



# Ka Wai Ola



PROTECTING THE REGAL HAWAIIAN HAWK

**NĀ MĀKUA**

The highly revered 'io, Hawaiian hawk, once found throughout the pae 'āina, is now found only on Hawai'i Island. Community members are banding together to build awareness on the need to protect the 'io that are being hunted, maimed and killed.

Puna-based artist Nelson Makuia depicts the regal 'io in a habitat of 'ōhi'a lehua that is found in Wao Kele o Puna.



# NOTICE OF CLASS ACTION SETTLEMENT

**IF YOU FILED A CLAIM WITH THE HAWAIIAN HOME LANDS TRUST INDIVIDUAL CLAIMS REVIEW PANEL ON OR BEFORE AUGUST 31, 1995, YOU MAY BE ENTITLED TO RECEIVE A SETTLEMENT PAYMENT AS A CLASS MEMBER IN *KALIMA v. STATE OF HAWAII, DEPARTMENT OF HAWAIIAN HOMELANDS, et al.* Civil No. 99-4771-12-LWC**

On June 6, 2022, First Circuit Court Judge Lisa W. Cataldo preliminarily approved a settlement of this case. The class members for this settlement are:

“All persons who filed claims with the Hawaiian Home Lands Trust Individual Claims Review Panel on or before August 31, 1995.”

**The following persons will not be entitled to a settlement payment:**

- 1) Individuals who did not file a claim with the Panel on or before August 31, 1995.
- 2) Individuals who filed a timely claim with the Panel but the claim did not assert an individual breach of trust which occurred between August 21, 1959, and June 30, 1988.
- 3) Individuals who filed a timely claim with the Panel but the claim asserted an individual breach of trust that occurred after June 30, 1988.
- 4) Individuals who filed a timely claim with the Panel but the claim was not a valid HRS Chapter 674 claim.
- 5) Individuals who filed a timely claim with the Panel but settled their claim.
- 6) Individuals who opted out of the Lawsuit in response to the 2007 class notice.
- 7) Individuals who opted out of the Lawsuit in response to the 2012 class notice.
- 8) Individuals who opt-out of the Settlement Class and this Settlement by sending a valid and timely Opt-Out Letter to the Claims Administrator.

**Class members will be mailed information about their legal rights and options.**

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**If you are a relative of a deceased class member, please designate a person to receive information for your family by the methods described below.**

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- Call 808-650-5551 or 1-833-639-1308; or
- Update your information at [www.Kalima-Lawsuit.com](http://www.Kalima-Lawsuit.com); or
- Attend a community meeting to be held in your area or virtually online. Check [www.Kalima-Lawsuit.com](http://www.Kalima-Lawsuit.com) for the schedule.

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Inā makemake ‘oe i kēia ‘ōlelo hō‘ike ma ka ‘ōlelo Hawai‘i, e kelepona mai, 808-650-5551 ai‘ole 1-833-639-1308.

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## RANDOM THOUGHTS ON A VISIT TO WAO KELE O PUNA

**Ho'omalū** (v. To rule over, especially in a peaceful way; to govern quietly; to make peace.)

Aloha mai kākou,

I recently traveled to my home island of Moku o Keawe as part of my kuleana with OHA. This time I did not visit my 'ohana in Kohala, but instead visited Wao Kele o Puna, the lowland forest reserve that is part of OHA's land inventory.

It was a welcome break from my normal work routine. To have a moment to just "be" in that wahi pana, in the breathtaking beauty and peace of the pristine forest, was an opportunity to quiet my mind and renew my spirit. And as I did, random thoughts came to me – welcomed but unbidden.

My Hawaiian name is Mailenuiakahakuloa and was given to me by my mother. It is actually a shortened version of my great-granduncle's name – Kamailenuiakahakuloakaiohia – because my dad, who was pure Japanese, worried that the full name was too long for such a tiny baby.

Hawaiians put great thought into the names that we give to places, to events, and to our children. Naming is an important, meaningful practice. Names often come to us at night, or in the moments that we open our minds and hearts to our kūpuna or to Ke Akua.

After nearly six decades of life, there in Wao Kele o Puna, I began to understand my name in relationship to my work and leadership at OHA, focusing in on the word "haku" which means (in the context of my name) "to compose, put in order, arrange, braid."

I have grown into my name, as people do, and so my approach to leadership at OHA has been to "haku" people and ideas together on a common foundation of 'ohana, mo'omeheu (culture) and 'āina.

When considering ways to "haku" things that might seem as far apart as the east is from the west, I have found that replacing the word "or" with the word "and" in my thinking has been effective. "Or" thinking demands that a choice must be made between

one or more options. "And" thinking allows us to "haku" many options into something even better.

This train of thought started me thinking about governance. At OHA, my leadership kuleana involves establishing operational policies and making decisions to help the agency better serve our lāhui. In Hawaiian, the word for "govern" is "ho'omalū." Interestingly, ho'omalū also means to shade, to protect and to make peace. The Hawaiian concept of governance is a far cry from most of our experiences with governing and government.

In the process of governance, policy and decision-making at OHA today, we must internalize this idea of ho'omalū and embrace it as a kuleana to protect our people and to bring them together. Queen Lili'uokalani, whose birthday we celebrate this month, courageously modeled ho'omalū throughout her brief reign. Indeed, in her darkest hour, she chose to abdicate under protest rather than imperil the very lives of her people.

One final random thought: I wish we made decisions out on the land rather than indoors because when we are on the land, and we listen to the land, we make very different decisions. ■



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



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After a huaka'i to Wao Kele o Puna for inspiration, fifth and sixth graders at Keonepoko Elementary School in Puna painted a mural for their school.

# Ka Wai Ola Honored by NAJA for Overall Excellence

By Ed Kalama

**K**a Wai Ola News, the print and online publication of the Office of Hawaiian Affairs (OHA), was recently honored with three overall excellence accolades from the Native American Journalist Association (NAJA) Native Media Awards. The awards are for work completed in 2021.

Based in Norman, Okla., NAJA is dedicated to supporting Native Americans in journalism. The annual NAJA competition recognizes excellence in reporting by Indigenous and non-Indigenous journalists from across the U.S. and Canada. Categories this year featured competition with such major news outlets as *Al Jazeera*, *High County News* and CBC Radio One.

Competing in the Professional III category for news publications with a circulation of over 10,000, *Ka Wai Ola News* placed second as Print/Online-Best Digital Publication and third for Print/Online-General Excellence. The publication also received a third-place award for Print/Online-Best Layout.

The OHA team that produced *Ka Wai Ola News* in 2021 includes Communications Director Alice Silbanuz, Editor Puanani Fernandez-Akamine, Communications Strategist Ed Kalama, Multimedia Specialists Kaleena Patcho, Josh Koh and Jason Lees, and web contractor William “Trip” Rems. In addition, dozens of others from the community, from freelancers to columnists, contributed valuable content to the publication.

Adam Keawe Manalo-Camp is a regular contributor to *Ka Wai Ola News* whose articles explore aspects of Hawaiian culture and history. “Writing in *Ka Wai Ola* is about continuing to nourish our lāhui from the intellectual and spiritual spring left by our kūpuna,” he said.

It is noteworthy that year after year, *Ka Wai Ola News* is consistently acknowledged for its excellence as an Indigenous print and digital publication and rated in the top three for best layout by the NAJA Native Media Awards. Over the last three years, *Ka Wai Ola News* has scooped up a total of 14 NAJA Media Awards.

“We’ve always known that our Communications team is maika’i loa, and to see this consistent national and professional validation of the quality of their work, as well as its value to the community, is very rewarding,” said OHA Board Chair Carmen “Hulu” Lindsey. “We are very proud to produce a publication that serves as a platform and voice for our lāhui and that is consistently rated among the best of its peers.”

*Ka Wai Ola News* has a large following, counting 51,000 print subscribers, 20,000 digital subscribers worldwide and an average 16,000 online readers visiting the site each month.

The print edition of *Ka Wai Ola News* has been providing news for the lāhui since 1980, covering the people, issues and events important to the Native Hawaiian community. In January 2020, OHA launched kawaiola.news, an accompanying digital version that includes bonus videos, photo albums and an archival section that contains digitized versions of *Ka Wai Ola News* since its 1980 inception. The digital platform makes 42 years of contemporary Hawaiian history available to the world.

“Producing *Ka Wai Ola* each month is a team effort,” Fernandez-Akamine said. “In addition to our talented staff, we have freelance writers, regular columnists and other community contributors who not only provide wonderful content but also represent the diverse views of our lāhui. These NAJA awards for excellence honor our collective efforts.” ■

A full list of winning entries is available at <https://najanewsroom.com/2022-national-native-media-award-winners/#PDIII>.

- Mahalo nui to the these contributing writers who authored two or more *Ka Wai Ola* stories.
- Cheryl Corbiell
  - Lisa Huynh Eller
  - Kyle Kajihira, Ph.D.
  - Adam Keawe Manalo-Camp
  - Tammy Mori
  - Mikiala Pescaia
  - Healani Sonoda-Pale
  - Wayne Tanaka, J.D.
  - Cheryl Chee Tsutsumi
  - Trisha Kehaulani Watson-Sproat, J.D., Ph.D.

- Mahalo nui to these contributing writers for their topical columns.
- Kalani Akana, Ph.D. (Culture and History)
  - Bobby Camara (Native Plants)
  - Jodi Leslie Matsuo, DrPH (Health and Nutrition)

- Mahalo nui to these contributing writers who authored columns on behalf of their organizations.
- Edward Halealoha Ayau, Hui Iwi Kuamo’o
  - Sheri Daniels, Ph.D., Papa Ola Lōkahi
  - Robin Danner & Rolina Faagai, Sovereign Council of Hawaiian Homes Association
  - Cedric Duarte, Department of Hawaiian Home Lands
  - Elena Farden, Native Hawaiian Educational Council

- Mahalo nui to these organizations and their various contributing writers who authored columns.
- Ka Leo o Nā ‘Ōpio
  - Kanu o ka ‘Āina Learning ‘Ohana
  - Lili’uokalani Trust
  - Native Hawaiian Chamber of Commerce

- Mahalo nui to these writers for their special contributions.
- Kaliko Baker, Ph.D. (December cover story)
  - Ardena Sanoe Saarinen (co-author of November’s cover story)
  - Sterling Wong (March and July cover stories)

## NATIVE AMERICAN JOURNALIST ASSOCIATION 2022 NAJA AWARDS



### BEST DIGITAL PUBLICATION

#### SECOND PLACE

Alice Silbanuz  
Puanani Fernandez-Akamine  
Kaleena Patcho  
Ed Kalama  
Joshua Koh  
Jason Lees  
William “Trip” Rems

### GENERAL EXCELLENCE

#### THIRD PLACE

Alice Silbanuz  
Puanani Fernandez-Akamine  
Kaleena Patcho  
Ed Kalama  
Joshua Koh  
Jason Lees

### BEST LAYOUT

#### SECOND PLACE

Kaleena Patcho  
Joshua Koh



# Building Pilina with the ‘Āina

An OHA grant is helping The Kohala Center engage the Kawaihae community in restoring the area’s dryland native forest.

By Ed Kalama

*Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka.  
Born was the land, born were the chiefs, born were the common people.  
The land, the chiefs, and the commoners belong together.*

Their goal is to connect people to the land, believing that by helping to heal the ‘āina, people can also heal themselves.

The Kohala Center (TKC) is an independent, community-based nonprofit focused on research, education, and ‘āina stewardship for healthier ecosystems. They believe that by turning ancestral knowledge and research into action, conditions are cultivated that reconnect Native Hawaiians with their place, water, food and each other.

The organization was recently awarded a \$150,000 grant from the Office of Hawaiian Affairs (OHA) for its “Ho‘olauna Kawaihae: Building Pilina Through Respectful Engagement” project which focuses on the restoration of leeward Kohala’s dryland forest system focused in the ahupua‘a of Kawaihae Komohana.

OHA’s Grants Program supports Hawai‘i-based nonprofit organizations that have projects, programs and initiatives that serve the lāhui in alignment with OHA’s Mana i Maui Ola Strategic Plan, which builds upon the Native Hawaiian strengths of ‘ohana, mo‘omeheu and ‘āina.

“Through this project, we’re able to help connect our community to the natural, historical, and cultural resources of the ahupua‘a of Kawaihae, where our organization holds kuleana as a steward of this place,” said Kaimana Chock, an ‘āina-based education specialist and

Kilohana Nursery project manager with TKC.

Once a rich and diverse native ecosystem full of native plant, bird, and insect species, Chock said our dryland forests have been greatly reduced by cattle and other ungulates, human activities, the influx of invasive species, wildfires and climate change, and other threats.

“This project looks to continue work to mālama our remaining dryland forest resources in Kawaihae and expand efforts of reforestation by engaging our community members directly in the work, building their pilina (relationship) to the ‘āina and the forest,” Chock said.

“By introducing our participants to the remnants of our native forest and restoration efforts - and the different species that make up the forest - the wai resources, the inoa ‘āina (place names) and characteristics of place, the cultural and archaeological resources in the area, and more, we are building and strengthening our community’s capacity to steward and be stewarded by the ‘āina of Kawaihae.”

The project operates by inviting Kawaihae’s community of hoa‘āina (companions/caretakers of the land) to participate in regular Hoa‘āina Day experiences in ma uka areas of Kawaihae. Participants engage in four essential stewardship practices with the native dryland forest: ho‘olauna (a process of introduction), kilo (a process of observation), hana (a process of work and activity), and mo‘olelo (a process of storytelling and story-keeping).

These practices are grounded in ‘ike Hawai‘i and draw, as well, from western understandings of best practices in conservation.

Activities take place primarily at Keawewai, a 60-acre property in Kawaihae stewarded by TKC, with occasional engagements at the Koai‘a Tree Sanctuary and Koai‘a Corridor in nearby Pu‘u Kawaiwai. Examples of hana completed during Hoa‘āina Days include planting forest species, mālama of outplantings through invasive plant species removal and mulching, respectful visits to cultural sites, and other activities.

Through these hoa‘āina experiences, the goal is that the 140 Native Hawaiian participants will increase their ‘ike of Kawaihae, respectfully engage with ‘āina, gain a great-

er knowledge of the cultural, historical and archaeological resources of the ahupua‘a, and eventually help TKC to determine the best culturally informed and place-based stewardship practices for Kawaihae’s dryland forests.

“If you look ma uka from Kawaihae, you will see what looks like a small patch of green in a landscape of barren, dry areas on both sides of Keawewai - this is where the water flows and is captured by reservoirs, gullies and rock basins which is carried down the gulches during the rainy season,” said Diane “Maka‘ala” Kanealii, who along with her husband Maha have participated in several Hoa‘āina Days.

“For us, Keawewai represents what old Hawai‘i looked like before the land was deforested, before cattle ranching decimated the lands. By participating in the workdays, we have the opportunity to participate in helping to heal the land with restoration of native plants for the next generation.”

Kanealii said that by helping care for the land, she’s helping to care for herself.

“It is a perfect place to spend some time to heal a place and a place to heal. This project proves that by taking steady baby steps, ‘āina and po‘e can be restored, one plant at a time. We are blessed to live in one of the most beautiful places in the world, so we give back to the lands that give us so much,” she said.

“The success of Keawewai is a success for us all. We go to Keawewai to give back to a place that is nourishing the ‘āina as we are nourished in spirit and healing ourselves.”

“OHA’s grant program is so important for communities and organizations across Hawai‘i to be able to engage in work that builds on the health and wellbeing of our kānaka and lāhui. “Through OHA’s support, TKC has been able to create the space to engage with multigenerational systems of ‘āina stewards,” Chock said.

“We are honored to hold this space in Kawaihae, yet all of our ‘āina and communities across Hawai‘i need stewards who will help in big ways and small to do their part to contribute to our collective health and wellbeing. Engaging with ‘āina through mālama is just one way that we can all give back to this place we call home.” ■



Work completed by The Kohala Center (TKC) volunteers during “Hoa‘āina Days” at the 60-acre property in Kawaihae that TKC stewards includes planting native forest species, mālama of outplantings through invasive species removal, and mulching. - Photos: The Kohala Center





Kamaile Puluole-Mitchell with her daughter, Kiki.

**SAMANTHA KAMAILELAULI'I  
PULUOLE-MITCHELL**

Public Policy Advocate for Hawai'i Island –  
East Hawai'i

Community Engagement

9 years at OHA (Includes 4 years as a  
student worker)

**FROM:**

Hawai'i (mokupuni)  
Hilo (moku)  
Waiākea (ahupua'a)

**EDUCATION:**

- Hilo High School
- UH Hilo (BA in Psychology)
- UH Mānoa (MSW - Social Work)

**What is your kuleana at OHA?**

*My kuleana to our lāhui is public policy through community engagement. As a public policy advocate, I advocate for Native Hawaiians through coordination and partnerships with community stakeholders. I assist in monitoring Hawai'i County and state governmental processes to ensure accountability and collaboration for the lāhui.*

**Why did you choose to work at OHA?**

*The work aligns with my values of social justice and desire to empower our community.*

**What is the best thing about working at OHA?**

*Serving and learning from my community and co-workers in all capacities. OHA has brought me many opportunities and experiences that helped me to grow and learn as a kanaka and in my profession.*

**What is something interesting for people to know about you?**

*I was a teen mom. It was the hardest decision and my proudest accomplishment. I know what it is to struggle and rise through adversity. Anything is possible with the love and support of your family and community. Always believe in yourself.*

**Who has been your role model?**

*My Grandmother, Judith Puluole (Byous), for her strength and unconditional love for her family. All my kūpuna and ancestors who laid the foundation for me and for the generations to come.*

**What is your best OHA memory?**

*There are many, but the funniest was doing an Escape Room game with my co-workers. It was fun, challenging, and exhilarating. Everyone had to work together under pressure. We got to see everyone's personality shine. Lol. The most memorable are all the huaka'i with my co-workers to different places and communities to learn and build pilina between us, the community, and the āina. ■*

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# Koki'o: A Spectacle in the Bosom of Hualālai

By Bobby Camara

*He pua lālea pūnono i ka poli o Hualālai  
A gorgeously red flower, beacon-bright in the bosom of Hualālai*



He nani hihimanu! - Photo: Bobby Camara

**T**he island of Hawai'i is home to this endangered koki'o (*Kokia drynarioides*), found on arid lee slopes. We understand that two wild adult individuals remain, along with many outplanted, and some wild, keiki.

In the hibiscus family, koki'o is a small tree whose spectacular flowers feature recurved petals; truly a wondrous sight. This endemic genus has four species, one each extinct in the wild on Moloka'i and O'ahu, a surviving species with populations on Kaua'i, and *K. drynarioides* on Hawai'i.

'Ili koki'o (its bark) was carefully collected in vertical strips from the trunk, a rust-colored dye prepared, and white olonā fish nets dyed to both preserve and camouflage them from various i'a. Pua hold wells of nectar frequented by pollinators, and have been fashioned into stunning lei. ■



(Left) Note tiny red dots in koki'o bark, source of rust coloring. (Right) Kapa po'a'aha by Lisa Schattenburg Raymond. Dyed with koki'o bark, net inked with pa'u kukui and pilali. - Photos: Lisa Schattenburg Raymond and Bobby Camara

(Left) Buds grow until blooms surprise. (Right) Seed pod opens, and seeds covered in fur are revealed. A few call this "Hawaiian tree cotton." - Photos: PB

**Remember: Plant parts of endangered species must only be gathered from cultivated yard plants – never in the wild!**



# No Fear of Failure

By Tammy Mori

“You have to strive to fail,” said Malia Tallett (P.T., D.P.T., T.P.S.), owner of Ke Ola Kino Physical Therapy in Hilo. “You don’t learn from being successful. I have failed a number of times, but failure doesn’t mean you’re done. You need to ask yourself ‘how much do I want it?’”

Tallett’s journey to opening her physical therapy clinic in Hilo has not been easy. After graduating from Kamehameha Schools Kapālama, she enrolled at the University of Sacramento to study economics. There, she discovered her passion for pre-med and orthopedics but the university would not allow her to change majors.

So she transferred to nearby University of the Pacific (UOP), which is known for its sports medicine program.

At UOP, she had a rigorous schedule attending classes, playing Division I water polo and working a midnight shift stocking inventory at a nearby department store. In the middle of this, she was seriously injured playing water polo and had to go through surgery and rehabilitation.

“My injury actually solidified my interest in physical therapy (PT). I experienced PT as a patient and appreciated how physical therapists become closely involved in guiding a patient on their road to healing,” recalled Tallett.

She decided to pursue a doctorate in physical therapy, and it was more academically grueling than anything she had previously experienced. After she nearly failed a class, the dean of the school told her she should reconsider her career track – but that only furthered her determination to complete the program.

“There are going to be haters along the way, but you need to believe in yourself,” Tallett said. “You’re not going to get to your dreams by sitting on a couch or playing on your phone. You get there with blood, sweat, and tears.”

She completed the doctoral program and went on to acquire a wide range of internship experiences at Shriners Hospital in Spokane, Wash., and later at Merced Community Medical Center in Marin, Calif.

Her first paid position as a physical therapist was at Alta Bates Summit Medical Center in Oakland, Calif. A short time later, Tallett got married and had her first child. Her long working hours and commute were not conducive to motherhood, so she and her family made the decision to move home.

She worked as a therapist in Hilo for eight years before deciding to start her own clinic. “I cashed out everything I owned – my retirement plans and savings – and told myself that if I fail I’m still in my mid-30s and will have enough time to recover and rebound.”

It was a tough journey with lots of red tape but she persevered with support from her parents, mentors, and start-up financing from friends and from The Kohala Center.

“During that time, I also went through the perfect



Physical Therapist Malia Tallett, owner of Ke Ola Kino Physical Therapy in Hilo, was able to grow her business thanks to an OHA Mālama Loan. - Photo: Courtesy

storm of getting divorced and almost losing my home. It was humbling, but my love for my kids got me through the hardest times.”

In August 2017, Tallett opened the doors to Ke Ola Kino Physical Therapy – the only outpatient rehabilitation center on Hawai‘i Island with both physical and occupational therapy.

She spends an hour with each patient, working with them, listening to them, and coaching them on their journey to healing. “I tell people when they come into my office that they have a free pass to complain. It’s important to address the psychological piece of physical limitations,” she said.

“In my profession, I meet people at their absolute worst. They are depressed, angry, sad, and in pain from a traumatic event or from something that they have been enduring for years,” explained Tallett. “It’s my job to help them find themselves again.”

Until 2020, Tallett ran her business on her own. But as the pandemic progressed, her business grew and her patients were having to wait up to six months for appointments.

With the help of an Office of Hawaiian Affairs Mālama Loan, Tallett was able to move Ke Ola Kino from a 400-sq. foot to a 1,000-sq. foot facility and expand her team of therapists.

And last fall she started the Ho‘oikaika Kino Foundation to support community members without access to physical therapy. “It’s never been about money for me. It’s been about providing services to my community that are not otherwise available. It’s about taking care of people.”

In addition to serving on the boards of the State Health Planning and Development Agency and Hui Mālama Ola Nā ‘Ōiwi, Tallett is also an instructor for Hawai‘i’s first doctor of physical therapy program at Hawai‘i Pacific University.

“There is a huge provider shortage [in Hawai‘i] in every discipline of medicine,” Tallett said. “So I will teach and share wherever and however I can. I want to teach our kids to give 100% of whatever it is in their tank. We all have bad days but give your all and don’t be afraid to fail.” ■

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# Paniolo: The Pride of a Nation

By Adam Keawe Manalo-Camp

We associate cowboys with the “Wild West,” but the Hawaiian Kingdom had cowboys long before the United States and it all started with seven cattle.

In 1793, British Capt. George Vancouver gave seven longhorn cattle as a gift to King Kamehameha I. The following year, Vancouver gave an additional 12 longhorns to the king to encourage him to engage in the dairy and beef industries.

The king placed a kapu on the longhorns, and for the next 20 years they roamed free on Hawai‘i Island and bred to the point of becoming a serious problem.

John Parker, a sailor from Massachusetts, was allowed by the king to establish a ranch where he domesticated wild horses and cattle. And by 1819, Native Hawaiians were allowed to build walls and trap wild cattle as a way to keep them away from their farms and homes.

Eventually, there was such a large number of wild cattle that by 1830 King Kamehameha III removed the kapu on cattle and this was the beginning of the beef industry in Hawai‘i.

In 1833, with the help of John Parker, King Kame-

hameha III brought three Mexican vaqueros, or cowboys, from California (then part of Mexico) to the Hawaiian Kingdom to tame the cattle and train Hawaiians to be cowboys.

These first vaqueros, whose last names were recorded as Kossuth, Ramón and Lauzada (Lazada), spoke Spanish (Español) which is where the term “paniolo” comes from.

They trained Native Hawaiian paniolo to be among the best in the world. The vaqueros shared their knowledge of crafting saddles, brood winged stirrups, hair rope, and lassos as well as leather tanning. Waimea became the heart of “paniolo country” and Honoka‘a was a major ranching town.

Over the next 10 years more vaqueros came to Hawai‘i as ranches opened on all the major islands. The vaqueros continued to introduce their music, cuisine, and guitar to Hawaiians and much of that remains to this day. Pīpī kaula (jerked beef), for example, is a version of the Mexican “carne seca” and is still enjoyed today.

The vaqueros were so successful in teaching ranching to the paniolo that by 1849, Hawai‘i began to export beef to the U.S. territory of California to meet their demands. With beef and other agricultural exports, Hawai‘i helped to feed California throughout its Gold Rush and the U.S. Civil War periods.



Native Hawaiian paniolo were renowned for their skills winning at rodeo competitions across America in the early 20th century. - Photo: Hawai‘i State Archives

The vaqueros also taught Native Hawaiian women about ranching and horse riding. Native Hawaiian women in ranching history remains an under-researched topic, but the equestrian skill of these women was well-known.

Unlike European women who primarily rode side-saddle, Native Hawaiian women rode astride like men.

Women riding astride was considered by some Europeans to be immodest. Native Hawaiian holo

lio wāhine (female horse riders) wore a form of a devantiere, or riding habit, that allowed them to ride astride. To keep their riding habits clean, comfortable and modest, some draped fabric (pā‘ū) around them. The patterns and colors of these pā‘ū began

SEE PANIOLo ON PAGE 12

# I Ka Makua o Ka Lāhui Hawai‘i

By Ronald Williams, Jr.

The letter came from a small church in Koa‘e, in the district of Puna, near Kīlauea volcano, the majestic home of Pele.

It arrived – in late April 1894 – as Her Majesty Queen Lili‘uokalani was organizing a response to the announcement by the ruling provisional government that they would declare a more permanent régime, a Republic of Hawai‘i, on 4 July of that year.

An agreement between President Cleveland and Queen Lili‘uokalani to restore her to power had fallen apart when the United States failed to follow through. The situation was dire, and the queen agonized over the fate of her people and their beloved nation.

At her writing desk within Washington Place, Queen Lili‘uokalani removed the correspondence from its envelope and began to read. The letter’s salutation filled her heart: “I ka Makua o Ka Lahui Hawaii” (To the Mother of the Hawaiian Nation/People).

On 26 April 1894, Reverend Job Nalauahi Kamoku of Ka ‘Ekalesia o Koa‘e, wrote his Queen with assurances of the people’s unflagging support for her as the leader of their nation. The reverend reported “huina he 15 wale no” (a total of only 15) people in all the moku (district) of Puna who had taken the required oath of allegiance to the new government. He closed with the reassurance, “E hoomanao oe aia makou a pau ma ka aoao Aloha Aina, Aloha ia oe, ko makou Moiwahine i Aloha nuiia a me



Queen Lili‘uokalani was greatly beloved by her people who referred to her as the “Mother of her Nation.” - Photo: Hawai‘i State Archives

ka hilinai no ke Kuokoa mau loa o Kou Aupuni.” (Remember, we are all on the side of Aloha ‘Āina, we love you, our beloved Queen, and we trust in the continued independence of your government).

Hawai‘i’s eighth ruling monarch shared an exceptional bond with her people that went beyond the traditionally reciprocal connection between kānaka and ali‘i that required loyalty from both sides.

Queen Lili‘uokalani took on her nation’s worries, fears, expectations,

and hopes while offering comfort and grace, no matter the outcome. In 1897, while thousands of miles from home, amidst Her ongoing struggle to prevent the theft of the Hawaiian nation, Queen Lili‘uokalani wrote, “I would undertake anything for the benefit of my people. It is for them that I would give my last drop of blood.” Still, she questioned whether it was enough: “But for the Hawaiian people, for the forty thousand of my own race...for them has this mission of mine accomplished

anything?”

When a photographic print of the Queen taken in a New England studio arrived at the newspaper offices of *Ke Aloha ‘Āina* on King Street in downtown Honolulu, the staff shared the experience with its readers: “Aohe mea oi ae o ko makou ohaoa, a mahamaha hoi a ka naau, elike la me ke kii piha o ka Moiwahine Liliuokalani a Alii Aimoku hoi o Hawaii.” (There is nothing more delightful or pleasing to the heart than the full image of Queen Lili‘uokalani the Royal Sovereign of Hawai‘i).

They continued, “I ko makou kilohi ana mailuna a lalo, aohe mea a ka manao e kaohi iho ai i na omaka waipuilani o na kulu waimaka mai ko makou lihilihi iho.” (As we gazed from top to bottom, there was no thought of restraining the waterspout of tears that flowed down from our lashes). These po‘e aloha ‘āina (patriots), from publishers to paperboys, spoke with one voice, explaining, “aohe hoi he mea a ka maka e hoopaweo ai, i kona wa e ike aku ai i ka Makuahine o kona lahui.” (There was nothing that would cause the face to turn away as one beheld the Mother of her nation).

In *‘Ōlelo Noe‘au*, the treasured collection of Hawaiian proverbs and poetical sayings, Mary Kawena Pukui annotates her translation of “Hānau ka ‘āina, hānau ke ali‘i, hānau ke kanaka” with the explanation, “The land, the chiefs, and the commoners belong together.”

SEE I KA MAKUA O KA LAHUI HAWAI‘I ON PAGE 15



# ‘Ōiwi Resources: What Are They and Why Should You Care?

By Keoni Kuoha and Cody Pueo Pata

*On November 8, Maui County voters will be asked whether or not to approve a charter amendment to establish a Department of ‘Ōiwi Resources. To inform civic discussion, we offer questions and responses on the topic for the readers of Ka Wai Ola.*



‘Ōiwi resources provision Hawaiian cultural practices and worldview. All the tangible and intangible resources are included - such as the materials used to adorn this hula altar - and beyond that, the ‘ike embedded in these practices. - Photos: Courtesy

## What does ‘Ōiwi mean?

‘Ōiwi is primarily defined as “indigenous, native.” Core to the concept of ‘ōiwi is “iwi” which, along with meaning “bone,” also expresses the concepts of “familial relation,” “durability,” and “identity.” Things considered ‘ōiwi are intrinsically tied to a place and each other through environmental, genealogical, cultural, communal, and/or experiential relationships. Today, all that are native to the pae ‘āina, waters, and skies of Hawai‘i are ‘Ōiwi.

## What are ‘Ōiwi resources?

‘Ōiwi resources provision Hawaiian cultural practices and worldview. As tangible and intangible resources, Hawaiian culture does not exist without them. In the charter amendment ballot question, ‘Ōiwi resources are briefly described as “the Hawaiian language, place

names, historical and archival materials, cultural sites, iwi and burials, and the variety of natural resources used in cultural practices.” Delving further into whole and thriving cultural practices, ‘Ōiwi resources include the places at which practices may be conducted in their fullest expression, the names of places that lend context to practices, the cultural knowledge and perspectives that are embedded in practices, the ‘Ōlelo Hawai‘i used to convey knowledge and perspective, and the materials that enable practice, such as the koa resources used to build canoes, craft ‘ukulele, and even adorn hula altars (which include the bodies of hula dancers).

## Why manage ‘Ōiwi resources?

A government’s decision to manage a resource indicates that the resource has value to society, and failure to manage that resource could lead to negative consequences like decline, degradation or disappearance, including extinction, of the resource therefore negatively impacting society. The underlying questions before Maui County voters in November will be: 1) Are ‘Ōiwi resources valued by our society? and; 2) Will failure to manage these resources lead to negative consequences? To both of these questions, we believe the answer is a resounding YES.

To the first question, we need only to look to the value that our communities place on ‘Ōiwi resources. They sustain and enrich our lives. At a minimum, the widespread enjoyment of practices like he‘e nalu (surfing), hoe wa‘a (canoe paddling), hula, and mele (song) show that, across society, we value ‘Ōiwi resources.

To the second question, our contemporary history is full of failures to properly manage ‘Ōiwi resources, the consequences being matters of life or death. Mismanagement of the ocean, shoreline, and freshwater resources that feed and sustain our families has forced many to move from their beloved ‘āina, some leaving Hawai‘i entirely. Unlike previous generations, most Hawaiians can no longer live off the resources that are currently managed simply as “natural resources.” It is clear that the

framework of natural resource management alone is not adequate to maintain ‘Ōiwi resources to meet the sustenance and cultural needs of Hawaiians, let alone all who call Hawai‘i home.

With effectively managed ‘Ōiwi resources, cultural continuity and prosperity can be ours now and for generations to come.

Imagine a Hawai‘i where access to ‘Ōiwi resources is no longer threatened by overdevelopment and lawsuits; where wai is treasured, mauna are reserved for our highest pursuits, and fisheries are managed by those who depend on them. Where our government utilizes millennia of accumulated cultural knowledge to craft decisions that consider far more than property lines and short-term outcomes. This is all possible if we simply take the steps needed to infuse our governance with the knowledge and skills necessary for the proper management of ‘Ōiwi resources. In Maui County, we are on the cusp of taking this step forward – but only if we collectively chose this for ourselves in the November election. ■



Keoni Kuoha



Cody Pueo Pata

Keoni Kuoha serves as vice-chair of the Maui County Charter Commission. Cody Pueo Pata is kumu hula of Ka Malama Mahilani and serves as the Hawaiian cultural advisor for the mayor of Maui County. The mana‘o shared in this article is their own.

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Kindergarten students from Hau'ula Elementary's Kula Kaiapuni take part in protocol before entering Maunawila. In this wahi pana turned outdoor classroom, haumāna learn culture, history, science and language and cultivate pride in their community. - Photos: Joshua Koh



Hau'ula Elementary School Principal U'ilani Kaitoku helps two kindergarten haumāna fashion kŭpe'e from ti-leaf. Kaitoku says that having students work together on the land at Maunawila has helped to change the overall school climate for the better.

# Teaching the Next Generation of Land Stewards

A partnership between Hawai'i Land Trust and Hau'ula Elementary School is helping to connect keiki to the 'āina

By Puanani Fernandez-Akamine

**I**n rural O'ahu's quiet coastal community of Hau'ula is the little known wahi pana (storied place) of Maunawila.

On Wednesday mornings, the peaceful country road that leads to Maunawila is alive with the excited chatter of keiki walking from nearby Hau'ula Elementary School to attend class at what has become a unique outdoor extension of their school, thanks to a collaboration between Hawaiian nonprofit Hawai'i Land Trust (HILT) and Hau'ula Elementary School Principal U'ilani Kaitoku.

Known formally as the Maunawila Heiau Complex, the 9-acre land parcel, purchased by HILT in 2014, is a short walk from Hau'ula Elementary School.

Over the years, as the relationship between HILT and Hau'ula Elementary evolved, Maunawila was gradually incorporated into the school's curriculum and utilized as an outdoor classroom. This relationship was formalized in 2021 with a Memorandum of Understanding (MOU) agreement – which was fast-tracked to some extent by the onset of the pandemic.

"Kids are already disconnected from the 'āina because of technology but COVID-19 exacerbated the problem," said HILT CEO Laura Kaakua. "There were no field trips. Students were isolated at home learning on computer screens.

"Given the growing emphasis on and adoption of 'āina-based education in schools across the pae 'āina, in 2020 we pivoted and revised our strategic plan to focus our work on reconnecting people to 'āina."

Maunawila is one of seven land preserves that HILT stewards across the pae 'āina. There are also three on Maui, two on Kaua'i and one on Hawai'i Island. Altogether, HILT has protected nearly 22,000 acres from development.

After revising their strategic plan, HILT reached out to area schools proposing the idea of creating MOUs to cut through the paperwork for teachers and school administrators who want to access the land on a regular basis to meet curriculum objectives.

Kaitoku was the first school principal to seize the opportunity.

Formalizing the partnership with an MOU has allowed Hau'ula Elementary School kumu and haumāna the flexibility to access the property as needed without all the red-tape. "We really appreciate this partnership. It's been a wonderful experience for the keiki and for



Staff from the Hawaiian Island Land Trust include (l-r): Assistant Shea Tamura, CEO Laura Kaakua, Kumu Mamo Leota, and Kumu Mahealani Keo.

our whole school," said Kaitoku. "And as we help to renew and establish Maunawila, we're finding that there's a component of revitalization and renewal within each of us. We come here to work not realizing that we're actually working on ourselves; as we give back, we're also benefitting."

The benefits to the school and its students are evident to Kaitoku and her staff. They have seen students who struggle in the traditional classroom setting blossom and become leaders among their peers at Maunawila. Moreover, the experience of the haumāna working together on the land has helped to changed the overall school climate. Kaitoku notes that school attendance is great – especially on "Maunawila days."

"Students may not do well in school in certain subject areas, but at Maunawila they're masters, they're inventors, they're creative," said Kaitoku. "Being there allows them to explore more of who they are as a learner. They are learning 'ike in areas like science, history, language, culture – and their reverence to it all is fascinating."

"And when we go back to school it translates. You can see the kids becoming more aware of helping others. They are seeing each other differently like, 'hey everyone is not like me, but when we're working together, we can accomplish great things.' The culture of the school has shifted."

The larger community is also benefitting. There are community workdays and Maunawila is open to the public 24/7. And HILT also offers summer internship programs for high school students and young adults to teach wahi kūpuna stewardship practices.

"Before, this site was overgrown and kind of thought of as a spooky place," Kaakua laughed. "Now this whole area is full of kids and interns and their families. The students are really proud to show their 'ohana all the sites around the property and tell the stories about this place. It's establishing their identity and pride in being from Hau'ula."

SEE TEACHING THE NEXT GENERATION ON PAGE 11



# TEACHING THE NEXT GENERATION

Continued from page 10

HILT’s new strategic plan has also resulted in some internal changes.

“We protect and steward lands – and teach the next generation to do the same – but we can’t do that unless we’re working directly with teachers in the classrooms and the schools,” said Kaakua. “So we now have more educators on staff than anything – and they are working directly with kumu at the school to plan curriculum and provide instruction.”

Engaging educators from within the community is important to the success of the program. HILT staff at Maunawila include Mamo Leota, Mahealani Keo, Ewaliko Leota and Olivia Wallace, all of whom are from Hau’ula. Their pilina (relationship) to the keiki and the ‘āina is an invaluable asset.

“I’m born and raised here in this community and I see the struggles of the families who are from here, so for me it’s important to give these kids a reason to love home and to have a space to come to just regenerate their kino (bodies) so they can face everyday challenges – it’s someplace safe to find healing and learn culture and give service to the community that they are a part of,” said Mamo Leota.

Keo has been with HILT for five years and reflects on the progress that has been made in that short space

of time. “The community involvement has been a blessing. Reopening this place, teaching the different mo’olelo, and connecting our people here in this community to this beautiful, healing space. People come here and always leave feeling more at peace.”

In this new school year, Kaakua is hoping HILT will be able to formalize partnerships with at least two other elementary schools – one on Maui and one on Kaua’i. “We have these longstanding relationships, but if we can just cut down on the paperwork we can make it easier for the schools to bring their students to the ‘āina. That’s our goal. This is not our land. This is the community’s land.”

Having access to a protected wahi pana rich with culture and history has transformed learning for keiki in Hau’ula.

“Working at Maunawila has given the kids the tools to ask questions about the land and about themselves – and who they are as learners, caretakers and stewards,” said Kaitoku. “We want students to be able to develop these skill sets because every member of our community needs to understand their kuleana.



Kumu Mamo Leota shares ‘ike with the haumāna about Maunawila Heiau (visible just behind her). HILT kumu work with Hau’ula Elementary School kumu to develop curriculum, plan lessons and deliver instruction. - Photos: Joshua Koh

“And it goes further than that. We want these keiki to realize their potential and the impact that they can make on the world.” ■

*Hawai’i Land Trust is a nonprofit that currently stewards 21,892 acres of land on five islands. Their strategy is to purchase land to protect it from development, to preserve Hawaiian cultural landscapes, and to provide places to grow food through traditional, sustainable farming. The three pillars of their work are: protect, steward and connect. Their work includes ecosystem restoration (removing invasive species, planting native species), historic site restoration, and creating opportunities for the community to interact with the ‘āina. For more information go to: [www.hilt.org](http://www.hilt.org).*

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# Kawaihae and Mills Selected to Federal Committee

By Ed Kalama and Puanani Fernandez-Akamine

On August 9, the “International Day of the World’s Indigenous Peoples,” U.S. Secretary of the Interior Deb Haaland announced the names of the members of a newly formed federal advisory group – the Advisory Committee on Reconciliation in Place Names – two of whom are Native Hawaiian.

Representing Hawai‘i will be Niniaukapeali‘i Kawaihae, a special assistant with the Department of Hawaiian Home Lands and Kamana‘olana Mills, Kamehameha Schools’ senior supervising project manager for Sustainable Industry Development.

The 17-member advisory committee was appointed by Haaland to help identify and recommend changes to derogatory place names in use throughout America.

“Our nation’s lands and waters should be places to celebrate the outdoors and our shared cultural heritage – not to perpetuate the legacies of oppression,” said Haaland. “The Advisory Committee on Reconciliation in Place Names will accelerate an important process to reconcile derogatory place names. I look forward to listening and learning from this esteemed group.”

The committee includes representatives of Native American Tribes and tribal organizations, Native Hawaiian organizations, and individuals with expertise in history, civil rights, anthropology and geography. There are also four “ex officio” committee members representing the U.S. Departments of the Interior, Agriculture, Defense and Commerce.

Establishment of the advisory group is a result of Secretary’s Order 3405, which Haaland issued last November, proposing creation of an advisory committee to solicit, review and recommend changes to derogatory geographic and federal place names.

An outcome of the committee’s work will be to develop a process to solicit and assist with proposals to Haaland to identify and change derogatory place names and will involve engagement with tribes, the Native Hawaiian community, state and local governments and the general public.

When colonial entities replace traditional Indigenous place names with new names that are easier for them to pronounce or that reflect their vision of the land it is a practice referred to as “name-stripping.” The renaming of Indigenous land by colonists establishes their dominance and control. It also erases the history and ‘ike of those places that are preserved within the original names and, in the process, diminishes the original namers.

Both Kawaihae and Mills are grateful for the opportunity to be able to assist in the process of



Niniaukapeali‘i Kawaihae.  
- Photos: Courtesy



Kamana‘olana Mills.

identifying and changing derogatory place names and, hopefully, re-establishing some of the original names given by the Indigenous peoples of those places.

“It is an honor to be able to join the Secretary and fellow committee members to reconcile derogatory place names and establish a process by which Indigenous voices can be honored when selecting a name for a geographic feature,” said Kawaihae.

“I am deeply honored to be selected for this advisory committee,” added Mills. “I hope to work with my committee members, Native Hawaiians, and the community in restoring and honoring the traditional place names of our ‘āina.”

Committee members are expected to meet for the first time in the coming months and then for two to four times a year to identify geographic names and federal land unit names that are considered derogatory and solicit proposals for replacement names.

“It is important that the voice and perspective of the Native Hawaiian people continue to be heard on a national level, and we mahalo Secretary Haaland for including these outstanding leaders in this critical endeavor of helping to eliminate the symbols of oppression in our collective past,” said Office of Hawaiian Affairs Board Chair Carmen “Hulu” Lindsey. “We also salute Niniau and Kamana‘o for their commitment and willingness to serve. It will be very interesting to see the results of this committee’s work.”

Others named to the committee include Derek Alderman, Angelo Baca, Kiana Carlson, Julie Dye, Michael Catches Enemy, Donald Lee Fixico, Christine Karpchuck-Johnson, Jason MacCannell, Lauren Monroe Jr., Federico Mosqueda, Rachel Pereira, Kimberly Probolus-Cedroni, Howard Dale Valandra, Aimee Villarreal, Elva Yanez, Charles Bowery, Meryl Harrell, Elizabeth Klein and Letise LaFeir.

Secretary Deb Haaland is the first Native American cabinet secretary in the history of the United States. She is a tribal member of the Laguna Pueblo people whose family has lived in what is now known as New Mexico for 35 generations. ■

## PANILOLO

Continued from page 8

to serve as indicators of one’s family or where one was from.

These holo lio wāhine became the pioneers of our pā‘ū riders today. Some of the more famous pā‘ū riders include Kamaka Stillman; Adele Kau‘ilani Lemke; Rose Davison; and Princess Lili‘uokalani Kawānanakoa Morris. These women were also instrumental in forming women’s riding clubs and bringing pā‘ū riding into our parades. By doing so, they also helped to maintain these traditions until this day despite the closure of many ranches in the later part of the 20th century.

By the 1850s, a paniolo subculture blending Mexican vaquero and Hawaiian traditions developed. This can be seen in their wide brim hats made of lauhalā and decorated with lei po‘o. And ‘ōlelo Hawai‘i replaced Spanish as the language of the paniolo.

In addition to handling cattle and horses, paniolo also managed hogs, sheep, and goats. King Kamehameha V was keen to produce wool on his ranch on Moloka‘i. Emperor Napoleon III of France hearing of this, gifted four hand-picked rams from his royal estate at Rambouillet to start this venture. Thus, paniolo helped to establish other industries.

From the 1860s and onward, ranching continued to expand on all islands through the mid 20th century. This not only helped to spread paniolo traditions throughout Hawai‘i but also made the paniolo community more diverse. After finishing their plantation contracts, quite a few Chinese, Japanese, Filipinos, Puerto Ricans, and Portuguese became paniolo. Many Portuguese already were campinos or “cowboys” in their own country and would help maintain the horses and mules on the plantations. These campinos brought their traditions to Hawai‘i and, after leaving the sugar plantations, they opened up dairy farms and small ranches.

Three of the most famous Hawaiian paniolo were Ikua Purdy, Archie Ka‘au‘a, and Jack Low, all of whom competed and won various rodeos in the U.S. in the early 20th century including the Wyoming Frontier Days in 1908.

Their victories at these rodeos stunned American cowboys and rodeo audiences. Many Native Hawaiians felt a deep sense of pain in the aftermath of the takeover of our lāhui, so when these paniolo outshone their competitors it helped to restore a sense of dignity to all Native Hawaiians. Paniolo, therefore, embodies a spirit of resiliency but also the pride of a nation. ■

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# Keaukaha Community Seeks Solutions to Wastewater Woes

By Lisa Huynh Eller

Hilo's aging wastewater treatment plant, part of which is located at one of Hawai'i's oldest Department of Hawaiian Home Lands (DHHL) communities, is in imminent danger of failing and releasing millions of gallons of untreated sewage into Hilo Bay.

For decades, the residents of Keaukaha have lived next to the treatment facility and endured the realities of that proximity, said Pat Kahawaiolaa, president of the Keaukaha Community Association. Although the county relocated the main facility about 25 years ago to its current location near the Hilo Airport, a pump station remains at Keaukaha and the problems persisted.

"Because of the smell, we suffered that way for years. If there's a power outage at the plant, or in Hilo, we get subjected to that," said Kahawaiolaa. He and others are pushing for solutions to both the long-term impacts to his community, and an immediate fix to prevent an environmental disaster.

"We would be particularly impacted because the outfall is about an eighth of a mile off of our coast, where we recreate – right off our beach park. So that's an impact yet to be realized," said Kahawaiolaa.



The first phase of repairs at the Hilo wastewater treatment plant includes replacing the "headworks" (where wastewater enters the treatment plant) which are deemed beyond repair. - Photo: Denver Collingwood

In a worst case scenario, if the system fails as much as 2.8 million gallons per day of untreated wastewater could come through the outfall, said Ramzi Mansour, director of Hawai'i County's Department of Environmental Management. In the event of a failure, the county may need to shut off the water system to reduce the amount of flow into the system.

Mansour and his team are working with Civil Defense to put together a plan in the event that a failure should occur. the meantime, they are in the process of lining up

designs, supplies and funding to begin fixes to the wastewater treatment plant as soon as next year. About half of the design for the replacements are nearly complete. Mansour plans to put the project out to bid in the first quarter of 2023.

Fixing the wastewater treatment will happen in two phases at an estimated cost of \$170 million to \$180 million. The project will likely be funded by a combination of a county general obligation bond and state revolving funds through the Environmental Protection Agency and the Department of Health.

The first phase will replace the headworks and digester system, which are beyond repair, Mansour said. The second phase will focus on rehabilitating the remaining components within the system.

"Kudos to our operators and our community for understanding the situation that we deal with," said Mansour. "Our operators continue to operate in a facility that is hard to manage at this stage, but I think they do a great job. We are still meeting compliance."

Hawai'i County Councilmember Sue Lee Loy called the potential failure of the wastewater treatment facility "Red Hill-esque," referring to the fuel leaks that contaminated freshwater supplies on O'ahu.

SEE KEAUKAHA COMMUNITY ON PAGE 15

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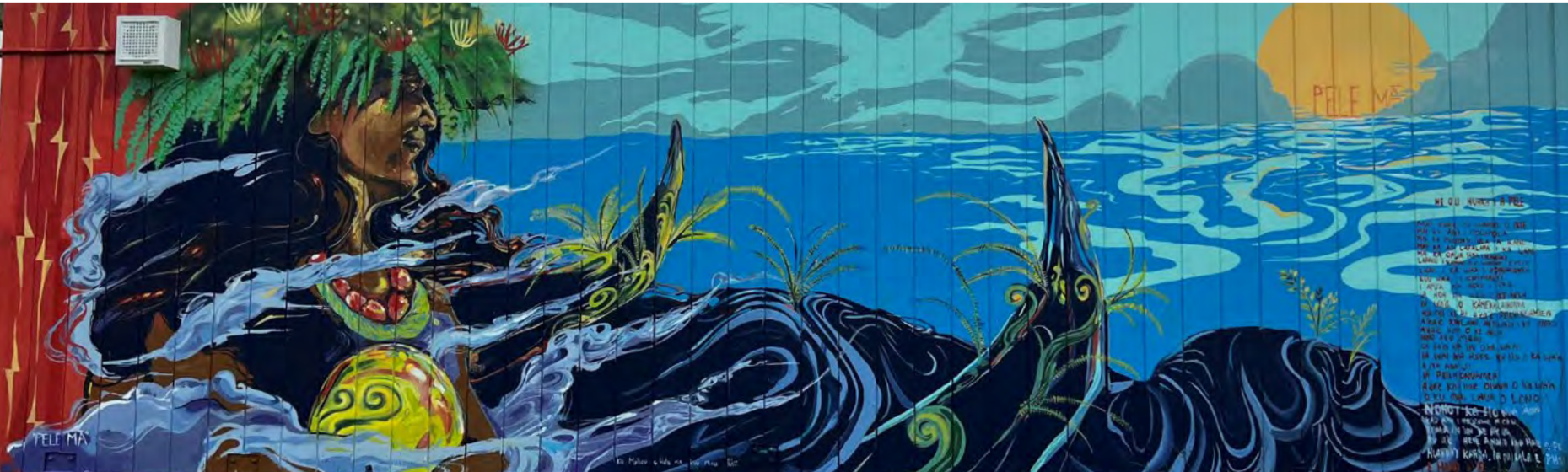
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# Puna Students Connect to Their Culture and ‘Āina Through Art



This gorgeous mural at Keonepoko Elementary School in Puna depicts Pele’s departure from Kahiki to Hawai’i. It was painted by fifth and sixth grade students from the school as part of the Mele Murals Project. To awaken their vision for the mural the students spent a day in Wao Kele o Puna, a lowland rainforest reserve that is part of OHA’s legacy land holdings. - Photo: Kalena Blakemore

By Kalena Blakemore, OHA Legacy Land Agent – Moku o Keawe

*“Ke ha’a lā Puna i ka makani  
Ha’a ka ulu hala i Kea’au  
Ha’a Hā’ena me Hōpoe  
Ha’a ka wahine  
‘Ami i kai o Nanahuki, lā  
Hula le’a wale  
I kai o Nanahuki.”*

*“Puna dances in the breeze  
The hala groves of Kea’au join the dance  
Hā’ena and Hōpoe are swaying  
The woman  
Sways down by the sea of Nanahuki  
A dance of joy  
Down by the sea of Nanahuki.”  
- Ke Ha’a Lā Puna (traditional)*

According to the late Dorothy Kahananui, Hi’iaka learned this oli and hula from her best friend, Hōpoe. The friends spent much time together in Puna, a wahi pana beloved by Hi’iaka.

Just as Hi’iaka was inspired by the dancing of her friends in the storied place of Puna, the fifth and sixth graders of Keonepoko Elementary School in Pāhoa on Hawai’i Island were similarly inspired when they visited Wao Kele o Puna last April.

Wao Kele o Puna is the Office of Hawaiian Affairs’ (OHA) largest legacy land holding. The 25,856-acre forest reserve was acquired in 2006 with grant funding from the Forest Legacy Program.

The students’ visit to Wao Kele o Puna was due to their selection to participate in the Estria Foundation Mele Murals Project. Launched in 2013 to support Hawai’i youth, the Mele Murals Project links appreciation

for the arts to higher education by promoting youth development, arts education, cultural preservation, and community-building through the creation of murals.

The students were able to visit Wao Kele o Puna, which is a lowland rainforest located in their home district of Puna. The huaka’i was intended to awaken their vision for creation of a large-scale outdoor mural. Local Puna artist, Nainoa Rosehill, and his colleague, Sarah Farris, guided the haumāna of Keonepoko Elementary in the process of uncovering the theme for their own school mural.

On the day of the huaka’i, four yellow school buses bumped and rumbled up the 3-mile-long dirt road to Wao Kele o Puna while majestic ‘io (native hawks) soared above. Staff from Forest Solutions, OHA’s forest management contractor, welcomed the haumāna and led them in their aloha ‘āina work at the reserve.

Students had prepared for and practiced biocultural protocols to enter and exit the forest and to become grounded in the natural environment of Wao Kele o Puna through kilo (observation) on the 2014 lava flows of Kīlauea.

Ho’olauna at the site was provided by Puna cultural practitioner and science teacher, Leila Kealoha, who opened the gathering with oli and ho’okupu, led kilo activities, and shared mo’olelo of Wao Kele o Puna with the students such as, ‘Ōhi’a Lehua and the Jealousy of Pele, ‘Ailā’au the Forest Eater, and Kāne and Pele.

Using only their senses, the haumāna practiced receiving information about the ao (clouds), makani (wind), ua (rain), manu (birds), and mū (insects), and from the unique audible crunching of cooled pāhoehoe (smooth lava) underfoot. This served as a prelude for their engagement in aloha ‘āina activities such as out-planting, seed collection and other preparations for cultivation of na-

## Wao Kele o Puna

The 25,856-acre lowland rainforest reserve of Wao Kele o Puna was acquired by the Office of Hawaiian Affairs (OHA) in 2006 with grant funding from the Forest Legacy Program. It is OHA’s largest legacy land holding.

In 2017, a Comprehensive Management Plan (CMP) for forest management operations for Wao Kele o Puna was completed and approved by OHA’s Board of Trustees. OHA’s primary activities at Wao Kele o Puna include trail and road maintenance, invasive species removal, and small-scale forest restoration. In addition, OHA provides access to the forest of Wao Kele o Puna as an outdoor classroom for schools and community groups.

In keeping with OHA’s Mana i Maui Ola Strategic Plan, the foundations of ‘ohana (family), mo’omeheu (culture) and ‘āina (land and water) are emphasized at Wao Kele o Puna. Community-based stewardship opportunities are provided to local and private schools from within the state. Prior to the pandemic, OHA hosted monthly Hawai’i place-based learning and aloha ‘āina stewardship events.



# OHA Board of Trustees Primary Election Summary

By Kelli Soileau

This election year, six of the nine seats of the Office of Hawaiian Affairs’ (OHA) Board of Trustees (BOT) were up for election: three “At-Large” trustee seats, and one each for O’ahu, Maui and Hawai’i Island.

OHA’s BOT is made up of nine elected officials who serve four-year terms. Five of the seats represent specific islands: Kaua’i/Ni’ihau; O’ahu; Maui; Moloka’i/Lāna’i; and Hawai’i Island. Four of the seats are “At-Large.”

This year, incumbent Carmen “Hulu” Lindsey, trustee for the island of Maui and current BOT chair, ran unopposed and as such, was declared legally and duly elected following the candidate filing deadline in June.

Because there are only two candidates for the Hawai’i Island seat – incumbent Mililani Trask and challenger Hope A. Cermelj – their names did not appear on primary election ballots. Instead, both candidates will advance to the general elections. Incumbent Trask replaced former Trustee Keola Lindsey (who stepped down in November 2021) via a special vote by the BOT last March in accordance with Hawai’i State law.

For these reasons, only the three “At-Large” seats and the seat for O’ahu appeared on primary election ballots. Following the election on August 13, six “At-Large” candidates will advance to the general election in November, and the election for the O’ahu seat has been decided.

Eleven candidates competed for the three available “At-Large” seats during the primary election including incumbents Leina’ala Ahu Isa and John Waihe’e, IV. The top six candidates listed below (in order of votes received in the primary), will be on the general election ballot. The three candidates receiving the most votes in the November general election will take the “At-Large” trustee seats.

| At-Large<br>Candidate<br>results | Brickwood Galuteria | 92,028 |
|----------------------------------|---------------------|--------|
|                                  | John D. Waihe’e, IV | 80,491 |
|                                  | Leina’ala Ahu Isa   | 69,639 |
|                                  | Chad Owens          | 67,032 |
|                                  | Keoni Souza         | 63,025 |
|                                  | Sam K. King         | 55,549 |

There were four candidates for the O’ahu Island trustee seat, including incumbent Kalei Akaka and current At-Large Trustee Brendon K. Lee who opted to run for the O’ahu seat instead of running for re-election to an “At-Large” seat. Incumbent Akaka won the position outright in the primary election with 56% of the votes cast, so this race has been decided and will not appear on the general election ballot. By law, if one candidate receives 50% +1 vote they are declared duly and legally elected.

In preparation for the general election, we encourage our readers to review the OHA BOT candidate surveys that were printed in the July issue of *Ka Wai Ola*. Here are the links to the survey responses for each of the remaining eight OHA BOT candidates (At-Large and Hawai’i Island) in alphabetical order:

Leina’ala Ahu Isa: <https://kawaiola.news/hawaii-elections/lei-leinaala-ahu-isa>  
Hope A. Cermelj: *Did not participate in survey*  
Brickwood Galuteria: <https://kawaiola.news/hawaii-elections/brickwood-galuteria>  
Sam K. King: <https://kawaiola.news/hawaii-elections/sam-kalanikupua-king>  
Chad Owens: <https://kawaiola.news/hawaii-elections/chad-owens>  
Keoni Souza: *Did not participate in survey*  
Mililani B. Trask: <https://kawaiola.news/hawaii-elections/mililani-trask>  
John D. Waihe’e, IV: <https://kawaiola.news/hawaii-elections/john-waihee/> ■

*Votes and stats were taken from the PRIMARY ELECTION 2022 - Statewide SUMMARY REPORT from Election.Hawaii.gov*

## I KA MAKUA O KA LĀHUI HAWAI’I

Continued from page 8

At few points in Hawaiian history has this ancient saying meant more than during the reign and later life of Her Majesty Queen Lili’uokalani.

On the 2 September anniversary of her birth, we celebrate not just the character

and actions of this eternal Queen of Hawai’i, but also that unceasing love that she gave and received from her people.

We acknowledge the purposeful actions of the aged and the young, the farmers and the fishermen, the teachers and the students, the pastors and the police, indeed, the nation, that wrapped its makuahine in broad arms of aloha mae’ole (never-fading love), and we embrace that legacy that calls on all of us to continue to do the same. ■

## KEAUKAHA COMMUNITY

Continued from page 13

“These are big dollars, but that’s the type of big money that we need to get this project done. And without sounding like an alarmist, we need to prioritize this immediately because of the environmental impact that this could have,” Lee Loy said. She acknowledged the hard work of the staff at the treatment facility while recognizing that their hands are tied without a significant investment in the entire system.

The problems with the wastewater treatment facility have been decades in the making and Lee Loy said that is symptomatic of a larger problem: Hawai’i County does not systematically track or prioritize its infrastructure needs.

To address this problem, she and fellow councilmember Ashley L. Kierkiewicz in-

troduced a resolution to complete a needs assessment of the county’s “capital assets” including its infrastructure.

Rather than fund projects based on each administration’s priorities, this resolution would require the county to direct its investments based on the findings of the assessment to ensure the “highest and best use of limited resources based on priorities and community needs.”

The fixing of Hilo’s wastewater treatment facility is just one of many infrastructure issues the county is facing.

In addition to his concerns about the facility, Kahawaiolaa worries about his community’s ability to comply with the state’s mandate to convert all cesspool systems to septic before 2050. “Either way it’s going to be cost-prohibitive, and that’s for everybody,” he said. “But in my case, for the Hawaiian community, it will put a strain on future development.” ■

## PUNA STUDENTS

Continued from page 14

tive tree and plant species.

The haumāna contributed hand-painted signs to be used for forest management and processed māmaki seeds (for future propagation). The students and their teachers also pulled invasive weeds and out-planted maile, māmaki and pāpala kēpau (a native tree species whose gum was used for bird catching) along the forest edge.

Following their aloha ‘āina, the haumāna gathered for a guided meditation and a reflection exercise to culminate their experience. Imagery of lava, stark rivers of rocks, heat, the edges of the forest and smoke from Pu’u ‘Ō’ō were some of their musings.

Then, with a mahalo and farewell, the students boarded the buses and headed back to school. They began working on their mural the following school day while their experiences at Wao Kele o

Puna were fresh in their minds.

Two weeks later, in early May, the haumāna of Keonepoko held their Mele Mural unveiling.

The haumāna proudly shared that the artistic theme for their mural was inspired by the oli about Pele’s departure from Kahiki to Hawai’i. “The iconic figure of Puna, Pele, as a traveler to this place, reflects Puna’s longstanding function as a beacon to travelers,” explained Rosehill. “I hoped that it would inspire a sense of belonging no matter where the students come from, or who they are.”

Through the Mele Murals Project students were able to connect education, art, culture, community, and aloha ‘āina through their pilina with the wahi pana of Wao Kele o Puna. With the assistance of Forest Solutions, OHA is pleased to be able to provide Hawai’i keiki with a safe place to learn about their biocultural environment and mo’olelo Hawai’i, in the special wahi pana of Wao Kele o Puna for this generation and those to come. ■





Elegant and regal, the Hawaiian hawk, or ‘io, is an endemic native species that lives and breeds exclusively on Hawai‘i Island. ‘Io are agile and expert hunters and considered ‘aumakua by many Native Hawaiian families. Increasingly, ‘io are being shot from the sky by people who view them as a threat to their chickens and other small livestock. In this incredible image, Hawai‘i Island photographer Bret Nainoa Mossman captures this vision of an ‘io seconds before it pounces on its prey. - Photo: Bret Nainoa Mossman

By Puanani Fernandez-Akamine

## “He ‘io au, ‘a‘ohe lālā kau ‘ole.

I am a hawk, there is no branch on which I cannot perch.”

In Hawaiian tradition, the Hawaiian hawk, or ‘io, is symbolic of royalty – as in this ‘ōlelo no‘eau where the ‘io is a metaphor for an ali‘i. In mo‘olelo, ‘io are often portrayed as teachers or judges and compared to the highest chiefs, and are considered by some to be a kinolau (body form) of the deity, Uli. The ‘io is also an ‘aumakua (family guardian, kupuna) to some Hawaiian families – including the Kamehamehas – so harming or killing them was strictly forbidden.

### ‘Io as an ‘Aumakua

Keani Kaleimamahu, an ‘ōlohe lua practitioner and teacher from Puna, said that his ‘ohana claims lineage from the ‘io, “My family goes to an ‘io, a certain hawk, a certain name.” He recalled an incident that occurred during the interment ceremony for a deceased relative. “A red light came down from the sky, a flash of light, and a fireball came down exploding in front of us and we blew backwards,” Kaleimamahu said. “I immediately knew that our kūpuna had come and taken that person back to the ancestors because in Hawaiian beliefs we’re able to kākū‘ai (transfigure) our beloved into the family lineage of our kūpuna.” He said that the next morning, a young ‘io appeared in a tree next to the window of the family home. It rested there for several days and has remained in the area, growing bigger and bigger. “I believe that that person had been kākū‘ai into this spiritual form of an ‘io,” Kaleimamahu said. Kohala native and Grammy Award winning kī hō‘alu (slack-key) guitarist and composer John Keawe also shares a spiritual connection with the ‘io. “Growing up I never knew about ‘aumakua. My grandfather was pure Hawaiian but I never met him,” said Keawe. “I was on my knees in our vegetable garden one day here at Hala‘ula and I see [a] shadow next to me. I looked up and saw this ‘io with a huge wingspan about 30 feet above me. We made eye contact for about 20 seconds and I got chicken skin. From that time, I’ve felt connected to the ‘io. “I don’t know if I adopted him as my ‘aumakua or he adopted me. But ever since, I always see him and I feel a sense of peace. This bird is royalty. They are so powerful. This ‘io survives by itself and you can see the strength. So it gives me strength.”

Kalena Blakemore is a legacy land agent for the Office of Hawaiian Affairs (OHA). She is from Puna and her family’s ‘aumakua is the ‘io. “‘Kia’i ka ‘io i kāna mau pua’ is a metaphor I conceived regarding my relationship to the ‘io,” said Blakemore. “It means the ‘hawk guards and protects their children.’ “The ‘io is my ‘aumakua and often appears when I’m at a crossroad and needing direction, guidance or simple confirmation that I’m on the right track. The presence of ‘io represents my ancestors watching over me. Wao Kele o Puna is home to our ‘io, and my ancestors. I am blessed to care for that ‘āina.” Retired state judge William “Yama” Chillingworth, moved to Kohala in 2005 to research the Hawaiian side of his family and found himself spending lot of his time at Pololū Valley and engaging more and more with ‘io who live in the valley.

Before beginning his quest he did not think about the ‘io as an ‘aumakua. “I was just looking for a connection with my mother’s family. The ‘io came to me and gave me instructions about what I was supposed to be doing,” said Chillingworth. “Of course I feel the ‘io is an ‘aumakua.” He eventually learned his ‘ohana were from the Hāmākua coast, southeast of Laupāhoehoe, and that they were feather workers. This made sense, as one of the ancestral names he knew of was Manuhoa (friend of the birds). The other name he knew was Kanehoalani, a chiefly name. This led him to publish of a book of photography called *‘Io Lani the Hawaiian Hawk*. Most days, Chillingworth is at Pololū Valley with his camera. “They [‘io] like that habitat, lots of tall trees and drinking water. I see them every day. And occasionally I call to them. And occasionally they call back to me.”

### An Endemic Native Hawaiian Bird



‘Io range over 60% of Hawai‘i Island in a variety of habitats from sea level to elevations of up to 8,900 feet. However, they prefer to nest in native ‘ōhi‘a lehua forests. These magnificent hunters like tall trees upon which they can perch and survey the surrounding area for prey. - Photo: Bret Nainoa Mossman

The elegant and majestic ‘io are endemic to Hawai‘i – meaning they are found nowhere else in the world – and they were here long before our ancestors arrived. Although fossil records suggest that, in the past, ‘io were present elsewhere in the pae ‘āina, and from time to time they are spotted on other islands, Hawai‘i Island is their home and the only place that they breed. In 1967, the ‘io was placed on the federal endangered and threatened species list. However, their population has since stabilized with an estimated population of about 2,500-3,000 birds so in 2020 they were removed from the federal endangered species list. The State of Hawai‘i still considers them a threatened species. In ideal conditions, ‘io can live to be up to 30-years-old, although their average life expectancy is about 17 years. They are territorial and will fiercely protect their nesting and hunting areas. ‘Io mate for life and begin breeding at 3 or 4 years old. Their nesting season begins in the spring and by July all ‘io chicks have hatched. ‘Io are excellent and dedicated parents. Females lay one or two eggs per season and both parents share in the kuleana of building the nests and incubating the eggs (which takes about 38 days). Once they hatch, the fathers hunt to feed the babies while the mothers remain in the nests to protect them. Youngsters live with their parents for about a year. During their lifetimes, ‘io go through several color

phases that are not tied to age or gender. Their color ranges from a very light, almost blonde color to a very dark color. Our kūpuna described these phases as ‘io mea, ‘io ‘ehu and ‘io uli. ‘Io uli (dark hawk) was likely the most venerated – which is consistent with the highly preferred Hawaiian ceremonial offerings of pua‘a hiwa (black pig), niu hiwa (dark coconut) and ‘awa hiwa (dark-skinned ‘awa). However, respected Hawaiian scholar Mary Kawena Puku‘i referred to ‘io mea as the “sacred one.” ‘Io are raptors (birds of prey). The only other type of raptor in Hawai‘i is the pueo (owl). Prior to the arrival of our Polynesian ancestors, ‘io preyed exclusively on other bird species and insects. However, a characteristic of the ‘io is its adaptability as a hunter – one reason it has been able to survive despite the encroachment of human beings on its habitat – and so its prey has expanded to include rats, mice, mongoose and non-native bird species. They are found from sea level to elevations of up to 8,900 feet and thus ‘io hunt and nest in a wide variety of habitats, although they prefer native ‘ōhi‘a lehua forests. This is likely due to the ‘ōhi‘a’s strong branches, dense foliage and height as they prefer to perch and nest in tall trees. They will also nest in non-native trees like eucalyptus, but have higher reproductive success when they nest in ‘ōhi‘a lehua trees. Fortunately, ‘io seem to be relatively resistant to the diseases (e.g., avian malaria and avian pox virus) that have devastated other native bird species here in Hawai‘i. Indeed, the greatest threat to the adaptable and resilient ‘io are human beings. With just a few protected habitats on Hawai‘i Island such as the Hakalau Forest National Wildlife Refuge, the Nature Conservancy’s Kona Hema Preserve, and OHA’s Wao Kele o Puna Forest Reserve – and the steady encroachment of human development on its natural habitat - ‘io are increasingly victims of their proximity to human beings. ‘Io have been hit by cars, injured by powerlines, attacked by cats and dogs, and inadvertently poisoned when people use rodenticides to control rats and mice on their property – but the most prevalent, and preventable, is the malicious shooting of these native birds to stop them from preying on domestic chickens.

### Rescuing and Rehabilitating ‘Io Harmed by Humans

“‘Io are coming to our hospital mainly for human impact reasons, and those, unfortunately, include being shot,” said Hawai‘i Wildlife Center President and Director Linda Elliott. “We have a patient in care now who has a wing fracture from a gunshot. Those are really painful and not always successfully treated. We transferred two of our patients, also victims of gunshots, to the Honolulu Zoo because they are not going to be able to live in the wild with their injuries. Elliott has a degree in wildlife biology, more than 15 years of experience as a wildlife rehabilitator, and more than 20 years as an educator, supervisor and emergency response manager. She founded the Hawai‘i Wildlife Center in 2012 with a mission to protect, conserve and aid in the recovery of Hawai‘i’s native winged wildlife. Over the past decade, the center has treated more than 2,000 sick and injured native Hawaiian birds and bats at their main facility in Kapa‘au and at their satellite operations on O‘ahu and Lāna‘i. The most famous resident of the center is an ‘io named

SEE THE BIRD THAT SOARS ON PAGE 18



‘Io mate for life and begin breeding when they are 3 or 4 years old. Nesting season is in the spring and females lay one or two eggs per season. ‘Io are excellent parents who share in the kuleana of building their nests and incubating their eggs. Once their babies hatch, the fathers hunt to feed the nestlings and the mothers protect them. Young ‘io remain with their parents for about a year. - Photos: Bret Nainoa Mossman



Throughout their lifetimes, ‘io go through color phases unrelated to their age or gender. Their color can range from a very light, almost blonde hue, to a very dark brownish-black color. In Hawaiian the color phases of the ‘io were called ‘io mea, ‘io ‘ehu and ‘io uli. Hawaiian scholar Mary Kawena Puku‘i referred to ‘io mea as the “sacred one.” - Photos: William “Yama” Chillingworth



## The Bird that Soars

Continued from page 17

Maka'io who was brought there when he was just one or two years old. "He had an impact injury to the right side of his body that affected his wing and his eyesight. He recovered fairly well from the wing injury but lost his sight on that side," Elliott said.



Maka'io the Hawaiian hawk is the most famous resident of the Hawai'i Wildlife Center in Kapa'au. An impact injury left him blind in one eye so he can no longer live in the wild. Instead, he has become an ambassador for his species. - Photo: Joshua Koh

Maka'io's injuries no longer cause him discomfort. However, because he is blind in one eye he cannot hunt or survive in the wild. So he has been cleared by state and federal wildlife agencies to be an ambassador for his species, representing 'io with the center's students and visitors. "He's being trained to ride on a glove to allow him to be seen up close, comfortably and respectfully," said Elliott. "We're excited that he's going to be able to help us teach people how wonderful 'io are."

Elliott herself has raised several orphaned 'io brought to the center as nestlings and over the years she has learned a lot about the species.

"Io are interesting," she said. "Hikers have reported resting under trees only to look up and see an 'io perched above them quietly watching and observing. They can be very still and patient about hunting. They sit, watch and wait for the opportune time to pounce on their prey – they don't like to waste a lot of energy, so they're wise in that respect."

She also noted that while they are skillful hunters they are also kolohe (mischievous) and have individual and distinctive personalities. "They can be very goofy when they're learning [to hunt]. You'll see them try and catch grasshoppers, 'a'ama crabs – just anything that moves – to practice their skills."

As adults, 'io are graceful and elegant in flight. "They have quite a breeding dance; very acrobatic, very beautiful," said Elliott. "There is nothing in Hawai'i that fills that area of the sky. Watching them surf on the winds on windy days is just incredibly beautiful."

## A Kāhea to the Community to Mālama the 'Io

The sad truth is that, despite its venerated status as an 'aumakua and symbol of our ali'i, and despite its important role in our native ecosystem, 'io are often shot – especially by people trying to protect their chickens.

"It's a problem," said Chillingworth who sees the need to educate people – native and non-native – to understand the significance of what they're doing. "I know they're protecting their own interests, but they need to be educated to the fact that they're damaging a larger portion of the wildlife here by doing what they're doing. They need to consider other ways to protect their chickens instead of shooting our native hawks."

"People who see the 'io as a threat to their animals or domestic birds need to understand the 'io was here in Hawai'i 700,000 years before humans. They are beautiful native birds of prey. Hunting is their normal behavior. Education and awareness is critical to protect the 'io from extinction," said Blakemore. "We can live together by keeping our pets and chickens safe within their own roofed enclosures."

"The natural thing for the 'io to do is to hunt," said Kaleimamahu. "Killing 'io is very wrong. It steps on traditions – it's almost like destroying our ancestral lineage. It's very disrespectful to our people."

"People don't know enough about the 'io so they don't respect it," added Keawe. "I hear about ['io being killed] and I feel terrible. It probably killed a chicken or something, but that is what they do. I feel connected to the 'io and so I feel very sad. It's such a royal bird. We need to educate people about its importance."

"Because 'io are only found on this island they are precious to the world's biodiversity," said Elliott. "They're very important to the food chain and in keeping populations under control, helping to keep them healthy."

When 'io and other native birds arrive hurt at the Hawai'i Wildlife Center it's stressful and painful for the animals and also for the staff. "Our whole purpose is to make sure sick and injured native wildlife are returned back home healthy and able to continue their lives and raise their young," said Elliott.

"And when [they're hurt] because of humans we have to make that right."

"Our happiest moments are on release day when they fly away, and they don't look back. They're just gone and doing what they should be doing naturally, normally, in their own way without our presence. That's when we feel grateful. When we've been able to return them home."

*He 'io au, he manu i ka lewa lani. I am an 'io, the bird that soars in the heavenly space. ■*

*Mahalo to Kalani Akana, Ph.D., for his research on the cultural significance of the 'io.*

## How to Kōkua



Photo: Joshua Koh

For more information about the Hawai'i Wildlife Center or to donate to help build an aviary for Maka'io go to:

[www.hawaiiwildlifecenter.org](http://www.hawaiiwildlifecenter.org)

For more information about the Hakalau Forest National Wildlife Refuge or the Nature Conservancy's Kona Hema Preserve, and to donate to their work go to:

[www.friendsofhakalauforest.org](http://www.friendsofhakalauforest.org)

or

[www.nature.org/en-us/get-involved/how-to-help/places-we-protect/kona-hema/](http://www.nature.org/en-us/get-involved/how-to-help/places-we-protect/kona-hema/)

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“Ua mau ke ea o ka ‘āina i ka pono,” according to the state of Hawai‘i, translates as “the life of the land is perpetuated in righteousness.” That has been the state motto for more than a century. Consider, then, the following mana‘o.

In 1843, British Consul Richard Charlton (1791-1852) and Lord George Paulet (1803-1879), commander of the British frigate Carysfort, demanded “provisional cession” of the Kingdom of Hawai‘i to Great Britain in order to settle land claims made by Charlton against the monarchy. On Feb. 25, 1843, the Hawaiian flag was lowered and replaced by the British flag.

On July 26 of that year, Rear Adm. Richard Darton Thomas, R.N. (1777-1851), arrived in Hawai‘i on HMS flagship Dublin to rescind cession under Paulet and to restore the monarchy to Kamehameha III (Kalanikauikeaouli, 1813-1854).

On July 31, 1843, the Hawaiian flag replaced the British flag, and Kamehameha III in one sentence spoke words of thanks at Kawaiaha‘o Church – words that described relief from the five-month rule of Lord George Paulet. Taken in context with the events of 1843, the monarch’s words stated succinctly, “Ua mau ke ea o ka ‘āina i ka pono – the sovereignty of the nation is preserved in justice.”

**‘Anakala Hinano Brumaghim**

There is a need to archeologically research for potential artifacts located in what was Victoria’s Kanaka Row, which was named for the Hawaiians who lived there about 170 years ago.

The community was established on the north end of the James Bay tidal mudflats that were filled in to build the Empress. Plans call for the construction of a Telus building at that location.

My personal interest in the article is that a part of my ancestry is Hawaiian, stemming from my great-great-grandfather William Mahoe, who worked for the Hudson’s Bay Company on the northwest coast, including at Fort Victoria, during the mid- and early 1800s and was buried on Salt Spring Island in 1881.

Did my ancestor live or frequent Kanaka Row? I don’t know, but I believe the area deserves a search “for treasures linked to the rich but little-known history of Kanaka Row.” In addition, it deserves a plaque to note the history of that location and the peoples who once lived there.

**Larry Bell**  
Cobble Hill, Victoria, Canada

## E NHLC...

What was the purpose of the National Science Foundation meetings that happened on Hawai‘i Island in August related to Mauna Kea and the TMT project? I live on a different island, and I could not attend. Will communities on other islands be consulted?



By Kauila Kopper, NHLC Litigation Director

For the Thirty-Meter Telescope (TMT) project to be built, numerous legal and financial requirements must be met. On the finance side, the TMT project has long anticipated investment by the National Science Foundation (NSF), and a recent report from the astronomy community indicates that NSF funding in excess of a billion dollars is needed to cover some of the project’s construction and maintenance costs.

Before NSF can invest in the project, it must comply with evaluation and consultation processes required by two federal laws: the National Environmental Policy Act (NEPA) – because of the significant impact the TMT project would have on the environment – and the National Historic Preservation Act (NHPA), because Mauna Kea is a site of “traditional religious and cultural significance” to Native Hawaiians.

NEPA and NHPA have different purposes. NEPA is aimed at assessing the environmental impact of a federal project as well as alternatives. The meetings on Hawai‘i Island in August were to receive public comments on the scope of potential TMT impacts that should be included with NSF’s required environmental impact study under NEPA.

NHPA is aimed at ensuring that “cultural preservation values” are included in federal agency decisions regarding historic properties by requiring a consultation process with the local community, including Native Hawaiian organizations. NHPA consultation is often called a “Section 106” process.

In July, NSF published a 78-page draft community engagement plan, outlining the ways it intends to comply with NEPA, Section 106, and other steps it plans to take related to its decision-making. You can read the plan, submit comments, and stay updated on NSF’s decision-making process by visiting its website at <https://beta.nsf.gov/tmt>.

NSF anticipates completing the NEPA and Section 106 process in roughly two years. The timing is, in part, by

a NEPA requirement that environmental impact assessments are completed within that amount of time.

As of the conclusion of the first four scoping meetings in August, it’s not clear whether NSF will host additional scoping meetings on Hawai‘i Island or on other islands. If NSF holds more public in-person meetings, they have committed to sharing that on NSF’s social media channels and via radio, newspaper, and email notices. In addition to in-person opportunities to provide comment, NSF will accept written comments regarding the draft community engagement plan and scope of its environmental impact study until Sept. 17, 2022.

Initiation of the Section 106 NHPA process regarding the impact on Mauna Kea as a historic cultural site is separate from the NEPA process. However, Native Hawaiian people or organizations that “attach religious and cultural significance” to Mauna Kea and want to participate in that process can make that request now. You can do that by writing to NSF, explaining the religious and cultural significance the mauna has to you as a Native Hawaiian, and requesting to be a consulting party when the Section 106 process begins. The point of contact NSF has identified in its plan for correspondence and questions is:

Ms. Elizabeth Pentecost RE: ELT  
National Science Foundation  
Room W9152  
2415 Eisenhower Ave.  
Alexandria, VA 22314  
Phone: (703) 292-4907  
Email: [EIS.106.TMT@nsf.gov](mailto:EIS.106.TMT@nsf.gov)

People interested in participating as a consulting party in the Section 106 process may also find the Advisory Council on Historic Preservation’s handbook helpful regarding Section 106 consultation with Native Hawaiian Organizations. The handbook is available online at: [www.achp.gov/sites/default/files/guidance/2020-01/ConsultationwithNHOSHHandbookUpdate29Jan2020final.pdf](http://www.achp.gov/sites/default/files/guidance/2020-01/ConsultationwithNHOSHHandbookUpdate29Jan2020final.pdf) ■

*E Nīnau iā NHLC provides general information about the law. E Nīnau iā NHLC is not legal advice. You can contact NHLC about your legal needs by calling NHLC’s offices at 808-521-2302. You can also learn more about NHLC at [nativehawaiianlegalcorp.org](http://nativehawaiianlegalcorp.org).*

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



# 'O ka 'Io: Kia'i Kilakila Maoli o ka 'Āina



Na Kalani Akana, Ph.D.

**H**e manu hanohano ka 'io ke 'ike aku ma kona kīkahakaha 'ana ma ka lewa. Ua 'ōlelo 'ia e nā kūpuna "He 'io au, he manu i ka lewa lani" ma ka ha'i 'ōlelo 'ana e pili ana i nā alii ki'eki'e.

'A'ohe lua o nā manu ke hiki ke lele i luna keikei e like me ka 'io. Ua hiki i ka 'io ke 'ike i nā wahi like 'ole mai kāna ki'ena a kāhea 'ia 'o ia e Kepelino 'o ia ka-'io-nui-maka-lana-aumoku. A 'o ia ho'i ka inoa piha o ka mō'i o Kamehameha IV, Ka'ionui-makalana'aumoku ('Iolani). No laila, ua mahalo a hō'ihi 'ia ka 'io e nā Hawai'i.

Wahi a ka makuahine 'ohana ('anakē) o Kawena Puku'i, 'o Pu'uheana ka inoa:

He akua nui o 'Io, he akua kapu loa aohe hoopu-kapuka wale ia o ka inoa. O ke kino io ke kino nana hewa, nana pono. O kona kaulike ia, he hoopa'i ka hewa a he apono i ka pono.

Ma kekahi pule kalanaola no Kamehameha ua oli 'ia e kekahi kahuna no Maui, "O wai ka eu o luna nei? O Io-uli o ka lani, o Io-ehu, o Io-mea." 'O kēia mau inoa 'io 'ekolu 'o ia nā 'epaki 'ekolu o ka ulu 'ana o ka 'io. He kinolau kēia manu 'io no Uli, kekahi o nā akua Hawai'i he 83 i helu 'ia e Kalākaua. Wahi a Puku'i, 'o 'Iomea ka mea 'ihiihi loa.

He 'aumakua ka 'io no kekahi mau 'ohana. Wahi a Ahu'ena Taylor, he 'aumakua ka 'io no ka 'ohana Kamehameha. No ia kumu ka inoa 'o 'Iolani no Kamehameha IV. A ma muli o ua mō'i nohea ua kapa 'ia ka hale alii 'o 'Iolani a me ke kula 'o 'Iolani. Ma mua, aia ke koleke 'o 'Iolani ma Kaliu, Nu'uanu kāhi o ke kula ha'aha'a 'o HBA (Hawai'i Baptist Academy) ma ke alanui Bates.

'Oiai ua mahalo a hō'ihi 'ia ka 'io e nā kūpuna o kākou 'a'ole pēlā i kēia au hulihuli o kākou. Aia kekahi mau kānaka ke hana 'ino a kīpū nei i nā 'io. Aloha 'ino nō. 'O ko kākou kūpuna 'a'ole ho'i lākou i hana 'ino iki i ka 'io.

Eia kekahi mo'olelo a Puku'i e pili ana i ka 'io a me kona kupunawahine. 'Oiai ua hopu 'ia kekahi 'io'io moa e kekahi 'io 'a'ole i hana 'ino ke kupuna



Aves Hawaienses: The Birds of the Sandwich Islands, London. - Photo: Wilson, Scott B., and Evans, A. N., (1890-1899)

i ka 'io. 'Ōlelo 'o Puku'i. "'A'ole 'o ia (ke kupuna) i kīpehi i pōhaku, 'a'ole i namunamu akā ua noho wale 'o ia, no'ono'o, a ho'opuka i mihi i ka 'io, 'ōlelo 'o ia penei, "E huikala mai e 'Io i ka hewa o ko'u waha. 'A'ole 'oe i hō'eha iki i kekahi o mākou a no mākou wale nō ka hewa. Ua 'ōlelo au ma mua na ka mo'opuna kēia mau 'io'io moa akā hele wale mai kekahi e hopu wale me ka noi 'ole. E huikala mai iā mākou e 'Io." Ma hope o kēlā, 'a'ole i ho'i mai ka 'io. 'A'ole i nemanema ho'i ke kupuna i ka 'io 'oiai ua 'ike 'ē 'ia e ia na ka 'io i lawepio i ka 'io'io moa.

No laila, e nānā hou kākou i nā 'ōlelo a Pu'uheana, ka 'ohana makuahine o Puku'i. Ua 'ōlelo 'o ia, "O ke kino io ke kino nana hewa, nana pono. O kona kaulike ia, he hoopa'i ka hewa a he apono i ka pono." I ka no'ono'o o nā kūpuna, na lākou po'e 'io ka ho'okaulike 'ana i nā waonāhele a me nā wahi a pau o Hawai'i. I loko o kekahi mele kahiko e pili ana i ka 'io, "'A'ohe akua nāna e a'e (i) ke kapu kuahiwi." Eia kekahi hou, ua 'ōlelo 'ia ho'i no ke alii, "He 'io au, 'a'ohe lālā kau 'ole."

E hō'ihi hou kākou i ka 'io, he kia'i kilakila maoli 'o ia i ka 'āina. ■

*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](http://kawaiola.news).*

# Walk to the Box 2022



Submitted by Ka Leo o nā 'Ōpio

**I**n partnership with several Native Hawaiian organizations, including Kamehameha Schools, the Council for Native Hawaiian Advancement, the Office of Hawaiian Affairs, Papa Ola Lōkahi, the Native Hawaiian Education Council and the Association of Hawaiian Civic Clubs, Ka Leo O Nā 'Ōpio (KONO) helped to put on two events that aimed to promote the importance of Hawaiian civic engagement and turnout at the polls this year.

"Walk To The Box" events were held in Honolulu and Hilo in early August. As part of the event, participants held sign-waving rallies along King Street in Honolulu and Kamehameha Avenue. Following these demonstrations, individuals proceeded to voter drop boxes to submit their Primary Election Ballot.

For many who participated, voting allows us as Native Hawaiians to voice our concerns and elect leaders who share our values.

"It's critical that everyone exercise their right to vote," said Kamehameha Schools Chief Executive Jack Wong. "You have an opportunity to chart a brighter future for our keiki and our 'āina by voting for those who share your values and views and who will act in alignment with those values and views."

"As Kanaka 'Ōiwi, our culture, knowledge, and storied places exist in the future," noted Elena

Farden, Executive Director of the Native Hawaiian Education Council. "We forge ahead – not to plan – but to design our future into existence now by activating our power to choose and to vote."

The involvement of 'ōpio was an integral part of these events. Dozens of school students on O'ahu and Hawai'i Island participated in the two events. While many were not yet voting age, they felt that the voices of young Native Hawaiians needed to be heard by those who had the power to vote.

"It is important for young Native Hawaiians to engage in these elections because if we are going to forge our future, it must begin with our present," said Kamaha'o Halemanu, a sophomore at Kamehameha Schools Hawai'i. "We as the youth should be engaged in this election to propel us as a lāhui forward with the leaders of the future."

For us at Ka Leo O Nā 'Ōpio, events like these are essential because it highlights the need to improve the civic welfare of our lāhui by encouraging all members, as well as the Native Hawaiian community at large, to run for office, register to vote, learn about the issues, understand the gravity of decisions made at the polls, and cast a vote during elections.

As we look forward to the November general election, stay tuned as we plan for more "Walk To The Box" events in communities across the pae 'āina. ■

*Ka Leo O Nā 'Ōpio (KONO) is a collaboration of Native Hawaiian individuals and organizations dedicated to Native Hawaiian youth civic engagement. To learn more about our work, follow us on social media @opiopowered.*



# DHHL Grant Opportunity for Nonprofits Serving Homesteads



By Cedric Duarte



DEPARTMENT OF HAWAIIAN HOME LANDS

The Department of Hawaiian Home Lands (DHHL) has announced the availability of \$8.5 million for its Community Development Grants Program, part of DHHL's Native Hawaiian Development Program Plan.

The purpose of the NHDPP is to improve the general welfare and conditions of native Hawaiians through education, economic, political, social, cultural, and other programs.

As part of the Native Hawaiian Development Program Plan, DHHL makes annual grant funding available to nonprofit organizations that demonstrate a purpose to benefit native Hawaiians.

For Fiscal Year 2023, the Hawai'i State Legislature allocated \$10 million in State General Funds to the NHDPP, of which \$7.5 million was designated by the Hawaiian Homes Commission (HHC) to the Community Development Grants Program. The other \$2.5 million was set aside by the commission for repair and maintenance projects within the homelands.

At its June meeting, the HHC approved a \$1 million allocation from the Native Hawaiian Rehabilitation Fund as an additional funding source for the Department's Community Development Grants Program. The 1978 Constitutional

Convention created NHRF to finance activities intended to exclusively benefit native Hawaiians.

DHHL has offered grants in several program areas over the years to implement the rehabilitation fund's community development component. Grant offerings reflect DHHL priorities and community interests.

With this \$8.5 million solicitation, DHHL seeks proposals across four areas that will promote healthy and thriving native Hawaiian homestead communities. Grant proposals shall improve existing facilities on Hawaiian Home Lands, build community capacity, or enhance and implement programs and services in homestead communities.

Submissions for this grant cycle may cover a broad range of areas including, economic development, food security, community safety, and health and well-being. In addition, the projects sought shall be beneficiary-driven, and the assistance provided should benefit beneficiaries. All applications must include a description of processes that seek to address projects that specifically address this solicitation's purpose.

Proposed projects may include any potential or existing project listed as a Regional Plan Priority that the HHC approved.

Any nonprofit organization may apply for DHHL's Fiscal Year 2023 Community Development Grants Program, with final grant applications due on Oct. 6, 2022. For additional details and more information, visit [dhhl.hawaii.gov/grants](http://dhhl.hawaii.gov/grants). ■

*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.*

# Rosen Selected as New NHCC Executive Director



By Timmy Wailehua

Founded in 1974, the Native Hawaiian Chamber of Commerce (NHCC) was formed to meet the needs of Native Hawaiians struggling to gain an equal footing with other business leaders of the time.

Forty-eight years later, and the chamber has flourished into a networking organization with a social media presence that provides various seminars within the business sector, for instance, financial literacy, government contracts and support for Native Hawaiian entrepreneurs. The Native Hawaiian Chamber also continues to support education with an ongoing scholarship for future Native Hawaiian business leaders and professionals.

With so many ways to enhance and uplift our lāhui in business, this year the chamber will focus this on building relationships in the community and with its members through networking.

Networking is a very important benefit for Native Hawaiians as it provides opportunities to gather and share our unique experiences. Sharing different ways to raise capital, possible partnership opportunities, learning entrepreneurship practices, creative thinking, and simply being amongst other like-minded Native Hawaiians is such a blessing.

Native Hawaiians of all ages from different generations and diverse upbringings can provide each other with such a great resources. With COVID-19 fading into the past, the impact of building relationships will be essential for the community. We've become too dependent upon the virtual "zoom" application for communication, it's a good time for live connecting to happen.

The first step in this process was to hire

an executive director. I'd like to introduce to the community Andrew Rosen, the Native Hawaiian Chamber of Commerce's newest and first ever executive director.



Newly named NHCC Executive Director Andrew Rosen. Photo: Courtesy

In Andrew's new role with the chamber, he will be able to push this exact focus of building relationships through networking along with maintaining NHCC duties. Andrew is the former president of Summit Media for the last seven years. He has also served on the board of directors at multiple nonprofit organizations such as the Honolulu Zoo Society and Child and Family services. Andrew is also a former NHCC board director, so he is very familiar with the mission of the chamber.

For years the chamber had been an organization driven by a board of directors donating their time to complete duties. As executive director, Andrew will be able to captain the chamber and help us continue the good work of our organization. Andrew's experience with event hosting, planning, and raising sponsorship funds is vital to the success of the chamber and we are very confident he will take us to the next level. We welcome Andrew and look forward to an active and exciting future! ■

*Timmy Kailanu Wailehua is the newly elected NHCC board president and an underwriter with Essent Guaranty Inc. For more information about the Native Hawaiian Chamber of Commerce go to: [www.nativehawaiianchamberofcommerce.org](http://www.nativehawaiianchamberofcommerce.org)*



# Cut Cholesterol with Local Produce



By Jodi Leslie Matsuo, DrPH

**M**any of us have either heard of or know someone with high cholesterol. It is a common condition with serious consequences, as it increases our risk of stroke and heart disease.

Since there are no signs or symptoms of high cholesterol, it is important to get tested annually to learn what your cholesterol levels and other health risks may be. While it is recommended to start testing at age 20, depending on your medical history, a doctor may recommend you or your children start testing earlier than that.

People diagnosed with high cholesterol may choose to manage it through medications or lifestyle changes. Making healthy lifestyle changes is always an excellent option, as it is all benefits with no negative side effects.

Eating a nutritious diet is a critical part of lifestyle change. Plant-based diets in general, particularly those that contain minimally processed foods, if any, has been shown to improve cholesterol levels.

Within a plant-based diet, there are particular foods that have more of a benefit on cholesterol levels than others. Research has shown avocado to be helpful in lowering the “bad” or LDL cholesterol, when substituted for other foods high in fat. So instead of using mayo or cheese on your sandwich, add a layer of mashed avocado or use it as a sandwich filling by itself. Avocado also makes a great base ingredient for salad dressings.

‘Olena (turmeric) is recognized by many cultures for its ability to lower

cholesterol. Use it in place of or with ginger when cooking meals. You can also boil ‘olena root in water to make tea.

Limu contains beta glucans, a type of soluble fiber that not only reduces cholesterol but helps promote good gut health. Besides eating it with poke, limu can also be eaten in stews, soups, salads, or by itself. Shiitake mushrooms and oatmeal have this same type of fiber.

Other local foods known to improve cholesterol levels include kalamungay (moringa), mustard greens, and laupele. Laupele is an edible hibiscus; it’s also known as slippery cabbage and Pacific spinach. Both kalamungay and laupele can be used in dishes as you would spinach or other leafy greens, either raw or cooked. Mustard greens taste best when stir-fried.

Beware of foods that can be considered part of a plant-based diet but raise cholesterol levels.

Coconut and palm oil are high in saturated fats, a type of fat shown to increase LDL cholesterol. These oils are often used in so-called “healthy” dishes and in packaged snack foods. Unfiltered coffee contains oils that stimulate your body to make more cholesterol. Filtered coffee has most of these oils captured in the paper filter when brewing.

Besides eating a healthy diet, exercising regularly and quitting smoking are other excellent lifestyle habits to strive towards. If you are not already active, start by doing any physical activity you enjoy. Gradually increase your time exercising to 30 minutes per day. If cutting back on smoking on your own is challenging, talk to your doctor about other options that might help. ■

*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).*

# A New System of Care for Native Hawaiians and Substance Use



By Lilinoe Kauahikaua

**I**n Spring 2020, the Hawai‘i State Department of Health Alcohol and Drug Abuse Division (ADAD) reached out to subject matter experts across Hawai‘i to provide meaningful and intentional input surrounding the planning for their upcoming state strategic plan.

Papa Ola Lōkahi, the Native Hawaiian Health Board, was asked to participate in this endeavor, offering a chapter entitled “Conceptualizing a New System of Care in Hawai‘i for Native Hawaiians and Substance Use.”

Native Hawaiians of all age groups experience a higher prevalence of substance use than other ethnic groups in Hawai‘i. Research shows that this inequitable health status results from several complex and interconnected social determinants of health, including historical trauma, discrimination, and lifestyle changes.

Current western prevention, treatment, recovery, and harm reduction services are siloed and often ineffective for Native Hawaiians. Due to their individualistic approach to healing, these siloed methods often fail to resonate with Indigenous peoples and Indigenous healing.

Before European contact, Native Hawaiians understood that balanced nutrition, physical activity, social relationships, and spirituality were fundamental to maintaining optimal health. Western influences triggered an imbalance in Native Hawaiian society, shifting the paradigm of Native Hawaiian family systems. Historical and cultural trauma affects multiple generations and is linked to Native Hawaiian health disparities.

Cultural trauma is defined as “the loss of identity and meaning that negatively

affects group consciousness. It marks and changes them in fundamental and irreversible ways, often resulting in the loss of language, lifestyles, and values.” The remedy for cultural trauma, as identified by loea (expert) Lynette Paglinawan, is cultural reclamation.

Historical trauma is defined as psychosocial trauma experienced by Indigenous groups as a result of colonization, war, genocide, or cultural, social, and political subjugation. The outcomes of these traumas have reached across generations and are reflected in higher rates of health disparities, including mental health, addiction, and incarceration, all of which have affected the social determinants of health and have a significant impact on individual, ‘ohana, keiki, and community health.

Research indicates that re-centering healing for the native population, utilizing cultural connection and methodologies that speak to native perspectives, is more influential in creating positive health outcomes for native peoples. Papa Ola Lōkahi’s chapter provides recommendations that would reduce silos and incorporate cultural aspects to improve outcomes for Native Hawaiians receiving services.

We must begin to re-envision the existing continuum of care, embrace culturally grounded approaches, and begin to see the entire continuum as cyclical rather than linear, with each area of focus informing the next.

We hope that this chapter is a first step toward working together with Hawai‘i’s ADAD in building a system of care that reduces silos and incorporates cultural aspects to improve outcomes for Native Hawaiians receiving services. ■

*A webinar describing our findings and recommendations from the special chapter will be presented September 7 at 12:00 p.m. Please check Papa Ola Lōkahi’s social media for the zoom link.*

*Lilinoe Kauahikaua, MSW, is a population health specialist – addictions, mental health, social justice with Papa Ola Lōkahi.*



# Homestead Leaders Developing Strategic Plan for \$600M to DHHL



By Robin Danner

The Hawaii State Legislature has appropriated \$600 million in general funds to the Department of Hawaiian Home Lands (DHHL) to address the waitlist of more than 28,000 families waiting for land allotments promised under the federal Hawaiian Homes Commission Act of 1920 (HHCA) and again at Statehood in 1959. Act 276, the Waitlist Reduction Act was signed into law by Gov. Ige in July 2022.

Act 276 includes relevant and flexible options to encumber \$600 million to advance HHCA beneficiary families on DHHL's waitlist. It also includes a mandate for DHHL to produce a strategic plan for the \$600 million by December 2022.

The Sovereign Council of Hawaiian Homestead Associations (SCHHA) views the legislature's mandate as an opportunity to offer their own strategic plan from the perspective of the citizens most impacted by the HHCA since statehood.

SCHHA is a 35-year-old coalition of homestead associations. Member organization, the Association of Hawaiians for Homestead Lands (AHHL), is dedicated to ending the waitlist. Together, SCHHA and AHHL launched a policy project to produce a \$600 Million Beneficiary Spending and Strategic Plan.

To produce the strategic plan, SCHHA scheduled four consultation sessions between May and November.

The most recent session, on July 23, involved 65 SCHHA homestead and waitlist leaders.

"The Summit was powerful," said AHHL Chairman Mike Kahikina. "People translated decades of hurt, of disappointment in state government, into hope and possibilities."

Hundreds of recommendations from the July summit have been recorded and will inform the SCHHA/AHHL plan scheduled for submission to the newly elected incoming governor, legislators and DHHL administrators by Dec. 10, 2022.

"This is patient work, worthy work," said AHHL Waitlist Vice Chair Vanessa Garcia Phillips. "Our members have untapped experience and skills. Too many in government assume we know nothing about the HHCA, they tell us 'it's too complicated,' but really, it is not. The Act is straightforward – it has always been straightforward."

"It is incumbent on us as homestead associations to be a part of the solution," said SCHAA Policy Chairman Kipukai Kualii. "And for state and federal officials to hear the mana'o of homestead leaders. We can no longer allow government agencies to ignore the wisdom of its citizens. My own father – 88-years-old, pure Hawaiian, an expert farmer and rancher – has waited over half his life for a simple allotment of land."

Homestead and Waitlist leaders across the state are working in unity to present a spending plan. For more information contact [policy@hawaiian-homesteads.org](mailto:policy@hawaiian-homesteads.org). ■

*Robin Puanani Danner is the elected chair of the Sovereign Council of Hawaiian Homestead Associations. She grew up in Niumalu, Kaua'i, and the homelands of the Navajo, Hopi and Inuit peoples. She and her husband raised four children on homesteads in Anahola, where they continue to reside today.*



Some 65 Hawaiian Homestead leaders from across the pae 'āina met in July to begin creating a strategic plan for allocation of the \$600 million appropriated to DHHL during the past legislative session. They will submit their plan to the incoming governor, legislators and DHHL administration. - Photo: Courtesy

# "E Kupu, nā Koaha"



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

E o'u mau kia'i mai kahakihi ā kahakihi, aloha nui kākou!

I am glad to welcome everyone back to the third and final installment of this three-part series on kānaka civic engagement. In my first article, I examined the history of kānaka civic engagement. The second article discussed the current state of 'Ōiwi politics. We will now look ahead to our future.

To begin, I want to talk about the first of three important steps to bringing our nation back and obtaining even greater autonomy.

First, we want a national identity or an understanding of who we are, what we need, and how we will physically, intellectually, economically, politically, spiritually, and socially sustain our lāhui kānaka. We live in a time of incredible growth in our lāhui. Capitalizing on that progress is key.

Kapūkakī and Pōhakuloa will become centers of attention in our communities even more than they are now. The military will have to cede its position and inaction at Red Hill and kānaka will not stop until Pōhakuloa has been returned.

The second step to bringing our nation back is having supporters entrenched in educational institutions, law-making, and other pockets of community-based policymaking and advocacy for the perpetuity of our lāhui kānaka.

In 1985, Dr. Kekuni Blaisdell

resurrected Lā Ho'ihō'i Ea celebrations at Thomas Square. The earliest festivities consisted of half a dozen passionate individuals. Today, each island across our pae 'āina commemorates the return of our sovereignty with hundreds of people celebrating the special day.

The third step, as it was explained to me, will be people laying down their lives for our lāhui. I mean this figuratively and literally. This was a familiar concept to our kūpuna of the nineteenth century and we saw it when kānaka blocked the access road to Mauna Kea in 2019.

The label "po'e aloha 'āina" can refer to someone who makes the land more important than themselves or someone who gives their life for the perpetuation of our independent Hawaiian nation.

Donald Lewis and Keanu Sai created the Hawaiian land firm, Perfect Title, the foundation of which was the policy that all land purchases in Hawai'i made after 1893 were invalid. Sadly, the state and its lawmakers as well as other title and escrow companies did not agree. Perfect Title's findings were correct; however, the sheer pressure and bias of the courts caused the firm to lose many of its cases. Neither Sai nor my tūtūkāne, Donald Lewis, gave up. Lewis continued to gather his documents and argue for kānaka.

Our lāhui needs people, dedicated people, to continue to fight! "E ala e / i ka hikina, aia ka lā" reminds us that as the sun emerges in the east so must our lāhui kānaka arise and awaken as the dawn of a new day is upon us! ■

*This is the third of three articles dedicated to telling the story of the past, present, and future of kānaka civic engagement in Hawai'i by Hema Watson.*



# Hau'oli Lā Hānau e Queen Lili'uokalani Reflections of an LT Kamali'i



By Kinohi Malani

Queen Lili'uokalani was born Lydia Lili'u Loloku Walania Wewehi Kamaka'eha to high Chiefess Anale'a Keohokālole and Caesar Kapa'akea. On Sept. 2, 2022, we celebrate the queen's 184th lā hānau.

In her will, she left her estate to the orphaned and destitute children of Hawai'i, giving preference to Native Hawaiians. Today, the Lili'uokalani Trust (LT) oversees the queen's estate as a private operating foundation. LT has taken on a big task: end the generational poverty of Native Hawaiians. LT's vision is "E Nā Kamalei Lupalupa" (Thriving Hawaiian Children) and their work in the years ahead is outlined in



Queen Lili'uokalani - Photo: Courtesy

their strategic plan, Wehe Ke Ala.

LT is helping vulnerable kamali'i like those involved in foster care and the Child Welfare and Juvenile Justice Systems. The Trust is also building its Early Childhood initiatives to help young parents up to 26 years old obtain needed skills and resources like housing, employment, and education to help better mālama their babies. I think the Queen would be really proud of the big steps forward LT has made to help kamali'i achieve a good life.

As a beneficiary of LT, I was involved in their early college Youth Development program. Overall, the program helped me find my dream, work on college skills, and focus on how I want to contribute to my community. I grew my academic knowledge and learned new skills. I also established strong pilina with other kamali'i and mentors who helped me develop my identity. These mentors are incredible and I feel like I can go to them for help anytime in the future.

Becoming a better role model is one way I can help my community, especially the kamali'i who participate in LT programs. I feel more confident now as a leader because of the opportunities to lead.

A word to other kamali'i: we can make a positive difference in our community. It doesn't matter if it is big or small. What is important is that you try to leave an impact, a legacy of good work like the queen has left for us.

On her 184th lā hānau, I mahalo Queen Lili'uokalani who, through her generosity, helped me as a Hawaiian kane to believe in myself, my heritage, and my community. ■

*Kinohi Malani is from Hilo, Hawai'i. He is a student at the University of Hawai'i at Hilo majoring in nursing.*

# NaHHA Celebrates 25 Years with POI & PALAKA



By Mālia Sanders

The Native Hawaiian Hospitality Association (NaHHA) is a private nonprofit organization founded in 1997 by Dr. George Kanahale, Sen. Kenneth Brown, and other Native Hawaiian professionals to address concerns about how Native Hawaiians and the Hawaiian culture were being perceived and represented in Hawai'i's tourism economy. They knew the visitor industry in Hawai'i needed to elevate its consciousness and operating priorities.

From the beginning, our goals were to execute the groundwork needed in order to solidify the foundation of Hawaiian culture as the most important investment in Hawai'i's tourism model and to use that foundation to provide opportunities for the development and advancement of Native Hawaiians as future leaders.

What started as a small group of 12 Hawaiians "talking tourism" has grown 25 years later into an organization that is regarded as a leader in cultural tourism and a resource for Hawaiian culture in hospitality in Hawai'i and beyond.

From these ambitious beginnings there are new projects and programs that have been cultivated to further execute NaHHA's mission and to address the challenges and opportunities tourism brings.

As a mainstay of our educational programming, NaHHA conducts cultural education and workforce trainings which are guided by the values of mālama, aloha, ho'okipa and kuleana, which are consistent elements of all of our programming.

With this kahua, NaHHA has also been working on bridging the gaps between the community and the industry by creating programming that supports capacity building for community nonprofits that are

engaged in regenerative activities.

The Kaiāulu Ho'okipa program encourages nonprofit sustainability, capacity building and self-sufficiency, and has grown the number of "voluntourism" activities around the state. In utilizing the visitor as a mechanism to execute this work we gain a more respectful and responsible visitor, further supporting our communities' desire to have tourism give back more than it takes.

NaHHA has grown our educational programming beyond the classroom to expand the lessons deeply rooted in our culture into a circular economy program called Pākolea which focuses on removing the barriers for Hawai'i-based businesses to gain access to the visitor industry. This program creates opportunities for local goods and services to be consumed by the industry and allows small businesses in Hawai'i to gain access to visitor-facing retail marketplaces, keeping local business capital gains continuously circulating in the Hawai'i economy.

As we continue to holomua and execute the work of our mission, NaHHA invites you to celebrate 25 years with us as we host our 25th Anniversary Gala, POI & PALAKA, on Saturday, Oct. 1, 2022, at Kualoa Ranch from 4:00 - 7:00 p.m.

With a nod to our past and a vision for our future, POI & PALAKA will feature a modern farm-to-table kalo experience by Chef Kealoha Domingo, dessert selections, signature cocktails made with locally grown ingredients, live music all evening long, a silent auction, a general store featuring locally made products by local and Native Hawaiian artists and practitioners, and much more!

For sponsorship and ticket information regarding this event please email [gala@nahha.com](mailto:gala@nahha.com) or visit [www.nahha.com/gala](http://www.nahha.com/gala). ■

*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](http://www.nahha.com). Follow NaHHA on Facebook, Instagram, and Twitter @nahha808 and @kuhikuhi808.*





Manuwai Peters of Kanaeokana places his ballot into the ballot box at Honolulu Hale. - Photo: Joshua Koh

## Walk to the Box Rally

A rally to encourage the Hawaiian community to vote and be civically engaged was held on King Street across from 'Iolani Palace on August 1. Participants waived signs then walked together to the ballot box at Honolulu Hale to drop off their primary election ballots and listen to speakers representing event organizers.

A similar event organized by Native Hawaiian students, community organizations and leaders was held in Hilo on August 11.

The campaign is non-partisan and does not promote any individual, political party or candidate. The goal is to encourage Native Hawaiians across the state to vote and to be civically engaged citizens and leaders in their own communities.

"We continue to encourage Native Hawaiians to run for office, register to vote, learn about the issues, understand the gravity of decisions made at the polls, and cast a vote during elections," said Hailama Farden, president of the Association of Hawaiian Civic Clubs.

Organizers plan to continue "Walk to the Box" events in late October as voters begin receiving their general election ballots in the mail.

If you are interested in participating or organizing a "Walk to the Box" event in your community contact Ka Leo O Nā 'Ōpio (KONO) at [info@kaleoonaopio.org](mailto:info@kaleoonaopio.org).

"Walk to the Box" is a collective effort of Kamehameha Schools, Office of Hawaiian Affairs, Council for Native Hawaiian Advancement, Ka Leo O Nā 'Ōpio, Papa Ola Lōkahi, Native Hawaiian Education Council, Kanaeokana, the Association of Hawaiian Civic Clubs, and Ka 'Umeke Kā'eo Public Charter School.

## Kapūkākī in the News

### Navy Requests Additional Water

On August 16, the Commission on Water Resource Management (CWRM) met to discuss a request by the U.S. Navy to access the 'Aiea-Hālawa Shaft. Currently, the Navy is exceeding their allotted 14.977 million gallons a day of drinking water from the Waiawa Shaft.

Members of O'ahu Water Protectors (OWP) said in a press release that they "are alarmed and appalled" that such discussions are even taking place when the Navy has proven itself to be untrustworthy as the entity responsible for the biggest water crisis O'ahu residents have ever faced.

Ten months after a Red Hill spill poisoned the water system for nearly 100,000 O'ahu residents, the Navy has yet

to come up with an acceptable plan to defuel the fuel storage tanks.

OWP member Healani Sonoda-Pale said, "The Navy continues to waste millions of gallons of water per day on non-essential activities (e.g. golf course maintenance) and yet they have the audacity to ask for more water."

OWP maintains that the Navy should not be provided access to additional wells while they waste what water they do have, and that the Navy's actions – and inaction – has created an existential crisis for Hawai'i for which they must be held accountable.

Commented Sonoda-Pale, "If this proves too difficult, perhaps it is time for the Navy to look to other alternatives like downsizing or shifting operations outside of Hawai'i rather than jeopardizing the health of the entire island of O'ahu."

### Water Protectors Ask VPOTUS to Kōkua

Kia'i wai from O'ahu and Kaua'i teamed up over the weekend of August 19 to ask U.S. Vice President Kamala Harris to have Washington, D.C., intervene in the Red Hill water crisis. V.P. Harris was on Kaua'i for a vacation.

Water protectors waved and held signs on Friday the 19th and Sunday the 21st and issued a statement to V.P. Harris requesting her support and kōkua as "the Navy continues to fail to act with the urgency this crisis demands."



Protestors from keiki to kūpuna came out to encourage V.P. Harris to kōkua water protectors fighting for justice at Kapūkākī. - Photo: Courtesy

The group specifically requested that top White House and Pentagon officials meet with the community and the Honolulu Board of Water Supply to hear their concerns about the ongoing crisis and the need to defuel the Red Hill Bulk Fuel Storage Facility in months, not years; that the Department of Defense (DoD) provide alternative water, housing, and medical and mental health support for the thousands of families exposed to jet fuel in their tap water; and that no other communities are similarly threatened by the DoD (e.g., Okinawa, Guahan, Alaska, and Puerto Rico).

## 'Ōiwi Poet Published



One year ago, poet No'u Revilla was offered a book deal by prestigious independent publisher Milkweek Editions after beating more than 1,600 other poets in the 2021 National Poetry Series open competition.

The resulting book, *Ask the*

*Brindled*, is a 141-page tribute to survival, resistance and the unbreakable bonds between Indigenous women and queer Kānaka 'Ōiwi and spotlights themes of desire and intergenerational healing.

A native of Wai'ehu, Maui, Revilla received a Ph.D. in English from UH Mānoa and is now an assistant professor at the university teaching creative writing with an emphasis on 'Ōiwi literature. Revilla's book includes poems in both English and 'ōlelo Hawai'i and are based on her dissertation which explores how aloha is possible in the face of colonization and sexual violence. Revilla is the first openly queer 'Ōiwi woman to publish a full-length collection of poetry.

Revilla was inspired by late UH Mānoa Professor Emerita Haunani-Kay Trask who was a celebrated Indigenous author and poet. Revilla's poem, "Recovery, Waikīki" is dedicated to Trask who mentored her in college.

"Poetry helps me to reflect on and metabolize heartbreak, espe-

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## WE'RE HIRING

## Sustainable Hawai'i Project Manager

The Trust for Public Land's Hawaiian Islands Field Office based in Honolulu is hiring a Sustainable Hawai'i Project Manager. This project manager develops, plans, and implements the goals and objectives of one of the Hawaiian Islands Program strategic plan's core initiatives – the Sustainable Hawai'i program, which conserves agricultural, ranch, and watershed lands in partnership with public agencies and other NGOs. This program has conserved iconic Hawaiian landscapes throughout the islands, including the Kūkaniloko/Lihu'e agricultural lands in Central O'ahu, Waimea Native Forest, the Helemano Recreational Wilderness Area, and two expansion of MA'O Organic Farm. Join Hawai'i's close knit and high-performing team in conserving Hawai'i's 'āina.

For more information visit,  
<https://www.tpl.org/about/jobs/hawaii-project-manager-0>





## NEWS BRIEFS

Continued from page 27

cially as an 'Ōiwi wahine who loves and will always struggle for my 'āina. Poetry helps me to recenter in aloha, which in a very real way means poetry helps me to listen to my kūpuna better," said Revilla.

*Ask the Brindled* will debut on September 1 at 5:30 p.m. at Ka Waiwai in Mō'ili'ili. It is available for purchase online and at Native Books.

## Awaiaulu at Washington Place

Hawai'i was one of the most literate countries in the 1800s. Hawaiians wrote and published profusely for well over a century - in Hawaiian. Although that cache of material is readily accessible thanks to modern technology, it is challenging to navigate that repository and to fully comprehend the language and content of the past.

In 1909, Queen Lili'uokalani expressed her vision that her home, Washington Place, (now the official residence of Hawai'i's governors) should be a center for perpetuating Hawaiian language and music.

In an effort to fulfill this vision, the Washington Place Foundation and nonprofit Awaiaulu present "Open Up the Treasury of Hawai'i's Past" on Saturday, September 10 at 6:00 p.m.

For 18 years, Awaiaulu has trained fluent speakers of Hawaiian to find, understand and translate the writings of the past to reconnect our lāhui to Hawaiian historical resources. There are currently 14 scholars in different phases of training with Awaiaulu. Led by Dr. Puakea Nogelmeier, Professor Emeritus of Hawaiian at U.H. Mānoa and distinguished historian Kau'i Sai-Dudoit, Awaiaulu scholars will present historical materials that illumi-

nate the quest of Lili'uokalani and her patriotic supporters to shepherd Hawai'i and its people through turbulent times.

"Open Up the Treasury of Hawai'i's Past" will provide information and insight to delight the heart and mind. For more information email wpfevent@gmail.com or reserve a seat at Eventbrite.com. Search for "Awaiaulu at Washington Place 2022."

## Prescription Medicine Relief for Kūpuna

Early last month the House voted to pass the Inflation Reduction Act of 2022, a bill that includes several key provisions to lower the prices of prescription drugs. Representatives Ed Case and Kai Kahele were instrumental in supporting this critical legislation that will bring real relief for kūpuna.

The bill was signed into law by President Joe Biden on August 16.

The Inflation Reduction Act includes key priorities that will go a long way to lower drug prices and out-of-pocket costs. The American Association of Retired People (AARP) fought for provisions in the bill that will: finally allow Medicare to negotiate the price of drugs; cap annual out-of-pocket prescription drug costs in Medicare Part D (\$2,000 in 2025); hold drug companies accountable when they increase drug prices faster than the rate of inflation; and cap co-pays for insulin to no more than \$35 per month in Medicare Part D.

AARP CEO Jo Ann Jenkins said, "By passing the Inflation Reduction Act, Congress has made good on decades of promises to lower the price of prescription drugs.

"Seniors should never have to choose between paying for needed medicine or other necessities like food or rent. Tens of

millions of adults in Medicare drug plans will soon have peace of mind knowing their out-of-pocket expenses are limited every year.

"Now, for the first time, Medicare will be able to negotiate with drug companies for lower prices, saving seniors money on their medications."

## COVID-19 Awareness Campaign Wins PRSA Awards



(L-R) Samantha Tsui (PRSA Hawai'i), Pono Suganuma (Bennet Group Strategic Communications), Wendy Kekahio (Kamehameha Schools), Kau'i Burgess (Kamehameha Schools) and Dr. Nalani Blaisdell ('Aha Hui o Nā Kauka) at the 2022 PRSA Awards Ceremony. Photo: Courtesy

Throughout the COVID-19 pandemic, a coalition of 13 organizations collaborated to protect the health and wellbeing of our lāhui and other Pacific Islanders by providing culturally tailored messaging in an effort to cut through the noise and misinformation about the disease, its prevention, and eventually, about vaccinations.

Called the Native Hawaiian Pacific Islander (NHPI) COVID-19 Collective Awareness and Prevention Campaign, the hui included 'Aha Hui o Nā Kauka, the Office of Hawaiian Affairs, Kamehameha Schools, the Council for Native Hawaiian Advancement, Papa Ola Lōkahi, Lili'uokalani Trust, the Queen's Health Systems, King Lunalilo Trust and Home, Partners in Development Foundation, Kawaihae'o Church, COVID Pau and We Are Oceania. Public

Relations firm, Bennet Group, provided project management and drove strategic communications.

In recognition of the hui's collective effort on the NHPI COVID-19 Collective Awareness and Prevention Campaign, the Public Relations Society of America's Hawai'i Chapter recently presented Bennet Group with a Koa Anvil award for Multicultural Public Relations

(Associations, Government and Nonprofit organizations), and a Koa Hammer Award for Brochures (fewer than 10 pages).

The awards were presented at PRSA Hawai'i's annual awards ceremony on August 4. Representing the hui and joining Bennet Group at the ceremony were Kau'i Burgess and Wendy Kekahio of Kamehameha Schools, and Dr. Nalani Blaisdell from 'Aha Hui o Nā Kauka. ■

5 THINGS  
you can do
[www.rapidohiadeath.org](http://www.rapidohiadeath.org)


Rapid 'Ōhi'a Death, a newly identified disease caused by a fungus (Ceratocystis) is killing 'Ōhi'a, one of Hawaii's most important and abundant native trees. Hundreds of thousands of trees have been killed on Hawai'i Island and the disease has the potential to affect forests statewide.



1

## AVOID INJURING 'ŌHI'A

Wounds serve as entry points for the fungus and increase the odds that the tree will become infected and die from ROD. Avoid pruning and contact with heavy equipment wherever possible.



2

## DON'T TRANSPORT 'ŌHI'A INTER-ISLAND

Comply with the new quarantine rule to help prevent ROD from spreading. Don't move 'Ōhi'a plants, whole or parts, 'Ōhi'a wood, or soil from Hawai'i island without a permit.



3

## DON'T MOVE 'ŌHI'A WOOD

Don't move 'Ōhi'a wood, firewood or posts, especially from an area known to have ROD. If you don't know where the wood is from, don't move it.



4

## CLEAN YOUR GEAR &amp; TOOLS

If you must work around or cut 'Ōhi'a, clean tools and gear before and after use, especially when used on infected 'Ōhi'a. Brush all soil off of tools and gear, then spray with 70% rubbing alcohol. Shoes and clothes should also be cleaned before and after entering forests. Wash clothes with hot water and soap.



5

## WASH YOUR VEHICLE

Wash the tires and undercarriage of your vehicles with detergent and remove all soil or mud, especially after traveling from an area with ROD and/or if you have traveled off-road.



## CULTURAL IMPACT ASSESSMENT: KAMEHAMENUI FOREST RESERVE

On behalf of the Department of Land and Natural Resources (DLNR) Division of Forestry and Wildlife (DOFAW), ASM Affiliates is preparing a Cultural Impact Assessment to inform an Environmental Assessment (EA) being prepared for the Kamehamehenui Forest Reserve located on Tax Map Key (TMK) (2) 2-3-005:002, Kamehamehenui Ahupua‘a, Kula District, Maui Island. Part of the vision for this forest reserve is to provide access to mauka recreational opportunities. As such, DOFAW is proposing to construct roughly 25 miles of public access trails (a portion of which will connect with the existing trails in the Kula Forest Reserve), vehicular parking areas, and an archery range.

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

## CULTURAL IMPACT ASSESSMENT: KS MAKALAWENA INTEGRATED RESOURCE MANAGEMENT PLAN

On behalf of Kamehameha Schools (KS), ASM Affiliates is preparing a Cultural Impact Assessment in support of the HRS Chapter 343 Environmental Assessment (EA) being prepared for the KS Makalawena Integrated Resource Management Plan (IRMP) for a 110-acre coastal portion of TMK: (3) 7-2-004:001, Makalawena Ahupua‘a, North Kona District Island of Hawai‘i.

KS is proposing to conduct natural resources management and stewardship activities at Makalawena to revitalize and strengthen Makalawena’s historical and cultural identity through appropriate management and promotion of stewardship. Proposed natural resources management involves the restoration, repair, and maintenance of anchialine pools, removal of invasive species, and restoring native coastal vegetation. Stewardship activities involve the installation of interpretive signage and the development of community-based programs to integrate the restoration and protection of natural, marine, historical, and cultural resources at a community level. Associated infrastructure to support these activities would include the creation of a caretaker site, coastal campsites, walking trails, and a viewing platform overlooking the Kapo‘ikai Pond (aka Ōpae‘ula Pond), which was designated a National Wildlife Refuge in 1978.

ASM is in search of kama‘āina (persons who have gene-



*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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## Ho‘oulu Lāhui Aloha

I have long believed in the power of lōkahi, of unity, in working together toward a common goal – in Hawaiians working together to better all of our lives. It is only through a spirit of lōkahi, with all Native Hawaiian organizations working in unity, that we can truly realize a vibrant lāhui.

Today at the Office of Hawaiian Affairs (OHA), we are moving forward to better the conditions of the Native Hawaiian people.

Our 15-year Mana i Maui Ola Strategic Plan responds to community input by focusing on the immediate needs of our people in the areas of education, health, housing and economic stability – all on a foundation of strengthened ‘ohana, mo‘omeheu and ‘āina.

Our Trustees have implemented a new governance structure and policy framework; we have moved forward to activate and revitalize OHA’s 30-acres of waterfront property in Kaka‘ako Makai, and we continue to work with the community on our Wahiawa lands.

As part of an overall effort to develop our assets and ongoing work to strengthen and diversify our endowment, we have reorganized the agency to reduce overhead costs, streamline operations, and redirect resources to our beneficiaries and communities.

Our Grant Awards to community non-profit organizations serving the Native Hawaiian community have increased from \$6 million dollars in 2006 to \$16 million dollars in fiscal year 2022 – a record for OHA. And our overall two-year fiscal biennium budget for grants and sponsorships has been set at \$30.2 million dollars – another record for the agency – and an increase from the \$24.15 million dollars that was set for the last fiscal biennium.

In the interest of financial transparency, OHA has posted 18 years of financial statements and audit information on our website plus three years of single audits of the Native Hawaiian Revolving Loan Fund completed by four independent



**Carmen  
“Hulu”  
Lindsey**

Chair,  
Trustee, Maui

audit firms. Each audit conducted by those firms provided an unqualified (or clean) opinion.

This is a new day at OHA, and we will continue to kūlia i ka nu‘u and continue to ho‘omau until we are satisfied that we have created the type of agency that the Native Hawaiian people truly deserve – an agency that is the best that it can possibly be.

This past legislative session was a monumental one for the Native Hawaiian people.

The State Legislature’s \$600 million dollar appropriation to the Department of Hawaiian Home Lands (DHHL) was such welcome news – although long in coming. These funds provide the Native Hawaiian community the opportunity to begin to heal from the injustices of the past – injustices that Hawaiians have suffered in our own homeland inflicted by our own state government. These funds have the potential to make a significant impact in the lives of our people. Support for the housing needs of Native Hawaiians through DHHL is a key component of our strategic plan. We applaud this year’s legislature as one that took the concern for Native Hawaiians to heart while addressing the state’s serious shortage of affordable housing.

This legislative session also saw collaborative support from both the house and senate for a public land trust bill, signed into law as Act 226 by Gov. Ige, that raised annual payments to OHA from \$15.1 to \$21.5 million dollars, provided an additional sum of \$64 million, and outlined plans for the formation of a working group to continue discussion on this crucial issue.

We Hawaiians must continue to work together, lōkahi me ke aloha, standing firm on our foundational strengths of ‘ohana, mo‘omeheu and ‘āina. If we do, we can indeed ho‘oulu lāhui aloha – raise a beloved lāhui. Mahalo nō. ■



## Good Medicine for OHA's "Red Flags"

If you are like most people, it's no fun going to the doctor to discover that something is wrong. Yet, a medical check-up is often the first step toward restoring health and preventing future problems.

Audits and financial reviews work the same way. They may be time-consuming and even embarrassing, but they are good medicine. They can result in prescriptions for future improvement.

That's what happened with the independent review (informally called an audit) of OHA's financial practices, conducted by the accounting firm Clifton Larson Allen (CLA). CLA reviewed OHA's financial disbursements from 2012 to 2016 and discovered 38 "Red Flags" totaling over \$10 million. The firm noted that these transactions were "possible indicators of fraud, waste and abuse."

Here are some examples of "Red Flag" disbursements by OHA and the concerns raised by CLA: \$2.6 million to an organization that funded an election - the disbursement requests were not supported by any invoices or receipts to demonstrate the costs that were incurred; \$1.6 million for a conceptual masterplan - The purpose of this contract was not accomplished; \$600,000 to a power company - There is no evidence of what the funds were used for and why such a significant investment was needed when the contract had not yet been secured; and \$349,527 for professional services by an education contractor - The procurement documents, such as the signed affidavits of the selection committee members and the purchase requisition appear to be missing. There is no evidence that the contract was in fact awarded to the first ranked contractor. OHA was unable to provide any deliverables for the work of this vendor.

Overall, 85% of the 185 transactions reviewed by CLA included "occurrences of noncompliance with statutory requirements and/or internal policies." CLA reported significant problems related to missing procurement documents, lack



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

Trustee,  
At-large

of evidence of deliverables from contractors, and incorrect processing of contracts.

Now, all of this raises two questions. First, what is being done about the "Red Flag" transactions? Secondly, what is being done to ensure that similar "Red Flags" do not occur at OHA in the future?

In answering the first question, OHA has contracted with the audit consulting firm Plante Moran to examine the concerns raised by CLA. This deep dive into the "Red Flags" will help the Trustees determine what, if any, actions need to be taken. Be on the lookout for Plante Moran's report, which hopefully will be delivered later this year.

In answering the second question, it is very encouraging that OHA's administration has moved ahead and implemented a majority of the recommendations set forth by the CLA report. These include: A Standard of Conduct Declaration for all grant agreements; Conflict of Interest Disclosures; Processes that ensure grant applicants are compliant with the Hawai'i Revised Statutes; Review of OHA payments with grantee invoices to confirm proper payments; Establishment of OHA's Grant Portal to electronically track the grant pre-award phase; Ongoing staff training to ensure that OHA's policies are being followed.

According to OHA's administration, the implementation of these recommendations has the purpose of "improving OHA's financial processes, minimizing the risk of fraud, waste, and abuse while strengthening the BOT's fiduciary, oversight, and governance of OHA."

This is indeed good medicine for OHA as we take the recommended "prescriptions" seriously. I commend our CEO Sylvia Hussey and OHA staff for moving in the right direction.

But there remains the matter of accountability for the unresolved "Red Flags" identified by the CLA review. As Trustees, we owe it to OHA's beneficiaries to follow through. That is our fiduciary duty. ■

## Meetings and Visits on Moloka'i and O'ahu

**In the Moloka'i Community:** Aloha mai kākou! With joy, I announce that our Moloka'i OHA office has re-opened post-Covid! This wela summer, I also held my first "Talk Story with Trustee Alapa" at the Kūlana 'Ōiwi Hālau, Kalama'ula. Twenty-five beneficiaries shared sincere mana'o that motivated us to create a priority checklist such as keiki education, kūpuna care, mental health services, the lack of resident pediatricians and dentists, water access and affordability, home repair grants (not loans), and so on. We will identify realistic goals to present to the BOT.



**Luana  
Alapa**

Trustee,  
Moloka'i and  
Lāna'i



**The O'ahu Community:** Trustee Kalei Akaka took the BOT to Kula Nui O Waimānalo. The community is dedicated to delivering services and even has a hydroponic farm. The keiki gave us delightful makana of painted plant pots and home-grown lettuce.

At U.H. West O'ahu, the staff and students at the Academy for Creative Media welcomed us with an oli. This academy is an amazing opportunity for our students (and me!) to learn digital skills.

Lastly, we honored the late Auntie Betty Jenkins, renowned hula and cultural practitioner of Waialua, O'ahu. Her daughter Nalani Jenkins of Nā Leo Pilimehana was present to receive the resolution. Mahalo Trustee Akaka for a wonderful O'ahu Island Board meeting! ■



Our second "Talk Story with Trustee" was on Monday Aug. 29, 2022. Email pohair@oha.org to get on the meeting notification list.

We also hosted the Board of Trustees on June 18 and 19 in Ho'olehua and took a moment, along with her husband, Myron Akutagawa, to honor the memory of the late Trustee Colette Machado.

Afterwards, in keeping with our theme, "Back to the 'Āina," we visited Sen. Lynn DeCoite's family sweet potato farm. Russell DeCoite gave us an enlightening tour with samples of the 'ono potatoes!

Next, we experienced the solar-powered hale of Ipo and Kunani Nihipali who greeted us with an oli that gave us chicken skin! We relished a farm-to-table lunch all created from the Nihipali's self-sustaining life on and from the 'āina.





## What's Going on at OHA

Over the last two years the Office of Hawaiian Affairs has seen some dramatic changes. The agency has seen the departure of over a century of institutional knowledge when more than half of the staff left either by choice or an elimination of position due to a reorganization that was not supported by former chair Trustee Colette Machado.

Even with the delegated authority to institute an organizational wide reorganization, the CEO of OHA was insistent on having the Board of Trustees approve the suggested changes. The BOT approved the proposed budget changes necessary for the reorganization, though it faced harsh criticism by several Trustees and failed to be approved in its first vote. After the reorganization OHA saw the departure of several key positions that remain vacant. General Counsel, Chief Advocate, Public Policy Manager, and Land Director, not to mention the other 40% of open positions at OHA that remain vacant.

In 2021, a good portion of the grants awarded from OHA were returned. The common theme seemed to be a process that awardees deemed too difficult to navigate. When nonprofits decide to return much needed funding, there is an issue that needs to be looked at. While the state audit from 2018 suggested much needed improvements to the granting process at OHA, a snap reaction to the far other end of the spectrum has only hurt our beneficiaries.

While OHA spent time and money on an unsuccessful continued attempt to get the legislature to amend the law prohibiting residential projects in Kaka'ako Makai, continued plans for some form of development of these lands continue behind closed doors without the input of the entire Board of Trustees and in violation of its own bylaws.

While I was ultimately ruled out of order by Trustee Hulu Lindsey, and that ruling was upheld by the BOT, the facts remain that this decision does not com-



**Brendon  
Kalei'aina  
Lee**

Trustee,  
At-large

port to the articles set forth in the BOT bylaws. Article VIII. Committee of the Board, A.1. states the following:

**Committee on Resource Management.** The committee shall:

g. develop policies and criteria for OHA's land acquisitions, dispositions, development, management, and the use of real property in which OHA has an interest;

h. develop policies relating to OHA's real estate asset allocation, desired returns, and balancing OHA's real estate portfolio including legacy lands, corporate real property, programmatic lands and investment properties;

i. oversee the use and condition of OHA's real estate and develop policy for the proper use and stewardship of such real property;

j. develop policies and programs for OHA's ownership, financing and development of real property, including capital improvements, debt management, economic development, investment and spending policies and forms of ownership for OHA's real property.

k. oversee the performance of OHA's rights and obligations with respect to real estate not owned by OHA in its own name;

HRS 92-2.5 allows for the formation of Permitted Interaction Groups (PIG) that allows for up to four Trustees to meet in private to investigate a topic. However, this PIG was approved by the Board and NOT the Committee on Resource Management as stipulated in the BOT bylaws.

In a public statement, Trustee Akaka stated the PIG was formed to accelerate the process. Transparency, accountability, and inclusion should never be sacrificed for the sake of speed.

We will get into more detail about this next month. If you care about OHA, if you care about how OHA resources are being managed, stay tuned. ■

## PUBLIC NOTICE

Continued from page 27

alogical connections and or are familiar from childhood with the 'āina) of Makalawena. ASM is seeking information about the area's cultural resources and or cultural uses of the project area; and past and or ongoing cultural practices that have or continue to occur within the project area. ASM is also seeking input regarding strategies to prevent or mitigate potential impacts on culturally valued resources or traditional customary practices. If you have and are willing to share any such information, please contact Lokelani Brandt, lbrandt@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

### CULTURAL IMPACT ASSESSMENT: IWILEI INFRASTRUCTURE IMPROVE- MENT MASTER PLAN

On behalf of the Department of Accounting and General Services, and its planning consultant, PBR HAWAII & Associates, we are conducting a Cultural Impact Assessment of the Iwilei Infrastructure Improvement Master Plan project area in support of master planning efforts and environmental compliance with Hawai'i Revised Statutes Chapter 343. The proposed project includes: (1) the Iwilei Infrastructure Master Plan, which will focus on infrastructure facilities that serve regional or area-wide scales and public investments required to advance Transit-Oriented Development (TOD) based on the City and County of Honolulu Kalihi and Downtown Neighborhood TOD Plans; and (2) the Liliha Civic Center site (TMK [1] 1-5-007:001), which is being considered for development/redevelopment that may include offices and space for State programs, new affordable housing, commercial/retail uses and/or open space. We want to ensure that, by consulting with knowledgeable individuals and organizations, including recognized descendants and other stakeholders, we have done our best to seek out those who may wish to share their mana'o regarding (1) the identity and scope of "valued cultural, historical, or natural resources" in the petition area, including the extent to which traditional and customary native Hawaiian

rights are exercised in the petition area; (2) the extent to which those resources—including traditional and customary native Hawaiian rights—will be affected or impaired by the proposed action; and (3) feasible action/s, if any, to be taken to reasonably protect native Hawaiian rights if they are found to exist. Please contact Chris Monahan (TCP Hawai'i) at mookahan@gmail.com if you would like to contribute to this study. Mahalo!

### BURIAL NOTICE: PŌHAKU- LOA TRAINING AREA

The US Army Garrison Hawai'i is seeking claimants to participate in consultation to develop a comprehensive agreement under the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.4 and 10.5 for Pōhakuloa Training Area (PTA) (including Bradshaw Airfield, Cantonment, and the Ke'āmuku Maneuver Area) in the Ka'ōhe, Humu'ula [TMK: (3)3-8-001:001 and (3)3-8-001:013], Waimea [TMK: (3)6-7-001:045], and Pu'u'anahulu [TMK: (3)7-1-004:006] Ahupua'a.

Four inadvertent discoveries occurred in lands controlled by the Army in the Ka'ōhe ahupua'a, Hāmākua District, Hawai'i Island, Hawai'i [TMK: (3) 4-4-016:001 and TMK: (3)7-1-004:007]. Three discoveries of human remains and one discovery of likely sacred objects were encountered during environmental surveys and remain in-place. No associated funerary objects, unassociated funerary objects, or objects of cultural patrimony were observed. Based on the context and locations, these remains are presumed to be Native Hawaiian and pursuant to 43 CFR § 10.2(d)(1) are subject to the requirements of NAGPRA.

Notice is here given in accordance with NAGPRA, requesting claimants of lineal decent or cultural affiliation to participate in the development of a comprehensive agreement to develop a systematic plan for treatment and custody for cultural items on PTA.

Representatives of Native Hawaiian organizations and/or individuals that wish to make a claim and participate in the development of a comprehensive agreement are requested to email the USAG-HI Cultural Resources Section at usarmy.hawaii.crrmp@mail.mil or (808) 655-9707 ASAP to participate in consultation. ■





### What The Truck!?

September 9, 4:00 – 8:00 p.m.  
Honolulu, O'ahu

OHA Presents Live Hawaiian Music at Kaka'ako Makai with Thompson Enos and Friends.

### The Past, Present, and Meaning of a Hawaiian Monument to Gender Diversity

September 2, 6:00 – 7:30 p.m.  
Honolulu, O'ahu

Free. Kapaemahu lecture series at Bishop Museum's Atherton Hālau or livestreamed at: [www.youtube.com/bishopmuseum](http://www.youtube.com/bishopmuseum)

### He 'Ōlelo Ola 2022

September 2-3, 9:00 a.m. – 3:00 p.m.  
Virtual

Join 'Aha Kūkā 'Ōlelo Hawai'i for its first Hawaiian language virtual conference as part of International Decade of Indigenous Languages (2022-2023). For more info and to register: <http://anahuluolelohawaii.org>

### Waimea Valley Moon Walk Series

September 3, 6:30 – 9:00 p.m.  
Waimea, O'ahu

Enjoy a kauhale tour and guided moonlit walks to the waterfall. \$10 admission. For more info email [events@waimeavalley.net](mailto:events@waimeavalley.net) or call 808-638-5858.

### Kū Mai Ka Hula 2022

September 9, 3:00 p.m. & September 10, 6:00 p.m. | Kahului, Maui

Hula competition at Maui Arts & Cultural Center. Purchase tickets at: [www.mauiarts.org](http://www.mauiarts.org).

### Bishop Museum's After Hours

September 9, 5:30 – 9:00 p.m.  
Honolulu, O'ahu

Enjoy pau hana music, programs, food and drinks. No admission after 8:00 p.m. For more info: [www.bishopmuseum.org](http://www.bishopmuseum.org)

### Kalo & 'Awa Day

September 10, 8:00 a.m. – 4:00 p.m. | Waimea, O'ahu

A free event at Waimea Valley with speakers, demonstrations, sampling, music, hula and more. For more info: [www.waimeavalley.net/events](http://www.waimeavalley.net/events)

### Open up the Treasury of Hawai'i's Past

September 10, 6:00 – 8:00 p.m.  
Honolulu, O'ahu

Join Awaiaulu for a presentation illuminating Lili'uokalani's efforts to shepherd her people through turbulent times. Reserve your seat at Eventbrite.com - search for Awaiaulu at Washington Place 2022.

### 46th Annual Honolulu Intertribal Powwow 2022

September 10-11, 10:00 a.m. - 5:00 p.m.  
Honolulu, O'ahu

Learn about Native American heritage at the annual Intertribal Powwow at the Bishop Museum Great Lawn. \$5 museum admission. For more info: [www.bishopmuseum.org/events](http://www.bishopmuseum.org/events).

### Lecture: Movement Solidarity & Settler Allies

September 12, 6:00 p.m.  
Lāhainā, Maui

HK West Maui Community Fund Kānaka Scholars lecture series presents Healani Sonoda-Pale at Nā Aikāne o Maui Cultural Center or livestreamed on Facebook. For more info: [www.hkwestmaui.org](http://www.hkwestmaui.org).

### OHA Board of Trustees Hawai'i Island Community Mtg

September 14, 6:00 p.m.  
Hawai'i Island or Virtual

Attend in-person at UH Hilo's Ka Haka 'Ula o Ke'elikōlani or online at [www.oha.org/bot](http://www.oha.org/bot).

### OHA Board of Trustees Hawai'i Island Meeting

September 15, 9:30 a.m.  
Hawai'i Island or Virtual

Attend in-person at UH Hilo's Ka Haka 'Ula o Ke'elikōlani or online at [www.oha.org/bot](http://www.oha.org/bot).

### OHA Presents Mana Maoli Live at Kaka'ako Makai

September 17, 9:00 – 11:00 a.m.  
Honolulu, O'ahu

Come to the Kaka'ako Farmers' Market (ma kai side) for live Hawaiian entertainment sponsored by OHA. Free parking at Fisherman's Wharf.

### National Voter Registration Day

September 20, 2022

Register to vote, update your existing voter registration, or confirm your voter registration address online. More info at [www.elections.hawaii.gov/](http://www.elections.hawaii.gov/). ■

## ALOHA FESTIVALS

### Royal Court Investiture Opening Ceremony

September 10, 4:00 – 6:00 p.m.  
Waikīkī, O'ahu

Helumoa Gardens at Royal Hawaiian Royal Grove at Royal Hawaiian Center

### Waikīkī Ho'olaule'a

September 17, 6:00 – 9:30 p.m.  
Waikīkī, O'ahu

Kalākaua Avenue block party

### Annual Floral Parade

September 24, 9:00 a.m. – Noon  
Waikīkī, O'ahu  
Kalākaua Avenue

For more info:  
[www.alohafestivals.com](http://www.alohafestivals.com)

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

### LYNETTE KUULEI YAU KUT APANA-NIAU (NOV. 30, 1944 – FEB. 23, 2022)



Lynette Apana-Niau (77) passed away surrounded by her 'ohana in Honolulu on Feb. 23, 2022. She was born in Līhu'e, Kaua'i, to Ernest Quon Po (Apo) and Christina Akio Aki Apao Apana. Apana-Niau graduated from Kapa'a High School and was lovingly called "Auntie Lyn." Known for her paniolo upbringing she will be remembered as "the gal who loved her horse more than anything else!" She loved to sing "cowboy" tunes and was part of her 'ohana musical group "The Apana Sisters." During her lifetime, Apana-Niau worked in a number of industries. She started at Kapa'a Pineapple Cannery and later worked in finance, travel and hotel. She was an entrepreneur whose businesses included a rental car company and a rodeo school/stable. Apana-Niau also served for a time as an ambassador for Hawaiian Airlines' promotional team, and was a dedicated member of the Church of Jesus Christ of Latter-day Saints. In 2019, she moved to O'ahu for medical care. Apana-Niau is pre-deceased by her parents and by sisters Carolyn Lou Leimomi Apana, Shirlette Pualani (Donald) Apana-Miike, and Lovey Leina'ala Apana. She is survived by her children Celine Nelson (Jeff Wong), Stevette (Brad) Santiago, and Floyd (Eva) Niau; by her grandchildren Braeden Santiago, Logan (Yana) Santiago, Nicholas Santiago, Amare Owsley, Louis Samuel Niau and Aikoa Takenaka; by her step-children Kahea White, Jr., Barry, Cody and Zailea White Lawrence; by her siblings Dorna (Justin) Ginden-Mahelona, Beverly (Ernest) Apana-Muraoka, and Russell (Lori) Apana; and by numerous nieces, nephews, cousins and in-laws. A Celebration of Life will be held Nov. 26, 2022 in Las Vegas. For information contact Kumu Hula Beverly Apana-Muraoka (her sister) at 808-822-1451. ■





## LIST OF OFFICES

### HONOLULU

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

### EAST HAWAII (HILO)

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

### WEST HAWAII (KONA)

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

### MOLOKA'I / LĀNA'I

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

### KAUA'I / NI'HAU

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

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

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**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.

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**HOMES WITH ALOHA HAS A QUALIFIED BUYER'S LIST:** Looking for homes in the Kapolei, Waimanalo, Papakolea, Nanakuli, 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](mailto:charmaine@homeswithaloha.com)

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

**THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT.** Call Charmaine I. Quilit Poki (R) 295-4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website [HomeswithAloha.com](http://HomeswithAloha.com). Call, Text or email [Charmaine@HomeswithAloha.com](mailto:Charmaine@HomeswithAloha.com) to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 36 years.

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## HO'OHUI 'OHANA FAMILY REUNIONS

*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](mailto:kwo@OHA.org). E ola nā mamo a Hāloa!

### 2022

**KALEPONI** – One year ago we had planned for a family reunion, but due to COVID-19 we had to postpone it to this year. Living descendants of William Kauahi Kaleponi, Kahia Kaleponi and Robert Kainoa Kaleponi - we would love for any of you to join our family reunion on Oct. 1, 2022, at Mā'ili Beach Park. Please contact Kawai Palmer- [kphulahaka@gmail.com](mailto:kphulahaka@gmail.com) or (801) 380-7508; James Millwood - [millwooda001@hawaii.rr.com](mailto:millwooda001@hawaii.rr.com) or (808) 292-1624; or D. Madriaga - [catdee5454@gmail.com](mailto:catdee5454@gmail.com) or (702) 767-7244. ■

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e Kuleana Land  
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