Malaki (March) 2023 | Vol. 40, No. 03

Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

When Sacred Sites Become Tourist Attractions

PAGES 16-18

Hundreds of people crowd fragile Ahu o Laka Island in Kāne'ohe Bay on Memorial Day in 2021. Known to most residents as the "Sand Bar" it has been treated as a party place for decades by locals and tourists alike. Ahu o Laka is, in fact, a wahi kapu (sacred place) of mo'olelo and deep cultural significance.
- Photo: Department of Land and Natural Resources

HAKUONE

OHA Lands Map

Spread across 9 parcels, the 30 acres of OHA lands that comprise Hakuone represent just 14 percent of the total land area (221 acres) of Kaka'ako Makai. Plans for Hakuone include 250,000 square feet of retail, restaurants and commercial uses; 2,100 residential units on Parcels E and F/G; 3,600 garage parking spaces; and 10 acres of open space.

OHA Lands with Residential

Lei of the Land Promenade

Additional public access to shoreline/ocean

Existing public ocean access stairway

To learn more about Hakuone, please visit www.Hakuone.com

USING THE POWER OF OUR VOICES

Leo (nvt. Voice, tone, tune, melody, sound, command, advice, syllable, plea, verbal message; to speak, make a sound.)

Aloha mai kākou,

Last month as we celebrated Mahina ‘Ōlelo Hawai‘i, I thought a lot about the efforts to restore our language in the context of restoring the leo (voices) of our people.

I believe it is part of the kuleana of the Office of Hawaiian Affairs (OHA) to lift up and amplify the leo of our people. And sometimes it is OHA’s role to be the leo, speaking loudly, candidly and pointedly, on behalf of our people, our perspectives, our practices, especially in situations where Western systems downplay the wisdom of kūpuna and Indigenous ways of knowing.

It is no easy task, being heard. Even with a platform, and even when we speak loudly, our leo often goes unheard and unheeded.

We also need to pay attention to who is not at the table, consider whose leo must be heard, bring in those voices and amplify them – amplifying the silence. That is a kuleana of leadership. And it should be intentional, not incidental.

Last month, Hawai‘i hosted the Alyce Spotted Bear and Walter Soboleff Commission on Native Children Regional Hearing. Named in honor of two tribal leaders and child advocates, the commission was established by Congress in 2016 and is tasked to examine the unique challenges facing Native children, review the supports available to them (government and community) and recommend systemic improvements to better deliver services.

It was important for OHA to support the advocates representing our lāhui as panelists at the hearing so that their leo could stand in the gap for the keiki whose voices are muted by social structures and systems that discount their value.

Prince Kūhiō, whose birth we celebrate this month, was elected in 1902 as the Territory of Hawai‘i’s non-voting delegate to Congress. Against all odds, Prince Kūhiō effectively used his leo, via the congressional platform, to pass the Hawaiian Homes Commission Act in 1921.

In a racially segregated country that had only abolished slavery a few decades earlier, how was Prince Kūhiō – a brown man – able to persuade more than 400 white congressmen to support this legislation? By the power of his leo.

Working together, we can amplify the leo of our lāhui in many ways – by strengthening families and communities, shaping public policy, protecting wahi pana, perpetuating ‘ōlelo and nohona Hawai‘i, protesting injustices and valuing kūpuna wisdom.

I recently learned of the passing of Uncle Fred Cachola, beloved Kohala kupuna, and mourn the loss of his audible leo – “more for more,” he would say. I now hold his mortal silenced audible leo in my heart as a guide for our work here at the OHA.

Although we are one lāhui, we are many voices, many viewpoints. But no matter our differences, the leo of our lāhui are commonly rooted in our enduring aloha for our ‘ohana, mo‘omeheu (culture) and ‘āina. ■

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

Ka Wai Ola

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Ka Pouhana
Chief Executive Officer

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HAKUONE FACT CHECK

OHA has observed a flood of misinformation promulgated about Hakuone designed to confuse and mislead our community. This is especially disappointing when it comes from people who have been fully briefed and given an early look at OHA's plans. Let us, once again, set the record straight.

FACT:

OHA has said loud and clear that it wants to build residential on just three (3) inland – not shoreline – parcels along Ala Moana Boulevard. The proposed legislation encompasses all parcels only to meet legal requirements.

FACT:

Many elected officials, including Gov. Josh Green, have declared housing to be the state's top priority. Let's act like it is. It pains us greatly – and should embarrass the state – to see how Hawaiians are among the most affected by houselessness. The more residential units OHA is allowed to build, the more affordable and workforce housing can be built. Like all landowners, OHA will be required to set aside a percentage of its residential units for lower-income households, however OHA intends to go above and beyond this requirement. Higher density and greater height allowances will maximize this important community benefit and meet a desperate need, especially among our Hawaiian people.

FACT:

The opposition falsely portrays OHA as wanting to gouge taxpayers to fund repairs. What we are asking is for the state to address decades of neglect and damage because of undisclosed deferred maintenance. OHA believes the state is responsible for funding at least a portion of the critical repairs that it failed to perform over many years. And the public agrees. Recent polling among Oʻahu voters shows that 66% believe the state is responsible for making these repairs.

FACT:

The actual value of the land conveyed to OHA in 2012 is far less than $200 million. A recent appraisal has found it to be worth less than $100 million, even a decade later. Had OHA received a $200 million cash payment instead, even conservative investing would have yielded a present-day value of $400 million. OHA is simply asking for what the law provides; OHA was shortchanged and needs to be made whole.

FACT:

Even the $200 million value assigned to the land by the 2012 Medusky Appraisal was based on its residential development potential and an assumed height limit of 400 feet.

FACT:

Access to the ocean at Hakuone is central to OHA's vision. In fact, when OHA presented its plan to Friends of Kewalos, they marveled at the 11 planned public access points – far more than is presently provided. Native Hawaiian cultural practices are a cornerstone of why Hawaiʻi has a public shoreline access law today, so it is deeply offensive to be lectured about protecting the shoreline or the ʻāina.

FACT:

OHA owns nine parcels in Kakaʻako Makai, representing only 14% of all land in the area. Of its total 30 acres, OHA has committed 10 acres to parks and open space. As a result, Hakuone will actually increase the amount of open and park space in Kakaʻako. The opposition presents its arguments as if our 14% of Kakaʻako Makai is **all** of Kakaʻako Makai.

FACT:

OHA has developed a comprehensive master plan that reflects what the community needs. It features a planned Native Hawaiian Cultural Center and many amenities that the community welcomes like kūpuna and keiki daycare, a grocery store and farmers' market, healing centers, opportunities for businesses, and more. The suggestions from the opposition are made as if they are unaware of all that is already in OHA's plan. To our great dismay, one senator has allowed her opinions – based on misleading information – to be published on a website for public viewing. Her views are incendiary. She accuses OHA of "asking legislators to pass a bill without first doing serious study of the impacts and costs of their building..."

FACT:

OHA is indeed inheriting badly abused land from the state. But OHA will do what is right - and what is required by law of all developers - conduct environmental impact studies and address their findings prior to any construction. OHA is committed to the cleanup of its parcels at Kakaʻako Makai, finally and fully transforming them into safe and productive land, into a place where Hawaiians can once again feel welcome. It is laughable that the opposition wants to educate Hawaiians on environmental stewardship. It's in our DNA.

FACT:

The Hakuone master plan includes a broad, welcoming shoreline promenade for everyone to enjoy, as well as nearly a dozen public access points for fishing, surfing, and cultural practices. OHA has already committed its waterfront parcels to be a part of the city's planned "Lei of Parks" stretching from Waikīkī all the way to Pearl Harbor.

FACT:

OHA aggressively "cleaned house" in 2022. New leadership, stricter policies and controls mean that OHA will carry out its entire mission with accountability, transparency, and integrity. We know we will be judged by our actions. We expect our beneficiaries and the rest of Hawaiʻi to hold us accountable as we strive to fulfill our sacred mission. Getting these restrictions on residential development lifted will clear the way for us to better address the needs of our beneficiaries who have waited long enough.

FACT:

Native Hawaiians are not a monolithic community, which means we often hold differing opinions. We especially caution the opposition against engaging in casual cultural appropriation, invoking Native Hawaiian words and values to justify their position. OHA is one of the largest Native Hawaiian entities, created by the Hawaiʻi State Constitution to serve Hawaiʻi's Indigenous population.

FACT:

Our culture demands the utmost respect and care for our ʻāina. Doing right by Native Hawaiians and all of Hawaiʻi is our kuleana. We take our stewardship of Hakuone seriously, and we understand what it represents for future generations – like the young people who have testified about their hopes to one day be able to live in Kakaʻako. ■

HE IKE PONO NO KĀ LĀHUI

A proper, righteous vision for the people

For more info on Hakuone, visit:

www.Hakuone.com

The Board and Stone workshops are all about strengthening ʻohana. These ʻohana proudly show off their finished products. - *Photos: Hui Mālama O Ke Kai*

Papahana Kālai Papa Me Pōhaku Kuʻi ʻAi

Perpetuating culture, strengthening ʻohana with board, stone and kalo

By Cheryl Chee Tsutsumi

Mailelauliʻi Vickery, executive director of the nonprofit Hui Mālama O Ke Kai (HMKF), has seen how a simple board and stone can strengthen family ties and perpetuate the Hawaiian culture. HMKF's mission is "to cultivate leadership and identity through...aloha, pono, ʻonipaʻa and mālama," and the popular Papahana Kālai Papa Me Pōhaku Kuʻi ʻAi ("board and stone" workshop) is one way that goal is being achieved with great success.

The Office of Hawaiian Affairs (OHA) awarded HMKF a two-year grant of $99,840 to support the workshop, which teaches participants how to make their own papa kuʻi ʻai (kalo board) and pōhaku kuʻi ʻai (kalo pounder) and inspires them to perpetuate the practice of kuʻi kalo (pounding taro/making poi). Since it launched a decade ago, it and HMKF's kuʻi kalo program (see sidebar), have served nearly 1,000 people.

Earl Kawaʻa, a Hawaiian resource specialist at Kamehameha Schools who was honored as a Living Treasure of Hawaiʻi in 2019, has been involved with Papahana Kālai Papa Me Pōhaku Kuʻi ʻAi from early on.

Kawaʻa grew up in Hālawa Valley on Molokaʻi during the 1940s and 1950s, one of about two dozen known fluent speakers of ʻōlelo Hawaiʻi on the island at the time. In those days, just about every family there owned at least two poi boards and several stones. Everyone ate poi every day, and kuʻi kalo was a responsibility they assumed at a young age.

That has changed with the times — a reality that deeply concerns Kawaʻa — but, partnered with HMKF, he is committed to keeping the tradition of kuʻi kalo and crafting papa kuʻi ʻai and pōhaku kuʻi ʻai alive.

HMKF provides Papahana Kālai Papa Me Pōhaku Kuʻi ʻAi "apprentices," as participants are regarded, with a slab of roughly cut wood. After learning about gathering protocol and practices and characteristics to look for in stones, they select their pōhaku. Over the course of 13 weeks, under the watchful eye of Kawaʻa and his alakaʻi, they use files, chisels, sandpaper and koʻi (adze) they have made to shape their board and stone. All the work is done by hand as it was in ancient times.

The program also builds pilina with Hāloa (and, in essence, kalo) and underscores the importance of reciprocal relationships.

"The papa and pōkahu are used specifically in the making of meaʻai," Vickery said. "Understanding the food source, the cultural significance and the pilina with Hāloa and kalo is understanding the interconnectedness of ourselves with our resources, our surroundings, the ʻāina, the elements and mea kanu and other living things. It is a give-and-receive relationship that needs to be acknowledged, maintained and respected."

Cultural practitioner and the creator of the Board and Stone workshops, Earl Kawaʻa of Molokaʻi, demonstrates kuʻi kalo technique.

Bonds between husband and wife and parents and children are also bolstered as they work closely together on their papa kuʻi ʻai (one per family) and pōhaku kuʻi ʻai (as many as they would like to make). The boards and stones they fashion are theirs to keep, to be welcomed and cared for as cherished new members of their ʻohana. As such, it is appropriate to name them.

"Some names are familial, some come from dreams or signs or are meant to honor a significant event," Vickery said. "When a name is given, a connection is made, history is preserved, someone or something is honored or perhaps a story is told and remembered."

She considers it a privilege to witness the growth that Papahana Kālai Papa Me Pōhaku Kuʻi ʻAi apprentices undergo in just three months. For many of them, the workshop yields the first board and stone for their family in generations.

"A spiritual and emotional reconnect sometimes happens to childhood memories or stories they were

SEE **BOARD AND STONE** ON **PAGE 7**

Participants have their completed ku'i 'ai (board) blessed at the conclusion of the workshop. - Photo: *Hui Mālama O Ke Kai*

BOARD AND STONE

Continued from page 6

told but never experienced themselves," Vickery said. "It can be healing; it is a connection to things that were altered or severed by the historical atrocities we have endured as kānaka."

Participants are expected to share what they've learned. "Cultural knowledge is a foundational part of the program," Vickery said. "By strengthening the relationship between kānaka and 'ike kūpuna, we strengthen the lāhui. By fostering this pilina of identity and an understanding of our kūpuna and ourselves, we perpetuate cultural practices and grow practitioners." ■

Cheryl Chee Tsutsumi has written 12 books and countless newspaper, magazine and website articles about Hawai'i's history, culture, food and lifestyle.

Papahana Kālai Papa Me Pōhaku Ku'i 'Ai Worshops

The Papahana Kālai Papa Me Pōhaku Ku'i 'Ai workshop is scheduled to begin in May. An orientation is tentatively set for May 10 and 11 from 5:30 to 7:30 p.m. at Hui Mālama O Ke Kai's (HMKF's) campus, 41-477 Hīhīmanu Street in Waimānalo. Thirteen weekly evening classes will follow from May 18 through July 13. A hō'ike is set for July 15.

You can also learn how to prepare pa'i 'ai (pounded taro) with papa and pōhaku at 12 E Ku'i Kākou events. Plans call for each 'ohana to receive two to three pounds of kalo, and you can keep all the pa'i 'ai that you make. You do not have to complete the Papahana Kālai Papa Me Pōhaku Ku'i 'Ai workshop to sign up for E Ku'i Kākou. If you don't have a board and stone, you can borrow them from HMKF.

Prior to the pandemic, E Ku'i Kākou was held at HMKF. During the height of the pandemic, it was a "drive-through" – families picked up kalo and implements, if needed, at HMKF and made pa'i 'ai at home. This year, some events will be in person; the rest as a drive-through.

HMKF provides instruction and materials for Papahana Kālai Papa Me Pōhaku Ku'i 'Ai and E Ku'i Kākou, which are open to everyone free of charge. Enrollment will be online once dates have been announced via email, social media and HMKF's website in early April.

For details about these and other HMKF programs, call (808) 259-2030, email info@huimalamaokekai.org or visit www.huimalamaokekai.org.

Using Art to Create a Space for Difficult Discussions About ʻŌiwi Representation

By Amee Hiʻilawe Neves

For the first time in 20 years, there is a large-scale exhibit of Kānaka ʻŌiwi-made art at the University of Hawaiʻi at Mānoa Art Gallery. The ʻAi Pōhaku, Stone Eaters exhibit features about 40 kānaka artists and is open Wednesdays to Sundays from 12:00 p.m. to 4:00 p.m. through March 26.

The exhibition includes the art gallery, bamboo grove and rooftop courtyard, and showcases different installations of all mediums from Hawaiian artists. Some artists utilize printing methods and others use literal plants as their art. There is so much to see and at every turn there is something new for viewers to appreciate.

This exhibit has been in the works since 2020 with the purpose of creating a space for hard discussions revolving around Native Hawaiian representation and displacement in Hawaiʻi, specifically in the UH system.

"The University of Hawaiʻi often talks about itself as a model Indigenous-serving institution, or a place of native Hawaiian learning," said Curator Drew Kahuʻāina Broderick. "For us in the arts, like we don't really see that; you don't see it and we definitely don't feel it."

Co-curators Broderick, Noelle M. K. Y. Kahanu and Josh Tengan reached out to Kānaka Maoli artists they personally knew through family friends, recommendations, mentorships or the university in order to compile the list of artists featured. They handled all of the grants, programming, fundraising, labor and outreach in order to create this space to highlight the challenges and inequities kānaka face.


Drew Broderick


Noelle Kahanu


Josh Tengan

The name ʻAi Pōhaku, Stone Eaters is inspired by the mele ʻAi Pōhaku or as we know it today, *Kaulana Nā Pua* by Ellen Kekoaohiwaikalani Wright Prendergast. The song is symbolic of kānaka resistance against the post-overthrow "Provisional Government" and the willingness of the people to "eat stones" rather than to surrender.

"There is a line in the song ʻua lawa mākou i ka pōhaku, i ka ʻai kamahaʻo o ka ʻāina,' [meaning] 'we're satisfied with the stones, the wondrous food of the land,'" said Tengan. "So the work at the center, or the piko, is really a literal interpretation of stone eating,"


The ʻAi Pōhaku, Stone Eaters exhibit at UH Mānoa features the work of more than 40 ʻŌiwi artists. - *Courtesy Photos*


The exhibit incorporates multiple spaces and was created as a catalyst for discussions about Hawaiian representation and displacement in Hawaiʻi.

The exhibit incorporates multiple areas; the piko is the living room space in which artist discussions are held every Sunday at 2:00 p.m. This space is meant for tackling hard topics, with artwork by Ipō and Kūnani Nihipali in the center symbolizing the healing process.

"Sort of like concentric circles that expand out from the center of the room," Broderick said. "It helps us to connect the dots and talk more about it when we get there."

One notable piece of artwork is on the first level of the exhibit entitled "E Hoʻokanaka!" by Kapulani Landgraf. This installation is a first iteration of the work and features photographs and quotes by kānaka from across all islands.

"I thought about how we remember and honor our Hawaiian leaders who sacrificed so much for our lāhui, and that is where the idea came from," said artist Kapulani Landgraf.

Landgraf was invited by Broderick to participate in ʻAi Pōhaku, Stone Eaters. She spent countless hours of research in order to create this installation, including asking people for quotes from ʻŌiwi leaders, past and present, who inspired them with what they've done for the lāhui.

"This is a huge project, and in completing this installation for ʻAi Pōhaku, I knew I was missing many ʻŌiwi leaders and their important words that will not just inspire our lāhui now, but our future generations," Landgraf said.

Landgraf's installation is just one of the 46 powerful artworks at the exhibition for the community to come in, view, and have hard conversations centered on them. These kinds of conversations are vital to securing a better future with more kānaka representation on UH campuses.

"The hope is that by activating the system and the spaces that that system has to support clinical art, we can have a larger conversation about the lack of support," Broderick said. "So in demonstrating our presence, we can talk about the absence, the exclusion, and the neglect that has taken place over the past 20 plus years,"

The curators hold weekly tours at 1:00 p.m. on Fridays and Sundays and all programming is free to the public without reservation. Parking on the UH Mānoa campus is free on Sundays.

For more information visit the exhibit's website https://hawaii.edu/art/ai-pohaku/. ■

ʻAi Pōhaku, Stone Eaters Exhibit

Artworks by nearly 40 Native Hawaiian artists, unfolding over eight months at six college and university venues, tell a story of Hawaiian contemporary art that began during the cultural reawakening of the 1970s.
www.puuhonua-society.org/aipohaku

January 22–March 26
Wed–Sun, 12:00–4:00 p.m.
The Art Gallery, UH Mānoa

February 19–August 13
Wed, 5:00–8:00 p.m.
Koa Gallery, Kapiʻolani Community College

March 5–April 2
Wed–Sun, 12:00–4:00 p.m.
Commons Gallery, UH Mānoa

March 31–May 5
Sun–Mon, 1:00–5:00 p.m.
Gallery ʻIolani, Windward Community College

April 30–August 13
Sun–Mon, 7:45 a.m.–4:30 p.m.
East-West Center Gallery, UH Mānoa

May 1–August 25
Coming Soon
Hōʻikeākea, Leeward Community College

E ō e ka Wehi, e Ke Aliʻi Kalaniana‘ole!

By Hailama V.K.K. Farden

Ke hoʻomanaʻo aku nei kākou i ka lā hānau 152 o ke Aliʻi Makaʻāinana, ʻo ia hoʻi ʻo Prince Jonah Kūhiō Kalaniana‘ole i hānau ʻia ma ka lā 26 o Maraki, mk 1871 ma Kōloa, Kauaʻi.

This month we celebrate one of Hawai‘i’s most impactful leaders – one not only born into the pedigree of Hawaiian royalty whose bloodline weaves and binds four great island chiefly lineages, but whose influence significantly shaped Hawai‘i.

His Royal Highness Prince (HRH) Jonah Kūhiō Kalaniana‘ole was elected as Hawai‘i’s delegate to the U.S. Congress, serving 10 consecutive terms in Washington, D.C., from 1903 to his death on Jan. 7, 1922.

Rooted in his royal heritage, his names Kūhiō (to stand [to lean] with foresight) and Kalaniana‘ole (a chief without measure), foretold his magnanimous life of service.

HRH Kalaniana‘ole was an effective leader whose only vote in the U.S. Congress was through the confidence of his colleagues in Washington, D.C., because, as a “delegate” (as opposed to a representative or senator), HRH Kalaniana‘ole did not have an actual vote.

Consider, then, the magnitude of his intelligence, charisma, and political acumen that he was able to influence an all-white Congress to adopt what would come to be known as the Hawaiian Homes Commission Act (HHCA), later signed into law by then-U.S. President Warren G. Harding on July 9, 1921.

Kalaniana‘ole was elected as Hawai‘i’s Congressional delegate in 1902 and never relinquished his ʻahuʻula (mantle) of sacred responsibility to his people – an assignment bestowed upon him by his uncle, His Majesty King Kalākaua.

Though his path of kuleana may have seemed to verge from his royal birthright as leader in the Hawaiian Kingdom after 1893 – did it really? Was he not the same great impactful aliʻi who saw to the wellbeing of his people? Did he stray from or ignore his responsibilities to his people? This answer, of course, is an unwavering “ʻa‘ole loa!”

His work to uplift the wellbeing and civic identity of his people in Hawai‘i is a part of an unbroken chain of responsibility linked to the establishment of the Hawaiian Kingdom in 1810 by King Kamehameha I, through the notable contributions of King Kamehameha III, and on through (and not ending with) Her Majesty Queen Liliʻuokalani!

HRH Kalaniana‘ole’s civic contributions are more than significant. He assured that the voice of the people would never be silent by founding the ʻAhahui Kamehameha (today known as the Royal Order of Kamehameha I), the ʻAhahui Puʻuhonua no nā Hawai‘i, and the Hawaiian Civic Club (today significantly grown to 63 clubs and known as the Association of Hawaiian Civic Clubs).

Prince Jonah Kūhiō Kalaniana‘ole - *Courtesy Photo*

The Prince’s contributions will never be forgotten and should be celebrated by all – not only by beneficiaries of the HHCA, or the members of the Royal Order of Kamehameha I and the Association of Hawaiian Clubs – but by all Kānaka ʻŌiwi Hawai‘i and our guests. When one speaks of degrees of separation, no matter our lineages, we may not be as separated as one might think because of the pilina promulgated by our prince!

In light of recent challenges to select a new Department of Hawaiian Home Lands’ director, it is my hope that all who have had, and will have, involvement in the selection of this important role (including all potential candidates), not only think about the context which they honor, but hopefully have and will always defend, the contextual foundations established in the formation of the HHCA and the vision of Prince Kalaniana‘ole (and I trust they do)! ■

Hailama V. K. K. Farden is the immediate past president of the Association of Hawaiian Civic Clubs, Kamehameha Schools regional director for Kona, Oʻahu, and kahu of Waiʻanae Protestant Church.

TRUSTEE KAMEHAMEHA SCHOOLS

The Probate Court appointed a Trustee Screening Committee to nominate three candidates to be considered by the Court for appointment as a Trustee for the Estate of Bernice Pauahi Bishop.

The Screening Committee solicited applications from individuals who possess a deep sense of commitment and the ability to ensure Princess Bernice Pauahi Bishop’s vision and legacy are perpetuated into the future. After reviewing resumes and vision statements of 62 applicants, and conducting personal interviews with semi-finalists, the Screening Committee has determined that the following three finalists (listed in alphabetical order) best meet the Probate Court’s requirements and desirable qualities and characteristics:

MAENETTE AH NEE-BENHAM

MICHELLE KAUHANE

OLIN LAGON

The optimal candidate would have:

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

The Probate Court required candidates to possess expertise in one or more of the following areas:

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

The public is welcome to submit written comments on the candidates, which will be filed with the Court and will become public record. Anonymous comments will not be accepted.

Comments, including legal name and contact information, are due by 4:00 p.m. on March 20, 2023, and can be submitted by:

Mail:
Trustee Screening Committee
c/o Inkinen Executive Search
1003 Bishop Street, Suite 1477, Honolulu, HI 96813

Email:
executives@inkinen.com

Online form:
www.inkinen.com/ks-public-comment

Women's History Month
Lahilahi Webb and Margaret Waldron

By Lisa Huynh Eller

In honor of Women's History Month, we highlight the stories of two Native Hawaiian women who may not be as well-known as others, but who made significant contributions to their communities, to our lāhui and to Hawai'i pae 'āina.

Lahilahi Webb

Lahilahi Webb was a longtime exhibit guide and consultant of Hawaiian history for Bishop Museum from 1919 until her death in 1949. Her contributions in this capacity marked a lifetime of service.

Most notably, Webb served as lady-in-waiting and close companion to Queen Lili'uokalani in the final years of the Queen's life from 1914 to 1917. She was described in a 1917 newspaper article as, "an intimate friend of the queen's, and during the late years of Her Majesty's life was constantly at her side." Webb was entrusted with care of the Queen's beloved dog, Poni, after her death.

She was a member of community organizations such as Hui Aloha 'Āina o Nā Wāhine (Hawaiian Women's Patriotic League), which sought restoration of the Hawaiian kingdom. Her deep cultural and historical knowledge made her a treasured resource in the latter half of her life.

Webb was one of a handful of esteemed Hawaiian scholars who translated S.M. Kamakau's book *Ruling Chiefs*, which was published in 1961. In Bishop Museum's Hawaiian Ethnological Notes Collection, Webb is listed as the informant on topics such as how canoes came into use, tapa making and the death of Keoua.

In her later years, she was featured in a 1938 *Honolulu Star-Bulletin* article titled, "Gestures Louder Than Words for Hawaiians," in which she teaches the meaning of various hand gestures. An excerpt from the article read: "'With these gestures, you will observe that most of them are made with the palm of the hand toward the person addressed.' Asked the reason for this, Mrs. Webb said simply: 'It is more graceful and the inside of the hand is more expressive than the back of the hand.'"

Webb stayed involved in many local organizations through the end of her life. She was honored on her 86th birthday by the Ka'ahumanu Society, of which she was a member.

Webb was born Elizabeth Kealiioiwikinolahilahi Napuaikaumakani Webb in Honolulu on April 12, 1862 to Charles Vincent Rogers and Halauai Kekahupuu Rogers. She married Captain Harry Hogson Webb in 1891. She died on Jan. 2, 1949, at the age of 86.

Margaret "Mother" Waldron

The redevelopment of Kaka'ako into a livable, walkable neighborhood in Downtown Honolulu has renewed interest in the area's history.

Inside one of the senior housing offices is a painted portrait of a Native Hawaiian woman who was integral to its contemporary history: Margaret Waldron, known affectionately as Mother Waldron.

A park bearing her name still sits at the corner of Cooke and Halekauwila Streets, across from Pohukaina School, where Waldron taught from 1913 (some references say it opened in 1912) until her retirement 21 years later.

The website Our Kaka'ako details her time at the school: "She initially taught fourth grade to the mix of lower-income families who called Kaka'ako home in the early 1900s. Not long after, she began overseeing the playground and serving free breakfast to neighborhood keiki."

Her life and reputation as a tough yet compassionate educator, coach and unofficial neighborhood cop is described in detail in the book *Hawaii Chronicle II: Contemporary Island History* for the page of *Honolulu Magazine* edited by Bob Dye.

Waldron was an orphan, born of Hawaiian-Irish descent. She was raised by the Judd and Castle families and educated at Kawaiaha'o Seminary. However, some claim that descriptions of her being Irish referenced her temper more than her heritage.

An excerpt from the book reads: "Nobody dared cross Mother Waldron. David Tai Loy Ho, in an oral history interview with Gael Gouveia, describes Mother and her discipline techniques: 'She was a big woman. Big jowls, just like a bulldog. Rough. Big. I would say 300 pounds. You got naughty, quick, principal spank you with a hairbrush. If got worse, you go see Mother Waldron. She work you over.'"

She cared for the kids outside of school too. One story describes how she obtained swim trunks and built a changing shack for the "wharf rats" of Kaka'ako after Matson Lines complained of naked coin divers swimming out to greet their ships.

Waldron was born Margaret Powers in 1873. She married Mr. Bond, a public accountant, in 1896 or 1897, and had four children. She retired from teaching in 1934 at the age of 60. She was so beloved that, as she lay in the hospital at the end of her life, many in the Kaka'ako neighborhood showed up to donate their blood. She died on May 8, 1936. ■

Business Core and Entrepreneurship Pathways at WCC

By Bonnie Beatson, WCC Marketing and Public Relations Director

Dreaming of being your own boss? Or maybe CEO of the next Hawai'i startup and branching out from there? Beginning in fall 2023, Windward Community College (WCC) has two opportunities to get you started in degree programs with an eye on business.

The Business Core program is a series of eight-week online classes leading to an associate's degree. For business majors interested in a four-year degree, the two-year accelerated learning experience provides the chance for direct transfer to the University of Hawai'i at Mānoa Shidler College of Business or UH West O'ahu.

"Our Business Core will jump start our students' progress towards a bachelor's degree," said Charles Sasaki, vice chancellor for academic affairs.

The focused online classes will provide students in the cohort with a solid foundation in accounting, economics, business law, business math, communications and more, all designed to fit into busy schedules.

"Getting your degree is a foot in the door - it's a stepping stone to other opportunities, and it can help you develop your skillset and build personal connections with leaders and future influencers," said Deacon Hanson, assistant professor of accounting.

Entrepreneurship student Joshua Kealanahele developed a shortbread recipe as one of his first big collegiate assignments for a WCC entrepreneurship class.

"We had to come up with a cookie recipe and create a logo and branding for it and eventually sell them," Kealanahele said. "I had a ton of help from my professor, Chef Dan Swift, and together we killed it. He has been a huge impact on my college career and he has shown me a lot of guidance and what it takes to start up a small business – that's why this cookie recipe is special to me."

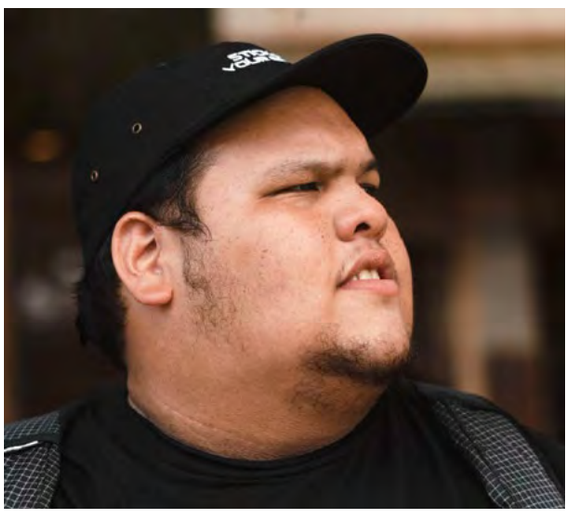
A limited number of one-year scholarships are available for students interested in earning a two-year liberal arts degree from WCC with a focus on entrepreneurship. If you have an idea you want to turn into a business, but don't know where to start, this program is for you.

WCC's liberal arts AA degree with classes on entrepreneurship, provides the basic tools and knowledge to help turn ideas into a successful business. The entrepreneurship classes cover how to finance or manage costs, promote your business, and the legal issues involved in starting a business.

"In Hawai'i, so many people have a 'side hustle' that they dream about making their 'real job,'" said Chancellor Ardis Eschenberg. "WCC's entrepreneurship pathway helps you pursue your dream of being your own boss with knowledge, insight and a well-thought-out plan."

Through a series of eight-week classes and financial support from the Kawaiaulu Scholarship, students are offered the experience of getting ready to start a business. Classes are online with the exception of limited hands-on, in-person specialty courses.

"The Business Core and Entrepreneurship pathways appeal to various student populations, including recent high school graduates, returning adults, and students looking to venture out and try new things" said Ha'aheo Pagan, career and transfer counselor. "We provide one-on-one counseling, academic plans, and connect students to resources on campus that may lead to their overall success while at WCC." ■



Joshua Kealanahele is a student in WCC's entrepreneurship program. As one of his first big assignments, he developed a shortbread cookie recipe. In addition to developing a unique recipe, he had to brand, market and sell his cookies. - *Courtesy Photos*

Learn more about the Business Core and Entrepreneurship pathways at WCC's website (windward.hawaii.edu) or contact Ha'aheo Pagan at 808-235-7460 or paganj@hawaii.edu.

Register for an information session Zoom link for Business Core (March 8, April 14, May 10) or Entrepreneurship (March 15, April 21, and May 17).

Money for College at WCC

Windward Community College (WCC) offers a variety of scholarship opportunities.

Windward O'ahu high school graduating seniors can get up to full tuition paid each semester for the first year through the Ho'olei Scholarship, and apply to WCC with the quick and easy Kama'āina Application. On-campus employment is also available for students.

Furloughed or unemployed individuals can apply for the $500 Kūlia Scholarship. Native Hawaiian students living on the mainland may be eligible for in-state tuition. For more information on financial assistance, email wccfao@hawaii.edu

The Blood Quantum Controversy Through Hapa Hawai‘i Eyes

By Megan Ulu-Lani Boyanton

Kalikopuanoheaokalani Aiu lived two contrasting realities growing up hapa (part-Hawaiian) on the continent.

With a Greek and English mother, and a father with Hawaiian, Chinese, Filipino and Portuguese kūpuna, Aiu said, "No one could place my ethnicity." Born and raised in Colorado, Aiu's high school peers often spoke to them in Spanish, and stared with raised eyebrows at their lunches of spam, kimchi and musubi.

"Times have changed a lot. We haven't moved very far, but we've also come a long way, all at the same time," the 25-year-old Aiu said.

Aiu now resides on O'ahu and has faced imposter syndrome while diving deeper into learning the different threads of their ethnic and cultural identity.

Aiu isn't alone. Only 10.5% of Hawai'i's population identifies as Native Hawaiian or other Pacific Islander alone, while 25% report two or more races, according to the U.S. Census Bureau. However, many of those with koko Hawai'i (Hawaiian blood) can't claim pieces of the 'āina today.

For example, to apply for a homestead lease through the Department of Hawaiian Home Lands (DHHL) the applicant must be at least 50% Hawaiian to qualify. This specific definition of Native Hawaiian was established in 1921 by the U.S. Congress when the Hawaiian Homes Commission Act was created.

As a congressional delegate, Prince Jonah Kūhiō Kalaniana'ole pushed for the creation of the Hawaiian Homes Commission to mitigate the suffering of Native Hawaiians after the U.S. illegally invaded and annexed the Kingdom of Hawai'i at the end of the 19th century.

Anticipating interracial marriages, Kalaniana'ole proposed a blood quantum requirement of 1/32 (3.13%) Hawaiian to qualify for a Hawaiian Home Land lease. However, political pressure by powerful sugar and ranching interests forced Kalaniana'ole to settle, instead, for a qualifying blood quantum of 50% Native Hawaiian ancestry.

Subsequent amendments to the blood quantum requirement in 1986, 1997 and 2005 led to a reduction of the blood quantum requirement for land successors. Today, spouses, children, grandchildren, brothers and sisters of the original lessee with at least 25% Hawaiian ancestry can succeed a homestead lease.

Prior to leaving office, former U.S. Rep. Kaiali'i Kahele brought the blood quantum controversy to the floor of the U.S. House of Representatives when he advocated amending the Hawaiian Homes Commission Act.

Kahele proposed a bill to further reduce the qualifying blood quantum for Hawaiian Home Land successors from 25% to 3.13% (the quantum Kalaniana'ole originally proposed). However, the bill did not move forward.

Kahele has referred to the blood quantum requirement as "a poison pill" that divides Hawaiians today.

"Blood quantum matters because the state sees it as valid, but those laws are restrictive," Aiu said. "They're a ripple effect of colonization and annexation."

Kumella and Kalikopuanoheaokalani Aiu are now living on O'ahu. - *Courtesy Photo*

Aiu's mother, 49-year-old Kumella Aiu, called blood quantum "a colonial thought process."

She continually educates herself on the differences between her lived experience as a first-generation white American, and those of her hapa children, pointing to the racism and microaggressions they've weathered on the continent. "I'm coming to terms with the fact that my ancestors and my children's ancestors would not have seen eye-to-eye on many things."

Sara Kehaulani Goo, 46, nurtures her own special connection with the 'āina. Her kūpuna's ancestral gravesites are located near the Pi'ilanihale Heiau at Kahanu Garden in Hāna, Maui. "Our family donated that land and that site to the National Tropical Botanical Garden, and it was always important to our family that that place be taken care of," Goo said.

Now living in Washington, D.C., Goo grew up on the continent with a white mother and a father with Chinese, Okinawan and Native Hawaiian roots. "The part that speaks loudest to me is my Native Hawaiian heritage," she said.

A number of Goo's relatives live on Hawaiian homestead lands. The program enabled her grandparents to affordably move to O'ahu and spend their retirement years on the island. However, since the pair passed away, her family "is in danger of losing" the land, because Goo's generation does not meet the blood quantum requirement to inherit it.

"It's important that the Hawaiian homestead program continue to be honored and really help Native Hawaiians in the most expansive way possible," Goo said,

SEE **BLOOD QUANTUM** ON **PAGE 13**

Blood Quantum was Imposed on Indigenous People to Limit Rights and Benefits

Requiring a blood quantum to determine whether a person is "native" is a device that has been used for more than 200 years to limit the rights of Indigenous people by reducing the number of people who can qualify for specific benefits or services. Establishing a blood quantum for Indigenous people is a long game played to ensure that each successive generation will have fewer individuals who can qualify for said services. It is a way to eventually erase Indigenous people.

Blood quantum as a tool for defining membership within a group is not an Indigenous concept.

According to the Native Governance Center, an Indigenous-led nonprofit dedicated to helping Native nations strengthen their governance systems and capacity to exercise sovereignty, blood quantum is a controversial subject with major implications for citizenship and belonging.

The Center's website states that, "Blood quantum is a concept created by white settlers that refers to the amount of so-called 'Indian blood' that an individual possesses. Blood quantum appears as a fraction and is 'calculated' based on an individual's family tree...a stand-in device for lineage imposed by the U.S. federal government to disempower Indigenous people and separate them from their lands, resources, culture, identities, languages, and futures."

Ascribing a blood quantum requirement to define a people group is "rooted in eugenics" and is without scientific basis, according to the Center.

In America, the concept dates back to the 18th century when blood quantum was imposed by white settlers to limit the rights of the Indigenous people. However, blood quantum did not play a role in determining Tribal citizenship until the Indian Reorganization Act of 1934 was passed – just 13 years after the Hawaiian Homes Commission Act established a 50% blood quantum to be considered a Native Hawaiian.

For more information visit:
https://nativegov.org/resources/

BLOOD QUANTUM

Continued from page 12

noting that Hawai'i "has some real, serious issues to fix" in providing affordable housing generally.

Abbie Kozik, a 64-year-old Denver resident, describes herself as "chop suey." With Filipino, Korean, Hawaiian and Chinese bloodlines, she embodies "a little bit of everything."

Raised in Honolulu, she considered multiracial people to be the norm, as many friends also identified as mixed-race. "Growing up in such a diverse environment, I never really thought about it," Kozik said.

Ultimately, the blood quantum requirement raises questions for her. "What's the process of making that fair for everybody?" she said. "I don't think it's a very Hawaiian concept." ■

Author Megan Ulu-Lani Boyanton proudly identifies as "hapa." She reports on the business beat at The Denver Post, and has covered the Venezuelan refugee crisis in Peru, parliamentary affairs in England, White House press briefings in Washington, D.C., and midterm elections in Arizona. She writes for Ka Wai Ola, Delish and other publications. Megan previously covered agriculture and trade policy for Bloomberg Government.

April 3 Deadline to Submit Kalima Settlement Corrections

By Thomas Grande, Esq. and Carl Varady, Esq.

Class members in the *Kalima v. State of Hawai'i* settlement were mailed their Second Claim Notice in January. Class members must submit any corrections by April 3, 2023. You may download a copy of the correction forms at www.kalima-lawsuit.com.

- Class members who have delay claims can correct their start and end dates by submitting a Claim Correction Form.
- Class members with construction defect claims can submit additional information about their claims by submitting a Construction Correction Form.
- Class members may not submit new claims.

Please mail the correction forms to Kalima Claims Administrator, P.O. Box 135035, Honolulu, HI 96801. Your corrections must be postmarked by April 3, 2023 to be accepted.

Relatives of Deceased Class Members – Please Provide Information

Over 1,100 class members are deceased. Their settlement payment will go to their heirs, including spouses, children or other beneficiaries. If you are a relative or beneficiary of a deceased class member, please fill in an Information Request Form to provide complete information about heirs. Please go to https://kalima-lawsuit.com/Request to fill in the form online, or call 1-808-650-5551 OR 1-833-639-1308 (Toll-Free) for a form to be mailed to you.

Attorney Talk Story

Please attend the monthly Attorney Talk Story Zoom Sessions. We will focus on probate and other issues at our next session, Tuesday, April 4, 2023 from 5:00-6:00 p.m.

Join the meeting online at https://hawaiianhomesteads-org.zoom.us/j/83566826336.

You may call the following number and enter the Zoom meeting ID when prompted if you want to participate by phone. Phone: 1-669-444-9171; Meeting ID: 835 6682 6336. ■

Hawaiʻi Says Farewell to its "Ambassador of Aloha"

Danny "Kaniela" Kaleikini

Oct. 10, 1937 – Jan. 6, 2023

By Ed Kalama

An award-winning baritone singer, musician and quintessential entertainer, Danny Kaleikini passed away on Jan. 6, 2023. He was 85 years old.

Perhaps best known for his 28-year stint at the Kahala Hilton, Kaleikini was known as Hawaiʻi's "Ambassador of Aloha." During his more than 50 years in the entertainment business, he opened for Paul Anka in Las Vegas and performed alongside Sammy Davis Jr., Wayne Newton, Dolly Parton and Don Ho gaining international recognition for showcasing Hawaiian music, language and culture.

"Danny was known for his genuine kindness, he exemplified aloha and was an inspiration to many other Hawaiian musicians," said OHA Board Chair Carmen "Hulu" Lindsey. "He performed for local audiences and tourists, as well as for celebrities and foreign dignitaries, combining his tremendous talent with ineffable charm and natural charisma."

Kaleikini was born and raised in Papakōlea on homestead land. He learned to speak Hawaiian from his mother and grandfather, and attended Royal Elementary School where he played in the bell choir. He played trumpet and drums at Kawānanakoa Intermediate and was student body preident. At Roosevelt High School, he sang in the choir and played with a 16-piece orchestra.

He attended the University of Hawaiʻi on a music scholarship, and majored in music education.

After school, Kaleikini went to work in Waikīkī. He was "discovered" by bandleader Ray Kinney, who encouraged him to sing for tips while working as a busboy at the Waikīkī Sands. Kaleikini eventually moved with Kinney to the Royal Hawaiian Hotel, where he was hired full-time by Haunani Kahalewai.

The Ambassador of Aloha then performed for seven years at the Hilton Hawaiian Village, where he was mentored by Hilo Hattie. He worked in the lūʻau shows and, following the death of Alfred Apaka in 1960, Kaleikini became the headliner at the Tapa Room performing with hula dancer and singer Lani Custino.

On April 26, 1967, Kaleikini debuted at the Hala Terrace at the Kahala Hilton, the first successful show outside of Waikīkī. He was just 29 years old at the time. He signed a five-year contract with the Kahala Hilton worth

Danny "Kaniela" Kaleikini - *Courtesy Photo*

$1.5 million. His show became a must-see event, attended by U.S. presidents, foreign dignitaries and Hollywood celebrities.

By 1972, Kalekini had the "best-drawing Hawaiian show in the islands." In 1974 he started his eighth year in the same location with the longest running main room revue.

An astute businessman, Kaleikini handled all aspects of producing his show at the Kahala Hilton, including management and staging. He had his own recording company, DK Records. Kaleikini became known for his unique trademark delivery of the word "aloha" when greeting his audiences. He credited his understanding of "aloha" as coming from the Rev. Abraham Akaka, kahu at Kawaiahaʻo Church.

In 1987, some 10,000 performances later, he celebrated his 20th anniversary at the Kahala Hilton. And in 1988, Gov. John Waiheʻe officially named Danny Kaleikini as "Hawaiʻi's Ambassador of Aloha."

Kaleikini retired from the Kahala Hilton in December of 1994 when the hotel was sold.

Kalekini was tremendously popular in Japan, where he was a frequent vistor and he learned to speak Japanese. He often spoke the language to Japanese tourists attending his shows.

In 1970, Gov. John Burns asked him to attend Expo 70, the World's Fair held in Osaka to visit the Hawaiʻi Pavilion and coach the performers. This led to subsequent engagements in Japan and helped lift his popularity. In 1973 he was invited to the Tokyo Music Festival to compete with singers worldwide including Olivia Newton John.

In 1986 Kaleikini was the first gaijin (foreigner) to perform at the Hiroshima Peace Music Festival. He was invited by the Hiroshima mayor after the mayor had seen his show at the Kahala Hilton. The program was broadcast nationwide in Japan by Nippon Television Network with Kaleikini performing *The Snows of Mauna Kea*, the Japanese classic *Koko ni Sachi Ari* and Frank Sinatra's *My Way*.

In 1994, he briefly dabbled in politics when former Honolulu mayor Frank Fasi asked Kaleikini to be his running mate in his bid for governor. Then in 1998, Kaleikini opened the Aloha Ke Akua Chapel at Kahōuna fishpond in Kahaluʻu in partnership with Japan's Watabe Wedding Corp.

Kaleikini received an honorary doctorate from the University of Hawaiʻi in 1991, received the Hawaiʻi Academy of Recording Arts Lifetime Achievement Award in 1995, was inducted into the Hawaiian Music Hall of Fame in 2016, and was named the Salvation Army's "Humanitarian of the Year."

Hundreds attended Kaleikini's celebration of life on Feb. 18 at Kawaiahaʻo Church. He is survived by his wife, Jacqueline Wong Kaleikini, his daughter Leonn Keikilani Kaleikini, sister Susan (Mel) Hamada, and grandson Nicholas Kaleikini. He is predeceased by his son, Danjacques Kaleikini. ■

What's in a Name?

By Adam Keawe Manalo-Camp

Indigenous place names are not merely location names. They have power. They speak stories. Indigenous place names invoke ancestral memories and rekindle the sound of ceremonies into our souls. Indigenous place names and geographies are narratives of histories, struggles, and claims.

Some argue that nations themselves are communities held together by common narratives and symbols. So restoring indigenous place names is an act of reclaiming a narrative and completing the return of land while re-affirming our sense of place and sovereignty.

It is also an act of reclaiming the voice of our ancestors as place names restore the use of indigenous languages long suppressed.

While Indigenous peoples, including Kānaka Maoli, seek the return of their lands, they also seek the restoration of indigenous place names and geography. Some may view restoring a place name without returning the land as merely symbolic or even performative. Regardless, indigenous place names help to restore connections to narratives. Whose narration is listened to and whose narrative is followed preceeds the right to claim the land and decide its future.

There is a term for the colonial practice of renaming the lands of Indigenous people: toponymic subjugation. Another, less formal term is "name stripping."

The process of toponymic subjugation of indigenous geographies in the Pacific began when Ferdinand Magellan stumbled upon Guåhan (Guam) in 1521. Using the "Doctrine of Discovery," Magellan laid claim over the island and promptly renamed it.

For the next four centuries, other colonial powers copied this pattern and proceeded to redraw, remap, and rename indigenous lands around the Pacific creating maps that erased indigenous geographies and entire identities. Native peoples became strangers in their own homelands and were forced to identify themselves way colonizers dictated. They were internally displaced.

Indigenous place names were deliberatelty replaced with place names influenced by the European homelands of the colonists, either their location experience, or by honorific eponyms derived from captains, politicians, patrons, and monarchs in Europe.

Just as they did in Turtle Island (North America) and elsewhere, Western explorers systemically shaped a mythical narrative in which the vast lei of islands of the Pacific were "terra nullius" or "empty lands" ready for colonization, exploitation, and European settlement.

Of course, these lands were never actually empty. They were home to our ancestors.

Even when indigenous place names were known, European cartographers (map makers) ignored them. Adelbert von Chamisso, a naturalist on the Russian scientific ship Riurik commanded by Otto von Kotzebue in the 1820s, in remarking on the Indigenous people of the Ralik islands, "...we call most of these people and tribes, mentioned by us, by names which they did not give themselves, but which were imposed upon them by strangers."

The Ralik Islands are an island chain in what is now called the "Marshall Islands." In 1788, a British Naval Captain, John William Marshall, happened to sail through the area on route to Australia. Captain Marshall named the islands after himself.

All over the Pacific, indigenous place names were discarded because ship captains or cartographers found them too difficult to pronounce – so they simply renamed them.

Examples include Pohnpei which was renamed "Ascension" in honor of a holiday. Rapa Nui was renamed "Easter Island" after another holiday. Aotearoa was renamed "New Zealand" after the Dutch province of Zeeland. Isatabu was renamed "Guadalcanal" after a town in Spain.

Islands were sometimes renamed multiple times when control of land was passed from one colonial power to another. Kosrae was called "Strong's Island" in the 19th century by an American captain after a governor of Massachusetts. It was later renamed "Kusaie" under the Japanese.

This also happened in Hawai'i where Captain James Cook tried to rename our islands in honor of the Earl of Sandwich. Despite the fact that the Hawaiian Kingdom never adopted the name, the United States, France, and the United Kingdom continued to use "Sandwich Islands" on their maps and other documentation for the better part of the 19th century.

Toponymic subjection in Hawai'i continues to manifest itself in the naming of towns, subdivisions, high schools, beaches, and monuments.

Samuel Kamakau and other prominent Kānaka Maoli scholars of the 19th century directly attributed to Captain Cook the introduction of diseases to Hawai'i that would eventually decimate the Kānaka Maoli population, killing 80% of our people. Yet the area of Ka'awaloa on Hawai'i Island was nevertheless renamed "Captain Cook" after the Captain Cook Sugar Company opened a post office there in the early 1900s.

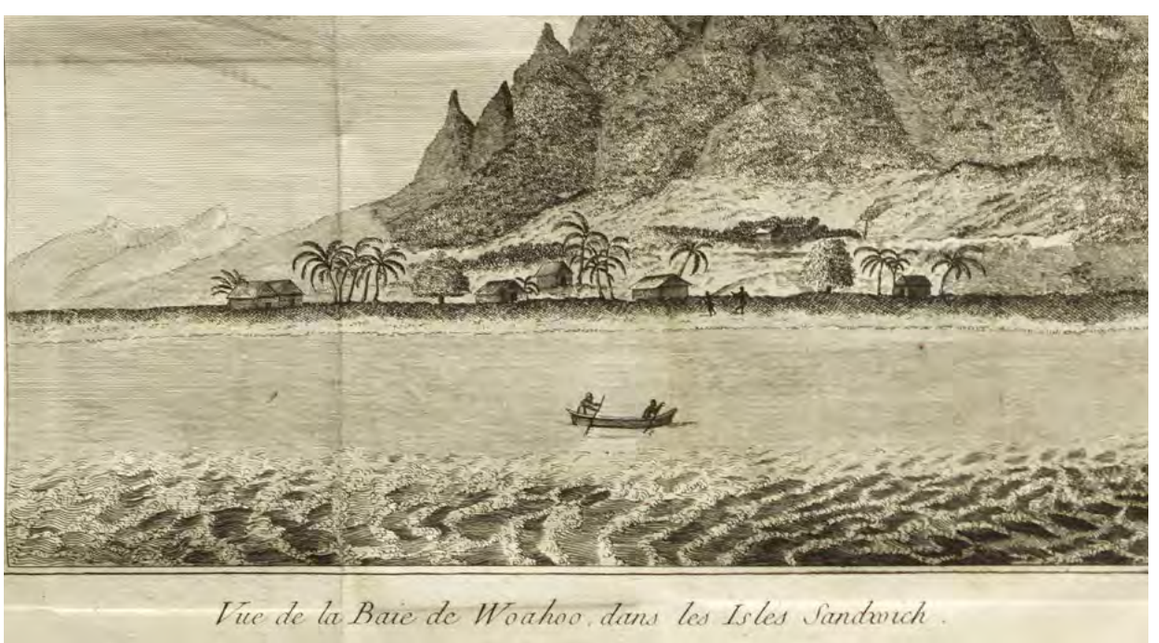
Lē'ahi is the name of Waikīkī's famous landmark, yet it is called "Diamond Head" today only because Western explorers mistook calcite crystals for diamonds in the late 1700s. Moku'ume'ume, an ancient fertility site, is now called "Ford Island" after a previous landowner. Maunalua has a storied name but was renamed "Hawai'i Kai" after the developer Henry Kaiser. Ka'ōhao was renamed "Lanikai" in the 1920s by developer Charles Frazier who purchased 300 acres there.

Also in the 1920s, complaints that it was difficult to pronounce Princess Ruth Ke'elikōlani School prompted officials to instead give the school the generic non-descript name "Central Middle School." The staff and community did the pono thing in 2021 and restored the honor of their school by renaming it Ke'elikōlani Middle School

As we move forward to reclaim our voice as the Po'e Hawai'i 'Ōiwi, restoring our ancestral place names is an important part of reclaiming our lands and our narration. They hold our truths.

'Ōlelo (language), mo'olelo (stories/history), inoa wahi (place names), mēheuheu (cultural behaviors), 'ike (cultural wisdom), and wahi pana (storied places) are integral parts of our pa'i a'a mo'omeheu or cultural root system planted by our ancestors millennia ago and left to sustain us but we must continually plant and deepen these roots for the generations to come. ■

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



An early illustration of O'ahu ("Woahoo") by 19th century Australian artist George Dixon refers to Hawai'i pae 'āina as the "Sandwich Isles."

Culture and Commerce Collide at Ahu o Laka

By Mahealani Cypher

According to noted cultural practitioner and loea hula Kawaikapuokalani Hewett, Ahu o Laka in Kāneʻohe Bay is a place deeply rooted in the genealogy of the islands as the kupuna of Mauna Kea and other wahi kapu (sacred places) of Hawaiʻi pae ʻāina (the Hawaiian archipelago).

However, Hewett and other kupa (native residents) of Koʻolaupoko have become increasingly concerned about protecting the 1.2 mile long, 60-foot wide low-lying island located about a mile offshore of Windward Oʻahu that has become an extremely popular destination for locals and tourists alike.

Known to most Hawaiʻi residents by its nickname, the "Kāneʻohe Sand Bar," Ahu o Laka contains within its moʻolelo important pieces of our history.

Moʻolelo of Ahu o Laka

In Hewett's collection of history for Ahu o Laka (also known as "Ahua a Laka" or "Ahu a Laka"), Puʻu Hawaiʻi Loa is the place where the gods created Kānehulihonua and then Keakahulilani, the parents of Ka-Papa-ī-a-Laka.

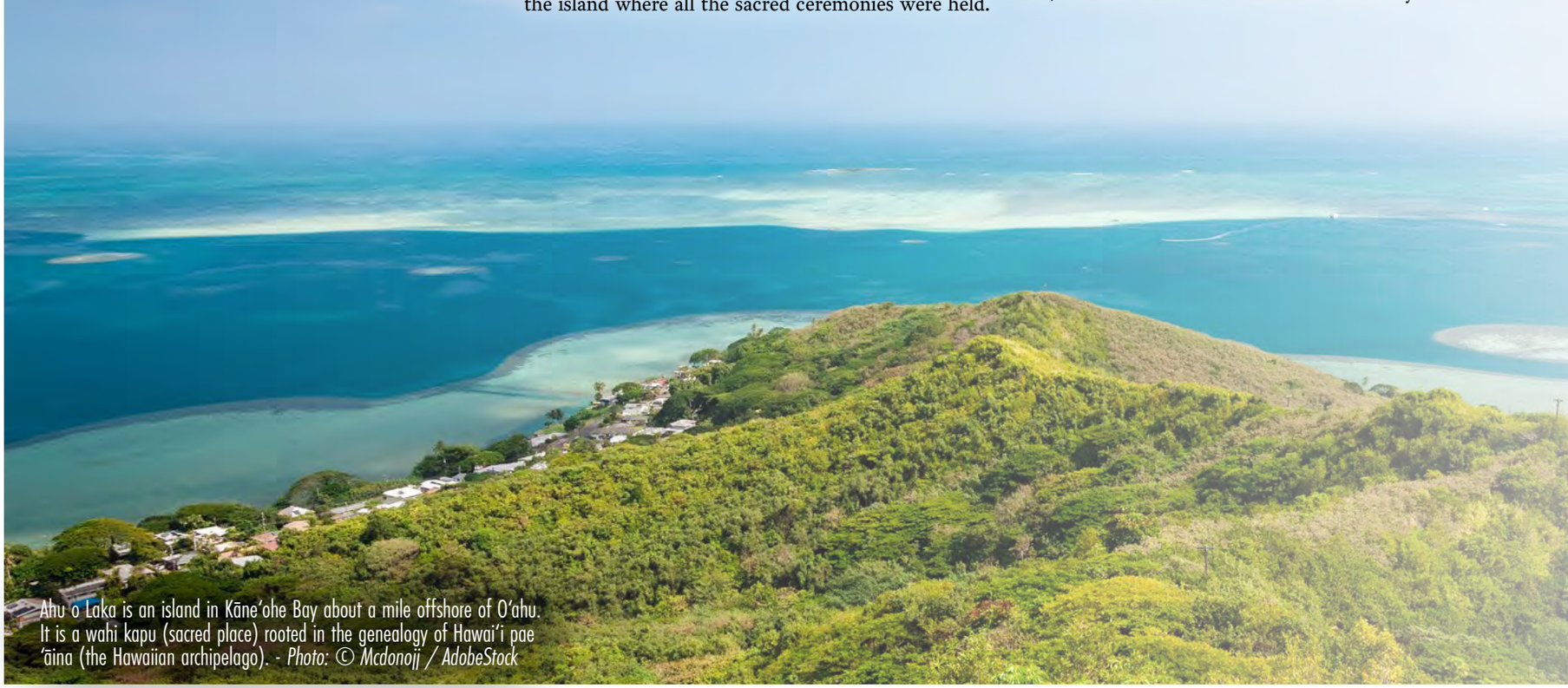
"When the lands were created, the smaller islands were created first. With the birth of these small islands came the kupuna of Mauna Kea," Hewett said.

"Ahu a Laka was born before Mauna Kea," explained Hewett. "That genealogy is there. Ahu a Laka - the ahu or shrine where the piko or umbilical chord of Laka was placed. Kapapaʻīalaka, (now called Kapapa Island) was dedicated to the birth and the most sacred rank of Laka, son of Kānehulihonua and Keakahulilani. This is the island where all the sacred ceremonies were held. This is also the island that Wākea and all of his retinue landed upon after they were all washed out to sea in a great flood in the ahupuaʻa of Heʻeia.

"Kānehulihonua was created between four gods," Hewett continued. "Because of that, they are all connected in the creation story that goes back to the first child, who is Kapapaʻīalaka.

According to Hewett, with the help of the gods Lono, Kū, and Kanaloa, Kānehulihonua was created from the earth at Keonekeaokahakahaea. "The gods mixed the one kea, the lepo ʻalaea ʻula, and the lepo hāʻeleʻele uliuli from Mololani with the wai naʻo (spittle) from the mouth of the akua, and formed the kiʻi of Kānehulihonua in the image of the god Kane."

Mololani is the crater that forms Mōkapu peninsula, the present site of the Kāneʻohe Marine Corps Air Station, at the southernmost end of Kāneʻohe Bay.



Ahu o Laka is an island in Kāneʻohe Bay about a mile offshore of Oʻahu. It is a wahi kapu (sacred place) rooted in the genealogy of Hawaiʻi pae ʻāina (the Hawaiian archipelago). - *Photo: © Mcdonojj / AdobeStock*

After his creation, Kānehulihonua was housed at Halekou (a fishpond at Mōkapu) to become strong. When he was able to stand and walk, he stood up in the sunlight and cast a shadow on the earth. From his shadow the gods created Keakahulilani, the first wahine.

Hewett noted, "When he was born, they created the ahu (altar) to honor Kapapa'īalaka. This is why that place is the piko – that was the beginning of the relationship, the connection to the ki'i of Kane."

Hewett says that if Kapapa'īalaka had not been born, "nothing would have been born." Everything that came after was connected to Kapapa'īalaka and Ahu a Laka – even down to the creation of Hawai'i Island.

The connection of this place with the chief, Laka, came later with the great migration that was taking place at the time.

Laka, one of the great voyaging chiefs, was born on Maui. It is said that he was buried at Ahu o Laka, although other mo'olelo about Chief Laka recount that he resided at Waikāne, gave his name to the island, but that he was buried at Iao on Maui.

Hewett also speaks of the coming of La'amaikahiki, who brought the pahu drum, and Laka, the goddess of hula, as being associated with the island and Kāne'ohe bay.

"We're trying to perpetuate the pono of Ahu a Laka in two directions: hula and wayfaring. Both are unique in the sense that you're on a journey, storytelling through music and dance, and wayfaring, centered in their tradition, lineage and legacy," he said.

These ancient connections are why Hawaiians who live in the area have raised concerns about what has happened to this wahi kapu.

No Longer the Same

(L-R) Barry Yamada, "Tita" Kawelo, "Braddah" Akana and Walter "Doc" Kawelo are longtime Kāne'ohe residents who have monitored activities in the bay for years. It is no longer the quiet, peaceful place they remember. - *Photo: Mahealani Cypher*

According to lifelong residents of the area, the mana of Ahu o Laka has changed over the years – especially in recent decades.

"It's not what it used to be," said Tita Kawelo who monitors the activities around the bay from He'eia-Kea Small Boat Harbor (also known as He'eia Pier). "It used to be so peaceful; a place where local residents and fishermen visited for fishing or cultural purposes."

"We used to sleep on the island," added Walter "Doc" Kawelo. "The water never came over the island back then, even at high tide."

Area residents object to calling Ahu o Laka the "sand bar."

"When I was growing up, this was always considered a sacred place, it was never referred to as 'a sand bar.' My father and uncle fished there and always referred to it as Laka," said Leialoha Kaluhiwa, a kupuna from the area.

Longtime residents of Kāne'ohe, He'eia and Kahalu'u note that Ahu o Laka was once an island in its own right but that it has been reduced over time to the appearance of a "sand bar" primarily due to sand-mining. They say that Ahu o Laka was heavily sand-mined to support the restoration of Kualoa Beach Park at the northermost end of Kāne'ohe Bay, and the expansion of Moku o Lo'e (Coconut Island) which is used as a marine research facility by the University of Hawai'i.

Cashing in on a Cultural Treasure

In recent years, social media posting about the "sand bar" has resulted in the excessive use (and abuse) of Ahu o Laka and has increased the pressure placed on Kāne'ohe Bay's fragile ecosystem.

"The desecration and commercialization of Ahu a Laka has been an ongoing, long-standing issue for Hawaiian groups and cultural leaders on the Windward side of O'ahu," said Hewett.

"Social media and online event marketing has escalated the situation and is being used by private businesses to sell unpermitted events in public and sacred spaces like Ahu a Laka."

Tita Kawelo notes that these days, "a lot of illegal commercial boats take outsiders there."

Indeed, local fishermen are concerned by the increasing numbers of unlicensed tour boats bringing boatloads of visitors to Ahu o Laka every day of the week – even on Sundays and on federal holidays (such as Memorial Day, July 4 and Labor Day) when all commercial activity in the bay is prohibited by law.

It is illegal to transport paying customers to Ahu o Laka without a commercial boat license and a permit.

Managing Activity Around Ahu o Laka

According to Department of Land and Natural Resources (DLNR) officials, kuleana for managing Ahu o Laka rests with two of its divisions. The island itself falls under the care of the Division of Forestry and Wildlife, while boating activity around the island is the jurisdiction of the Division of Boating and Ocean Recreation.

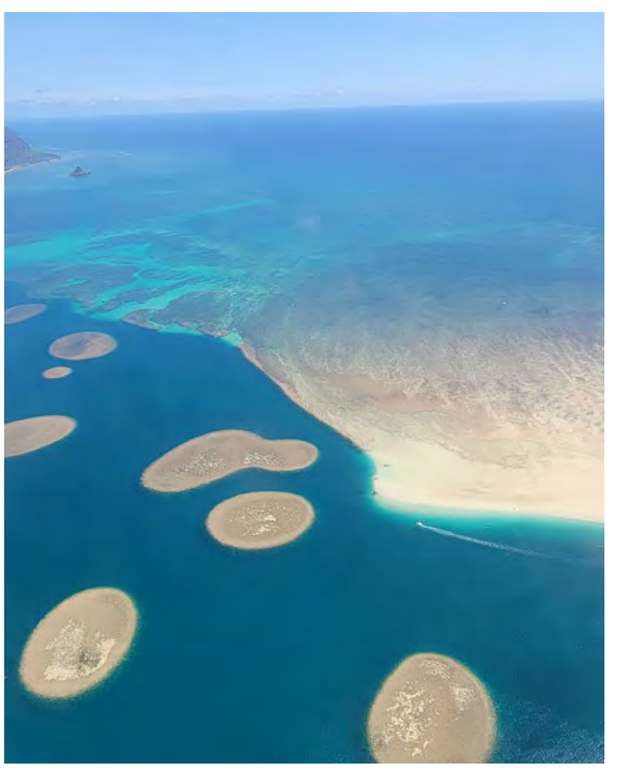
Newly-appointed DLNR Director Dawn Chang believes the greatest problem for Ahu o Laka is the public's perception of it as a place to party driven by social media posting, travel blogs and the availability of legal (and illegal) boat tours to the island.

"Many are unaware of its cultural significance and

SEE **AHU O LAKA** ON **PAGE 18**

In recent years, social media posting about Ahu o Laka has brought in crowds of people - locals and tourists alike - increasing the pressure on the bay's fragile ecosystem. - *Photo: Department of Land and Natural Resources*

Legal and illegal tour boat operations are cashing in on Ahu o Laka's popularity as tourists increasingly seek "unique" experiences - to the consternation of longtime residents. - *Courtesy Photo*



Ahu o Laka was once a proper island that old timers say was never covered by water - even during high tide. However, sand mining of Ahu o Laka to to support the restoration of Kualoa Beach Park and the expansion of Moku o Lo'e (Coconut Island) has reduced the island to the appearance of a "sand bar."- *Photo: © John/ AdobeStock*

Kumu Kawaikapuokalani Hewett speaks at a press conference at Heʻeia Kea Small Boat Harbor prior to conducting a healing ceremony at Ahu o Laka last summer. Just behind and to the right of Hewett is Sen. Jarrett Keohokalole who represents Kāneʻohe and Kailua. - *Courtesy Photo*

Last summer, Kumu Kawaikapuokalani Hewett led a group of ʻŌiwi from the Kāneʻohe area on a huakaʻi to Ahu o Laka to conduct a healing ceremony to re-bless the island and honor its important place in moʻolelo. Hewett would like to see Native Hawaiians take on the kuleana to protect this wahi kapu (sacred place). - *Courtesy photo*

AHU O LAKA

Continued from page 17

may not recognize it [because] for many years it was seen as a playground to party and drink," said Chang. "We'd seen this up until 2011, when the Ahu o Laka safety zone rule went into effect to shut down the drunken gatherings, concerts, and disorderly conduct that prompted legislation that enabled the Ahu o Laka rule."

The Ahu o Laka safety zone is codified into state law and designed to protect the island from the bad behavior and huge parties that have characterized activities there during three-day weekends in recent years. By law, the possession and consumption of alcohol, unruly behavior, and excessive noise are expressely prohibited on holiday weekends.

Police officers from DLNR's Division of Boating and Ocean Recreation patrol the waters around Ahu o Laka on long weekends. Their presence is necessary to deter drunken parties and enforce the Ahu o Laka safety zone. - *Photo: Department of Land and Natural Resources*

Recently, DLNR has been challenged to enforce another rule pertaining to commercial activity in Kāneʻohe bay, specifically the consumption of alcohol at Ahu o Laka. According to bay observers, some tour boat operators have actually left their inebriated passengers behind at Ahu o Laka when they fail to return to the boat on time.

In addition to tour boat operators conducting illegal commercial activity at the island, kayak rental companies are using Heʻeia-Kea Small Boat Harbor to launch their boats.

The increasing number of rental kayaks has added to congestion on the water and at the pier, along with other problems. A bill introduced during the current legislative session would help address this issue by requiring that all kayaks be registered and their numbers be clearly displayed – just as they are on larger boats.

DLNR officials say it has been a challenge to enforce rules against the commercial activity at Ahu o Laka because it is difficult to prove perpetrators are transporting paying passengers to Ahu o Laka illegaly. Indeed, when a boat is stopped by enforcement officers, the boat operators often claim that their passengers are friends or family members.

Tita Kawelo believes that the problems at Ahu o Laka are caused primarily by nonresident visitors. For the most part, she says that locals who go out to the island are respectful. "It's the outside people. They leave their ʻōpala everywhere. People need to be responsible and take care of the ʻāina."

Kaluhiwa thinks that if DLNR cannot enforce the restrictions on commercial activities at Ahu o Laka, then a permanent kapu (prohibited use) should be placed on the island to protect this important natural and cultural resource.

"I would like to see [Ahu o Laka] managed in a better way, perhaps by limiting the number of people going there. A patrol boat for Kāneʻohe Bay is badly needed," she added.

Restoring Pono to Ahu o Laka

Cultural leaders and others agree that more education is needed to help the public understand the cultural significance of of Ahu o Laka as a wahi kapu.

"Why are we promoting sacred sites as tourist attractions? Sacred sites should never become tourist attractions, especially for people who come from a place where they are uninformed about sacred sites and don't know how to respect them," Hewett lamented.

"It's the piko of the bay," he said. "It's a very sacred religious site. We need to preserve its sacredness in perpetuity, for the benefit of all."

Last summer, Hewett and a group of ʻŌiwi from the area visited Ahu o Laka for a ceremony to re-bless the island and honor its cultural significance.

For Hewett, the need for greater public awareness and respect for the island of Ahu o Laka is urgent.

"When we respect the significance of this place, we restore the natural order and the relationship of this community to the people of Hawaiʻi," Hewett said. "It's about how people see themselves connected to this area."

Hewett hopes that people will begin to understand the cultural significance of Ahu o Laka, to view it as more than a place for fishing and recreation, and to rise up and take responsibility for this irreplaceable cultural resource.

"The kūpuna of Heʻeia need to sit down an decide what is best for Ahu a Laka. I would like to see the Hawaiian people take on this kuleana," Hewett said. ■

A Hawaiian Worldview for Our Keiki

By Kelli Soileau

Pehea nā keiki? Pehea nā kūpuna?
How are your children? And how are your elders?

Dr. Dianne Paloma, president, and CEO of Hawai'i Dental Services shared this 'ōlelo no'eau (proverb) as a foundation of measuring the spectrum of care for the Hawaiian community. "If we are missing the kids, and missing the elders, then we are not surviving as a lāhui, as a nation," Paloma said.

In Hawai'i, oral health care, an integral part of overall health and wellbeing, is ranked the lowest in the nation.

Researchers, experts and members from the public spoke last month, at a regional hearing on the status of Native Hawaiian children. The Alyce Spotted Bear and Walter Soboleff Commission on Native Children is an independent federal entity established by Congress in 2016 to improve the health, safety, and wellbeing of native children.

The commission on Native children was established to improve their health, safety and wellbeing. The keiki pictured here are haumāna at Pū'ōhala Elementary School in Kāne'ohe, O'ahu. - *Photo: Jason Lees*

Panelists spoke on four areas of focus: 1) Physical, mental, and behavioral health; 2) Education and early childhood development; 3) Child welfare, juvenile justice, and violence; and 4) Systems innovations and best practices in Native communities.

Many of the presenters overlapped in their information and requests for support for Native Hawaiian children, citing challenges with regard to diet, education, housing, finance and disconnection from culture and land – to name a few.

"You can tell the health of the land by your tongue," said Dr. Aukai Austin Seabury, executive director of I Ola Lāhui. "If you can taste the foods that used to be here, if those plants are on your tongue, then your land and water is healthy."

Panel speakers referenced cultural knowledge, values, and practices throughout the two-days hearing, emphasizing the importance of a Hawaiian worldview as the foundation in education, health and family services to aide in an overall environment of wellbeing, health, and safety.

Common themes articulated by panelists included the need to connect youth to their culture through 'āina-based education and cultivate the consumption of nourishing, traditional foods to benefit physical health. Another call-out was the importance of keiki learning culture, history, traditions, skills and craftmanship from living cultural practitioners with the fluid catalyst of 'ōlelo Hawai'i to ground Native Hawaiian children in 'ike kūpuna (ancestral knowledge).

"Speaking our native language heals cultural and historical trauma. It is ola, life," Seabury said. She continued along the theme of health, stating there is a need for school-based and community health prevention programs, some of which have shown promise and have increased access to dental, mental health, and physical health care to families.

Other experts and members of the public shared about the need for more kānaka health care professionals – doctors, counselors, social workers, and mental health practitioners. Whether they're kānaka or not, access to doctors and other support service providers with a Hawaiian world view is a critical need. Too few social service providers have the cultural insight needed to build the trust required to make a difference in Native Hawaiian communities.

Teachers are another critical element to helping Native Hawaiian children develop a Hawaiian worldview – even if they did not grow up that way. An investment in training, retaining, and supporting Hawaiian language speaking and culture-based teachers who earn a livable wage is a real need.

The concerns going forward were as heavy as the pain of the past and the present. Funding, programs, data, policies, and other challenges are glaring. But implementing culture-based practices and values has been powerfully rewarding and strengthening.

The Commission is expected to issue a report of recommendations on solutions that would improve the health, safety, and wellbeing of Native Hawaiian children based on the testimony of the panelists and members of the public. ■

To submit oral and written testimony, or if you have any questions, email the commission at email@commissiononnativechildren.org.

To learn more about the Hawai'i regional hearing or to view the recording visit https://commissiononnativechildren.org/hawaii-regional-hearing/.

Kanawao me ka Hō'ailona

By Lisa Kapono Mason

Male kiwikiu posing at Keauhou Bird Conservation Center, Hawai'i. Notice his thick parrot-like bill and sturdy frame perfect for tearing into bark and branches. - *Photo: Ann Tanimoto Johnson/ LOHE Lab*

Rediscovered in 1950, Kiwikiu (Maui Parrotbill - *Pseudonestor xanthophrys*) is one of the rarest of the Hawaiian honeycreepers.

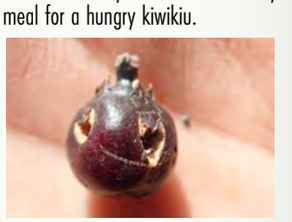
These relatively large, greenish-yellow birds have a curved parrot-like bill ideal for extracting insects and larvae from understory branches. Kiwikiu is difficult to detect in their rugged, densely vegetated habitat and are typically heard by their high-pitched "chew-ee" call before being seen.

On a lucky day, one may find Kiwikiu's signature mark – a delicate chevron-shaped puncture on undevoured kanawao fruits (an endemic berry). Why Kiwikiu leave some fruits uneaten in this way remains a mystery.

With a single declining population in eastern Waikamoi and fewer than 100 individuals remaining, Kiwikiu's fight for survival is critical. Reducing Culex mosquito loads that transmit deadly avian malaria, captive breeding, and the movement of individuals from Maui to high elevation forests on other islands, are a few conservation strategies currently in the works to help save Kiwikiu from extinction. ■

A glistening kanawao (*Broussaisia arguta*) showing off several ripened infructescences after the rain. - *Photos: Lisa L.K. Mason/ LOHE Lab*

A larval cavity inside a split tree branch that may have housed a tasty meal for a hungry kiwikiu.



A kanawao fruit with scarred over punctures from a kiwikiu bite. Was there something tasty inside?

ʻĀina Advocacy

Moving the U.S. to Prioritize Education Outside the Classroom

By Elena Farden

One of the most important tasks the Native Hawaiian Education Council (NHEC) prepares for each December is presenting powerful recommendations on education to the U.S. Department of Education (ED).

These recommendations are born from and for the community. NHEC works annually in community consultations and engagement sessions, diverse dialogue, and ongoing education research and advocacy in existing educational programs addressing Native Hawaiians in our process to raise forward these annual recommendations.

This year, we anticipate a Native Hawaiian Education Program (NHEP) grant competition and these priority recommendations are important in shaping decisions in what types of programs ED should fund and support.

NHEC is focusing this month's column on our second of three priority recommendations to ED on ʻāina-based learning programs. The following exerpt is taken from our annual report:

"PRIORITY FUNDING RECOMMENDATION: Expand ʻāina-based programs and initiatives to address place-based inequities and increase educational opportunities.

"Participants of NHEC's community consultations shared experiences of food insecurity as stressors of the pandemic, which in turn underlines the incredible importance ʻāina-based learning or ʻteaching and learning through ʻāina so our people, communities, and lands thrive' (Ledward, 2013). Nationally, 21% of Native Hawaiian Pacific Islanders, as compared to non-Hispanic White counterparts (8%), experience food insecurity that directly and indirectly contribute to related factors such as increased healthcare costs, limited access to resources and income, and a correlation to poor physical health (Nguyen, Pham, Jackson, Ellison, & Sinclair, 2022).

"The relational value to food, to one another, and to the environment remains a priority for Native Hawaiian communities. A participant who attended NHEC's community consultation session for Out of School and ʻĀina reflects on the importance of ʻāina-based programming options in the community if traditional schools did not provide resources. '[Traditional schools] don't see the rigor in ʻāina-based learning. I think that's the disconnect. I think that's why out-of-school programs are so important. It reminds our haumāna that learning continues after the school bell rings.'

"The increased value of and access to ʻāina-based learning and education programs generated greater attention on Hawaiian-focused charter schools (HFCS), which have a long-established core pedagogy on cultivating purposeful and responsible relationships between learners and culture, language, and land (Rogers, Awo Chun, Keehne & Houglum, 2020). The impact of the pandemic jolted urgent opportunity for HFCS and ʻāina-based programs to adapt hybrid and/or virtual delivery for whole family engagement to meet the needs of ʻāina learning and feeding communities. Hawaiian culture-based education principles are values-based, place-based, and land-based (Dragon Smith, 2020).

"Priority funding for expansion and support of ʻāina-based program reinforces the value of traditional wisdom in ʻāina as an educational priority to cultivate critical skills for learners, as well as an inclusive recovery approach for communities. NHEC strongly recommends ʻāina-based programming as a priority area for funding in the next NHEP grant competition."

The work that goes into producing these priority recommendations each year is a labor of love. ■

To see the full report and priority recommendations, please visit our website at www.nhec.org.

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

Laka Wahine, Laka Kāne

Na Kalani Akana, PhD.

Aia ʻelua kanaka kaulana me ka inoa ʻo Laka ma loko o ka mōʻaukala kahiko Hawaiʻi. Hoʻokahi he wahine a he akua ʻo ia o ka poʻe hula. Hoʻokahi he kāne a he kupuna ʻo ia no nā Hawaiʻi a me ka poʻe o ka Pākipika e like me nā Tahiti, nā Māori, Sāmoa, Tonga a pēlā aku.

ʻO Laka wahine ke akua o ka hula. Ma luna o ke kuahu hula, aia kekahi palaka o ka lama i kālai ʻole ʻia a i wahī ʻia i ke kapa melemele ʻōlena,ʻo ia ke kino o Laka. ʻO ka maile kekahi o kona kinolau a ua hoʻowehiwehi ʻia kona wahi kuahu me nā weuweu ʻaʻala o ka waonahele e like me ka palai, ka palaʻā, ka lehua, a pēlā aku nō. Wahi a Moke Manu, ua aʻo ʻia ʻo Laka i ka hula ma Maunaloa i Molokaʻi komohana e kona kaikuaʻana ʻo Kapoʻulakīnaʻu (Kapo). ʻO Nāwahineliʻiliʻi a i ʻole ʻo Kewelani ko Laka inoa ma mua. I mea e hoʻokaʻawale ai i kā Laka mau kuleana kumu hula, ua kapa hou ʻo Kapo iā Kewelani ma nā inoa ʻo Laea, Ululani, a me Laka. ʻO Laka nō naʻe ka inoa i lohe pinepine ʻia ma nā mele a ma nā moʻolelo. Nāna nō ʻo Laka ke kumu i aʻo a hoʻolaha i ka hula i ka pae mokupuni.

ʻO Laka (Rata) kāne, he kupuna hanohano ʻo ia i ʻike ʻia puni ka moana Pākīpika. ʻO ia ke keiki a Wahieloa, ke keiki a Kahaʻi-a-Hema. Ua hānau ʻia ʻo ia ma Kīpahulu, Maui. Ma hope o ka hānau ʻia ʻana ʻo Laka, ua haʻalele ʻo Wahieloa e ʻimi i makana no kāna keikikāne. Ua hopu ʻia nō naʻe ka makuakāne i Kaʻū no ka molia ʻana ma ka luaahine.

Ma ko Laka oʻo ʻana ua piʻi kona ʻiʻini e huli i kona makuakāne. Komo ʻo ia i ka waonahele a kua ʻia a hina ke kumu lāʻau kūpono no kekahi waʻa a waiho ʻia ke kumu a pō ke ao. Ma ko Laka hoʻi ʻana e kālaʻi i waʻa i ke kākahiaka, ua hoʻihoʻi ʻia i kona kū pololei ʻana. Pēlā nō ka hana—kua, hina, a hoʻi ke kumu lāʻau i ke kūlana kū pololei. No laila ua noʻonoʻo ʻo Laka e hana ʻāpiki e hopu i nā alakaʻi o nā poʻe hana kolohe (he poʻe menehune ma kekahi mana moʻolelo). Ma ka mana moʻolelo i haʻi ʻia e Jonah Kawaiʻaeʻa no Kīpahulu, ua hopu ʻia ʻelua akua waonahele, ʻo Mōkūhāliʻi lāua ʻo Kūpāʻaikeʻe a na laua i hoʻohiki e kālai a kāpili i waʻa no Laka me nā akua o ka wao (menehune) i loko o hoʻokahi pō mahina. Aia a pau ka waʻa, ua hele ʻo Laka me kekahi mau kākoʻo i Puna e kiʻi i nā iwi o Wahieloa. Aia kekahi mana moʻolelo o kēia no Hilo a malia paha aia kekahi mau mana moʻolelo no Laka ma nā mokupuni like ʻole.

No laila, ʻo wai ka Laka i hoʻomanaʻo ʻia ma ka inoa wahi pana ʻo Ahu o Laka ma Kāneʻohe? Mea mai kekahi ʻo kēia Laka ke akua o ka wao a me ke akua o ka hula. Mea mai kekahi aʻe ʻo kēlā Laka ke keikikāne a Wahieloa a ʻo kona ahu no ka hoʻolana ʻana i kona waʻa. Koe aku ia. Ola nō naʻe ka inoa o Laka i loko o ka inoa wahi pana ʻo Ahu o Laka. ■

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

To read an English translation of the article, go to kawaiola.news

A Plan Doesn't Matter if You're Not Going to Use it!

By Ian Keali'i Custino

"We need a plan," is a phrase you often hear people say. What does that really mean? If you're a business owner, entrepreneur or executive, it should mean a strategic process aligning deliverables to mission and stakeholder interests.

Prince Kūhiō had a plan when he envisioned a better future for kānaka. HRH Prince Jonah Kūhiō Kalaniʻanaʻole was born on March 26, 1871 in Kōloa on the island of Kauaʻi. An heir of Kaumualiʻi, the last aliʻi of Kauaʻi before Kamehameha I, he was hānai by King David Kalākaua and his wife Queen Kapiʻolani who was Kūhiō's maternal aunt.

Kūhiō worked tirelessly to improve the lives of kānaka. He believed that the best way of "rehabilitating the race," was to "place them back upon the soil." His plan was to firmly connect kānaka to their ʻāina. One of the most important ways he did this was advocating for the Hawaiian Homes Commission Act of 1921 which ultimately led to the creation of the Department of Hawaiian Home Lands.

The biggest caveat to strategic planning is that it is a process! Plans don't grow on trees, and it's not as easy as downloading a document from the internet. The three most important elements of a strategic plan are "DEF" – Data, Engagement, and Follow-through. Your strategic planning process should be data driven, engage your stakeholders, and result in a plan that you and your stakeholders will follow-through on and continue to improve.

Data looks different for every business. What businesses share is the need for data to define what we do based on our mission and how we do it in alignment with our vision, values and value propositions.

Why is it important to engage our stakeholders in our planning process? Identifying who your stakeholders are is the first hurdle.

Strictly speaking, anyone who touches your business is a stakeholder - from vendors to people who live in the community in which your business operates. Each brings a specific set of inputs from unique perspectives. The wider you cast your engagement net, the more diversity of perspectives you collect with the potential to contribute valuable pearls of insight into making you the best that you can be.

None of this matters if you're not going to do anything about it. A good plan defines what you do and how to do it, but a great plan includes accountability. It's important to identify benchmarks and a process that defines clear reporting on output and deliverables.

Change management is often the "skeleton in the closet" in strategic planning – we don't talk about it and when we do it's vague, complicated, and scary. Plan for change! Talk about it and practice change management in small ways from the start of your process. This will get your teams used to using it and normalize dealing with change in a consistent and much more manageable way. ■

Ian Keali'i Custino is a member of the Native Hawaiian Chamber of Commerce and co-owner of Together We Can (TWeC) Hawai'i, a Native Hawaiian-owned consultancy that works with organizations and businesses on strategic and business planning, project management and stakeholder and community engagement. Contact Ian at ian@togetherhi.com or 808.468.1686 ext 101 or online at www.togetherhi.com or @twechawaii.

Pāʻū Holo Lio: Horse Riding Tradition and Innovation

By Mālia Sanders

The first horses were brought to Hawai'i in 1803 by an American trader as a gift for King Kamehameha I – who initally placed a kapu (restriction) on the animals.

A few decades later, the kapu was lifted when horses became necessary for hunting wild cattle that had also been introduced in previous years. By the 1840s, horse-riding was a popular means of transportation, entertainment and recreation. Men and women of all social classes became skilled equestrians.

Mālia Sanders was a pāʻū rider in the 2013 Prince Kūhiō Parade. - *Photo: Angela Yamane*

Although the art of horsemanship in Hawai'i was influenced by European tradition and paniolo (cowboy) culture, local style and fashion were adjusted to our islands. Unlike their European contemporaries who rode side-saddle, Hawaiian women preferred riding astride (with a leg on either side) which made it easier to traverse the Hawai'i landscape. Yards of draped material fashioned into a pāʻū (skirt) were worn to protect their fancy Victorian-style dresses from getting soiled. The pāʻū was easily secured using kukui nuts twisted into the fabric and then tucked into the waistline.

In the 20th century, motorized vehicles replaced horses but pāʻū riding continued to be carried forward as a modern Hawaiian tradition. Today the art of pāʻū requires a high level of skilled horsemanship and also a strong connection to Hawaiian culture.

Pāʻu riding pulls from other cultural artforms such as oli (chants), mele (songs), lei-making and incorporating even gestures and movements of hula. It is a spiritual experience for the riders and the many ʻohana who are involved in the preparations preceeding the hōʻike (showcase) of this artform. Pāʻū embodies the huina, the nexus or intersection, of modern innovation and tradition and serves not only to embrace this era of our history but also to carry aloha beyond Hawai'i, as it has been featured in other parades and equestrian events outside of Hawai'i and has had the attention of travel writers from around the world. Pāʻū has been memorialized in mele such as *He Wahine Holo Lio*, written in honor of Queen Emma, wife of King Kamemameha IV, which speaks of her renowned horsemanship and well-trained horse, Kīnaʻu.

Today the art of pāʻū is featured as a signature aspect of floral parades in Hawai'i. It is important to understand that parades are currently the only venues where this unique artform is practiced and perpetuated. Therefore, as kānaka we also have a kuleana to continue its perpetuation, uplift our culture and provide education.

The Prince Kūhiō Parade is one of the legacy parades recognized by the State of Hawai'i. This annual gathering, brought to you by the Association of Hawaiian Civic Clubs and supported by the Council for Native Hawaiian Advancement (CNHA), brings community groups from across Hawai'i together to celebrate the life and legacy of Prince Jonah Kūhiō Kalanianaʻole.

Mahalo nui to the pāʻū riders who will participate in the upcoming Prince Kūhiō Parade on March 25 in Kapolei, home to the largest concentration of Hawaiian homesteads and headquarters of the Department of Hawaiian Home Lands. ■

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.

March is Colorectal Cancer Awareness Month

By Jodi Leslie Matsuo DrPH

Colorectal cancer is among the top three most common cancers in Hawai'i. Although Native Hawaiians do not get colorectal cancer as often as some other ethnicities, they are the most likely to die from it.

An estimated 47% of colorectal cancer cases in the U.S. are due to lifestyle choices. Dietary choices are believed to play the biggest part. Research shows that diets high in fiber and calcium and low in red meat and alcohol may all help prevent colorectal cancer.

High fiber foods helps to move the stool more quickly through and out of your body, absorbing toxins on its way out. This decreases the amount of time these cancer-causing toxins are in contact with your intestines. Fiber-rich foods have nutrients that fight cancer cells and maintain healthy gut bacteria, strengthening your immune system. Oatmeal, brown rice, whole-grain breads and noodles, soy and other beans, vegetables, and fruits are all high in fiber.

Calcium promotes healthy cell growth and function, including those that line the intestines. Calcium-rich foods include dark green vegetables, limu, soybeans, canned fish with bones, yogurt, and calcium-fortified plant milks.

On the other hand, red meat damages your DNA by creating gene mutations that cause cancer growth. Iron, naturally found in meat, and chemicals newly formed in meat during the cooking process, can transform normal cells into cancerous ones. Pork, beef, lamb, veal, bison, venison, and goat are all considered "red meat."

Alcohol itself causes cancer, regardless of what form – beer, wine, distilled liquor. It can damage your DNA and prevent your body from repairing the damage. Alcohol also makes it easier for toxins to enter the body's cells.

Besides choosing a good diet, it is important to practice other positive health habits.

This includes keeping your body physically active, managing your weight, and not smoking.

It is never too early to make healthy lifestyle changes to reduce your risk of cancer.

Cancer can take many years to develop. Colon cancer in particular is slow-growing, and is estimated to take about 10-15 years to develop. About 83% of colorectal cancer cases are diagnosed at age 55 years and older. By the year 2030, it is expected to be a leading cause of death for those under 50 years old. This means that the lifestyle choices you make in your 20s and 30s could determine whether you get cancer in your 40s or 50s.

Why explain the "whys" and "hows" of this disease? Because more knowledge translates to greater will power to make changes.

For those thinking they can never quit eating red meat or drinking alcohol, don't give up trying! Start by substituting one meal a week with chicken, fish, or tofu. Then slowly increase the number of meals without meat.

For those who grew up in families who ate meat or drank alcohol all their lives, consider the health of past and present family members. How would you rate their health? How long did they live? Are/were they on medications? Remember, meat and alcohol cause other diseases as well.

Lowering your risk of colorectal cancer means perpetuating life and the lāhui. ■

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

A Hawaiian Approach to Social Work

By Cheri Tarutani

In her majesty's Deed of Trust, Queen Lili'uokalani stated, "all the property of the Trust Estate ... shall be used by the Trustees for the benefit of orphan and other destitute children in the Hawaiian Islands, the preference given to Native Hawaiian (NH) children of pure or part-aboriginal blood."

Since the 1930s, Lili'uokalani Trust (LT) has been providing social work services to NH kamali'i (children) and their 'ohana, first as an affiliate of the Child Welfare League of America. With our longstanding history of providing social work services, LT recognizes March (locally and nationally) as Social Work Month.

To reach our strategic vision of E Nā Kamalei Lupalupa (Thriving Hawaiian Children), we use an Indigenous Social Work Practice framework founded upon restoring harmony to Native Hawaiians through clinical interventions grounded in the knowledge passed down from our kūpuna and those who have come before us.

At LT, our teammates subscribe to the Guiding Responsibilities for Indigenous Social Work Practices of the Academy of Certified Social Workers (2013), "We have four gifts to guide our behavior in exercising our responsibilities; 1) Our languages, our ceremonies, our knowledge and traditions, and our relationship to the land, 2) Our children are recognized as the keepers of our sacred ways: our responsibility is to ensure that they learn and live by these gifts; 3) Our relationships are recognized by keeping with the Laws of Creation through the transfer of ceremony; and 4) Our sacred ways of knowing must be protected for our collective survival."

When kamali'i experience our social services, there is no sofa and desk. Instead they may find lauhala mats, a bowl of light, a kahili, or flowers for lei making. Our social services team and the Queen welcome kamali'i into our safe spaces (kīpuka) to hear their mo'olelo and build pilina. Together, they address challenges by connecting to Hawaiian values, embracing lessons from the Queen's story and healing through cultural practices.

When kamali'i find strength in their cultural identity, they believe in themselves and they will have a better future as expressed by one of our kamali'i, "I never thought I'd do, and I enjoy doing, hula. I'm glad I get to learn some Hawaiian chant. When I finish this program, I would choose to go right instead of the path to hospital, prison or even death."

Always, and especially in March, we mahalo social workers for the impact they make. ■

Cheri Tarutani, LCSW, is the managing director of social services for Lili'uokalani Trust. It is her greatest honor to be a part of carrying out the Queen's wishes.

Keeping kamali'i connected to the Queen is part of the social work practice at Lili'uokalani Trust. - *Courtesy Photo*

Me ke Aloha Kamakau

Na Hāweo Glassco, Papa 12
Ke Kula ʻo Samuel M. Kamakau

“ʻOnā ʻohana, ke kula, [a me] ke kaiaulu nā kōkoʻokolu e kākoʻo ai [i] ka hale.” He ʻōlelo kēia ma nā Ala Hoʻokele o Ke Kula ʻO Samuel M. Kamakau. Eia au, kekahi pua mohala i ke kumu pali ʻo Haʻikū i loko o nā lima ʻo Keahiakahoe lāua ʻo ʻIolekaʻa. He ʻoiaʻiʻo nō ia ʻōlelo ma ko mākou kula; kahukahu ʻia hoʻi nā pilina me nā ʻohana, ke kaiaulu, a me ka lāhui. E ko Nāwahīokalaʻōpuʻu, Ka ʻUmeke Kāʻeo, Ke Kula ʻO ʻEhunuikaimalino, King Kekaulike, Lāhaināluna, Ke Kula ʻo Kamakau, Ānuenue, Kahuku, Molokaʻi High, Kawaikini, a me Ke Kula Niʻihau o Kekaha, Aloha!

I ka hele ʻana oʻu i ke kula kaiapuni, he kuanaʻike ʻokoʻa ko kākou mai nā kula aupuni, kula hoʻāmana ʻōlelo Pelekānia, a me nā kula kūʻokoʻa. Ola ke “Kumu Honua Mauli Ola” iā kākou. Kālele ikaika ka hoʻi mākou ma Kamakau i nā māhele ʻehā, ʻo ka lawena, ka ʻike kuʻuna, ka pili ʻuhane, a me ka ʻōlelo Hawaiʻi, no ka mea, ʻo ke Kumu Honua Mauli Ola nō ke kahua o kā mākou mau hana a haʻawina a pau. He kōkua hoʻi ke kālailai i ka pili ʻuhane i ko mākou kahukahu ʻana i nā pilina ikaika kekahi me kekahi. Ma ke kula, ua aʻo i ke kuleana e launa me nā poʻe ʻē aʻe, ma waho o ke kula, e like me, nā mākua, nā kūpuna, nā hoa aloha, a me nā hoa kaiaulu. Ua aʻo hoʻi mākou i nā loina launa kūpono ʻo ka hōʻihi me ka ʻauamo kuleana. Ola nō ia mau loina iā mākou ma ka hui ʻana me nā ʻano kānaka like ʻole.

I koʻu wā ʻōpio, ua makemake koʻu mau mākua e hānai i kekahi keiki alakaʻi. No laila, ʻo kekahi mākau e hoʻoikaika ai ʻo ka launa kanaka ʻana. Ke hoʻolauna ʻia me nā kānaka ʻē aʻe, aia iā ʻoe ke koho e hoʻomau i ka launa ʻana a e kahukahu i ia mau pilina. Ua hoʻokāinoa mai nā mākua oʻu i kekahi mau papa hana i hiki iaʻu ke aʻo i ka launa ʻana me nā poʻe ʻē aʻe. He kōkua ka hoʻonaʻauao ʻia ʻana ma ka ʻōlelo a kuanaʻike Hawaiʻi i koʻu launa ʻana me nā kānaka ʻē aʻe. Ola mau ka ʻōlelo Hawaiʻi i ke kūkākūkā ʻana, ke kōkua a kākoʻo ʻana kekahi i kekahi, a me ke aʻo aku a, aʻo mai i naʻauao kākou a pau.

Ma ka wā maʻi ahulau, ua hulihia nō ko kākou ao me nā loina launa kanaka o ke ao ākea. Ua koi ʻia kākou e launa ʻāloaloa ma ka ʻenehana. Ma kekahi ʻano, ua nōhie hou aku ka launa ʻana. Ua hiki ke launa me nā poʻe ma waho o ke kula, ma waho o koʻu kaiaulu, a ma waho aku hoʻi o ka mokupuni. Mai ia wā, ua hiki ke pili pono me kekahi mau hoa hou. Inā i aʻo ʻāloaloa ʻole, inā ʻaʻole i launa me nā hoa o ka lāhui ākea. Me he mea lā, ua hiki ke kō ka pahuhopu a hoʻomau a ʻauamo i koʻu mau kuleana ma ke ʻano he haumāna, he kaikamahine, a he lālā o ka lāhui Hawaiʻi. I kēlā kauwela aku nei, ua komo au i ka papa HAW 201 a me nā papa hou aku me ka poʻe ma ʻō a ma ʻaneʻi o ka pae ʻāina. Ua launa au me nā haumāna kaiaʻōlelo ʻē aʻe, e like me nā hoa no ke kula o Ka ʻUmeke Kāʻeo a me Kawaikini.

He ʻiʻini koʻu e kahukahu i ia mau pilina i hiki ke lōkahi me he lāhui hoʻokahi lā mai kēia mau pilina. Ma ka launa, ka pili, me ka hui ʻana kekahi me kekahi e hiki ai iā kākou ke hoʻoikaika i ka lāhui, no ka mea, “Hoʻokahi e pōʻino, pau pū i ka pōʻino” (Pukui 1983, 114:1066). He ala nō hoʻi ka launa ʻana e hoʻīli ai i ka ʻike i nā hanauna e hiki mai ana.

Me ke aloha Kamakau, mahalo. ■

E NHLC...

What are the legal rules for using Hawaiian names in business? Can businesses that are not Hawaiian own Hawaiian names? Can businesses that use Hawaiian names stop Hawaiians from using those Hawaiian words?

By Makalika Naholowaa, Executive Director Native Hawaiian Legal Corporation

State and federal law allow businesses to use and own business and product names incorporating ʻōlelo Hawaiʻi as tradenames and trademarks.

There is no requirement for the business to be owned or led by kānaka, for any consultation with or consent from members of the Hawaiian community, nor is there a requirement that the company or its products have a specific affiliation with Hawaiʻi, Hawaiian people, or Hawaiian culture.

Under current law, a business claiming rights to a name in ʻōlelo Hawaiʻi only needs to meet the same requirements for using and owning any other kind of name.

One requirement is that businesses can not monopolize the use of generic names for what their business does or provides. For example, no one could own – and stop others from using – “Landscaper” or “Mea Hoʻoulu Hoʻonani” for a business providing landscaping services.

Highly descriptive names as well as geographically descriptive names (i.e., place names) are also hard to legally own in business or product names. For example, the term “Kona” can’t be monopolized in names for coffee products grown in Kona. A name that was only “Kona Coffee”- with no other distinctive word or design elements – would be hard to successfully claim ownership to without evidence that the name had “acquired distinctiveness” with consumers, normally due to long-term, substantially exclusive use resulting in consumer recognition of the name as a sole identifier for one business.

That would be hard to do in this example. The US trademark database shows more than 50 registered trademarks incorporating the term “Kona” for coffee goods and services. Further, geographically misdescriptive names (i.e., names that falsely indicate an origin from a place likely to confuse or deceive customers) are not protected and may even result in legal liability under false advertising and consumer protection laws.

Importantly, even if legal rights to a business or product name using ʻōlelo Hawaiʻi are recognized, the rights generally only extend to identical or confusingly similar uses in commerce. Those rights do not affect anyone’s legal right to use the words in normal discourse for their defined meanings. For example, numerous federal trademarks exist today for “‘Ohana” related to a wide range of goods and services, including ammunition, music recording, and vitamins. These registered rights might be used to stop the marketing and sale of competitive “‘ohana” vitamins and bullets. They could not be used to stop anyone from using the term ʻohana for its regular purpose of referring to families.

Although the law includes numerous restrictions, like these, to limit ownership rights to business and product names, much room remains for local, national, and international businesses to use and own Hawaiian words as business names and intellectual property assets.

This creates numerous concerns about the protection of the language; misuse of the words, their multiple meanings, and their mana; weaponization of IP rights to ʻōlelo Hawaiʻi against Hawaiians; and confusion that can occur in the public as to the Hawaiian source or cultural authenticity of a product or service.

Progress in addressing these concerns will require continued advocacy to law and policymakers, in legal proceedings, and by consumers in the market. ■

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

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

Kaua'i Farmers and Fishers Sue DLNR

Kalo farmers and subsistence fishers from West Kaua'i filed a lawsuit against the Department of Land and Natural Resources (DLNR) for failing to require an Environmental Impact Statement (EIS) on a major hydro electric project being proposed for the Waimea River. The project's environmental assessment (EA) and "finding of no significant impact" was approved by outgoing DLNR Chairperson Suzanne Case just prior to the holidays without a public hearing.

"DLNR cannot issue a 65-year lease for river water diversions based on the narrow and skewed inquiry of an environmental assessment," said Elena Bryant, associate attorney at Earthjustice representing Pō'ai Wai Ola and Nā Kia'i Kai. "The deeper we dig into this situation, the shadier this story gets. We really had no choice at this point but to sue."

The complaint notes DLNR staff were directed to expedite the environmental compliance process for the West Kaua'i Energy Project (WKEP) being proposed by the Kaua'i Island Utility Cooperative (KIUC) and AES Corp, a global energy company with a poor environmental record.

According to the EA, KIUC and AES expect to divert an average of 11 million gallons a day – four billion gallons a year – from the Waimea River for 65 years. The EA is silent on the foreseeable consequences of discharging much of that water onto the Mānā Plain where it would collect sediment, pesticides, and other pollution on its way out into the ocean.

HILT Announces New Hires

Hawai'i Land Trust (HILT), has named 'Olu Campbell as President and CEO. Campbell has worked in both the public and private sectors in conservation, community empowerment, education, Native Hawaiian rights, food systems, climate change, housing and development, law, and business.

'Olu Campbell

Early in his career he was a legacy lands specialist for the Office of Hawaiian Affairs. Since 2018, he served as the Community and Government Relations manager at Kamehameha Schools.

"Our 'āina is the foundation from which our people thrive," Campbell said. "I look forward to serving Hawai'i as we work to protect and steward significant places, and provide Native Hawaiian culture-based educational programming for our communities."

Campbell earned a juris doctorate with an Environmental Law and Native Hawaiian Law Certificate from the William S. Richardson School of Law at UH Mānoa and a bachelor's degree in biology with a Hawaiian Language Certificate also from UH Mānoa.

Keone Emeliano

HILT also announced Keone Emeliano has joined its 'ohana as the Mahukona steward and educator.

Mahukona on the Kohala Coast of Hawai'i Island is a center for traditional navigation and served as the hub for voyages between the Indigenous peoples of the Pacific.

HILT, in partnership with the Kohala community and Nā Kālai Wa'a, is in the process of purchasing the 642-acre Mahukona property for conservation. HILT has raised $20 million and still needs an additional $2.8 million. Learn more at www.mahukona.org.

Emeliano's role will be to work with the community to revitalize the land, remove invasive species and plant native ones, educate the next generation on 'āina stewardship, and strengthen the culture of reciprocity between people and the land and water.

"I am excited to jump on board with HILT to mālama Mahukona," Emeliano said. "My entire working life has been dedicated to caring for and protecting 'āina in Kohala. I can't think of a better way to use my deep passion and expertise than working for HILT."

OHA Trustees and Executives Attend Commonfund Forum

Commonfund is one of the investment manager/advisors for the Native Hawaiian Trust Fund administered by the Office of Hawaiian Affairs (OHA). The Native Hawaiian Trust Fund was established in 1981 to account for OHA's portion of Public Land Trust income and proceeds. To stay informed on investment strategies and practices, and as part of their fiduciary responsibilities and kuleana, OHA trustees and executive leadership attend forums, conferences and trainings. The 2023 Commonfund Forum was held last month in Florida. Pictured (L-R) are Trustees Keoni Souza, Chair Carmen "Hulu" Lindsey, Keli'i Akina, Kalei Akaka and John Waihe"e IV. Also attending were Trustee Luana Alapa, CEO Dr. Sylvia Hussey, CFO Ramona Hinck, and Treasury Director Ryan Lee. - *Courtesy Photo*

Court Ruling Could Reopen Aquarium Pet Trade

The state Environmental Court ruled in late January that the Department of Land and Natural Resources (DLNR) may begin considering and potentially issuing permits for commercial aquarium collection in the West Hawai'i Regional Fishery Management Area, modifying a five-year de facto ban imposed by the courts in 2017.

The ruling amended a statewide injunction prohibiting DLNR from issuing commercial aquarium collection permitsin West Hawai'i. The injunction remains in place for the rest of the state.

The court, however, clarified that its decision does not allow aquarium collection to resume. Before that happens, DLNR must first consider and approve any such permits, a process which will be subject to public review and input.

"We're disappointed that the court would agree to open West Hawai'i to aquarium collection again, given the serious legal deficiencies with the industry's EIS and the serious threat of environmental harm posed," said Earthjustice attorney Mahesh Cleveland. "Fortunately, we still have recourse to correct these flaws, and we plan to do everything we can to [prevent] West Hawai'i's reefs from getting hammered by the trade once again."

Concurrently, the state Senate is considering a law to ban commercial aquarium collection outright, which has garnered overwhelming public support.

Kaina Joins KS as General Counsel and VP

Nalani Fujimori Kaina has been named general counsel and vice president for Kamehameha Schools (KS). She began her new role with KS in early January.

Nalani Fuimori Kaina

Kaina joins KS with more than 20 years of experience. She most recently served as executive director of the Legal Aid Society of Hawai'i, a position she held since 2009. Prior to becoming executive director, she started her career with Legal Aid as the only full-time practicing attorney on Moloka'i and later served as Maui County managing attorney and deputy director.

Kaina is also a director with the National Legal Aid and Defender Association, a former chair of the Hawai'i State Advisory Committee to the U.S. Civil Rights Commission, and a past president and director of the Rural Community Assistance Corporation. The KS Kapālama graduate has a juris doctorate from the New York University School of Law and a bachelor's degree from Macalester College.

"I am excited to join Kamehameha Schools to continue my service to the Native Hawaiian community, Kaina said. "My years at KS Kapālama were formative and to be able to return to ensure that Ke Ali'i Pauahi's legacy continues is such an honor."

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NEWS BRIEFS

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Native Hawaiian Cultural Exhibits

On Feb. 16, the Hawai'i Convention Center in Honolulu unveiled two Hawaiian cultural exhibits with a special blessing and luncheon.

The Pūali'ahu Feather Cape Exhibit features several capes, a helmet and lei pāpale, all created by master featherworker Rick San Nicolas using traditional techniques. The exhibit includes a cape designed by San Nicolas in honor of Princess Ka'iulani made of peacock feathers, a replica of a cape worn by Prince Kūhiō, and a replica of a cloak worn by Pi'ilani, the famed high chief of Maui.

Located on the ma uka side of the center's third floor, the exhibit was created by San Nicolas and Kauila Kawelu Barber and will be available to the public for viewing for two years.

The second exhibit, also located on the third floor, is The Healer Stones of Kapaemahu which was featured at Bishop Museum last year. It honors the four legendary māhū, individuals who embody both male and female spirits – who brought healing arts from Tahiti to Hawai'i.

The display includes replicas of the stones, historic photographs, artwork and the eight-minute Academy Award-shortlisted animated film, Kapaemahu. The convention center will become the permanent home of the Kapaemahu exhibit.

NOAA Asks Public to Help Track Honu

The National Oceanic and Atmospheric Administration's (NOAA) "Honu Count" is an initiative launched in 2017, when it first asked beachgoers to report sightings of honu (green sea turtles) with temporary alphanumeric markings on their shells.

It gives the public an opportunity to engage in honu research and conservation. Previously, sightings were reported through phone calls or emails. However, a new online system makes it easier to report sightings and helps researchers to more accurately track honu locations. The Honu Count survey can be accessed through a smartphone. The survey generates a map that allowing users to place a pin at the location of the sighting, giving researchers exact coordinates.

Honu have an internal compass that use the earth's geomagnetic signposts to help them navigate back to the beaches where they were hatched to reproduce. Mature honu that live around the main Hawaiian Islands travel northwest during the spring to reproduce at Lalo (French Frigate Shoals) an atoll in the Papahānaumokuākea Marine National Monument.

Visit the Honu Count page to learn tips for safe viewing and reporting. NOAA reminds the public to observe honu from a responsible distance of at least 10 feet.

Go to: www.fisheries.noaa.gov/pacific-islands/honu-count-help-us-find-numbered-sea-turtles-hawaii

Fuel Spill Prompts Calls to Remove Telescopes

Kākoʻo Haleakalā, a Native Hawaiian rights group, is circulating a petition calling for the removal of all telescopes from both Haleakalā on Maui and Maunakea on Hawai'i Island. This after recent reports of a 700-gallon diesel fuel spill at the Maui Space Surveillance Complex near the summit of Haleakalā.

The group said the spill, which occurred on Jan. 29, occurred when a fuel pump for an on-site backup generator failed to shut off due to mechanical problems. Maui's four primary aquifers are sheltered by Haleakalā.

In a press release Kākoʻo Haleakalā said that the spill constituted an "abuse of 'āina" and showcased a "lack of human decency" toward Hawai'i's sacred places, natural resources and people adding that "Kākoʻo Haleakalā remains steadfast that no further desecration should take place atop this, or any other mountain."

Group members opposed construction of both the Daniel K. Inouye Solar Telescope on Maui and the Thirty Meter Telescope on Hawai'i Island, staging demonstrations dating back to 2015.

To find out more go to https://chng.it/RQvyVmYVzW

Cultural Practitioners Awarded $25,000 Grants

First Peoples Fund, the oldest national organization dedicated to supporting Native American artists and culture bearers, recently named four outstanding individuals as First Peoples Fund's 2023 Jennifer Easton Community Spirit Award honorees and recipients of $25,000 in cash grants to continue their vital cultural work.

Charles Kealoha Leslie

Tom Pōhaku Stone

Among the four honorees were two Native Hawaiians: Net-maker Charles Kealoha Leslie from Kaʻawaloa (Captain Cook), Hawai'i Island, and Carver Tom Pōhaku Stone from Kāneʻohe, Oʻahu.

The award recognizes exceptional artists who have worked selflessly to weave their cultural knowledge and ancestral gifts into their communities. These practicing artists are nominated for the award by their students, mentees, fellow artists and other community members.

"These honorees are our knowledge holders. They embody our cultural assets and are our connection to ancestral knowledge, language, and identity, "said Lori Pourier, president of the First People's Fund since 1999.

Hui Aloha Kīholo Seeks New E.D.

Nonprofit Hui Aloha Kīholo recently announced their search for a new executive director.

The organization has kuleana to mālama the Kīholo State Park Reserve in the "kekaha wai 'ole o nā Kona" – waterless Kekaha region of North Kona. The area includes Kīholo Bay and the ma kai area of the ahupuaʻa of Puʻuwaʻawaʻa and Puʻuanahulu.

The Kīholo State Park Reserve is jointly managed by Hui Aloha Kīholo and the Division of State Parks as part of a curatorship agreement. The area includes anchialine ponds, ancient home sites, trails and archaeological features, and swimming areas. Hui Aloha Kīholo acts as a steward of the area partnering with stakeholders to provide on-the-ground presence, maintenance, camping facilitation, community engagement and education, and protection of the area's natural and cultural resources.

As a nonprofit, the organization is seeking a leader skilled in fundraising, fiscal management, marketing and public relations, who is committed to the mālama ʻāina values of Hui Aloha Kīholo. For more information to go: www.huialohakiholo.org/careers/.

Nā Makamae O Kawaiahaʻo Workshop

Kawaiahaʻo Church Archives will be hosting a workshop on their grant project (funded by the Institute of Museum and Library Services), Nā Makamae O Kawaiahaʻo, on March 30, 2023, 10:00 a.m. - 12:00 p.m., in the Liliʻuokalani Conference Room.

The goal of the workshop is to share with the larger community the insights and progress of the project and to inspire others in the creation of their digital archives.

Email Christine at cmau@kawaiahao.org or call 808-469-3000 to register. ■

What the Truck?! Kakaʻako

March 4, 5:00–9:00 p.m. | Honolulu, Oʻahu

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

Waimea Valley Kamaʻāina FREE Admission Thursdays from 12:00–3:00 p.m.

March 2, 9, 16 & 23 | Waimea, Oʻahu

Every Thursday, before the Haleʻiwa Farmers Market begins in Pikake Pavilion, all Hawaiʻi residents receive FREE admission to Waimea Valley. Must present proof of residency at the ticket booth. www.waimeavalley.net

March 26:
***FREE** Kamaʻāina Admission all day for Prince Kūhio Day.*

Pelekikena o ka ʻAhahui Sīwila Hawaiʻi

March 3, 6:00–7:30 p.m.
Waikīkī, Oʻahu

Learn, discuss and celebrate prominent women in our lāhui with special guest speaker Dreana Kalili. Reservation required. www.HMPShawaii.com >>events

Kalima Lawyer Talk Story Session

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

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

Bishop Museum's After Hours

March 10, 5:30–9:00 p.m. | Honolulu, Oʻahu

Pau hana music, programs, food, drinks, planetarium programs, gallery tours and activities. www.bishopmuseum.org/events

ʻIolani Palace Kamaʻāina Sundays

March 12, 9:00 a.m.–3:00 p.m.
Honolulu, Oʻahu

This month's theme is kalo. Enjoy free tours for kamaʻāina, entertainment, family-friendly activities, and ʻono food options. Performances by Kuana Torres Kahele, the Royal Hawaiian Band, and hula hālau. www.iolanipalace.org

Nā Haku Mele Hawaiʻi

March 17, 6:00–7:30 p.m.
Waikīkī, Oʻahu

Learn, discuss and celebrate prominent women in our lāhui with special guest speakers Dodie Browne and Nola Nahulu. Reservation required. www.HMPShawaii.com >>events

Hāinu Lāʻau – Cultivating Wellness

3/18/, 4/8, 4/22, 5/6, 10:00 a.m.–2:00 p.m.
ʻEwa Moku, Oʻahu

3/19, 3/26, 4/2, 4/23, 12:00–4:00 p.m.
Koʻolau Moku, Oʻahu

A free Hawaiian culture-based health and wellness course for ʻōpio (6–8th grade) and ʻohana in the moku of ʻEwa and Koʻolau. www.huimauliola.org/hainu-laau/

Waimea Valley Lā ʻOhana Day

March 18, 9:00 a.m.–4:00 p.m.
Haleiwa, Oʻahu

Every 3rd Sunday of the month kamaʻāina and military families get 50% off general admission. Identification required to be eligible for discount. www.waimeavalley.net

Kahilu Theatre Presents MasterClass - Atamira Dance Company

March 20, 4:00–5:00 p.m.
Kamuela, Hawaiʻi Island

Indigenous dance and choreography from a Māori perspective. Learn about Mātauranga Māori (Māori world view) and connection with others in space, insight from Te Wheke, and explore movement through concepts of whanaungatanga (a sense of belonging), tūpuna (ancestors), mauri (life force) and more. Ages 14 and up welcome. https://KahiluTheatre.org

Kahilu Theatre Presents Atamira Dance Company's – Te Wheke

March 21, 7:00 p.m. | Kamuela, Hawaiʻi Island

A powerful full-length dance work from Atamira Dance Company. Dancers journey into the esoteric dimensions of human experience, revealing the eight tentacles of Te Wheke—the Octopus, a powerful guardian on this journey from the past into the future. Layers of Te Ao Māori (The Māori World) emanate through accomplished patterns of video design, mesmeric soundscapes, and subtle shimmering garments with reflective lighting enhancing the darkness and light. https://KahiluTheatre.org

2023 Kona Steel Guitar Festival

March 23–25,
Outrigger Kona Resort and Spa, Kailua-Kona

Kanikapila, workshops, live entertainment, Hoʻolauleʻa, a Steel Guitar Exhibit and more. Programs will be livestreamed on the Hawaiian Steel Guitar Showcase's Facebook page and YouTube channel. https://hawaiiansteelguitarfestival.com

Nā Aliʻi Wāhine

March 24, 6:00–7:30 p.m.
Waikīkī, Oʻahu

Learn, discuss and celebrate prominent women in our lāhui with special guest speaker Kumu Zita Cup Choy. Reservation required. www.HMPShawaii.com >>events

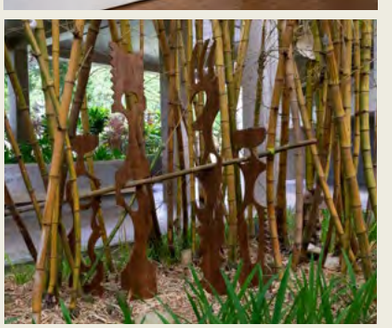
Māhū

March 25 & 26, 7:00 p.m & 2:00 p.m.
Leeward Theatre, Pearl City, Oʻahu

Patrick Makuakāne and Nā Lei Hulu i ka Wēkiu present a captivating cast of māhū guest artists: Hinaleimoana Wong-Kalu, Kuini and Kaumakaʻiwa Kanakaʻole in a fresh, possibly forbidden, and slightly dangerous hula show. https://bit.ly/3Kwx80q ■

ʻAi Pōhaku, Stone Eaters Exhibit

Jan. 22–March 26
Wed–Sun, 12:00–4:00 p.m.
The Art Gallery, UH Mānoa, Oʻahu



A multi-venue exhibit of some 40 Native Hawaiian artists tells the story of Hawaiian contemporary art that began during the 1970s. http://www.puuhonua-society.org/aipohaku

See story on page 8.

We Won't Stand Idly By

Carmen "Hulu" Lindsey

CHAIR
Trustee, Maui

The recent passing of Princess Abigail Kinoiki Kekaulike Kawānanakoa (April 23, 1926 – Dec. 11, 2022) was a moment for reflection.

She cut a striking figure, always regal, and never without a sense of what she felt was her position in society. But it is important to remember that she never forgot the obligations that come with high stature in society. Princess Kawananakoa, or "Kekau" as she was known to many, had a great sense of her responsibilities as an aliʻi.

She used her considerable fortune to help restore and maintain ʻIolani Palace. She funded efforts to foster the teaching and learning of ʻōlelo Hawaiʻi. She poured a great deal of money into providing scholarships and was known to quietly pay the medical bills and funeral costs of those in need without any fanfare or publicity. People learned of her generosity through word of mouth.

She was not an activist, but she supported those who opposed the building of the Thirty Meter Telescope. When she died, we learned that she had left $100 million to various Hawaiian causes.

She will be remembered for her personal accomplishments, her regal persona and, most of all, for her keen awareness that the needs of Native Hawaiians in their own land are many and various.

The Office of Hawaiian Affairs is mindful of her example of service and generosity. We are mindful of the struggle to recover what was once ours so that we may better serve the needs of our beneficiaries.

The passing of Princess Kawananakoa was a reminder, once again, of the theft of our sovereignty, the imprisonment and forced abdication of our beloved Queen Liliʻuokalani, and the seizure of Hawaiian crown lands.

The recent public opposition from some groups to OHA's plans for Hakuone – the parcels in Kakaʻako Makai given as a belated settlement of a state debt for years of ceded land revenues unpaid to OHA as stipulated by law – are a painful reminder of how our rights have been usurped before. Now we see them at risk of being usurped all over again.

Hawaiʻi's Thousand Friends claims it has been protecting Hawaiʻi's natural and cultural resources since 1981. Well, Native Hawaiians have been doing exactly this against great odds for generations!

The Kakaʻako Makai Community Planning Advisory Council claims to base their framework for planning, decision-making and implementation of its Kakaʻako Makai master plan on Native Hawaiian values and traditional and customary rights and practices protected by the state.

Yet both organizations oppose the plans of the entity whose explicit mission is this: "To mālama Hawaiʻi's people and environmental resources, and OHA's assets, toward ensuring the perpetuation of the culture, the enhancement of lifestyle and the protection of entitlements of Native Hawaiians, while enabling the building of a strong and healthy Hawaiian people and lāhui, recognized nationally and internationally."

We have been robbed of our rights too many times for us to keep silent. We won't stand idly by while others try to usurp our role.

We need people of goodwill in Hawaiʻi, Hawaiian and non-Hawaiian, to understand that the bills we have before the House (HB270) and Senate (SB736) this session are a continuation of our long fight to recover what was illegally taken from us.

You can help. Write to your Representative and Senator. Call for hearings. Visit www.hakuone.com. Learn more about how we plan to make Kakaʻako a place where Hawaiians can feel at home again.

Together we can live up to our obligations to build a stronger lāhui. ■

Deliberate Misinformation
The contemporary approach to trampling Hawaiian rights

Mililani B. Trask

VICE CHAIR
Trustee, Hawaiʻi Island

I began 2023 filled with optimism that OHA would finally be free to get on with the task of developing its 30 acres in Kakaʻako Makai. These were lands given by the state in 2012 in supposed settlement of a long overdue debt for years of unpaid ceded land revenues to which OHA was entitled, but that the state had failed to pay.

My optimism has been replaced with righteous anger as I watch the unfurling of a deliberate campaign of disinformation by parties determined to stop OHA from developing its lands on behalf of its beneficiaries.

FACT: The 30 acres we call Hakuone is not "public land." They are Hawaiian lands. Either we, the Indigenous people of these islands, have the same freedoms as everyone else to do what we want with our assets, or we don't. Some, clearly, would prefer to dictate to us.

Friends of Kewalos are engaging in malicious distortions despite having had extensive briefings from OHA executives. OHA's 30 acres comprise just 14% of Kakaʻako Makai's 221 acres, yet flyers summoning people to a so-called "community informational meeting" conflates OHA's lands with all of Kakaʻako Makai. The impression left is that OHA's plans to develop housing on some of its land would transform ALL of Kakaʻako Makai. Not true.

FACT: OHA wants to offer a variety of housing options that would be affordable for Hawaiians, too many of whom are houseless, wishing to return to the "sands of our birth." The very people who were briefed by OHA are behind this misinformation campaign. The group's "long term vision" for what could be created in Kakaʻako Makai is presented as if they had never heard of OHA's vision for the creation.

FACT: OHA envisions not just housing, but a true Hawaiian neighborhood with pedestrian walkways, a Hawaiian Cultural Center, opportunities for small businesses, artists and performers to showcase their work, a place where families could enjoy day care for keiki and kūpuna, holistic healing services, and, despite all the fear-mongering to the contrary, multiple access points to the ocean.

A particularly insulting touch is the promise on the opposition flyer that "Hawaiian food will be served" at the opposition meeting. What? Pandering to the Natives before hoodwinking them?

The misinformation goes beyond just one flyer.

Katherine Lindell of HawaiiOceannews.com emailed her opposition to all lawmakers. She presumes to lecture us about "Hawaiʻi's delicate ecosystem and the sacred nature of Hawaiʻi's ʻāina." She continues with a full-throated endorsement of Sen. Sharon Moriwaki's assertions that OHA plans to "build residential on all nine of its parcels," that OHA plans to "build 400-foot towers... without first doing serious study of the impacts and costs of their building on our treasured last open public shoreline in urban Honolulu."

FACT: OHA's 10 acres of planned open space represent one-third of its total Kakaʻako Makai lands.The impertinence of the opposition is as breathtaking as the lies; that these people would presume to school Hawaiians who have been wise stewards of these islands for generations.

FACT: Grassroots Native Hawaiian communities across the islands are showing the larger community, and the government too, how best to protect the ʻāina. Conservation is deeply woven into our reverence for the ʻāina. The opposition's brazen cultural appropriation is surpassed only by Lindell's declaration that "OHA should be disbanded and re-established to truly represent the Hawaiian people."

OHA is not going away. Native Hawaiians are not going away. We did not survive colonization, U.S. imperialism, deadly diseases, and blatant attempts to wipe out our culture to now yield to these scurrilous attacks. We will fight back. ■

Waiʻanae Coast Comprehensive Health Center Site Visit

Kaleihikina Akaka
Trustee, Oʻahu

As your OHA Trustee it is important to me to get out into the community and see where OHA is able to collaborate with organizations supporting our Native Hawaiian people. I recently had the pleasure of conducting a site visit at Waiʻanae Coast Comprehensive Health Center (WCCHC) to listen to concerns, tour the facilities, and hear from the hardworking staff who service West Oʻahu. Also in attendance were area legislators Sen. Maile Shimabukuro, Rep. Darius Kila and Rep. Cedric Gates.

Trustee Akaka with area legislators Sen. Maile Shimabukuro,, Rep. Cedric Gates, Rep. Darius Kila, and WCCHC Director of Health Promotion Alicia Higa. - *Courtesy Photos*

Uncle Kamaki Kanahele gave us a warm welcome and we reminisced with President and CEO Rich Bettini and staff about how they worked together with my grandfather, U.S. Sen. Daniel Akaka, to improve the lives of our Hawaiian people both in Washington, D.C., and here at home, as well as with my uncle Dr. Gerard Akaka, who was a physician and former medical director of WCCHC.

WCCHC is a healing center with a holistic approach, committed to providing accessible, quality, affordable, and comprehensive healthcare, while preserving Native Hawaiian culture and traditions to achieve complete wellness.

WCCHC has cared for and served our West Oʻahu community since its humble beginnings in 1972 when its one doctor and five staff delivered services from a temporary location in the heart of Waiʻanae.

Today, WCCHC is the largest Federally Qualified Health Center on Oʻahu. In 2017, it served more than 37,000 patients and over 203,500 visits through their seven service sites. They provide services such as primary care, behavioral health, nutrition, dental care, diagnostic services, and a pharmacy all within the same clinic.

We were given a tour of the future site of the Health Center's ʻElepaio Social Services Community Food Campus. This program fills the gaps left by government agencies when it comes to food stability. Keiki heavily rely on public school breakfast and lunch which emphasizes how important it is for OHA to support and help fund these types of programs through our granting system. There is an emphasis for our Native Hawaiian people, especially keiki and kūpuna, to have access to essential services and healthy food options.

I look forward to continuing the conversation with WCCHC on how OHA can work together in addressing these needs. Mahalo nui to Uncle Kamaki Kanahele, director of the Traditional Hawaiian Healing Center, Aunty Ginger Fuata, WCCHC board bember, Rich Bettini, WCCHC president and CEO, Alicia Higa, director of Health Promotion and the WCCHC Staff for their warm-hearted welcome. ■

Trustee Akaka and OHA staff with Rep. Darius Kila, WCCHC Board of Directors and executive leaders.

Hawaiʻi Would Not be the Same Without Hawaiians

Keliʻi Akina, Ph.D.
Trustee, At-large

Hawaiʻi would not be the same without Hawaiians. However, more Hawaiians are moving out of Hawaiʻi every year.

According to the most recent U.S. Census, the Native Hawaiian population is growing faster in Nevada and California, while Honolulu is experiencing the largest decline of Native Hawaiian residents. There are actually more Native Hawaiians living in other states than there are living in Hawaiʻi. Just over 300,000 native Hawaiians are living throughout the islands while about 370,000 are living in other states.

What is the source of the problem? It is becoming clear every year that bad government policies are contributing to the growing exodus of Hawaiians from Hawaiʻi.

Kona Purdy is a Hawaiian father who recently made the difficult decision to move his family of nine out of Hawaiʻi. He resettled his family in Las Vegas. The Associated Press published his story. Purdy said that "it's real ʻeha because you do get disconnected from the land, which we're so connected to, being born and raised here." Purdy's sister, Lindsay Villarimo said, "it is exhausting trying to make ends meet. It's heartbreaking that's the choice we make...I think we just got priced out of home." Purdy's family story is just one of thousands of stories of Hawaiians moving away from the islands to pursue more affordable living.

Hawaiians cannot afford to live in Hawaiʻi. According to the Associated Press, a real estate brokerage has even been established to help Hawaiian families relocate from the islands to other states.

To put it in perspective, based on real estate values via Zillow, a single-family home in the Las Vegas area costs about $420,000. In Honolulu, a similar home costs over $1 million. According to the Honolulu Board of Realtors, the median price of a single-family home on Oʻahu is over $1.1 million. According to the Redfin real estate company, the median price of a single-family home in the State of Hawaiʻi is around $825,000.

It is widely recognized that Hawaiʻi has the highest cost of living in the United States. At the same time, workers on the islands earn some of the lowest wages in the country. In addition, the lack of investment in a local economy that is not dependent on the tourist sector prevents the generation of new wealth for Hawaiian workers.

Simply put, bad public policy is making it harder for Hawaiians to live in Hawaiʻi.

For example, Hawaiʻi has the second highest income tax rate in the United States. Hawaiʻi also imposes a regressive GE tax on food and medical services, something which many states have discontinued. Overregulation by the government related to land use, zoning, and housing policies makes it very difficult to allow new housing developments which include affordable housing units. These ineffective housing regulations restrict the opportunity to increase the supply of affordable housing that is needed to meet the rising demand.

And this is not just a problem for Hawaiians. All residents of the Aloha State are affected by government policies that drive up the cost of living.

All of us in Hawaiʻi must hana kākou (work together) to address the issue. We must work together to support policies that promote affordable housing development, reduce taxes, and develop an economy that generates new opportunities for businesses.

At the same time, the Office of Hawaiian Affairs (OHA) has the obligation under the state constitution to better the conditions of Hawaiians. This includes helping Hawaiians afford to live and remain in Hawaiʻi.

ʻAʻohe Hawaiʻi me ka poʻe Hawaiʻi ʻole. Hawaiʻi would not be the same without Hawaiians. ■

Politics and Progress

Keoni Souza

Trustee, At-Large

As I continue to get situated in my role as your OHA Trustee At-Large, I have come to understand the importance that OHA plays in the legislative process. Since the inception of OHA in 1978, OHA and legislators have worked closely together to increase the support systems for Native Hawaiians. We continue to do so today with respect and admiration of each individual serving in public office.

This Legislative session over 3,000 bills were introduced between the Senate and House. Thank you, legislators, for your diligent process of review and questioning.

At OHA, we review bills that specifically name OHA, or that closely affect OHA’s strategic plan efforts https://www.oha.org/strategicplan/. These numbered over 500 bills. Our amazing public policy, advocacy and administrative teams sort through the bills and create a matrix to help us work more efficiently. We closely review bills that will affect our beneficiaries, our funding or development.

(L-R) Keoni Souza, Kanani Souza, Julia Souza, former Gov. John Waihee, former First Lady Lynn Waihee, and Patrick Souza. - *Photos: Richelle Kim*

As a realtor who has helped other Native Hawaiians try to buy a home, I understand that it is not just the Hawaiians on the DHHL waiting list that need assistance. There are so many more who cannot even qualify for DHHL for whom home ownership is a top priority.

When Hawaiians lack housing, it is difficult to pursue education or other endeavors. Through the Hakuone (Kaka‘ako Makai) development, we see both an economic engine toward self-sufficiency and the potential to help address the housing crisis. Please join our Instagram at IG:@hakuonehi and website at www.hakuone.com to support.

In addition to affordable housing for Hawaiians, it is of deep importance that we work closely with our communities. By the time this is published, I will have completed two of my planned island visits (Moloka‘i and Kaua‘i). I will be scheduling visits to the other islands in March and April.

One issue that I have been asked to review has been, “How can OHA help those who need down payment assistance to purchase DHHL property or other housing in Hawai‘i.” Other issues that have been shared with me are with regard to agricultural support, grants or loans to fix farm equipment or irrigation systems, education, youth sports, and work opportunities. The funding OHA receives from the legislature allows more of these programs to be added for beneficiaries, which is why it’s so important for us to be at the Capitol. One day our vision is that OHA can support itself and drive economic stability for Native Hawaiians.

Mahina Souza, Governor Josh Green, Keoni Souza.

By visiting you in the community and identifying your concerns more closely, I will be able to make my Board of Trustee decisions carefully, always keeping you in mind.

If you have specific concerns or issues, feel free to contact my office at 808-594-1857 or email me at Trusteesouza@oha.org I look forward to meeting you in the coming months. Aloha and Mahalo! ■

OFFICE OF HAWAIIAN AFFAIRS

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

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The Legislature’s Kuleana for DHHL

Kathryn Mackenzie

During the recent Senate confirmation hearing for Ikaika Anderson as head of Department of Hawaiian Homelands (DHHL) an important argument was brought up many times. Should the head of DHHL focus on the trust or the beneficiaries?

The line should be clear to lawmakers though. The State Constitution clearly lays out, in Article XII, Section 1, that the legislature shall make sufficient sums available to administer the Hawaiian Homes Commission Act in full faith and in the spirit with which the Act was written. The fiduciary responsibility lays with the legislature, not the administration or the department itself.

Sen. Les Ihara spoke at length on how he wants a candidate for the DHHL position who is focused on the trust, not the beneficiaries. I ask this senator, when will you focus on the trust? When will you push the legislature to fulfill its constitutional obligations to the trust and fund it fully every year until the waitlist has been exhausted?

Yes, last year $600 million was appropriated to DHHL but you, Sen. Ihara, have been in the legislature for decades and have not had the trust in mind. Maybe, you too, should no longer be considered for the job you hold. As majority policy leader you have not used that position to prioritize the fulfillment of the State’s trust duties to DHHL. Your statements in Ikaika Anderson’s hearing not only upheld the belief that the trust is more important than the beneficiaries but was yet another example of how the legislature continues to mislead the public on who has the true duty to ensure DHHL is fully funded.

The head of the department is an administrator. The job is to administer the funds appropriated by the legislature to rehabilitate the native Hawaiian people. The Department of Hawaiian Home Lands has no requirement to be self-funding and legislators suggesting that it does, whether through confirmation questioning or bills designed to make it so, are quite simply failing to uphold the fiduciary responsibility of their offices.

The Department of Hawaiian Home Lands needs an administrator who will, in accordance with the terms and spirit of the Act, put native Hawaiians on the lands that have been held in trust for them. I expect better from my government, better from legislators we elect to be our voices. I write this to remind not only my legislator, Sen. Les Ihara, of his responsibility, but to remind all those in our state Legislature of the constitutional obligations they have to the native Hawaiian people. ■

CONSERVATION DISTRICT USE APPLICATION: PUNA, HAWAIʻI ISLAND

ASM Affiliates is conducting consultation for a Conservation District Use Application (CDUA) being prepared for the proposed development of a single-family dwelling on a 0.327 acre parcel in Waʻawaʻa Ahupuaʻa, Puna District, Island of Hawaiʻi. We are seeking consultation with any community members who may have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices in the general vicinity of the subject property that may be impacted by the proposed project. If you have and can share any such information, please contact Benjamin Barna bbarna@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720.

CULTURAL IMPACT ASSESSMENT: AQUARIUM PERMITS FOR THE ISLAND OF OʻAHU

ASM Affiliates (ASM) prepared a Cultural Impact Assessment (CIA) for an Environmental Impact Statement (EIS) for the proposed issuance of commercial aquarium permits for the Island of Oʻahu. In August 2021, the Board of Land and Natural Resources (BLNR) did not accept the Final EIS and as a result, additional information and consultation for the CIA is being collected. The study area is for the entire island of Oʻahu and extends three nautical miles out to sea. In addition, the following areas are being excluded from the study including Pūpūkea Marine Life Conservation District (MLCD), Hanauma Bay MLCD, Waikīkī MLCD, Coconut Island Hawaiʻi Marine Laboratory Refuge Fisheries Management Area (FMA), Waikīkī-Diamond Head Shoreline FMA, Ala Wai Canal, Kapālama Canal, Heʻeia Kea Wharf, Honolulu Harbor, Pōkaʻī Bay, Waialua Bay, Paikō Lagoon Wildlife Sanctuary, and the ʻEwa Limu Management Area.

We are seeking consultation with any community members that might have knowledge, or who are involved in, any ongoing traditional cultural practices within the study area and welcome any information in the excluded areas as well. If you have and can share any such information please contact Carol Oordt coordt@asmaffiliates.com, phone (808) 439-8089, mailing address ASM Affiliates 820 Mililani St. Suite 700, Honolulu, HI 96813.

CULTURAL IMPACT ASSESSMENT: PUNA, HAWAIʻI ISLAND

Kulaiwi Archaeology, LLC is conducting a cultural impact assessment (CIA) for TMK: (3) 1-6-141:024, a 2.410-acre parcel located in Keaʻau Ahupuaʻa, Puna District on the Island of Hawaiʻi. The landowner proposes to drill a commercial water well within the previously graded portion of the parcel. All persons having information on traditional cultural practices and places located within Keaʻau Ahupuaʻa and the vicinity of the project parcel are hereby requested to contact Solomon Kailihiwa, skailihiwa@kulaiwiarchaeology.com, (808)493-8884, within thirty (30) days of this notice.

CULTURAL IMPACT ASSESSMENT: NORTH KOHALA, HAWAIʻI ISLAND

At the request of the Hawaiʻi Electrical Light Company (HELCO), ASM Affiliates (ASM) is preparing a Cultural Impact Assessment (CIA) for the proposed Battery Energy Storage System (BESS) project located in the Pāhoa Ahupuaʻa, North Kohala District, Island of Hawaiʻi. The area where project activities will occur is comprised of roughly 1.207 acres located on a portion of Tax Map Key (TMK) (3) 5-5-002:023 and adjoins the existing HELCO-owned Hāwī Substation located near mile marker 21.5 of Akoni Pule Highway.

The North Kohala area of Hawaiʻi Island is currently served by a single 69kV radial transmission line constructed in the 1950s. To improve reliability and resilience, HELCO worked with the community and various stakeholders to develop several alternative solutions. After much consideration and feedback, HELCO settled on developing the current project. The proposed microgrid project will be supported by a BESS which would be powered by as-available renewable energy. The construction of the microgrid will allow for the flexibility to perform the transmission line rebuild over multiple years all while reducing the number of customers whose service would be interrupted by the future transmission line rebuild or other forms of power outages.

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

CULTURAL IMPACT ASSESSMENT AND KA PAʻAKAI ASSESSMENT: HĀʻENA, KAUAʻI

Pacific Consulting Services, Inc. (PCSI), on behalf of AT&T Mobility, is conducting a Cultural Impact Assessment (CIA) and Ka Paʻakai assessment in support of the proposed development of a 95-foot stealth monopine telecommunications facility within a 927 sq ft area west of 5-7505 Kūhiō Highway, Hāʻena, Kauaʻi (Tax Map Key: (4) 5-8-010:011). The CIA team is seeking to engage with cultural practitioners and other knowledgeable individuals who can provide information concerning cultural, historical, or natural resources that may be present within the project area for the purpose of completing a Ka Paʻakai Assessment. If interested in participating and sharing your manaʻo, please email PCSI at haena@pcsihawaii.com or by calling PCSI at 808-546-5557.

CULTURAL IMPACT ASSESSMENT AND KA PAʻAKAI ASSESSMENT: WAILUA, KAUAʻI

Pacific Consulting Services, Inc. (PCSI), on behalf of the County of Kauaʻi, is conducting a Cultural Impact Assessment (CIA) and Ka Paʻakai assessment in support of the proposed improvements to the Wailua Wastewater Treatment Plant at 4460 Nalu Road Wailua, Kauaʻi 96746 (Tax Map Keys: (4) 3-9-006:019 & 027). The project also includes improvements to the ocean outfall diffusers and rehabilitation of the existing 10-inch force main that conveys R-2 recycled water from the Wailua WWTP to the irrigation holding pond at the Wailua Municipal Golf Course (Tax Map Keys: (4) 3-9-002:032 & 004). The CIA team is seeking to engage with cultural practitioners and other knowledgeable individuals who can provide information concerning cultural, historical, or natural resources that may be present within the project area for the purpose of completing a Ka Paʻakai Assessment. If interested in participating and sharing your manaʻo, please email PCSI at wailua@pcsihawaii.com or by calling PCSI at 808-546-5557. ■

OFFICE OF HAWAIIAN AFFAIRS

LIST OF OFFICES

HONOLULU
560 N. Nimitz Hwy., Ste. 200,
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Kūlana ʻŌiwi, P.O. Box 1717
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4405 Kukui Grove St., Ste. 103
Līhuʻe, HI 96766-1601
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Fax: 808.241.3508

MAUI
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Kahului, HI 96793-1400
Phone: 808.873.3364
Fax: 808.873.3361

WASHINGTON, D.C.
504 C Street, NE
Washington D.C., 20002
Phone: 202.506.7238
Fax: 202-629-4446

www.oha.org/offices

MĀKEKE
THE MARKETPLACE

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

ALL HAWAIʻI: The Friends of Hawaiʻi Loa and Hōkūleʻa call for kōkua as our time to voyage draws near. Please join us in preparing Hawaiʻi Loa for the trip back to its ancestral land of Alaska. Contact Sam at 808-221-6811.

GOT MEDICARE? With Medicare you have options. We compare those options for you! No Cost! No Obligations! Call Kamaka Jingao 808.286.0022 Hi Lic #433187

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

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

HOMES WITH ALOHA- Unique property in Papakolea one story 3 bedrooms + room with no closet used as an office, 2 baths, level lot with a warehouse like structure attached. $899,000 Must see! This is a leasehold property -Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA- Hanapepe / Kauaʻi - 3 bedrooms, 2 bath single story home 6,500 sq.ft lot. $410,000 This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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

LOOKING FOR A HAWAIIAN LANGUAGE TEACHER to converse with who can sing songs in Hawaiian or play an instrument and has lived outside of Hawaiʻi for more than 3 years. Contact: Emy Louie (919-845-8205) or www.emylouie.com.

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

THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT. Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website HomeswithAloha.com. Call, Text or email Charmaine@HomeswithAloha.com to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 37 years. ■

E Ō Mai, eKuleana Land Holders!

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 go to **www.oha.org/kuleanaland** or call **808-286-8033**.

OFFICE OF HAWAIIAN AFFAIRS

HOʻOHUI ʻOHANA
FAMILY REUNIONS

E nā ʻohana Hawaiʻi: 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!

SEARCH

KAOHI/MAKEA – The family of Joseph Kalua Kaohi (1894 – 1971) and Rachel Kaneheokalani Makea (1895 – 1951) of Hanapepe, Kauaʻi is having a reunion July 26–30, 2023, in Hanapepe, Kauaʻi. For more information, please contact Julie Kaohi at 808-551-7572 or lehuabua@aol.com. Any genealogy information would also be greatly appreciated. Please contact Jolynn Kaohi Chew at 480-773-9313 or mamachew@aol.com.

LUʻULOA–AEʻA–MORTON–KALIMA – This is a kāhea to the descendants of Annie Meleka Luʻuloa and her three (3) husbands: Albert Kamaukoli Aeʻa I, Sampson Pālama Aeʻa Morton, and Paul Aukai Kalima. The ʻohana 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 ʻOhana Reunion; When: September 1–4, 2023, FOUR DAY EVENT; Where: Our Lady of Keaʻau – Makaha, HI. The ʻohana requests all attendees to RSVP here: https:// www.surveymonkey.com/r/alohareunion2023. Deadline to RSVP is April 30, 2023. For more information please contact Ronnette Abregano and alohareunion2023@gmail.com.

STEWARD-KAMEHAMEHA, KANAHELE, KUNA- – Family search from Maui to Kahaluʻu Oʻahu. Looking for descendants or ʻohana of James and Mea-alani Steward of Kahaluʻu, Oʻahu. Please contact William Steward: wsteward52@yahoo.com if you are interested in a family reunion. ■

Share your thoughts on issues affecting our pae ʻāina and Kānaka Maoli, through ***a letter to the editor*** or an ***"OpEd" opinion piece***.

For more information go to:
kawaiola.news/about/submissions/

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