



Ka Wai Ola

NEWS FOR THE LĀHUI

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Protecting Hālawā Valley

PAGES 16-18

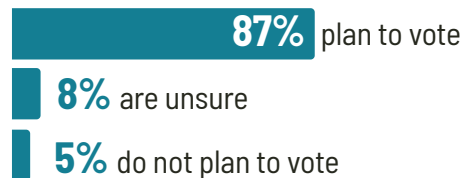


Clara "Sweet" Matthews with her husband, the late Robert "Boots" Matthews, in Hālawā Valley in October 2009. Sweet and Boots emerged as leaders in the decades-long struggle to protect the archaeological, cultural and natural resources of the valley before and after construction of the H-3 Freeway. Today, Sweet Matthews is the project manager for Nā Kūpuna a me Nā Kāko'o o Hālawā, Inc., which promotes cultural stewardship and education in the valley. - Photo: Jan Becket

VOTING AND CIVIC ENGAGEMENT AMONG NATIVE HAWAIIANS

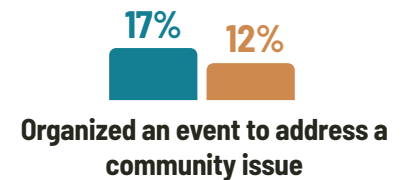
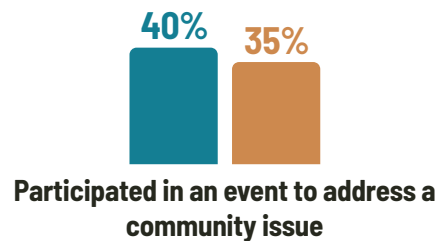
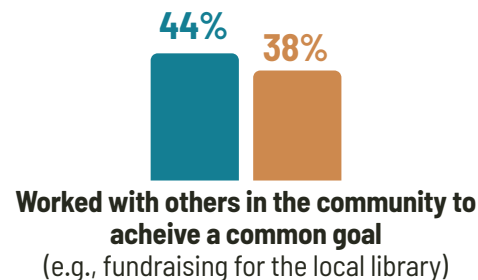
Responses from the 2022 'Imi Pono Hawai'i Wellbeing Survey

1 The vast majority of **Native Hawaiians** plan to vote in the upcoming 2022 General Elections; rates nearly identical to those of **non-Hawaiians**.



The percentage of Native Hawaiians who plan to vote in 2022 (87%) is higher than the percentage who reported voting in 2020 (82%).

2 **Native Hawaiians** have unique civic assets; they are significantly more likely than **non-Hawaiians** to participate in community events or activities and to address community issues.



Native Hawaiians and **non-Hawaiians** report similar rates of:

- Providing testimony or writing a letter about an issue that is important to them (29%).
- Meeting with a local official about an issue that is important to them (15%).

58% of **Native Hawaiians** made donations to benefit the community.

This percentage is significantly different from the 66% of non-Hawaiians, which may reflect the lower per capita income of Native Hawaiians (ACS, 2021)

3 **Native Hawaiians** more likely than **non-Hawaiians** to act as leaders...



in their neighborhoods
34% vs. 31%



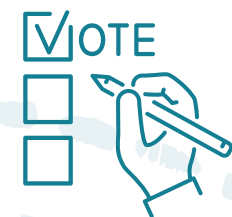
in community organizations
46% vs. 41%



in 'āina (land) or kai (ocean)
34% vs. 31%

4 Among the 5% of respondents not planning to vote, reasons for not voting are different between **Native Hawaiians** and **non-Hawaiians**.

Non-Hawaiians report that voter registration is the greatest barrier to voting. **Native Hawaiians** are significantly more likely to cite lack of trust in government as the greatest barrier to voting.



These differences may point to the continuing impact of historical injustices on Native Hawaiians and the need for the local, state, and federal government to meaningfully engage in reconciliation.

'Imi Pono is an annual statewide survey conducted as a collaboration between Kamehameha Schools' Strategy & Transformation Group, Lili'uokalani Trust, Office of Hawaiian Affairs, Papa Ola Lōkahi and contracted with Marzano Research. For more information, please visit: www.ksbe.edu/research/im_i_pono_hawaii_wellbeing_survey/

'Imi Pono
Hawai'i Wellbeing Survey



A TIME TO REST

Ho‘omaha (v. to take a rest or vacation; to retire, stop work; to obtain relief; to pause.)

Aloha mai kākou,

Before westerners found their way to our shores and introduced holidays and customs that supplanted our own, our kūpuna celebrated Makahiki during this time of year.

Historically, the approximately four-month Makahiki season begins when the constellation Makali‘i (Pleiades) becomes visible on the eastern horizon at sunset, usually in mid-November.

Leaning into new research by Hawaiian lunar calendar expert Kalei Nuuhiwa on the protocols, rituals and phenomena related to Makahiki, cultural practitioners observed the beginning of this current Makahiki season last month (during the Hawaiian month of ‘Ikuā on the Hua moon) with sacred ceremonies and protocol.

Traditionally, Makahiki was a season of peace and abundance for our lāhui – a time for relaxation, hula, storytelling, sports competitions and games. Crops were harvested, taxes were paid, and political conflicts were set aside. Makahiki was dedicated to the god Lono, who is associated with agriculture, fertility and peace.

It was a time of rest and rejuvenation for the land and for the people; a time to renew bonds and strengthen the pilina (relationships) between ‘ohana, mo‘omeheu and ‘āina.

I think about Makahiki and the inherent wisdom of establishing such a significant amount of time each year for the people and the ‘āina to ho‘omaha (rest).

The spiritual aspects of Makahiki reflect our ancestors’ intimacy with, and reverence for, the natural world and its rhythms. But consider, too, the holistic benefits of establishing a four-month season of rest for the collective physical, psychological and social health of the people. And then marvel at the genius of prioritizing this to such an extent that the entire political and economic structure of the society is built around it.

Our modern 24/7/365 western economic system would probably collapse if we shut

down for four months - we all remember what happened during the lockdown in the early days of the pandemic. But what lessons can we take from the intentionality of Makahiki as a time of rest and apply to our lives today?

When November arrives, most of us begin preparing for the holidays. But for many, all the feasting, decorating and shopping adds kuleana to our already busy lives and this can be stressful and expensive. So instead of being a time of rest, reflection and gratitude, the holidays can seem more like an exhausting two-month sprint to January.

Why do we over-extend ourselves during the holidays? Because it is expected? Because we do not want to disappoint anyone? Because everyone else is doing it?

This year, instead of being swept up in the holiday frenzy, what different choices can we make to allow ourselves to enjoy the season and make memories with the people we love without draining our time, energy and bank accounts?

How do we tap into the ‘ike of our kūpuna and the lessons of Makahiki and make time to rest, reflect and be grateful during this holiday season – and in doing so, reaffirm and invest in the people, practices and places that are most important to us? ■



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Chief Executive Officer



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

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BY ARDENA SANOE SAARINEN AND NICHOLAS TANAKA

For decades the community fought against the construction of the H-3 Freeway through Hālawā Valley. Now their focus is on protecting the valley’s remaining cultural resources.

‘IKE NA‘AUAO | EDUCATIONAL PATHWAYS

The Path of our Ancestors PAGE 11

BY KUULEIANUHEA AWO-CHUN

For 20 years, nonprofit Kānehūnāmoku Voyaging Academy in Kāne‘ohe, O‘ahu, has been teaching voyaging – and building their students’ sense of identity in the process.

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Waipi‘o Kūpuna Seek Support PAGE 13

BY ‘I‘NIMAICALANI KEALI‘IKUA‘ĀINA KAHAKALAU

Waipi‘o kūpuna are asking the community to come kōkua their efforts to protect this sacred valley and demand the county address safety issues.

MO‘OLELO | STORIES AND HISTORY

The Story of Ko‘olau and Pi‘ilani PAGES 24-26

BY PUANANI FERNANDEZ-AKAMINE

A new film, *The Wind & The Reckoning*, recounts the epic story of the Hawaiian family from Kaua‘i who defied the provisional government in 1893 by refusing to be separated.

TRUSTEE KAMEHAMEHA SCHOOLS

The Probate Court has appointed a Trustee Screening Committee to nominate three candidates from whom the Court will select one Trustee to succeed Trustee Lance K. Wilhelm. The successor will be appointed to fill one five (5) year term and be eligible for an additional five (5) year term, as determined by the Court.

The Screening Committee is now seeking active leaders from the community with a deep sense of commitment and the ability to ensure Princess Bernice Pauahi Bishop's vision and legacy are perpetuated into the future.

The optimal candidate would have:

- A recognized reputation of integrity and good character
- The capacity to fulfill the responsibilities of a fiduciary under trust law
- Respect from and for the community
- Consistent and active leadership in the community with specific emphasis on issues impacting the well-being of the Hawai'i people
- A willingness and sincerity to uphold the purposes of the Kamehameha Schools
- History of success in business, finance or related areas
- Received a formal education
- Outstanding personal traits including Hawaiian values

Candidates must possess demonstrated expertise in one or more of the following areas:

- Business administration
- Finance and investment
- Strategic planning and policy setting
- Areas of interest to Kamehameha Schools including education, law or governance

Each Trustee currently receives compensation up to \$174,000 annually. While serving as the Chairperson, one Trustee will earn up to \$218,000 annually.

Qualified candidates should submit the following:

- A cover letter and resume
- A statement defining your perception of the role of a Trustee; your vision, goals and objectives for the Trust Estate; and what you would do to attain those goals

Please submit your cover letter, resume and statement by November 28, 2022 to:

Trustee Screening Committee
c/o Inkinen Executive Search

Email: executives@inkinen.com

Mailing address:
1003 Bishop Street, Suite 1477, Honolulu, HI 96813

For detailed information, please visit
www.inkinen.com/kamehameha-schools-trustee-2022

Kawailoa Youth and Family Wellness Center Wins International Grant Challenge

Statement by OHA Board of Trustees Chair Carmen "Hulu" Lindsey

The Opportunity Youth Action Hawai'i collaborative at the Kawailoa Youth and Family Wellness Center has been named one of five international awardees of the W.K. Kellogg's Racial Equity 2030 challenge – an open call for bold solutions to drive an equitable future for children, families and communities around the world.

The October 11 announcement represents a major win for Hawai'i and furthers the message that what is good for Hawaiians is good for all of Hawai'i.

Kawailoa's orientation and adoption of Native Hawaiian practices and programming in its work with our most vulnerable youth, replacing incarceration with a Native Hawaiian restorative system that empowers communities and shifts resources to community-driven and culturally grounded sanctuaries, is detailed in its entry titled "Kawailoa: A Transformative Indigenous Model to End Youth Incarceration in Hawai'i and Beyond."

The collaborative includes Kawailoa Administrator Mark Patterson and team members from Partners in Development and its Kupa 'Aina Farm, Kinai 'Eha, Hale Lanipōlua, Residential Youth and Services & Empowerment, Hawai'i Youth and Correctional Facility, and Olomana School.

OHA was honored to share Mark's vision for Kawailoa in 2021 in both print and video on its *Ka Wai Ola News* site. And OHA videographer Jason Lees worked with Patterson to create a video for the Kellogg application.

The five awardees will now share some \$80 million in funding. Kawailoa's award of \$20 million over the next eight years will go to Partners in Development as the financial umbrella, with funding going to support the cultural component for each program on the Kawailoa campus.

The other four international winners are:

- **Brazil:** The SETA Project: Transformative Anti-Racist Education Systems
- **Illinois, U.S.A.:** Healing Through Justice: A Community-Led Breakthrough Strategy for Healing-Centered Communities
- **Mexico and Central and South America:** Indigenous Lands Initiative: Securing Land Ownership Rights for Indigenous Communities
- **Kenya, Sierra Leone and the U.S.:** Overcoming Environmental Racism by Knowing, Using and Shaping Law ■

For more information about Kawailoa, please visit <https://kawaiola.news/hoonaauao/a-correctional-center-becomes-a-puuhonua/>. More information about the Racial Equity 2030 Challenge, the awardees, and the finalists can be found at wkkf.org/re2030.



Mark Patterson (blue aloha shirt) with some of his students at the Kawailoa Youth and Family Wellness Center. - Photo: Jason Lees



LEHUA J. (SANORIA) ITOKAZU

Board Secretary

Board of Trustees

10 years at OHA

FROM:

Moku o Keawe (mokupuni)
Puna (moku)
Keonepoko (ahupua'a)

EDUCATION:

- Pāhoā High School
- University of Hawai'i - Hilo

What is your kuleana at OHA?

I serve the lāhui behind the scenes. Some of my kuleana at work includes scheduling and coordinating regular Board of Trustee meetings and meetings with our community. I record meetings and take minutes. I like to tell myself that these small acts of kuleana are helping to preserve history and can be used as a reference point in the future.

Why did you choose to work at OHA?

I started my adventure with OHA when Trustee Hulu Lindsey offered me an opportunity to join her staff. It was soon after that I realized the magnitude of kuleana OHA has for its beneficiaries. I am thankful to have the opportunity to have resources available to share with others and humbled to serve our lāhui.

What is the best thing about working at OHA?

The best thing about working at OHA has definitely been the people I have worked with and met in our community. They are the individuals who advocate and champion for our lāhui daily.

What is something interesting for people to know about you?

Something interesting that people may not know about me is that I have traveled to over 33 countries and have volunteered to work on flights that assisted refugees out of Lebanon.

Who has been your role model?

My parents are my role models. Throughout my life they have exemplified that working hard is the only option, taking care of your kuleana is expected, and following through on your word is one of the most important qualities to have. I am thankful for the home they provided for me that was always filled with love.

What is your best OHA memory?

Too many memories to mention but just a few that stand out are the funny skits that our different paia (departments) would perform during our holiday gatherings, our rallies at the capitol, and the Board staff serenading our offices on May Day. ■

Native Hawaiian-Owned Flavors of Italy Receives a \$250,000 OHA Business Loan

By Ed Kalama

A Native Hawaiian, woman-owned business has been issued a \$250,000 Hua Kanu loan through the Office of Hawaiian Affairs' Mālama Loans program.

Desiree Kanae Loperfido, a Department of Hawaiian Home Lands beneficiary, and her husband - chef Donato Loperfido - operate Flavors of Italy LLC, a licensed importer and distributor of alcohol specializing in a wide range of wines and cheese.

A loan signing ceremony was held at First Foundation, OHA's financial lending partner, at its offices in Restaurant Row in Kaka'ako on Sept. 26.

"What makes Flavors of Italy such a good candidate for this loan is the strength of their business which has been in operation since 2005. Desiree and Donato have direct ties to Italy, which allows the business to import and distribute products competitively," said Aikū'e Kalima, OHA's Mālama Loans manager.

Flavors of Italy supplies its products to local restaurants, hotels such as the Four Seasons and to grocery stores including Foodland and Whole Foods Market. The company has grown from a humble start in 2005 when they first imported just one pallet of goods to today where they currently bring in eight to 10 containers of wine and cheese each year.

Desiree Loperfido said the company will use the loan funds to expand the business by building inventory and purchasing additional equipment. The business is also expected to start manufacturing cheeses such as fresh mozzarella, eliminating transportation and shipping costs and making Hawai'i more sustainable.

Loperfido, born and raised on a Nānākuli homestead, said she attended training on how to apply for a Mālama Loan years ago, and remembered the OHA program as they were looking to build their business.

"I spoke with my husband, and we decided to reach out to OHA and see if they could help us because we need that extra money to expand our business. The interest rates are great, and we are very appreciative of what



Donato Loperfido, Desiree Kanae Loperfido and Robert Crowell, loan processor for OHA Loan Programs. - Photo: Jason Lees

OHA and its Mālama Loans program does for the Hawaiian community. We're grateful for the help, because we really needed it," she said.

"One of our strategic objectives is to increase the number of business loans to DHHL beneficiaries who are interested in starting a new business, or provide working capital to existing business owners. We're trying to assist these beneficiaries by increasing their financial capabilities and building economic self-sufficiency, and this business loan to Flavors of Italy is a great example of that work," said OHA Board Chair Carmen "Hulu" Lindsey. ■

OHA's Hua Kanu Business Loans offer highly qualified business owners seven-year low interest rate loans ranging from \$150,000 to \$1 million, while Mālama Business Loans target startup and small businesses with loans of \$2,500 to \$149,999. Mālama Mahi 'Ai Agriculture, Mālama Home Improvement, Mālama Debt Consolidation and Mālama Education are the other OHA programs that comprise the Mālama Loans program.

OHA's Mālama Loans program tap into a federal funding stream available through the Administration for Native Americans and makes the federal funds available locally to Hawaiians to expand their businesses, improve their homes and help pay for educational expenses.

Learn more about OHA loans at oha.org/loans or call (808) 594-1924.

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East Maui Water Wars: End in Sight?



The Lowrie is one of five ditches that deliver millions of gallons of East Maui stream water to Central Maui each day. - Photos: Courtesy



Nā Moku members measure stream flow and collect water quality data for an East Maui stream.

After over a century of conflict, a ballot initiative, Charter Amendment No. 12, seeks to enable community self-determination over Maui's streams

By Tara Apo and Wayne Tanaka

Ed Wendt vividly remembers the day he escorted Alexander & Baldwin (A&B) officials on a site visit above Wailuanui, East Maui, the ancestral home where he and his family have farmed kalo for many generations. His goal: to explore options for restoring some measure of stream flow, so that the farmers, cultural practitioners and native life could once again thrive in the region.

"One of the officials opened his water bottle, which was mostly empty, and shook out the last few remaining drops," recalls Wendt. "'That's all the water you're ever going to get,' he told us."

Nearly 30 years later, that A&B representative has moved on – but Wendt and the 'ohana of East Maui have remained, continuing the multi-generational fight to uphold the public trust, and defend East Maui's streams, watersheds, and people from profit-driven exploitation.

Now, in the latest development in a century-long saga revolving around water, land and power on Maui Island, Maui County voters will be able to decide on a ballot initiative – Charter Amendment No. 12 – that could divest A&B and its corporate partner from their control of East Maui's streams. Instead, the fate of Maui's water resources could be placed in the hands of community-based "water authorities" comprised of regional residents and place-based experts in water management and watershed protection.

A Century Long Saga for Stream Justice

The historic battles over East Maui's waters have been long and hard fought.

Throughout much of the 20th century, A&B and its subsidiary East Maui Irrigation drained hundreds of millions of gallons of stream water every day from 33,000 acres of "ceded" lands in East Maui, to irrigate sugar cane fields in Central Maui. As part of the "Territory" of Hawai'i's corporate oligarchy, A&B would deprive entire communities of the water they depended upon, notwithstanding Kingdom-era lease provisions and public trust requirements that should have protected their rights to water.

As a result, lo'i kalo were abandoned, subsistence resources dwindled, and invasive species thrived. Families were effectively displaced from their ancestral lands, forced to move to other areas to eke out an existence in an unfamiliar and rapidly changing socioeconomic landscape.

In the 1980s, A&B's latest long-term water license expired, yet it was allowed to continue diverting water through revocable permits issued to itself and its subsidiary, East Maui Irrigation. Remaining East Maui 'ohana, led by its first and long-time president Wendt, subsequently formed Nā Moku 'Aupuni o Ko'olau Hui, to fight for their water rights and perpetuate the lifestyles and 'āina that sustained them.

In the ensuing decades, Nā Moku and its allies would engage in a legal and political back and forth that continues to this day. Now, the tide finally appears to be turning: a historic 2018 decision by the Water Commission ordered the complete or near-complete restoration of flow to nine East Maui streams and one major tributary, and the partial restoration of flow to 12 more; the Hawai'i Supreme Court this year also ruled that the issuance of

revocable permits by the Board of Land and Natural Resources (BLNR) to divert East Maui streams – a practice that continues to this day – should trigger environmental review.

Despite significant progress, 12 streams in the Huelo region have no meaningful stream flow protections; in addition, the Sierra Club of Hawai'i found that for the past two years, over half of the millions of gallons of water diverted every day from East Maui has been lost to seepage – yet neither the BLNR nor A&B appear inclined to fix the leaky ditches and reservoirs leading to this waste.

Moreover, with the BLNR's final acceptance of its environmental impact statement in 2021, A&B and its new Canadian pension fund partner are poised to finally obtain a long-term water license to divert a proposed 89 million gallons of water per day from East Maui – for the next 30-50 years.

Charter Amendment No. 12: Community Self-Determination For Wai

Now, Nā Moku and stream justice advocates – with the help of the Maui County Council – have put forward an alternative proposal to the seemingly inevitable issuance of a long-term license to A&B and its Canadian partner.

If ratified by Maui County voters, Charter Amendment No. 12 would authorize the creation of "community water authorities," including a water authority specifically for East Maui. The East Maui authority would include expert representatives residing in four East Maui regions, as well as representatives from Upcountry and the Hawaiian Homes Commission.

The development of watershed protection, water management and distribution, and financing plans by this authority and its staff would give the county a fighting chance at obtaining the water license for East Maui, ensuring community, rather than corporate, control of our most precious public trust resource.

Three decades ago, Nā Moku started the fight for stream justice in East Maui. While many original members are now kūpuna, with some having passed on – never witnessing their vision of restored streams and shared water – Nā Moku and its next generation of leaders will continue on with their work, until this vision is achieved. Charter Amendment No. 12 may be a crucial step towards this end. ■

Maui voters are encouraged to learn more about this proposal at www.waterislifemaui.org, and to review the proposal itself at bit.ly/eastmauiwater.

Tara Apo is a sustainable science management student at UH Maui College and works as a community streams organizer for Sierra Club Maui Group. Wayne Chung Tanaka is the chapter director of the Sierra Club of Hawai'i and a former public policy manager for the Office of Hawaiian Affairs.

In Search of a Native Perspective: Giving Voice to Nā Kānaka Maoli

Amee Hi'ilawe Neves wins national native journalism scholarship

By Mahealani Cypher

At the age of 10, Amee Hi'ilawe Neves of Wai'anae first tried her hand at media production. She loved telling stories, and the idea of using a broadcast medium to share these mo'olelo intrigued her.

A decade later, Neves became the first Native Hawaiian to receive one of two annual scholarship awards from the Native American Journalists Association (NAJA) via its new Pacific Islander journalism scholarship.

Funded with support from The Omidyar Group, the scholarship award was created in 2022 to help Indigenous Pacific Islanders pursue careers in journalism – especially in the U.S. and in U.S.-affiliated Pacific islands. In addition to Neves, the other 2022 awardee is Sera Tikotikoivatu-Sefeti, of Fiji, who studies journalism at the University of the South Pacific.

Neves' story reflects an early connection to the profession of storytelling in journalism.



Neves interviews Denise Eby Konan, Dean of the College of Social Sciences and UH Mānoa Provost Michael Bruno for the College of Social Sciences livestream of the Mānoa Experience Event in April 2022. - Photo: Courtesy

Coming from an island family, her early interest in journalism emerged through her youthful storytelling in school projects. Following her first efforts as a 10-year-old, she continued while in the seventh grade by creating public service announcements.

"My parents were extremely supportive of me doing this kind of stuff," says Neves. "They were always so supportive of me."

She capitalized on the well-known, popular student media program "Searider Productions" at Wai'anae High

School, where her enthusiasm for journalism grew and was nurtured.

After graduating from high school in 2020, Neves enrolled in the journalism program at the University of Hawai'i at Mānoa, where she is currently in her junior year. When she graduates from UH Mānoa, she anticipates using her scholarship to pursue her master's degree in education, probably at Mānoa.

She applied for the NAJA scholarship after receiving recommendations from friends and her professors.

Neves hopes to enter the professional field of journalism after she completes her studies – she prefers broadcast media – but wants to teach broadcast journalism someday. In her work as well as in her teaching, she wants to focus on offering positive stories about ordinary people.

"I like presenting people's stories, through broadcast media," Neves added. "Often with print media, you get shut down a lot. I enjoy broadcast, you can tell another side of the story that people aren't able to see."

Regarding her experience at UH, Neves said that all of her stories are about Hawaiians.

"I do feel the need to tell as many Hawaiian stories as I can. I enjoy being like the platform for people to get their

SEE GIVING VOICE TO NĀ KĀNAKA MAOLI ON PAGE 12



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

He Hanauna Kumu Maui Ola Hawai'i

Nā Mea Kākau: Kananinohea Māka'imoku, Kanoe Kanaka'ole, Noelani Iokepa-Guerrero

“O ka lilo ‘ana i kumu maui Hawai'i, ‘a'ole ia he ‘oihana wale nō. He mea kēia e piha ai kou ola. He kuleana a he makana.” - Kameha'ililani Waiiau, Kahuawaiola Papa Puka 2002, po'okumu, a kumu kula

He papa hana ho'omākaukau kumu maui ola Hawai'i 'o Kahuawaiola i ho'omaka i ka makahiki 1998. Ho'oulu 'ia ka mākaukau o nā a'oākumu e a'o aku ai i ka 'ike ma o ka 'ōlelo a mo'omeheu Hawai'i. 'O ke 84% o nā haumāna i puka mai Kahuawaiola, aia nō ke a'o nei ma nā kula a puni ka pae 'āina 'o Hawai'i, mai ka pae kula kamali'i a hiki loa i ka pae lae'ula. Ma o ka 'ōlelo makuahine a me ke Kumu Honua Maui Ola e pa'a ai ke kuana'ike, ke kālaino'ono'o, ka mākau, a me ka 'ike e pono ai ke kumu maui ola Hawai'i. Pa'a ihola ka maui ola i ka pili 'uhane, ka 'ōlelo Hawai'i, ka 'ike ku'una, a me ka lawena. Ho'oikaika 'ia ka pilina a ka haumāna me kona kaiāulu, i 'ike 'o ia i kona kuleana lawelawe a alaka'i.

Wahi a Waiiau, “Like ka maui Hawai'i me ia mana'o 'o ke ahi e 'ā maika'i ana i loko o ko kākou na'au.” Na ia ahi e lapalapa a e ho'omālamalama aku i ke ala na'auao o ka po'e haumāna a me nā 'ohana o lākou. “O ka pahuhopu nui a'u no ke a'o 'ana i nā keiki ma ka 'ōlelo Hawai'i, ke kūku-lu hou 'ana, ka ho'opa'a hou 'ana i ke kahua Hawai'i i loko o ke keiki ma kā lākou 'ōlelo pono'i (Kamuela Yim, Papa Puka 2006).”

Kohu uapo ke kumu maui ola e ho'opili ana i ka 'ike ku'una a me ka 'ike o kēia au. Mea mai 'o Koa Rodrigues (Papa Puka 2017), “Hiki ke ola kēia 'ike i nā pō'aiapili a pau o ka nohona Hawai'i.”

He kumu makemakika a 'epeke-ma 'o Henani Enos (Papa Puka 2006) ma Ke Kula 'O Nāwahīokalani'ōpu'u. 'Awili 'o ia i ka 'ike kaulana mahina, ka holomoana, ka mākau makemakika, a me ka 'epeke-ma ma kāna papa ha'awina. He papa 'o'ole'a nō no kāna po'e haumāna. Mea mai 'o ia, “O ka po'e haumāna, 'o ia ana kā kākou po'e alaka'i i ka wā e hiki koke mai ana a ma ka hikiāloa.”

'A'ole nā haumāna puka he mau kumu kula wale nō. Lawelawe lākou no nā kaiāulu ma nā 'ano hana alaka'i like 'ole, e la'a me ka noho 'ana ma nā papa alaka'i o nā kula a kaiāulu; he mau kumu hula, mahi 'ai, loko i'a, ho'okani pila, a hā'ehuola. Ho'okumu aku lākou i nā honua e ho'okuluma 'ia ai ka 'ōlelo a me ka mo'omeheu Hawai'i.

I ke anehe 'ana mai o ka makahiki 2023, e piha ana he 25 makahiki o ko Kahuawaiola ho'omākaukau 'ana i nā kumu maui ola Hawai'i. He mau kumu akamai i ke kālā'ike, lawelawe no ke kaiāulu, aloha, alaka'i, a 'auamo i ke kuleana e hāpai ana i nā keiki, nā 'ohana, ka 'ōlelo Hawai'i, a me ka lāhui i luna. I mana'o ia i kuluma ai nā haumāna Kahuawaiola, “Inā 'a'ole wau a'o, inā 'a'ole wau 'auamo i kēia kuleana, na wai lā e hana?” (Hau'olikeola Pakele, Papa Puka 2004). ■

A Generation of Maui Ola Hawai'i Educators

By Kananinohea Māka'imoku, Kanoe Kanaka'ole and Noelani Iokepa-Guerrero

“Becoming a Hawaiian cultural identity teacher isn't just a job. Teaching fills your whole life as an opportunity, a responsibility, and a gift.” - Kameha'ililani Waiiau, 2002 graduate, school principal, and teacher

Kahuawaiola Indigenous Teacher Education prepares and trains educators for Hawaiian language and culture education. Beginning in 1998, 84% of its graduates continue to teach in Hawai'i's schools, from preschool to doctoral programs. Students are immersed through the 'ōlelo and the Kumu Honua Maui Ola philosophy to develop the perspectives, attitudes, skills, and knowledge of a maui ola teacher. They are grounded in a Hawaiian cultural identity of Hawaiian spirituality, language, traditional knowledge, practices, understandings, and Hawaiian behaviors. They cultivate relationships and carry responsibility for their environment and community.

As Waiiau states, “The philosophy of maui Hawai'i is similar to the concept of the flame that burns within each of us.” It is this flame that the Kahuawaiola teacher shares to light the lives of the students and families they touch. As Kamuela Yim (2006 graduate) shares, “My greatest goal, when it comes to teaching in the Hawaiian language, is to rebuild a strong Hawaiian foundation within the child through the Hawaiian language.”

Kahuawaiola graduates are like bridges linking the span of traditional knowledge and contemporary application. Koa Rodrigues (2017 graduate) echoes this sentiment by adding, “this knowledge applies to various contexts in our daily Hawaiian life.”

Henani Enos (2006 graduate) is a kumu of S.T.E.M. courses at Ke Kula 'O Nāwahīokalani'ōpu'u. He integrates traditional lunar knowledge and way-finding into rigorous math and science curriculum. Aiming to elevate students' cultural identity, he emphasizes, “Your students will be the leaders and decision-makers of our collective future.”

Not only are graduates schoolteachers, but they also serve their communities in multiple leadership capacities. Such as serving on local school and community leadership boards; teaching others Hawaiian language, history, and cultural practices such as hula, mahi 'ai, loko i'a management, ho'okani pila, and wellness practices. They create new spaces to engage through Hawaiian language and culture.

In 2023, Kahuawaiola will celebrate 25 years of preparing compassionate, community-serving, academically sound, committed maui ola teachers and leaders for our keiki, 'ohana, 'ōlelo, and lāhui who understand that “if I don't take on the responsibility, then who will do it?” (Hau'olikeola Pakele, 2004 graduate). ■

To learn more about Kahuawaiola, visit <https://linktr.ee/Kahuawaiola>.



Kahuawaiola Cohort 4 at their graduation in May 2006 (front row l-r) Maika Woods, 'Ilima Hose, Kalua Castro, Pohākalani Tolentino-Perry, Kilia Purdy-Avelino, Leilani Franco-Mar, and 'Auli'i Hopeau. Back row (l-r) Kamuela Yim and Lehuanui Watanabe-Emocling. - Photo: Courtesy

‘Ōiwi Resources: Meeting the Challenges of These Times

By Keoni Kuoha



Hula altar erected for the 2022 Kupukalālā Convention, primarily held online, to ensure continued guidance of akua over the discussions and decisions of kumu hula. - Photo: Pueo Pata

In this month’s 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, here are some final questions and responses on the topic for the readers of *Ka Wai Ola*.

Is ‘Ōiwi knowledge relevant to our lives today?

All too often, public discussion around Hawaiian culture and knowledge has a bias toward thinking that is focused on the past – that Hawaiian culture is traditional, unchanging, and outdated. Many of us Hawaiians often share these same biases and reinforce these views by overly romanticizing our past and leaning on rhetorical phrases like “my kūpuna would have...” to introduce our contemporary views.

However, when we truly carry the knowledge, skills, and worldviews of our kūpuna into our present circumstances, and apply them to the challenges that we face here and now, what we have are powerful instruments for problem-solving and decision-making. These precious instruments were honed through millennia of trial and error. They are instruments that we continue to hone to the purposes of our modern lives. The fact that, within our application of ‘Ōiwi knowledge today, there is a throughline from past to present is a testament to the continued relevance and strength of this knowledge set.

How could a county department of ‘Ōiwi resources address our greatest challenges?

Applying ‘Ōiwi knowledge to our contemporary circumstances is innovative. This is especially true in a world that has largely lost touch with both the natural systems that govern this planet and the human nature that governs our relationships and interactions. In contrast to the prevailing forces of these times, the lessons of ‘Ōiwi knowledge require that we work with nature, not in spite of it. Nowhere will these lessons be more important than in our society’s responses to climate change.

Our counties must lead with both policy and action to address our quickly changing environment, and ‘Ōiwi knowledge is critical to this leadership. To meet the challenges of climate change, a department of ‘Ōiwi resources could be a conduit for real-time climate change observations from the cultural practitioners who are closest to the ocean, waterways, forests, and gardens that sustain them. Scientists around the world are now

realizing the immense value of the generational knowledge held by these practitioners, as it is critical to understanding the scale and trajectory of the change that’s happening around us.

Innovation is sorely needed in how we govern, and a department of ‘Ōiwi resources could provide leadership in this arena. Widespread distrust in our government and each other is tearing at the fabric of our communities. County governments have an opportunity to counter this trend through increased transparency and better engagement of residents in the decisions that affect our daily lives.

A department of ‘Ōiwi resources could employ persons with the knowledge and skillsets that would create deeper community engagement opportunities. Many of those qualified to work in a department of ‘Ōiwi resources would come from Hawaiian communities wherein relationship-building and community organizing are part of the culture. Many could also come from non-profit and education sectors in which community engagement is highly valued and practiced to great effect. Importantly, such a department could turn community engagement into a process for genuine sustained conversation with, and within, community – countering the disinformation and conflict ever present online.

Among the greatest challenges that face Hawaiians is our ability to call Hawai‘i home. So many of our people have relocated to the U.S. continent, and we have experienced an accelerated exodus in the past few years because Hawaiians simply cannot afford to live here. There are multiple solutions to this problem. A department of ‘Ōiwi resources could lend significantly to at least one of them: improving our housing development process.

Genuine community engagement is essential to improving our housing development process. Conversations with communities need to occur early in the development process and be facilitated toward mutually beneficial outcomes. Just as important – maybe more so – our counties need to facilitate solution-finding and implement processes that resolve the predictable tension points in our housing development process. A department of ‘Ōiwi resources is well-positioned to facilitate deep community engagement around cultural landscapes, iwi kūpuna, environmental protection, and freshwater. We must stop pitting our cultural and environmental values against our need to make housing attainable to Hawaiians at every income level. County departments of ‘Ōiwi resources could be the key to doing just that. ■

Keoni Kuoha serves as vice-chair of the Maui County Charter Commission. The mana‘o shared in this article are his own.



Ke pai komo ‘ia nei nā moho hou

na ka papahana ho‘omākaukau kumu maui ola Hawai‘i!

- ✓ He kelea‘o ka nui, me ka hui kino pū!
- ✓ Loa‘a pū ke kālā kōkua no ke kākī kula!



Ka‘alauna:
www.kahuawaiola.org
(808)932-7730
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Ke hoihoi i ke noi, e ho‘oka‘a‘ike mai ma mua o ka

01 KEKEMAPA 2022



Kanaka Digital Technology

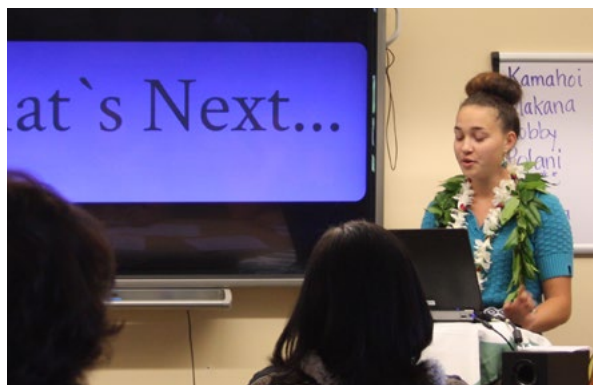
By Nā'aiakalani Colburn

Young, motivated Hawaiians who would like to learn basic technology skills, while being immersed in Hawaiian values, cultural practices and language, can now earn a Micro-Credential in Kanaka Digital Technology.

EA Ecovercity is now accepting registrations for this latest EA E-Learning course with preference given to young Hawaiians ages 15-30 who want to become EA Ecovercity learners and work towards a diploma certifying them as educated 21st century Hawaiians. To apply visit kuakanaka.com. The Kanaka Digital Technology course opens on Nov. 1 but learners may continue to apply through Nov. 14 which is when registration for the course will officially close. Space is limited.

The course will run from November 2022 to February 2023 and introduce emerging Hawaiians to basic 21st century technology, of vital importance not only for pursuing higher education, but for all entering the workforce. Kanaka Digital Technology requires no previous knowledge of technology, however participants will need a computer and reliable access to WIFI.

And Kanaka Digital Technology is asynchronous,



EA Ecovercity Executive Director Pōlani Kahakalau-Kalima explaining next steps in creating educational opportunities for young Native Hawaiians. - Photo: Courtesy

meaning activities can be completed anytime and anywhere there is internet access.

All lessons are highly interactive and designed from a Hawaiian worldview. No previous knowledge of Hawaiian language or culture required. In addition to basic digital tech skills, learners will learn how to use technology creatively and ethically as they kūlia i ka nu'u (strive for the summit). All participants who successfully complete

the course earn a Kanaka Digital Technology Micro-Credential displayed in their E-Portfolio, which they will create as part of this course.

"Currently 83% of Hawaiians have no post-secondary credentials, compared to 42% statewide, making it extremely difficult to survive in Hawai'i," said EA Ecovercity Executive Director Pōlanimakamae Kahakalau-Kalima (27), a mother of three.

"We want to provide our generation with the economic power that will enable us to stay in our kulāiwi and raise our keiki here. One way to do this is to grow confident, self-motivated, culturally grounded Hawaiians who are proficient in utilizing digital tools to integrate 'ike Hawai'i as they become creators of information about Hawai'i and Hawaiians."

Kanaka Digital Technology is one of many EA E-Learning courses sponsored by EA Ecovercity, a tuition-free culture-based higher education and career training program for young Hawaiians. EA stands for Education with Aloha since EA E-learning immerses participants in an atmosphere of aloha while they earn micro-credentials, captured in a digital portfolio. Kanaka Digital Technology was designed by the Kū-A-Kanaka EA E-Learning

SEE KANAKA DIGITAL TECHNOLOGY ON PAGE 12

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4. History of Indigenous Education
5. Language and literacy of Indigenous peoples



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Kiliona Palauni,
program alumnus

ASU Online
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Ka Wa'a Kaulua 'o Kānehūnāmoku Traversing the Path of Our Ancestors for Twenty Years



E Ala e - Kānehūnāmoku at Sunrise. - Photo: Kaipō Kī'aha

By Kuuleianuhea Awo-Chun

*Kia aku ka maka i ka 'ālihilani,
a 'ōili mai ka moku la
Fix your eyes upon the horizon and
the island will appear*

The 29-foot coastal sailing canoe *Kānehūnāmoku* gets its name from the 12 sacred islands of Kāne. Appearing in rare circumstances, the origin of the wa'a kaulua, *Kānehūnāmoku*, is closely tied to the mo'olelo of Kāne's hidden islands and their propensity to appear on the horizon when you least expect it – or when you most need it.

In 2001, kula hō'amana (Hawaiian-focused charter schools) were just opening. As a move toward educational sovereignty, the purpose of these schools was to address generations-long systemic oppression of Native Hawaiians in the education system. Though unique in mission, there was a common understanding that the path forward was through the indigenization of education in its entirety.

One school was awarded a grant to infuse wayfinding into their education program.

In service of Hawaiian Homestead communities Papakōlea and Maunala, Hālau Kū Māna (HKM) New Century Public Charter School began building their wa'a kaulua. Rather than a large voyaging canoe, a design was chosen that would allow students to safely learn and operate the vessel in coastal waters.

Days before picking up the parts, Captain Bonnie Kahapea-Tanner witnessed the raising of Kāne's hidden islands on the horizon in Papahānaumokuākea. That powerful hō'ailona provided the name of the wa'a that would eventually be lashed together by the students and staff of HKM.

*O Hōkūlē'a ka wahine, o Mau ke kāne
Noho pū lāua a loa'a mai o Makali'i, he keiki, he kiakahi
Hōkūlē'a is the mother, Papa Mau is the father
They come together and Makali'i is born, a single-mast child*

Twenty years ago, on Nov. 19, 2002, *Kānehūnāmoku* launched from the shores of Hakipu'u/Kualoa in honor of her genealogy.

An integral part of the 1970s Hawaiian Renaissance was the launch of *Hōkūlē'a* from those same shores and her successful voyage in 1976 from Hawai'i to Tahiti under the navigation of Grandmaster Navigator Mau Pailug of Satawal, Micronesia. From that effort was born the wa'a kaulua *Makali'i*, under the leadership of brothers Clay and Shorty Bertelmann and Na Kālai Wa'a on Hawai'i Island. It was through this mo'okū'auhau that captains Bonnie Kahape'a-Tanner and Pualani Lincoln-Maielua took the helm of *Kānehūnāmoku*.

*I ke ala pono, e holo aku ai a ho'i mai me ka 'ike o ko mua e kau mai nei
Go forward on a pono path, with the knowledge our ancestors left for us*

Since her launch, *Kānehūnāmoku* has taught generations of haumāna. Children of her first crew are now onboard. Her earliest haumāna are captains of their own wa'a. The nonprofit organization *Kānehūnāmoku* Voyaging Academy (KVA) was formed, supporting numerous programs. Not just in service of Hālau Kū Māna any-

more, preschoolers to adult learners can come to KVA and build their skills, knowledge, and their sense of identity and purpose.

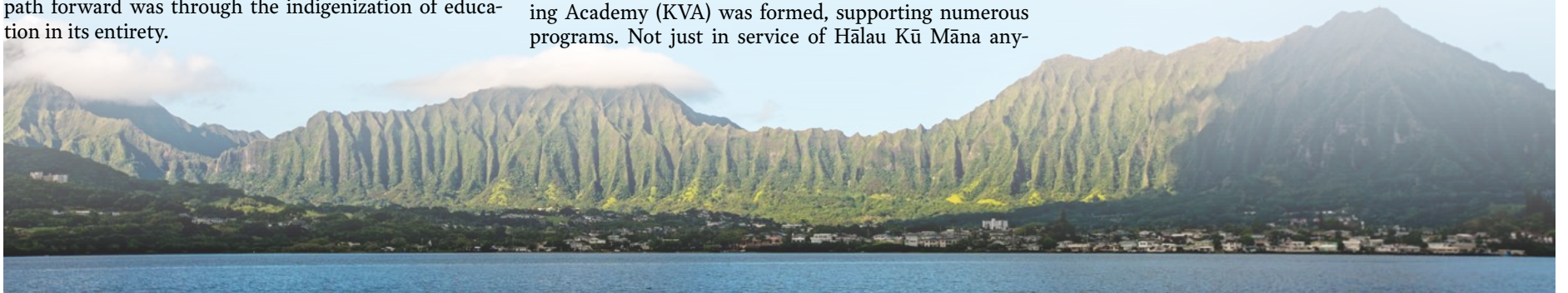
KVA's Papahana Ho'olauna program serves students of all ages in public and private schools, including long-standing partnerships with schools like Mālama Honua Public Charter School, Waiāhole and Ka'a'awa Elementary. The Kū i ka Mana program maintains KVA's genealogy with founding school Hālau Kū Māna. The Hālau Holomoana program exposes 11th and 12th graders to maritime industry careers. A full-length documentary, *Voyage into the Depths of Kanaloa*, features stories from the first cohort of Hālau Holomoana.

I have had the blessing of learning from *Kānehūnāmoku* across almost all of their programs. I have been humbled to grow in my own identity and cultural practice as a haumāna, kumu, and crew member. What I have dubbed "the little wa'a that could" has enabled me to sail thousands of nautical miles, reconnecting to kupuna islands and 'ike kupuna. One evening on voyage aboard the SSV *Makani Olu* with HKM 9th graders, protocol began. As the sun dipped and the light faded, suddenly a chain of islands appeared on the horizon. We had raised Kāne's hidden islands.

From voyaging to Papahānaumokuākea during Ke Ala Polohiwa A Kāne, to ceremony on Kaho'olawe, taking haumāna to present at World Oceans Day at the United Nations, and sailing across Kāne'ohē Bay, I am who I am because of Kāne. My career, my journey as a makua, and my ability to contribute to our lāhui has all been impacted by the teachings of the wa'a. She saved me and countless others by showing us what we are truly capable of when we traverse the path of our ancestors.

*E mau mai ka 'ike a mau loa e
The knowledge lives on in perpetuity* ■

Kuuleianuhea Awo-Chun is a long-time educator in Hawaiian-focused charter schools, a makuahine to three daughters, and a crew member of Kānehūnāmoku. She is currently the assistant school director at Mālama Honua PCS in her one hānau of Waimānalo.



Mental Health Technician Training at WCC

Windward Community College is offering a new certificate for mental health technicians

By Bonnie J. Beatson, WCC Marketing and Public Relations Director

Trained mental health technicians are in demand in Hawai'i, and a new certificate that can be completed in just one semester at Windward Community College (WCC) is aimed to grow that workforce.

WCC's mental health technician certificate of competence provides training for those entering the field of mental health services or an enhancement for those currently working within the mental or behavioral health fields. The nine-credit program prepares students to work as assistants to mental health professionals in institutional settings, such as the Hawai'i State Hospital.

Recently, WCC and the Hawai'i Department of Health (DOH) recognized two graduates who earned a mental health technician certificate of competence. Jacqueline Turner and Cristine Lucas, both of whom work at the Hawai'i State Hospital, completed their certificates in spring 2022.

"I have been working in mental health for 25 years, and this certificate is my greatest achievement. I learned so much more," said Turner. "I'm old school, and Windward Community College gives you all the assistance that you need with technology. I am so grateful for that!"

In spring 2023, WCC is offering the mental health technician certificate of competence via a series of three

online courses that can be completed in just one semester – with tuition assistance available for up to three free classes.

Upcoming Info Session

An information session via Zoom to learn more about the certificate, how to apply, financial assistance and academic support will take place on Wednesday, Nov. 23, from noon to 1:00 p.m. Interested students can register at <http://go.hawaii.edu/2Ng>.

Ha'aeo Pagan, career and transfer counselor, can assist with the application process and class registration. He can be contacted at paganj@hawaii.edu or (808) 235-7460.

Building an Educational Pathway

"When Sen. (Jarrett) Keohokalole brought Dr. (Run) Heidelberg and myself together to discuss how we might build an educational pathway for the Hawai'i State Hospital, it was an opportunity to support our institutions, our employees, and care for mental illness in Hawai'i," said Windward CC Chancellor Ardis Eschenberg.

"These first graduates are our hope for increased quality of care and expanded career opportunities in mental health for community members. I look forward to seeing this program and its impact grow."

Mental health technicians are in demand at the Hawai'i State Hospital, Hina Mauka, elder care homes and through referrals from Windward Health Center, Hawai'i Department of Education, health care organizations and DOH.

So far, there 51 students have signed up for the certificate classes.

"This is great news for the Windward side! To have WCC and the Hawai'i State Hospital collaborate on this partnership just makes sense. Our students gain access to career pathways here where they live, and our community gains much needed expertise in mental health," said Keohokalole.

Added Hawai'i State Hospital Administrator Heidelberg, "We want to be the leader in mental health in Hawai'i." ■



DOH, WCC, and community leaders celebrate the first Mental Health Technician Certificate of Competence graduates, Cristine Lucas and Jacqueline Turner. - Photo: Courtesy

For more information about the mental health certification program go to: <https://windward.hawaii.edu/programs-of-study/mental-health-technician/>. To learn more about other educational programs at WCC go to: <https://windward.hawaii.edu/>.

GIVING VOICE TO NĀ KĀNAKA MAOLI

Continued from page 7



Ameer Hi'ilawe Neves - Photo: Courtesy

views out there," Neves said.

Neves would like to see a greater emphasis on presenting news from the perspective of Hawaiians and Pacific Islanders and expressed concern that much of what has been taught in her UH journalism classes comes from a Western approach.

She also noted that she's been disappointed that many UH Mānoa journalism students do not seem to care about pronouncing or spelling Hawaiian words and phrases correctly but added that she sees some improvement in one of her advanced journalism classes.

Neves said her favorite journalist is

Steve Hartman of CBS News. "I really like Steve Hartman's work – he finds a way to tell stories about everyday people. I think it's cool."

What are her hopes for the future in journalism?

"I just want to bring more positive news to Hawai'i – something that is lacking, that often gets overlooked," said Neves. "I'm hoping it's something we can do more of." ■

Mahealani Cypher has a long career writing for various media and in communications for government agencies. She's worked as a news writer for KHONTV2, a reporter for United Press International, news editor for Sun Press Community Newspapers, a writer for the Hawai'i Teamsters & Hotel Workers unions, and as community relations officer for the Honolulu Board of Water Supply. She is currently a freelance writer and preparing a book on the community struggle over the H-3 freeway.

KANAKA DIGITAL TECHNOLOGY

Continued from page 10

Team under the direction of award-winning educator Dr. Kū Kahakalau and is supported by the Kamehameha Schools. Kū-A-Kanaka is a Native Hawaiian owned and operated social enterprise headquartered in Hilo, providing culture-based products and services for a pono Hawai'i. Kū-A-Kanaka's fiscal sponsor is Ho'oulu Lāhui, a Hawai'i Island nonprofit organization.

Since modern online learning platforms are all framed from a linear, Western perspective, Kahakalau and her team of researchers have spent the last decade conceptualizing and wireframing 'Ipuka EA, an Indigenous Learning Exploration Platform that will set new standards in Hawaiian online education. ■

Fundraising efforts are currently underway to begin to code 'Ipuka EA, which will allow young Hawaiians to earn FREE post-secondary Micro-Credentials that increase their employability, while educating Hawaiians of all ages about our native language, values and culture. Tax-deductible donations can be made at kuakanaka.com. For more updates or info about Kanaka Digital Technology, EA Ecosystem or Kū-A-Kanaka, follow Kū-A-Kanaka on Instagram or Facebook or visit www.kuakanaka.com.

Nā'aiakalani Colburn is a native Hawaiian mother, educator, Hawaiian language advocate and community contributor. An employee of Kū-A-Kanaka, Colburn is a vital part of the EA E-Learning Team, as well as the 'Ipuka EA Design and Fundraising Teams.

Waipi'o Kūpuna Seek Support from Hawaiian Community

By 'I'inimaikalani Keali'ikua'aina Kahakalau

Waipi'o kūpuna are putting out the call to the community to come and kōkua their efforts to protect the sacred valley on Hawai'i Island.

Since Sept. 19, Waipi'o Valley kūpuna along with Protect Waipi'o Valley 'ohana members have manned a 24/7 Kūpuna Checkpoint at the Koa'ekea Lookout to call attention to the county's failure to address important safety issues.

"We need kākō'o (supporters) at the checkpoint," said Kupuna Nellie Thomas Angelo who was born and raised in the valley.

The Waipi'o 'Ohana asks the public to please show their aloha and respect for the valley by not going into the valley until repairs on the steep Waipi'o road are completed. "All we are asking is to allow the 'āina, the kai, the kahawai and the muliwei to rest while the road is repaired," said Waipi'o lineal descendant Kahea Ka'aihili.

Road access into the valley has been an increasingly dangerous situation for years. In February, Mayor Mitch Roth issued an emergency declaration closing the road because it "presents significant safety risks."

"Mayor Roth promised us we would get a plan and a timeline for repairs at a community meeting scheduled for Oct. 5 in Honoka'a. But we came for nothing," said Waipi'o taro farmer Hi'ilei Toledo. "If the road posed 'substantial endangerment to public health and safety' in February, how come absolutely nothing has been done to fix the road or give us a plan? Instead the mayor has now opened the road again, as if the safety issues magically disappeared."

On Sept 19, pressured by a lawsuit, Mayor Roth amended his emergency order to allow tour operators and residents to descend, while keeping restrictions impacting Waipi'o farmers and valley residents in place. "It makes no sense to allow tourists and outsiders into the only place on our island where wetland taro is produced, while restricting how farmers and resident access the valley," Toledo declared.

So far, the Waipi'o 'Ohana has collected over 5,000 signatures in person and online asking Roth to rescind the provisions that infringe on the rights of farmers, residents and kuleana land owners.

Waipi'o's Sacred Resources

Waipi'o's estuary is the entry way for hinana, who turn into multiple species of 'o'opu (native goby fish) as they make their way up into the river and its tributaries. In fact, Waipi'o is one of a few places in all of Hawai'i that still has 'o'opu alamo'o, also known as hi'ukole, considered threatened by the American Fisheries Society.

Alamo'o, who climb Hi'ilawe, a 1,450-foot waterfall, are an endemic species found nowhere else in the world.

"Until the road is fixed, all who really love and respect



Waipi'o Kūpuna are asking all to enjoy the beauty of the valley from the Koa'ekea Lookout while Waipi'o rests. - Photo: Courtesy

Waipi'o should allow her to rest," said Waipi'o taro farmer and kupuna Jason Mock Chew. "All of us need to put our personal wants aside and think of what's best for Waipi'o. That's the Hawaiian way. That's what our ancestors did – put a kapu (prohibition) on places that needed to rest and rejuvenate."

The group is looking forward to collaboratively work out guidelines and preventive actions to conserve fish populations and their habitats, as well as to protect and manage the many other cultural and historic resources of the valley. They hope the emergency proclamation will allow for the development and implementation of a community-led, government supported management plan for the valley and prioritize the much needed road repairs.

Since the checkpoint was established, the kūpuna and 'ohana of Waipi'o have been requesting community support to pressure the county to take care of their kuleana. "We are not blocking access to the valley," said Ka'aihili, "We're asking the mayor to begin fixing the road and for people not to access Waipi'o for personal pleasure and

gratification until repairs are completed. That way we can allow Waipi'o to breathe."

Respected Waipi'o educator Kū Kahakalau agrees. "It's time for the county and the large private Waipi'o landowners to work with the community to address the many issues that have been ignored for multiple decades. This includes not just fixing the dangerous road – neglected for decades by the county – but also curbing illegal activities and unsanitary conditions in the valley and at the beach, and dealing with ongoing trespassing issues involving locals and tourists lured to the valley by the tourist industry."

"Waipi'o is not a destination. We have seen the communities in Hā'ena and Maunawili successfully protect their taro-growing lifestyle. We know it can be done."

Kahakalau encourages kānaka to come and show your support for the 'āina. "The kūpuna invite all to come to the Koa'ekea Lookout, and listen to their mo'olelo of growing up in the valley, to kanikapila and learn about the unique history, cultural practices and stories of Waipi'o, once the seat of Hawaiian civilization. Waipi'o is an important wahi pana to the Hawaiian people. We need kānaka to come and kākō'o Waipi'o." ■



For more information visit www.protectwaipiovalley.org

The petition can be signed online at www.protectwaipiovalley.org or in-person at the Kūpuna Checkpoint.

'Tini Kahakalau is a social entrepreneur, educator, taro planter, cultural practitioner and social media influencer raised in Waipi'o Valley. A lifelong resident at the Koa'ekea Lookout, 'Tini and her 'ohana have spent the past three decades planting taro in Waipi'o, providing Hawaiian culture-based educational programs, and working with the community to protect this sacred wahi pana. Since 2017, she has been co-owner and senior project director of Kū-A-Kanaka LLC.

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Remembering a Renowned Chanter, Composer and Musician

James Ka‘upena Wong Jr.
Aug. 21, 1929 – Sep. 24, 2022

By Kalena Silva, Ph.D.

Considered by many to be the foremost Hawaiian male chanter of his generation, James Ka‘upena Wong Jr. passed away at his Mākaha home on Sept. 24, 2022 at the age of 93.

The only child born to Emily Kanoelani Sharpe and James Ka‘upena Wong, Ka‘upena Jr. was exposed to Hawaiian performing arts from an early age – his mother was a hula ku‘i dancer and his father a musician and singer.

Ka‘upena’s interest in Hawaiian culture was encouraged while he was a student at Kamehameha School for Boys until his graduation in 1948.

After graduating with a degree in political science from Coe College in 1952, at his mother’s suggestion, he met with the preeminent Hawaiian language and culture authority, Mary Kawena Pūku‘i. Casual, general conversations with her turned into lessons in mele oli and mele hula over 12 years.

In a 2005 interview, as a recipient of the National Heritage Fellowship from the National Endowment for the Arts, Ka‘upena recalled that, after about two years of study with “Puna,” as he affectionately called Pūku‘i, he received a pivotal phone call from her daughter, Pele Pūku‘i Sukanuma, “I was working at the Bishop Museum at the time and she called me and says, ‘Ka‘upena, would you like to be my ho‘opa‘a?’ That developed into the most thrilling years of my life. I continued with Kawena for years and years after that.”

In addition to learning chant from Pūku‘i, Ka‘upena recalled bringing Kumu Hula Tom Hi‘ona to his home on Date Street to learn to hula. He remembered Hi‘ona’s instruction that, during the kāholo between verses, the index finger and thumb are separated when gesturing out but brought together when the hands return inward. Hi‘ona explained, “You give out knowledge but you save some for yourself.”

Ka‘upena’s increasing knowledge of Hawaiian performing arts led him to collaborate in live and recorded performances with other Hawaiian musicians like Mahi Beamer and Noelani Kanoho Māhoe and the Leo Nahahe Singers. These collaborations frequently inspired Ka‘upena’s own musical compositions – most in Hawai-



James Ka‘upena Wong Jr. - Photo: Courtesy

ian, but some in English. His first composition in 1961, *‘Ālika Spoehr Hula*, honors Alexander Spoehr, Bishop Museum Director. *Ku‘u Lei Pīkake* speaks affectionately of a close friend, the historian Pauline Nāwāhine King Joerger. *Nuha Blues* won first place in a 1973 song contest.

Ka‘upena’s open, friendly, and engaging manner, together with his great respect for the knowledge of his kūpuna, earned him a special place in the hearts of many of the elders he sought out and came to know. He spoke fondly of Johanna Wilcox (the niece of Robert Kalanihiapo Wilcox, the Hawaiian Territory’s first delegate to the U.S. Congress), remembering her as the first woman in Hawai‘i to register to vote. Wilcox’s aloha for Ka‘upe-

na is reflected in her mele inoa for him, *Maui Nani*, in which she fondly refers to him as “ka pua miulana,” (the champak – related to the magnolia – blossom) poetically affirming his paternal Chinese heritage.

Over the years, Ka‘upena participated in pivotal Hawaiian cultural events and was a recipient of several major awards.

In 1969, he chanted for the unveiling of the statue of King Kamehameha I in the National Statuary Hall in Washington, D.C. In 1975, he directed and chanted in the dedication ceremony launching the *Hōkūle‘a* double-hulled canoe. In 2004, he received the Nā Hōkū Hanohano Lifetime Achievement Award. In 2005, he was honored by the National Endowment for the Arts as a National Heritage Fellow for his life’s work as a Hawaiian “chanter, composer, instrumentalist, and tradition-bearer.” In 2009, he was inducted into the Hawaiian Music Hall of Fame.

Despite these achievements and awards, Ka‘upena seemed to wear all of them lightly, affectionately referring to all friends and friends-to-be as “Pally,” and putting all who knew him at ease with his infectious sense of humor.

When I last spoke with Ka‘upena over the phone in late June of this year, I asked if he was still taking his daily walks. In a very understated way, he answered, “These days, whenever I feel like walking, I find myself reaching for a donut instead.”

For those of us who were privileged and fortunate to have known Ka‘upena personally, we will miss him dearly. For those who did not know him, I have little doubt that, through his work and example, he will guide and inspire generations to come.

E ku‘u kumu ē, ua pau kā ‘oe hana, ua pio kā ‘oe ahi, ua pala kā ‘oe āhūi, a kau ka ‘ōpua hīnano i ka lani ua mālie. (My beloved teacher, your work is done, your fire is extinguished, your bunch of bananas has ripened, and white puffy clouds like hīnano blossoms rest quietly in the heavens). ■

This ho‘omana‘o is based on an essay about Ka‘upena by Noelani Māhoe in “Hawaiian Music and Musicians: An Illustrated History” (1979) and on my recollections of conversations I had with Ka‘upena since we first met in 1971.

Through the Eyes of Hālawā

By Adam Keawe Manalo-Camp

For almost a thousand years, Hālawā on O‘āhu was known for its varieties of upland kalo, large ‘awa groves, medicinal herbs, feathers for cloaks, and an ample supply of pili grass used to thatch homes.

The valley is also dotted with ancient temples, house sites, cave burials, and agricultural works. Hālawā had an ancient and rare birthing site similar to that of Kūkaniloko. The presence of a Hale o Papa (women’s temple) and a birthing site suggests the valley played an important role in rituals associated with women, particularly Papahānaumoku and Hina.

The arrival of Westerners brought plagues that decimated the thriving population of the valley within a generation. In the 19th century, ranching and sugar operations tried to supplant the valley only to be resisted by floods from Hālawā Stream which refused to be controlled. The only remnants of their time in the valley are the eucalyptus and ironwood trees.

Today, Hālawā is mostly known for the H-3 freeway that destroyed a number of significant ritual and cultural sites and sparked sit-ins and protests – not just to protect the valley but to uphold the dignity of our ancestors as a whole.

The valley is part of the ahupua‘a of Hālawā itself, also known by its more formal name of Nāmakaohālawā (the eyes of Hālawā), in the moku (district) of ‘Ewa. The ahupua‘a of Hālawā extends ma kai from the eastern banks of Pu‘uloa including Moku‘ume‘ume (Ford Island), the lands between Kamanāiki and Kamanānuī streams, and ma uka to the uplands of the Ko‘olau mountains including Leilono near Kapūkakāī (Red Hill).

From this perspective, Hālawā was rich not with only lo‘i kalo (both dry and wet land) but also with a dozen large fishponds (now lost due to the military), and a number of sites associated with royalty.

The voyaging Nana‘ulu dynasty of chiefs was associated with Hālawā Valley. Queen Emma, a descendant of the Nana‘ulu chiefs, had a yellow house where Hickam military base is today. Two ancient fishponds called Holokahiki and Kumuma‘u ‘Ili were part of Queen Emma’s estate and now lie buried below the runways of the Daniel K. Inouye International Airport.

It was said that these and other fishponds in the area were built by people with supernatural powers known as the ‘e‘epa. The queen’s fishponds were known for having fat nahawale mussels. Near the fishponds were huge taro fields.

The queen was a kalo connoisseur and was fond of the kāikoi variety of kalo that grew in the area. Kāikoi was said to be one of the toughest kalo to pound and only a man or a woman from ‘Ewa knew how to achieve the proper texture. With so much history and so many ‘ono



In this 2006 photo taken in Hālawā Valley the pueo rockface is clearly visible. Pueo is the ‘aumakua (guardian) of the valley and pueo can often be seen flying in Hālawā Valley in the afternoons. Due to overgrowth of foliage, today the rockface is difficult to see and hard to get to. - Photo: Jan Becket

foods, it is little wonder why the queen so loved Hālawā that she was sometimes called the “Ka Wahine Ali‘i o Hālawā” which English languages newspapers translated as the “Countess of Hālawā.”

Mo‘olelo of Hālawā speaks of the presence of a number of female mo‘o (lizard) and shark deities. Some of these mo‘o remain nameless but among the more well-known was Kānekua‘ana.

Kānekua‘ana was a well-respected and beloved mo‘o who guarded the entire moku and who left descendants. When there was a shortage of fish and the people of ‘Ewa grew hungry, they prayed to her and built a wai hau. Wai hau are similar to kū‘ula (shrines) but are normally dedicated to female akua and mo‘o. At this wai hau, her kin dedicated fruits and burned a fire to call her attention. Kānekua‘ana heard their prayers and brought pipi (oysters) and pāpaua (shellfish) from Kahiki.

The pipi in that area was said to be juicy and was the envy of other districts. According to a story recorded by Mary Kawena Pukui, in the 1800s a kapu was placed on the pipi. A woman picked pipi during the kapu season

and was told by a konohiki (the land manager for an ahupua‘a who reported to the ali‘i) to return what she had picked.

The woman dutifully returned her catch but the konohiki then demanded that she pay a fine of one dollar. The woman was poor and paid the fine with her last dollar. It was said that Kānekua‘ana heard of this and grew angry at the treatment of this impoverished woman by the konohiki. She then gathered up all the pipi and since that time the pipi population had diminished and what remained lacked the tastiness of years past. This serves as a reminder that the spiritual guardians of the land are kind to those who are themselves kind.

The recent history of Hālawā has been unkind as the valley has been assaulted by waves of devastation in the name of “progress.” But Hālawā continues to remind us of our kuleana to kū‘ē for our heritage. ■

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

Protecting, Preserving *and* Revitalizing Cultural Resources in North Hālawā Valley

By Ardena Sanoe Saarinen and Nicholas Tanaka

Mahalo

OHA would like to recognize the perseverance of the Hālawā Valley stewards and celebrates the milestone accomplishment of completing their Stewardship Management Plan and obtaining their renewable permit this year.

Despite the excellent stewardship work occurring at the Lulukū and Hālawā Valley project areas, ensuring proper mitigation efforts for Ha'ikū Valley, also affected by Interstate H-3, continues to be part of OHA's kūleana.

OHA's role as the recognized consulting agency for H-3 mitigation work entails ongoing advocacy, holding both the Hawai'i Department of Transportation (HDOT) and the Federal Highway Administration (FHWA) accountable for continued federal historic preservation-related mitigations and state level conservation district commitments made decades ago.

OHA continues its commitment to working with the Ko'olau Foundation to bring about cultural restoration and preservation work in Ha'ikū Valley.

Clara "Sweet" Matthews and her 'ohana are part of the living, evolving mo'olelo of North Hālawā Valley.

Since the early 1990s, with the help of a small group of community leaders, they have tirelessly pursued mālama 'āina activities in the valley – hand-clearing invasive plants, planting food and medicinal plants, and protecting nearby archaeological sites from being destroyed by further development. North Hālawā Valley has long been revered by Native Hawaiians as a place of healing for the mind and body, a place for learning, and a place for worship.

In April 1992, Aunty Sweet and her late husband Robert "Boots" Matthews set out to protect two heiau (temples) located deep in Hālawā Valley: Hale o Papa (for women) and Luakini (for men).

They stood alongside a rising tide of mana wāhine, Native Hawaiian practitioners, and po'e aloha 'āina to block construction trucks and bulldozers from advancing down the path of the planned H-3 Freeway that would connect Leeward and Windward O'ahu through the Ko'olau Mountains.

H-3 opened for public use on Dec. 12, 1997.

Although many were arrested for protesting, they were nevertheless determined to protect and preserve the archaeological, cultural, and natural resources that were sacred to the Kānaka 'Ōiwi of the Hāl-

SEE PROTECTING HĀLAWA VALLEY ON PAGE 17

Looking ma uka from the south end of Hālawā Valley. The H-3 Freeway snakes its way into the bosom of this sacred valley. Countless archaeological and cultural sites were lost forever during its construction. - Photo: Jason Lees

PROTECTING HĀLAWA VALLEY

Continued from page 16

awa ahupua'a and greater moku of 'Ewa; a determination catalyzed from knowing the vast impacts H-3 would impose on the Hawaiian people and upon the ma uka regions of the valley whose pristine tributaries once fed the numerous loko i'a momona (fertile fishponds) of Pu'uloa (Pearl Harbor).

Aunty Sweet and the growing hui held on to their vision and have worked for decades to protect this sacred space for those from across Ka Pae 'Āina Hawai'i genuinely seeking a path to understanding the wealth of ancestral knowledge the valley holds, including the ancient healing practice of lā'au lapā'au.

Nā Kūpuna a me Nā Kāko'o o Hālawa

Nonprofit Nā Kūpuna a me Nā Kāko'o o Hālawa, Inc. (NKNKHI) was set up under leadership of Aunty Sweet who is now the project manager for the organization, and one of few kūpuna still with us.

The mission of NKNKHI is to promote preservation, cultural stewardship, and education in Hālawa Valley. Core team members took part in the multiple stages of planning potential mitigation options for North Hālawa Valley and other impacted areas in the aftermath of H-3's construction.

The nonprofit has hosted and educated dozens of local, continental, and international groups over the last two decades. As the sole qualified applicant during the Office of Hawaiian Affairs' (OHA) solicitation for stewards of North Hālawa Valley, NKNKHI accepted its kuleana as the recognized steward of the project area in March 2016 and committed to the creation of a Stewardship Management Plan (SMP) in pursuit of securing access for continued stewardship of these ancient Hawaiian cultural sites. This kuleana is intended to pass down from generation to generation in perpetuity.

Healing of the 'āina and the people has been the main theme over the years. It was further developed as the primary guiding objective for mitigation work to be carried out and directed by the stewards.

"We need ways to heal beyond the western concepts and practices of healing," explained Aunty Sweet. "A cultural learning center, a hālau, in Hālawa Valley can provide descendants of this 'āina some ways to begin healing from generational trauma and trauma experienced in their lifetime. If we can begin healing even just one or two of

the many issues we Hawaiians face today – then these are the first steps to ensure a prosperous future for our mo'opuna."

Stewardship of a Sacred Space in Perpetuity

With the completion of the SMP last March, the Hālawa stewards have reached a project milestone together in one small part of the overall and ongoing H-3 mitigation process.

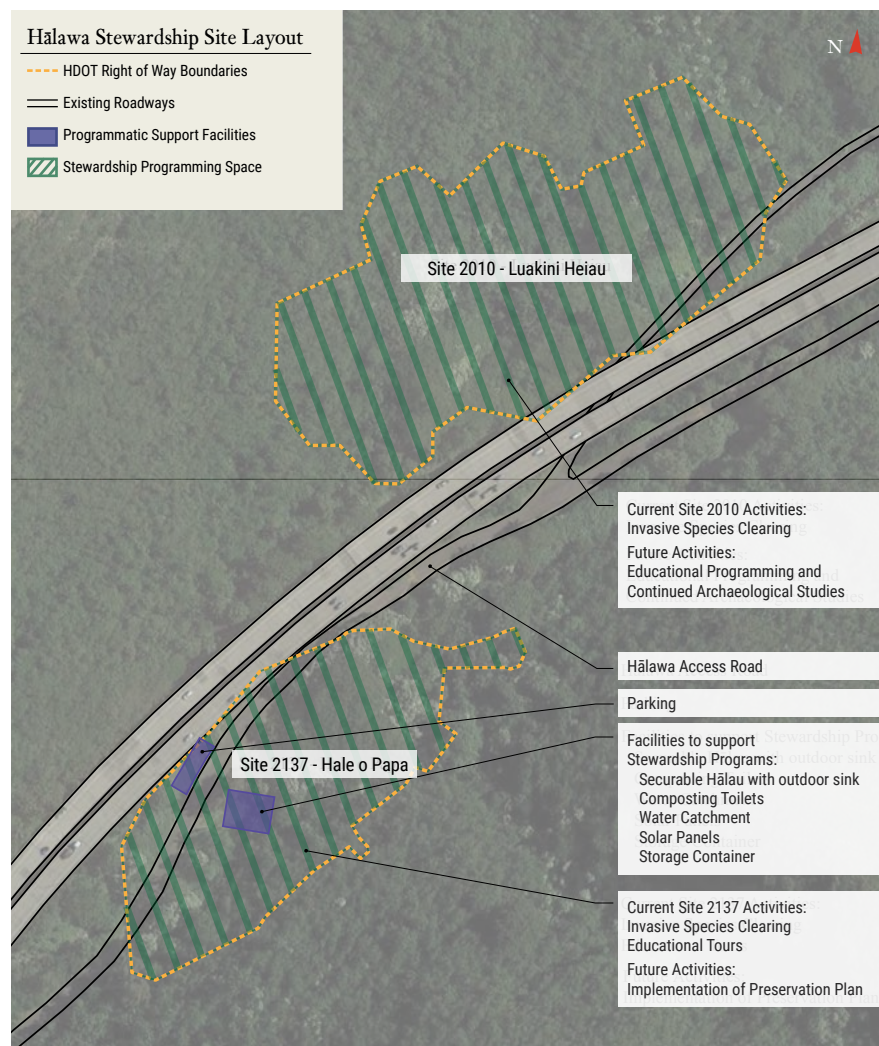
The Hālawa SMP is based on the framework of the Luluku SMP, co-written by 'Āina Momona and the Hālawa-Luluku Interpretive Development Project (HLID) team. In the SMP for Hālawa Valley, NKNKHI details its five-year Strategic Action Plan, Proposed Preservation Plans for Archaeological Features, a Master Plan for Support Facilities, and a Comprehensive Site Maintenance Plan. Together, these plans constitute the starting point for NKNKHI to begin implementing its programs and guiding future development as its organizational capacity expands through the coming years.

"Our 'OHana proudly recognizes the significant accomplishment of Nā Kūpuna a me Nā Kāko'o o Hālawa in completing their North Hālawa Valley Stewardship Management Plan," said OHA CEO Dr. Sylvia Hussey. "This milestone honors the strength and perseverance the kūpuna of Hālawa have sustained through decades to realize their vision of biocultural restoration that will establish a place of healing and learning for all."

This past September, the Hālawa Stewards completed another significant milestone as the group was issued an automatically renewing permit from the State of Hawai'i Department of Transportation (HDOT). This permit provides the stewards with access in perpetuity to the state-owned lands that comprise the North Hālawa Valley HLID project area. The SMP and the permit to access these sacred cultural sites detail the relationships, responsibilities, limitations, and processes that NKNKHI and HDOT will navigate together as Native Hawaiian community-based stewardship of this 'āina evolves over time.

Mai Maka'u i ka Hana, Do Not Fear the Work

NKNKHI will continue to lead the collaborative community work required to revitalize, restore, and preserve the sacred Hale O Papa and Luakini Heiau as part of



Volunteers kōkua with clean up at Hālawa Valley on a community workday. H-3 is visible above them on the left. - Photo: Courtesy

SEE PROTECTING HĀLAWA ON PAGE 18

PROTECTING HĀLAWA

Continued from page 17



Hālawa Valley stewards brief volunteers before they enter the protected area.
- Photo: Courtesy

the cultural kīpuka of North Hālawa Valley.

Support facilities in the valley are progressing with remaining pre-construction activities nearing completion. Construction of the hālau, restrooms, storage, and irrigation system in the valley together with the complete renovation of an administrative center near the entrance of the valley are anticipated to begin early 2023, and will be completed within the year.

Inspired and invigorated by these accomplishments, NKNKHI stands ready to guide the next generation of core team members that are needed to facilitate the important biocultural activities in Hālawa Valley that remain vital to healing and feeding the minds and bodies of our community.

“This achievement is a great reminder of what can be done when we ‘ilau hoe, when we paddle together towards a common goal, like the protection and restoration of important cultural kīpuka across Ka Pae ‘Āina,” said OHA Board Chair Carmen “Hulu” Lindsey.

“Part of OHA’s mission is to support efforts such as this hana here in Hālawa Valley. When we accomplish these things together we strengthen our lāhui and honor our kūpuna by creating protected spaces to perpetuate our cultural practices for this generation and those yet to come.” ■

Ardena Sanoë Saarinen is OHA’s project coordinator for the Hālawa-Luluku Interpretive Development (HLID) project. Nicholas Tanaka is president of Nā Kūpuna a me Nā Kāko’o Hālawa, Inc.

Ho‘omana‘o

OHA and the HLID team bid a warm aloha to the late Karen Chun, HDOT Highways Division, Design Branch manager. We want to recognize her decades of service to Hawai‘i as a leading female engineer and specifically, her decades-long work on the H-3 mitigation project. She will be remembered for her significant contributions to the project and efforts towards a resolution. We extend our deepest sympathies to her ‘ohana who mourn her early passing in August.

Kalima v. State of Hawai‘i

What You Need to Know About the Lawsuit

This year, the State of Hawai‘i agreed to settle *Kalima v. State of Hawai‘i*, a decades-old class action lawsuit, and pay \$328 million to more than 2,700 class members with valid claims.

The class members, also known as plaintiffs, who are part of the lawsuit are Hawaiian Home Lands Trust beneficiaries who filed a claim with the Native Hawaiian Claims Panel prior to 1995 for breaches of the trust they encountered between Aug. 21, 1959, and June 30, 1988.

The court has preliminarily certified the settlement and will be asked to give final approval on April 14, 2023. Class members with valid claims who did not already settle or opt out of the lawsuit will be eligible for a payment from the settlement.

A History of the Settlement

In 1988, the legislature passed a law allowing Hawaiian Home Lands beneficiaries the right to sue for breaches of the trust that they encountered that year and onward. But the law did not address how beneficiaries could sue for breaches to the trust prior to 1988 and dating back to 1959, when Hawai‘i became a state.

The governor was tasked to come up with a plan to resolve prior breaches of trust, and a claims process was established in 1991. These breaches of trust included waiting list claims with other aspects, such as lost applications, as well as issues that were raised about fairness. The Native Hawaiian Claims Panel was created to address these claims.

However, the state eliminated the panel in 1999 before the work was completed. The Native Hawaiian Claims Panel had finished reviewing 53% of the claims, which included conducting hearings for many of them, but the state chose not to continue with the process.

The class action lawsuit, *Kalima v. State of Hawai‘i*, was filed in 1999 because the state did not allow the claims panel to complete its work and settle the claims.

Who is Entitled to a Settlement Payment?

Plaintiffs are entitled to a settlement payment if they filed a valid breach of trust claim with the Hawaiian Home Lands Trust Individual Claims Review Panel on or before Aug. 31, 1995. The breach of trust must have occurred between Aug. 21, 1959, and June 20, 1988. Individuals who opted out of the lawsuit, or have already settled their claim, are not included in this settlement.

If you are a settlement class member, no action is necessary at this time, but be sure your contact information is current.

Nearly 1,000 deceased class members are part of this

lawsuit. Relatives of a deceased settlement class member will need to designate a person to represent the family and serve as point of contact. Any money paid to a deceased person will ultimately have to go through probate court to be distributed to the heirs. ■

Need More Information?

For detailed information about the case, to provide or update your contact information, or to exclude yourself from the settlement visit:

www.kalima-lawsuit.com/

or call

808-650-5551 or 833-639-1308

Or attend a monthly virtual talk story session with Kalima case lawyers Carl Varady and Thomas Grande on the first Tuesday of each month (5:00 p.m.) via Zoom. The talk story sessions will continue through April 2023. The next session is November 1.

The Zoom link is:

<https://hawaiianhomesteads-org.zoom.us/j/83566826336>

Or call the following number and enter the Zoom meeting ID when prompted if you prefer to participate by phone:

Phone: +1 669 444 9171
Meeting ID: 835 6682 6336

Walk to the Box 2022



Sign wave, rally voters, and drop off your ballot - VOTE. Let's show the power of the Hawaiian VOTE!

› **November 1, 4:30 p.m.** ◀
Nānākuli, O'ahu

Meet at Kalaniana'ole Beach Park

› **November 3, 4:30 p.m.** ◀
Wai'anae, O'ahu

Meet at Wai'anae Mall, near Starbucks

› **November 7, 4:30 p.m.** ◀
Kapolei, O'ahu

Meet near DHHL office (Kapolei Parkway and Kinoiki St)

› **November 7, 4:30 p.m.** ◀
Wai'anae, O'ahu

Meet at Wai'anae District Park

For more information email info@kaleoonaopio.org.
#Walk2DaBox #KānakaVote

Kalima Lawyer Talk Story Session

November 1, 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. Zoom link: <https://hawaiianhomesteads-org.zoom.us/j/83566826336#success>

Prince Lot Hula Festival

November 3, 7:00 – 9:00 p.m.
HST Livestream & KHON2

Laukanaka Ka Hula, Multitudes of Hula People is the theme for this virtual event presenting 12 celebrated hālau hula. <https://moanalugardensfoundation.org/virtual-festival/>

The Royal Hawaiian Band

November 4, 18 & 25,
12:00-1:00 p.m. | Honolulu, O'ahu

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

Kona Coffee Cultural Festival 2022

November 4 – 13, 2022
Kona, Hawai'i

Enjoy more than 40 exciting events for the whole family over 10 days, that highlight Kona's nearly 200-year coffee heritage. www.KonaCoffeeFest.com

Waimea Valley Makahiki Festival

November 5, 9:00 a.m. – 4:00 p.m.
Waimea, O'ahu

Te Moana Nui traditional Polynesian sports competition, live music, Makahiki games, and local vendors, run by Tahiti Mana. <https://www.waimeavalley.net/events/>

General Election Day

November 8 | Statewide

Drop box locations close at 7:00 p.m. across the state. Voter Service Centers may close earlier. Check for voter service center closing times and drop box locations in your area <https://elections.hawaii.gov/voter-service-centers-and-places-of-deposit/>

Keiki Market Swap Meet Fair

November 11 & 12
9:00 a.m. - Noon | Honolulu, O'ahu

This fair will be on the lawn at Ke'elikōlani Middle School for entrepreneurial minded keiki interested in learning business concepts. For more information or to register your keiki for a booth at the fair www.ForKidsByKidsAboutKids.com.

What the Truck?! Kaka'ako Makai

November 11, 5:00 – 9:00 p.m.
Honolulu, O'ahu

Food vendors and family fun! FREE parking provided by the Office of Hawaiian Affairs. Learn more at <https://www.by-my-standards.com/wtt-at-kakaakomakai.html>

Bishop Museum's After Hours

November 11, 5:30 – 9:00 p.m.
Honolulu, O'ahu

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

Hear Hawai'i Workshops

November 12, 12:00 p.m. and 2:00 p.m.

Learn the history and importance of Lā Kū'oko'a, also known as Hawai'i's Independence Day, celebrated annually on Nov. 28. Complimentary cultural classes at Hale Koa (Barracks) Video Theatre, 'Iolani Palace. www.hearhawaii.org.

Cyril Pahinui's Seattle Slack Key Festival

November 13, 1:00 – 6:00 p.m.
Seattle, Washington

Featuring Hawai'i's Master Musicians. Tickets and schedule of events <https://seattleslackkeyfestival.com/>

OHA Offices Closed

November 24 – 25 | Statewide

We will be closed for Thanksgiving and the day after. <https://www.oha.org/offices>



OHA Presents Rainbow Uli'i Live at Kaka'ako Makai

November 19, 9:00 – 11:00 a.m.
Honolulu, O'ahu

Join us for live Hawaiian music by Rainbow Uli'i and support local farmers and artisans at the Kaka'ako Farmer's Market. Entertainment and free parking provided by the Office of Hawaiian Affairs.

Lā Kū'oko'a – Hawaiian Independence Day

November 28

King Kamehameha III dispatched a diplomatic delegation to have the independence and sovereignty of the kingdom of Hawai'i formally recognized. The British and French governments did so by signing a joint declaration - the Anglo-Franco Proclamation of 1843. ■

Hawaii International Film Festival 2022 - HIFF42

· *November 3 – 13*
Honolulu, O'ahu

· *November 17 – 20*

Hilo, Hawaii; Waimea, Kaua'i;
and Kahului, Maui

· *November 3 – 27*
Stream Online

Films from 40+ countries, industry panels, and career development workshops, HIFF42 is a hybrid festival, primarily with in-person films and some scheduled online. Tickets, films and times www.HIFF.org.

KAPU: Sacred Hawaiian Burials

· *November 3, 8:00 a.m.*
Streaming online

· *November 20, 4:30 p.m.*

Hilo Palace Theater, Hawai'i Island

Faced with a powerful, wealthy outsider who threatened to plow through a cave near his home, where iwi kupuna rested, Keoni found himself in his own David vs. Goliath scenario. <https://hiff.org/events/kapusacredhawaiianburials/>

The Wind & the Reckoning

· *November 3, 7:00 p.m.*
Honolulu, O'ahu

An HIFF42 opening film at Bishop Museum based on historical events from the memoirs of Pi'ilani, the wife of Kaluaiko'olau who escaped being sent to the Kalaupapa Leprosy Colony. HIFF is honored to present this film as the Festival's Opening Night Gala Presentation. <https://hiff.org/events/thewindthereckoning/>

This film opens November 4 at <https://www.consolidatedtheatres.com/ward>.

The Story of Everything Film Premier

· *November 4, 7:00 p.m.*
Honolulu, O'ahu

A HIFF42 opening film at Bishop Museum Preshow performance by Kealoha, Makana, and oli by Kumu Hula Kau'i Kanaka'ole. More <https://hiff.org/events/thestoryofeverything/>

The Wind & The Reckoning

A New Feature Length Film Tells the Story of Ko'olau and Pi'ilani



A new feature length film, *The Wind & The Reckoning*, is based on the true story of a Native Hawaiian family at the time of the overthrow who refused to be separated by leprosy after the father and son contracted the disease. Together, the family was able to evade capture and banishment to Kalaupapa by hiding in Kalalau Valley. The film premiered Sept. 24 at the Boston Film Festival where it garnered nine awards, including Best Film. - All Photos: Courtesy *The Wind & The Reckoning*

By Puanani Fernandez-Akamine

"On a certain day there came to our house at Mānā a man named Pokipāla who worked for the government, who had come to fetch Ko'olau to be seen by the doctor because he had been observed by one who had suspected that he had leprosy, the royal disease, the disease that separated families." – Pi'ilani

The epic story of Kaluaiko'olau (Ko'olau), a paniolo from Kaua'i stricken with leprosy who, along with his family, evaded authorities in Kalalau Valley for three years has been made into a feature length film that will open at the Consolidated Theatres Ward in Honolulu on Nov. 4.

Called *The Wind & The Reckoning*, the film is directed by David L. Cunningham (*To End All Wars* – 2001; *Running for Grace* – 2018) and stars Jason Scott Lee (*Dragon: The Bruce Lee Story* – 1994; *Mulan* – 2020) as Ko'olau, and Lindsey Anuhea Watson as Pi'ilani (*Finding 'Ohana* – 2021). The screenplay was written by John Fusco (*Young Guns* – 1988; *Thunderheart* – 1992; *Hidalgo* – 2004).

The film is based on *The True Story of Kaluaiko'olau*, a memoir written by Pi'ilani in 1906 about the years she spent with her husband and son hiding in Kalalau Valley.

Shortly after the overthrow of the Hawaiian Kingdom in 1893, agents of the "provisional government" were ordered to round up Hawaiians suspected of having contracted leprosy (Hansen's Disease) and banish them to



(L-R) Jason Scott Lee (Ko'olau), Kahiau Perreira (Kaleimanu), and Lindsey Watson (Pi'ilani). "Hiki pū ia'u ke mapopo i ko lākou wā lu'ulu'u loa no ka 'ohana," wahi a Perreira. "Puni au i kēia mo'olelo no ka mea he 'ohana ikaika loa ma ka wā hulilau a ua pa'apono loa lākou me ke aloha nui no ke Akua Mana loa. No laila ua ha'aha'a loa au i ka hana 'ana o ia hāme'e o Kaleimanu he Kanaka Maoli ma ka wā kahiko."

"I understood the deep pain [they had] for their family," said Perreira. "I like the story because this was a very strong family in a time of change and they were so steadfast and pono in their great love for Almighty God. I am very humbled to have played the character of the character of Kaleimanu, a Kanaka Maoli of the past."

the colony at Kalaupapa. It was a cruel policy that ripped families apart separating husbands and wives; parents and children.

Ko'olau and his young son, Kaleimanu (played by newcomer Kahiau Perreira), had contracted the dreaded disease, but the family refused to be separated. Instead, they became fugitives, evading government authorities for three years until Ko'olau's death in 1896. Their defiance of the government – in the shadow of the overthrow of the kingdom – became the stuff of legend.

It is a heartbreaking tale of love, family, sacrifice, courage and resistance.

Director Cunningham said that the movie was 20 years in the making. "I was visiting a friend of mine, John Fusco, who is a prolific screenwriter. We were riding at his farm in Vermont and he asked 'David, have you ever heard about Ko'olau, the paniolo that got leprosy?' And I was embarrassed because I grew up in Hawai'i – I'm a Konawaena grad, I love studying history – and I hadn't heard about Ko'olau. He told me the story and said, 'we should make a movie about this.'"

The idea took hold and for years, Cunningham tried to get the movie made, tapping contacts and friends within the industry, one of whom was Steve McEveety, the executive producer for the classic Mel Gibson movie, *Braveheart*.

"When he [McEveety] heard about the story of

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Ko'olau, he said 'this is Hawai'i's *Braveheart*,'" recalled Ted Liu, a co-producer for the film.

Although he did not have the budget for a blockbuster on the scale of *Braveheart*, Cunningham was nevertheless able to pull together funding for the project and secure actors for the lead roles. But when two of those actors were tapped by Paramount and Disney – with whom they were under contract – for bigger projects, things fell apart and again the movie was put on hold.

Then the pandemic happened, and the world locked down.

"Everyone in the film industry was sitting around, bummed out and unable to be productive" said Cunningham. "I went back to the script and thought to myself, this story is about a pandemic. We've got to do this now."

Cunningham called his partners to pitch a new approach. "I said what if we scrape together what we can and get the cast and crew to all work for the same amount – and all the 'above the line guys' – the writer, producers, director – we wave our fees and do this as a passion project?"

His idea was to create a "bubble" to film in during the pandemic by having the cast and crew live together for the duration at an off-the-grid 55-acre ranch in Kohala.

Their next hurdle was finding people willing to work under these conditions. "We got Wainani Young-Tomich to be a co-producer and our first assistant director," said Cunningham. "She's one of the top people in the state. Then Angela LaPrete from *Hawai'i Five-0*, another top producer."

They decided not to go public or go to casting directors. Instead they used their own personal networks and

started making calls to find actors and crew willing to be part of the project.

One of the biggest challenges was getting the permits to make a film in the middle of the pandemic – they were the first filmmakers to do so. It was a complicated process but in the end Cunningham and his team set the standard for filming during COVID-19. "We got really strict. We had five full time people for COVID-related testing. Everyone was tested three times a week. We used masks, PPE (personal protective equipment), all of that."

From the start, Cunningham wanted 'ōlelo Hawai'i to be used in all the dialogue between Native Hawaiian characters. The team was supportive but knew that would be a challenge. Although most of the 'Ōiwi actors were familiar with the language, the only cast member who was actually fluent was Perreira (Kaleimanu), a Hawaiian language immersion student.

To address this deficit, Cunningham brought in Leina'ala Fruean as a cultural advisor. Fruean is the director of the Hāleo Hawai'i Language program. She, along with cultural advisors Siona Fruean and Kauhane Heloca began working with the actors on phrasing and pronunciation, at first via Zoom, then they later joined the cast and crew in the filming bubble.

For the 'Ōiwi cast members, the kuleana of delivering their lines authentically in 'ōlelo Hawai'i was not taken lightly.

"I graduated from Kamehameha and was taught a basic understanding of the language but [this] was a whole different challenge," said Watson (Pi'ilani). "Not only were we learning the dialogue, we had to be mindful of the cadence, inflection, pitch and pronunciation. I won't lie – there was a lot of weight on my shoulders because I wanted to make sure I did right by the language and my culture."

Hollywood heavyweight Lee (Ko'olau) said that learning the language was both an asset to getting into character as well as an obstacle. "In order to reshape how to pronounce the sounds took weeks of repetition. Working with Hawaiian dialect teachers specific to the area and time period to make the language feel and sound authentic in performance was a monumental task," he said.

Hoku Pavao Jones who plays Keawe said "the challenge for me was speaking the language as they did during that time and in the Ni'ihau way which is much faster with less lilt than what we are used to hearing today. It was such an honor to 'ōlelo Hawai'i that I wanted to do it justice – which meant practicing the same sentence for an hour or more!"

"Speaking 'ōlelo Hawai'i was such an honor. This is my first movie role and the fact that I got to speak the language of my kūpuna gives me chicken skin," said Stuart Featheran, Jr., who plays Paoa. "I don't speak fluently, but every time I attempted to, it reminded me of when I got to converse with my Grandma Kamaile with the little bit that I did know."

Filming for *The Wind & The Reckoning* took about six weeks altogether and was shot in late 2020 during the height of the pandemic almost entirely on the Kohala ranch that served as the bubble for the cast and crew. "After we cut the film [and the lockdown ended] we were able to film outside of our bubble, so things like the opening paniolo roundup were shot later," said Cunningham.

They also used visual effects shots to bring Kaua'i to Hawai'i. "We've got shots of the Nāpali Coast in the background and married that with Kohala," he explained.

In addition to the 'Ōiwi leads, the film's extras were all local and much of the music for the film was performed by the Kamehameha Schools Children's Chorus under

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Hoku Pavao Jones as Keawe. "This was a very hefty role that I took very seriously as a Hawaiian woman portraying another Hawaiian woman. The way we [Hawaiians] were treated as less than human beings because of a disease and because of money and greed was eerily similar to what we are experiencing today. Yet we survived." Photos: Courtesy *The Wind & The Reckoning*



Jason Scott Lee as Ko'olau. The name of the film, *The Wind & The Reckoning*, was conceived by screenwriter John Fusco. Ko'olau means "Windward" and conveys the idea of standing upright in the wind. "The Reckoning" was the name of the bounty hunter's campaign to capture Ko'olau. So the name is a poetic representation of Ko'olau standing against his pursuers.



Lindsey Watson as Pi'ilani. After first burying her child, and then her husband a year later, Pi'ilani remained in hiding alone with her grief in Kalalau Valley for another year, fearful of retribution by the provisional government. Pi'ilani never contracted the disease.



Mark Medeiros as Kamu. To portray the victims suffering from leprosy, the production team used hundreds of visual effects shots to complement the prosthetic makeup by Director Cunningham's wife, makeup artist Judith Cunningham and her team.

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the direction of Choral Master Lynell K. Bright. To keep to the budget, Cunningham tapped family members to help – including his wife, Judith, a makeup artist, who took the lead on creating the prosthetic leprosy makeup.

Overall, it was an opportunity for local talent to shine. “We were a 100% Hawai‘i crew,” said Cunningham. “I’ve shot around the world, and this crew was kicking! They’re right up there with the crews I’ve worked with in London, L.A., and Vancouver.”

With an eye on the long game, co-producer Liu hopes to empower local creative people to hone their crafts and find success globally. “Creativity is Hawai‘i’s greatest asset,” said Liu. “We have a storytelling culture – the host culture, the amalgamation of cultures – we have already developed lots of creative products that we don’t get enough credit for, from music and fashion to fusion cuisine.”

Liu saw that same passion in Cunningham. “I saw what he was trying to do – his heart for Hawai‘i to not only create intellectual property that is about Hawai‘i but owned by Hawai‘i so that we get all the benefits. His heart is to train the next gener-

ation of professionals – not only storytellers, but the people behind and in front of the camera, and turn these stories into products with national and global appeal.”

“Hawai‘i has a long history of TV and film. But it’s mostly been used as a backdrop for its jungles and beaches,” added Cunningham. “Very few of the stories of this place have been told.”

For the ‘Ōiwi actors, their involvement in the project and helping to tell this particular story amidst a global pandemic was a deeply moving experience.

“As a Hawaiian woman it was a connection to the collective trauma that our people endured. I’m so grateful to be part of this incredibly powerful story. Our story,” Pavao Jones reflected.

“This story is one of the few triumphant stories from the terrible time of leprosy and the overthrow in Hawai‘i,” said Watson. “Ko‘olau and Pi‘ilani were powerful, strong-willed Hawaiians who rebelled against the intrusive provisional government and prevailed. They refused to bow down to the men that invaded our lands and banished our culture. The first time I read this story I felt very emotional and as I learned more, I felt an immense sense of pride as a Hawaiian.” ■



In this scene, Pi‘ilani comforts their son, Kaleimanu, in their hideout. Also stricken with leprosy the child died while they were in hiding about a year before his father, Ko‘olau. About his passing Pi‘ilani wrote: “... he quietly ebbed away, until, one day, he put his arms about my neck and rubbed his cheek against mine, and I saw that his lashes were wet with tears, and he whispered: ‘Where is Papa? I am going to sleep.’”

- Photo: Courtesy The Wind & The Reckoning

An ‘Ōiwi Filmmaker’s Labor of Love

By Ed McLaurin

A two-hour documentary film by ‘Ōiwi filmmaker Keoni Kealoha Alvarez is among the films that will be featured at the Hawai‘i International Film Festival this month.

The film, *Kapū: Sacred Hawaiian Burials*, documents Alvarez’s personal journey of self-discovery after he learned in 2002 that a site in Puna on Hawai‘i Island where iwi kūpuna were buried was being targeted for a housing project.

At the time, Alvarez was a novice filmmaker. He had first learned about the remains as a young boy a decade earlier after his brothers discovered them in a hidden cave in the forest. With ancestral roots in Puna, Alvarez learned he could claim the legal right to represent the iwi at the Hawai‘i Island Burial Council in an effort to protect them, and the area, from development.

His efforts paid off and the development project in Puna was eventually shut down.

In the process, Alvarez has become a caretaker and protector of the iwi and, through an extraordinary series of events, was able to purchase four of the properties originally slated for development at a fraction of the price, while two other properties were gifted to him by the Williams family from California. He has cleared the land of invasive species and guards the area as a pu‘uhonua (place of refuge).

His journey has caused him to become deeply invested in the protection of Native Hawaiian burial sites, and in addition to producing *Kapū: Sacred Hawaiian Burials*, he has written three books on the topic.

“One of the kupuna actually put me on this journey. At first it was to get to film about the subject, but then it became a passion project,” said Alvarez.

As part of his research he met with various kūpuna and government officials, searched archives at libraries and museums, and visited burial sites on several islands. *Kapū: Sacred Hawaiian Burials* premiered at the Maui Film Festival this past July.

The project has been about advocacy as well as a journey of self-discovery for Alvarez. “I didn’t know anything about my Hawaiian culture,” he said. “I knew a little bit, but not in depth like what I know now.”

Alvarez noted that his purpose for creat-



ing the film was to bring awareness to Hawaiian burial traditions and their sacredness, as well as to stop the desecration of all Hawaiian burials in Hawai‘i.

“My mission is to honor and respect my ancestors’ burials and burial grounds. Our Hawaiian race survived because of our kūpuna iwi legacy. We have to always remember our iwi kūpuna are our ancestors, they are the root of the Hawaiian existence...without our ancestors we have nothing.”

Alvarez is an independent filmmaker. He wrote, directed and produced *Kapū: Sacred Hawaiian Burials*. As part of the Hawai‘i International Film Festival, the film will be shown virtually on Nov. 3 and at the Hilo Palace Theatre on Nov. 20. ■



Keoni Alvarez - Photo: Courtesy

DHHL Prepares Proposals for 2023 Legislative Session



By Cedric Duarte

As the Department of Hawaiian Home Lands (DHHL) works to evaluate the 2022 legislative session and implement successful bills, movement for the upcoming 32nd Legislature in 2023 is already in progress.

The Hawaiian Homes Commission (HHC) approved 10 legislative proposals at its September meeting to be recommended for inclusion in the governor’s 2023 legislative package.

The Department solicited legislative proposals from the public in July, 30 proposals were received and after DHHL consideration, 10 were selected. DHHL requested that the proposals be good public policy for the Department and that they address operations, programs, regulations, processes, budget, and/or resources and create a benefit or an advantage for DHHL, the trust, or trust beneficiaries, or otherwise correct a deficiency.

Proposals not included in the package range from items that already have governing legislation, items where legislation is not required, and suggestions already implemented or that are in the process of being implemented or reviewed by the Department.

Here is summary of the 10 proposals.

Proposal HHL-01(23) – To allow the Department to retain independent legal counsel to be paid by the state and use the services of the attorney general as needed.

Proposal HHL-02(23) – To add the chairman of the HHC or the chairman’s designee to the Commission on Water Resource Management.

Proposal HHL-03(23) – To exempt any development of homestead lots or housing for DHHL from general excise taxes.

Proposal HHL-04(23) – To allow DHHL to assume review of the effect of any proposed project on historic properties or burial sites

for lands under its jurisdiction.

Proposal HHL-05(23) – To create a new section of the HRS that allows DHHL, after consultation with beneficiaries and organizations representing beneficiaries, to issue interim rules which shall be exempt from the public notice, public hearing, and gubernatorial approval requirements of Chapter 91 as long as the interim rules shall be effective for not more than eighteen months.

Proposal HHL-06(23) – To establish a compliance and enforcement program within the Department to investigate complaints, conduct investigations, and cooperate with enforcement authorities to ensure compliance with the Hawaiian Homes Commission Act, 1920, as amended and rules adopted thereunder as well as all other state laws and rules, and county ordinances on Hawaiian Home Lands.

Proposal HHL-07(23) – To allow an adopted individual to benefit both by relationship through a natural parent and through an adoptive parent in a disposition or other designation provided for in accordance with the Hawaiian Homes Commission Act, 1920, as amended or administrative rules while also allowing the adopted individual and individual’s natural family to continue to have the same familial relationship.

Proposal HHL-08(23) – To make the affordable housing credit program permanent.

Proposal HHL-09(23) – To make permanent the exclusion of housing developed by DHHL from school impact fees.

Proposal HHL-10(23) – To allow for the expenditure of funds appropriated in Act 279 until June 30, 2025.

Beneficiaries are encouraged to review full drafts of the bills and justification, as well as track DHHL movement through the 2023 legislative session on the DHHL website: dhhl.hawaii.gov/government-relations. ■

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

Honoring ‘Ōiwi Leaders



Submitted by the NHCC Board of Directors

He pūko‘a kani ‘āina. A coral reef that grows into an island. (A person beginning in a small way gains steadily until they become firmly established.) – Mary Kawena Pukui, ‘Ōlelo No‘eau 932.

Like many kānaka, Dr. Naleen Andrade, John De Fries and Marlene Sai got their start in small and humble ways. With hard work, perseverance and a heart to better their people, they grew into established ‘Ōiwi leaders that have and continue to inspire others. The Native Hawaiian Chamber of Commerce (NHCC) honored these kānaka at the 45th Annual ‘Ō‘ō Awards on Oct. 21.



This year’s theme centered on ‘Ōiwi Leadership! As kānaka, we are born into a heritage of powerful, wise, and compassionate wāhine and kāne leaders with a tradition of passing on the kuleana of leadership from one generation to the next.

With the resilient and innovative mindset of our kūpuna as the standard, we recognize kānaka of today who exemplify what has been passed on by so many before. These leaders dedicate themselves to perfecting their craft and contributing time and talent to the benefit of the lāhui. With a knack for perseverance and thriving through adversity, ‘Ōiwi leaders are

keepers of both tradition and innovation.

Naleen Naupaka Andrade, M.D. is the executive vice president of Native Hawaiian Health and chief diversity, equity, inclusion and social justice (DEIJ) officer at The Queen’s Health System (QHS). Dr. Andrade leads Queen’s transformative work within its Native Hawaiian Health and DEIJ programs, and spearheads organization-wide implementation of Queen’s initiatives in these key areas. In her role, Dr. Andrade works in collaboration with other health care and community-based organizations to improve the health and wellbeing of Native Hawaiians and all the people of Hawai‘i.

During his tenure at the Hawai‘i Tourism Authority, John De Fries led the state’s pivot toward regenerative tourism, which seeks to balance the economics of tourism with the wellbeing of our communities and natural resources. He took over leadership of HTA in September 2020, only six months into the global COVID-19 pandemic. Born in Waikīkī before it became the economic center of Hawai‘i tourism, De Fries was raised by family elders steeped in Hawaiian culture. He has five decades of professional experience in tourism and resort development.

Marlene Sai, an actress, vocalist and music executive, is popularly known as a grand dame of Hawaiian music, whose signature songs, Kainoa and Waikīkī, and portrayal of Lili‘uokalani in the PBS documentary “Betrayal” won her fame and many awards. More than just a musical treasure, Marlene worked in administration at Kamehameha Schools and built its alumni department, while continuing to perform select “gigs.”

The work continues. Hawaiian businesses and the Hawaiian community at large need you. We need your talent, your time and your voice. Join us, and let’s grow together! ■

Kānekua'ana: Ke Kia'i o 'Ewa mai Hālawa a i Honouliuli



Na Kalani Akana, Ph.D.

Ua kaulana ka 'ōlelo no 'Ewa, "Alahula Pu'uloa i ke ala hele o Ka'ahupāhau." 'O Ka'ahupāhau ke alii'wahine manō a kia'i o Pu'uloa—mai Hālawa a i Honouliuli kona kuleana. 'O kāna kānāwai ka ho'opalekana 'ana o nā kānaka a pau e komo ana i nā wai o Pu'uloa. I ka manawa a kekahi mau manō 'aikanaka i komo i nā awalau o Pu'uloa, ua lilo 'o ia 'o Ka'apāhau i 'upena nui ma ke kali (nuku) awa i hiki 'ole i nā manō 'ino ke pakele. A na kona kaikua'ana 'o Kahi'ukā i kā a hahau a'e iā lākou a uka. He mo'olelo hoihoi 'oko'a nō kēlā.

E nānā na'e kākou, e ka mea heluhelu, i kekahi kia'i 'ē a'e o 'Ewa. 'O Kānekua'ana kona inoa. No Nu'umealani mai 'o ia a 'o ia kekahi o nā mo'o i hele mai i O'ahu nei me Kamo'oinānea. 'A 'o kēia Kānekua'ana nei ka mea nāna i lawe mai i ka pipi o Pu'uloa.

Ua hilina'i ko nā 'Ewa i ko lākou kia'i 'o Kānekua'ana ka mea nāna e hā'awi mai i ko lākou pōmaika'i i ka wā e pilikia ai ka i'a. A pilikia ka 'āina i ka i'a 'ole, 'o ka ho'āla nō ia o nā pulapula a Kānekua'ana i nā waihau, he 'ano heiau no nā po'e mo'o. He wahi heiau ka waihau no nā mōhai like 'ole e like me ka pua'a, ka niu 'oe, ka ma'i'a 'oe, koe ke kino kanaka a 'o ka hō'ā nō ia o ke ahi e ho'ala ana i ka pōmaika'i o ka lehelehu. Ua 'ike 'ia kēia mau ahi nui mai Hālawa a i Honouliuli. 'O ka mea aha ka pōmaika'i? 'O ka pipi nō ia. Ua kākau 'ia e ke kū'auhau 'o S. M. Kamakau (1870):

'O ka pipi, 'o ka pipi nō mai Nāmakaohā-lawa a hiki i nā pali o Honouliuli, mai nā kuapā o uka o 'Ewa ā hiki i Kapākule, 'o ka pipi nō ia mai ke kali awa o Pu'uloa, a ka pōhaku o kau loko, a o ka ulu ia iho la 'ia e ka pipi o luna o ka nahawele, a o ka loa'a nō ia o ka i'a, 'a'ole e hala nā malama 'eono

e kū ai ka lālā hau, ua piha ka 'āina 'o 'Ewa i ka pipi, a me ka mōmona pū o kona i'o, aia ma loko o kona i'o, he daimana i kapa 'ia he momi nani e like e ka 'ōnohi o ka i'a, he 'ānohinohi ke'oke'o hulali kekahi momi, he muhe'e ke'oke'o ia momi, he 'ānohinohi 'ulā'ula e like nā waiho'olu'u o ke ānu-enuē 'ula me ka lena a me nā waiho'olu'u polohiwa, he mūhe'e makoko ia momi, he waiwai kumukū'ai nui ia i ka wā kahiko, a he 'ōpala nō ho'i ia ma 'Ewa i ka wā kahiko, he lili'i kekahi, a he māhuhua kekahi. (Ke Au Okoa, April 28, 1870)

[nota: ua ho'ohana 'ia ke kahakō me ka 'okina ma 'ane'i]



Ka loko i'a 'o Pāpio'ula ma Hālawa, Pu'uloa. Na Dampier, - Ki'i: Bishop Museum 95665

'A'ole 'o ka pipi wale nō ka loa'a mai Kānekua'ana akā 'o ka 'ōpae huna a 'o ka 'ōpae kākala, 'o ka 'ōpae nō ia mai loko o ke kai a loko o nā loko kuapā, a kau loko pu'uone. I ka wā kahiko, nui 'ino nā loko o Pu'uloa. Ua koe wale kekahi mau loko i'a i kēia manawa.

Ua 'ōlelo 'ia e nā kama'āina o 'Ewa, "He kai puhi nehu, puhi lala ke kai o 'Ewa e, e noho i ka la'i, 'o 'Ewa nui a La'akona." 'O ka nehu ka i'a i ho'olako 'ia e Kānekua'ana kekahi. 'O ka nehupala, 'o ka nehu maoli, 'o ka nehu nō ia mai ka nuku i Pu'uloa ā hiki i ka uka o nā 'Ewa, me ka piha o nā nuku awalau a pau. No laila, i ka wā kahiko ua pōmaika'i ko 'Ewa po'e i ka lokomaika'i o Kānekua'ana. ■

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

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

An Open Love Letter to the Native Hawaiian Education Act



Part 2 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.

1994: CREATION OF A COUNCIL

In 1994, I am now a freshman in college and the first of my family to pursue a college degree. The state of Native Hawaiian educational attainment during this time has somewhat improved. Nine percent of Native Hawaiians now hold a college degree and 19.2% earned a high school diploma.

In this same year, the Native Hawaiian Education Act (NHEA) was up for reauthorization. New language was included that reflected the needs shared by current grantee programs for a coordinating entity "to ensure quality, accountability, coordination and self-determination in all educational efforts for Native Hawaiians." During the Senate Committee

on Indian Affairs hearing with NHEP grantee representatives of David Sing, Nāmaka Rawlins, and Robert Springer, Chairman Inouye asks if the grantees are opposed to the creation of a council.

Nāmaka Rawlins responds:

Is anybody opposed? No, I'm not opposed...however, I think there is the language in making sure that the representation, how they are selected, and if we can be reassured that the council is made up of so many percent of Native Hawaiians are on it...We need to have speakers on the council too so that as we are growing, our needs need to be reflected on the council.

And growing we are – in our work, in our advocacy, and in our language! In coming to NHEC I would then have the opportunity to work and learn from Nāmaka as a council member, along with many others who have placed the pōhaku on this kahua. As I continue to grow with and within the organization, I know I am weaving more strands and stories for the next NHEC generation. My hope is that one day they will find this article and know that this love letter is also for them. To the next generation, there is a whole lāhui that has been preparing for your arrival and your success even before your birth. You, Kanaka, are destined for the highest achievements! ■

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.

Hānai i ka Maui Ola Hawai'i



Na'Ōnohi Pacheco, Papa 12
Ke Kula 'O Nāwahīokalani'ōpu'u

‘A’uhea ‘oukou e ka po’e ‘imi na’auao o ka pae ‘āina ‘o Hawai’i! ‘O ‘oukou ho’i nā hoa paio e kūpale like ana i ko kākou mo’omeheu Hawai’i. E kūpale ana i ko kākou maui ola Hawai’i. ‘O wau nō ‘o Ōnohi Pacheco e noho ana ma ka ‘āina ho’opulapula ‘o Keaukaha ma Hilo, Hawai’i. He pua ha’aeo nō au o ka papa ‘umikūmālua ma Ke Kula ‘O Nāwahīokalani’ōpu’u. Ua hiki mai ka wā ma ko’u ola i ‘ike ‘oia’i’o ai i kēia ha’awina waiwai, ‘o ia ho’i, “He wā ko nā mea a pau”. Ua hō’ea ka wā e hō’oia’i’o a ho’oholo mua ai i nā pahuhopu no ka’u mau hana ma hope o ka puka ‘ana mai ke kula kī’eki’e.

Mai ka wā ‘ōpua līlīli ma ka papa mālaa’o a i kēia manawā ‘ānō, ua ho’omākaukau ‘ia ke kahua o ka ‘ike no kēia wā. Ua huliāmahi like nā kumu a me ka’u ‘ohana, i hik ia’u ke ka’ana i ko’u leo a’oa’o me ‘oukou i kēia manawa. He ‘īini ko’u e puka i waho o Hawai’i, a ‘imi hou aku i ka ‘ike. Ke ha’alele kākou iā Hawai’i, pono e nīnau iā kākou iho i kēia: He aha ana kā kākou e hana ai no ka ho’omau aku i ka hānai ‘ana i ko kākou maui ola Hawai’i? He aha ka hopena inā ‘a’ole ho’omau i ka ‘ike Hawai’i? Ko’iko’i kēia mau nīnau, no ka mea, inā ‘a’ole kākou ‘imi i mau ala e ho’omau aku ai i ka ‘ike ku’una Hawai’i, ‘a’ohe ola. Ua hana nui nā kūpuna a me nā kumu no ka ho’ōla a ho’omau i ka ‘ike Hawai’i i hiki iā kākou a pau ke ho’omau i ka ho’oili aku i ia ‘ike. Inā ‘a’ole kākou koho i ka ho’omau aku, ua make hewa kā lākou hana. Inā ‘a’ole

kākou ho’ohana i kēia ‘ike i ho’okahua ‘ia, e nalowale ana. Ko’iko’i ko kākou mālama mau ‘ana i ko kākou maui ola Hawai’i, ma loko nō o ka ha’alele ‘ana iā Hawai’i, i hiki ke pa’a mau ka pilina i nā kūpuna a me ka ‘āina. ‘A’ole makemake e poina ‘ia nā ha’awina a pau i a’o ‘ia iā kākou.

No laila e nā hoa, he leo paipai kēia iā kākou, e no’ono’o, “He aha ana kā kākou e hana ai no ka ho’omau aku i ko kākou maui ola Hawai’i?”

English Translation

To those continuing the pursuit of knowledge. To my fellow warriors standing strong and protecting Hawaiian culture.

My name is ‘Ōnohi Pacheco and I live on the Hawaiian Homelands of Keaukaha, Hilo, Hawai’i. I am a student and current senior at Ke Kula ‘O Nāwahīokalani’ōpu’u.

In these final months of my senior year in high school, I understand the meaning of “there is a time for everything.” I have reached a point in my education where I am considering my plans for life after graduating high school. From kindergarten to this very moment in time, my foundation of Hawaiian language and culture continues to be nurtured. My teachers and family have worked together, so that I can share my voice with my community. After I graduate from high school, I want to continue on my journey and travel the world. Our ancestors worked hard to prepare and build our foundation of knowledge. We do not want it to be lost over time. In order to continue on this path, I remind myself of the importance of taking care of and perpetuating our Hawaiian language and culture.

I strongly encourage everyone to truly consider this question: What can we do to continue to feed and grow the Hawaiian within us? ■

E NHLC...

I and other family members are listed as co-owners of our family’s kuleana land on Moloka’i and are concerned about a potential quiet title and partition lawsuit. What is a quiet title and partition lawsuit? What do I do if I’m named as a defendant in this type of lawsuit?



By Daylin Rose Heather,
NHLC Staff Attorney

‘A’ quiet title’ lawsuit is a legal process to determine who owns land.

Quiet title lawsuits can be used to remove a defect on title, settle boundary disputes, or resolve a break in the property’s ownership history or “chain of title” when prior owners of a property die without a will and without having their estate probated by a court. A landowner may choose to file a quiet title lawsuit when they want to sell, lease, mortgage, or develop a property, or, in the case where the property has multiple owners, to end their shared ownership of the property.

For more information about “chain of title,” check out the June 2022 “E Nīnau iā NHLC” column available on OHA’s website.

If a landowner in a quiet title lawsuit also wants a court to force a subdivision or sale of a property having multiple owners, then the landowner could ask for a “partition.” In many ways, partition is like a divorce for real property co-ownership. Through a partition, the property may be sold or divided into smaller lots.

While quiet title and partition lawsuits can occur in a variety of situations, in Hawai’i these lawsuits historically have been used by large agribusinesses and land speculators to dispossess many Native Hawaiian families of their ancestral lands, including kuleana lands. If you are named as a defendant in a quiet title lawsuit, you should contact an attorney right away for legal advice.

A quiet title and partition lawsuit starts when a landowner or co-owner files a complaint in

the circuit court where the property is located.

Generally, the person bringing the lawsuit then has to provide notice to all the people who may have an ownership interest in the land. If you are named as a defendant and are personally served with the complaint, you will typically have 20 days from the day you were served to file a written answer with the court. The answer is a legal document that lets the court know your response to the complaint and is often prepared by an attorney. If you need more time to file an answer, you may want to contact the plaintiff’s attorney to ask for an extension. Be sure to document any agreement in writing for your records. This can be done through a letter or e-mail.

In certain circumstances, a court may allow a plaintiff to give notice of a lawsuit by publishing a notice in the newspaper rather than personal service. If you see a notice in the paper for your family property and wish to participate in the case, you must file an answer or appear in court at the time and date stated in the published notice.

Filing an answer on time is important as it lets the court know you wish to be a party to the lawsuit. If you do not respond after receiving notice of the lawsuit, you may lose your right to participate in the case.

While participating in a quiet title and partition case could help to protect family land from sale, there are also risks and other considerations that go into deciding whether to participate in these types of cases. Because of this, it is important to consult with an attorney who handles quiet title defense matters to discuss your options. ■

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



NaHHA Celebrates its 25th Anniversary



(L-R) John Aeto, Jace McQuivey, Keali'i Haverly, Mālia Sanders, Douglas Chang, Monte McComber II. Missing from picture: Phil Sammer. - Photo Courtesy

By Mālia Sanders

On Aug. 3, 1995, Dr. George Kanahele writes a memo to Sen. Kenny Brown sharing his desire to form an organization to lead an effort towards stronger representation of Native Hawaiians and Hawaiian culture in tourism. From this idea sparked the birth of the Native Hawaiian Hospitality Association (NaHHA) and the desires of so many Hawaiians in the industry to regain control over the role of Hawaiian culture in tourism and the role of tourism for the Hawaiian people.

NaHHA had always conducted our signature cultural education trainings and guided tours on the Waikīkī Historic Trail since our inception. Building upon these foundations, the NaHHA of today has ventured into tourism product creation.

Our programs, Pākōlea and Kaiāulu Ho'okipa, build the capacity of our community to engage with visitors through activities and "voluntourism" as well as programming that supports local and Native Hawaiian-owned businesses through partnerships and collaborations with stakeholders in the industry.

Through 2022 and 2023 we will execute our second cohort of both programs, growing the number of regenerative tourism product offerings and allowing our visitors to have stonger kuleana in making actionable the value of mālama.

When I started in 2011, there were only 12 Lamakū Ho'okipa (Cultural Advisors and Resources) with full-time positions that were identified in the industry. The first kuleana

given to me was to find more of them.

NaHHA continues to advocate for these positions and today that number has grown to more than 140 Lamakū Ho'okipa in the industry with new representatives being identified each year. Through engagement, NaHHA provides tools and resources to help grow their capacity. They, in turn, provide valuable reach into the industry and feedback about the nature of their roles and best ways to support them. It was a dream of our founders to see more Hawaiians and Hawaiian culture accurately and respectfully represented in the industry.

As NaHHA grew and developed, so did my understanding of what our founders strived to achieve. I see NaHHA's wins as industry wins. Our 25 years of success is built upon the foundation of our kūpuna leaders who have all paved the way for a future reimagined. Just look at from where we have come! NaHHA started as one cultural training program with 11 people sitting around the table "talking tourism," to many programs and products that lead with the values of place. If George and Kenny could see NaHHA now, I think they would be very proud!

On behalf of our board and Team NaHHA, mahalo nunui to the many hands who have helped us achieve this milestone celebration of 25 years and for the many more who carry our shared desires in their hearts and minds. May each of you be guided in aloha to positively impact our communities for the wellbeing of all of Hawai'i. I ask that Ke Akua continue to bless our organization and each of you who continue to support us in the next 25 years ahead! Holomua! ■

Remarks shared at NaHHA's recent 25 year celebration, POI & PALAKA, on Oct. 1.

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

The Season of Ho'oponopono



By Jodi Leslie Matsuo, DrPH

One of the common purposes of Makahiki and Thanksgiving is that it is a time for 'ohana. A time to reconnect and strengthen relationships. However personal hurts and grudges between family members can stand in the way of enjoying this holiday, creating anxiety and uneasiness among those involved in the celebration. Holding on to hurts and grudges can affect our health as well, either by causing illness, making existing illnesses worse, or slowing healing within the body.

The Native Hawaiian healing practice of ho'oponopono is a traditional method of restoring relationships among 'ohana. This practice is also understood to be a method of conflict resolution and can be expanded to include other relationships as well, including friends and co-workers. As Mary Kawena Pukui describes, "...it is to set things right with each other and with the Almighty". This involves deep personal reflection on one's own thoughts, feelings, and motives. Assigning blame or judgement for one's thoughts or actions, or justifying one's actions, isn't part of this process. The end goal is to forgive and be forgiven.

In order for ho'oponopono to work, all those most involved with the problem needs to be included; having too many people involved is not as helpful. A belief in the process, a sincere intention to participate throughout the process and seek resolution, is also a must.

The haku leading out ho'oponopono needs to be someone unbiased and experienced in doing so. This could be a trained practitioner or a trusted

kūpuna or elder in the community.

The important first step in any traditional healing work, including ho'oponopono, is pule. It is a recognition of Akua as the Source of healing and a prayer to work through the practitioner and the healing of all people involved.

Following this, the haku sets-up the discussion by sharing the purpose for that session. A reminder to speak only through the leader is often made, as to help keep everyone's emotions under control. Periods of silence throughout the session may be called upon by the haku to calm emotions or to allow time for reflection.

With honest reflection and examination of one's own motives and feelings, each person then confesses their role in situation, taking ownership for their actions and decisions. The haku may ask questions or for more information. Each person then asks sincere forgiveness for their choices, which may include offering some type of compensation or restitution, depending on what was done. Equally important to this process is accepting forgiveness and releasing the hurt and guilt, also with sincerity and without doubt.

A ho'oponopono session lasts as long as needed for everyone to go through this process. After everyone has had their turn, the haku summarizes what was shared and closes with pule. The dispute is considered to not exist anyone. This is followed by a meal together, to celebrate healing of relationships and renewed aloha between each other.

Taking the time to strengthen your 'ohana can build a strong family for generations to come. ■

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

A Dryland Surprise Puapilo (or Maiapilo)

By Bobby Camara

Our endemic caper (*Capparis sandwichiana*) astonishes, growing as it often does out of bare pōhaku or sand at dry coastal areas. Buds open in the evening and their short-lived beauty fades by the next morning.



Tucked into kiawe shade at Paniau, puapilo thrives. - Photo: Bobby Camara

Ku'u Pua Nocturnal

in mid-day sun
 grey-green leaves beckon
 sprawling on weathered 'a'ā
 sturdiness belied by softness

the orb descends
 shadows lengthen still sharp rock
 nurtures subtle beauty
 fattening buds

cool of evening celebrated
 delicate stamens unfurl
 glowing in rising moonlight
 trembling in night time breeze

lovely scent wafted elusive
 hidden blooms surprise
 ku'u pua nocturnal fades
 wilted pink in morning light

memories cherished
 unforgettable places dear
 lavalands company of loved ones
 ku'u pua nocturnal ■

DOI Announces First-Ever Consultation Policy with Native Hawaiian Community

By Office of Hawaiian Affairs Staff

On Oct. 18 the Department of the Interior (DOI) announced that, for the first time in the agency's history, it will require formal consultation with the Native Hawaiian Community.

New policies and procedures, subject to formal consultation, will further affirm and honor the special political and trust relationship between the U.S. and the Native Hawaiian community.

"The Interior Department is committed to working with the Native Hawaiian community on a government-to-sovereign basis to address concerns related to self-governance, Native Hawaiian trust resources, and other Native Hawaiian rights," said Secretary Deb Haaland (Laguna Pueblo). "A new and unprecedented consultation policy will help support Native Hawaiian sovereignty and self-determination as we continue to uphold the right of the Native Hawaiian Community to self-government."

The draft consultation policy and procedures seek to, among other things:

- Bolster the Department's consultation efforts to encourage early, robust, interactive, pre-decisional, informative and transparent consultation;
- Require that Department staff undergo training before participating in consultation;
- Establish bi-annual meetings between the Secretary and Native Hawaiian community leaders to consult on matters of mutual interest;
- Clarify that the Department's decision-makers must invite Native Hawaiian commu-

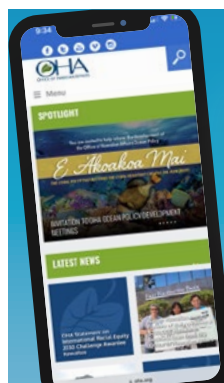
- nity leaders to engage in consultation; and
- Require a record of consultation.

The draft requirements help further the spirit and intent of President Biden's "Memorandum on Tribal Consultation and Strengthening Nation-to-Nation Relationships," which outlines the Administration's efforts to engage Indigenous communities early and often in federal decision-making.

"The historic news that the Department of the Interior intends to develop a formal consultation policy with the Native Hawaiian community is a victory in the fight for Native Hawaiian sovereignty and self-determination," said OHA Board Chair Carmen "Hulu" Lindsey.

"The department's commitment to working with the Native Hawaiian people in consultation on matters of mutual interest is an important step in our people's struggle for self-governance. This is very welcome news and we mahalo Secretary Deb Haaland and President Biden for their continuous efforts to involve and engage Indigenous communities and provide us a voice in federal decision-making. We have much to contribute when discussing Native Hawaiian trust resources and Native Hawaiian rights, and we look forward to the work ahead."

The Office of Native Hawaiian Relations (ONHR) will host two virtual consultations on Thursday, Nov. 10 from 9:00-11:00 a.m. HST and on Monday, Dec. 5 from 6:00-8:00 p.m. HST to gather feedback from the Native Hawaiian community on the new policy. ONHR discharges the Secretary's responsibilities for matters related to Native Hawaiians and serves as a conduit for the Department's field activities in Hawai'i. For more information: <https://doi.gov/hawaiian/doi-consults-on-its-native-hawaiian-community-consultation-policy-and-procedures>. ■



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Maui County Elevates 'Ōlelo Hawai'i in Government

On Aug. 5, Maui County became the first county in Hawai'i to appoint a communications specialist whose kuleana includes Hawaiian translation of official documents.



Riann Nalani
Fujihara

Kamehameha Schools Maui alumna Riann "Nālani" Fujihara is the county's first Hawaiian Language communications specialist and will lead the Office of Council Services' (OCS) efforts to share legislative information with the public and will translate selected documents upon councilmembers' requests.

Maui County Council Vice-Chair Keani Rawlins-Fernandez said she initiated the groundbreaking position in the OCS, and a similar position in the executive branch's Department of Management, to ensure that 'ōlelo Hawai'i has a regular presence in local government.

"So much of our culture will not be able to be practiced if the resources are not there - if the streams do not run, there will be no 'o'opu or hīhīwai," said Rawlins-Fernandez, who represents Moloka'i. "The muliwai will not have limu to teach the next generation how to properly identify, harvest, prepare and enjoy the limu that was once everywhere."

"It is invaluable to have advocates for 'ōlelo Hawai'i and mo'omeheu Hawai'i in spaces where people are making important decisions for our community," Fujihara said. "I'm grateful because this position opens the door to produce more public documents written in Hawaiian."

Rawlins-Fernandez said that



Organizers from O'ahu Water Protectors, Hawai'i Sierra Club and Hawai'i Peace and Justice marked the Oct. 8 anniversary of the water crisis at Kapūkakī (the date that the fuel storage tank leak at Red Hill was revealed by a whistleblower). Many of the protestors dressed in black funeral attire and/or wore black armbands. - Photo: Michael Inouye

collaborative efforts to create a Hawaiian vocabulary for technical government terms is forthcoming.

Anniversary of Kapūkakī Crisis Commemorated

An event dubbed the "Lie-Aversary" took place outside the Pearl Harbor National Memorial Visitor Center on Oct. 8. Participants dressed in black funeral attire and black armbands.

The Lie-Aversary was organized by a coalition of environmental groups and the Honolulu Board of Water Supply to commemorate the anniversary of the whistleblower revelation of the U.S. Navy's failure to disclose the fuel spill from the storage tanks at Kapūkakī (Red Hill). Protesters demanded that the Navy assist those who continue to report health and water contamination issues.

"The community's demands are more than reasonable," said Nani Peterson, of the O'ahu

Water Protectors. "Clean up the mess you made in Kapūkakī, a marker for the sacred Leilono, and remove your existential threat to the sacred waiola of our island. Take care of the people you poisoned, who you are continuing to harm, to traumatize. And provide us with the truth, a truth that has been wrongfully denied us for too long."

Event organizers included the O'ahu Water Protectors, Hawai'i Sierra Club and Hawai'i Peace and Justice. They presented the Navy with a petition that included hundreds of signatures demanding medical support and additional water sources for those still suffering from the contamination; that the fuel storage facility is defueled within months; and that they respond to community questions and concerns.

Hugo Named New LT Trustee

Lili'uokalani Trust (LT) has announced the appointment of Mahina Eleneki Hugo to its



Mahina Eleneki Hugo

three-member board of trustees, succeeding Thomas K. Kaulukukui, Jr., who will retire Feb. 1, 2023. She will be the 18th trustee since LT's founding in 1909.

Currently serving as LT's executive director of Youth Development, Hugo has dedicated her career to educating, supporting, and advocating for Hawai'i youth. After joining LT, Hugo led a partnership with the Aspen Institute that resulted in the 2019 "Hawai'i State of Play" report, assessing the kamali'i (youth) sports landscape across the state, with a focus on Native Hawaiian youth.

Hugo was a key member of UH Mānoa's 1987 national championship-winning volleyball team and was inducted into Sports Circle of Honor. She was also named the Most Inspirational Player of the Year.

"Ms. Hugo's lifelong dedication to Hawai'i's youth will be an asset

to the board of trustees," said Trustee Claire Asam. "She has a compelling life story that will inspire our kamali'i and teammates alike. We look forward to continuing the Queen's legacy and to serving our most vulnerable Hawaiian youth."

Prior to joining the trust, Hugo was Head of School at La Pietra-Hawai'i School for Girls.

Joseph Named Honolulu Habitat for Humanity CEO



TJ Joseph

TJ Joseph has been appointed Chief Executive Officer (CEO) of Honolulu Habitat for Humanity. She is the first Native Hawaiian

woman and Habitat homeowner to hold this leadership position.

"We could not have hoped for a better candidate to lead us forward," said Kaipo Kukahiko, vice president of the board of directors. "TJ brings a wealth of experience and a profound commitment to serving O'ahu's communities. Her strategic vision and infectious passion are critical components to the success of the organization."

Joseph previously served as Honolulu Habitat's chief of staff and brings a unique, first-hand perspective to her new role as CEO.

In 2013, Joseph and her husband, Levi, partnered with Honolulu Habitat to build their family's three-bedroom home in Waimānalo.

"Our Habitat home is the foundation upon which my family has built our life," said Joseph. "I feel a deep sense of responsibility to share that opportunity with others. As a Native Hawaiian woman executive I am moved to lead this organization to do things we've never done before

NEWS BRIEFS

Continued from page 33

and seek out ways we can do more to serve the communities of Hawai'i."

Joseph will oversee all operations of the local affiliate of Habitat for Humanity International, which recently built four homes in Waimānalo and Papakōlea. There are currently 18 homes in development.

KS Names Hao Director of Planning & Development



Melani Pualani Hao

Kamehameha Schools has named Melanie Pualani Hao as its director of planning and development

Hao, a KS Kapālama graduate, has an extensive background in commercial real estate with over 20 years of national and international experience, including working for a Fortune 500 company. Most recently, she worked with Providence Saint Joseph Health System, a comprehensive non-profit health care organization comprising 54 hospitals and over 1,000 clinics in states across the west, Midwest and Southwest.

Hao will help lead the planning and development projects for KS' commercial properties and master-planned communities, including our Kaka'ako, Keawalau redevelopment in Waipahu, and other areas across the pae āina.

"I am deeply honored for the opportunity to return home and return the many gifts Ke Ali'i Pauahi has blessed me with," Hao said. "I'm excited to carry on the tradition of serving this amazing organization with a meaningful mission close to my heart."

Raised on O'ahu, Hao holds a bachelor's degree in business administration and leadership

and a master's degree in corporate real estate.

HIFF Debuts Film by 'Ōiwi Poet Laureate



A theater performance written and conceived by Poet Laureate Kealoha, and made into a film, premieres at the 42nd Hawai'i International Film Festival on Nov. 4 on the Bishop Museum's great lawn.

The Story of Everything, produced and directed by Engaging the Senses Foundation, illuminates the intersection between science, the environment, the arts, and mindfulness. It explores humanity's rich and diverse explanations for the origins of life and presents powerful solutions for the continued health of the planet and all beings on it.

A preshow will include an oli by Kumu Hula Kau'i Kanaka'ole, and a live performance by Kealoha, an internationally acclaimed slack key guitarist, singer, composer, philosopher and activist.

"*The Story of Everything* is my most important work, it's the culmination of everything I have learned throughout life," said Kealoha, founder of Hawaii-Slam, Youth Speaks Hawai'i and a MIT nuclear physics graduate. "It took me half my life to study the science behind this piece, half my life to study the art of poetry

and storytelling, and about half a decade to actually create this work."

For more information or to purchase tickets go to: www.HIFF.org. Film screenings and special appearances by Kealoha will also be offered on Kaua'i, Maui and Hawai'i Island

Bill Will Protect Maui County Wetlands

The Maui County Council recently passed a bill to restore and protect its wetlands.

Under the new law, wetland areas will be identified and mapped if they contain at least

two indicators of hydrology (evidence of groundwater, hydric soils and hydric vegetation). It is intended to prohibit the loss of additional wetlands to development and ensure the perpetuation of these areas that help maintain a healthy watershed.

"Wetlands are environmentally sensitive ecosystems which create habitat for important species and environmental resilience to the effects of climate change," Councilmember Kelly Takaya King said. "They serve essential functions, including slowing, capturing and filtering the flow of runoff and sediment in storm events."

South Maui experiences frequent major flooding that causes significant erosion, power outages, transportation delays and other issues.

"Wetlands are essential for environmental health, biodiversity, protection of the marine environment and coral reefs, flood mitigation and protection of property and freshwater resources," said King, chair of the Climate Action, Resilience and Environment Committee.

"Wetlands play an important role in Hawaiian culture, and we rely on them for erosion control

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Prince Lot Hula Festival Premieres November 3 on KHON2



The 2022 virtual 45th Anniversary Prince Lot Hula Festival, Hawai'i's largest non-competitive hula celebration will premiere Thursday, Nov. 3 at 7:00 p.m. on KHON2 and will be rebroadcast four additional times throughout the month. This year's festival, Laukanaka Ka Hula, will be presented by Bank of Hawai'i. OHA is helping to sponsor the event. Pictured here are 'olapa (dancers) from Pua Ali'i 'Ilima under the direction of Kumu Hula Vicky Holt Takamine. Photo: Courtesy



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NEWS BRIEFS

Continued from page 34

and protection of endangered species as well as freshwater and ocean water quality.”

Sai-Dudoit Wins Falsetto Contest



Falsetto contest champion Heua'olu Sai-Dudoit (center) was presented with awards by Cultural Advisor Clifford Nae'ole (left) and General Manager Andrew Rogers (right) of the Ritz-Carlton Kapalua. - Photo: Courtesy

Hilo's Heua'olu Sai Dudoit was crowned the 20th annual Richard Ho'opi'i Leo Kī'eki'e Falsetto Contest champion at the Ritz-Carlton Kapalua on Sept. 24 after impressing the judges with his rendition of the classic, *Kalama'ula*.

Sai Dudoit is a graduate of Ke Kula O Nāwahīokalani'ōpu'u and is currently a student at UH Mānoa pursuing degrees in Hawaiian Language and Business. He is a contributing artist to the music innovation program, Mana Maoli. He also received the contest's Hawaiian Language Award and the Sheldon Keahiawakea Brown Music Award for his musicality.

The Richard Ho'opi'i Leo Kī'eki'e Falsetto Contest is held during Festivals of Aloha. In celebration of the contest's 20th anniversary, Festivals of Aloha along, with Haku Collective, has released a legacy project entitled Hawaiian Falsetto Vol 1.

Ola Resilience Trail Dedicated in Hau'ula

The community of Hau'ula recently celebrated the dedica-

tion of its new Ola Resilience Trail with oli, pule, music and food thanks to an \$18,000 AARP (American Association of Retired Persons) Livable Community Challenge Grant.

“Ola means to survive, thrive and be resilient,” said Dotty Kelly-Paddock, the executive director of Hui O Hau'ula, which received the grant.

Popular with everyone from keiki to kūpuna for exercise and play, the Ola Resilience Trail goes around the site of the future 5-acre Ko'olauloa Community Resilience Hub. The building planned for the hub will house health, education, social, economic, food, housing and other services and will also serve as a Federal Emergency Management Agency Community Safe Room in the event of a hurricane, tsunami, or other disaster.

Most government buildings on the northeast Windward O'ahu coastline are in flood or tsunami zones – and there are no disaster shelters between Kāne'ohe and Mililani.

“It's critical for this community to have a resilience hub because it is so at risk,” she said.

In a disaster, Kamehameha Highway, the only road connecting Hau'ula to the rest of the island, would be shut down leaving residents without power, water, shelter and food for weeks.

“We have to prepare so we can protect our community,” Kelly-Paddock said.

Netflix Debuts Indigenous Animated Series

“*Spirit Rangers*,” a new animated series for young children debuted on Netflix on Oct. 10 to coincide with Indigenous People's Day. It is the first kids show in the U.S. to be created by an Indigenous woman.

The series is about a modern native family who lives and

Ocean Policy Meeting



OHA CEO Dr. Sylvia Hussey addresses participants at OHA's Ocean Policy community meeting in Kāne'ohe, O'ahu, on Oct. 17. OHA is seeking community input to develop and inform its ocean policy and advocacy. Meetings were scheduled across the pae 'āina, and seven have been completed to date. Three more meetings are scheduled including a virtual meeting on Nov. 1 and in-person meetings in Hilo on Nov. 16 and in Kailua-Kona on Nov. 17. For more info go to: www.oha.org/oceanpolicy/.



works in a national park. The three main characters are siblings Kodi, Summer and Eddy Skycedar who share a secret which allows them to transform into spirit animals to protect their national park home. Together, the children take on challenges like helping a lost thunderbird and waking the sleepy sun.

When the children transform into their animal forms, the physical environment around them changes as well – for example a thunderstorm is revealed to be a family of thunderbirds in the spirit world.

“We see that that connection

to nature is really important – that everything is alive and connected,” said show creator Karissa Valencia (Chumash). “So [I hope] the next time a child kicks a rock or wants to kill a spider – that they are thinking about how everything is alive and has a purpose and a place and is connected to our land.”

Valencia assembled a talented team of all-Indigenous writers, which is at the heart of the series. In addition to the writers, Indigenous talent was tapped in other areas as well, including animators, composers, editors and voice actors.

Spirit Rangers is streaming on Netflix and includes 10 episodes that each run about 28 minutes long.

Keiki Market Swap Meet Fair

“For Kids By Kids About Kids” is hosting their first Keiki Market Swap Meet Fair on the lawn at Ke'elikōlani Middle School on Nov. 11 and 12 from 9:00 a.m. to 12:00 p.m.

The fair will provide keiki who

have an entrepreneurial spirit and are interested in learning about owning a business with the opportunity to buy and sell products from other keiki “business owners.”

For Kids By Kids About Kids is a new nonprofit created to increase the knowledge of Native Hawaiian keiki and other keiki in Hawai'i about economics, culture, politics and community development. The keiki swap meet is their first event. They also offer a seminar to introduce keiki to these concepts. For more information or to register your entrepreneurial keiki for a booth at the fair go to: www.ForKids-ByKidsAboutKids.com.

Hawaiian Organizations Awarded Native American Agriculture Grant

Two Native Hawaiian-serving organizations are among 49 grant projects to receive a share of \$12 million in funding from the Native American Agriculture Fund (NAAF). The grants are given to eligible organizations serving Indigenous farmers and ranchers.

The Hawaiian Lending & Investments' Food Producer Resource Program (FPRP) was awarded a grant for its unique lending approach. With NAAF funding, FPRP will deliver opportunities for access to capital to Native Hawaiian producers through a blended debt and equity investment to strengthen successful food production on Hawaiian Home Lands.

Grantee Ma Ka Hāna Ka 'Ike is an award-winning training program for youth in Hāna. Nā 'Oihana 'Āina (Trades of the Lands) helps Native Hawaiian trainees and community producers overcome established

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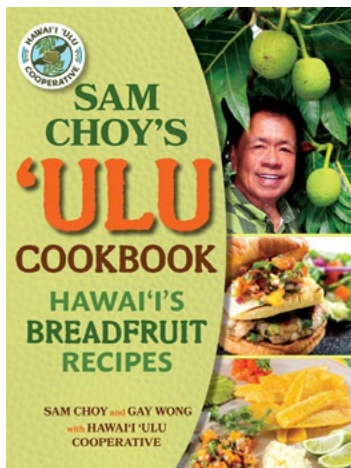
NEWS BRIEFS

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obstacles to agriculture and harness the full potential of East Maui's abundance through inter-generational knowledge and use of modern techniques.

NAAF provides grants for business assistance, agricultural education, technical support, and advocacy services and is the largest philanthropic organization devoted solely to serving the Native American farming and ranching community.

'Ulu Cookbook Now Available



'Ulu is easy to grow and is nutritionally and culturally important for Hawaiians and other Pacific Islanders - yet many Hawaiians do not know how to cook and prepare this nutritious and versatile native food.

A new cookbook entirely devoted to 'ulu aims to change that.

The 'Ulu Cookbook is a collaboration of the Hawai'i 'Ulu Cooperative and noted Chef Sam Choy. The collection includes recipes created by Choy, recipes contributed by some of his friends and recipes from the Hawai'i 'Ulu Cooperative.

No 'ulu tree? No worries! 'Ulu can be purchased at farmers' markets across the pae āina - and for cooks that don't want to

start from scratch, the Hawai'i 'Ulu Cooperative offers frozen, recipe-ready 'ulu available in stores throughout the islands as well as via mail order.

The recipes are both traditional and contemporary: 'Ulu chips with a multitude of dips; salads that pair 'ulu with island favorites like hō'i'o (fern shoots), ōpae (red shrimp), and hearts of palm; soups made substantial and creamy through the magic of 'ulu. There are also recipes for burgers, croquettes, hash and more - including a variety of 'ulu-based desserts, like decadent sour cream cake. And Choy's secret (until now) recipe for braised short ribs over 'ulu grits.

OWP Demands Action After Mid-October Water Main Breaks

After multiple water main breaks over in mid-October, thousands of O'ahu residents on the US Navy water system were once again left without access to clean drinking water. The Department of Defense (DOD) had to rely on the Honolulu Board of Water Supply (BWS) to provide emergency assistance to affected households.

The BWS opened a temporary water connection to provide water for those who rely on the U.S. Navy water system which provides water to 93,000 people living on current and former military lands, including dependent families, civilians, schools, and businesses.

O'ahu Water Protectors (OWP) said in a press release that this most recent catastrophe confirms that the DOD cannot be trusted to steward O'ahu's precious potable water. To protect sustainable access to drinking water for all O'ahu residents, OWP has made the following demands for immediate action by both the state and federal governments:

1. The DOD must downsize its

military presence on O'ahu.

2. The State Commission on Water Resource Management must revoke the Navy's permits to access our sole source aquifer, and issue fines for exceeding limits on the amount of water they are allowed to take.

3. The Hawai'i Department of Health must revoke the DOD's authorization to purvey water, levy fines for on-going violations of the Safe Drinking Water Act and Underground Storage Tank regulations, hold military leaders accountable, and force the military's compliance with the current emergency order on the Red Hill fuel facility.

4. The University of Hawai'i must establish a robust water testing and reclamation program funded by, but independent from, the DOD, to develop new techniques for rapidly identifying contamination in water and removing contamination from the water supply.

New Fund Announced for Equitable Good Food

A new fund could become a financial resource for farms, ranches, fisheries and food businesses.

Growing Justice is a new initiative that aims to raise \$50 million to transform food systems in the U.S. The fund is the first of its kind focused on equita-

ble 'good food' procurement and prioritizing the leadership and collaboration of people of color in the food value chain, from funders and farmers to workers and distributors.

Equitable good food procurement means purchasing food from locally or regionally owned, environmentally and economically sustainable farms, ranches, fisheries and food businesses that prioritize low-income communities of color and treat workers with dignity.

The goal is to transform food systems through procurement practices that increase opportunities for food producers and social enterprises led by people of color in innovative, locally led ways.

In the U.S., approximately \$120 billion is spent annually on food, but the benefits often do not reach the food producers and distributors from the communities themselves. The fund will distribute \$50 million over the next 10 years to community leaders committed to transforming these systems.

Agro Resources Acquired by Hawai'i-Based Transformation

Terraformation, a Kona, Hawai'i-based global forest restoration company, announced the acquisition of certain assets of

Agro Resources, another Hawai'i-based agroforestry company.

"The acquisition of Agro Resources' assets provides the pathway with equipment, contracts and an experienced crew," said Terraformation Founder and CEO Yishan Wong.

Located in Waimea on Hawai'i Island, Agro Resources has 20 years of experience in the management of fruit and nut farms, and native forest restoration.

"Agro Resources expands and deepens our expertise to tackle the next level in native ecosystem restoration and agroforestry," said Johannes Seidel, director of Hawai'i Forestry Operations at Terraformation.

"Contributing to Hawai'i's well-established conservation and agriculture community and supporting our state in sequestering atmospheric carbon to reduce the negative impacts of climate change is at the heart of our global journey. Already our existing projects have benefited from the equipment and expertise the Agro Resources team has brought to our operations."

The company is now planting 7,000 trees to restore a 45-acre site with a native Hawaiian dry forest ecosystem, planting 900 trees in a Hawaiian dry forest ecosystem in Kona, and is currently planting 25,000 plants at its 'Ōhi'a Lani site between Waimea and Honoka'a. ■



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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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OHA Takes Stock of Kaka'ako Makai

Originally published as an OpEd that appeared in the Honolulu Star-Advertiser on October 9, 2022.

It is common knowledge that the state has been seriously delinquent on its debt to the Hawaiian people for their ceded lands. The Office of Hawaiian Affairs (OHA) specifically had waited for years for its share of income and proceeds from the public lands trust as provided for under the state Constitution.

Finally in 2012, the state offered a payment of \$200 million. The state proposed to discharge this debt by turning over 30 acres within Kaka'ako Makai to OHA. This was progress, albeit limited, and OHA accepted the 30 acres of land. The deal was predicated on the expectation that these lands could be developed to realize the \$200 million.

This would create sustainable and continuous income, thereby growing the Native Hawaiian Trust Fund and providing an economic engine benefiting our people for generations to come. That income would expand the ability to fund OHA's mission: the betterment of the conditions of Native Hawaiian people in education, health, housing and economic development, in strengthening our 'ohana, mo'omeheu and 'aina (land and water).

Since becoming chair of the board at OHA, it has become increasingly clear to me that we need to take stock and consider the best way to move forward and make up for lost time while ensuring that what we do is consistent with what the community expects and wants.



Carmen
"Hulu"
Lindsey

Chair,
Trustee, Maui

To that end we have assembled a Hawaiian-led, in-house team of advisors to revisit the Kaka'ako Makai land parcels, assess its merits and challenges, and perform extensive due diligence and meticulous financial analysis. That will put the OHA board in a better position to understand what we do next.

In the spirit of keeping our options open, we are currently revisiting the restriction on residential development of the Kaka'ako Makai parcels of land. While no decision has been made regarding residential development, the restriction on what OHA is permitted to build is glaring when across the street other developers have been allowed to build properties that yield the kind of profits that would go a long way toward OHA being able to meet the needs of our beneficiaries.

Whether and where and how OHA develops the lands under its purview remains under discussion as we gather more data and input. To that end, our team is overseeing a series of virtual and in-person community meetings, focus groups and polling over the next few weeks to better understand the hopes and aspirations of the Hawaiian people who have waited patiently for a very long time to see justice done relative to the seizure of their "ceded" lands.

OHA is also committed to listening to what the broader community has to say. We hope and believe that our thoughtful, data-driven and community-based approach to doing what is pono for our beneficiaries will engage the public's attention and win their understanding and support. Stay tuned! ■

OHA O'ahu Island Board of Trustees Meetings and Site Visits

Upon entering OHA as the O'ahu Trustee, I inquired about holding O'ahu Island Community Meetings throughout the island and community site visits to interact in-person with our stakeholders and beneficiaries in an effort to listen and monitor the pulse of our communities regarding their needs and concerns, and to explore and maintain working partnerships.

During the latter half of this year, select OHA Board of Trustees O'ahu meetings have been held in the community, most during the early evening hours, to allow beneficiaries to attend after work.

I saw the value of OHA's community meetings on other islands and wanted to give the same opportunity to our O'ahu community since regularly scheduled BOT Meetings are held during workday hours. Additionally, the Trustees attend site visits in the area prior to these meetings to see firsthand the work benefiting our people throughout our Hawaiian communities.

A portion of these meetings is dedicated to allowing organizations that assist our beneficiaries to make presentations to the Board of Trustees. This year we had meetings at Waimea Valley, Windward Community College, UH West O'ahu and at UH Mānoa's Kamakākūokalani Center - Hālau O Haumea.

Among the many presentations, we were honored to have Executive Director Tina Tagad and Kahu Roddy Akau from Hālau o Huluena attend our meeting. The project's intent is the preservation and perpetuation of lā'au lapa'au. Kahu Roddy shared his deep knowledge that he passes on to his students. OHA awarded a grant to Hālau o Huluena to continue their mission as it aligns with OHA's pri-

orities to protect, preserve and perpetuate our Hawaiian culture.

Lehua Kinilau-Cano from the Department of Hawaiian Home Lands gave a presentation focused on the Pāpā-kōlea community. She informed the BOT that phase one of the slope stabilization and sewer improvements for Pāpā-kōlea was completed for \$13 million and phase two, which will cost \$45 million, is ongoing. The \$600 million that DHHL received from the legislature will specifically address the waitlist while improvements for existing homesteads require other funding sources.

Mahalo nui to OHA Board Chair Hulu Lindsey, administration, staff and our gracious hosts for making these meetings and site visits possible.

We welcome our beneficiaries to stay up-to-date and attend our meetings to express mana'o and learn about the many organizations that are here to support our Native Hawaiian community. I look forward to future meetings and further work together for the betterment of our people and culture. For more information on upcoming OHA Board of Trustees meetings visit: OHA.org/bot.



Kaleihikina
Akaka

Trustee,
O'ahu



Trustee Akaka and Trustee Lindsey at community meetings earlier this year. - Photos: Courtesy

Protecting OHA from Corruption

When we think about government and political corruption, big cities usually come to mind, like Washington, D.C., New York, Chicago, and Los Angeles. But recent headlines show that we in Hawai'i have our own share of corruption in government. For example:

- Former Honolulu Police Chief Louis Kealoha was convicted of using his position to frame an innocent man. His wife, former Deputy City Prosecutor Katherine Kealoha, was convicted of obstruction of justice.
- State Representatives English and Cullen pleaded guilty to accepting bribes.
- Former Honolulu Prosecutor Keith Kaneshiro was arrested for bribery.
- Former Honolulu Managing Director Roy Amemiya, Corporate Counsel Donna Leong, and Police Commission Chair Max Sword have been charged with federal conspiracy.

I recently interviewed Randall Roth, Emeritus Professor of Law at the University of Hawai'i Richardson School of Law, on my ThinkTech Hawai'i show. Roth is well known for his co-authorship of *Broken Trust*, the definitive account of the Kamehameha Schools/Bishop Estate scandal. He said some startling things.

Roth On Hawai'i's Corruption: "Corruption is worse here than in other states and territories." "The County Ethics Commission behaved very poorly" in the "Kealoha series of cases described in *The Mailbox Conspiracy*." "Members of the Supreme Court shouldn't have been selecting trustees to the Bishop Estate." "Powerful members of our community engaged in wrongdoing...various official watchdogs engage in willful blindness." "Corruption includes a person using the powers given to them primarily for the benefit of themselves, or special interests."

Roth on Lack of Transparency: "We really haven't had accountability for wrongdoing in government. We really haven't had transparency." "Corruption in Hawai'i is particularly bad, unless we



Keli'i Akina, Ph.D.

Trustee,
At-large

make some meaningful changes, I don't think it's going to get better."

Roth on Overcoming Corruption: "Rather than engage in willful blindness...we've got to engage in robust dialogue, discussion, debate, as to what this means and what can be done about it...whatever we do, we have to do with the interests of future generations first and foremost in our mind."

My conversation with Professor Roth reminds me of the Board of Trustees' fiduciary duty to protect OHA from corruption. From the time I was elected a trustee in 2016, I have made it a priority to confront and prevent corruption at OHA. During my first year as a trustee, I called for an independent review of OHA's financial transactions to ensure that OHA's fiduciary duties were being upheld. As a result, Clifton Larson Allen (CLA), the 8th largest accountancy firm in the U.S., was contracted by OHA to conduct an independent review of OHA's financial transactions from 2012-2016.

The CLA report identified individuals and organizations involved in 38 "red flag" transactions from 2012-2016 which showed "indicators" of potential fraud, waste, and abuse. Unfortunately, despite the fact that the CLA Report was completed nearly three years ago, no action has been taken to officially follow-through on the 38 "red flag" transactions.

Hopefully, that may now change as the Board of Trustees are preparing to receive a new report designed to show whether the 38 "red flag" transactions have actual evidence of fraud, waste, and abuse. This report is being prepared by the forensic auditing firm Plante Moran.

Already, a new day at OHA has begun as our agency has implemented numerous recommendations made in the CLA report. These include significant checks and balances that are now practiced regularly at OHA.

By taking appropriate action when the Plante Moran report is completed, OHA will have an incredible opportunity to become a role model for government agencies when it comes to confronting and eliminating corruption. Let's holomua! ■

A Hui Hou

As my time at OHA comes to an end, I take a moment to reflect. I would have never thought that I would run for public office and once I became a Trustee, I never would have guessed that I would have been able to get so much accomplished in just one term.

First, I must thank the late Trustee Colette Machado. It was her belief in naming me vice-chair of the Board of Trustees and believing in my ideas to better the Board that allowed me to bring change to the governance model for OHA.

I worked with the ali'i trusts and analyzed both our cousins to the south in Aotearoa and our cousins to the east in North America as context for Indigenous governing models. This project led to my updating of the Board of Trustee's by-laws and continuing to begin the policy work to match the governing model.

In 2019 Chair Machado sent me to the Commonfund Institute at Yale School of Business which allowed me to recognize the inefficiencies in the Native Hawaiian Trust. Working with interim investment manager Ryan Lee and a team from Commonfund, an endowment model and policy is being considered for the Native Hawaiian Trust Fund.

I then shared an idea to purchase the Hilo Hattie location on Nimitz Avenue and Chair Machado told me to buy up everything we could. She sent me to meet with a former trustee, the late Oswald Stender, to learn how he led OHA to purchase Nā Lama Kukui.

I learned so much from him that day, not just about land acquisition but what it means to be a trustee and the kuleana that I was carrying. I will forever be grateful to him for taking that time to share with me. It took me two more years, and although Hilo Hattie was not



Brendon Kalei'aina Lee

Trustee,
At-large

to be, this led to the acquisition of more property adjacent to Nā Lama Kukui. This has positioned OHA to be a significant player within the Transit Oriented Development Corridor for the Iwilei rail station.

The advice and counsel from former trustees Apoliona and Apo were invaluable to helping me become the best trustee I could be. Mentorship from both Chair Machado and Trustee Robert Lindsey gave me the

confidence to run with ideas knowing that, should I stumble, they were there to help guide me. The friendship of Trustee Ahuna helped me not to take everything so seriously and to enjoy the moments we all shared. Working with Trustees Ahu-Isa and Waihe'e showed that some trustees actually know the definition of collaboration and do not just use it as a reference for "I do not know what I am talking about."

To all who shared work, lunches, and laughs with me – Kama, Kau'i, Maria, Lady, Alvin, Priscilla, Crayn, Beimes, Dini, Anu, Lehua, Carol, Laurene, and Lopaka – mahalo for always keeping it fun.

To my staff: Zuri, you will always be my "Sam Seaborne" – no one can debate with me better – it was your sharp intellect that polished all our work; Alyssa, even though it was for a short time, I never doubted your intellect and that is why we needed your help with all that policy work; Dayna, all that institutional knowledge was invaluable over the last two years; and Lei-Ann, you were there for me from the very beginning, through laughter, through tears, through it all, it was you, my moana, that kept me grounded I absolutely could not have done it all without you.

To all who supported and believed in me, this is not goodbye, but a hui hou... ■

**CULTURAL IMPACT ASSESSMENT:
KAPĀPALA KOA CANOE
MANAGEMENT AREA, KA‘Ū
DISTRICT, HAWAII ISLAND**

On behalf of the Department of Land and Natural Resources (DLNR) Division of Forestry and Wildlife (DOFAW), ASM Affiliates is preparing a Cultural Impact Assessment to inform an Environmental Assessment (EA) being prepared for the Kapāpala Koa Canoe Management Area located on Tax Map Key (TMK) (3) 9-8-001:014, Kapāpala Ahupua‘a, Ka‘ū District, Hawaii Island. The primary purpose of this management area is to provide for the sustainable supply of koa (Acacia koa) trees for the construction of traditional koa canoes. Secondary management objectives include native forest and watershed protection, protection of forest bird habitat, collaboration with educational and community groups, and access for certain recreational activities.

ASM is in search of kama‘āina (persons who have genealogical connections and or are familiar from childhood with the ‘āina) of Kapāpala or practitioners specializing in kālaiwa‘a (canoe carving). 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.

BURIAL NOTICE: BLAISDELL REDEVELOPMENT PARKING AREA

NOTICE IS HEREBY GIVEN that a burial site, designated as State Inventory of Historic Places (SIHP) 50-80-14-09148, was identified by Pacific Legacy, Inc. during the course of an archaeological inventory survey related to the Blaisdell Redevelopment Parking Area and Trash Compactor Facility Improvements Project, Honolulu, O‘ahu, TMK: [1] 2-3-008:001. Based on the context of the finds, these remains are believed to be over 50 years old and most likely Native Hawaiian.

The project area is within the ‘ili of Kewalo, awarded during the Māhele to Kamake‘e and Iona Pi‘ikoi through Land Commission Award (LCA) 10605 (Royal Patent 5715). The closest kuleana

LCA award to the burial site is LCA 200, awarded to Kaina. The landowner is the City & County of Honolulu (Contact: John Condrey, 650 South King Street, 9th Floor, Honolulu, Hawaii, 96813 [TEL (808) 768-8478, FAX (808) 768-4000]).

The landowner has proposed preservation in place for SIHP 50-80-14-09148; however, per the requirements of Hawaii Administrative Rules (HAR) Chapter 13-300-33, the burial treatment decision (preservation in place or relocation) shall be made by the O‘ahu Island Burial Council in consultation with the State Historic Preservation Division and any recognized lineal and/or cultural descendants.

All persons having any knowledge of the identity or history of these iwi kupuna, or interested in filing a lineal or cultural descendancy claim, are requested to immediately contact Ms. Regina Hilo, O‘ahu Burial Sites Specialist, SHPD, at 601 Kamokila Boulevard, Room 555, Kapolei, Hawaii 96707 [TEL (808) 692-8015, FAX (808) 692-8020].

CULTURAL IMPACT ASSESSMENT: KA‘ANAPALI

On behalf of the project owner, Paki Maui AOA, we are conducting a Cultural Impact Assessment of the Paki Maui Condominium Project in support of a Conservation District Use permit from the State of Hawaii in compliance with Hawaii Revised Statutes Chapter 343. The project is at 3601 Lower Honoapiilani Road along the Ka‘anapali coast in portions of TMK (2) 4-4-001:050 & 051. Honokōwai Beach Park is the adjacent property to the north. The proposed project includes: (1) Repairs to an existing seawall fronting the property along the ocean, (2) Demolition of two existing stairways, and (3) Construction of a new stairway. We want to ensure that, by consulting with knowledgeable individuals and organizations, including recognized descendants and other stakeholders, we have done our best to seek out those who may wish to share their mana‘o regarding (1) the identity and scope of “valued cultural, historical, or natural resources” in the petition area, including the extent to which traditional and customary native Hawaiian rights are exercised in the petition area; (2) the extent to which those resources—including traditional and customary native Hawaiian rights—will be affected or impaired by the proposed action; and (3) feasible action/s, if any, to be taken to reasonably protect native Hawaiian rights if they are found to exist. Please contact Chris Monahan (TCP Hawaii) at mookahan@gmail.com if you would like to contribute to this study. Mahalo! ■

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

**MAURICE KEOLA OHUMUKINI
(MARCH 20, 1945 – SEPT. 13, 2021)**



Maurice Keola Ohumukini, 76, of Salt Lake City, Utah, passed away peacefully surrounded by ‘ohana on Sept. 13, 2021.

Maurice was born on March 20, 1945, to Mabel Amalu Sheldon and Henry Kawaimapuna Ohumukini in Honolulu. He attended Church College of Hawaii, served a mission for the Church of Jesus Christ of Latter Day Saints, served in the Army Reserves for six years and attended Brigham Young University in Utah where he met his sweetheart, Louise Fager. They married in August 1973.

He is survived by his wife Louise; children Shara (David), Kahealani (Johnnie), R. Keola (Catherine), Michelle and Richelle; 14 grandchildren, and one great grandchild. He is survived by his siblings Sandra Pali, Gail Kittelman, William, and Van Bruce. He was preceded in death by his parents and siblings Itasca, Henry Jr., Wanda Mae, and Haunani.

From a young age Maurice embraced, practiced, and perpetuated his Hawaiian culture and spirit of aloha. Through his journey he lifted many and helped others find their way. He founded the first Hawaiian Civic Club in Utah; earned a BSA Silver Beaver; and taught the traditions of the culture by holding seminars, teaching ‘ukulele, Hawaiian quilting, and by recreating the holokū of Hawaiian Royalty. He always went the extra mile on any project – big or small.

Everything Maurice did, he did with the help of Heavenly Father including sharing his mana, culture, religion, and knowledge. He ensured his legacy would last by teaching his children, grandchildren, and anyone willing to listen.

Please send any correspondence to Richelle Ohumukini at wlightin@gmail.com. ■



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

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

HAWAIIAN MEMORIAL PARK CEMETERY, 4 plots, Garden of Bayview II, Lot 77, Sec B, Sites 1, 2, 3, 4. \$20,000 FOR ALL FOUR PLOTS. VERY NICE VIEW. 808-235-3236 or 925-899-0225.

HAWAIIAN MEMORIAL PARK CEMETERY. Mt. Calvary III, 5 Adj. Lots, \$5000 ea. Lot 225 Sec. A, sites 2&3; Lot 224 Sec. C, sites 1, 2, 3. Each plot can hold 2 caskets or 4 urns, or 1 casket & 2 urns. Title trsf by Hawaiian Memorial with buyer & seller present. Buyer responsible for trsf fee & opening & closing of plot fees. Call Val 808-895-8229 or 808-868-0033.

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.

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

HOMES WITH ALOHA- Waimea/ Big Island 5 acres with a custom 2 bedroom, 2 full, 2 half bath home. Includes a barn, horse arena and more. \$750,000 Cash. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Nanakuli-3 bedrooms, 2 baths plus an enclosed garage converted to a 4th

bedroom. Needs a lot of maintenance. \$375,000 This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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HAWAIIAN MEMORIAL CEMETERY plot for sale in the Garden of Inspiration I. Asking \$8000 or best offer. Call 808-885-4501 and ask for Lorna.

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. ■

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FAMILY REUNIONS

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

LU'ULOA-AE'A-MORTON-KALIMA – This is a kāhea to the descendants of Annie Meleka Lu'uloa and her three (3) husbands: Albert Kamaukoli Ae'a I, Sampson Palama Ae'a Morton, and Paul Aukai Kalima. The 'ohana is planning a family reunion in the summer of 2023 and all direct descendants of this bloodline are invited to attend this event. What: Aloha Kekahi i Kekahi 'Ohana Reunion; When: September 1-4, 2023, FOUR DAY EVENT; Where: Our Lady of Ke'au – Makaha, HI. The 'ohana requests all attendees to RSVP here: <https://www.surveymonkey.com/r/alohareunion2023>. Deadline to RSVP is February 28, 2023. For more information please contact Ronnette Abregano and alohareunion2023@gmail.com.

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

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by Monday, November 7, 2022 by 4pm

Final camera ready ads must be submitted

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