



# Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Mei (May) 2022 | Vol. 39, No. 05

# Kuhinia Maui

## Wai and a Return to 'Āina Momona

PAGES 16-17

Kuhinia means fat, rich, and satisfied. It is a measure of the health of our 'āina, people and leaders. For decades, Maui's communities have fought to actualize water rights to ensure Maui remains kuhinia and an 'āina momona. - Photo: 4 Miles LLC



# ALOHA 'ĀINA LEADER AWARD

## CLASS OF 2022

The Aloha 'Āina Leader Awards honor the future of our lāhui by recognizing haumāna for their growing commitments to aloha 'āina. These up and coming haumāna have accepted the kuleana to work for the benefit of all our communities. Aloha 'āina has always been a traditional value passed down from older generation to younger, but it has become even more vital in this era of change. The Aloha 'Āina Leader Awards affirm not only the importance of our cultural values in today's society, but also recognize the work of the many kumu and mākuā who have supported these haumāna throughout the years.



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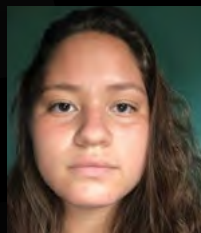
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Waikoloa, Hawai'i  
Ke Kula 'o 'Ehunuikaimalino



Kamana'o Sarsona  
Waimānalo, O'ahu  
Ke Kula 'o Samuel M. Kamakau



Lindsey Megan  
Kaohu Kelley  
Kekaha, Kaua'i  
Ke Kula Niihau o Kekaha

'O ke aloha 'āina, 'o ia ka 'ume mākēneki  
i loko o ka pu'uwai o ka Lāhui.

—Joseph Nāwahī

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## OLA I KA WAI

**Ola** (nvs. Life, health, wellbeing, living, livelihood, means of support, salvation; alive, living.)

## Aloha mai kākou,

For decades, Kohala was defined by its sugar plantations. When I was born, sugar was the economic engine of our community – and had been since the late 1800s. At one time there were six plantations, but by 1937 they had been consolidated as the Kohala Sugar Company, which finally closed down in 1975.

It takes 500 gallons of water to produce just one pound of sugar and Kohala is not known for abundant rainfall. There is an ‘ōlelo no‘eau that goes: “nā ‘ilina wai ‘ole o Kohala” which means “the waterless plains of Kohala, where water will not remain long.”

To provide Kohala’s thirsty cane fields with millions of gallons of fresh water each day, all running natural surface waters from the Kohala-Hāmākua watershed were diverted via the Kohala Ditch.

Growing up in a plantation community, my ‘ohana and neighbors depended on the plantation for our livelihood. Keiki swam and played in the ditch that fed the fields. As a child I did not understand the detrimental impact that the diversion of the water had on our ecosystem, nor did I ponder how a few powerful men were able to control and hoard for their own enrichment such a vital natural resource.

The fight for access to fresh water is not unique to Hawai‘i. A billion people across the planet lack access to clean water – which the United Nations has declared is a basic human right noting that governments should ensure that “Indigenous peoples’ access to water resources on their ancestral lands is protected from encroachment and unlawful pollution.”

Corporate agriculture, residential and resort development, and other corporate or military interests (think Dakota Access Pipeline and Red Hill) perpetuate ongoing abuses of water resources in the name of profit. On Black Mesa, the ancestral homeland of the Hopi and Diné (Navajo) peoples, mining by the Pea-

body Coal Company has nearly depleted the aquifer they rely on for drinking water. In South America, Canada, India and the Philippines, Indigenous people are fighting governments and corporations to protect their access to water.

Back at home, although the plantations have closed, the fight for freshwater remains contentious. Diversified agriculture corporations and resort developers, in particular, have replaced “sugar barons” and while there have recently been victories for small farmers, much work remains.

Our cover article provides an overview of the fight for water rights on the island of Maui where the struggle has been particularly onerous. We are delighted to welcome guest authors U‘ilani Tanigawa Lum and Lu‘ukia Nakanelua, both of whom are attorneys on staff at Ka Huli Ao Center for Excellence in Native Hawaiian Law, and kupa of Maui.

At OHA, advocacy on behalf of our ‘ohana, mo‘omeheu and ‘āina is our core kuleana. It is our responsibility to advocate for good policy on behalf of our lāhui and for more than 20 years, OHA has supported the efforts of mahi‘ai and other kia‘i wai on Maui, and will continue to do so until the island’s streams are flowing and healthy once again.

Ola i ka wai. Water is life. ■



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



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

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BY U‘ILANI TANIGAWA LUM, ESQ. AND V. LU‘UKIA NAKANELUA, ESQ.

For more than two decades, Maui has been at the forefront of water issues. While there have been recent victories for kalo farmers, there is much work ahead.

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

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BY ED KALAMA

An Office of Hawaiian Affairs grant is helping to support Native Hawaiian participants in nonprofit Kupu’s Conservation Leadership Development Program.

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## MO‘OMEHEU | CULTURE

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BY CODY PUEO PATA

A proposal for Hawai‘i’s first formal public space dedicated to the preservation of hula and associated arts gains traction in the Maui County Council.

## ‘OHANA | FAMILY

## Helping Foster Youth Means Showing Up PAGE 11

BY ANNABELLE LE JEUNE

May is National Foster Care Month. It’s a reminder that loving, supportive resource (foster) parents who are fully present for their keiki can be life-changing.





**ROY ALLEN**  
**NA'AUAOONĀLANIALI'IKĀULANA**  
**NEWTON**

Beneficiary Service Agent

Hui Huliamaahi (Beneficiary Services)

25 years at OHA

FROM:  
Waihe'e (ahupua'a), Wailuku (moku), Maui (mokupuni)

EDUCATION:

- Baldwin High School
- Kapi'olani Community College
- Maui Community College (Associate of Arts degree)

**What is your kuleana at OHA?**  
*I am the first line of contact for inquiries about OHA, whether in-person at our Maui office or on the phone. I listen to requests, answer questions and determine appropriate referrals. In my position I know a little bit about all of OHA's programs so I can share that information with our beneficiaries, kōkua them through the process, and connect them to the right people. Should they need assistance that is not currently offered by OHA, I direct callers to other "sister" agencies that may be able to kōkua.*

**Why did you choose to work for OHA?**  
*I was in the process of looking for a job. I didn't know anything about OHA until I met Thelma Shimaoka through church. At the time, Thelma was the community resource liaison at Maui's OHA office, and she suggested that I apply. And the rest, as they say, is history.*

**What is the best thing about working at OHA?**  
*I've been blessed to meet and rub elbows with such wonderful and valued co-workers in the office. I've been doubly blessed in have met and be in the company of extraordinary, truly caring, full of aloha persons in our Maui community. I've been exposed to sister agencies and organizations and services that I knew nothing about.*

**What is something interesting for people to know about you?**  
*I am the Kahu Kīhāpai of Maluhia Church in Lower Wai'ehu and at Pā'ia Hawaiian Protestant Church in Pā'ia Town.*

**Who has been your role model?**  
*Thelma Shimaoka. She took me under her wing and mentored me. I am eternally grateful!*

**What is your best OHA memory?**  
*The privilege of singing Iesū No Ke Kahuhipa at the Trustees' Investiture at Washington Place. Washington Place was on my bucket list of places to visit. To be in the personal space of our Queen was amazing! ■*

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# OHA Announces \$14.9 Million in Grant Solicitations

Grants targeted at strengthening family, culture and land connections, and increasing supports in education, health, housing and economic stability

By OHA Staff

On April 14, the Office of Hawaiian Affairs (OHA) announced it is making \$14.9 million in grant solicitations available to support 12 granting categories intended to help Native Hawaiians. OHA's Grants Program aims to meet the needs of the Native Hawaiian community by providing support to Hawai'i-based nonprofit organizations that have projects, programs and initiatives that align with achieving the outcomes of OHA's 15-year Mana i Maui Ola Strategic Plan. OHA currently receives \$15.1 million a year in Public Land Trust revenues. This money goes directly to fund beneficiary

and community investments, including grants and legal services. Last year, OHA awarded more than \$16 million in grants to community organizations - a record amount for the agency. "We have reorganized and streamlined our operations, so that all funds received from the Public Land Trust can go directly to our beneficiaries and support them in the areas of education, health, housing and economic stability," said OHA Board Chair Carmen "Hulu" Lindsey. "We've also set our overall two-year fiscal biennium budget for grants, including sponsorships, at \$30.2 million, a record for OHA and up from the \$24.5 million mark that we set for the last fiscal biennium." Solicitations cover community grants in 'ohana (family), mo'omeheu (culture) and 'āina (land), housing, education, health, and economic stability. OHA's 'Ahahui Grant Program has doubled its available budget to support sponsorship of community events. Additionally, grant applications will now be reviewed quarterly (instead of every six-months) in order accommodate community needs. Learn more about OHA's new grant solicitations at [www.oha.org/grants](http://www.oha.org/grants). ■

To learn more about our current grant opportunities, and to apply please visit:

[www.oha.org/grants](http://www.oha.org/grants)

  
GRANTS PROGRAM

# Supporting the Mālama 'Āina Economy

With the help of an OHA grant, Kupu is training future conservation leaders on Hawai'i, Maui, Moloka'i and Kaua'i

By Ed Kalama

"He ali'i ka 'āina; he kauwā ke kanaka; The land is chief; man is its servant."

*Land has no need for man, but man needs the land and works it for a livelihood.*

It's part of the collective identity of Native Hawaiians. The land is chief, and man is its servant. The life of the land is perpetuated in righteousness.

Of all the wisdom left to us by our ancestors, caring for the 'āina is one of the most valuable lessons.

"It's important for Native Hawaiian youth to be trained for careers in conservation, for their benefit and for the benefit of all of Hawai'i," said Kawika Riley, senior director for external affairs at Kupu. "Anyone born and raised here has a chance to develop a deep love, affection and understanding for the needs and possibilities that come from our 'āina. But the Native Hawaiian community is uniquely suited to do amazing things in this area.

"Caring for the 'āina is something that we are already raised to do. In a healthy, thriving Native Hawaiian family, you learn how to do that and for many

of us, we think of it as a way of life. But, if given the opportunity to have a career in conservation and natural resource management, it also can be a way to feed your family, grow our economy, and give back."

Over the last 20 years, Kupu has trained and created pathways for more than 5,000 youth and young adults preparing them for what they call the "Mālama 'Āina Economy."

Through its Conservation Leadership Development Program, Kupu provides rigorous, entry-level employment opportunities for developing 'Ōiwi professionals age 17 and older who want to commit to a career in conservation.

Most paid positions in conservation are currently held by non-Hawaiians. Kupu works to address the barriers that limit Native Hawaiian access to conservation jobs.

Kupu's Conservation Leadership Development Program partners with federal, state, and community nonprofits whose primary goals are environmentally and sustainably focused, such as invasive species removal of plants and animals, habitat restoration, animal husbandry, trail restoration, nursery, and Native Hawaiian cultural stewardship.

The program currently has about 100 participants, with about a dozen participants across the pae 'āina receiving funding through an Office of Hawaiian Affairs (OHA) grant awarded in response to the COVID-19 pandemic with the goal of getting Native Hawaiians back to work.

*"This partnership with OHA is solely focused on providing training, income and opportunity for Native Hawaiians. But another thing that we've worked hard to do is to place them at organizations that are owned, led or managed by Native Hawaiians as well."*

- KAWIKA RILEY

Participants are paid for 11 months of service (plus health benefits) with a hosting organization and, upon completion of the program, are eligible for up to \$6,100 in additional educational awards. Essentially a paid service term with scholarship money awaiting its graduates.

"We pay the participants in the Conservation Leadership Development Program because we expect a lot out of them. They are there to learn, they are there to

SEE SUPPORTING THE MĀLAMA 'ĀINA ECONOMY ON PAGE 6



Program participant Hanoa Pua'a-Freitas explains to his son the importance of kilo, and why observation is a significant skill to learn in conservation work and 'āina restoration. - Photo: KA'EHU



Upcountry Farm Specialties from Kula, Maui, is another Kupu Conservation Leadership Development Program partner. Here, participant Tammy Apana is pictured with some of the farm's produce. - Photo: Upcountry Farm Specialties



Kupu participants conduct stream species trapping as part of their work with nonprofit KA'EHU who promotes conservation and restoration of the 'āina in and around Ka'ehu Bay near Paukūkalo, Maui. - Photo: KA'EHU



SUPPORTING THE MĀLAMA ‘ĀINA ECONOMY

Continued from page 5

grow, they are there to stretch themselves, and they are there to work. So, they are compensated for it.”

On Maui, where OHA’s Board of Trustees meeting will be held later this month, participants are working with nonprofits KA’EHU and Kīpahulu ‘Ohana, as well as Upcountry Farm Specialties, a wholesale coffee roasting company. Throughout their service term, students are educated, trained, and mentored by participating staff experts in hopes that one day, they will have the opportunity for employment that continues their aloha ‘āina efforts.

“Most of our programming is focused on green-collar jobs for young adults and early professionals. We’re preparing the next generation of mālama ‘āina professionals, empowering them with the tools, the access and experience to really grow that economy; helping them to create the kind of Hawai’i that we all want and envision, but that we haven’t achieved yet,” Riley said.

Riley said Kupu was excited to apply for and receive the grant awards from OHA.

“This partnership with OHA is solely focused on providing training, income and opportunity for Native Hawaiians. But another thing that we’ve worked



Lo’i kalo in Kīpahulu, Maui. Nonprofit Kīpahulu ‘Ohana is one of the local businesses that Kupu is partnering with as part of its Conservation Leadership Development Program. - Photo: Kīpahulu ‘Ohana

hard to do is to place them at organizations that are owned, led or managed by Native Hawaiians as well.

“So you get this double impact, because we want to support not only these future green-collar professionals, but we want to support today’s mālama ‘āina leaders who are trying to run their organizations in very difficult changing circumstances.”

Riley said he sees the value of partnerships and realizes that no one organization can address all the needs of the Hawaiian community singlehandedly.

“When you reach a certain level, there’s an opportunity to focus on your core strengths that are of val-

ue to other organizations so that they can then focus on their own core strengths,” he said.

“At Kupu we picture ourselves as a connector to a network of hundreds of organizations. And through partnerships we can do great things. We focus on the things that we’re good at. And then we work with our partners, like OHA, to have an impact that none of us could achieve on our own.” ■

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

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# Protecting Our Cultural Places

## Palauea Cultural Preserve in Honua'ula Maui

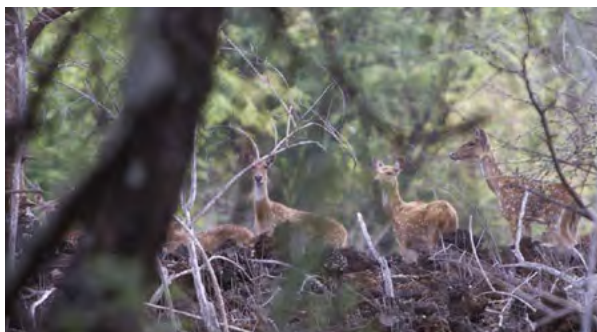
By Lori Kanoelani Walker, OHA Integrated Assets Manager

The Palauea Cultural Preserve is a cultural and historical site in the ahupua'a of Palauea, moku of Honua'ula, on Maui. The Office of Hawaiian Affairs (OHA) acquired the property in 2013 to protect and preserve the cultural sites situated among a development of million-dollar homes and resorts.

Palauea Cultural Preserve is one of the few remaining, intact, sites in the area. Historically, this property was the site of a Hawaiian fishing village and remnants of such activity can be found throughout the property.

During a reconnaissance survey taken of the entire 20.735-acre preserve, the archaeological fieldwork crew found partial remains of a traditional (pre-contact) Hawaiian village, which was once home to several related families.

The upper portion of this site, about one-third of its original extent, was destroyed by the construction of a golf course and roadway corridor. Despite this, the remains of a few habitation structures are still present. A confirmed burial was also found onsite. Other features



Axis deer pose challenges to OHA's efforts to mālama the Palauea Cultural Preserve on Maui so plans are underway to build fencing that will close off the top portion of the property. - Photo: Shane Tegarden

on the site include small, rectangular walled enclosures surrounding a freshwater spring, a long rock wall, an extensive heiau-shrine complex, and evidence of a fishing shrine. In total, 12 structures were found.

The property also contains an old grove of 26 wiliwili trees and a number of native and Polynesian-introduced plant species, 200+ of which were planted by the University of Hawai'i Maui College (UHMC). UHMC has main-

tained a leadership role in the stewardship of Palauea since 2007 when they started to restore the land with native plant species.

Restoring native plant habitat is vital to preserving the biodiversity of our places.

Urbanization and development have impacted intact, ecologically productive land, fragmenting and transforming it into, in this case, luxury homes and hotel resorts. Although development contributes to Maui's economy, it does so at the cost of environmental degradation and digging away at significant cultural sites.

Palauea has the opportunity to become a hub for conservation efforts and cultural engagement. For years, UHMC has utilized this property to bring students from their Hawaiian studies and archaeology programs to Palauea for place-based education experiences. Palauea serves as an outdoor classroom where students can nurture a personal connection with the land.

These efforts to mālama the preserve come with major challenges posed by large herds of axis deer.

These deer roam the slopes of Haleakalā and frequently

**SEE PROTECTING OUR CULTURAL PLACES ON PAGE 18**



## I ulu no ka lālā i ke kumu

The branches grow because of the trunk

Nurtured and encouraged by teachers, keiki grow and blossom, learning to embrace their passions and potential. We celebrate kumu everywhere during this month of teacher appreciation and all year round.

*Hānai i ke keiki, ola ka lāhui*

\* Mary Kawena Pukui, 'Ōlelo No'eau 1261



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# A Perfect Storm of Opportunities

## Pandemic Opened the Door to a Collaboration Between LRF and OHA

By Kimberly Flook, LRF Deputy Executive Director

**A**s Lahaina Restoration Foundation (LRF) celebrates its 60th anniversary, no one in 1962 could have imagined where the organization, and the world, would be in 2022.

Over six decades, LRF has worked to fulfill its vision that Lahaina's prominent place in Hawai'i's history and rich cultural traditions are celebrated, and, through authentic preservation of significant sites, buildings and artifacts, its story is shared. Much of this work has been focused on restoring and preserving more than a dozen landmarks and historic structures in Lahaina, as well as acting as stewards of Lahaina's two historic districts and its green spaces.

LRF also maintains several collections of artifacts, photographs, letters, maps, ships' logs, and other materials representative of Lahaina's colorful history. In the past, due to staff, time, and space limitations, many of these collections were only available to the public and researchers via requests for in-person appointments.

Over the last two years, however, a convergence of events has opened the door for LRF to share its stories

much more effectively.

COVID-19 resulted in a short-term pivot for staff members - which meant that time and manpower were finally available to accomplish a full accounting of our collections. We discovered treasures long forgotten - or never realized - as our staff gained new skills in collection care and processing. For the first time we had a full understanding of the scope of our materials.

Concurrently, the Hawai'i Tourism Authority and Hawai'i Visitors and Convention Bureau launched Mālama Hawai'i, a "voluntourism" initiative. LRF was thrilled to join the effort with a collections care program, Hands-on History, which was born out of the COVID-19 crisis and our newly created collections care department. Visitors and locals alike can join together to process the riches of Lahaina's history.

The final piece of the puzzle that will allow us to better share our collections and tell Lahaina's story arrived in the form of a new partnership.

Moving forward, over 1,500 documents will be available to the public, researchers and history lovers alike, via the Office of Hawaiian Affairs' Papakilo Database. Be-

fore this opportunity arose, having the collections fully searchable and viewable online was only a dream in our long-term plan.

We are excited to be able to share approximately 350 historic photos of Lahaina town, including images of key areas, events and residents dating from the late 1800s to the mid-1900s; 70 images and 180 letters relating to four generations of the extended Baldwin family (a missionary and sugar era family); and over 900 Pioneer Mill Company records from the early to mid-20th century, including property maps, floor plans, construction materials, and occupancy information of its plantation camps.

At no other point in Lahaina Restoration Foundation's history have we been better positioned to fulfill our mission, and it is all thanks to a perfect storm of opportunities coming together. ■

*Lahaina Restoration Foundation is a 501(c)3 Hawai'i non-profit organization chartered in 1962. Its purpose is to restore, preserve and protect the physical, historical and cultural legacies of Lahaina, and honor the era of the Hawaiian Monarchy.*

## Seeing Red

By Kelli Soileau

**L**ocal community groups and organizations are working to raise awareness about the violence that Native Hawaiian women, girls and māhū face in Hawai'i. The data shows that Native Hawaiian women and girls are disproportionately represented as victims of sex trafficking and domestic violence.

"Historically, missing and murdered Native Hawaiian women and girls have been excluded from national recognition, although local women's rights advocates, survivors and families have long held that a crisis exists in Hawai'i," says Khara Jabola-Carolus, executive director of the Hawai'i State Commission on the Status of Women (HSCSW).

In 2020, HSCSW surveyed 97 sex trafficking victims and found that 64% identified as Native Hawaiian. From 2017 to 2019, one out of every three child sex trafficking victims reported to the Child Welfare Services Child Sex Trafficking Hotline were Native Hawaiian.

Last year, a state task force was established to address the problem thanks, in part, to a resolution sponsored by Rep. Stacelynn Eli. The task force is led by HSCSW and the Office of Hawaiian Affairs (OHA) with support from other state agencies, local authorities, and community organizations.

So far, the task force has raised \$50,000 to fund research about the crisis locally and members have un-



Honor Murdered and Missing Native Hawaiian Women, Girls and Māhū at this awareness raising event. Wear red and meet on the sidewalk fronting the Moana Surfrider Hotel in Waikīkī on Thursday, May 5th at 12 noon.

dergone training by the Urban Indian Health Institute (UIHI), the national watchdog and epidemiology center on MMIWG-US. But simply collecting data will not end the violence against Indigenous women and girls.

Solutions are needed.

In July 2013, in Lane Deer, Montana, 21-year-old Hanna Harris of the Northern Cheyenne Tribe was reported missing by her family. Police did not consider the report serious, but a week later her body was found. The single mother had been sexually assaulted and beaten to death.

Five years ago, in an effort to raise awareness and encourage change around the epidemic of MMIWG, a National Day of Awareness was established on May 5 – Hanna's birthdate. It is a day to commemorate Hanna and other missing and murdered Indigenous women and girls.

Here in Hawai'i, May 5 events include a Red Dress Art Activism event in Waikīkī, and on Maui there will be sign waving in downtown Kahului followed by a cross-island motorcycle convoy on May 7. On O'ahu, Waikīkī was specifically chosen to bring public awareness to the toxic intersection of tourism, poverty, sex trafficking and violence.

"Factors unique to Hawai'i – like the high numbers of tourists and the substantial military presence – fuel sex trafficking and put Native Hawaiian girls, in particular, at risk of violence," said Jabola-Carolus.

Ultimately, education and awareness are key to ending this crisis.

Show your support and spread awareness for this movement by wearing red on May 5, and by attending MMIWG awareness events in Waikīkī and Kahului. ■



# Hālau of 'Ōiwi Art: He HOA no ke Kaiāulu

By Cody Pueo Pata

*"Whether you are 5 or 85, hula can be for you. Whether you have lived here for generations or arrived last month, hula can be for you. Whether you pray to Kāne, Buddah, your ancestors, or a heavenly Father, hula can be for you too. Hula is for everyone." – Testimony of Kumu Hula Hōkūlani Holt, PhD, Maui County's Budget, Finance and Economic Development Committee hearing, April 8, 2022.*

Located in the 'ilikū of Pe'epe'e, part of the proposed project site for a Hālau of 'Ōiwi Art was once home to the historic King Theater in the modern-day Wailuku Arts District.

If approved, the 47,000-square-foot facility would be the largest investment by any county or the state to create a permanent place for hula and its associated 'Ōiwi arts and practices.

With an initial cost of \$54 million (\$43 million from Maui County and \$11 million in federal funds), such a price tag is not an easy shoo-in for the county's Budget, Finance, and Economic Development (BFED) Committee.

Nevertheless, some 50-60 individuals and organizations submitted public testimony in staunch support of the Hālau of 'Ōiwi Art asking council members to fund the project in full. According to county officials, full funding is crucial to demonstrate commitment for federal funding purposes. With mid-term elections coming up, the timing is right to access that funding prior to any possible changes occurring at the federal level in terms of the makeup of Congress.

While hula continues to be a mainstay in our identity as Hawai'i, our state and county agencies have yet to provide a physical space for hula. At the April 8 BFED Committee meeting, numerous kumu hula and hula practitioners highlighted the abundance of baseball, soccer, and football fields throughout the county.

The Membership of Huamakahikina emphasized the vital need for council support, testifying that, "As has always been the case, and more urgently with knowledge that more than half of all Maui residents were born out-of-state, the practices of hula and 'Ōiwi arts are extremely crucial for the maintenance of the unique identity and collective culture of the people of Maui County – most importantly to instill these practices and values within the future generations to come. The Hālau of 'Ōiwi Art will not only serve as a necessary bastion for the practices of hula and 'Ōiwi arts, but it will also serve to show just how committed the Maui County Council is to the protection and continuation of the unique identity, cultural wellbeing, and economic sustainability of the people of Maui County."

An incredible set of testimonies in support of the Hālau of 'Ōiwi Art was also provided by a mother-daughters team comprised of Office of Hawaiian Affairs Chair Carmen "Hulu" Lindsey, and her daughters, Kumu Hula



An artist's rendering of the proposed Hālau of 'Ōiwi Art that will be located in the Wailuku Arts District. If approved, the 47,000 sf facility would be the largest investment by any county or the state to create a permanent home for hula and its associated 'Ōiwi arts and practices. - Photos: Courtesy

Kahulu Maluo-Pearson and Kumu Hula Nāpua Greig.

Maluo-Pearson spoke of the challenges she and her sister faced early on in their careers as kumu hula. "My sister and I learned very quickly that a huge challenge every hālau deals with is finding a home – securing a place where your students feel safe, where the kumu hula feel safe. We went through years of moving from one facility to another."

Lindsey recalled her own efforts to help her daughters, "I built a hālau for my daughters. Then, our neighbors complained of the excessive traffic on hālau days. Kumu hula do not charge enough to pay for rented spaces, yet our county has not made it a priority to invest in hula which, ultimately, is an investment in our community."

Greig powerfully concluded her own testimony to the council, "Now I urge you to be the model, the example, the blueprint, the beacon for all of Hawai'i to follow. I urge when you approach the matter of funding this center, and others like it in the future, I ask you to not think of equal funding, but instead realize we are playing catch-up."

The Maui County Council has until June 10 to make its final decision, and public support for the Hālau of 'Ōiwi Art is still necessary. Should the budget be approved, construction of the Hālau of 'Ōiwi Art could be completed by early 2026. ■

For more information on the Hālau of 'Ōiwi Art, please visit [www.hoamaui.com](http://www.hoamaui.com).

Cody Kapueola'ākeanui Pata is the kumu hula of Hālau Hula 'o Ka Malama Mahilani based in Kahului, Maui. He is also a founding member of Huamakahikina, an award-winning Hawaiian music recording artist, and the Cultural Advisor to the Mayor of Maui County.



OHA Board of Trustees Chair Carmen "Hulu" Lindsey (center) and her daughters, Kumu Hula Kahulu Maluo-Pearson (l) and Kumu Hula Nāpua Greig (r).



Kumu Hula Hōkūlani Holt, Ph.D. and Kumu Hula Cody Pueo Pata.



# New Cultural Training Seeks to Improve Outcomes for Child Welfare Cases



By Cheryl Chee Tsutsumi

**T**he statistics are alarming: In 2021, some 2,500 children, infants to age 18, were in Hawai'i's foster care system. More than 44% of them were of Native Hawaiian ancestry.

Nā Kāma a Hāloa aims to change that. This community-based network was formed in September 2018 "to weave Native Hawaiian wisdom and perspective into the Hawai'i foster care system." Partners include more than 15 agencies and organizations that work in child welfare and/or serve the Native Hawaiian population, including the Office of Hawaiian Affairs, Kamehameha Schools, Lili'uokalani Trust, and Child Welfare Services (CWS). Native Hawaiian foster parents and birth parents and youths with lived experience in child welfare also contribute their valuable insights.



Hale Kipa Chief Executive Officer Venus Kau'ioakawēkiu Rosete-Medeiros.  
- Photo: Aubrey Hord

The knowledge that child welfare workers, foster parents and families receiving services have about Native Hawaiian 'ike, history and cultural values varies greatly. Hui Kauhale, one of Nā Kāma a Hāloa's five committees, develops programs that increase their understanding, so better outcomes can be achieved.

Casey Family Programs, the Annie E. Casey Foundation and the Victoria S. and Bradley L. Geist Foundation are among the organizations that have funded Hui Kauhale's projects, one of the most recent being a four-hour module for CWS' core training program. Development of "Understanding Cultural Diversity, Inclusion & Equity: A Native Hawaiian Perspective" began two years ago. It is geared to newly hired CWS staff members (from entry level to senior administrators) and new hires for CWS' contracted providers, among them Catholic Charities, Child & Family Services, and Parents & Children Together.

"It's a sad fact that Native Hawaiians are disproportionately represented in the local child welfare system," said Venus Rosete-Medeiros, chief executive officer of Hale Kipa (a Nā Kāma a Hāloa partner) and a member of Hui Kauhale. "Our committee thought that if child welfare workers have a solid background in Hawaiian history, culture and perspectives, they could be more effective

at their jobs. It's human nature for people to approach situations with pre-conceived ideas, and that impacts the way they relate to others. After completing the training, we hope participants will be able to set aside their biases and assumptions and be better prepared to help the families we serve."

Rosete-Medeiros; Ekela Kaniaupio-Cozier, Hawaiian culture-based education coordinator at Kamehameha Schools Maui; and Noe Realin, quality assurance advisor for Lili'uokalani Trust, played key roles in creating the content. The first session, held via Zoom on March 24 with a cohort of 13, included a film, a PowerPoint presentation and facilitated discussions.

One component of the training focuses on the story of kalo and Hāloa, the first Kanaka 'Ōiwi. Kalo is revered as Kānaka 'Ōiwi's life-sustaining ancestor. It also symbolizes 'ohana. 'Ohā, the buds of the corm, are replanted in the lo'i to yield new crops of kalo just as new generations of 'ohana thrive when they have strong roots and are properly tended.

"Kalo is a metaphor for keiki and 'ohana," Rosete-Medeiros said. "Every part of the kalo has purpose and value, just as every member of the 'ohana does. The lo'i kalo is a metaphor for the child welfare system and the role it plays in supporting families. Kalo needs the rich soil and clean, flowing water in the lo'i to grow strong and healthy. Agencies working alongside Child Welfare Services provide parenting classes, mental health counseling, substance use treatment, employment and housing assistance and other vital resources for families to grow strong and healthy."

'Auwai carry fresh water to the lo'i kalo; an auē situation results when they become clogged or stagnant. Similarly, problems arise when efforts and effective communication in the child welfare system are blocked.

"When kalo is being cultivated, all of the workers are responsible for taking care of the 'auwai, so clean, fresh water constantly flows into the lo'i, ensuring bountiful

harvests," Rosete-Medeiros said. "It is the same for those of us who work in child welfare. We have a kuleana to do our part, to work together to ensure that programs and services for our keiki, 'ōpio and 'ohana run smoothly. That support is delivered in many ways by many people, and everyone's kūlana is important."

Understanding fundamental Hawaiian values — aloha, 'ohana, mālama, laulima, lōkahi and pu'uhonua — is another pillar of the training. All are rooted in Hawaiian history and tradition.

For example, Rosete-Medeiros points out how pu'uhonua were refuges for injured warriors in ancient times. The warriors were treated there by kāhuna lapa'au until they were able to return home or to the battlefield. Pu'uhonua were also sanctuaries for those who broke a kapu. When they completed the required rituals, they could return to society, their transgressions forgiven.

"We can help mākuā be their children's pu'uhonua," Rosete-Medeiros said. "We can help them create a home environment that provides the love, acceptance, emotional support and guidance that keiki need to become healthy, confident and successful adults. It's important that the 'ohana we serve have a pu'uhonua, a place where they feel safe, happy, comfortable and nurtured."

Child welfare workers can also be a pu'uhonua by being kind, encouraging, respectful and receptive rather than punitive, negative, discriminatory and judgmental. "Vulnerable individuals most likely have experienced some sort of trauma in their lives," Rosete-Medeiros says. "It's important to understand the effects trauma has on behavior and to have the skills, empathy and knowledge to devise a service plan that will promote healing. That saying is so true: People don't care how much you know until they know how much you care." ■

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



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# Foster Youth Shares Greatest Sign of Support: Show Up



Patricia Duh at home with her 'ohana, (l-r) her partner, Kaipo, Patricia, her younger daughter, Sophia, her older daughter, Jessica, and Jessica's boyfriend, AJ. - Photo: Courtesy

By Annabelle Le Jeune, Partners in Development Foundation

When a high school math teacher noticed that her frequently absent student showed up to their community church every week she wondered, "what's going on?"

Tenth-grader Patricia Duh had just lost her mother and had been in and out of foster homes for most of her teenage years. Upon learning this, the high school teacher and her husband filed for a child-specific fostering license and opened the door to what would be Patricia's final placement – a place she still calls home.

"Young people are just looking for a place where they can belong," Duh said. "We've gone through so many hardships where people have failed us in the past."

Duh went on to become a resource caregiver (foster parent) to two foster youth while caring for her own biological child. She also earned herself a seat among the 4% of foster youth who obtain a bachelor's degree, turning her life experiences into positive outcomes as the Pono Process Lead for Epic 'Ohana.

While Duh's case is unique, her experiences are shared and speak for many children in the foster care system. On any given day in Hawai'i, there are approximately 1,500 children in foster care. Over half of those foster children are Native Hawaiian.

"We're trying to find resource caregivers that will accept children for who they are and support them in being successful in the future, and that could mean reunification with their parents, or in school, making friends, or just being themselves and being okay with being themselves," said Monica Ka'auwai, Kaua'i Community Liaison at Project Pilina, a foster care services program of nonprofit Partners in Development Foundation.

Project Pilina is a statewide program that recruits and guides resource caregiver applicants through the

first steps of the general licensing process. Ka'auwai and her teammates seek to build relationships within island communities by raising awareness about foster care. For anyone ready to start the application process, a community liaison will serve and assist in the general licensing process.

While being a resource caregiver can be challenging, Ka'auwai notes that "it's also rewarding when you get to spend time with a child who has basically had everything taken away from them - and you get to support them in just being a typical kid."

For those who are unsure about taking the first steps in becoming resource caregivers, there are many other ways to support children in the Hawai'i foster care system.

Every month Project Pilina hosts virtual statewide information sessions with local community liaisons that are open to anyone interested in learning more about foster care, volunteer opportunities, and other ways to get involved. Participants may also have an opportunity to hear directly from former foster youth or current resource caregivers.

Other community events, like Ka'auwai's free family movie night in Anahola at the end of May, will celebrate National Foster Care Awareness Month. Events include participatory activities that embrace 'ohana in all shapes and sizes, help keiki feel good about themselves, and build pride in one's 'ohana – whether biological or hānai (fostered or adopted).

When Duh looks back at what supported her most through her times of need, she recalls an incident when,

as a teen, she chucked everything out of her room, crying in a rage, and locked herself in the closet. Her mom, as Duh still calls her to this day, sat outside of the closet and just waited for her daughter to get through her emotions and calm down.

"My foster mom knew – something is happening right now, and I don't know how to help her, but I'm not going to leave. I'm not going to pry, but I'm also not going to leave in this moment. That memory stays with me forever till today. The fact that someone showed up, like really showed up," recalled Duh.

Every time her foster parents stood by her side, even when they did not know exactly what was happening or how to help, their patience and presence was all the love Patricia Duh needed to persevere. ■

Go to [www.pidf.org](http://www.pidf.org) for more information about becoming a resource caregiver and for details about the next statewide information sessions on May 2 at 6 p.m. and on June 14 at 9 a.m. Partners in Development Foundation empowers families to navigate social challenges and to grow self-resiliency, vibrancy, and healthy, secure communities in Hawai'i.



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# You Can Start Your Own Amazon Business. Yes, You!

By Ka'ala Souza

What if you had no business experience, less than \$1,000 dollars, and no ideas for a product? Does that sound like a recipe for entrepreneurial success? Not to most of us.

But there's a new program called the Māpunawai Entrepreneurial Accelerator that in just six months, with support from Kaulu by Kamehameha Schools Digital, has jumpstarted folks with no business background and very little startup money to launch their own Amazon e-commerce product and brand.

"This is a fantastic opportunity for our lāhui. 'Go to college so you can make a good living' doesn't work for everyone. And our changing world offers so many other pathways to success," said Kēhaunani Abad, director of Kealaiwikuamo'o at Kamehameha Schools. "Ka'ala and [his son] Isaia Souza, who lead Māpunawai, are trailblazing mentors who can help folks along one such pathway."

Māpunawai aims to provide the average person an opportunity to own their own business and generate cash flow to increase their financial resiliency.

"The overarching vision of Māpunawai is to help Hawaiians make enough money to help them stay here in Hawai'i, in our home, our kulāiwi," said Isaia Souza.



Ka'ala Souza and his son, Isaia Souza, offer prospective entrepreneurs alternative pathways to success and opportunity through a new program called Māpunawai. - Photo: Courtesy

"Māpunawai provides a viable option for us to make that happen."

The process isn't complicated. If you can follow a recipe, and power through challenges, the system can work for you.

"My goal is to be an independent business owner," said Ipo Davis from Moloka'i. "This program gives me that chance. The hard parts for me were the independent and distance learning. Being on Moloka'i, those are two

things that I had to figure out. The program's coaches helped a lot."

Participants perform guided market research with their coach and use advanced data analytics to choose their first product based on levels of market demand and competition.

One of the participants, Kūlia Naipo, a 23-year-old avid book reader and library volunteer on O'ahu, is selling something right up her alley. She describes it as a "book page holder thingee." It's an item that has a proven demand and is in a space where she can be competitive. She was able to get started with just \$300 dollars of inventory.

"At first it's only natural to be confused, frustrated, or even lost like I've been," Naipo said. "But the coaches helped and supported me through the whole process and helped me shift my mindset to know that I can do it if I put my mind to it."

Māpunawai is not a "get rich quick" scheme. In fact, even although most people will start taking sales, and even be profitable, within six months of starting, it will usually require 12 to 18 months to develop sustainable cash flow that will make a difference here in Hawai'i.

**SEE START YOUR OWN AMAZON BUSINESS ON PAGE 18**



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## 'Ōhi'a Lehua

By Bobby Camara

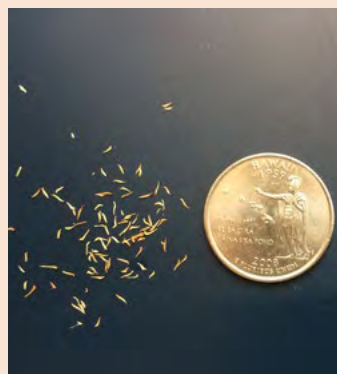
"Pōki'i ka ua, ua i ka lehua. The rain, like a younger brother, remains with the lehua."  
Said of the rain that clings to the forest where 'ōhi'a trees grow. - 'Ōlelo No'eau 2685



Kanoehua: mists condense on lihilihi, poetically, "eyelashes." - Photo: Janice Wei



Branches tipped with uniquely colored liko beckon. - Photos: Bobby Camara



Remarkably tiny seeds become forest canopies.

'Ōhi'a lehua, most numerous of our lā'au kama'āina, are noted gatherers of fogs, mists, and rains. Moisture captured in tree canopies trickles down to the ground, and helps replenish our aquifers.

Making their way from Tasmania, wafted on winds as they island-hopped over eons, tiny 'ōhi'a seeds arrived on our shores and were able to colonize a multiplicity of habitats. Diverse genetics, exhibited in lehua ranging from blood red to the palest of yellows, liko (leaf shoots) in a bewildering array of forms and color, trees tall and thin, short and spreading, each unique and different as we are.

'Ōhi'a are used for framing hale and for firewood, carved ki'i (fetchers of mana) represent many akua, and lei lehua and liko honor deities during hula. ■



Lehua are clusters of individual pua. Tight buds enclosed by fuzzy sepals and colored petals slowly unfurl. Each flower has a sturdy central kukuna (female pistil), surrounded by pollen-tipped male pōuleule (stamens).

## Kilo Malama 2022 Pānānā Collective Series Unveiled

By Malia Nobrega-Olivera and Kalei Nu'uhiwa

The 'Aimalama Collective formally started in 2015 to bring awareness and action to Hawai'i's communities in response to the burgeoning climate change initiatives of that time.

With the intention to grow, learn and practice kaulana mahi-na (Native Hawaiian timekeeping) and kilo (observation, data collection, and trend analysis) the 'Aimalama methodology was, and continues to be, embraced by many community members as an Indigenous tool to identify baselines, track and record seasonality changes, migration patterns, and weather.

The 'Aimalama method has become a movement to help practitioners, educators, and scientists learn to take cues from the environment.

The 'Aimalama movement included gatherings of kūpuna, practitioners, educators, historians and policy makers together for two conferences, 26+ community trainings, and formal international and national presentations at the International Union for Conservation of Nature (IUCN) - World Conservation Conference (WCC); the Native American and Indigenous Studies Association (NAISA) annual gathering; IUCN Youth Symposium in Madrid, Spain; He Manawa Whenua and Te Hekenga A Rongo in Aotearoa, to name a few.

The collective realized over the years and through our work that our developed 'Aimalama methodology has and continues to catalyze environmental movements supporting the recognition of human and environmental health.

In 2022, surviving challenges from the pandemic has triggered global environmental awareness. Indigenous methodologies and ingenuity needs to be actively included and initiated. The 'Aimalama Collective has gone through its own metamorphosis and has emerged as a new entity and collective called Kilo Malama, which more accurately describes the work that we are doing in various public and private sectors.

As part of the Mauiola Endowment ecosystem that strives to reinstate Native Hawaiian methodologies into daily pathways that support health and wellbeing, this year, as Kilo Malama, we will be offering a series of learning experiences called the Kilo Malama 2022 Pānānā Collective for people, practitioners, families, educators, hālau, communities, and organizations who have been collecting environmental data.

### Kilo Malama 2022 Pānānā Collective

The Kilo Malama 2022 Pānānā Collective offers three experiences (virtual and in-person):

- Pae Niho: Setting the Structural Stones
- Kīpapa: Building the Walls
- Ko'a: Establishing the Focal Point.

SEE KILO MALAMA 2022 PĀNĀNĀ COLLECTIVE SERIES ON PAGE 19



# Kanaka Solopreneurship Course Promotes Hawaiian Economic Power

By Kū Kahakalau, Ph.D.

**Y**oung, motivated Hawaiians aspiring to run their own successful businesses, while remaining true to Hawaiian values and cultural practices like aloha 'āina, can now earn a micro-credential in Kanaka Solopreneurship, while learning how to become a solvent Hawaiian solopreneur.

Solopreneurs are new kinds of entrepreneurs taking the business world by storm. Using emerging technologies, solopreneurs can start and run businesses entirely on their own. Where they lack expertise, solopreneurs outsource, acquiring supporting services and resources not available a decade ago.

A new EA Ecoversity course called Kanaka Solopreneurship, which will run from June to November 2022, will provide young emerging Hawaiian entrepreneurs, who already have a business endeavor in motion, with a highly flexible, interactive, culture-based way of learning, that empowers them to take their business to the next level.

In previous decades, the struggle of Native Hawaiians has mostly centered on cultural revitalization and aloha 'āina. But no matter how successful Hawaiians are in these areas, without economic independence, our collective power and our ability to make social impact are severely restricted.

"My mom and I started Kū-A-Kanaka as a solopreneurship in 2015. Two owners, but no employees," explained Kū-A-Kanaka Senior Project Director 'Īni Kahakalau. "In just a few years we were able to grow a successful, culturally grounded social enterprise, and are now teaching others how to become Kanaka business owners."

Kanaka Solopreneurship is one of multiple EA E-Learning courses sponsored by EA Ecoversity, a culture-based higher education and career training program designed to empower Native Hawaiians ages 15-30. EA Ecoversity offers micro-credentials in Kumupa'a, foun-

dations in Hawaiian language and culture; Aloha 'Āina environmental stewardship and food sovereignty; Ola Pono, healthy living; and Mahi, career exploration and training, with a special emphasis on Native Hawaiian entrepreneurship.

According to a 2021 Kamehameha Schools Hawaiian Education Assessment report, 50% of Native Hawaiians with young children do not earn a living wage, resulting in more Hawaiians than ever leaving for the continental U.S. due to economic hardships.

"Currently 83% of Hawaiians have no post-secondary credentials, compared to 42% statewide, making it extremely difficult to survive in Hawai'i," said EA Ecoversity Executive Director Pōlanimakamae Kahakalau-Kalima, a mother of three. "We want to provide our generation with the economic power that will enable us to stay in our kulāiwi and raise our keiki here. One way to do this is by training young, bright, self-motivated, culturally grounded Hawaiians to become solopreneurs."

Kanaka Solopreneurship has already received support from the Kūki'o Foundation, which will fund one full-time, six-month paid internship to a course participant based on the applicant's preparation and completion of initial assignments. The goal is to eventually provide at least 50% of course participants with paid internships, with a special emphasis on young Hawaiian mothers, since only 4% of Hawai'i entrepreneurs are Hawaiian wahine.

To meet this goal, EA Ecoversity is seeking Hawaiian businesses and organizations interested in providing paid internships to additional Kanaka Solopreneurship participants, as well as social impact investors who want to sponsor EA Ecoversity learners on their two-year learning journey, or support EA Ecoversity otherwise. Moreover, in partnership with Ho'oulu Lāhui, EA Ecoversity

is currently engaged in a fundraising campaign to create 'Īpuka EA, an Indigenous Learning Exploration System that will set new standards in Hawaiian online education. Tax-deductible donations to 'Īpuka EA will be matched by the Council for Native Hawaiian Advancement.

Just like our kūpuna, many young Hawaiians today are incredibly innovative, creative and talented. Additionally, because of Hawaiian-focused schools and programs, many have strong foundations in their native language and traditions, which they can use to grow successful businesses in the education industry and beyond. Kanaka Solopreneurship is designed to help them develop not just the necessary skills to run their own business, but also a Kanaka entrepreneur mindset that will allow them to generate sufficient revenues to stay in Hawai'i.

And when Hawaiians thrive in our homeland, everyone benefits." ■

*For more updates or info about Kanaka Solopreneurship, EA Ecoversity and Kū-A-Kanaka activities, follow Kū-A-Kanaka on Instagram or Facebook or visit [www.kuakanaka.com](http://www.kuakanaka.com).*

*Tax-deductible donations to 'Īpuka EA can be made at [www.kuakanaka.com](http://www.kuakanaka.com).*

*Ku Kahakalau, Ph.D., is the founder of EA Ecoversity and an award-winning educator and social entrepreneur.*

## EA Ecoversity

EA Ecoversity is currently accepting applications from Hawaiians with a high school diploma or equivalent and a background or interest in learning Hawaiian language and traditions and creating an enterprise that is aligned with Hawaiian standards. Applicants will be selected based on their experience as entrepreneurs or exploration in entrepreneurship.

Learners will gain practical and theoretical entrepreneurship foundations, engage hands-on in a Hawaiian social enterprise, and research and develop a product or service. They will also earn a micro-credential in Kanaka Solopreneurship. With the exception of monthly 90-min ZOOM meetings, Kanaka Solopreneurship is asynchronous, meaning activities can be completed anytime, anywhere there is internet access.

Visit [kuakanaka.com](http://kuakanaka.com) to apply.  
Deadline is May 31. Space is limited.



Paid EA Ecoversity interns Dyllon Ching and Kai'a Andaya, exploring media careers, interview EA Ecoversity Administrator Krisha Zane about the vision of EA Ecoversity. - Photos: Courtesy



Paid EA Ecoversity interns Ocean Teves and Waimea Ramos, exploring careers in ranching and farming, use an auger to put in fence posts at Kapapa Lo'i o Keali'ikua'āina in Waip'o Valley, EA Ecoversity's aloha 'āina research station.



# The Wahi Pana of Molokini

By Adam Keawe Manalo-Camp

In recent years, the islet of Molokini has become an internet sensation with its picturesque crescent shape surrounded by inviting cobalt blue waters. It is a world-famous site for snorkeling, scuba diving, and bird watching. But many Kānaka Maoli may not be familiar with Molokini as a wahi pana (storied place) and its connection to us today.

There are a few stories about the creation of Molokini that involve Pele. The most well-known involves a family of shapeshifting mo'o.

Two mo'o, Pu'uhele and Pu'uokali, dwelled at Mā'alaea, Maui. They had a beautiful daughter, Pu'uoinaina, who lived on the sacred island of Kohemālamalama (now Kaho'olawe). She took as her kāne Ka'akakai and Ka'ana-hua, the sons of Hua, a powerful kahuna. But Pu'uoinaina grew bored and left Kohemālamalama to visit her parents on Maui where she met Lohi'au and took him to be her kane.

When Pele heard about this she lashed out in a jealous rage, cutting Pu'uoinaina in half. According to *Hawaiian Antiquities and Folk-Lore* by Abraham Fornander, her tail became the hill Pu'uōla'i at Makena, while her head became Molokini. Seeing the tragedy, Pele's older brother, Kamohoali'i, rebuked her and issued the kānāwai inaina (a decree) encouraging kindness to all.

Another Pele mo'olelo tells of Pu'ulaina, the son of 'E'eke and Lihau. When Pu'ulaina had grown into a handsome young man, his mother, Lihau, gave him as a husband to Molokini, a younger sister of Pele and a great beauty. But Pele desired Pu'ulaina for herself and when Molokini refused to give him up, Pele changed Molokini into an islet. Lihau begged Pele to restore her daughter-in-law and not to injure her son. In response, Pele transformed Lihau and Pu'ulaina into the hills behind Lahainaluna.

There are also other lesser known but deeply poetic mo'olelo about the creation of Molokini.

In the Kahakuokamoana version of the genealogy of the islands, also recorded by Fornander, Kaho'olawe was born from the union of Keaukanai of Hawai'i and Walinu'u of Hōlani. After the birth, Uluhina, who presided over the delivery, placed the 'ewe (placenta) and piko (umbilical cord) into his malo. He then threw this into the ocean. This piko pointing to the far-off lands of Kahiki became the ridges of Molokini, and the 'ewe became the crater. The poetic name for Kaho'olawe, Kohe-mālamalama-a-Kanaloa, adds meaning in this context.

Another story relates to Kana, a shapeshifter. When his mother, Hina, was kidnapped by chief Kapepe'ekauila from Hā'upu, Moloka'i, Kana tried repeatedly to rescue her. But in those days, Hā'upu was a huge hill that could be carried and lifted up to the clouds by two magical turtles. In another version of the mo'olelo, Hā'upu could swim away if threatened.

In one version of the mo'olelo, Kana was eventually able to rescue his mother, but tipped the mountain over



The islet of Molokini is 2.5 miles off Maui's southern shore. In the background is majestic Haleakalā. - Photo: Redline Rafting

as he did and pieces of Hā'upu fell everywhere with a portion of the mountain becoming Molokini.

Molokini is also mentioned in other mo'olelo and mele. A slope on Molokini is called pahe'e-o-Lono and said to be a slide used by the akua Lono. In Kaikilani's welcoming chant to her kane, Lonoikamakahiki, she weaves in prominent place names from throughout Hawai'i, including Tahiti, as parts of a voyaging canoe. Molokini is mentioned as the thatching ropes holding the poles together. The chant is significant because it speaks to the larger vision of Kaikilani who was the first female ruler of Hawai'i Island. Her welcoming chant was not simply an act of love but a political statement reminding us to be united. That Molokini was mentioned reminds us of its significance.

There is no evidence Kānaka Maoli lived on Molokini permanently, but there are artifacts that show our kūpuna stopped over at Molokini for fishing and to gather plumage, bird eggs, limu, clams, mussels, and 'ēkaha kū moana (black coral). 'Ēkahu ku moana was traditionally used for medicinal and ceremonial purposes. Today it is our "official state gemstone."

Because Molokini was an 'ewe and piko in some mo'olelo, some Kānaka Maoli would place the piko of their children at Molokini in the hopes they might become skillful navigators and fishers.

During WWII, Molokini was used for target practice by the US Navy.

Due to the bombing and shelling of Molokini, military ordnance is still found there today. The bombing took a heavy toll on Molokini's archaeological sites, wildlife, and coral reefs. In 1977, while protesting the navy's bombing of Kaho'olawe, beloved activists Kimo Mitchell and George Helm were lost at sea. They were last seen off of Molokini. Later that year, Molokini became a marine sanctuary.

While its ecosystem continues to be fragile due to the legacy of bombing, a lack of cultural awareness, and over-tourism, Molokini continues to be a piko of our ancestors. ■

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

## PUBLIC LAND TRUST

### UPDATES

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

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# Kuhinia Maui

## Wai and a Return to 'Āina Momona

Aerial view of the 'āina momona of Ke'ānae in Maui Hikina. - Photo: Adobe Stock © Scott

By U'ilani Tanigawa Lum, Esq. and V. Lu'ukia Nakanelua, Esq.

*Ua puni o Maui me ka nani, 'a'ohe mea like aku...kuhinia Maui!*

*Maui is overwhelmed with beauty, there is none equal to it...Maui is rich with sweetness!*

Our laws in Hawai'i are unique. They are shaped by the customs and traditions of Kānaka Maoli. The Hawai'i State Constitution not only provides special protection for traditional and customary practices, but makes it clear that all public natural resources, like water, are held in trust by the state for the benefit of the people. In other words, no one can “own” water.

Further, our constitution affirms that the state has an obligation to protect, control, and regulate the use of Hawai'i's water resources for the benefit of its people for present and future generations. Maui communities have been a part of leading the charge to bring these important protections and kuleana back to life for the “rubber boots” on the ground.

In Maui Hikina, kalo farmers sought to return wai to their streams by challenging Alexander & Baldwin, Inc., (A&B's) and its subsidiaries' practice of dewatering streams in the moku of Ko'olau and Hāmākualoa for their private benefit in Central Maui. In Nā Wai 'Ehā, kalo farmers sought to enforce our laws by challenging decrepit plantation remnants selling water to the public.

With staunch advocates and its kūpa'a communities, the fight for pono returns to Maui in the ongoing restoration of wai, 'āina momona, and kuhinia – the extravagance of Maui that makes this place so prominent.

### 'Oi'oi nā Mo'o o Maui Hikina – The Ongoing Fight for Water in East Maui

'Oi'oi 'o Maui Hikina – Maui Hikina forges ahead. This saying heralds the resilience and independence of this renowned community, which has resisted the decimation of its wai and practices under the totemic traditions of mo'o – sacred reptilian water deities – since the late 1800s.

They then led the charge again in the 2000s to restore wai after a century of plantation diversions. For over 20 years, the Office of Hawaiian Affairs (OHA) has worked alongside the Native Hawaiian Legal Corporation (NHLC) representing Nā Moku 'Aupuni 'o Ko'olau Hui (Nā Moku) and other kalo farmers, gatherers, and fishers of Maui Hikina, in complex legal battles to return wai to kahawai.

In March 2022, Nā Moku celebrated its latest victory in its mo'okū'auhau of advocacy for wai and 'āina momona.

Back in 2001, Nā Moku petitioned the state water commission to restore flows to 27 streams in Maui Hikina. They also challenged the state Board of Land and Natural Resources (BLNR) for allowing A&B to drain water from Maui Hikina to subsidize their sugar operations on the island's central plain. As both cases unfolded, and with the closure of Maui's last plantation in 2016, A&B attempted to transcend these challenges to change the law, at the state legislature, in favor of its status quo diversions.

In 2019, a statewide coalition of kalo farmers and social and environmental justice allies were victorious in stopping these attempts, signaling a huliau – an emblematic shift in the history of land and power in Hawai'i.

Building on this momentum, the water commission restored flows to many Maui Hikina streams in 2018 and the Sierra Club of Hawai'i also took legal action to protect an additional 13 streams and stop the illegal water waste.

The Maui Hikina community recently marked another victory in the struggle for wai and 'āina momona. On March 3, 2022, the Hawai'i Supreme Court issued its long-awaited decision in *Carmichael vs. Board of Land and Natural Resources*.

Two years after hearing the first virtual oral argument,

In an early 20th century mele, Kia'āina recounts the characteristics and beauty of Maui's 'āina momona.

From the glistening plains of Kama'oma'o to the glorious mountains Haleakalā and Līhau – Maui is incomparable. This mele boasts of Maui as kuhinia: fat, rich, and satisfied. A measure of the health of our 'āina, people and leaders, both 'āina momona and kuhinia refer to land that is fertile, healthy, and abundant. Such abundance is made possible by wai. Ola i ka wai; life is sustained by water.

For more than two decades, Maui has been at the forefront of water issues across the island: Maui Hikina (East Maui), Nā Wai 'Ehā, and even in Maui Komohana (West Maui). These issues and incremental triumphs have not only carved out a path to justice for our small town communities and kama'āina, but they have had resounding legal implications throughout ko Hawai'i pae 'āina.



Hawai'i's highest court held that the state's ongoing practice of rubber stamping A&B's temporary revocable permits, from 2001 to 2014, violated state law. They also confirmed that the practice of diverting more than 100 million gallons of water per day was subject to environmental review under the Hawai'i Environmental Policy Act (HEPA).

The court also concluded that, given BLNR's trust and statutory duties, they should have determined whether the leases were "in the best interests of the State," before continuing them in 2014 – but failed to do so. While this was a victory for Nā Moku, the case must now go back to a lower court for further decision-making.

In its press release on the court's decision, NHLHC staff attorney Ashley Obrey said, "After decades of litigation to address the mismanagement of East Maui's water resources, today's Supreme Court decision vindicates the rights of NHLHC's clients, provides clear direction to the Board, and empowers the public to hold the state accountable with respect to its public trust resources."

Despite having another success story under the community's belt, the war for water in Maui Hikina endures. The people of Maui Hikina and their allies are once again preparing for battle in this next step of the saga: the awarding of long-term leases for diversions of stream water to protect wai and 'āina momona throughout Maui Hikina.

## Kaulana nā Wai 'Ehā – Famous are the Four Great Waters

Waihe'e, Waiehu, Wailuku, and Waikapū, collectively, are the epicenter lauded as the largest contiguous area of wetland kalo cultivation in all of Hawai'i. As in Maui Hikina, Nā Wai 'Ehā is returning to its famed abundance of freshwater resources, political prowess, and religious significance after becoming a playground for sugar plantation owners who, throughout the 20th century, took freshwater from streams as if it was their private property.

In 2004, alongside the leadership of Hui o Nā Wai 'Ehā and Maui Tomorrow Foundation, Inc. (the Hui), Earthjustice took legal action against Wailuku Water Company and Hawaiian Commercial & Sugar (HC&S) to restore ma uka ma kai flow to Nā Wai 'Ehā's streams, rivers, and communities.

In 2012, the Hui celebrated the Hawai'i Supreme Court's decision that affirmed the state water commission failed to uphold the public trust and protect Native Hawaiian rights. The Hui also negotiated a landmark settlement in 2014 that restored flows to all four rivers and streams for the first time in over a century. With the state's permitting process for surface water in motion, the closure of HC&S' last plantation in 2016, and Mahi Pono, LLC's purchase of A&B's lands in 2018, the Hui continues its efforts to return more wai to Nā Wai 'Ehā.

On June 28, 2021, nearly 20 years after the initial battle began, the state water commission issued its latest decision detailing water rights in Hawai'i. With the Hui's advocacy, this decision is a much needed next step in restoring priorities for the public trust and Native Ha-



Students from the William S. Richardson School of Law on a site visit to Nā Wai 'Ehā. This photo was taken in Waihe'e. - Photo: Ka Huli Ao

waiian rights.

The Hui, however, having stewarded this 'āina for generations, has raised concerns about critical parts of the decision, including oversights on Mahi Pono's water allocation and missed opportunities to restore more stream flows given the plantations' closure.

While taking great strides to return nā wai kaulana, the Hui's advocacy for pono continues at the Hawai'i Supreme Court. Given the ongoing issues, the Hui has also begun to explore other options – like advocacy at the state legislature – to resolve these decades-long issues, reaffirm existing rights, and restore 'āina momona.

## He Au Huli – A New Era

As the tides – and streamflow – turn, advocates across our pae 'āina continue to work to effectuate important provisions grounded in state law and the foundational values that once ensured our peoples' survival on our remote island home.

Alongside community hui and staunch advocates and attorneys, OHA has indeed supported this shift back to 'āina momona on Maui. To this end, William S. Richardson School of Law's Ka Huli Ao Center for Excellence in Native Hawaiian Law has also provided training and legal services to our communities and its decision-makers.

With support from and in partnership with OHA, Ka Huli Ao's A'o Aku A'o Mai Initiative not only provides law students with live-client, non-litigation experience but also provides free legal services to kua'āina, neighbor island communities and seeks to bring the law to life on the ground and in our communities. As a poignant example, this initiative assisted the Hui in securing access to water and their traditional and customary practices in the first-ever designated surface water management area.

In both Maui Hikina and Nā Wai 'Ehā, the struggles for wai are reflective of generational struggles to return the natural and cultural resources necessary for us to live

and thrive – resources integral to 'āina momona. These are also lessons of Kānaka Maoli and other communities' advocacy for restorative environmental justice – a holistic approach to our most pressing issues and historical injustices.

Given an impending climate crisis, the global pandemic, water contamination and shortages, and the rising cost of living, the return to 'āina momona is imperative.

With an eye toward the horizon, Maui Nui will contend with emerging water issues, including those in Maui Komohana and on Moloka'i. While the communities of Maui Hikina and Nā Wai 'Ehā have tirelessly shouldered the burden of returning wai and actualizing important legal protections, there is more work to be done – not just by these hui, but by our collective Hawai'i. Ultimately, Maui's kūpa'a communities – through their decades-long advocacy and aloha – have forged pathways to justice and a return to 'āina momona through wai.

Kuhinia Maui! Maui is rich with sweetness! ■

*Authors' note: With the exception of terms that are not readily known by looking up a definition, or terms that need more context and an expanded definition (e.g., "mo'o"), we have not included translations of Hawaiian words. Given 'ōlelo Hawai'i's place as an official language of the state, we are cognizant of encouraging and normalizing its use without providing definitions. If readers are unfamiliar with any of the words used in this article, please reference [www.wehewehe.org](http://www.wehewehe.org), Ulukau's online dictionary.*

*U'ilani Tanigawa Lum, Esq. and V. Lu'ukia Nakanelua, Esq. are hula sisters, kupa of Maui, and attorneys. U'i and Lu'u are both Post-J.D. Fellows at the William S. Richardson School of Law's Ka Huli Ao Center for Excellence in Native Hawaiian Law where they work to advance cutting-edge research in Native Hawaiian law; foster understanding of Native Hawaiian history, culture, and social context; facilitate law teaching and learning; and support on-the-ground Native Hawaiian justice issues*



PROTECTING OUR CULTURAL PLACES

Continued from page 7



Heiau complex at the Palaea Cultural Preserve. In the background, through the trees, luxury homes are visible, indicative of how close developers came to the heiau. - Photo: Shane Tegarden

make their way on to the preserve; so much so that distinct deer trails can be seen across the property. These trails cross through the property with evidence of deer trampling over archaeological sites and endangering their structural integrity. Furthermore, deer have been observed eating the native plants that have been propagated on site by

the UHMC. The deer have also been observed grazing on the naturally sprouting seedlings of one of the last existing wiliwili groves in the area. As a mitigative effort, OHA is planning to construct a fence to prevent deer from accessing the property.

The Maui Office of Economic Development (OED) awarded OHA funds to mitigate these challenges by building a fence to keep deer out of the property, which will enhance the continued protection of native plant species and archaeological sites. The fence will close off the top portion of the property, preventing the deer from entering. This measure will enable more efficient stewardship of the site and protection of the outdoor classroom offering greater experiential learning opportunities in culture, habitat restoration, and archaeology.

OHA wishes to acknowledge and extend its gratitude to the UHMC and its Hawaiian studies program, for their dedication to the stewardship of this ‘āina, and to the Maui OED for supporting the continued protection and preservation of this place. ■

START YOUR OWN AMAZON BUSINESS

Continued from page 12

“This is a great opportunity for our lāhui,” said Brandon Maka‘awa‘awa from Waimānalo. “It’s a way for Kānaka to build some economic independence for ourselves instead of only seeing ourselves as consumers and employees. With this program, we can become producers and business owners.”

You Can Help These Budding Kānaka Entrepreneurs

Two things make successful products and brands on Amazon: sales and reviews. Visit mapunawai.com. And if anything catches your eye, please kōkua by making a purchase AND leaving a review. Reviews are gold on Amazon. Even one more review can have a huge impact on the success of fledgling businesses.

We are always saying, “shop local.” With Māpunawai we’re expanding it to “shop from local online sellers.” Amazon

is a competitive marketplace with sellers worldwide. The best way you can help our budding Kānaka businesses compete is to purchase an item and share a review.

Josiah Akau, executive director of Kinai ‘Eha, a program serving Native Hawaiian ‘ōpio, talks about how youth can take their street smarts and ingenuity and transfer them to these new types of business efforts to make a living. Akau shared this ‘ōlelo no‘eau to sum it up:

“He ula no ka naele, panau no ka hi‘u komo i ke ale; That is a lobster of a sea cave, with one flip of the tail he is in the rocky cavern. Said of an independent person who knows how to take care of himself.”

“E-commerce can be that flip of the tail,” said Akau. ■

*A new Māpunawai cohort is starting in June. If you are interested in participating, please go to Mapunawai.com to learn more about applying for the program.*

*Ka‘ala Souza is a public speaker, corporate trainer, and author of the book, “Pono: A Hawaiian-Style Approach to Balance and Well-being.”*



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## KILO MALAMA 2022 PĀNĀNĀ COLLECTIVE


Continued from page 13

These experiences have been created to help participants learn to sift through kilo data and develop strategies to become better humans on the honua. Each experience includes opportunities to hear directly from, and learn together with, Native Hawaiian cultural practitioners, scientists, and educators.

Participants will learn new skills, deepen environmental understanding and strengthen kincentric relationships to become a true mauiauhonua. Hawaiian kūpuna recognized mauiauhonua as individuals or families that have remained in a location for multiple generations. The term mauiauhonua means that the person was born on, lived, and will be buried on the land, becoming the actual living and thriving essence of the honua. This Kilo Malama series is the next pohaku needed to learn skills essential to becoming good ancestors for the future generations.

Let's create our metaphorical pānānā together, one pohaku at a time. ■

For more info visit <http://kilomalama.org> or email [kilomama@gmail.com](mailto:kilomama@gmail.com)



**Kilo Malama 2022  
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The Kilo Malama 2022 Pānānā Collective includes 3 experiences-  
Pae Niho : Setting the Structural Stones,  
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Ko'a: Establishing the Focal Point.

Let's create our metaphorical pānānā together, one pohaku at a time.

For more info visit:  
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## E NHLC...



**I practice lā'au lapa'au and for generations my 'ohana has gathered plants on a particular property. The landowners applied for a permit to develop the property. Is there anything I can do?**

By Ashley K. Obrey,  
NHLC Legal Administrative Director and Staff Attorney

**D**evelopment on properties historically used for traditional and customary Native Hawaiian practices can cause great harm to cultural practitioners and all who benefit from their cultural practice. However, there is a process you can participate in to voice your concerns and ask for a permit decision that protects your traditional and customary rights.

Each island has a planning commission that reviews permit requests for private development. You can request to participate in the review by filing a petition to Intervene. Call the planning commission to ask the deadline for filing this petition. If you file the petition by the deadline and they grant the petition, you can share your concerns at a proceeding called a "contested case hearing" before the commission decides whether to issue the permit. The commission or an assigned hearing officer will oversee the hearing.

At the hearing, you can argue against the permit on the grounds that the development will negatively impact your traditional gathering rights. Before approving a private development permit, the commission must ensure that Native Hawaiian traditional and customary practices will not be adversely impacted or impaired.

The commission must first determine what traditional and customary practices are exercised on the property. Next, the commission must examine how the practices will be impacted or impaired by the proposed development. If it is determined that Native Hawaiian traditional and customary practices will be affected, the commission must identify steps to protect those practices before it can

allow the development.

At the hearing, you can explain your 'ohana's lā'au lapa'au historical gathering practices on the property and how development will affect those practices. You can support your positions with evidence like documents, photos, written statements, as well as with witnesses that you may call to testify about your 'ohana's traditional practices.

The landowners will also be able to make their case for why the development will not impact your 'ohana's practices and traditional and customary rights. Like you, they may present evidence and witnesses. They may also ask your witnesses questions and object to evidence you submitted. You can ask their witnesses questions and object to evidence they present. Occasionally, the commission or officer overseeing the hearing may also ask questions of the witnesses.

The hearing could last for less than a day or it could extend across multiple days over months. The length of the hearing depends on the complexity of the case, including the number of witnesses and volume of other evidence presented.

When the hearing concludes, the hearing officer, if one was assigned, will make recommendations about whether the permit should be approved, and if approved, what steps should be taken to protect your 'ohana's rights. The commission decides whether and how the permit should be issued. If you took part as a party in the hearing and disagree with the outcome, you can appeal to a state court for review of the hearing process and the commission's decision. A thorough effort in the hearing is important because on appeal the state court will rely on the evidence presented at the hearing.

This is a brief overview of the contested case hearing process. There are many legal rules controlling the hearing process and how evidence is presented. Though not required, an attorney can be a major help in successfully navigating the hearing process and rules, so that you can put your best case forward. ■

*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](http://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](mailto:NinauNHLC@nhlchi.org).*



# Waiwai Economics: Solid Investments for Lifetimes of Change



By Chris Molina

*"Mōhala i ka wai ka maka o ka pua;  
Unfolded by the water are the faces of  
the flowers."*



**T**hriving kamali'i emerge from the aloha and mālama provided by their 'ohana and kaiāulu. Enriched nurturing experiences in early childhood are strongly related to positive outcomes across our lifespans. Positive experiences later in life can help kamali'i overcome the challenges of a beginning wherein social, emotional, or cognitive stimulation were limited.

However, it requires substantially more resources and time to regain ground than it does to provide a solid foundation.

Severely limited finances often lead to a lack of resources to support child development and may also contribute to stress in relationships between mākua and their kamali'i. In 2019, one in five Native Hawaiian kamali'i between the ages of 0-5 were raised in 'ohana with incomes below the poverty guideline for Hawai'i, and three in five were raised in homes without a livable income (a livable income only covers the basic needs of an 'ohana).

According to the large body of research summarized by the Center on

Budget and Policy Priorities, a nonpartisan research and policy institute, lifting families out of poverty has lifelong benefits.

These include improvements in maternal and infant health, academic performance, college enrollment, and increased work and earnings for current and future generations. Tax credits are among the tools our society uses to lift 'ohana out of poverty. The Earned Income Tax Credit (EITC) and the Child Tax Credit (CTC) are significant policy tools, in large part because they are refundable, which puts money back in the pockets of low-to-middle income working 'ohana.

According to the Urban Institute, a nonprofit, nonpartisan policy research and educational organization, when the CTC was expanded during the pandemic, poverty for keiki in the Hawai'i was reduced by nearly half. The tax credits were essential lifelines for many 'ohana facing the economic impacts of the COVID-19 pandemic. Even 'ohana whose income does not require them to file a tax return may be able to take advantage of these credits.

Lili'uokalani Trust (LT) is committed to breaking the intergenerational cycle of poverty for Native Hawaiians. We are expanding our array of programs and services to support mākua and kamali'i during early childhood to help 'ohana establish foundations that positively impact their own wellbeing and that of future generations.

For information about LT services and programs please visit our website at [www.onipaa.org](http://www.onipaa.org) or contact our Mālama Line at (808) 466-7892. ■

*Chris Molina is a strategic initiatives liaison at Lili'uokalani Trust, focusing on services to our neighbor island kaiāulu. He was raised in Mā'ili, O'ahu, and has a degree in psychology with a social work minor from Pepperdine University and is in the process of completing his Masters in Social Work at the University of Hawai'i at Mānoa.*

# Super-charging Nutrition for Foster Keiki



By Jodi Leslie Matsuo, DrPH

**I**t is estimated that Native Hawaiian children make up 45% of the children in foster care. Studies show that foster children tend to be malnourished, resulting in them having more health problems than other children. Malnutrition happens when children do not get sufficient nutrients, usually the result of not getting enough healthy food – or enough food in general.

Nutrient deficiencies can cause delayed or stunted physical or mental development, possibly leading to unpredictable behavior or mood swings. These mental and behavioral effects may be long term, especially if malnourishment occurs during periods of rapid intellectual, psychological, and social development.

People often think malnourished children are those that are "skinny" or underweight. However, overweight children can also be malnourished.

Remember – malnourishment happens when they do not get enough nutrients. Chips, candy, French fries, and soda have a lot of calories but not many nutrients to support growing children. Similarly, a diet heavy on white rice and canned meat is missing many of the vitamins and minerals needed to support proper body functioning, a healthy immune system, and learning.

When placed in foster care, some children can readily adapt to eating foods that are different from those to which they were previously accustomed. However, other children may require weeks, months, and sometimes years to try new foods or get adjusted to a diet with more

variety.

Start by planning meals for your keiki that include both a favorite food and a "new" food. For example, if they are used to eating a lot of chips and soda, allow a portion of chips to be served with lunch. For soda, choose one snack time where it will be allowed. At this point, it is not a matter of whether you approve of these foods, it's about helping make the transition easier for them. Over time you can cut down on portions of less nutritious snack foods.

If your child doesn't eat the "new" food being offered, don't give up serving it. It may be an unfamiliar food or served in a way that looks unfamiliar to them. They just might need some time getting used to the look or taste of it. On another day, try offering the "new" food prepared differently. For example, if they didn't eat the sliced tomatoes in a salad, try serving tomatoes diced and cooked in scrambled eggs or in lomi salmon. Tofu could be served as tofu poke. Vegetables might be more familiar seasoned and served in chili, stew, or as a stir-fry. Be creative and fun.

Infants should be fed on demand, as their bodies require frequent, small feedings. A regular schedule of meals and snacks, with no more than two to three hours between each, works well with children. However, if they do ask for food between these times, that would be okay as well. Be mindful of portions and always try offering different types of foods.

Providing a daily multivitamin to your child is also encouraged. They'll need the extra help in getting their bodies properly nourished.

Fuel your child's chances for success by providing them with healthy foods suitable for growing bodies and minds. ■

*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).*



# Ola ka inoa 'o Pi'ilani



Na Kalani Akana, PhD

**O** Pi'ilani, he ali'i kaulana o Maui nō ia. He mo'opuna 'o ia na Kahekili a he mo'opuna kualua na Kekaulike. 'O ia ka mea nāna i kīpapa i alanui no Maui Komohana i mea e ho'oku'ikahi 'ia ai nā hono kaulana 'o Honokōwai, Honokeana, Honokahua, Honolua, a me Honokōhau. A ma hope o kā Pi'ilani ho'oku'ikahi 'ana iā Maui Hikina me Maui Komohana a me nā mokupuni o Kaho'olawe, Moloaka'i, me Lāna'i ua ka'a nā "hono" a pau o kēlā mau wahi ma lalo ona a puka ka 'ōlelo kaulana, "Nā Hono a'o Pi'ilani."



Ka 'ahu'ula ho'ohālike no Pi'ilani na Rick San Nicolas (2022). *Ki'i: San Nicolas*

I mea e ho'ohanohano ai i ke ali'i 'o Pi'ilani, ua hana 'o Rick San Nicolas i 'ahu'ula no ke ali'i nui. No Maui mai ka 'ohana o kona makuahine, ka 'ohana Saffery (mai Edmund me Naehu) no Lāhaina, 'Olowalu, me Kula. He 'eiwa kapua'i ka laulā ma ka 'ao'ao ākea loa a ma kahi o 'eono kapua'i ka lō'ihi. Ua ho'ohālike 'ia kāna 'ahu'ula i ka mea i loko o ka Hale Hō'ike'ike Pelekāne, he 'ahu'ula i hana 'ia me ka hulu o ka 'i'iwi, ka mamo, a me ka 'ō'ō. Wahi a Nicolas, he kinona ku'una ka pō'ai ma luna o ua 'ahu'ula la no Maui me Kaua'i. Ua 'ōlelo 'o Nicolas, aia he mau kaukani a 'oi kau 'uo hulu i nāki'i lima 'ia ma kekahi nae ma ka 'ahu'ula hou. Ua ho'omaka 'o ia i kēlā makahi-

ki aku nei a ua pau iho nei ma 'Apelila 2022.

Ua 'upu a'e kona mana'o e ho'ā'o e hana i ua 'ahu'ula la ma muli o ka pa'akikī. Nui kona aloha i ka hana no'eau hulu. Ua ho'omaka 'o Nicolas me ka hana lei hulu a laila hana 'o ia i kāhili kū, ka mahiole, a me ke ki'i akua hulu 'o Kūkā'ilimoku. 'Oiai ua a'o 'ia iā ia iho ma o ka heluhelu puke me ka noi'i 'ana ua mahalo ho'i 'o ia i ka loea hulu 'o Mary Lou Kekuewa i kona a'o kauleo. Eia paha, ua ili iho ka welo hana hulu iā ia mai kekahi kumupa'a. Me ke kōkua o ia mau kūpuna, ua pau kāna 'ahu'ula mua ma ka makahiki 2004. Ma ka makahiki 2013, ua pau ka hana ho'ohālike 'ahu'ula o Kamehameha me ke ho'ohālike kā'eī kapu a Līloa iā ia. Kupanaha ka mikioi o ka hana lima.

E hō'ike 'ia ana kā San Nicolas mau 'ahu'ula ma Bailey House ma Wailuku ma ka mahina 'o 'Okakopa. E hō'ike pū 'ia ana nā ki'i o kekahi mau po'e e wahī 'ia ana i nā 'ahu'ula a San Nicolas. Na Kauila Kawelo i pa'i ki'i i ua mau po'e a ua "hopu 'ia" e ia ka ha'aeo, ka ha'aha'a, a me ka hanohano o ia mau po'e kānaka. Mea mai 'o San Nicolas, "Hiki iā 'oe ke 'ike i ka loli o nā maka aia a wahī 'ia ke kanaka me kekahi 'ahu'ula. Uē kekahi. Mino'aka kekahi. Ho'omalule nō!" I ka manawa a Rick i noho ai i loea ma ka Pāka Aupuni o Nā Lua Pele ka ho'omaka 'ana i kēia pāhana pa'i ki'i i kapa 'ia "The 'Ahu'ula Project" a i 'ole TAP.

Ua 'ōlelo 'ia, "Maui nō ka 'oi." Inā pēlā, hiki ke 'ike 'ia kēia welo po'okela i loko o kēia mamo no Nā Hono a'o Pi'ilani 'o Rick San Nicolas. Aia 'o ia ke a'o a ho'omau nei i kāna hana 'ahu'ula ma kona home i Kaleponi a i o Zoom. I Maui ana 'o ia ma 'Okakopa. No laila, e wahī hou kākou i ka 'ahu'ula hanohano o nā kūpuna, 'o ia nō ka 'ahu'ula. Ola ka inoa 'o Pi'ilani. ■

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

# Project Iwi Kuamo'o

## Building Capacity to Care for Iwi Kūpuna



By Edward Halealoha Ayau

**P**roject Iwi Kuamo'o is a three-year project developed by 'Aha Kāne and supported by a grant from the Administration for Native Americans. 'Aha Kāne is an organization of Native Hawaiian men whose purpose is to normalize Native Hawaiian worldviews and cultural practices.

Thus, the purpose of Project Iwi Kuamo'o is to build capacity within our lāhui to provide care and protection of ancestral bones and burial sites. The project focuses on training and developing competency in traditional and contemporary repatriation and reburial practices in the following areas: cultural protocols, producing reburial materials, building reburial platforms, repatriation advocacy, and burial sites management.

The expertise required for teaching these practices was acquired over the past 30 years, originating with Kumu Edward Lavon Huihui Kanahele and his wife Pualani Kanahele Kanaka'ole.

Following the events at Honokahua, Maui, the Kanaheles established Hui Mālama I Nā Kūpuna O Hawai'i Nei and trained its members in cultural protocols related to the handling of iwi kūpuna, teaching them to prepare ancestral bones for reburial and how to create reburial materials. Members practiced what they were taught and cared for the ancestral bones through repatriation and reburial. In



Haumāna at the 'Aha Kāne/ANA project training at Windward Community College on March 13. These hīna'i lauhala were used to ceremonially prepare 27 iwi kūpuna originating from O'ahu that were repatriated from Germany in February 2022 by Hui Iwi Kuamo'o. - Photo: Courtesy

addition, the expertise of traditional mason Billy Fields was sought to build reburial platforms and seal burial caves.

In year one, the trainings offered by Project Iwi Kuamo'o are being held on O'ahu and Kaua'i. In year two they will be offered on Maui and Hawai'i, and in year three on Moloaka'i and Lāna'i, plus additional trainings on O'ahu.

The Iwi Kūpuna protocol training includes learning the traditional chants and prayers originally taught by the Kanaheles. These oli and pule help reconnect the living to their own ancestors in order to request all the tools necessary to be successful in wrapping the ancestral bones and conducting reburial ceremonies.

Reburial materials training involves making kapa cloth, from cleaning and stripping the bark of the wauke (paper mulberry tree) and meticulously beating it into soft cloth. The training also includes weaving of hīna'i (baskets) from lau hala.

Repatriation advocacy training covers national repatriation laws (Native American Graves Protection and Repatriation Act and the National Museum of the American Indian Act) and international policies (United Nations Declaration on Rights of Indigenous Peoples) and the 30-year history of Native Hawaiian repatriation efforts – including the strategies successfully used to return the bones for reburial. Burial sites management training involves teaching state burial laws including HRS Chapter 6E and Hawai'i Administrative Rules Chapter 13-300.

Finally, alaka'i training is also offered for Native Hawaiians who already have experience in the care of ancestral bones or who possess exceptional leadership qualities, and desire learning advanced practices and strategies to elevate their care of the iwi.

'Ōiwi interested in learning more may contact Desiree Cruz at [project.iwikuamoo@gmail.com](mailto:project.iwikuamoo@gmail.com) for information about upcoming trainings. ■

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



# Monumental Investments in our Native Hawaiian Community



By The Board of Directors of the Native Hawaiian Chamber of Commerce

The Native Hawaiian Chamber of Commerce has been working hard this legislative session to track legislative measures and advocate for policies that benefit Native Hawaiian businesses and the broader lāhui. As we near the final stretch of the 2022 session, there are two bills in particular that we would like to highlight for our readers.

House Bill 1974 is a measure that would establish the small business assistance initiative within the state procurement office and provides funding for a small business procurement coordinator and small business office.

As we endeavor to fulfill our mission and tackle the challenges Native Hawaiian-owned businesses face, the chamber believes that our members (many of whom are Native Hawaiian small business owners) would greatly benefit if this measure becomes law.

At the federal level, we have seen firsthand the invaluable assistance provided to small businesses that participate in the various federal small business contracting programs, including the 8(a) Business Development, HUBZone, Women-Owned, and Service-Disabled Veteran-Owned Programs. The resources and preferences provided through these programs help small businesses qualify for and obtain federal contracts that they otherwise would not have access to. This enables small businesses to build their experience and capabilities, create jobs, and establish strong businesses.

Other states have successfully created their own state procurement programs that target specific underrepresented and vulnerable groups, similar to those which HB 1974 focuses on. To that end, NHCC has consistently advocated before the legislature that a small business program in the State of Hawai'i is long overdue and

could provide much-needed support to our local business community.

We have consistently heard concerns from our small business members about challenges with finding, pursuing and qualifying for state contract opportunities. HB 1974 helps to identify these problems and provide solutions, based on metrics and data, to help ensure small businesses are able to successfully obtain state small business contracting opportunities.

Another measure that NHCC has been tracking, and is proud to report on, is House Bill 1600, the state's supplemental operating budget bill. With the rebounding of the state's economy and significant increases in tax revenues, the state is anticipating the general fund to be \$8,772,816,000 for FY22 and \$9,299,185,000 in FY23.

Both the Senate and House versions of this measure include monumental funding for our Native Hawaiian communities which include:

- \$10,000,000 in general funds for the Bishop Museum
- \$2,000,000 in general funds for 'Iolani Palace
- \$600,000,000 in funding to the Department of Hawaiian Homelands
  - \$487,614,000 for plans, design, construction, land acquisition and equipment for infrastructure for new housing projects in East Kapolei, Waimānalo, Pu'unani, Keokea-Waiohuli, West Maui, Ho'olehua, Hanapepe, La'i 'Opua, Ka'ū and Honomū
  - \$112,386,000 for down payment assistance and mortgage payment assistance to beneficiaries of the Hawaiian Homes Commission Act.

While the legislature is making historic investments in our Native Hawaiian communities, NHCC firmly believes that we, as a community, need to consistently show up to ensure that this type of funding continues into the future. ■

*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*

# Maui Island Project Updates



By Cedric Duarte

Roughly a year ago in this space, the Department of Hawaiian Home Lands (DHHL) provided a status update for several projects occurring on Moloka'i.

As this edition of *Ka Wai Ola* focuses on the island of Maui, we'll explore DHHL initiatives impacting current and future Maui beneficiaries.

Starting in West Maui, DHHL published its final Environmental Assessment (EA) with a Finding of No Significant Impact for the Honokōwai Homestead Community Master Plan in February 2022. The proposed master plan development, as outlined in the draft EA, seeks to create up to 356 single-family residential homesteads, 573 new multi-family residential units, and 252 subsistence agriculture homestead lots on approximately 454 acres. The engineering design phase of the project will begin shortly to complete boundary surveys, a subdivision application, and the preparation of infrastructure construction plans. The process is expected to be completed in early 2025 with construction to follow, subject to legislative funding.

Also, in West Maui, DHHL has spent the last few years developing a new water source, transmission lines, and water storage to serve the next phases of development at its Villages of Leialī'i subdivision. In addition, the Department has brought on a contractor to plan, design, and build Phase 1B as well as construct the necessary roadway improvements to expand accessibility to the Villages of Leialī'i, a requirement for building up to 250 new residential homestead lots. Geotechnical studies and survey work are underway for the first increment of 92 lots in Phase 1B of the Villages of Leialī'i. An Environmental Assessment is expected in early 2023.

DHHL published a final Environmental Assessment for 161 new Wailuku residential homestead lots in November 2020. The Department expects to break ground on infrastructure improvements for this new subdivision in early 2023. The agency is currently conducting the environmental compliance necessary to install a 500,000-gallon off-site water storage tank to provide adequate potable water and fire protection to the project.

In Central Maui, DHHL plans to break ground in 2023 on a \$17.5 million wastewater improvement project that will serve over 800 acres of Hawaiian Home Lands. The improvements will also provide additional wastewater service to other nearby state agency landholdings. Gov. Ige accepted a final Environmental Impact Statement in November 2019. The Department envisions agricultural homestead lots and industrial uses in the future.

DHHL will be extending paved roads in Kaikini to improve access for existing lessees in 2023. The extension follows the installation of roughly 2,200 linear feet of reinforced concrete driveway that was completed in 2020.

And finally, the planned groundbreaking of 76 new residential homestead lots in Kula is also in the works. Undivided Interest lessees and applicants on the Maui waiting list should expect a lot offer letter for these homesteads in early 2024.

The Department has been able to push many of these projects forward because of recent increases in capital improvement funding from the Hawai'i State Legislature.

I welcome you to track DHHL construction projects on Maui and across the homelands statewide by monitoring the Department's website, [dhhl.hawaii.gov](http://dhhl.hawaii.gov). ■

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



# "Mōhala i ka Wai ka Maka o ka Pua"



By Lihau Reyes-Duffey, Grade 11  
Hālau Kū Māna  
New Century Public Charter School

**A**s I stood in line wearing my pā'ū hula, kīkepa, kūpe'e, lei, and lei po'o, an enormous sense of kule-ana washed over me.

The ahu that we had built and stained for Kū was one of the firsts in a long time that my school, Hālau Kū Māna New Century Public Charter School, erected for closing Makahiki on March 4, 2022. As we sent Lono to Kahiki and welcomed Kū I finally felt ready to be the Kanaka I wanted to be and set intentions for the coming year.

From the time a haumana enters Hālau Kū Māna, oli becomes the centerpiece for instruction and protocol. The oli that we learn at our kula remind me of where I come from, why I am here, and where I will be going.

This year, oli took on even greater clarity and significance for me. During part of the pandemic, to ensure everyone's safety, Hālau Kū Māna switched to 100% virtual learning. We stopped all oli because it was difficult to oli virtually as a class. And I missed it. Many of us missed it.

As Hālau Kū Māna has emerged out of the pandemic, we have returned to traditional learning and begun our oli again. Every morning, we meet for wehe (to open) as a school. In cadence with the rush of Maunaloa stream alongside us, manu welcoming us with their mele, and the light drizzle of the ua Ka'eleloli

of Makikī, we haumāna oli *Kualoloa 'o Ka'ala* by Kumu Kawika Mersberg, then Noho ana ke Akua, followed by *E Ulu* and *Nā 'Aumakua*. These oli request akua to grant us 'ike and inspiration. In particular, the oli, *E Ulu* says:

**E ulu  
E ulu  
Kini o ke akua  
Ulu Kāne me Kanaloa  
Ulu 'ōhi'a lau koa me ka 'ie'ie  
A'e mai a noho i kou kuahu  
Eia ka wai lā  
He wai, e ola  
E ola nō e**

*Be inspired  
Grow!  
Multitude of gods  
Inspire us, Kāne and Kanaloa  
Grow and nourish us like the 'ōhi'a,  
koa, and 'ie'ie  
And come and rest upon your altar  
Here is the water  
The water of life  
Forever we will thrive. (Nakanishi)*

At the start of each day, when our entire school, some 160 leo strong, unite under these pleas and clear our minds and bodies of outside distractions and worries to focus on the learning before us, these oli transform us into young waihona (repositories of knowledge) who will preserve the traditions and knowledge that define our culture and identities as Kānaka. ■

*Author's note: The 'Ōlelo No'ea (2178) used for the title of this column translates as "unfolded by the water are the faces of flower" meaning that "flowers thrive where there is water, as thriving people are found where living conditions are good." The oli shared in this column is from a collection of oli from Keola Nakanishi.*

*Noho 'o Jah-Naya Līhauokekaimālie Reyes-Duffey ma ka 'āina uluwehi 'o Papakōlea.*

# E ka Lāhui – Our Voices Matter



By Joshua Ching

"I'm Hawaiian and I vote."

**A**s my eyes scanned across the sign, I couldn't help but fixate on that phrase, beaming in white block letters. For me, what stood out was the single conjunction – "and" – that stitched Hawaiian and vote together as if they were mutually exclusive. Standing there, that qualifying conjunction prompted a nagging question to bubble in my mind.

Are Hawaiians not supposed to vote?

A recent report from the U.S. Census Bureau found that roughly 47% of all Native Hawaiians and Pacific Islanders were registered to vote. Moreover, a March 2022 report from the Biden Administration on Indigenous voting rights cited persistent poverty, redistricting, and limited access to in-person voting as key blockades to Native Hawaiian voter turnout.

It's no question, however, that a strained relationship between the lāhui and American government is also at the core of our limited civic engagement. A history of distrust laid on the foundations of colonialism is hard to ignore – but often is.

What I've found, and what most have known, is that it's not an issue of whether or not we're supposed to vote – it's an issue of whether or not we're enabled and empowered to.



Kamehameha Schools Kapālama seniors at the voting center in Honolulu Hale. - Photo Courtesy Kamehameha Schools

Our Native Hawaiian communities face a slew of systemic issues that are in need of dire attention from our elected officials. From overrepresentation in our criminal justice system to the poisoning of our aquifers in the name of national defense, the challenges we face today hammer dividing cracks into our lāhui. But the answer isn't to simply turn away from our systems of government, it's to do what we can to engage with them – and I've seen firsthand how powerful that can be.

Over the past four years, I've been a legislative spokesperson for the Coalition for a Tobacco-Free Hawai'i's Youth Council. We advocate for stricter regulations on the tobacco industry to curb marketing strategies that specifically target Native Hawaiian communities. In the beginning, our bills often died through backhanded political maneuvers. However, as we continued to meet with more legislators, community organizers, and other youth advocacy groups, our bills moved further along, gaining more political traction and public support.

Today, we have two bills poised to pass into law this session. Whether or not you agree with the merits of the bill, the lesson remains the same – our systems of government have the capacity to create change, even when Native Hawaiians are at the helm of those movements.

It's a tall order to ask anyone to dedicate their time and energy to movements that can take years to come to fruition. What I ask of you, though, is to not lose hope. We have the power to create change and it can come in acts as simple as registering to vote and engaging in our civic process. Submit testimony to the state legislature and make your voice heard. If you feel drawn to it, run for your neighborhood board, the city council, state legislature, or even for Congress.

Movements don't start overnight – they start with a single step. And perhaps it's time to remove that conjunction, to create a world where Native Hawaiians aren't only voters by nature, but integral cogs in our civic process.

We matter. Our voices matter. And it's time that we are heard. ■

*Joshua Ching is a senior at the Kamehameha Schools Kapālama Campus, where he serves as the president of the Advocacy Club, co-student body president and legislative spokesperson for the Coalition for a Tobacco-Free Hawai'i's Youth Council. He is from Waikēle, O'ahu.*



## Moloka'i's Kawela Stream Restored

The State of Hawai'i Commission on Water Resource Management has unanimously restored Moloka'i's Kawela Stream to flow levels not seen in over 100 years – recommending full restoration of the stream within one year.

The April 19 decision came nearly three years after Moloka'i Nō Ka Heke, a community group advocating for protection of Kawela and other streams, formally requested restoration in the summer of 2019.

"After over 100 years of Kawela waters being diverted and wasted, we finally said enough is enough," said Moloka'i Nō Ka Heke member and longtime aloha 'āina Walter Ritte. "The big ranching and ag operations are gone, and we couldn't just sit and watch this precious water be thrown away."

Kawela and neighboring streams have been diverted since the early 1900s to provide water to plantations and ranches on the arid west end of the island, now owned by a hotel operator based in Singapore but still called "Moloka'i Ranch."

Water Commission reports document that the ranch has consistently diverted around nine times the amount of water it actually uses.

Restoration of the streamflow will begin the process of rehabilitating the stream, its wetlands, and nearshore aquatic environment. "Kawela needs to flow, not just for the health of the fish and limu, but for the health of the people who live the subsistence lifestyle, and the overall health of the 'āina itself," said Teave Heen of Kawela.

Near the dry Kawela river mouth is Kakaha'ia, a National Wildlife Refuge for rare wetland birds that has been severely affected by the diversion of streamflow. Restoration will help revitalize the wetlands that provide habitat for protected species.

Moloka'i Ranch has 180 days

## Pi'ikea Lopes Wins Miss Aloha Hula 2022 and OHA Hawaiian Language Award



E ho'omaika'i iā Pi'ikea Kekihenelehuawewehiiekau'ōnohi Lopes, who was named Miss Aloha Hula 2022 at the 59th Annual Merrie Monarch Festival on April 21. Lopes was also the winner of the Office of Hawaiian Affairs' Hawaiian Language Award, earning a perfect score of 50. OHA Board of Trustees Chair Carmen "Hulu" Lindsey presented the award. Lopes is the daughter of nā Kumu Hula Tracie and Keawe Lopes of Ka Lā 'Ōnohi Mai o Ha'ehe'e. Her kahiko number was "No Puna Ke Āiwaiva Hikina" by composer Loloku which venerates the district of Puna. Her 'auana number was "Pua Be-Still" by Bill Ali'iloa Lincoln, a mele ho'oheno honoring his home in Kohala. In second place was Auli'ionāpua-lokekūonaona Jon-Marie Hisayo Faurot of Hula Hālau 'o Kamuela and in third place was Marina La'akea Choi of Hālau Hi'iakaināmakalehua. - Photo: Dennis Omori, Merrie Monarch Festival

to propose plans to fully restore Kawela Stream.

## Leo Ha'iha'i Competition Highlights Falsetto's Finest

The First Annual Carmen Hulu Lindsey Leo Ha'iha'i Falsetto Competition was held on Saturday, April 16, on the grounds of the Ritz-Carlton Maui, Kapalua, in its newly renovated, open-air Aloha Garden Pavilion. The virtuoso herself was present, along with her family, to kick off this new competition that honors the Nā Hoku Hanohano winner's long musical career while serving as a platform for new female falsetto singers to showcase their craft.

"It's not about singing high. It's about knowing when to



Leo Ha'iha'i contestants (l-r): Leimana Purdy, Teressa Deneen Welolani Medeiros Noury, Rainbow Uli'i, Polanimakamae Kahakalau-Kalima, and Lahela Lee Park. - Photo: Kehau Watson

break the notes up," shared Lindsey. "Hardly anyone sings this Hawaiian style of music. I'm honored to be the namesake of this contest and honored to help keep the tradition alive."

Five women from across the pae 'āina entered, each offering

mo'olelo and mele: Polanimakamae Kahakalau-Kalima of Hilo, Hawai'i Island; Leimana Purdy of Waiohuli, Maui; Rainbow Ulii of Honolulu, O'ahu; Lahela Lee Park of Kawaipapa, Hāna; and Teressa Deneen Welolani Medeiros Noury of Lahaina, Maui.

Third place went to Kahakalau-Kalima who performed her mele inoa (name song), *He Pō Lani Makamae*. In second place was Purdy, a senior at Kamehameha Schools Maui, for her rendition of *Aloha Punalu'u*.

First place went to Lee Park for her performance of *Pua Like 'Ole* which she dedicated to the late kumu hulu and haku mele, Johnny Lum Ho. Lee Park also received the 'Ōlelo Hawai'i Award which was presented by Ritz-Carlton Cultural Advisor Clifford Nae'ole, and General Manager Andrew Rogers.

Lee Park is a service ranger at Haleakalā National Park in the Kīpahulu district at 'Ohe'o. A musician by night, she performs weekly at Hāna Farms and the Hāna Maui Resort.

## Kapalua's Celebration of the Arts Turns 30

Celebration of the Arts, the annual cultural and arts event held at the Ritz Carlton, Kapalua, last month is one of Hawai'i's best community events.

While not as widely known as other events, Kapalua's Cultural Director Clifford Nae'ole has personally curated this exquisite showcase to become one of the island's finest exhibits of Hawaiian high art, culture, and fashion.

The event has evolved over the years, as Maui artisans and designers have grown in numbers. This year, fashion by Paleleua, Makakū Maui by Kamaka Kukona, Ha Wahine and others had their lines available for purchase – no easy feat the week before Merrie Monarch. Guests were also treated to a lively fashion show where designers from Maui and Moloka'i presented the latest designs.

Cultural workshops and presentations are also offered during the three-day event, and

this year, in addition to lauha-lau weaving, lei-making, hula and other workshops, presentations from across the islands were offered.

On the final night of the celebration, the First Annual Carmen Hulu Lindsey Leo Ha'iha'i Falsetto Competition was also held, sponsored by the hotel. The hotel was the perfect venue for the competition, as Lindsey herself performed as a musician there for years.

## 'Ōlelo Hawai'i Production Closes UH Mānoa Mainstage Season



Lily Hi'ilani Kim-Dela Cruz (seated, center) as Lili-Lei, Maki'ilei Ishihara as Noe, and Joshua "Baba" Kamoani'ala Tavares as Nane in a scene from Ho'oilina. - Photo: UH Mānoa

UH Mānoa's Department of Theatre and Dance closed out its 2021-22 mainstage season on April 15 to 24 with its presentation of *Ho'oilina* written and directed by UH Mānoa Hawaiian Theatre MFA candidate Ākea Kahikina.

*Ho'oilina*, which means "legacy" or "inheritance" is a comedy set in pre-pandemic Hawai'i that tells the story of a Hawaiian family anxiously poised for the reading of the will of their recently departed and beloved 'ohana matriarch. At stake is a huge inheritance. As the will is about to be read, a stranger appears claiming



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her right to the inheritance.

In the chaos that follows family secrets are revealed, relationships are questioned, and their identity and future as Kānaka are explored – including the notion of what it takes to be “considered Hawaiian” within the contexts of capitalism and cultural loss.

The play was presented primarily in ‘ōlelo Hawai‘i, however, English and Pidgin were also used, as well as what playwright Kahikina describes as ‘ōlelo mähū (Queer creole). Kahikina’s concept of the mähū dialect is one that he claims descended from ‘ōlelo kake, a traditional form of garbling language to conceal information.

“Putting that language in there is a way to honor my queer community, my mähū brothers and sisters that I’ve learned from,” said Kahikina, who credits his partner, Ka’imina’auao Cambern for teaching him everything he put into the script.

UH Mānoa’s Hawaiian Theatre program was founded by Kumu Tammy Haili’iōpua Baker in 2014.

### Pe’a Wins Third Grammy



Kalani Pe’a

E ho’omaika’i to Maui-based musician Kalani Pe’a who won his third Grammy Award at the 64th Annual Grammy Awards ceremony at the MGM Grand in Las Vegas on April 3! His album, *Kau Ka Pe’a*, took top honors in the Best Regional Roots category.

Pe’a was the only Native Hawaiian nominee for this year’s Grammy Awards. The four other nominees in the Best Regional Roots category were all New Orleans-based artists/groups.

Pe’a’s previous Grammy Awards were also won in the Best Regional Roots category; the first in 2017 for his album, *E Walea*, and his second in 2019 for *No ‘Ane’i*.

Born and raised on Hawai‘i Island, Pe’a is a 2001 graduate of Ke Kula ‘o Nāwahīokalani‘ōpu‘u, and is fluent in ‘ōlelo Hawai‘i. Before pursuing his musical career full-time, Pe’a worked as a Hawaiian resource coordinator at Kamehameha Schools. His artistic talents also extend to the visual arts – Pe’a has illustrated five Hawaiian language books for keiki. Pe’a now makes his home on Maui.

Pe’a also made history at this year’s Grammy Awards when he was invited to sing Motown’s *Dance to the Music* with other nominees in the show’s Premiere All-Star Band opening performance. He is the first Native Hawaiian invited to sing onstage at the Grammys, and sang his solo in ‘ōlelo Hawai‘i.

Pe’a is planning a two-month world tour this summer and has a Christmas album in the works.

### ‘Ōiwi Tapped as Cultural Curators at Bishop Museum

Bishop Museum recently announced the appointment of cultural curators Healoha Johnston and Sarah Kuaiwa to its Ethnology Department, thanks to support from the Andrew W. Mellon Foundation. Their addition is part of the museum’s effort to “Build a Pacific Pipeline” of curators and caretakers, with the goal of preserving and perpetuating the cultural resources and mo’olelo of Hawai‘i and the Pacific.

“Bishop Museum’s cultural collections are extensive and include tens of thousands of historic items, books, documents

## POKE NŪHOU

### NEWS BRIEFS



Healoha Johnston Sarah Kuaiwa

and other priceless cultural treasures – and each has a story to tell,” said Cultural Advisor Marques Marzan.

The museum’s Ethnology Collection consists of over 77,000 items housed in eight collection spaces and is world’s largest collection of Hawaiian cultural items.

Marzan notes that, through the efforts of the *Building a Pacific Pipeline: Te Rangi Hiroa Curators and Caretakers Program*, and the expertise of Kuaiwa and Johnston, these treasures will “not only have experienced museum professionals ensuring their care, but also taking an active part in telling their stories to a global audience.”

Johnston is an art historian and previously served as curator at the Smithsonian Institution’s Asian Pacific American Center, and as chief curator and curator of the Arts of Hawai‘i, Oceania, Africa, and the Americas at the Honolulu Museum of Art.

Kuaiwa is a historian and genealogist specializing in 19th century Hawai‘i. She is currently working on a Ph.D. at the Sainsbury Research Unit for the Arts of Africa, Oceania and the Americas at the University of East Anglia in Norwich, U.K.

### Hulihia Seeks Mana ‘o Regarding Healthcare on Maui

Hulihia Center for Sustainable Systems, a sustainability-focused organization with the University of Hawai‘i Maui College, invites the public to participate in its final Community Talk Story session on healthcare on May 10.

Hulihia utilizes sustainability science rooted in Indigenous knowledge to find creative and robust ways of tackling and solving

## 7th Annual Manu o Kū Festival on May 7



Bring your keiki and a picnic lunch and hele mai to the coronation lawn at ‘Iolani Palace on Saturday, May 7, for the 7th Annual Manu o Kū Festival. This free festival celebrates the native bird ambassador, Manu o Kū, and features entertainment, games, crafts, a wildlife costume contest, walking tours, learning activities centered on native Hawaiian wildlife, and more. The festival is from 10:00 a.m. to 2:00 p.m. In addition, leading up to the festival, daily walking tours and storytelling will be offered at Waikiki’s International Market Place May 1-6. Manu o Kū is a native white tern, that is currently found only in urban Honolulu (Hawai‘i Kai to Pearl Harbor). Because of this, Manu o Kū was designated the Official Bird of the City and County of Honolulu in 2007. The festival is co-funded by the Conservation Council for Hawai‘i, the National Wildlife Federation, and Hui Manu o Kū. For more information go to: [www.conservehawaii.org/manuokufestival2022](http://www.conservehawaii.org/manuokufestival2022) - Photo: Melody Bentz Photography

ing issues that affect our community.

Currently, they are working on a project at the request of the Maui Representatives in the Hawai‘i state legislature that examines healthcare on Maui and Lāna‘i. Based on their findings, they will be providing the members of the state legislature and Maui Health Systems a clearer

understanding of community needs, opportunities to reduce barriers, and how best to sustainably serve the community going forward.

The May 10 Community Talk Story session will be offered online. It is the third in a series of three such sessions. Organizers hope to get vital public feedback regarding healthcare on Maui. To participate, reserve your space at least two days before the event at [www.hulihiamaii.com](http://www.hulihiamaii.com).

For those who are interested in providing feedback, but unable make the Talk Story session on May 10, a brief online survey is also available on Hulihia’s website.



SEE NEWS BRIEFS ON PAGE 26



## NEWS BRIEFS

Continued from page 25

Healing the Healers  
Event on Maui

Maui United Way along with Hawai'i Land Trust (HILT) and Hui No Ke Ola Pono hosted a "Healing the Healers" event on April 7 at Waihe'e Refuge to mahalo and uplift Maui-based nonprofit and health center staff exhausted by the ongoing pandemic. The event included working on the 'āina with HILT, cultural and health activities, and mea'ai from Hui No Ke Ola Pono.

"It has been tough for everyone and providing social services during this time has definitely taken a toll. A day of healing and gratitude was in order," said Nicholas Winfrey, president and CPO of Maui United Way.

Nonprofits fill the gap in community services that government and the private sector don't

provide. Through the COVID-19 pandemic, nonprofits have had limited resources, with growing demand and needs for their work.

Nonprofit and health center staff report feeling exhausted because of the constant need to adjust their programs and services due to COVID-19 fluctuations, in addition to their already taxing jobs. Across the board, nonprofits and health centers report concerns about the emotional health and wellbeing of staff, and uncertainty about the future.

"Our job as nonprofits is to help and heal our community in many different ways. We can't help if we are worn down," shared Laura Kaakua, CEO of Hawai'i Land Trust. "From a Hawaiian perspective, when we need to heal, we go to the land, we go to the ocean. When we collectively return to the land and ocean, it brings collective healing so we can continue healing and helping others."

The Story of Kapaemahu  
Offered as a Children's  
Book

*Kapaemahu*, an animated short film that made the 2021 Academy Awards' official short list – the first film by a Native Hawaiian filmmaker to do so – has been reimaged as a children's book.

*Kapaemahu* is a re-telling of a traditional mo'olelo about four individuals of dual male and female spirit, or māhū, who brought healing arts to Hawai'i from Tahiti. They settled in Waikiki and were beloved by the people for their gentle ways and miraculous cures. Before they departed, the people memorialized them by placing four huge stones near their dwelling place. The healers transferred their names and healing powers into the stones then vanished.

Written, directed, narrated and co-produced by Hinaimoana Wong-Kalu, the short film,

*Kapaemahu*, won critical acclaim on the international film festival circuit. In creating the book, Wong-Kalu re-assembled the talented team that produced the film: Dean Hamer and Joe Wilson, who helped with the writing, and illustrator Daniel Sousa.

The film was narrated in 'ōlelo Nīihau with English subtitles. Similarly, the picture book will use both 'ōlelo Nīihau and English. In the book's forward Wong-Kalu writes: "It is our duty as Native people to render our narratives from the heart set and mindset of our ancestors and how they saw the world. That's why I wanted to write a bilingual film and book about *Kapaemahu* using Olelo Niihau [sic]...We need to be active participants in telling our own stories in our own way."

*Kapaemahu* is a Penguin Young Readers book, a publication of Penguin Random House, and will be available June 7.

Summer Science Camp  
Scholarships Offered

Thanks to a grant from the Atherton Family Foundation, full scholarships are available for Native Hawaiian students to attend Science Camps of America's highly regarded summer science camp in Pāhala on Hawai'i Island.

Two overnight science camps for teens are available in July 2022. The camp is open to Native Hawaiian students from any island. The scholarships cover all cost for the camps except for airfare to/from Hawai'i Island.

The Land & Sea Camp is scheduled for July 1-10, and the Air & Space Camp is scheduled for July 11-20. The application deadline is May 15. Interested students should apply soon, as scholarships are limited.

For more information go to: <https://scicamp.org/scholarship>. For session-specific info go to: <https://scicamp.org/science-camps>. ■

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### Hawaiian Airlines May Day Concert May 1, 7:00 p.m. | Virtual

OHA is proud to help sponsor this annual Lei Day concert with Robert Cazimero, Keauhou, Manu Boyd, Kainani Kahaunaele and Kamalei Kawa'a headlining the event. It will broadcast live from Bishop Museum on KFVE and via Facebook Live. For more info: [www.kahulileolea.org/may-day-2022.html/](http://www.kahulileolea.org/may-day-2022.html/)

## COME SHARE YOUR MANA'O

This month's meeting:

MAUI

**COMMUNITY MEETING**

**Wednesday,  
May 25, 2022  
6:00 pm**

UH Maui College  
cafeteria  
(Pā'ina building)

**OHA BOARD OF TRUSTEES MEETING**

**Thursday,  
May 26, 2022  
9:30 am**

UH Maui College  
cafeteria  
(Pā'ina building)

**Watch Live!**

Meetings will be available to view via live stream video broadcast. For future meeting schedules, please visit:

[www.OHA.org/bot](http://www.OHA.org/bot)

## ‘ALEMANAKA CALENDAR

### Eddie Kamae Online Songbook Launch Event May 1, 12 noon - 6:00 p.m. O'ahu

Join the Hawaiian Legacy Foundation at the launch event for a new online songbook that celebrates the music of Eddie Kamae & the Sons of Hawai'i. The event will be at the Royal Hawaiian Center's Royal Grove in Waikiki. For more info: [www.hawaiianlegacyfoundation.org](http://www.hawaiianlegacyfoundation.org).

### Red Dress Art Activism Event

May 5, 12 noon - 3:00 p.m.  
O'ahu

Honor Murdered and Missing Native Hawaiian Women, Girls and Māhū at this awareness raising event. Wear red and meet on the sidewalk fronting the Moana Surf Rider Hotel in Waikiki.

### Sign Waving to Honor MMIWG

May 5, 3:00 - 5:00 p.m. | Maui

Wear red or your regalia and meet at the Queen Ka'ahumanu Center in Kahului for sign waving for the MMIWG National Day of Awareness. A cross-island motorcycle convoy is also planned for May 7. Meet at Nalu's South Shore Grill in Kihei at 9:00 a.m. and wear red. Organized by Litas of Maui with support from Street Bikers United Maui.

### Waimea Valley Job Fair

May 6, 9:00 a.m. - 4:00 p.m.  
O'ahu

Waimea Valley is hosting a community Job Fair at its Pīkake Pavilion. Participating businesses will be hiring for full- and part-time positions. For more information or to register go to [www.waimeavalley.net/events/view/job-fair](http://www.waimeavalley.net/events/view/job-fair).

### 7th Annual Manu o Kū Festival

May 7, 10:00 a.m. - 2:00 p.m.  
O'ahu

This free family event on the lawn of 'Iolani Palace celebrates the native white tern which is found only in Honolulu. Festi-

ties include entertainment, keiki games, a costume contest, bird watching tours and more. For more info: [www.conservehawaii.org/manuokufestival2022](http://www.conservehawaii.org/manuokufestival2022).

### 9th Annual Hope Gala Honolulu

May 7, 5:30 p.m. | O'ahu

"Midnight in Waikiki" is the theme for the annual American Cancer Society fundraiser. It will be held at the Sheraton Waikiki Ballroom. Proceeds from the event will benefit The Clarence T.C. Ching Hope Lodge Honolulu operations. For more info: [www.hopegala-honolulu.org](http://www.hopegala-honolulu.org).

### Mother's Day Concert with Amy Hanaiali'i

May 8, 10:00 a.m. | O'ahu

A Mother's Day concert featuring Amy Hanaiali'i at the Halekulani Hotel in Waikiki. For more info: [www.halekulani.com/events/mothers-day-concert-with-amy-hanaiali-i/](http://www.halekulani.com/events/mothers-day-concert-with-amy-hanaiali-i/).

### Nā Leo Mother's Day Concert 2022

May 8, 1:30 p.m. | O'ahu

A Mother's Day concert featuring Nā Leo Pilimehana at the Hawai'i Theatre in downtown Honolulu. For more info: [www.gohawaii.com/islands/events/na-leo-mothers-day-concert-2022](http://www.gohawaii.com/islands/events/na-leo-mothers-day-concert-2022).

### E-Commerce Primer for Indigenous Artists and Crafters

May 12, 9:00 - 11:00 a.m. HST  
Virtual

Free webinar to help Indigenous visual artists and craftspeople build their identity as entrepreneurs and to expand their e-commerce presence. Register at: [www.uspto.gov/about-us/events/what-you-need-sell-your-arts-and-crafts-online-e-commerce-primer-native-american](http://www.uspto.gov/about-us/events/what-you-need-sell-your-arts-and-crafts-online-e-commerce-primer-native-american).

### Bishop Museum After Hours

May 14, 5:30 - 9:00 p.m. | O'ahu

Check out the latest exhibits, engage with Hawaiian cultural practitioners, and picnic on the

lawn at Bishop Museum's After Hours events. Event admission closes at 8:00 p.m. For more info: [www.bishopmuseum.org/calendar](http://www.bishopmuseum.org/calendar).

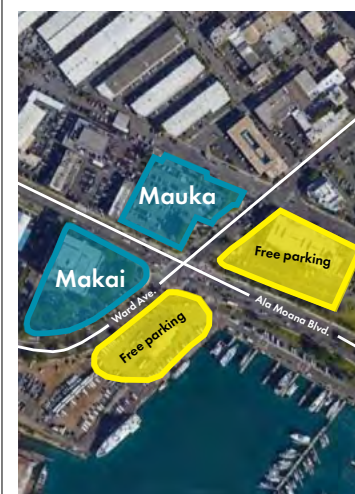
### Waimea Valley Moon Walk May 13, 5:30 - 9:00 p.m. | O'ahu

Waimea Valley is launching its Summer 2022 Moon Walk series which includes a kauhale tour and guided moonlit walks to the waterfall. For more information email [events@waimeavalley.net](mailto:events@waimeavalley.net) or call 808-638-5858.

### OHA Presents Live Music at Kaka'ako Makai

May 21, 9:00 - 11:00 a.m. | O'ahu

On the third Saturday of each month at the Kaka'ako Farmers' Market (ma kai side of Ala Moana Blvd.) OHA presents a talent showcase featuring Hawaiian entertainers. Join us for free live music and support local farmers and artisans. Free parking at Fisherman's Wharf.



### Kahilu Theatre Presents John Cruz

May 28, 7:00 p.m.  
Hawai'i Island or virtual

Waimea's Kahilu Theatre presents Nā Hōkū Hanohano award-winning musician John Cruz. For more information call 808-885-6868, or purchase tickets to view the performance online at: [www.kahilu.tv/](http://www.kahilu.tv/).





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

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## Maui's Proposed Hālau of 'Ōiwi Art

**H**ālau of 'Ōiwi Art will be a center dedicated to the study, practice, celebration and perpetuation of hula and the various 'Ōiwi arts connected to hula.

This project is the first of its kind – the largest proposed investment by any governmental agency to establish a permanent place for hula and associated 'Ōiwi arts. More than 50 people testified during a recent budget committee meeting in support of funding for this project.

I remember hearing a discussion between my daughter, Kumu Hula Nāpua Greig, and then-councilmember Mike Victorino who was running for mayor. He asked her what concerns she had for our county.

She replied that there are football, baseball and soccer fields; basketball, volleyball and tennis courts – even skateboard parks – but not one facility for hula. Hula hālau have to rent spaces or operate out of their garages.

I built a hālau at my home for my daughters, Nāpua Greig and Kahulu Maluo-Pearson. But then our neighbors complained of the excessive traffic on hālau days. Kumu hula do not charge their haumāna enough to pay for rented spaces; yet no county has prioritized investing in hula, which is ultimately an investment in our communities.

The Hālau of 'Ōiwi Art would provide a space dedicated to and designed for hula; a visible and reliable space for education, performance, preservation, and excellence of art and culture in our island home.

Hula is a constitutionally protected tradition and customary practice and is not only integral to the lives of Kānaka Maoli, but to the entire State of Hawai'i as well.

Can you imagine a Hawai'i without hula?

Hula tells the story of our history, our 'āina, our home, our 'ohana, our love, and brings both joy and pride to the larger community.



**Carmen  
"Hulu"  
Lindsey**

Chair,  
Trustee, Maui

Kumu hula, as cultural practitioners, are experts and leaders in our communities. The Hālau of 'Ōiwi Art would support and celebrate these arts and practices.

In addressing the budget committee of the Maui County Council, Nāpua stated "Now I urge you to be the model, the example, the blueprint, the beacon for all Hawai'i to follow. I urge

you when you approach the matter of funding this center, and others like it in the future, I ask you to not think of equal funding, but instead realize we are playing catch up."

My daughter Kahulu testified, "My sister and I learned very quickly that a huge challenge every hālau deals with is finding a home – securing a place where your haumāna and kumu hula feel safe. We went through years of moving from one facility to another."

U'ilani Tanigawa Lum, an attorney and hula practitioner, spent years dancing for my daughters Nāpua and Kahulu in Upcountry Maui. She said, "My time in hālau was formative, not only as a young woman, but it also served as a catalyst for my passion for justice as well as my work as an attorney. My motivation was simple – I did not understand why it was so hard to practice culture in our island home.

"While I have fond memories of getting splinters from the floors in the old Hālī'imaile hall, learning about having light feet like Ke'elikōlani when dancing on a creaky floor, or doing duckwalks around school cafeterias, and rolling out the carpet at Auntie Hulu's garage for practice as a 6-year-old, I think we must do more to support hula in our communities. We must invest in that which makes our home special."

Hearing from nā kumu that testified, we hope that the Maui County Council agrees that the Hālau of 'Ōiwi Art is indeed an important and justified investment for our community. ■

## Huliau... A Turning Point, A Time of Change

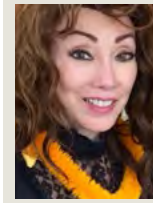
'O ka ho'ohui 'āina, he huliau ia no Hawai'i

**B**y the time you read this, the legislature is about to "sine die" (adjourn). And hopefully, SB2122, SD1, HD2, HD3 has passed and become law.

How OHA has pushed for years for a greater share of revenue from the land formerly held by the Hawaiian Kingdom. The state has shortchanged OHA of \$638M over the last decade. OHA uses the Public Land Trust (PLT) revenues (currently capped at \$15.1M per year) to fund grants and programs that serve Hawaiian beneficiaries. The history of the 1.4 million acres that currently comprise the PLT is very complex, going all the way back to the Māhele of 1848.

Forty years ago, "management" was a very bad word in *nonprofit* organizations. Because management meant "*business*" and the one thing a nonprofit was NOT, was a business! Today, nonprofits understand that they need management even more because they have no conventional bottom line. Now they need to learn how to use management so that they can concentrate on their mission. For years, most nonprofits felt that good intentions were, by themselves, enough. (Peter Drucker: *Managing In A Time of Great Change*, 1995)

And although OHA is a state agency with a high degree of autonomy and is responsible for improving the wellbeing of Native Hawaiians, it does take on a nonprofit perception. We, as Trustees, are primarily tasked with setting up OHA's policies and "managing" the agency's trust as its top *fiduciaries*. We must have discipline rooted



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

Vice Chair,  
Trustee, At-large

in our mission. We must manage our limited resources of our 'āina (land) and money for maximum effectiveness.

The "danger," Drucker explains, is in acting on what you believe satisfies the customer. You will inevitably make wrong assumptions: "Leadership should not even try to guess at the answers; it should always go to customers in a systematic quest for those answers. And so, in the self-assessment process, you will have a three-way conversation with your board, staff, and customers, and include each of these perspectives in your discussions and decisions."

OHA, in my humble opinion, is expanding our vision by listening to our beneficiaries, by encouraging constructive dissent, and by looking at the sweeping transformation taking place in our society. (Huliau)



The "Hōkūle'a" rock gifted to Trustee Ahu Isa by Tommy Holmes. - Photo: Courtesy

OHA, in my humble opinion, is expanding our

vision by listening to our beneficiaries, by encouraging constructive dissent, and by looking at the sweeping transformation taking place in our society. (Huliau)

The Hōkūle'a is a performance-accurate wa'a kaulua, a Polynesian double-hulled voyaging canoe whose first voyage was to Tahiti in 1976. One of its original crew members was my very good friend, top-notch rough waterman **Tommy Holmes**, who was the driving force to raise funds to make this first voyage possible. His gift to me was this "Hōkūle'a" rock that I share with you today. Hōkūle'a marks its 45th anniversary since its maiden voyage, and also marks a **Huliau** for Hawai'i's people and for OHA.

Mālama nā po'e; Take care of each other, Trustee Leina'ala Ahu Isa ■



## Helping Native Hawaiians Obtain Financial Capital

In 2017, U'ilani Corr-Yorkman needed financial help to open her Hāloalau-nuiākea Early Learning Center in 'Ele'ele, Kaua'i. She looked to OHA for financial assistance and applied for a business loan through the Native Hawaiian Revolving Loan Fund (NHRLF). Today, the Hāloalau-nuiākea Early Learning Center is a school where keiki love to learn. OHA's NHRLF has made a positive impact on the life of U'ilani Corr-Yorkman and the 'Ele'ele community.

There are many success stories of Native Hawaiians benefiting from financial capital through the NHRLF.

Access to financial capital helps individuals and 'ohana increase their income and wealth. Increased income and wealth lead to greater social mobility. For Native Hawaiians, access to capital is essential to promote financial and social empowerment. However, many Native Hawaiians lack capital and, as a result, have limited opportunities to attain adequate housing, jobs, education, and health care.

According to a recent study conducted by the Native Hawaiian Chamber of Commerce, Office of Hawaiian Affairs' System Office, Lili'uokalani Trust, and the Kamehameha Schools' Strategy and Transformation Group, nearly 60% of Native Hawaiian-owned businesses identified access to capital as the most needed resource. Over 72% of Native Hawaiian businesses in Maui County reported a need for greater access to capital.

As a Trustee, one of my top priorities has been advocating for OHA to use our trust funds to address the real "bread and butter" needs of OHA beneficiaries such as housing, jobs, education, and health care. I believe one way to address these "bread and butter" needs is to expand access to capital through the Native Hawaiian Revolving Loan Fund (NHRLF).

The NHRLF provides Native Hawaiians and their 'ohana with vital financial resources. These resources enhance access to credit, capital, and the ability to create jobs. The NHRLF offers loans for education, business development, home improvements, personal use, and debt consolidation. The "revolving loans" are



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

Trustee,  
At-large

designed to ensure that when loans are paid off, the repaid funds are then used to offer more loans to Native Hawaiians.

On March 8, 2022, Aikū'e Kalima, OHA Loan Fund Manager, made a presentation to the OHA Board that highlighted the successes and challenges of the Revolving Loan Fund. It was noted that loans have been distributed equitably throughout the Hawaiian Islands. Borrowers improved their overall economic wellbeing during the loan period. Education and business loan borrowers were able to increase their income. Borrowers' financial and non-financial assets increased over time. In addition, Native Hawaiian-owned businesses with NHRLF loans improved their financial performance.

Despite its many successes, the Revolving Loan Fund also has some limitations. According to Kalima, the NHRLF is currently unable to provide certain loan products. For example, loans cannot be issued for the "purchase of land" or the "purchase or construction of buildings." In addition, loans cannot be disbursed to "purchase financing equity in a private business." Furthermore, funds cannot be used as an "investment in high interest accounts." Kalima also added, "the other issue is that businesses must be 100% Native Hawaiian-owned" and NHRLF must be "a lender of last resort." Kalima recommends that OHA address these limitations.

Overall, Kalima makes some valuable suggestions on how to increase access to capital for more beneficiaries. Perhaps in the future, loan options could be expanded to include other products like mortgages. In the meantime, the Revolving Loan Fund continues to provide essential access to capital. This capital promotes the financial and social empowerment of our beneficiaries and puts Native Hawaiians on a path toward greater social mobility. ■

*For more information about the Native Hawaiian Revolving Loan Fund including success stories and loan requirements, please visit <https://loans.oha.org/>. Your feedback on this column is welcomed at [TrusteeAkina@oha.org](mailto:TrusteeAkina@oha.org).*

## Moloka'i Nui A Hina: Great Moloka'i, Child of Hina

In ka mahina o Mei, we dedicate a day to honor our mothers. Yes, that should be every day but, as a mother, I know we'll all take the holiday! For Moloka'i, this has special significance.

Our island name carries a proud tradition, which is "Moloka'i Nui A Hina" or "Great Moloka'i, Child of Hina." Hawaiian rights activist Alapai Hanapi created a powerful sculpture of Hina that we are sharing again during this month. The stone carving is of Hina, mother of Moloka'i, with her 'umeke (gourd) holding the winds that protect our island.

In ancient Hawaiian legend, we know Moloka'i was born to Hina, goddess of the moon, and Wākea, god of the sky. Just as these deities require us to look up to the heavens, let us be thankful to Ke Akua for the blessings of our mothers, many of whom are heaven on earth.

### A Tribute to My Mother



Kalanikauanakilani Kanahale, Trustee Alapa's mother.

My mother, Kalanikauanakilani ("Kauana") Kanahale (Pukahi) a native Hawaiian, was born in Honolulu to a family of 14 brothers and sisters. Baptized in the Mormon faith, Kauana spent her childhood between Kāne'ohe and Lā'ie.



**Luana  
Alapa**

Trustee,  
Moloka'i and  
Lāna'i

After graduating from BYU, mom met and married Stanley Alapa.

Our mother is a tiger who is fiercely protective of her three daughters. She is always there for us, helping with our projects, defending us against the world, appearing almost psychically to care for us when we fall ill. Her dream is for her daughters to excel in a challenging world and her support of that dream is unwavering.

Kauana is very proud to be Hawaiian and, in the cultural tradition, she knows her genealogy (ask her if we're related)! She brought her tenacious personality and love of being Hawaiian to Ka Lāhui Hawai'i where, with steadfast faith, she fights tooth and nail to restore the Nation and our people to their rightful place.

Mom brings joyful exuberance to other parts of her life. I think she's one of the greatest female jazz singers who can sing higher than the C note and lower than Sarah Vaughn. Although she gave up a career to raise a family, she continues to sing. A protégé of the late Genoa Keawe, our mother's mele are sung with great love bringing tears to her spellbound audience, including me. A possessor of gifted humor, expressed in tandem with truth and uncanny timing, at 88-years-old she is still the "light" of the party.

My sisters and I, and the mo'opuna that followed, are blessed to have Kalanikauanakilani in our lives. She is truly the embodiment of motherhood.

To her and to all who are mothers and mothering – Hau'oli Lā Makuahine! ■



Stone carving of the goddess Hina, by Alapai Hanapi. - Photos: Courtesy



## OHA Spending

I recently attended the annual Commonfund forum in Orlando Florida. This forum is put on every year, free of charge, by Commonfund, a global asset management firm who was a pioneer in long-term investing for nonprofits and other institutions.

On the second day, one of the panel discussions I attended was "Imagining What's Next for the Global Economy." It was facilitated by Sue Herera from CNBC and the panelists were Julia Coronado, president and founder of MacroPolicy Perspectives, Mark Anson PhD CEO and CIO of Commonfund, and Vikram Mansharamani PhD, a global trendwatcher.

They talked about the global economic impacts of what is happening in Russia and Ukraine and the impacts this has on China and Iran. I won't take you through the entire 45-minute discussion, but this did get me thinking about the impacts to the Native Hawaiian Trust (NHT) and how most of the general public does not understand how OHA utilizes the trust and how it allows OHA to leverage the Public Land Trust (PLT) to directly impact our beneficiaries.

Currently, OHA uses a 20-quarter average of the NHT to spend 5% for its operating budget. This includes all salaries, benefits, except for grants all other operating expenses. For the fiscal year 2021, that amount was just under \$18M.

The \$15.1M that OHA receives annually from the PLT goes directly to OHA's granting program and into the hands of our beneficiaries.

The legislation that OHA advocates for every year to increase its share of the PLT to get the full amount of the 20% of those revenues would significantly increase OHA's ability to better the conditions of Native Hawaiians, as this would increase the dollars that flow through grants. OHA would be able to create new grant-



**Brendon  
Kalei'aina  
Lee**

Trustee,  
At-large

ing and possibly loan opportunities for Native Hawaiians.

This would allow OHA to create a mortgage down payment program as I laid out last month. This would allow OHA to create an agriculture-specific grant program to assist the state with its food security. The possibilities are endless as what OHA would be able to do with such an increase.

But I digress. The NHT has grown at a modest average of 7% annually. As you can see, with a 5% spend that is a narrow margin. There are three major things I have been working on during my time in office to address this issue.

First was the reorganization of the governance of OHA that I chaired and was unanimously adopted by the Board of Trustees. This began the process of separating policy from OHA and the NHT. These policies continue to be worked on currently.

Second was to begin the process of tying OHA's land holdings to the NHT. This will allow for a rebalancing of the portfolio and eliminate the need for expensive hedge funds and generate greater returns for the portfolio while actually lowering risk.

Lastly, we are looking at a new high-bred approach to the spending policy. A straight 5% spend allows for huge peaks and valleys in the spending when the financial markets are either very bullish or very bearish. This highbred approach will incorporate the Consumer Price Index, among other factors, that will smooth the spending line out for a more predictable spending model off of which to budget. Studies have shown that such a spend model will increase overall spend over time, while reducing those peaks and valleys.

I hope this has made understanding the NHT and OHA's spending a little easier to digest. ■

## OHA Trustees Reject Maunakea Bill H.B.2024 HD1. SD1.

The Trustees of OHA, myself included, voted to reject and oppose the 2022 legislative measure on Maunakea for good reason.

After years of strife, demonstrations by thousands of Hawaiians and non-Hawaiians and the arrest of 30+ Hawaiian kūpuna, state legislators and commercial science contractors were able to "negotiate" a compromise measure that maintains the status quo, fails to accommodate Hawaiian rights to worship, engage in cultural practices including the gathering of seeds and water, and maintain the traditional burials of the mauna.

In the testimony submitted by myself and my 'ohana to the Saiki Working Group, we noted that both their report and the bill failed to address the critical issues which Hawaiians have identified and worked to address over the past 30 years. Hawai'i law requires that whenever ceded lands are leased, an appraisal must be taken to set the commercial value of the lease and to ensure that the lease rent be set to ensure the highest return to the State and to the Office of Hawaiian Affairs.

History verifies that this requirement was ignored by the Department of Land and Natural Resources (DLNR) and the University of Hawai'i and instead, a "Science Reserve" was created and the annual rent set at \$1.00 per year, with OHA receiving 20 cents per year.

Because of this illegal arrangement, the public and Native beneficiaries, and the state, have lost millions of dollars. This political "deal" facilitated the state's and university's claims that there was no money or budget to address and remedy the problems on the Mauna including



**Mililani B.  
Trask**

Trustee,  
Hawai'i

the removal of invasive species, feral animals, and the protection and preservation of the historic sites, places of worship and burial caves of the Mauna, which Hawaiians view as a wahi pana, a sacred place.

In our OHA testimony, dated April 5, 2022, the Trustees noted the following:

1. The "new" authority meant to replace the old dysfunctional oversight body (UH, Board of Regents and President Lassner) was, in fact, comprised of the same people and groups as in the "old" oversight group. Most troubling was the conspicuous absence of DLNR, which is supposed to have oversight and funding to preserve historic sites and protect traditional burials. As noted in our testimony, the result is not good governance, it is pono 'ole (i.e., unjust).

2. OHA also objected to the lease terms which allow for a supermajority to approve lease renewal for 65 years without considering the impact as alienating those Ceded Lands.

3. OHA also objected to the directive that allows the new authority to bypass the National Historic Preservation Act Section 106 consultation with Native Hawaiians.

I was proud to vote with the OHA Trustees on this position.

The Court was forced to dismiss the criminal charges against the kūpuna arrested on the Mauna, however the state is seeking a dismissal "Without Prejudice" so they can bring charges against us again. We will not be deterred.

Kū Kia'i Mauna, Maunakea is Sacred.  
Aloha, Mililani ■





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e Kuleana Land Holders!*

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

  
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