



Ka Wai Ola

NEWS FOR THE LĀHUI

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Iulai (July) 2022 | Vol. 39, No. 07

A NEW GENERATION LEADS MOLOKA'I

PAGES 16-18



Lohiao Paa and his daughter, Haumea, are lineal descendants of Kawela, Moloka'i. They are standing near Kawela's dry stream bed. Through the efforts of Moloka'i Nō Ka Heke, Lohiao hopes that Haumea will see Kawela Stream restored to vitality in her lifetime. - Photo: Pualei Lima

VOTE IT'S OUR KULEANA

**PRIMARY ELECTION DAY IS
AUGUST 13, 2022**

For more information, visit:
www.oha.org/vote

IMPORTANT DATES TO REMEMBER...

JUL

26

CHECK YOUR MAIL!

Delivery of ballot packages begin.

JUL

31

RECOMMENDED DAY TO REGISTER BY.

Go to olvr.hawaii.gov to register online.

Absolute last day to register is Aug. 3.

AUG

7

PLACE YOUR BALLOT IN THE MAIL.

Signed and completed ballots must be received
by 7:00 p.m. on Aug. 13th.

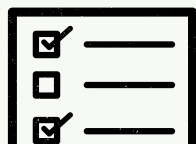


**ALOHA
RISING**
VOTE 2022

HOW TO VOTE BY MAIL

YOUR MAIL BALLOT WILL INCLUDE:

1.



BALLOT

Before voting your ballot, review instructions and the contests and candidates on both sides of the ballot. To vote, completely darken in the box to the left of the candidate using a black or blue pen.

2.



2. SECRET BALLOT ENVELOPE

After voting your ballot, re-fold it and seal it in the secret ballot envelope. The secret ballot envelope ensures your right to secrecy as the ballots are opened and prepared for counting. Once sealed, place the secret ballot envelope in the return envelope.

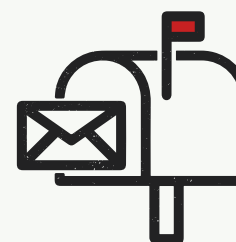
3.



3. RETURN ENVELOPE

Read the affirmation statement and sign the return envelope before returning it to the Clerk's Office. Upon receipt of your return envelope, the Clerk's Office validates the signature on the envelope. After your signature is validated your ballot will be counted.

RETURNING YOUR VOTED BALLOT BY MAIL:



The return envelope is postage paid via the U.S. Postal Service and addressed to your Clerk's Office. Your ballot should be mailed 7 days prior to Election Day to ensure it is received by the deadline, August 13th, by 7:00 pm.

AN UNCOMMON LEADER

Laha ‘ole (vs. Rare, choice, unique; not common.)

Aloha mai kākou,

The news in late May that former OHA Board of Trustees (BOT) Chair Colette Machado had passed away shocked the community.

Chair Machado was a fierce warrior and proud of her grassroots origins. Her entire adult life was dedicated to serving the people of Moloka‘i and the larger lāhui; she advocated tirelessly to protect our ‘āina, our people, and nohona Hawai‘i (our way of life).

Her service to the lāhui began in the 1970s. In the five decades that followed she helped to found a number of grassroots organizations and also held leadership roles with organizations such as the Moloka‘i Land Trust, the Moloka‘i Island Burial Council, the Hawaiian Homes Commission, the State Land Use Commission, the Kaho‘olawe Island Reserve Commission and, of course, with the Office of Hawaiian Affairs representing the islands of Moloka‘i and Lāna‘i for 24 years.

She was a force to be reckoned with, and her sheer presence could be intimidating. She lived her truth and her politics. She was passionate and courageous and smart – a political triple threat. She was an uncommon leader.

I recall preparing for the 2020 legislative session. It was obvious as we met with legislators that she commanded their respect. And it wasn’t just the “positional respect” afforded to her as the chair of OHA’s BOT. Her influence with lawmakers came from their recognition that she had the respect and aloha of most of her community – not because of her title, but because of her heart.

On a trip we took together to Washington, D.C., her husband, Uncle Myron Akutagawa, made plans to travel with us. Uncle Myron was never far away; he and Chair Machado were devoted to one another. It was February and during the course of our trip I learned that they were celebrating their wedding anniversary that month and that, randomly, they both loved snacking on Pringles.

At our next meeting (after returning home), I presented her with a little goodie

basket as an anniversary gift that included a few containers of Pringles. I was taken aback by how touched she was by my small gesture.

Chair Machado often surprised me. I recall whenever she met with the senate president that before meeting, they would discreetly step to the side and quietly pule. And despite her extensive experience as a public speaker, public speaking actually made her nervous.

It is serendipitous that plans were already in place to focus the July issue of *Ka Wai Ola* on Chair Machado’s home island, as OHA’s BOT meetings on July 18 and 19 will be held on Moloka‘i. Indeed, our cover story celebrates the restoration of Kawela Stream and the role that Moloka‘i’s next generation of leaders played in that victory.

We also meet a few homegrown Moloka‘i entrepreneurs and three sisters who are working to address substance abuse issues on their island. And Protect Kaho‘olawe ‘Ōhana leader and UH Mānoa Professor Dr. Davianna McGregor, Chair Machado’s a longtime friend, shares a ho‘omana‘o.

He ‘alo‘alo kuāua no kuahiwi* a he alaka‘i laha ‘ole ‘o ia. Ke aloha nui a Ke Akua pū. ■



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

*‘Ōlelo No‘eau 541: “One who faced the mountain showers.” A brave person.



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

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MEA O LOKO TABLE OF CONTENTS

KA WAI OLA MOLOKA‘I ISSUE

MO‘OLELO NUI | COVER FEATURE

Moloka‘i’s Kawela Stream Will be Restored PAGES 16-18

BY MAHESH CLEVELAND

The next generation of ‘Ōiwi leaders on Moloka‘i have prevailed in their efforts to have the Water Commission restore Kawela Stream and the adjacent wetlands.

HO‘OMANA‘O | MEMORIAM

He Wahine Koa o Moloka‘i PAGES 4-5

BY DAVIANNA MCGREGOR, PH.D.

Longtime grassroots activist and former OHA Trustee and Board Chair Colette Machado is honored for her service to our lāhui.

NĀ HOPENA OLAKINO | HEALTH OUTCOMES

Strengthening ‘Ōhana on Moloka‘i PAGE 8

BY ED KALAMA

Office of Hawaiian Affairs grantee Maui Family Support Services is uplifting families on Moloka‘i with its Ho‘owaiwai Kaiāulu Project.

KĀLAIHO‘OKELE WAIWAI PA‘A LOA | ECONOMIC STABILITY

Moloka‘i Entrepreneurship is Flourishing PAGES 12-13

BY CHERYL CORBIELL

Entrepreneurs on Moloka‘i are overcoming the hurdles of running a business on a small island with creativity, ‘ohana support and the internet.



At Ka'a Hill on Moloka'i looking towards Kalaupapa. One of Machado's personal favorite photos. - Photo: Rikki Cooke

By Davianna McGregor, Ph.D.

**"O ka pi'i no ia a Kōkī-o-Wailau;
Ascended to the topmost part of Wailau."**

*An expression of admiration for one who
reaches the top in spite of difficulties.*

- 'Ōlelo No'eau #2434

Auwē, Uwē, Auwē. Lament, cry, sorrow. Our wahine koa, Colette Pi'ipi'i Machado, champion for Moloka'i, with a heart full of aloha passed into the leina on May 23, 2022. In her lifetime, Colette overcame financial hardship and racial prejudice to be acknowledged as one of the most influential and respected leaders of our lāhui.

Born on Moloka'i, her ancestral roots traced to the Pi'ipi'i warriors of Hālawa, Moloka'i. Her grandfather, Zachary Pali-Pahapu was one of the original six homesteaders to found the Hawaiian Homestead Program in Kalama'ula in 1921.

Her parents, Francis Machado and Hannah Pali-Pahupu, were born and raised on Moloka'i. Her father delivered mail until her parents decided to uproot the family and move to Honolulu where they resided at Pālolo Housing and later in Kalihi.

Colette was the youngest sister to three older

half-brothers (Jerry, Milton and Peter Haliniak). Playing alongside them, she learned how to be tough and how to fight back.

In elementary and then intermediate, she was disenfranchised by racial discrimination and by a lack of hope and eventually dropped out in the ninth grade to stay home and help babysit her two oldest nieces.

She eventually earned her GED in Oregon and returned home for an opportunity to participate in a new program called the College Opportunity Program (COP). It started as an experimental program in model cities and eventually became a part of the University of Hawai'i. Colette successfully completed the program and was admitted to UH Mānoa, where she graduated with honors in education.

Shortly afterwards, a documentary film was made about her educational journey. Titled "Colette," it premiered in 1975 and was used to recruit for the COP program by showcasing her success.

I met Colette when she took the Hawaiians class that I teach in the Department of Ethnic Studies and together we protested the eviction of farmers in Waiāhole-Waikāne and supported striking workers at Hawaiian Telephone.

After college, Colette worked as a TRIO counselor at Honolulu Community College. Contractor Chucky Coel-

ho recalls how she helped him and other students from Moloka'i get financial aid, navigate through the system, and graduate. Colette was a strong advocate for all Native Hawaiian students.

Fed up with O'ahu, Colette returned to Moloka'i and began working to protect her island home from the development that was ruining O'ahu.

She first worked with Alu Like, and then established the alternative education program, Ka Papa Honua O Keawanui with Kamehameha Schools. It was at this time that she became involved in the effort to famously "Keep Moloka'i Moloka'i," working alongside Dr. Noa Emmett Aluli, Judy and Sherman Napoleon, Joyce Kainoa, Wren Wescoat, John Sabas, Adolph Helm, and Leiala and Jane Lee (as Hui Ala Loa, Inc.), to stop the development at West Moloka'i and preserve the island's scarce water resources for homesteaders.

"We saved Kaiaka 'black rock' from becoming a hotel and protected the fishing ko'a and sites at Kawākiu - including a portion of Ke Ala Pūpū a Kiha from the Pōhakumāuliuli cliff condos," said Aluli.

They also started Nā Lima Hana O Nā 'Ōpio, involving youth to help reopen lo'i kalo in Mana'e, learning from taro farmers they visited in Ke'anae-Waluanui

SEE COLETTE MACHADO ON PAGE 5



Family photo of Machado and her husband, Myron Akutagawa. - Photo: Courtesy



"Da ladies" (l-r): Machado, Stacy Helm Crivello and Davianna McGregor. - Photo: Rikki Cooke



Members of Hui Ala Loa circa 1980. Front row (l-r): Machado, Noa Emmett Aluli and Joyce Kainoa. Back row (l-r): Wren Wescoat, Leiala Lee and Sherman Napoleon. - Photo: Courtesy

COLETTE MACHADO

Continued from page 4

and Waipi'o. Colette helped found Mālama Mana'e, Ka Leo O Mana'e, Kāko'o Kawela, Mālama Moloka'i and Ke Kua'aina Hanauna Hou – all of which were successful in protecting Moloka'i lands and wai from development. Around this time, she met the love of her life, her husband, Myron Akutagawa, a descendant of taro farmers from Wailau Valley.

Across the channel, Colette and Hui Ala Loa, Inc., successfully organized the Aloha 'Aina movement to stop the bombing and all military use of the island of Kaho'olawe. She organized the first Makahiki ceremonies and continued to play a pivotal role in the Protect Kaho'olawe 'Ohana, later serving on the Kaho'olawe Island Reserve Commission.

Islands-wide, Colette served on the State Land Use Commission and the Hawaiian Homes Commission, which prepared her to eventually run for the Office of Hawaiian Affairs.

Her husband, Myron says, "Colette gave her best for the Office of Hawaiian Affairs (OHA), serving as the trustee for the islands of Moloka'i and Lāna'i for six terms from 1996 through 2020 and as chairperson of the Board of Trustees from 2010 to 2014 and 2017 to 2020."

While serving as a trustee, Colette was key in the acquisition of Wao Kele O Puna, Kūkaniloko Birthing stones, and the Palaea Cultural Preserve. She brokered the acquisition of the Kaka'ako Makai lands that generate \$4.6 million annually with the potential to generate millions more. She also sponsored an OHA resolution to fund the kia'i of Mauna A Wākea and the filing of a civil suit challenging UH's management of the mauna.

During her tenure at OHA, the organiza-

tion became the 13th largest landowner in Hawai'i and the trust fund grew to \$600 million.

As an OHA trustee, Colette was all about serving the people of Moloka'i and Lāna'i and the majority from these islands reciprocated by consistently voting for her. From funding a dialysis station in Kalaupapa for Uncle Henry Nalaelua and other patients, to funding a state-of-the-art extension of the Moloka'i General Hospital serving the whole island, no need was too small or too large.

Colette's heart continued to be in grassroots community organizing and advocating with the Protect Kaho'olawe 'Ohana and Moloka'i groups at the forefront of protecting Hawai'i's lands and cultural resources - such as stopping the disinterment of hundreds of iwi kūpuna at Honokōhau, Maui.

She was also a member of Ka 'Ohana O Kalaupapa and the Ho'olehua Hawaiian Civic Club, and was the founding president of the Moloka'i Land Trust.

Colette and Myron made their mark in the islands-wide movement for community-based economic development from Waiāhole to Kīpahulu. After saving the Pūko'o Lagoon in east Moloka'i from resort development they initiated aquaculture, cultivating and marketing a popular native long ogo limu identified by Isabella Abbott as *gracilaria parvispora* (not to be confused with gorilla ogo).

Colette has come full circle in her life's journey, joining her ancestors in the embrace of her heavenly father in whom she believed as a faithful Christian. In her own words, "I love Moloka'i. It is my 'aina hānau, land of my birth, land of my kūpuna kahiko and my kulāiwi where I will remain when I hala."

Colette Machado's legacy is for the generations – an Aloha 'Aina, a mana wahine, a wahine koa. E ola! ■



Kaho'olawe Island Reserve Commission (KIRC) staff and commissioners deep in discussion at Hakioawa during a site visit to Kaho'olawe. L-R (standing) are Derek Chow, Palikapu Dedman and Jeffrey Chang; (sitting) Burt Sakata and Machado. - Photo: KIRC



Machado with Halona Kaopuiki who is holding an adze blank found at Pu'uka'eo, Moloka'i. - Photo: Rikki Cooke

Fond Memories

"Colette reincorporated 'ke kua'aina' into the vocabulary of our Aloha 'Aina movement. She created pathways for future generations to learn from their 'aumakua, our nature deities, kūpuna and cultural practitioners to develop the skills to protect the 'aina and kai and 'to take care of the land so the land would take care of us.' She had unconditional aloha. She did her homework, lived her politics, and ran meetings with a tita-like leadership – with the ability to explain and argue for the best results. We appreciate and mahalo her always. Ke aloha kūpa'a o ka 'aina."

- Dr. Noa Emmett Aluli, family physician, Moloka'i Family Health Center

"Colette responded to the needs of Moloka'i and Lāna'i finding funds to support Aka'ula School, the Kualapu'u Charter School, the Moloka'i Land Trust, dialysis for Kalaupapa, expansion of Moloka'i General Hospital, and the Lāna'i Culture and Heritage Center. When she observed a Moloka'i family living houseless on Maui, she personally arranged for their travel home and helped set them up in a shelter. I am thankful we had a staunch and prayerful warrior as our leader. Her love for Myron, her family, her island home, and for God and all of His creations leaves an indelible imprint."

- Stacy Helm Crivello, former County Council member, Moloka'i

"I can still hear Auntie Colette driving up to my house and beeping her horn saying, 'Gayla Ann, come riding with me down the wharf.' She would take me to the wharf, up Ho'olehua, and circle around town three or four times just to talk story with me. Being in her company made me feel happy. Auntie always said, 'I love my family.' And she did. She did everything spiritual and cultural for our family. Yes, she advocated for our people, but she also was the bind keeping our family together. She will be greatly missed."

- Gayla Ann Haliniak, niece

"'Eh Kev...' is how she usually started a sentence when she called. Colette never minced words - was more direct than most of humanity and didn't seem to fear anyone. She could walk into any room with a baseball cap, mu'umu'u and slippers and dominate. She was rough and tumble. She was bullheaded. She is a legend. People have stories about her that she doesn't know and never told herself. One story is about her big heart. Another is about the great tears she shed. Another makes it sound as if she were the Bobby Knight of Moloka'i. Another might be about her sound administrative ability as the chair of OHA. Rest in peace my friend."

- Kevin Chang, executive director, KUA

"She had the fire and passion to advocate for Native Hawaiians and protect our island home – a true warrior. She was able to confront issues in a way that didn't threaten people, but they understood she meant business. She always spoke from her heart and when she spoke publicly, she was able to connect with people on an emotional level."

- Carol Hoomanawanui, administrative assistant to Colette at OHA

"Colette was one of my great heroes. Her entire adult life was about public service, advocating for Moloka'i and all Hawai'i and all Hawaiians. Her arena was public meetings, advocating for the land and people she loved. Together we created Moloka'i Land Trust and she was the first president. After a while she was needed more as the chair of OHA and became our emeritus board chair. Her legacies will live on."

- Rikki Cooke, photographer and co-founder of Moloka'i Land Trust

"Colette will always be in my mind's eye. Her initial 'tough tita' persona was only because she lived by her principles, and she wanted to find out who you were. Once she knew you, there is nothing she would not do to help you. She was a warrior when it came to her culture. She broke the barrier with US foundations and American Indian leadership and brought them into her sphere of action and activity. Our lives have been so blessed to have shared space during these many years. A hui hou."

- Hardy Spoehr, former executive director of Papa Ola Lōkahi

A Fierce Hawaiian Warrior

By Valerie Monson

All of us at Ka 'Ohana O Kalaupapa were deeply saddened — and completely shocked — to hear of the passing of Colette Machado.

Colette was instrumental in the early formation and overall success of Ka 'Ohana O Kalaupapa. When we were thinking of organizing what became known as Ka 'Ohana O Kalaupapa in early 2003, I consulted with Colette. Although she could not attend our organizational workshop that August (where the 70 of us voted to form Ka 'Ohana O Kalaupapa), Colette attended meetings of our steering committee and was appointed to the first Board of Directors in 2004.

Colette served on our board from 2004-2016, only stepping down because she had so many responsibilities related to her kuleana with OHA, so she was often unable to attend our 'Ohana board meetings. Nevertheless, Colette remained supportive and involved in other ways; we could always reach out to her. I should add that Colette had 'ohana who died at Kalaupapa.

Ka 'Ohana O Kalaupapa was so fortunate to have Colette on our side — a fierce Hawaiian warrior who always felt the voices of the people needed to be heard. As you know, she was intimidated by no one.

Colette was especially close to Bernard Punikai'a, who envisioned Ka 'Ohana O Kalaupapa and was our initial chairman of the board. She was also close to Kuulei Bell, our first president; Gloria Marks, our first treasurer and still a member of our 'Ohana board; Makia Malo, a member of our first 'Ohana board; and Boogie Kahilihiwa, a member of our first board who would succeed Kuulei



Colette Machado helped to found Ka 'Ohana O Kalaupapa. - Photo: Rikki Cooke

after her death in 2009 and serve as our president from that time until his death last year. Each one of them — and so many others in our 'Ohana, including myself — lit up when Colette walked through the door for one of our meetings at Kalaupapa.

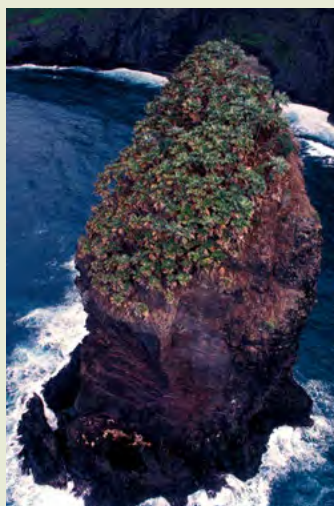
Ka 'Ohana O Kalaupapa would not be where it is today without the strong voices and actions of our early core leaders. Colette was one of our strongest voices and someone who we could always depend upon to help us in whatever way she could. When we had great news to share, she would allow Ka 'Ohana to write her monthly column in *Ka Wai Ola*. It helped us reach so many in the Hawaiian community — and we often heard from people who were searching for their ancestors.

Colette helped form Ka 'Ohana O Kalaupapa and remained steadfast in her support of our mission. I am writing still with tears in my eyes. I cannot believe she is gone.

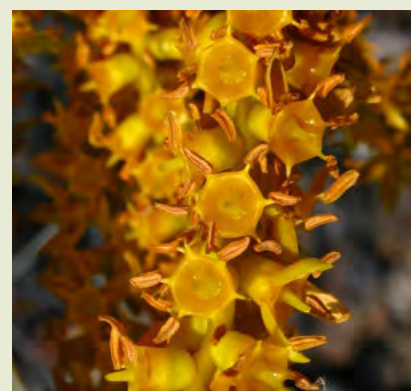
Valerie Monson is a founding member of Ka 'Ohana O Kalaupapa and served as its coordinator/executive director from 2008-2020.

Loulu Lelo (*Pritchardia hillebrandii*)

By Bobby Camara



Left: Rat-free moku li'ili'i Huelo, embraced by lae Leinaopapio and Kūka'iwa'a, just east of Kalaupapa. It's capped by loulu lelo and many other rare endemics. Center: Blooming loulu lelo atop neighboring Mōkapu. Right: Loulu lelo forest on Huelo. - Photos: Ken Wood, National Tropical Botanical Garden



At Kalāhuipua'a, Island of Hawai'i, *P. maideniana* blooms. - Photo: Alan Cressler

Our pae 'āina is home to 19 different species of loulu, a palm with fan-shaped fronds. [Note the lack of 'okina or kahakō: loulu, rather than lo'ulu]. All vary in general height: size, shape, and details of lau; fruit color and size; as well as fuzziness (or smoothness) of fronds.

Vast loulu forests grew near the shore, until 'iole arrived. Hāwane, the edible fruits of loulu, are best eaten when immature. The fruits of loulu lelo, whose home is Moloka'i, are yellowish to reddish brown, and it's said their hāwane are the tastiest. 'Iole agree, and aren't picky. They devour hāwane of all species, making it impossible for the palm to regenerate. ■



Non-native, though often planted in landscapes, perhaps because of their relatively fast growth. Left: *P. pacifica* with dark green lau, from Fiji, Tonga, and Samoa. Right: *P. thurstonii* from Fiji with pendant flower clusters. - Photos: David Eickhoff

Author's note: Auē! I erred when I chose kou as the meakanu for April. Kou is a lā'au kama'āina, native to these shores. It is not 'āpa'akuma (endemic — only found naturally in Hawai'i). My passion for lei and all things kou blinded me. E kala mai!



GAYLA ANN MAHEALANI HALINIAK

Beneficiary Service Agent

Hui Huliāmahi (Beneficiary Services)

9 years at OHA

FROM:

Kalama'ula (ahupua'a), Kona (moku), Moloka'i (mokupuni)

EDUCATION:

- Roosevelt High School
- Maui Community College – Moloka'i

What is your kuleana at OHA?

My kuleana is to serve our lāhui spiritually and culturally, and to uplift our Native Hawaiian people in any way possible, from directing them to OHA's services to building partnerships with other agencies and outside resources. The struggle is real for our people, and we have to be their voice. When someone has walked two miles from town to apply for emergency financial help with no slippers on their feet, my job is to first give them a pair of slippers...and then help them get the services they need. Sometimes, people come in with homestead issues, needing kūpuna services, or just wanting to talk story about their struggles and I connect them to the correct resources. I mean business when it comes to our people. I am humbled and blessed that God's plan was for me to be here. I am honored to serve my community.

Why did you choose to work for OHA?

Before I joined OHA, I worked at Alu Like for 15 years. At Alu Like my service to our lāhui was limited and I always felt I belonged to something bigger. When Alu Like reduced my hours, an opening became available at the Moloka'i OHA office. I took a chance and I am thankful that Kūhiō Lewis hired me. It felt like coming home, I am now able to help all Native Hawaiians seeking kōkua without limitation. This is my passion.

What is the best thing about working at OHA?

The best thing about working for OHA are my co-workers. We have aloha for one another, and we always have each other's backs. We have gone through trials together and celebrated victories together; that's why we work well as a team.

What is something interesting for people to know about you?

I live on homestead land in Kalama'ula, Moloka'i. Kalama'ula was the first Hawaiian homestead and my great-grandfather was awarded "Lot 6" – one of the first Hawaiians awarded land in the 1920s through a pilot project with DHHL. Fast forward to 1987: when we were awarded homestead land in 1987, in the newer, ma uka part of Kalama'ula, I was also blessed to receive "Lot 6!" I also have 20 grandchildren, a dog name Coco, and I am about to become a great-grandmother.

Who has been your role model?

My tūtū, Hannah Ka'apuni Pali-Pahupu Machado. She taught me unconditional love, that family is your everything and to have compassion in spiritual work. My mother, Barbara J. Haliniak, taught me community service and to give from the heart.

What is your best OHA memory?

My best memory was when all OHA staff and their families were invited to spend the day together at Secret Beach at Kualoa. It was a time of rejuvenation after months of hard work. It was awesome. I even tried to get Chair Machado to paddleboard that day, but to no avail – she kept falling off – that was a "kodak moment!" ■

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

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

Vote Sam Kalanikupua King for OHA Trustee At-Large



Tiffany, Sam, Jackson, and Sam

A vote for Sam is a vote for:

- **Early Childhood Education:** Shifting OHA's focus to cutting edge Early Childhood Cognitive and Noncognitive Social Skill Development programs that show tremendous promise in providing multi-generational prosperity.
- **Mauna Kea and TMT:** Ensuring pono management of Mauna Kea by supporting stewardship of the mauna and the perpetuation of Hawai'i's heritage of celestial navigation through contributions to world-class astronomy.
- **Housing:** Advocating for more housing for Native Hawaiians and all the people of Hawai'i, starting with OHA's land in Kakaako Makai.
- **Fiscal Responsibility:** Supporting efforts to protect OHA's trust fund through independent audits and strong fiscal policy.

Please vote for Sam King in the Primary Election on August 13. Mail-in ballots arrive in mailboxes July 26!

Mahalo!

SamKing
OHA AT-LARGE



Donate online at
VoteSamKing.com
or mail a check payable to:

Friends of Sam King
PO Box 37512 • Honolulu, HI 96837

Strengthening 'Ohana on Moloka'i



MFSS' Ho'owaiwai Kaiāulu Project-Moloka'i is strengthening the wellbeing of Native Hawaiian 'ohana and keiki. - Photos: Courtesy

An OHA grant is helping Maui Family Support Services bolster Moloka'i families

By Ed Kalama

"Ike aku, 'ike mai, kōkua aku, kōkua mai; pela iho la ka nohona 'ohana.

Recognize and be recognized, help and be helped; such is family life."

Family life requires an exchange of mutual help and recognition.

There's no denying the importance of 'ohana as a Native Hawaiian cultural value.

'Ohana is instrumental to community empowerment. When families are strong and healthy, they can thrive. The connections that Native Hawaiians have to their culture and land begin with the connections within their own families.

No wonder then, that the Office of Hawaiian Affairs' Mana i Maui Ola Strategic Plan 2020-2035 includes three foundations - 'ohana, mo'omeheu (culture) and 'āina (land and water) - and recognizes that these foundations have the power to affect the wellbeing of Native Hawaiians.

"OHA's funding helps to support the foundational principles that make our communities strong, said Edeluia Baguio-Larena, the chief executive officer for Maui Family Support Services, Inc. (MFSS).

"This support helps families to meet their needs and connect with each other, learn about their culture and what makes them who they are, and helps them to not



MFSS' Ho'owaiwai Kaiāulu Home Visiting component uses the "Parents as Teachers" model.

just learn about the land, but how to build a relationship with the land - which helps families build their future and increase their self-sufficiency and sustainability."

MFSS is currently using a \$41,199 OHA grant to help fund its Ho'owaiwai Kaiāulu Project: Moloka'i. The project provides a continuum of programs intended to strengthen the physical and mental wellbeing of Native Hawaiian 'ohana and keiki, increase their social and emotional competence, and improve 'ohana strengths and resilience.

The Ho'owaiwai Kaiāulu program, which also provides services on Maui, includes an Outreach and Resource Specialists (OARS) component which identifies families

in need of support and provides community referrals to services.

Ho'owaiwai Kaiāulu Home Visiting (HKHV) provides in-person or virtual services to families who are pregnant or who have children ages 0-5. This component utilizes the Parents as Teachers model and incorporates Hawaiian culture providing child health and development information and group activities for parents and children.

Additionally, a Kāne Connections arm provides support groups for men and parents via Hui Kāne and Kamālama Parenting Groups.

OHA funding for Ho'owaiwai Kaiāulu Moloka'i services are used for direct staffing costs and are a portion of the total costs of the program, which is also funded by the Native Hawaiian Education Program of the federal U.S. Department of Education.

Baguio-Larena said the key to the success of their program is the direct service staff that are helping the Moloka'i community. "They are the ones who are really making a difference in the community," she said.

That staff includes Quality Care for Hawaiian Keiki Program Director Daphne Ladia, a 20-year MFSS veteran who was raised on Moloka'i; Zelia "Dutchess" Wills, a graduate of Moloka'i High School who serves as an outreach and resource specialist and family support worker; Samuel Holi who is a parent support specialist, a graduate of the MFSS Kane Connections program, and the MFSS 2019 Father of the Year; and Cordy Racadio, a parent support specialist who assists the Moloka'i community virtually through the online Kamālama Parent Groups program.

Baguio-Larena said the Moloka'i community is one of a kind and that it has been important to be able to gain the confidence of the island residents.

"Moloka'i is definitely unique," she said. "The Hawaiian culture is rich and prevalent. The way of life has a different focus for many families on Moloka'i compared to Maui. There is a higher reliance on and connection to the 'āina and because resources are limited, families rely on each other and creative ways to meet their needs - often working together to support each other.

"The community is also very protective and connecting to community members and being diligent in supporting the community helps to build that rapport and trust within the community."

Baguio-Larena said the work of MFSS has its challenges and rewards.

"Funding is a significant challenge, especially funding that is long term. Another challenge is engaging families. Often, families do not see the value in the services we provide, or they are so busy just trying to survive that they don't think they have the time for the services," she said.

"But being able to see and hear about how families have been able to strengthen their communication skills, their parenting skills, their knowledge of child development and resource awareness and utilization - and seeing them connect to other parents and their community - that is the greatest reward for the work that we are doing." ■

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Moloka'i Drug Free Movement Getting Real About the Impacts of Drug Abuse



Sisters 'Ala Haliniak-Kali, Amber Kaholoa'a, and Barbara Momikai Haliniak have launched the Moloka'i Drug Free Movement to address drug addiction on their island and help families to heal. - Photo: Arianna Nicole Patterson

By Lisa Huynh Eller

Drawing from their personal experiences with drug abuse and their deep faith in God, three Moloka'i-born sisters recently launched the Moloka'i Drug Free Movement. Their dream is to help families recover and heal from a drug epidemic that has gripped their island home.

Sisters 'Ala Haliniak-Kali, Barbara Momikai Haliniak, and Amber Kaholoa'a saw a need to bring their community together to address one of Moloka'i's most concerning issues – drug addiction.

"It is a huge problem that we need to deal with," said Kaholoa'a. The sisters' passion comes from their daily struggles with the impacts of drug abuse. Haliniak has been sober for nearly a year, Kaholoa'a has been sober for almost three years, and Haliniak-Kali watched the people around her deteriorate from abuse.

Tragically, a drug-addicted young mother and friend

recently committed suicide. "You think there's nothing out there, but there are people who care," said Kaholoa'a.

The idea for the Moloka'i Drug Free Movement originally came from Haliniak after her own five-year struggle with drug addiction. "Her children were taken away and she found herself living house to house with other drug addicts and ended up living on the streets," said Gayla Haliniak, Barbara's mother.

"She came back to Moloka'i on her own and started her treatment at Ka Hale Pōmaika'i. She started attending parenting classes, landed two jobs and found a home of her own. She worked hard to get her five children back in her household."

Barbara Momikai Haliniak knew her family loved her and wanted to support her. "It was me that didn't want their help; I let the drugs come first in my life," she said. "When I came home to Moloka'i, I saw a lot of young people who were drug-addicted – family and friends that I knew were walking the streets with mental health issues that came from drug addiction. It's painful to see

– and I was one of them on O'ahu. When I started my sober journey, I reached out to my sisters, to start a drug-free movement for our people who are struggling with addiction and overcoming generational curses."

The sisters and their extended family pooled their resources to put together the first Moloka'i Drug Free Movement event on May 7, 2022. About 400 people attended the event which featured guest speakers from O'ahu and Las Vegas, including Augie T, Terann Pavao, Derricka Lindsey, Mana Olayan, Kehau Manijo, and Shay Santiago. Resource agencies set up information tables and offered their kōkua, while island businesses donated door prizes.

"Those children who live within the homes of drug users – they have nobody to talk to," said Haliniak-Kali. "We wanted to let them – kids and adults – know we're here to talk. We're here to help you get by. We know what you've been through. We're here to listen. Period."

Though she never used drugs herself, Haliniak-Kali has been surrounded by drug use her entire life. She described herself as the "enabler" in her family, the person who picked up the pieces that addiction left behind.

The women speak bluntly about their experiences, and this realness is what helps their message get through.

"Yes, our guest speakers [at the event] were kind of rough around the edges, but that's real," said Haliniak-Kali. "We don't need to hear about D.A.R.E. We don't need to hear from professionals who studied drug abuse and say, 'don't do drugs, stay in school.' We need to hear about real-life experiences – like how girls get raped, beaten, and used for the dope. How people go to jail and get beaten for the dope. How people steal from other family members for the dope. That's the truth."

The group's future plans include hosting an 'ohana campout in September, creating a ministry for women, and establishing a small detox center on the island. Having a place for people to detox on Moloka'i, where they can be supported by their culture and community, is important to recovery, Haliniak-Kali said. "To be here at home, you still feel culturally rooted, you still feel morally rooted," she said. "Moloka'i people are built differently."

The movement is not only about events and resources but also about changing attitudes and leading by example, Kaholoa'a said. Part of the reason why so many people don't reach out for help is because they were taught to tough out their way through problems. So many kids, including herself and her siblings, were raised with a fighting attitude – you give and you get "lickins." She said that "hard mentality" is not helping anyone.

"Our goal is to help more families, get families involved in our movement, and to get these families to teach other families," Haliniak-Kali said. "We want to get the kids to teach other kids to show each other love." ■

For more information about the Molokai Drug Free Movement, email molokaidrugfreemovement@gmail.com.

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Moloka'i Holokai Ho'olaule'a: Empowering, Equipping, Educating, Challenging and Motivating Youth

By Cheryl Chee Tsutsumi

In 1998, retired professional windsurfer Clare Seeger Albino founded Youth in Motion (YIM) on the island of Moloka'i. Her vision was to “empower, equip, educate, challenge and motivate youth through activities that engage and develop their mental, emotional, creative and physical skills on the land and in the ocean.”

YIM welcomes keiki of all ages to participate in free activities such as swimming, windsurfing and kayaking. When it obtained nonprofit status in 2003, YIM launched A Celebration of Youth Opportunities/Na 'Opio Hana Pa'a. Within a month, plans for that snowballed to include a Maui-to-Moloka'i ocean race for wind-powered craft; University of Hawai'i-sponsored sporting clinics around Moloka'i; and a ho'olaule'a at Mālama Park in Kaunakakai. YIM held the festival there until 2007.

In subsequent years, YIM tried other venues, tweaked the event's format and changed its name a few times, finally settling on Moloka'i Holokai (Seafarer) Ho'olaule'a.

Moloka'i Holokai was a stand-up paddleboard race that the Moloka'i 'Ohana Surf Club hosted until 2013. Five years later, they allowed YIM to adopt the race as part of its annual youth celebration. Thus, the name Moloka'i Holokai Ho'olaule'a came about, with YIM committed to fulfill the Moloka'i Holokai's mission to “embody our inherent Hawaiian cultural values — taking care of the land and sea, giving back to the community, honoring host culture/language, and respecting others.”

Born in Singapore and raised in Poole, England, from the age of 6, Albino excelled in many sports when she attended high school — even winning distinction as the youngest British marathon runner in 1981 when she was 15 years old. At 16, she became a professional windsurfer, traveling the world and ending up in Hawai'i in 1989. She

finished her career as the state's champion from 1990 to 1993, the year she also won national acclaim as the United States' women's slalom champion.

“It was hard being a young woman competing in male-dominated sports without a wealthy family or other financial resources,” said Albino, who has lived on Moloka'i for 30 years. “I struggled to find sponsors; without them, I would never have made it as far as I did. I realized many talented youths would not reach their goals and full potential because they come from areas and backgrounds that make it difficult to obtain the necessary support. That inspired me to set up a foundation to help them make their dreams come true.”

After breaks in 2020 and 2021 due to the pandemic, the Moloka'i Holokai Ho'olaule'a is back this year.

The Maui to Moloka'i Challenge on Friday, July 8, will begin at 9 a.m. at D.T. Fleming Beach. Visitors and kama'aina aged 14 and up will cross the 26-mile Pailolo Channel to Kaunakakai Harbor on one- and two-person canoes, stand-up foil and paddle boards, and some wind craft.

The Kamalō Run the next day is a 10-mile “downwind-er” from Kamalō Harbor to the Moloka'i Community Health Center starting between 11 a.m. and noon for participants riding stand-up paddle boards, and between noon and 1 p.m. for entrants using canoes and SUP foils. Other courses run 2-5 miles with varying start times — and there's even a ¾-mile race for mākuā and keiki.

The ho'olaule'a begins at noon at the health center with entertainment, a craft fair, food booths and a Keiki Fun Corner featuring bouncy castles, a water slide and other fun diversions for children.

New this year is the Gorilla Ogo and Mangrove Seed Contest. Prizes will be given to those who can collect the most of those non-native invasive species that plague Moloka'i's shores on July 8 and 9 from 8 a.m. to noon.

Sign up online at molokaiholokai.com or in person at Kaunakakai Wharf at 8 a.m. on July 8.

Native Hawaiians comprise about 61% of Moloka'i's population — more than twice the percentage on any other island except Ni'ihau.

“The kids in Youth in Motion are primarily Hawaiian, but we encourage all youth to participate in our programs and activities no matter their skin color,” Albino said. “I'm a social studies teacher at Moloka'i High School, and I love trying to inspire them and sharing stories of how they've grown up to be responsible, contributing adults. I can also tell you stories about troubled kids; it's heartbreaking to see them get into substance abuse, for example. When I see them on the street, I always tell them they can come back to Youth in Motion when they are ready.”

YIM operates primarily on donations and kōkua from volunteers. Life gets busy, but Albino believes it's imperative to find time to mentor youngsters because they are our future.

“For the Moloka'i Holokai Ho'olaule'a, adults can put everything else aside, celebrate our kids and motivate them to be the best they can be — not settle for less and not give up,” she said. “I believe doing something from your heart is the best way to give to them. Money helps, of course, but what's more important is how much your heart can give.” ■

For more information about the Moloka'i Holokai Ho'olaule'a, go to molokaiholokai.com or call Clare or Gordon Albino at (808) 336-0946 or (808) 658-6003.

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



Keani Rawlins-Fernandez, vice-chair of the Maui County Council who holds the council seat for Molokai, and her son I'a finish their five-mile Kamalo Run paddle. - Photo: Courtesy of Youth in Motion



Lara Claydon and Zane Schweitzer show their stuff during the 10-mile Kamalo Run. - Photo: Rufus Frost



The start of the ¾-mile keiki and mākuā Kamalo Run race. - Photo: PF Bentley

Moloka'i-Style Entrepreneurship is Flourishing

By Cheryl Corbiell

Entrepreneurs on Moloka'i are not only challenged by high shipping, production and rent costs, but also with having a limited customer base on an island with a population of just under 7,500.

Despite this, motivated Moloka'i entrepreneurs are overcoming these hurdles with creative thinking, family and community support, and the internet. Indeed, Moloka'i-style entrepreneurship is flourishing.

Moloka'i's micro-economy consists primarily of agricultural-based, family-owned businesses. Before the pandemic shut down such events, Moloka'i consumers, growers, and local product producers met weekly at sidewalk markets. Fortunately, nonprofit Sustainable Moloka'i stepped in and created an internet-based mobile market to match growers and producers to consumers.

Today, locally available products are listed weekly on the mobile market website. Consumers can choose products from the list and customer groceries are delivered weekly to three island locations – providing a cost-effective and convenient way for entrepreneurs to reach local consumers.

A great example of this is Nani and Mike Kahinu who successfully launched their small business, Na'ike Kine, which features food products - such as their fruit-based cookies - using the mobile market.

The Kahinu family sells prepared healthy entrees, hosts pop-up events, and installed three food-based vending machines at key locations - such as UH Maui's Moloka'i Education Center - to promote their products.

When their friends suggested that they consider selling their family recipe for shoyu chili pepper hot sauce, the Kahinus had the sauce retail certified. To reach consumers, they used the mobile market, their homestead store, and online platforms such as Instagram and Facebook.

Strong sales soon proved they had a popular product. To control costs, the Kahinus grow their own peppers or buy from local farmers and purchase bulk ingredients through local stores to avoid shipping costs. They currently produce and bottle the sauce by hand, but are exploring mechanized production on O'ahu to more cost-effectively produce and distribute the hot sauce to other islands and avoid shipping from Moloka'i.

"We keep our eyes open to new customer ideas, work with local stores to keep our products affordable, and in turn, the stores and farmers support us and encourage us to expand our presence," said Nani Kahinu.

Kanoelani Davis, owner of PoMahina Designs, propelled her business to success with savvy internet skills and long hours.

In 2011, Davis was running a part time home-based business from her truck. She hand-printed her original designs and sewed fabric into wearable art. When she was laid off from her well-paying job Davis decided to focus on PoMahina Designs. "I was a single parent of four children, and it was nearly impossible to find work. I opted to go full time with PoMahina Designs with the help of my daughters, hula students, and friends. And I relied on my Moloka'i mentality by living and working within my means," said Davis.

Her strategy was to create a prominent social media brand plus e-commerce. With revenue from her initial sales, she purchased printing machines and employed local seamstresses. As she grew more successful, she expanded her products and switched to off-island production. Her strategy worked. In 2019, Davis was invited to close London Fashion week. Her designs have also been featured in other international shows. In the future, Davis plans to bring her clothing production back to Moloka'i.

The first food truck on Kaunakakai's main street was launched in 2018 by members of the Kaholoa'a family. Called "A Taste of Moloka'i" the food truck soon gained

popularity and high customer demand led to the opening of a second food truck.

This fishing family features local foods, as well as vegan and fish dishes, at their food trucks.

"The community embraced the novelty of the food truck. However, the permitting process was a challenge even though we owned the lot. But we were persistent," said family member Isay Honokaupu. Today the 'ohana serves customers from both trucks six days a week, about eight hours a day. "We listen to our customers to ensure that we offer what they want and incorporate their creative ideas," Honokaupu added.

In February 2022, John and Nakita Coelho-Villarimo transformed their online store, HI-Bling, into a brick-and-mortar store based on customers' suggestions.

Their online store featured handmade jewelry and Hawaiian wear, but friends encouraged the family to expand into selling affordable Hawaiian gold jewelry, home goods, affordable adult and children's wear, and organizational items such as dressers, bedding and storage containers.

"Customers dictate the products we carry, and they inspire us to focus on the products they need," said John Villarimo.

Meanwhile, for sisters Amber Kaholoa'a and 'Ala Haliiniak-Kali, a problem turned into a business opportunity.

The sisters had ordered a photo transfer baby shower gift from off-island, but were disappointed that the product wouldn't arrive for a week. The sisters knew photo transfer merchandise was popular, but not timely. A discussion with their business-savvy mother and grandmother convinced the sisters to buy the equipment and start their business: Colorfx LLC, opened a storefront in December 2021.

SEE MOLOKA'I-STYLE ENTREPRENEURSHIP ON PAGE 13



Family business Na'ike Kine sells a variety of food products, including their popular shoyu chili pepper sauce. Pictured (l-r) are Mykal, Mike, Nani and Nazaria Kahinu, and their intern Kathy Tancayo. - Photos: Courtesy



Kanoelani Davis, the CEO, owner, and creative force behind PoMahina Designs with her youngest daughter, Kuaolamaikuauihi Chin. Clothing created by PoMahina Designs is made to order with customers choosing from a variety of fabric options.



Taste of Moloka'i co-owner Isay Honokaupu with one of the family's two colorful food trucks. Offering a mix of standard "local" foods, plus vegan and special fish dishes, they serve hungry customers eight hours a day, six days a week.

MOLOKA'I-STYLE ENTREPRENEURSHIP

Continued from page 12



HI-Bling owners John Villarimo and Nakita Coelho-Villarimo have both a storefront on Moloka'i and a thriving internet business selling a variety of products from jewelry to home goods. They are pictured at their store with daughter Nialani, son Kanohokuahiwi, and baby 'Ekelu-Emmalani. - Photo: Courtesy

The sisters promise speedy product production and have already expanded to provide customized apparel and merchandise such as keychains, decals and labels. "Customers drove the need for affordable products produced in a short time frame. And quick service means customers return for more products," said Haliniak-Kali.

All across the island, innovative, hard-working entrepreneurs are creating self-employment opportunities and finding success in Moloka'i's micro-economy and beyond. Moloka'i nō ka heke! ■

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The Call of Hōkūkano-‘Ualapu’e

By Adam Keawe Manalo-Camp

Moloka‘i has three well-known epithets: Moloka‘i-nui-a-Hina; Moloka‘i ‘āina momona; and Moloka‘i i ka pule o‘o.

The first, Moloka‘i-nui-a-Hina, translates as “Great Moloka‘i child of Hina” and reminds us not only of Moloka‘i’s connection to the akua of the moon and motherhood, but of the mana of women. Indeed, Moloka‘i has had more female rulers than any other Hawaiian island and they fiercely guarded the island’s autonomy. This protective love of the island can still be seen today in its people.

Moloka‘i ‘āina momona, meaning “Fertile land of Moloka‘i,” reminds us that Moloka‘i was a pioneer in sustainable agriculture for centuries. Its famed fishponds and kalo supplied the armies of neighboring islands. But that abundance is not just measured by its material wealth, but the richness of its culture. Moloka‘i is the birthplace and piko of hula.

Moloka‘i i ka pule o‘o, or “Moloka‘i of the strong prayer,” refers to the spiritual strength of Moloka‘i, a strength that could repel armies. That strength is still felt among its ancient kukui groves and its extensive religious complexes.

Among the most important is the Hōkūkano-‘Ualapu’e complex.

The Hōkūkano-‘Ualapu’e complex is located on the southeast side of Moloka‘i in the district of Kona. In fact, the district of Kona contains more heiau and more fishponds than any other comparable area in the entire archipelago. The Hōkūkano religious complex itself consists of seven major heiau – Kukui, Pu‘u ‘Ōlelo, Kaluakapi‘ioho, Hōkūkano (aka Kahōkūkano), Pāku‘i, Kalauonakukui, and ‘Ili‘iliopae. Adjacent to the temple complex are two fishponds; Keawanui and ‘Ualapu’e.

There are several mo‘olelo surrounding the different heiau and fishponds; it is believed that the temples and fishponds date back more than 300 years. Hōkūkano is believed to have been dedicated to a fishing god and may have also been used for star observations. The complex of seven heiau was so massive that they could be seen by canoe from a distance. Three of the better-documented heiau are: Kahōkūkano; ‘Ili‘iliopae; and Pāku‘i.

Like the other surrounding heiau, Kahōkūkano is credited to have been built by menhune. The heiau also served as a residence for several Moloka‘i chiefs. One of the mo‘olelo of Kahōkūkano tells of the Moloka‘i runner, Kaohēle, who was considered the best athlete of his time. Kaohēle would be killed in the prime of his life at Hōkūkano by slingshot while protecting a group of Moloka‘i chiefs fighting to maintain their island’s independence during an invasion.

The martyrdom of Kaohēle at Hōkūkano served to inspire continued resistance. Indeed, resistance and the love for the ways of the ancestors would be common themes throughout Moloka‘i’s history even until now.

‘Ili‘iliopae may be the oldest religious structure on

Moloka‘i. It was likely constructed in the 1300s and is the second-largest heiau in Hawai‘i after Pīlanihale on Maui. Its believed that ‘Ili‘iliopae would transition between Kū and Lono as part of the Makahiki. This meant that it served both as a luakini and a pu‘uhonua.

It also housed one of the most renowned schools for kākuna and other professionals making it, in many ways, the first university in Hawai‘i. It was said that there you could learn anything – from the rituals of most of the major gods to the arts of healing to hula to construction. The heiau hosted kākuna and trainees from throughout the archipelago, an example of the high level of intellect and scholarship that existed there.

Like ‘Ili‘iliopae, Pāku‘i heiau served as both a luakini to Kū and a pu‘uhonua dedicated to Hina. According to the late Kumu Hula John Ka‘imikaua, Pāku‘i was the site where people resisted giving up their ancestral religion.

In 1819, Kuhina Nui Ka‘ahumanu ordered the destruction of the temples and temple images. Rather than obey the edict, the kākuna who cared for Pāku‘i hid all the sacred objects and temple images in a cave. When Ka‘ahumanu’s soldiers arrived to burn down the temple, the priests prophesied that the destruction of the temples

would lead to losing our sense of ourselves and to the “hā‘ule ka lani” or the fall of the ali‘i. Without the ways of the kūpuna, the people will be lost. The Hawaiian people would then suffer for many years.

But the kākuna also predicted “hō‘ala ka lepo pōpolo” or the rise of people. Ka lepo pōpolo refers to darkened feet. This reference alludes to the common people who toil in the mud of the kalo fields. Lepo (dirt) also alludes to the source of life in cosmic genealogical chants such as the Kumulipo. In other words, when Kānaka Maoli are more connected to the land and our traditions, we will rise.

The Hōkūkano-Ualapu’e complex is an affirmation that Moloka‘i is the great child of Hina, a land of abundance, and a place of deep spirituality. While the ancient complex is no longer filled with the voices of kākuna and scholars, the call for the lāhui to darken our feet so we may renew our connection to the land and our ancestors continues to be heard. ■

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

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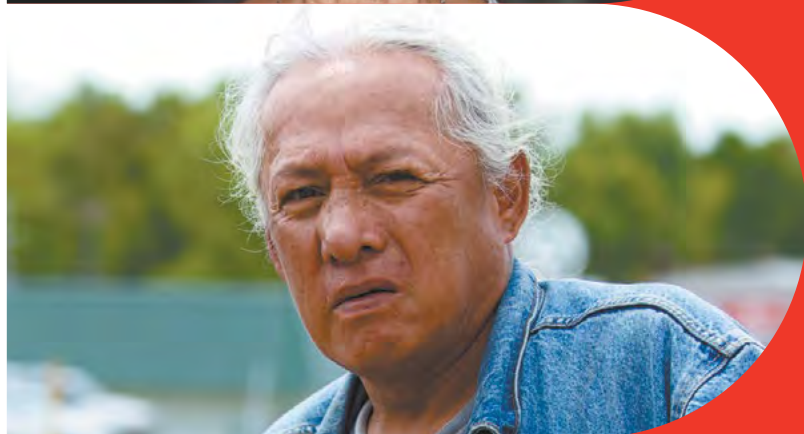


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RESTORING MOLOKAI'S KAWELA STREAM

A New Generation Leads Moloka'i into the Future

This pristine pool is less than a hundred yards ma uka of Kawela Dam. The community hopes that this kind of abundance can be restored to the stream, springs and fishponds ma kai of the dam, and that this will help bring life back to Kawela. - Photo: Momi Afelin

By Mahesh Cleveland

Kawela Stream originates in the East Moloka'i mountains and flows south, its forked valley reaching the shore about 5 miles east of Kaunakakai. Kawela ahupua'a stretches from Kakahai'a in the east, formerly an inland fishpond, to One Ali'i Beach Park.

Lohiao Paoa, 30, was raised in Kawela, in the house that was once the only building along a now-crowded stretch of highway. On his paternal grandmother's side, Lohiao is a Kamakana, a family with long-standing ties to Kawela.

After leaving for college, Paoa knew when he moved home that it was for life. "When I went away to school – yes, I was taught the value of education, of maybe going away to get that knowledge – but in my mind, I never did put down the fact that if you stayed home, it's a different type of knowledge, and I always envied that about my friends who stayed."

In 2018, Paoa joined the Aloha 'Āina Fellows program, to learn more about Moloka'i's natural resources and how to protect them for future generations. His then newborn son was often with him at classes, a constant reminder for Paoa of why he was there, but he didn't know yet how he could make a difference.

Kawela ahupua'a is a hydrological wonder. Outflow from the watershed is naturally absorbed below ground about two-thirds of the way to the ocean, emerging near sea level as springs and wetlands. The low density of older layers of rock means that the stream can flow visibly only when the rock underneath is saturated, which depends on consistent flow of water from the watershed down through the drier plains.



Lohiao Paoa and his son Puana at the Kawela shoreline near the family home, once the only one on the now-crowded stretch of Kamehameha V Highway. - Photo: Pualei Lima

But hidden from view, Kawela's hydrological health had steadily eroded since the early 1900s. To irrigate arid West Moloka'i, plantation-era landowners dammed Kawela and other streams deep in the Kamakou Forest Reserve. Most days, the Kawela Dam took every drop of water out of the stream – for over a century.

And it shows.

Kakahai'a was once a bountiful spring-fed inland fishpond. In the late 1800s, Chinese farmers used Kakahai'a for rice paddies. The damming of Kawela happened around 1910. By the 1970s, the pond was mostly gone, and the U.S. Fish and Wildlife Service designated Kakahai'a as a National Wildlife Refuge, attempting to secure habitat for rare wetland birds.

Today, Kakahai'a is a dust bowl, overtaken by invasive plants and animals. There is rarely any wetland wildlife in the refuge, because there is no water in the wetland.

Such wetlands were a key component of Kawela's his-

toric momona, but with little or no water coming down the mountain, other than sediment-laden floods, Kawela's waters have faded away.

This slow death has been visible to those who know Kawela well.

Teave Heen was born in Kawela in 1980 and grew up a short walk from Kawela Stream. "We spent choke time at the river when it was running. It ran more often back then, clear and deep where you could swim maybe a few times a month. Now it's a couple times a year, if anything."

Because surface and groundwater are innately linked, the reduction in stream recharge can also contribute to rising salinity levels in wells.

Uncle Timmy Leong, 73, moved to Kawela in 1990. What drew him to water issues was the purity of Kawela's well water.

"When we first moved out here to Kawela, the water was so sweet that while we were building our house, we would fill up containers and take it back to town for drinking."

But over the years, Leong noticed increases in reported salinity levels for some of Kawela's wells.

"That was what made me decide to do something, because it was the best water I had ever tasted, and to see the salinity going up was very, very concerning."

In 2018, Heen was taking Hawaiian Studies classes at UH Mānoa. "We studied our ahupua'a, the rains, the winds. And the sense of kuleana sank in. My thoughts always went back to the water. Why does it not flow as often? I wanted to know, and I wanted to do something about it. So I started doing research, and I was actually praying about it, like, how do I do this?"

Then in 2019, Heen got a call from a friend who said there was a hui forming up to attempt to restore Kawela



Uncle Timmy Leong, originally of Kalihi, O'ahu, grew up spending summers on Moloka'i and has lived in Kawela since 1990. - Photo: Courtesy of Timmy Leong

Stream. "In that moment, it wasn't even a question, it was like, 'Yes! Mahalo Ke Akua!' Finding out people were working on this was literally an answer to my prayers."

Having recently completed the Aloha 'Āina fellowship, Paoa was also ready to jump in. "It was a no-brainer. This was our chance to put our kuleana into action."

"It's a double-edged sword," Leong said about joining the hui. "It takes a lot of effort and time to participate, but it is truly necessary work. If you don't step up and speak, the consequences for the 'āina can be drastic."

Heen, Paoa, and Leong joined forces with others to form a group they called Moloka'i Nō Ka Heke (which translates roughly as "Moloka'i mo' bettah"), to reflect their island pride. In July 2019, Moloka'i Nō Ka Heke, represented by nonprofit law firm Earthjustice, formally



Teave Heen, two of her children, a nephew, and a "calabash" nephew at Kawela. "These guys are why I do it," says Heen. "I want them to know Kawela the same way I used to." - Photo: Momi Afelin

requested the Hawai'i Commission on Water Resource Management (Water Commission) to establish protective flow standards for Kawela and the other mountain streams, and to prevent the diverter from draining Kawela beyond reasonable needs.

For over two years, Water Commission staff collected additional data, and made several visits to Kawela to measure stream flow, observe aquatic life, and exchange knowledge with stakeholders. Moloka'i Nō Ka Heke members participated in these huaka'i, joined by staff from 'Āina Momona, a nonprofit that manages Keawanui fishpond and farm in Ka'amola ahupua'a, a few miles east of Kawela.

"Traditional science is our foundation here, but we also work with researchers and our staff to connect the

dots with Western sciences," said Momi Afelin, 23, 'Āina Momona's director of Research and Community Engagement. "We appreciated the commission hydrologist taking the time to discuss his work with us, to better understand these issues from both perspectives."

Last February, the Water Commission announced a public informational meeting, with a decision slated for March, which was then deferred to a third meeting in April. Moloka'i Nō Ka Heke and 'Āina Momona sprang into action and showed up in full force, three months in a row.

Having first educated themselves, the "AM Crew" went door-to-door in Kawela, informing the community about Kawela's water issues, collecting petition signatures in support of restoration, and inviting people to an online community meeting to learn more. Hui members from their teens to their 70s prepared and delivered informed, thoughtful, and moving oral testimony at all three commission meetings.

Between the February and March meetings, new information came to light, showing the diverter taking about nine times the amount of water needed to meet West Moloka'i's needs. At that point, the hui came together and made an important decision.

"What was amazing to me was we all walked in with the same mana'o," said Leong. "We all knew at that point we had to pursue full restoration for Kawela. There was just no justification for the level of wastefulness." The hui knew that Kawela was where their efforts could have the most beneficial impact.

They also knew it was about how they presented their case. "It would be easy for them [the commissioners] to look at a guy from Kawela and say, 'oh, he's just angry,' and honestly it would be easy for us to be angry about

SEE MOLOKA'I'S KAWELA STREAM ON PAGE 18



Kawela Ahupua'a as viewed from the tidal flats fronting the muliwai. - Photo: Momi Afelin

MOLOKA'I'S KAWELA STREAM

Continued from page 17

the situation,” said Paoa. “But we didn’t go in there snapping. We went in with facts. We went in with kuleana. And we went in with appreciation for what we knew the commission could do.”

“The same way we inherited these problems, we inherited the kuleana to do something about it,” said Afelin. “Showing that young people care and are making the effort to get informed and take action seemed to move the commissioners.”

On April 19, the Water Commission approved the highest stream flow standard ever adopted without a lawsuit, and went even further, requiring the return of all water to Kawela for at least six months while the diverter conducts a water system audit. On May 11, hui members visited the Kawela Dam with commission staff to witness the temporary restoration. In October, the commission expects to revisit the issue and consider making it permanent.

For many hui members, advocating to a government agency was a new experience. “This was my first time doing this,” said Heen. “Then to see it unfold...we changed things. We changed the whole course of it by coming in and saying this is what we want as a community based on what’s actually happening.”

Asked about her hopes for Kawela’s future, Heen knows this is just the beginning of the healing Kawela



‘Āina Momona staff played a critical role in community outreach and direct advocacy to restore Kawela. Pictured left to right, near the Kawela rivermouth, are Kamaki Manangan, Kahekili Pa-Kala, Momi Afelin, Leelan Corpuz, Lana Corpuz, and Leihiwahiwa Ritte. - Photo: Momi Afelin

needs. “It could take a long time to fill up this cup. But that’s what we want. We want this to create the opportunity for life to come back to Kawela.”

Paoa would like to see Kawela’s springs and fishponds restored. “We want to be able to produce things for the community. Maybe first it’s education, but then it’s food. It’s not about trying to go back in time, it’s about going forward. You could be using modern tools or technology, but the main thing is the cultural values. Culture is always the key.”

“Two of our hui had babies this spring, right in the middle of it all,” said Afelin. “These kids were born into

this, at this turning point. I hope that in their future, it’s normal for them to see Kakahai’a or the river full of water more often.”

Leong sometimes wonders. “You know, we seem to be on the right track, but it brings up questions like, will these kids ever know the true sweetness of the water? The coolness of the fresh running stream? Will Kawela come back? My uncle told me when I was young, ‘the land will be only as good as the people.’” He pauses, raw emotion written across his face. “So the real question is... what kind of people are we?”

And Moloka‘i’s new generation has an answer. “He ali‘i ka ‘āina, he kauwā ke kanaka: the land is the chief and we are its servants,” says hui member Leihiwahiwa Ritte, 19, of Ho‘olehua. “It’s our kuleana to mālama this ‘āina so that she can continue to mālama us. Through these efforts we are learning to perpetuate what our kūpuna have been saying for generations. We know the work is just getting started, and we are ready to ‘auamo our kuleana.” ■

Maresh Cleveland, born in Honokalā, East Maui, and tracing his Maoli heritage to Nāhiku and Hāna, is an attorney with the Honolulu office of nonprofit environmental law firm Earthjustice. Maresh, together with Leinā‘ala Ley and veteran water lawyer Isaac Moriwake, has represented Moloka‘i Nō Ka Heke since 2019. Maresh believes that community engagement and kānaka co-management of natural resources is the key to a sustainable future for Hawai‘i.

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Educator and Advocate of Kūpuna Wisdom and Cultural Values

Elizabeth “Betty” Kawohiokalani Ellis Jenkins

Feb. 11, 1928 - April 30, 2022

The earthly life journey of Elizabeth “Betty” Kawohiokalani Ellis Jenkins ended with her entry into heaven on April 30, 2022.

Known as “Aunty Betty” she lived a full and extraordinary life. She was a hulu kupuna, a respected Hawaiian elder, a retired educator, a community participant, and an advocate of kūpuna knowledge, wisdom, and Hawaiian cultural values.

Aunty Betty was a mentor to many and a teacher to everyone. She was a master educator who developed a profound method of instruction through shared cultural understanding of a code of ethics she called the “4Bs” - Believe, Behave, Become and Belong.

She developed, coordinated, and produced cultural awareness sensitivity workshops with the help of many friends, retired DOE educators, and other kūpuna to groups locally and nationally.

Recognizing and emphasizing the importance of Hawaiian language, tradition, history, and values through teaching, modeling and mentorship, Aunty Betty cap-



Aunty Betty Jenkins. - Photo: Courtesy

ing and paths. She understood and fully embraced being hiapo.

She graduated from Kamehameha Schools in 1945 and was the first student of color to attend Muskingum College (now Muskingum University) in Ohio. A retired el-

ivated audiences with her ‘ano - a connection to culture, nature, beauty, and spirit - from formal classroom settings to the most relaxed impromptu educational gathering to the transformation of a conference room with a purposeful Hawaiian sense of place.

Aunty Betty is the first born of a first born of a first born. Her names and place of birth on Hawai‘i Island connect her lineage and culturally directed her be-

ing and paths. She understood and fully embraced being hiapo. elementary school teacher, she taught in Ohio, California, Micronesia and Hawai‘i. She led and directed the Hālau o Hale‘iwa Hawaiian Studies Program at Hale‘iwa Elementary for eight years.

At Hale‘iwa Elementary, she implemented a new teaching program called “3-on-2” that combined two classrooms taught by three teachers. The May Day celebrations and programs at Hale‘iwa Elementary were legendary back then and fostered a profound sense of community pride. Hale‘iwa/Waialua keiki in the 1960s, 1970s and 1980s remembered being taught by Mrs. Jenkins.

At the Office of Hawaiian Affairs (OHA) she served as alaka‘i for the Kūpuna Team that offered workshops and presentations, represented OHA at various educational and cultural functions, and coordinated protocol for visiting Indigenous guests.

Their first project was initiated with the Department of Veterans Affairs and Department of Defense at Tripler Army Medical Center. She developed the Ho‘olauna Se-

SEE REMEMBERING AUNTY BETTY ON PAGE 20

A Pioneering Native Hawaiian Educator and Athlete

Rockne Crowningburg “Rocky” Freitas

Sept. 7, 1945 - June 8, 2022

Reprinted with permission from UH News. Originally published June 14, 2022.

A powerful voice, once-in-a-generation, sports phenom – just a few of the superlatives used to describe the former pro-football standout and University of Hawai‘i leader Rockne Freitas, who died on June 8, 2022, at the age of 76.

Freitas, who towered over others at 6’6”, was a pioneer in Native Hawaiian advancement in both higher education and professional sports. He graduated and played football at Kamehameha Schools and Oregon State University and had a stand-out career with the NFL’s Detroit Lions.

After returning to Hawai‘i he served in multiple roles in the UH Mānoa Athletics Department, including a brief stint as athletics director and then as vice president of University Relations. Along the way, he earned master’s and doctoral degrees in education from UH Mānoa.

“Rockne is truly one of a kind. Someone like him comes around once in a generation,” said former UH President Albert Simone, who hired Freitas to serve



Dr. Rockne Freitas. - Photo: Courtesy

improved with him at my side.”

Following service with the Ke Ali‘i Pauahi Foundation, Freitas returned to UH as chancellor of Hawai‘i Community College in 2004, vice president for Student Affairs

as vice president for university relations in 1990. “I recalled him at the State Capitol, often several times a week at 11:00 p.m. and later, meeting with key legislative leaders, assisting them in their work and me in our work together at UH. I concluded then, and this conclusion was reinforced multiple times, that he would add remarkable benefit to the UH mission and that my own work would be so much

and University Community Relations in 2010 and chancellor of UH West O‘ahu from 2013 until his retirement in 2015, after nearly 23 years of service to the university.

“Rockne Freitas’ legacy is his strong advocacy, actions and accomplishments for the advancement of Native Hawaiians and other underserved and underrepresented populations with opportunities to succeed academically, financially, culturally and in leadership in the university and in the community for current and future generations,” said Doris Ching, former UH vice president for student affairs.

Freitas worked to inspire Native Hawaiian students’ academic success as a means to elevate the economic and leadership status of Native Hawaiians in the State of Hawai‘i. Ching said Freitas envisioned UH as the world’s model Indigenous-serving higher education institution in leadership development and community engagement.

“Hawai‘i has lost a powerful force for equity and access in higher education,” said UH West O‘ahu Chancellor Maenette Benham. “Throughout his career he advocated

SEE REMEMBERING ROCKY FREITAS ON PAGE 20

REMEMBERING AUNTY BETTY

Continued from page 19

ries, which focused on providing services and care to veterans and military personnel. It was highly successful and they were doing workshops locally and nationally, fielding requests from Hawaiian Civic Clubs and other Hawaiian organizations, along with state and federal agencies.

Aunty Betty was a guest of the Haudenosaunee Nation (Iroquois Confederacy), the only sovereign nation within the United States. There, she shared our Native Hawaiian culture and stories. From 2006-2015, she participated in the annual American Public Health Association (APHA) American Indian, Alaska Native, Native Hawaiian (AIANNH) Caucus' "Wisdom of the Elders" session, representing Native Hawaiian kūpuna.

She helped facilitate Tūtū's Hale – a place for mele, hula, storytelling, lei making, weaving and Hawaiian games – as part of Lei Day's Kūlana Lei exhibits and activities from 2009-2019.

During her lifetime, Aunty Betty received numerous awards and accolades, including an honorary doctorate from the World Indigenous Nations University, a Honpa Hongwanji Living Treasures Award, an Association of Hawaiian Civic Clubs

Kukui Lama Kū Award, and a Hui of Hawaiian Royal Societies Ali'i Kalani Award.

She was a member of the Royal Order of Kamehameha I, the 'Ahahui Ka'ahumanu, the Ali'i Pauahi Hawaiian Civic Club, and served in 1985 as the Aloha Festivals Mō'i Wahine and in 1986 as Vice-Chair of the Year of the Hawaiian celebration.

Her husband, Jack Jenkins, and parents Richmond Kaliko Ellis and Elizabeth Nalani Mersberg Spencer McMillan Ellis, preceded her to Heaven. She is survived by children Kimo Jenkins (Lucy Anna), Kaipo Jenkins, Nalani Jenkins (Tracy), and hānai son Kawika Au; niece Catherine Jenkins; mo'opuna Kalawai'a, Kawohionalani, Anuheā, Jordan, Kawehi, Michael, Kaha'i, Pono, Aulani, Jane, Julie and Kona (who affectionally call her "Hine"); six great-grandchildren; caregivers Chickie, Babette, Lehua, Sai, Brenda, Jackson, Kukui, Mary, Liana, and Exxon, and numerous other 'ohana.

She gathered and connected everyone who knew her into a beautiful lei of Hawai'i Nei. She will be missed but never forgotten. ■

Funeral service on Saturday July 9, 2022 at Kawaiaha'o Church. 10:30 a.m. - 12:00 p.m. greeting and visitation; 12:00 p.m. - 1:00 p.m. service.

Celebration of Life & Pā'ina to follow at Hawai'i Convention Center, Room #311 2:00 p.m. - 5:00 p.m.

REMEMBERING ROCKY FREITAS

Continued from page 19

for the underdog! As the chancellor of UH West O'ahu he was devoted to our west-side families and communities, and to the brilliance and potential of this campus."

Among his many honors, Freitas was recognized as a Distinguished Alumnus of both UH and Oregon State University and was inducted into the Polynesian Football Hall of Fame.

"He wanted to break barriers," said son Makai Freitas. "He felt that athletics was not the end — athletics should be used to open doors and education should be a key component in that advancement."

Freitas would often tell his sons that only good things come from hard work. Makoa Freitas, who also had an NFL career as an offensive lineman, remembers that when he and his brother had to mix cement, it was always by hand because that was what was expected. Both sons say their father always brought his work ethic to every endeavor.

"He always tried to help others," Makoa Freitas said. "Most of us offensive linemen — we don't get the glory, and that's okay. I think he had the same principles off the field that he would help as many people as he could, and he didn't care if he got the credit."

Freitas is survived by his wife Leinaala, two sons and six grandchildren. ■

Memorial services for Rocky Freitas were not announced to the public as of press time.



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E NHLC...



I recently learned that my ancestors were among the iwi found many years ago at the Mapulehu Glass House property on Molokaʻi, and I want to provide input on what happens to them. Is there anything I can do?

By Kirsha Durante, NHLC Senior Staff Attorney

Mahalo for your question and your diligence in the mālama of iwi kūpuna after disturbance. Most cultures around the world reverently respect and protect burials. Yet, respect and care for iwi kūpuna has been an enormous challenge for our community requiring continuous advocacy.

When iwi are disturbed by nature or – as in the case of the Mapulehu Glass House – through human activity, the focus shifts to protecting against any further harm.

To participate in the decision-making process for iwi kūpuna, you may start by getting your connection to the iwi recognized. This can be done by submitting a Descendancy Claim Application to the State Historic Preservation Division (SHPD) of the Department of Land and Natural Resources. You can be recognized as a lineal or cultural descendant. A lineal descendant has a direct or genealogical connection to specific iwi. A cultural descendant has a genealogical connection to Native Hawaiian ancestors who once lived in, or are buried in, the same ahupuaʻa where the iwi are located or came from.

You will need to provide information to establish your descendancy. Examples of records that can be used are: birth certificates, tax records, land conveyance documents and census records. ʻOhana do not always have these documents available. In those cases, family genealogy and oral history (written or recorded) may be provided.

In the application, it is important to provide information regarding the location of your ʻohana burial site such as the address, the Tax Map Key No., the ʻili/moʻo, ahupuaʻa, moku and island. The application also requires you to provide the

identities of the individuals buried at the location, including the name, date of death, and your relationship to the individual(s). Understandably, some ʻohana have concerns about sharing family burial and genealogical information. You can request that all information you supply to SHPD in the application be confidential and restricted from public access.

Once submitted, SHPD will review your application and send a letter to the island burial council where the burial is located. There are five island burial councils responsible for determining whether a person has established descendancy to iwi: Hawaiʻi Island, Kauaʻi/Niʻihau, Maui/Lānaʻi, Oʻahu and Molokaʻi.

The letter from SHPD to the burial council will contain SHPD's recommendation as to whether the burial council should approve your descendancy claim and whether you should be recognized as a lineal or a cultural descendant. Ultimately, the burial council will decide your application, and they are free to agree or disagree with SHPD's recommendation.

Recognition as a lineal or cultural descendant gives you a role in the state process for treatment of iwi kūpuna. For burials identified prior to disturbance, the burial council should give preference to the wishes of a recognized lineal descendant regarding the treatment of iwi kūpuna and any related burial goods. The testimony of a cultural descendant should be considered and given appropriate weight by the burial council. Iwi kūpuna not previously identified and inadvertently discovered after a disturbance fall under the jurisdiction of SHPD. For those iwi, SHPD should consult with lineal and cultural descendants about whether to preserve those burials in place or relocate them.

The Descendancy Claim Application can be found online at: <https://dlnr.hawaii.gov/shpd/files/2016/09/08162016-Descendancy-Claim-Application.pdf>.

Ola nā iwi. ■

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

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

Aia i Hea ka Lāhui Hawaiʻi: The History of 19th Century Kānaka Civic Engagement



By Hema Watson, Grade 12
Hālau Kū Mana Public Charter School

Hawaiian language newspapers, moʻolelo, and other published material reveal the depth and breadth of kānaka civic engagement in the 19th century. Kānaka Maoli had to be part of law-making because they had to hold onto the sovereignty of their kingdom and survive as a lāhui kānaka with limited resources on an archipelago.

The existence of kānaka has been challenged by more than geography, however. Elements that work toward our extinction have grown more assertive through time.

To combat those elements in the 19th century, kānaka were politically savvy, taking the best of western and Hawaiian knowledge, and wielding them to stay alive. Noelani Goodyear-Kaʻōpua said, “Kānaka of the 18th and 19th centuries were active agents, negotiating turbulent periods of cultural and political change, fighting to assert our humanity, our distinctiveness, and our independence.”

Another way that kānaka stayed civically engaged was by utilizing the newspapers.

From 1834 to 1948, some 100 Hawaiian language nūpepa, the equivalent of over a million pages of typescript, were printed in Hawaiʻi. These nūpepa, which helped to preserve our history and moʻolelo, and are the back-

bone of contemporary research and understanding, were the mainstay of 19th century kānaka civic engagement.

Noenoe Silva notes that kānaka used the nūpepa to “communicate, organize, and support each other over the years of struggle with the foreigners who had come to exploit their land and labor and to subjugate them, and through the traumatic years that saw a depopulation of genocidal proportions.”

Other ways that kānaka stayed civically engaged were through poʻe aloha ʻāina, such as luna makaʻāinana Joseph Nāwahī and George Washington Pilipō, even Emma Nāwahī, James Kaulia, Prince Jonah Kūhiō Kalanianaʻole, and all our mōʻī and mōʻī wahine.

They invigorated our lāhui kānaka and forever changed the course of Hawaiian history. In particular, Kamehameha III was a visionary when it came to government reform, land law, and the preservation of the Kingdom of Hawaiʻi. During his 30-year reign, he secured the necessary treaties for international powers to recognize Hawaiʻi as a sovereign nation, created the Māhele and, in turn, the Kuleana Land System, and helped to elevate the literacy of our lāhui to unprecedented levels.

As the very same koko that flowed in our kūpuna of the 19th century flows in us, so can a similar commitment to aloha ʻāina begin to take root in us and thrive! E ola mau o ka Lāhui ʻŌiwi o Hawaiʻi! ■

This is the first of three articles dedicated to telling the story of the past, present, and future of kānaka civic engagement in Hawaiʻi by Hema Watson.

A Sense of Place and Stewardship



By Mālia Sanders

The Native Hawaiian Hospitality Association (NaHHA) was co-founded in 1997 by Sen. Kenneth Francis Kamu'ookalani Brown (1919-2014) and Dr. George Hu'e Sanford Kanahele (1930-2000).

These visionaries understood that Hawaii's largest industry – tourism – undoubtedly provides major implications, opportunities and impacts on the people of Hawai'i, especially Native Hawaiians. They believed Hawaiian values are the key toward shaping the future they envisioned together. It was a future that required the industry to be keepers of our Hawaiian culture. Twenty-five years later, NaHHA continues to realize this future through its important work that advances Native Hawaiians through Hawai'i's largest economy.

Some years before he co-founded NaHHA, Kanahele published *Kū Kanaka Stand Tall: A Search for Hawaiian Values*. Amid narratives about religion, science, economics, and politics, Kanahele also touched on the importance of place writing.

"No genealogical chant was possible without the mention of personal geography; no myth could be conceived without reference to a place of some kind; no family could have any standing in the community unless it had a place; no place of any significance, even the smallest, went without a name; and no history could have been made or preserved without reference, directly or indirectly, to a place."

The reference to place has enormous meaning for kānaka. It is a value we have inherited by generations of ancestors, and it is a value we must maintain to ensure its inheritance to many more generations.

Today we understand this value as 'āina or aloha 'āina. These terms imply a relationship with place. Such a relationship is often

referred to as stewardship – where people maintain the beauty and bounty of the 'āina. To this I would add the idea that stewardship goes both ways: not only do we steward 'āina, but 'āina also stewards us. When we consider that 'āina stewards kānaka, we begin to understand that our kuleana to 'āina is really a kuleana to our own wellbeing and that of our fellow kānaka.

Decades later, his words still apply. Our fundamental value of our place is rooted in our fundamental value of thriving in the middle of the ocean. In our unique relationship with our place, we have made the most isolated place on earth the most abundant. Thus, our abundance is dependent on our relationship to this place.

Of course, many can see abundance as natural beauty, but I believe we are also talking about economic abundance. We can connect economic decisions to this value when we go beyond stewarding 'āina to stewarding our relationship with 'āina. We may then ask ourselves, "does this decision honor our centuries-old relationship with 'āina and ourselves?"



Kanahele made it clear that "place" was irreplaceable. Decades after its publication, his book continues to unravel new understandings that point to the values that guide us. The future he envisioned

through NaHHA is built upon these values. However, they are only made reality when we allow these values to shape our work today. ■

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

E Mau ana ka Ho'oilina o Lili'u



By Andrew Frias

"Mālama 'ia nā pono o ka
'āina e nā 'ōpio;
The traditions of the land are
perpetuated by its young people."

Lili'uokalani Trust (LT) has been hard at work on its 2045 Strategic Plan, spanning Early Childhood (ages 0-5), Youth Development (ages 6-18), and Opportunity Youth Services (ages 16-26).

Built on a foundation of social ser-

innovative program delivery. While in-person programming is tremendously impactful, a hybrid model of on-line engagement that builds up to face-to-face interaction also has its merits.

One recent program, Mana Music Camp, brought 60 youth together in a virtual space, meeting weekly for three months. They learned singing, 'ukulele, violin, cello, modern dance, and digital media, all of which was grounded in the Queen's mele and beloved attributes. These Zoom lessons offered an outlet for creative expression and promoted self-awareness, self-management, social-awareness, pilina-building, and responsible decision-making.

In March 2022, the same 60 youth participated in a culminating "Queen's Jubilee Camp" held on the Queen's 'āina in Keahuolu, Kona. This five-day, four-night immersive learning experience enabled youth to dive deeper into their craft, adding layers to their experience and expertise! As with our traditions of

old, the youth revealed their learning through a hō'ike (performance) for their 'ohana and friends.

As a community organization with a vision of E Nā Kamalei Lupalupa, Thriving Hawaiian Children, we know our work must be intentional, reflective and inherently "Hawai'i."

We hope the impacts of this work will resonate with those we serve and will result in continued innovations to our service delivery. Even more so, the impact we feel and understand each day is in the realization that

we have a rich heritage and legacy to perpetuate.

Wehe ke ala, the path is clear. ■

Andrew "Andy" Frias is part of the Hawai'i Island Youth Development Team for Lili'uokalani Trust which includes: Landon Chinen, Jaysha Alonzo-Estrada, Mae'ole Quanan, Kāwika Urakami and intern Kinohi Malani. With a collective background in public health, social work, education, and systems change, Hawai'i Island programming addresses urgent needs through transformative opportunity.



Youth participating in LT's 3-month-long Mana Music Camp on Hawai'i Island were exposed to a variety of string instruments, as well as singing, modern dance and digital media. -

Photo: Lili'uokalani Trust

vices and community impact, the Hawai'i Island Youth Development (YD) team approaches healing for kamali'i and their 'ohana through pro-social engagement, deeply rooted in the reciprocity of teaching and learning.

Programs are typically for youth who experience limited access to economic necessities, normalized childhood poverty, and/or those who live in rural/remote areas. The island is well-represented, with participants coming from each of the six moku: Hilo, Puna, Hāmākua, Kohala, Kona, and Ka'ū.

COVID-19 sharpened our skills in

Ho'omōmona 'ia 'o Kawela



Na Kalani Akana, Ph.D.

He 'āina wela 'i'o nō 'o Kona – ka 'ao'ao Kona ho'i o ka mokupuni o Moloka'i. Aia 'o Kawela ma kēia 'āina wela a malo'o. 'A'ole like ia me nā 'āina uluwehi 'o Hālawā mā ma Na'e. Akā 'oiai ua neoneo ka hi'ohi'ona o Kawela uka ma ka nānā 'ana ua ho'owaiwai 'ia ka 'āina ma kai, ma ke kaha nuku muliwai, e nā kahawai o Kawela me 'Ōnini.

Ma ia nuku la, ua kūkulu nā po'e kahiko i loko wai no ka mālama 'ana i i'a. 'O ka 'awa a me ka 'ama'ama nā i'a mōmona o ia mau loko wai 'o Kakahai'a, Kanoa (ma Makakupaia Iki), Ulu-anui a me kekahi a'e. A, ma muli o ka mālama 'ana i nā kānaka i ka 'āina a me ke kai, ua lilo 'o Kawela i 'āina mōmona.

Ua mahu'i mai nā kānaka hulikoehana, 'o lākou nā mea 'ike hana lima o ke au i hala, ua ho'onoho kanaka 'ia 'o Kawela ma kahi o nā 1200 A.D. a ua ha'alele 'ia ma ka wā o nā kaula a Kamehameha. Ma ka makahiki 1795, ua 'auhe'e 'o Kalola me kāna kaikamahine 'o Keku'iapoiwa Liliha a me kā ia nei kaikamahine 'o Keōpūolani (mo'opuna a Kalola) iā Pihanakalani, Wailuku i o 'Iao me 'Olowalu ā hiki aku i Moloka'i. Ua alualu 'o Kamehameha iā lākou a ma Moloka'i i hā'awi 'ia ai 'o Keōpūolani i wahine nāna e Kalola.

Ma Kawela paha, 'a'ole paha lākou i ho'omaha ai ma muli o ka pu'uhonua ma laila. Ua ho'opalekana 'ia ka pu'uhonua i nā kānaka i ka manawa a Kapi'iohookalani, keiki ali'i a Kualii o O'ahu, i

ho'ouka kaua ai i ka 'ohana o Alapa'i ma Kawela i ka makahiki 1736.

'Oko'a nā hale a nā kānaka i noho ai ma laila – 'oko'a i ka hale ma'a mau a kākou e 'ike nei he hale Hawai'i. Ua hō'ike mai 'elua mau kānaka hulikoehana, 'o Marshall Weisler a me Patrick Kirch, i ke 'ano o ka nohona ma mua o ka ha'alele 'ana o nā kupa mai Kawela. Ua no'ono'o 'ia e lāua, 'o ia nō ka manawa ma hope o ka hala 'ana o Kalola. Ua nānā lāua i 72 mau mea kūkulu (e.l., kahua hale, paia, 'unu, heiau) i loko o ka 'ili laulā o Kawela me Makakupaia Iki, he 442.5 mika i pāho'onui lua 'ia.

Hoihoi nā paia pōhaku pauke'eke'e ma nā mahele malo'o o uka o ka 'āina mōmona o kai. No'ono'o nā kānaka hulikoehonua 'elua he mea hō'ilī'ili nā paia pōhaku kālawā no ka ho'āhu 'ana i lepo mōmona i lawe 'ia e nā ua ma ka wā ua, ma ka Ho'oilō (Nānā Kī'i). Ma kai, aia kekahi mau puna wai a ua 'eli nā kānaka i 'auwai ma ke owāwa i mea e lawe i wai kahawai i nā māla o lalo.

'O kekahi mea hoihoi a Weisler lāua 'o Kirch i 'ike ai, 'o ia nō ke 'ano o nā wahi nohona ma Kawela. Ma muli o ka wela o ia wahi, ua noho a'e nā kānaka ma nā lapa a me nā hene kua-lono i 'olu'olu nā hale i ka makani. Ua hāmama kekahi 'ao'ao i nā makani 'olu'olu a ho'opa'a 'ia kekahi 'ao'ao me ka paia pōhaku. Ma nā kauhale 'ohana, aia nā wahi no ke kuke 'ana, ka hana kapa paha, hana makau, a pēlā aku a hō'ike 'ia kona 'ano ma nā mea i 'eli 'ia. 'O ke kinona ma'a mau o nā paia nā kinona C, J, me ka L.

Aia 'elua wale no kahua me ke kinona huinahā ma'a mau. He mau wahi no ka ho'omana 'ana. 'O ka mea nui a'e ka Hale o Lono. Aia ia wahi kapu ma ka 'ao'ao hikina o Kawela a 'o ia nō kāhi i ho'ilī'ili 'ia nā 'auhau no ka Makahiki.

Aia kekahi mau ana i noho 'ia e ke kanaka ma Kawela me nā koena mea kanu a me nā mea i hana 'ia e ke kanaka e like kekahi hoe me 'elua mahele. Aia kekahi ki'i o ia hoe kūikawā ma ka puke wa'a a Tommy Holmes. 'O kekahi mea hoihoi 'ē a'e ke koena kapa i hana 'ia me ka 'ākōlea (Boehmeria grandis). 'A'ole i ho'opalapala iki 'ia ma mua kēia 'ano kapa. He hō'ike nō na'e i ke akamai o ka po'e kahiko e ho'ohana i ka mea i loa'a a e ho'oma'a e noho ma kēia kaianoho Kona. ■

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

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

Three Iwi Kūpuna Repatriated from Aotearoa



By Edward Halealoha Ayau

Over the Memorial Day weekend in May, Hui Iwi Kuamo'o partnered with the Council for Native Hawaiian Advancement (CNHA) to bring home three iwi kūpuna formally housed at the Canterbury Museum in Christchurch, New Zealand (Aotearoa).

This effort follows months of successful repatriations in Germany, Austria, England, and Northern Ireland by Hui Iwi Kuamo'o and the Office of Hawaiian Affairs resulting in the return of 62 iwi kūpuna and five mea kapu.

CNHA Chief Executive Officer Kūhiō Lewis said, "Caring for our lāhui means supporting not only our people today and the generations yet to come, but also our ancestors who came long before us. CNHA is humbled to kōkua Hui Iwi Kuamo'o in its efforts to finally bring our kūpuna home."

Hui Iwi Kuamo'o raised the funding on its own which included \$25,000 committed by CNHA to support the significant travel costs abroad for all of these efforts. While traveling is arduous, doing so during the pandemic placed members at risk. However, it was necessary in order to expedite the repatriation. In addition, there is a short window of time for action or we risk the institution housing the ancestors – or the national government responsible for export – potentially changing their minds. Hence, it was critical that the community stepped up and undertook these significant risks, employed its considerable expertise, and funded these repatriations without unnecessary delay.

This latest repatriation is the result of years of work. I was able to utilize my international repatriation networks to research and identify these three ancestors even after the Canterbury Museum had repeatedly indicated it did not house any iwi kūpuna. This effort also featured extensive efforts by Kamakana Ferreira of OHA to help navigate challenges and expedite the return from this museum in Christchurch while New Zealand was on lock down for two years. OHA filed a formal claim for repatriation of these remains with support from Hui Iwi Kuamo'o and Hawai'i Gov. David Ige.

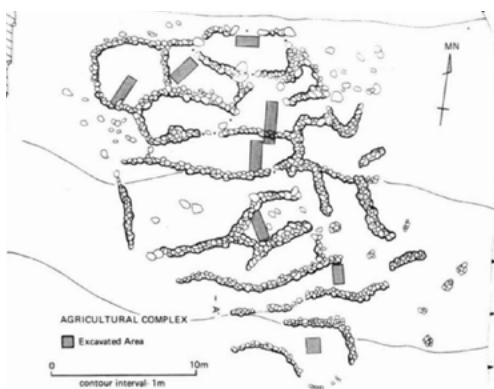
Mehanaokālā Hind, senior director of Community Programs at CNHA, along with Makoa Caceres and Kaipo Torco, took part in a traditional pōwhiri ceremony at Te Papa Tongarewa Museum of New Zealand in Wellington followed by a formal handover ceremony.

The three ancestors, one male age 20-30, one female age 20-30, and one female in her 40s were taken in 1860 from the 'ahupua'a of Waikiki on the island of O'ahu. They were in the Canterbury Museum for 150 years before the historic ceremony on May 29, 2022.

"There is an immense need to bring our kūpuna home as more of our iwi kūpuna are identified in museums and research institutions across the globe," said Hind. "As institutions become enlightened and their humanity opens the once-locked doors, the opportunity to reunite iwi kūpuna and their homeland is promising. None of this can be done without the continued vigilance of Native Hawaiian descendants." ■

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

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



Nā paia pauke'e o nā māla mahi'ai. - Kī'i: Weisler & Kirch (1989)

Gatherers of Knowledge, Farmers of Wisdom, Harvesters of Understanding



By Elena Farden

“Eli‘eli kūlana o ‘Āina ‘ike.” - #339

“Profound is the nature of ‘Āina ‘ike.” This ‘ōlelo no‘eau refers to a person respected for the depth of their knowledge. Our ancestors, past and present, respected the importance of knowledge from kilo, to literacy, to analysis and interpretation of the natural and physical phenomena of our world. I believe this ‘ōiwi lens in which our kūpuna lived elevated their insight as a knowing culture, learning culture, and expressive culture.

Our kūpuna understood the assignment.

Today we have the same opportunity to forward this knowledge legacy. Big data has become the global currency and for much of this movement, Native Hawaiians have been left out of the exchange. Hence, the continued advocacy for data disaggregation for accurate, meaningful, and timely data to inform evidence-based policy as well as deeper conversations of data sovereignty for the rights of native communities to govern, collect, have ownership and say in the application of data, is as important as our individual and collective rights.

At the core of our work, the Native Hawaiian Education Council (NHEC) advocates for Native Hawaiian education funding, support, and success.

We do this by leveraging the extensive data, research studies, and community consultation discussions we’ve gathered over the years and continue gather each year. For example, at the height of the pandemic in March 2020, NHEC petitioned the governor’s office to extend \$10 million of the \$40 million CARES Act funds for Native Hawaiian Education Program grantees based on the program’s funding analysis.

In the following year, for FY21 NHEC pushed for increased appropriations for Native Hawaiian education grantee programs to \$44 million to address pandemic program safety needs and

increased technical support. Further, in the initial Build Back Better plan, NHEC worked closely with Native Hawaiian-serving organizations such as OHA and Kamehameha Schools to advocate for \$1.47 billion in facility replacement, renovation, repair, and deferred maintenance for kīāpuni schools and Hawaiian-focused charter schools (HFCS).

The power of our data is the power of our impact narrative and collective storytelling.

As an advocate organization, we understand that shared data means shared learning for our community. Hence, NHEC has embarked on developing an online clearinghouse for Native Hawaiian education that will initially house all of our data collection, research studies, needs assessments, evaluations, and reports on a centralized platform for public access. This digital resource is set to launch in early fall 2022.

Like everything we value and create, we have named this digital resource Hīpu‘u – which means to knot or fasten. This is in reference to the lei style using lau kukui where the act of tying a knot symbolizes the bonding of knowledge and steadfast enlightenment.

It is our goal that the Hīpu‘u Native Hawaiian Education Clearinghouse resource will support increased data literacy for our community, programs, and policymakers, will shape Kānaka ‘Ōiwi-informed approaches to data rights and governance, and overall, help to support new and current programs to serve our keiki, kumu, and ‘ohana.

We look forward to our site launch and sharing this with our community soon. For more information, or to request a site launch demo for your organization or community, please contact us at nhec.org. ■

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

Back to Our Roots: ‘Awa



By Jodi Leslie Matsuo, DrPH

My first experience with ‘awa was at a gathering on Kaho‘olawe. On our last evening, ‘awa root was prepared and bowls passed around. It had an earthy yet slightly medicinal taste and numbed my tongue for hours afterwards. I didn’t know then about the many health benefits of ‘awa other than what I felt and how this experience seemed to bond our group closer than before.

Today, ‘awa is most commonly used to help calm and relax the body and mind. It is medically recognized as a treatment for anxiety. Researchers suggest it is a better alternative to anti-anxiety medications, as it is effective in treating mild to moderate anxiety without the addictions commonly seen with western medications. Insomnia and other sleep disorders may also be improved by consuming ‘awa.

Another common use of ‘awa is to soothe aches and pains of the muscles, tissues, and joints. It has the ability to reduce inflammation throughout the body – even gum disease – and can aid in tissue repair and recovery. I prepare ‘awa oil for our patients to provide relief from rheumatoid and osteoarthritis.

Studies on ‘awa suggest great potential in preventing and treating cancer. ‘Awa contains powerful chemicals that can fight cancers of the lung, breast, prostate, colon, bladder, stomach, and bones. It has been shown to improve memory and support brain health, and is being studied as a potential treatment for Alzheimer’s disease.

There are possible side effects related to ‘awa. It is not recommended to use ‘awa before driving or operating machinery and it can increase the effects of alcohol. Liver damage may occur if consumed in high doses for a long period of time.

‘Awa should be avoided altogether for individuals who are pregnant or breastfeeding or afflicted with Parkinson’s disease. Certain medications may interact with ‘awa, such as sedatives, anti-psychotics, and those used to treat Parkinson’s disease. And if you are scheduled to have surgery, stop using ‘awa two weeks prior, as it can increase the effects of anesthesia.

‘Awa is reportedly safer to take as a prepared drink, instead of as a supplement.

To make your own ‘awa drink, soak fresh or dried roots in water overnight. Do not use the stems or leaves, as it can increase toxic risk. Next, pound the root – using a stone mortar and pestle, rolling pin, or even a clean hammer – to break down the root fibers until soft. Place the pounded root into a bowl with water, alternating brief soaking and squeezing of the root in the same bowl. Repeat about 15-20 minutes before drinking.

If using ground ‘awa root powder, put some of the powder in a strainer bag. Place the bag in a bowl with water and squeeze the bag every so often. Do this for 5-10 minutes. Stir the ‘awa mixture each time before serving. Start by drinking one cup per day; it is safe to drink up to four cups a day.

Alternatively, and with even fewer risky (yet effective) results, you can apply ‘awa oils or salves on the affected areas of your body. ■

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

Step Up! Kū mai i Mua...



By Shannon Edie

The close of another fiscal year brings change. It's a time for reflection, planning, and a renewal of kuleana with fresh eyes and new vigor.

As new leadership takes over at the Native Hawaiian Chamber of Commerce (NHCC), we take time to reflect on all we have accomplished and the work to come. We started with a new strategic plan in 2019 focused on increasing member engagement – not only with pilina amongst members, but also with community. We committed ourselves to ‘auamo our kuleana to steward new opportunities for Native Hawaiian businesses and professionals and to increase policy and advocacy work at all levels of government.

Throughout the COVID-19 pandemic, we pivoted to keep our members and the Native Hawaiian business community updated on crucial resources to keep businesses going. We worked with federal agencies, local government and private enterprise to create consistent communication centered on robust opportunities for Native Hawaiian small businesses.

Access to capital was at the top of the list. Cash forecasting, leveraging loans to grow businesses, alternative lending resources and finding private investment opportunities were most in demand. Among the top services needed were increasing access to small business accounting, business plan creation, financial planning, taxes, marketing, and market research.

In partnership with the Native Hawaiian Hospitality Association (NaHHA) and the neighbor island NHCC, and with the support of the Hawai'i Tourism Association, Ka-

mehameha Schools and the Office of Hawaiian Affairs, we launched Kuhikuhi, an online directory of Native Hawaiian businesses. Kuhikuhi is user-friendly, easy to maintain and update, and most importantly, it provides a centralized database that makes listing and finding Native Hawaiian businesses simple. This provides increased access for customers and great exposure for small businesses.

In the new year, we were determined to help grow the voice of Native Hawaiian small businesses at the State Legislature. We also wanted to contribute to the future leaders and businessowners in Hawai'i, by providing opportunities for our ‘ōpio to be heard.

Our survey at the beginning of the year identified the economy, the environment, Native Hawaiian rights and housing as top concerns for Native Hawaiian businessowners and professionals. We partnered with Ka Leo O Nā ‘Ōpio to provide legislative training and engage with elected leaders and government officials on top issues like the Red Hill crisis, Senate Bill 3359 which would appropriate \$600 million for DHHL, House Bill 1960 repealing the GET for nonprofit fundraising revenue, and House Bill 1974 which would increase access to state contract opportunities for small businesses.

As we gear up for a new membership year that starts this month, we set forth a challenge. E ke'eke'ehi kūlana i pa'a. 'O 'oe ho'okāhi, 'o wau ho'okāhi, kū mai i mua. Take a firm stand. You, by yourself, and I by myself, let us step forth. ■

Shannon Edie is the outgoing president of the Native Hawaiian Chamber of Commerce (NHCC). She is co-founder and president of Holomua Consulting Group, a Native Hawaiian, woman-owned firm that assists small businesses interested in federal contracting. The mission of the NHCC is to mālama Native Hawaiians in business and commerce through leadership relationships and connections to economic resources and opportunities. Follow us @nhccoahu and join us at www.native-hawaiianchamberofcommerce.org

DHHL Summary of 2022 Legislative Session



By Cedric Duarte

The close of the 31st Hawai'i State Legislature was unprecedented for the Department of Hawaiian Home Lands.

A major point of discussion has been the passage of HB2511 which appropriates a one-time infusion of \$600 million to serve beneficiaries of the Hawaiian Homes Commission Act. As the historic bill made its way through the legislature, the Department continued its pursuit of other policy proposals aimed at improving the state's service to native Hawaiian beneficiaries.

In September 2021, the Hawaiian Homes Commission approved 10 legislative proposals that were forwarded by DHHL to Gov. David Ige's office for inclusion consideration in his submittal. Five of these proposals were included in the Governor's final administrative package presented to the legislature this session.

The only measure to pass both chambers was the Department's submission to require the respective counties to maintain infrastructure on Hawaiian Home Lands that were built to County standard, passing as SB879, SD1, HD2, CD1.

A summary of DHHL's proposals and their outcomes can be reviewed below. Items identified as referred to a committee were not scheduled for a hearing and didn't advance in the 2022 legislative process. Visit dhhl.hawaii.gov/government-relations for a full draft of the bills and justification.

Proposal HHL-01(22) | Relating to Independent Legal Counsel

- SB2605 – Referred to Senate Committees on Judiciary and Ways and Means
- SB2607 – Referred to House Committee on Judiciary & Hawaiian Affairs

Proposal HHL-02(22) | Relating to the Commission on Water Resource Management

- SB872 – Received notice of Senate conferees

Proposal HHL-03(22) | Relating to Tax Exemption

- HB2133 – Referred to House Committee on Judiciary & Hawaiian Affairs
- SB3101 – Referred to House Committee on Judiciary & Hawaiian Affairs

Proposal HHL-04(22) | Relating to Cesspools

- HB2195 – Transmitted to Governor

Proposal HHL-05(22) | Relating to the County Boards of Water Supply

- Withdrawn

Proposal HHL-06(22) | Relating to the County Boards of Water Supply

- Withdrawn

Proposal HHL-07(22) | Relating to Counties

- SB879 – Enrolled to Governor

Proposal HHL-08(22) | Relating to Historic Preservation Reviews

- HB2135 – Referred to Senate Committee on Ways and Means
- SB3103 – Referred to House Committee on Water & Land

Proposal HHL-09(22) | Relating to Gambling

- HB1962 – Referred to House Committees on Judiciary & Hawaiian Affairs and Commerce and Consumer Protection
- SB2608 – Recommendation was not adopted

Proposal HHL-10(22) | Relating to Interim Rules

- HB2136 – The House Committee on Government Reform recommended that the measure be deferred
- SB3104 – Referred to Senate Committee on Judiciary

Proposal HHL-11(22) | Relating to Compliance and Enforcement on Hawaiian Home Lands

- HB2171 – Transmitted to Governor

Proposal HHL-12(22) | Relating to Adoption

- HB2137 – Referred to House Committee on Judiciary & Hawaiian Affairs
- SB3105 – Referred to Senate Committee on Judiciary ■

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.

Ka Leo Kaiāulu



By Tercia Ku

Data, Research and Policy. What is your understanding?

Establishing policy, developing services and programs, engaging in outreach and education are all informed by accurate and timely data and information. Ka Leo Kaiāulu is Papa Ola Lōkahi's point-in-time inquiry to the Hawaiian community to identify trends, collect and evaluate data, and disseminate the findings.

You are invited to share your voice in our 2022 Ka Leo Kaiāulu series to share your perspective of data research and policy through a four-part inquiry. The questions will ask your thoughts on (1) the intersection of data, research, and policy, (2) your understanding of Precision Medicine, (3) your mana'o on re-establishing a Native Hawaiian Institutional Review Board, and (4) your reflections on the Native Hawaiian response to the COVID-19 pandemic.

Our current Ka Leo Kaiāulu survey is about Data, Research and Policy and the public understanding on these topics and their relationships to one another. You can participate at <https://www.surveymonkey.com/r/KLK-Spr22>. Or scan the QR code below.



Renamed Ka Leo Kaiāulu, Papa Ola Lōkahi launched this point-in-time survey series in 2016 and called it Community Voices. Focused on Native Hawaiian social and cultural determinants of health, this series has increased our awareness of

Native Hawaiian Health priorities, and increased our body of knowledge about oral health, and dementia and Alzheimers. Each Ka Leo Kaiāulu will lay the groundwork for larger, more robust conversations on Native Hawaiian Health, leading in 2023 to an update of E Ola Mau, Native Hawaiian Health Needs Assessment, that is meaningful and relevant to our communities and providers.

This work is overseen by Hale 'Imi Hawai'i, the data and research center at Papa Ola Lōkahi. In addition to perpetuating and updating E Ola Mau, other data-gathering initiatives include Ka Leo Kaiāulu, various community scoping projects, and access to reliable data sources and resources on Native Hawaiian health. In addition, Hale 'Imi Hawai'i collaborates with other data and research projects and panels that look at the social and cultural determinants of health of Native Hawaiians.

The original E Ola Mau reports and recent updates may be found on the Papa Ola Lōkahi website.

Mahalo for sharing your voice on the intersection of data, research and policy. If you are interested in any additional information regarding Hale 'Imi Hawai'i, please contact Dr. Donna-Marie Palakiko or Ms. Tercia Ku.

A champion of Hawaiian health research and policy was Dr. Kekuni Blaisdell. Throughout the month of July, which will lead up to the Hawaiian holiday Lā Ho'ihō'i Ea on the 31st, Papa Ola Lōkahi will be paying homage to Kekuni, who brilliantly and clearly connected Hawaiian wellbeing to Hawaiian self-determination.

E ola, e ola e ola nā kini ē! ■

Tercia Ku is the research and data coordinator at Papa Ola Lōkahi (POL). She was born in Hawai'i and raised near Fairbanks, Alaska. She graduated from Wai'anae High School and the University of Alaska at Fairbanks. Most of her professional career has been spent in clinical research and public health settings. She collaborated on this article with POL Research and Data Alaka'i Donna-Marie Palakiko, Ph.D.



OHA Presents Jason Laeha Live

July 16, 9:00 – 11:00 a.m. | Honolulu, O'ahu

This month, OHA's monthly free concert at the Kaka'ako Farmers' Market (ma kai side) features dynamic musician Jason Laeha. Free parking at Fisherman's Wharf.

Kona Mele

July 3, 4:00 p.m. | Kailua Kona, Hawai'i Island

Live music by Keauhou and Kainani Ka-haunaele at Maka'e'o Pavilion (Old Airport). Sponsored in part by OHA. For more info: www.laiopua.org

Waimea Valley Moon Walk

July 8, 5:30 – 9:00 p.m. | Hale'iwa, O'ahu

Waimea Valley's Summer 2022 Moon Walk series which includes a kauhale tour and guided moonlit walks to the waterfall. For more information email events@waimeavalley.net or call 808-638-5858.

Hidden in Plain Sight: The History of the Healer Stones of Kapaemahu in a Changing Waikiki

July 8, 6:00 – 7:30 p.m.
Honolulu, O'ahu or Virtual

Part of the Bishop Museum's Kapaemahu Speaker Series. Attend in-person at the Ather-ton Hālau or via Zoom. For more info: <https://bit.ly/39JWibP>

Hānau Hou Ka Hula Kī'i: Rebirthing the Hula Kī'i in the 21st Century

July 10 – 30 | Honolulu, O'ahu

This exhibit at the Downtown Art Center, curated by Kumu Hula Auli'i Mitchell features the endangered Hawaiian hula art of "hula kī'i," or Hawaiian puppetry. For more info: www.downtownarthi.org/

Waikiki Steel Guitar Week & Festival

July 11 – 16 | Waikiki, O'ahu

A week-long event at the Royal Hawaiian Center celebrating the Hawaiian steel guitar. For more info: www.waikikisteelguitarweek.com/

OHA Moloka'i Board of Trustees Meetings

July 18 at 6:30 p.m. and July 19 at 10:00 a.m.
Ho'olehua, Moloka'i or Virtual

Join OHA's BOT for their annual Moloka'i Community Meeting on July 18 and their regular BOT meeting on July 19. For more info: www.oha.org/bot

2022 Annual Native Hawaiian Convention

July 19 – 22 | Waikiki, O'ahu

CNHA's annual Native Hawaiian Convention will be held at the Sheraton Waikiki and feature cultural presentations, workshops, leadership discussions, networking and more. Sponsored in part by OHA. For more info: www.hawaiian-council.org/

Seas the Day: A Saturday of Play

July 23, 9:30 a.m. – 4:00 p.m. | Honolulu, O'ahu

Keiki and their grown-ups will learn about Moananuiākea through creative activities and exhibits at the Bishop Museum. For more info: <https://bit.ly/3HIj2FA>

'Ohana Discovery Day

July 23, 9:00 a.m. – 3:00 p.m. | Makakilo, O'ahu

Enjoy workshops, activities, and musical entertainment at the Jesus Christ of the Latter-day Saints Family History Center at 92-900 Makakilo Dr.

Pacific Connections: Gender Diversity Across Moana Nui

July 29, 6:00 – 7:30 p.m. | Honolulu and Virtual

Part of the Bishop Museum's Kapaemahu Speaker Series. Attend in-person at the Ather-ton Hālau or via Zoom. For more info: <https://bit.ly/3xMHq1t>

Ho'i Hou Mai i Waimea Summer Concert Series

July 30, 3:00 p.m. | Hale'iwa, O'ahu

An outdoor concert on the great lawn at Waimea Valley hosted by Mele Apana. Purchase tickets at: www.waimeavalley.net/events/ or call 808-638-5858.

Lā Ho'ihō'i Ea – Sovereignty Restoration Day

July 31, 11:00 a.m. – 5:00 p.m. | Honolulu, O'ahu

Join the celebration at Thomas Square in downtown Honolulu. Flag ceremony is at 12 noon and live entertainment begins at 1:00 p.m. For more info: www.lahoihoiea.org ■



Celebration of Life for Dr. Haunani-Kay Trask

Saturday, July 9, from 10:00 a.m. to 1:00 p.m.

Ka'iwakīlōumoku Hawaiian Cultural Center, Kamehameha Schools Kapālama

**The 'ohana requests that guests wear masks to ensure the health and safety of all*

'Ōiwi Teen Wins Gold at ISA World Junior Surfing Championship



Wahia Wong's Ēwelei'ula Wong won a gold medal at the 2022 International Surfing Association (ISA) World Junior Surfing Championship in El Salvador on June 5. The teen took top honors in the girl's 18-and-under division.

After a loss in earlier rounds relegated her to the losers' bracket, Wong battled back through six grueling heats over two days to take the gold.

Her spectacular win helped propel the 12-member Hawai'i Surf Team, who took the overall team title, to victory. The team's gold medal is its first since 2014 and its fourth title overall in the 18 years of ISA World Junior Surfing Championships.

Fellow Hawai'i team members Luke Swanson and Shion Crawford took first and second place, respectively, in the 18-and-under old boys division; while Luke

Tema took third in the 16-and-under old boys division.

This prestigious competition features the best young surfers in the world and is a pathway to world class and Olympic surfing. Team Hawai'i beat 45 countries and more than 400 competitors to bring home the overall team title. Australia placed second overall and the United States took home the bronze.

The nine-day competition was held at two breaks in El Salvador: La Bocana and El Sunzal. The Hawai'i team was coached by Chris Martin and former world tour competitor Shane Dorian.

To learn more go to: www.hawaiiisurfteam.surf.

A Win for Water Oversight in West Maui

In June, the Hawai'i Commission on Water Resource Management (CWRM) made history when it acted on its own proposal to designate a community as a "surface and ground water management area." Previously, that designation has only been achieved after significant pressure on the state by community groups.

The commission's decision to regulate water taken from the area between Ukumehame north to Honokōhau was unanimous after listening to more than six hours of testimony.

Essentially, the decision allows the state to decide who is allowed to use the water in West Maui – and how much can be used. It also provides the public with the opportunity on the go-forward to provide input whenever an individual or entity asks to pump water from the ground or from streams in the protected area.

Should it be determined that the water supply in a community is imperiled, by law the CWRM is authorized to begin managing the water in those areas. Experts anticipate that water resources may become increasingly vulnerable as a result of climate change.

For kalo farmers – who have fought for generations against the corporate interests that have

OHA in the Community



Uncle Rupert Rowe is flanked by OHA's Anuhea Diamond and Claudine "Dini" Calpito at the OHA Trustees' site visit to Kōloa on June 22. Trustees heard community concerns about development in the area and its impact on iwi kūpuna. Rowe hosted the site visit at Kāneiolouma. - Photo: Alice Silbanuz

E Ho'omaika'i e nā Kupa o Miloli'i!



With a unanimous vote at a hearing on June 9, the Board of Land and Natural Resources decided to adopt proposed Community-Based Subsistence Fishing Area (CBSFA) rules to be shepherded by the community organization, Kalanihale, on behalf of the Fishing Village of Miloli'i on Hawai'i island. The public process for Miloli'i leading up to adoption drew strong community interest and support with more than 150 people attending in-person or virtually including three generations of lawai'a families. "This is about the lawai'a of Miloli'i self-managing their harvests and caring for their marine resources. Pursuing CBSFA designation is a reclamation of what was old, made relevant for today – codifying traditional and customary practices into new fishing rules, and promoting lawai'a pono (responsible fishing)," said community representative U'ilani Naipo. - Photo: Kaimi Kaupiko

drained streams and monopolized Hawai'i's precious water resources on the island for more than a century – this decision is long-overdue.

Lipe Part of National Racial Healing Program

Native Hawaiian Affairs Program Officer Kaiwipunikau-kawēkiu Punihei Lipe, Ph.D., was selected to become part of the first cohort of the Culture of Health Leaders Institute for Racial Healing (CoHLI). Aimed at advancing racial and health equity, CoHLI is run by the National Collaborative for Health Equity (NCHE) in Washington, D.C.



Lipe is one of 40 leaders from 21 states selected via a competitive process for their experience in the fields of policy,

law, grassroots organizations, education and health. She is the sole representative from Hawai'i.

During the 18-month program, which began in June, participants will gain tools and resources to hold public officials and private sector leaders more accountable for real progress for racial and health equity.

"My mission [is] to scale up and sustain Hawai'i-grounded efforts that foster truth sharing, racial healing, and relationship building deep within and across sectors," Lipe said. "I am really excited for the opportunity to work with other scholar practitioners who are doing work in this area and who value the importance of the Truth, Racial Healing and Transformation (TRHT) framework."

In 2019, Lipe was one of 200 emerging leaders selected for the Obama Foundation Leaders: Asia-Pacific Program. She also leads the UH Mānoa TRHT Campus Center, one of the 50 trail-blazing campuses across Hawai'i and the U.S. selected to develop visionary action plans

SEE NEWS BRIEFS ON PAGE 28

NEWS BRIEFS

Continued from page 17

that prepare the next generation of leaders to advance justice and build equitable communities.

‘Ōlelo Hawai‘i Projects Featured in National Showcase



Student projects for Hawai‘i History Day presented in ‘ōlelo Hawai‘i are being featured by the National Museum of the American Indian, and the Smithsonian’s Asian Pacific American Center in the online National History Day showcase, “In Language There Is Life: I ka ‘Ōlelo nō ke Ola.”

This showcase is the first of its kind and the featured student projects cover a wide variety of topics. The projects are available to view online through the end of July.

“It is important for national institutions to be a part of healing our history of colonization and language genocide,” said Aiko Yamashiro, executive director of Hawai‘i Council for the Humanities (HCH).

HCH runs the program locally and began a Hawaiian language competition category in 2019 to support Hawaiian language revitalization. This year is the first year these students (grades 7-11) will be recognized at the national level.

National Endowment for the Humanities Chair Shelly C. Lowe (Navajo) notes that, “Efforts like [this] are important contributions toward maintaining and revitalizing endangered languages and fostering a sense of pride among new generations of speakers.”

“Although language distin-

Kamehameha Day Lei Draping in Honolulu



Honolulu’s annual statue lei draping ceremony in honor of Kamehameha I was held this year on June 10. This year, the statue was adorned using lou (poles), as they do in Kohala and Hilo. This is not easy as the lei can be heavy. The lei attendants pictured are young men from the Papakōlea community. Draping the Kamehameha statue in Honolulu has been the kuleana of their homestead for the past 100 years. Kumu Hinaleimoana Wong-Kalu offered oli on behalf of OHA when Trustees Hulu Lindsey, Kaleihikina Akaka, Luana Alapa and Kalei‘āina Lee presented the agency’s lei. - Photo: Kelli Soileau

guishes a people, it also brings people together,” added Māhealani Lono, a teacher at Ka ‘Umeke Kā‘eo PCS. “I have witnessed the force of generations being united as youth learn the stories of their grandparents.”

To view the projects online go to: <https://learninglab.si.edu/collections/in-language-there-is-life-i-ka-olelo-no-ke-ola/sMjAmFoQlBI6dZpk>.

Kina‘ole Foundation Donates \$1 Million to Establish Scholarship

On June 10, the Kina‘ole Foundation announced its donation of \$1 million to The Royal Order of Kamehameha I to establish the Royal Order’s Nā Koa Ali‘i Scholarship, an endowment intended to benefit Native Hawaiians interested in pursuing secondary education.

Kina‘ole Foundation Chairman Tautua Howell-Reed, explains, “We believe education unlocks the potential of young leaders, their families, and entire com-

munities. The collective power, capabilities, and ideas of educated Native Hawaiian leaders will implement solutions that will positively change underserved Native Hawaiians for generations.”

Founded by Dr. Raymond Jardine, Kina‘ole Foundation is a federally recognized nonprofit Native Hawaiian Organization that helps to educate, advance, and promote economic development for the people of Hawai‘i through educational and business development activities and programs that preserve the culture and heritage of Hawai‘i.

CNHA Awarded Hawai‘i Tourism USA Contract

On June 2, the Hawai‘i Tourism Authority (HTA) announced that it has awarded its multi-year, multi-million dollar Hawai‘i Tourism USA contract to the Council for Native Hawaiian Advancement (CNHA).

The contract provides for a comprehensive range of brand management and visitor educa-

tion services, as well as support services shared by Hawai‘i’s brand management teams worldwide.

CNHA was selected by a committee representing a cross-section of community, industry, and government. Committee members evaluated proposals, listened to oral presentations, and scored each proposal on its merits and responsiveness to the criteria listed in the Request For Proposal, using a fair and impartial scoring process.

HTA is in the process of finalizing its contract with CNHA. Hawai‘i Visitors & Conventions Bureau (HVCB) held the Hawai‘i Tourism USA contract through June 29.

Kapūkākī in the News

Last month, a citizens group calling themselves Wai Ola Alliance filed suit against the U.S. Navy for violating the federal Clean Water Act in connection to the fuel storage facility at Kapūkākī (Red Hill). Five individual plaintiffs have joined the lawsuit and are demanding that

the Navy act immediately to address the crisis.

In March the U.S. Department of Defense announced that they would work closely with the Hawai‘i Department of Health and the Environmental Protection Agency to safely defuel the Red Hill facility, promising a plan by May 31 and a completion time of 12 months.

According to Hawai‘i News Now, a Navy contractor report of the facility “found leakage through a tunnel wall, a deteriorated slab and fire risks for workers.” They also reported that repairs could take a year and defueling as many as two years.

Wai Ola Alliance is demanding faster defueling and penalties of \$60,000 per violation per day.

Meanwhile, a congressional committee has advanced two bills to provide an additional \$1.1 billion in funding to address the Red Hill water crisis. The bills will be advanced for fiscal year 2023, which begins in October. The House of Representatives is expected to vote on the bills this month. ■

Poakalani Quilt Exhibit



A special ,one-day Poakalani Hawaiian Quilt Exhibit was held on May 31 at the Office of Hawaiian Affairs’ (OHA) Honolulu office. On display were 14 Hawaiian quilts (45” x 45”) that were commissioned by the Pitt Rivers Museum of Oxford, England. On site to receive the quilts was Marenka Thompson-Odlum, a research associate with the museum. This was the only display of the 14 quilts before they were sent to England. The quilts were designed by the late John Serrao and quilted by teachers and students of Poakalani Quilting. Pictured in front of the ‘Ulu and Manu Palekaiko quilt designs are (L-R) Thompson-Odlum, Lei Ayat-Verdadero of OHA, and Cissy Serrao of Poakalani Quilting. - Photo: Joshua Koh

▶ <https://vimeo.com/716514284>



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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Kō Kākou Kuleana e Koho Balota: A Quick Guide to the OHA Elections

2022 is a significant political year for Hawai'i. The majority of elected offices will be on the ballot in November. Among the most important elections will be for trustees of the Office of Hawaiian Affairs (OHA). The OHA elections have a tremendous impact on Hawaiians and non-Hawaiians. In the upcoming years, OHA is poised to accomplish more for its beneficiaries and everyone in Hawai'i especially through OHA's ownership and development of its Kaka'ako Makai and Iwilei property sites.

The candidates elected as OHA trustees will have important work ahead of them. Native Hawaiians are confronted with soaring housing costs, stagnant wages, and inadequate access to quality healthcare and educational opportunities. In addition, OHA's trust must be protected, expanded, and kept accountable. Voters have a responsibility to elect leaders with the capacity and courage to address these issues.

Every registered voter in the State of Hawai'i has the right and duty to vote for OHA trustees. The right to vote is embedded in the United States Constitution. The election for OHA trustees is not limited to a particular group of voters. This reflects the practice of the Hawaiian Kingdom in which citizenship was open to all people regardless of race. OHA's mission as a state agency is to better the conditions of Native Hawaiians. When Native Hawaiians flourish, so does the general population.

Nearly 180,000 Native Hawaiians are registered to vote and there are approximately 800,000 registered voters in the State of Hawai'i. By voting, the people of Hawai'i have the capacity to increase our political influence and compel elected officials to address the issues that are important to us.

Voter Information on the OHA elections

According to the Hawai'i Office of Elections, there are 18 candidates



Keli'i Akina, Ph.D.

Trustee,
At-large

for six OHA trustee positions. Any qualified citizen that resides in the State of Hawai'i, regardless of race, can become a candidate for OHA trustee. Here is a list of the candidates for each of the OHA trustee races.

OHA Maui Resident Trustee: Carmen Hulu Lindsey

OHA Hawai'i Resident Trustee: Mililani B. Trask and Hope Alohalani Cermelj

OHA O'ahu Resident Trustee: Kalei Akaka,

Jackie Kaho'okele Burke, Brendon Kalei'āina Lee, and Robert Peters

OHA At-Large Trustee (the top three winners will become trustees): Lei (Leina'ala) Ahu Isa, Ka'apana Z. Aki, Julian (Keikilani) Ako, Brickwood Gaulteria, U'i Kahue-Cabanting, Sam (Kalanikupua) King, Keali'i Makekau, Chad Owens, William Paik, Keoni Souza, and John D Waihe'e IV

Voting for the 2022 Election will be vote-by-mail. The Primary Election will be held on Saturday, Aug. 13, 2022. All registered voters will receive their ballots by July 26, 2022. The General Election is on Tuesday, Nov. 8, 2022. Voters will receive their ballots by Oct. 21, 2022.

Completed ballots must be received by the Hawai'i elections office no later than 7:00 pm on the day of the election. Vote-by-mail ballots can also be submitted in-person at a Voter Service Center. Voters can also vote in-person. Voter Service Centers within each county will be open for 10 days through Election Day. You can access a list of Voter Service Centers near you at the Office of Elections Voter Service Centers and Places of Deposit (hawaii.gov).

If people are not registered to vote, they can do so online at State of Hawaii: Office of Elections Online Voter Registration by Aug. 3, 2022. People can also register to vote via mail by Wednesday, Aug. 3, 2022 or in-person on Election Day at any Voter Service Center.

He kuleana kō kākou e koho balota! We have a responsibility to vote! ■

The Many "Taro Shoots" of my Genealogy

We honored our mothers in May and I was inspired to learn about my makuahine's genealogy. As I poured over the familial lines, I realized I have an incredible ancestral foundation that led my momma to say, "you belong here in Moloka'i."

Hawaiian genealogies were memorized at an early age and were passed down orally through the generations. The highest ranking ali'i could trace their lineage directly back to the beginning of the universe. In the culture, names are bestowed upon a person to honor inoa kūpuna (ancestral names), inoa ho'omana'o (names to remember an event or to honor a chief), and inoa 'āina (place names) www.papahānaumokuakea.gov/heritage/kapainoa.html.

Our names connect us to the past, the here and now, and the future.

The word 'ohana comes from the word 'oha, or corm of the taro plant. My genealogy is no exception with many, many "taro shoots." It includes the Ron Davis 'ohana who we met at the Moloka'i bakery. There was instant affection, warmth and a willingness to support momma's daughter in her role as OHA trustee. He said, "I want to help you, daughter."

My mother, Kauana Kanahale (Pukahi), is daughter to Clinton Kanahale and Agnes Sanford Kanahale. Isaac Davis, who was a leading and trusted advisor to Kamehameha the Great, along with Captain Alexander Adams who was also a great friend and advisor to Kamehameha, are in my mother's lineage.

We are 'ohana to the Meyers through Agnes Sanford (Kanahale) who was a cousin to them. Agnes'



Luana Alapa

Trustee,
Moloka'i and
Lāna'i

island of choice was Moloka'i where she spent many of her summers and vacations. Agnes and Clinton Kanahale's marriage union bore seven children, including my mother. Tutu Agnes was so drawn to Moloka'i that she would also spend two weeks at the home of her Meyer cousins to wean each of her children.

While I have always valued open and non-judgmental communication,

my genealogical connection to Moloka'i underscores that as 'ohana, we must uphold aloha, free communication, shared involvement and responsibility.

In that spirit, I want to encourage you to come forward as 'ohana to participate in the upcoming OHA Board of Trustees meetings on Moloka'i. I want and need your mana'o.

Our theme is "Back to the 'Āina" and the Community Meeting is scheduled for July 18 at 6:30 p.m., while the Board Meeting is scheduled for July 19 at 10:00 a.m. Both meetings will be held at the Lanikeha Community Center.

Out and about. June was a fun time for me on the island. I attended the Kamehameha Day parade and the Moloka'i Paniolo Heritage Rodeo.

Ke Akua blessed us when I was able to raise \$3,000 in scholarship money to contribute to the Raina Dudoit Scholarship fund. This is for high school seniors who are considering study in agriculture, animal husbandry and so forth. We need to educate our keiki who can return to solve such things as our deer problem!

Celebrate! A belated Hau'oli Lā Makuakāne to the fathers who are with us today and to the special memories of the fathers who are with the ancestors. ■



Trustee Alapa (left) with Lane Kamakana, who received a \$1500 Raina Dudoit College Scholarship. The scholarship presentation was made at the Moloka'i Paniolo Heritage Rodeo. - Photo: Courtesy

**CULTURAL IMPACT ASSESSMENT
NOTICE: WAIKĪKĪ AQUARIUM
WATER SYSTEM UPGRADE**

Pacific Consulting Services, Inc., on behalf of the University of Hawai‘i is conducting a Cultural Impact Assessment (CIA) for a proposed project to upgrade the water system at the Waikīkī Aquarium located at 2777 Kalākaua Avenue in Waikīkī Ahupua‘a, Honolulu (Kona) District, O‘ahu (TMK: (1) 3-1-031:006). The proposed project is intended to upgrade the water disposal system so that all Aquarium effluent is disposed of into two on-site injection wells, thereby eliminating direct discharge into the ocean and the City and County of Honolulu (CCH) wastewater system. The CIA team is seeking to engage with cultural practitioners and other interested parties with knowledge of the area around the Aquarium who can advance our understanding of historic properties, as well as cultural, traditional, and customary practices. The CIA is being compiled in accordance with Hawai‘i Revised Statutes (HRS) 343, which provides regulatory over-

sight for environmental reviews, and will be included in the Draft Environmental Assessment for the project. If you would like to provide information and share your mana‘o, please email us at pcsi-cia@pcsihawaii.com.

**BURIAL NOTICE:
WAIKĪKĪ AHUPUA‘A**

NOTICE TO INTERESTED PARTIES IS HEREBY GIVEN that human skeletal remains were identified by Cultural Surveys Hawai‘i, Inc. during an archaeological inventory survey for the Ala Moana Boulevard Tower Project, Hilton Hawaiian Village, Waikīkī Ahupua‘a, Honolulu (Kona) District, O‘ahu, TMKs: [1] 2-6-009:004-006 and portions of 007, 009, and 013.

Per Hawai‘i Revised Statutes (HRS) Section 6E-43 and Hawai‘i Administrative Rules (HAR) Chapter 13-300, these remains are considered previously identified. Based on the context, they are over 50 years old and reasonably believed to be Native Hawaiian. They are located in Kālia ‘Ili, within Land Commission Award (LCA) 1775:1 to Paoa.

The project proponents are Park Ala Moana LLC, Hilton Hawaiian Village Beach Resort & Spa, and SMK, Inc.. The contact person is Ivan Lui-Kwan, Starn O‘Toole Marcus & Fisher, 733 Bishop Street, Suite 1900, Honolulu, Hawai‘i 96813 [Tel: (808) 537-6100].

The project proponents currently envision relocation of these previously disturbed remains to a suitable preserve area; however, a burial treatment decision (preservation in place or relocation) will be made based on consultation with Native Hawaiian descendants, the Hawai‘i State Historic Preservation Division (SHPD), and the O‘ahu Island Burial Council, per the requirements of HAR Section 13-300-33.

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

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

2022
TITCOMB – Family Reunion for the descendants of Charles and Kanikele (Kamalenui) Titcomb. The date has been rescheduled to June 30-July 2, 2023 at Lōkahi Center, Wai‘anae, O‘ahu. Children are: Susan (Christian Bertelmann); Julius (Malia Kalaupuhupuhi, Sophie Houghtailing); Emma (August Dreier); MaryAnn (James Hall Fiddes or Feddes); Angeline (John Spencer); Louis (Hannah Sheldon); George Rufus (Caroline Mae Morteno); Hatttie (Frederick Weber); and Kanikele. For more information or to kokua, contact: K. Nani Kawaa at titcombfamilyreunion@gmail.com or visit our ‘ohana website <https://titcombsf-hawaii.com> ■

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

WEST HAWAII (KONA)

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

MOLOKA'I / LĀNA'I

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Phone: 808.560.3611
Fax: 808.560.3968

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Phone: 808.241.3390
Fax: 808.241.3508

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

HOMES WITH ALOHA- Unique property in Papakolea one story 3 bedrooms + room with no closet used as an office, 2 baths, level lot with a warehouse like structure attached. Must see \$950,000. This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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

HOMES WITH ALOHA- Waimanalo 4 bedrooms, 3 baths, built in 2017. \$625,000- This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Waimanalo 3 bedrooms, 2 baths. Cash or FHA 203k Rehab loan \$399,000- This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Waianae Valley 3 bedrooms, 2.5 baths, single level home, needs some maintenance. \$350,000- This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Kapolei / Maluoha'i- 3 bedrooms, 2 baths single level \$460,000- This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA HAS A QUALIFIED BUYER'S LIST: Looking for homes in the Kapolei, Waimanalo, Papakolea, Nana-kuli, Big Island areas, Maui areas. If you are thinking of selling please call, text or email Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303. charmaine@homeswithaloha.com

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At-Large Candidates

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- Kalei Akaka
- Jackie Kaho'okele Burke
- Brendon Kalei'aina Lee
- Robert Peters

At-Large Candidates

- Leina'ala Ahu Isa
- Z. Ka'apana Aki
- Julian Keikilani Ako
- Brickwood Galuteria
- U'i Kahue-Cabanting
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- Chad Owens
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