



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

'Okakopa (October) 2022 | Vol. 39, No. 10

THE DOG- MAN OF NU'UANU

PAGES 16-17

According to mo'olelo, at one time O'ahu was ruled by a violent and wicked chief named Kaupē who was half man, half dog. This original interpretation of Kaupē the dog-man is the work of 'Ōiwi artist Ian Kūali'i.



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DEADLINES

Space Reservations must be placed

by Monday, November 7, 2022 by 4pm

Final camera ready ads must be submitted

by Monday, November 14, 2022 by 4pm

For questions about this promotion please email kaleenap@oha.org

A SEASON FOR CHANGE

Ho‘ohuli (v. To turn; to change.)

Aloha mai kākou,

In our ‘ohana, October is a month of birthdays. It’s funny how many of us, in both my immediate and extended family, share October as our birthday month. I am one of them.

Birthdays are a personal time of change and transition. After the celebrations are pau and the cake is all eaten, we file away the previous year of life in our mental memory book and look forward to things to come – a year older and, hopefully, wiser.

Here in Hawai‘i, October marks the transition from kauwela (the hot season) to ho‘oilo (the rainy season). On the continent, the autumn transition from summer to winter is visually punctuated in October by the “changing of the leaves” from countless shades of green to an explosion of yellows, oranges and reds.

Nature’s rhythms and cycles are all about balance, with equal but opposite forces coexisting in perfect tension: light and darkness; summer and winter, fire and water.

But lately, I’ve observed, our world is increasingly out of balance.

In nature we witness extremes brought on by climate change: melting glaciers and rising sea levels, devastating annual wildfires, increasingly violent storms, catastrophic droughts.

But these extremes manifest in people too.

I remember when folks could “agree to disagree” and remain friends or colleagues or family. It doesn’t seem like that is a thing anymore. Now when people “disagree” they “disengage” and choose to spend their time in bubbles with likeminded people, rather than consider viewpoints that conflict with their own.

Extreme thinking leads to extreme behavior. Reading the national news has become a trauma-inducing experience. Racism and fear-mongering, mass shootings, assaults on the civil rights of already marginalized groups, and the ravaging of our natural environment for corporate profit dominates the headlines.

Three decades into the enlightened 21st century and humanity is still plagued by

extreme poverty and fully half of the world’s wealth is controlled by less than 1% of the world’s population. Here at home many Kānaka Maoli struggle with houselessness in our kulāiwi while millionaires from the continent buy up acres of our ‘āina for their private retreats.

These extreme imbalances affect us whether we are conscious of it or not. Tempers flare at the slightest provocation. Small offenses become magnified in our minds and common courtesy seems in short supply. On a recent flight I observed two men get into an argument competing for bag space in the overhead compartment.

So how do we fix this? How do we move from extremes to a place of balance? And how do we protect our ‘ohana, mo‘omeheu (culture) and ‘āina in the process?

Climate change and wealth disparity are not easily solved. But can we, as individual kanaka, within our own spheres of control – our own ‘ohana and community – change our thinking and in the process, change ourselves?

In this time of transition from kauwela to ho‘oilo, with the Makahiki season approaching, can we ho‘ohuli (turn, change)? Can we re-learn the art of “agreeing to disagree” and engage in respectful discourse without disparaging others or pointing fingers?

I hope so. ■



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Chief Executive Officer



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

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A mo‘olelo of chief Kaupe, half man, half dog, whose reign of terror was marked with depravity. It is said that his malevolent spirit continues to roam Nu‘uanu Valley to this day.

‘IKE NA‘AUAO | EDUCATIONAL PATHWAYS

Delivering Culture-Based Learning

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Office of Hawaiian Affairs grantee INPEACE is taking its Kupu Ola program to students and teachers at Wai‘anae Intermediate School.

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‘Ōiwi Resources and Our County Government

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‘ĀINA | LAND AND SEA

Raising Awareness About the Plight of the ‘Io

PAGES 14-15

BY PUANANI FERNANDEZ-AKAMINE

A hui of organizations is sponsoring “Hawk Week” October 9-15 in an effort to stop the shooting of ‘io (endemic native Hawaiian hawks) on Hawai‘i Island.

OHA General Election Candidates

The Office of Hawaiian Affairs (OHA) Board of Trustees (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 election year, six of the nine seats were up for election: O'ahu, Maui, Hawai'i Island and three of the "At-Large" seats. Maui Island trustee and current BOT Chair Carmen "Hulu" Lindsey and O'ahu Island Trustee Kalei Akaka have both won their seats and will not appear on the General Election ballot.

Two candidates are presently running for the Hawai'i Island seat: incumbent Mililani Trask and challenger Hope A. Cermelj. Both candidates advance to the general election ballot.

Eleven candidates competed for the three available "At-Large" seats in the primary election including incumbents Leina'ala Ahu Isa and John Waihe'e, IV. The top six candidates (listed to the right in alphabetical order) will appear on the general election ballot: Leina'ala Ahu Isa, Brickwood Galuteria, Sam K. King, Chad Owens, Keoni Souza, and John D. Waihe'e, IV. ■

For more information or to review OHA BOT and Gubernatorial candidate surveys visit:

www.oha.org/vote

General Election Day
is on
November 8

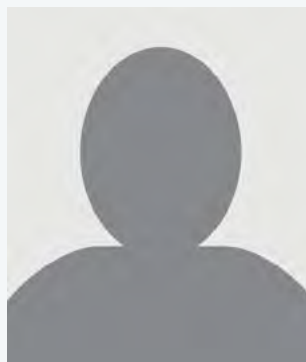
✓ OHA TRUSTEE *Candidate Surveys*



Mililani B. Trask

HAWAII ISLAND CANDIDATE

- Age: 71
- Occupation: Attorney at Law, OHA Trustee Hawai'i Island
- Where did you grow up: Kāne'ohe, O'ahu and Hāna, Maui
- Schooling: Kamehameha Schools, San Jose State/BA, Santa Clara Law School, JD
- Current residence: Ōla'a, Hawai'i
- Website: n/a



Hope Alohalani Cermelj

HAWAII ISLAND CANDIDATE

- Age: *did not answer*
- Occupation: *did not answer*
- Where did you grow up: *did not answer*
- Schooling: *did not answer*
- Current residence: *did not answer*
- Website: n/a



Lei (Leina'ala) Ahu Isa

AT-LARGE CANDIDATE

- Age: 69
- Occupation: OHA Trustee, Broker, Adjunct Professor
- Where did you grow up: Honolulu, O'ahu
- Schooling: UH Mānoa, Graceland, UV Darden
- Current residence: Kaka'ako, O'ahu
- Website: www.linkedin.com/in/lei-ahu-isa-phd-06816412/



Brickwood Galuteria

AT-LARGE CANDIDATE

- Age: 66
- Occupation: Retired Hawai'i State Senator, Businessman
- Where did you grow up: Honolulu, O'ahu
- Schooling: Kamehameha Schools/Pacific University/Harvard School of Government
- Current residence: Honolulu, O'ahu
- Website: n/a



Sam Kalanikupua King

AT-LARGE CANDIDATE

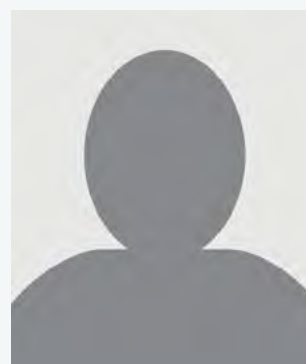
- Age: 38
- Occupation: Attorney
- Where did you grow up: Kāne'ohe, O'ahu
- Schooling: Punahou, Georgetown University
- Current residence: Nu'uuanu, O'ahu
- Website: VoteSamKing.com



Chad Owens

AT-LARGE CANDIDATE

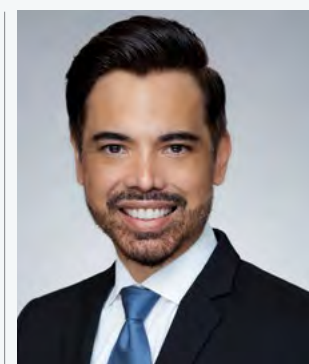
- Age: 40
- Occupation: Self Employed
- Where did you grow up: Honolulu, O'ahu
- Schooling: UH Mānoa
- Current residence: Waikēle, O'ahu
- Website: owensforoha.com



Keoni Souza

AT-LARGE CANDIDATE

- Age: *did not answer*
- Occupation: *did not answer*
- Where did you grow up: *did not answer*
- Schooling: *did not answer*
- Current residence: *did not answer*
- Website: n/a



John D. Waihe'e IV

AT-LARGE CANDIDATE

- Age: 51
- Occupation: OHA Trustee At-Large
- Where did you grow up: Kalihi, O'ahu
- Schooling: La Sierra University, Honolulu Community College
- Current residence: Kaka'ako, Honolulu
- Website: n/a



GUBERNATORIAL Candidate Surveys



Duke Aiona

REPUBLICAN

- Age: 67
- Occupation: Attorney
- Where did you grow up: Pearl City, O'ahu
- Schooling: University of the Pacific, UH Mānoa William S. Richardson School of Law
- Current residence: Wahiawā, O'ahu
- Website: www.dukeaiona.com



Josh Green

DEMOCRAT

- Age: 52
- Occupation: Lt. Governor
- Where did you grow up: Pennsylvania
- Schooling: Swarthmore College (BS), Pennsylvania State University Hershey (MD)
- Current residence: Honolulu, O'ahu
- Website: www.joshgreenforhawaii.com

Walk to the Box Events

Rally the Hawaiian vote! Walk to the Box sign-waving rallies will be held this month in Honolulu, Hilo and on Maui. Following the sign waving rallies, individuals proceed to the voter drop boxes to submit their General Election Ballot.

- Maui -

October 25 at 11:00 a.m.
Wailuku, Maui

Meet at Queen Ka'ahumanu Center. Ballots will be dropped off at Maui County Building at 11:45 a.m.

- O'ahu -

October 26 at 11:00 a.m.
Honolulu, O'ahu

Meet at 'Iolani Palace. Ballots will be dropped off at Honolulu Hale at 11:45 a.m.

- Hilo -

October 26 at 11:00 a.m.
Hilo, Hawai'i Island

Meet at Wailoa River State Park. Ballots will be dropped off at the Hawai'i County Building in Hilo (on Pauahi Street) at 11:45 a.m.



VOTE 2022

Share on social media your "Walk to the Box" showing that you voted and hashtag #Walk2DaBox #ImHawaiianandIVote #Kuleana. Your post could be dropping you ballot at a ballot box near you, at a voter service center or your mailbox.

Walk to the Box events are coordinated in partnership with 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, and Ka Leo O Nā 'Ōpio (KONO) to inform and promote the importance of Hawaiian civic engagement and voting.



**ALOHA
RISING
VOTE 2022**

VOTE IT'S OUR KULEANA

To register to vote, request a new ballot, find a voter service center, and for more voter information visit the Hawai'i Office of Elections webpage at

<https://elections.hawaii.gov>

IMPORTANT DATES TO REMEMBER FOR THE GENERAL ELECTIONS...

**OCT
21**

CHECK YOUR MAIL!

Hawai'i General Election Ballots begin to arrive at homes.

**OCT
25**

GENERAL ELECTION VOTER SERVICE CENTERS OPEN

Go to <https://elections.hawaii.gov> to find your nearest voter service center.

**OCT
31**

PLACE YOUR BALLOT IN THE MAIL.

Signed and completed ballots must be received by 7:00 p.m. on Nov. 8.

OHA Awards More Than \$750,000 in Grants to Support ‘Ohana, Mo’omeheu and ‘Āina Initiatives

By Ed Kalama

Then community nonprofits will be receiving a total of \$754,840 in grant awards from the Office of Hawaiian Affairs (OHA) to help support their efforts in strengthening the Native Hawaiian community.

Leading the way are a pair of \$100,000 ‘Āina Community Grant awards going to Ke Ao Hāli‘i on Maui and ‘Āina Ho‘okupu o Kīlauea on Kaua‘i. Ke Ao Hāli‘i’s project is intended to activate community stewardship to bolster the health of lands at Mokae and Maka‘ālae while the Kaua‘i group’s goal is to provide locally grown fresh produce boxes for 300 Native Hawaiians in 10 island communities with the produce coming from four different farming operations.

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.

“OHA cannot accomplish its mission of raising a be-



OHA grants support Hawai‘i-based nonprofits that offer projects, programs and initiatives that serve the lāhui - like this board and stone class with Uncle Earl Kawa‘a. - Photo: Courtesy

loved lāhui alone, and it is our belief that the best way to stretch our dollars is by supporting the outstanding work that these community nonprofits are already undertak-

ing in serving the Native Hawaiian community,” said OHA Board Chair Carmen “Hulu” Lindsey. “Together, in a spirit of lōkahi, we can accomplish so much more.”

OHA trustees also approved three ‘Ohana Community Grant awards including \$100,000 to Papahana Kuaola on O‘ahu, \$85,000 to Ke Kula o Pi‘ilani and \$80,000 to Hana Arts, both located on Maui. A Mo‘omeheu Community Grant award of \$99,840 went to Hui Mālama O Ke Kai Foundation on O‘ahu.

Two \$50,000 Iwi Kūpuna Repatriation & Reinternment Grants were awarded to The Hawaiian Church of Hawai‘i Nei and Huliauapa‘a to assist with mālama iwi kūpuna initiatives statewide. Additionally, the homestead community on Hawai‘i Island was supported with a \$50,000 Homestead Grant to the Keaukaha Pana‘ewa Community Alliance and a \$40,000 award to the Homestead Community Development Corporation, which is located in Anahola but governed by associations statewide.

The 10 newly approved grants wrap up OHA’s grant awards for the year. A new cycle of OHA grant solicitations will be posted to the OHA Grants Program website, www.oha.org/grants, in January 2023. ■



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Jan. 6, 2023

PAUAHI FOUNDATION

Application window:
Oct. 3, 2022 –
Dec. 2, 2022

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Kamehameha Schools®

Kamehameha Schools’ policy on admissions is to give preference to children of Hawaiian ancestry to the extent permitted by law.



REMY KAPUA
'OKAMAKAHALA AKANA
KELIIHOOMALU

Operations Support Coordinator
and Assistant

Operations Department

5 months at OHA

FROM:

O'ahu (mokupuni)
Ko'olaupoko (moku)
Waimānalo (ahupua'a)

EDUCATION:

• Kailua High School
• Some college

What is your kuleana at OHA?

I serve our lāhui by providing administrative support to the executive office (the CEO, COO and other leaders) as well as to all other OHA staff. I am part of an amazing team that provides a wide range of support services. I process payments, assist in coordinating and setting up for events, help with staff travel arrangements and much more. Being able to provide these services within OHA helps our staff better serve our Native Hawaiian community.

Why did you choose to work at OHA?

I felt this was my calling. Volunteering in my Native Hawaiian community in Waimānalo for over 10 years, I have always wanted to serve more Native Hawaiian communities. Working at OHA gives me an opportunity to do just that.

What is the best thing about working at OHA?

The best thing is the people that I get to work with. Being able to share a common interest, mission and vision to align with is just an amazing feeling. Being able to learn about all the benefits that OHA provides to our people is unbelievable.

What is something interesting for people to know about you?

I was adopted by my grandmother. My mother and father were very young when they had me and chose different paths in life that did not include me or any of my siblings. I was put into the CPS system because of those choices. Growing up with no parent figures was rough. Overcoming that feeling, and becoming the parent that I am today, is everything to me.

Another thing is that I hope to one day complete my college degree in public administration.

Who has been your role model?

My grandmother, my mama, Moana Akana, is my role model. She was an educated Native Hawaiian woman who taught me values and unconditional love. She is the reason why I fell in love with serving my Native Hawaiian community in Waimānalo. She taught me to be a leader and to serve with a purpose.

What is your best OHA memory?

My most memorable moment so far was posing for the cover of Ka Wai Ola newspaper. My expression was very serious and that made it memorable for me. I am very new to OHA, so to be a part of this was an honor. ■

Striking Silhouettes 'Ohe Ma Kai ('Ohe Kukuluae'o)

By Bobby Camara

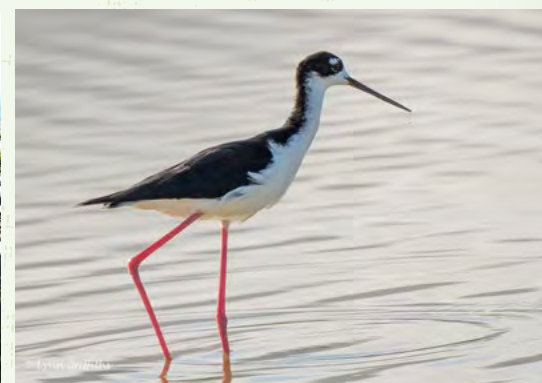


So reminiscent of 'ōlapa, 'ohe ma kai bear grape-like clusters of hua. - Photos: J.B. Friday

A tree we see growing on arid leeward lowlands of our islands, except for Kaua'i and Kaho'olawe, 'ohe ma kai (*Polyscias sandwicensis*) is distinctive. Unlike its endemic relatives 'ōlapa, 'ohe ma uka, and the invasive octopus tree, its leaves fall off during summer, leaving striking silhouettes of thick trunks and tangles of branches. Close relatives are found in Sāmoa, the Marquesas, and the Society Islands.

An alternate name is 'ohe kukuluae'o, apparently a reference to its wood being used to fashion stilts for recreation, though little is known of that practice. Too, there are ae'o, or kukuluae'o, endemic endangered waterbirds with long stilt-like legs often observed foraging in shallow brackish ponds.

Swampy Kukuluae'o, named after these birds, and mentioned by ʻŌi (below) was ma uka of Ala Moana, between Kalia and the pumping station at Keawe Street. Lands ma kai are man-made. ■



Pink-legged ae'o wade through brackish pools. - Photo: Lynn Griffiths

"Perhaps it would be well to follow the Honolulu trails of about 1810, that they may be known, and to determine whether the houses were many or few. Let us begin looking. The trail from Kalia led to Kukuluaeo, then along the graves of those who died in the small-pox epidemic of 1853..." - Historian John Papa ʻŌi

Stout trunk seemingly placed in 'a'ā on Maui. - Photo: Forest and Kim Starr

ASU Online Graduate Program in Indigenous Education Emphasizes Native Hawaiian Education

By Colin Ben, Ph.D.

“This Indigenous Education program has prepared me to be the best teacher I can be for my Kānaka Maoli students. It has prepared me for my career by showing me how many other Indigenous educators, schools, and academics have implemented their culture into their curriculum, staying true to their cultural norms and obligations while still abiding by state standards,” said Kilonā Palauni, a recent graduate of the online Master of Arts (MA) in Indigenous Education at Arizona State University (ASU).

The Indigenous Education program faculty recognize that Indigenous graduate students are seeking more than just a degree – they are seeking opportunities to build relationships with faculty, mentors, and their peers to engage in scholarship that honors and reflects their Indigenous ways of knowing to strengthen their Indigenous communities.

A partnership between ASU and Kamehameha Schools

(KS) developed the Native Hawaiian track of the program to include four courses focused on Kānaka Maoli education. We are excited for the second year of the Native Hawaiian track, which started in Fall 2022. ASU is currently accepting applications for the next cohort of students who will begin in Spring 2023.

The Native Hawaiian track of the program provides students with an opportunity to learn from Hawaiʻi-based kumu, who offer the following courses: History of Indigenous Education, Indigenous Knowledges in Education, Current Issues in Indigenous Education, and Language/Literacy of Indigenous Peoples. Native Hawaiian curriculum will be the foundation of these courses. The remaining six program courses will be taught by program faculty.

Dr. Manuwai Peters who taught History of Indigenous Education commented, “I was able to guide the inaugural class of the Hawaiʻi track to reach new understandings of Hawaiian education from the 19th century onwards up to our most current programs. As an instructor, I was able to tap into new research from so many brilliant Native Hawaiian scholars of today, which was well received

by the students. The online format worked very well for the students who were all fully employed in diverse fields in Hawaiʻi and across the US continent.”

In addition to working with Native Hawaiian scholars, students will learn from program faculty whose research and scholarship are focused on culturally relevant and Indigenous-led education. This is a unique opportunity for students to engage in knowledge production with influential scholars in the field of Indigenous education.

“This program has given me a stronger voice in all things Indigenous and has allowed me to take my lessons to a level I never thought possible,” added Palauni. “This program also has given me lifelong friends that continue to support me despite the thousands of miles that separate us. My time at ASU was irreplaceable and I hope all future educators in Indigenous spaces take advantage of this program.” Graduates of the program will be prepared to engage with the lāhui as leaders and advocates for the next generation of kamaliʻi.

The program is unique because it allows students to

SEE ASU ONLINE GRADUATE PROGRAM ON PAGE 10

Master of Arts in Indigenous Education

- ✓ Courses offered 100% online
- ✓ Complete the degree in as little as 18 months
- ✓ Taught by Indigenous faculty or faculty with significant experience in Indigenous communities
- ✓ In collaboration with Kamehameha Schools
- ✓ Register for an information session at bit.ly/ASUOnlineInfoSession
- ✓ Apply by December 1

Curricular Highlights

1. Critical Indigenous research methodologies
2. Current Issues in Indigenous Education
3. Indigenous Knowledges in Education
4. History of Indigenous Education
5. Language and literacy of Indigenous peoples

“As a Hawaiian and Polynesian educator this program showed me the importance of Indigenous learning methodologies and how to implement them in my curriculum.”

Kilonā Palauni,
program alumnus



ASU Online
Arizona State University

Visit asuonline.asu.edu/indigenousedma to learn more.

Delivering Culture-Based Learning



"He keiki aloha nā mea kanu; Beloved children are the plants." After a lesson comparing the way a devoted farmer tends to their plants and how a supportive kumu nurtures their haumāna - and the quality and confidence it produces - students prepare the soil for the new pahu māla to plant 'uala and melon. - Photo: Courtesy

An OHA grant is helping INPEACE bring its Kupu Ola program to Wai'anae Intermediate School

By Ed Kalama

E kuhikuhi pono i nā au iki a me nā au nui. Instruct well in the little and the large currents of knowledge.

"In teaching, do it well; the small details are as important as the large ones."

Once considered just theory, it's now become a standard model for connecting to Native Hawaiian students.

Culture-based teaching methods have been positively related to students' socio-emotional well-being, civic engagement, school motivation and higher academic outcomes.

To aid in the delivery of Hawaiian culture-based learning, the Institute for Native Pacific Education and Culture (INPEACE) was recently awarded a \$134,309 grant from the Office of Hawaiian Affairs to support its Kupu Ola program offered to students at Wai'anae Intermediate School (WIS).

"This program was created in response to a basic understanding, and subsequent research findings, of the benefits of culture-based education for the growth and development of Native Hawaiian students and its connections to positive student outcomes," said Sanoe Marfil, who serves as INPEACE's chief program officer.

"Outdoor classrooms, each consisting of garden spaces,

help to reintroduce students back to the 'āina and provide them with hands-on experiences that present multiple opportunities to learn and reinforce lessons being taught in the classroom. Learners are able to thrive outside of the four walls of a typical classroom and engage in learning that is relevant to who they are and where they come from."

Kupu Ola has been a key component in helping to address the issues of chronic absenteeism, behavioral challenges, and low academic achievement. From an external point of view, Kupu Ola might appear to be a school garden program for students, but the program is focused both on students as well as on teacher development in strategic alignment with state Department of Education curriculum objectives.

"Our staff collaborates with teachers to create lessons and activities for students in the outdoor classroom that align with lessons being taught in the classroom, primarily with the science, social studies and special education classes. Teachers electing to participate bring their classes to the garden once or twice a week to co-teach the lesson of the day alongside our INPEACE cultural specialist," Marfil said.

INPEACE designs and develops programming through a culture-based lens, utilizing mo'olelo, cultural knowledge and values, practices and techniques that make a connection to the learning objective of the classroom teacher. Through this teacher engagement, INPEACE staff can mentor the techniques and strategies for integrating culture into the current educational system, with the goal that teachers can begin to see the increase in student engagement and motivation and then integrate these approaches into lessons on their own and within their classrooms.

"Hulō to the Office of Hawaiian Affairs for standing in that gap and being willing to acknowledge the kuleana and need to secure, manage and disseminate funding to organizations on the ground who are doing the work in the Hawaiian community, in order to allow those organizations to focus on the services needed in our communities."

-SANOE MARFIL

"Culture is an integral part of our program. We first ground ourselves to place and people, our mo'okū'auhau, those who have set a path before us to follow. During this time our students engage their family members to get information and share stories so that they can complete, or begin, their journey to understand who they are. While our students are learning about who they are, we are also teaching the mo'olelo of who we are as Hawaiians through creation stories," Marfil said.

"We teach stories of place and the importance of these stories which may be reiterated through presentation, oli and mele. Once students begin to understand we then identify the values and leadership characteristics that are found in those stories and relate it back to the values and work we do in the outdoor classroom when we are teaching about Aloha 'Āina and Malama 'Āina."

Marfil said working with WIS principal John Wataoka has been critical to the success of the program.

"Everything starts with true committed partnerships, and our partnership with Principal John Wataoka has made all the difference," she said. "Mr. Wataoka's commitment to the program and understanding of the value of instilling culture identity and pride in his students has set the tone for our ability to truly work collaboratively with his staff. He has been open to our suggestions for expansion and new innovations and has included us in his future plans and developments."

Kupu Ola started on the Wai'anae Coast in 2008. Between 2011 and 2014, thanks to a grant from the W.K. Kellogg Foundation, the program was in 26 independent preschools and DOE classrooms, serving 567 students at 10 different sites providing training to more than 130 teachers.

Today, the program is only at WIS - which was serving more than 400 students before the pandemic hit. Last year, approximately 100 students and 27 parents were served. The hope is to serve more than 200 this year.

"The limiting factor is the absence of funding for this type of programming - that prohibits us from expanding," Marfil said. "Continuity and consistency are key, particularly for Native Hawaiians in the communities we serve. Being there and knowing that they can count

SEE CULTURE-BASED LEARNING ON PAGE 10

ASU ONLINE GRADUATE PROGRAM

Continued from page 8

remain in their Indigenous communities to fulfill their family responsibilities and work commitments while engaging in coursework that revolves around their availability. Program staff and faculty look forward to welcoming a new student cohort for the Native Hawaiian track.

A virtual information session about the program will be held on Nov. 1, 2022 at 4:00 p.m. (HST).

For more information about the online MA in Indigenous Education program go to: <https://asuonline.asu.edu/online-degree-programs/graduate/indigenous-education-ma/>.

The application deadline is Dec. 1, 2022. ■

Dr. Colin Ben (Navajo) is an assistant research professor and lead for the Online Master of Arts in Indigenous Education within the School of Social Transformation at Arizona State University (ASU). He is also the associate director for the Center for Indian Education at ASU.

CULTURE-BASED LEARNING

Continued from page 9

on us to do what we say we are going to do helps to build trust, not just with the people we serve, but also with the partners that we engage. It is not always easy for nonprofit organizations to rely on funding and support from outside entities.

“The ability to self-sustain some of the most critical programming is difficult, in that those who we serve are not the ones who can pay for services. It’s important for the partnerships between the providers and funders to be seen as a true and seamless system of kuleana sectors in order to keep the system functioning.

“Hulō to the Office of Hawaiian Affairs for standing in that gap and being willing to acknowledge the kuleana and need to secure, manage and disseminate funding to organizations on the ground who are doing the work in the Hawaiian community, in order to allow those organizations to focus on the services needed in our communities.” ■



After a lesson on tending to the māla ‘ai and learning about the abundance their work there provides, Wai‘ānae Intermediate School students weed and remound their pahu māla at their school’s māla, Māla Lokahi. - Photos: Courtesy



Using the technique of “do as I do” Kaulana Eli teaches his Wai‘ānae Intermediate School student participants how to make a protective perimeter for the seedlings that they are planting.

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'Ōiwi Resources and Our County Government

By Keoni Kuoha and U'ilani Tanigawa Lum

In the November election, Maui County voters will be asked whether or not to approve the 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*.

What are the county's responsibilities to the proper management of 'Ōiwi resources?

Our counties have a variety of responsibilities to the proper management of 'Ōiwi resources as directed by state and federal law, among which the state Constitution is the most expansive. As a result of the 1978 Constitutional Convention, and out of concern for Hawai'i's natural and cultural resources, Hawai'i's people elevated protections around our resources and customs in a series of constitutional amendments. Article XI, Section 1 of the state Constitution provides that "all public natural resources are held in trust by the state for the benefit of the people."

Furthermore, Article XII, Section 7 gives the state the duty to protect all Hawaiian rights "customarily and traditionally exercised for subsistence, cultural and religious purposes...." As a political subdivision of the state, counties are responsible for actualizing these protections. The protection of our natural resources and Hawaiian customs and traditions is the foundation of the county's duty to proper management of 'Ōiwi resources.

The current Maui County Charter further dedicates the county to being "mindful of our Hawaiian history, heritage and culture" and to "fulfill[ing] the philosophy decreed by the Hawai'i State motto, 'Ua mau ke ea o ka 'āina i ka pono.'" These substantial commitments by the county require specialized knowledge and skills to guide decision-making and ensure pono management. While these duties are required of the county as a whole, a dedicated department of 'Ōiwi resources would provide specialized expertise in 'Ōiwi resources to actualize meaningful protections and kuleana around these resources.

What could a county Department of 'Ōiwi Resources do?

Governments concentrate the knowledge and skill sets of important disciplines within departments to maintain the various functions of government and produce positive outcomes for citizens. Yet, there are currently no county departments in which the knowledge and skill sets required to manage 'Ōiwi resources are minimum qualifications for their leadership.

That would change if the Department of 'Ōiwi Resources is established. According to the proposed charter amendment, the director of the Department of 'Ōiwi Resources must be experienced in Hawaiian cultural resource management, cultural practices, and proficient in 'Ōlelo Hawai'i. Moreover, the proposed Department



Keoni Kuoha prepares for an 'awa ceremony. Photo: Courtesy

of 'Ōiwi Resources would: 1) collaborate with the mayor, executive branch, and council to ensure proper management of 'Ōiwi resources throughout the county; 2) design and implement programs to care for and develop 'Ōiwi resources; 3) guide the county in the correct usage of 'Ōlelo Hawai'i, including place names and the integration of 'ōlelo within county functions; 4) promote healthy ecosystems through traditional resource management practices; and 5) advise state and federal agencies on all programs and projects that affect 'Ōiwi resources in the county.

How does county management of 'Ōiwi resources relate to Hawaiian self-governance?

The Hawaiian people have long sought and continue to strive for self-governance, including the independence to determine the foundational laws of our 'āina and lāhui. However, county management of 'Ōiwi resources is not Hawaiian self-governance. Neither is it the type of limited self-governance exercised through the Office of Hawaiian Affairs. Yet, it represents a type of self-determination that we have seen grow across Hawai'i since the renaissance of the 1970s, through which Hawaiians build communities of practice and rise to positions of leadership within important sectors of our society.

Hawaiian education is a perfect example of this growing self-determination, where schools are built upon the foundation of Hawaiian values and education systems integrate Hawaiian culture into their practice as both the content and context of learning. County management of 'Ōiwi resources represents an opportunity to further cultivate Hawaiian self-determination within the government sector.

Just as important, county management of 'Ōiwi resources is an opportunity to improve the government that we share with all residents of these islands, for the benefit of all and as required by the state Constitution. Hawaiian customs and traditions are a rich source of wellbeing for many. And, although the primary kuleana to steward 'Ōiwi resources is passed down through families and lineages of cultural practice, all who call Hawai'i home have kuleana to support good stewardship of these resources. Collectively, Hawaiians, Hawai'i residents, and visitors will benefit from caring for the resources that are the foundation of life in these islands. ■



Keoni Kuoha



U'ilani Tanigawa Lum

Keoni Kuoha serves as vice-chair of the Maui County Charter Commission. U'ilani Tanigawa Lum is an attorney, hula practitioner, and fellow at Ka Huli Ao Center for Excellence in Native Hawaiian Law at the William S. Richardson School of Law. The mana'o shared in this article are their own.

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Kapaemahu Exhibit Prompts Call to Update Signage at Waikīkī

By Puanani Fernandez-Akamine

An exhibit at Bishop Museum is bringing attention to the once-forgotten story about four māhū (people of dual male and female spirit) who brought healing arts from Tahiti to Hawai'i.

Titled, "The Healer Stones of Kapaemahu," the exhibit is based on the handwritten manuscript of a mo'olelo "Ka Pōhaku Kahuna Kapaemahu" that was passed down through the family of Queen Lili'uokalani and eventually published in 1907 in the *Hawaiian Almanac*.

In the original story, the dual male and female traits of the healers were an essential component of their power. Before leaving Hawai'i, they transferred their powers to four large stones as a permanent reminder of their gifts.

After years of neglect, the stones are now protected as a City and County of Honolulu monument at Kūhiō Beach. However, over time, external influences have altered the story and obscured the nature of the healers. Today, the signage at the site does not mention that the healers were māhū or that their duality was intrinsic to their healing abilities.

This obvious omission highlights the ongoing struggle for acceptance and inclusion of gender diversity in Hawai'i, inspiring efforts by advocates and supporters to have the signage at the Kapaemahu monument corrected.

Council for Native Hawaiian Advancement CEO Kūhiō Lewis is one such advocate. "The current informational plaques at the Kapaemahu site tell part of the history, but critical elements of the mo'olelo passed down by our kūpuna were omitted," Lewis said. "This censorship does harm to those whose existence it erases, to the Kānaka Maoli whose histories it suppresses, and to the residents and visitors who lose the opportunity to learn about Hawai'i's long traditions of diversity and inclusion."

Hawai'i Health and Harm Reduction Center is a non-profit public health organization that includes the Kua'ana transgender health project. The center's director, Heather Lusk, notes that, "although māhū have a long history as community caregivers in Native Hawaiian and other Pasifika cultures, their role has been under appreciated and even ignored over the past century plus. Information about these stones should be historically accurate and reflective of the important cultural role māhū played in Native Hawaiian society."

Elizabeth Char is director of the Hawai'i State Department of Health. She adds that Hawai'i's sexual and gender minorities have unique health experiences and needs and often face barriers to acceptance and belonging that profoundly affect their overall health and wellbeing. "Updating historical information at what might be the world's only public monument to the important role that māhū played in Indigenous culture could have transformative and beneficial impacts on those who visit this prominent site," Char said.

Hinaleimoana Wong-Kalu is a curator of the ex-



This photo of the Kapaemahu Stones in Waikīkī includes a to-scale mock-up of the QR code that is being proposed as an addition to the signage to direct visitors to a website with mo'olelo about the stones. This was offered as a compromise after a proposal to update the existing signage was met with opposition. - Photo: Courtesy



Visitors explore the Kapaemahu exhibit at the Bishop Museum's Castle Memorial Building. - Photo: Nate Yuen

hibit and co-director of the Kapaemahu project. "Our kuleana has been to continue this tradition by restoring this inspiring mo'olelo and making it accessible in every way we can," she said. "Whether through the exhibition, animated film, documentary or the children's book that have emerged, we have endeavored to stay true to the mo'olelo and to tell it in our own language from a kānaka perspective."

Another advocate is Mālia Sanders, executive director of the Native Hawaiian Hospitality Association (NaHHA). "The 1990s were simply 'not ready' to receive what it meant to be māhū and how the story of these healers are an integral part of the fabric of society of the ancient and modern Native Hawaiian people," said Sanders. "Today we are privileged to have access to 21st century technologies and mediums which allow us to do justice to the retelling of cultural stories."

NaHHA was founded by scholar and author George Kanahele who proposed that the stones be designated as a wahi pana in his 1994 book, *Restoring Hawaiianness to Waikīkī*. In 1997, the stones were restored, elevated and protected behind a fence through a project led by venerated kūpuna and traditional healer Papa Henry Auwae.

At a March meeting of the Commission on Culture and the Arts, a proposal to replace the existing signage was met with resistance from representatives of a group who help to maintain the stones.

Proposals to update the information at the stones are currently with Honolulu Mayor Rick Blangiardi.

"This is a wonderful opportunity for the City and County of Honolulu to show both its respect for Hawaiian history and culture and its support for modern concepts of diversity and inclusion" said Wong-Kalu.

Honoring the story of Kapaemahu is especially important to the local LGBTQ+ community whose members continue to experience prejudice and discrimination. Brandy Lee, who was an entertainer in the 1960s, had to wear an "I Am a Boy" button to avoid arrest. "Back then, we didn't know anything about the stones of Kapaemahu in Waikīkī. Knowing about those stones that recognize

KAPAEMAHU EXHIBIT

Continued from page 12

and honor people like me might have made me feel like I had a place and was deserving of dignity and respect – things sorely lacking in my youth.”

The Board of Directors of the Hawai'i LGBT Legacy Foundation said in a statement that updating the Kapaemahu signage will, “ensure that we [do] not actively participate in the erasure of māhū from our history; honor and affirm the incredible role māhū play in both historical and modern day Hawai'i; and serve as a catalyst for other mo'olelo that may have been sanitized inadvertently through time or for more insidious reasons.”

Adds Lewis, “When any part of our past is erased, for whatever reason, future possibilities are removed. It is time to assure that our public monuments in Hawai'i, including the stones of Kapaemahu, are a site of inspiration and opportunity for the next generation.” ■

The Kapaemahu exhibition at Bishop Museum is open through October 16. In addition to advocacy for updating signage at the stones, plans for the Kapaemahu project include a display of the centerpiece banners and replica stones at the Hawai'i Convention Center; teacher workshops with the Kanaeokana educational network and Kamehameha Schools to help educators apply the lessons of the mo'olelo of Kapaemahu in classrooms; and an augmented reality application that will allow viewers to learn more about the stones. For more information or to help end the erasure of māhū from Hawaiian history go to: www.kapaemahu.com.

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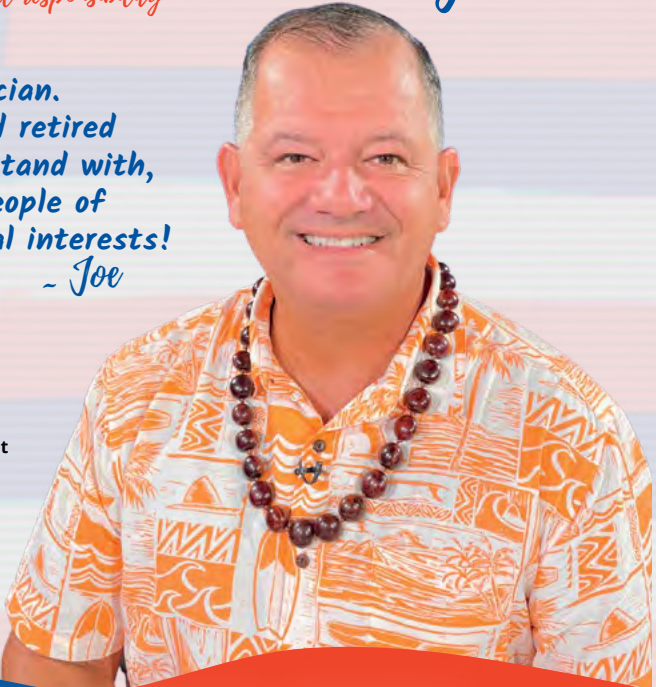
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Organizers Hope “Hawk Week” Will Raise Awareness About the Plight of the ‘Io

By Puanani Fernandez-Akamine

Over the past few years there has been an alarming increase in the number of ‘io (native Hawaiian hawks) being shot, maimed and killed on Hawai‘i Island.

Last month *Ka Wai Ola News* featured an article and video about the ‘io and its cultural significance – especially as an ‘aumakua (family god), its critical role within our native ecosystem, and the egregious assault that ‘io are currently under from human beings who view this regal endemic native bird as a pest and a threat to their small livestock and pets.

To address this issue, a hui of organizations including the Office of Hawaiian Affairs (OHA), the Department of Land and Natural Resources (DLNR) Division of Forestry and Wildlife (DOFAW), the Hawai‘i Wildlife Center, the Keauhou Bird Conservation Center and others have joined together to raise awareness about the ‘io and its plight.

“Shooting ‘io has always been a problem due to our rural environment,” said Raymond McGuire, a wildlife biologist with DLNR on Hawai‘i Island. “People want to scare the birds away from their property.”

McGuire notes that ‘io are territorial and adaptable birds – and it’s their very adaptability in the face of habitat loss that ends up working against them as ‘io extend their hunting range from ‘ōhi‘a forests to people’s backyards.

He said that once ‘io were removed from the Federal Endangered and Threatened Species List in 2020 there was a noticeable uptick in the number of hawks who have been injured or killed as a result of gunshot wounds. “Some people interpreted [the ‘io’s removal from the list] to mean they are not protected – but that is not the case.”

In fact, Hawai‘i State law (Statute 124) protects the ‘io, along with all other native species in Hawai‘i. ‘Io are also protected under the Federal Migratory Birds Treaty Act. In other words, shooting or harming ‘io in any way is against the law.

Alex Wang, an endangered forest bird field supervisor with DOFAW concurs. “A very visible threat that I see at this time is shooting of ‘io at rooster farms. Every year, the Hawai‘i Wildlife Center receives more and more shot birds.

“People see them going after the chicks or see them as a threat to their prized cock fighter (which is illegal, by the way), so they just shoot the ‘io. Only a few of the shot birds find their way to rehab – and yet we get shot birds every year that we have to put down because they will never be able to fly competently again.”

To help educate the community, the hui has planned an online virtual “Hawk Week” October 9-15. Primary organizers of Hawk Week include the Hawai‘i Island Division of Forestry and Wildlife, the Hawai‘i Wildlife



Makā‘io the Hawaiian hawk is a permanent resident of the Hawai‘i Wildlife Center and now serves as an ambassador for his species to the community. He survived an impact injury, but is now blind in one eye, and unable live in the wild. - Photo: Joshua Koh

Center and OHA, with the support of colleagues from the U.S. Fish and Wildlife Service, the ‘Alālā Project, and the San Diego Zoo Wildlife Alliance.

“Hawk Week is an effort to spread appreciation for ‘io,” said Andrea Buskirk, DOFAW information and education specialist for Hawai‘i Island. “Ultimately, we hope that our community will recognize that we’re sharing an island home with ‘io and that it’s a privilege.”

Rae Okawa is the development coordinator at the Hawai‘i Wildlife Center, an organization that rescues and rehabilitates native birds. Her hope for Hawk Week is that state agencies, nonprofits, community members and visitors will come together to learn and to cultivate understanding, respect, and appreciation for the ‘io in a way that is fun and engaging.

“By coming together, we can share a wider breadth of knowledge about the ‘io. Hawk Week will cover a variety of topics, from biology to culture to conservation to rehabilitation. It’s an opportunity to ask questions, discuss the issues, and share solutions,” Okawa said.

Hawk Week was inspired by the tragic case of an orphaned ‘io who had been rescued and raised by staff at the Hawai‘i Wildlife Center. But after being released, the same ‘io was returned to the Center with a devastating gunshot wound.

Staff at the Wildlife Center took the injury of this particular hawk especially hard. “He was banded before release so we know it was the same bird,” Okawa said. “This patient was doing so well post-rehab as a free bird, but the gunshot cut his life in the wild short. The shot fractured his wrist and took away his ability to fly.”

Okawa said that, fortunately, the Honolulu Zoo adopted the ‘io as an ambassador bird at their facility so he did not have to be put to sleep. Added Buskirk, “that

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HIGHLIGHTS:

Online Content: New content will be added to the Hawk Week page according to each day’s theme. Tune in for videos, activities, stories, and more.

Ask Questions: Submit your hawk questions throughout the week. Questions will be compiled and answered by our presenters after the conclusion of the festival and the video will be shared to all.

Community Appreciation Page: Submit your ‘io creative works - art, crafts, poetry, and more - to our community appreciation page. Participants get special hawk swag!

How to Help Injured ‘Io

If you find an injured ‘io (or any other native bird):

1. Assess the situation to determine what has happened to the bird and whether there is any lingering danger (e.g., a vicious dog).
2. If the bird is moving, give it space. Be very careful with injured hawks! Although they are hurt, they may still strike out in self-defense.
3. Call a wildlife organization for assistance:
 - Hilo Division of Forestry and Wildlife: 808-974-4221
 - Waimea Division of Forestry and Wildlife: 808-887-6061
 - The Hawai‘i Wildlife Center in Kohala: 808-884-5000

If you are calling the Hawai‘i Wildlife Center after-hours, go to:

www.hawaiiwildlifecenter.org

Remember, harming native birds is a crime.

If you see something, say something.

To report a crime against any native bird or other native species, call the DOCARE hotline (the Division of Conservation and Resources Enforcement) at: 808-643-DLNR (3567).

SEE HAWK WEEK ON PAGE 15

HAWK WEEK

Continued from page 14

case sparked the conversation about how to communicate to our communities that harming 'io is wrong."

Ahead of Hawk Week, DOFAW has offered classroom visits by their education specialists to all public schools on Hawai'i Island. Many visits have already been scheduled but interested teachers are encouraged to reach out to DOFAW throughout the school year for 'io as well as for other natural resource educational programming.

Throughout Hawk Week, organizers will be collecting creative works all about 'io and creating a webpage full of community art, crafts, poetry, photography, and more. And everyone who sends in artwork to share will receive a special 'io sticker.

With an eye to the future, Seth Judge, an avian ecologist with the National Park Service believes that involving the community in conservation is tremendously valuable for Hawai'i's native birds in general. "Numerous species benefit from the protection of native forests and watersheds. Protecting these large areas on public and private land often requires community involvement. Getting youth inspired may encourage them to volunteer or even devote a career to conservation. Volunteering to plant trees today will help to provide habitat for 'io and many other species years from now."

"Protecting our wildlife is huge. If people are aware that there is a community that cares about these creatures, perhaps that will help stop people from shooting them," McGuire said. "We need to remind people that they are still protected."

"It's hard to rally behind something unknown or unappreciated," said Okawa. "I'm hoping that our communities, as we all learn together and develop an appreciation for this special bird, will start to take proactive measures to help 'io thrive. For example, protecting chickens in coops instead of shooting 'io, using wildlife-friendly rodent bait, and getting involved in other measures to further protect this species. These birds have adapted to human presence. If we can reduce these issues, they can do really well in our communities." ■

An info sheet on the cultural significance of 'io, as well as information about other cultural and historical topics is available on OHA's website at: www.oha.org/resources/research/land-culture-history.

HT22 at HiSAM

An Art Exhibit Borne of Joyous Affirmation and Defiance

By Puanani Fernandez-Akamine

From February 18 to May 8, Honolulu quietly hosted a extraordinary art exhibit at seven venues across the city.

The multi-venue event, Hawai'i Triennial 2022 (HT22), was organized by Honolulu-based nonprofit Hawai'i Contemporary and featured the work of 43 artists and art collectives from Hawai'i, the Asia-Pacific region and beyond, bringing together more than 60 participants. HT22 included the work of both international and Hawai'i-based artists. Their artwork included a variety of mediums and interwove themes of history, place and identity within the context of Hawai'i's unique location as the huina – intersection – of east, west and Oceania.

For those who missed the event, there is still an opportunity to experience HT22 on a smaller scale. Hosting venue and HT22 presenting sponsor Hawai'i State Art Museum (HiSAM) will keep its exhibit open (and free to the public) through December 3.

The HiSAM HT22 exhibit may be of particular interest to Native Hawaiian audiences. It includes the combined works of native/non-native collaborators – poets, writers, painters, filmmakers, photographers, publishers, printmakers, educators, weavers, organizers, activists and musicians.

HT22 Associate Curator Drew Kahu'āina Broderick describes these as collaborations against the U.S. empire in Hawai'i – collaborations of artists who have said "No to settler-colonial desires in Hawai'i, no to legacies of U.S. imperialism and ongoing occupation in the Pacific."

HT22 collaborator, Maile Meyer of 'Ai Pōhaku Press, notes that in Hawai'i collaboration models are critical. "Complex and creative thinking, along with meaningful relationships, offer unanticipated solutions and alliances."

The featured collaborations include: Kapulani Landgraf and Mark Hamasaki (Piliāmo'o – photography); Puhipau and Joan Lander (Nā Maka o ka 'Āina - video); Wayne Kaumualii Westlake, Richard Hamasaki and Paul L. Oliveira (Seaweeds and Constructions - poetry); Maile Meyer and Barbara Pope ('Ai Pōhaku Press – publications); Haunani-Kay Trask and Ed Greevy (photography); as well as contributions by Keanahala Weaving Hui; The Protect Kaho'olawe 'Ohana with photographer Franco Salmoiraghi; musician Eddie Kamae; poet Jamaica Heolimeleikalani Osorio; and artist Lawrence Seward.

Broderick acknowledges that some of the contributors might be unknown to many triennial goers but notes that, "the work of these friends and their extended networks has helped shape one of the most important recent stories of artistic resistance, collaboration, and difference in Hawai'i. Visiting the exhibition at HiSAM and communing with the artwork is a way for us to honor Native/non-Native artist collaborations in support of more just futures for us Hawaiians and for the lands, seas, and skies of Hawai'i Nei."



(L-R) HT22 Assistant Curator Josh Kulamanu Tengan and Associate Curator Drew Kahu'āina Broderick. The art exhibit at HiSAM is free to the public and will be open through Dec. 3. - Photo: Christopher Rohrer

Adds Meyer, "This free and open to the public exhibition features longstanding efforts to share our stories from our perspectives, through creative and powerful voices, across time. Hawaiian values and resistance are present, supported by settlers who have always been Hawaiian allies. The Native Hawaiian community can feel comfort, have faith and feel inspired that pono will prevail. We have and will hold steadfast, a mau a mau."

HT22 is the third such event organized by Hawai'i Contemporary. The first two were biennials in 2017 and 2019. HT22 is the result of more than two years of planning. The HT22 curatorial team was assembled in November 2019 and had their first face-to-face meeting in Honolulu in February 2020 just prior to the global COVID-19 shutdown. The team collaborated remotely for the next two years. As part of their work, HT22 was preceded in 2021 by an international Art Summit of artists, curators and creative thinkers to help cultivate a robust arts ecosystem in Hawai'i.

Dr. Melissa Chu, a renowned international curator and current director of Smithsonian's Hirshhorn Museum and Sculpture Garden in Washington, D.C., served as curatorial director for HT22. Associate curators were Dr. Miwako Tezuka, the associate director of Reversible Destiny Foundation, a progressive artist foundation in New York, and Broderick who is the director at the Koa Gallery at Kapi'olani Community College and a kupu of Kailua, O'ahu. Assistant curator for HT22 was Josh Kulamanu Tengan, an independent contemporary art curator from Pauoa, O'ahu.

Broderick hopes that everyone interested will come to see the exhibit at HiSAM before it closes on December 3. "Hawai'i Triennial is a meaningful international platform for us to reflect on and share our own local and native stories — past, present, and future — as part of an ever-growing global contemporary art world." ■

The Hawai'i State Art Museum is located at 250 S. Hotel Street in Honolulu, just 'ewa of Iolani Palace and the Hawai'i State Capitol building in downtown Honolulu. Admission to the museum is always free.

Kaupe: The 'Ōlohe Dog-Man of Nu'uuanu

By Adam Keawe Manalo-Camp

One night each month, it is said that an eerie white mist appears along the highest peak of the Ko'olau mountains. Those who have borne witness to this manifestation say that the mist slowly coalesces into the form of a menacing dog.

On those nights, wise travelers avoid crossing through Nu'uuanu to avoid the malicious 'ōlohe dog-man who roams the valley.

Foreign travelers in the 19th century claimed to have seen this phenomenon and noted that when the figure appeared, the neighborhood dogs would wail and howl until it disappeared. Kūpuna from the area used to say that the apparition is that of the cruel supernatural dog-man named Kaupe who once ruled Nu'uuanu and who continues to haunt its forests and trails to this day.

Supernatural dogs have long been part of Native Hawaiian traditional stories or mo'olelo. After all, dogs traveled with our Polynesian ancestors across the Pacific for thousands of years.

In Hawai'i, it was a long-held custom among families to keep dogs for companionship, hunting, and even as a food source. But dogs were also said to have had special abilities. Some of the old folks said that dogs could see spirits and that if one were to mix a dog's mucous with specific herbs, that concoction would enable them to see beyond what an ordinary human could see.

Many chiefs tattooed their bodies with dog-related images. Dogs also acted as guardians and 'aumakua (family gods). Some of the akua could take the kino lau (body form) of a dog, particularly Kū and Lono. And dog forms in clouds were seen as omens. Due to this connection with the gods and our ancestors, hula and heiau (temples) dedicated to supernatural dogs do exist.

Hawaiian mo'olelo also speaks of supernatural dogs sometimes called the "dog men." They were described as being hairless, but their skin was often dark red and brindled. Because they were hairless, they were referred to as "'ōlohe."

On Maui, they were called the ha'a (low) people, supposedly based on their stature. Their faces had the visage of a depilous dog but their bodies were human.

They were known to have supernatural abilities, including shapeshifting, and therefore were classified as a kupua

(demi-gods). In a little-known version of the legend of Ka'ulu, Lono-ka-eho defeats a dangerous 'ōlohe kupua at Kualoa, hurling and smashing his body. This 'ōlohe kupua became the islet of Moku'Īlio, which is an alternative name and origin story for Moku'Īlio Island (wrongly referred to as "Chinaman's Hat" by most people today).

Historian Samuel Kamakau records that the dog-man kupua, Kū'īliolua, came from Kahiki and pierced the akua Kanehoalani at Kualoa. In some traditions, Kū'īliolua was seen as a manifestation of Kū, while others claim him as a shapeshifting 'ōlohe. In either case, Kū'īliolua was a protector of travelers in Wai'ānae.

According to different mo'olelo, the 'ōlohe dog people lived in caves dug from sandhills. Many of these ka lua 'ōlohe, or caves where the 'ōlohe once lived, were said to be in the area known today as 'Ewa Beach. Some 'ōlohe also lived in Kula, Maui.

The dog 'ōlohe should not be confused with the class of skilled warriors within the Hawaiian martial art of lua so-called because they plucked their hair and greased their bodies for combat – although dog 'ōlohe were also known for their wrestling skills.

In fact, dog 'ōlohe are from a different genealogy. The Kumulipo records the birth of the 'ōlohe as the people of the "wagging tails" in the fifth wā. The Kumulipo also seems to associate the 'ōlohe with places where spirits roam. Brindled dogs were said to be 'ōlohe or possessed of their power. Brindled and hairless dogs were additionally held in kapu by devotees of Pele and known as 'īlio mo'o. A tale from O'ahu speaks of an 'īlio mo'o named Pae who was saved from a village feast by a woman with red-dish-brown hair. That woman was said to have been Pele herself.

In the 18th century, it was claimed that King Kahekili of Maui had a division of dog-headed 'ōlohe, which must have been a fear-some sight on the battlefield. When Alapa'inui of Hawai'i sent messengers to Maui, they landed and found the 'ōlohe people. The messengers took one look, went back on their canoes, and moved on to O'ahu.

Near Punahou, there used to be a pit named after the 'ōlohe into which an 'ōlohe could disappear if they were being pursued by a chief. Martha Beckwith in her work, *Hawaiian Mythology*, records that eyewitnesses, including non-Hawaiians, have claimed to have seen dog-headed warriors with tails among the spirit ranks of the Huaka'i Pō or "Night Marchers" marching alongside their other fallen comrades.

But in most mo'olelo, the 'ōlohe tended to be skilled robbers and tricksters, as well as powerful warriors.

The most famous of the 'ōlohe was Kaupe. Kaupe grew up in Lihū'e, O'ahu, which is where Schofield Barracks is today. He is

"It is said that the voice of this malevolent spirit can imitate an old man or a young child and is accompanied by an unusual stillness – which should serve as a warning to the wary".

described in written mo'olelo and oral traditions as having the body of a man and the head of a brindled dog with black and red stripes. In time he became so powerful that he overthrew the government of Kahānaiakeakua and installed himself as high chief in Nu'uuanu.

Kaupe was a cruel and evil chief. He terrorized the people of O'ahu and Maui, even indulging in cannibalism. Without provocation, Kaupe plotted to kidnap the son of a chief of Hawai'i Island and offer him as a mōhai (sacrifice) at a heiau – a decision that would ultimately lead to his own demise.

Horried by the kidnapping, the furious father followed Kaupe to O'ahu to rescue his son. There, he consulted with Kahilonā, a great kahuna kilokilo, or seer, from Kaheiki Heiau in Nu'uuanu. Today Kaheiki Heiau is in ruins but at one time it served as the paramount temple on O'ahu for soothsayers and divination. Kaheiki Heiau was built by menehune with whom Kahilonā had a special friendship.

Kahilonā taught the father two prayers: one to make Kaupe fall into a deep sleep, and a second one to defeat Kaupe. Kahilonā gave the chief specific instructions and advised him that, in order to work, the prayer to defeat Kaupe could not be chanted on the island of O'ahu.

The father carefully memorized the prayers and then waited for nightfall. As the night grew deep and the shadows dark, he began chanting the sleeping prayer as he approached the wall of Kaupe's compound. Kaupe soon fell into a trance-like sleep. With Kaupe unconscious, the chief was able to penetrate the compound with-

out opposition and he quickly found and freed his son.

As the pair escaped into the forest, Kaupe suddenly awakened. Upon realizing what had happened, he raced into the forest after them intending to hunt them down. But Kaupe's mind was still clouded by Kahilonā's chant and this allowed the father and son to evade Kaupe and hide in Moanalua Valley until they were able to secure their return to Hawai'i Island.

Outraged at being tricked, Kaupe relentlessly pursued the chief and his son across the ocean to their home on Hawai'i Island whereupon a fierce battle ensued. Although they were valiant fighters, the chief's men were no match for Kaupe. As the weary defenders begin to succumb to Kaupe's superior fighting skills, the chief remembered the chant to defeat Kaupe that was given to him by Kahilonā.

In the midst of the raging battle, the chief began to chant. His voice rose urgently, piercing the surrounding chaos and, then, as he prayed, the tide of the battle shifted. Kaupe lost his advantage and his supernatural strength was diminished, allowing the chief and his men to subdue and kill the wicked dog-man.

But Kaupe did not die entirely. Because Kaupe was a kupua, his spirit was able to leave his body before being killed. It flew to Nu'uuanu Valley where, the story says, he continues to roam the forest to this day.

Modern urban legends claim that Kaupe's voice can still be heard luring unsuspecting hikers and travelers to venture into dangerous areas of the forest. It is said that the voice of this malevolent spirit can imitate an old man or a young child and is accompanied by an unusual stillness – which should serve as a warning to the wary. It was also said that he can appear as a mist that slowly creates a shadow figure resembling Kaupe's 'ōlohe dog form.

During the construction of the Nu'uuanu Pali Tunnels, special protocols were conducted to ward off Kaupe and other hostile spirits and prevent them from harming the work crews who were building the tunnels.

It is perhaps in this vein that the kūpuna who traveled over the Ko'olau Mountains through Nu'uuanu Valley in days long past left numerous petroglyphs on the cliffs and along trails as an offering to the land and an acknowledgment of the supernatural elements that operate in that place that we may not see, but that we must respect. ■

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

◀ Petroglyphs of dogs are found throughout Nu'uuanu Valley, likely representing Kaupe, the 'ōlohe dog-man. The images may have served as a warning to travelers. Original artwork by Ian Kūali'i.

Maui Pride Festival

October 8, 10:30 a.m. – 4 p.m.

Kahului, Maui

Maui Nui Botanical Gardens, free admission, and parking <https://alohamaupride.org>

Hear Hawai'i Workshop

October 8

Noon – 1:00 p.m. & 2:00 – 3:00 p.m.

Honolulu, Oahu

Read selections of Myths and Legends of Old Hawai'i by His Majesty David Kalākaua and learn about local superstitions and their origins. Free with registration, space is limited <https://www.iolanipalace.org/events>

Waimea Valley Moon Walk

October 8, 6:30 – 10:00 p.m.

Waimea, O'ahu

\$10 admission www.waimeavalley.net/events/view/moon-walk

Kala'e Parish & Friends

October 8, 7:00 p.m.

Waimea, Hawai'i Island

Kahilu Theatre presents new songs and compositions by Kala'e, ranging from pop country infused, smooth Latin rock to love ballads. <https://kahilutheatre.org/Showinfo/Kala-e-Parish---Friends>

Honolulu Rainbow Film Festival

Oct. 13, 6:00 p.m.

Honolulu, O'ahu

Opening night feature film – Wildhood, about a Two-Spirit, Mi'kmaq teenager's journey to belonging, at Consolidated Theatres Ward. Film Festival period is October 13-23. For more info <https://hglcf.org/>

What the Truck?! Kaka'ako Makai

October 14, 5:00 – 9:00 p.m.

Honolulu, O'ahu

Food vendors and family fun! Live Hawaiian music by Sons of Papakōlea, 6:00 to 8:00 p.m., and free parking provided by the Office of Hawaiian Affairs. Learn more at <https://www.by-my-standards.com/wtt-at-kakaako-makai.html>

Bishop Museum's After Hours

October 14, 5:30 – 9:00 p.m.

Honolulu, O'ahu

Pau hana music, programs, food, drinks and access to museum galleries, \$5 admission. More info www.bishopmuseum.org/events

Māhū Madness: An Evening with Legends of The Glade Era

October 14, 6:00 – 7:30 p.m.

Honolulu, O'ahu

Bishop Museum's Kapaemahu speaker series, free with registration or watch via livestream www.bishopmuseum.org/events

Honolulu Pride Parade and Festival

October 15, 10:00 a.m. – 6:00 p.m.

Honolulu, O'ahu

Parade route - Magic Island to the Festival at Waikīkī Shell & Diamond Head Greens. For more October 2022 Honolulu Pride Month information www.honolulupride.com/

La'i'ōpua 2020 Ola ka Lāhui

October 15, 1:30 – 4:30 p.m.

Kona, Hawai'i

Three of Kona's beloved music educators will share mele and mo'olelo of Kona. Join Malani DeAguiar, Honeybea Ravenscraft and Gloria Juan, hosted by Dr. Holeka Goro Inaba at La'i'ōpua 2020, 74-5210 Keanalehu Dr. The event is free and open to the public. Visit www.Laiopua.org for more information.

2022 Maui Steel Guitar Festival

October 15, 11:00 a.m. – 2:00 p.m.

& 4:00 – 7:00 p.m.;

October 16, 11:00 a.m. – 4:00 p.m.

Kahului, Maui

Ho'olaulea performances at the Shops at Wailea - Sat, 10/15. Hawaiian steel guitar entertainment at the Queen Ka'ahumanu Center in Kahului, Sun, 10/16. <https://mauisteelguitarfestival.com/>

Hawai'i General Election Ballots

October 21, 2022 | Statewide

Voters begin to receive their general election ballot packet in the mail.

General Election Voter Service Centers Open

October 25, 2022 | Statewide

Voter service centers and drop box locations <https://elections.hawaii.gov/voter-service-centers-and-places-of-deposit/>

Brother Noland with Michael Paulo

October 29, 7:00 p.m.

Waimea, Hawai'i Island

Kahilu Theatre presents Hawaiian music legend Brother Noland and internationally acclaimed saxophone player Michael Paulo. <https://kahilutheatre.org/Showinfo/Brother-Noland-with-Michael-Paulo->

**OHA Board of Trustees Meetings**

- October 13 •
10:00 a.m.
Honolulu, O'ahu
- October 27 •
10:00 a.m. •
Honolulu, O'ahu

Watch via livestream, review agenda, minutes and other info
<https://www.oha.org/bot>

OHA Presents Live Music by Nu'u Sing-Kahalehau at Kaka'ako Makai

October 15, 9:00 – 11:00 a.m.

Honolulu, O'ahu

Join us for live Hawaiian music by Nu'u Sing-Kahalehau and support local farmers and artisans. Entertainment and free parking provided by the Office of Hawaiian Affairs.

Know Your Candidate: Governor

October 3, 6:00 – 7:00 p.m.

Honolulu, O'ahu

Hosted by Civil Beat, a conversation between candidates Aiona and Green at Ka Waiwai in Mō'ili'i. In-person or livestream. Free. Register at: www.eventbrite.com/

Pōhaku Stories and Hawaiian Monument in Contemporary Hawai'i

October 3, 6:00 – 7:30 p.m.

Honolulu, O'ahu

Bishop Museum's Kapaemahu speaker series, free with registration or watch via livestream www.bishopmuseum.org/events

Kalima Lawyer Talk Story Session

Oct 4, 5:00 p.m. | Online

Kalima Case Lawyers will answer questions regarding the Kalima lawsuit and settlement of over 4,000 claims of breach of trust by DHHL. Open Zoom link: <https://hawaiianhomesteads-org.zoom.us/j/83566826336#success>

The Royal Hawaiian Band

October 7, 21 & 28, 12:00 – 1:00 p.m.

Honolulu, O'ahu

Free concerts on the 'Iolani Palace Grounds. RHB performance schedule www.rhb-music.com.

You are invited to help inform the development of
the Office of Hawaiian Affairs Ocean Policy

E Akoakoa Mai

THE CORAL POLYP THAT BECOMES THE CORAL HEAD THAT CREATES THE PAPA (REEF)

RSVP to an in-person or online meeting

www.oha.org/oceanpolicy

He Aha ka 'Ōlohe?



Na Kalani Akana, Ph.D.

Mai ka pi'ina a ka lā i Ha'eha'e a i ka welona o ka lā i ka mole o Lehua. Aloha pumehana kākou. Ma kēia pukana o ka 'aha'ilono nei o *Ka Wai Ola* e nānā kākou i ka po'e 'ōlohe. 'O wai ia po'e 'ōlohe?

Ma nā mo'olelo kākou, he kākou 'ōhulehule a no'eau loa i ka hana ha'ihā'i iwi nā 'ōlohe. Ua kaulana 'o Mākua ma O'ahu komohana i kēia po'e 'ōlohe. Ma Mākua i hui ai 'o Makaioulu, kekahi ali'i koa, i kekahi mau pōa wāhine, he mau 'ōlohe i ma'a mai i ka hana ha'ihā'i iwi. 'A'ole he 'oihana no ke kāne wale nō ka 'oihana 'ōlohe.

Naluahine Kaopua
- Photo: Courtesy

'O Kapuaeuhi ka 'ōlohe kaulana o 'Ōlā'a. Na kākou mau kaikamahine 'elua i ho'opunihei i nā kama hele e kā'alo i ko ka makuakāne wahi pe'e. Ma laila kākou āna i ho'ohā'ule ai i pōhaku kaumaha ma nā kākou a make. Ma Ka'ū, ma waho iki a'e 'o Kalapana, Puna, ua noho kekahi 'ōlohe me kākou mau kaikamahine 'elua kekahi. Inā nui nā kākou e kā'alo ana, hea aku kekahi o lāua, "Kai ko'o," a 'a'ole 'āpo'ipo'i 'ia nā hoa hele. Inā kākou kekahi kia'i, "Kai emi," ua kākou i nā kākou a ma'alāhi ka po'i 'ana i nā kākou e pepehi a 'aihue i ko lākou waiwai.

He mau po'e 'ai kanaka kekahi mau 'ōlohe i nā mo'olelo kākou. Pololei paha, 'a'ole paha. Ma O'ahu, aia kekahi 'ōlohe 'ai kanaka e noho ana ma Hanakāpī'ai ('a'ole ma Kau'i wahi a Fornander). Ua hele aku kekahi me'e 'o Kapakohana e paio me ia. Ua 'ā'ume'ume aku, 'ā'ume'ume mai ā hiki i ka pepehi 'ia 'ana i ka 'ai kanaka e Kapakohana. A laila ua kūkulu 'o ia i oleolekauihu me nā iwi 'ōlohe.

He mana nui ko nā iwi o kekahi 'ōlohe wahi a nā po'e kākou.

'Ōko'a nō na'e kēia mau 'ōlohe ma nā mo'olelo. Malia paha ua ho'oka'awale 'ia nā 'ōlohe o ke au kākou mai kekahi aloali'i kākou a lākou i lawelawe a ho'ohana ai i ko lākou no'eau i ka 'oihana ha'ihā'i iwi, ka lua, a me ka ho'ohana 'ana i mea kākou. Kohu mea lā ua like nā 'ōlohe o ka mo'olelo kākou me nā po'e ronin o Iāpana kākou. 'A'ole haku ma luna o lākou a laila ua hele ā 'auana a lapuwale.

'O ka 'ōlohe o nā kenekulia 1900 me nā 2000 he mau kākou no'eau loa i ka 'oihana lua a me ka 'oihana hula kekahi. 'O Nālūahine Ka'ōpua o Kona ka mea i nānā 'ia e Henry Kekahuna e pili ana i ka 'oihana lua. Ua noho 'o Ka'ōpua ma ka 'ao'ao Keauhou o Ke'ekū ma nā one o Mākolē'ā ma Kahalu'u, Kona. Wahi a Ka'ōpua ua 'o kona kupunakāne i ka hula ma ka wā ao. A pō ka lā, ua lawe 'o Ka'ōpua i ke kukui i loko o ka hālau ma 'Umihale, ka pā hale o Lonoikamakahiki, a ua ho'omaka ke 'a'ole 'ana i ka lua. Ua nānā wale 'o Ka'ōpua i ka hana 'oihi ua pāpā 'ia kona 'a'ole 'ana mai e ka makuakāne e 'a'ole i ka hana ho'oweliweli o ka lua. 'O kona mau mea ho'omana'o 'o ia ka 'ike i ho'opalapala 'ia e Kekahuna a e ola nei i o nā 'ōlohe o ia au.

'O nā 'ōlohe o ka lua a me ka hula he mau kākou o'o a mākaukau loa ma kona 'oihana. 'Ike lākou i nā mo'okū'auhau, mō'aukala, nā mo'olelo, nā mele, nā pule, me nā 'onina, kuhina, a me nā 'ai a pau o kona 'oihana. Hiki iā ia ke haku i mele, pule, a i papahana hō'ike. He kumu 'a'ole ka 'ōlohe a he "shihan" a i 'ole he kumu o nā kumu nō 'o ia. 'A'ole 'ike 'o ia i kona 'oihana wale nō akā maopopo iā ia i nā hana no'eau like 'ole e pili ana i kona 'oihana, e la'a ka lā'au lapa'au, ka hana mea kākou, hana mea hula, a pēlā aku. 'O ka 'ōlohe ka polopeka o ke kula nui 'ōiwi. 'A'ole i kana mai kona akamai a me kona na'auao. No laila, e hō'ihī kākou i nā 'ōlohe o kēia au mālamalama. ■

Kalani Akana, Ph.D., is a kumu of hula, oli and 'olelo 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.

No Bones About It



By Jodi Leslie Matsuo, DrPH

Many of us were taught that you need to drink milk or eat dairy foods to get the calcium needed for strong bones. Milk and other dairy foods weren't part of a traditional Hawaiian diet. Does that mean our Native Hawaiian ancestors didn't have strong bones? Written records on the bone health of Native Hawaiians are scarce. However, current research about osteoporosis may give us a clue.

Osteoporosis is a condition wherein the bones became weak and brittle, which increases the risk of bone fractures. While the chance that you'll get osteoporosis is dependent on a number of things, the ones we have some control over are lifestyle choices. Lifestyle choices include the foods we choose to eat and the type and amount of exercise we do.

A group of researchers compared different studies to see the relationship between different foods and risk of developing osteoporosis. While dairy was found to lower the risk of osteoporosis, it wasn't the only food to do so. Other foods that lowered risk of osteoporosis included fish, vegetables, fruits, and tea. These foods are the basis of a traditional Hawaiian diet!

Strong bones rely on more than just calcium. Omega-3 fatty acids and vitamin D, found in fish, are two other important nutrients. Omega-3 fatty acids help to prevent your body from losing too much calcium. Vitamin D increases the amount of calcium that gets absorbed by your body. Oily fish, such as ahi, aku, 'ōpelu, and akule, have more omega-3 fatty acids

and vitamin D than other fish. Try to eat at least two servings of fish weekly.

Vegetables and fruits, particularly those that contain vitamin C, potassium, magnesium, and vitamin K, each play a role in preventing too much bone loss and increasing bone density. Lū'au leaves are an original superfood, as it contains all those nutrients plus calcium. Other bone-building traditional foods include banana, 'uala (sweet potato), kalo (taro), and limu. Aim to eat four or more servings of fruits and vegetables per day.

Tea might not be thought of as being a traditional Hawaiian drink but it was. Historians write about Native Hawaiians preparing ko'oko'olau tea for use as a "general tonic," while mā-maki tea was used for general "run-down" conditions. This indicates its common use, likely on a regular basis.

Physical exercise, particularly weight-bearing and muscle strengthening exercises, are just as important to building and maintaining strong bones. The physically active lifestyle of Native Hawaiians included both of these exercises. Weight-bearing exercises are those that use your bones to support your weight, such as walking, jogging, dancing, or surfing. Weight-bearing exercises should be done 4-5 times a week, 30-45 minutes each time.

Muscle strengthening exercises include lifting weights or using your body weight as resistance (such as push-ups, planks, and squats). Wrestling and martial arts training would incorporate these types of exercises. A good muscle-strengthening schedule should work all major muscle groups, two to three times per week.

Did Native Hawaiians have strong bones? Without a doubt. ■

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).

Harm Reduction Toolkit for Native Hawaiian Communities



By Lilinoe Kauahikaua

Papa Ola Lōkahi and Hawai'i Health & Harm Reduction Center (H3RC) are releasing a harm reduction toolkit for our Native Hawaiian communities in October. This approach to harm reduction focuses on reducing the harms caused by colonization in Hawai'i, developing a community understanding of harm reduction, and a cultural approach to reducing harm and promoting healing.

H3RC funded the project with illustrations by local Native Hawaiian artist Kimo Apaka. The toolkit was developed through ongoing conversations with First Nations Health Authority (FNHA) and Native Hawaiian communities throughout Hawai'i about the current concerns, strengths, and needs regarding substance use, harm reduction, and cultural healing. There emerged the need to create culturally responsive materials for communities that acknowledge historical trauma while uplifting the cultural strengths of the lāhui.

Common examples of western harm reduction in substance use include safer supplies, naloxone, peer support, education, expanded medication-assisted treatment, and housing options. In addition to providing essential services and supplies, harm reduction in Hawai'i includes the attitudes, actions, and understandings that we, as kānaka, 'ohana, community members, and health care service providers, hold. It is also a way to acknowledge the harmful impacts of colonization while creating space

for healing conversations, culture, and connections.

Western harm reduction models focus on behavioral risks rather than examining the systemic changes required to support people on their healing journey. An Indigenous approach requires us to address the systemic inequities and racism that have caused harm in our communities. Historical and ongoing racism, intergenerational trauma, colonialism, and barriers to accessing health care and social services are some of the root causes of substance use and addiction.

Harm reduction through a kānaka lens embraces "ho'i i ka piko," returning to the source. It is a process to elevate Hawaiian ways of knowing and being, which are strongly connected to (w)holism, spirituality, and relationship to 'āina.

According to FNHA, "It recognizes that culture is a medicine that can help us heal and calls for us to look at ways that everyone can participate in culture, whether or not they are using substances. In exploring culture as a strength, a source of resilience, a way to connect, and as medicine, we must consider how we can include people who use substances within our work by increasing access to culture."

This will look different as every community has unique cultures and traditions. The toolkit contains sections on cultural healing, dispelling myths, kūpuna and opioids, 'ōpio and substances, and more.

Culture and building wellness should be accessible to all kānaka, regardless of whether they use substances. These practices are vital to keep those we care about safe. ■

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

An Open Love Letter to the Native Hawaiian Education Act



Part 1 of 2

By Elena Farden

History lives not in books, but in the very lining of our skin and blood.

The longer my journey in the Native Hawaiian Education Council (NHEC), the more I come to understand my larger and deeper connection to our language and to one another. This might be a given in your immediate circle of relations, but I'm referring to the interwoven stories of multiple layers of relations that can happen over time and space. Often these woven connections are revealed to us when we step back and are able to fully see all the tiny miracles that had to happen in order for us to be standing exactly where we are. Here.

This is my open love letter to the Native Hawaiian Education Act for my identity and knowledge journey.

1979: AN ORIGIN STORY

In 1979, I was 4 years old, about the same age my daughter was when I first started at NHEC. At that time, the educational status of Native Hawaiians showed that only 5% of the population earned a college degree, while 30% had less than a high school education. Moreover, 1.2% of the Native Hawaiian population were criminal offenders, and of these, 47% were incarcerated. These dismal statistics were part of the testimony to Congress of one Myron Thompson, then Trustee of the Kamehameha Schools Bishop Estate.

I was too young to know then that there was a focused movement already in the works to address the wellbeing and educational needs of Native Hawaiians. In Thompson's testimony to Congress he states that it is the wish of the Hawaiian people "to make the Native Hawaiian Education Act law." Alongside Thompson included

Ronald Tharp of Kamehameha Schools Early Education Program who testified:

"In Hawai'i, there is a will to change schools so that Hawaiian children will no longer be casualties of an ill-fitting educational model...I am confident that if the Native Hawaiian Education Act is enacted and funds appropriated, these funds will be put to quick use, and good use. If the schools are not accommodated to Hawaiian culture, another entire generation of the children of this beleaguered culture are going to fail."

Hard truths make strong testimony, but it would be another nine years until the Act is passed.

1988: THE NATIVE HAWAIIAN EDUCATION ACT IS BORN

At this time I am exiting the eighth grade and preparing to enter high school as a new freshman at Kamehameha Schools, Kapālama. My participation in Hawaiian culture-based education programs like Ho'omaka'ika'i was the spark that fueled my excitement to learn more about my culture.

In this same year, the NHEA funds six programs focused on improving Native Hawaiian educational achievement in early education, elementary education, curriculum development, special education, higher ed., and gifted and talented.

During my time at Kamehameha, I had brief experiences with Trustee Thompson in his kindness and generosity in student gatherings. It would be many years later that I would reflect on his signature on my high school diploma and feel stuck with gratitude on his influence and his design of my life's path in this work. ■

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

Auheā 'Ōukou e nā "'Ōpelu Ha'alili o ke Kai"



Na Ēwelei'ula Wong, Papa 12
Ke Kula 'o Samuel M. Kamakau

Wahi a nā kumu, "'O ka 'ōlelo ke ka'a o ka mauili." 'O ka 'ōlelo Hawai'i ka'u 'ōlelo mua. Ua a'o ko'u makuahine ia'u i ka 'ōlelo Hawai'i ma ko'u wā 'ōpu'u pua. Ua ho'omau au i ka 'imi na'auao 'ōlelo Hawai'i ma ka Pūnana Leo a laila ma Ke Kula 'O Samuel M. Kamakau. He me'e mauili ola 'o Kamakau ke kanaka no'u no kona 'imi mau 'ana i ka na'auao ma kekahi au hou. He mea waiwai ka ho'ōla 'ana i ka 'ōlelo Hawai'i a me nā 'ike ku'una Hawai'i. Ma ko'u wā piha he 'elua mau makahiki ua ho'omaka ko'u makua kāne e a'o mai ia'u i ka he'e nalu 'ana. He 'ike ku'una Hawai'i ka he'e nalu 'ana a makemake au e hō'ike i kona 'ao'ao 'ike ku'una Hawai'i 'oiai 'a'ole laha kēlā mana'o i ke kaiāulu he'e nalu o ka honua. He 'iini ko'u e ho'ōla i ka 'ōlelo Hawai'i ma nā 'ao'ao a pau o ko'u ola i mea e ola ai nā 'ike o nā kūpuna no nā hanauna e hiki mai ana.

He kumu ho'ohālikelike 'o Kamakau na'u no ka mea, ua 'imi mau 'o ia i ka 'ike ma kekahi au hou a ua kūpa'a 'o ia ma kona Hawai'i 'ana ma ke au i pāpā 'ia ai nā hana ku'una Hawai'i. He 'iini ko'u e lilo i lawai'a no ke kai hohonu o ka 'ike na'auao i loloa "'ke aho i kū i ke ko'a" me ka pa'a loa o ka'u makau kīholo nāna e lou i ka 'ike o ko kākou mau kūpono mai ka pō mai.

'Oiai he mea Hawai'i ka he'e nalu 'ana 'a'ole nui nā po'e Hawai'i (i 'ōlelo Hawai'i) e he'e nalu ana ma nā

ho'okūkū he'e nalu. 'A'ole laha loa ka mana'o Hawai'i ma ka he'e nalu 'ana o kēia au. He mea nui ka he'e nalu 'ana ma nā 'āina 'ē e like me Nūholani, Kaleponi, a me Palakila akā 'a'ole ma Hawai'i.

'Ike nui 'ia ka he'e nalu 'ana ma nā mo'olelo ku'una Hawai'i e like me Hi'iaikaipoliopole, Pele, 'Umi-aliloa, Kamiki, a me nā mo'olelo he nui hou aku. Eia kā he 'ike ia i 'ano nalowale aku. He mau inoa Pelekānia no nā po'ina nalu, he mau 'ōlelo Pelekānia no nā 'ano 'ai a hana pāha'oweli he'e nalu like 'ole, he mau inoa Pelekānia ko ka papa he'e nalu, a pēlā wale aku.

'O ka papa olo, ka papa kīko'o, ka papa alaia, a me ka papa li'ilii nā inoa o nā 'ano papa he'e nalu ku'una. 'O ka papa olo kahi papa hāiki me nā 'ao'ao mānoanoa a ua poepoe ka ihu a me ka hi'u, ma kahi o 2 anana me ka 1 ha'ilima - 2 anana me ka 1 muku (14-16 kapua'i) ka lō'ihi. 'Ano like ka papa kīko'o me ka papa olo akā 'a'ole like ka mānoanoa. Ua poepoe ka ihu a pālalahala ka hi'u a he 1 anana me ka 1 iwilei - 2 anana me 1 muku (9-16 kapua'i) ka lō'ihi. 'O ka papa alaia ka mea i ho'ohana pinepine 'ia. He 1 anana - ka 1 anana me ka 1 iwilei (6-9 kapua'i) ka lō'ihi, he wīwī, māmā, pōkole maila, a ua ākea. Kapa 'ia nā papa pōkole o ka 1 anana (6 kapua'i) he papa li'ilii. 'O ka papa pae po'o, paepō, a i 'ole paipo (ho'ohana 'ia kēia mau lā) kahi mau inoa 'ē a'e. (Clark, John R. K. 2011)

He 'iini ho'i ko'u e ho'ōla i ka 'ōlelo Hawai'i ma ke ao he'e nalu ma kēia au hou. Oi loli ke au, no laila, he leo paipai kēia iā kākou e kūpa'a ma ka 'ike Hawai'i ma nā 'ale i, nā 'ale moe, me nā 'ale hāko'iko'i o ka moana o nēia au. ■

Clark, John R. K. 2011. *Hawaiian Surfing: Traditions from the Past*.

Pukui, Mary Kawena. 1983. *'Ōlelo No'eau: Hawaiian Proverbs & Poetical Sayings*. Bishop Museum Press. Honolulu (277: 2532; 164: 1518; 70: 612).

E NHLC...

I have a homestead lease. My sister that is not on the lease has co-signed a mortgage with me for the home built on my homestead. Does my sister have a right to the lease? Do they have to be my successor?



By Henderson Huihui, NHLC
Staff Attorney

In short: no. You are not required to name your co-signor as your successor or co-lessee, and they do not automatically become a successor or co-lessee

just from co-signing your loan.

After the Department of Hawaiian Home Lands (DHHL) awards a homestead lease, the lessee may need a loan for the cost of an existing home on the property or to build a new home. Depending on the lessee's credit score, the lender for the loan may require the lessee to have a co-signer to qualify for the loan. A person who gets a lease through succession also might need a co-signer to take on an existing mortgage for the buildings on the property. In either of these scenarios, often the person who agrees to co-sign the loan will be a family member, and there can be confusion within the family about whether the co-signer gets co-lessee rights to the lease.

Because co-signing a mortgage for a lease happens with the lender, co-signing does not give the co-signer any rights to the lease. A common example is when a lessee has a spouse who co-signs the mortgage. The spouse does not automatically become a co-lessee or a successor, even if the spouse meets blood quantum requirements.

That said, someone could be both a co-signer and a successor or co-lessee for other reasons. For example, a lessee could designate a co-signer to be the successor to the lease, or they could transfer an interest in the lease to the co-signer. But again, the lessee is not required to do that. There are some important things for a lessee and their 'ohana to consider when thinking about co-signing loans for build-

ings or improvements on homesteads:

- Co-signing a loan for a homestead property does not give any rights to the lease or the structures on the lease.
- Lessees are not required to designate their co-signer as the successor to their lease, nor are they required to consult with or seek the permission of their co-signer when they designate a successor to the lease.
- Only the lessee has the right to transfer a lease and is not required to transfer or sell the lease to a co-signer.
- If mortgage payments are not made, DHHL may seek to cancel a lease even if the co-signer agreed with the lessee they would make some or all payments. **Co-signers are financially obligated to the lender for the duration of the mortgage**, even if the primary borrower passes away and the co-signer does not succeed to the lease.
- If a co-signer wants to remove their name and obligation from the mortgage, mortgage contracts generally require the lender's permission, and it can be difficult. The mortgage may need to be refinanced, which may result in a different interest rate, and the lessee likely has to qualify for a loan covering the remaining balance.

Lessees and co-signers should understand the risks, responsibilities, and lease rights related to co-signing a mortgage. Ask your lender or financial counselor if you have questions about the duties related to the specific loan options you are considering. Legal counsel can also be helpful answering questions about legal rights to the lease. ■

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 native-hawaiianlegalcorp.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.

Planning for an Anahola Sports Complex



By Robin Puanani Danner

The Anahola Hawaiian Homestead Association (AHHA), founded in 1982 and a member of the Sovereign Council of Hawaiian Homestead Associations (SCHHA) recently held a project meeting on the status of its Anahola Sports Complex initiative on Hawaiian Home Lands.

AHHA President Kipukai Kualii said, "The Anahola Sports Complex consists of three baseball fields, two gymnasiums with weight rooms, a running track, skate park, sand volleyball courts and a rodeo arena. This will be a game changer for us as native Hawaiians and all of Kaua'i in pursuing a new economic model around a recreation economy that serves our local kama'āina and visitors from off island for sporting events."

The project is based on the planning process by the state Department of Hawaiian Home Lands (DHHL) that resulted in the 2010 Anahola Regional Plan. AHHA and many Anahola residents participated in the plan more than a decade ago. AHHA's designated nonprofit leading the complex is the Homestead Community Development Corporation (HCDC).

Initial planning funds were provided by the Hawai'i State Legislature approved in 2019 and released by Gov. Ige in 2021. HCDC has raised additional funding and capacity support through partnerships with national nonprofits, local nonprofits, the County of Kaua'i, and recently through a planning investment by the U.S. Department of Agriculture (USDA) under its Rural Placemaking Innovation Challenge (RPIC) on tribal lands.

"This sports complex is tied to an agricultural-based rodeo and ranching facility that represents our rural homestead and

families that have lived in the region for decades," said Jordyn Danner, HCDC deputy director. "All of us from Kaua'i, raising our keiki here, can easily imagine it's impact to our youth, to adults, our elders, those in equestrian activities or field sports, whether spectators or on the field – a recreation economy that matches our rural location and values."

With project scoping and renderings near complete, and just under \$1.1 million raised in funding for planning, pre-development and homestead visioning, AHHA submitted a formal land request to DHHL to site the project.

Kualii added, "The Anahola Sports Complex site identified and requested, is almost exactly the location sited in the 2010 DHHL plan. There are thousands of acres in our Anahola homestead region to choose from, but we think the original regional plan, and the one we put forward to DHHL with our land request, is exactly the right spot to create rural based jobs right here in Anahola, while serving all of Kaua'i - exciting progress for sure!"

The report was well-received with excitement. One meeting observer asked the AHHA board to take on another project in the region - a motocross racetrack. Board members agreed to meet with motocross enthusiasts but responded that the Anahola Sports Complex is the focus of its energy, along with a 20-unit rental housing project in the region that is so needed on Kaua'i. ■

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

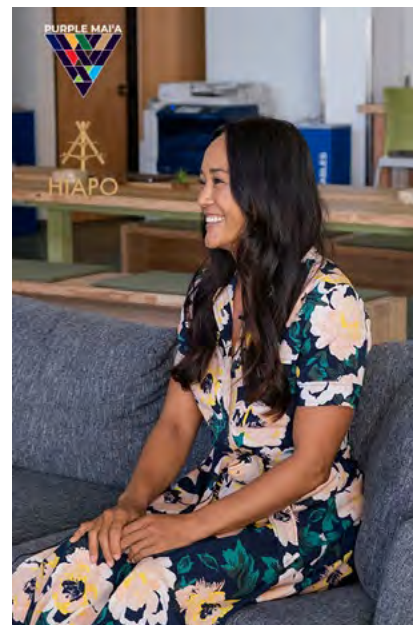
Keep da Locals, Local

PURPLE MAI'A



By Naomi Yoshida, NHCC Marketing Director

I bet you or someone close to you have thought about moving away. And we can't blame you, as our local salaries cannot keep up with the high cost of living. But... what if you can stay in Hawai'i and still earn a high salary?



Naomi Yoshida. - Photo: Courtesy

Can. The Hiapo Program is our workforce development program designed to give Kānaka Maoli and kama'āina an opportunity to get re-trained and certified with tech skills that are in high demand. You'll learn Salesforce, a cloud-based CRM software that many global and local companies are using. And the best part, you won't need any previous experience or a college degree to learn Salesforce. The next cohort starts in January 2023.

The program consists of three parts, kicking off with a three-week introductory course that is open to anyone and provides an overview of what Salesforce is and some of its functionality.

Following the intro course is the mea nui - a 12-week immersive training program where students take a deeper dive into the Salesforce platform and continue to develop their skill sets.

After 12 weeks of haumāna straight grinding, the cohort commences with a hō'ike to ho'omaika'i their work. Graduates now have the opportunity to work in our Olonā Apprentice Shop, where they can work on real client projects under the mentorship of senior Salesforce Administrators and Developers.

Why Learn Salesforce?

Get choke jobs. Salesforce and its ecosystem of partners will create 9.3 million new jobs and \$1.6 trillion in new business revenues worldwide by 2026. In fact, many Hawai'i companies have adopted Salesforce as part of their digital transformation.

5 outcomes you can get from the Hiapo program:

- Knowledge and skills to pass the Salesforce Administrator Certification Exam
- Develop problem solving and critical thinking skills
- Gain real world experience in our apprenticeship program
- Become more marketable in the job market
- Build an extensive network with employers and community partners

"We have a vision of Native Hawaiian excellence in contemporary digital technologies. Skills like Salesforce are in high demand. Training and certification can translate into a career that supports a family, regardless of a person's educational background or experience," said Purple Mai'a COO Kelsey Amos.

Chance 'Em! ■

For more information and to apply, visit purplemaia.org/hiapo or contact us at kokua@purplemaia.org.

Innovative Thinking Provides Platform for Opportunity



By Tyler Iokepa Gomes, DHHL Deputy to the Chair

In late 2020, at the height of the COVID-19 pandemic, the Department of Hawaiian Home Lands (DHHL) put forth a proposal that would have entertained limited casino gaming in the form of a single integrated resort on Hawaiian Home Lands.

The idea at the time was simple and fairly straightforward.

DHHL is in dire need of a consistent source of revenue that is significant enough to cover the estimated \$6 billion needed for infrastructure costs to meet its obligation to 28,000 native Hawaiian beneficiaries awaiting a residential homestead lot.

The idea moved forward to the Legislature with vocal support from those who supported the measure and loud criticism from those who disapproved.

A Beneficiary Consultation Report on the Proposed Limited Gaming Legislation was delivered to the Hawaiian Homes Commission in March 2021. The verbal and written responses showed that despite what appeared to be amplified disapproval, there was no beneficiary consensus either in favor of or against the gaming proposal.

Ultimately, and for varied reasons, DHHL's limited gaming proposal did not make it through the 2021 Legislative session.

What did occur, however, was a meaningful conversation around the cost of developing infrastructure and the hurdles that obstruct new homestead development.

DHHL was allotted the platform to explain to legislators, in greater detail, its production pipeline – from environmental compliance, engineering and design, and final infrastructure construction. Our leaders were introduced

to the time and costs involved in taking raw land, turning it into a developed lot, and ultimately a homesteading opportunity. This began to answer the repeatedly pondered question, “what is taking so long?”

The discussion became a foundational piece in the consequential actions of the Legislature that followed.

In January of this year, members of the House of Representatives made a historic pledge to commit \$600 million in a lump sum to DHHL to help cope with the state's affordable housing crisis and to get native Hawaiians onto their rightful land. Legislators punctuated that it was time to give DHHL the resources it needs to fulfill its fiduciary duty.

We had been heard, and we agreed.

The \$600 million proposal became Act 279 with Gov. David Ige's signature on July 11, 2022, just three days after the Hawaiian Homes Commission Act became 101 years old.

On Aug. 25, 2022, the Hawaiian Homes Commission unanimously approved a Preliminary Strategic Approach to Implement the new allocation. The Strategic Approach is the working document that will ultimately apprise the final Strategic Plan to the Hawai'i State Legislature.

The final plan is due on Dec. 10, 2022, as required by Act 279.

Complex challenges take innovative ideas to resolve. Those ideas don't always become a reality in their initial form, but along the way, they can ignite a conversation that can become a catalyst for enduring change.

Beyond the new homesteads that will come from the \$600 million, the Department, and I, have greater aspirations for what this new and broad dialogue means toward fulfilling the vision of Prince Kūhiō: a future where DHHL is consistently funded, native Hawaiians are returned to their rightful lands, and as a people, we step up to take on the responsibility of leading our island home forward with new ideas that address our most difficult problems. ■

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

Ko'olaupoko's "Distinguished Kama'āina"

By Mahealani Cypher

Three hard-working community leaders have been recognized by the Ko'olaupoko Hawaiian Civic Club as Distinguished Kama'āina of Ko'olaupoko during an awards presentation on September 5.

According to club Pelekikena Leialoha “Rocky” Kaluhiwa, the recognition marks the 60th presentation of this recognition of individuals, families or organizations who have demonstrated service “above and beyond” to the moku of Ko'olaupoko, the Hawaiian people, or the Ko'olaupoko Hawaiian Civic Club.

The award recipient were Hi'ilei Kawelo of Paepae o He'eia, who has led the stewardship of the He'eia loko i'a for many years and shared her knowledge and expertise with thousands of volunteers over the years; Kanekoa Kukea-Shultz of Kāko'o 'Ōiwi, who has reopened over 400 acres of lo'i kalo farmland in the 'ili of Hoi, restoring the area to food productivity, while training and engaging many young families and groups to start their own lo'i on this 'āina; and Herb Lee, Jr., of the Pacific-American Foundation, who spearheaded the restoration of Waikalua loko i'a and developed cultural education programs that reached students at 150 schools and over 6,000 teachers over the past years.

Kaluhiwa noted that all three honorees have been particularly skilled at combining traditional Hawaiian cultural practices with modern scientific approaches to steward the 'āina.

The club also recognized four members for service to the club in 2021 and 2022 with the Helen C. Kane award: Bronson Kainoa Azama, Cathy Werner, Ardis Eschenberg and Kristi Kaluhiwa. ■



(L-R) Mahealani Cypher, awards chair; Distinguished Kama'āina honorees Kanekoa Kukea Shultz of Kāko'o 'Ōiwi; Hi'ilei Kawelo of Paepae o He'eia; and Herb Lee, Jr., of Waikalua Loko i'a; and KHCC Pelekikena Leialoha “Rocky” Kaluhiwa.



(L-R) Helen C. Kane honorees Ardis Eschenberg and Kristi Kaluhiwa for 2022; Cathy Werner and Bronson Kainoa Azama for 2021; with KHCC Pelekikena Leialoha “Rocky” Kaluhiwa. Awards chair Mahealani Cypher is behind the podium. - Photos: Courtesy

Six 'Ōiwi Nominated for Maunakea Stewardship and Oversight Authority

On Sept. 12, Gov. David Ige submitted the names of eight nominees for the Maunakea Stewardship and Oversight Authority to the Hawai'i State Senate for confirmation, eight of whom are Native Hawaiian. The Maunakea Stewardship and Oversight Authority was established by statute via Act 255 (HB2024).

The nominees are: Kamanamailani Beamer, Ph.D., a professor in the Hui 'Āina Momona Program at UH Mānoa and the Ka Huli Ao Center for Excellence in Native Hawaiian Law; Pomaikai Bertelmann, Polynesian Voyaging Society crew member and educator; Paul Horner, president and CEO of Nā Leo o Hawai'i (public access television); John Komeiji, J.D., vice president of the Legal Division and General Counsel at Kamehameha Schools; Kalehua Krug, Ph.D., principal of Ka Waihona o Ka Na'auao PCS; Rich Matsuda, associate director for External Relations with the W.M. Keck Observatory; Lanakila Mangaul, cultural practitioner, educator and executive director of the Hawaiian Cultural Center of Hāmākua and; Noe Noe Wong-Wilson, Ph.D., an educator, cultural practitioner, and executive director of nonprofit Lālākea Foundation.

If the senate fails to reconvene for a confirmation session, and if Gov. Ige does not appoint the nominees as "interim," the next governor will select the commission members. As of press time a hearing date was not set.

"The struggle to protect Maunakea from further desecration and development is far from over," said Healani Sonoda-Pale of Ka Lāhui Hawai'i. "Stay vigilant. TMT will not be built on Maunakea."

In addition to the eight

O'ahu Water Protectors Rally in D.C.



Last month a small delegation of four representatives from O'ahu Water Protectors (OWP) flew to Washington, D.C., to participate in a SAFE (Scientists, Activists and Families for Cancer Free Environments) rally on Sept. 20. The delegation was given time to speak at the rally and they used their time to bring attention to what is happening here on O'ahu at Kapūkākī (Red Hill). Representing OWP were Bronson Azama, Keoni DeFranco, Michael Inouye and Gina Peterson. While in D.C., the OWP delegation met with Hawai'i congressional representatives Kai Kahele and Ed Case. Members of the delegation are pictured in front of the White House with a few supporters. - Photo: Michael Inouye

appointed positions, three ex-officio, voting members will serve on the Authority: the chairperson of the board of land and natural resources - Suzanne Case; the mayor of the County of Hawai'i (Mayor Mitch Roth has designated Hawai'i County Research and Development Management Director Douglass Shipman Adams); and the chairperson of the UH board of regents (Chairperson Randy Moore has designated current board member Eugene Bal, III). UH Hilo Chancellor Bonnie Irwin will be an ex-officio, non-voting member of the Authority.

Monthly Talk Story Sessions for Kalima Case

The Sovereign Council of Hawaiian Homestead Associations (SCHHA) and the Association of Hawaiians for Homestead Lands has announced that they will be hosting regular

monthly virtual talk story sessions over Zoom with Kalima case lawyers Carl Varady and Thomas Grande.

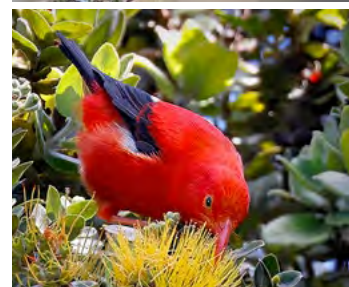
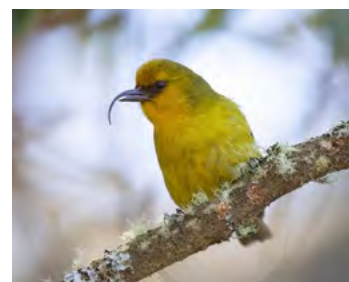
The talk story sessions will be held on the first Tuesday of the month at 5:00 p.m. HST. The first session was in August and will continue through April 2023. The talk story sessions are accessible via an open Zoom link - <https://hawaiianhomesteads-org.zoom.us/j/83566826336#success>.

The Kalima lawsuit (*Kalima et al. v. State of Hawai'i et al.*) was filed in December 1999 by approximately 2,700 Hawaiian Home Land waitlist beneficiaries citing over 4,000 claims of Breach of Trust by DHHL from 1959-1988. Earlier this year, the Hawai'i State Legislature appropriated \$328 million to settle the case.

Lawyers Varady and Grande are making themselves available to answer questions by claimants and their 'ohana. The next talk

story session will be on October 4. For more information contact SCHHA at policy@hawaiianhomesteads.org.

A Kāhea to Kōkua Endangered Native Birds at Hakalau



(Above) 'Akiapōlā'au, (below) 'i'iwi - Photos: JackJeffreyphoto.com

The Hakalau Forest located on the windward slope of Maunakea includes 32,830 acres of some of the finest remaining stands of native montane rain forest in Hawai'i and is an essential habitat for 29 critically endangered species including seven birds, one insect, one mammal and 20 plants found nowhere else in the world.

The Friends of Hakalau Forest National Wildlife Refuge (NWR) is trying to raise \$200,000 to help preserve this pristine forest in the upcoming year. Annual federal funding is unreliable and jeopardizes the success and efficacy of Hakalau's refuge management program.

"We can ensure that our endangered birds have a future if we can build the resources to assist in the critical management that must be done to restore and maintain healthy habitat in the koa-'ōhi'a forests of Haka-

lau," said J.B. Friday, a forester on the faculty of the University of Hawai'i and president of the Friends group.

Funds raised will support feral pig control, forest restoration in areas adjacent and above the refuge to increase high-quality bird habitat at higher mosquito-free elevations, removal of all larval mosquito habitats, and control of predators (e.g., rats and mongoose) to improve the survival and reproduction rates of our native birds.

Established in 1985, Hakalau Forest NWR works to protect precious endemic forest birds and other species by fencing large areas of the refuge and removing feral ungulates, controlling invasive plant species, and restoring native koa-'ōhi'a forests on former ranch lands.

Thousands of endemic plant species, several endangered, were out-planted to the understory and endangered forest birds like the 'akia pōlā'au, 'i'iwi and 'alawī have moved into these recovering forests to once again utilize these resources critical to their survival.

Recent climate change models predict Hakalau's endangered birds may soon face the same threats of avian disease that have impacted these species at lower elevations. For more information or to donate go to: www.hawaiicommunityfoundation.org/hakalau-forest-refuge-management-endowment-fund

Or send a check payable to "Hawai'i Community Foundation: Hakalau Forest Endowment" and mail to: Hawai'i Community Foundation, 827 Fort Street Mall, Honolulu, Hawai'i, 96813.

New HILT Appointments

In September, Hawai'i Land Trust (HILT), the nonprofit land trust that protects, stewards, and

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NEWS BRIEFS

Continued from page 24



Denby Freeland

Ulumauhi
Keali'ikanaka'oleo-
haililani

connects people to the lands that sustain Hawai'i, announced the promotion of Denby Freeland to director of 'Āina-Based Education and welcomed Ulumauhi Keali'ikanaka'oleohaililani as Kūkūā steward and educator.

Freeland has worked at HILT since 2019, most recently as an educator at the Waihe'e Coastal Dunes and Wetlands Refuge on Maui where she worked with students in grades K-12, teachers and community groups at Waihe'e and Nu'u Refuges. In her new role, she will oversee HILT's educational programs throughout Hawai'i.

Freeland is a cultural practitioner, educator and artist with over 20 years of experience working outdoors with students. Born and raised on O'ahu and Maui, she has held positions at Hui No'eau Visual Arts Center, Hawai'i Nature Center, Learning Endeavors, and worked with disabled youth. She is a well-known artist and kapa maker. Her recent works include a collection of watercolors, mixed media paintings, and kapa, which capture the light, shadow, and rhythm of Hawai'i's native plants. She has a master's degree in education from Heritage College and a bachelor's degree from the University of Washington. She is a graduate of Punahou School.

Keali'ikanaka'oleohaililani was born in Hilo and raised in the 'āina ho'opulapula (Hawaiian homesteads) of Keaukaha and Pana'ewa, where his family

OHA Honors Dr. Kū Kahakalau



Dr. Kū Kahakalau was honored at the Sept. 14, 2022, Office of Hawaiian Affairs (OHA) Hawai'i Island Community Meeting held at the University of Hawai'i at Hilo with an honorary resolution from OHA for her contributions to the Hawaiian community and the state of Hawai'i. Kahakalau, the first person in the world to earn a Ph.D in Indigenous education, is a renowned educational innovator, scholar, researcher, cultural practitioner, activist, visionary and expert in Hawaiian language and culture. From left, OHA trustees Luana Alapa, Kalei Akaka, Mililani Trask, Kahakalau, Carmen "Hulu" Lindsey, Dan Ahuna and John Waihee IV. - Photo: Joshua Koh

has lived for five generations. He has been a student of Hula 'Olapa with Hālau o Kekuhi for nearly three decades. Within the last four years he was given the privilege to elevate to Papa Pā'ie'ie Alaka'i – a position that requires intimate knowledge regarding the forest, the ocean, gathering regulations and reciprocity of both the forest and ocean.

Keali'ikanaka'oleohaililani is a presenter with Papakū Makawalu Papahūhionua and has previous experience in land and forest management with Kamehameha Schools and other conservation organizations. His training in hula protocol and his upbringing with his own 'ohana, the hālau, and Edith Kanaka'ole Foundation (EKF) has taught him to be acutely aware of forest life. Keali'ikanaka'oleohaililani has a bachelor's degree in geography with an emphasis on environmental studies and a minor in anthropology from UH Hilo.

Balaz Selected as Obama Foundation Scholar

The Obama Foundation recently announced the selection of Dr. Poki'i Balaz, chief policy and compliance officer at Lunalilo Home, for the fifth cohort of Obama Scholars. The cohort is made up of 30 emerging leaders from around the world who will study at either Columbia University or the University of Chicago for the 2022-2023 academic year.



Dr. Poki'i Balaz

The program partners with the universities to combine academic learning with one-of-a-kind experiences to empower emerging leaders with a proven commitment to service and provide them with tools they need to be more effective and have a greater impact on their

home communities.

"The Obama Scholars program provides students with the unique opportunity to give and gain insight into the work that fellow young leaders are driving in their communities, while speaking to the intersectionality of their efforts through collaboration," said Obama Foundation Chief Executive Officer Valerie Jarrett.

Since its inception in 2018, the Obama Foundation Scholars program has served 125 young leaders from 55 countries. To learn more about the 2022-2023 cohort visit obama.org/scholars.

Arce Appointed Maui County's First DOA Director

Rogerene "Kali" Arce has been appointed the first director of Maui County's new Department of Agriculture.



Rogerene "Kali" Arce

Arce is a Moloka'i resident and Hawaiian homesteader with more than three decades of experience in Hawai'i's agriculture industry. Mayor Michael Victorino's appointment of Arce was confirmed on Sept. 20 by the full Maui County Council.

"Her leadership of this important department is crucial in advancing Maui County's self-reliance and economic diversification," Victorino said. "Director Arce has the knowledge, education and experience to strengthen Maui County's farming, ranching and food production sectors."

Arce took on her new position in July and has been meeting with farmers and ranchers throughout the county's three islands to determine needs and priorities.

"I love my job," Arce said. "As someone who has supported the ag industry for 30 years on

Moloka'i in various capacities, I understand and empathize with the challenges and rewards of working in agriculture. We want our farmers and ranchers to succeed at what they do best, putting fresh food on our tables while reducing our reliance on faraway places for what's for dinner."

Arce is a graduate of Kamehameha Schools, has a bachelor's degree in agriculture from UH Hilo, and a Master of Science degree in agriculture from Washington State University.

In 2020, voters overwhelmingly approved a Maui County Charter amendment to create a new Department of Agriculture to help farmers and ranchers succeed in their businesses while increasing locally grown foods.

Volunteers Needed for Hōlanikū (Kure) Atoll Restoration

The Department of Land and Natural Resources (DLNR) Division of Forestry and Wildlife (DOFAW) in partnership with the Kure Atoll Conservancy, is seeking habitat restoration volunteers for work at the Kure Atoll State Wildlife Sanctuary in Papahānaumokuākea. The traditional name for Kure Atoll is Hōlanikū.

Volunteering is an eight-month commitment. Before traveling to Hōlanikū, volunteers will be trained to identify/remove/monitor invasive plant species, identify/monitor wildlife and safe animal handling, and distribute/propagate native plants. Their work on Hōlanikū will also include beach cleanups to remove debris that pose entanglement or ingestion hazards to the atoll's wildlife.

Volunteers then commit to a six-month stay on Hōlanikū. Accommodations are not luxurious. Base camp consists of a

SEE NEWS BRIEFS ON PAGE 26

Blessing for OHA's New Hilo Office



OHA's Hawai'i Island staff gathered with key O'ahu-based staff to bless their new office space in Hilo on Sept. 15. The new office is located at 484 Kalanikoa Street. L-R: Chief Operating Officer Casey Brown; Strategy Management Analyst Charene Haliniak; Public Policy Advocate Shane Palacat-Nelson; Integrated Assets Manager Lori Walker; Legacy Land Agent Kalena Blakemore; Public Policy Advocate Kealoha Pisciotto; Beneficiary Services Agent 'Ilima Kela; Chief Executive Officer Dr. Sylvia Hussey; Community Engagement Director and Interim Chief Advocate Capsun Poe; Information Technology Manager Tiger Hu Li; and Grants Officer Keala Neumann. - Photo: Joshua Koh

NEWS BRIEFS

Continued from page 25

bunkhouse, a cooking shack and a work shed. The work is hard, but the impact is great. With the help of volunteers, over the last 20 years DLNR has restored Hōlanikū to a resilient, functioning ecosystem.

Tiana Boloson said volunteering was an amazing experience that has to be lived to be understood. "You don't only learn about conservation, you learn about yourself."

Located 1,400 miles northwest of O'ahu, Hōlanikū is an important habitat for endangered native Hawaiian species including 'ilio-holoikauaua (Hawaiian monk seal) and 18 species of seabirds including Ka'upu (black footed albatross), 'ao'ū (Christmas shearwater), and the Laysan duck.

For more information and to apply as a volunteer go to: <https://dlnr.hawaii.gov/blog/2022/09/14/nr22-138/>. To view a video about the program go to: <https://vimeo.com/124725648>.

Native Languages Summit

The U.S. Departments of the Interior, Agriculture, Education and Health and Human Services has announced that the annual Native Languages Summit will be held on Oct. 4 in Oklahoma City. The Speaking Sovereignty Summit – which will be hosted by the Bureau of Indian Education – supports Indigenous communities seeking to protect, revitalize and reclaim Indigenous languages, many of which were erased or critically endangered through assimilationist policies, including federal Indian boarding schools.

"The cornerstone of any culture or community is its language – it's how oral histories are passed down, knowledge is shared, and bonds are formed. As part of our commitment to strengthening and supporting Indigenous communities, the Biden-Harris administration is resolute in its efforts to ensuring native languages are preserved and protected," said Secretary of the Interior Deb Haaland.

Last year, as part of the 2021 White House Tribal Nations Summit, the departments launched a new interagency initiative to preserve, protect and promote the rights and freedom of Native Americans to use, practice, and develop native languages.

Topics covered at the Native Language Summit will include mentoring and developing teachers, amplifying family and community engagement, and honoring Native people for their contribution to native languages within Indigenous communities. The summit will include a space to collectively share best practices and learned experiences from native language revitalization in native communities.

The summit may be attended in-person or virtually and is free to the public. Visit the Native Language Summit website for more information or to register: <https://nativelanguagesummit.org/>.

Strengthening Native Co-Stewardship of Public Lands and Waters

The Department of the Interior (DOI) today released new guidance to improve federal stewardship of public lands, waters and wildlife by strengthening the role of Tribal governments in federal land management. The new guidance from the Bureau of Land Management, the National Park Service and the U.S. Fish and Wildlife Service outlines how these bureaus will collaborate in the co-stewardship of federal lands and waters.

"Our ancestors have used nature-based approaches to coexist among our lands, waters, wildlife and their habitats for millennia. As communities continue to face the effects of climate change, Indigenous knowledge will benefit the Department's efforts to bolster resilience and

protect all communities," said Secretary Deb Haaland.

In managing public lands and waters, the DOI is charged to protect American Indian and Alaska Native Tribal interests and further the nation-to-nation relationship and has distinct obligations to the Native Hawaiian community.

The guidance will help further the directives from Joint Secretarial Order 3403 which outlines how the DOI, and the Department of Agriculture will strengthen Tribal co-stewardship efforts. The guidance also outlines how agreements might proceed with Alaska Native corporations and the Native Hawaiian Community.

The DOI is responsible for the management of millions of acres of lands and waters previously owned and managed by Tribes and also manages many important natural and cultural resources that once belonged to the Native Hawaiian Community.

Those lands and waters contain cultural and natural resources of significance and value to Indigenous peoples, including sacred religious sites, burial sites, wildlife and its habitat, and sources of Indigenous foods and medicines. In addition, many of those lands and waters lie within areas where Tribes have the reserved right to hunt, fish, gather plants and pray pursuant to ratified treaties and other long-standing legal agreements with the United States.

Edith Kanaka'ole Quarter to be Released

The image of renowned kumu hula Edith Kanaka'ole will be featured on a new quarter in 2023 as part of the American Women Quarters Program – a four year program that celebrates the accomplishments and contributions made by women to the development and history of the United States.



The program began this year and the U.S. Mint will issue five new designs per year through 2025. Women from a wide variety of fields including civil rights, humanities, science and the arts from ethnically, racially and geographically diverse backgrounds will be honored.

The Edith Kanaka'ole Quarter is the seventh coin in the program. In addition to an image of Kanaka'ole wearing a lei po'o which morphs into a landscape reminiscent of Moku o Keawe, the coin features the words "E hō mai ka ike" (grant us knowledge) from her famous chant. Other honorees include the likes of acclaimed poet and social activist Maya Angelou, the first female astronaut Dr. Sally Ride, and the Cherokee Nation's first female elected chief Wilma Mankiller.

Kanaka'ole was a key contributor to the Hawaiian renaissance in the 1970s who helped to preserve our culture, language, practices and history for future generations.

Office of Hawaiian Affairs Board Chair Carmen "Hulu" Lindsey, who knew "Aunty Edith" as her Sunday School teacher in Keaukaha, said "There is no one more deserving of this honor. I have personally been touched by the legacy of this great Hawaiian woman. Although she passed in 1990 [her] voice still resonates today." ■

New Bivalent COVID-19 Boosters Offer Enhanced Protection

The first bivalent booster vaccines designed specifically to protect against original COVID-19 and the most common forms of COVID-19 in Hawai'i, the BA.4 and BA.5 Omicron subvariants, is now available.

The BA.5 subvariant accounts for 91% of Hawai'i COVID-19 cases and the BA.4 subvariant accounts for an additional 4%.

"The [current] COVID-19 boosters do a good job of protecting us against severe illness. The new boosters are an upgrade because they account for mutations of the COVID-19 virus," said State Health Director Dr. Elizabeth Char.

The new bivalent vaccines will be administered as a single booster dose to those who previously completed a primary series of COVID-19 vaccines and those who have had one or two booster doses.

For information about providers and the services they offer visit the vaccine finder map at <https://hawaiiicovid19.com/vaccine/>.



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

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The National Science Foundation and TMT

This month I have invited media entrepreneur Gloria Borland to share her mana'o on TMT via my column.

By Gloria Borland

I grew up in Hawai'i but lived in Washington, D.C., for over 30 years. In 1994, while in D.C., my minority-owned small business was invited by NASA to bid on revamping and managing NASA Television so I studied all NASA space flight centers around the country.

I have observed NASA and the astronomy industry close-up. The future lies in space telescopes, such as Hubble and Webb.

TMT and other proposed ground telescopes are becoming obsolete. It is a waste of taxpayer money to continue to prop-up ground-based telescopes. The National Science Foundation (NSF) should be investing in space telescopes.

The argument for TMT is that, located above 40% of the Earth's atmosphere, it will provide the sharpest images of space and, thus, produce the best science. However, the Webb Space Telescope currently orbiting the sun one million miles from Earth is vastly superior.

It is a joke to compare photographs of space taken at a measly 13,000 feet above sea level, to what can already be seen from one million miles above the Earth! Webb is already producing the sharpest images of space. No image taken from the summit of Maunakea can compete.

Funding TMT is akin to the NSF throwing money at stage-coach owners after the locomotive engine was invented.

So if ground-based astronomy is becoming obsolete, why this persistent land grab at Maunakea?

Because the ground-based astronomy industry needs to protect its jobs and does not want to give up the precious land it currently occupies.

Thus, the ground-based astronomy



Carmen
"Hulu"
Lindsey

Chair,
Trustee, Maui



Gloria Borland

industry has supercharged its lobbying efforts in support of TMT – but are these jobs worthy of continuing tax-payer support when the astronomy industry in Hawai'i is guilty of systemic racism in its professional and managerial ranks?

For 55 years, the industry has failed to racially integrate its workforce; Hawai'i's astronomy workforce is mostly imported. These workers,

many of whom are from California, segregate themselves in their expensive gentrified enclave in Waimea. They are responsible for years of friction with the local community.

Industry managers defend their failure to hire local residents by claiming that people from Hawai'i are not scientists, playing on stereotypes that our

residents lack the proper education. Of course this is not true. Every year, Hawai'i residents graduate from the country's top science schools including MIT and Harvard.

My brother attended public school in Hawai'i and graduated from MIT in 1980. As a graduate student, he was hired by NASA's Marshall Space Flight Center, but his boss was racist and he eventually left NASA. There are many talented scientists from Hawai'i who will not tolerate an environment plagued by systemic racism.

Today, NASA Headquarters is more diverse, as are many of the astronomy centers on the East Coast. But the astronomy industry at Maunakea is not.

The country of Chile hosts 70% of the world's telescopes. From the beginning, the Chilean government has demanded that the astronomy industry hire and train Chilean nationals to work at the telescopes – a requirement that Hawai'i's political leaders failed to impose on the industry.

Instead, the astronomy industry at Maunakea is a "jobs program for Californians." Why would any community accept a jobs program that benefits outsiders and not its own residents? ■



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Centuries of Connections Through Royal Transition

Our Hawaiian Monarchy has exemplified its royal connection to the British Monarchy. Our flag, our dress and style, regalia, names, music, the fashioning of our palaces and grounds, and our Queen Kapi'olani and Queen Lili'uokalani attending Queen Victoria's Jubilee in England.

The kaumaha, the heaviness of losing someone so dear to you, we all share in life. The transition to eternal life of Her Majesty Queen Elizabeth II brings celebration of a lifetime of service, devotion to duty and steadfast commitment for the common good.

It is a moment joy and pride when one is able to make a connection.

My grandparents, my dearest Pa U.S. Senator Daniel K. Akaka and my ever memorable grandmother Millie Akaka



Kaleihikina Akaka

Trustee,
O'ahu

met Her Majesty Queen Elizabeth II at the U.S. Capitol in Washington, D.C.

Seeing my grandmother wearing a lei pua kenikeni, the Queen smiled, reached out with her hand and said you're from Hawai'i. In later years, they met the Queen's consort, her husband, His Royal Highness Prince Philip, Duke of Edinburgh, at Maunakea on Hawai'i Island.

I was honored to meet His Majesty King Charles III – at the time as His Royal Highness Prince Charles, Prince of Wales – in Ngaruawahia, Aotearoa. We memorably shared a laugh and continued with the royal ceremonies of the day.

Through the decades, Her Majesty the Queen's broadcasts brought words of hope. In a speech, the Queen shared her thoughts on the meaning of life through an Aboriginal proverb, "We are all visitors to this time, this place. We are just passing through. Our purpose here is to observe, to learn, to grow, to love...and then we return home."

His Majesty the King's words now uplift in this time of transition with dedication to serve with loyalty, respect and love.

As the world continues to evolve, may we be further inspired through the spirit of aloha to work towards unity and grace together in service to one another for the good of all. ■



My grandparents, the late U.S. Sen. Daniel K. Akaka and Millie Akaka, had the opportunity to meet Queen Elizabeth during one of her visits to Washington, D.C. -
Photos: Courtesy



On a trip to Aotearoa, I had the privilege of meeting (then) Prince Charles at Ngaruawahia.

A New Source of Wealth for the Hawaiian People

As trustees of the Office of Hawaiian Affairs (OHA), our constitutional mandate is to better the conditions of Native Hawaiians. This is no small task given the challenges many Hawaiians face such as poverty, homelessness, high rates of disease, and over-representation within the prison population.

Even for Hawaiians who have risen above such difficulties, there are numerous obstacles to prosperity shared by all residents of Hawai'i: the rising cost of living, low home ownership, and growing numbers of young people and kūpuna leaving the islands for better conditions.

While education and job opportunities are fundamental to lifting up the Hawaiian people, it must not be overlooked that creating wealth is essential to resolving the issues our people face. Therefore, OHA trustees have a fiduciary duty to protect and grow the financial capital we manage on behalf of our beneficiaries.

I have been a strong advocate of protecting OHA's funds from fraud, waste and abuse. I am as passionate about growing those funds to meet the needs of Hawaiians.

OHA has conventionally generated most of its funds from two sources: 1) revenues from the Public Lands Trust (PLT) distributed by the Legislature; and 2) returns from the Native Hawaiian Trust Fund (NHTF) investments.

While these are two essential sources of funding, is it time for OHA to seek another generative means of building capital to carry out its mission of serving Hawaiians? I ask this question because OHA's long-established sources of funding do not always follow a smooth path.

OHA continues its struggle with the state to procure anticipated revenues from the PLT. Although the 2022 legislative session passed Act 226, increasing OHA's pro rata share of the PLT from \$15.1 million to \$21.5 million, this amount is far less than the annual payment of \$78.9 million that OHA seeks.

Although OHA has exercised conservative stewardship of the NHTF, returns



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

Trustee,
At-large

on its portfolio have not been exceptional. Since its 2003 inception, the trust has grown by nearly 9%, representing an annual growth of approximately 0.45%. Inherent risks in investment, market volatility and fluctuations, government policy, and world events to name a few, have negatively impacted holdings. Categorically, the COVID-19 pandemic, global conflicts, inflation, and increased interest rates undermine growth. This year, nearly all trust fund accounts are un-

derperforming with global market losses of as much as 30%. Notwithstanding anticipated market fluctuations, OHA's investments continue its slow growth.

How can OHA increase its revenue stream to fulfill its mission? The answer may lie here at home in real estate. Neighborhood Scout, an online database of U.S. real estate investments, reports that Hawai'i real estate appreciated by 17%-18% annually over the past five years. Rising demand and low inventory are forecasted for Honolulu's housing market which is expected to result in increasing real estate value by potentially 13%. Pearl City, Kapolei, and Mililani Mauka real estate have appreciated between 30%-60% over the past 10 years. Housing trends suggest that real estate across the 'āina will continue to grow at higher rates than the securities market. How wonderful for OHA, committed to mālama the 'āina, to serve the Hawaiian people through returns from local real estate investments.

OHA has taken significant steps towards diversification through real estate purchases of 500 Nimitz, Nā Lama Kukui at 560 Nimitz, and the vision to develop residential properties at Kaka'ako Makai.

As we pursue this direction with greater purposefulness, imagine what can be done in terms of housing, jobs, education, healthcare, and more. Real estate can be a sustainable and independent source of revenue for generations to come!

I look forward to working with my fellow trustees and OHA's administration in this pursuit. ■

What's Going on at OHA - II

We ended last month with the Board of Trustees violating its own by-laws to form a Permitted Interaction Group to investigate the development of Kaka'ako Makai. The Board of Trustees has used Permitted Interaction Groups in the past, but for things like investigating governance models, and updating the by-laws, not things that involved land and interacting with several contractors that Trustee Hulu Lindsey has personal connections with.

Trustee Lindsey has stated that the Board of Trustees will have a say after the report is completed and distributed to the Board of Trustees, which was distributed on July 26, 2022. Who attended these meetings, how many times they met, and what were the discussions at these meetings are not available to either the public or the Board of Trustees – and it is a misnomer that the entire Board of Trustees will now have input. While the Board of Trustees will discuss the report, four Trustees have already agreed to the findings of the report before it was released to the entire Board of Trustees. The practice continues with the Board of Trustees approving another Kaka'ako Makai development Permitted Interaction Group on September 15th once again in violation of their own by-laws.

While the Native Hawaiian Trust Portfolio has been under a manager of managers investment policy the Board of Trustees took under advisement the advice from Segal Marco, OHA's current manager, and Commonfund that OHA should move to an Outsourced Investment Officer (OCIO) management model. In a RM Committee workshop on June 28, 2022 the use of a CIO versus an OCIO was discussed and it was acknowledged by committee chair Trustee Waihe'e that further workshops would be held before any decision



**Brendon
Kalei'aina
Lee**

Trustee,
At-large

would be made. Last month a memo was sent out from Sylvia Hussey, OHA's CEO, that after discussions with both Trustee Hulu Lindsey and Trustee John Waihe'e, OHA would be putting out a new Request for Proposal for a new investment consultant. This was decided on by two Trustees and not discussed with, debated upon, voted on by all the elected Trustees nor was the public allowed the opportunity to provide any public testimony.

The process and Sunshine Law do not appear to have any standing.

While Ryan Lee continues to help guide the Native Hawaiian Trust to a more balanced allocation more in line with being the 13th largest landowner in the state there continues to be those at OHA, both Trustees and administration, whose sole concern is how much OHA pays in fees to our current investment managers. While fee structures are important, they are not as important as returns, services provided and track records. Studies have shown that lower fees consistently provide lower returns; that is not to say that if you pay higher fees, you are guaranteed higher returns, but when a Trustee or an executive from administration asks how OHA can pay lower fees, it is embarrassing. Ryan Lee is a temporary hire and not a permanent employee of OHA. The majority of OHA's budget comes from the Native Hawaiian Trust Portfolio. Everyone should be concerned about what will happen to the portfolio when Ryan leaves.

We have all heard a lot about transparency at the Office of Hawaiian Affairs. How this can be considered transparency is beyond my understanding and seems that no one out there is paying attention. No transparency, personal agendas, uniformed egotistical decisions, and complacency, welcome to the new OHA. ■

CULTURAL IMPACT ASSESSMENT: PHASE II EXPANSION OF THE OCEAN VIEW TRANSFER STATION, KA'Ū DISTRICT, HAWAII ISLAND

On behalf of County of Hawai'i, Department of Environmental Management (DEM), ASM Affiliates is preparing a Cultural Impact Assessment in support of the HRS Chapter 343 Supplemental Environmental Impact Statement (SEIS) being prepared for the Phase II expansion of the Ocean View Transfer Station located on a 9-acre portion of a 21.64-acre parcel (TMK: (3) 9-2-0150:060 located in Kahuku Ahupua'a, Ka'ū District, Island of Hawai'i.

The DEM is proposing to expand the use of the existing Ocean View Transfer Station beyond what was included in the Phase I Final Environmental Impact Statement (EIS). DEM is now planning to expand the existing facility from a community transfer station to a regional solid waste facility with residential and commercial components, along with source

separated materials for recycling, green waste grinding/mulching, Ewaste disposal, HI-5 redemption, special events, and special programs. Other components of the project includes infrastructure including scale(s) and scalehouse, baseyard, water catchment, vehicular circulation areas, access, and parking.

ASM is in search of kama'āina (persons who have genealogical connections and or are familiar from childhood with the 'āina) of Kahuku. 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. ■

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

2022

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 or (801) 380-7508; James Millwood - millwooda001@hawaii.rr.com or (808) 292-1624; or D. Madriaga - catdee5454@gmail.com or (702) 767-7244.

TITCOMB – Family Reunion for the descendants of Charles and Kanikele (Kamalenui) Titcomb. The date has been rescheduled to June 30-July 2, 2023 at Lōkahi Center, Wai'anae, O'ahu. Children are: Susan (Christian Bertelmann); Julius (Malia Kalaupuhupui, Sophie Houghtailing); Emma (August Dreier); MaryAnn (James Hall Fiddes or Feddes); Angeline (John Spencer); Louis (Hannah Sheldon); George Rufus (Caroline Mae Morteno); Hattie (Frederick Weber); and Kanikele. For more info or to kōkua, contact: K. Nani Kawaa at titcombfamilyreunion@gmail.com or visit our 'ohana website titcombsf-hawaii.com. Come visit us at a Pop-up Registration, Saturday Nov 12, 2022, at Mā'ili Beach Park 9:00 a.m. - 4:00 p.m. ■

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HOMES WITH ALOHA- Unique property in Papakolea one story 3 bedrooms + room with no closet used as an office, 2 baths, level lot with a warehouse like structure attached. Must see!. 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- 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

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

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

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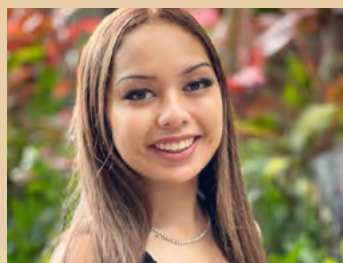
I'M VACCINATED



Keli'i "Skippy" Ioane

Community Activist & Haku Mele

When we lose faith and can't see the light at the end of the tunnel, kanakas going find something for blame. But the blame game not going work. We need to stick together. For now, we need to act to protect our 'ohana.



Dalylah Rodrigues

High School Senior

No one wants to catch COVID. I got my vaccine for my classmates and my family. I feel like we students missed so much school already. I want to end the pandemic and do my part.



Kahu Kaunaloa Boshard

Chaplain, Moku o Keawe

Getting vaccinated was my personal act of loving others. First loving those within my household of nine including my Kahu, and Pāpā, Kahu Henry Kanoelani Boshard who is 93 years old. Next, loving my community of ministry here on Moku o Keawe. Give the gift of life by loving others and let's keep Hawai'i safe.



Vicky Holt-Takamine

Executive Director & Kumu Hula, PA'I Foundation

I'm vaccinated because I want to protect my family and my community.



Meleana Manuel

Kumu Hula, Volcano, Hawai'i

Our keiki are our future and our kūpuna are our connection to our past. We need to protect all for our lāhui to survive. Covid-19 doesn't care how strong or healthy you are. It doesn't care about your age, ethnicity, or gender. But I care. That's why I chose to be vaccinated.



Dawson Kealalio

Fourth Grader

I don't want my Tūtū to catch COVID from me. It didn't even hurt that much. Hurts more to miss so much school.



J. Ekela Kaniaupio-Crozier

Hawaiian Culture Based Education Coordinator and Hope Kahu, Ekalesia o Kupaianaha

I received my first dose to protect not just myself but also my loved ones. It's my kuleana, right and responsibility to do what I can to mālama others. 'A'ohe o'u kānalua, pēla nō e hana like ai ko'u po'e kūpuna. E ku'upau kākou!



Dr. Jon K. Osorio

*Professor and Dean
Hawai'iinuiakea School of Hawaiian Knowledge*

Born with a club foot in the time of polio, I was so grateful that there was a vaccine for polio and have always believed that vaccines saved many of our people from ravaging diseases and early deaths. I have taken the vaccine as the surest way to beat COVID-19.

For more information on how to get vaccinated, visit: www.vaccines.gov



Papa Ola Lokahi
Nana I Ka Pono Na Ma