every day, for generations to come.

Hānai i ke keiki, ola ka lāhui



Kamehameha Schools®

ksbe.edu



@kamehamehaschools



**ROBERT CLEMENT
KAMAMOONĀPUA CROWELL**

Loan Processor

OHA Native Hawaiian Revolving
Loan Fund

14 years at OHA

FROM:

Lā‘ie (ahupua‘a), Ko‘olaupua (moku), O‘ahu (moku) puni)

EDUCATION:

- Kahuku High School
- BYU-Hawai‘i (B.S. Information Technology)

What is your kuleana at OHA?

I review incoming loan applications and help beneficiaries start the loan application process. I also share information about OHA’s loan fund program with our lāhui at community events (this was paused during the pandemic), and respond to inquiries about OHA’s various loan products. In terms of current projects, I am involved in seeking and developing innovative ways to improve our loan fund program and operations.

Why did you choose to work at OHA?

I wanted to work for an organization that makes a big difference in the community. OHA supports our Native Hawaiian community with support and services.

What is the best thing about working at OHA?

I enjoy the daily interaction with our lāhui and I get really excited when a beneficiary’s loan application is approved.

What is something interesting for people to know about you?

I was raised to put the needs of our ‘ohana and my community first – this is my priority – a value passed down to me by my parents. I also enjoy Hawaiian music and my all-time favorite group is the Mākaha Sons of Ni‘ihau.

Who has been your role model?

My parents were my role models. They taught me, through their daily examples, the many ways to show aloha.

What is your best OHA memory?

I really enjoy it when the entire OHA ‘ohana comes together for all-day work activities that build pilina and increase our understanding of mo‘omeheu and ‘āina. ■

Serve the lāhui
with a career at
the Office of Hawaiian Affairs

For complete job listings and to apply visit:
www.oha.org/jobs

Kou
(cordia subcordata)

By Bobby Camara

“Hui aku nā maka i Kou; The faces will meet in Kou.” – ‘Ōlelo No‘eau 1128



Delicate orange pua of kumulā‘au kou are strung into lei. - Photos: Bobby Camara



Dried kou seed pods could be smoothed and used to stamp kapa.



A kou tree seedling.

Kou, an old name for today’s Honolulu Harbor and adjacent downtown area, was where people from everywhere gathered to watch chiefs play games like kōnane and ‘ulu maika.

Kou is also the name of a native tree. Kou seed pods 5,000 years old were discovered in Makauwahi cave on Kaua‘i in the 1990s, demonstrating that the tree is native to Hawai‘i Nei.

Kou wood is beautiful and was favored for making ‘umeke (bowls, containers). Kou grows quickly and is widely planted in cityscapes. Its ruffled unscented orange pua are easily strung on ‘ili hau to fashion cherished lei, while weathered corky pods can be smoothed and used to stamp kapa. ■

Merrie Monarch Festival Welcomes Back a Live Audience This Year

By Cheryl Chee Tsutsumi

It was mid-March 2020, and Luana Kawelu, president of the Merrie Monarch Festival, had an important decision to make.

The virus causing the deadly COVID-19 disease was spreading around the globe, and Hawai'i was not spared: Infections and COVID-19 cases throughout the islands were rising rapidly. But 22 hālau were slated to perform at the festival – the most prestigious and longest-running hula event in the world – and they had already paid for airfare and costumes; made meal plans; booked vans, musicians and accommodations; and were in full swing with practice sessions.



Luana Kawelu, President of the Merrie Monarch Festival. - Photo: Courtesy of the Merrie Monarch Festival.

In 2021 the festival resumed as a virtual event, with 15 hālau dancing at Hilo's Edith Kanaka'ole Multipurpose Stadium from June 24-26 with no live audience – only the judges and a television crew from K5 before them. K5 broadcast the performances on July 1-3.

For this year's 59th annual event, 18 hālau will be competing before a live, albeit limited, audience comprising family members, helpers and longtime festival sponsors. Tickets were not sold to the general public.

"Some people might ask why we didn't completely open the festival this year because restrictions are loosening, but we had to submit a COVID-19 plan to the county in February," Kawelu said. "It's not possible to make last-minute changes for an event of this size, so we are sticking to that plan."

Spectators must wear masks and be fully vaccinated. IDs, temperatures and vaccination cards will be checked at the entrance, and the audience will be spaced at least two seats apart.

Live singing wasn't allowed last year, so all the music was pre-recorded. This year, chanters, vocalists and musicians will again accompany the hālau in person. "I'm excited to see things moving in the right direction," Kawelu said. "Hula is the heart of who Hawaiians are as a people. The Merrie Monarch Festival celebrates that; it's where people who love and appreciate hula can connect, share and be inspired."

Chinky Māhoe concurs. He is the kumu hula of Kawai'i'ulā, based in Kailua and at the University of Hawai'i at Mānoa on O'ahu, which will be making its 31st appear-



The men of Kawai'i'ulā perform during a past Merrie Monarch Festival. - Photo: Merrie Monarch Festival/Cody Yamaguchi.



The ladies of Hālau Kekuakalā'au'ala'ilahi perform during a past Merrie Monarch Festival. - Photo: Merrie Monarch Festival/Cody Yamaguchi.

ance at this year's festival. Last year, they captured first place in all three Kāne categories (Kahiko, 'Auana and Overall) and were named the festival's Overall Winner.

"The Merrie Monarch Festival is vital to the Hawaiian community," Māhoe said. "It perpetuates hula, an art form that has multigenerational appeal. I've had mother and daughter, father and daughter, and father and son dancing in the same line at Merrie Monarch. I think the festival has awakened us as Hawaiians, so that in addition to hula, there are now more people speaking the language; singing and writing mele; and reviving traditions such as lua, pa'i 'ai, lau hala weaving and kapa and lei-making."

Although only about 1,800 people will be in attendance this year, compared to the pre-pandemic full house of close to 6,000, Māhoe said, "Opening up even a little is a start to normalcy. My hālau is looking forward to having their loved ones in the stadium again to see them dance. Merrie Monarch brings together families, spotlights our culture and shows what aloha is all about. It has touched people around the world."

Hālau Kekuakalā'au'ala'ilahi from Wailuku, Maui, led by kumu hula Joy Haunani Paredes and her husband, 'Iliahi, won six awards last year: third place for Wāhine Kahiko, first place for Wāhine Auwana and Wāhine Overall and second place for Kāne 'Auana, Kāne Overall and Overall Winner. They will be competing at Merrie

Monarch for the 10th time this year.

Paredes recalled that in 2020, their largest group ever was planning to make the trip to Hilo – 28 kāne and 35 wāhine. When she and 'Iliahi gathered their students and 'ohana to share the news that the festival was cancelled, everyone burst into tears.

"For our high school seniors, who were preparing to head off to college and would not be participating at Merrie Monarch for a while, it was doubly heartbreaking," Paredes said. "Still, we fully supported Auntie Luana's decision, which was based on protecting our lāhui. We, as the kumu, now had the kuleana to infuse hope and motivation in our haumāna. We told them hula resides deep within us, and although Merrie Monarch 2020 would not be happening, we all must keep the flame of hula burning bright within us."

And they have. Hālau Kekuakalā'au'ala'ilahi is thrilled to be able to dance before a live audience again. "Nothing compares to the electrifying vibe that we feel when we're surrounded by a crowd of hula enthusiasts," Paredes said. "Hula has given us so many gifts – of 'ike, history, culture, family and friendship. Hula connects us to and teaches us the ways of our kūpuna. It guides us in all that we do to be the best kānaka and community members that we can be. We regard the Merrie Monarch Festival as an essential part of the encyclopedia of Hawaiian culture."

For the Merrie Monarch Festival's 60th anniversary next year, Kawelu hopes the Edith Kanaka'ole Multipurpose Stadium will once again be filled to capacity. "We are strong, we are resilient," she said. "We are going to return 100 percent, and it's going to be wonderful!" ■

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

FRONT-ROW SEATS AT HOME

OHA is proud to be a television and live stream sponsor of the Merrie Monarch Hula Competition making the hula celebration available for viewing throughout the pae 'āina and around the world.

K5 will broadcast all three nights of the competition live—Thursday through Saturday, April 21-23, from 6 p.m. to midnight. The TV station will also be airing a "Backstage Special," including select moments from the non-competitive Hō'ike, on Wednesday, April 20, from 7 to 9 p.m.

You can also watch the performances live on hawaiiinewsnow.com and the Hawaii News Now Mobile App or by downloading the Hawaii News Now app on your smart TV's device (e.g., Roku or Amazon Fire).



He Kanikau He Uē Aloha No Ahuwela Stender

Oswald Kofoad Ahuwela "Oz" Stender
Oct. 8, 1931 - Feb. 23, 2022

Na Kīhei de Silva
Ka‘ōhao, Kailua | 3 Malaki 2022

E Kailuaiki, Kailuanui, Kailua i ka hāpapa
Kailua i ka hālokolokowai, Kailua i nā pu‘u kinikini
Kailua ‘āina pali hulilua, huli ē huli lā
Ke huli nei au iā ‘oe e ku‘u ‘anakala aloha ma nā kaka‘i pali o Maunawili
Hō‘ea ho‘okahi akula au i ia ‘āina aloha āu e noho ai ‘o Pālāwai, ‘a‘ole ‘oe
Ma hea ihola ho‘i ‘oe i nalowale aku ai mai mākou aku?

Aia paha ‘oe me Ka‘anahau i ka ua Kapua‘ikanaka
E niau kololani ana i ke oho o ka Malanai
Aia paha me Hi‘iaka mā i ke ala pili o Mahinui
E kani ihola ana kāna ‘uhū no Kaipoli‘a a me ke ko‘a mokumoku o He‘eia
Aia paha me Kahinihini‘ula i ka pōnaha palai o Hālauwai
E hi‘i ana i kona tūtū ma mua o ke alo
Aia paha me Nākila i ke kōwā makani o Nu‘uanu
E kui lei ‘āhihi ana no nā wāhine kilo pali

Auē! Ua lilo ‘o Ahuwela i ke onelau‘ena a Kāne
Ke uē aku nei ‘o Kamaka‘eha
Makawalanā i ka ua ha‘aheo i nā pali
“Auē ku‘u hānai ē mai ka ua Ma‘akua o Hau‘ula”
Ke uē aku nei Ka Wahine Hele Lā o Kaiona
Wahine hahai alualu wai li‘ulā
“Auē ku‘u hānai ē mai ka makani ‘Ōlauniu i ka uka o Kaiwi‘ula”
Ke uē aku nei ‘o Kamōkila Wahineokama‘o
Luhiehu ihola i ka lei kauno‘a i ke kaha o Lanikūhonua
“Auē ku‘u kahu hānai ē no ka i‘a nēnē ‘ili kapu o ‘Ewa”

He ‘ū a he aloha kēia no ku‘u hoa ‘anakala
Lohaloha pele‘unu ‘o Kekele i ka ua pehi pūhala
Kelekele iho nei ka maka i ka ‘ike pono i kēia mea he aloha
‘O ke aloha paumākō nō ia
Aloha ka waiho kāhela o Nāmokulua i ke kai
Aloha ka hala ‘oki kepa o Ka‘ōhao, ‘okia pahu ‘ia e ka ‘ohana kui lei
Aloha ka pua lei ‘āpiki nonono ‘ula i ka lā o Ka‘iwa
Aloha ka makani Kilinoe e ho‘oluhi nei i ka lau o ke ‘uki
Aloha ke ko‘olani i kupu i ka wai mā kānaka o Wai‘auia
Aloha Mākālei ka lā‘au pi‘i ona a ka i‘a
Aloha nā wahine kia‘i loko, lauoho nu‘anu‘a, ‘ili a‘ia‘i pae‘e
Aloha Hauwahine lāua ‘o Kahalakea, nā wāhine o Kailua i ka lā‘i
Aloha ka malu hale o Kahiauakamalanai i ka uluwehiwehi o nā pua Ko‘olau
Aloha ka ‘ai ‘imi waha, ka ‘ai nānā i uka, ka i‘a ‘ai pū me ka lepo
Aloha Ku‘uleihiehie o Mokulana e uē helu nei i kāna kāne aloha i hala

Kailuaiki, Kailuanui, Kailua of the reefs
Kailua of the flowing fresh water, Kailua in the multitude of hills
Kailua of the cliffs that face each other, I am turning, searching
Searching for you my beloved uncle in the procession of cliffs at Maunawili
I arrive alone at Pālāwai, beloved land where you reside, you are not here
Where is it that you have you gone, lost to us, vanished?

Perhaps you are with Ka‘anahau in the Kapua‘ikanaka rain
Departing swiftly, silently in the wisps of the Malanai
Perhaps you are with Hi‘iaka mā on the clinging path to Mahinui
Sighing, grieving over Kaipoli‘a and the broken corals of He‘eia
Perhaps you are with Kahinihini‘ula in the circle of palai at Hālauwai
Carrying his Tūtū before him
Perhaps you are with Nākila in the wind-blown gap of Nu‘uanu
Stringing lei ‘āhihi for the guardian women of the pali

Auē! Ahuwale has departed on the path to the land of Kāne
Kamaka‘eha is grieving
Makawalanā, eyes smarting in the rain that sweeps proudly over the pali
“Auē, my hānai child from the Ma‘akua rain of He‘eia”
Ka Wahine Hele Lā o Kaiona is grieving
She who chases after mirages
“Auē, my hānai child from the ‘Ōlauniu wind in the uplands of Kaiwi‘ula”
Kamōkila Wahineokama‘o is grieving
Adorned in lei kauno‘a in the kaha lands of Lanikūhonua
“Auē, my kahu hānai of the fish of ‘Ewa who cherish their ali‘i”

This is an expression of grief and love for my uncle friend
Kekele is overcome, made heavy, moldy in the hala pelting rain
The eyes are soaked upon recognizing this thing, this emotion
It is grief-stricken love
Beloved is the unbroken view of Nāmokulua in the sea
Beloved is the obliquely-cut hala of Ka‘ōhao, notched and strung by the lei-stringing family
Beloved are the ‘ilima flowers glowing in the sun of Ka‘iwa
Beloved is the Kilinoe breeze that bends the leaves of ‘uki
Beloved is the ko‘olani that rose from the memory-faded waters of Wai‘auia
Beloved is the fish-attracting branch, the Mākālei
Beloved are the women of heaped-up hair and bright, slippery skin, guardians of the pond
Beloved are Hauwahine and Kahalakea, the women of Kailua in the calm
Beloved is the sheltered tranquility of Kahiauakamalanai where Ko‘olau blossoms thrive
Beloved is the food that seeks the mouth, that looks to the uplands, that is shared with all
Beloved is Ku‘uleihiehie of Mokulana grieving over her departed husband.

HE KANIKAU HE UĒ ALOHA NO AHUWELA STENDER

Continued from page 9

Auē, ua hala ka 'uhane o Ahuwela
Ke ho'olana nei ka mana'o aia 'oe i ka luna ki'eki'e o Ahiki
E kilohi ana i ka nani o Kailua alo lahilahi
He maika'i wale nō mai luna a lalo
Aloha ia wahi a kākou e noho papa ai
Aloha 'ia Olomana e nā i'a ho'opā 'ili kūpuna o Kawainui
'O'opu ku'ia e lana nei i loko o ka wai
Me he wai lā e 'ale nei ka hāko'i a ke aloha
No ku'u hoa 'anakala hele loa
'O ka 'ū, 'o ka minamina, 'o ka paumākō iā 'oe
Auē! Ua hala 'o Ahuwela Stender.

Auē, the spirit of Ahuwela has departed
We hope you are there in the lofty heights of Ahiki
Gazing at the delicate beauty of Kailua
So beautiful from high to low
Beloved is this place where we live, steadfast
Beloved is Olomana by the kūpuna-seeking fish of Kawainui
Stunned 'o'opu afloat in the water
So like water overflowing is the outpouring of love
For the uncle friend who has died
Oh, the sighing and regretting, the grieving over you
Alas, Ahuwela Stender has passed away.



Celebration of Life on April 2, 2022
Visitation 9:00 a.m. Service 12 noon
Bernice Pauahi Bishop Memorial Chapel
Kamehameha Schools Kapālama

Oz's legacy and generous spirit lives on through his scholarships given to those seeking higher education. In lieu of flowers please consider donating to the U'ilani Stender Scholarship through Kamehameha Schools' Pauahi Foundation at www.pauahi.org/donate.

Hawai'i Fellows Champion Change in Their Communities

Lead For Hawai'i's fellowship program recruiting for its 2022 cohort

By Carolyn Lucas-Zenk

Young leaders from Hawai'i Island, part of the inaugural cohort of Lead For Hawai'i (LFHI), are proving that we have the power to shape our future.

LFHI is a Hawai'i-based affiliate of Lead For America, a national service program committed to building the next generation of leaders. Lead For Hawai'i participants serve in a full-time paid AmeriCorps fellowship alongside a local leader in their community for one year before advancing into positions of community, state or national leadership.

"We believe young leaders born and raised in our local communities are best equipped to solve Hawai'i's unique challenges," said Alexis Ching, LFHI co-director and Lead For America senior community partnerships manager.

"Lead For Hawai'i recruits, trains and retains our most dynamic and innovative homegrown talent to solve old problems in new ways. In collaboration with government, nonprofits and private sector partners, our fellows create sustainable solutions informed by and aligned with Hawai'i's unique culture, heritage and history. Through our work, Lead For Hawai'i seeks to change the narrative that says



Lead For Hawai'i fellow Kevin "Paka" Pakamiaiaea Davis (left) works on a project with Hawai'i County planners. - Photos: Courtesy

success requires leaving Hawai'i."

Since LFHI began last summer, fellows have been tackling some of Hawai'i Island's most pressing challenges, such as cultural and natural resource management, resiliency and disaster recovery, and sustainable land planning.

Kevin "Paka" Pakamiaiaea Davis, part of the first cohort, had just completed a master's degree from Southern Methodist prior to becoming a fellow.

"The reason I pursued my master's degree in sustainability and development was to be able to come home and contribute to creating a more sustainable future for our island, but there were no clear opportunities to bring my experiences back to Hawai'i," he said. "Lead for Hawai'i presented the perfect opportunity for me to come home and continue learning, while applying knowledge gained during my undergraduate and graduate studies."



Ku'unahenani Keakealani is a lineal descendant working on the Pu'uwa'awa'a Community Based Subsistence Forest Area project. She has learned about the love we have for our 'āina and forests of nā pu'u. This fellowship gave me the opportunity to work with AFTF and the PCBSFA directly. I have learned so much."

Today, Davis is one of two Community Impact Planner fellows working under Hawai'i County Planning Director Zendo Kern. In this role, he is focused on the County of Hawai'i General Plan update, land use research, and long-range planning.

For Ku'unahenani Keakealani the fellowship program was an opportunity to work on her 'āina hānau while earning a paycheck. It also gave her the opportunity to work alongside people with years of conservation experience.

Keakealani is working on the Pu'uwa'awa'a Community Based Subsistence Forest Area (PCBSFA) project, the first community-based subsistence forest area in the state. It's a partnership between the Akaka Foundation for Tropical For-

ests (AFTF), the Department of Land and Natural Resource's Division of Forestry and Wildlife, and lineal descendants. She works alongside mentors Nehu Shaw, Dr. Katie Kamelamela, and Kainana Francisco, learning conservation techniques and strategies, methods of fieldwork, data management, and native forest restoration planning.

"Working at Pu'uwa'awa'a is something I hold special to my heart because it is the land my grandfather has worked for generations. This is more about family tradition and continuation and certainly about the love we have for our 'āina and forests of nā pu'u. This fellowship gave me the opportunity to work with AFTF and the PCBSFA directly. I have learned so much."

Lead for Hawai'i hopes the fellows' work inspires others to join the next cohort of emerging leaders.

Recruitment for the 2022 LFHI cohort is currently underway and the application deadline is April 15. In addition to serving in a paid, full-time role with a local non-profit or government entity to address a critical community challenge, fellows will take part of a premier training program at Lead For America's Summer Institute in Washington, D.C. The year-long fellowship is a launching pad for a lifetime of leadership and community service. ■

For more information or to apply go to www.leadforamerica.org or email alexis.ching@leadforamerica.org.

DOD Promise to Defuel and Close Red Hill Received with Cautious Optimism

By Puanani Fernandez-Akamine

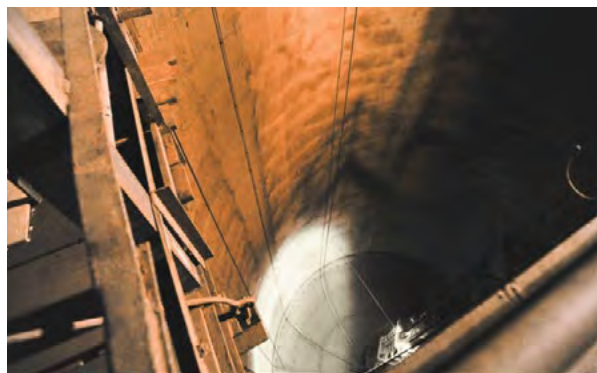
After months of protests by *kia'i wai* (water protectors) representing dozens of organizations and stonewalling by the U.S. Navy, the Department of Defense's (DOD) announcement in early March that the Red Hill Bulk Fuel Storage facility at Kapūkākī would be permanently shut down came as a welcome surprise to the community.

"The decision is a testament to the work of all those in our community who came together over many years to address the threat the facility poses to our *wai*, our freshwater supply, and all the life that depends on it," said Camille Kalama, a Native Hawaiian rights attorney and a core leader of Ka'ohewai, a Native Hawaiian coalition formed to protect the aquifer at Kapūkākī.

In the March 7 statement, U.S. Secretary of Defense Lloyd J. Austin III said that the DOD would work closely with the Hawai'i Department of Health and the Environmental Protection Agency to safely defuel the Red Hill facility and promised that by May 31 the Secretary of the Navy and the Director of the Defense Logistics Agency would provide an action plan to defuel the facility with a completion date of 12 months. Austin also indicated that the closure of the facility would include "all necessary environmental remediation."

The 20 massive underground storage tanks that comprise the Red Hill Bulk Fuel Storage facility are buried just 100 feet above the Southern O'ahu basal aquifer which supplies freshwater to more than 40% of O'ahu residents.

Over the past seven decades, it is estimated that about 180,000 gallons of fuel have leaked from the facility. Concerns about the aging 80-year-old tanks and their proximity to the aquifer are not new. In 2014, about 27,000 gallons of jet fuel leaked from a tank at the Red Hill facil-



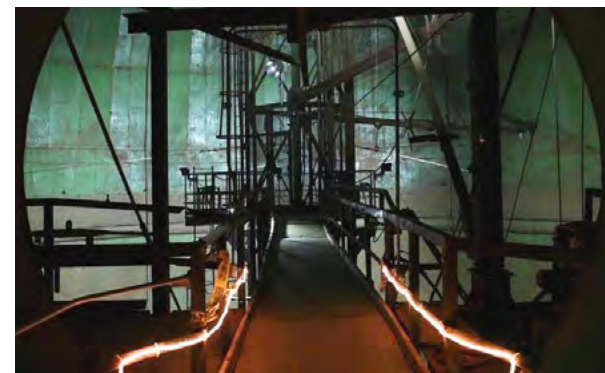
An interior view of one of the Red Hill tanks. - Photos: Courtesy of U.S. Navy

ity. The tank was drained but it was a red flag and in 2015 the Hawai'i Department of Health and the Environmental Protection Agency negotiated with the military for increased oversight on tank corrosion, inspections and maintenance.

In early 2020, the Navy failed to report a leak of about 7,700 gallons of fuel in Pu'uloa (Pearl Harbor) allegedly because it did not want to negatively affect its application for a five-year state permit to operate the Red Hill facility. In May 2021 there was another leak from the site due to "operator error." The Navy initially claimed that 1,618 gallons of fuel leaked in that instance, but during a hearing in December officials admitted that closer to 19,000 gallons of fuel may have leaked into the surrounding environment.

Then in November, leaking fuel from the facility contaminated the Red Hill well. Some 92,000 O'ahu residents – most of them living in military housing – were affected when jet fuel contaminated their freshwater. Approximately 5,000 people fell ill; some residents also reported that their pets became sick or died.

With the imminent threat to all O'ahu residents ob-



The World War II-era facility has 20 steel-lined underground storage tanks encased in concrete.

vious, the November 2021 fuel leak united and galvanized the community to take action. Over the next few months, *kia'i wai* demanded that the Navy shut down the facility and organized public protests and rallies to call attention to the crisis. Members of Ka'ohewai constructed a *ko'a* (shrine) at the entrance of the U.S. Pacific Fleet Command headquarters.

Hawai'i state and congressional leaders joined with Native Hawaiian and environmental groups to demand that the Navy shut down the facility, with the Department of Health issuing an order in early December to immediately defuel and suspend operation of the facility, which the Navy contested. On January 31, the DOD said it would appeal the state order and three days later attorneys for the Navy filed the appeal.

With public pressure mounting, Hawai'i congressional representatives Ed Case and Kai Kahele, and Sen. Brian Schatz also announced their intention to introduce legislation to permanently shut down Red Hill. On February 18, a congressional spending bill that includes \$403 million to address the crisis - including draining the fuel from the tanks - was signed by President Joe Biden. An inspection of the site by the U.S. Environmental Protection Agency was scheduled for February 28, and a week later the DOD announced it would permanently shut down Red Hill.

In the DOD's statement, Austin said that "centrally located bulk fuel storage of this magnitude likely made sense in 1943...but it makes a lot less sense now. The distributed and dynamic nature of our force posture in the Indo-Pacific, the sophisticated threats we face, and the technology available to us demand an equally advanced and resilient fueling capacity."

Austin also noted that closing Red Hill "is the right thing to do."

The announcement was greeted with cautious optimism by the community. However, distrust of the military has deep roots in Hawai'i, and most *kia'i wai* are remaining vigilant.

SEE DEFUEL AND CLOSE RED HILL ON PAGE 11



Native Hawaiian
LEGAL CORPORATION

Kulāiwi: Managing Homestead Leases

NHLC is providing **no cost, virtual presentations** about Hawaiian homestead lease management and the legal services NHLC offers to help.

May 26th at 6pm: Successful Successorship
June 9th at 6pm: Protecting Against Lease Cancellation

Register online using the website below. Closed presentations for private groups available upon request.

www.nativehawaiianlegalcorp.org/webinars
(808) 521-2302




Henderson Huihui & Li'ulā Kotaki
NHLC Attorney Presenters

DEFUEL AND CLOSE RED HILL

Continued from page 10

“Admitting you have a problem is just step one in the journey to fixing it,” said Sierra Club Hawai‘i Director Wayne Tanaka. “We all need to continue to hold the Navy accountable, not just in this promise to defuel and shut down Red Hill, but to address the harms that have occurred and will continue to occur due to the mess it created, and to provide us with the resources necessary to pull us out of the ongoing contamination crisis.”

“For years the Navy has been telling us that the Red Hill facility is vital for national security and irreplaceable,” said Earthjustice attorney David Henkin. “Now the Secretary of Defense has done a 180 and concluded that the facility is out-of-date and that, in the 21st century, there are much better ways to supply the military with fuel. This just goes to show that we really need to take a healthy dollop of salt with the military’s claims that its decades-old, environmentally destructive ways of doing things are necessary to defend the nation.”

“Now the Navy needs to drop its appeals of the Department of Health’s emergency order requiring defueling of the Red Hill tanks, and withdraw its application for a permit to keep operating the polluting facility.”

Upon hearing the DOD’s announcement, O‘ahu Water Protectors issued a statement acknowledging the good news - and their determination to remain vigilant and

continue their work to advocate for a definitive end to the water crisis.

The group presented a formal list of demands to the U.S. government that, in addition to the immediate defueling and closure of the facility, includes withdrawal of the Navy’s appeal and permit application, funding to pay for remediation of the crisis in full (including state and county expenses), full remediation and decontamination of the site and surrounding area, financial compensation for those directly affected by the November leak, establishment of a community oversight board, and a commitment not to relocate the fuel storage facility elsewhere in Hawai‘i.

While members of Ka‘ohewai view the DOD’s announcement as an important milestone, they are concerned about the timeline.

“Every day that goes by poses additional threats to the wellbeing of our aquifer, as the Navy’s own studies estimate that undetected leaks release approximately 5,800 gallons of fuel annually, which translates to 111 gallons weekly or over 15 gallons every single day,” noted Kalehua Krug, another Ka‘ohewai leader.

“Ka‘ohewai’s focus going forward will be ensuring that defueling is expedited and adheres to the highest standards of safety, that restoration of the areas affected are fully accomplished, and that plans to relocate the fuel will not pose a future threat to any community and other land or ocean settings.”

Added Kalama, “We are committed to ensuring that the decision is carried out and that the necessary re-

sources are provided to fully remediate and restore the affected wells, surrounding land, and impacted communities. Our aloha goes out to those who continue to suffer the direct results of water contamination in their homes, schools, and workplaces.”

In a statement issued by the Office of Hawaiian Affairs, Chairperson Carmen “Hulu” Lindsey commended the DOD’s decision and acknowledged the efforts of the community and government officials who fought to protect our irreplaceable water resources, but noted that there is still difficult work ahead.

“As this facility is defueled and shut down, we must all continue to monitor the situation. OHA is dedicated to advocating, promoting, and demonstrating appropriate, responsible, and just wai stewardship practices and values throughout Hawai‘i, mutually empowering OHA and communities to ‘auamo (carry) the shared responsibility of protecting and ensuring the proper management of our water resources.” ■

Hawai‘i Public Radio has created a detailed timeline of events pertaining to this issue. Check it out at: www.hawaiipublicradio.org/local-news/2021-12-21/confused-about-the-timeline-for-the-red-hill-fuel-storage-facility-and-contaminated-water-read-this

To read the DOD’s March 7 statement in full go to: www.defense.gov/News/Releases/Release/Article/2957825/statement-by-secretary-of-defense-lloyd-j-austin-iii-on-the-closure-of-the-red/



Aloha! We as the ‘Ohana Real Estate Team provide the same level of service and care as we would to our own family.

In the spirit of 'Ohana, our key principle is developing relationships and building trust with our clients to provide nothing short of a phenomenal experience.

ohanarealestateteam@compass.com

808-357-9774

ohanarealestatehawaii.com

RS-76567

Protecting Wailupe Iwi Kūpuna



Community members came out for a peaceful sit in and talk story with Chris Cramer on Sunday, Feb. 20, 2022, to learn about the history of Wailupe and the important burials there. Vigils have been held at the end of Kia'i Place (the closest access point to the burial caves and contested development area) by community members for more than a month. - Photo: Healani Sonoda-Pale

By Chris Cramer and Healani Sonoda-Pale

Wiliwilinui Ridge in Wailupe on the island of O'ahu is one of the island's most significant Hawaiian burial sites.

Wailupe was a pu'uhonua (place of refuge) during the time of King Kamehameha I. The burial caves found on this ridge safeguarded Hawaiian iwi kūpuna and their extraordinary moepū (funerary objects) such as canoes, a feather cape and a cannon ball, which mark the significance of these burials. Since 1926, there have been numerous archaeological investigations of Wailupe, so the existence of the burial caves has been well documented over the decades.

In 2006, local entrepreneurs Kent and Lori Untermann, property owners on Wiliwilinui Ridge, set out to build a townhouse development on their property. A routine public hearing for the proposed development was held, and longtime community members from the area testified passionately about the iwi kūpuna buried on the proposed development site.

After the hearing, the State Historic Preservation Division (SHPD) wrote to the Department of Permitting and Planning (DPP) requesting that no permit be issued for the site until an archaeological inventory study could be

conducted. DPP denied the owners' 2006 development permit applications.

Despite their awareness of the burial caves and the community's concerns, 10 years later the Untermanns again applied for – and this time received – grading and building permits from DPP for the same property.

An Oct. 16, 2018, article by Blaise Lovell in *Civil Beat* ("City Mistakenly OK'd Permit for Site with Native Hawaiian Remains") reported that a DPP employee apparently misfiled the 2006 letter from SHPD instructing DPP that no development permits should be issued for the property.

Moreover, the Wailupe and Āina Haina communities were unaware that the permits had been approved – they found out when they saw three excavators working concurrently to level the cliffside.

After vocal community opposition, the Untermanns stopped the grading. However, by then the cliffside was badly damaged and truckloads of soil had been carted away. It remains that way today.

That same year the Wailupe 'Ohana Council brought to Kent Untermann's attention that an open burial cave containing iwi, teeth, and other artifacts existed just a few feet from a dirt road on his property.

A burial plan to "preserve in place" was drafted and

approved by the O'ahu Burial Council and SHPD with the stipulation that the burial cave was to be sealed and a 25-foot protective buffer installed around it; a proper buffer has yet to be installed.

For several years there was no new activity – until the morning of Feb. 12, 2022, when the kūpuna's fragile peace was shattered by the sounds of an excavator operating near the sealed burial cave. A handful of kia'i (protectors) quickly responded, converging at the Untermanns' property and informing the workers that they were digging in a known burial area.

Work was immediately halted, and when law enforcement arrived the contractor showed the police the now-expired 2016 building permit. Although the work was stopped and the immediate danger to the iwi mitigated, neither the landowner nor the contractor were fined or held accountable for excavating the area without a permit or for the desecration of a known burial site.



Kia'i of the Wailupe iwi kūpuna stand at the end of Kia'i Place in Wailupe. In the background, construction vehicles are visible. Two ceremonies (L-R) Chris Cramer, Mialisa Otis, Al Keaka Medeiros, Healani Sonoda-Pale, Jimmy Auld-Kekino, and Hugh Donlon. - Photo: Greg Noir

Since then, the number of kia'i holding space and conducting daily checks of the site has grown. After numerous requests, the Untermanns recently allowed cultural descendants access to the burial cave, as required by the burial treatment plan. Two ceremonies were conducted by the grieving descendants to reassure their kūpuna.

Honolulu Councilman Tommy Waters has proactively addressed the lack of coordination between the DPP and the SHPD. On February 24 he introduced and helped pass Resolution 22-36 which sparked a long overdue public discussion between DPP and SHPD representatives about how they can work together more effectively to protect sacred cultural sites.

Unfortunately, the struggle to protect the iwi kūpuna of Wailupe is not over. In late February the Untermanns submitted yet another grading permit application.

Because this issue has been ongoing since 2006, ignorance of the burial sites on Wiliwilinui Ridge is no longer an excuse for this willful desecration. However, until there are actual consequences imposed for uncovering and destroying Hawaiian burial sites, the threat of desecration continues and kia'i must remain vigilant.

Ola nā iwi! The bones live. ■

Chris Cramer is a historian with the Wailupe 'Ohana Council and steward of Kānewai and Kalauha'iha'i fishponds. Healani Sonoda-Pale is a citizen of Ka Lāhui Hawai'i and a kia'i of the Wailupe iwi kūpuna.

THE UNIVERSITY OF HAWAII AT MĀNOA DEPARTMENT OF NURSING IS CONDUCTING A RESEARCH STUDY

*Understanding the impact
COVID-19 has on asthma
management among Native
Hawaiian adults with Asthma*

- DO YOU SELF-IDENTIFY AS A NATIVE HAWAIIAN?
- DO YOU RESIDE IN THE STATE OF HAWAII?
- DO YOU READ AND SPEAK ENGLISH?
- ARE YOU 18 YEARS OR OLDER?
- DO YOU HAVE ASTHMA?

You may be eligible to participate

If you'd like to participate or learn more about the study please contact

Donna-Marie Palakiko
Phone: (808) 220-5437
Email: dmp@hawaii.edu

OR Complete a short survey at

bit.ly/NHAsthmaCV

Living Into the UCC's 1993 Apology to the Native Hawaiian People



Leadership from the Association of Hawaiian Evangelical Churches includes (l-r) Kahu Brian Walsh, Kahu Ronald Fujiyoshi, Papa Makua Wendell Davis, Pualani Muraki, and Kalaniakea Wilson. - Photo: Courtesy

By the AHEC Kōmike Ho'okolokolo

In the August 2021 issue of *Ka Wai Ola*, the Association of Hawaiian Evangelical Churches (AHEC) of the Hawai'i Conference of the United Church of Christ (HCUCC) submitted an article: "Seeking Redress for War Crimes Committed Against the Hawaiian Kingdom."

In the article, AHEC detailed the passing of a resolution presented last July to the national United Church of Christ (UCC) General Synod (the main governing body of the UCC which meets biennially). The resolution specifically calls upon the church to "live into the 1993 apology of the UCC delivered to the Native Hawaiian people" by UCC President Paul Sherry. It also reaffirmed the UCC's commitment to support the efforts of Native Hawaiians to seek redress and restitution for the war crimes perpetrated by the United States against the Hawaiian Kingdom.

The resolution calls for a written and oral update regarding implementation of the resolution to the next General Synod in 2023 reporting on how UCC and leadership in the State of Hawai'i will support Native Hawaiians.

Following the July 2021 General Synod, AHEC formed the Kōmike Ho'okolokolo to implement the resolution. Kōmike members include Kalaniakea Wilson (chair), Papa Makua Wendell Davis, Pualani Muraki, Ronald Fujiyoshi, Joyclynn Costa, Angie Warren and La'akea Kamakawiwo'ole.

To date, the Kōmike sent a letter to Gov. David Ige (with copies to the county mayors) requesting that they observe and follow international humanitarian law regarding Native Hawaiian claims. The Kōmike has also sent three letters to the Hawai'i Conference of the UCC (HCUCC) requesting to meet and discuss implementation of the resolution but, the HCUCC has failed to respond. Meanwhile, the national UCC has held just one meeting via Zoom with Kōmike members and promised another follow-up meeting that has yet to be scheduled.

On Jan. 17, 1893, the U.S. military supported the overthrow of the Hawaiian Kingdom when marines from

the USS Boston armed with artillery colluded with U.S. Minister John Stevens and the "Committee of Safety" – the primary actors of this act of treason. This state of war, initiated 129 years ago, continues to negatively affect Hawaiians today.

Last month, on Feb. 23, 2022, AHEC sent a letter to Gov. Ige calling on him to end the 129 years of war against Native Hawaiians and return the Hawaiian Kingdom to a state of peace. The next day, Russia's military invaded Ukraine, initiating a state of war.

It is grimly ironic that the U.S. is trying to end the war in Ukraine but allows war with the Hawaiian Kingdom to continue for 129 years.

Along with the International Association of Democratic Lawyers and the American Association of Jurists/Asociación Americana de Juristas – accredited non-government organizations to the UN Human Rights Council, AHEC fully supports the National Lawyers Guild's 2019 resolution that calls upon the U.S. to immediately comply with international humanitarian law and condemns the prolonged and illegal occupation of the Hawaiian Islands. AHEC specifically:

- Condemns the unlawful presence of the U.S. Indo-Pacific Command with its 118 military sites throughout the Hawaiian Islands.
- Calls for the U.S. to comply with international humanitarian law and administer the laws in the Hawaiian Kingdom as an occupied state.
- Calls on the legal and human rights community to view the U.S. presence in the Hawaiian Islands through the prism of international law and to roundly condemn it as an illegal occupation under international law.
- Supports the Hawaiian Council of Regency, which represented the Hawaiian Kingdom in its efforts to seek resolution in accordance with international law as

well as its strategy to have the State of Hawai'i and its counties comply with international humanitarian law for the administration of the occupying state. On May 20, 2021, the Hawaiian Kingdom filed a case in the U.S. federal court: *Hawaiian Kingdom v. Biden, et al.*

- Calls on all United Nations member and non-member states to ensure that the U.S. complies with international humanitarian law and brings to an end the unlawful occupation of the Hawaiian Islands.

"Seek, first the kingdom of God and His righteousness" (Matthew 6:33). Righteousness is the cornerstone of justice. That standard is the Word of God, so if people have been mistreated, restitution must be made to the victims. The only way you can have an ordered society is to base it on a moral code and the only one qualified to set such a code is God because he is the ultimate "law-giver." (James 4:12).

If we don't experience this restitution, let us remember the prophetic words of our beloved Queen Lili'uokalani as she cites 1 Kings 21, saying "Oh, honest Americans, as Christians hear me for my downtrodden people! Their form of government is as dear to them as yours is precious to you. Quite as warmly as you love your country, so they love theirs. Do not covet the little vineyards of Naboth's so far from your shores, lest the punishment of Ahab fall upon you, if not in your day, in that of your children, for 'be not deceived, God is not mocked.'"

When all is said and done, we are reminded by our queen that God is the righteous judge (Romans 12:19). We must emerge from the darkness of our denial. Ke Akua pū. ■

For more information visit the AHEC website: <https://aheccchurch.weebly.com/>



Association of Hawaiian Evangelical Churches

Hawai'i Conference United Church of Christ
1848 Nu'uau Avenue
Honolulu, Hawai'i 96817
Phone 808-537-9516

Dear Governor David Ige,

On July 18, 2021, the governing body of the United Church of Christ (UCC) voted and passed "A Resolution Encouraging to End 128 Years of War Between the United States of America and the Hawaiian Kingdom." The resolution was introduced by the UCC's Association of Hawaiian Evangelical Churches (AHEC) that are comprised of 31 Native Hawaiian congregations across the islands. 80 percent of these congregations were established prior to the illegal overthrow of the Government of the Hawaiian Kingdom on January 17, 1893. What the Hawaiian Kingdom... but not the present...



APELILA 2022

OHA Presents Live Performance by Nu'u at Kaka'ako Makai

April 16, 9:00 a.m. - 11:00 a.m. | O'ahu

The Office of Hawaiian Affairs presents a talent showcase featuring Hawaiian entertainers on the third Saturday of each month at the Kaka'ako Farmers' Market (on the makai side of Ala Moana Blvd.) Enjoy free live music from Nu'u and support local farmers and artisans. Free parking provided by OHA at Fisherman's Wharf. COVID-19 safety protocols will be observed.

6th Annual Kaua'i Steel Guitar Festival

*March 31 - April 2
noon - 6:00 p.m. | Kaua'i*

The Sheraton Kaua'i Coconut Beach Resort is hosting the 6th Annual Kaua'i Steel Guitar Festival. This free event is open to the public. For more information contact Alan Akaka at alan@himele.org or check the festival website www.kauaisteelguitarfestival.com.

Mana 2022 Invitational Art Show

*April 1 - 29, M-F
9:00 a.m. - 4:30 p.m. Hawai'i Island*

Nā Mākua Designs presents the Mana 2022 Invitational Art Show at the Wailoa Center in Hilo. The art show will feature pieces selected by the invited artists and will be available to view or purchase.

Royal Hawaiian Band Lunchtime Concerts

April 1, 8, 22 & 29, noon | O'ahu

After pausing for two years due to the pandemic, the Royal Hawaiian Band will return to 'Iolani Palace for its popular lunchtime concerts. The free concerts will be held on Fridays at noon and are open to the public. For more information call 808-522-0822 or visit www.iolanipalace.org.

Kahilu Theatre Presents Nathan Aweau

April 1, 7:00 p.m.

Hawai'i Island or virtual

Waimea's Kahilu Theatre presents multiple Nā Hōkū Hanohano award-winning musician Nathan Aweau. For more information call 808-885-6868, or purchase tickets to view the performance online at: www.kahilu.tv/.

Waimea Valley Easter Brunch & Egg Hunt

April 17, 9:00 a.m. and 12 noon | O'ahu

Waimea Valley is offering Easter brunch and an egg hunt at its Pikake Pavilion. There are two seatings for brunch. The egg hunt is at 11:30 a.m. for all brunch guests. For more information call 808-638-5858. Reserve your seats online at www.waimeavalley.net/events.

Kanu Hawai'i Volunteer Week Hawai'i 2022

*April 17 - 23, various times
Statewide*

Kanu Hawai'i presents its 5th Volunteer Week Hawai'i with a goal to engage 10,000+ volunteers at over 200 events across the pae'āina. For more information or to find volunteer opportunities in your kāiāulu go to: <https://www.kanuhawaii.org/campaigns/volunteer-week-hawaii/>

59th Annual Merrie Monarch Festival

April 21-23, 6:00 p.m.

Broadcast on K5

Although no tickets are available to the general public due to the pandemic, the Merrie Monarch Festival has resumed its April schedule and will be broadcast live on K5 sponsored, in part, by OHA. A "Backstage Special," will air on Wednesday, April 20 at 7:00 p.m.

Indigenous Speaker Series - Dr. Michael Kaulana Ing

April 22, 2:30 p.m.

O'ahu or virtual

The second in UH Mānoa's Philosophy Department's Indigenous Speaker Series features Dr. Michael Kaulana Ing, associate professor of religious studies at Indiana University Bloomington. For more information or to get the Zoom link email ejirwin@hawaii.edu.

15th Annual Waimānalo Kanikapila

April 23, 9:00 a.m. - 5:00 p.m.

Virtual

Nā'ālehu Theatre presents the 15th Annual Waimānalo Kanikapila in celebration of the musical heritage of Waimānalo. This free livestream only event can be accessed on www.cyrilpahinui.com, and www.gab-bypahinui.com. It will feature 8-hours of entertainment broadcast live.

SOS Earth Day Beach Cleanup

April 23, 12 noon | Hawai'i Island

In celebration of Earth Day, UH Hilo's Students of Sustainability are hosting a beach cleanup at Bayfront. Meet at Mo'ohau Bus Terminal. For more information contact reganw@hawaii.edu.

Waimea Valley Mauka to Makai

April 23, 9:00 a.m. - 12 noon

O'ahu

In celebration of Earth Day, bring the 'ohana to Waimea Valley and volunteer for a hands-on mālama 'āina project. All ages are welcome and volunteers receive free park admission for the rest of the day. Register at volunteers@waimeavalley.net or call 808-638-5855.

Mālama 'Āina Earth Day Community Cleanup

April 24, 9:30 a.m. - 12 noon | O'ahu

In celebration of Earth Day, everyone is invited to participate in Our Kaka'ako's Mālama 'Āina Earth Day Community Cleanup. Check-in at The Barn at SALT. Grab 'n go snacks provided to volunteers. Pre-register at www.ourkakaako.com/earthday. ■

PUBLIC LAND TRUST UPDATES

Visit the Public Land Trust webpage for important updates as the PLT bill moves through the legislature and sign up for Action Alerts

GO TO:

www.oha.org/plt



STAY CONNECTED WITH US!

Sign up for free email updates today at

www.oha.org/connect

Limu as Food and Culture

By Adam Keawe Manalo-Camp

For many of us, the fragrance of limu brings back memories of family get-togethers. In the days of our ancestors, limu, poi, and fish were considered significant components of a nutritionally balanced diet and were part of our food security. It was normal for Kānaka Maoli households to always have limu on hand.

Queen Lili'uokalani loved limu huluhulu waena so much so that she introduced it to her residence in Waikīkī from Maui – and then placed a kapu on gathering it from there. While in England, Queen Emma wrote in letters of her longing for the taste of limu.

Beyond culinary practices, certain types of limu had significant cultural and ceremonial significance.

Among the first organisms named in the Kumulipo are varieties of limu, including limu kala. Limu kala was one of the most commonly utilized types of limu in ceremonies. Kala in Hawaiian means to free, untie, unburden or absolve. People are familiar with using kala when saying, “E kala mai ia’u” to apologize.

Limu kala symbolically unbound or loosened human beings from offenses committed against one another or against the akua. Due to this particular meaning, limu kala played an essential part in rituals.

During a purification ceremony, a kahuna pule heiau would mix seawater, limu kala, and sometimes ‘ōlena (turmeric) in a bowl and sprinkle the congregation. This ceremony was mainly done when people had been exposed to a corpse or something that made them ritually unclean. Before the start of ‘ōpelu season, fishermen would gather at a kū’ula (heiau specific to fishermen), and a kahuna would offer a prayer and then purify them before they went out to sea. This same mixture was also used to purify places that had become ritually unclean.

Limu kala played a vital part in traditional forgiveness rituals. When there was a dispute or harsh feelings within a family, the family would conduct a ho’oponopono. When the issue was resolved, limu kala would then be eaten. If a family or community had wronged their ‘aumakua or the akua, an aha ‘āina kala hala (feast for forgiving offenses) would be prepared. Symbolic foods were eaten including pua’a, āholehole, moa, kalo, and limu kala.

After a war, limu kala was sent as an offering of peace. When Keawema’uhili sought peace with Kamehameha I, he sent two bundles. One bundle contained white stones, while the other held fish wrapped in wet limu kala. The white stones symbolized peace. The fish came from Keawema’uhili’s fishponds and the limu kala, besides preserving the fish from rotting, signified Keawema’uhili’s willingness to move on from the past.

Our ancestors had a welcoming custom – when they had important visitors, kalo, fish, niu (coconut), kō (sugar cane), mai’a (banana), ‘inamona (kukui nut relish), and limu specific to the area would be offered to the guest. This protocol was also practiced when families from

different parts of an island would gather for a special occasion. As women were the only ones allowed to pick limu, they would bring limu from to their specific region to share how ‘ono their limu was with each other’s families.

There were also cultural limits to some types of limu.

In mo’olelo, sea creatures have a hierarchy similar to that of Kānaka Maoli. Among the sharks, Kua was a prominent shark chief who led his band of warrior sharks from Kahiki to Hawai‘i. Kua was also known

as Kawohikūikamoana and was a benevolent gigantic red shark. Kua had a son, Pakaiea. When Pakaiea was birthed, his father wrapped him in a blanket of limu pakaiea, which gave Pakaiea his brown and green markings. Like his father, Pakaiea was a guardian of distressed fishermen. As a result, limu pakaiea is considered kapu by families whose ‘aumakua is the shark and, thus, not eaten.

Limu was also used in hula performances. Limu pālahala was used to make leis and other adornments for hula dancers. ‘Iolani Luahine, for example, wore a lei po’o of limu while performing a hula hoe (canoe paddling dance). But limu lipe’ape’a was kapu to any hula dancer. Because limu lipe’ape’a was primarily found in caverns, it was said that any hula dancer who ate that particular limu would never be able to understand the hidden meanings, or kaona, of any mele.



Limu kala is being proposed as the State Limu at the legislature this session. - Photo: Kim Moa, courtesy of KUA

While we generally think of limu as solely referring to seaweed, limu has broader applications, and also refers to other types of water plants, mosses, zoanthids (corals closely related to sea anemones), and algae. A zoanthid known as “limu make o Hāna” was utilized by Maui warriors for its highly toxic effects. Before going to war, this type of limu would be applied to spear tips so that a mere scratch from the point could prove to be instantly fatal. Today, it is being studied as a cancer treatment.

For too long limu has been underappreciated for its role in our culture, gastronomy, medicine and food sustainability. With 2022 now proclaimed as the “Year of the Limu,” limu is finally being recognized for its role in helping to feed our identity as well as our bodies. ■

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

More than a Mortgage

**Security
National
MORTGAGE
COMPANY**

H A W A I I

Equal Housing Lender | Co. NMLS# 3116 | snmc.com/disclaimer

**MORTGAGES CAN
BE CONFUSING!**

I explain the procedure in
simple terms to help ease
the process.

Randy Church

NMLS# 685872

**CONTACT ME AND
LET'S TALK STORY.**

808.990.0190



Limu kohu. - Photos: Kim Moa, courtesy of KUA

Proclamation acknowledges the critical role of seaweed in Hawai'i's culture and environment

By Kim Kamalu'okeakua Moa

"As an indicator of healthy ecosystems, a food-source for many species, and a connector between ma uka, or the uplands, and ma kai, the ocean, limu has the potential to teach us so much about the health of the places we live"

- MALIA HEIMULI

Heimuli is the Limu Hui Coordinator at Kua'aina Ulu 'Auamo (KUA), a local non-profit coordinating the "Year of the Limu" initiative, a statewide effort created by the Limu Hui network to raise awareness about the importance of limu to Hawai'i's cultural identity and the health of our nearshore marine environment.

Limu is Life

"Throughout the world, especially near coastal regions, algae are fundamental," said Ryan Okano, program manager with the Department of Land and Natural Resources Division of Aquatic Resources (DAR). "As a food source, it seems that mainstream American culture is discovering something that Indigenous coastal communities have known for centuries."

In Hawai'i, limu is both food and medicine. Rich in vitamins, minerals, and fiber, limu was once the third most important component of the Hawaiian diet along with fish and poi. In addition to its uses in religious ceremony, limu is also used by lapa'au (healing) practitioners to treat a wide range of ailments from small cuts and scrapes to respiratory and alimentary problems.

The base of the marine food chain and an important habitat for marine creatures, limu also plays a critical role in marine habitats, one summed up by the phrase "no limu, no fish."

Unfortunately, the loss of native limu runs hand-in-hand with the loss of Hawaiian cultural practice, generational ancestral knowledge and spiritual identity. While traditional limu knowledge and practice endures – held primarily by kūpuna in rural communities – the ability to maintain these practices and pass on this 'ike is hampered by the decreasing abundance of this once plentiful resource.

Urban development, improper harvesting, climate change and other pressures affect limu abundance. The work to reverse this co-extinction process and restore the ancestral abundance of limu knowledge and practice throughout the pae'aina is part of a growing local movement.

The Limu Hui was created in 2014 at the request of kūpuna who gather and care for native Hawaiian limu around the islands. Hosted by 'Ewa Limu Project, the focus of that initiative was to "gather the gatherers" and identify loa limu (limu experts) in our communities who still retain knowledge of, and practice, the many traditional Hawaiian uses of limu.

"Year of the Limu"

"The goal of the 'Year of the Limu' is to recapture, retain, share and preserve traditional 'ike about limu for the benefit of the people of Hawai'i and all those who love our island home," said Heimuli.

In a resolution proposed by members of the Limu Hui network during the 2021 state legislative session, legislators were called on to designate 2022 as the "Year of the Limu." Although the resolution stalled, community members and limu advocates, with the help of KUA and DAR, petitioned Gov. David Ige to make the designation through executive order.

Signed by Ige on January 28, the "Year of the Limu" proclamation acknowledges the work of late loa limu such as Henry Chang Wo, Jr. of 'Ewa Limu Project and the "First Lady of Limu," Dr. Isabella Aiona Abbott, and organizations such as KUA, the Limu Hui, and others who have worked to preserve limu traditions and knowledge.

"This proclamation affirms that the State of Hawai'i recognizes the importance of our work as limu advocates and limu educators in passing on traditional ecological limu knowledge to make our home a better place for future generations," said Wally Ito, who along with "Uncle Henry" was one of the founders of the Limu Hui in 2014 and continues to carry on the work of 'Ewa Limu Project today.



Wally Ito (standing) of 'Ewa Limu Project carries on the work of Uncle Henry Chang Wo, Jr. (his picture is in the foreground) through limu outreach and educational "show-and-tell" events.

KUA and the Limu Hui will be working with DAR and other community and organizational partners across the pae'aina to plan and promote a variety of monthly Community Limu Events throughout the year where folks can connect with limu practitioners, and share limu stories, memories and living limu traditions. "We are excited to celebrate and showcase the collective efforts of limu practitioners, community stewards and limu advocates across Hawai'i," said Heimuli.

The year-long designation will bring together partners, families, friends, residents, and visitors around mālama 'aina (environmental stewardship) workdays, invasive limu

clean-ups, limu plantings, educational shoreline walks, "show-and-tell" events, and workshops on limu pressing and cooking that seek to raise interest in limu as an important facet of our environment and communities.

Limu Hui members have also submitted another resolution this legislative session calling for the designation of limu kala as the State Limu.

Known colloquially as "the forgiveness limu" because of its use in the conflict resolution process of ho'oponopono and in the protection of ocean voyagers, limu kala is seasonally abundant and commonly found in many intertidal and subtidal habitats, including tidepools and reef flats in areas with moderate to high wave action. Heimuli notes that it is just one example of the significant role limu plays in Hawai'i lifeways. "Through this effort, we hope to teach folks not just about the use and importance of limu, but how to harvest properly and how much we should be taking for consumption."

In addition to the activities planned for 2022, KUA has also partnered with the University of Hawai'i Sea Grant College Program (UH Sea Grant) to republish *The Limu Eater* by Heather J. Fortner. First published in 1978 and scheduled for re-release in July 2022, this classic publication includes oral histories, recipes, and information on cultural uses of limu in Hawai'i.

"We have been so fortunate to collaborate with people for over 50 years whose passion and commitment center on the intimate connections between land, ocean, and people – including our friends and partners at KUA," said Dr. Darren Lerner, director of UH Sea Grant. "Reprinting *The Limu Eater* in partnership with KUA is particularly meaningful this year, as it marks both the 'Year of the Limu' and Hawai'i Sea Grant's 50th anniversary. We are thrilled to share the mo'olelo and importance of limu, as well as delicious recipes, in this unique publication."

Heimuli also sees the "Year of the Limu" as an opportunity to continue the work of "Gathering the Gatherers." During the coming year, KUA plans to safely connect Limu Hui members to each other through small inter-island exchanges and virtual programs that nurture productive spaces for growth and pilina (connection) and promote deeper knowledge sharing of limu practices, stories, and lessons learned.

Ito, who retired as Limu Hui Coordinator at the end of 2021 and organized annual gatherings of the Limu Hui prior to the pandemic agrees that these types of gatherings are important in creating the safe spaces needed to preserve 'ike and raise the next generation of limu practitioners.

Since their first gathering, Ito noted that the network has grown to include over 50 cultural practitioners, educators, researchers and community members from across Hawai'i who are committed to the protection, perpetuation, preservation and restoration of limu knowledge, practice and ancestral abundance of limu throughout our islands. ■

For more updates or info about the Limu Hui or "Year of the Limu" activities, follow KUA on Instagram or Facebook or visit www.kuahawaii.org.

Kim Kamalu'okeakua Moa is an O'ahu-based documentary photographer and photojournalist with a passion for social justice and visual storytelling through an Indigenous lens. She has been the communications coordinator at Kua'aina Ulu 'Auamo since 2015.

Kua'aina Ulu 'Auamo

Kua'aina Ulu 'Auamo (KUA) is a movement-building nonprofit organization that works to empower communities across Hawai'i to mālama their environmental heritage and work toward a shared vision of 'aina momona – abundant, productive ecological systems that support community wellbeing. Founded in 2012 by grassroots Indigenous and local natural resource management initiatives, KUA provides support to three statewide networks: E Alu Pū, Hui Mālama Loko I'a, and the Limu Hui.



Throughout the year, Limu Hui members will host community Limu Hui events including educational shoreline walks (pictured), presentations and other activities where people can learn about the importance of limu, its uses and proper harvesting techniques that allow limu resources to rest and replenish.

The Limu Hui: Preserving 'Ike and Restoring Abundance

In September 2014, more than 30 loea limu (traditional limu experts) representing six islands came together. It was the first gathering of its kind, and a rich time of learning, sharing and documenting 'ike pertaining to native Hawaiian limu.

This “gather the gatherers” event was organized by Kua'āina Ulu 'Auamo (KUA) in partnership with the 'Ewa Limu Project. The opportunity for limu practitioners to gather and network is critical to their collective effort to restore limu knowledge, practice and abundance. An outgrowth of this initial gathering was the Limu Hui, an association of individuals and organizations bound by their passion for limu.

The Limu Hui continues to gather annually and has grown to include more than 50 individual limu practitioners who are working to preserve the 'ike related to limu – from mo'olelo and traditions, to its culinary, medicinal and ceremonial uses – as well as to restore limu to abundance in their own communities.

There are a number of organizations across the pae 'āina that focus on limu restoration, education, and invasive species removal including 'Ewa Limu Project, Hānai Ā Ulu, Ko'olau Limu Project, Lāna'i Limu Restoration Project, Mālama Maunalua, Paepae o He'eia, Waihe'e Limu Restoration, Waikalua Loko I'a, and Waimānalo Limu Hui.

“The greatest challenges to restoring native limu abundance is getting the seed stock to replant into the ocean and access to abundant salt water to grow out the seed stock,” explained Ikaika Rogerson of the Waimānalo Limu Hui.

“Luckily for the Limu Hui as a whole we have Uncle Wally (Ito) as a resource who cultivates the stock at Ānuenue Fisheries and Research center. He provides limu for all of the restoration projects and

for limu education at many school and community events.”

Waimānalo Limu Hui on O'ahu hosts a monthly community workday where volunteers can learn about the different types of limu found in the area and the methods used to outplant limu back into the ocean.

Restoring limu abundance starts with education. When to pick limu, how to pick limu without destroying the roots, and taking only what you need are emphasized. So where appropriate, involving the community, especially our keiki, in restoration efforts is one strategy to help replenish dwindling limu resources and build awareness of limu's important role, both culturally and ecologically.

Nalani Kaneakua is the director of Ko'olau Limu Project on Kaua'i. They recently hosted a group of 1st-5th graders from Kanuikaponu Public Charter School in Anahola during spring break for a program called “Limu is the Lesson.”

“We had an overwhelming positive response and interest in more programs that are fun and focused on 'āina and kai-based learning,” said Kaneakua adding that project participants also “have a greater appreciation for limu and of its importance on all levels.”

Takeaway mana'o from the students included: “Do not take more limu than you need.” “When harvesting limu don't pull the roots out.” “Only pick enough limu to feed your 'ohana. Fishes and sea urchins need limu too!” ■

For more information about the Limu Hui or other limu restoration projects across the pae 'āina email info@kuahawaii.org

Follow KUA and the Limu Hui on these websites and social media platforms:

To volunteer to kōkua with limu restoration efforts check out these organizations:

Year of the Limu Website: go.kuahawaii.org/yearofthelimu

Limu Hui: www.kuahawaii.org/limu-hui

Limu Hui Facebook: www.facebook.com/LimuHuiKUAhawaii

KUA Facebook: www.facebook.com/KUAhawaii

Instagram: @kuaainauluauamo

Waimānalo Limu Hui: www.waimanalolimuhui.org

Waihe'e Limu Restoration: www.waiheelimu.org

Waikalua Loko I'a: www.thepaf.org/waikalua/

Mālama Maunalua: www.malamamaunalua.org

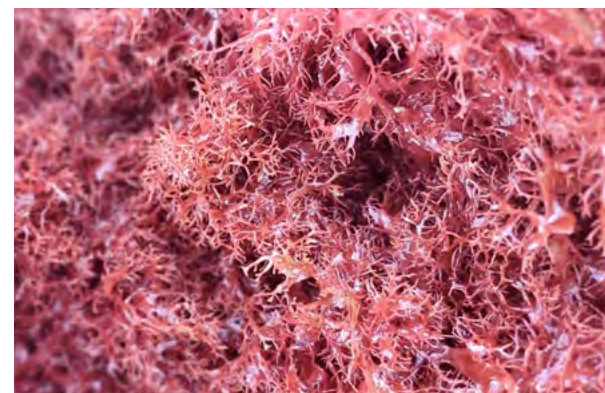
Paepae o He'eia: www.paepaeoheeia.org



Limu Palahalaha on 'opihī - Photo: Malia Heimuli



Limu Manavea and Limu Nohomahe - Photo: Malia Heimuli



Lepelepe o Hina - Photo: Lily Uta'i



Limu kala and limu pepeiao on the papa. - Photo: Kim Moa

Free “Year of the Limu” Zoom backgrounds are available for download at <https://kawaiola.news/cover>

#YearoftheLimu2022 #noLIMUnoFISH #LimuHui
#KUAhawaii #KuaainaUluAuamo

He mau Hāli'a o ka Limu



Na Kalani Akana, PhD

Enā hoa makamaka o kēia nūpepa mai ke one wali o Hanakahi a i nā one pūpū o Nīihau. Aloha kākou! Ia'u e nūnē ana e pili ana i kēia "Makahiki o ka Limu" ua pā'e mai i ka pepeiao ke mele 'o "Waikīkī Hula" no ka home o Kamālī'ikāne Kalaniana'ole, 'o ia 'o Pualeilani. Ma ka lālani, "ke 'āla onaona o ka lipoa" nō au i no'ono'o nui ai no ka mea ua ho'omana'o au i ka manawa mua o ku'u wā kamali'i a'u i 'ike a honi ai i ua limu ala (kohu manakō ke 'āla ia'u) ma kahi o Pualeilani. 'A'ole au i 'ike hou i ka lipoa ma Waikīkī. Ua pau nō i ka haumia o ke kai. Minamina nō.

Ua ho'omana'o ho'i au i ke kupuna mānaleo 'o Rachel Mahuiki e kuhi a a'o ana iā mākou po'e kumu i ka limu kohu e ulu ahua'hu ana ma ka hāpapa o Wainiha. Ua hō'ike 'o ia i ka 'āko pono 'ana i kēia limu keu a ka 'ono. Mai huki i ke a'a o make ka mea kanu. Aloha nō. I keia manawa, pau paha ka limu kohu i ka huki hewa 'ia 'ana e nā po'e ānunu.

A laila, ua hiki mai i o'u nei kekahi lālani mele 'ē a'e. Ua pa'a pāhemohemo au i ka hula a Leina'ala Heine Kalama i a'o ai ia'u 'o "Ike i ke one kani a'o Nohili" (na Mahi Beamer ka mele 'ana). Ma kēlā hula, hō'ike 'ia ka lei 'ana i ka lei pahapaha ("pahapaha lei" ma ke mele). Kaulana 'o Polihale i ka limu pahapaha a inā ua kipa 'ia e kekahi, nāna e hana i lei e hō'ike i kona mau hoaaloha me ka 'ohana i kāna huaka'i 'ana ma laila. Ma ka nūpepa *Hae Hawaii*, ua kākau 'ia aia ka pahapaha ma Keawaiki, Kōloa kekahi. Aia ia kokoke i ka lae o Makahuena. Ma laila, ma Wawapuhi ho'i, aia kekahi one kani 'ē a'e e like me ko Nōhili. Mea mai ka mea kākau, "Aole

hoi e hele i Nohili, no ka mea, ua loa hoi ke one kani e like me ko Nohili." Inā mau nō ka limu pahapaha ma ia mau kahakai, koe aku ia.

Ma ku'u kula 'ana ma ke kula nui ma Mānoa, ua pōmaika'i ka'u noho 'ana i ka papa a Isabella Abbott, ka wahine Hawai'i mua nāna i loa'a ke kekelē ma ka 'epekema. Ua kaulana 'o ia i ka 'ike limu. Na kāna kumu kōko'o i lawe iā mākou haumāna e hō'ili'ili pono i hāpana limu no kekahi puke 'ohina limu. 'Akahi nō au a 'ike i ka līpe'epe'e. Wahi a ku'u loa hula 'o Kaha'i Topolinski, 'a'ole 'ai 'ia kēlā limu e ka po'e hula o pe'e ka 'ike hula. Inā loa'a mau nō ka līpe'epe'e ma nā kāheka hohonu ma O'ahu hikina, 'a'ole au maopopo.

E kala loa, ua hiki i kekahi ke hele a 'ohi i ka limu ma nā one kahakai o Pu'u'loa, 'Ewa. Ho'omaopopo anei? Ua nu'a hewahewa ka limu, 'o ka manaua 'oe, ke kala 'oe, ka wāwae 'iole 'oe a nui pēlā wale aku. Pau loa nō kēlā mau 'anu'a limu hiwahiwa.

I ku'u mana'o, o pono kākou e nānā hou i ke hana kau kapu a ke konohiki e like me kā Lili'uokalani hana ma kāna 'āina 'o Hamohamo. Ua ho'olaha 'o ia i o kāna 'ākena ma ka *Nupepa Kuokoa* (1906, Mar. 2) i ka ho'okapu 'ana ma luna o ka "Limu Pakaeleawaa me ka Limu Huluhuluwaena," a me kekahi mau mea ola 'ē a'e ma ke kai.

No'eau a na'auao nā kūpuna i mālama 'ana i ka limu. E aho nō e hahai i kā lākou mālama 'ana i nā uluwēhiwēhi o ke kai.

"Nui ke aloha e hi'ipoi nei me ke 'āla o ka lipoa" –Edith Kanaka'ole. ■

Kalani Akana, Ph.D., is a kumu of hula, oli and 'ōlelo Hawai'i, and a research analyst at the Office of Hawaiian Affairs. He has authored numerous articles on Indigenous ways of knowing and doing.

To read this article in English, go to kawaiola.news.

Redlining Hawai'i's Indigenous Families: A Teacher's Journey



By Robin Puanani Danner

Once upon a time, a talented wife, mom and teacher was awarded a leasehold lot under the Hawaiian Homes Commission Act (HHCA) on O'ahu, to build a home, grow her family's security, accumulate home equity, and build assets to pass to her keiki. The same things that other families strive for.

But the state had issued her a 7,500 square foot "farming lot" instead of a "residential lot" with a commercial grade farming condition in her lease, which disqualified her from FHA mortgage financing since her primary income must come from farming to qualify. It didn't matter that 7,500 square feet is too small for a commercial farm or that she is a teacher, not a farmer.

And the reasons for this? Redlining. Ignorance. The government focusing on justifying bad policy, instead of using common sense and searching for fair solutions.

Her story began more than 40 years ago. After sitting on the DHHL waitlist for 20 years, she was finally contacted and offered a lot that was part of an agricultural park. She was told not to worry, that the Hawaiian Homes Commission had a deal with a specific local bank to create a special mortgage program so she could build a home on the lot. She accepted.

Two decades passed. Interest rates were declining. She wanted to refinance to reduce her monthly mortgage payments. However, the bank she worked with 20 years earlier no longer offered the special mortgage program. Her applications for both a standard FHA mortgage and for a federal HUD (Housing and Urban Development) 184 mortgage product were also denied because she had an "farming" lot.

The root of the issue was state's decision to offer DHHL beneficiaries a commercial

agricultural lease on what was obviously a residential-sized parcel without providing a farming exemption.

Unfortunately, mortgage loan denials like these have gone unchecked for decades. That's redlining and it affects thousands of Hawai'i citizens all of whom have one thing in common - they are native Hawaiians living on trust lands.

Fortunately, this story ends with a just solution. Two years ago, our teacher applied for technical assistance from the Homestead Ombudsman program set up by SCHHA and its nonprofit loan fund.

SCHHA walked with her over the two-year period. In March 2021 under the Biden administration, it was clarified that the HUD 184 program includes agricultural leases, and in October 2021 she was able to refinance her mortgage at 2.75% interest - plus additional cash-out funding against her home value and equity to make home improvements.

Sadly, stories like this are common. Denial of on par treatment for homestead families by our state government. Whether due to racist intent - redlining has a history of this - or the indifference of government officials, it's time to end redlining of native Hawaiians.

It should be noted that while our teacher was able to access mortgage capital, redlining still worked to deny her fair market valuation of her home because homes on trust lands are only allowed a valuation approach called "replacement cost" instead of "fair market value."

This devalues the assets owned by native Hawaiians on trust lands, limiting their ability to fully participate in the economic framework of the state and country. If limiting home valuations to the "replacement cost" is such a good thing, then make it the law of the land for all Hawai'i residents. ■

A national policy advocate for native self-governance, Robin Puanani Danner is the elected chair of the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Born on Kaua'i, Robin grew up in Niumalu, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised four children on homesteads in Anahola, Kaua'i, where they continue to reside today.

E NHLC...

I just received a homestead lease. Do I have to pick a successor? Does it matter?



By Kauila Kopper, NHLC Litigation Director

You are not required to select a successor, but for most people, a successor is a very good idea. A successor is an eligible relative that you choose to take over your lease when you die. Designating a successor helps keep your lease in your 'ohana for future generations and ensures the kuleana for the lease passes from you to the person that you choose. Here are three tips to help you successfully designate your successor.

1. Make sure the person you want to select as your successor meets DHHL's eligibility requirements. Eligible relatives include a spouse, sibling, child or grandchild who is at least one-quarter Hawaiian by blood quantum. You may also select a parent, niece, nephew, or widow(er) of a sibling, niece, or nephew, if they are at least one-half Hawaiian by blood quantum. A spouse or child who is less than 25% Hawaiian by blood quantum can not take over and continue to hold the lease, but, you can choose to have them get the "proceeds," or value of your home, minus any debt owed for the lease.

You can select more than one successor, but each person must meet the eligibility requirements. For some families more than one successor is the right choice, although we recommend caution with more than one, because there can be pilikia or confusion between successors about who has the kuleana to care for the property and make decisions regarding the lease and the home. These disputes can be difficult to resolve, especially while your relatives are grieving your loss. To avoid this, it may be better to designate a single successor.

2. You must inform DHHL of your choice in writing. The best way to do this is by completing DHHL's successorship form. Once completed, the form must be submitted to DHHL at one of DHHL's offices. DHHL should then "acknowledge" the form and file it. You should make sure that DHHL completes those steps so that your successor request is properly in place. Once your successor form is properly on record, you can change it at any time as long as you repeat the process to complete and file your request in writing with DHHL. Each time you make a change, you should confirm that DHHL acknowledged and filed it.

3. Talk to your family, especially those who live with you, about who you have chosen as your successor. When you die, your successor will need to be prepared. As soon as they can, they should contact DHHL about the lease transfer, and they should check on progress often. There can be strict deadlines to accept a lease transfer, so they must monitor for notices from DHHL, meet any deadlines that DHHL notifies them of, and follow up if there are delays or silence from DHHL. If DHHL refuses to transfer the lease, they should contact an attorney immediately to preserve their rights.

A homestead lease can provide stability to an 'ohana for generations. Taking these steps to designate a successor can help your homestead become a lasting legacy for your descendants. ■

E Nīnau iā NHLC provides general information about the law, not legal advice. You can contact NHLC about your legal needs by calling NHLC's office at 808-521-2302. You can also learn more about NHLC at nativehawaiianlegalcorp.org.

The Native Hawaiian Legal Corporation (NHLC) is a nonprofit law firm dedicated to the advancement and protection of Native Hawaiian identity and culture. Each month, NHLC attorneys will answer questions from readers about legal issues relating to Native Hawaiian rights and protections, including issues regarding housing, land, water, and traditional and cultural practice. You can submit questions at NinauNHLC@nhlchi.org.

Kāko'o Ulu 'Oihana



By Sheri Daniels

In an effort to increase the support for members of the healthcare workforce that are committed to serving Native Hawaiian communities, the Native Hawaiian Health Scholarship Program added an additional funding support called Kāko'o Ulu 'Oihana.

It is one-time support to establish additional health scholarship pathways and provide professional development opportunities for Native Hawaiian health professionals. With the management of two scholarships, Maui Ola Mālamalama was created, the health workforce development center of Papa Ola Lōkahi.

In the fall of 2021, the first pilot was conducted and 11 scholars were awarded: Regina Keala Hilo, Ualani Ho'opai, Kauluwehi Kato, Dayne Duke Kealanahale, Susiele Koga-Truong, Celia Main, 'Tiwileo Pacarro, Cyndie Rayoan, Ha'aheo Scanlan, Kalena Spinola, and Jrae Viela.

Hilo is a mother of four and pursuing her master's in archaeology/anthropology. "I heard about the Kāko'o Ulu 'Oihana scholarship from Dr. Landon Opunui, medical director at Nā Pu'uwai and a colleague of Papa Iwikuamo'o. Struggling to financially support myself through the final semesters of graduate school, I wasn't certain I could afford tuition for Papa Iwikuamo'o but valued the 'ike, collective energy, and support."

Regina said that receiving the scholarship "felt like confirmation

that the work I'm doing for our 'iwi kūpuna, as directed and supported by my kumu, mentors, colleagues, and 'ohana, is meaningful and needs to continue."

Pacarro is pursuing a dual-degree in applied sciences in Hawaiian and Indigenous Health and Healing and in Sustainable Community Food Systems.

"I heard about the scholarship from one of my professors and it came at the best timing, I was laid off a few weeks prior to Fall 2021 semester and was worried how I was going to afford everything" said 'Tiwileo. "By having one less thing to worry about, I was able to focus on getting involved with programs such as Nā Pale o Kualaka'i and the Niu Now Movement [an effort to] bring back the coconut as a food staple."



Maui Ola Mālamalama recognizes the need for innovation such as this program provides. It addresses one of the main barriers to higher education – financing it.

Those who aren't eligible for the Native Hawaiian Health Scholarship are encouraged to apply for Kāko'o Ulu 'Oihana. There will be two to three funding cycles per year. For upcoming informational workshops and application dates, go to www.mom.smapply.org or email kua@papaolalokahi.org. ■

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

Hawaiian Sign Language



How this year's community consultations are helping us unlearn and relearn equity

By Elena Farden

"We are a part of the community too, but you don't give us a chance to participate," was the message in an email I received from a community member about our Native Hawaiian Education Council (NHEC) community consultation sessions.

Each year, we engage with our communities across the pae'āina in mutual dialogue to help us identify community innovations, bright spots, and challenges around education that can inform federal funding. We work closely with our partners, 'A'ali'i Alliance, to design an equitable and inclusive environment for community voices, but this message was an awakening.

Our Native Hawaiian deaf and hearing impaired community, along with the Hawaiian sign language movement, have been largely left out of our virtual community consultations albeit unintentionally.

"Please provide Hawaiian sign language interpreters at your next community consultation," was the email plea in my inbox. The Kanaka on the other side of this email was a hearing kumu at the Hawai'i School for the Deaf and Blind as well as an advocate for the Native Hawaiian deaf community.

My reaction was immediate. 'Eha, at first. Mihi, sincerely. Then came a most natural clearing for us to talk story with this brave Kanaka advocate on how NHEC can do better now that we know better.

We had three days until our next community consultation to make this right.

Without haste, NHEC and 'A'ali'i Al-

liance updated our virtual registration to include questions about accessibility support to help identify future sessions where American sign language (ASL) and/or Hawaiian sign language (HSL) interpreters will be needed. Hawai'i Interpreting Services was also engaged and secured for our sessions.

Second, we enabled live captioning for all sessions to increase accessibility for hearing impaired participants – which also supports visual reinforcement and engagement. While live captioning will be able to address the general messaging, we know it will still have challenges with 'ōlelo Hawai'i and names. With this in mind, our third action was to create the flexibility to update our session materials with captions and verbal queues, while also maintaining an open participant feedback flow to make adjustments along the way to ensure inclusivity.

More than these three actions, we are committed to a deep culture of learning for our continued service to all of our Native Hawaiian communities. As an organization, we are unlearning and relearning that:

- Equity is leaning in and learning forward so that everyone wins together;
- Equity is an awakening of our own accountability and rise of conscious leadership; and
- Equity is aloha manifested in our everyday and intentional work with one another.

For more information about our 2022 community consultations or to join in on a future session, please visit us on Facebook or our website at www.nhec.org.

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

Other People's Pigs...



By Ian Custino, NHCC Member

"Native Hawaiian Chamber of Commerce."

The title asserts kuleana that does not always align philosophically. Many Hawaiian-serving organizations deal with this, often dichotomous, relationship and work towards the "sweet spot" in the Venn diagram of proposed solutions.

Some solutions are straightforward, while others are more controversial and downright unpopular. The Red Hill water crisis, for example, is straightforward. Most organizations found themselves lending their full throated support for immediate long-term mitigation from the Navy. Ensuring Hawaiian-owned businesses receive their fair share of military and other federal contracts, on the other hand, is not quite as cut and dried an issue.

"I komo no ka ha'i pua'a i ka pa'a 'ole o ka pa; Other people's pigs come in when the fence is not kept in good repair." - Pukui 1217

As Hawaiians, we must keep our fences in good repair, and we cannot afford to tend some areas of the fence and neglect others. Can we press for accountability from the Navy to shut down the Red Hill fuel facility while also continuing to fight for a seat at the table for military contracts for Hawaiian-owned business?

Not only can we, but we absolutely should! As Hawaiian businesspeople, we must advocate for livable wages for Ha-

waiians while also supporting the long term sustainability of Hawaiian-owned, small businesses in Hawai'i. We can protect wahi pana (storied places) while supporting responsible tourism and development. We should be fighting for money owed to the Office of Hawaiian Affairs and the Department of Hawaiian Home Lands while also advocating for state procurement considerations for small businesses.

Every issue that affects our people, whether fought in county council chambers, at the state legislature, on Capitol Hill, or at our most sacred places is a link in our fence that must be tended. It is not realistic to expect that any one organization or person can do all or be all to everyone all the time. If we all do a little, band together which each of us tending our little section of the fence, we can do it!

The Native Hawaiian Chamber of Commerce continues to build a long term cadence of civic engagement and advocacy to provide our members with more opportunities to tend the fence!

You may have engaged with our youth partners at KONO (Ka Leo o nā 'Ōpio) and their on-going digital talk story sessions. You may have submitted testimony for one of the bills we are tracking. Whatever your interests, talents, skills or capacity there is a link in the fence for you. Join us at www.nativehawaiian-chamberofcommerce.org and tend the fence today! ■

The mission of the Native Hawaiian Chamber of Commerce (NHCC) is to mālama Native Hawaiians in business and commerce through leadership relationships and connections to economic resources and opportunities. Follow us @nhccoahu.



NATIVE HAWAIIAN
CHAMBER OF
COMMERCE

Eia Hawai‘i, ka Huina o ke Ao



By Malia Sanders

“We are a sea of islands, not separated by ocean, but connected by it.” – Epeli Hau‘ofa.

Our connections give birth to something reimagined, and often, something new. We thrive on these opportunities that carry us to a brighter future. A Hawai‘i reimagined. A Hawai‘i at the crossroads of the world.

This is Ka Huina, the Native Hawaiian Hospitality Association’s annual cultural education conference that explores the nexus – the huina – of community, culture, tourism and sustainability. These are four distinct pillars leaning upon one another for support, ultimately bringing foundation and structure to our goals for a regenerative tourism future. How they intersect, how they depend on each other, how they allow us to reimagine our future – these are the opportunities Ka Huina seeks to uncover and celebrate.

Community: Our community is a diverse and integrated system of pilina (relationships). It is founded upon the values of Native Hawaiian culture and the countless generations of Kānaka ‘Ōiwi who have come before us and who thrived in the most isolated land mass in the world. How do we honor our community

and our unique cultural contributions at these intersections?

Culture: Our culture consists of our collective values that we determine to be integral to our identity. Our kuleana is defined by our unique cultural contribution to a global community. Many will call this contribution “aloha,” and while I do not disagree that aloha is the bedrock of our culture, I also challenge us to consider how we honor aloha and how we act on that honor.

Tourism: While the pandemic has necessitated a pivot towards other sources of economic sustenance, our tourism model is still a driving force of Hawai‘i’s economy. We cannot forget, however, that ho‘okipa – our unique hospitality – is a value integrated into our way of life. How do we hold ourselves and our mālihi (guests) accountable to bring balance in shaping a responsible economy?

Sustainability: Our sustainability will result from a collaboration between community, culture and a responsible economy. With each pillar supporting each other, we affect the conditions for life to flourish. Net positive solutions for Hawai‘i are part of the goals of a regenerative model. Failing to reach this goal is at stake, which makes opportunities to convene, discuss, and plan all the more critical. How can sustainable examples in Hawai‘i offer solutions toward a more net positive global existence?

In the forward of Waikīkī 100 B.C. to 1900 A.D., Dr. George Kanahēle writes, “May you enjoy the look back into the future.” The evolution of a future regenerative Hawai‘i is rooted in the concepts and values of the past. Through this huina – this intersection where values of the past are brought into the present, this is the space in which we must operate. For Hawai‘i and beyond.

Join us for Ka Huina 2022 as we gather to leverage our connections. For more information, including a recap of last year’s virtual conference, visit nahha.com/kahuina. ■

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



Getting the Sting Out of Life



By Jodi Leslie Matsuo, DrPH

Getting bitten or stung by insects is never a pleasant matter. I’ve lost count of the number of times this has happened to me and my kids. Since we are often attacked far from home or a store, I’ve had to experiment with remedies out of necessity. With only the plants around me and deductive reasoning, I’ve found a few simple remedies to be useful in relieving the pain, swelling, and tears.

In Hawai‘i, centipede stings are one of the most painful. Cut open a ripe papaya and rub the inner fruit over the sting for 20-30 minutes. The enzymes in the fruit help to break down the venom. If you don’t have papaya handy, pour white or apple cider vinegar into a bowl and soak the affected area (e.g., your hand, foot or elbow) for 20-30 minutes instead. When you’re finished, apply coconut oil to help soothe the area. If you have fresh basil growing in your yard, rub that on the sting following the vinegar. Basil essential oil also works.

Spider bites can happen quickly and unexpectedly. Spiders drop down from trees, walls, or ceilings, bite their prey, and scurry away. The best cure I’ve found is over-ripe noni fruit. Using your finger, dig into the fruit, scoop out some of the pulp, and apply a thick layer

over the sting. Once the pain and swelling subside, wipe away the excess fruit, keeping a thin layer over the area. It takes only about 20 minutes to work. Noni works well on bee stings too.

Ant bites are unlike other insect stings. They start off as a minor irritation that you might just scratch or brush away. The degree of itchiness and the size of the bites grow slowly over time, sometimes hours later. Rubbing kukui nut sap on the bites brings relief. Another easy remedy is to scrape the back of a ti leaf with your fingernail, then rub the bites with the area of the ti leaf that was just scraped. My daughter got an ant bite at a birthday party. I spotted some ti leaf in the yard and applied it as described. Within five minutes she was back playing and having a good time.

The first insect bite remedy that I discovered as a kid was for mosquito bites. I experimented with different plants in my auntie’s backyard and learned that citrus – either lemon or lime – helped to not only relieve mosquito bites but help to deter them from biting in the first place. Rub lemon or lime juice on the bite and get relief within minutes. For fighting off mosquitoes, I would rub citrus juice on a portion of my forearms and legs, which allowed me to spend hours outdoors without getting attacked.

Lucky that we live in a place surrounded by a variety of healing plants and herbs! ■

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

Giving our 'Ōpio a Voice in Government



By Ka Leo O Nā 'Ōpio

Youth engagement in our democracy is critical to ensuring that our next generation of leaders are prepared to take the helm in the future. More importantly, it provides a platform in which 'ōpio are able to elevate their voices and make their concerns known to the leaders who are deliberating on decisions that will affect them in the future.

Efforts to include youth in key decision-making processes have finally started to take hold here in Hawai'i.

At the state level, the establishment of a statewide youth commission was championed by Hawai'i State Sen. Stanley Chang, and it was eventually codified into state statute in 2018. This commission advises the governor and legislature on the effects of legislative policies, needs, assessments, priorities, programs, and budgets concerning the youth of Hawai'i.

On O'ahu, residents voted in November 2020 to approve the creation of the Honolulu Youth Commission, whose purpose is to provide youth on O'ahu with a voice and presence in local government.

Consisting of 15 commissioners appointed by the Mayor and the Honolulu City Council, the Youth Commission provides youth ages 14-24 with the opportunity to serve their community in one of the most dynamic and engaging levels of public government.

Similar efforts are now underway for the youth of Maui, Moloka'i and

Lāna'i. Currently, the Maui County Council is seeking applications for its new Youth Council. This advisory body, composed of local high school students, was formally established by Council Resolution 21-199 on Dec. 3, 2022.

This Youth Council is intended to ensure that the voices of young people "are heard in county government on important issues with long-term effects." The resolution notes that youth leaders across Maui County have already taken steps to participate in civic affairs through activities like the Global Climate Strike and 'Imi Pono Challenge, inspiring all generations to be engaged.

Maui County Councilmember Kelly King and her staff will be advising this council as they learn about the county's legislative process, develop rules for the Youth Council, solicit policy ideas from peers, draft policy proposals, defend and critique bills, meet in the Council Chamber and ultimately, transmit approved Youth Council policy recommendations to the Maui County Council.

"The Youth Council is one way our county can prepare our young people to address complex issues," said King. "It will equip them with the skills needed to take action and overcome the feelings of hopelessness that have impacted some youth."

Applications for the Maui Youth Council will be accepted until May 1, 2022. For more information or to apply, visit <https://tinyurl.com/MauiCountyYouthCouncil>. ■

Ka Leo O Nā 'Ōpio is a collaboration of individuals and organizations dedicated to promoting youth civic engagement across Hawai'i. For more information, visit www.kaleoonaopio.org.

Searching, Tracking and Finding Stolen Ancestors: An Insight



By Edward Halealoha Ayau

For the past 32 years we have searched for the iwi kūpuna (ancestral bones) and their moepū (funerary possessions) that were stolen from their final resting places. Never once has there been any evidence that the family of the deceased consented to their removal.

These search efforts were in response to the harsh realization that thousands of ancestral Hawaiian remains were collected in the name of science, furthering the colonial violence perpetrated upon the humanity of the Hawaiian people.



Dreams were the principal practice whereby the kūpuna would provide hints to their whereabouts. - Photo: Courtesy

Beginning in 1989, these efforts took the form of letters of inquiry to institutions throughout the world from our organization, Hui Mālama I Nā Kūpuna O Hawai'i Nei. In addition, I read archaeology, anthropology and medical journals for articles referencing Native Hawaiian skeletal remains or funerary possessions to identify institutions that may be holding iwi kūpuna. With improved technology came faster searching abilities.

Similarly, with repatriation and reburial experiences came the ability to elevate search efforts through Hawaiian ceremonial practices and skill sets.

Dreams were the principal practice, whereby the kūpuna would provide hints to their whereabouts. In addition, prayers were invoked to reveal the ancestors taken from Hawai'i. This led to a higher understanding and appreciation for the requirement to establish a relationship of trust with the kūpuna in our abilities to provide them with care and protection.

Sometimes, my na'au told me to go back to an institution that already said they did not possess iwi. In a few instances, we learned those museums, in fact, housed iwi kūpuna. Waking up in the night unable to fall asleep was often a clue and an opportunity for insight, as I was taught the darkness was the natural time when the kūpuna were most active.

My first experience was powerful. The Museum of Natural History, Smithsonian Institute, had iwi kūpuna but it was unclear, based upon their identification system, whether they could accurately account for the exact number of iwi kūpuna and their provenance, thus the museum could not complete the inventory. As a result, our effort to bring them home stalled and museum staff opined it would take them months to decipher the identification system.

Shortly thereafter, I had a dream in which the numbering system was revealed to me. I woke up and started writing it all down. I typed up my revelation and faxed a memo to the museum. I received a response that confirmed the interpretation and authorized repatriation. It was my first experience of 'ike pāpālua (spiritual discernment).

I came to understand that it takes courage and trust for spiritual communication to occur. I also learned that our ancestors still have a consciousness and wish to remain a part of their family's lives. These understandings have helped empower us to complete 128 repatriation cases and return over 6,000 iwi kūpuna and moepū to Hawai'i for reburial. 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.

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

Ho'āmana: Igniting the Mana of our Kamali'i



By Leialoha Benson and Nikki Roimata Mozo

Ho'āmana means to turn on, to ignite mana. Lili'uokalani Trust (LT) has created the Ho'āmana program to help kamali'i realize, ignite, and grow their mana.

Ho'āmana is anchored in the belief that all kamali'i possess strengths, promise, and the potential to flourish. Helping Native Hawaiian youth feel grounded in who they are and where they come from, and understand the relationships and connections between themselves, others, and the world provides them with a core foundation they need to grow into thriving, contributing adults.

We support kamali'i in their journey to ea (life, breath, self-determination) by engaging in the process of awakening the spiritual self to understand pilina (relationship) and kuleana. It is a belief that pono is inherent in every person and is a light that emanates from one's mana. Igniting this mana produces the power and goodness of every person to realize their greatest potential and joy.

This cultural, spiritual, and relationship-based approach centers around engaging youth in skill building and reflective practices. These skills and practices help kamali'i move from a place of hurt to healing, and from healing to personal growth.

Ho'āmana integrates traditional Hawaiian practices and values with the tenets of trauma-informed care and positive youth development. In the program, kamali'i embrace a growth mindset, re-frame their past, and develop their future selves. Their vision and goals evolve, giving them motivation and hope, which positively impacts their current decisions and behaviors.

When hope is seeded, and identity and confidence strengthened, the individual and collective mana of our youth expands. They are the leaders who will connect the current generation to our ancestors and will help to guide the future generations. As exemplified by our ali'i, one must look to the past to positively impact our future.

Queen Lili'uokalani was constantly championing opportunities and presentation of youth educational, creative, and community efforts. She was steadfast in her commitment to aid youth toward educational pursuits, often paying for lodging and tuition costs. She could be found serving as a guest judge at a variety of youth performing arts hō'ike. The Queen also believed in youth skill-building and contribution to their community, as she was an initial sponsor of the Girl Scouts program in Hawai'i. The Ho'āmana program continues the commitment of Queen Lili'uokalani by coaching kamali'i on their path to ea. ■

Leialoha Benson and Nikki Roimata Mozo work with Lili'uokalani Trust (LT) as members of the Program Design team. Both have their foundations in social work and endeavor to support programs to positively impact all kamali'i. In addition to moving forward the work of LT, Leialoha is influencing the next generation of social workers by serving as a School of Social Work adjunct professor at BYU-Hawai'i. Roimata has been influential as a Life Coach focusing on transforming trauma, especially for those who have experienced grief and loss. She produced the documentary, "Transcend: The Jon Mozo Story."

HO'ĀMANA

Connecting to the Past and Present with Oli and Mele



By Vaihiti Eckart, Grade 8
Mālama Honua Public Charter School

When I was in Pūnana Leo preschool, we had to oli into the classroom.

The teacher would say the words, and I would repeat them back until I could oli in by myself. Every day we would oli komo individually. We also would sing mele like *Hawai'i Pono'i* at the beginning of class. At the time, I didn't think about how important it was; it was just something I did on a daily basis. I thought that everyone did it. As I grew up I realized it was a privilege to learn oli and mele at such a young age.

I think it's important because it's something that is disappearing; I see in my community that the next generation isn't as interested in continuing to carry that and move forward with it – not only oli and mele, but with other cultural practices too.

When I'm singing mele or reciting oli it always makes me feel refreshed and powerful and calm. I know where I am physically and mentally when I listen or participate in oli and mele. I understand who I am and who I need to be and how it connects to everything around me.

I feel it's essential to learn more than one oli. In protocol, there are different oli and mele for different occasions. There's a sequence, a list you have to mentally go through and check off all the boxes to ensure that you make all the necessary connections.

I want to continue to learn because my grandparents' generation is the one that was not taught to 'ōlelo Hawai'i or sing mele, so they are trying to learn now. It's necessary for me to take the opportunity to learn because if I have that 'ike then it will be easier for everyone that comes after me to learn oli and mele.

My generation can teach it to the next, whereas my family had to enroll me in special schools and classes because they couldn't teach me themselves. I want to be able to teach my own children and grandchildren through my own knowledge.

If I can continue to educate myself through oli and mele, I can include my community and my generation in that knowledge. Oli and mele are also crucial to my relationship with my kūpuna because that's the way they intended to connect with me. It's a way of helping me receive more knowledge and the mana that comes with that knowledge. Even more than to the kūpuna who are still here, I feel that oli and mele connects me to the kūpuna who have passed.

I think that one of my biggest goals for oli and mele and life is to continue to learn and educate myself. Knowledge is vital to make connections, and oli and mele are by far my favorite ways of doing so. ■

**SPEAK UP
HAWAI'I**

Have a voice in helping us better serve you and your community. Earn \$15 for taking the 'Imi Pono Wellbeing Survey!

HawaiiWellbeingSurvey.com

OHA Welcomes New Trustee Mililani Trask



The swearing in ceremony on March 10 for new Hawai'i Island Trustee Mililani Trask opened with cultural protocol and an oli led by Hinaleimoana Wong-Kalu. The ceremony was held at OHA's Honolulu office and attended by OHA Trustees, administrators, friends and supporters. - Photo: Joshua Koh

Nā Pua No'ēau Program Recognized



Lisa Letoto-Ohata and Kinohi Gomes
- Photo: Courtesy

Nā Pua No'ēau (NPN) recently received the 2022 "Champions for Children Unsung Hero" award from the Hawai'i Children's Action Network (HCAN). The award recognizes individuals who make a profound difference for keiki in their community.

Let by Program Director Kinohi Gomes and Program Assistant Lisa Letoto-Ohata, NPN emerged victorious from a field of more than 90 nominees. HCAN specifically honored the program's dedication to Hawai'i's keiki and 'ohana.

NPN is a UH Mānoa program, part of the campus' Hawai'i inuiākea School of Hawaiian Knowledge and Native Hawaiian Student Services, has provided programs for students Pre-K-12

since 1989, with centers at UH Mānoa, UH Hilo, UH Maui College, Kaua'i Community College and UH West O'ahu.

In recognition of their work, Gomes and Letoto-Ohata will be honored at the HCAN Champions for Children annual fundraiser and awards ceremony at the Royal Hawaiian Hotel on April 6.

Schatz Secures \$22.3 Million for DHHL

Sen. Brian Schatz, who serves as both the Chairman of the Senate Committee on Indian Affairs and the Chairman of the Senate Appropriations Subcommittee on Housing, secured \$22.3 million for the Department of Hawaiian Home Lands (DHHL). The record amount, included in the year's appropriations bill, is \$20.3 million more than was allocated last year.

"We secured the highest level of funding for Native Hawaiian housing ever," said Schatz. "This major increase in funding is a big win and means DHHL will have more resources to put people into homes."

"DHHL is grateful for Sen.

Schatz and the Appropriations Committee's confidence and faith in our ability to deploy these much needed federal funds," said Tyler Iohepa Gomes, deputy to the chairman of DHHL. "This money will enable DHHL to provide financing for home construction or repair, rental assistance, and other housing services aimed at reducing homelessness."

In addition to the \$22.3 million in funding for DHHL, Schatz secured increased funding for other Native Hawaiian programs, including \$22 million for Native Hawaiian health care systems, \$39 million for Native Hawaiian education programs, \$21.3 million for Native Hawaiian and Alaska Native-serving institutions, and several million more for Indigenous culture and arts, innovation and equity, and \$1 million for the Native Hawaiian Resource Center on Domestic Violence.

Kaka'ako Farmers' Market Places in Top 10

The Kaka'ako Farmers' Market recently placed in *USA Today's* Top 10 Farmers' Markets in the US.

The initial nominees, from among more than 8,600 Farmers' Markets registered in the country, were selected by a panel of experts in partnership with *USA Today* "10Best" editors. The top 10 winners were then determined by popular vote.

Honolulu's Kaka'ako Farmers' Market was voted #7 and recognized for its excellent local produce, locally inspired artisan foods, fresh fish, and handcrafted jewelry and textiles. Florida's West Palm Beach GreenMarket came in first place.

Supported, in part, by the Office of Hawaiian Affairs (OHA), the Kaka'ako Farmers' Market is open every Saturday on both the mauka and makai corners of Ala Moana Blvd. and Ward Ave. and offers free parking and admission. On the third Saturday of each month, OHA sponsors Hawaiian entertainment from

9-11 a.m. on the makai side of the market.

April Art Show at Hilo's Wailoa Center

Nelson and Kainoa Makua of Nā Mākua Designs will host the Mana 2022 Invitational Art Show at the Wailoa Center in Hilo throughout the month of April.

Unlike other art exhibits, the Mana Invitational Art Show features art pieces selected by the invited artists themselves, instead of by show curators, in an effort to showcase art that is unique to each artist and exemplifies their individual perspective to create a visual and emotional experience for the viewer.

"Ancient Hawaiians believed mana could be inherited through lineage or acquired through great feats, skills, artistry, talents and gifts, which are cultivated through education and training," explained Nelson Makua. "A person may gain mana by pono (right) actions. Having meaningful work to do, enjoying harmonious relationships with those around you, and being in service in some way all help to gather mana. To have mana implies the ability to perform in a given situation, and Mana 2022 will be an exhibition of art that reflects the mana of the artists."

The Mana 2022 Invitational Art Show will be open April 1-29. The opening ceremony, limited to artists and guests, will be on Friday, April 1 from 11:00 a.m. to 1:00 p.m. Following the opening ceremony, the doors will be opened to the public. Thereafter, the art show will be open Monday-Friday, from 9:00 a.m. to 4:30 p.m.

2022 Lawrence "Uncle Bo" Campos Scholarship

Kai 'Ōpua Canoe Club in Kailua-Kona has two \$1,000 college scholarships available for graduating seniors from Hawai'i Island.

Created to honor Lawrence "Uncle Bo" Campos, the schol-

arship is open to seniors with a 3.0 GPA or higher, who demonstrated academic achievement, and community participation, and have paddled at the club or high school level in the past three years. In addition to strong academics, active volunteerism and leadership in the school, community, church, and/or employment will be considered. Funds are dispersed directly to the recipients.

Uncle Bo is remembered for his efforts to perpetuate the sport of outrigger canoe paddling and was enthusiastic about getting people, especially keiki, involved in outrigger canoe racing. He knew that by keeping kids on the water they, too, would learn the culture and pass it along to the next generation. This scholarship carries his legacy forward.

The application deadline is Friday, May 27, 2022. Additional information and the scholarship application are available at www.kaipoua.org.

INPEACE Receives \$5 Million Gift

In February, the Institute for Native Pacific Education and Culture (INPEACE) received a surprise gift of \$5 million from philanthropist MacKenzie Scott. This unrestricted gift is the largest single donation received by the organization since its beginnings 28 years ago.

"It was extremely gratifying to be told that we were selected for this award because of our work and commitment to serving the Indigenous community," said Maile Keliipio-Acoba, INPEACE CEO.

"Our services, open to all in the communities we serve, strategically focus on elevating communities by empowering individuals from within. These funds provide INPEACE with an incredible opportunity to reach beyond ourselves and expand our impact through strategic community partnerships with other organizations across the state."

SEE NEWS BRIEFS ON PAGE 26

Hawai'i Forest Institute Awarded \$10,000 Grant



The Hawai'i Forest Institute (HFI) was recently awarded a \$10,000 grant from the Hawai'i Life Charitable Fund at Hawai'i Community Foundation through the Mealoha Kraus People's Choice Award Program. "Our forest restoration and education projects fit nicely with Hawai'i Life Charitable Fund's focus for 2022," said HFI Executive Director Heather Simmons. In this picture, Site Manager Wilds Pihanui Brawner shows keiki how to plant native tree seedlings at Ka'ūpulehu Dryland Forest. - Photo: Courtesy

NEWS BRIEFS

Continued from page 25

INPEACE is a nonprofit organization providing culture-based educational programs in rural Native Hawaiian communities challenged with generational poverty and low academic achievement. This gift will help advance INPEACE's mission to improve the quality of life for Native Hawaiians through community partnerships that provide educational opportunities and promote self-sufficiency.

The focus on strengthening Native Hawaiian communities starts by providing individuals the education, knowledge, and skills necessary to support the growth and educational needs of their keiki and become leaders and educators in their community. INPEACE seeks to increase its capacity to work collectively with organizations with similar approaches: building community leaders, honoring the knowl-

edge and wisdom of our kūpuna, partnering with families, and empowering parents.

Established in 1994, INPEACE has served tens of thousands of Native Hawaiians and community members with its programs. Learn more at www.inpeace.org.

New Monthly Hawaiian Culture Workshops at 'Iolani Palace

'Iolani Palace announced a new partnership with Hear Hawai'i to offer monthly workshops that will bring Hawaiian voices and stories to life. The workshops began in March and will be offered at Iolani Palace's Hale Koa (Barracks) Theatre Room on the second Saturday of each month from noon-1:00 p.m. and from 2:00-3:00 p.m.

"Mo'olelo is an integral part of Hawaiian culture," said Paula Akana, executive director of the Friends of 'Iolani Palace. "We're excited to be partnering with



Anuheha Kanealii - Photo: Courtesy

Anuheha Kanealii of Hear Hawai'i on this workshop series that will allow participants to experience this traditional Hawaiian practice that has allowed our culture, language and history to be passed from generation to generation."

Hear Hawai'i was founded by Kanealii. The April Hear Hawai'i workshop at 'Iolani Palace will be on Saturday April 9 and will focus on 'ōlelo no'eau.

Proof of vaccination or a negative COVID-19 test will be required, except for children 12 and under. All ages are welcome, but space is limited so interested individuals are encouraged to register early at www.iolaniipalace.org/. ■

WE are here to support your mortgage refinance or purchase goals!

DHHL Lender • Conventional • FHA • VA • USDA • Jumbo Loans • Construction • Renovation • Reverse Mortgage

Introducing your local mortgage lending team



Charlie Ioane, CMA
NMLS 344989
808.225.3722
Waimānalo, O'ahu



Ira Greene
NMLS 1588546
808.476.5663
Hau'ula, O'ahu



Chaze Pacheco
NMLS 2101669
808.938.6326
Waikōloa, Hawai'i



Denise Ka'ai
NMLS 477468
808.319.8393
Mountain View, Hawai'i



Nichelle Miyashiro
NMLS 1945314
808.772.3492
'Ewa Beach, O'ahu



Mann Mortgage

TRIED | TRUSTED | PROVEN NMLS #2550

This ad is not from HUD, VA or FHA and was not reviewed or approved by any government agency. Mann Mortgage is not endorsed by, nor is affiliated with the Department of Hawaiian Home Lands. This is not a commitment to lend. Not everyone will qualify. Loans are subject to credit approval. Equal Housing Lender. Mann Mortgage, 668 Kailua Rd., Kailua, HI 96734. <https://kailua.mannmortgage.com>





BOARD OF TRUSTEES

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

Carmen "Hulu" Lindsey
Chair, Trustee, Maui

Tel: 808.594.1858
Fax: 808.594.1864
Email:

TrusteeHuluLindsey@oha.org

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

Tel: 808.594.1877
Fax: 808.594.1853
Email:

TrusteeAhuIsa@oha.org

Dan Ahuna

Trustee, Kaua'i and Ni'ihau

Tel: 808.594.1751
Email:

TrusteeAhuna@oha.org

Kaleihikina Akaka
Trustee, O'ahu

Tel: 808.594.1854
Fax: 808.594.1864
Email:

TrusteeAkaka@oha.org

Keli'i Akina, Ph.D.

Trustee, At-large

Tel: 808.594.1859

Email: TrusteeAkina@oha.org

Luana Alapa

Trustee, Moloka'i and Lāna'i

Email: TrusteeAlapa@oha.org

Brendon Kalei'aina Lee

Trustee, At-large

Tel: 808.594.1860

Fax: 808.594.1883

Email: TrusteeLee@oha.org

Mililani Trask

Trustee, Hawai'i

Tel: TBD

Email:

MililaniT@oha.org

John D. Waihe'e IV

Trustee, At-large

Tel: 808.594.1876

Email:

TrusteeWaihee@oha.org

OHA Means Business and Dreams Big Dreams

The best time to address the issue of what is owed to our beneficiaries was decades ago.

The next best time is now. That is why I am so pleased that the Board of Trustees recently took the important step of demonstrating OHA's good faith and determination to deliver to beneficiaries in accordance with our mission by approving an initial investment of \$2.7 million to develop Lot A in Kaka'ako Makai, the area popularly known as Fisherman's Wharf.

OHA's due diligence work has confirmed the venture will be a profitable investment for OHA with immeasurable returns to its beneficiaries and the community-at-large on multiple levels through development of a range of entertainment and recreational venues and activities.

But we have to think beyond that decision. We have to dream bigger dreams.

We would be wise to remember that returns on investment (ROI) go far beyond estimated financial returns. It encompasses all the benefits to beneficiaries and the broader public that will result from the access provided to worthwhile arts, dining and recreational enterprises. Productive wholesome activity will replace an area fallen into disrepair. An area that has attracted unsanitary and sometimes criminal activity will be transformed into an aesthetically pleasing, productive space where families can feel safe to bring their children and relax. This initial investment is a bold and visionary first step that lays the groundwork and makes clear the priorities for future development on our lands.

Some may wonder why we don't just simply turn over a project like this to a third party. Good question.



**Carmen
"Hulu"
Lindsey**

Chair,
Trustee, Maui

As someone who has had a career in real estate, I know with certainty that establishing OHA's leadership in governance from the outset is critical to who we partner with and how that partner performs going forward. We don't want development for development's sake. We want the best and highest use of this valuable land that also serves

the long-term interests of our beneficiaries and the people of Hawai'i.

This initial investment, and how we manage it, will send a strong message to future partners and make clear that our expectations go beyond just turning a profit. It also puts us in a far better position to reap a richer return on investment than if we were to simply turn it over to a third-party developer.

As we go forward, we will need to consider current zoning laws and work with the legislature and the HCDA to make changes that will allow Native Hawaiians to get their just due from the lands that constituted the state's discharge of a debt due. For that to happen, decision-makers need to see that OHA is serious about how it is approaching the challenge of managing some of the most prized coastal lands on O'ahu. Prospective partners need to understand that OHA is driven by a sacred trust and duty to perform in ways that honor our ancestors and provide for future generations. The public needs to feel confident and support the development of this area because they can see how they will benefit from it.

I thank the Trustees for their faith and courage in moving forward with this critical first step. We owe it to our beneficiaries. They have waited long enough.

Now is the time for action. ■

Kānaka Activists' Maunakea Rally Demonstrates Queen Lili'uokalani and Mahatma Gandhi's Non-violence Philosophy

"For myself, I would have chosen death rather than sign it. Think of my position...the stream of blood ready to flow unless it was stayed by my pen." – Queen Lili'uokalani (Lydia Lili'u Loloku Waleana Kamaka'eha's autobiography)

In our struggles for justice and self-determination, Native Hawaiians, have continuously demonstrated non-violent disobedience, sheer courage, and faith in our demonstrations. Once again, we gathered at the State Capitol to rally for our cause. I bring to you in this month's article a few quotes which Gandhi and our Queen illustrated for us to follow.

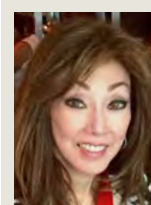


Aha Pule for Maunakea at the State Capitol with Kumu Hina and Advocate Lanakila Mangauil. - Photos: Courtesy



Trustee Ahu Isa with Kapua Medeiros.

In 1887, the Kingdom of Hawai'i was overrun by white landowners, missionaries and businessmen. When King Kalākaua died in 1891 his sister, Lili'uokalani, succeeded him. Her unselfish act of non-violence, as Mahatma Gandhi had done for India, imprints on everyone her loving, caring, and kind character and remains a "legacy" in our minds till today. A contin-



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

Vice Chair,
Trustee, At-large

gent of marines from the warship, U.S.S. Boston, at the behest of U.S. Minister John Stevens, provided U.S. military support for the overthrow of Queen Lili'uokalani on Jan. 17, 1893.

In her Honolulu palace, Lili'uokalani wavered over the piece of paper that, once signed, would remove her standing as queen. Her men (warriors) had rallied a small army of fewer than one hundred to defend her position as the ruler of Hawai'i, but after a few unsuccessful skirmishes, they had to stand down. With sorrow in her heart, our queen could not bear to see her men suffer a blood-bath so she consented and signed under duress. With her signature on Jan. 24, 1895, generations of Hawaiian monarchy came to an end. And now you understand why we ALOHA her.

QUOTES from Gandhi and our Queen:

- 1) The future depends on what we do in the present.
- 2) It's easy to stand in a crowd, but it takes courage to stand alone.
- 3) My life is my message.
- 4) Hate the sin, love the sinner.
- 5) Strength does not come from physical capacity. It comes from an indomitable will.
- 6) The enemy is fear: We think it is hate, but no, it is fear.
- 7) There are two days in the year that we cannot do anything, yesterday and tomorrow.
- 8) Carefully watch your thoughts, for they become your words. Manage and watch your words, for they will become your actions. Consider and judge your actions, for they become your habits. Watch your habits, for they shall become your values. And lastly, understand and embrace your values, for they shall become your destiny.

Hau'oli Lā Pakoa! Happy Easter! Ke Akua Pū! Mahalo, Trustee Leina'ala Ahu Isa ■

Success of OHA's Grants Program is a Strong Reason to Increase OHA's PLT Share

When I first became a Trustee in 2016, one of my goals was to work with my fellow Trustees to reform OHA's Grants Program. At the time, there had been serious concerns over the integrity of the program, including concerns over favoritism.

In 2018, for example, the Hawai'i State Office of the Auditor conducted a performance audit of OHA's Grants Program. Auditor's Report #18-08 found that competitive grants, which are those grants awarded as a result of a public solicitation process, were not consistently monitored or evaluated. The report also found that a disproportionate amount of OHA funding was being awarded in a non-competitive manner to various causes and individuals.

In 2021, the auditor conducted a follow up to the 2018 report and its accompanying recommendations. By this time, OHA had taken strides to tighten its monitoring and evaluation processes, implementing all but one of the recommendations from the 2018 Auditor's report. Bottom line, OHA trustees took seriously the concerns of the 2018 report and used it to improve the grants program.

Looking back, the Hawaiian community and the entire state can now be proud of the work that OHA has accomplished to instill integrity and effectiveness in its grants program. Former OHA Grants Manager Maile Lu'uwai, CEO Sylvia Hussey and the grants team are to be commended for effectively implementing the directives of the Board of Trustees. This is a great example of using the auditor's constructive criticism as a roadmap for improvement. Rather than shoot the messenger, OHA applied what the auditor shared and it resulted in a fair, impartial and well-run grants program that OHA can truly be proud of.

OHA's grants program today serves a broad segment of the Hawaiian community. In 2021, OHA awarded over \$16 million in grant funding, even more than it



Keli'i Akina, Ph.D.

Trustee,
At-large

received in Public Lands Trust (PLT) revenues. This figure includes funding of programs ranging from Native Hawaiian-focused charter schools to the protection of iwi kūpuna, and from family support services to support of Native Hawaiian farmers.

Relatedly, it's well known that OHA currently receives only \$15.1 million in PLT revenues, despite strong evidence that OHA is entitled to much, much more. As in past years, OHA proposed legislation in

2022 to increase its pro rata share of PLT revenues. OHA's PLT bill died, although Sen. Jarrett Keohokalole introduced a separate proposal, Senate Bill 2021.

What is not as well-known, unfortunately, is all of the behind the scenes work that OHA has undertaken to ensure that every penny OHA receives from PLT revenues goes out to organizations and programs that directly support the Hawaiian community, via its Grants Program.

Simultaneously, OHA has taken a good look at its operations and made difficult decisions that resulted in a major reorganization of internal structure and personnel. In doing so, OHA walked the walk, and sent a message that additional PLT revenue would be spent wisely and distributed directly to the Hawaiian community (through the bolstered Grants Program), rather than on overhead.

It has been a long journey from where OHA's Grants Program started to where it is now, and years of outside scrutiny from the State Auditor has been a major catalyst for the vast improvements that have been made.

At the time of this writing, I do not know what will become of our PLT efforts at the legislature in 2022. But at least we took significant, meaningful action in our own house, to prove that OHA would be a good steward of the additional funding. ■

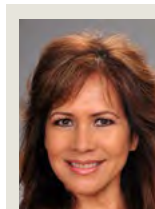
Your feedback on this column is welcomed at TrusteeAkina@oha.org.

Pūpūkahi i Holomua; Unite in Order to Progress

My vision and mission is to raise the lāhui of Moloka'i to its deserved place among the islands of Hawai'i and as beneficiaries of OHA. There are both small and big steps to take to achieve this goal and each step counts!

In October 2021, I brought visitors to the Pālā'au State Park. The beauty of the Kalaupapa Peninsula was marred by the deplorable condition of the signs. While the storyboards may seem insignificant, their disrepair is disrespectful, fails to educate the visiting public, and shows disregard for the sorrowful history of the settlement.

Ka 'Ohana o Kalaupapa strives to "e ho'ohanohano a e ho'omau (honor and perpetuate)" the value and dignity of our brothers and sisters who were exiled at Kalaupapa, including the children who were born there and taken away from their parents. I sent a forceful letter to Gov. Ige urging him to focus attention



Luana Alapa

Trustee,
Moloka'i and
Lāna'i

upon this important landmark and initiated a process to improve the park. As expected, my request wound its way within state government landing at State Parks, Department of Land and Natural Resources.

I can now report that temporary signs (see photos) have been installed and will soon be replaced by permanent ones. We will plan our own dignified moment to honor and to bless this small but symbolic step.

Mahalo to Martha Yent and Larry Pacheco of the Hawai'i State Parks Division for their hard work and diligent efforts.

I am committed to working on projects of importance to our community in ways that unify, not separate. Each step we take together adds up to miles! He waiwai nui ka lōkahi (unity is a precious possession). ■

If you have any concerns or questions, you may contact my trustee aide for assistance at pohair@oha.org.



Temporary storyboards have been installed at the Kalaupapa lookout at Pālā'au State Park and will soon be replaced with new permanent signage. - Photo: Courtesy



Replacing the deteriorated storyboards at the lookout is an important step in helping to educate the visiting public about the history of Kalaupapa.

What is Affordable Housing?

The average price for a house in Hawaii is now \$828,002. The average rent for a two-bedroom house in Hawai'i is now \$2,300. Many say that in Hawai'i the cost of a house is beyond the reach of the average household. The monthly mortgage payments for that house, using simple math, would be roughly \$2,072.

It is not that we cannot afford the house, we cannot afford the 10% down payment that most lenders require. The average renting household in Hawai'i is already paying more than what a mortgage payment would be. So, they can afford the house. They need assistance coming up with such a large sum for the down payment.

It is an election year and as usual over the last several decades the hot button topic for candidates is "affordable housing." What exactly do they mean by that? Well, I guess that would depend on the office they are running for.

As an Office of Hawaiian Affairs Trustee, to me, it means several things. First, it means partnering with the Department of Hawaiian Homelands. They are the only agency that can presently and legally provide housing exclusively for Native Hawaiians. This partnership could be a multi-pronged approach.

First, provide down payment assistance for beneficiaries. OHA has the capability to provide a fund for down payment assistance through low interest loans via a new revolving loan for short-term down payment assistance. The monthly payments on an average down payment for a single-family home on the homestead would be approximately \$683 per month for 10 years. This is more than doable for the average household.

Second, with the newly acquired Iwilei properties, OHA is well-positioned to build actual affordable housing along the Transit-Oriented Development corri-



**Brendon
Kalei'aina
Lee**

Trustee,
At-large

dor in the near future. The only way to ensure these affordable housing projects benefit Native Hawaiians is through this partnership.

Third, continue to acquire properties around the state that can be used for affordable housing projects.

In both Iwilei and statewide scenarios, the partnership could be utilized in two different ways. One is to provide affordable rentals until an award on the homestead is available or as

a part of the newly proposed "buyout" option where a homestead beneficiary is offered a property off the homestead and, if the beneficiary accepts, they are removed from the waitlist.

Another would be to create a separate fund to assist Native Hawaiians who are not eligible for DHHL with down payments. Given the same 10-year plan, this is doable for the average household.

To allow for these types of affordable housing initiatives we need several things to happen. First, the Trustees need to re-balance the Native Hawaiian Trust Fund. Currently, the Fund is far too risk adverse given OHA's large land holdings. This will create greater returns, which means greater funds for spending. Next, revamp the debt policy to allow for greater land acquisitions. OHA needs to leverage its ability to take on debt to acquire more assets which in turn means greater wealth. Part of the taking on debt means OHA needs to utilize its ability to issue revenue bonds. OHA is the only state agency that has this ability and in 40 years it has never taken advantage of this.

This just a quick rundown of what "affordable housing" means to this Trustee. The best part about this – it is all easily accomplished with a little bit of vision, and a little bit of cooperation. Let's hope that others see it that way too so we can help our people realize the dream of homeownership. ■

Returning to OHA

A few weeks ago, I began to receive calls from beneficiaries in Hawai'i and on the U.S. continent, urging me to consider returning to OHA to fill the vacancy left by the resignation of Mr. Keola Lindsey. They were angry and frustrated.

Several beneficiaries expressed concern over the state's ongoing effort to diminish the Hawaiian share of revenues paid to OHA from the Public Lands Trust (PLT) and the refusal of the legislature to support the OHA Bill on the PLT this 2022 Session. Many Hawaiians raised 'historic' problems including the failure of the State of Hawai'i to address and implement the recommendations of the Federal-State Task Force on Hawaiian Homelands.

These concerns are the same as mine. For years OHA Trustees have tried and failed to resolve the disagreement with the state over the PLT's lands, resources and revenues. While I am not averse to working with the State Legislature on these matters, it is clear that we have not made progress on these critical issues and that the state continues to sidestep the clear language of the Admission Act which identifies native Hawaiians (50% blood) and the "public" as the equitable owners of the PLT. Where is the share for Native Hawaiians? Native Hawaiians are members of the "public." If OHA's efforts to resolve these critical fiscal and resource issues fail in the 2022 Legislative Session, I will petition the OHA Board to initiate litigation in the Federal District Court in Hawai'i for relief.

In 1983, I was appointed a member of the Federal-State Task Force on Hawaiian Homelands.

Our final report, issued in August 1983, set forth a detailed template for corrective action which has yet to be implemented by the state. For nearly 30 years the task force recommendations have been ignored not only by the State of Hawai'i, but by the federal government as well.



**Mililani B.
Trask**

Trustee,
Hawai'i

In 2020 and 2021 Rob Perez, an investigative reporter from Hawai'i, undertook a two-year investigation of the state and U.S. breaches of the Hawaiian Homes Trust. I urge all Hawaiian beneficiaries to read and review the Perez articles – they document how Hawai'i's own congressman circumvented and prevented the opportunity for DHHL lessees to access hundreds of homes at Kalaeloa, O'ahu, in order to benefit the Hunt Corporation.

See:

- **The U.S. Owes Hawaiians Millions of Dollars Worth of Land. Congress Helped Make Sure the Debt Wasn't Paid, by Rob Perez** (<https://bit.ly/3JJaTRu>)

- **How the Deals Approved by Congress Bypassed Thousands of Hawaiians Waiting for Homes** (5/07/21, <https://bit.ly/3Nkt4iM>)

When I was appointed to the Federal-State Task Force on Hawaiian Homelands, I learned that an "estimated" 30,000 Hawaiians had died waiting for their Homestead awards. Today there are over 28,000 families on the wait list.

We cannot continue the "dialogue" with the state and legislature. I believe that the time has come to seek the guidance of the federal court in mandating a resolution and ordering the state to commence paying to OHA hundreds of millions of dollars owed for past arrearages.

There are nine months left until the next election. At that time, voters (public and Indigenous) will have the opportunity to elect another Hawai'i Island OHA Trustee. In the intervening nine months, I am honored and proud to fill the vacancy. I thank the Trustees who nominated and voted for me. I send my heartfelt aloha to my dear friends Germane, Healani, Leianueanue, Cindy, Malama, Kawehi and Patricia for testifying in support of my nomination.

Together we will make a difference.

Mililani B. Trask,
Hawai'i Island Trustee ■

CULTURAL IMPACT ASSESSMENT: WĀIAKEA UKA COMMUNITY CENTER MASTER PLAN

ASM Affiliates is preparing a Cultural Impact Assessment to inform an Environmental Assessment (EA) being prepared for the proposed Waiākea Uka Community Center Master Plan. The project area is roughly 5.5-acres and includes the lower baseball field, the gymnasium, playground, gravel parking lot, and the adjacent undeveloped lot, TMK parcels: (3) 2-4-035:001, 002, and a portion of 004, Waiākea Ahupua‘a, South Hilo District, Island of Hawai‘i.

The purpose of the Waiākea Uka Community Center Master Plan is to provide conceptual plans for the development of additional on-site parking near the existing gym as well as near the lower ball field and a new community center.

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 507-A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

NOTICE OF INADVERTENT DISCOVERY: KAHUKU TRAINING AREA

Two burial sites were inadvertently discovered in the sea cliffs on lands owned by the U.S. Army Garrison, Hawaii at Kahuku Training Area in Pahipahialua Ahupua‘a, Ko‘olauloa

Moku, O‘ahu, Hawai‘i [TMK: (1) 5-7-002:001]. Archaeologists from the U.S. Army Garrison, Hawaii visited the suspected burial sites and confirmed the presence of human skeletal remains in November 2021. Based on the context and location, these remains are presumed to be Native Hawaiian and pursuant to 43 CFR § 10.2(d)(1) are subject to the requirements of NAGPRA. The minimum number of individuals at the first burial site is seven. The minimum number of individuals at the second burial site is two. Both burial sites are within about 100 meters of another burial site that was sealed in 2017 under a NAGPRA Plan of Action. Claimants that participated in the 2017 Plan of Action have been notified. Notice to regular consulting parties with NAGPRA interests for the area are being issued. Representatives of Native Hawaiian organizations and/or individuals that wish to claim lineal descent

or cultural affiliation with the human remains in accordance with the NAGPRA process are requested to please email the Cultural Resources Section at usarmy.hawaii.crmp@mail.mil before May 1st, 2022 to participate in initial meetings.

NOTICE OF CONSULTATION: KŪHIŌ PARK TERRACE LOW RISE AND KŪHIŌ HOMES REDEVELOPMENT PROJECT

The Hawai‘i Public Housing Authority (HPHA) is evaluating the potential for impacts on historic resources for the Kūhiō Park Terrace Low Rise and Kūhiō Homes Redevelopment located at Kalihi in the Kona District of O‘ahu. The project anticipates receiving federal funds from the U.S. Department of Housing and Urban Development (HUD), and is considered a federal undertaking as defined

in Title 26 of the Code of Federal Regulations (CFR) Part 800.16(y) and is subject to Section 106 of the National Historic Preservation Act (NHPA).

The proposed Undertaking would demolish and replace the existing low-rise structures and redevelop the site as an affordable housing development of 625 Affordable Rental Units. The Undertaking will be contained on the A-2 zoned parcels north of Linapuni Street, Tax Map Key (TMK) (1) 1-3-039:003, :006, and :008. The proposed Area of Potential Effect (APE) comprises TMK (1) 1-3-039:003, :005, :006, :007, :008 :009, and :010. The HPHA has entered into a public/private partnership with Michaels Development, its affiliates and consultants to execute the Undertaking. Archaeological and architectural investigations are underway.

To participate in the Section

SEE PUBLIC NOTICE ON PAGE 31

Ready To Refinance? Free Refinance Quote.

We offer quotes on:

- DHHL Properties • VA Refinance/Purchase • Reverse Mortgages
- FHA Loans • 30/15-year Fixed Rate Loans • Add a person to Mortgage

Leaf Funding Mortgage
Mary Joe Sato, Branch Manager
(808) 791-1044
leaffunding.com

Over 30 years of Mortgage Experience
Sato #50726, NMLS#1631620



We are an FHA Lender not affiliated, nor endorsed by The Department of Hawaiian Home Lands or any government agency. Leaf Funding Mortgage 1188 Bishop Street Honolulu, HI 96813 (808)791-1044. This is not a commitment to lend. All loans subject to property approval. Certain fees, restrictions and conditions apply. Closing cost does not include mortgage insurance. May need to purchase flood, hurricane, or fire insurance. Rates subject to change without notice. Equal Housing Lender. CA-NMLS#1621985, CA-DRE#02037132, SATO-NMLS#50726, HI-NMLS#1631620. All Rights Reserved. Leaf Funding Mortgage ©Copyright 2021





LIST OF OFFICES

HONOLULU

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

EAST HAWAII (HILO)

(Closed, currently under renovation)
434 Kalanikoa St.
Hilo, HI 96720
Phone: 808.933.3106
Fax: 808.933.3110

WEST HAWAII (KONA)

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

MOLOKA'I / LĀNA'I

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

KAUA'I / NI'HAU

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

MAUI

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

WASHINGTON, D.C.

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

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

BALLARD FAMILY MORTUARY, NORMAN'S MORTUARY & VALLEY ISLE MEMORIAL PARK MAUI. Assist with pre-planning funeral, cremation and cemetery needs. Call Momi Hai at (808) 250-1044.

FORMING A NONPROFIT FARMERS' COOPERATIVE IN KOHALA to offer possibility of buying a small farm as part of a larger land parcel making ag land more affordable with opportunities for cooperation and collaboration with neighbors. Minimum cost to participate is \$150,000 cash and includes land and a small home. Call 808-493-3905.

HOMES WITH ALOHA- La'iohua / Kailua-Kona 3 bedrooms, 2 bath two story home, ocean views \$440,000-This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Unique property in Papakolea one story level lot with a warehouse like structure attached. Must see \$950,000. This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Nanakuli 3 bedroom, 2 bath and more..\$375,000.This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Kula Maui 43, 168 sq. ft. lot with a 2, 816 sq.ft. unfinished home. Ocean views, wraparound lanai. \$590,000. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Paukukalo home- stead renovated 3 bdrm/ 1 bath & more.

\$475,000. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Nanakuli /Princess Kahanu Estates 4 bedrooms, 2.5 bath two story home, Renovated, cul-de-sac \$625,000 -This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Qualified Buyer's list: Looking for homes in the Kapolei, Waimanalo, Papakolea, Waimea, Maui areas. If you are thinking of selling please call, text or email Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303. charmaine@homeswithaloha.com

NATIVE HAWAIIAN LEGAL CORP IS HIRING a full-time, experienced title researcher and genealogist. Go to www.nhlchi.org/careers to learn more and apply. Contact NHLC by phone at 808-521-2302.

MEDICARE KŌKUA WITH ALOHA call Catalina 808-756-5899 or email catalina.hartwell.hi@gmail.com for your Medicare/ Medicaid needs. Serving residents in the State of Hawai'i.

THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT. Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website HomeswithAloha.com. Call, Text or email Charmaine@HomeswithAloha.com to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 35 years. ■

Serving Local Families For 35 Years

Hawaiian Home Lands Sales | List of Qualified Buyers | FREE Home Evaluations



Homes with Aloha

Your Kamaaina Real Estate Professional

CHARMAINE QUILIT POKI

REALTOR, ABR, CRS, CDPE, GRI, SRES

Contact me today for all of your real estate needs!

C | 808.295.4474

W | HomesWithAloha.com

E | Charmaine.QuilitPoki@kw.com



RB-15988

kw KELLERWILLIAMS, HONOLULU
1547 Kapuleani Blvd. #300 | Honolulu, HI 96814
Each Office Is Independently Owned and Operated

HO'OLAHA LEHULEHU

PUBLIC NOTICE

PUBLIC NOTICE

Continued from page 30

106 process, we request your written intent by the date specified below. Entitled consulting parties include the Advisory Council of Historic Preservation, State Historic Preservation Division, Historic Hawai'i Foundation, Native Hawaiian Organizations and Native Hawaiian descendants who may have ancestral lineal or cultural ties, knowledge, or religious attach-

ment to the Undertaking site or concerns regarding the proposed Undertaking. If you are requesting Consulting Party status as an organization, please nominate one representative and an alternate to participate on behalf of your group.

Interested parties are requested to contact Katie Stephens (kstephensahl@gmail.com) or contact Christian O'Connor (coconnor@tmo.com) at the Michaels Organization, agent for HPHA, by April 30, 2022. ■

EŌ 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**.





Get your **FREE**
subscription to **Ka Wai Ola**
Go to kawaiola.news to sign up

FREE

Please check one: ☐ New subscriber ☐ Change of address

Email: _____

Name (First, Last) _____

Address _____

City _____

State _____

Zip _____

Fill out form online at kawaiola.news/subscribe or

Clip this coupon, fill in and mail to: **Ka Wai Ola, 560 N. Nimitz Hwy., Suite 200, Honolulu, HI 96817**

OFFICE of HAWAIIAN AFFAIRS
560 N. Nimitz Highway, Suite 200
Honolulu, Hawai'i 96817

Expanded

Six ways OHA's **Ka Wailele** emergency fund can help:

- car repairs
- funeral expenses
- medical expenses
- past due rent, mortgage
- rent deposits
- utilities

As of Feb. 1, 2022 OHA expanded the assistance available to Native Hawaiians to include car repairs, out-of-pocket medical expenses and funeral expenses. Maximum awards increased from \$1,500 to \$2,000.

Minimum program requirements:

- Be Native Hawaiian residing in Hawai'i
- At least 18 years old
- Be in financial hardship; and
- Have documents showing past due rent, mortgage, utilities, rental deposit, car repairs, funeral or medical expenses.

Visit www.KaWailele.org or call **808-587-7656**.

