



Ka Wai Ola
NEWS FOR THE LĀHUI kawaiola news

Pepeluali (February) 2023 | Buke 40, Helu 02

NO KE AHA LĀ 'OE E PĀ'ANI AI?

PAGES 18-21



The title of this issue asks "Why Do You Play?" Our cover story features Ke Kula Kaiapuni 'o Ānuenue student athlete 'Iolani Enoka (holding the football) who played football for Roosevelt High School because immersion schools like Ānuenue do not have the resources to provide the kind of extracurricular activities that students at other schools take for granted. - Photo: Brian Bautista, Scoring Live

Special Bilingual Issue for Mahina 'Ōlelo Hawai'i!

KALIMA CLASS ACTION SETTLEMENT – SECOND NOTICE

If you filed a claim with the Hawaiian Home Lands Trust Individual Claims review panel on or before August 31, 1995, you may be entitled to a settlement payment as a class member in *Kalima v. State of Hawai‘i, Department of Hawaiian Homelands, et al. Civil No. 99-4771-12-LWC*

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

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

In July 2022, class members were mailed information about their legal rights and options. You will be receiving a second notice after January 31, 2023 to give you important information about your claim and whether it is part of the settlement.

If your claim is part of the settlement, your second notice will include Start and End dates for your settlement payment. These dates are based on currently known data. They are subject to change before the final calculations are made if more accurate data becomes known. You will receive your final dates and estimated settlement payment in a third notice, which is expected to be sent after June 6, 2023. **Please review this mailing carefully. Requested corrections must be submitted by April 3, 2023, using the Claim Correction form included with the second notice or found at www.Kalima-Lawsuit.com.**

If you are a class member who did not receive a mailed notice in July 2022, please provide current contact information by the methods described below. If you are a relative of a deceased class member, please designate a person to receive information for your family by the methods described below.

Court’s Revised Case Schedule

The Court has approved a new schedule for final approval of the Settlement, which is necessary to complete the complex file review and claims evaluation process necessary before payments can be distributed.

The proposed schedule will extend the current schedule only so far as reasonably necessary to complete the work required. The extended deadlines have been set by the Court to assure that Settlement distribution is as accurate and fair as possible.

- The second notice containing your start and end dates will be mailed on **January 31, 2023**.
- The deadline to opt out of the lawsuit is **April 3, 2023**.
- The third notice containing your estimated settlement payment will be mailed on **June 6, 2023**.
- The deadline for final approval of the Settlement is **July 21, 2023**.

You may update your contact information or designate a representative for a deceased class member in any of the following three ways:

- Update your information at www.Kalima-Lawsuit.com/request; or
- Download and return the Information Request Form from www.Kalima-Lawsuit.com/important-documents; or
- Request and return an Information Request Form by calling 808-650-5551 or 1-833-639-1308 or e-mailing info@kalima-lawsuit.com

QUESTIONS? Please call 808-650-5551 or 1-833-639-1308, or visit www.Kalima-Lawsuit.com for more information or to update your contact information.

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

THIS IS AN OFFICIAL NOTIFICATION OF THE FIRST CIRCUIT COURT – PLEASE DO NOT CONTACT THE COURT

FROM CELEBRATION TO CODIFICATION

Holo i Mua (To progress, go forward.)

Aloha mai kākou,

Eia nō kākou, i kēia au kūikawā o ka ho‘ōla ‘ōlelo Hawai‘i, e kū nei ma waena o ‘elua kekeke ko‘iko‘i.

‘Umi makahiki aku nei, ua kūkala ka Moku‘āina ‘o Hawai‘i, ua ho‘ola‘a ‘ia ka mahina ‘o Pepeleuli, ‘o ia ka mahina ‘Ōlelo Hawai‘i. A i kēlā makahiki aku nei, ‘o ia ka makahiki mua loa o ko Nā Lāhui Huipū “Kekeke Ho‘oulu ‘Ōlelo ‘Ōiwi.” ‘O ka wā kūpono kēia nō kākou e no‘ono‘o nui pehea e holomua ai.

Ma hope o nā makahiki 82 o ka ho‘oluhī hewa ‘ana, ua ho‘ihō‘i ‘ia ka ‘ōlelo Hawai‘i i kona kulana kūpono, ‘o ia kahi ‘ōlelo kūhelu o ke aupuni Hawai‘i (e kaulike ana me ka ‘ōlelo Haole) ma ka ‘Aha Kumukānāwai Hawai‘i o ka makahiki 1978. A ma muli ho‘i o ka noke mau ‘ana o nā kānaka aloha i ka ‘ōlelo Hawai‘i, nui ka holomua ‘ana i loko o nā makahiki 45 i hala no ka ho‘okuluma ‘ana i ka ‘ōlelo Hawai‘i, a ua lehu a mano ka nui o nā kānaka ‘ōlelo Hawai‘i i kēia mau lā.

Akā na‘e, mau nō ke kulana o ka ‘ōlelo Hawai‘i he ‘ōlelo “‘ane make loa”, ‘oiai ‘emi mai ka huina nui o nā kānaka poeko ma ka ‘ōlelo Hawai‘i ma lalo o ‘elima pakeneka (5%). Like a like ke kulana kūhelu o ka ‘ōlelo Hawai‘i me ka ‘ōlelo Haole ma Hawai‘i nei, ‘a‘ole na‘e i like a like ka ho‘opuka ‘ia ‘ana.

I loko o kēia kekeke o nā ‘Ōlelo ‘Ōiwi, pono ko kākou koi ‘ana i ka Moku‘āina e haku i mau kānāwai hou e ho‘olako i nā kumu pa‘a e ho‘onui a‘e i ka ho‘ohana ‘ia ‘ana o ka ‘ōlelo Hawai‘i ma nā hana o ke aupuni a me ka ‘oihana.

Iā kākou e noke mau ana, hiki iā kākou ke lawe i kēia mau papahana i ho‘oku-mu ‘ia e ka UN no nā ‘ōlelo ‘ōiwi a ho‘okohukohu i ia mau papahana no ka ‘ōlelo Hawai‘i? A pehea, hiki paha ke ho‘okumu i nā kānāwai e koi ana i ka Moku‘āina e ‘auamo i ke kuleana no ka ‘ōlelo Hawai‘i waho aku o ka ho‘ohana ‘ana i ka ‘ōlelo i mea ho‘owehiwehi wale nō? I ko‘u mana‘o, hiki nō nā mea ‘elua.

E ola mau ka ‘ōlelo Hawai‘i. ■

Sylvia M. Hussey, Ed.D. | Ka Pouhana

Aloha mai kākou,

It is an interesting time in the resurgence of ‘ōlelo Hawai‘i, as we stand poised between two significant decades.

Ten years ago the state declared February as Mahina ‘Ōlelo Hawai‘i. And last year was the first year of the United Nations’ (UN) “Decade of Action for Indigenous Languages.” It is an excellent time to consider our next steps.

After 82 years of social-political-educational suppression, Hawaiian was restored as an official language of Hawai‘i (equal to English) at the 1978 Hawai‘i Constitutional Convention. And thanks to the dedicated efforts of ‘ōlelo Hawai‘i advocates, the past 45 years have seen tremendous gains towards normalizing the language and expanding the number of speakers.

Still, ‘ōlelo Hawai‘i is considered “endangered” with fewer than 5% of ‘Ōiwi fluent in the language. And while Hawaiian is equal to English in the constitution, in practice it is not.

During this international decade of Indigenous languages, our lāhui must advocate to expand the state’s support for ‘ōlelo Hawai‘i to include new laws that establish real, systemic change and that provide tangible resources to restore ‘ōlelo Hawai‘i as a language on par with English in government and business.

As we look ahead, are there opportunities to take the Indigenous language policies developed by the UN in this next decade and adapt them for Hawai‘i? And can support for ‘ōlelo Hawai‘i be codified so that the state’s commitment extends beyond celebratory annual language events and into the daily life of residents? I think the answer to both questions is “yes.”

E ola mau ka ‘ōlelo Hawai‘i. ■

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

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

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Special Bilingual Issue for Mahina 'Ōlelo Hawai'i 2023



The staff of *Ka Wai Ola* wish to mahalo and acknowledge lead translator **Paige Miki Kalāokananiki'eki'e Okamura** who, along with **Kilika Bennett** and **Manakō Tanaka**, provided translations from English to Hawaiian for the articles and columns listed below. Their 'ike, loea and no'eau were invaluable to the process of producing this special issue of *Ka Wai Ola*.
E ola mau ka 'ōlelo Hawai'i!

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Kāko'o i Ke Kula Waena 'o Waimea Supporting Waimea Middle School

Na Ed Kalama



Waimea Middle School on Hawai'i Island is one of three public conversion charter schools, along with Kamaile Academy on O'ahu and Kualapu'u Preschool and Elementary School on Moloka'i, that make up the community of the Ho'okāko'o Corporation. Established in 2002, Ho'okāko'o is a private, nonprofit organization that has grown to oversee and transform education programs at the three schools.

- Photos: Jason Lees

Ke kōkua nei 'o Pat Rice, he kumu no ka manawa lō'ihi, a me kekahi mau pu'u kālā no OHA mai i Ke Kula Waena Ho'āmāna Aupuni i ka ho'omohala 'ana i nā papahana kāko'o haumāna.

He nui nā kānaka e kāko'o ana i nā haumāna o Ke Kula Waena 'o Waimea, akā he keu ke kōkua o ia kumu mākaukau loa 'o Pat Rice.

Aia 'o Rice ma ia kula mai ka makahiki 1975. He kumu 'o ia i kīnohi, a laila he kumu a'o, a laila he hope po'o kumu, a he po'o kumu ho'i 'o ia i 'ehā mau manawa. Ua līkaia 'o ia i 'elua manawa, akā 'o ia mau nō kāna kāko'o iā lākou. I kēia manawa he laekahi holomua nona ke kuleana o ka noi kālā no ka pono o ke kula, a me ka ho'okō 'ana i nā kuleana o ka noi kālā 'ana.

"Hohonu loa ko'u aloha i ke kaiāulu 'o Waimea," wahi āna. "Oiai ua hana pū me nā kūpuna, nā mākuā, a me nā 'ohana hou a'e o ko mākou mau haumāna, he mahalo ko'u i ka pilina i ulu a'ela i loko o nā makahiki i hala, a 'o kēia mau pilina ke kumu o ko'u noke mau 'ana i ka hana."

A ke kōkua mau nei nō 'o Rice. I ka ho'i 'ana o nā haumāna i ke kahua kula ma ke emi 'ana mai o ka mā'i COVID-19, ua ho'omaopopo koke 'o Rice i ke 'ano 'oko'a o nā haumāna, a me ke 'ano 'ē o kā lākou mau lawena. Pēlā i ho'omaka ai 'o Rice i kāna noi'i e pili ana i ke kākau noi kālā 'ana a pa'a maila he pu'u kālā Mālama i Nā 'Ōpio o ka huina he \$60,000.

Long-time Waimea educator Pat Rice and a pair of OHA grants are helping Waimea Middle Public Conversion Charter School expand its student services.

There are many people involved in supporting the students of Waimea Middle School, but maybe none as truly dedicated as veteran educator Pat Rice.

Rice has been at the school since 1975, first as a teacher, then as counselor, on to a vice principal, and she's also served as principal on four different occasions. She's even retired twice, but today you'll still find her serving the institution, now as the organization's school improvement specialist, tasked with writing grants for the school and following up on grant accountability.

"I deeply care for the Waimea community," she said. "Having worked with our students' grand-

parents and parents and with their expanded 'ohana, I'm grateful for the connections we have made over the years, and it is these connections which keep me trying to help even more."

Rice is certainly still helping. When students began returning to in-person learning as the COVID-19 pandemic eased, Rice observed that they weren't fully engaging in the school setting and were having behavioral issues. Rice began her grant-writer research and secured an OHA



Veteran educator Pat Rice has served students in Waimea for 48 years.

KE KULA WAENA 'O WAIMEA

Continued from page 4

“Me ka pu‘u kālā ‘o Mālama I Nā ‘Ōpio i hai ai mākou i kekahi kumu pāheona/kumu a‘oa‘o i mākaukau i ke a‘oa‘o pō‘ino. Ua ho‘omaopopo ihola mākou i ka ho‘i‘ana mai o nā haumāna ma hope o ka wā ma‘i ahulau, e pilikia ana lākou i ka launa kanaka, a he pono nā mākou e mākaukau i ke kōkua i ia mau keiki pōpilikia lo‘ohia ‘oiāi lākou e ho‘i hou ana i ke kahua kula,” wahi a Rice.

“O ka hopena helu ‘ekahi o nā papahana i loa‘a mai ma o kēia pu‘u kālā, ‘o ia ka hiki i nā haumāna kōnalua ke hō‘ike aku i ko lākou na‘au ma o ka pāheona, ma kahi o ka kama‘ilio ‘ana. Pēlā i alu like mai ai ke kumu a‘oa‘o a me nā limahana ‘ē a‘e ma ke kula, a pēlā pū nā ‘ohana haumāna i mea e ho‘olālā ai i ala e ho‘oponopono ai.”

“O Ke Kula Waena o Waimea kekahi o ‘ekolu mau kula ho‘āmana aupuni, ‘o Kamaile Academy o O‘ahu a me nā kula kamali‘i a me kula ha‘aha‘a o Kualapu‘u ma Moloka‘i kekahi nā kula o ka Ho‘okāko‘o Corporation. Ho‘okumu ‘ia i ka makahiki 2002, he ‘oihana kū i ka ‘auhau ‘ole ‘o Ho‘okāko‘o e mohala maila i mea e maka‘ala a e ho‘ololi aku i nā papahana ho‘ona‘auao ma nā kula ‘ekolu. Mai loko mai o ia pū‘ulu kula aia nō he 15% o nā haumāna kula ho‘āmana o ke aupuni. He mau Hawai‘i ka hapalua a ‘oi o nā haumāna ma ke Kula Waena O Waimea.”

‘Oiai ‘o Ho‘okāko‘o ka mea kākō‘o kālā no ko Waimea pu‘u kālā ‘o Mālama I Nā ‘Ōpio, ua kākau ‘o David Gibson, ke Po‘o Kuhina o Ho‘okāko‘o, ‘o Lydia Trinidad, ke Po‘o Kumu o Kualapu‘u, a me Rice i ka pu‘u kālā ‘elua mai OHA, a ua lilo nō.

Hana mai ana ‘o Ho‘okāko‘o i ka papahana ‘o Ke Awa Ho‘omalū ma Ke Kula Waena o Waimea a me Ke Kula ‘o Kualapu‘u ma ka Pu‘u Kālā Kaiāulu maiā OHA o ka huina he \$220,000. I waena o ‘elua makahiki o ia pu‘u kālā e ho‘opī‘i ‘ia ana ka ho‘ona‘auao ‘ōiwi i kū ma ka ‘āina, a me nā papahana hou aku no ka pono no‘ono‘o o nā keiki Hawai‘i a me ko lākou mau ‘ohana ma nā kula a ‘elua.

“I loko nō o ko mākou mana‘olana nui, nele Ke Kula Waena ‘o Waimea i nā lako ‘ole e kākō‘o ai ma ke ‘ano kaiāulu a kula ho‘i i nā haumāna a me nā ‘ohana, i hiki ai ho‘i ke ho‘oholomua i ka ho‘ona‘auao a me ka pono no‘ono‘o o ke a‘o ‘ana. ‘O ke kanaka ho‘opili ‘ohana i ho‘olako ‘ia e ka pu‘u kālā ‘o Ke Awa Ho‘omalū ka mea nāna e alu like ana me nā haumāna, a ma ko lākou mau ‘ohana iho, i mea e ho‘olālā ai i nā papahana pilikino me ka mana‘o e ho‘opili aku iā lākou nei i nā papahana kula a me nā papahana kaiāulu a nā ‘ohana i ‘ike ‘ole ai ma mua, no ka pono o nā keiki pākahi “ wahi a Rice.

“‘Oiai he kula ho‘āmana kālele Hawai‘i mākou, ho‘ohana mākou i nā pono e ‘ho‘oikaik i ko nā haumāna mākau, waiwai, a ‘ike Hawai‘i ho‘i i hiki ai ke ho‘okele aku i ke kula ki‘eki‘e a mau loa aku, a he mahele ia o ko lākou mākia ma Waimea. Mea nui ke kākō‘o o OHA i ka ho‘omohala ‘ana i nā papahana no nā haumāna a me nā ‘ohana. ■



As the COVID-19 pandemic eased and students began returning to in-person learning, there were more behavioral issues. Educator Pat Rice secured an OHA COVID-19 Impact and Response grant worth \$60,000 enabling the school to hire a trauma informed art teacher/counselor. - Photos: Jason Lees

WAIMEA MIDDLE SCHOOL

Continued from page 4

COVID-19 Impact and Response grant worth \$60,000.

“The Mālama i nā ‘Ōpio grant enabled us to hire a trauma informed art teacher/counselor. We knew that students returning from the pandemic would have many social-emotional issues and that they would need trained adults to help them manage their anxieties as they transitioned back to an in-person school setting,” Rice said.

“Perhaps the most significant thing about this grant has been that students who were hesitant to express their feelings verbally felt safe when afforded opportunities to express them through the creative process. That opened the door for the counselor to collaborate with others at the school and with the students’ families to help the students develop effective coping strategies.”

Waimea Middle School is one of three public conversion charter schools, along with Kamaile Academy on O‘ahu and Kualapu‘u Preschool and Elementary School on Moloka‘i, that make up the community of the Ho‘okāko‘o Corporation. Established in 2002, Ho‘okāko‘o is a private, nonprofit organization that has grown to oversee and transform education programs at the three schools which comprise nearly 15% of Hawai‘i’s public charter school student population.

More than half of the student population at Waimea Middle School is Hawaiian.

While Ho‘okāko‘o served as the fiscal sponsor for Waimea’s COVID-19 response grant, Ho‘okāko‘o Executive Director David Gibson, Kualapu‘u Principal Lydia Trinidad and Rice collaborated on writing a second grant which received another award from OHA.

Ho‘okāko‘o is implementing its Ke Awa Ho‘omalū (Safe Harbor) project at Waimea Middle School and Kualapu‘u School thanks to a \$220,000 Community Grant from OHA. The two-year grant is being used to increase access to Hawaiian culture-based educational, behavioral and mental health services for Native Hawaiian children and their families at both schools.

“Despite our best intentions, we lack the resources at Waimea Middle School to help all students and their families to access the much needed community and/or school services that can improve student educational and social-emotional learning outcomes. The ‘ohana engagement facilitator provided through the Ke Awa Ho‘omalū grant is working with students and their families to create personalized plans intended to help our families link to school-level and community-based supports that they have previously been unaware of in an effort to provide wrap-around services individualized for each child,” Rice said.

“As a Hawaiian-focused charter school, we utilize all our resources to ‘empower all students with the skills, values, and cultural understanding to successfully navigate high school and beyond,’ which is our mission statement at Waimea. The support provided by OHA has been crucial in expanding our services to students and their families.” ■



Waimea Middle School haumāna share their artwork. The most significant impact of the school’s art program has been that students hesitant to express their feelings verbally could express them through the creative process.

He Mau Piha Makahiki 40

40 Year Anniversaries

Na Dr. William H. Wilson, UH Hilo Hawaiian Studies Division Chair

O Ka Holomua Ma Luna O Ke Kahua Paepae A Nā Kūpuna

I ka makahiki 1982, ua ‘āpono kūhelu ‘ia ka Papahana Laepua no ka Ha‘awina Hawai‘i o ke Kulanui o Hawai‘i ma Hilo. I ia makahiki aku 1983, ua ho‘okumu ‘ia ka ‘Aha Pūnana Leo. No nā makahiki he 40, he mau pakanā ho‘oikaika nui kēia mau ke‘ena no ke ola o ka ‘ōlelo Hawai‘i ma ke kāmāwai a ma ka ho‘opuka lako. ‘A‘ole i piha nā MH he nui ma ia hope aku, ‘o ke kū a‘ela ia o ke kula ‘o Nāwahīokalani‘ōpu‘u. I ka makahiki 1994 kēlā, a i ia makahiki aku ‘o Ka Haka ‘Ula O Ke‘elikōlani. ‘O lāua nā papahana kaia‘ōlelo Hawai‘i muli kula ha‘aha‘a mua loa mai ka wā mai o Lahainaluna Kāhiko. Mai loko o kēia mau kula a‘ela i loa‘a mai ai ka ‘ōnaehana ho‘ona‘auao kaia‘ōlelo Hawai‘i piha mai ke keiki li‘ili‘i a hiki i ka lae‘ula. He mau pōmaika‘i kēia mau mea a pau i kō i loko o nā makahiki hope loa o ke kenekūlia iwakālua. ‘O ke kenekūlia ia i hainā nui ‘ia ai nā keiki mānaleo Hawai‘i hope loa ma nā kula kelikoli. I ka wā po‘ohina o ia po‘e i hainā ‘ia, ua alu nui lākou e ola hou mai ka ‘ōlelo Hawai‘i. Ua lohe nō paha ka nui o kākou no ka polokalamu lēkiō *Ka Leo Hawai‘i* i pai-pai ho‘ōla ‘ōlelo nui ai ia mau kūpuna mānaleo. (<https://ulukau.org/kaniaina/?l=en>). ‘A‘ole na’e paha i lohe nui ‘ia no nā hana kaiāulu ‘ē a‘e a ua mau kūpuna ‘imi ho‘ōla ‘ōlelo nei.

Ma Hilo nei, ‘o kekahi o ia mau hana, ‘o ia ka Hui Ho‘oulu ‘ōlelo Hawai‘i o Hilo nei. He hui ia o nā mānaleo kūpuna i noho pelekikena ‘ia e Edith Kanaka‘ole. E ‘imi ana ia hui e komo ka ‘ōlelo Hawai‘i ma nā kula. Ma muli o ke kumu ho‘ohālike ‘imi ikaika ‘o ‘Anakē Edith no ka ‘ōlelo a mo‘omeheu Hawai‘i, ua ka‘i nā haumāna kulanui o Hilo e koi ana e loa‘a kekahi kēkelē laepua Ha‘awina Hawai‘i i Hilo nei. I loko nō ho‘i o ka ‘ae‘ana o ke kulanui e loa‘a ia kēkelē, ua hopohopo ‘ia o hō‘ole ‘ia e nā mana o luna a‘e no ka loa‘a ‘ole o ke kēkelē mulipuka iā ‘Anakē Edith a me ka po‘e hai no ke a‘o ‘ōlelo. Pēlā i ‘imi mai ai ke po‘okoleke ia‘u e ne‘e mai ka Hale Waihona Palapala Kahiko ma Honolulu i Hilo nei no ka papahana e ho‘olālā ‘ia ana. I ia wā ‘o wau kekahi o ka po‘e kākā‘ikahi i loa‘a ke kēkelē mulipuka pili ‘ōlelo Hawai‘i. I ka loa‘a ‘ana mai o kēia kono, ua ‘imi koke akula iā ‘Anakē Edith e nīnau i kona ho‘oholo ‘ana, e ‘ae paha wau, ‘a‘ole paha. Ua ha‘i mai ‘o ‘Anakē e ‘ae au. Eia na’e,

SEE HE MAU PIHA MAKAHIKI 40 ON PAGE 7

Progress on a Foundation Laid Down by Kūpuna

I n 1982, the UH Hilo Hawaiian Studies B.A. was approved. The following year, the ‘Aha Pūnana Leo was formed. For 40 years these two entities have been partners striving to revitalize the Hawaiian language, lobbying for legal changes and providing resources. By mid 1994, Nāwahīokalani‘ōpu‘u school had been established and then in 1998, Ka Haka ‘Ula O Ke‘elikōlani. These were the first Hawaiian medium middle school, high school and college since Lahainaluna as it was during the Monarchy. From these efforts would grow an integrated Hawaiian language medium system from preschool through to the doctorate that exists today in Hilo. All these resources came into being in the last part of the 20th century. However, the early 20th century was a period of territorial school persecution of the last native speaker children. When those children became kūpuna, they would work to reestablish Hawaiian in the schools. Most of us have heard of the *Ka Leo Hawai‘i* radio program where many kūpuna put out the call to revitalize the Hawaiian language (<https://ulukau.org/kaniaina>). However, not many people may be aware of other activities in which kūpuna

SEE 40 YEAR ANNIVERSARIES ON PAGE 7



Ka Haka ‘Ula O Ke‘elikōlani College at UH Hilo offers BA, MA and PhD programs in Hawaiian language and related topics including linguistics, literature, language acquisition, and indigenous cultural revitalization. - Photo: Keiki Kawaiaea



Over the past 40 years, these kūpuna activists played a crucial role in helping to establish policies and programs at UH Hilo that were instrumental in helping to revitalize the Hawaiian language. - Courtesy Photos

HE MAU PIHA MAKAHIKI 40

Continued from page 6

ua ho'oholo māua e 'ae wale nō me kekahi mau koina e ho'okō 'ia o hō'ole au. 'O kekahi, 'o ia ka loa'a o ka māhele kū'oko'a o ka papahana Ha'awina Hawai'i. 'O ka lua, e a'o a mālama 'ia ka Māhele Ha'awina Hawai'i i loko piha o ka 'ōlelo Hawai'i ma ke 'ano he 'ōlelo kūhelu ma lalo o ke kumukānāwai hou o ka moku'āina. He mau mua wāwahi palena kulanui kēia no ia wā pa'a o nā 'ike Hawai'i ma lalo o nā māhele 'ē a ma ke kaia'ōlelo Pelekānia e a'o 'ia ai.

Ua makemake 'o 'Anakē Edith a me nā kūpuna o kona hanauna e ho'ōla hou 'ia ka 'ōlelo e like me ia i loa'a i nā kula o nā mākuu a me nā kūpuna o lākou o ka wā o ke Aupuni Mō'i. Ua komo nui lākou ma nā hana ho'ololi kānāwai a ma ke a'o 'ana i loko o nā papa mai nā papahana o Hilo nei. 'O lākou ke kahua i paepae 'ia ai nā lanakila piha makahiki e 'ike 'ia nei. Nui ka mahalo 'ia o lākou! ■

40 YEAR ANNIVERSARIES

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activists were engaged.

One such activity here in Hilo was the Hui Ho'oulu 'Ōlelo Hawai'i, an organization of kūpuna working for language education with Edith Kanaka'ole as their president. Following the strong example of Aunty Edith in support of language and culture revitalization, UH Hilo students petitioned to have a Hawaiian Studies B.A. established here in Hilo.

Although the university agreed to seek establishment of such a degree, its leadership was concerned that the degree would ultimately be denied because Aunty Edith and potential language teacher hires lacked graduate degrees. The dean charged with planning the degree contacted me about moving to UH Hilo from the state archives in Honolulu. At that time I was one of the few persons with a graduate degree related to the Hawaiian language.

After being contacted by the dean, I sought out Aunty Edith to get her decision on whether I should accept the job. She told me to accept. The two of us then decided that I should only accept under certain conditions. One was that Hawaiian Studies would have its own department. The other was that the new Hawaiian Studies Department be operated and taught through Hawaiian as an official language under the new state constitution. Both ideas were groundbreaking as no Hawaiian area in any university had its own department and English was then the university medium of instruction even for Hawaiian Studies.

Aunty Edith and the kūpuna of her generation wanted to revitalize Hawaiian as it had existed in schools attended by their parents and grandparents during the monarchy. They were intensely involved in establishing policies and in teaching in the classrooms here at UH Hilo. They are the foundation from which was built the various programs that we have today. Nui ka mahalo 'ia o lākou! ■

"A'ohe Hana Nui ke Alu 'ia" E Alu Kākou i ke Kikokiko i nā Leo Mānaleo Hawai'i Crowdsourcing of Native Speaker Transcriptions

Na Bruce Torres Fischer, Ka'awaloa Kaua'ula, a me Larry Kimura

Wahi a kahiko, "A'ohe hana nui ke alu 'ia." Ma ke kaha pūnaewe 'o Ulukau e waiho 'ia nei he 'ohina pūnaewe i kapa 'ia kona inoa 'o Kani'āina: Voices of the Land, kahi ho'i e mālama 'ia nei nā leo a wikiō nona ka 'ike a mo'olelo o ko Hawai'i mau mānaleo 'ōlelo Hawai'i hope loa. 'O ka pahu hopu nui a Kani'āina, 'o ia ho'i kēia: He ho'olaha a ho'olako aku i ua mau leo a wikiō nei no ka lehulehu e moni aku i ia 'ike a nā kūpuna i ho'opāhola maila i mua o kākou, i kahua ho'i no ka 'ōlelo Hawai'i, nā 'ohana, nā haumāna, a me nā kumu o nei pae 'āina e noke nei e hō'eu'eu i ke ola o ka 'ōlelo o ka 'āina.

'O ka polokalamu lēkiō 'o *Ka leo Hawai'i* kekahi 'ohina nui loa o Kani'āina i piha i ka 500 a 'oi hola o nā nīnauele mānaleo a me nā mea kelepona o ua polokolamu lēkiō nei, i ho'olele 'ia ho'i ma KCCN mai ka 1972 a i ka 1988. Eia ke ho'olaha aku nei 'o Kani'āina i kekahi māhele hou na ka lehulehu o kekahi mau pae mākau 'ōlelo Hawai'i e ho'ohana aku ma www.ulukau.org/kaniaina, i kōkua ho'i paha 'oukou ma ka ho'olohe a palapala 'ana aku i ka leo mānaleo Hawai'i ma nā polokalamu 'o *Ka Leo Hawai'i*, ma ua hana nei ho'i he alu kikoleo. Ma o ke alu 'ana ma nei hana e kāko'o a e hō'eleu a'e ai i ka noi'i nowelo 'ike waiwai e ho'opōmaika'i 'ia ai ho'i ko kākou mākau lohe a palapala leo 'ana aku i nā 'ōlelo makamae mānaleo.

E alu mai! E komo like kākou i ke kikokiko 'ana i ka leo mānaleo! E nā hoa make'e 'ōlelo Hawai'i, nā haumāna, a me nā kumu, e komo like kākou ma ia hana he alu kikoleo. He hana none nō paha ia, 'o ka ho'oikaika like 'ana na'e i kā kākou 'ōlelo Hawai'i ka hua e ho'omanawanui a'e ai kākou!

Ua ho'opa'a palapala a wikiō 'ia nā 'ōkuhi no ke alu kikoleo 'ana ma www.ulukau.org/kaniaina ke kipa aku i ka paena pūnaewe nona nā polokolamu *Ka Leo Hawai'i*. E lilo 'o 'oe he mea palapala leo! ■

According to the 'ōlelo no'eau Mary Kawena Pukui documented in her book *Ōlelo No'eau: Hawaiian Proverbs & Sayings*, "A'ohe hana nui ke alu 'ia." "No task is too big when done together by all." The Kani'āina: Voices of the Land digital library on Ulukau is home to hundreds of hours of audio and video material containing the voices, stories, and immeasurable 'ike of Hawai'i's mānaleo (native speakers) at www.ulukau.org/kaniaina. The main objective of Kani'āina is to make this 'ike available and freely accessible online to the public so that the gift these kūpuna left behind can continue giving to families, learners, and teachers working to invigorate 'ōlelo Hawai'i throughout the pae 'āina.

One of the largest Kani'āina collections containing just over 500 hours is the radio program *Ka Leo Hawai'i*, which was broadcast on KCCN from 1972 to 1988 with interviews of mainly Native Hawaiian speaking elders and phone calls from listeners. We are excited to announce that a new crowdsourcing component is available to the public at www.ulukau.org/kaniaina that allows speakers of 'ōlelo Hawai'i to participate in

listening and typing out transcriptions of *Ka Leo Hawai'i* episodes. These community-produced transcriptions will greatly enhance the searchability and general accessibility of these radio programs for listeners from all backgrounds, while also serving as an instructional tool for building transcription skills of hundreds of Hawaiian language learners.

E alu mai! Let's all work together! We hope that everyone passionate about the Hawaiian language, including students, teachers, and all hoa 'ōlelo Hawai'i will participate in this effort by the community, for the community. Transcribing is no easy task and requires work and dedication, but the reward is that we will all strengthen our Hawaiian language together.

Instructions in written and video format are posted online at www.ulukau.org/kaniaina when you navigate to the *Ka Leo Hawai'i* collection page. Become a transcriber today! ■



Loihape 'elua limahana haumāna o Kani'āina i ka palapala leo. Kani'āina student staff members review a transcription. - Courtesy Photo

E A'ō Mai i ka 'Ōlelo Kanaka a me ka 'Ike Kūpuna ma 'Ō ke Aloha

Learning Hawaiian Language and Culture in an Atmosphere of Aloha

Submitted by Kū-A-Kanaka

He 'īini kou e ho'onui i ka 'ōlelo kanaka a me ka 'ike kūpuna i ka makahiki 2023? No laila e nānā mai iā EA E-Learning, he papahana hoihoi a le'ale'a, 'ano hou a 'ano kahiko e ho'ona'auao i ka Hawai'i.

Ua ho'okumu 'ia kēia 'ano a'ō'ana pa'e'e e Kauka Kū Kahakalau, ke kanaka mua loa ma kēia honua nei me ka palapala lae'ula ma ka ho'ona'auao 'ōiwi. No nā makahiki 38 aku nei, ua a'o aku 'o 'Anakē Kū, kekahi o nā kumu 'ōlelo Hawai'i mua loa, i ka 'ōlelo makuahine nahenahe a kona kūpuna kāne, he Hawai'i piha, ma loko a ma waho o ka lumi papa i nā haumāna o nā pae āpau. 'Imi na'auao nō ho'i 'o 'Anakē Kū i ke 'ano ho'ona'auao 'ana o nā kūpuna kahiko, a i kona kaulona 'ana i kāna mau haumāna, 'o ka ho'omaopopo nō ia ua maika'i a'e ke 'ano o ka ho'ona'auao kahiko no nā haumāna 'ōiwi o kēia au nei. No ka mea maopopo i nā kūpuna ua ola loko i ke aloha, a he 'oia'io a he waiwai nui nō ke aloha i kēia manawa kekahi.

'O 'Anakē Kū nō ho'i kekahi o nā kumu Hawai'i mua loa i ho'ohana i ka 'enehana o kēia au nei e ho'okahua i nā haumāna i ka 'ike kūpuna a me ka ho'omākaukau nō ho'i iā lākou e holomua ma nā kaila hou. I ka makahiki 2017, ua ho'okahua 'o 'Anakē Kū a me kāna kaikamahine 'o 'Tini i ka 'oihana 'o Kū-A-Kanaka a i kēia Ianuali aku nei, ua ho'okumu 'ia nā papa pa'e'e like 'ole e a'o i ke kuana'ike Hawai'i.

"He waiwai nui ia mau papa no ka po'e kānaka hoihoi i ka ho'oikaika 'ana i ka lākou 'ōlelo Hawai'i a me ka 'ike kūpuna," mea mai 'o 'Anakē Kū. "He 'oko'a nā paniinoa Pelekānia a me nā paniinoa Hawai'i, 'oia ke kumu 'ano pa'akikī. Ma kēia papa Paniinoa, hiki ke ho'oma'ama'a i nā paniinoa ma 'ō o ka pā'ani 'ana i nā pā'ani le'ale'a a pa'a pono ka 'ike iā 'oe."

'O kekahi hana kūpono le'ale'a 'ē a'e no ka po'e hoihoi i ka 'ōlelo kanaka, 'o ia ho'i nā papa Ho'omākaukau 'Ai. He mau papa 'ōlelo pālua kēia, a'o aku i ka ho'omākaukau 'ana i nā mea'ai Hawai'i he ono a he ola kino maika'i. 'O ka papa mua kapa 'ia 'o Ho'omākaukau Kalo. Ma ia papa ho'ohana 'ia ke kalo e ho'omākaukau i nā 'ai 'ono loa. "He kumu maika'i loa 'o 'Tini," wahi a kekahi haumāna papa Ho'omākaukau 'Ai. "Ua hō'ike 'oia ia'u pehea e ho'omākaukau ai i nā mea 'ai ma'alahi, ola kino maika'i a 'ono loa. Ua kōkua ho'i 'oia ia'u e ho'omaka i ka wala'au kanaka a ua ho'olauna pū 'oia ia'u i nā 'ōlelo no'eau a me nā lōina Hawai'i."

'O nā papa EA E-Learning 'ē a'e, 'oia ho'i nā papa Mo'olelo Kahiko a me nā papa e pili ana i Nā Waiwai Hawai'i. He kūpono ia mau papa āpau no ka po'e ma'a 'ole i ka 'ōlelo kanaka a he waiwai no ke kanaka ho'okahi a me nā 'ohana hoihoi i ke a'o like pū. No laila, inā he 'īini kou e ho'onui i ka 'ike 'ōlelo kanaka a me ka 'ike kūpuna, e kipa mai iā EA E-Learning na Kū-A-Kanaka ma www.kuakanaka.com, a e kākau inoa no kekahi o nā papa EA E-Learning hoihoi a le'ale'a loa. No ke kumu kū'ai 'emi no nā kula 'ai'oe nā 'oihana a me nā hui 'ē a'e e leka uila iā Pōlani Kahakalau-Kalima ma polani@kuakanaka.com.

"Ua 'ike le'a ko kākou mau kūpuna, ma ka hana ka 'ike," mea mai 'o Pōlani. "'O ia mana'o nō ho'i ke kahua 'o EA E-Learning e a'o aku i ka 'ike kanaka i nā 'ōiwi like 'ole ma ka hana a me ka pā'ani 'ana i nā ha'awina hoihoi a le'ale'a loa." ■

Want to increase your Hawaiian language and culture proficiency in 2023? Then check out EA E-Learning, an interesting and fun way of educating Hawaiians that is at once ancient and modern.

This online way of teaching was developed by Dr. Kū Kahakalau, the first person in the world with a Ph.D. in Indigenous Education. For the past 38 years, Auntie Kū, one of the first certified Hawaiian language teachers, has taught the sonorous mother tongue of her pure Hawaiian grandfather in and out of the classroom to learners of all ages and abilities. As she researched ancient Hawaiian ways of teaching and observed its impact on her students, she realized that the traditional ways of teaching of our ancestors are the best way to teach Hawaiian students today. That is because our ancestors understood that aloha is imperative to our mental and physical welfare, a notion that still holds true today.

Auntie Kū also became one of the first Hawaiian teachers to utilize modern technology to help students become grounded in their traditional knowledge, as well as prepared to succeed in the modern age. In 2017, Auntie Kū and her daughter, 'Tini, founded the social enterprise Kū-A-Kanaka, which launched multiple, culture-based EA E-Learning courses this January.

"These courses are perfect for Hawaiians interested in improving their Hawaiian language skills and ancestral knowledge in an atmosphere of aloha," said Auntie Kū. One of these courses is entitled Paniinoa. "What makes Hawaiian paniinoa a bit complicated is that they differ from English pronouns.

Our Paniinoa course allows you to practice Hawaiian pronouns through game-like activities that actually make learning fun."

Another super fun opportunity for Hawaiian language learners is Ho'omākaukau 'Ai, a bilingual series teaching how to prepare delicious, healthy Hawaiian food. The first course is called Ho'omākaukau Kalo, which teaches learners hands-on how to prepare delicious taro dishes.

"'Tini is a great teacher," reflected a Ho'omākaukau 'Ai participant. "She showed me how to cook simple, healthy, delicious dishes. She also

helped me to start speaking Hawaiian and introduced me to Hawaiian protocol and proverbs."

Other bilingual EA E-Learning Courses include Mo'olelo Kahiko, which focuses on ancient Hawaiian stories and Nā Waiwai, which explores Hawaiian values. All of these courses require no previous Hawaiian language experience and work well for individuals, as well as families who want to learn Hawaiian together. So if you have a desire to increase your knowledge of Hawaiian language and culture, visit EA E-Learning by Kū-A-Kanaka at www.kuakanaka.com and register for one or more of our fun, interesting EA E-Learning courses. For special group rates for schools and organizations contact Pōlani Kahakalau-Kalima at polani@kuakanaka.com.

"Our kūpuna understood that we learn by doing," Pōlani states. "EA E-learning builds on that foundation by offering learners of all ages a way to learn that is interactive and fun." ■



Dr. Kū Kahakalau. - Photo: 'Tini Kahakalau



Kū-A-Kanaka has launched multiple culture-based EA E-Learning courses for Hawaiians interested in improving their language skills and ancestral knowledge. the classes are completely online and presented in a way that makes learning fun.

- Graphic design by Pōlani Kahakalau



Ma Hope Mākou o Lili'uokalani ma o ka 'Ōlelo

We Stand Behind Lili'uokalani Through the Language

Na Malia Nobrega-Olivera, Hawai'i inuiākea School of Hawaiian Knowledge

Eō mai e nā kūpuna, nā mākuā, a me nā keiki; e nā kumu a me nā haumāna, e ka hū me ke anaina; e ka lāhui 'ōlelo ola, kani le'a mau ka leo aloha iā 'oukou pākahi.

Ma ka lā hānau o ka Mō'i 'o Lili'uokalani ma ka lā 2 o Kepakemapa o ka MH 2022, ua hui pū nā hoa 'ōlelo makuahine no 'elua lā ma kahi 'aha kūkā 'ōlelo Hawai'i 'o He 'Ōlelo Ola (www.anahuluolelohawaii.org). He papahana kēia ma lalo o kā UNESCO International Decade of Indigenous Languages (IDIL). 'O ka pahuhopu nui, 'o ia no ka wānana like 'ana o kākou a pau, nā mamo o kēia 'ōlelo aloha nui 'ia, i ka pono a me ke ola mau o kā kākou 'ōlelo ma kēia mua aku ma luna o kēia mau hua nui he 'ehā mai kā UNESCO palapala nui mai 'o Global Action Plan of the IDIL2022-2032 (www.en.unesco.org/idil2022-2032/globalactionplan).

No kēia makahiki mua, ua lawe 'ia he 'ehā o nā pahuhopu he 'umi i helu 'ia, a ua ho'āno hou 'ia i mea e launa a'e me ke ola o kākou ma Hawai'i nei. Ua 'ike 'ia ka waiwai o ka 'ōlelo Hawai'i i kā kākou mau hana, a me ke 'ano i ulu ai ka 'ōlelo no kēia mua aku. 'O nā pahuhopu 'ehā no kēia 'aha kūkā mua, 'o ia nō:

- Ka 'Ōnaehana 'Aina 'Ōiwi
- Ka Ho'ona'auao
- Ka Pāpaho Kanaka
- Ke Ola Lāhui

Ma o ke kaulona pa'a 'ana i ia mau pahuhopu nui, a me ke kalelei 'ana aku i ka loa a me ka laulā o ka 'ōlelo Hawai'i ma kona 'ano e ola nei i kēia mau lā e kupu a'e ana nō kekahi mau mana'o no kēia nīnau nei: E nā hoa aloha 'ōlelo Hawai'i: I ka piha 'ana o ke anahulu he 10 makahiki, i hea ana ko kākou lāhui 'ōlelo ola?

Mahalo nui i nā hoa ha'i 'ōlelo, nāna i pane i ke kāhea. Ma ka pānela 'Ōnaehana 'Aina 'Ōiwi 'o 'Anakala Earl Kawa'a me Ka'ea Lyons-Yglesias; ma ka pānela Ho'ona'auao 'o Puakea Nogelmeier, Pūlama Collier, me Ke'alahi Reppun; ma ka pānela Pāpaho Kanaka 'o Keola Donaghy, Maluhia States, Maui Bartlett, Kapuaona Roback, me Kamalani Johnson; a ma ka pānela Ola Lāhui 'o Tuti Kanahele, Puni Jackson, Tatiana Tseu Fox, me Kahaulahilahi Vegas.

Ua 'ōlelo 'ia, "ua lehulehu a manomano nō ka 'ikena a ka Hawai'i," akā, ua 'ike pū kākou, "lehulehu a manomano nō" ka 'i'ini a ka Hawai'i e lilo pū 'o kākou nō ka ha'ina. Nui nā mo'olelo mai nā hoa ha'i 'ōlelo e wehewehe ana i kā lākou hana, me ka ho'ākāka 'ana i nā ala e kōkua ai ka 'ōlelo 'ōiwi i kā lākou mau hana. A ho'ā'ia'i mai lākou i kā lākou mau hana e ho'oholomua ai i ka 'ōlelo no kēia mua aku a no nā hanauna e hiki mai ana.

He mau kuleana ko kākou a pau: a he aha ana kā kākou hana ma ko kākou kū'ono pono i e ho'oholomua ai i ka 'ōlelo aloha nui 'ia no kā kākou po'e keiki, a no ko kākou po'e kūpuna? ■



Hū ka le'ale'a i ka lohe 'ana i nā mo'olelo o ka pāpaho kākaka. Ua lohe 'ia nā mo'olelo a me ka 'eleu ho'i o nā hoa ha'i 'ōlelo 'o Ekelia Kaniaupio-Crozier, Keola Donaghy, Maluhia States, Maui Bartlett, Kapuaona Roback, me Kamalani Johnson. We had so much fun listening to the stories shared on the digital media empowerment panel. Each of the panelists shared stories about their contribution through different types of media platforms. - Photos: 'Ōlelo Community Media

We are calling all of our elders, parents, and children; teachers, students, the commoners and citizens; to the people of our Hawaiian nation, this is a call of aloha to each and everyone one of you.

On Sept. 2, 2022, the birthday of Queen Lili'uokalani, the Hawaiian language community gathered virtually for a two-day summit called He 'Ōlelo Ola (www.anahuluolelohawaii.org). This event is a part of the UNESCO International Decade of Indigenous Languages (IDIL). The main goal of the event was to discuss our collective vision for Hawaiian language revitalization for today and into the future looking specifically at four of the main objectives of the Global Action Plan of the IDIL2022-2032 (www.en.unesco.org/idil2022-2032/globalactionplan).

For this first year, the committee chose four of the objectives and we translated it to fit our needs here in Hawai'i. We continue to see the value of the Hawaiian language in the work that we do and how it continues to grow. The four topic areas for 2022 were:

- Indigenous Food Systems
- Education
- Digital Empowerment
- Traditional Systems of Medicine

Through observing and paying close attention to these four objectives, and listening closely to all that has been done in the past and how it continues to live on today, we asked all of our panelists and participants the question: At the end of this IDIL, where will we be in our language revitalization movement?

We are so thankful for all of our panelists who answered the call to be a part of He 'Ōlelo Ola. On the 'Ōnaehana 'Aina 'Ōiwi Panel 'Anakala Earl Kawa'a and Ka'ea Lyons-Yglesias; on the Education panel Puakea Nogelmeier, Pūlama Collier, and Ke'alahi Reppun; on the Digital Empowerment Panel Keola Donaghy, Maluhia States, Maui Bartlett, Kapuaona Roback, and Kamalani Johnson; and on the Traditional Systems of Medicine panel Tuti Kanahele, Puni Jackson, Tatiana Tseu Fox, and Kahaulahilahi Vegas.

We have learned the saying, "great and numerous is the knowledge of the Hawaiian people," but we have also seen and heard the stories that "great and numerous" is the desire of Hawaiians to look within and be the solution. We heard so many stories about the great work being done in our community and how the Indigenous language of our people has helped the work that is being done. However, we also learned that the work we are doing in the community is contributing to the revitalization of our language and culture for all the generations to come.

We all have a responsibility: what will we each do in our daily life to ensure that this language we all love will continue to live on for our children and for all of our kūpuna? ■

Malia Nobrega-Olivera is the Pacific Indigenous Representative to the Global Steering Committee of the United Nations Educational, Scientific, and Cultural Organization (UNESCO) International Decade of Indigenous Languages (IDIL). For more information about IDIL go to www.idil2022-2032.org.



Ua kui lima nō ke kaiāulu 'ōlelo Hawai'i no ka ho'okō 'ana i ke kuleana no kēia 'aha kūkā mua o ke Anahulu 'Ōlelo 'Ōiwi. The Hawaiian language community came together to make this International Decade virtual event a success for all who participated.

He Palapala Mele Hawai'i ma Ke Kula Kaiaulu o ke Ko'olau

Hawaiian Music Online Certificate at WCC

Na Bonnie Beatson, WCC Marketing and Public Relations Director
Unuhi 'ia e Keoki Faria, WCC Hawaiian Language Instructor

E malii mai i nei pa kahea a Kaohekani, e hele mai e ao i ka haku mele me Kumu Kawaikapuokalani Hewett, ke ki hoalu me Kamuela Kimokeo, ka himeni me Raiatea Helm, a me ka oki a hoopaa ana o na leo me Kapena DeLima.

He papahana mele Hawaii keia a Kaohekani, i ao ia ai ma o ka lolouwila ma Ke Kula Kaiaulu o ke Koolau wale no. He hookahi makahiki ka loihi o keia papahana.

Wahi a Kamuela Kimokeo, "Within a Hawaiian worldview, balance contributes to our joy and understanding of our kuleana. This certificate offers a balanced approach to learning Hawaiian music. From beginner to professional, students will be able to share the joy of music within their ohana and with others for generations to come."

He kumu hula kaulana o Kawaikapuokalani Hewett, he mea haku mele, a he luna loihi ma ka hookuku hula kaulana o ke ao nei, ka Merrie Monarch. He kamaaina ia leo kani hiehie o Raiatea Helm i puka aku ai ma Na Hoku Hanohano, a i hoohanohano pu ia ai e ke Grammy. He kanaka oki leo a hoopaa mele o Kapena De Lima no ka hui mele ma ka inoa o Kapena. Himeni a hookani o Kamuela Kimokeo me Jerry Santos, a peia pu no hoi me ka hui o Hiikua i lanakila ai ma Na Hoku Hanohano.

Mahalo ia ke ao ana ma o ka lolouwila e na haumana o ka hui mua a Kaohekani oia i ua hiki ke ao mai na wahi like ole o ka honua nei, a i ka wa hoi i kupono no lakou.

Ua hemo no hoi o Iwalani Raes me kana Palapala Ike Hawaii, ma o ka Papahana a Hawaiioloa. Wahi ana, "When we met online as a group we learned from each other and encouraged each other."

Wahi a Kimo Adams, "I took an online

course with vocalist Raiatea Helm from Moloka'i. Raiatea's aloha for all her students came across in our online class - so maikai! I recommend this class to anyone interested in making Hawaiian music a career or with an interest in improving their voice."

E ake ana ka hui hou (Kau Mua 2023 a i ke Kau Elua 2024) e hoomahuahua ae i ka hoomaopopo a me ka ike o na mele Hawaii, ka moolelo o ia mau mele, a me ka hoohana ia ana. Ma o ke kalena a me ka makaukau o na kumu pakahi e ao a e hoopaa aku ana na haumana i na mahele like ole o na mele Hawaii, a peia pu me ka pili o keia mau mele i ka aina.

Aia no he mau puu kala mai ia Kanilea Ukulele a me Henry Kapon Foundation e kakoo ana i na haumana o Kaohekani. Wahi a Kamuela Kimokeo, "These scholarships will help students access a formal music education and connect them to legendary Hawaiian music artists."

No na Hawaii e noho nei ma ka aina e o Amelika, ua hiki no paha ke uku aku i ke kumu kuai o ke kamaaina. A, aia pu no kekahi puu kala mai ia Hoolei Scholarship no ka haumana kula kiekie o Ke Kula Kaiaulu o ke Koolau.

E malama ia ana he mau halawai e wehewehe ana i ka papahana Kaohekani ma o Zoom, a o ka la 17 o Pepeluali ka la mua o keia mau halawai. Ina hoihoi, e hoopihapiha mai i keia <https://go.hawaii.edu/GFk>. ■

Eia mai no ka ike o Kaohekani <https://windward.hawaii.edu/programs-of-study/kaohekani/>, a ua hiki no ke leka pu aku ia Kamuela Kimokeo kamuelam@hawaii.edu. No na ninau e ae e pili ana i ke noi a i ole ke komo ana i na papa, e hoomaopopo aku ia Haaheo Pagan, 808-235-7460 a paganj@hawaii.edu.

Study mo'olelo and Hawaiian composition with Kawaikapuokalani Hewett, slack key guitar and 'ukulele with Kamuela Kimokeo, singing with Raiatea Helm, and the basics of recording software with Kapena De Lima.

These offerings are all part of Ka'ohékani, a groundbreaking one-year online certificate in Hawaiian music offered exclusively at Windward Community College (WCC).

"Within a Hawaiian worldview, balance contributes to our joy and understanding of our kuleana," said Kimokeo, director of the Hawai'i Music Institute at WCC. "This certificate offers a balanced approach to learning Hawaiian music. From beginner to professional, students will be able to share the joy of music within their 'ohana and with others for generations to come."

Kimokeo performs with Jerry Santos and his own Nā Hōkū Hanohano award-winning group Hi'ikua. Hewett is a legendary kumu hula, songwriter, and Merrie Monarch Festival judge. Nā Hōkū Hanohano award-winning and Grammy nominated Helm is known for her powerful vocals. De Lima is part of the group, Kapena, and is an award-winning sound engineer and producer.

Graduates from the first cohort say the experience of learning online allowed them to be anywhere and learn on their own time.

"When we met online as a group we learned from each other and encouraged each other," said Iwalani Raes from Oregon, who also earned a Hawai'iloa online Hawaiian studies associate's degree.

"I took an online course with vocal-

ist Raiatea Helm from Moloka'i," said Kimo Adams. "Raiatea's aloha for all her students came across in our online class - so maika'i! I recommend this class to anyone interested in making Hawaiian music a career or with an interest in improving their voice."

The next cohort (Fall 2023 to Spring 2024) aims to deepen participants' understanding of Hawaiian music performance and history. With reputable industry professionals as instructors, students will learn how to improve their performance skills, use music in various educational settings, and how music can be a tool to connect with our island home.

Scholarships for the program are available and sponsored by Kanile'a 'Ukulele and the Henry Kapon Foundation. "These scholarships will help students access a formal music education and connect them to legendary Hawaiian music artists," said Kimokeo.

In addition, Native Hawaiian participants living on the continent may qualify for in-state tuition, while the Ho'olei Scholarship is available to Windward O'ahu high school students enrolled at WCC.

A series of Zoom information sessions about the Ka'ohékani certificate program will be offered beginning on Feb. 17. Register at <https://go.hawaii.edu/GFk>. ■

For program information visit <https://windward.hawaii.edu/programs-of-study/kaohekani/> or email Kimokeo at kamuelam@hawaii.edu. For general info about application and registration contact Ha'aeo Pagan at 808-235-7460 or email at paganj@hawaii.edu.

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Wehea ka Papa Kuhikuhi Po'e Unuhi

Directory of Hawaiian Language Translators Launches

Submitted by Kanaeokana and the Council for Native Hawaiian Advancement

I ka lā 'ekahi o Pepeluali nei, ua wehea he paena punaewehe hou i kapa 'ia 'o Papa Kuhikuhi Po'e Unuhi. He wahi ia me ka papa inoa o nā mea unuhi 'ōlelo Pelekānia a i ka 'ōlelo Hawai'i me ka unuhi ho'i 'o ka 'ōlelo Hawai'i a i ka Pelekānia. Nui 'ino ka 'imi 'ana i ka unuhi 'ōlelo Hawai'i i kēia mau lā no laila, he kōkua ia paena no ka lehulehu.

Ma o nei papa kuhikuhi, na ka mea ho'ohana e 'imi a loa'a me ka wikiwiki i nā loea a po'e mākaukau i ka unuhi no nā pāhana like 'ole. Wahi a ke kānāwai Mokuna 321C HRS he mea pono ka unuhi i kekahi mau palapala kūhelu o ke aupuni no laila, he kōkua kēia no ke aupuni i ka huli 'ana i po'e unuhi. He kālena like 'ole ko ua po'e unuhi lā i hiki ke kōkua aku i ka mea ho'ohana me nā mea pili i ke a'o a ho'ona'auao ho'i, nā lepili/hō'ailona/papa ho'olaha me nā mea pāpaho pāheona ho'i.

'O ka pahuhopu o nei papa kuhikuhi 'o ia ke kākō'o 'ana i ka ulu 'ana o ka 'ōlelo Hawai'i ma ka pae'āina. Ma muli o ka ulu 'ana a'e o ka heluna o ka po'e 'ōlelo Hawai'i, ua ulu pū a'ela ka pono e laha ka 'ōlelo Hawai'i ma kēia nohona o ke au nei. 'O ia ho'i ka ho'okuluma 'ōlelo Hawai'i. Na CNHA i 'ike maka i ka nui o nā noi a ke aupuni me nā pā'oihana i ka po'e unuhi i kēia mau makahiki aku nei. No laila, 'o ka Papa Kuhikuhi Po'e Unuhi kekahi ala e kōkua i ko kākou kaiāulu.

Na ke mea ho'ohana e 'imi pono i ka po'e unuhi kūpono no kāna pāhana. He kālena kiko'i ko ka po'e unuhi a pau a na ka mea ho'ohana e kūkākūkā pololei me ka po'e unuhi e 'ike pono i ia kālena me ka hō'oi'a 'ana inā ho'okō 'ia nō ka make-make no kā ia ala pāhana. Aia ka 'ike ka'a launa no kēlā me kēia mea unuhi ma ka papa kuhikuhi.

He pāhana 'o Papa Kuhikuhi Po'e Unuhi na CNHA lāua 'o Kanaeokana. Na lāua e mālama i ka paena punaewehe no ke kaiāulu. Inā he nīnau kāu, e leka uila iā advocacy@kanaeokana.net a e kipa i ka Papa Kuhikuhi Po'e Unuhi ma <https://poeunuhi.net/>. ■

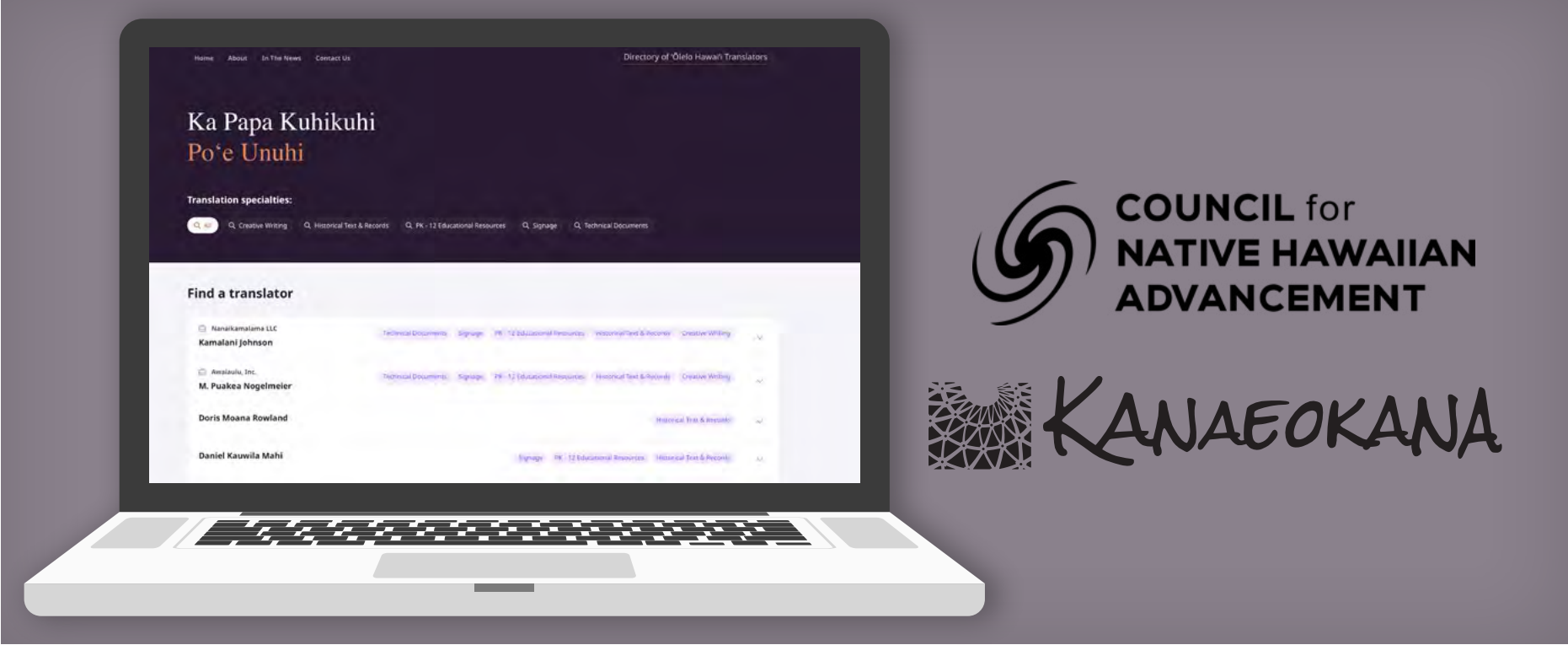
Feb. 1, 2023, welcomes the launch of web-based Papa Kuhikuhi Po'e Unuhi - a directory of Hawaiian language translators. Papa Kuhikuhi Po'e Unuhi will provide a place for individuals, businesses, and government agencies to locate Hawaiian language translation professionals.

Users of Papa Kuhikuhi Po'e Unuhi will be able to quickly identify businesses, entrepreneurs, and creatives that provide translation services for a variety of technical and vital documents, including documents subject to translation under language access laws such as Chapter 321C, Hawai'i Revised Statutes. Translation of educational materials, signage, and creative media products can also be provided by several of the translators in the directory.

The goal of the directory is to help meet the growing demand for Hawaiian language translation services and consultations both big and small. This is a result of the growth in the number of Hawaiian language speakers and the need to have Hawaiian language featured more prominently in the everyday lives of residents. The Council for Native Hawaiian Advancement (CNHA), one of the creators of the directory, has noted an uptick in demand from government agencies in search of translators for government documents and services in the last several years.

Users of Papa Kuhikuhi Po'e Unuhi can scroll for a translator that meets their specific translation needs and contact the translators directly to make an inquiry. The expertise of each translator is specific and unique just like the translation work being sought. Due diligence by the users of the directory should be taken to understand and properly vet the qualifications of the translator before being hired or contracted. The directory provides contact information for each translator.

Papa Kuhikuhi Po'e Unuhi, is a collaborative project between CNHA and Kanaeokana. Papa Kuhikuhi Po'e Unuhi is co-managed as a free service to the community. Inquiries regarding the directory can be emailed to advocacy@kanaeokana.net. Please visit Papa Kuhikuhi Po'e Unuhi at <https://poeunuhi.net>. ■



No ka Imu Ō Nui ma Hāmākua Hikina

Concerning the Well-Filled Imu of Hāmakua Hikina

Na Uakoko Chong, Hui Mālama i ke Ala ‘Ūlili

Mai ka hikina a ka lā ma Hawai‘inuikuauli a hiki loa aku i ka welo a ka lā ma nā pali kahakō o Nīhoa, iā ‘oukou kēia welina o ke aloha.

I ka hala ‘ana o kēia mau malama ‘o la‘a ua ma Hāmākua nei, ua kilo mākou, ka Hui Mālama i ke Ala ‘Ūlili, i ka huli o ka lani, ka huli o ka honua, a me ka huli o ke kai. Moe pono ‘ole ko mākou pō i ka ua loku o ke ao polohiwa, ka ‘ō ‘ana o ka uila, a i ka nākolo o ka hekili. Leha a‘ela nā maka i ka pua ‘ana o ke ahi o uka, o Moku‘āweoweo, a me ke kū‘ena o ka pele e kahe ana ma Mauna Loa. Pa‘ē maila ka ‘olē‘olē hala ‘ole o ka leo nalu nui i nā kumu pali, ‘alawa ihola nā maka mai ka pali lele koa‘e i ka imu puhi o ke kai, a ‘ike mākou, ua ho‘i mai ka i‘a nona ka lā, ‘o ke koholā.

Ma kēia mau huli ‘ana o ka ‘āina e kū ana i ka maka, ma hea hou aku kahi imu puhi? Aia nō paha i uka, i kahi e ho‘oulu ‘ia ai ka ‘ai a me ka i‘a. Wahi a ke kupuna, “na ke kanaka mahi‘ai ka imu ō nui.” ‘O kekahi mana‘o mai kēia ‘ōlelo, ‘o ka imu ō nui ke hō‘ike mai, na ka lima huli i lalo i ka ‘āina ka ‘ai a me ka i‘a e haka ‘ole ai ka lua imu. He wā nō ko kēlā lā kēia lā e mahi ai i ka ‘ai. Ma ka hana li‘ili‘i ‘ana ma kou wahi kīhāpai e ulu ai a lau ai ka hua o ka ‘ai.

‘O ia nō kā mākou ma Pa‘auilo a me Koholālele, ka ho‘okō ‘ana i nā hana li‘ili‘i e hua ai ka ‘ai i kēlā me kēia lā ma ka waele nāhelehele ‘ana, ma ka ho‘opulu ‘ana i ka mea kanu, a me ke kanu ‘ana i nā mākālua. Ua hele a ma‘a ka lima i ka huli ‘ana i ka lepo o ka ‘āina me ka ho‘omākaukau ‘ai. Ke ahu ka imu a ‘ena‘ena ka pōhaku, ‘ākoakoa nō ho‘i nā lima mākaukau e hana maiāu a ma‘ema‘e ma ka ho‘omākaukau ‘ai. Ho‘omoe ‘ia ka ‘ai a me i‘a ma ka imu a mo‘a. I ka hu‘e ‘ia ‘ana o ka imu, ‘a‘ohe kanaka hele wale. Pa‘a ka pū‘olo ‘ai ma ka lima me ka pa‘apū o ka lolo i ka uahi. Hū ka ‘ono o ka imu puhi!

No laila, e o‘u mau hoa e mahi ana i kēlā pe‘a kēia pe‘a o ka ‘āina, mai nā kualono a nā makalae, e kahu mau i ke ahi o kō wahi imu, no ka mea, ke ‘ono nei kākou i ka ‘ai a me ka i‘a a ke kupa o nei ‘āina. E huliāmahi like kākou! ■

From the sunrise in the east at Hawai‘inuikuauli to the sunset in the west at the steep precipitous cliffs of Nīhoa, we extend greetings of aloha to you all.

During these past few months of our rainy season here in Hāmākua, we, Hui Mālama i ke Ala ‘Ūlili, observed the changes of seasons with transitions in the atmosphere, transitions on the land, and transitions in the ocean. We experienced restless nights, awakened by the pouring rains from the dark clouds, the striking of lightning, and the rolling of thunder. Our eyes were drawn up to the rising of smoke in the uplands at Moku‘āweoweo, and the red burning glow of Pele flowing down Mauna Loa. The unmistakable, incessant sound of enormous waves crashing at the base of the cliffs strike our ears, and our eyes peer down from the cliffs of koa‘e birds towards the spouting “imu” (blowhole) in the ocean. That is when we know the koholā (whales) have returned.

As these changes of the ‘āina become apparent to the eyes, where might one observe another “spouting” imu? It is, perhaps, in the uplands, where food crops are cultivated and meats are raised. According to kūpuna, “the well-filled imu belongs to the kanaka who cultivates the ‘āina.” One interpretation of this saying, lends itself to credit the hands of cultivators that are turned down to the land for filling the pit of imu with food. Everyday is an opportunity to cultivate food. Small tasks daily in your garden accumulate towards an abundant growth of food.

That is the work we do in Pa‘auilo and Koholālele, completing the small tasks everyday to produce food by removing invasive species, watering crops, and planting in the planting holes. Our hands have become accustomed to cultivating the soil and preparing food. When the imu is set and the stones are glowing hot red, our hands gather together, ready to work neatly and thoroughly in the preparation of the food. The food is then laid down in the imu, and it remains there until cooked. When the imu is uncovered, no one leaves empty handed. Bundles of food are secured at hand, and the aroma of the imu smoke sticks to our clothes. Hū! The imu is so ‘ono!

And so, my fellow cultivators of ‘āina, from that edge to this edge of the land, from the mountain ridges to the shores, continue to tend to the fire of your imu, because we are all ‘ono for the cultivated foods of the natives of this ‘āina. Let us all work together! E huliāmahi like kākou! ■



Ua ahu ka imu, ua ‘ena‘ena ka pōhaku. The imu is set and the stones are glowing red-hot. - Photo: Anianikū Chong



‘Ākoakoa nō ho‘i nā lima mākaukau e hana maiāu a ma‘ema‘e ma ka ho‘omākaukau ‘ai. The hands gather together, ready to work neatly and thoroughly in the preparation of the food. - Photo: Nani Welch-Keli‘iho‘omalua

Ka Ho'olaha 'Alua i Ho'ouna 'ia no ka Hihia Kalima

Second Notice Mailed in Kalima Lawsuit

Na Thomas Grande, Esq. a me Carl Varady, Esq.
Unuhi 'ia e Kaipo Leopoldino

Ua ho'ouna 'ia ka ho'olaha 'alua i nā kānaka o nā po'e ho'opi'i o ka hihia a *Kalima v. State of Hawai'i Hawaiian Home Lands Trust*, ma hope o ka lā 31 o Ianuali i mea e ho'omaopopo iā lākou e pili 'ana i ke kulanā o ia hihia. 'O 'ehā mau 'ano ho'olaha no ia.

'O nā kānaka i koho e ho'onā i kā lākou hihia, e loa'a 'ana iā lākou i ka ho'olaha ho'onā i mea e ho'omaopopo ai iā lākou, 'a'ohē kuleana kō lākou i ka uku ho'onā. No ka mea, nā lākou i koho e waiho i kēia hihia.

'O nā kānaka i kō 'ole i ke kulanā pa'a a ka HRS Mokuna 674, e loa'a ana iā lākou he ho'olaha ho'opi'i 'ole. 'A'ohē kuleana kō lākou i ka uku ho'onā. No ka mea, 'a'ole lākou i ho'okomokomo i kahi ho'opi'i me ka Panela Ho'opi'i Hawai'i, nā lākou i 'inea me ka hilina'i 'ole mahope o ka lā 30 o Ianuali i ka makahiki 1988 a i 'ole ma muli o kahi kumu i kō 'ole i ke kulanā pa'a a ka HRS Mokuna 674. Hiki i nā kānaka o nā po'e ho'opi'i 'ole ke alualu i kekahi hihia pono'i.

'O nā kānaka me ka ho'opi'i kūkulu kīnā no nā hale kūkulu 'ia e DHHL a me ka 'āina ho'omohale 'ia e DHHL, e loa'a ana iā lākou he ho'olaha ho'opi'i kūkulu.

'O nā kānaka me ka ho'opi'i lohi, e loa'a 'ana iā lākou i ka ho'olaha ho'olā. E loa'a ana iā lākou i ka lā ho'omaka a me ka lā ho'opau no kā lākou ho'opi'i no ka 'āina ho'opulapula like 'ole e noi aku ai.

E 'olu'olu, e nānā pono i kēia mau ho'olaha ho'opi'i. Inā hoihoi 'oe e ho'ouna mai i kahi mea ho'opololei a i 'ole waiho i ka ho'opi'i, e hana pēlā ma mua o Apelila 3, 2023. ■

Class members in the *Kalima v. State of Hawai'i Hawaiian Home Lands Trust* litigation were sent a Second Notice after Jan. 31, 2023, to inform them of the case status.

There are four types of notices.

Class members who opted out or settled their cases will receive a Settlement/Opt Out Notice informing them that they are not entitled to a settlement payment because they excluded themselves from the case.

Class members who do not meet the criteria of HRS Chapter 674 will receive a No Claim Notice. These class members are not entitled to a settlement payment because they did not file a claim with the Hawaiian Claims Panel, suffered a breach of trust after June 30, 1988, or for other reasons do not meet the criteria of HRS Chapter 674. No Claim class members have the right to opt out of the case and pursue their own cases.

Class members with construction defect claims for DH-HL-developed houses developed lands will receive a Construction Claim Notice.

Class members with delay claims will receive a Waiting List notice. These class members will be presented with the starting and ending dates for their claim for each type of homestead they applied for.

Please review these notices carefully. If you wish to submit corrections or to opt of the case, you must do so by April 3, 2023. ■

Who to Contact

If you have further questions, please contact the Claims Administrator.

Email

info@kalima-lawsuit.com

or call

1-808-650-5551 or

1-833-639-1308 (Toll-Free).

Inā he mau ui, he mau nīnau, e kāhea aku i ka Luna Ho'opi'i.

E leka uila iā,

info@kalima-lawsuit.com

a i 'ole e kelepona i ka helu

1-808-650-5551 a i 'ole

1-833-639-1308 ('Auhau 'ole).



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Ka Ho'oilina Kūmau o nā Wāhine Koa

The Enduring Legacy of Female Warriors

Na Adam Keawe Manalo-Camp

I loko o nā mo'olelo Hawai'i, he mea ko'iko'i nā wāhine ma nā kūlana like 'ole: he mau ali'i, alaka'i, loea, makuahine, kua'ana, kuhikuhipu'uone, kākā'ōlelo, mea hana no'eau, mea kākau, a he mau koa kekahi. Akā na'e, ua ho'emi 'ia ka mana o nā wāhine.

'O Manono kekahi o nā wāhine koa kaulana loa. Komo pū nō 'o ia me kāna kāne e paio no ka ho'omau 'ana o nā kapu kahiko. Alaka'i akula 'o Kekupuohi i ka papa kīpū piha i nā ali'i wāhine Hawai'i ma lalo o Kamehameha I a paio pū nō me ia ma kekahi mau kaua. I ka noho ali'i 'ana o Kūkaniloko, 'o ia ka Mō'iwahine mua loa o O'ahu, komo pū akula nō 'o ia i ke kaua 'ana e paio no kona aupuni. Kākau 'ia i loko o nā nūpepa Hawai'i kahiko no Kanewahineikiahia, ka wāhine a Kawelo no Hanalei, he 'ōlohe lua 'o ia. Ua a'o nō kekahi mau ali'i wāhine i ka lua.

'Ike 'ia ka lua ma kekahi mau inoa 'ē a'e: 'o ke kapu, ku'ialua, lua 'ōlohe, a me lua ha'ihā'i. I ke kenekulia 'umikumamāiwa, nalohia ka hana lua 'oiai mau nō na'e kākau 'ia ma nā nūpepa kahiko e pili ana i ka lua ā hala nā 1920s. I kēia wā, a'o 'ia ka lua ma kekahi mau hui - a loa'a iā lākou he mo'olelo molekumu, nā kapu, a me nā loina pono'i.

He lālā 'o Kumu Michelle Manu o kēia mo'okū'auhau o nā wāhine i ma'a i ka lua, a ua a'o 'ia 'o ia i loko o nā loina o ka mo'okū'auhau 'o Kaihewalu. 'O ia ho'okahi ke kumu lua wāhine a puni ka honua i kēia manawa, a ua lilo iā ia ke kūlana alihikaua.

No Manu, 'a'ole 'o lua he hana pilikino wale nō, akā he hana i pa'a i ka ho'omana kahiko o ko kākou mau kūpuna, e la'a me ka ho'ohana 'ana i kou mana pono'i, ka 'auamo kuleana 'ana, a me ka 'ike 'ana i kou pono. Mahalo aku 'o ia i kona kumu, 'Ōlohe Solomon Kaihewalu, nāna i ho'opa'a i kona kahua ma ka lua, i kona 'olu'olu e a'o i nā kānaka puni 'ole i ka palapala.

He kōkua ka lua iā Manu me kona ho'oulu hou 'ana i kona kuleana Hawai'i a me kona ho'omaopopo 'ana i nā 'ao'ao 'elua o Kū lāua 'o Hina. Wahi a Manu, "'Ike 'ia ka lua ma kona 'ano he hana 'o'ole'a a makoa, he hana kohu iā Kū me kona 'ao'ao kāne. Akā 'a'ole ia he hana 'o'ole'a a ikaika wale nō. Pono e kaulike ka 'ao'ao Kū me ka 'ao'ao Hina, ka 'ao'ao palupalu a mālie.'Ike 'ia 'o Hina ma ka hanu iho 'ana ma mua iho o ka pale a i 'ole ke ku'i 'ana. 'O ke kūpa'a me ka ho'opili 'ana me ke ao kuano'o, 'o ia ia 'ao'ao Hina. 'O Hina pili i ka ne'ena o ka lua. 'A'ole nāwaliwali ka wāhine. Ikai-ka a wiwo'ole nō ka wāhine, a pēlā pū me ka mähū. E paio wiwo'ole ana nō mākou, a i ke pa'a kēia 'ike, 'oi aku ka weli."

'Auamo akula nō 'o ia i ke kuleana 'o ka ho'oulu ana i ka hanauna koa hou me ka ho'omau 'ana i kēia welo a nā wāhine koa o ka wā ma mua. "No'u iho, 'o kekahi mea nui i pili i ka lua 'o ia ke a'o 'ana i kēia mahele o ko kākou mo'olelo i laha 'ole i kēia wā. He mea ia e ho'ōla ai ka lāhui, a he lapā'au ia no nā 'ēha i 'ō'ili mai ma luna o mākou," i wehewehe 'ia e Manu.

Ma ke kaua kūloko o Kuamo'o, ho'opuka a'ela 'o Manono ma hope iho o kona make 'ana, "mālama kō aloha," no ka mālama 'ana i nā kapu o ka wā kahiko. E ho'omana'o nō na'e kākou i ia māmala 'ōlelo, he kia ho'omana'o ia no ka mana me ka ikaika o nā wāhine koa o ka wā ma mua, a me ka wā e hiki mai ana. ■

Throughout Hawaiian history, women have played important and impactful roles as leaders, professionals, mothers, sisters, advisors, artists, writers, and as warriors. Too often, however, the role that women have played as warriors and political strategists is overlooked.

Manono is probably our most well-known female warrior. She fought with her kāne (husband) to maintain the traditional Hawaiian religious system. Kekupuohi lead an all-women regiment under Kamehameha I and fought with him in various battles. In earlier times, the first reigning queen of O'ahu, Kūkaniloko, went to battle to protect her realm. Hawaiian language newspapers record that Kanewahine-ikiahia, wife of Kawelo of Hanalei, was skilled in the Hawaiian art of lua and in weaponry. In fact, many of our female ali'i had some training in lua.

The ancient Hawaiian art of lua is known by various names including kapu ku'ialua, lua 'ōlohe, and lua ha'ihā'i. In the 19th century, lua went underground – although Hawaiian language newspapers continued to write about it through the 1920s. Today, lua is taught through several lineages – and each has their own origin stories, kapu, protocols, and specializations.

Kumu Lua Michelle Manu is part of a long tradition of women trained in these arts of lua and was trained within the Kaihewalu lineage. She currently is the only female lua instructor in the world and holds the rank of alihikaua.

For Manu, lua is not simply a physical discipline but is deeply rooted within the spiritual practices of our ancestors, including learning how to engage in one's mana, holding kuleana, and being self-aware. She credits her kumu, 'Ōlohe Solomon Kaihewalu, with teaching her the fundamental aspects of lua and his openness to training anyone who was not into titles and certificates.

Lua helped Manu reclaim her Hawaiian heritage and understanding of not just the elements of Kū, but of Hina. According to Manu, "Lua is seen as Kū, the masculine element, but lua is not all about Kū. There can be no Kū without Hina. It must be balanced with Hina, the feminine element. Hina is that inhaling breath before making a block or a strike. Hina is about being centered, affirmed, and tapping into the meta-physical. Hina is about the physics within lua. Being Hina, being a woman, does not mean being weak and vulnerable. Women and mähū are anything but weak, inferior, and 'soft.' When we need to protect what we love, we are dangerous even more so when trained."

It has become her kuleana to nurture a new generation of warriors while honoring the illustrious history of the women warriors that came before her. "Lua, for me, is also about opening up all of this history that we are not taught and healing our generational trauma," Manu explained.

At the Battle of Kuamo'o, Manono with her last breath uttered the words, "mālama kō aloha" as a reminder to keep the love of our ancestral ways. But these words also serve as a reminder of the powerful legacy of the wāhine koa (women warriors) of yesterday and those yet to come. ■



Kumu Lua Michelle Manu is part of a long tradition of women trained in the arts of lua. She is currently the only female lua instructor in the world and holds the rank of alihikaua. - Photo: Courtesy of Michelle Manu

Mahina 'Ōlelo Hawai'i Events

Wehena Mahina 'Ōlelo Hawai'i

Feb. 1, 6:00 p.m. | Online

Mahina 'Ōlelo Hawai'i Virtual Opening.
Zoom link available at
www.mahinaolelohawaii.org

'Ōlelo Hawai'i & Historical Trauma: Let's Have a Conversation

Feb. 2, 7:00 p.m. | Online

Zoom link available at
www.mahinaolelohawaii.org

Hui Kama'ilio ma Clubhouse

Feb. 3, 12:00 p.m. | Online

Zoom link available at
www.mahinaolelohawaii.org

Kumu Auli'i Mitchell

Feb. 3, 6:00-7:30 p.m.
Waikiki, O'ahu

Presentation on hula ki'i (puppetry) with Q&A at Hyatt Regency's Ho'okela Hawaiian Heritage Center. Reservation Required.

[>>events](http://www.HMPShawaii.com)

Ho'oulu Pilina

Feb. 4

Queen Ka'ahumanu Shopping Center | Kahalui, Maui

For details, visit: IG @hooulu_pilina

Papa Yoga me Malia me Makana

Feb. 4, 6:00 p.m. | Kailua, O'ahu

Yoga in Hawaiian at CorePower Yoga Kailua, Nā Kumu: Malia.kane@gmail.com, Makana.kane@gmail.com

Moana ma ka 'Ōlelo Hawai'i

Feb. 6, 6:00-8:00 p.m.
Ko Olina, O'ahu

A screening of the Disney movie, *Moana*, in 'ōlelo Hawai'i on Aulani Resort's Hālāwai Lawn. Registration required. Scan QR code below.



Hui Kama'ilio ma Clubhouse

Feb. 10, 12:00 p.m. | Online

Zoom link available at
www.mahinaolelohawaii.org

Papa Yoga me Malia me Makana

Feb. 10, 5:15 p.m. | Honolulu, O'ahu

Yoga in Hawaiian at CorePower Yoga Ward. Nā Kumu: Malia.kane@gmail.com, Makana.kane@gmail.com

Dr. Hailama Farden

Feb. 10, 6:00-7:30 p.m.
Waikiki, O'ahu

Presentation on Prince Kūhio, Hawaiian Homes, and Pualeilani with Q&A at Hyatt Regency's Ho'okela Hawaiian Heritage Center. Reservation Required.
[>>events](http://www.HMPShawaii.com)

Papa Yoga me Malia me Makana

Feb. 16, 5:00 p.m. | Kahala, O'ahu

Yoga in Hawaiian at CorePower Yoga Kahala. Nā Kumu: Malia.kane@gmail.com, Makana.kane@gmail.com

Hui Kama'ilio ma Clubhouse

Feb. 17, 12:00 p.m. | Online

Zoom link available at
www.mahinaolelohawaii.org

Kama Hopkins

Feb. 17, 6:00-7:30 p.m.
Waikiki, O'ahu

Presentation on Lunalilo Trust and its purpose with Q&A at Hyatt Regency's Ho'okela Hawaiian Heritage Center. Reservation Required.
[>>events](http://www.HMPShawaii.com)

Pūlama Mauli Ola

Feb. 18, 9:00 a.m. - 1:30 p.m.
Kea'au, Hawai'i

Entertainment, student presentations, vendors, games, and food for purchase at Ke Kula 'o Nāwahīokalani'ōpu'u.

Ola ka 'Ī Maui Nui

Feb. 18, 10 a.m. - 2 p.m.
Kahului, Maui

Hawaiian language fair with entertainment, shopping, info booths, and a speech competition at Queen Ka'ahumanu Shopping Center's Center Stage.

Papa Yoga me Malia me Makana

Feb. 20, 3:45 p.m. | Kapolei, O'ahu

Yoga in Hawaiian at CorePower Yoga Kapolei. Nā Kumu: Malia.kane@gmail.com, Makana.kane@gmail.com

Hui Kama'ilio ma Mānoa Gardens

Feb. 23, 3:00-5:00 p.m. | Mānoa, O'ahu

Hawaiian language conversation circle with UH Mānoa students and faculty.

Hui Kama'ilio ma Clubhouse

Feb. 24, 12:00 p.m. | Online

Zoom link available at
www.mahinaolelohawaii.org

Ka Hana Keaka 'o 'A'apueo

Feb. 24, 5:30-8:00 p.m.
Pukalani, Maui

KS Maui students share the mo'olelo of 'A'apueo through song, dance and storytelling. Keōpūolani Hale, Kamehameha Schools Maui.

Dr. Puakea Nogelmeier

Feb. 24, 6:00-7:30 p.m.
Waikiki, O'ahu

Presentation on Awaiaulu's development of resources and resource people with Q&A at Hyatt Regency's Ho'okela Hawaiian Heritage Center. Reservation Required.
[>>events](http://www.HMPShawaii.com)

Ola ka 'Ī 'Ewa

Feb. 25, 10:00 a.m. - 2:00 p.m.
Kapolei, O'ahu

Hawaiian language fair with entertainment, shopping, info booths, and a speech competition at Ka Makana Ali'i Center Stage.

Wehena Mahina 'Ōlelo Hawai'i

Feb. 26, 6:00 p.m. | Online

Mahina 'Ōlelo Hawai'i Virtual Closing.
Zoom link available at
www.mahinaolelohawaii.org

nā Pō'akahi me Pō'akolu E Zui pū me ka mānaleo

Zoom links available at
www.mahinaolelohawaii.org ■

To learn more about upcoming Mahina 'Ōlelo events please visit:

www.mahinaolelohawaii.org

Kahi e Pili ai ka Mo'olelo Hawai'i a Pā'ele

The Intersection of Hawaiian and Black Histories

Na Adam Keawe Manalo-Camp

‘O Pepeluali, ‘o ia ka Mahina ‘Ōlelo Hawai‘i ma Hawai‘i nei, a ‘o ia nō ho‘i ka mahina i ho‘ohanohano ‘ia ai ka Mō‘aukala o ka po‘e Pā‘ele ma ‘Amelika Hui Pū ‘ia. Ua pili nā mea ‘elua, ‘oiai ua nui ka hana pā‘ewa‘ewa, ka nele, ka ‘eha, a me ka ‘apakau a nā Kānaka Maoli a me ka po‘e Pā‘ele i alo ai ma lalo o nā kānāwai a me nā kulekele o ‘Amelika Hui Pū ‘ia. ‘O i aku na‘e ka waiwai o ka mo‘olelo o ko nā Kānaka Maoli a Pā‘ele holu ‘ana, kū‘ē ‘ana, a lanakila ‘ana.

‘A‘ole ‘ike na‘e ka hapa nui o ka lehulehu, ua kōkua ka po‘e Pā‘ele i ka hō‘omo‘omo ‘ana iā Hawai‘i no nā makahiki he 200 a ‘oi. Ua hiki mai kekahi kelamoku Pā‘ele, i kapa ‘ia ‘o Keaka‘ele‘ele e nā Kānaka Maoli, i ka makahiki 1796. Ua lilo ‘o ia i kākā‘ōlelo alii, a kūkulu akula ho‘i ‘o ia i hale alii winihapa (ho‘ohana ‘ia auane‘i ia hale alii nei ma ke ‘ano he hale ho‘āhu) no Kamehameha I ma Lāhaina. Ua pa‘a ia hale alii winihapa nei ma 1802, a ua ho‘olauna ia i ke kuhikuhipu‘uone haole i nā mokupuni.

Ma kahi o ia manawa like, ua kōkua ‘o Anthony Allen, ‘ike ‘ia ma ka inoa ‘o Alani e ka po‘e Hawai‘i, i ka ho‘okumu ‘ana i ka hōkele ‘ano haole mua loa ma Waikīkī, a me kekahi haukapila. I nā makahiki 1830, ua kōkua ho‘i ‘o ia i ka ho‘okumu ‘ana i ka hui Pā‘ele mua loa, ‘o ia ho‘i ka ‘Ahahui Kōkua Pā‘ele.

‘O “William ka Puhi Palaoa” kekahi kanaka ko‘iko‘i ‘ē a‘e, a ua lilo ‘o ia i puhi palaoa kūhelu no Kamehameha I, a ua ho‘okumu ho‘i ‘o ia i ka hale ‘aina a hale puhi palaoa mua loa ma Hawai‘i, ‘o ia nō ho‘i paha ka Puhi Palaoa mua maoli. Ua hiki mai ‘o Betsy Stockton i Lāhaina ma 1823 ma ke ‘ano he mikionali. Ua kōkua ‘o ia i

SEE MO‘OLELO HAWAI‘I A PĀ‘ELE ON PAGE 17

February marks the observance of Hawaiian Language Month in Hawai‘i while Black History Month is observed throughout the United States. The two observances connect in that both the Kānaka Maoli and Black communities have experienced historical injustice, loss, trauma and displacement under the laws and policies of the United States.

But more powerfully, both the Kānaka Maoli and Black communities share a history of resilience, resistance, and achievement.

Unknown to most people, the Black community has been helping to shape Hawai‘i for over 200 years. A Black sailor, whom Kānaka Maoli called Keaka‘ele‘ele, arrived in 1796. He became a royal advisor and built a brick palace (later used as a royal storehouse) for Kamehameha I in Lāhaina. Completed in 1802, the brick palace introduced Western architecture to the islands.

Around the same time, Anthony Allen, known to Hawaiians as Alani, helped establish the first Western-style resort in Waikīkī and a hospital. In the 1830s, Allen also helped to found the first Black organization, the African Relief Society.

Other notable individuals include “William the Baker” who became the official baker for Kamehameha I and founded the first restaurant and bakery in Hawai‘i – arguably the original “King’s Bakery.” Betsy Stockton arrived in Lāhaina in 1823 as a missionary. She helped to found the first school for maka‘āinana. And the first two bandmasters of the Royal Hawaiian Band were both Black musicians: Oliver (no last name) in 1836, and George Washington Hyatt in 1845.

Later, numerous other Black sailors came to Hawai‘i to escape enslavement in America

SEE HAWAIIAN AND BLACK HISTORIES ON PAGE 17



Alice Augusta Ball



Nolle Smith



George Marion Johnson



Donnis Thompson

MO'OLELO HAWAI'I A PĀ'ELE

Continued from page 16

ka ho'okumu 'ana i ke kula mua loa no ka po'e maka'āinana. A 'o nā pāna mua loa o ka Pāna Hawai'i Ali'i, 'o ia nō 'elua ho'okani pila Pā'ele, 'o Oliver ('a'ohē inoa hope) ma 1836, lāua 'o George Washington Hyatt ma 1845.

Ma hope, ua nui nā kelimoku Pā'ele i hele mai i Hawai'i nei e pākele aku ai i ka ho'okauā 'ia mai ma 'Amelika, a lilo a'ela lākou i mau kanaka 'oihana lālāwai a ua kōkua lākou i ke Aupuni Hawai'i. He 30% ka po'e Pā'ele o nā hui 'ō koholā, a i ko lākou hiki 'ana mai i Hawai'i, ua nui ka po'e Pā'ele i mahalo i ka pilina a me ka 'olu o ka nohona ma Hawai'i, a ua noho lākou ma 'ane'i e komo i ka lāhui.

Mai nā makahiki 1890 mai, ua like ka 'ā'ume'ume o nā Kānaka Maoli a me ka Po'e Pā'ele me ka ho'olu'ulu' mai o nā luna 'oihana mahi'ai. He loio pono kaulike 'o Thomas McCants Stewart i hai 'ia mai e hui Kālā'aina e kōkua i ka ho'omalua 'ana i ka makemake o ka po'e Hawai'i ma ka haku 'ana i ka Organic Act. Ua ko'iko'i ho'i 'o ia i ka haku 'ana i ka palapala ho'okohu hui o ke Kalana o O'ahu a i ka ho'omalua 'ana i nā pono kuleana 'aina.



Carlotta Stewart Lai (far right) was the first Black principal in Hawai'i. She graduated from O'ahu College (now called Puna-hou) and was the daughter of Thomas McCants Stewart, the lawyer who helped many Hawaiians regain their kuleana lands. She is pictured here with students at Hanamā'ulu School on Kaua'i in 1933. - Photo: Moorland-Spangarm Research Center, Howard University

Ma 1901, ua ho'omaka ko nā limahana mahikō Pā'ele hiki 'ana mai i Hawai'i. Ma hope o kekahi makahiki o ka hana 'ino 'ia mai, ua hui pū kēia mau limahana a ua ho'olaha aku lākou i ko lākou hana 'ino 'ia mai a mua o ka lahui.

Ma 1903, ua ne'e mai 'o Alice Ball a me kona 'ohana i Hawai'i mai Seattle. Ua piha iā ia he 9 wale nō makahiki i ia manawa. Lilo a'ela 'o ia i wahine akeakamai, a i ka piha 'ana iā ia he 23 makahiki, ua haku 'o ia i kekahi lapa'au no ka ma'i lepela i hō'emi nui ai i ka 'eha o nā kānaka e noho ana ma Kalaupapa.

I ia manawa like, ua kōkua 'o Nolle Smill i ka ho'opau 'ana i nā 'auhau pāloka e hiki ai i nā kānaka Maoli a me nā limahana 'oihana mahi'ai he nui e komo i ke koho pāloka. Ma kona kūlana ma ka 'aha'ōlelo, ua paipai nui aku 'o Smith i ka ho'ohana 'ia mai o ka 'ōlelo Hawai'i ma nā makahiki 1930.

Ua kōkua 'o George Marion Johnson i ka ho'okumu 'ana i ko Richardson Kula Kānāwai a ua kōkua nō ho'i 'o Kauka Donn Thompson i ka polokolamu ha'uki 'o UH Rainbow Wahine. Ua koho 'ia 'o Helene Hale, 'o ia ka mea wahine mua loa o Hawai'i (ma ke kalana o Hawai'i) a ua kōkua 'o ia i ka loa'a 'ana mai o ke kākō'o no ka Ho'olaule'a Mele Manaka.

Mai kahi kākā'ōlelo ali'i i ke akeakamai a i ke kia'i Mauna Kea, ke ho'omau nei ka po'e Pā'ele a me nā Kānaka Maoli me ka mo'okū'auhau Pā'ele i ko lākou welo o ka lōkahi a me ke kālāi 'ana i ke ala o ka holomua. ■

HAWAIIAN AND BLACK HISTORIES

Continued from page 16

and became successful entrepreneurs while contributing to the Hawaiian Kingdom. Blacks comprised more than 30% of whaling crews and, upon arriving in Hawai'i, many felt a sense of kinship or experienced a feeling of belonging in Hawai'i, and stayed to become part of the lāhui.

Many of the sailors who chose to stay in Hawai'i became Hawaiian nationals, married Kānaka Maoli women, and adopted 'ōlelo Hawai'i. The Black community at the time also included numerous Cape Verdean sailors who settled in Hawai'i. They were sometimes called "Black Portuguese" within the local community and worked as laborers, masons, attorneys, and businessmen.

From the 1890s onwards, both the Kānaka Maoli and Black communities struggled against the same plantation oligarchy. Thomas McCants Stewart was a civil rights lawyer hired by Hui Kālā'aina to help protect Hawaiian interests in the drafting of the Organic Act. He was later instrumental in crafting O'ahu County's charter and in protecting kuleana land rights.

In 1901, African-American sugar plantation workers began to arrive in Hawai'i. After a year of labor abuses, these workers organized and brought national attention to the plight of plantation workers.

In 1903, Alice Ball and her family moved to Hawai'i from Seattle. She was just 9-years-old at the time. Ball eventually became a scientist and, at the age of 23, created a revolutionary treatment for Hansen's Disease that significantly eased the suffering of Kalaupapa residents.

Meanwhile, Nolle Smith helped to abolish poll taxes enabling more Kānaka Maoli and plantation workers to vote. As a legislator and Hawaiian language speaker, Smith promoted the use of the Hawaiian language in the 1930s.

Dr. George Marion Johnson helped to establish the Richardson School of Law and Dr. Donn Thompson helped establish the UH Rainbow Wahine sports program. Helene Hale was elected as the first female mayor in Hawai'i (in Hawai'i County) and helped secure county support for the Merrie Monarch Festival.

From royal advisors to scholars to Mauna Kea kia'i, the Black diaspora, along with Kānaka Maoli with Black ancestry, continue a legacy of solidarity and trailblazing. ■

Readers interested in learning more about the contributions of Black people in Hawai'i should read "They Followed the Trade Winds: African Americans in Hawai'i" edited by Miles M. Jackson.

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NO KE AHA LĀ ‘OE E PĀ‘ANI AI? WHY DO YOU PLAY?

NA STERLING WONG
UNUHI ‘IA E ‘OAKA‘ŌLALIMAKAALIHIMOANA WONG

I nā nīnau ‘ia kēia nīnau i kekahi o nā ‘ālapa ma ko ke Kula Ki‘eki‘e ‘o Roosevelt kime pōpeku, ‘ano ahuwale mai ana nō ka hapa nui o nā pane.

No ka ho‘okūkū ma lalo o nā kukui ‘ālohilohi i mua o ke anaina e kani nui ai ka pihe. No ke alu pū me nā hoa kime. No ke kūpa‘a i hope o ke kula. No ke aloha ho‘i i ka hā‘uki.

No ka 11 o nā ‘ālapa, ‘oi aku nō paha ka nohihi o kā lākou pane.

Ma muli ia o ko lākou hele ‘ole i Roosevelt ma ke ‘ano he haumāna. He mau haumāna ho‘i lākou ma Ke Kula Kaiapuni ‘o Ānuenue, he kula li‘ili‘i ma Pālolo a he honua kula ia e a‘o piha ‘ia ai nā haumāna ma ka ‘ōlelo Hawai‘i wale nō. ‘O Ānuenue kekahi o nā kula he 28 e kia ana ma ka pahuhopu o ka ho‘ōla hou ‘ana i ka ‘ōlelo Hawai‘i, ka ‘ōlelo mākuahine o ka lāhui Hawai‘i i ‘āne halapohe i ke 40 wale nō makahiki aku nei.

He kaumaha ke kuleana e ‘auamo ‘ia e kēia mau ‘ōpio a pēia nā ‘ālapa Kaiapuni ‘ē a‘e me nā ‘ohana a puni ka pae‘āina ma ka noho kūpa‘a ‘ana ma ko lākou mau kula ho‘ōla ‘ōlelo Hawai‘i.

Lilo nā hola he nui ma ke kalaiwa i nā mile he lō‘ihi mai ko lākou mau home a i nā kahua kula Kaiapuni. I la‘ana, noho he ‘ehiku o nā haumāna Ānuenue pā‘ani pōpeku ma ka ‘ao‘ao komohana o O‘ahu; ha‘alele lākou i ka hale ma mua o ka pukana lā a holo i ka hikina no ka hō‘ea i ke kula ma Pālolo, a huli ho‘i i ka ‘ao‘ao komohana i ka ‘auinalā no ka ho‘oma‘ama‘a ma Roosevelt, a laila ho‘i lohi loa aku i ka hale ma ka pō.

Eia hou, nui nā ‘ālapa Kaiapuni e pā‘ani ana no nā kula ‘ē a‘e, ‘oiāi ‘a‘ole lawa ka nui o nā haumana ma kō lākou mau kula pono‘i no ka ho‘okumu ‘ana i nā kime. ‘A‘ole i loa‘a ko Ānuenue kime pōpeku pono‘i ma hope o ka makahiki 2016.

Mai loko mai o kēia mau ālaina e kupu mai ai nā nīnau no ke kumu e nui ai nā ‘āume‘ume ma kēia ala ho‘ona‘auao ‘ōlelo Hawai‘i piha. No ke aha e lawa ‘ole ai nā kumu waiwai o kēia mau kula? A, ‘o ka nīnau ko‘iko‘i loa nō paha, he aha nā kuleana o nā aupuni pekelala a moku‘āina ma ka ho‘ōla i ka ‘ōlelo Hawai‘i e kū ana i ka pono a me nā kāmāwai kekahi. ‘Oiahi he lō‘ihi ko lākou kāmāwai a pepehi ana i ka ‘ōlelo no ko lākou pono, he kuleana nō ko ke aupuni i kēia manawa no ka ho‘ōla.

No laila, no ke aha e ‘a‘ahu ai kēia mau ‘ālapa pōpeku Kaiapuni i ka lole makalike o ha‘i a hīmeni pū i ko lākou mau mele kula?

Aia ‘o ‘Iolani Enoka ma ka papa alaka‘i o Ke Kula Kaiapuni ‘o Ānuenue a he mea laina kūlele ma ko Roosevelt kīme pōpeku. I loko o kona mahalo nui i ka hiki ke pā‘ani no Roosevelt, minamina ana ‘o ia i ka hiki ‘ole ke ‘a‘ahu i ka lole makalike pono‘i o Ānuenue. Mōakāka le‘a nō ho‘i iā ia ke ko‘iko‘i o ke kūpa‘a ma ka hāpai i ka ‘ōlelo.

“He ko‘iko‘i ka ho‘ōla mau ‘ana i kā nā kūpuna i a‘o mai ai,” a ua ho‘omau ‘o ia ma ka ‘ōlelo, “he ko‘iko‘i ko kākou ‘ōlelo Hawai‘i ‘ana me ka ho‘oili aku i kēia ‘ike i nā hanauna e hiki mai ana.

“Inā pau ka ‘ōlelo, pau ka lāhui.”

AIA KA MAULI OLA HAWAI‘I I KONA ‘ŌLELO HAWAI‘I NŌ

He māhele ko‘iko‘i ka ‘ōlelo Hawai‘i o ka mauili ola lāhui Hawai‘i. Pa‘a ka mō‘aukala a ‘ike ku‘una o kākou ma ia ‘ōlelo mai o ki-kilo mai. ‘O ia ke ka‘ā a pili pa‘a ai kākou he lāhui kāmāka a pēia pū ka pili i ko kākou ‘āina ‘ōiwi a me kona mau mea ola a pau loa.

Me ia mana‘o, mai ka manawa i pae ai nā malihini mua i Hawai‘i, he ‘ano kūpale ka ‘ōlelo Hawai‘i i ka na‘i a lawe lilo ‘ia o ka pae‘āina me kona mau kumuwaiwai e ia mau malihini. Ma ka ‘īkoi o nā ki‘ina ho‘okolonoaio, ‘o ia ka pani ‘ia o ka ‘ōlelo Hawai‘i me ka ‘ōlelo Pelekānia. A ‘o ka pō‘aiapili kiko‘i o ia ‘imi pani ‘ana, ‘o ia nā lumi papa o Hawai‘i nei.

Ma ke kekeke mua o ka ‘Oihana Kula Aupuni ma lalo o ke Aupuni Mō‘i, ‘o ka ‘ōlelo Hawai‘i ka ‘ōlelo mua o ka ho‘onau‘auao ‘ana. Ma ka hō‘ea na‘e i ka wā o nā 1850, ua ho‘okumu ke Ke‘ena Ho‘ona‘auao i nā kulekele, he “Ho‘omakakoho ‘Ōlelo Pelekānia” ke ‘ano, i kipaku ‘ia ai ka ‘ōlelo Hawai‘i mai nā lumi papa aku. ‘O kekahi kumu i puka lanakila ai kēia na‘i ‘ōlelo Hawai‘i ‘ana, ‘o ia ka ho‘olako nui ‘ia o ke kālā i nā kula ‘ōlelo Pelekānia. He mea ia i ‘ume nui ‘ia ai nā Hawai‘i i kēia mau kula ‘ōlelo Pelekānia i lako a mākaukau loa.

Ua ahuwale i nā ali‘i o ia wā i ke ‘ano e luaahi ana ka ‘ōlelo i kēia mau loli. Wahi a Kekūānā‘ō, ka makuakāne o Kamehameha IV a me Kamehameha V, i ‘ōlelo ai ma 1864:

The theory of substituting the English language for the Hawaiian, in order to educate our people, is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of the

people ... [I]f we wish to preserve the Kingdom of Hawaii for Hawaiians, and to educate our people, we must insist that the Hawaiian language shall be the language of all our National Schools, and the English shall be taught whenever practicable, but only, as an important branch of Hawaiian education.

Inā ua loa‘a he mana‘olana no ka ho‘iho‘i hou ‘ia o ke kūlana mana o ka ‘ōlelo Hawai‘i ma ka ‘ōnaehana ho‘ona‘auao, ua piholo loa iho nō ma ka ho‘okahuli hewa ‘ia o ke Aupuni Mō‘i i ka makahiki 1893. Eia na‘e, no ia hui ho‘okāhuli aupuni e kākō‘o nui ‘ia ana e nā alaka‘i pā‘oihana o ‘Amelika, ‘a‘ole ho‘i i kō koke ko lākou ‘imi ‘ana e ho‘ohuli i ka mana‘o o ko ‘Amelika ‘Aha‘ōlelo e ho‘ohui ‘āina aku iā Hawai‘i.

A no laila ho‘i ko lākou ho‘okumu ‘ana i ke Aupuni Lepupalika me ka ho‘omākaukau i ko Hawai‘i no ka ‘imi i ia ho‘ohui ‘āina ‘ana me ‘Amelika i kekahi wā. Wahi a Troy Andrade, he poloheka ma ke Kulanui o Hawai‘i, aia ma ka ‘īkoi o kēia “hō‘amelika

ask that question to any player on the Roosevelt High School football team. Most of their answers will probably be fairly straight forward.

To compete under the bright lights in front of a roaring crowd. For their teammates. For their school. For love of the game.

But for 11 of the players, the answer may be more complicated.

That’s because these students don’t attend Roosevelt. They’re actually from Ke Kula Kaiapuni ‘o Ānuenue, a small school in Pālolo where only Hawaiian language is spoken on campus. Ānuenue is one of 28 Kaiapuni or Hawaiian immersion schools whose goal is to save ‘ōlelo Hawai‘i, the native language of the Hawaiian people, which just 40 years ago was on the brink of extinction.

These young men, like many other Kaiapuni athletes and their families throughout the state, make tremendous sacrifices to remain at their schools to perpetuate their native language.



Ānuenue senior ‘Iolani Enoka has been in the Kaiapuni (Hawaiian language immersion) program since kindergarten. Despite wanting to remain in the immersion program, many students leave to pursue extracurricular opportunities that are not currently available in Kaiapuni schools. Of the 64 haumāna that Enoka started with at Ānuenue, only 18 will graduate with him this year. - Photo: Kawena Lei Apao



Because Ānuenue has too few students to field a football team, Ānuenue senior ‘Iolani Enoka has played football for Roosevelt High School for four years. The 6’1”, 270 pound center/guard (center) is pictured here with Roosevelt’s 2022 season offensive linemen. - Courtesy Photo

‘ana” i ko Hawai‘i he kāmāwai i hāpai ‘ia ma 1896 e koi ana ‘o ka ‘ōlelo Pelekānia, ‘o ia ka ‘ōlelo e ho‘ona‘auao ‘ia ai nā haumāna ma nā kula ma Hawai‘i.

Although the law did not, on its face, forbid the use of the Hawaiian language in public schools, the intent of the new legal regime was clear: Hawai‘i needed to appear more American and the easiest way to do so was to annihilate the Hawaiian language. Those now in power believed that English could be used as a weapon to drive Hawaiians away from their culture, spirituality, and practices, and as a tool to assimilate Hawaiians into “a new era of social development[.]”

He pō‘ino maoli nō ka hopena o ia kāmāwai. Ma 1880, ua loa‘a he 150 mau kula, i kapa ‘ia he mau “Kula Ma‘amau,” e a‘o ‘ia ai ko Hawai‘i mau keiki ma o ka ‘ōlelo Hawai‘i. Ma ka ‘eono wale nō makahiki ma hope o ka puka o ia kāmāwai “‘ōlelo Pelekānia wale nō,” ‘a‘ole i koe mai kekahi o ia mau kula ‘ōlelo Hawai‘i. Ho‘opa‘i ‘ia nā kamali‘i Hawai‘i no ka ‘ōlelo Hawai‘i ma ka lumi papa a pēia pū ma ke kahua pā‘ani. I ka makahiki 1980, ma lalo o ke 50 ka nui o nā ‘ōpio i wali ka ‘ōlelo iā lākou. Kāka‘ikahi loa nā keiki ‘ōlelo Hawai‘i o ia hanauna. Ua pono nō he huliau ko‘iko‘i i mau ke ola o ka ‘ōlelo Hawai‘i.

OLA KA ‘ŌLELO HAWAI‘I

‘O ke aukahi ho‘ōla ‘ōlelo Hawai‘i kekahi o nā au nui a ikaika i loko o ia Huliau Hawai‘i o nā 1970, ‘o ka “Hawaiian Renaissance” nō ho‘i. ‘O ia ho‘i ka wā i nui a‘e ke kahukahu ‘ana i ia ahi pio ‘ole a me ali‘i ola Hawai‘i. ‘O kekahi ke‘ehina nui loa o kēia aukahi, ‘o ia ka ‘ōlelo pāku‘i kumukāmāwai e koi ana i ke aupuni moku‘āina e ho‘o-

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every geological and biological feature of our ancestral lands.

As such, ‘ōlelo Hawai‘i has stood as a substantial barrier to the West’s aim to control the islands and its resources since the first foreigners set foot in Hawai‘i. Central to the efforts to colonize Hawai‘i was the need to supplant Hawaiian with English in all aspects of society. Ground zero for this effort quickly became the classroom.

Hawaiian language was the primary medium of instruction for the first decade of the kingdom’s public school system. By the 1850s, however, the kingdom’s Department of Education began to implement “English mainly” policies that forced Hawaiian language out of the classroom. This was accomplished, in part, by directing significantly more funding to English schools. As a result, the better-resourced English schools attracted more and more Native Hawaiians.

The seismic consequences of the shift away from ‘ōlelo Hawai‘i education was not lost on ‘Oiwī leaders. Kekūānā‘ō, father of Kamehameha IV and Kamehameha V, said in 1864:

The theory of substituting the English language for the Hawaiian, in order to educate our people, is as dangerous to Hawaiian nationality, as it is useless in promoting the general education of the people...[I]f we wish to preserve the Kingdom of Hawaii for Hawaiians, and to educate our people, we must insist that the Hawaiian language shall be the language of all our National Schools, and the English shall be taught whenever practicable, but only, as an important branch of Hawaiian education.

Any hope for Hawaiian language to regain footing in Hawai‘i’s education system was dashed with the illegal overthrow of the kingdom in 1893. The American-backed business interests that led the coup, however, were unable to persuade the U.S. Congress to immediately annex Hawai‘i.

So they established the Republic of Hawai‘i and prepared Hawaiian society to join America. University of Hawai‘i law professor Troy Andrade wrote that key to this initiative was an 1896 law that mandated English instruction in schools.

Although the law did not, on its face, forbid the use of the Hawaiian language in public schools, the intent of the new legal regime was clear: Hawai‘i needed to appear more American and the easiest way to do so was to annihilate the Hawaiian language. Those now in power believed that English could be used as a weapon to drive Hawaiians away from their culture, spirituality, and practices, and as a tool to assimilate Hawaiians into “a new era of social development[.]”

The impact of the law was devastating. In 1880, 150 Hawaiian language schools, called common schools, were in operation. Six years after the adoption of the English-only mandate, not a single Hawaiian language school remained. Hawaiians faced corporal punishment for speaking the language at school and on playgrounds. By 1980, fewer than 50 minors spoke the language fluently. The next generation of speakers was holding on by a thread. Intervention was required to save ‘ōlelo Hawai‘i.

OLA KA ‘ŌLELO HAWAI‘I

The movement to revive the Hawaiian language became a pillar of the 1970s Hawaiian Renaissance, when Native Hawaiians began to reconnect with their cultural heritage. This momentum culminated in 1978, with the adoption of constitutional amendments requiring the state to provide a Hawaiian education program in public schools and the designation of ‘ōlelo Hawai‘i as a co-official state language.

When Hawaiian language advocates started the first immersion preschool in 1984, the strategy was clear. If the language nearly died because it was extricated from classrooms, the language would need to be revived by reclaiming that space. The first Kaiapuni class graduated in 1999.

Today more than 3,300 students are enrolled in Kaiapuni schools on six islands. But the nearly 40-year-old Kaiapuni movement still faces significant challenges.

THE SOUL OF HAWAI‘I IS ITS LANGUAGE

‘Ōlelo Hawai‘i represents the lifeblood of the Hawaiian people. It has recorded our history and traditions since time immemorial. It binds us together as part of a single lāhui (nation), and also to nearly

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kumu a mālama i papahana ho'ona'auao 'ike Hawai'i ma nā kula aupuni a me ka ho'okohu 'ia o ka 'ōlelo Hawai'i, 'o ia kekahi o ko Hawai'i mau 'ōlelo kūhelu 'elua.

I kā wā i ho'okumu 'ia ai ka Pūnana Leo mua loa, he kula kamali'i ho'olu'u 'ōlelo Hawai'i, i ka makahiki 1984, ua mōakāka le'a i ia mau alaka'i ke ka'akālai i pono ai. Inā ua 'ane'ane halapohe ka 'ōlelo ma ke kā'ili 'ino loa 'ia mai nā lumi papa aku, ua pono e ho'iho'i hou 'ia aku nō i kēlā wahi ho'okahi i mea e ho'ōla hou ai. Puka nā haumāna o ka papa Kaiapuni mua loa mai ke kula ki'eki'e aku i ka makahiki 1999.

I kēia mau lā, aia he 3,300 a 'oi mau haumāna ma nā kula Kaiapuni ma nā moku-puni he 'eono. Mau nō na'e ke kū 'ana mai o nā 'ano ālaina ko'iko'i like 'ole no kēia 'imi ho'ōla 'ōlelo ma nā kula Kaiapuni.

KA "HIHIA KAIAPUNI"

'A'ole 'o ka pau 'ana o ke kau pōpeku 2022 he hopena no ko Enoka wā pā'ani ma ke kula ki'eki'e wale nō, akā, 'o ka pau pū nō ia o kekahi wā ikaika lua 'ole no ka laina kūlele o ia kime. Ua pā'ani kēia huki pōpō a kūkahi, he 6'1" kona lō'ihi a 270 kona mau paona, ma nā pā'ani a pau no nā Rough Riders mai kona makahiki mua ma ke kula ki'eki'e.

Ma kekahi mau 'ano, 'o ko 'Iolani hele kula 'ana, he ala ia i ho'ohui 'ia 'elua ho'oilina waiwai loa o kona 'ohana. Ma nā 'ao'ao 'elua o ka 'ohana ('o 'Āina ka inoa 'ohana ma ka 'ao'ao o ka makuahine; a 'o Enkoa ma ka 'ao'ao makuakāne), he mau 'ohana kūpa'a ma ke kaiāulu pōpeku o Hawai'i. A laila, he mau 'ohana pili pū i ke kaiāulu Hawai'i i 'ike kino i ka hope-na o ka ho'okolonoaio 'ia o Hawai'i. A 'o ke kā'ili 'ia o ka 'ōlelo Hawai'i mai ko lākou mo'okū'auhau aku i kekahi mau hanauna aku nei kekahi o ia hopena.

Ua kōnalua maoli nō nā Enoka i ka ho'ouna i kā lākou muli i kekahi kula i kāka'ikahi loa ka ho'opuka a lohe 'ia o ka 'ōlelo Pelekānia.

"Ua nui nā mea a'u e hopohopo ana," i 'ōlelo maila kō 'Iolani makuakāne, 'o Clem Enoka. "He ma'ama ka hopohopo a maka'u o nā mākua Kaiapuni i ka hiki 'ole i kā lākou mau keiki ke 'ōlelo Pelekānia ma ka maika'i. E pilikia ana lākou ma ke kulanui? He hana 'ino anei kēia?"

I ka ho'omaka 'ana 'o 'Iolani ma ka papahana Kaiapuni ma ke kula ha'aha'a o Pū'ōhala, ua wehewehe mōakāka nā kumu

iā Clem no ke a'o 'ia o kāna keiki ma ke 'ano e wali ai ka 'ōlelo Pelekānia a me ka 'ōlelo Hawai'i i kāna keiki.

"Ua hua 'oia'io maoli mai nō," wahi āna. "He la'ana ia o nā 'ōlelo paipai a me ka hana ku'upau o ko ka papahana e mana'o ai mākou nā 'ohana, "ae, ua hiki nō!"

Akā mau nō ia "Hihia Kaiapuni." Ke pi'i a'e nā makahiki o nā keiki, pi'i pū ka 'ume 'ia o nā haumāna i nā keupono o nā kula ma waho o ke Kaiapuni. I ka hō'ea o nā haumāna i ke kula waena, ho'o-maka nā mākua e 'imi i nā ala ho'ona'auao e kāko'o a ho'oikaika ana i nā hana ma waho o ke kula, e la'a me nā ha'uki. Eia hou aku, kuhi hewa nā 'ohana he nui, e 'oi aku ana ka papaha o ko nā haumāna puka ma ka 'ao'ao kālai'ike a pēia pū ma ka hele kulanui 'ana inā hele i nā kula kū'oko'a. Loa'a pū ka 'ao'ao ma'alahi o ka hele wale i nā kula o ko lākou moku a kaiāulu 'oia'oi aku ke kokoke i ka hale a 'oi aku nā lako a pono o ia mau kula.

Wahi a ka Luna o ko ke Aupuni Ke'e-na Ho'ona'auao Hawai'i, 'o Kau'i Sang, pā hewa ana nā kula Kaiapuni a pau a puni ka pae'aina i ka ha'alele 'ana o nā haumāna. Hāpai 'o ia i kekahi mau 'ikehelu kiko'i i pili i kēia. Loa'a he 309 haumāna papa mālaa'o kula Kaiapuni, akā he 102 wale nō haumāna papa 12. Ma ko 'Iolani Enoka ho'omaka ma ka papa mālaa'o ma Anuenue, he 64 mau haumāna ma kāna papa; e puka ana nō na'e he 18 wale nō haumāna me ia i kēia makahiki.

Wehewehe 'o Babā Yim, ke Po'o Kumu o Anuenue, no ka pono o kekahi mau 'ohana e koho i ka holomua nui a puka o ke keiki ma ka ha'uki, he ala ho'i e komo ai i ke kulanui a mali'a ka pā'ani ma hope, a i 'ole e kūpa'a ma ka ho'ōla 'ana i ka 'ōlelo Hawai'i.

"He nīnūnē nohihi maoli nō ia no nā 'ohana," wahi āna.

Ua mana'o nā Enoka e ho'ouna iā 'Iolani i kekahi kula 'e a'e, akā ua hopohopo lākou i ka nāwaliwali 'ana mai o kāna 'ōlelo Hawai'i. A ua maika'i pū ka pō'aiapili o kahi kula li'ili'i e like me Anuenue no 'Iolani.

"Okō'a loa kēia kula mai nā kula ma waho o ke Kaiapuni," wahi a 'Iolani. "He 'ohana mākou. Ke kupu mai nā pilikia a hihia paha ma waena o mākou, 'imi koke mākou i ka ho'oponopono. Ia'u, he keupono ka li'ili'i o ke kula, 'oia'oi aku ka pilina. Hiki ke wala'au maoli me nā kumu. 'Oia'oi ua ho'omaka au ma ke Kaiapuni, makemake au e ho'omau a puka mai ke Kaiapuni aku."

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THE "KAIAPUNI DILEMMA"

The 2022 season not only brought 'Iolani Enoka's high school football career to a close but it also marked the end of an era for Roosevelt's offensive line. The 6'1", 270 pound center/guard has played every down for the Rough Riders since his freshman year.

In many ways, 'Iolani's education is a collision of two legacies for his 'ohana. Both of his parents' families (the 'Āinas on his mother's side; the Enokas on his father's) are deeply rooted in Hawai'i's local football scene. In addition, the two families have strong connections to the Hawaiian community and share the trauma of colonialism, with their native tongue having been ripped from both of their mo'okū'auhau at least a full generation ago.

The prospect of sending their youngest child to an educational environment where English is all but absent weighed heavy on the Enokas.

"I had serious issues with it," said Clem Enoka, 'Iolani's father. "All parents have anxieties and fears that if they send their child to Kaiapuni they won't speak English well. When my child goes to college, am I doing them a disservice? Are they going to be at a disadvantage?"

When 'Iolani started at Pū'ōhala Elementary's Kaiapuni program, the teachers made time to explain to Clem that his son would be proficient in both English and Hawaiian.

"They lived it," he said of the kumu. "Those were the little influences along the way that kind of make you go, 'okay.'"

But the "Kaiapuni Dilemma" always lingers. As children get older, the allure of opportunities outside of Kaiapuni grows stronger. By middle school, many families pursue educational pathways that can hone their children's extracurricular interests. In addition, local families widely accept the dubious presumption that academic potential and post-secondary success are best realized at private schools. There's also the convenience of attending district schools, which are closer to home and have better facilities.

State Office of Hawaiian Education Director Kau'i Sang said that student

attrition affects Kaiapuni schools across the state. She pointed to a few statistics. There are 309 kindergarteners enrolled in Kaiapuni schools this year, compared to only 102 seniors. 'Iolani Enoka's Anuenue class started with 64 students in kindergarten; only 18 will graduate with him this year.

Anuenue Po'o Kumu (Principal) Babā Yim said some Kaiapuni families have to decide between their child's future success in a sport, which can lead to collegiate and professional opportunities, and saving their native language.

"That's a really tough predicament for families," he said.

The Enokas considered sending 'Iolani to another school, but they worried that he would lose his Hawaiian fluency. And Anuenue's small school culture was a good fit for 'Iolani.

"This school is different compared to non-Kaipuni schools," 'Iolani said. "We are all 'ohana. When there's a conflict between students, we can hash that out. I think it's better that the school is small. It's more personal. We can talk to the kumu. Since I started in Kaiapuni, I want to finish in Kaiapuni."

FIX WHAT YOU BROKE

The last few years have brought about a reckoning of sorts for the federal and state governments with respect to their kuleana to 'ōlelo Hawai'i.

In May 2022, the Department of Interior (DOI) released a report acknowledging that for more than 150 years the U.S. used education to forcefully assimilate native youth to "sever the cultural and economic connection between Indian Tribes, Alaska Native Villages, the Native Hawaiian Community, and their territories." The report found that this was "intentional and part of that broader goal of Indian territorial dispossession for the expansion of the United States." The DOI specifically recognized that the U.S. claimed Hawaiian lands at the same time public policies were suppressing 'ōlelo Hawai'i. The department has committed itself to a process of healing as well as advancing native language revitalization.

In 2019, the Hawai'i Supreme Court issued a landmark decision, ruling that the State has a constitutional obligation to provide "reasonable access" to Hawaiian language immersion education.

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**E HO'OPONOPONO I KĀU I
HO'OPIE HO'OPONOPONO I KĀU I
HO'OPILIKIA AI**

I loko o kēia mau makahiki i hala iho nei, ua loa'a he mau ki'ina kālailai a loiloi i ke kuleana o nā aupuni pekelala a moku'āina pū ma ka hāpai i ka 'ōlelo Hawai'i.

Ma Mei 2022, ua ho'opuka ko 'Amelika 'Oihana Kālāi'āina i kekahi mo'olelo e hō'ōia ana i ko 'Amelika ho'ohana 'ana i ka pō'aiapili ho'ona'auao, he ala ia e ho'okemua 'ia ai nā 'ōpio me ka "oki i ka pilina mo'omeheu a pono ola ma waena o nā Nāki 'Ilikini, nā Kaiāulu 'Ōiwi 'Ālaka, ke Kaiāulu 'Ōiwi Hawai'i, a me ko lākou mau 'āina." Hō'ōia pū ana ia mo'olelo i ke 'ano o kēia 'imi 'ana, he "imi me ka maopopo a he māhele ia o kekahi pahuho pu laulā o ke kā'ili 'āina 'Ilikini no ka ho'onui 'ana aku iā 'Amelika Hui Pū 'Ia." Hō'ike ahuwale pū mai ka 'Oihana Kālāi'āina no ke kā'ili 'ana aku o ko 'Amelika i ko Hawai'i 'āina aloha i ka manawa ho'okahi e pa'a ana nā kulekele kāohi i ka 'ōlelo Hawai'i. Ua ho'ohiki ka 'Oihana i ka 'imi i nā ala e ho'oponopono 'ia ai kēia mau hewa me ka hāpai pū i nā ki'ina ho'ōla 'ōlelo 'ōiwi.

I ka makahiki 2019, ua ho'opuka ka 'Aha Ho'okolokolo Kī'eki'e o Hawai'i i kekahi 'ōlelo ho'oholo ko'iko'i loa e hō'ōia ana i ko ke Aupuni Moku'āina kuleana kumukānāwai ma ka ho'olako i "ala kūpono" no ka ho'ona'auao ho'olu'u 'ōlelo Hawai'i. Pono he "reasonable access" no ko Hawai'i mau 'ohana a pau a puni ka pae'āina e 'īni ana i kēia ala ho'ona'auao no kā lākou mau keiki. Wahi a ka 'Aha Ho'okolokolo, 'o ka papahana Kaiapuni wale nō ke ki'ina 'oia'io e kū nei e ho'ōla 'ia ai ka 'ōlelo. A 'āole ia "ala kūpono" no ke kula Kaiapuni 'o ke ki'ina pākela loa wale nō i pono e 'imi 'ia no ka ho'ōla 'ōlelo akā, pono kēia ma ka li'ili'i loa.

Mau ka mōakāka le'a 'ole oka mana'o o "ala kūpono." Eia nō na'e, ma hope o ia ho'oholo 'ana o ka 'Aha Ho'okolokolo, ua wehe 'ia he 'ekolu hou kula Kaiapuni a ke ho'olālā 'ia nei ka wehe 'ia o ho'okahi hou i kēia

makahiki a'e. Mana'o nō na'e kekahi hapa nui o ke kaiāulu, pono e 'oi loa aku ko ke aupuni moku'āina a pekelala 'imi 'ana i ka hāpai hou i ka 'ōlelo.

"Ma ke kuana'ike 'imi i ka pono, mana'o ka nui o nā lāhui like 'ole, inā hana'ino a hō'eha aku 'oe iā ha'i, he kuleana kū i ka pono kou e ho'oponopono aku e like me ka nui i hiki," wahi a Daylin-Rose Heather, he loio no ka Native Hawaiian Legal Corporation. "Ma kēia pō'aiapili, na ka hana a ke aupuni i pepehi aku i ka 'ōlelo a no laila, pono ke aupuni e 'auamo i ka kuleana o ka ho'ōla hou i ka 'ōlelo."

Wahi a Heather, 'āole kūpono ke loiloi 'ia ko ke aupuni ho'okō i kona kuleana kāko'o 'ōlelo ma ke kō o ko pae ha'aha'a o nā koina, akā, pono e loiloi 'ia ma ka ho'ohālike me ka lako a pono i loa'a i nā haumāna e a'o 'ia ma o ka 'ōlelo Pelekānia.

"'Aole kūpono ke pono nā haumāna e koho ma waena o ka hele i ke kula Kaiapuni a me ka 'imi i nā ala ha'uki,' i 'ōlelo mai 'o ia. "Na wai e 'ole ka ha'ahao i nā 'ohana e ho'omakakoho ana i ke kula Kaiapuni i loko o ka nui o ka 'āke'āke'a, akā, he kaumaha maoli nō ka nui o ko nā 'ālapa Kaiapuni molia 'ana ma kekahi mau 'ano e 'ike 'ole 'ia e nā haumāna ma nā kula aupuni 'e a'e. No nā haumāna e 'imi ana i ka ho'ona'auao 'ia ma ke kula Kaiapuni, 'āole lākou e koho ana ma waena o nā kula Kaiapuni a lākou e makemake ana, akā, e 'imi ana i ka loa'a wale nō o ia ala e ho'ona'auao 'ia ma kekahi kula Kaiapuni, a me nā pono e holo pū ana, ma ka li'ili'i loa."

No ka 'ohana Enoka, ua kūpono nō ko lākou hana nui i loko o nā 'āume'ume like 'ole o nā makahiki he 12 o ko ke keiki ho'ona'auao Kaiapuni 'ia 'ana.

"Maopopo iā mākou, 'o ke ala e pili loa ai ke keiki i kona mau ola, ma o ia o ka 'ōlelo. No laila mākou i mana'o ai, inā ua loa'a kekahi mea waiwai loa a mākou e makana aku ai i nā keiki, 'o ia nō ia pilina me nā kūpuna a me ka 'āina," i 'ōlelo ai 'o Nāmele Enoka, ko 'Iolani makua-hine. "Ua loa'a nō ka maka'u a hopohopo [ma ka ho'ouna iā ia i ke kula Kaiapuni.] Hau'oli loa nō na'e mākou i ka hopena. 'Oiai ma ka papa 12 'o ia i kēia manawa, ua ahuwale mai nō ka hua o kona hele 'ana i ke kula Kaiapuni." ■

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The court found that the Kaiapuni program is "currently 'the only realistic course of action' to revive the language" and that "providing reasonable access to an immersion program is not 'the gold standard' for language revitalization, but rather 'the minimum standard.'"

What "reasonable access" means is still unclear. Since the court ruling, however, three new Kaiapuni sites have opened with one more slated to start next year. But for many in the community, the state and federal government must do much more.

"From a moral perspective, most cultures teach that if you cause harm, you have a moral obligation to make things right as best as you can," said Daylin-Rose Heather, staff attorney for the Native Hawaiian Legal Corporation. "Here, government action led to the decline in the Hawaiian language, and the government now carries a moral duty to enable the language's revival."

Heather said that the government's duty to the Hawaiian language shouldn't be measured by bare minimum requirements but against what is available to students seeking an English education.

"Kaiapuni students should not be forced to choose between a Kaiapuni education and their athletic pursuits," she said. "While one can't help to feel immense pride for the families that continue to prioritize Kaiapuni education in the face of inequitable hardship, this is coupled with incredible sadness that Kaiapuni student athletes are asked to sacri-

fice in ways that students in other publicly funded schools are not. For students wanting a Hawaiian immersion education, it is often not a choice between preferred Kaiapuni schools, but rather determining whether a student is able to access a Kaiapuni education, and related educational resources and opportunities, at all."

For the Enoka 'Ohana, the struggle of supporting their son through 12 years of immersion was worth it.

"We understand that the closest way to be connected to who you are is through the language. So that's why we thought if there is anything that we could do for our children it would be to give them that gift of being connected to their kupuna, to the 'āina," said Nāmele Enoka, 'Iolani's mother. "[Sending 'Iolani to Kaiapuni] was scary for us. But we're glad that we did, because now that 'Iolani's a senior, we get to see the fruits of him going to Kaiapuni." ■

Sterling Wong is the senior director of Advocacy and Communications at the Council for Native Hawaiian Advancement. He collaborated on this story with his two daughters who both attend Ke Kula Kaiapuni 'o Samuel K.M. Kamakau, a Kaiapuni charter school in Ha'ikū. Ēwelei'ulaikalaniākea Wong, a senior, helped translate interviews conducted in 'ōlelo Hawai'i into English. 'Oaka'ōlalmakalihi moana Wong, a sophomore, translated the English version of the article into Hawaiian. The Council for Native Hawaiian Advancement will be producing social media video pieces related to this article.



Ānuenue student-athlete, senior 'Iolani Enoka (center) has played football for Roosevelt High School because there is no football program at his own school. He is pictured on campus with fellow Ānuenue athletes Lehiwa Kahawai-Javanero (left) who plays basketball for Ānuenue and Jonah-Lee Pono Brede (right) who also plays football for Roosevelt. - Photo: Kawena Lei Apao

'Onipa'a Peace March - January 17, 2023

An estimated 4,500 'Ōiwi and supporters participated in the 'Onipa'a Peace March on Jan. 17, 2023 - a solemn observance of the 130th anniversary of the illegal overthrow of the Kingdom of Hawai'i. The 1.7 mile march began at Mauna 'Ala (the Royal Mausoleum) with protocol by Kumu Hula Kawaikapuokalani Hewett and Kumu Hinaleimoana Wong, and concluded at 'Iolani Palace with a program that included dozens of speakers and mu-

sicians. Opening pule at 'Iolani Palace was offered by Kahu Kaleo Patterson and event emcees were Healani Sonoda-Pale and Al Keaka Medeiros. Participants in the march included representatives of Native Hawaiian organizations, school students and 'ohana. The 'Onipa'a Peace March was organized by Ka Lāhui Hawai'i and Queen's Court, and funded by the Hawai'i People's Fund. ■

Photos: Jason Lees



MORE 'ONIPA'A PEACE MARCH PHOTOS ON PAGE 23

'ONIPA'A PEACH MARCH CONTINUED FROM PAGE 20



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**What the Truck?! Kaka'ako**

February 4, 5:00 – 9:00 p.m.
Honolulu, O'ahu

Food vendors and family fun! Live Hawaiian music, 6:00-8:00 p.m., and free parking at Hakuone (Kaka'ako Makai). Learn more www.by-my-standards.com/events

'Ai Pōhaku, Stone Eaters Exhibit

Jan. 22 – March 26
Wed – Sun, 12:00–4:00 p.m.
Honolulu, O'ahu

An exhibit at UH Mānoa featuring some 40 Native Hawaiian artists tells the story of Hawaiian contemporary art that began during the 1970s. www.hawaii.edu/art/ai-pohaku

Waimea Valley Kama'āina FREE Admission Thursdays from 12:00 - 3:00 p.m.

February 2, 9, 16 & 23 | Waimea, O'ahu
Every Thursday, before the Hale'iwa Farmers Market begins in Pika-ke Pavilion, all Hawai'i residents receive FREE admission to Waimea Valley. Must present proof of residency at the ticket booth. www.waimeavalley.net

FEBRUARY 9:

50% off Kama'āina Admission all day for Kamehameha IV's and Princess Ruth Ke'elikōlani's birthdays.

Kalima Lawyer Talk Story Session

Feb. 7, 5:00 p.m. | Online

Kalima Case Lawyers answer questions regarding the Kalima lawsuit and settlement of claims of breach of trust by DHHL. Zoom link: www.hawaiianhomesteads-org.zoom.us/j/83566826336#success

Kahilu Theatre Presents Kainani Kahaunaele

Feb. 9, 7:00 p.m.
Kamuela, Hawai'i Island

Kainani is a five time Nā Hōkū Hanohano Award winner and one of the most notable talents of her generation. www.KahiluTheatre.org

Native American Journalism Fellowship

The Native American Journalists Association is accepting applications through Feb. 10. Selected fellows will build their reporting and interpersonal skills in a digital newsroom experience. Contact NAJA Ed. Mgr. Sheena Roetman: sroetman@naja.com. www.najanewsroom.com

Bishop Museum's After Hours

Feb. 10, 5:30–9:00 p.m.
Honolulu, O'ahu

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

iHula

Feb. 10–19, various times
Kāne'ohe, O'ahu

Palikū Theatre and Hawai'i Conservatory of Performing Arts at WCC present a performance of hula, mele, and aloha interwoven into a story about cultural perpetuation and legacy.

www.windward.hawaii.edu/events/ihula

Mākaha Surfing Beach Clean Up

Feb. 11, 9:00–11:00 a.m.
Mākaha, O'ahu

Trash bags, gloves, light snacks and bottled water will be provided. If you have weed eaters, lawn mowers, rakes, dust pans please bring them. Check-in across bathroom area. www.kingdompathways.info

Alyce Spotted Bear & Walter Soboleff Commission on Native Children Hawai'i Regional Hearing

Feb. 15 & 16, 9:00 a.m. – 5:30 p.m.
O'ahu & Online

Families, community leaders and community members are invited to share on issues important to protecting Native Hawaiian children. Register to attend in person or virtually www.commissiononnativechildren.org

Māhū Madness

Feb. 17, 6:00–10:00 p.m.
Waikīkī, O'ahu

PA'I Foundation hosts the second annual event at the Hilton Hawaiian Village Waikīkī featuring talented performers from Hawai'i's māhū (LGBTQ+) community. www.eventbrite.com

MAMo Wearable Art Show 2023

Feb. 18, 6:00–10:00 p.m.
Waikīkī, O'ahu

Native Hawaiian artists and designers exhibit wearable art creations on an elegant runway at the Hilton Hawaiian Village Waikīkī. <https://bit.ly/3kOhm5S> www.paifoundation.org

Kahilu Theatre Presents Kuana Torres Kahele

Feb. 18, 7:00 p.m.
Kamuela, Hawai'i Island

Recently completing a five year project composing 100 new songs, Kuana strives to inspire and showcase the unique beauty of Hawai'i in his music and lei-making. www.KahiluTheatre.org

Hawaiian Steel Guitar Festival

Feb. 18, 11:00 a.m. – 3:00 p.m.
Kapolei, O'ahu

Performances by Hawaiian steel guitar masters, NextGen (keiki) steel guitar players, and musicians from Ke Kula Mele Hawai'i School of Hawaiian Music. Free. www.hawaiiansteelguitarfestival.com/kma/hflkminindex.html

Waimea Town Celebration: Ho'olaule'a

Feb. 18–25, 6:30–10:00 p.m.
Waimea, Kaua'i

Kaua'i's largest and longest running festival. Held at the Old Waimea Mill Site. www.waimeatowncelebration.com

**Buffalo's Big Board Surfing Classic**

Feb. 18, 19, 20 & 25, 26, All Day Event Mākaha, O'ahu

The 46th Annual BBBSC at Mākaha will honor the late Abigail Kinoiki Kekaulike Kawānanakoa. www.hoomaa.org/bbbbsc

NATIVE HAWAIIAN STEM SCHOLARSHIP 2023-2024 ACADEMIC YEAR ELIGIBILITY

1. The prospective recipient must be **Native Hawaiian Ancestry**
2. The prospective recipient must be **attending classes at any University of Hawaii Community College or Education Center**
3. The prospective recipient must be **majoring in or have emphasis/intent to major in a STEM field of study**
4. The prospective recipient must be **enrolled at least part-time (6 credits)**
5. Preference will be given to applicants **who have completed 12-36 credits by the end of Spring 2023 semester**
6. Preference will be given to applicants **pursuing a professional certificate or associate degree**
7. Preference will be given to applicants **who have attended Nā Hōkua Fall 2022 workshop and completed a workshop reflection**

**APPLICATION CLOSES
MARCH 17, 2023
<https://go.hawaii.edu/kxr>**



Ola ka 'Ōlelo Hawai'i i ka Pā Hula The Hawaiian Language Lives in the Hula Academy

Na Kalani Akana, Ph.D.

Aloha e nā hoa o ka 'ōlelo Hawai'i. E 'ae 'olu'olu mai ia'u e kā'ana i kekahi mau mo'olelo e pili ana i ka 'ōlelo Hawai'i.

I ku'u kula 'ana ma ke Kula 'o Kamehameha ua ho'okomo hewa 'ia au i loko o ka papa 'ōlelo Hawai'i e kekahi lolouila no ka'u kekeki 'ōlelo. 'O ka 'ōlelo Palani ka'u koho. Akā maika'i kēlā koho hewa no ka mea ua loli ko'u ola mai kēlā wā ā hiki i kēia manawa.

'O kekahi o ko'u hoa papa 'ōlelo Hawai'i 'o Palani Kahala. I kekahi lā, iā māua e kakali ana iā Kumu Quick (Sarah 'Ilialohe Keahi), ua nīnau 'o Palani ia'u inā makemake au e a'o mai i ka hula. Hō'ole koke au. Pane 'o ia, "Eā e Kalani, inā makemake 'oe e ho'okā'oi i kāu 'ōlelo na ka hula e kōkua iā 'oe."

'Oia'i ua ka'uka'u ka'u pane 'ana, ua 'ae a komo au i ka hui hula ā Palani i ho'omaka ai. Ua pololei ko'u hoahānau 'o Palani. Na ka hula nō i ho'omālama-lama i ku'u maopopo i ka 'ōlelo Hawai'i.

Ma hope o ka'u puka 'ana mai ke kula ki'eki'e, ua huli au i kekahi hālau hula a ua loa'a mai ka inoa 'o Ka Pā Hula Hawai'i. 'O loea Kaha'i Topolinski ke kumu hula a 'o kēia ka piha makahiki he 50 o kāna a'o 'ana i ka hula. Ho'omaika'i e Loea Kaha'i me Ka Pā Hula Hawai'i!

Koe wale ka 'ōlelo Hawai'i ā Kaha'i i lohe ai mai kona makuahine a me kona 'ohana, 'a'ole 'o ia i poeko a 'a'ole wali kona 'ōlelo Hawai'i i kēlā manawa. Akā, ma muli o ka ho'okaipuni 'ana i nā mele like o ka hula a me ke oli ua pa'a ka 'ōlelo Hawai'i iā ia.

I kēlā mau makahiki, aia au ma ke Kula Nui ma Mānoa ke pa'u nei i ke a'o 'ōlelo Hawai'i 'ana, no laila, ua huli 'o Kaha'i ia'u me ko'u kaikua'ana hula 'o Keoni DuPont e paka i nā mele āna i haku ai. Ua nomineka 'ia kekahi mele, 'o ia ho'i 'o *Lei 'o Kohala*, no Nā Hōkū Hanohano. He mea kōkua nui kēia nānā 'ana i kāna mau mele ia'u kekahi.

Ua ho'okumu 'o Kaha'i i ka papa 'ōlelo Hawai'i i ka hālau. Pēlā ka hana ma nā hālau like 'ole. Nui ho'i nā haumāna 'ōlelo Hawai'i i komo i ka hālau hula like 'ole a ua ho'i kekahi mau kumu hula i ke kula nui e a'o i ka 'ōlelo. Ua 'a'a ka pu'u o ke kanaka e inu i ka wai ola o ka 'ōlelo Hawai'i. Pēia e ola nei ka 'ōlelo Hawai'i i ka pā hula. ■



Aloha friends of the Hawaiian language. Allow me to share stories.

At Kamehameha Schools I was incorrectly enrolled in Hawaiian language class by some computer for my language credit. French was my choice. The mistake changed my life then until now.

One of my Hawaiian language classmates was Palani Kahala. While we were waiting for Mrs. Quick (Sarah 'Ilialohe Keahi), Palani asked me if I wanted to learn the hula. I immediately said no. Palani responded saying, "You know, Kalani, if you want to excel in Hawaiian then hula will help."

Although I was hesitant, I joined Palani's hula club. Hula has enlightened my understanding of the Hawaiian language since.

Upon graduating, I searched for a hula school and found Ka Pā Hula Hawai'i. Kaha'i Topolinski was the kumu hula and this is his 50th anniversary of teaching hula. Congratulations Loea Kaha'i Topolinski and Ka Pā Hula Hawai'i!

Aside from the Hawaiian language that Kaha'i heard from his mother and family, he was not fluent in the Hawaiian language then. However, being immersed in the chants of the hula grounded him in Hawaiian.

As I was studying Hawaiian at UH-Mānoa, Kaha'i often turned to me and my hula brother Keoni DuPont to edit his compositions. One of his songs, *Lei 'o Kohala*, was nominated for a Nā Hōkū Hanohano award. This editing process also helped me.

Kaha'i established a Hawaiian class in the hālau. Classes cropped up in other hālau. Many students of Hawaiian joined hālau and many kumu hula enrolled in the university to learn the language. There was great thirst for the language. This is how the Hawaiian language surely lives in the hula academy. ■

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



Kaha'i Topolinski, loea hula of Ka Pā Hula Hawai'i.
- Courtesy Photo

Native Hawaiian Health Scholarship's Contribution to Hawaiian Leadership

Submitted by Papa Ola Lōkahi

Ke lā me kēia makahiki wehe ka waihona kōkua ho'ona'auao no ka Native Hawaiian Health Scholarship Program ma ka lā 'ekahi o Pepeluali a hiki I ka lā 'umikumamalima o Malaki no ka makahiki 2023.

Nā ke kuleana o Papa Ola Lōkahi a me ke kauhale o Maui Ola Mālamalama e kōko'o i kēia waihona kōkua ho'ona'auao mai ka Native Hawaiian Health Act o ka makahiki 1998. Na pahuho-pu o ka Native Hawaiian Health Act 'oia no ka ho'onui 'ana I nā kanaka ma nā 'oihana mauiliola no nā hanauna e hiki mai 'ana.

E mālama 'ia he mau 'Imi 'Ike e kōko'o I ka ho'opihapiha 'ana I ka waihona kōkua ho'ona'auao no ka NHHSP ma nā lā 'umikumamalima o Ianuali, 'umikumamalima o Pepeluali a me ka lā 'ewalu o Malaki ma ka hola 'eono o ka pō no ho'okahi hola no ka makahiki 2023. Ma nā 'imi 'ike e hō'ike 'ana nā lima hana a me nā kōko'o no ka waihona kōkua ho'ona'auao no ka NHHSP I nā mea e pono ai no ka makahiki 2023 a e pane ana i nā nīnau no ke kāinoa 'ana. Eia ka loulou e kāinoa no nā 'imi 'ike no ka NHHSP:

bit.ly/ImiIkeNHHSP2023

Mai ka makahiki 1991- 92 ua kōko'o ka waihona kōkua ho'ona'auao I ka hui mua o nā haumana ho'onui 'ike ma nā 'oihana mauiliola no ka lāhui. No 32 makahiki kōko'o 'ia 323 mau haumana ho'ona'auao ma o ka hele kula 'ana a e kōkua 'ana i 'ia mau haumana I ka mauiliola o ka lāhui. Kēlā me kēia makahiki koho 'ia 'umi haumana no ka waihona kōkua ho'ona'auao no ka NHHSP. He 296 haumana e hele kula ana a ke kōko'o nei ka waihona kōkua ho'ona'auao, puka aku he 258 haumana mai ka waihona kōkua ho'ona'auao a he 54 haumana ke hele kula nei a ke kōkua nei I ka lāhui ma nā 'oihana mauiliola.

He kōko'o hou ma ke kauhale o Maui Ola Mālamalama no nā 'oihana I kōko'o 'ole ka NHHSP Ka inoa o 'ia kōko'o 'oia nō Kōko'o Ulu 'Oihana. I nā he mau nīnau e leka uila mai iā kuo@papaolalokahi.org. ■



The Native Hawaiian Health Scholarship Program (NHHSP) application opens Feb. 1, 2023, and closes March 15, 2023. If you or someone you know is pursuing a career in a health or allied-health profession, applications for this comprehensive scholarship program are being accepted online. The following professions are eligible to apply: clinical psychology, dentistry, dental hygiene, dietetics/nutrition, nursing, medicine, physician assistant, and social work.

The NHHSP was established under the Native Hawaiian Healthcare Act of 1998 to increase the number of Native Hawaiians in health and allied-health professions and enhance professional qualifications. The scholarship covers tuition, books, and provides a monthly stipend along with an assigned program coordinator, monthly leadership series, and a mentorship program. The awardee must also be willing to relocate to one of the five major islands upon graduation to fulfill the service obligation. Administered by Papa Ola Lōkahi, the program is celebrating its 32nd year:

- Number of scholarships awarded: 323
- Average awards per year: 10
- Total number of scholars: 296
- Kāne/wāhine: 24%/76%
- Program alumni: 258
- Active scholars: 54

Want to make a difference in your community? Have you always wanted to build a career in health? Join a virtual 'Imi 'Ike session to discover whether the NHHSP is for you. Don't let finances get in the way of your education! If the scholarship program is not right for you, applications are being accepted for Kōko'o Ulu 'Oihana (KUO), another funding resource to offset the cost of training, education, supplies or materials.

Register at bit.ly/ImiIkeNHHSP2023, or for more information on KUO, email us at kuo@papaolalokahi.org.

For more information about our health workforce development program, find us at www.NHHSP.org. ■

"E Kaupē Aku nō i ka Hoe, a Kō Mai"

Na Hi'ilei Patoc, Papa 11, Hālau Kū Māna

Okēia ka 'ōlelo no'eau a'u i koho ai, "E

kaupē aku nō i ka hoe, a kō mai." 'O ka ha'awina nui o ia 'ōlelo no'eau, e hā'awi 'oe i kou mea 'oi aku a pahu akula 'oe i mua ho'i. Hā'upu mai kēia 'ōlelo no'eau ia'u e ho'opau i nā hana āpau i ho'omaka ai, a e ho'olu'u i ku'u hoe i loko o ke kai o ka 'ike i a'o 'ia mai ia'u. A laila, ho'ohana au i kēlā e pahu iā'u iho i mua. I kēia makahiki nei, ia'u e hele i kēia kula ho'āmana 'o Hālau Kū Māna, e hoe wa'a ana wau no ka hui wa'a 'Ilau Hoe. I kēlā me kēia lā, 'ike wau i ka mana ho'okahi i hana 'ia e nā kumu, nā po'e kula, a me nā haumāna i mea e kō ai i nā pahuho-pu like 'ole.

Lohe wau i nā kāhea aku i ka mā-kou lāhui, e 'ō iho i kā kākou hoe i ke kai a huki i mua. Ho'opōmaika'i au no kēia wā kūpono i loa'a 'ia ai ia'u, he haumana la, ma Hālau Kū Māna e ho'oulu i ko'u 'ike a me ko'u mākau i mea e pane i ia mau kāhea. 'O ka 'ike i a'o 'ia mai ia'u e Hālau Kū Māna e pane i ia mau kāhea. Ua kōkua 'o Hālau Kū Māna ia'u, e kūkulu i kahi kahua 'ike. 'A'ole wale au i a'o mai i ka mana'ō e kū a he Hawai'i akā na'e, ua hā'awi 'ia nō ho'i au i nā mea lako e pono e ola ma ke 'ano he Hawai'i a ho'oma'a i kēia i kēia honua nei.

'O ka hula, ke oli, ka 'ōlelo Hawai'i, me ka mālama 'āina, 'o ia ho'i nā mea pono. Me ke kōko'o 'ana a ka'u mau kumu kula me nā kumu pā'ani, 'ike nō au hiki ia'u ke kō i ka'u mau pahuho-pu like 'ole. Ua a'o 'ia mai e nā lōina a me nā mana'ō o ku'u mau kumu, 'o Kumu Imai Winchester, 'o Kumu Kaleilehua Maioho, 'o Kumu Kau Naniolo, 'o Kumu Ka'imi Kaina me ka'u mau kumu pā'ani 'o Reggie Keaunui lāua 'o Dennis Na'auao e alaka'i mai ia'u ma ko'u ala.

Ma kekahi lā, e nānā hope ana au e 'ike i ka'u mau mea ho'omaika'i, he wahi mahalo kēia i nā po'e i hā'awi mai i ka'u a'o 'ana. He paipai kēia ia'u e mau ai e ho'olu'u 'ana i ka'u hoe i ke kai a huki ia'u iho i mua. ■

The 'ōlelo no'eau, "E kaupē aku

nō i ka hoe, a kō mai," translates to "Put forward the paddle and draw it back." This year,

while I am attending

Hālau Kū Māna New Century Public Charter school, I am also paddling for 'Ilau Hoe ("To paddle together.") Every day I see the collective energy produced by teachers, administrators, students, and coaches working together to achieve goals.

I hear kāhea extended to our lāhui to thrust our paddles into the water and pull forward. And I am grateful for the chance that I have as a haumana at Hālau Kū Māna to grow my knowledge and skill set so that I can answer those kāhea. Hālau Kū Māna has helped me build a foundation of knowledge. Not only have I learned what it is to be Hawaiian, but I have also been given the tools and resources I need to live as a Hawaiian and make it more common in today's world.

Hula, oli, 'ōlelo Hawai'i, and mālama 'āina are such tools. With the support of my kumu and coaches, I know I am able to achieve any goal or dream of mine. The principles and concepts that Kumu 'Imai Winchester, Kumu Kaleilehua Maioho, Kumu Kau Naniolo, Kumu Kaimi Kaina, and coaches Reggie Keaunui and Dennis Na'auao have taught me will guide my path.

One day, I will look back to see how far I've come thanks to everyone who has contributed to my learning. They encouraged me to plunge my paddle into the water and move forward. ■



Meet Lili'uokalani Trust's Newest Trustee: Mahina Eleneki Hugo

Na Ellise Fujii
Unuhi 'ia e Justin Santos

E nā hoa makamaka, he wahi ho'olauna kēia no ka luna ho'oponopono waiwai hou 'o Mahina Eleneki Hugo ma kā mākou papahana, 'o ka Lili'uokalani Trust. 'O Mahina Eleneki Hugo ka luna ho'oponopono waiwai he 18 ma ka papahana.

He kama 'o Mahina Eleneki Hugo no ka 'āina kaulana 'o Kailua, O'ahu. He 'īini kona e kāko'o a kōkua aku i nā keiki o ko kākou lāhui Hawai'i ma nā 'ano hana like 'ole.

I ko Mahina Eleneki Hugo ulu a'e 'ana, nui kona kalena i ka pā'ani pōpa'ipa'i. Ua ulu ho'i kona aloha i ka pā'ani pōpa'ipa'i 'ana i kona wā papa 'ehiku ma ke kula waena. Ma muli o ka 'oikelakela o kona pā'ani pōpa'ipa'i 'ana, ua makana aku ke kula nui o Hawai'i ma Mānoa iā ia i kālā kōkua no ka hele 'ana aku i ke kula nui. I kona wā ma ke kula nui, ua pā'ani 'o ia ma ke kime pōpa'ipa'i, 'o ke kime Rainbow Wāhine.

Ma muli o ko Hugo mākaukau no ke alaka'i 'ana, ua hā'awi 'ia ke kūlana 'o ka luna ho'oponopono waiwai iā ia. Ma mua o kēia, 'o Hugo ka po'okula o La Pietra Hawai'i. A laila, ua lilo 'o ia i Executive Director of Youth Development no ka papahana.

'O kona lawelawe 'ana ka mea i ho'omākaukau aku iā ia i kona kūlana ma ke 'ano he luna ho'oponopono waiwai 'o Lili'uokalani Trust. Ma hope o ke alaka'i 'ana o Thomas K. Kaulukukui 'Ōpio 'o ia i holomua ai, nona ke kuleana ko'iko'i he 25 makahiki ka lō'ihī i ka loli 'ana o ka Trust i mea e waiwai ana. Hana pū 'o ia me Claire Asam lāua 'o Robert "Bob" Ozaki.

'O ke alaka'i, he lōina o ka Hawai'i. A no laila, he 'īini ko mākou e paipai ai nā keiki e kūlia i ka nu'u, e ho'okā'oi, a e ho'omohala i ka no'ono'o ma nā 'ano hana like 'ole. Na Hugo e a'o aku a hō'ike aku i nā keiki i ke alaka'i. Ma laila ke ola a ma laila e hua ai ke alaka'i no ko kākou lāhui Hawai'i.

Ma ka lā 1 o Pepeluali o ka makahiki 2023 ana 'o ia e komo ai i loko o ka Papa Luna Ho'oponopono Waiwai LT. ■



All kamali'i are destined for great things. For one young 'Ōiwi girl who was raised in Kailua, O'ahu, her future would include serving the lāhui in ways she could never have imagined.

Growing up, Mahina Eleneki Hugo was an accomplished student-athlete whose highly decorated volleyball career is the stuff of local legend. She fell in love with volleyball in the seventh grade and because of her outstanding ability, was later offered a full ride to the University of Hawai'i. She was a member of the Rainbow Wāhine team that clinched the 1987 NCAA DI Women's Volleyball Championship.

Hugo's on-court leadership skills made her a natural fit for roles serving youth. She was Head of School at La Pietra Hawai'i School for Girls and later joined Lili'uokalani Trust as the Executive Director of Youth Development.

Her lifetime of service has prepared her for a role as a Trustee of Lili'uokalani Trust (LT). She succeeds Thomas K. Kaulukukui, Jr. whose 25-year tenure was vital to engineering a financial and strategic shift of the

Trust. She will serve alongside Claire Asam and Robert "Bob" Ozaki.

Future Lili'uokalani Trustees are growing up right now, perhaps heading to a sports practice or participating in an LT after-school program. They are looking up to trailblazing leaders like Hugo and learning life lessons that will serve them, and the lāhui, well into the future.

Hugo joins the LT Board of Trustees effective Feb. 1, 2023. ■

Both Ellise Fujii and Justin Santos are on staff at Lili'uokalani Trust at Kīpuka Lili'uonamoku.



Mahina Eleneki Hugo -
Courtesy Photo

He "Toolkit" no ka 'Oihana Ho'okipa A "Toolkit" for the Visitor Industry

Na Mālia Sanders

He waihona nā 'ōlelo 'ōiwi no ke ao no ka mauili, ka mo'omeheu, nā hana ku'una, a me nā hana e ili ana mai kēlā hanauna i kēia hanauna. 'O ka 'ōlelo a ka 'ōiwi ka mea e mōakāka mai ai ka 'ike kūikawā.

'O ka 'ōlelo Hawai'i ka 'ōlelo 'ōiwi o Hawai'i i lawe 'ia mai e nā kānaka mua loa i hō'ea mai no Polenesia mai, me kona ulu pū 'ana me ka mo'omeheu Hawai'i a loa'a mai ka 'ōlelo Hawai'i a kākou e lohe pepeiao nei.

Ma ka holo o nā makahiki, nui ka po'e ho'ohihi i ko kākou 'āina, 'o ka hemahema nō na'e o ka 'ike, ka pela, ka puana, a hō'ailona kekahi mau lā'ana e 'ike 'ia ai ka hāpai kūpono 'ole 'ia o ka 'ōlelo Hawai'i. No kekahi, he no'ono'o 'ia paha he mea li'ili'i wale nō, he mea nō na'e kēia e ulu ana a nui e pā ai ko Hawai'i nānā 'ia a pēlā pū ka mo'omeheu a 'ōlelo.

Ho'opuka 'ia na ko NaHHA (Native Hawaiian Hospitality Association) ka "Ma'ema'e Toolkit" no ka 'oihana ho'okipa i kēlā me kēia makahiki e ho'ona'auao ai ma ka 'ike, 'ōlelo kōkua, mana'o alaka'i, a pēlā pū nā loulou i mea e kūkā 'oia'io ai no Hawai'i, ka mo'omeheu Hawai'i, a me ka 'ōlelo Hawai'i.

I mea e o mau ai ka 'ōlelo Hawai'i, he mea nui ko kēlā me kēia 'auamo 'ana i kona kuleana ma ka hāpai 'ana i ka 'ōlelo Hawai'i me ka hō'ihī. E pela a hō'ike kūpono 'ia ka 'ōlelo Hawai'i ma ka 'okina a kahakō. E 'imi aku nō i ka hoa 'ōlelo Hawai'i mākaukau e o ai ka 'ōlelo ola o ko kākou 'āina. ■



The world's indigenous languages are repositories for identity, cultural history, community traditions and generational memory. A native people's language is the key to unlocking unique systems of knowledge and understanding.

'Ōlelo Hawai'i (Hawaiian language) is the native language of Hawai'i, brought by the first people to arrive from our ancestral homelands of Polynesia and evolved alongside the Hawaiian culture into the nuanced and multi-layered 'ōlelo Hawai'i we know today.

Over the years, many have fallen in love with our home, however incorrect information, spelling errors, mispronunciation and inappropriate imagery are just a few examples of ways that Hawaiian language and culture are not appropriately represented. Though they may seem like harmless or unintentional mistakes, the aggregate effect of these errors dilutes the sense of place of Hawai'i and harms Hawai'i as well as the rich culture and language of our people.

The Native Hawaiian Hospitality Association (NaHHA) produces the "Ma'ema'e Toolkit" for the visitor industry on an annual cycle to educate and share information, tips, guidelines and links in order to authentically talk about and represent Hawai'i, Hawaiian culture and Hawaiian language.

To ensure the continued survival of 'ōlelo Hawai'i, it is critical that we all do our part to accurately and respectfully portray the Hawaiian language. Use proper spelling and correct presentation. Please seek a vetted Hawaiian language resource to ensure the living language of our land continues to be respected and protected. ■

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

Ho'okō 'ia ka Palapala 'Aelike me ka DOI Memorandum Of Understanding Executed with DOI

Na Robin Danner

Ma ka 'olelo wehena o ka 2022 White House Tribal Nations Summit mai ka lā 30 o Nowemapa a i ka lā 1 o Kēkēmapa, kūkala akula ke Kuhina Kālāi'aina 'o Deb Haaland i kekahi mau hana e kāko'o ana i ka hana maluō, ka ho'ona'auao, a me ka ho'omohala waiwai i alaka'i 'ia e nā lāhui 'Ilikini ma o ke ke'ena hou 'o ke Ke'ena Pilina Ka'akālai, ma lalo o ka 'Oihana Kālāi'aina (DOI). 'O ke kuleana o kēia ke'ena, 'o ia ka ho'oulu 'ana i nā pilina, nā waiwai, a e kāko'o i nā hopena ho'okā'oi no ka lāhui 'Ilikini.

'O ke ke'ehina mua, ua ho'okō ka DOI i 'ehā palapala 'aelike me ka American Sustainable Business Network (ASBN) e kāko'o ana i nā mea ho'omaka 'oihana; Enterprise Community Partners e kāko'o ana i ka ho'olako hale makepono; Native CDFI Network; a me Oweesta Corporation e ho'oma'alahi i ka loa'a 'ana o ka waiwai me ka 'ai'ē; Trust for Public Land e ho'oulu ana i ka pilina ma waena o ka 'āina me nā ha'awina ho'ona'auao me nā 'olelo 'ōiwi a me ka mo'omeheu.

Pāku'i 'ia me ko'u kulana he alaka'i no ka Sovereign Council of Hawaiian Homestead Associations (SCHHA), noho au ma ke kulana hope alaka'i o Oweesta Corporation, he 'oihana 'ōiwi e kāko'o ana i ka po'e 'Ilikini, 'Ālaka, a me ka po'e Hawai'i, a ma kēia kulana a'u i hele ai i Wakinekona D.C., i ka 'aha pūlima.

Aia nō 'o Pete Upton ma laila kekahi, 'o ia ke po'o alaka'i o ka Native CDFI Network (NCN), he hui o nā 'oihana e kokua i ka po'e 'ōiwi e holomua i loko na'e o nā alaina, i loa'a ma 27 o nā moku'āina. E hana pū ana 'o Oweesta me NCN me ko ka DOI Ke'ena Pilina Ka'akālai e wehe i nā ala e loa'a ai ka waiwai me ka 'ai'ē no ka po'e 'ōiwi a puni ke aupuni.

"I kēia lā, 'ehā wale nō keneka o kēia me kēia ho'okahi haneli kālā i hā'awi 'ia e nā hui lokomaikai, lilo i nā kaiāulu 'ōiwi," wahi a ka Hope Kākau'olelo o ke Kōmike Kuleana 'Ilikini 'o Brian Newland. "'O ka ho'ololi 'ana i kēia, 'o ia ke kuleana o ko mākou Ke'ena Pilina Ka'akālai." ■



In opening remarks at the 2022 White House Tribal Nations Summit Nov. 30 – Dec. 1, Secretary of the Interior Deb Haaland announced a series of actions to support tribally led conservation, education and economic development through a new Office of Strategic Partnerships at the Department of Interior (DOI). The new office will assist in building partnerships, leveraging resources and promoting innovative solutions for Indian Country.

As a first step, the DOI executed four memorandum of understanding (MOU) agreements with: American Sustainable Business Network (ASBN) supporting entrepreneurship; Enterprise Community Partners supporting affordable housing; Native CDFI Network and Oweesta Corporation to increase access to financial resources and leveraging; Trust for Public Land to create culturally informed outdoor educational spaces infused with native languages and culture.

In addition to my role as the elected chair of the Sovereign Council of Hawaiian Homestead Associations (SCHHA), I also serve as vice chair of Oweesta Corporation, a national Native intermediary serving American Indian, Alaska Native and Native Hawaiians, and it was in this capacity that I attended the Washington, D.C., signing ceremony

Also present was Pete Upton, executive director of the Native CDFI Network (NCN), a coalition of Native Community Development Financial Institutions located in 27 states. Oweesta and NCN will work together through the DOI Office of Strategic Partnerships, to address access to financial resources and leverage opportunities for native peoples across the country.

"Today, [just] four cents on every \$100 issued by philanthropic organizations make it to our tribal communities," Assistant Secretary of Indian Affairs Brian Newland said. "Our Office of Strategic Partnerships, aims to change that." ■

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

He Mo'olelo o ka Na'auao 'Ana a me ke Kānāwai

A Mo'olelo on Enlightenment and Law

Na Devin Kamealoha Forrest, J.D. Research Specialist, Native Hawaiian Legal Corporation

Ika lā 23 o Kepakemapa 1845, ma kahi o 'elima makahiki ma hope o ke kau 'ana o ke kumu kānāwai mua loa o Hawai'i, ho'opuka 'ia he 'atikala ma ka nūpepa *Ka Elele* na Hō'inā'inau, e wehewehe ana i kona mana'o no ke kānāwai.

'Oiai ho'i he au ia i nui kona huli-hia ma ke aupuni o Hawai'i; 'o ke komo nui 'ana o nā lāhui 'ē, ka loli 'ana o ka nohona me ka 'āina, a pēlā aku, kau 'ia ana kekahi mau kānāwai e ho'oponopono ai a e kōkua ana i ka ho'oholo mua 'ana i kekahi mau 'oihana no ka 'āina 'ē mai.

A i kēia Hō'inā'inau, ho'ohālike-like 'o ia i ia hana kau kānāwai me ke kau 'ana i nā pono moku kiakolu ma luna o ka moku kiakahi. Nani ia, he 'oi a'e ka nui o ka moku kiakolu ma mua o ko ke kiakahi, e hihipe'a ana a e huikau ana nā kaula a me nā 'ukana e pa'a ai ka moku.

Ho'omau aku ua Hō'inā'inau lā me ka wehewehe aku, 'o nā kānāwai no ka 'āina 'ē, i nui kona 'āina a i ma'a i kekahi 'ano mahi 'ana, a'ole loa e hiki ana ke ho'oili wale i kā lākou mau kānāwai ma Ko Hawai'i Pae 'Āina me ka mana'o e holo pono ana nō ia mau kānāwai. "'O nā kānāwai akāka loa e kōhu pū ana me ke 'ano o kēia lāhui, 'o ia nā kānāwai maika'i e kau ai, e like me ka ne'ene'e 'ana aku o ke aupuni i ka na'auao, pēlā nō ka ne'ene'e 'ana i nā kānāwai pohihihi."

A he 'oia'io nō kāna, a e 'ike ana kākou i ke kō 'ana mai i kēia au. He nui a lehulehu nā kānāwai e huikau ai kākou kānaka i ka "na'auao 'ana" o kēia aupuni. 'O ka pono na'e ka maka'ala 'ana i nā kaula, nā pe'a, a i ka hoe uli, i piholo 'ole a i hūhewa 'ole ho'i ka moku. ■



On Sept. 23, 1845, five years following the passage of the first constitution of Hawai'i, Hō'inā'inau authored an article in the Hawaiian

Newspaper, *Ka Elele*, explaining his thoughts on the law.

The Kingdom of Hawai'i was undergoing great changes, driven by significant growth in immigration and related transformations of peoples' lifestyles and uses of the land. Many laws adopted to manage and enable these changes mimicked laws of foreign empires.

Hō'inā'inau compared employing these laws in Hawai'i to placing all the equipment of a three-masted ship aboard a single-masted ship. Since the size of a three-masted ship is exceptionally larger than that of a single-masted, the lines and equipment necessary for the smaller ship to operate would become tangled and confused by the excess equipment.

Hō'inā'inau forecasted that foreign imperial laws applied in Hawai'i would be similarly problematic. "Clear laws which are also suited for the lifestyle of these people are the proper types of laws to be passed, as this government slowly moves toward enlightenment, so too do we move toward more confusing laws."

This thought rings true today. There are a multitude of laws that are not intuitive to kānaka nor a good fit for the lāhui's needs as this government becomes more "enlightened." We must continue our vigilance over the lines, the sails, and our steering paddles to keep our ship afloat. ■

E Mālama i ka Pu'uwai Do Your Heart a Favor

Na Jodi Leslie Matsuo DrPH

Ua maopopo ka lawai'a Hawai'i i ka hua 'ana o nā i'a. He mea kēia e 'ae'ōia ai ka i'a i kēlā me kēia makahiki. 'Ai 'ia kekahi i'a i kekahi kau, me ka maka'ala 'ana i ka hua 'ana o nā i'a. 'O ka panina o Lonoikamakahiki ka ili 'ana mai o ke kapu 'ōpelu a hiki i Iulai, a ua noa na'e ke kapu aku a hiki i waena o ke kau wela.

Maika'i ka i'a i ka vikamina B, 'io-kine, a me ka selenium.

He pale 'okikene ikaika ka selenium, e kōko'o ana i ka 'ōnaehana kūpalehia a e kōkua ana i ka 'ā'īpau. Nui pū ho'i ka 'akika momona 'omega-3. He mea nā 'akika momona 'omega-3 e nā ai ka lumakika, ho'ēmi 'ia nā kūlana triglyceride, a e kuemi ana i ka pilikia maka. Eia pū kekahi, ho'ēmi 'ia nā manawa e pilikia ai i ka ma'i pu'uwai.

'A'ole ho'i like ka maika'i o ka huāle 'omega-3. 'O ke kumu ho'i, ke 'ai 'ia ka i'a, he nui like 'ole nā mea maika'i hou aku ma waho o ka 'omega-3 wale nō, a pēlā e pī'i a'e ai ka maika'i o ke olakino. Eia ho'i kekahi, i ka hana hō'ike 'ana i nā huāle 'aila i'a, 'a'ole i like ka nui o ka 'aila i'a maoli me ka nui i ho'olaha 'ia, a i kekahi manawa ua pau ka pono o ka 'aila i'a.

Wahi a ka 'Ahahui Pu'uwai o 'Amelika (American Heart Association) he maika'i ka 'ai 'ana i 'elua ha'awina 'ai o ka i'a pā pule (3-4 'oneki o ka ha'awina 'ai ho'okahi) i mea e emi ai i ka mīkā koko. 'O ia ho'i he 3 kalamu a i 'ole 300 milikalamu o nā 'akika momona 'omega-3 o ka ha'awina 'ai ho'okahi. Ma ke emi 'ana o ka mīkā koko e emi pū ana ka weliweli ma'i pu'uwai. 300 milikalamu i ka ha'awina 'ai 4-'oneki o ke aku maka, he 350 milikalamu ho'i o ka 'ahi, he 875 milikalamu ko ka 'ula-ula koa'e, a puka ka 1,000 milikalamu ma ka 'ōpelu a me ke akule!

E koho pono, e koho i'a ho'i, ma nā wā a pau i hiki. ■



Native Hawaiians traditionally observed spawning cycles when catching fish. This was to allow replenishment of fish stock, ensuring a bountiful supply every year. Different fish were eaten in season, as the spawning cycle of each fish varies. The end of

Makahiki in February marked the kapu on 'ōpelu through July, while the kapu on aku was lifted until mid-summer.

Fish is a great source of B-vitamins, iodine, and selenium.

Selenium is a powerful antioxidant that can boost your immune system and regulate your thyroid. Fish is also high in omega-3 fatty acids. Omega-3 fatty acids may help relieve rheumatoid arthritis, lower triglyceride levels, and prevent or slow macular degeneration. Omega-3 fatty acids from eating fish lowers the chances of getting heart disease.

Taking omega-3 supplements does not produce these same benefits. The reason is because when eating fish, you get a variety of other nutrients, which, combined together, provide greater health benefits than supplements alone. Additionally, testing of fish oil supplements has shown that some brands actually contain less fish oil than is listed on the bottle, while others are actually spoiled.

The American Heart Association recommends eating two servings of fish a week (3-4 ounces per serving) to lower high blood pressure. This amounts to 3 grams or 300 milligrams of omega-3 fatty acids per serving. Lowering high blood pressure will reduce your risk for heart disease. A 4-ounce serving of fresh aku contains 300 milligrams, yellow-fin 'ahi about 350 milligrams, 'ula'ula koa'e (onaga) around 875 milligrams, and 'ōpelu and akule over 1,000 milligrams!

Make the healthy choice and choose fish whenever possible. ■

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

Akeke'e o Alaka'i Akeke'e (*Loxops caeruleirostris*)

Na Lisa Kapono Mason



Akeke'e dissecting psyllid galls on 'ōhi'a (*Metrosideros polymorpha*) leaves. Similar in appearance to 'amakihi (*Chlorodrepanis virens*) but lacking their distinctive black eye mask and black downturned bill. - Photo: Ann Tanimoto Johnson/ LOHE Lab

'O ke akeke'e kekahi o 'elua mau manu mūkikī 'ane pau halapohe 'ino ma Kaua'i o Manokalanipō, 'o ka 'akikiki kekahi, a ke lele 'āhiu nei ua manu nei i ka nahele 'o Kōke'e ma ka 'ao'ao hikina o Alaka'i. He 150 mau makahiki i hala aku nei, ua 'a'a wiwo'ole ke Kuini Emma ma ia mau pali lihilihi a me ka naele kupaianaha o Kōke'e, a he huaka'i ia i kaulana ai ka nani a me ka like 'ole o ke ao kūlohelohe ma ia 'āina, a puni ka honua.

He loea pe'e ua manu akeke'e nei, 'a'ole 'ike a lohe 'ia ho'i e nā kānaka kilo manu. Ma ke emi 'ana o nā manu, aia ke loli nei nā kani o ua mau manu mūkikī Kaua'i nei i 'ano kū like kekahi me kekahi. I kapa 'ia paha ke akeke'e no ke ke'e ho'i o kona nuku, a he hana ma'amaui ia manu ka huli 'ana i ka 'ai ma nā po'o kumu lā'au. Me ke ā keke'e, me he lā'au Kepanī lā ho'i, e kaha ai ua manu nei i nā pu'u lau a nā uku kau lā'au. I loko nō o ka pilina o ke akeke'e i ka manu 'ākepa, pūnana ka manu 'ākepa i nā poho kumu koa, a pūnana na'e ho'i ke akeke'e i ka limu 'āina, a alu like ho'i ka pa'a akeke'e i ke kūkulu 'ana kā lāua pūnana iho. ■

A keke'e is one of two critically endangered endemic honeycreepers on Kaua'i (the other being 'akikiki) and are wild only in Kōke'e's eastern Alaka'i Plateau. Over 150 years ago, Queen Emma took a daring journey across the dramatic cliffs and otherworldly bogs of Kōke'e, bringing worldwide attention to the forest's beauty and biodiversity.

Akeke'e is a master of concealment and continues to elude, in appearance and song, some of Hawai'i's most experienced birders. As populations decline, Kaua'i's native honeycreepers are beginning to sound more like each other. Named after their distinct ke'e (offset and twisted) bill, akeke'e spend much time foraging in the canopy and use their asymmetrical mandibles like chopsticks to pry open 'ōhi'a buds and slice open the hardened galls of parasitic psyllid insects. Unlike their close relative, Hawai'i 'ākepa, that nest in koa cavities, akeke'e build delicate mossy cup nests that both partners help to construct. ■

E Alu Like ka Hui 'Ōihana Kālepa 'Ōiwi Hawai'i me ko ke Kalana Ke'ena Ho'okele Waiwai Native Hawaiian Chamber Partners with the City's Office of Economic Revitalization

Na Andrew Rosen, Luna Ho'okō NHCC
Unuhi 'ia e Robert Lono Ikuwa

He mea nui ka lilo 'ana o ka hui 'oihana kālepa o nā 'ōiwi Hawai'i i kōko'o hou me ko ke Ke'ena o Economic Revitalization (OER). 'O ka pahuhopu nui o ia pilina hou, 'o ia ka māhuahua 'ana a'e o nā 'oihana maika'i no ka po'e 'ōiwi a me ka ho'oikaika 'ia 'ana o nā 'oihana 'u'uku mai ka puka 'ana aku 'o ia wā ma'i ahulau.



Ua ho'okumu 'ia ka OER i ka ho'omaka o ka wā ma'i ahulau e ke Kūlanakauhale a me ke Kalana o Honolulu i mea e ho'olilo pono 'ia ai ke kālā kōkua o ko ka Pēkēlala Kānāwai CARES. Ma muli o ia kānāwai, ua hō'emi 'ia ke kaumaha o nā 'oihana 'u'uku a me nā 'oihana pū kekahi.

I ke ka'a 'ana o ka ekonomia, ua kia 'ia ka mana'o o OER e kūkulu i 'oihana maika'i: e kūkulu 'ia i 'oihana pa'a no ke kaiaulu, e mālama 'ia ka hana maika'i a nā kama'āina, a e ho'oikaika 'ia ka mākaukau o nā po'e kama'āina e loa'a ai nā 'oihana pono.

Na ka hui BCE (Business and Constituent Educators) e ho'okō 'i'o nei i ka pahuhopu nui o OER. Hele kino lākou i nā 'oihana 'u'uku a puni ko Hawai'i pae āina e ho'olohe i nā pilikia like 'ole o nā kānaka a e ho'olauna aku iā lākou me ko ke Kalana a me nā 'oihana 'auhau 'ole. I la'ana:

- Pono e loa'a nā limahana mākaukau no kāu 'oihana 'u'uku? Me ka 'uku 'ole, na ka BCE e ho'opili aku iā 'oe me lākou.
- Pono e ho'oikaika 'ia kāu social media a me online marketing? Me ka 'ulu 'ole, na ka BCE e ho'olau- na aku iā 'oe me kekahi po'e akamai e kama'ilio ai.
- He pilikia paha kou me ko ke kūlanakauhale? Na ka BCE e kōkua ma ka ho'opono 'ana i ia mea.

He wahi kono kēia iā 'oukou e naue mai ma ka lā mua o Pēpēluali mai 11:30 a.m. - 1:00 p.m. ma O'ahu Country Club, 150 Country Club Road. E mālama 'ia ana kekahi 'aha āina āwakea e hō'ike ana pehea e kōkua ana ka BCE me ka OER i nā 'oihana 'u'uku. E naue mai! I 'ike ai 'oe i ke kāinoa 'ana, e hele aku i kēia lou o ka 'oihana kālepa ma www.nativehawaiianchamberofcommerce.com.

'O ka pahuhopu nui o kēia hui 'oihana kālepa, 'o ia ke kōkua 'ana aku i nā po'e 'ōiwi me ka ho'oikaika, ho'ona'auao, kākō'o a me ka hana pū 'ana i holomua a māhuahua a'e ke kaiaulu. E 'olu'olu, e naue mai ma ka lā mua o Pēpēluali ma O'ahu Country Club! ■

The Native Hawaiian Chamber of Commerce (NHCC) appreciates our new partnership with the Office of Economic Revitalization (OER) to create good jobs for our people and help small businesses thrive as we emerge from the pandemic.

OER was established at the City and County of Honolulu in the early months of the pandemic to coordinate spending of federal CARES Act funds. Their work eased the financial hardship of small businesses and families.

As the economy evolved, OER's strategy has pivoted to focus on good jobs: creating good jobs for our community, preserving good jobs at local companies, and giving local people the opportunity to learn new job skills and gain good jobs.

The Business and Constituent Educators (BCE) are the grassroots outreach team at OER. They personally visit small businesses all over the island to listen to their concerns and connect them with help from the city and its non-profit partners. A few examples:

- Need help finding qualified workers for your small business? The BCE team will connect you to no-cost services.
- Looking to ramp up your social media and online marketing? They will refer you to skilled technical resources that provide advice and insight at no cost.
- Having challenges with a city agency? The BCE team can help troubleshoot the issue.

We invite you to learn how the BCE team and OER are helping small businesses at our Lunch and Learn on Feb. 1 from 11:30 a.m. to 1:00 p.m. at the O'ahu Country Club, 150 Country Club Road. For more information or to register for the event, go to the Chamber's website at www.nativehawaiianchamberofcommerce.com

NHCC is working to provide solutions, education, support, and action to help our members and the community's professional growth and prosperity. We hope to see you on Feb. 1 at the O'ahu Country Club! ■

OHA in the Community



The 2023 Hawai'i State Legislative Session opened on Jan. 18 and representatives from the Office of Hawaiian Affairs (OHA) were there to meet and talk story with legislators. Representing OHA were Trustee Carmen "Hulu" Lindsey, Trustee Kalei Akaka, Chief Executive Officer Dr. Sylvia Hussey, Chief Operating Officer Casey Brown, Community Engagement Director and Interim Chief Advocate Capsun Poe, and Consultant Ann Chung. Legislators in these photos (top to bottom) are Rep. Della Au Belatti; Sen. Kurt Fevella; Sen. Jarrett Keohokalole; and Rep. Kyle Yamashita. - Photos: Jason Lees



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You Can Help Make our 2023 Legislative Push Successful

What is OHA asking of the legislature this session? Very simply, we are asking for justice for Native Hawaiians. We are asking that lawmakers live up to their own understanding of Act 15, passed a decade ago. Yes, it's been a decade. And we all know that justice delayed is justice denied.

No fewer than four committees in 2012 recorded their understanding that the prohibition on residential development would have to be lifted in order for the lands in Kaka'ako Makai to realize the estimated value of \$200 million.

The state recognized at the time that OHA could only realize that estimated value if they were free to develop the lands to meet the needs and aspirations of the Hawaiian people. The state hoped to discharge its debt to OHA through this "deal." Yet here we are in 2023, having to remind lawmakers what their own committees – Hawaiian Affairs; Water, Land and Housing; Ways and Means; and Judiciary and Labor – promised in 2012. Years have passed without those promises being kept.

We will remind them of that. Our people are tired of having to repeatedly ask and wait for what is provided for by law. We hear the frustration and the anger.

Here are some highlights of what we will be demanding from lawmakers:

1. The freedom to pursue residential development on our parcels of land at Kaka'ako Makai, collectively called Hakuone.
2. The right to build a variety of housing options (without the current height restrictions) on three parcels closest to Ala Moana Boulevard. We will point to the obvious: that other developers from outside Hawai'i have built, and are still building, numerous high rises, some above 400 feet, just across the street from our parcels. There is no justifi-

**Carmen "Hulu" Lindsey**CHAIR
Trustee, Maui

fication for why they can, but we cannot. Access to housing is a state priority. Lawmakers have repeatedly asserted their commitment to making housing accessible to people at all income levels. OHA will contribute to exactly that goal. We cannot see how lawmakers can justify saying NO to that. Our people will also welcome having their own authentic cultural center and opportunities

for small businesses.

3. Funds from the state – an estimated \$65 million – to cover repairs to the bulkheads and revetments in the nine parcels. We discovered the state of disrepair while doing our due diligence. This was a failure of maintenance on the part of the state. It would be unreasonable to expect OHA to foot the bill for the state's neglect.

4. Arrears for the shortfall in what was paid to OHA as its pro-rata share of ceded land revenues. If we had received \$200 million in cash in 2012 instead of being given land, and had invested it, at a conservative 7% rate of return OHA would now have \$400 million. We ordinary taxpayers pay a penalty when we miss a payment or pay less than we owe. It is not a good look for the state to fail to live up to its commitment over a decade. There is resolve on the part of many legislators to restore public confidence. We hope to tap into that resolve to make our legislative push in 2023 successful.

You can help by talking to your 'ohana, your neighbors, colleagues and friends. Counter misinformation with facts. When the time comes for testimony, we hope you will express what I have heard you state so eloquently in our community meetings. Together we can haku (braid) the 'one' (sands of our birth) and restore a Hawaiian imprint to a place where we once lived, worked and played. And will again. ■

Intent for Kaka'ako Makai in 2012 Needs to Become Reality in 2023

Originally printed as an OpEd in the Honolulu Star-Advertiser on Jan. 8, 2023.

The Star-Advertiser began the year with an editorial that suggests that, for lawmakers, 2023 may be "a chance to complete unfinished business." We certainly hope so.

It's time for state legislators to fulfill the promises they made to Hawaiians in 2012. Hawaiians have repeatedly been asked to wait. We have even had to wait for what the law dictates. Will we in 2023 see a genuine attempt to do what is pono?

Do we have reason to be optimistic? I think so. We have done our homework. We scoured the records to see what legislators said when Act 15 was passed. The records show that the state gave the Office of Hawaiian Affairs (OHA) parcels of Kaka'ako Makai lands with the expectation that OHA would also be given development rights to generate the equivalent of the ceded land revenues due to OHA by law – but which had gone unpaid for years.

As we ask again for the lifting of the restrictions on what Hawaiians can do on Hawaiian lands, legislators should remember what was said in 2012.

Four committees – Hawaiian Affairs; Water, Land and Housing; Judiciary and Labor; and Ways and Means – all noted 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 committees on Judiciary/Labor and Ways and Means then also recorded their understanding 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."

In sharp contrast to 2012, we are now in a time when the state's cof-

**Mililani B. Trask**VICE CHAIR
Trustee,
Hawai'i Island

fers are full to overflowing.

Yes, many challenges face the state and there are many needs to be met. Comments from House leadership that "a deal is a deal" fail to acknowledge that more action was expected from them to fill out the framework of the "deal."

We have waited for more than a decade for this discriminatory law to be corrected. As a trustee

and an attorney, I have a fiduciary obligation to ensure that OHA realizes optimum value from our Kaka'ako parcels, known collectively now as Hakuone.

Hawaiians must be free to do what is right and smart to realize the full value of their lands. Developers on the ma uka side of Ala Moana Boulevard do not have their hands tied. So, why have lawmakers placed obstacles in the way of OHA delivering for its beneficiaries? That needs to change.

OHA plans to restore access for Hawaiians to a place from which they were gradually excluded. Hawaiians need what Hakuone will provide: kūpuna and keiki day care, a cultural center, farmers' markets, a fish market, an oceanfront boardwalk, housing they can afford, and a sense of the Hawaiian neighborhood of old. In addition, Hakuone could generate a revenue stream that will feed OHA's efforts to address the needs of at least some of the 28,000 Hawaiians who have been waiting for years for DHHL housing.

The enthusiasm at our recent community meetings affirms our vision for Hakuone. Lawmakers must deliver. I join my fellow trustees in asking lawmakers to lift the restrictions on residential housing on Hawaiian lands in Kaka'ako Makai. It would be a tangible demonstration of good faith toward the Indigenous people of these islands, something sorely needed at this time when our confidence has been shaken by disappointment after disappointment, scandal after scandal. I choose to be optimistic. ■

Hakuone - Our Hawaiian Economic Engine Fulfilling Kaka'ako Makai's Potential

This year, bills have been introduced by the Senate's Hawaiian Caucus (SB736) and by Rep. Daniel Holt (HB270) to repeal the restriction that prevents OHA from building housing at Hakuone, our 30 acres of land in Kaka'ako Makai. The passing of this legislation would activate the full potential of our Hakuone lands by creating an economic engine to provide



**Kaleihikina
Akaka**

Trustee,
O'ahu

these lands in Kaka'ako Makai.

OHA's goal is to build housing and create a cultural gathering place with Hawaiian-owned businesses; an oasis for the Hawaiian community in urban Honolulu – a Hawaiian sense of place to live, work and play, to further our mission for the betterment of the conditions of Native Hawaiian people.

To put it simply, OHA received lands that it cannot build housing on. Without the residential entitlement, these

lands are not worth its appraised value of \$200 million. This is a collaborative effort to work hand in hand, as this takes OHA, the community, the state and so forth to fulfill its full potential.

Native Hawaiians are entitled, by law, to determine how best to shape our cultural, social and economic wellbeing and to ensure the health and prosperity of our people through optimum and pono use of lands that belong to us. We continue moving fervently forward for what our people deserve and we humbly ask for your kōkua to continue our momentum with a call to action to reach out to your 'ohana, friends and networks to share about this and contact legislators with your voice of support, with

aloha, on the residential repeal for Hakuone.

Mahalo nui to all who have expressed support, including community members who attended OHA's town hall meetings, contributing invigorating conversation for the development of Hakuone. When we're further able to uplift our Native Hawaiian Community, all of Hawai'i benefits.

We welcome you to join us and learn more at Hakuone.com! ■



Trustee Akaka with her parents Daniel "Kaniela" Akaka, Jr. (far left) and Anne Akaka (far right) with Kumu Cy Bridges and his wife, Atareta Iraani, at Hakuone in Kaka'ako Makai. - Courtesy Photo



Hawaiian music icons Nina Keali'iwahamana and Robert Cazimero lent their support to Hakuone via a television commercial which features the song *Hawaiian Lullaby (Where I Live There are Rainbows)* the signature song of the late U.S. Sen. Daniel Akaka, Trustee Akaka's grandfather.

much needed housing for Native Hawaiians and local residents, and to provide funding for our people through grants, scholarships, loans, financial workshops and more.

By law, the State of Hawai'i is required to pay OHA 20% of revenues from ceded, former crown and government lands, also known as the Public Land Trust. In 2012, as payment by the State of Hawai'i to settle constitutional claims for underpayments of \$200 million, OHA received

Federal Recognition of Hawaiian Sovereignty: One People, Many Views

On Oct. 19, 2022, the United States Department of the Interior (DOI) announced that it would host its first-ever consultation policy with the Native Hawaiian community. DOI Secretary Deb Haaland stated that the consultations seek to serve as a way to work with the "Native Hawaiian Community...to address concerns related to self-governance, Native Hawaiian trust resources, and other Native Hawaiian rights."

Since the announcement, the Native Hawaiian community has engaged in two virtual consultations with the DOI. These consultations have the goal of providing the Native Hawaiian people with an opportunity to urge the federal government to address long-standing issues.

Through consultation, for example, OHA and the Native Hawaiian community could directly request the federal government to publish an accurate inventory of the Public Land Trust (PLT).

Another long-standing issue that may be addressed is federal recognition of Native Hawaiian sovereignty. The federal consultation policy "recognizes the right of the Native Hawaiian Community to self-government...supports Native Hawaiian sovereignty and self-determination."

Yet, federal recognition of sovereignty is a lively debate within the Hawaiian community. Some Hawaiians support it, some oppose it, and others have alternative views.

Although the issue is complex, those who favor and those who oppose federal recognition offer distinct perspectives. Supporters of federal recognition put forth the following arguments: 1) Native Hawaiians are the only Indigenous people in the U.S. that have not received federal recognition of their sovereignty. Federal recognition would end the inequitable treatment of Native Hawaiians compared to other Indigenous groups; 2) Native Hawaiians would have the potential to establish their own government which many believe would be better equipped to address self-determination and the critical needs of the Native Hawaiian community; 3) A Native Hawaiian



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

Trustee,
At-large

self-governing entity may have the leverage to negotiate with state and federal entities to pursue policies that prioritize the general wellbeing of the Native Hawaiian community.

Conversely, those who do not support federal recognition make the following arguments: 1) Serious uncertainties will arise regarding which Native Hawaiian entity should lead the sovereignty efforts; 2) Federal recognition may inappropriately characterize Native Hawaiians as "Indians" or "wards"

of the U.S. government, which would then subjugate Native Hawaiians to federal legal control; 3) Federal recognition will further divide the Native Hawaiian community based on blood quantum; 4) Many Hawaiians are proud to be both Hawaiian and American and affirm opportunities for advancement as U.S. citizens.

There is much diversity of thought among the Hawaiian people. Not all who support or oppose federal recognition necessarily hold the views mentioned. And many Hawaiians have alternative perspectives on the topic. Some Native Hawaiians believe in a de-occupation policy rather than federal recognition. These proponents argue that Hawai'i was and continues to be illegally occupied by the U.S. Yet other Hawaiians believe that they can preserve Hawaiian cultural identity and flourish under the rights accorded by the U.S. Constitution.

At the very least, the DOI's first-ever consultation with the Native Hawaiian community is an opportunity to clarify concerns over the relationship between the U.S. and the Native Hawaiian people. The consultations specifically seek to address issues that have been ongoing for decades.

Although we Hawaiians may have differing views about federal recognition, it is essential that we respectfully engage each other in this important debate and be sensitive to the diversity of perspectives among us. We must communicate with each other candidly and in the spirit of aloha. The journey toward clarity and a solution can only start with a coming together of the Hawaiian community. Let us pūpukahi i holo mua - unite to move forward. ■

December Updates, Talk-Story Sessions and Hakuone

As we move into the 2023 legislative session, OHA continues efforts to acquire votes needed to get development exemptions for OHA to have highest and best use of its lands at Kaka'ako Makai (now called Hakuone).

The Board of Trustees was briefed on the outreach effort of engaging the community in designing the final vision for Hakuone. The law currently allows for the area to build as high at 200 ft., but with the cost to mitigate soil conditions



Luana Alapa

Trustee,
Moloka'i and
Lāna'i

and other issues, OHA will need to be able to plan for highest revenue potential and part of this is dependent on increasing the building height limit to 400 ft.

Our Board of Trustees will continue to have updates from the Hakuone initiatives. To learn more about Hakuone information can be accessed on OHA's website at www.oha.org/hakuone. OHA's approved legislative package is currently being considered as of the writing of this column.

I'm happy to share that, as your Moloka'i and Lāna'i trustee, I plan to meet more frequently with island beneficiaries in one-on-one meetings. I will be taking office meetings at Kūlana 'Ōiwi every Monday and holding more talk story sessions. Please feel free to email my aide, Pohai Ryan, at pohair@oha.org if you wish to set a meeting or talk to me.

In December, I had the blessed opportunity to finally experience a formal trustee investiture as the ceremony following my election in 2020 was postponed due to the pandemic. It was nice to have friends and family attend.

In December, I hosted a Gingerbread House Contest for Moloka'i keiki! Everyone had a great time with prizes awarded to the top three best and most creative gingerbread houses.

I look forward to staging more events for my community in 2023. ■



Trustee Alapa's mother, Kauana Pukahi, and sister, Ohelo Alapa, help tie her lei hulu during the investiture ceremony on Dec. 8. - Courtesy Photos



Trustee Alapa enjoying time spent with friends at the investiture lunch. Seated (l-r) Cheryl Vierra and Kelyn Urasaki. Standing (l-r) Kamana'o Aweau, Trustee Alapa, and Kim Sullivan.



Keiki at the Gingerbread House Contest on Moloka'i proudly show off their tasty creations.

Moving Forward With Wisdom From Our Past

I am the grandson of a full-blooded Hawaiian woman from 'Ualapu'e, Moloka'i. My grandmother, Mona Ha'aha'a Ka'apana Medeiros, personified her given Hawaiian name. She was ha'aha'a in all ways while staying true to her kolohe and feisty nature, which was endearing to all of our 'ohana. In her selfless and subtle approach, she raised her only child, my mother, and her five grandchildren (me and my four siblings) to be leaders for our people.

Perhaps we did not realize the lessons she instilled in us until her death in 2018. After reflection of her time with us on earth, I finally understood the values that she imparted to her offspring and the true meaning of being Hawaiian.

The most prized leaders in the Hawaiian community are not found in high places or elected positions. They are the tūtū and tūtū kāne who raised strong Hawaiian children and grandchildren. They are the acts of kindness and aloha that we see in passing. They are the people who do not have a platform but lead in ways that further our culture and heritage.

It is for people like my great-great-grandparents, the Rev. Daniel and Elizabeth Iaea, who raised my grandmother and taught her how to be a leader in the Hawaiian community through faith, fellowship, and activism, that I can serve in the capacity of OHA Trustee At-Large. The lessons from my family have been instilled in me with a focus on being of service to others. I am humbled and honored to be in this role to help our lāhui rise.

I am the product of my ancestors who have provided me a moral compass that will guide me as I embark on this journey to help our people. Being your newly



Keoni Souza

Trustee,
At-Large

elected OHA Trustee At-Large has given me a new level of kuleana to our lāhui. I am grateful to be working with everyone on each island to push for groundbreaking progress over the course of my term.

As a graduate of Kamehameha Schools, I was fortunate to have been a part of the Hawaiian music and hula community since my time in the Concert Glee Club and Hawaiian Ensemble. My passion for traditional

Hawaiian music has led me all over the world, from Carnegie Hall to Japan. This perspective has shaped my views on our role and influence in the broader world landscape. I am also a licensed realtor here in Hawai'i, which

has helped me understand the housing crisis that plagues our residents and the homeless issues. We can do better and OHA plays a critical role in helping all of Hawai'i thrive.

As a husband and father to three keiki, I can empathize with our young local families who are trying to make a go of it with the high cost of living here. With new blood at OHA, we have a diverse group of trustees and perspectives that will foster greater collaboration and ideas. I plan to visit our communities throughout Hawai'i during my tenure to meet with those on the ground working – such as small businesses owners, ranchers, and farmers. I am delighted to listen, learn, and bring our people together to maximize the potential of OHA and the work that we do to improve the wellbeing of Native Hawaiians.

As the grandson of a full-blooded Hawaiian woman who taught me how to lead with a gentle spirit, I will perpetuate the goodness of our kūpuna and move forward as an OHA trustee with my ancestors' wisdom from the past. ■



Trustee Souza greeting guests at the 2022 OHA investiture luncheon. - Photo: Joshua Koh

**CULTURAL IMPACT
ASSESSMENT:
FENWAY NORTH
PLANNED UNIT DEVELOPMENT
IN HONALO,
HAWAII ISLAND**

Ma o Fenway Development Inc., ke ho'omākaukau nei 'o ASM Affiliates i Cultural Impact Assessment i kō pono nā koina o ka HRS, Chapter 343 Environmental Assessment no ka Fenway North Planned Unit Development (PUD). Aia kēia pāhana ma kekahi āpana o TMK: (3) 7-9-005:076 & 077, ma Honalo lāua 'o Mā'ihī 1 Ahupua'a, ma Kona 'Ākau, Hawai'i.

Ke 'imi nei 'o ASM i po'e kama'āina i loa'a paha ka 'ike no nā kumu waiwai mo'omeheu, nā lōina, a me nā hana ku'una i pili me kēia 'āina. Ke 'imi pū nei mākou i nā mana'o e pale ai a ho'emi ai i nā hopena hiki i ia mau mea. Inā he 'ike kāu, e ho'oka'a'ike me Kau'i Lopes, klopas@asmaffiliates.com, (808) 969-6066.

On behalf of Fenway Development Inc., ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Fenway North Planned Unit Development (PUD). The project includes portions of TMK: (3) 7-9-005:076 & 077 in Honalo and Mā'ihī 1st, North Kona, Hawai'i.

ASM is seeking kama'āina familiar with the area's cultural resources, customs, and practices. We also seek input regarding strategies to prevent or mitigate impacts on culturally valued resources or traditional customary practices. If you know of such information,

contact Kau'i Lopes, klopas@asmaffiliates.com, (808) 969-6066.

**CULTURAL IMPACT
ASSESSMENT:
HAKALAU STREAM
BRIDGE REHABILITATION,
HAKALAU NUI,
HILO, HAWAII ISLAND**

Ma o ka State of Hawai'i Department of Transportation, ke ho'omākaukau nei 'o ASM Affiliates i Cultural Impact Assessment i kō pono nā koina o ka HRS, Chapter 343 Environmental Assessment no ka Hakalau Stream Bridge Rehabilitation Project ma Hawai'i Belt Road. Aia kēia pāhana ma kekahi mau āpana o TMK: (3) 3-1-001:001, 022, 003, 004, 005, 006, 777, 999; (3) 2-9-002:023, 025, 039, 064, 080, 888, 999; a (3) 2-9-006:021, ma Kama'e'e lāua 'o Hakalau Nui Ahupua'a, ma ka palena o Hilo 'Ākau lāua 'o Hilo Hema, Hawai'i.

Ke 'imi nei 'o ASM i po'e kama'āina i loa'a paha ka 'ike no nā kumu waiwai mo'omeheu, nā lōina, a me nā hana ku'una i pili me kēia 'āina. Ke 'imi pū nei mākou i nā mana'o e pale ai a ho'emi ai i nā hopena hiki i ia mau mea. Inā he 'ike kāu, e ho'oka'a'ike me Kau'i Lopes, klopas@asmaffiliates.com, (808) 969-6066.

On behalf of State of Hawai'i Department of Transportation, ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Hakalau Stream Bridge Rehabilitation Project on Hawai'i Belt Road. The project includes portions of TMK: (3) 3-1-001:001,

022, 003, 004, 005, 006, 777, 999; (3) 2-9-002:023, 025, 039, 064, 080, 888, 999; a (3) 2-9-006:021 within Kama'e'e and Hakalau Nui, on the boundary of North and South Hilo, Hawai'i.

ASM is seeking kama'āina familiar with the area's cultural resources, customs, and practices. We also seek input regarding strategies to prevent or mitigate impacts on culturally valued resources or traditional customary practices. If you know of such information, contact Kau'i Lopes, klopas@asmaffiliates.com, (808) 969-6066.

**CULTURAL IMPACT
ASSESSMENT:
OCEAN WELL
PILOT PROJECT,
'O'OMA 1, NORTH
KONA, HAWAII**

Ma o ka Natural Ocean Well Company, ke ho'omākaukau nei 'o ASM Affiliates i Cultural Impact Assessment i kō pono nā koina o ka HRS, Chapter 343 Environmental Assessment no ka Ocean Well Pilot Project. Aia kēia pāhana ma HOST ma NELHA, ma kekahi āpana o TMK: (3) 7-3-043:042, ma kai o 'O'oma 1 Ahupua'a, Kona 'Ākau, Hawai'i.

Ke 'imi nei 'o ASM i po'e kama'āina i loa'a paha ka 'ike no nā kumu waiwai mo'omeheu, nā lōina, a me nā hana ku'una i pili me kēia 'āina. Ke 'imi pū nei mākou i nā mana'o e pale ai a ho'emi ai i nā hopena hiki i ia mau mea. Inā he 'ike kāu, e ho'oka'a'ike me Loke Brandt, lbrandt@asmaffiliates.com, phone (808) 969-6066.

On behalf of Natural Ocean Well Company, ASM Affiliates

is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Ocean Well Pilot Project. The project is in the HOST Park at NELHA on a portion of TMK: (3) 7-3-043:042 in coastal 'O'oma 1, North Kona, Hawai'i.

ASM is seeking kama'āina familiar with the area's cultural resources, customs, and practices. We also seek input regarding strategies to prevent or mitigate impacts on culturally valued resources or traditional customary practices. If you know of such information, contact Loke Brandt, lbrandt@asmaffiliates.com, phone (808) 969-6066.

**CULTURAL IMPACT
ASSESSMENT:
WAIALUA SUGAR MILL
CAMP, WAIALUA, O'AHU**

Ma o North Shore Consultants, LLC, ke ho'omākaukau nei 'o ASM Affiliates i Cultural Impact Assessment i kō pono nā koina o ka HRS, Chapter 343 Environmental Assessment no ka Waialua Mill Camp Improvements. Aia kēia pāhana ma kekahi āpana o TMK (1) 6-7-001: 030, 058, 077, ma Kamananui Ahupua'a, ma Waialua, O'ahu.

Ke 'imi nei 'o ASM i po'e kama'āina i loa'a paha ka 'ike no nā kumu waiwai mo'omeheu, nā lōina, a me nā hana ku'una i pili me kēia 'āina. Ke 'imi pū nei mākou i nā mana'o e pale ai a ho'emi ai i nā hopena hiki i ia mau mea. Inā he 'ike kāu, e ho'oka'a'ike me Carol Oordt, coordt@asmaffiliates.com, (808) 439-8089.

On behalf of North Shore Con-

sultants, LLC, ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Waialua Mill Camp Improvements. The project includes portions of TMK: (1) 6-7-001: 030, 058, 077 in Kamananui, Waialua, O'ahu.

ASM is seeking kama'āina familiar with the area's cultural resources, customs, and practices. We also seek input regarding strategies to prevent or mitigate impacts on culturally valued resources or traditional customary practices. If you know of such information, contact Carol Oordt, coordt@asmaffiliates.com, (808) 439-8089.

**KAWAIAHA'O
CHURCH ARCHIVES**


Kawaiaha'o Church is in its final year of a two-year grant issued by the Institute of Museum and Library Services (Native American/Native Hawaiian Museum Services) with the Na Makamae O Kawaiaha'o "Treasures of Kawaiaha'o" project. Beyond digitizing and preserving the contents of the church's archive, the project recently launched a portal within the church's website to make accessible to the public selected digitized images of the records:

<https://kawaiahaochurch.com/na-makamae-o-kawaiaha'o>

A point of interest about these archival records is that some of them date back to the 1820s, and most of the records through the 1940s are in 'ōlelo Hawai'i.

Submitted by KeikoDenbeau, Grant Coordinator.808-228-2615.



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HO'OHUI 'OHANA FAMILY REUNIONS

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

2023

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

LU'U'LOA-AE'A-MORTON-KALIMA – This is a kāhea to the descendants of Annie Meleka Lu'u'loa and her three (3) husbands: Albert Kamaukoli Ae'a I, Sampson Pālama 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. ■

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e Kuleana Land
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THE KULEANA LAND TAX exemption helps Native Hawaiians keep their ancestral lands by reducing the rising cost of property taxes. All four counties have ordinances in place that allow eligible kuleana land owners to pay minimal to zero property taxes. Applications are available on each county's website.

For more information on kuleana land tax ordinances go to www.oha.org/kuleanaland and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at 808-286-8033.





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