



Ka Wai Ola

NEWS FOR THE LĀHUI

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He Ho‘omaka Hou

A New Beginning

PAGES 18-20



2022
Office of Hawaiian Affairs
Annual Report
A Spirit of Aloha

See inside!

2022 OHA Annual Report

All nine Office of Hawaiian Affairs trustees were sworn into office on Dec. 8, 2022, at a formal investiture ceremony at Kawaiaha‘o Church. (L-R front row): Brickwood Galuteria, Kalei Akaka, Carmen "Hulu" Lindsey, Keli'i Akina and John Waihe'e IV. (L-R back row): Dan Ahuna, Luana Alapa, Mililani Trask and Keoni Souza. - Photo: Joshua Koh



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A FORCE TO BE RECKONED WITH

Lōkahi (nvs. Unity, agreement, accord, unison, harmony, agreed, in unity)

Aloha mai kākou,

*‘Umia ka hanu! Ho‘okahi ka umauma, ke kīpo‘ohiwi i ke kīpo‘ohiwi;
Hold the breath! Walk abreast, shoulder to shoulder.*

This ‘ōlelo no‘eau speaks to the importance of being in one accord, as in “exerting every effort to lift a heavy weight to the shoulder and to keep together in carrying it along.” It is an appropriate reminder as we begin this new year at the Office of Hawaiian Affairs (OHA).

This ‘ōlelo no‘eau is a vision of all nine trustees working in one accord, unified as leaders of our organization and our people, and together shouldering the kaumaha (weight) of their collective kuleana to our lāhui.

It is the very image of lōkahi – a concept that Chair Hulu speaks passionately about and models with the Board of Trustees. At its most basic, lōkahi means “unity.” But it is more than simply presenting a united front – it also refers to an “agreement in mind” or a “unanimity of sentiment.”

There is much work ahead this year for OHA – and to achieve our goals we absolutely must work together, fully embracing a spirit of lōkahi.

The state’s failure to provide OHA with its rightful 20% pro rata share of Public Land Trust (PLT) revenue continues to hinder our efforts to provide the level of funding, programs, research and advocacy needed to make the kind of social-economic-political impact that our people deserve. OHA’s involvement on the state’s PLT working group in the coming year will be critical.

Another focus for 2023 is Hakuone, OHA’s 30 acres of land at Kaka‘ako Makai. At issue is an outdated 17-year-old law that prevents the development of homes ma kai of Ala Moana Boulevard – despite the preponderance of luxury condos being built on the ma uka side of the street.

We will push to have that law changed during the upcoming legislative session to enable OHA to fulfill its vision of developing the area as an “economic engine” for our lāhui – a distinctly Hawaiian gathering place in Honolulu that includes Native Hawaiian businesses, health and healing areas, art centers, restaurants – and housing that kama‘āina can actually afford.

I am optimistic about our future. The legislature’s Native Hawaiian Caucus remain staunch allies. And Gov. Josh Green’s recently announced cabinet picks include Native Hawaiians in key roles including Housing Chief Nani Medeiros, Hawaiian Homes Commission Chair Ikaika Anderson, Department of Transportation Director Ed Sniffen, and, for the first time in history, two Native Hawaiian women – Board of Land and Natural Resources Chair Dawn Chang and Department of Land and Natural Resources First Deputy Laura Ka‘akua – will lead the state in the stewardship of our lands.

While there is tremendous work ahead in so many different areas, if Native Hawaiians join together in lōkahi, and stay focused on that which unites us – our aloha for our ‘ohana, mo‘omeheu (culture) and ‘āina – we will be a force to be reckoned with. ■

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



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

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Communications Strategist

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Joshua Koh
Multimedia Designer

Jason Lees
Multimedia Designer

Kaleena Patcho
Multimedia Designer

EMAIL/WEBSITES
kwo@OHA.org
https://KaWaiOla.news

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The Office of Hawaiian Affairs shares its vision – and challenges – for development of Hakuone, the agency’s 30 acres of land at Kaka‘ako Makai.



‘ĀINA | LAND AND WATER

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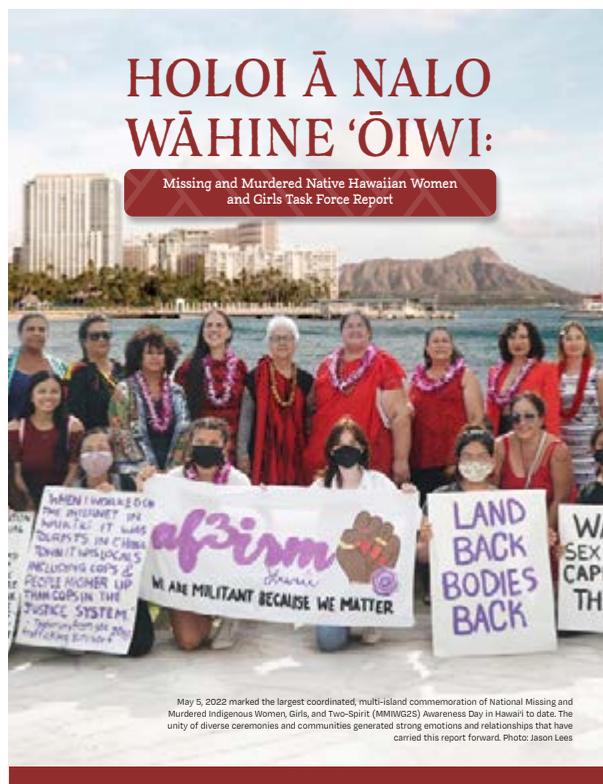
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BY WAYNE TANAKA

Water protectors step up the pressure on the U.S. military to defuel and shut down the fuel storage facility at Kapūkākī (Red Hill) after another toxic chemical spill in November.

Ilanuali (January) 2023 | Vol. 40, No. 01

Task Force Report Reveals Troubling Data on Missing and Murdered Native Hawaiian Women and Girls



By Ed McLaurin

The Office of Hawaii Affairs (OHA), the Hawai'i State Commission on the Status of Women, and state legislators from the Native Hawaiian Legislative Caucus held a press conference on Dec. 14 at the Hawai'i State Capitol to launch *Holoī ā nalo Wāhine 'Ōiwi: Missing and Murdered Native Hawaiian Women and Girls Task Force Report (Part 1)*, the first official report on the epidemic of missing and murdered Native Hawaiian women and girls in Hawai'i.

Advocates and members of the task force attended the press conference dressed in red, symbolizing the blood of Indigenous women who are missing or were murdered.

The report contains findings from more than a year of data collection and analysis by the Missing and Murdered Native Hawaiian Women and Girls (MMNHWG) Task Force.

The task force, created by the State Legislature in 2021, is administered through the Hawai'i State Commission on the Status of Women and OHA, and is comprised of individuals representing over 22 governmental and non-governmental organizations across Hawai'i that provide services to those impacted by violence against Native Hawaiians.

The report found that the missing and murdered Indigenous women and girl ("MMIWG") crisis document-

ed in Canada and the continental United States is also devastating Hawai'i. More than a quarter of missing girls in Hawai'i are Native Hawaiian – although Native Hawaiian females represent only 10.2% of the total population of Hawai'i.

The average profile of a missing child in Hawai'i is a 15 year old, female, Native Hawaiian missing from O'ahu. In addition, the majority (43%) of sex trafficking cases are Kānaka Maoli (Native Hawaiian) girls trafficked in Waikīkī, and 38% of arrests made for soliciting sex from 13-year-olds have been active-duty military personnel, according to Operation Keiki Shield.

The task force believes that these and other lessons warrant cooperation from a broader pool of participants – including the military and tourism sectors during the second phase of the task force's work in 2023.

The MMNHWG crisis extends beyond O'ahu. From 2018-2021, there were 182 cases of missing Kānaka Maoli girls on Hawai'i Island – which is higher than that of any other racial group.

"The spirits of our stolen sisters are slipping through the pukas in our system. This report is a modest step in addressing violence against Kānaka Maoli women and girls," said Dr. Nikki Cristobal, principal investigator and author.

Even among service providers reporting of data is limited. While these findings are incomplete, it is clear that Native Hawaiian women and girls experience violence at rates disproportionate to their population size. In the wake of the report, the group plans to produce a second report based on in-depth qualitative research in the community.

Cristobal identified data collection as one of the biggest obstacles to moving forward with reform-minded efforts as public and private agencies don't always collect statistics on race. Also, because Native Hawaiians and other Pacific Islanders are sometimes grouped together, it's difficult to identify the degree to which Hawai'i's Indigenous people are affected. About 20% of the state's population is Native Hawaiian.

"This report begins to unravel the complex historical trauma of sexual violence towards Indigenous women here in Hawai'i and the socio-political climate that allows this travesty to persist," said OHA Ka Pouhana/CEO Dr. Sylvia Hussey. "The scarcity of information due to inconsistent data collection across law enforcement, state and community organizations is a huge concern. Major systemic changes need to be made to ensure that Indigenous women, and all women, can live safely here in our kulāiwi." ■

To view *Holoī ā nalo Wāhine 'Ōiwi: Missing and Murdered Native Hawaiian Women and Girls Task Force Report (Part 1)*, the report is available at www.oha.org/resources/research/demography/.



MMNHWG Task Force members dressed in red at the Dec. 14 press conference symbolizing the blood shed by missing and murdered Indigenous women. - Photos: Jason Lees



Khara Jabola-Carolus, executive director of the State Commission on the Status of Women, speaks at the press conference. To her left is report author and Principal Investigator Dr. Nikki Cristobal and on her right is OHA Research Director Dr. Lisa Watkins-Victorino.



The crisis of missing and murdered Indigenous women is an epidemic of violence. The movement to call attention to the violence and demand change began in Canada among First Nations women and was later joined by Indigenous women the U.S. where Indigenous women are murdered at a rate that is 10 times the national average.

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APPLICATION WINDOW Jan. 3 - Feb. 15, 2023

A Royal Philanthropist and Benefactress

Abigail Kinoiki Kekaulike Kawānanakoa

April 23, 1926 – Dec. 11, 2022

By Office of Hawaiian Affairs staff



Princess Abigail Kinoiki Kekaulike Kawānanakoa on the interior steps of 'Iolani Palace. She devoted decades to restoring the palace and locating furniture and artifacts dispersed following the overthrow. She was a patron of Hawaiian language, culture and the arts, and gave generously to organizations like 'Aha Pūnana Leo and the Merrie Monarch Festival. - Photo: Courtesy

Hawai'i grieves the loss of HRH Princess Abigail Kinoiki Kekaulike Kawānanakoa, age 96, who passed away peacefully at her Nu'uaniu home with her wife by her side.

Known fondly as “Kekau” by her family and close friends, Kawānanakoa was a member of The Royal House of Kawānanakoa, which held close ties to Hawai'i's last two reigning monarchs King Kalākaua and Queen Lili'uokalani.

Born in Honolulu, Kawānanakoa was the only child of Princess Lydia Kamaka'eha Lili'uokalani Kawānanakoa Morris (whose father, David Kawānanakoa, was heir to the throne) and William Jeremiah Ellerbrock, a doctor. Her parents eventually divorced and, at the age of five, she was legally adopted by her maternal grandmother, Princess Abigail Wahiika'ahu'ula Campbell Kawānanakoa, who raised her in the regal atmosphere of Hawaiian nobility.

Kawānanakoa's royal lineage is distinguished and ennobled by courtesy title as the eldest granddaughter of Prince David La'amea Kaluaonalani Kahalepouli Pi'ikoi, surnamed Kawānanakoa.

Prince David, along with his young brothers Edward Abnel Keli'iahonui and Jonah Kūhiō Kalaniana'ole, were recipients of Letters Patent issued under the seal of the kingdom by King Kalākaua “granting the dignity of Prince to their Royal Highnesses...with precedence under the title of Royal Highness next to [their mother] Her Royal Highness Princess Mary Kinoiki Kekaulike above all other subjects.”

After the passing of Princess Mary Kinoiki Kekaulike in 1884, her older sister, Queen Kapi'olani received guardianship over the three boys who took up residence in 'Iolani Palace with King Kalākaua and Queen Kapi'olani.

An heir to the estate of her great-grandfather James Campbell, Kawānanakoa was educated in boarding schools abroad. She also attended Dominican College in San Rafael, CA., and later the University of Hawai'i.

Kawānanakoa was a benevolent patron of

Native Hawaiian language, culture and arts, and she gave generously to many individuals and families who sought her support. Prominent among the projects that received her support was the monumental restoration of 'Iolani Palace to its former grandeur as under the reign of King Kalākaua.

Gov. John A. Burns initially entrusted the restoration to Princess Lili'uokalani Morris and, upon her passing in 1969, Kawānanakoa carried on her mother's legacy.

For nearly 30 years Kawānanakoa led the Friends of 'Iolani Palace, meticulously restoring the palace, and traveling the world to purchase furniture and other artifacts from the palace that had been sold off by the provisional and territorial governments after the overthrow of the Hawaiian Kingdom. Kawānanakoa remains the greatest benefactor of 'Iolani Palace, which stands today as a historical museum and cultural treasure.

Kawānanakoa was also a patron of the movement to revive Native Hawaiian language through her early and strong support of 'Aha Pūnana Leo, the Merrie Monarch Festival, and numerous private and royal foundations.

She was also known for her personal generosity to individual Native Hawaiians, providing scholarships and paying the medical bills of those in need, among other acts. She established three foundations in her name so that her philanthropy will continue after her passing. According to the *Honolulu Star-Advertiser*, the Abigail K.K. Kawānanakoa Foundation, established in 2001, set aside \$100 million to support Native Hawaiian causes.

A talented and avid equestrian, Kawānanakoa is beloved among the quarter horse community nationally. She raised championship horses and was inducted into the American Quarter Horse Hall of Fame in 2018. She was especially known for her ethical and loving treatment of horses.

She is survived by her wife, Veronica Gail Kawānanakoa, in addition to Kawānanakoa descendants Esther Nāpelakapuokaka'e Kapi'olani Kawānanakoa, David Klaren Kaumuali'i Kawānanakoa, Quentin Kūhiō Kawānanakoa, and Andrew Pi'ikoi Kawānanakoa. ■

A Healer of the Land; A Healer of the People

Dr. Noa Emmett ‘Auwae Aluli

Jan. 16, 1944 – Nov. 30, 2022

By Puanani Fernandez-Akamine

*Kulu ka waimaka, uwē ka ‘ōpua;
The tears fall, the clouds weep.*

The passing of Dr. Noa Emmett ‘Auwae Aluli, beloved Moloka‘i family physician and iconic leader of the Aloha ‘Āina movement, is mourned throughout Hawai‘i Pae ‘Āina and the world. He leaves an inspiring and enduring legacy for the generations that follow.

In a statement issued by the Protect Kaho‘olawe ‘Ohana, which Aluli helped to form in 1976, his passing generated “a huluhia, an overturning, an upheaval marking [his] transformation as a heroic and dearly loved leader into a dynamic spiritual force and a cleansing that opens the way for the next generation of leaders” marked by the convergence of elemental hō‘ailona (signs) occurring at the same time including “forceful winds, rainbows, blessings of cleansing rain showers, a rust moon due to the eclipse of Mars...and the...Mauna Loa eruption.”

Soft-spoken and humble in demeanor, Aluli comes from a large, prominent and extended Hawaiian family. Descendants of noted Hawaiian patriot and anti-annexationist Emma ‘A‘ima A‘ii Nāwahī, wife of Joseph Nāwahī, their numbers include medical doctors, attorneys, academics and musicians. Aluli’s life partner is UH Mānoa Ethnic Studies Professor Dr. Davianna Pōmaika‘i McGregor.

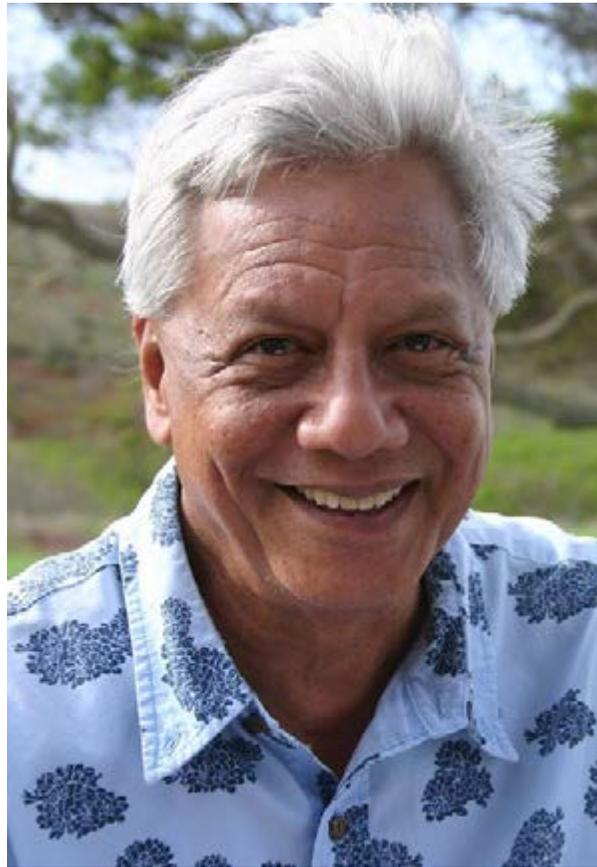


Aluli as a medical student.

Born on O‘ahu and raised in Kailua, Aluli graduated from Saint Louis High School and Marquette University in Wisconsin. He was part of the first cohort of medical doctors from the University of Hawai‘i John A. Burns School of Medicine (JABSOM).

After completing a family health residency on Moloka‘i in 1975, Aluli began a 46-year medical practice at the Moloka‘i Family Health Center. His contributions to medicine in Hawai‘i were nothing short of transformational.

Aluli pioneered a distinctively Native Hawaiian approach to health care in rural Hawaiian communities. Believing that each patient’s health and wellbeing must be understood in relation to their ‘ohana, genealogy, life-



Dr. Noa Emmett ‘Auwae Aluli - Photos: Courtesy

style, and ‘āina, he also emphasized specialized care for kūpuna and even made home visits.

In 1983, as one of a handful of Hawaiian physicians, Aluli participated in the original *E Ola Mau Health Study*, a seminal report that established the baseline health status of Native Hawaiians. Alarmed by the excessive rates of diabetes, heart disease, and obesity on Moloka‘i, Aluli sought out the ‘ike of kūpuna who helped him develop a traditional foods diet. Participants in the resulting *Moloka‘i Heart Study* dramatically reduced their risk factors, cementing in medical journals the inherent value of such diets.

To empower Hawaiian communities, Aluli initiated community-based participatory research on Moloka‘i, laying the groundwork for Indigenous health data sovereignty in Hawai‘i. He also helped to draft the Native Hawaiian Health Care Improvement Act and lobbied

until it was passed by the U.S. Congress in 1988. This groundbreaking federal legislation led to the creation of the Native Health Care System, Papa Ola Lōkahi, and on Moloka‘i, Nā Pu‘uwai, which he co-founded.

In 1998, Aluli was an original member of ‘Ahahui O Nā Kauka, the Native Hawaiian Physicians Association. With more than 300 members today, it is part of the international Pacific Region Indigenous Doctors Congress.

Aluli’s efforts led to the opening of the Moloka‘i Dialysis Center. He also raised \$17 million to upgrade the trauma unit at Moloka‘i General Hospital, and successfully campaigned for its CAT scan machine.

“The health of the land, is the health of our people, is the health of our nation,” was Aluli’s personal motto, and as a community activist he put his words into action. He initially worked to protect Hawai‘i’s subsistence lifestyle as part of Hui Ala Loa, which advocated for ocean access rights through Moloka‘i Ranch, and successfully stopped development that would have destroyed the prominent landmark Kaiaka Rock, village complexes, a pu‘uhonua at Kawela, the Pūko‘o fishpond, and a fishing ko‘a (shrine) and house sites at Kawākiunui.

Aluli’s most enduring legacy was his role in founding the Protect Kaho‘olawe ‘Ohana (PKO) and the Aloha ‘Āina movement. The PKO’s heroic efforts to stop the military bombing of the sacred island of Kaho‘olawe were a huliau - a turning point - in modern Hawaiian history. At this time of awakening for Native Hawaiians and for the larger community, the Aloha ‘Āina movement became the social-political backbone of the Hawaiian Renaissance.

Aluli was one of the celebrated “Kaho‘olawe Nine” who staged the first occupation of the island in Jan. 1976. After the tragic disappearance at sea of charismatic PKO leader George Helm and Kimo Mitchell in 1977, Aluli emerged as leader of the PKO, serving on the congressional Kaho‘olawe Island Conveyance Commission. Through its efforts, in 1990 the abuse of Kaho‘olawe as a military target was halted by then-President George H. W. Bush.

After half a century of military occupation by the U.S. Navy, control of Kaho‘olawe was transferred to the State of Hawai‘i in 1994 as a cultural preserve overseen by the Kaho‘olawe Island Reserve Commission. The Navy has since conducted a massive cleanup of ordnance.

Aluli was instrumental in crafting the state law mandating that Kaho‘olawe be held in trust for eventual

DR. NOA EMMETT 'AUWAE ALULI

Continued from page 7

transfer to a sovereign Hawaiian Nation. As a delegate to the 'Aha 2016 Hawaiian Constitutional Convention, he helped draft a constitution to re-establish the Native Hawaiian Nation that would govern the island. It still awaits ratification.

Since the 1980s, the PKO's successful efforts as kahu'āina (cultural and spiritual steward of the land) have inspired 'Ōiwi across the pae 'āina to stand up against the ruling powers and demand justice and pono for our 'āina and people. The struggles to protect Mauna Kea and our freshwater resources at Kapūkakī are only the most prominent recent examples.

Guided spiritually by four generations of the Edith Kanaka'ole 'Ohana, Aluli led the PKO's revival of Native Hawaiian cultural and spiritual practices and ceremonies. He was instrumental in re-establishing the annual Makahiki ceremony at Kaho'olawe. Makahiki is now celebrated throughout the islands.

Aluli touched the hearts of our people with his generosity, kindness, and aloha. A man of passion and integrity, he inspired generations of Hawaiians to rise up and be heard.

"My Noa Emmett lived his life conscious of the legacy he inherited from his Aloha 'Āina kūpuna, Emma and Joseph Nāwahī, who founded Hui Aloha 'Āina to restore Hawai'i's sovereignty, along with his grandfather, Noa Webster Aluli, who helped conceive and carry out the Hawaiian Homes Act in 1921," said McGregor.



Dr. Davianna Pōmaika'i McGregor and Dr. Noa Emmett Aluli at Hakioawa, Kaho'olawe, in June 2022. - Photos: Courtesy

"He was driven to heal Kanaloa Kaho'olawe, especially to assure that the lives of George Helm and Kimo Mitchell had not been sacrificed in vain. He tirelessly worked to achieve the vision of healthy kānaka thriving on our ancestral 'āina under a sovereign Native Hawaiian Nation. He dedicated his life, not just a career, to the health and wellbeing of his Moloka'i patients.

"Emmett and I truly love our 'āina, Hawai'i. We love caring for 'ohana lands that we live on - Kaimalino, Ho'olehua, Kawi'ula, Kanaloa Kaho'olawe. We enjoy visiting our 'āina aloha and those who care for them, from Hilo to Kohala, Kealakekua to Ka'ū, Kīlauea to Mauna A Wakea, Kīpahulu, Ke'anae, Hāmoa and Hāna, and nani Kaua'i."

"We commit for generations, not just for careers," Aluli has said. "We set things up now so that they'll be carried on. We look ahead together so that many of us share the same vision and dream. To our next generations we say: Go with the spirit. Take the challenge. Learn something. Give back."

Aluli lived a life of aloha. He cherished his 'ohana, his wahine Davianna Pōmaika'i McGregor, their daughter, Rosie Alegado, her husband, Raymond Kong, and their mo'opuna Leihiwa and Kuamo'o Kong. He was also the patriarch of his prominent 'ohana and is survived by his sister Kalai Teves, brothers Pia, Hayden and Webster, his beloved nieces and nephews, and his Aluli, Meyer, Hollinger and Cockett cousins.

SEE DR. NOA EMMETT 'AUWAE ALULI ON PAGE 9



Aluli shares mana'o at the blessing of Namakapili in Nov. 2009. Namakapili is a traditional hale built by the PKO at Hakioawa, Kaho'olawe.

Hali'a Aloha

"In our group of cousins Emmett was the person we looked up to. He was like an older brother to me. He was not only a good man, he was good fun! We enjoyed dreaming together. Emmett was always driven to better the conditions of our Hawai'i. His deep aloha for the people, for the 'āina – he really was precious and he took his kuleana very seriously. I hope people will step up to take on the kuleana he carried for so long. We still have a lot of work to do."

– Meleanna Meyer

"Emmett's most visionary work was accomplished in working together with four generations of the Edith and Luka Kanaka'ole 'ohana, the spiritual leaders of our Protect Kaho'olawe 'Ohana. Together, our combined 'ohana revived the spiritual celebration of Lonoikamakahiki, honoring Kanaloa, and the rituals and ceremonies that connect us, as kānaka, to our Akua, the natural elemental life forces of nature and its cycles and our uniquely Hawaiian approach of Kapu Aloha in loving and caring for our lands and our families."

– Dr. Davianna Pmaika'i McGregor

"To know Noa Emmett 'Auwae Aluli is to know aloha. To sit with him is to sit in passion. To work with him is to work with intention. To vision with him is to see through servitude."

– Dr. C.M. Kaliko Baker

"Noa Emmett was very intelligent, but also humble and a good listener. He deeply affected thousands of people who came to Kaho'olawe in ways that are special and meaningful to each one of them. Of all those who started the movement for Kaho'olawe, he was the one who stayed with it. We all have to learn a lesson from that – about how to stay with a kuleana and believe in that kuleana enough to carry it through."

– Dr. Pualani Kanaka'ole Kanahale

"Emmett was one of the smartest people I've ever known, yet what made him special was his compassion. He used his mind to serve with his heart, whether it was to heal a child or our beloved 'āina."

– Former Gov. John D. Waihe'e III

"Dr. Aluli's aloha for 'āina, his passion and commitment to improving the health and wellbeing of Native Hawaiians, and his ability to weave culture into caring inspired many haumāna to pursue a path to becoming physicians. He taught us that Aloha 'Āina is more than a movement, it's a way of life. His wisdom will continue to light the path for us all."

– Marcus Iwane, M.D.

"His spear is passed to the next generation and his hā (breath of life) inspires and activates."

– Craig Neff

"Uncle Emmett always made room to mentor younger Hawaiians. When deciding whether to accept the role of DLNR deputy director, I thought about what his advice might be. He always said, 'the health of our land is the health of our people is the health of our lāhui.' A way to honor him is to care for and improve the health of our lands. Everything else will follow."

– Laura Ka'akua

"It was during the negotiations for the cleanup of Kaho'olawe that we developed deep pilina. I was honored by Emmett's trust, and anchored by his heart, his na'au even in uncertainty, and his understanding of what it means to commit to kūpuna, 'āina and descendants."

– Roshi Norma Wong



Aluli was honored with a Kulāia Award in September 2020. Upon receiving the award he said, "My service has been blessed and guided by kūpuna who have, and continue to mentor and support me, and more important, enrich my understanding of health beyond just the physical. Wellbeing speaks to our mental state of mind, our social relationships with family and community, our cultural, spiritual and intellectual knowledge as Hawaiians in these pae 'āina o Hawai'i, and the long-term ecological health of our environment." - Photo: Courtesy

DR. NOA EMMETT 'AUWAE ALULI

Continued from page 8

Kulu ka waimaka, mai ka Moku o Keawe a hiki i Ni'ihau o Kahelelani. He hali'a aloha nou, e Noa Emmett 'Auwae Aluli. A hui hou. ■

Ka lā o Hua, Makali'i ka mālama, approximately 122 people visited Kauka Aluli's kupapā'u at O'ahu Chapel and Mortuary in Nu'uaniu. He was adorned in kino lau of Lono. Wehiwehi ke akua i ka lau nahele o ka 'āina. On this morning of Akua, in the malama of Makali'i, he transitioned yet again. Ua momoku ā lehu i ke ahi a Lonomakua.

Ho'olewa for Kauka Aluli will be on Saturday, Feb. 4 at 9:00 a.m. at Lanikeha Community Center in Ho'olehua; and on Saturday, March 4 at 10:00 a.m. at the John A. Burns School of Medicine in Kaka'ako.

Author's note: Mahalo to Dr. Davianna McGregor, the Aluli 'Ohana, the Protect Kaho'olawe 'Ohana, and Papa Ola Lōkahi for contributing the mana'o necessary to write this hali'a aloha for Dr. Noa Emmett Aluli. My husband and I first met Emmett as college students in San Francisco in 1982. Emmett was there to give a presentation about Kaho'olawe with Puanani Burgess and Bo Kahui. That meeting forever changed my life. Emmett's passion for our kulāiwi, and for Kaho'olawe in particular, was inspirational. From Emmett I learned about aloha 'āina. He expanded my consciousness and changed my thinking. I will always remember his kindness, gentleness and great aloha for our people and for our 'āina.

Nou e ka 'Iwa Kū Moku

He mele kūmākēna no Noa Emmett 'Auwae Aluli

I Kūheia, heia e ka 'iwa,
Ka 'iwa kīlou moku,
Mokumoku-ā-hua lā ē,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

I Kaulana ka puō a kānaka,
A kānaka nui, a kānaka iki,
Kūpina'i makena ka leo,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

I Pāpakanui, I Pāpakaiki,
Pakapaka ua a Lono,
Hala i ka uka o Moa'ulaiki,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

I Moa'ulanui, moa ka'alele,
Lele i Pu'uhuluhulu,
Hului ke kupu, ka 'eu o nā
moku,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

I Wa'anui, i Wa'aiki,
Wa'awa'a ka pele,
I Moku'āweoweo lā ē,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

I ka lae o Kuikui,
Ku'iku'i kukui lamalama i
ka pō,
Pō ke ao, ao auane'i ka pō,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'O Lono nui 'oe, 'o Lono
iki,
'O Lonoikamakahi 'oe, 'o
Lonomakua,
'O Lonomakaihe 'oe, 'o
Lonoikamakaoka'ōpua,

Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'Āluli ke akua loa,
'Ālawā ke akua poku,
Ānehe ke akua i uka, i kai,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'Āiwa nā Mo'o Lono,
'Āiwa nā kupu,
Āiwaiwa hale Kanaka'ole,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

Kīhāpai kapu,
Kapu i ke akua loa,
Iā Lonomakua,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

Ua lono 'oe ē, ua lono mā-
kou,
Ua lono kākou i ke kapu,
Kapu Mo'o Lono ē,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'O Nānāmua 'oe, 'o
Nānāhope,
'O nā māhoe kapu i ka
lewa,
Lewa lapa'au, lā'au ola,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'O 'Ikuā 'oe, 'o 'Ikuā au,
'Ikuā kūmākēna ka puō,
Ka pihe uē i ka lani,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'O Weleehu 'oe, ehuehu ke
aloha,

Aloha kānaka nui, kānaka
iki,
Aloha lāhui ē,
Moku au lā, moku au lā!
Heia ku 'u haku i ka lani.

'O Makali'i nō 'oe,
'O ke ali'i kōkō lani,
Helele'i 'ai a ke akua,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'O ka Huihui 'oe o Makali'i,
Hui ka 'i, hui ka mahi, hui
ka palena,
Huihui ka lāhui iā 'oe,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

He kupua 'oe, he kama,
Kamaakamahi'ai,
Ka niuhi hele lā o Kahului,
Moku au lā, moku au lā!
Heia ku'u haku i ka lani.

'O Makali'i ka malama,
'O Kūpau ka lā,
Pau 'ole ke aloha ē,
Moku au lā, moku au lā!
Lele ku'u haku i ka lani.

Kani ka moa kuakahi,
mokuāhana,
Kani ka moa kualua,
mokuāhua,
Kani ka moa kuakolu,
maha ka uhane,
Moku ka pawa,
Momoku ke ahi a Lono-
makua!
Lele ku'u haku i ka lani ē.
Maha au lā, maha au lā!
Mahamaha ku'u akua i ka
lani.

Haku 'ia e Dr. C.M. Kaliko Baker, Mo'o Lono, Kanaloa Kaho'olawe

To Honor the Past and Elevate Hawaiian Culture and Values



At Hakuone, its 30 acres of land at Kaka’ako Makai, the Office of Hawaiian Affairs hopes to create a gathering place in the center of Honolulu that achieves a Hawaiian sense of place; an area developed to meet the needs of our people, not tourists. Early visualizations of Hakuone include ample open space and greenways featuring native and endemic plants, and a waterfront boardwalk on the Diamond Head side along Kewalo Basin (as shown in this rendering). Planned properly, Hakuone could become an “economic engine” for our lāhui.

A vision for OHA’s Land at Hakuone

By Ryan Kawailani Ozawa

“Live, work, play.” It’s a mantra chanted by the enlightened civil engineer, the staccato slogan of every modern developer, the three magic ingredients of an ideal community. Residential, commercial, and recreation – the latter an array of amenities to improve quality of life.

The phrase “live, work, play” was certainly the pitch from the developers of Kaka’ako from the continent who audaciously retained the “village” brand to describe their gleaming glass towers – each given an elegant, atmospheric Hawaiian name – and their increasingly claustrophobic urban canyons.

Today, the Howard Hughes Corporation is only 10 skyscrapers in to its 60-acre “master-planned community in the heart of Honolulu.” Glossy sales brochures still say

“live, work, play,” painting a cozy picture of urban living for the lucky owners of some 30,000 luxury condos.

But insofar as any sense of “village” living has developed among its luxury residences, it certainly bears no resemblance to the close-knit, nurturing, sustainable kaiāulu of ancient Hawai’i.

The “live, work, play” vision for a place is a clever and compelling one. The key question is: a place for whom?

What could be

For the Office of Hawaiian Affairs (OHA), “village” is not a marketing term. And OHA’s vision for Hakuone – the name given to its future development at Kaka’ako Makai – is one grounded in genuine Native Hawaiian values and dedicated to creating a place that will improve the quality of life for all Native Hawaiians.

Native Hawaiians were living sustainably long before the first Western urban planner picked up a pencil. Community and ‘ohana were built into everything, from the complete ecosystem of an ahupua’a – which provided everything needed to thrive – to the concept of a kīpuka, a cultural oasis, where the traditions and teachings of our

ancestors could be shared and celebrated.

This is the vision of Hakuone: a uniquely Hawaiian oasis in urban Honolulu that welcomes all people, from keiki to kūpuna, with enriching cultural, recreational and educational public uses. And it is ideally located amidst Honolulu’s most diverse and vibrant communities, putting everything local residents need within reach.

OHA and its partners want to create a thoughtful, mixed-use urban village built by and for locals. Although the master plan is still in the very early stages of development, every component will emphasize education and the perpetuation of our culture – including respect for the land, the ocean and its resources.

For Hakuone, a Hawaiian sense of place is not a slogan, but a deeply held ideal.

Imagine a Hawaiian cultural center featuring practice and performance space, a commercial kitchen, and space for large gatherings. Farmers’ markets, a fish market, restaurants, and stores featuring Hawaiian products. Art galleries, workshops, and maker spaces. A medical clinic and other health care facilities that include traditional

HAKUONE

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Hawaiian healing practices. Day care for both keiki and aging kūpuna.

Early visualizations of Hakuone include ample open space, parks and greenways featuring native and endemic trees and plants, walking paths, and a waterfront boardwalk. Every building will prioritize sustainable building practices – renewable energy, energy efficiency, gray water reclamation, and more. There will be ample parking and multiple transit options.

Most importantly, the Hakuone plan includes a full spectrum of housing options. In fact, residential development is a requirement, needed to complete the vision of a whole community, as well as to make the rest of the project possible. Limited higher-end residences will allow Hakuone to provide affordable and workforce development housing to the broader community, and to fund a broad menu of neighborhood amenities.

Hakuone could become a source of abundance and pride for our lāhui and help the Native Hawaiian and local community in myriad ways: housing that is within our reach, economic development, neighborhood beautification, and preservation and promotion of Hawaiian culture.

All of these things are possible. But one thing stands in our way.

A flawed deal

Things in Hawai'i were quite different in 2012. The Howard Hughes Corporation had only just taken over Ward Village two years prior, its ambitious development plans still forming. The state was still digging its way out of a \$1.8 billion deficit and recovering from the indignity of “Furlough Fridays.”

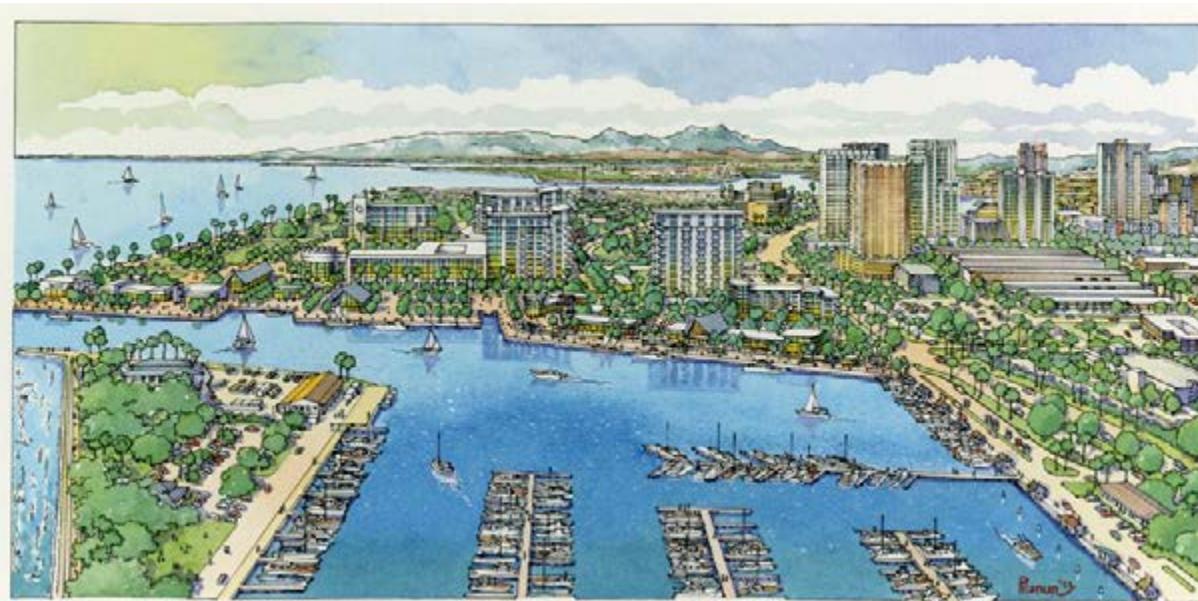
It was during this budget crisis that the Hawai'i State government made OHA an offer it couldn't refuse.

There was no question that the state was far behind in its required payments to OHA of its 20% pro rata share of ceded land revenues, even as the question as to which lands qualified was being argued in court. The Legislature had determined in 2006 that OHA was due \$15.1 million per year (an interim allocation), plus over \$73 million for previous underpayments. As the dispute over these numbers continued, the debt to OHA continued to grow.

In order to settle back payment claims spanning 1978 through 2012, the state offered OHA 30 acres of land across 10 parcels in Kaka'ako.

Although not all contiguous properties and only a few of them oceanfront, the state assured OHA they were worth \$200 million. Given only until the end of the legislative session to decide, and seeing the state's empty coffers, OHA took the deal and Act 15 was passed with promises of future entitlements.

These parcels have remained undeveloped for a decade, while just a few blocks ma uka, nearly a dozen Ward Village towers now pierce the sky. To be sure, OHA's plans for what is now called Hakuone have shifted and evolved over time.



At Hakuone, the Office of Hawaiian Affairs envisions a mixed-use urban center built by, and for, local people; a gathering place that includes a center for visual and performing arts, health and healing facilities, restaurants, shops featuring Hawaiian products, and housing that kama'āina can actually afford. This is a rendering of Hakuone looking 'Ewa. In the foreground is Kewalo Basin Harbor and in the distance are the Wai'ānae Mountains.

But more critically, that \$200 million deal in 2012 has proven to be deeply flawed.

There is significant degradation in the core infrastructure of the much-touted oceanfront parcels. Unsurprisingly, the state had, even then, deferred important maintenance to the bulkhead, or retaining wall, that protects properties from ocean waves and erosion.

These were problems that were known to the state for decades before the deal, but not disclosed at the time. To upgrade the bulkhead to modern standards will cost OHA tens of millions of dollars – money that should have been spent by the state during its long dominion over the area.

Additionally, the state's \$200 million valuation of the land assumed that OHA would be able to fully capitalize on its highest and best use, which should have included the same rights afforded to Howard Hughes Corporation across the street.

However, because an earlier development plan that involved resort development rightfully prompted public outcry, a law was passed in 2006 banning residential development in the area.

The state promised OHA that there would be companion legislation to Act 15 to restore the right to build housing.

But that never happened.

This rendered OHA unable to realize anything close to the \$200 million that the state claimed the parcels were worth. A financial analysis and renewed due diligence are underway now to determine the true value of the land.

Had the state simply written OHA a check for \$200 million, the agency could have earned an additional \$200 million today based on a 7% average market rate of return. Instead, 30 acres of supposedly prime coastal land remains largely untapped. There is no doubt the state has fallen far short of its promises to OHA.

Today, the State of Hawai'i clearly has the resources

to make things pono. Our lawmakers need only find the courage to give Native Hawaiians a true opportunity to create our own “live, work, play” community – the same opportunity previous lawmakers eagerly gave to developers from the continent who court foreign investors.

Making things pono

Hakuone is not a mere real estate development. It represents, at long last, a complete and robust community of our own design, to support and uplift our people and culture, and to finally provide a vibrant home and center of civic life for Native Hawaiians. A center that everyone can enjoy.

This incredible opportunity started with what seemed like an insurmountable debt owed by the state to the Hawaiian people. The transfer of 30 acres of land that will be used to build Hakuone was no small gesture. But there is a lot more to be done.

Even the artistic renderings of a future Hakuone stand in stark contrast to the cold reality of its neighbors across the street, both in intent and design. Local kama'āina, not wealthy foreign real estate investors, are to be the beneficiaries of the work behind and ahead of us. Hawaiians are owed this opportunity to create a community of our own on the land we once stewarded, designing – and building – as we see fit.

To realize the “live, work, and play” vision for Hakuone, you need people to actually live there. And though few vestiges of local life in Kaka'ako remain, we need to remember that the neighborhood was once the home of notable Hawaiians like Gabby Pahinui and Auntie Genoa Keawe.

People, ultimately, are the core of every community.

A state law, thrown up in defense against a long-for-

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gotten resort developer, now prevents OHA from building residential units for Hawaiians and other local families – despite the sprawling development unfolding across the street. The law was, and is, a restriction that greatly reduces the actual value of the land.

When the 2012 deal was made, lawmakers promised to change the law – but that never happened. Meanwhile, our civic leaders readily welcomed the erection of condo towers with individual units priced in the millions and out of reach for the majority of Native Hawaiians and other local people.

Hawai'i's leaders must fully meet their longstanding obligation to our Indigenous people and allow OHA to greatly broaden the mix of residential options in Kaka'ako.

Honolulu remains at a crossroads and needs to consider its past, present, and future. Hakuone will honor the past and elevate Hawaiian culture and values; it will be designed and built in Hawai'i by local experts and local workers and will prioritize local needs.

It's time to finally let Native Hawaiians do what's best for Hawai'i. ■

Ryan Kawailani Ozawa is an independent Native Hawaiian journalist focused on Hawai'i's innovation ecosystem, sustainability, and Indigenous knowledge. A graduate of Mililani High School and the father of three, he holds a degree in journalism from the University of Hawai'i.



Virtual Town Hall Meetings

Learn about Hakuone, an OHA project in Kaka'ako Makai & share your mana'o.

www.Hakuone.com



January 7, 2023 9:00 a.m.
Register @
<https://bit.ly/3ArEtBA>



January 8, 2023 9:00 a.m.
Register @
<https://bit.ly/3TR3uDM>



January 10, 2023 6:30 p.m.
Register @
<https://bit.ly/3OfNRos>

Online Degree in Hawaiian Studies Popular with Locals and Diaspora



Hawai'iloa 2022 graduates met in person for commencement on the Windward CC campus: (L-R) Sean Cozo, Kiakahi Wong, Richard Figueroa, Sarah Malia Antoncich (Washington); (front) Iwalani Raes (Oregon) - Photo: Courtesy

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

Via a series of eight-week online classes, Windward Community College offers students the opportunity to reconnect with Hawaiian culture and earn an associate's degree.

"I would like to have a deeper understanding of, reconnect with my culture, and have a solid foundation of my identity while trying to survive in the diaspora," said Iwalani Raes of Oregon.

Living far from our island home has left some, like Raes, feeling disconnected from Hawai'i. And here at home, many Hawai'i residents long to delve further into their culture.

Windward Community College's (WCC) Hawai'iloa program takes participants on an educational voyage to renew, or strengthen, their ties to Hawai'i while earning an associate (AA) degree in Hawaiian studies. The program is the first of its kind; a new cohort will start in Fall 2023.

Cohorts of 20 participants go through the 100% online program together. By taking classes for eight weeks instead of the usual 16, students focus on only two classes at a time.

"The name Hawai'iloa or 'distant Hawai'i,' is applicable to the aspirations of this cohort – to pull in our Hawaiians who have voyaged near and far from home, and join them back into the fabric of our people, culture and history through this educational endeavor," said WCC Hawaiian Language Instructor Keoki Faria.

As a new generation of online learning becomes more prevalent, the Hawai'iloa program offers an opportunity to advance the integration of 'olelo, nohona, and 'ike Hawai'i through a distance educa-

tion pathway in order to support Native Hawaiians wherever they are located.

"There's no precedent for this kind of learning," said 2022 Hawai'iloa graduate Sarah Malia Antoncich of Washington. "The material we're presented with is so intentional; it's meant for people who want and need and deserve it.

"Having a more solid foundation of knowing who I am and where I come from has kind of changed how I see myself in the world, and how I fit in the world," she added.

Classes in the two-year online program include Hawaiian language; Hawaiian studies (Hawai'i: Center of the Pacific, Hawaiian Mythology, Introduction to the Hawaiian Kingdom, Traditional Hawaiian Dance, Introduction to Hawaiian Voyaging); History of Hawai'i; The 'Ahupua'a; Geology of the Hawaiian Islands; Polynesian Surf Culture; and music (Mele, Mo'olelo and Motion). Coursework may be completed at any time of day.

Students also have access to virtual study groups and virtual counseling or tutoring sessions with WCC staff. It's brought many of the participants together in ways unimaginable before the pandemic.

According to the 2010 census, 45% of Native Hawaiians live on the continental U.S.

Hawai'iloa Coordinator Colette Higgins said, "UH recognizes its kuleana to provide educational opportunities to Native Hawaiians who have moved away. Sometimes it's when they've moved so far from home that it sparks a desire to learn more about their heritage."

Native Hawaiians living on the mainland will pay in-state, resident tuition for the Hawai'iloa Hawaiian Studies degree program. "Many Native Hawaiians living on the continent don't realize they can get the resident tuition rate. This makes it clear," said Higgins.

As a graduate of the Hawai'iloa program, Raes is grateful for WCC's support to "become global citizens with a powerful level of awareness of who we are and equipped with skills to make this world a better place for our people and the future of our 'aina." ■

Prospective students are invited to attend an information session via Zoom beginning in March 2023 on the first and fourth Wednesday of the month at 12:00 p.m. HST. Email Māhie Garrett, Hawai'iloa counselor, at brgarret@hawaii.edu for a Zoom link or more information. To apply to the Hawai'iloa program go to: <https://windward.hawaii.edu/programs-of-study/hawaiiloa/>.

Kū'oko'a 'Āina Based Leadership Seeks to Cultivate Aloha 'Āina Leaders

By Malia Nobrega-Olivera

The Kū'oko'a 'Āina Based Leadership graduate certificate is one of the newest programs at the University of Hawai'i at Mānoa Kamakākūokalani Center for Hawaiian Studies in partnership with a number of colleges and schools across the campus.

The main purpose of this graduate certificate is to cultivate aloha 'āina leaders connected to and caring for Hawai'i's 'āina (land and resources) using interdisciplinary skills grounded in a strong foundation of 'ike kūpuna (ancestral knowledge). Kū'oko'a, meaning independence, refers to the ability of communities to kia'i (protect, care for and make decisions about) natural and cultural resources.

The Kū'oko'a Graduate Certificate offers a culturally grounded interdisciplinary approach to working on and with the land and natural resources, fostering collaborative decision-making, and enhancing community resilience in the face of climate change.

Kū'oko'a is an innovative learning program designed to serve a broad population of students – including practitioners, professionals, and individuals. The program will prepare students, alongside practitioners and profession-

als, to:

- Address environmental, cultural, legal, and social aspects of aloha 'āina, through collaborative research, teaching, and training;
- Focus on interdisciplinary and holistic solutions to natural and cultural resource management, sustainability, and food security issues; and
- Ground approaches in Hawaiian knowledge, methodologies, and practices, while drawing on cutting edge strategies and tools from around the world.

The Kū'oko'a Graduate Certificate program is open to all UH students who are already enrolled in a graduate program as well as community members who are seeking a professional degree. The certificate enhances collaborative decision-making regarding land and natural resources in Hawai'i by targeting professionals who work in environmental fields but who may not have Hawaiian cultural grounding or experience working with Hawai'i communities.

We all know that Hawai'i's communities face compelling issues of natural and cultural resource management, sustainability, water justice and sovereignty, food security, and Native Hawaiian rights. Today, Hawai'i's land and sea resources continue to decline under a centralized state management system challenged by underfunded

and understaffed agencies, with little grounding in Hawaiian approaches to sustainability.

To prepare Hawai'i's future leaders to address these issues, programs like the Kū'oko'a Graduate Certificate are important to instill critical thinking and practical applied skills grounded in traditional Hawaiian knowledge and practices that will aid in developing interdisciplinary and holistic solutions. This certificate program is based on research to identify existing professional development needs in sustainability, resilience, and natural resource management in Hawai'i.

The Kū'oko'a 'Āina Based Leadership graduate certificate is a 16-credit program that includes: two required core courses (Resource Issues & Ethics in Hawai'i and Hawaiian Geography & Resource Management), two electives, one field course, and one capstone or culminating end-of-program project and hō'ike. We offer one-year, two-year, and three-year pathways depending on your needs and availability to take courses.

Applications are due Feb. 1, 2023 (prospective graduate students) and March 15 (current graduate students). ■

For more information email Malia Nobrega-Olivera at kuokoa@hawaii.edu or visit our website: <http://manoa.hawaii.edu/kuokoa>

'ONIPAA' PEACE MARCH

Commemorating 130 Years Since the
Illegal Overthrow of the Hawaiian Monarchy

Tuesday, JANUARY 17, 2023

8:30 am MAUNA'ALA ROYAL MAUSOLEUM Gates Open

10 am Depart Mauna'ala

11 am - 5pm Speeches, Educational Booths,
and Entertainment on the

'IOLANI PALACE GROUNDS

For event updates go to www.kalahuihawaii.net/onipaa

Sponsored by Queen's Court, Hawai'i Peoples Fund, and Ka Lāhui Hawai'i



January is Kalaupapa Month A Time to Remember

By Valerie Monson

January is “Kalaupapa Month.” Signed into law by former Gov. David Ige in 2021, it is a time to remember the people and the history of Kalaupapa. John Arruda, now 98, was sent to Kalaupapa in 1945 after being diagnosed with leprosy (Hansen’s Disease). “To me, Kalaupapa Month is a time to think about all our people who were sent here, all that we went through and who we are,” said Arruda. Like others at Kalaupapa, Arruda has been cured and is free to leave, but he chooses to live at Kalaupapa because it has become his home.

Nonprofit Ka ‘Ohana O Kalaupapa (Ka ‘Ohana) initially proposed the idea of establishing a month to recognize this resilient community. January was chosen because throughout Kalaupapa’s history many key events occurred during that month.

Perhaps the most important event happened on Jan. 6, 1866, when the first 12 people affected by leprosy arrived at Kalaupapa. Their names are: Kahauliko, J.N. Loe, Liilii, Puha, Kini, Lono, Waipio, Kainaina, Kaaumoana, Nahuina, Lakapu and Kepihe.

They were the first of nearly 8,000 men, women and children who would eventually be taken from their families and forcibly relocated to Kalaupapa by the government. Most of them remained there for the rest of their lives and never saw their loved ones again.

For Ka ‘Ohana President Charmaine Woodward, Kalaupapa Month is a time to remember her great-grandparents, David Kamahana and Alana Ah Lo Kamahana, both of whom are buried at Kalaupapa. Despite being taken from their families and later forced to give up their children to be raised by relatives elsewhere in Hawai‘i, they began a small business from a pushcart that blossomed into the Kamahana Store.

“How can you not be proud that we come from these very strong people, so full of aloha?” Woodward remarked.

The first commemoration of Kalaupapa Month in 2022 garnered lots of media attention. However, due to the COVID-19 Omicron surge, there were no large gatherings.

Last year, on Jan. 6, (known as “Remembrance Day”) the Kalaupapa community gathered quietly at the harbor where prayers were offered and flowers tossed into the sea in honor of the 12 people who first arrived. Their names were spoken aloud and written on leaves that were also cast into the ocean.

This year, there are fewer restrictions so Ka ‘Ohana has partnered with other organizations to provide exhibits about Kalaupapa that can be viewed at select locations on Moloka‘i, Maui and O‘ahu.

Additionally, a webinar will be hosted by Ka ‘Ohana O Kalaupapa on Jan. 14, at 10:00 a.m., and essays about Kalaupapa’s many significant January dates will be dis-

Yours Faithfully - Ambrose Hutchison

*Yours faithfully
Ambrose Hutchison*

Recollections of a Lifetime at Kalaupapa

Based on the Memoirs & Other Writings of
Ambrose Kanewalii Hutchison



The cover of “Yours Faithfully - Ambrose Hutchison: Recollections of a Lifetime at Kalaupapa,” newly published by Ka ‘Ohana O Kalaupapa.

tributed via e-bulletins (for details see sidebar).

Ka ‘Ohana hopes that teachers and church leaders will remember the people of Kalaupapa in their classrooms and services. Their website includes a list of recommended books, downloadable educational materials, a five-minute video that summarizes Kalaupapa’s history, and a 90-minute virtual concert that pays tribute to the little-known musicians of Kalaupapa.

Ka ‘Ohana is also unveiling a new book, *Yours Faithfully - Ambrose Hutchison: Recollections of a Lifetime at Kalaupapa*. It is based on the memoirs of Ambrose Hutchison who was sent to Kalaupapa in 1879, served as resident superintendent of the settlement for 10 years, and lived there until 1932. This limited-edition book includes research by Ka ‘Ohana historian Anwei Law. Contact Ka ‘Ohana at info.kalaupapa@gmail.com if you are interested in purchasing a copy.

Ka ‘Ohana hopes that this is just the beginning of learning and sharing about Kalaupapa. There is a wealth of information about Kalaupapa’s history and people preserved through letters, newspaper articles and in-person interviews.

“Kalaupapa Month is a time of remembrance, of reflection, of celebration,” said Woodward.

“We want our kids to remember who their ancestors were; their strength runs in our blood. We mahalo them for their sacrifices, their perseverance, their perspectives, and their love that, even generations afterwards, thrives as a result. We are of those who came before us, and the hope is that who we are today honors the sacrifices they made for us.” ■

If you are interested in seeing one of the Kalaupapa exhibits, information (dates, hours, entry fees) is available on the individual venue websites:

Damien and Marianne of
Moloka‘i Education Center:
www.damienandmarianne.org

‘Iolani Palace:
www.iolanipalace.org

Lāhainā Heritage Museum:
www.lahainarestoration.org

Moloka‘i Museum & Cultural Center:
www.kalaupapaohana.org

To register for the Kalaupapa Month webinar on Jan. 14 or to sign up to receive historical essays go to:
info.kalaupapa@gmail.com

Events to commemorate Kalaupapa Month are still being scheduled. For details and updates visit
www.kalaupapaohana.org

A Campaign to Recognize Isabella Abbott's Enduring Legacy

By Adam Keawe Manalo-Camp

Renowned as the “first lady of limu,” Dr. Isabella Kauakea Yau Yung Aiona Abbott blazed a path for the representation of women of color and Kānaka Maoli in the biological sciences.

She was the first Kanaka Maoli woman to receive a Ph.D., the first Kanaka Maoli faculty member at Stanford, and she was instrumental in establishing the ethnobotany major at the University of Hawai‘i. During her career, Abbott published more than 150 articles and eight books. She is credited with discovering over 200 species, and for meticulously cataloging cultural uses of limu and Hawaiian medicinal plants. She received numerous awards and commendations including the Gilbert Morgan Smith Medal for Excellence and was named a Living Treasure by the Honpa Wangwanji Mission.

Abbott, known fondly as “Izzie,” was born in Maui to a Chinese father and Kanaka Maoli mother. Her father came to Hawai‘i as a plantation worker but opened a store after completing his contract. He spoke fluent Hawaiian and loved his adopted country. Her mother gave Abbott the Hawaiian name, Kauakea, after the rains of Hāna.

From her maternal grandmother, Abbott received a quilt made to protest the illegal “Provisional Government.” The quilt included royal emblems and four Hawaiian flags – all symbols banned by the new regime. Abbott would display this quilt on the wall of her home for the rest of her life – not only to remind her of her grandmother, but of aloha ‘āina.

Abbott’s family moved to Honolulu due to educational opportunities. At the time, many Hawaiian practices were being lost as some sought to assimilate in order to survive. However, her family wanted to ensure their knowledge was passed down. During summer vacation, the family returned to Maui and spent time at Abbott’s grandmother’s house in Lāhainā. There, her mother taught young “Izzie” and her brother the names and uses of edible limu.

Abbott attend and graduated from Kamehameha Schools for Girls. She then went on to earn a bachelor degree in botany at UH Mānoa, a master’s degree in botany from the University of Michigan, and a doctorate in



Dr. Isabella Kauakea Yau Yung Aiona Abbott - Photo: Celia Smith, Ph.D.

botany from the University of California, Berkeley.

In 1950, she moved to California with her husband, Dr. Donald Putnam Abbott, a respected zoologist at Stanford. A decade later, she began teaching at Hopkins Marine Station at Stanford and her skills were so impressive that in 1971 Stanford made her a tenured professor in biology.

Students remember her warmth, hospitality, and her cooking skills. She frequently tried new recipes using limu. Her most famous recipe was “seaweed cake.” She was even featured in *Gourmet* magazine in 1987 for her love of cooking with limu.

After retiring from Stanford in 1982, Abbott and her husband returned to Hawai‘i where she began teaching botany at UH. She worked to create an ethnobotany major to help advance Hawaiian knowledge. She collected oral histories and went through archival material to

understand Kānaka Maoli cultural and culinary uses of limu.

Abbott bore witness to the flowering of the Hawaiian Renaissance which celebrated Hawaiian culture after so many decades of suppression. Her research on limu, coral reefs, and medicinal plants helped to bridge western science and Indigenous knowledge, contributing to the renaissance. Despite her achievements, Abbott always credited her work to her kūpuna.

She was also active in the community. Abbott co-wrote *Broken Trust* the seminal essay that brought reform to Kamehameha Schools. She served on the board of the Bishop Museum and was a commissioner on the Kaho‘olawe Island Reserve Commission.

More than a decade after her passing in 2010, a student/faculty/community-led campaign has formed to rename the Life Science Building at UH Mānoa “Dr. Isabella Aiona Abbott Hall.”

The campaign can be followed on Instagram (@abbott.hall.uhm) and Twitter (@abbotthalluhm). Advocates pushing to rename the building have collected over 2,000 signatures in support of “Abbott Hall” and have held various events on campus to raise awareness of the legacy of this Kanaka Maoli botanist.

Fewer than 4% of the buildings at UH Mānoa are named after Kānaka Maoli. Since the university claims to be a place of Hawaiian learning, students argue that there must be more Kānaka Maoli representation at UH – including building names. The Associated Students of the University of Hawai‘i recently approved a bill in support of the new name and the proposal will go before the Board of Regents.

The enduring impact and legacy of Dr. Isabella Aiona Abbott is profound. She was a brilliant, pioneering Indigenous female scientist who was able to pierce the oppressive educational, social and political barriers of racism and sexism that suppressed the advancement of so many others in that era. Her achievements will be remembered and celebrated for generations to come. ■

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

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Protect What You Love

Water Protectors Prepare for a “New Ballgame” in the Shut Down Red Hill Campaign



Some 1,500 protestors ranging from keiki to kūpuna and entire families came out to demand protection of our freshwater resources at the Walk for Wai march and rally. - Photos: Jason Lees



Kumu Hinaleimoana Wong-Kalu spoke passionately at the rally and led the crowd in singing the popular anthem, “Ku Ha’āheo,” that she composed.



Water protectors gather at Ke’ehi Lagoon Beach Park to begin the 3.5 mile Walk for Wai.

By Wayne Tanaka, Director, Sierra Club of Hawai’i

With Honolulu Police Department officers by his side, Jimmy Auld used his bullhorn to urge along the last few dozen marchers as they crossed the final street before their destination: the Navy Exchange Shopping Mall parking lot, directly opposite the Honolulu headquarters of Navy Facilities and Engineering Command, or NAVFAC.

As people made their way to the sidewalk – a kupuna kāne waving a banner-sized hae Hawai’i, a handful of young parents with “Ola i ka Wai” signs on strollers – Auld turned to the line of cars waiting to leave the mall.

“We love you!” Auld shouted. His amplified voice cut through wind and glass windows, to drivers and passengers most if not all associated with the U.S. Department of Defense.

“We love you! We are doing this to protect your water too! We all drink the same water! We love our island and we love you and we are protecting all of us!”

That day, on Dec. 10, 2022, nearly 2,000 water protectors converged at Ke’ehi Lagoon Beach Park, to take a 3.5-mile trek to the Navy agency overseeing the Red Hill Bulk Fuel Storage Facility.

A week earlier, news of a 1,300 gallon spill of fire-fighting foam concentrate containing “forever chemicals,” or PFAS, from the Red Hill facility led Honolulu Board of Water Supply (BWS) Chief Engineer Ernest Lau to break down in tears, fearful of the future harm to O’ahu’s āina, and ultimately, its primary drinking water aquifer.

His reaction was not out of proportion: two of the most-studied types of PFAS contained in the spill, PFOS and PFOA, are subject to federal EPA health advisories establishing “safe” limits at 20 and four parts per quadrillion. Twenty parts per quadrillion – the higher limit – is the equivalent of a single drop in 1,000 Olympic swimming pools.

With PFAS’ tendency to bioaccumulate in living organisms, combined with their high mobility within the environment, pigs, fish, produce, streams and groundwater from the region could pose a growing health risk for consumers over time.

These “forever chemicals” also do not break down for over a thousand years, meaning that they could pose a threat of cancer, thyroid disease, reproductive harms and other serious illnesses for those born far beyond our current lifetimes.

Lau and the BWS have long warned policymakers and the public about the dangers of the WWII-era Red Hill Facility, located underground and just 100

feet above O’ahu’s water table. The facility has had dozens of “unscheduled fuel movements” (spills) throughout the entirety of its existence, including a spill in 2021 that sent thousands to the hospital, placed thousands more at risk of long-term and unknown health effects from ingesting fuel-contaminated water, and left a 5,000-gallon plume of unknown size and direction of movement in the island’s sole source aquifer.

To prevent the existing plume from entering and irreversibly contaminating Honolulu’s water system, BWS has shut down its nearby wells, including its major Hālawa shaft, limiting water availability on O’ahu for the next five to seven years.

After the latest spill of “forever chemicals” that resulted in Lau’s tearful demand that no more harm be inflicted on O’ahu’s water, Auld, Malia Marquez, and other members of the grassroots nonprofit Pu’uhonua o Wailupe joined forces with the O’ahu Water Protectors, Sierra Club of Hawai’i, Shut Down Red Hill Mutual Aid, Hawai’i People’s Fund and the Hawai’i Youth Climate Coalition to begin a weeklong marathon planning session for a mass mobilization action. Their efforts eventually brought in the support of over 65 organizations and businesses, as well as the Honolulu Police Department and the Board of Water Supply itself.

The outcome: an unprecedented “Walk for Wai” that saw upwards of 1,500 water protectors – doctors, lawyers, construction workers, students, retirees, military spouses and demilitarization activists, Democrats and Republicans, individuals from all walks of life – march to NAVFAC’s doorstep, in defense of O’ahu’s most precious resource and the very future and fate of the island.

Navy officials did not respond to the march but did participate in an in-person “town hall” the following Monday, although they declined to field live questions from the sickened families and water protectors in attendance.

“With these forever chemicals – this is a new ballgame,” explained Healani Sonoda-Pale, organizer with the O’ahu Water Protectors and the Pu’uhonua o Wailupe. “They’ve totally contaminated water sources at hundreds of military bases across the world – from Okinawa to Guåhan (Guam) to Camp Lejeune, the list goes on – and we can’t let that happen here. This is our home, we have nowhere else to go.

“We’ve had some successes, but everyone out there needs to know...this is far from over.”

For well over a year, the O’ahu Water Protectors alongside the Sierra Club of Hawai’i and more recently formed groups such as the Ka’ohewai Coalition and

SEE SHUT DOWN RED HILL CAMPAIGN ON PAGE 17



A tiny kia'i wai gives beleaguered Honolulu Board of Water Supply Chief Engineer Ernie Lau a hug after he spoke at the Walk for Wai rally on Dec. 10. Said Lau afterwards, "This is why I do my job." - Photo: Jason Lees

SHUT DOWN RED HILL CAMPAIGN

Continued from page 16

the Uchinanchu-led Shimanchu Wai Protectors has fought to defuel and shut down the Red Hill facility at Kapūkākāi.

While community activism led to a historic Pentagon decision in March 2022 to finally shutter the antiquated facility, Navy officials say it will take well over a year to remove the 104 million gallons of fuel still remaining in its massive and actively corroding underground storage tanks. Removing the leftover oil sludge, cleaning chemicals and other hazardous waste – all of which will continue to threaten O'ahu's aquifer – could take years longer.

Joint Task Force Red Hill Commander Rear Admiral John Wade has also refused to call the situation an emergency, despite the vulnerability of the tanks to an earthquake- or age-related structural failure that could destroy the primary drinking water supply for O'ahu. The environmental, cultural, humanitarian and socioeconomic catastrophe that would result has been characterized by observers as the "death of an island."

Notably, just a week after the march, the latest spill of PFAS was revealed to not have been

the first from the Red Hill facility.

Tipped off by an anonymous source, local news agency *Civil Beat* discovered that a 5,000 gallon firefighting foam release had previously occurred in 2020. When directly asked about a possible spill by DOH inspectors at the time, Navy officials denied that any foam had been involved. The prior spill and lack of honesty has only further heightened community leaders' demands for emergency action, and much greater levels of federal intervention by agencies with environmental and engineering expertise.

"We cannot stand by and watch our island die. We cannot be the generation that witnesses the loss of a source of life after it has provided for our ancestors, our island for thousands of years," urged Sonoda-Pale. "We need everyone who cares about Hawai'i, who loves our home and our people, to learn more, get engaged and do what it takes to protect what you love." ■

For more information and to get engaged in the Red Hill campaign, sign up for action alerts at www.sierraclubhawaii.org/redhill; follow @oahuwaterprotectors, @sierraclubhi, @shutdownredhillmutualaid, and @kaohewai on Instagram; and sign and share a petition to Congress at bit.ly/rh-pfas.

The Other Threat to our Water Supply

By Nicole Mahealani Lum, D.O.

Climate change threatens Hawai'i's clean water sources and endangers the health of our people.

The Navy fuel leakage into the tap water supply at O'ahu's military housing has sickened hundreds. The illness, displacement, and anxiety caused by this crisis reinforced the critical importance of protecting our waterways and maintaining access to clean water.

But fuel leaks are not our only worry; climate change is an under-recognized, long-standing threat to our water supply.

Climate change is here in Hawai'i. Now. We are experiencing more extreme weather, hotter temperatures, drought, and rising sea levels. As a doctor, I regularly see the health effects of these and other environmental changes.

The consequences of sea level rise are most obvious when king tides erode and destroy coastal homes and communities. But a lesser-known consequence is seawater rising into the groundwater table – a vital fresh water supply. When sea levels rise, the heavier saltwater pushes up from the ocean and mixes with the groundwater, causing salt contamination and inland flooding. Salty groundwater is undrinkable. Brain swelling, seizures and coma are some symptoms of salt poisoning.

If we do not protect our freshwater supply, we will lose it and suffer dire consequences.

We are an island community that has been industrialized, and our resources are limited. What water we have left for consumption is controlled by governing bodies, diverted from natural pathways, rationed out across the island, and used wastefully. We are not living like an island. Hawai'i imports 90% of its food, mostly from the continental United States. Petroleum accounts for

60% of Hawai'i's imports. Our dependency on fossil fuels is driving climate change.

We are living unsustainably, and soon our beautiful islands will reach a tipping point.

Everyone will suffer, but certain people are more vulnerable to climate change and its effects: low income individuals, older adults, pregnant women, children, and people with chronic diseases. Native Hawaiians and other Pacific Islanders suffer disproportionately high rates of chronic disease such as obesity and diabetes. The irony is painful – Hawaiians have more chronic disease and are hit hardest by the effects of environmental change – yet for centuries we thrived in abundance by following land and water conservation practices that sustained generations of people before colonial contact.

Perhaps the answer lies therein. To restore balance and health in our islands, we need to turn to the wisdom of our ancestors and return to natural systems and practices. We need to reduce our wasteful consumption of natural resources like water. We need to restore the natural flow of water within our community and grow our own food. We need to drive less and walk more. We need to reduce our dependence on fossil fuels, and support policies for renewable energy. We need to take care of this land.

We cannot wait for the next crisis to take action and protect our precious home. Water in its natural cycle gives forth life – let's all do our part to make sure we still have it. ■

Dr. Nicole Mahealani Lum is a family medicine physician in Honolulu. She is a 2022 Climate and Health Equity Fellow of the Medical Society Consortium on Climate and Health. The opinions expressed here are Dr. Lum's and do not express the views or opinions of her employer.



Images from the Dec. 8 investiture of the Office of Hawaiian Affairs Board of Trustees. It was a joyful and festive affair that included beautiful performances by Amy Hānaiali'i Gilliom and Hālau Hi'iakaināmakalehua, heartfelt speeches by Chair Carmen "Hulu" Lindsey, OHA CEO Dr. Sylvia Hussey, and Keali'inohomoku Wichman (a young haumana at Ke Kula 'o Samuel Kamakau pictured in blue above). The celebration also included a rousing sermon by Kahu Kenneth Makuakāne. The investiture was attended by representatives of the royal benevolent societies, ali'i trusts and the state government, along with 'ohana of the trustees, and OHA staff and beneficiaries. - Photos: Joshua Koh



He Ho'on

By Ed Kalama

"A'obe mea nāna e ho'opūhili, he moho no ka lā makani; There is no one to interfere, for he is a messenger for the windy day."

Said in admiration of a person who lets nothing stop him from carrying out the task entrusted to him.

In an emblematic show of unity, all nine Office of Hawaiian Affairs trustees were together inducted into their terms of office at an investiture ceremony held at Kawaiaha'o Church on Dec. 8, 2022.

Last year's elections saw new At-Large Trustees Brickwood Galuteria and Keoni Souza take their places on the board, joining re-elected incumbents Kalei Akaka (O'ahu), Carmen "Hulu" Lindsey (Maui), Mililani Trask (Hawai'i), and John Waihe'e IV (At-Large).

Dan Ahuna (Kaua'i and Niihau), Keli'i Akina (At-Large), and Luana Alapa (Moloka'i and Lanai) won election as trustees in 2020. However, due to the COVID-19 pandemic, OHA's 2020 investiture ceremony was cancelled, as were planning efforts to reschedule that investiture in 2021.

The Kawaiaha'o Church ceremony marked the first investiture where all nine trustees were inducted together since the first OHA board was established in 1981.

With a theme of "Ho'oulu Lāhui Aloha – To Raise a Beloved Lāhui," the ceremony – intertwined with cultural and spiritual elements – was attended by an audience of roughly 400 including representatives from the royal benevolent societies, ali'i trusts, state and county officials, trustee 'ohana, OHA staff, and beneficiaries.

The Honorable Todd Eddins, an associate justice on the Hawai'i State Supreme Court, administered the Oath of Office to the newly elected trustees during the ceremony, which was livestreamed on 'Ōlelo TV, and is available on the OHA Facebook page. Each of the trustees was presented with a lei hulu and given a special blessing by Kahu Kenneth Makuakāne to commemorate their work ahead.

Lindsey, who has served as board chair since December of 2019, OHA Ka Puhana/CEO Dr. Sylvia Hussey, and Makuakāne offered remarks at the event.

"As one who has preached the value of working together in a spirit of lōkahi, I see a symbolism in all of us receiving Ke Akua's blessing together today. May we continue to work in unity as one 'ohana as we move forward with the mission of this institution," Lindsey said.

Participating in a state working group to address issues surrounding OHA's share of the Public Land Trust revenue, and the development of OHA's lands at



kanaka Hou



Kaka'ako Makai – recently renamed Hakuone – will be key areas of focus for the agency in the coming year, Lindsey said.

Lindsey told her fellow trustees that she was proud to have the distinction of serving alongside each of them.

“Mahalo for your willingness to stand up for our people. Mahalo for your dedication to our lāhui, and mahalo for your commitment to bettering the lives of Native Hawaiians. We will need each of your individual skill sets to tackle the challenges that will come before us in the coming months,” she said.

Hussey referenced the ‘ōlelo no‘eau: “Umia ka hanu! Ho‘okāhi ka umauma, ke kīpo‘ohiwi i ke kīpo‘ohiwi. Hold the breath! Walk abreast, shoulder to shoulder.” (Be of one accord, as in exerting every effort to lift a heavy weight to the shoulder and to keep together in carrying it along).

Hussey asked “In our mind’s eye, can we see all nine trustees being of one accord, walking abreast, shoulder to shoulder? Shouldering the kuleana, even the kaumaha (weight) of responsibilities and trust? We are all here today, invited to witness their induction, their commitments, and we add our own silent, yet staunch support.”

Makuakāne, in a powerful and sometimes fiery sermon, shared a recent conversation that he had with a kupuna about the Hawaiian Nation’s history and about learning from the lessons of the past.

“I was talking to a kupuna who said, ‘We are resilient people. We have endured several migrations across this vast waterway. We have endured many battles over the centuries in Hawai‘i. We have endured catastrophic epidemics: cholera in 1804; influenza in 1820; mumps in 1839; measles in 1848; smallpox in 1853; leprosy in 1860; and other diseases – including Covid in 2020.

“We endured having our kingdom stolen. And people thought that we were going to become extinct. But we, the lāhui, have endured.’

“But I refuse to endure having our own people, my people, have hakakā (arguing/fighting) with and among each other,” Makuakāne said.

“You want to do that? You go do that in your own house, but you don’t go putting your dirty laundry outside where everybody can see, where everybody can hear.

Makuakāne said having differing opinions is fine.

“It’s okay to have different mana‘o from other kākana,” he said. “It is not okay to belittle another kanaka’s dignity. Because when we do that, we unknowingly belittle another kanaka’s mo‘okū‘auhau. Because when you speak to them, you also speak to the family that has been here with them and still continues to be with them. So we never speak ill about other kākana, much less anybody else.”

On Dec. 12, at the first meeting of the new board, trustees unanimously selected Lindsey to return as board chair and selected the rest of its leadership including leads for its two standing committees.

SEE HE HO‘OMAKA HOU ON PAGE 20



Special Lei Hulu Created for Investiture of Newly Elected Trustees



Photo: Lehua Itokazu

As part of a long-standing tradition, special lei hulu (feather lei) were created for this year’s newly elected OHA trustees and presented to them during investiture ceremonies. The stunning lei hulu design, by master lei-maker Kawika Lum-Nelmeida and pictured here, was inspired by OHA’s vision, “Ho‘oulu Lāhui Aloha” (To Raise a Beloved Lāhui). Board Chair Carmen “Hulu” Lindsey asked only that the base color for the lei hulu be black – the design itself was left to Lum-Nelmeida. Working with OHA CEO Dr. Sylvia Hussey and Operations Support Coordinator Remy Ke-liihoomalu, Lum-Nelmeida based the final design for the lei hulu on the organization’s strategic foundations:

‘ohana, mo‘omeheu (culture) and ‘āina. In the center of the lei, the yellow band complemented with green and black represents ‘ohana. On either side, the green band offset with brown and black represents mo‘omeheu, while the red band offset with brown and black represents ‘āina. Together the elements of the lei hulu are symbolic of OHA’s kuleana to help restore and uplift our lāhui. By accepting the lei hulu and the kaona that it represents, trustees accept their kuleana and carry it forward.

Ho‘omana‘o Kākou



Photo: Pipi Wakayama

The last time all nine trustees were inducted together was nearly 42 years ago when the OHA Board was first established. Pictured above, at their investiture on the steps of ‘Iolani Palace on Jan. 17, 1981, are the members of OHA’s first Board of Trustees. L-R: A. Frenchy DeSoto; Thomas K. Kaulukukui, Sr.; Rodney K. Burgess, III; Roy L. Benham; Dr. A. Leiomalama Solomon; Joseph G. Kealoha, Jr.; Walter L. Ritte, Jr.; Peter K. Apo; and Moses K. Keale, Sr.

HE HO'OMAKA HOU

Continued from page 19

Lindsey is a former properties administrator for Maui Land & Pineapple Co. as well as a former administrator for the County of Maui's Land Use and Codes Division. She has owned her own real estate company for more than 40 years, is a long-time member of the 'Ahahui Ka'ahumanu, and an active member of the Central Maui Hawaiian Civic Club. She is also an award-winning recording artist.

Trask was selected as vice chair of the full board, while Waihe'e will chair the Committee on Resource Management assisted by Vice Chair Alapa. Akaka will chair the Committee on Beneficiary Advocacy and Empowerment.

"I am beyond honored to see the faith and confidence that my fellow trustees have placed in me, and I promise them that I will continue to work as hard as I have since first accepting this leadership role two years ago," Lindsey said.

"We will continue to share our message of working together in a spirit of unity and lōkahi, and we will strive to do our very best in bettering the lives of the Native Hawaiian community because that is what our people truly deserve." ■



Following the formal investiture at Kawaiāha'o Church, guests continued the celebration at a festive luncheon lū'au style at Hakuone, OHA's property at Kaka'ako Makai. The event was catered by Haili's Hawaiian Foods and entertainment was provided by a trio of musicians led by Iwalani Apo. Guests were also treated to impromptu performances by trustee/musicians Carmen "Hulu" Lindsey and Keoni Souza, each of whom took a turn on the stage to the delight of the crowd. - Photos: Joshua Koh

What is Leadership?

Adapted from the message shared by Kabu Kenneth Makuakāne at the OHA Trustee investiture at Kawaiāha'o Church on Dec. 8, 2022.



Kabu Kenneth Makuakāne delivering his sermon. - Photo: Joshua Koh

I wanted to talk to you about the question: "What is Leadership?"

I'm going to take you to Psalm 78:70-72. It says, "He chose David, his servant, and took him from the sheep pens, and tending the sheep, he brought him to be the shepherd of his people, Jacob of Israel, his inheritance. And David shepherded them with integrity of heart and skillful hands."

If you know some of the stories of the Bible, the people were without kings. So the people of Israel decided to get their own King. But when God said, "I'll find you a king," they went, "nah...we'll pick our own." So they picked this guy named Saul and, unfortunately, Saul was... pohō (useless).

So God told them, "The next one is mine. You had your chance."

In first Samuel 16:7 God tells the prophet Samuel to go out to go find the king that he chose, so Samuel went to the house of Jesse and when he arrived, he called for all the sons. The first son that came out was this big, strapping number one boy with all these muscles.

But what did God tell him? "No, Samuel, that's not the one I picked."

As it says in this verse, "...the Lord said to Samuel the prophet, 'Do not take his appearance or his physical stature, because I have refused him. For the Lord does not see what man sees. For the Lord looks not at the outward appearance, but the Lord looks at the heart.'"

That's what leadership is, it's about the heart. So what is the leadership of the heart?

People want to know that they can trust you. They want integrity. We call it "oia'i'o" (true, authentic). It needs to be true, firm, genuine, real.

In Chronicles 16:9 it says, "the eyes of the Lord search the whole earth in order to strengthen those whose hearts are fully committed."

[To the Trustees]: God searched the whole earth for you folks.

I was talking to a kupuna who said, "Our lāhui is resilient. We endured having our kingdom stolen. And people thought that we were going to become extinct. But we, the lāhui, have endured."

But the thing that I want you to remember is that I refuse to endure having our own people, my people, have hakakā (arguing/fighting) with and among each other.

The [people of] Israel fought against each other. There was one kingdom. But there was hakakā within the nation of Israel. So what did they do? They cut their nation in half! The northern part became Israel; the southern part became Judah.

Are we going to make the same mistakes that other nations have made?

It's okay to have different mana'o from other kōnaka. It is not okay to belittle another kōnaka's dignity. Because when we do that, we unknowingly belittle another kōnaka's mo'o-kū'auhau. Because when you speak to them, you also speak to the family that have been here with them and still continues to be with them – our kupūna kahikō.

So we never speak ill about other kōnaka. Much less anybody else.

Let me tell you the story about [revered kupuna] Nana Veary and her tūtū. They saw this man coming from a distance and her tūtū told Nana, "When that one comes, bring him in the house." When the man arrived, they brought him into the house and sat down at the kitchen table. They started talking story, he ate, and then when he was mā'ona (full) he got up and left.

Afterwards Nana asked her tūtū, "Was that your friend?" Her tūtū replied, "Oh, I don't know who that is." Nana said, "You don't know who that is?" "No," said her tūtū. "Then why did you invite him in?"

Nana's tūtū said: "I wasn't talking to the man, I was talking to the spirit inside of the man." ■

To view Kabu Makuakāne's entire message go to: <https://www.youtube.com/watch?v=GjPMuSwxFG0>

Observations During Mauna Loa's Eruption

Many gods and goddesses appeared

For many cultural practitioners, unusual and increased elemental activity was observed on and around Hawai'i Island coinciding with the recent eruption of Mauna Loa which began on Nov. 27 and ended on Dec. 10.

These specific reflections were shared by Kumu Hula Meleana Manuel of Hālau Hula Ke 'Olu Makani o Maunaloa. Manuel makes her home in Volcano.

When Pele's powerful eruption started at Mauna Loa, huge waves crashing along the shore indicated the concurrent presence of Nāmakaokaha'i, goddess of the sea and an older sister of Pele.

We also received an over-abundance of rain, reminding us that the waters of Kāne are life-giving and a precious resource that must be cared for. Meanwhile, on Mauna Kea, Poli'ahu blanketed the mountain in pure, white snow and sent cold winds around the island.

Elsewhere, Lilinoe, goddess of the mist and sister to Poli'ahu, was present in a rolling fog of the sort that has not been experienced in a very long time.

Off the Kona Coast, Kānehekili appeared as thunderstorms causing lightning to strike the seas in a rage that stirred concern.

Kanaloa has also reminded us of his presence, commanding the deep ocean and its powerful currents. We need to be mindful during this Makahiki season while swimming, fishing or journeying because the sea can become "hungry."

As both Kīlauea and Mauna Loa erupted in the night, Hina was visible as the moon rose between the two fire mountains. And it was La'amaomao, the goddess of the wind, who blew ash from the eruptions across the land.

Meanwhile, Kamapua'a was also present, digging up our gardens and appearing in places he does not normally visit: Wright Road, Pana'ewa, Hilo Town. Digging and searching.

Kahalaopuna showed up as the many double rainbows appearing in the skies over the island. Her rainbows suggest promises – but of what?

The simultaneous appearance of three formidable akua wahine – Pele, Poli'ahu and Hina – was a magnificent display of mana wāhine. Although sometimes adversaries, the three in combination remind us of the important role of wāhine in procreation and life.

The convergence of these deities at this time is not an accident. Perhaps they are unhappy. Perhaps they are telling us we need to make things pono. Not just here on Moku o Keawe or Hawai'i Pae 'Āina, but in Ke Ao (the world).

We must recognize that these are hō'ailona (signs) and pay attention. And it is a reminder of the power of nature and our insignificance; a reminder to be respectful and humble. ■



In this photo taken in late November from the vantage point of Hawai'i Volcanoes National Park, a pool of lava simmers in Halema'uma'u (visible to the left), while in the distance, Mauna Loa glows with fire. - Photo: Joyce Ibasan



After sleeping for 28 years, Mauna Loa began erupting in Moku'āweoweo Caldera on Nov. 27, 2022 just before midnight. Lava flows extended 12 miles from the vents before the eruption ended on Dec. 10. - Photo: Mark Wasser

The Skies are Darkened

Submitted by Papa Ola Lōkahi

*"Kūpouli Kānehōa i ka hele a
Kaukaōpua;
Kānehōa is darkened by the departure of
Kaukaōpua." - 'Ōlelo No'eau #1931*

Auwē!
The skies are darkened by the recent passing of six 'Ōiwi health professionals. We weep with their families, we grieve with their patients and students, we join the mourning lāhui. Uwē, uwē, uwē.

Noa Emmett 'Auwae Aluli, MD

Jan. 16, 1944 – Nov. 30, 2022



Dr. Aluli was recruited to the pilot four-year program at the medical school at the University of Hawai'i, where he was one of just five Native Hawaiians in that first graduating class in 1975. He committed to serve the medical needs of Moloka'i where sometimes he was the only physician on island. Aluli was involved in the groundbreaking *E Ola Mau* reports on Hawaiian health and wellbeing. He helped to establish Papa Ola Lōkahi and, closer to home, Nā Pu'uwai, the Native Hawaiian Health Care System that serves the islands of Lāna'i and Moloka'i including Kalaupapa, and served as medical director of Moloka'i General Hospital. In the early 1980s, Aluli initiated the first Native Hawaiian heart study, *Nā Pu'uwai*, followed by the Moloka'i diet study, *Ho'okē 'Ai*, that demonstrated the advantages of a traditional Hawaiian. More recently, he was a co-principal investigator of *Hua Kanawao Ka Liko - A Generational Study of Heart Health among the Hawaiians on Moloka'i*. He also co-founded 'Ahahui o nā Kauka, the Association of Native Hawaiian Physicians, with doctors Kekuni Blaisdell and

Clayton Chong, who all visualized the impact a hui of Native Hawaiian physicians could have on health care policy and delivery. Stewardship of community health went hand in hand with stewardship of 'āina, which included alaloa (accessways) of Moloka'i, Waokele o Puna and Kanaloa Kaho'olawe. In his medical practice, he partnered with traditional Hawaiian healers and western clinicians to improve health outcomes for his patients. All who serve the health and wellbeing of Native Hawaiians and their families comprise the lasting legacy of Noa Emmett Aluli.

Clayton D.K. Chong, MD, MPH

May 31, 1954 – Nov. 23, 2022



Dr. Chong was the first Native Hawaiian oncologist, and for many years was the only one. He was the specialist that Hawaiians with cancer sought out. He called himself "Dr. Crabbie" but that crabbiness disappeared in front of his patients. He was beloved by his patients for his straightforward, honest manner and was known to hold a patient's hand throughout an entire visit. Chong was the principal investigator of 'Imi Hale Native Hawaiian Cancer Network, which was funded by the National Cancer Institute and administered by Papa Ola Lōkahi for 16 years. He also participated with Native Hawaiian men's and women's cancer committees with the American Cancer Society. He also co-founded 'Ahahui o nā Kauka and served as its first president. The highlights of his term were the annual huaka'i to Kaho'olawe and Kalaupapa, and the 2004 visit to Mauna Kea. Chong transformed from physician to physician/researcher before pursuing an additional degree in public health from Harvard University. His oncology training was at

MD Anderson in Texas. He told stories about growing up in Hilo, fishing in Kapoho and his many, many hobbies outside of medicine. He is survived by his wife, Edwina, three children and four grandchildren who called him "Grumpa." His life will be celebrated on Jan. 7 at 10:30 a.m. at Central Union Church.

R. Wayne Fukino, MD

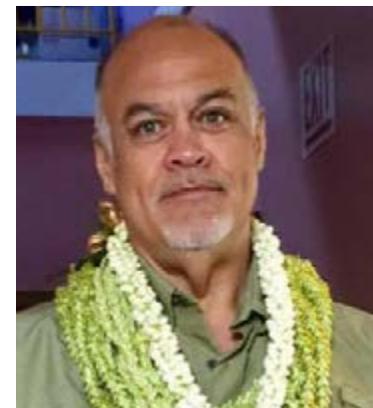
Jan. 28, 1949 – Dec. 14, 2022



Dr. Wayne Fukino was raised on O'ahu and practiced internal medicine on Kaua'i for more than 34 years. He was a graduate of the Kamehameha Schools and in the second 'Imi Ho'ōla cohort at the John A. Burns School of Medicine, where he graduated in 1981. He specialized in internal medicine and worked in the emergency room at Kaua'i Veterans Memorial Hospital in Waimea, where he also served for a time as medical director. Always an advocate for accessible health care, particularly for Kānaka Maoli, he taught nurses compassionate care even from his own hospital bed. Fukino was a member of the original *E Ola Mau*, the group whose work led to the passage of the federal Native Hawaiian Health Care Act and the establishment of Papa Ola Lōkahi. He served as president of Ho'ōla Lāhui Hawai'i, the Native Hawaiian Health Care System that serves the communities of Kaua'i and Ni'ihau, and on the board of 'Ahahui o nā Kauka. With his wife Nani, Fukino rallied the community on Kaua'i to host the international Pacific Region Indigenous Doctors Congress in Waimea in 2008. He is celebrated by his wife, Davelyn Haunani "Nani" Fukino, three sons and a daughter, family and friends. A living wake was held in August 2022. A more public celebration will be planned for February on Kaua'i.

Milton Keaulana Holt

July 6, 1961 – Nov. 7, 2022



Milton Keaulana Holt became a part of the Hawaiian health community when he was awarded the Native Hawaiian Health Scholarship in 1996. He served Leeward O'ahu as a social worker and administrator at Hale Na'au Pono, the Wai'ānāe Coast Community Mental Health Center, way beyond the obligated service requirement. Holt was a graduate of Punahou in the (Barack Obama) class of '79 and the University of Hawai'i. He was an accomplished musician, stand-up bass being his specialty, a chanter and lei-maker, and competent in featherwork and many other Hawaiian arts. At one point in his career he served as a kumu at Saint Louis School. He had a fine aesthetic sense demonstrated by the plants and floral arrangements that adorned his office. He often spoke of his grandmother, the inimitable Venus Gay Holt, under whose tutelage he learned kuleana and stewardship, which manifested in a calling to care for the Hawaiian people. After taking time off to care for his tūtū, he returned to the Hawaiian health arena as administrator of the Native Hawaiian Health Scholarship Program. Leaning on his experiences as an alumnus, during his tenure he updated policies and procedures, and was both advocate and social worker for the scholars. He was generous with his colleagues and doted on his family. He retired from Papa Ola Lōkahi in 2019. His life was celebrated at Nānākuli Beach Park in December. He is survived by his mother Virginia "Aunty Nani" Holt, his brother Malcolm Ha'alilio Holt, aunts, many cousins and darling mo'opuna. Wishing comfort and marvelous memories to the Holt, Gay and Keau-

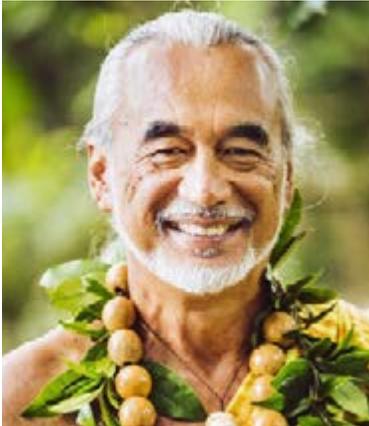
SEE THE SKIES ARE DARKENED ON PAGE 23

THE SKIES ARE DARKENED

Continued from page 22

iana families and all who will miss dear Keaulana.

Dane Ka'ohelani Silva, DC, LMT
Nov. 9, 1946 – Nov. 27, 2022



Dr. Dane Ka'ohelani Silva, raised in Keaukaha, was a chiropractor and lomilomi practitioner who embraced teaching in his later years. Being in the right place at the right time, Dr. Silva – known as Kumu Lomilomi – enjoyed the tutelage of Papa Henry Auwae in lā'au lapa'au, Lana-kila Brandt in ho'oponopono, Uncle Bill Kaiwa, and other kūpuna practitioners who guided his path in martial arts and other cultural understandings. He had a brilliant mind, and his research interests were broad and deep, with a particular focus of inquiry into the impact and mitigation of inflammation. He participated in the establishment of Hui Mālama Ola Nā 'Ōiwi, the Native Hawaiian Health Care System that serves the island of Hawai'i. Representing the group Kahuna Lā'au Lapa'au o Hawai'i, Dr. Silva often joined the annual islandwide [preferred to statewide] kūpuna council gatherings. He never hesitated to encourage Papa Ola Lōkahi or any of our health care systems to do better, but with that historic appreciation of the purpose of the federal Native Hawaiian health care program, Dr. Silva was also quick to defend these programs. He and his lifelong friend, Desmon Haumea, co-founded Hālau Maui Ola Health in Hilo. He was a member of the Royal Order of Kamehameha. He is survived by his wife, Pam Barretto Silva, two daughters, a son, and his grandchildren.

William Longfellow “Kāneloa” Thomas, MD
Aug. 19, 1959 – Sept. 4, 2022



Dr. William Longfellow Kāneloa Thomas graduated from Kamehameha Schools, the University of Hawai'i and the John A. Burns School of Medicine. Specializing in internal medicine, he was in the third cohort of recipients of the Native Hawaiian Health Scholarship Program (NHHSP) and the first NHHSP physician to commit to serving on the island of Moloka'i. He embraced the island and her people and rose to positions of leadership as medical director at Moloka'i General Hospital, a subsidiary of the Queen's Health Systems. His Kamehameha classmate, Liana Honda, writes: “Dr. Thomas had a few names from the formal to the beloved. [He was] known as Dr. T. by his patients, Bill by his classmates and friends, Will by his sisters, and Kako by his niece and nephew. This humble man was also known as Kāneloa. You see, [he] didn't have a Hawaiian name. He was a “junior” named after his father. When he started college one of his Hawaiian instructors bestowed a name upon him based on his character – Kāneloa – which dives deeper into hidden meanings fitting for Bill. A man of leadership. A man of strength. A man of caring. From then on, he was known as Kāneloa. And boy, did he live up to this name, in all its interpretations.” Thomas was generous with his time, willing to serve as an advisor to the NHHSP and engage with younger scholars in the program. He had a hearty laugh and the best bear hugs. He was a member of 'Ahahui o nā Kauka and attended every gathering of the Pacific Region Indigenous Doctors Congress, including the last one in Vancouver, British Columbia in July 2022. Thomas passed away in September; services on Moloka'i and O'ahu have been held. ■

Welina, Kōlea

By Lisa Kapono Mason

Kōlea - Pacific Golden Plover (*Pluvialis fulva*)



A spring male kōlea gearing up for his three-day return flight north for the breeding season. - Photos: Ann Tanimoto Johnson/ LOHE Lab

In Hawaiian folklore, the migrant hero Kumukahi hailed from the distant lands of Kahiki to the easternmost reaches of Puna. A relative of Pele and brother to Pālāmoa and Kahikina-a-kalā, Kumukahi performed supernatural acts of healing for any who brought their sick to him. He could possess a haka (medium) to manifest objects, kill at will, and magically shape-shift from a human into a handsome kōlea bird.

Kōlea is also symbolized in the story of Kōleamoku, a man from ancient times who the gods empowered to be a great kahuna of medicine. Kōleamoku was eventually deified after death and is recognized as an 'aumakua in none other than our friendly neighborhood visitor kōlea. These little powerhouses begin their non-stop journey from Alaska to Hawai'i in late July, with first-season juveniles arriving by mid-November. But make sure to say “a hui hou” to kōlea by April when they will depart again. ■



An adult kōlea cruising the shoreline alongside fellow shorebirds 'akekeke (*Arenaria interpres*) and hunakai (*Calidris alba*).



Lisa Kapono Mason was raised in Hilo and happily resides in Kea'au on the Island of Hawai'i. She is a community educator, conservation researcher, and native bird enthusiast with a passion to help strengthen relationships between our manu and lāhui.

Mourning the Passing of a Beloved Cultural Resource



By Mālia Sanders

It is with a humble heart that the 'ohana of the Native Hawaiian Hospitality Association (NaHHA) mourns the passing of one of our own, Joseph Pekelo Kekipi Bright Recca.

Given the title of "kumu" for his historical and cultural contributions to the legacy of the organization, Joe Recca, affectionately referred to as "Uncle Joe," served as our Waikīkī cultural historian and as a lamakū ho'okipa (cultural resource) for NaHHA for 25 years. Uncle Joe was well known for his walking tours in Waikīkī, where the rich history of this wahi pana would come to life through the weaving of his mo'olelo.

In a March 2022 interview with NaHHA, Uncle Joe recalled his introduction into television and music as a student at Kamehameha Schools, where his then-choir master Daniel Akaka (who would go on to become a U.S. senator), escorted him on the Dinah Shore Chevy Show on NBC in the late 1950s.

In the 1960s, his vocal talent caught the attention of Haunani Kahalewai and he joined her Polynesian Review at the Royal Hawaiian Hotel. He would later go on to become standing talent on the *Hawai'i Calls* radio show from 1972-1975 at the Moana Hotel, a live broadcast featured on 750 stations across the globe with millions of listeners worldwide.

In 1977, he released his first album *A Child Of This Land*. Uncle Joe also entertained with Tihati Productions for more than 30 years. His sweet, nahenahe voice

took him throughout Hawai'i, the U.S. and abroad.

My time spent with Uncle Joe began in July 2011, a decade after his entertainment and musical career and well into his new kuleana as a cultural guide and historian.

Uncle Joe was a generational connector, existing at the huina - the intersection between the age of my parents and the by-gone times of my grandparents. His stories would spark strong emotions of his love affair with the wahi pana of Waikīkī where he relived days of his childhood spent in its spouting waters. His enduring aloha for what was unseen was a gift he shared with residents and visitors alike.

Through him I, too, was able to fall in love with Waikīkī. We did so many



Joseph Pekelo Kekipi Bright Recca

walks together over the years and although I had heard his stories hundreds of times, he always managed to stick in something new he had never mentioned before. Joe Recca never allowed me to stop learning. He exemplified strong values, carried himself with great aloha and always did what was pono. He was a mentor, a treasured kūpuna and most importantly, he was my friend.

The voice of Joe Recca and his connection with Waikīkī is one that will never be forgotten; he will forever be a part of the mo'olelo of this wahi pana. I will miss our walks together my dear friend, but know that in my heart, you are there...and we will always have Waikīkī.

"Walk with me, talk with me, Waikīkī."
- Joe Recca (Sep. 22, 1946 - Nov. 18, 2022) ■

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 @kukihuki808.

Aloha 'Oe, e Kumu Dane



By Jodi Leslie Matsuo, DrPH

Kumu Dane Ka'ohelani Silva, was a kahuna lā'au lapa'au, lomilomi practitioner, qigong practitioner, chemist, researcher, faculty member, chiropractor, acupuncturist, and martial artist, among other things.

Regardless of what role he was in, it was always for the sake of healing and helping others. Humble, yet powerful in spirit, Kumu Dane was an active and vocal advocate for the use of traditional medicines and therapies in modern times.

My husband and I have had the privilege of learning traditional plant remedies from Kumu Dane to help our patients with type 2 diabetes, peripheral neuropathy, asthma, heart disease, cancer, and more. He believed it was the responsibility of kaula to learn these traditional medicines so as to better understand their Native Hawaiian patients and provide these complementary options as part of their care. As he often said, "Hawaiians need Hawaiian medicines."

At our workshops, he would teach us how to prepare native plants for use in medical treatments, using patients in his demonstrations. His knowledge of biochemistry enhanced his teachings, as he was able to scientifically explain how and why different plants worked. This knowledge gave him the ability to understand which plants to use to treat lesser known diseases, such as COVID-19.

Kumu Dane was always available to provide individualized guidance for our patients who wanted to incorporate traditional medicines as part of their treatment. He made a salve for a patient

whose infection didn't respond to antibiotics. For a "hard head" patient who refused to get treated after a fall, he developed a protocol that healed his injuries, allowing him to return to work within a week. He developed an ointment that shrunk the tumor in one patient and prevented the cancer from spreading in another patient. These are only a few of countless examples.

Kumu Dane did all this with so much aloha and no expectation of anything in return.

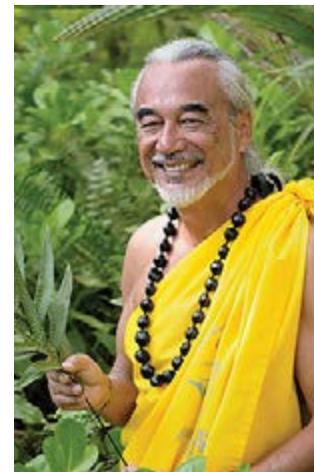
Out of all the plants he used, he would promote 'uhaloa the most. 'Uhaloa, as he taught, addressed the root cause of many illnesses today - inflammation. By reducing inflammation, one could prevent or treat disease. His understanding of 'uhaloa led to a collaborative effort with pharmacy researchers into the benefits of this plant.

Not surprisingly, many of Kumu Dane's herbal formulas or treatment plans included 'uhaloa as a component, in the form of teas, oils, salves, or as mists for nebulizers. A daily cup or two of 'uhaloa tea, made using either fresh or dried 'uhaloa flowers and leaves, was commonly recommended as a simple treatment.

Kumu Dane's recent passing is a heartfelt reminder of the obligation we Native Hawaiians have to learn from our kūpuna and use what we learn to help others and, in turn, teach others who will carry on the work passed down from our ancestors.

While greatly missed, his life and legacy will be carried on whenever we promote and seek healing for each other. Aloha 'oe, e Kumu Dane. ■

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



Kumu Dane Ka'ohelani Silva

DHHL Publishes \$600 Million Act 279 Plan



By Cedric Duarte

A plan to spend \$600 million to address the housing needs of native Hawaiians was submitted to the Hawai‘i State Legislature by the Department of Hawaiian Home Lands (DHHL) in early December 2022.

Signed into law by Gov. Ige on July 11, 2022, Act 279 set aside a historic allocation of \$600 million for DHHL. It required the agency to submit a strategic plan, including findings, recommendations, and any proposed legislation, to the legislature by Dec. 10, 2022.

On May 16, 2022, a Permitted Interaction Group of the Hawaiian Homes Commission (HHC) was established to work with DHHL staff to receive guidance from counsel on various topics related to Act 279 and deliberate on elements to be included in a final strategic plan. Committee members included Commissioners Pauline Namu‘o, Russell Kaupu, Dennis Neves, Chair Ailā, and critical DHHL staff.

The Committee held five meetings, and a strategic approach with comments from the entire Commission was incorporated into a final plan that DHHL presented to HHC at its November 2022 regular meeting.

Three fundamental policy considerations guide the commission-approved strategy:

- 1) The majority of resources provided under Act 279 should go to homeownership activities rather than rental activities.
- 2) Resources provided for homeownership activities should prioritize new homestead lot development.

Prioritization of homestead lot development projects should be based upon:

- Timing/position in DHHL’s production pipeline
- Priority areas for new homestead development identified in DHHL island plans and waitlist demand on each island by applicants.

The policy considerations allow DHHL flexibility to adjust as needed and seek out opportunities and innovative solutions to meet the needs of the beneficiary community.

Act 279 also instructed DHHL to follow the preferences reflected in the Department’s 2020 Beneficiaries Study Applicant Report. Notably, the report stated that 76% of individuals on DHHL’s Waiting List prefer a homestead lot with a single-family home or a vacant lot with utilities to build a house. Just 16% said they would prefer to rent or rent-to-own a single-family home, duplex, apartment, or townhouse, with the option to buy in the future.

The planning, design, engineering, permitting, and construction of new homestead lots have traditionally been phased in by DHHL as funding became available. Act 279’s one-time infusion of capital will allow DHHL to significantly expedite this process and develop 20 new DHHL subdivisions throughout the state.

Beneficiaries will have the opportunity to either build a house suitable to their finances and needs or, in some cases, purchase an affordable home from a developer contracted by DHHL.

The Department’s plan leverages all its resources and forecasts infrastructure development for over 2,700 new homestead lots statewide, the acquisition of new land, new potable water resources, and individual assistance programs, including down-payment assistance for new lessees and rental assistance.

Applicants on the DHHL waiting list will be informed about upcoming lot offerings and available services through U.S. Postal Service mail. Beneficiaries are encouraged to contact DHHL to confirm their correct and most recent mailing addresses are on file.

To view the Act 279 plan, visit dhhl.hawaii.gov/act279. ■

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.

Hakuone: OHA’s by Kānaka for Kānaka Development in Kaka‘ako Makai



By the NHCC Board of Directors

The Native Hawaiian Chamber of Commerce supports the right of OHA to develop lands it owns as it sees fit in order to serve Kānaka ‘Ōiwi. We support Hakuone, OHA’s development of the land it owns in Kaka‘ako Makai.

The Chamber’s mission includes providing access to and opportunities for Kānaka-owned businesses to grow and thrive in Hawai‘i. Hakuone will contribute to this effort in major ways.

The state is required, by law, to pay OHA 20% of the total revenue made from ceded lands. In 2012, the state gave OHA 30 acres of land in Kaka‘ako Makai in lieu of the more than \$200 million owed to OHA. The value, presented by the state, included residential development. This shows the state was willing to reverse its restrictions in the area.

This was a “take it or leave it” deal because the state was broke. The pressure to accept was further intensified by the state’s history of not paying what it owes to kānaka. This deal only makes good on the state’s “payment,” if OHA is allowed to develop these lands to its highest and best use – that includes residential.

The Chamber sees the ability for OHA to develop its land in Kaka‘ako Makai as just and fair.

Look across the street at the many residential and commercial developments that exist and are being planned only 200 feet ma uka of OHA’s lands. Why is it that all of these projects are allowed, but when it comes to kānaka creating a space where our culture, our presence, and our economic

wellbeing is front and center among others capitalizing on our people and culture that it’s a problem?

Kānaka and kānaka-owned businesses have the right to re-exert ourselves in an area our people thrived in for generations.

There is a total of 221 acres of land in Kaka‘ako Makai. OHA owns 30 acres, only 14% of that total. The City & County owns 47 acres designated for parks – including the entire shoreline in Kaka‘ako Makai – all public lands. The Hakuone Master Plan is built around a Hawaiian Cultural Center where cultural practices, education, the arts, and entrepreneurship are the focal point for the community. Hakuone returns a community stronghold in urban Honolulu to kānaka.

OHA has a strong board, highly capable organizational leadership, and committed staff. They have a great master plan for Hakuone and broad support in the state Senate. OHA needs that same kind of support in the State House.

The NHCC will be supporting OHA in the 2023 Legislative Session and urges everyone to support this project by calling your elected officials at all levels, giving testimonies in support, either in person or in writing, and sharing information on the progress of the project with friends, family and coworkers. OHA has started virtual, public, town hall meetings and we encourage everyone to participate. OHA wants to update everyone on the latest with Hakuone and hear your mana‘o. Information on upcoming meetings can be found at www.hakuone.com or on social media @HakuoneHI. ■

The mission of the Native Hawaiian Chamber of Commerce is to mālama Native Hawaiians in business and commerce through leadership, relationships and connections to economic resources and opportunities. Learn more at www.nativehawaiianchamberofcommerce.org.

Healing is a Journey



By Jill Beatty

Situated in a quiet, rustic area in Waimea on the island of Hawai'i, Lili'uokalani Trust is slated to open a facility aimed at healing and growth for most vulnerable Hawaiian children. The LT Ranch will provide experiential activities focused on strengthening connections to the self via three core pathways: Animals, Art, and 'Āina.

Each of the core pathways centers around healing.

In the 'Āina pathway, youth will learn to care for the land and plants, go on huaka'i to special places, learn mo'olelo of the region, and build a relationship between kānaka, Akua, and 'āina. Additionally, a primary focus is on health and nutrition, such as how to cook farm to table meals.

The Animals pathway emphasizes the special connection between humans and animals. With animals such as horses, pigs, cattle, goats, and more on the farm LT Ranch will provide opportunities for youth to interact with animals, thus building capacity around empathy, self-reflection, emotional regulation, and connections with the self.

Finally, the Art pathway will introduce youth to a variety of art mediums such as pottery, woodworking, painting, music, dance, and more. Youth will learn ways to express themselves from local artists with an emphasis on Native Hawaiian art practices.

LT Ranch will offer residential programs, day camps, and after school programs for Hawaiian youth who would benefit from an intensive program in a peaceful environment, particularly those engaged in the state's child welfare and juvenile justice



Dunny and Baby, who live at the LT Ranch, enjoy breakfast together. - Photo: Courtesy

systems, who are chronically truant, struggling academically, or have experienced significant trauma.

As a result of adverse childhood experiences, many of these 'ōpio are disconnected, disengaged, and highly discouraged by their prospects in life. LT Ranch recognizes the need to reverse this trend. In line with LT's Strategic Vision 2045 Wehe Ke Ala, LT Ranch will support Native Hawaiian youth to strengthen their spiritual, emotional, and cultural identity through opportunities to heal and explore their inherent potential - E Nā Kamalei Lupalupa!

Through nature-based programming connecting 'ōpio to animals, the land, and creative expression through arts, 'ōpio will better understand their inherent potential and mana. The philosophy of LT Ranch is that healing is a journey, not a destination. ■

Jill Beatty has been a social worker with Lili'uokalani Trust for 16 years. Growing up on a ranch on Hawai'i Island greatly influenced her love for animals and nature. She believes that the potential to experience deep healing is best found in the presence of trusted individuals and the natural intelligence of horses, other animals, and the natural world.

HHCA Finalizes \$600M Spending Plan Recommendations



By Robin Puanani Danner

The Sovereign Council of Hawaiian Homestead Associations (SCHHA) completed a six-month consultation project with native Hawaiians as defined in the Hawaiian Homes Commission Act of 1920 (HHCA). The HHCA was enacted by the U.S. Congress to set aside 203,000 acres of land to issue lots to eligible Hawaiians for residential, farming, ranching and mercantile purposes.

In 1959, through the Hawai'i Admissions Act, state government was mandated to administer the day-to-day functions of the land trust with federal oversight. Today, 28,700 people remain on the waitlist for a land award.

Act 279, enacted by the legislature in May 2022, appropriates \$600 million in flexible funding to address the waitlist of the state Department of Hawaiian Home Lands (DHHL). SCHHA, the largest coalition of HHCA beneficiaries, has delivered its spending plan recommendations in a final 15-page report to Gov. Josh Green and the Hawai'i State Legislature.

"It's an extraordinary vision by the Hawai'i Legislature," said SCHHA Policy Committee Chairperson Kipukai Kualii. "Our work product attempts to honor that vision and leverage every dollar to issue more land awards and build and acquire housing units. Mahalo to the hundreds of minds and hands in the production of this plan."

Community leaders began meeting on May 19, 2022, followed by several meetings with industry experts, unions, mortgage lenders and realtors, builders and developers. The last in-person policy convenings was held on Nov. 19 on O'ahu.

"We spent six months in community-based organizing," said SCHHA Policy Analyst Rolina Faagai, who also serves as vice chair of the nonprofit community develop-

ment financial institution (CDFI), Hawaiian Lending & Investments (HLI). "This spending plan suggests allocations of capital for maximum leveraging for maximum impact to the waitlist and the Hawai'i housing crisis."

A list of 10 action items is included for Green to clear barriers to the flow of housing capital and housing development. For example, community leaders recommend the opening of a homestead building permit office at DHHL, capital investment to quicken additional dwelling units on existing homesteads, subsidies to buy or build rental housing, and direct acquisition of buildable lots and large land acreages from the private sector, increasing the size of the land trust.

A public private partnership, the plan approaches housing development by leveraging public Act 279 capital with private mortgage and commercial finance capital to purchase and build housing units. The plan supports lot development through dedicating Act 279 funding to improve DHHL's capacity to successfully deploy CIP Bond Capital for lot infrastructure projects on a year-over-year basis.

"This plan leverages, builds and acquires," Kualii added. "We want to move capital, to move land and housing, to move the waitlist, all within commonsense strategies given the current economic environment of inflation, and also contribute solutions to the overall housing crisis in the State of Hawai'i. We hope many of our concepts will be given sincere consideration by Gov. Green."

"The recommendations contained in this Beneficiary \$600 million Spending Plan embodies the best of citizen civic engagement and Indigenous self-determination," said Maui County Councilwoman and HHCA Beneficiary Tasha Kama. "Nothing about us, without us."

SCHHA's \$600 million Spending Plan was delivered to Green on Dec. 5. Act 279 stipulated that DHHL provide a plan to the legislature by Dec. 10.

For a copy of the plan or more information, contact policy@hawaiianhomesteads.org. ■

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

From Engagement to Evidence



By Elena Farden

One of the most important tasks the Native Hawaiian Education Council (NHEC) prepares for each December is presenting powerful

recommendations on education to the U.S. Department of Education. These recommendations are born from, and for, the community.

NHEC works annually in community consultations and engagement sessions, diverse dialogue, and ongoing education research and advocacy in existing educational programs addressing Native Hawaiians in our process to bring forward these annual recommendations.

The stories and data gathered from community are synthesized combining multiple data sources into major findings to understand commonalities between individual data points, analyzed against trends including previous priority recommendations on education by NHEC, and benchmarked with external research sources in education and community wellbeing.

NHEC is focusing this month's column on our first priority of Hawaiian language-medium instruction. Here is our full priority recommendation write up from our annual report:

PRIORITY FUNDING RECOMMENDATION: Assert Hawaiian language-medium instruction and culture-based education programs, frameworks, and values as principal in addressing equity, resiliency, and social-emotional wellbeing for increased Native Hawaiian learner outcomes and closing achievement gaps.

"The ability for a stabilized learning continuum and connection for Native Hawaiian communities to engage in cultural practices in a pandemic crisis of emerging COVID variants remains critical. This is critical to life as Native Hawaiian and Pacific Islanders (NHPI) have the highest death rates from COVID-19 compared with any other racial group (Hofschneider, 2020). This is also critical to healthcare access as NHPIs have the highest rate of COVID-19 cases compared to other racial and ethnic groups (UH News, 2020).

"The pandemic put a historical context of disease population decimation of Native Hawaiians due to American imperialism and its impact on loss of cultural practices, language,

and land (NHEA, 2015). Ramifications of this – directly and indirectly – adversely affects long-standing mistrust of government institutions and increased vaccination hesitancy of NHPIs in the pandemic (UH News, 2022). To address this crisis, the Native Hawaiian Pacific Islander COVID-19 Response, Recovery, and Resilience Team was formed. This multi-agency team understood that culture-based programs and cultural belief systems and practices are powerful tools for helping Native Hawaiian communities make sense of and interpret the pandemic and its effects. For example, the team supported the creation of a Community-Based Subsistence Fishing Area to connect culturally based practices, sustainable food systems, and public health benefits for NHPI communities (Kamaka, et al., 2021).

"Native Hawaiians have strong connections to 'āina (land, place), culture, and language and thus are socially and culturally impacted by the pandemic (Kaholokula, Samoa, Miyamoto, Palafox, & Daniels, 2020). Participants of NHEC's 2022 community consultations reported a strong connection to culture and language in order to be successful. 'Cultural programming, values, learning 'ōlelo Hawai'i, 'āina work is all so necessary,' reflected an O'ahu participant, 'and that's not what I used to say, but this pandemic has completely changed my perspective.' (Native Hawaiian Education Council, 2022)

"Priority funding for Hawaiian language-medium education and Hawaiian culture-based education programs in the next NHEP grant competition is paramount for supporting Native Hawaiian learner outcomes including resiliency and social-emotional wellbeing."

The work that goes into producing these priority recommendations each year is a labor of love. To see our full report and priority recommendations, please visit our website at nhec.org ■

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

Kū i ka Mana



By Nicole Leake, Grade 12
Ke Ana La'ahana Public Charter School

Like the one from whom he received what he learned. Said of a child who behaves like those who reared him. - 'Ōlelo No'eau

My mom and my two younger brothers took turns hugging me. It was May 17, 2018, at Mactan Cebu International Airport in the Philippines. I said my final farewell before boarding my flight with my father to my final destination of Hilo, Hawai'i, with the understanding that I would not return until I completed college.

To this day, I have not returned to the Philippines to see my family, even though my heart aches to see them. With the passing of my dad last year, a return to Cebu would possibly mean that I would have to stay in the Philippines and not fulfill my dream of earning a college degree.

Flying out of Cebu, I will never forget the aerial view of my small province – its many rusty rooftops with holes and windowless homes; floating appliances and other household debris in the nearby rivers and ocean. It was a huge contrast to the view as I flew into Hilo and its tidy neighborhood homes, gardens, and garbage-less waterways.

Three months later I flew to Seattle to meet my American father's family. The view from above was also distinct: skyscrapers, long floating bridges and snow on Mt. Rainier. Those times that I traveled by airplane left an impression on me. Ever since, I have wanted to be a pilot.

Growing up in the Philippines, I thought it was impossible for wom-

en to be pilots because women there have limited career choices. However, I have learned that here "the sky's the limit" when it comes to women pursuing non-traditional careers and my decision to become a pilot has not waned.

Being a pilot not only allows you to learn the skill of flying, but also to visit new places and meet new people. As a young woman of Filipino and Caucasian descent educated at a Hawaiian culture-based high school, I feel thankful for the opportunity to have been able to live among people of mixed races.

It has broadened my understanding of humanity, given me a sense of belonging in both my Filipino and Hawaiian community, and a realization that although cultures can be so distinctly different, there is always a common ground when we can share a meal, trade stories, and work together. I think being a pilot will provide those same opportunities and more.

At Ke Ana La'ahana Public Charter School, I selected hula and kai (ocean) classes as electives. In hula, I learned hula kahiko, and the mo'olelo (stories) of our environment. In kai, I learned about traditional Hawaiian methods and western science used to restore Honokea Loko at Waiuli, one of the many ancient fishponds along Hilo's Keaukaha coastline. We restored damaged rock walls, built a mākāhā (sluice gate), tested water quality, and cultivated native plants. These classes gave me a sense of stewardship. Although I'm not from here, I have developed a kuleana to my community.

As a senior, my college journey is near. I have been preparing by attending the Running Start Program at Hawai'i Community College. As an English-as-a-second-language student my freshman year it was challenging, but with the support of my teachers I have successfully completed college level classes. Early college has prepared me for the rigors of college and becoming a pilot. In the U.S., 93% of pilots are male and white. I hope to help fill the void of women pilots someday. ■

Ola Ka 'Ī Hawaiian Language Event Returns to Windward Mall

Contributed by Kūlaniākea

Kūlaniākea, Ke Kula 'o Kamakau, Ke Kula Kaia-puni 'o Pū'ōhala, 'Ahahui 'Ōlelo Hawai'i, and Kanaeokana will host Ola Ka 'Ī, a Hawaiian language fair on Jan. 28 from 10:00 a.m. to 2:00 p.m. at Windward Mall Center Stage.

Similar to the event held in February 2020, Ola Ka 'Ī will once again usher in Mahina 'Ōlelo Hawai'i (Hawaiian Language Month) with an exciting offering of student-led entertainment and storytelling, "make & take" stations, games, and informational booths. This year there is an added bonus of a Hawaiian language speech competition for students in grades K-12.

Our beloved emcees for the event, Ekela Kaniaupio-Crozier and Hau'oli Akaka, will be our on-stage hosts for the day, providing a richly curated experience ma ka 'Ōlelo Hawai'i (in the Hawaiian language). The Hawaiian language immersive format is a signature component of Ola Ka 'Ī and is designed to engage the growing number of school aged children and their families attending Hawaiian language schools in the Ko'olau region. Hawaiian language speakers and students of all ages and places are encouraged to come enjoy this special day, ma ka 'ōlelo Hawai'i!

Ola Ka 'Ī events will also be held on Maui at Ka'ahumanu Shopping Center on Feb. 18 and at Ka Makana Ali'i in Kapolei on Feb. 25, 2023.

To enter the Hawaiian language speech competition at any of the Ola Ka 'Ī events, please email advocacy@kanaeokana.net for a link to register. ■



At a similar event held at Windward Mall in February 2020 before the pandemic, Hawaiian language haumāna and their kumu delighted onlookers with student-led entertainment, storytelling and games. Pictured at the top haumāna from Ke Kula 'o Samuel Kamakau in Kāne'ōhe shared their mele while bare-foot haumāna from Kūlaniākea preschool (below in red t-shirts) charmed the audience with their performance. At right, a crowd of 'ohana, friends and shoppers forms to listen to the keiki. - Photos: Courtesy

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POKE NŪHOU
NEWS BRIEFS



Wai and Red Hill panel, (l-r) Ernie Lau (Board of Water Supply), Camille Kalama (Ka'ohewai), Kapua Sproat (William S. Richardson School of Law, Ka Huli Ao) and Wayne Tanaka (Sierra Club of Hawai'i). - Photo: Makoa Freitas



Wai, 'Ai and I'a panel, (l-r) Hanohano Naehu (Hui o Kuapā), Stacy Sproat-Beck (Waipā Foundation), Hōkūao Pellegrino (Hui O Nā Wai 'Ehā), Kamanamaikalani Beamer (UH Mānoa), Tiare Lawrence (Ka Malu o Kahālāwai), Kanekoa Kukea-Shultz (Kāko'o 'Ōiwi) and Keli'i Kotubetey (Paepae o He'eia). - Photo: Makoa Freitas

New Forum Series Highlights Water Access and Sustainability

Concerns connected to water access and sustainability in Hawai'i took the spotlight at the first in a new series of forums at UH Mānoa. The inaugural Pi'o Summit: Wai Sovereignty and Justice launched on Dec. 15 spearheaded by UH Mānoa Professor Dr. Kamanamaikalani Beamer. The summit brought together respected community leaders and advocates to discuss advancing the protection of 'āina and wai.

"We created these Pi'o Summits to highlight the pressing issues of our time. Hawai'i is in a crisis where we need courageous leadership and ancestral innovation to solve the problems of our times," said Beamer.

The summit was held at the

Imin International Conference Center at the East-West Center. It featured two panels. The first included aloha 'āina leaders, wai advocates and practitioners from loko i'a (fishponds) and lo'i kalo focusing on water's significant role in feeding Hawai'i's communities.

The second panel featured individuals at the forefront of the Shut Down Red Hill movement.

Renowned philosopher, political activist, intellectual and author Cornel West headlined a moderated keynote discussion following the summit. He spoke on imperialism and the occupation of Hawai'i, while placing the islands within the context of peoples' movements for liberation and justice across the world.

"Dr. Cornel West has been one of the most influential thinkers of our time when it comes to race, social justice, economic justice, and the liberation of op-

pressed peoples and occupied nations," Beamer said. "He is a globally recognized philosopher and progressive activist for human rights."

The Pi'o Summit will be held annually and is hosted by Pō'ai Ke Aloha 'Āina, a project of the Dana Naone Hall chair, which aims to elevate aloha 'āina practices within our community.

New Permits Recommended for Subsistence Fishing

Fishery managers from across the Western Pacific recommended fishing regulations for the Papahānaumokuākea Marine National Monument (PMNM) Expansion Area.

Members of the Western Pacific Regional Fishery Management Council recommended the National Marine Fisheries Service (NMFS) authorize non-commercial and Native Hawaiian subsistence fishing from 50

to 200 nautical miles around the Northwestern Hawaiian Islands (NWHI). For Native Hawaiian practices, this would include an opportunity to recover fishing costs up to \$15,000 per trip.

"It is important to provide this opportunity for people in the Pacific, specifically Hawai'i, to provide food for their community, especially areas that have been culturally their place to fish," said American Samoa Councilmember Will Sword.

"I'm concerned that any action we take here will define our culture and its evolution," said Manny Dueñas, councilmember from Guam. "In the end, we are looking at ways to sustain our native peoples and see them flourish like hundreds of years ago."

Some members disagreed with the recommendation. State of Hawai'i representative David Sakoda expressed concern about dissolving established Native Hawaiian rights under the State Constitution. "We don't

want to water down customary and traditional rights by extending beyond what is included in the Constitution," said Sakoda. "The state was amenable to cost recovery, as long as it was only included in the noncommercial fishing permit."

Coco Palms Resort Lawsuit

A Native Hawaiian community organization, I Ola Wailuanui, is suing Hawai'i's Board of Land and Natural Resources, for failing to conduct proper environmental assessments before renewing permits for the Coco Palms Resort on Kaua'i.

According to the lawsuit, the land beneath Coco Palms are ceded lands, intended to benefit the Hawaiian people. The land, known as Wailuanuiaho'āno, is a wahi pana with important cultural and spiritual meaning.

I Ola Wailuanui is seeking to

SEE NEWS BRIEFS ON PAGE 30

Hawai'i Island Homeowner Assistance Fund

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NEWS BRIEFS

Continued from page 29

purchase Wailuanuiaho'āno to promote Hawaiian stewardship and develop a public center for education and preservation of Hawaiian cultural practices – instead of seeing another resort built on the island.

Wailuanuiaho'āno was a royal residence and birthing site and also includes heiau and burial grounds. Two ancient fishponds are still present at the location, as is Kauai's oldest coconut grove.

The property has a long history of disputed ownership dating back to the 1800s when it was contested after the death of Kauai's monarch, Kaumuali'i, who ceded the island to King Kamehameha I during the unification of the Hawaiian Islands.

OHA Awards \$1.5 million to Honolulu Habitat for Humanity

Honolulu Habitat for Humanity has been awarded \$1.5 million from the Office of Hawaiian Affairs (OHA) to create affordable homeownership opportunities for Native Hawaiian families.

The program will provide permanent, affordable shelter and foster economic self-sufficiency for 36 Native Hawaiians over the next two years. Funds will be used to conduct outreach and education sessions to prospective homeowners and construct nine occupancy-ready homes on Department of Hawaiian Home Lands.

Driven by the vision that everyone needs a decent place to live, Honolulu Habitat brings people together to build homes, communities and hope. Since 1988, it has helped more than 400 people build or improve a place to call home. Habitat homeowners help construct their own homes alongside volunteers and pay an affordable mortgage.

"We are so grateful for this opportunity to partner with OHA,"

said TJ Joseph, chief executive officer of Honolulu Habitat, "As a Native Hawaiian woman and Habitat homeowner residing on homestead, I know the transformative power of having a safe, affordable place to call home. Their support will create life-changing outcomes today and build impact and opportunity for future generations of Native Hawaiians."

\$17M to Improve Internet Connectivity on Homesteads

On Dec. 19 Sen. Brian Schatz announced that the Department of Hawaiian Home Lands (DHHL) will receive \$173 million in new federal funding from the U.S. Department of Commerce to expand high-speed internet access in Native Hawaiian communities.

"This funding will increase broadband internet access in Native Hawaiian communities across the state, helping families and small businesses get the high-speed internet they need and supporting the expansion of important services, including telehealth and remote learning," said Schatz.

The funding comes from the Tribal Broadband Connectivity Program, which expands broadband access on Tribal lands. It will include new broadband equipment and software, new computers and personal devices, support for increased remote learning, telehealth and digital inclusion programs, and staff to ensure their successful implementation. Funding will also support a DHHL survey of Native Hawaiian households. The data gathered will be used to help develop a statewide collective broadband strategy.

New Plan Guides Kahikinui Forest Restoration

A project to restore a 4,500-acre portion of native forest on the slopes of Haleakalā that began over 25 years ago has recom-

menced through the efforts of Native Hawaiians from the Kahikinui Homestead Community.

The Department of Hawaiian Home Lands (DHHL) issued a Right of Entry (ROE) Permit to the Ka 'Ohana o Kahikinui, Inc. homestead association following approval of the Hawaiian Homes Commission (HHC) in June 2022. The ROE allows for the community organization to capture and remove feral cattle from DHHL lands within the remnant native forests of Kahikinui.

"Restoration of our native forests should always be held to a high standard of importance," said outgoing Hawaiian Homes Commission Chair William J. Ailā, Jr. "However, beyond the acknowledgment of the rehabilitation needs, what is key here is that this work is being led by the Native Hawaiian homesteaders of the area. They have asked to take on the responsibility, and the department is pleased to partner in a guidance role and support them as they tackle this

critical kuleana."

The forests of leeward Haleakalā were once rich in native species, dominated by koa and 'ōhi'a, and full of diverse understory trees, shrubs, lichens, and ferns that formed complex and stable ecosystems that supported communities with sustainable fresh water and forest products. DHHL lands in Kahikinui contain the largest and most intact native forests remaining in the area.

Assistance Fund Expanded for Kauai and Hawaii Island Homeowners

Building on the success of the past year, the Homeowner Assistance Fund (HAF) for residents on Hawaii Island has expanded to \$9 million and expanded to \$3 million for residents of Kauai.

Eligible homeowners on either island can apply for grants up to \$30,000 to reduce monthly pay-

ments, pay past-due mortgages, pay past-due property taxes, and/or pay past-due homeowner association fees. All homeowners who apply may receive free HUD housing counseling to assist with creating a budget and action plan, including loan modifications, to prevent foreclosure.

The expanded program will continue through September 2025 or until the fund is depleted, whichever is sooner.

The HAF program is funded through the counties of Hawaii and Kauai and administered together by Hawaii Community Lending (HCL) with applications being accepted by phone, online, or in person at Financial Opportunity Centers (FOCs) run by partner nonprofit, Hawaiian Community Assets (HCA).

For more information about the program or to apply, contact HCL at 808-587-7656, www.HawaiiCommunityLending.com or email HAF@HawaiianCommunity.net. ■

Kauai Homeowner Assistance Fund

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- Past due property taxes
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PART 1: LAND USE COMMISSION WORKSHOP

FRIDAY, JANUARY 6, 2023
5:30PM – 7:30PM

The purpose of this workshop is to engage community in understanding how the decisions made by the Land Use Commission (LUC) impact our 'āina, access to quality housing, economic stability, and mo'omeheu.

PART 2: LEGISLATIVE WORKSHOP

FRIDAY, JANUARY 13, 2023
5:30PM – 7:30PM

This workshop seeks to engage community in the legislative process. In partnership with Sierra Club of Hawai'i & OHA the discussion will focus on legislative efforts and community tools for civic engagement for 2023 Legislative Session.

Tune in **LIVE** on the OHA and
Sierra Club of Hawai'i FB Pages!

For more information,
email kamailep@oha.org or
sharde.freitas@sierraclub.org



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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.

Carmen "Hulu" Lindsey
Chair | Trustee, Maui

Tel: 808.594.1858
Fax: 808.594.1864
Email:
TrusteeHuluLindsey@oha.org

Mililani B. Trask
Vice Chair | Trustee, Hawai'i

Tel: 808.594.1855
Email:
TrusteeTrask@oha.org

Dan Ahuna
Trustee, Kaua'i and Ni'ihau

Tel: 808.594.1751
Email:
TrusteeAhuna@oha.org

Kaleihikina Akaka
Trustee, O'ahu

Tel: 808.594.1854
Fax: 808.594.1864
Email:
TrusteeAkaka@oha.org

Keli'i Akina, Ph.D.
Trustee, At-large

Tel: 808.594.1859
Email: TrusteeAkina@oha.org

Luana Alapa
Trustee, Moloka'i and Lāna'i

Tel: 808.594.1874
Email: TrusteeAlapa@oha.org

Brickwood Galuteria
Trustee, At-Large

Tel: 808.594.1860
Email:
TrusteeGaluteria@oha.org

Keoni Souza
Trustee, At-Large

Tel: 808.594.1857
Email:
TrusteeSouza@oha.org

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Trustee, At-large

Tel: 808.594.1876
Email:
TrusteeWaihee@oha.org

OHA is Determined to Meet Your Expectations

For people of faith, Advent is a season of great expectation. I am indeed a person of faith and I, like so many, await the celebration of the birth of the Christ child with hope and anticipation.

This period of waiting is also filled with hope on another front. I have been attending our Hakuone Town Hall meetings recently. I am so grateful for the many who made the time to listen to our plans and respond with grace and wisdom. I have listened carefully about what they expect from OHA relative to the development of our lands in Kaka'ako Makai; we now call those lands Hakuone, an evocative name proposed by Kumu Cy Bridges.

Hakuone is grounded in our history and our vision for the future. I heard meeting participants ask why Hawaiians are kept from building residential properties when across the street from us developers from the continent build high rises that only the rich can afford. I heard participants express warm support for our plans to create a neighborhood that harkens back to our sense of community: where ALL are welcome.

I heard the pain of remembering what we lost when Hawaiians were pushed to the margins of a place where they had once lived and raised their families. Some recalled their parents having been born and raised there, while they cannot raise their families there today.

That must change. Justice for Hawaiians is long overdue.

I heard the call repeatedly for OHA to demand what is rightfully ours – our legal share of ceded land revenues – and the freedom to explore the full range of development options that will allow keiki and kūpuna to once again live, work and play in a truly Hawaiian setting. For that to happen, we must insist that discriminatory re-



**Carmen
"Hulu"
Lindsey**

CHAIR
Trustee, Maui

strictions on what Hawaiians can do on Hawaiian lands be lifted.

Hakuone is not something we are developing for tourists. Hakuone is the expression of our kuleana to deliver for our beneficiaries. As one Town Hall participant said, "the list of what Hawaiians need is long." Our ability to respond to those needs depends on having the freedom to get optimum value from our Hakuone lands. We intend to do that without forgetting our mission.

This should not be a surprise to lawmakers. Committee reports from 2012 document their understanding and expectation that changes needed to be made to the law to allow Hawaiians to realize the true value of the lands that had been given to OHA in supposed settlement of the state's debt.

Those reports tell us that, at the time the bill that led to Act 15 was being birthed, lawmakers acknowledged (in the report from the Committees for Hawaiian Affairs and Water, Land and Housing) that "property values could be enhanced by certain entitlements that, while not specifically provided for in this measure, could be obtained at a future date." The Committee on Judiciary and Labor also noted their conviction that "this measure does not represent a final settlement of all of the longstanding ceded land claims, nor does it encompass all ceded land parcels within the lands identified as the Kaka'ako Makai area."

It's time for the state to make good on what it acknowledged a decade ago. No more delays.

That will be OHA's message to lawmakers when we meet with them this year.

I wish you and your families all the blessings of the season. May 2023 be a better year for all.

I promise you this: OHA will do all it can to make it so. ■

The Dawning of a New Time

Aloha, 'Ohana.

Many significant events heralded the closing of the 2022 year. On Hawai'i Island, Tūtū Pele and Poli'ahu appeared in unison, signaling the dawning of a new time. We also experienced the passing of many great Hawaiian leaders, who have been our guides, kumu and kūpuna. Among their number are Princess Kekaulike Kawānanakoa, Dr. Noa Emmett Aluli and Aunty Edith Leina'ala Kanaka'ole Floyd, the first born daughter of Kumu Hula Edith Kanaka'ole. I experienced these events with awe and great sadness. I was fortunate to have had a discussion with a kūpuna here in Hilo about these events. She told me this: "When our goddesses Pele and Poliahu appear together (fire and ice emerge), it is an auspicious and significant time because the eruption opens a portal to the 'lewalani' (the pinnacles of the heavens) and the Akua looks down to behold the beauty of



Mililani B. Trask

VICE CHAIR
Trustee,
Hawai'i Island

the earth. When this occurs, spirits that are earthbound and preparing to depart, are freed to ascend through the portal and go home. In such times, we should remember that they go to join their 'aumakua and will harken and come to kōkua and strengthen us when we call them through prayer." How do we honor these Hawaiian leaders and kūpuna? By recalling their legacy and continuing their advocacy for the protection of our 'āina and culture. It is the practice of aloha 'āina and mālama 'āina. As we greet the new year, let us reaffirm our commitment to these principles. In the coming year, when we pray "Nā 'Aumakua," we will invoke their strength and protection to advance our efforts to achieve justice for our people and the lāhui.

We go forward.

Mālama Pono, Mililani ■

OHA's BOT Establishes Internal Leadership Structure

On Dec. 12, the Office of Hawaiian Affairs (OHA) Board of Trustees unanimously selected Maui Island Trustee Carmen "Hulu" Lindsey as its board chair, a position she has held since December of 2020. The board also selected the vice chair for the full board and named the leadership for the board's two standing committees:

OHA Board:

Chair: Carmen "Hulu" Lindsey, Maui Island trustee

Vice Chair: Mililani Trask, Hawai'i Island trustee

Committee on Resource Management:

Chair: John Waihe'e IV, At-Large trustee

Vice Chair: Luana Alapa, Moloka'i and Lāna'i Island trustee

Committee on Beneficiary Advocacy and Empowerment

Chair: Kalei Akaka, O'ahu Island trustee

2022 OHA Oath of Office, Investiture and a New Year

Hau'oli Makahiki Hou! What an honor and a feeling of pride to experience my second OHA Oath of Office and Investiture Ceremony! This year's festivities commenced at Kawaiaha'o Church. It was so special to see everyone together, all to support OHA with the celebration of the elected Board of Trustees.

What a wonderful program filled with oli, beautiful Hawaiian music by Amy Hānaiali'i Gilliom accompanied by Jeff Peterson, along with other talented singers, musicians, lovely hula, and the profound words of our speakers – from the young haumana Keali'inohomoku Wichman of Ke Kula 'o Samuel Kamakau, to the words and song by Kahu Kenneth Makuakāne. It brought us all together, holding hands, singing in harmony with melodies and messages that filled this majestic church.

Surrounded on this momentous day by family, friends, supporters, benevolent societies, Hawaiian civic clubs, legislators, dignitaries and many others with whom we collaborate, all under the loving gaze of our ali'i portraits, is a memory to behold.

Congratulations to my colleagues! Together, we work in unity for the good of our people to bring our talents to-



Kaleihikina Akaka

Trustee,
O'ahu

gether – aloha kekahi i kekahi – aloha each other, respectively sharing perspectives and mana'o. Come together with open minds, understanding, clarity, humility and aloha for the decisions made to see forth our mission to better the conditions our beloved Native Hawaiian people and with the values of our Mana i Maui Ola Strategic Plan, through education, health, housing and economic stability to improve our people's wellbeing through our foundations of

'ohana, mo'omehu (culture) and 'āina (our lands and waters).

With a new year comes a renewed focus on our objectives and goals.

I'm honored to continue serving as the chair of the OHA Committee on Beneficiary Advocacy and Empowerment. I look forward to the 2023 Legislative Session and continuing our collaborative efforts to unlock the full potential of our Kaka'ako Makai property, Hakuone, and to continue the discussion of OHA receiving its share of the public revenues from the Public Land Trust, originally Native Hawaiian Crown and Government Lands. Mahalo in advance for your kōkua, support and testimony!

Mahalo nui to everyone who attended the OHA Investiture and mahalo nui to all of the OHA staff and many others that made this event one to remember! I wish everyone a healthy and prosperous new year! ■



Trustee Akaka and 'ohana with Amy Hānaiali'i Gilliom at the OHA investiture - Photo: Joshua Koh



Trustee Akaka and Lt. Gov. Sylvia Luke "shaka" at the OHA investiture.- Photo: Courtesy



CEO Hussey and Trustees Akaka, Waihe'e, Trask and Board Chair Hulu Lindsey singing hand in hand adorned in lei hulu. - Photo: Joshua Koh

Commission Addresses “Deep Moral Crisis” in Hawai‘i Government

In response to widespread government corruption in Hawai‘i, the State House of Representatives recently formed the Commission to Improve Standards of Conduct.

While the commission is focused on confronting unethical behavior among state and local elected officials in general, publication of their findings coincides with OHA’s release of a report by forensic auditing firm Plante Moran. That report, released in Nov. 2022, identified evidence of fraud, waste, and abuse in numerous OHA financial transactions between 2012 and 2016 worth over \$7 million.

The report issued by the commission states that Hawai‘i has experienced “high-profile acts of criminal conduct on each island” and concluded that Hawai‘i’s government is in “a deep moral crisis” which “exists throughout each corner of the state.”

To address the crisis, the commission has generated 30 legislative proposals intended to reshape Hawai‘i’s laws on issues related to ethics and corruption. While these measures are of value for all government agencies, many can be directly applied to the Office of Hawaiian Affairs (OHA). These proposals can supplement the many reforms which, to the credit of OHA’s Board of Trustees, have already been implemented at OHA.

Some of the commission’s bold proposals include the following legislative reforms:

1. The establishment of a new criminal offense for fraud at the state level similar to federal criminal statutes. This may promote broader accountability for individuals involved in fraud such as the incidents that occurred at OHA.

2. The establishment of an Office of the Public Advocate and the publication of a “bill of rights” for the public which would “embody the ideals of respect, fairness,



Keli'i Akina, Ph.D.

Trustee,
At-large

openness and dignity” in the legislative process. Specifically related to OHA, the proposed new office may empower OHA beneficiaries and Hawaiian constituents to demand greater transparency and accountability from elected officials.

3. The requirement of greater disclosure of relationships between legislators and lobbyists in addition to identifying bills, budget items, and programs that are supported or opposed by lobbyists. This proposal could be applicable to OHA given the numerous financial transactions flagged as conflicts of interest.

4. The implementation of term limits for state legislators which prohibits them from serving no more than 16 years in their lifetime in either the House or the Senate. There is some evidence that term limits may prevent political corruption.

Emeritus Law Professor Randy Roth, a member of the commission and co-author of *Broken Trust*, has previously testified before OHA’s Board of Trustees concerning OHA’s LLCs. Recently, regarding the ethical condition of the government in Hawai‘i, Roth said, “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.”

It is sobering that the commission has labeled the level of government corruption in Hawai‘i as a “deep moral crisis.” Fortunately, the commission’s report is a step in the direction of resolving this moral crisis.

For our part at OHA, we have a sacred kuleana to ensure that all our practices are pono. That is why we must take appropriate action and deal with the evidence of fraud, waste and abuse identified by the Plante Moran report. We now have a great opportunity to serve our beneficiaries and be a model of integrity to other government agencies.

Holo mua! ■

Reflecting on 2022; Moving Forward in 2023

I write to you as 2022 ends and 2023 begins to mahalo nui all in the Moloka‘i/Lāna‘i community who worked with me, met with me throughout the island, and who generously educated me in so many ways.

I am elated that I was able to announce that our Moloka‘i OHA office re-opened post-COVID! It has already become the inviting gathering place I envisioned. There we can, and have, discussed the benefits and programs OHA offers. I have heard community concerns as well.

Over the year, I visited our people’s farms, businesses, fishponds and examples of sustainable living. I marveled at solar-powered hales and completely self-sustaining lifestyles. In celebration, your OHA trustee attended the Kamehameha Day parade and the Moloka‘i Paniolo Heritage Rodeo. We live up to our island name, Moloka‘i Nui a Hina, or Great Moloka‘i, Child of Hina.

We advanced and elevated certain unique aspects of our island about which we should honor and be proud. Kalau-papa has been a heart-felt focus for me. We improved the mo‘olelo storyboards at Pāla‘au State Park lookout that were in disrepair. January 2022 was designated as the first Kalaupapa month – Gov. Ige signed this into effect – a triumph of collaborative efforts.



Community members gather at OHA's office at Kūlana 'Ōiwi to talk about the issues affecting Hawaiians on Moloka‘i. - Photo: Courtesy



Luana Alapa

Trustee,
Moloka‘i and
Lāna‘i

I firmly believe in assisting those less fortunate - it’s a kākou thing! Ke Akua blessed us when I was able to raise \$3,000 in scholarship moneys to contribute to the Rena Dudoit Scholarship fund. This is for high school seniors who are considering study in agriculture, animal husbandry and so forth.

In December, I raised \$500 to donate to the Kualapu‘u Charter School ‘Ohana Fair. I also raised \$1,000 for the Wai‘anae Coast

Community Foundation Christmas Fund, \$500 worth of Gingerbread House kits for our Moloka‘i Keiki, and I am excited to help open Moloka‘i’s very own diaper bank, working closely with the nonprofit organization Aloha Diaper Bank. This is a costly and essential need that is often overlooked. Look out for the grand opening at the Moloka‘i Community Health Center later this month. I ended 2022 with gift bag donations to the Ho‘olehua Homesteaders’ and Hawaiian Civic Club Association’s annual holiday pā‘ina.

We are ‘ohana, the word originating with ‘oha, or the corm of the taro plant. The taro plant links Hawaiians to the origin of our people. In Hawaiian terms, regardless of how distantly people were related (by blood, by hānai, by marriage), they were still all brothers and sisters. That is the spirit that guides me as your OHA trustee.

For 2023, I will continue to keep in close touch with the beneficiaries I represent. I will be open and accessible to kōkua and to bring OHA’s programs and services to our islands. Please come with me as you have done. As Chair Hulu Lindsey said at our investiture ceremony at Kawaiaha‘o Church “If you want to go fast, go alone. If you want to go far, go together.”

We go together! Hau‘oli Makahiki Hou! ■



OHA Presents Live Music by Keoni Kū at Hakuone

January 21, 9:00 – 11:00 a.m. | Honolulu, O'ahu
Join us for live Hawaiian music with Keoni Kū and support local farmers and artisans at the Kaka'ako Farmers' Market. Entertainment and free parking provided by OHA. www.oha.org

Kalima Lawyer Talk Story Session

January 3, 5:00 p.m. | Online

Kalima Case Lawyers will answer questions regarding the Kalima lawsuit. Zoom link: <https://hawaiianhomesteads-org.zoom.us/j/83566826336>

Waimea Valley Kama'āina FREE Admission Thursdays

January 5, 12, 19 & 26, Noon - 3:00 p.m.
Waimea, O'ahu

Enjoy free admission to Waimea Valley every Thursday, before the Hale'iwa Farmers' Market in Piikake Pavilion.
www.waimeavalley.net

Land Use Commission Workshop

January 6, 5:30 – 7:30 p.m. | Online

Panel discussion about the function and power of the Land Use Commission sponsored by OHA and the Sierra Club. Tune in to the Facebook Livestream @officeofhawaiianaffairs or @sierraclubhawaii.

What the Truck?! Kaka'ako Makai

January 13, 5:00 – 9:00 p.m. | Honolulu, O'ahu
Food vendors and family fun! Live Hawaiian music and free parking provided by OHA.

Bishop Museum's After Hours

January 13, 5:30 – 9:00 p.m. | Honolulu, O'ahu
Pau hana music, programs, food, drinks and access to museum galleries.
www.bishopmuseum.org/events

Legislative Workshop

January 13, 5:30 – 7:30 p.m. | Online

Learn about the legislative process, OHA legislative package, and tools/resources for civic engagement. Sponsored by OHA and the Sierra Club. Tune in to the Facebook Livestream @officeofhawaiianaffairs or @sierraclubhawaii.

Nā Waiwai Series - Hawaiian Values: Aloha & Mahalo

January 16 | Online

Learn how foundational Hawaiian values can help you live a happy, healthy, and meaningful life. Bilingual, culture-based, interactive and fun courses. www.kuakanaka.com/ealearning

'Onipa'a Peace March

January 17, 11:00 a.m. – 5:00 p.m.
Honolulu, O'ahu

Depart Mauna'ala at 10:00 a.m. and walk to 'Iolani Palace for speakers and activities.
www.kalahuihawaii.net/onipaa

Kahilu Theatre Presents Raiatea Helm

January 20, 7:00 p.m. HST

Waimea, Hawai'i Island | Live or Online

Nā Hökū Hanohano award-winning artist Raiatea Helm on the Kahilu Theatre stage in-person or via Livestream/On-Demand.
KahiluTheatre.org

Ho'omākaukau 'Ai - Hawaiian Food Preparation: Kalo

January 23 | Online

Prepare delicious, healthy recipes in your kitchen integrating locally sourced Hawaiian foods. Bilingual, culture-based, interactive and fun courses. www.kuakanaka.com/ealearning

Mo'olelo Kahiko - Ancient Stories: Papa & Wākea

January 30 | Online

Learn traditional stories about Hawaiian akua, kupua and other famous Hawaiian heroes. Bilingual, culture-based, interactive and fun courses. www.kuakanaka.com/ealearning

BURIAL NOTICE: PAHOA AHUPUA'A NORTH KOHALA HAWAII

Notice to interested parties is given that a marked burial site is identified by lineal descendant Raynette Fukui during preservation of TMK (3)5-5-002:024. The headstones are: Malaea Kaioa Kalawaia Kapaona, Edward Kaanaana Kapaona, Keolaonalani Kaiawe Kekoi Kapaona, Olimpia Tampos, Edward Hugh Kapaona, and William Rocha. Per Hawai'i Revised Statutes (HRS) Section 6E-43 and Hawai'i Administrative Rules (HAR) Chapter 13-300, these remains are considered previously identified and have not been disturbed. Based on the marked headstones, they are over 50 years old and believed to be Native Hawaiians.

Treatment of the remains will occur in accordance with HRS, Section 6E and HAR Chapter 13-300. The landowners proposed to preserve the burial site in place per Burial Treatment Plan SIHP# 50-10-02-31340 and in consultation with recognized descendants; however, the decision to preserve in place shall be made by Hawai'i Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and any recognized lineal and/or cultural descendants.

All persons having any knowledge of the identity or history of these remains are requested to contact Raynette Fukui, (808) 969-3433, 710 LaHou St, Hilo, HI 96720 and/or Christian Omerod Hawai'i Island Burial Site Specialist at (808) 294-9573, DLNR, SHPD, 40 Pookela St, Hilo HI 96720. All interested parties shall respond within thirty (30) days of this notice and file descendant claim forms and/or provide information to SHPD demonstrating lineal descent from these specific Native Hawaiian remains, or cultural descent from ancestors once residing or buried in the same ahupua'a. ■

HO'OHUI 'OHANA FAMILY REUNIONS

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

2022

KAHANA'OI – Plans are underway for a Kahana'oi Reunion during the 2023 summer. More details to follow after the holidays. Contact Walter Kahana'oi at 808-330-2188 or Jeanne Kahana'oi at 808-354-7365

LU'ULO'A-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 Kea'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 Kalapuhipuhi, Sophie Houghtailing); Emma (August Dreier); MaryAnn (James Hall Fiddes or Feddes); Angeline (John Spencer); Louis (Hannah Sheldon); George Rufus (Caroline Mae Morteno); Hattie (Frederick Weber); and Kanikele. For more info or to kōkua, contact: K. Nani Kawaat at titcombfamilyreunion@gmail.com or visit our 'ohana website titcombsfowhawaii.com. ■



LIST OF OFFICES

HONOLULU

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

EAST HAWAI'I (HILO)

484 Kalanikoʻa St.
Hilo, HI 96720
Phone: 808.933.3106
Fax: 808.933.3110

WEST HAWAI'I (KONA)

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

MOLOKA'I / LĀNA'I

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

KAUA'I / NI'HAU

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

MAUI

737 Lower Main St., Ste. B2
Kahului, HI 96793-1400
Phone: 808.873.3364
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www.oha.org/offices

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HOMES WITH ALOHA -Looking for homes in the Kapolei, Waimanalo, Papakōlea, Nanakuli, Big Island areas, Maui areas. If you are thinking of selling please call, text or email Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303. charmaine@homeswithaloha.com

HOMES WITH ALOHA-Nanakuli (valley) 3 bedroom, 2 bath Needs major repair \$280,000 This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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

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

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