

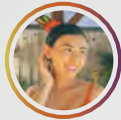


Ka Wai Ola

NEWS FOR THE LĀHUI

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melemaikalanimakalapua



hawaiiiversepodcast



Influencers Who Educate Not Misappropriate

Young Native Hawaiians are increasingly using social media to create educational content about Hawaiian language, culture, history and contemporary issues. Meet Melemaikalani McAllister and Kamaka Dias, both of whom are finding success using their respective platforms on TikTok and Instagram to teach and inspire. - Courtesy Photos

ALOHA 'ĀINA LEADER AWARDS

CLASS OF 2023

The Aloha 'Āina Leader Awards honor the future of our lāhui by recognizing haumāna for their growing commitments to aloha 'āina. These up and coming haumāna have accepted the kuleana to work for the benefit of all our communities. Aloha 'āina has always been a traditional value passed down from older generation to younger, but it has become even more vital in this era of change. The Aloha 'Āina Leader Awards affirm not only the importance of our cultural values in today's society, but also recognize the work of the many kumu and mākuā who have supported these haumāna throughout the years.



Wahinepō'aimoku
Lonokahikini Nahale-a
*Pana'ewa, Hilo, Hawai'i me
Keana, Kōōlauloo, Oahu*
Kamehameha Schools Kapālama



Siddalee Emily
Katherine Amaral
*'O 'Ōla'a ku'u ahupua'a. 'O Puna ku'u
moku. 'O Hawai'i ku'u moku.*
Kamehameha Schools Hawai'i



Lillian Kehaulani Nahoi
Nānākuli, Oahu
Hakipu'u Academy



Lehiwa Ku'uipo
Kahawai-Javonero
'Ewa Beach, Oahu
Ānuenue



Shelee Lei Aloha Nakaya
Waimea, Kona, Kaua'i
Ke Kula Niihau O Kekaha



Kamryn Kawehi Noy Vasquez
Kea'au, Hawai'i
Ke Ana La'ahana PCS



Makaniku'uleopono Puaa
Āina Ho'opulapula o Ho'olehua Molokai
O Hina I Ka Malama Kula Kiekie



Ka'ika'inahāweoikeao Glassco
Āhuimanu, Kahalu'u, Kōōlaupoko, Oahu
Ke Kula 'o Samuel M Kamakau, LPCS



Chey Aliyah Natsuko Velez
Hāmākua, Hawai'i
Kanu o ka 'Āina



Kekaimalu Iokepa Aiona
Waimalu, 'Ewa, 'Oahu
Ke Kula O Kana Lui (Saint Louis)



Kyani Mekōkualani Bateman
Ha'ikū, Maui
Kamehameha Schools Maui



Hokuaka'āle Emma Gilman
Moku o Kula, Maui Hikina
Kula Kaiapuni o Kekaulike



Makoa Koko Tama Here
Palau-Agdepp
Lāhainā, Maui
Kula Kaiapuni 'o Lahainaluna



Pomaika'i Koaopio
Santana-Keka
Kailua-Kona me Ka'u
Ke Kula 'o 'Ehunuikaimalino



Ava Simone Madden
Ahupua'a Moloa'a Moku O Kōōlau, Kaua'i
Kanuikapono Public Charter School



Andrew Laidren
Marshall Islands & Wai'anae, Hawai'i
Kamaile Academy PCS



Kahaukepa Kaho'iwai
Antonio 'Aipia-Peters
Kea'au, Puna, Hawai'i Moku
Ke Kula 'O Nāwahiokalani'ōpu'u



Hoomalukekaimalinooumauma
Nahooikaika Phillips
Keaukaha, Waiākea Ahupua'a, Hawai'i
Ka 'Umeke Kāeo



'O ke aloha 'āina, 'o ia ka 'ume mākēneki
i loko o ka pu'uwai o ka Lāhui.

—Joseph Nāwahī



PĀ MAI KA MAKANI

Makani (nvs. Wind, breeze, windy, to blow.)

Aloha mai kākou,

“Ope’ope Kohala i ka makani – Kohala is buffeted by the wind.”

Kohala is a district known for being windy and its famous winds – ‘Āpa’apa’a, Apapa, Moa’e and ‘Ōlauniu – are recalled in mele, oli and mo’olelo.

So it follows that, as a child growing up in windy Kohala, a favorite pastime for us kids was making (and flying) our own kites. We fashioned the rib of our kites with split bamboo and covered them with newspaper. For the kite tail we would raid the “boroboro” bag filled with rags that my mom kept in the house. Old pillowcases or sheets worked best. We’d cut strips to make our kite tail then fly our kites in the large open lot next to my grandfather’s house.

I loved the feeling of freedom as I ran across the grass and released my kite up into the air. As the wind caught my kite, I would unroll my string to allow my kite to fly as high as possible and watch in delight as it danced in the sky above me.

Of course, if the wind was too strong, or if I did not hold tightly enough to my string, my kite would “buckaloose” (the unofficial technical term) and end up in a guava tree, a coconut tree, or worse of all – in our neighbor’s yard next to their hunting dogs.

There is an ‘ōlelo no’eau about kites and Kohala: “Lele o Kohala me he lupe lā. Kohala soars as a kite.” It is an expression of admiration for the leadership demonstrated by the people of Kohala. Indeed, I’ve long seen kites as a metaphor for good leadership.

As a leader, I give people as much “string” as they need to carry out their ku-

leana. The string represents their autonomy, and their management of the kite as they release it into the air is indicative of their mastery of the kuleana that they have been entrusted with. I have found that, when allowed to control their own kite string, most people will fly high and soar.

I see other leadership imagery when thinking about the wind itself. In each of our lives we will face metaphoric gale-force winds that can wreck havoc on us personally, professionally, politically or in terms of our prosperity. When we are buffeted by powerful winds it can seem impossible to stay upright or continue moving forward.

That is not to say that wind is inherently bad. It is the wind that carries tiny spores and seeds across seemingly lifeless lava fields; seeds that find purchase in rocky crevices and establish kīpuka that begin as small clusters of ferns clinging to life, and transform over time into verdant native forests.

Which brings me back to our foundations. When we are firmly grounded in our ‘ohana, mo’omeheu (culture) and ‘āina, and our roots go deep, we are less likely to be uprooted when strong winds blow.

Pā mai ka makani a kūpa’a kākou (the wind blows and we remain steadfast). ■

Sylvia M. Hussey, Ed.D.

Ka Pouhana | Chief Executive Officer



Sylvia M. Hussey, Ed.D.

Ka Pouhana
Chief Executive Officer

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In 1936, the U.S. laid claim to a remote group of Pacific islands; today environmentalists are trying to protect the area from extractive practices.



KRISTIN KANANIOKALANI ANDERSON
Strategy Management Analyst
Office of Strategy Management
12 years at OHA

FROM:
O‘ahu (mokupuni)
‘Ewa (moku)
Waipi‘o (ahupua‘a)
Mililani (kaiāulu)

EDUCATION:
• Mililani High School
• UH Mānoa (BA in Journalism Broadcasting and Psychology)
• Colorado State University Global Campus (Master’s Certificate in Project Management)

What is your kuleana at OHA?

As a strategy management analyst, I assess the conditions of Native Hawaiians through evaluation of programs to assist in aligning OHA activities to OHA strategy.

Why did you choose to work at OHA?

As a Native Hawaiian, I wanted to assist in helping other Native Hawaiians to flourish.

What is the best thing about working at OHA?

Working with amazing people.

What is something interesting for people to know about you?

I earned a scholarship to play softball at the University of Hawai‘i, Mānoa, and I was able to purchase my first apartment, by myself, at the age of 28.

Who has been your role model?

My father has always been my role model.

What is your best OHA memory?

Being able to travel to Moloka‘i to assist with a community event. ■

Serve the Lāhui
with a career at the
Office of Hawaiian Affairs

For complete job listings and to apply visit:
www.oha.org/jobs

OHA Grant Applications Due April 5

By Office of Hawaiian Affairs Staff

On March 15, the Office of Hawaiian Affairs (OHA) announced the availability of more than \$9 million via 12 grant solicitations for Native Hawaiian-serving organizations. The solicitations include community grants to strengthen ‘ohana, mo‘omeheu (culture) and ‘āina connections, as well as grants to support education, health, housing, economic stability, homestead communities, and iwi kūpuna repatriation and reinternment.

This year, two new granting categories are also being launched to support ‘Ōiwi: one to provide disaster recovery and one to provide technical assistance to organizations serving Native Hawaiians (Kāko‘o Support Grants).

Additionally, with a legacy of supporting more than a decade of community events, OHA’s ‘Ahahui Grant Program has more than \$300,000 available for community events scheduled from June to December 2023. ‘Ahahui Grant applications are now reviewed on a rolling deadline in order to better accommodate the needs of the community.

OHA’s Grants Program is designed to help meet the needs of our lāhui by providing support to Hawai‘i-based nonprofit organizations with projects, programs and initiatives that align with achieving the outcomes of OHA’s 15-year *Mana i Maui Ola Strategic Plan*. Eligible nonprofits must demonstrate that at least 60% of their participants are Native Hawaiian and must be able to provide 20% in matching funds for larger program grants.

OHA grants are funded by income and proceeds that OHA receives from the Public Land Trust. This income goes directly toward funding beneficiary and community investments, as well as sponsorships and legal services.

“OHA Grants play a key role in providing our beneficiaries with much needed support and services in education, health, housing and economic stability,” said OHA Board Chair Carmen “Hulu” Lindsey. “We look forward to supporting innovative community-based programming throughout the pae ‘āina that help to improve the quality of life for Native Hawaiians.”

The application deadline for OHA Community Grants is Wednesday, Apr. 5 by 2:00 p.m. HST. Cycle 3 of the ‘Ahahui Grant Program begins on Apr. 14 and the application deadline is Apr. 28. The deadline for the Kāko‘o Grant Program was Friday Mar. 31.

Interested parties are encouraged to learn more about OHA’s grant solicitations. Go to www.oha.org/grants for information and application requirements, to access an on-demand video orientation, or to apply for a grant through OHA’s online grants portal. ■

To learn more about OHA’s Grant Solicitations
and application requirements, visit:
www.oha.org/grants

Two Centuries of Change in Kaka'ako



The area now known as Kaka'ako was a region of extensive wetlands and freshwater springs. Inland were extremely productive agricultural lands that included acres of lo'i kalo and other crops. Meanwhile, the coastal lands of Kaka'ako were part of a large complex of fishponds, reefs and rich fishing grounds that once ran from Maunalua (Hawai'i Kai) to 'Ewa. - Photos: Bishop Museum

Before Fisherman's Wharf, Kewalo Basin, and Ward Centre, the region known today as Kaka'ako had a rich and colorful history.

By Ryan Kawailani Ozawa

For centuries, Kaka'ako was a land rich in natural resources and cultural significance. The mix of steel and glass towers and industrial yards of today stand in stark contrast to the area's long-standing stature and significance at the heart of Honolulu.

Kaka'ako is in the moku (district) of Kona, in the ahupua'a (land division) of Waikiki, and along the coastal edge of the neighboring 'ili (smaller land divisions) of Ka'akaukui to the west and Kukuluāe'o to the east. The area was nurtured by two inland freshwater springs, Kewalo and Kawaiaha'o.

Like most of the vast plains of Honolulu, the region was home to extensive wetlands that sustained abundant agricultural production. Kaka'ako's lowland marshes and wetlands included lo'i kalo (taro fields), salt pans, and fishponds. Asian settlers that followed added rice to the crops raised in the area.

New Land

Kaka'ako began to transform in the 1800s. After the Māhele of 1848 ushered in land privatization across the pae āina, Kaka'ako land was parceled out as accelerating commerce demanded massive dredging projects to open up harbors, wharves, and piers. Even as the land was in flux, the area housed a smallpox quarantine camp, a hos-

pital for Hansen's disease patients, and historic Honolulu Fort and Fort Armstrong.

After the illegal overthrow of the Hawaiian Kingdom, the provisional government fixed its sights on Honolulu's sprawling wetlands, declaring them a "health hazard," and demanding they be drained. As Waikiki coalesced into a tourist destination, taro and rice fields were displaced by massive in-fill, dredged and hauled in from points east as Ala Moana Boulevard changed from a shoreline road to an inland thoroughfare.

Kaka'ako soon became a dumping ground for rapidly growing Honolulu. The first city garbage dump and incinerator was established along the waterfront, and the resulting ash was added to the in-fill that obliterated the wetlands and fishponds. The Ka'akaukui seawall in Kewalo Basin became the shoreline for 29 acres of new "land," some of which hosted a garbage dump and incinerator (dubbed "Swillauea") in 1930.

Calling Kaka'ako Home

As sustainable small farms were replaced by corporate sugar and pineapple plantations, and streams were diverted, thousands of Native Hawaiian farmers and other agricultural workers were displaced. Many relocated to Kaka'ako on the outskirts of prosperous Honolulu.

The early 20th century residents of Kaka'ako were mostly Hawaiian, but also included Chinese, Japanese, Filipino, and Portuguese, living in scattered, sprawling camps and tenements, often working for the area's industrial employers in factories and ports. Despite humble beginnings, Kaka'ako grew into a thriving, multiethnic, working-class neighborhood. Native Hawaiians claimed the shoreline, fishing and farming seaweed. Japanese



During the early 20th century, Kaka'ako grew into a thriving multi-ethnic, working-class community. Pictured here are houses on Ahui Street in 1945.

households built ofuro, or outdoor baths, and shared them with neighbors. Children would crowd the docks at Honolulu Harbor and dive for coins thrown overboard by tourists on ships. There was a bustling, sometimes rough-and-tumble nightlife.

The Industrial Reboot

The 1950s, fueled by rising land prices, the territorial government rezoned Kaka'ako as an industrial area. Thousands of residents were driven out, their homes and businesses cleared to make way for warehouses, factories, and marine and automotive shops. Despite the population of O'ahu doubling over the next two decades, Kaka'ako retained its industrial zoning.



Fishermen repair nets at Kewalo in 1940. Homes and small businesses in Kaka'ako coexisted for decades until they were gradually replaced by factories and warehouses. In the 1950s, Kaka'ako was rezoned as an industrial area and by the 1960s, most of the residents were gone.

By the 1970s, civic leaders and city planners recognized that the housing supply had not kept up with the massive increase in demand. It was then that Kaka'ako was seen as a potential residential hub, sitting between downtown Honolulu and Waikiki. The area's principal landowners – Kamehameha Schools Bishop Estate, Ward Estate, and Dillingham Corporation – were very willing to discuss a transition from deteriorating industrial lots to high-return housing. At the time, less than 2% of Kaka'ako land was zoned for residential use.

The 1976 legislature passed Act 150, designating Kaka'ako as a special development district and creating the Hawai'i Community Development Authority (HCDA).

SEE CHANGE IN KAKA'AKO ON PAGE 6

CHANGE IN KAKA’AKO

Continued from page 5

Central to the HCDA charter was ensuring the availability of housing and, from the beginning, its policies called for a minimum number of units for low-income and working-class families.

More of the Same

As land values continued to skyrocket, developers balked at the HCDA’s initial priorities. Even residents were turned off by the stigma of public housing. When HCDA released its first comprehensive Kaka’ako development plan, affordable residential units were not included. HCDA realigned itself to favor profit and investment return and described a Kaka’ako of prestigious high-rise condos along a glistening modern waterfront.

This vision of a high-end Honolulu enclave was not a new one. There were already other luxury condo towers along the south shore. The findings of the Environmental Impact Statement for HCDA’s plan, then, were not surprising: the nascent working class Kaka’ako neighborhood would be replaced by high-end residences housing the wealthy, many from outside of Hawai’i.

However, this upscale vision failed to materialize as several ambitious master plans ran up against ill-timed downturns in the local and global economy.

The Next Master Plan

In 2002, Chicago-based General Growth Properties (owner of Ala Moana Center) acquired the Victoria Ward Estate’s 64 acres of land and announced “Ward Neighborhood,” which would have 4,300 residential units across 20 buildings – 860 at “reduced” rents or prices. The 2007-2008 global financial crisis and the bankruptcy of General Growth in 2009 ended those plans.

Three years later, Howard Hughes Corporation, a General Growth spinoff firm, unveiled its modified master plan for “Ward Village.” Concurrently, Kamehameha Schools unveiled its “Our Kaka’ako” master plan with residential and commercial properties. Alexander & Baldwin proposed two condominium towers at Kewalo Harbor, whipping up a flurry of opposition, which led the 2006 legislature to prohibit residential development in the area.

The Last Chapter

In 2012, the state was finally coming to terms with its immense debt to the Hawaiian people over the use of ceded lands – restitution for which was written into the Hawai’i State Constitution. The legislature proposed a partial settlement to OHA: 30 acres of land in Kaka’ako Makai, ostensibly worth \$200 million.

During the legislative process, it was understood both by lawmakers and OHA that it was an incomplete deal. The restriction on residential development diminished

the property’s value by more than 50% and was supposed to be revisited in a future session.

The first attempt was made during the 2014 legislative session, but OHA was denied.

The next attempt was in 2021 when SB1334 was introduced. The bill passed through the Senate but died after the House refused to hear the bill.

The Next Chapter

Hakuone, the name given to OHA’s lands at Kaka’ako Makai, simultaneously represents the past and future of Hawai’i. It is visualized as a welcoming kīpuka where Native Hawaiian culture and values can be celebrated and perpetuated. But to become a truly local community, local people must be allowed to live there – and be able to afford to live there.

By offering a range of housing options focusing primarily on affordable and workforce housing, Hakuone can be a true home to Hawai’i’s people and contribute to the lifeblood of OHA’s mission: the betterment of the conditions of Native Hawaiians in education, health, housing, and economic development by strengthening our ‘ohana, mo’omeheu (culture), and ‘āina. ■

This article includes research from “Kaka’ako Makai” (2012) by Holly K. Coleman for the Office of Hawaiian Affairs Research Division and “Placemaking and the Gentrification of Kaka’ako: Exploring Alternative Pathways for Sustainable Futures” (2020) by Justin Menina.



The land and sea were the classrooms of our kūpuna. It is here that keiki learn the kuleana we all share in preserving our honua. Together, we mālama ‘āina on Earth Day and every day, for generations to come.

Hānai i ke keiki, ola ka lāhui



Kamehameha Schools®

Helping Keiki Make EPIC Strides



William Prill tutors ninth and 11th grade students at the Mō'ili'ili Learning Center. - Photos: EPIC Foundation



Students learned how Hawaiians mastered aquaculture during a huaka'i to 400-year-old Loko Ea Fishpond in Hale'iwa.



Melanie Tulba tutors a sixth-grade student at the Mō'ili'ili Learning Center.

By Cheryl Chee Tsutsumi

Kai (not his real name) did not have a typical childhood. He started going in and out of foster homes from the age of five, suffered severe abuse and neglect, and was diagnosed with a myriad of emotional challenges and learning disabilities.

When he was 16 years old, he was living in a boys' shelter far from his previous home, and his social worker felt the neighborhood high school would not be safe for him physically or emotionally. As an alternative, he began receiving one-to-one tutoring for all of his courses at the 'Imi 'Ike Learning Center in Waipio, a project of the EPIC Foundation (see sidebar). By the end of summer, he had earned enough credits to advance to the 11th grade.

During his junior year, however, Kai had to adjust to both living in a new foster home and attending school in an unfamiliar neighborhood. The classes were difficult, and he had to work extra hard, with help from his 'Imi 'Ike tutors, to complete the assignments. Socially, he struggled to fit in. Most of all, he yearned for his birth family and worried about his and their future.

Kai's journey was fraught with turmoil and disruptions. There were times the obstacles were so great, he would break down during tutoring sessions. But he remained focused on his goal: obtaining a high school diploma.

In 2019, two years after Kai first came through 'Imi 'Ike's doors, he graduated on time with his class. It was a joyful, inspirational achievement for him and his tutors.

Kai is currently employed and living independently. He recently resumed tutoring services at 'Imi 'Ike to hone his reading and writing skills in preparation for community college enrollment. One day, he hopes to teach English as a Second Language and to support other students who are facing personal and academic challenges.

According to Project Director Christine Miyamura, 'Imi 'Ike, which the EPIC Foundation launched in 2006, has played a key role in many success stories like Kai's. In addition to Waipio, it operates learning centers in

Hilo and Mō'ili'ili for haumāna, kindergarten through high school, who are currently or have been in foster, kith or kinship care or residential or treatment facilities. Referrals come from numerous sources, including social workers, resource caregivers, court-appointed guardians, school teachers and counselors, foster-care agencies and organizations serving Native Hawaiian youth and families.

'Imi 'Ike's offerings reflect a Hawaiian culture-based worldview and are designed to be experiential, hands-on and place-based. They include in-person huaka'i (field trips) and tutoring and workshops, which are available both in person and virtually. Tutoring is one-to-one or in small groups and is individualized to meet the needs of each student. Haumāna are encouraged to participate in all-day, in-person academic and enrichment camps during school intersessions. Activities there have included art, stamping, writing, coding, magic, 'ike 'ōlelo and engineering (curriculum from the Boston Museum of Science is used for engineering classes). Kumu have also shared their knowledge about the Kumulipo, makahiki, traditional foods and native plants and birds.

"We don't just focus on academics, which is why we provide programs that have an element of fun," said Miyamura, who worked as a special education teacher at a public elementary school prior to joining the EPIC Foundation.



A view into one area of the Waipio Learning Center.

"We realize many of our students have traumatic backgrounds — including abuse, neglect and exposure to drugs in utero — and as a result struggle with serious emotional, psychological and physical challenges as well as learning disabilities. They have multiple needs that we have to address; otherwise, academics can't be a priority for them. We try to stabilize their situation and find ways to excite them about learning."

The EPIC Foundation has received a two-year, \$180,000 OHA grant that supports the participation of 100 Native Hawaiian students in the 'Imi 'Ike Learning Centers' educational programs. Forty students are currently enrolled, so there's space to accommodate 60 more. For the first semester of the 2022-2023 school year, 10 out of those 40 students achieved at least a 3.0 grade point average; one earned a 4.0.

"These accomplishments are especially significant because of their challenges," Miyamura said. "Seeing these kids make even small gains is inspiring. When they realize they can reach their goals if they work hard, they're so proud, happy and motivated; it's a turning point for them. Every child has the potential to succeed." ■

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

Building a Bright Future

Established in 2004, the EPIC Foundation is a 501(c)(3) nonprofit corporation whose mission is to ensure that "all children, youth and young adults have equal access to a quality education that builds knowledge, confidence and opens doors to endless possibilities." For more information, call (808) 955-6100, email epictutor@hawaiiintel.net or visit epicfoundationhawaii.org.

New Hālau Debuting at Merrie Monarch Will Honor Beloved Kumu Hula Johnny Lum Ho



Hālau Ka Lehua Pua Kamaehu is a new hālau founded by haumāna of the late Kumu Hula Johnny Lum Ho. A hula icon, Lum Ho presented some of the most innovative hula performances to ever grace the Merrie Monarch stage. His haumāna hope to honor their beloved kumu who passed away a year ago, with their debut performance at the 60th Merrie Monarch Festival. - Photos: Lani Walters

By Lisa Huynh Eller

A new hālau founded by the students of the late Kumu Hula Johnny Lum Ho will perform at this year's Merrie Monarch Festival in his memory. Lum Ho, considered by many to be a hula icon, performed at the very first festival back in 1964.

"I'm happy [his students are performing] because Uncle George Na'ope was one of the founders. He told me that when he first started it, he asked Uncle Johnny to have his hālau be part of the program of the exhibition. He was there for the first and now his hālau will be performing in the 60th. I think it's so apropos for them to do this honor," said Aunty Luana Kawelu, president of the Merrie Monarch Festival.

After Lum Ho's passing in April 2022, his students decided to honor him by choosing a new name for the hālau said Kumu Hula Kasie Kaleohano. The new hālau is named "Hālau Ka Lehua Pua Kamaehu," after one of their favorite Lum Ho songs.

"His wish was for us to continue. But we both felt, along with Aunty Dee-dee (Oda), and our close circle of hula sisters, that we should open under a new name because the name Ka Ua Kani Lehua should rest with Uncle Johnny," said Kaleohano.

Their new name is inspired by, but slightly different than, their favorite song. "The kama'ehu in his song has an 'okina and refers to the rust-colored lehua blossom.



Kumu Hula Kasie Kaleohano (left) and Kumu Hula Brandi Barrett (right) founded Hālau Ka Lehua Pua Kamaehu. The name of their hālau was inspired by one of their favorite Johnny Lum Ho compositions.

We removed the 'okina and that then created the idea of the lehua for a new generation. So we're paying homage to where we came from, and then those who will come after us."

Lum Ho was a visionary, a man of very few words, and deeply religious. "He was an extremely talented kumu hula, with so many creative songs that he shared with us on stage, and he was well known and loved by hula people around the world," said Kawelu.

His gentle and quiet ways of teaching empowered his students, say Kaleohano and Kumu Hula Brandi Barrett. He would often allow them to be part of the creative process and present their ideas for movements to accompany the mele. They used to joke that they needed to speak

the "Johnny Lum Ho language."

"We'd do these motions and he'd be like, 'Okay, try something else.' And if he liked it, he'd say, 'That's what I want.' You had to speak and understand 'Johnny Lum Ho,'" said Barrett.

Both Kaleohano and Barrett said they are grateful for his understated approach because it prepared them as teachers. "He allowed us that space within his vision. He knew what he wanted to see, but he allowed us that kind of autonomy to be creative, while he helped us grow that within ourselves," Kaleohano said.

In a nod to his legacy as a prolific original composer, the hālau will be performing an original mele about his life.

"What really struck a chord with us is how many mele Uncle Johnny composed over his lifetime, but we were not aware of any mele that were composed for him," said Kaleohano. "So we got together with our inner circle and just kind of talked about the stories he shared or the stories we knew about his lifetime. And one of our hula dads, who is Hiapo Perreira, a professor of 'ōlelo Hawai'i at UH, took our thoughts and our stories and composed the mele. So that's what our dancers will be sharing this year. It's a mele about Uncle Johnny's life."

The dancers will be accompanied by Lum Ho's fellow musicians and long-time collaborators, Bert Naihe, Edward Atkins, Mark Yamanaka, and Kuana Torres Kahele.

One of the hālau's members (and Barrett's daughter), Tehani Kaleohoneonālani Barrett, will compete in the Miss Aloha competition. Lum Ho chose the younger Barrett for the role prior to his passing. According to Kaleohano, many of Lum Ho's former students plan to return to the festival to honor their late kumu in some shape or form.

The time leading up to the festival brings a mix of emotions for the hālau. It is an exciting, bittersweet and nerve-racking time, said both Barrett and Kaleohano. Only two of the 26 or 27 dancers, who range in age from 13 to 37 years old, have ever performed at Merrie Monarch. To help the dancers calm their nerves, their teachers remind them to focus on their purpose. "It's about honoring him, especially this year, and just doing their best," said Barrett.

Though Lum Ho had an immeasurable impact on the art of hula, his legacy extended beyond it and encompassed an unwavering faith in God and Jesus Christ and a belief in giving back. Commented Kaleohano: "One of the biggest things, I think, of Uncle Johnny's legacy, besides hula and faith, is if you give blessings, you get blessings." ■

Lisa Huynh Eller is a freelance writer, editor and project manager based out of Hilo, Hawai'i. She is a former reporter for West Hawai'i Today in Kailua-Kona, and a graduate of the University of Hawai'i at Mānoa's Journalism Program.



Photo: Merrie Monarch Festival/Dennis Omori

60th Merrie Monarch Festival

April 9-15 | Hilo, Hawai'i

The following performances will be broadcast live on KFVE at 6:00 p.m.: Miss Aloha Hula on April 13; Hula Kahiko on April 14; and Hula 'Auana and Awards on April 15. www.merriemonarch.com/2023-festival/

OHA Information Table at Merrie Monarch Craft Fair

April 12-15, 10:00 a.m.-4:00 p.m.

Hilo, Hawai'i | Ahfook Chinen Civic Auditorium, 323 Manono St.

Free Ka Wai Ola News shopping bags are available for all your Merrie Monarch Craft Fair purchases. Talk story with OHA staff and get information about the Native Hawaiian Revolving Loan Fund (NHRLF) Program, the Mālama Loans program (businesses, home repairs, school, and debt consolidation) and other beneficiary services.

OHA Hanana

Presentations, Workshops and Panel Discussions during Merrie Monarch

Register online for in-person workshops - space is limited

All events will be held at Mokupapa Discovery Center, 76 Kamehameha Ave. (corner of Kamehameha and Waianuenue Ave.)



Wednesday, April 12

Ulana Lauhala Workshop 1

10:00-11:00 a.m.

'Aha Puhala O Puna will share about the various types of hala, preparations to start any ulana project, and will lead group in making a lauhala bracelet. Register online at <https://bit.ly/3Z9S54U>

Ulana Lauhala Workshop 2

11:30 a.m. -12:30 p.m.

'Aha Puhala O Puna will share about the various types of hala, preparations to start any ulana project, and will lead group in making a lauhala bracelet. Register online at <https://bit.ly/3niULQ9>

History of Kalākaua Presentation*

1:00-2:30 p.m.

Hailama Farden of Hale O Nā Ali'i O Hawai'i, and Kaimana Barcarse VP of Hawai'i Council of the Association of Hawaiian Civic Clubs will share about Kalākaua's advocacy for hula, 'ike kūpuna, and other traditional and customary rights.

Thursday, April 13

Kaulana Mahina Workshop (Hawaiian Moon Calendar)

10:00 a.m.-12:00 p.m.

Haunani Miyasato will share about Po Mahina (moon phases), Malama (lunar months), Kaulana Mahina (moon calendar) in relation to mea kanu (planting) and hula plants like 'ōlena (turmeric), lā'i (tī), 'ōhi'a lehua and palapalai (a fern). Register online at <https://bit.ly/3nf5efN>.

Kumu Kānāwai Pre and Post Hawaiian Kingdom Panel Discussion*

1:00-2:30 p.m.

Panelists: Dr. Noe Noe Wong-Wilson, Executive Director of Lālākea Foundation; U'ilani Naipo, Program Administrator at Miloli'i Community Based Subsistence Fishing Areas (CBSFA); Dr. Pua Kanahale, President of the Edith Kanaka'ole Foundation. Discussion will include the history of Kumu Kānāwai, its evolution, and how it benefits Kānaka traditional and customary rights today in relation to Mauna Kea, subsistence fishing, and cultural practices.

Friday, April 14

Waiwai ka 'Ōlelo Hawai'i Panel Discussion*

10:00-11:30 a.m.

Hear from the next generation of Hawaiian Language speakers on the value of 'ōlelo Hawai'i today, the vital role it has in improving economic development, housing, healthcare, education and overall community development and stewardship for everyone.

Hula Workshop

2:00-4:00 p.m.

Kumu Hula Kaenaaloha Hopkins will share her hula mo'okū'auhau and discussion of Auntie Maiki Aiu's definition of hula as the Hawaiian dance expressing all we see, hear, smell, taste, touch and feel. Learn a hula. For all learning levels. Register online at <https://bit.ly/3JCaSQB> ■

Notice Corrections and Probate Information for Kalima v. DHHL

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

Notice Corrections

Now that this landmark class action case has settled, the next phases are to provide notice of claims and to disburse the settlement funds. The Second Notices were mailed in January to all class members telling them whether they have claims and, if they do, the types and dates of claims.

The claim review process is ongoing. Corrective notices are being sent in every case where corrections are necessary, based on continuing file review and information provided by class members. Corrective notices were mailed mid-March. Final notices will be mailed in June.

Probate Information

Over 1,000 Class Members now are deceased. Their settlement funds will be distributed to their heirs or their devisees.

The Court has appointed a Special Probate Master, who currently is working with Class Counsel to establish a Probate Plan to ensure that the deceased Class Members' payments are distributed to the rightful people.

Deceased Class Members' families may choose to hire their own private lawyers to assist them. The Claims Administrator has a list of private attorneys licensed in the State of Hawai'i who can be retained to assist with these private cases. To obtain this list, please visit kalima-lawsuit.com or contact Epiq at info@kalima-lawsuit.com or call 1-808-650-5551 or 1-833-639-1308 (Toll-Free).

Families who choose not to retain private counsel will be included in the Special Probate Administration. This process will provide probate assistance and distribute claims to Estates and families who choose not to hire private attorneys.

Information Request Forms

Relatives of deceased Class Members should complete the Information Request Form that was sent to the Class Member's last known address and also is found on the Kalima website at kalima-lawsuit.com. The more information you provide, the easier it will be to complete this final distribution process. Thank you for your continued patience and cooperation. ■

* Panel discussions and presentations will be livestreamed on OHA's FB page @officeofhawaiianaffairs

A Trailblazing Educator, Cultural Advocate and Servant Leader

Fred Keakaokalani Cachola

Nov. 24, 1935 – Feb. 20, 2023

By Kēhaunani Abad

*“Lele o Kohala me he lupe lā.
Kohala soars as a kite.”*

An expression of admiration for Kohala,
a district that has been a leader in
doing good work.

Amidst the bustle of the Kohala Plantation Hala'ula Down Camp, Fred Keakaokalani Cachola was born to Esther (‘Ū‘ū) and Federico Cachola. In that rich, multicultural village, where kids could explore far and wide and enjoy adventures with friends, he developed an enduring love for ‘āina and community.

Fred's profound aloha for Hawai'i, the people of Hawai'i, and 'ōiwi culture, history, and wahi pana (storied places) moved his heart and hands in ways that will continue to reverberate for generations to come.

His journey began in his kulāiwi of Kohala where he became a keen observer of his surroundings, as it was his job twice daily to find feed for the family's ducks, chickens, and rabbits and, at appropriate times, to harvest the mai'a, niu, papayas, avocado, 'ōhi'a 'ai, gundule, and other plants his father grew.

He was a proud student of Hala'ula Elementary, later moving to Kamehameha Schools and graduating alongside his beloved Nā Pua Mae'ole 1953 classmates.

After going home to Kohala and working for the sugar plantation, he joined the U.S. Army during the Korean War, and later earned his teaching degree from Iowa State Teachers College.

Returning to Hawai'i, Fred served as a history teacher at Wai'anae Intermediate where he met his first wife, Eiko Cachola. The two grew roots in Wai'anae, with Fred learning about Wai'anae mo'olelo from revered kūpuna there. He would bring his students outside of the classroom to visit wahi pana, sharing what he learned and giving them new insights that rooted them to their heritage and fostered their pride in being from Wai'anae.

His zest for bringing life to fresh ideas, and his newly earned MEd and Education Administration Certification from UH Mānoa, led to him becoming the vice-principal and later principal of Nānāikapono Elementary. There he started a college credit-bearing course in which all faculty learned about Nānākuli, Hawaiian culture, and



This photo was taken at the site of Kamehameha's birthstones at Kokoiki, Kohala. Fred worked for years to protect those stones and ultimately to have the land preserved in perpetuity as a historic landmark. That work occurred alongside the Puhi 'ohana whose patriarch had ensured that the small parcel would not be sold (though the rest of their 'ohana land around it was sold). Fred worked with them to have the land transferred to the State with the assurance that the State would mālama that parcel for all time. - Courtesy Photos

learning styles of Native Hawaiian keiki. He even gained the support of DOE Human Resources personnel for his stand to hire office staff who were exclusively from Nānākuli because they were uniquely qualified to relate well with the students and 'ohana of Nānāikapono. All of this led to a tight-knit and in-sync learning community of professional colleagues who also became friends that would enjoy many celebratory after-hours pā'ina.

His administrative approaches and successes set the stage for Fred to shape a new opportunity at Kamehameha Schools to have Pauahi's legacy reach keiki throughout the pae 'āina. In 1971, Fred became Kamehameha Schools' first Director of Extension Education.

He and his wide circle of colleagues were trailblazers and innovators. Hawaiian culture was integral to each program they created. They served haumāna who struggled in school—middle school students reading below their grade level and high school 'ōpio on the verge of dropping out. These efforts were fueled with the confidence that Native Hawaiian youth would be successful,

engaged learners if they were connected to their culture, surrounded by kumu who believed in them, and pulled in to the people and places in their communities that mattered to them.

They started Kamehameha preschools, designed programs to nurture wāhine through their pregnancies and help them raise 'eleu kamaiki (children), created Hawaiian studies resources for schools, trained 'ōpio to kūlia (strive) into leadership roles, enabled haumāna to gain facility in working with computers, helped schools foster the maui ola (healing) of haumāna and keep them drug free, and worked with DOE principals to open summer schools in numerous Hawaiian communities, ensuring that 'ōpio could graduate on time or leap ahead to learn more.

Recognizing that learning is a life-long journey, Extension Education also offered GED night school for adults at the Kapālama campus and for Kānaka in prison. Other



Fred and his wife Sandra Decker.



Fred and his mo'opuna Kalama, Nakili, Laukani, and Kamalu (from left to right).

FRED KEAKAOKALANI CACHOLA

Continued from page 10

evening courses included 'ōlelo Hawai'i, Hawaiian cooking, kī hō'alu (slack key), 'ukulele making, featherwork, computer training, and more, with some classes designed for mākua or kūpuna to learn side by side with their keiki or mo'opuna.

Beyond the programs he and his team gave birth to, Fred initiated Kamehameha Schools' scholarships for non-campus students, opened Pauahi's lands for educational and cultural purposes, and facilitated the first convening of what became the 'Ahahui 'Ōlelo Hawai'i.

Fred also organized and grew canoe paddling as a high school sport, working with principals open to the idea and canoe clubs eager to train high school crews, starting with a first race at Mākaha between Kamehameha and Wai'anae high schools.

Complementing his Kamehameha Schools kuleana, Fred was a staunch advocate for cultural and community causes. As the vice-president of the Protect Kaho'olawe 'Ohana (PKO) in the 1970s, he helped to broker the first meetings between the PKO and the Navy.

As a board member of the Polynesian Voyaging Society, he worked alongside his lifetime mentor, Myron "Pinky" Thompson, steering resources to support Hōkūle'a's early journeys and even helping with such in-the-moment needs as securing, and having delivered to Hōkūle'a at sea, the hae Hawai'i that flew proudly upon her triumphant return voyage in 1976.

Fred was a servant leader, sharing his time, expertise, passion, and diplomacy with other organizations such as

the Federal Advisory Commission for the Kaloko-Honokohau National Historic Park, Nā Hoapili o Kaloko-Honokohau, Homerule, Hui Hānai Executive Council, Kalihi YMCA Board of Managers, State Historic Places Review Board, OHA Hawaiian Historic Preservation Council, U.S. Advisory Council on Historic Preservation's Native American Advisory Group, Hawai'i Pacific Parks Association Board, 'Ewa by Gentry Community Association Board, Hawai'i Island Burial Council, Royal Order of Kamehameha, and numerous Kohala community organizations.

As a dedicated kanaka aloha 'āina who cared deeply about protecting and bringing wahi pana back into cultural use, Fred helped to galvanize community action to restore and protect Kū'ilioloa, Pūnana'ūla, and Hale o Kā'ili heiau and to ensure the stewardship of Kamehameha's birthsite at Kokoiki, Kaloko-Honokohau, sites along the Ka'ahumanu Hwy, and hundreds of acres of Kohala Coast conservation lands.

Having learned from Kohala kūpuna since the 1960s, he was a trusted keeper of mo'olelo and generously shared these mo'olelo with many who came to endear those places, their history, and mele. However, his favorite and most frequent companions at wahi pana were his mo'opuna and keiki who mālama the mo'olelo he entrusted with them.

In retirement, Fred volunteered as a docent for 'Iolani Palace and Washington Place to help convey accurate, compelling accounts of our kingdom and ali'i. Kama'āina and malihini he hosted were treated to both a tour and live mele.

Throughout his life, his booming voice filled the tenor sections of the Kamehameha Schools Alumni Glee Club,

Hawai'i Opera Chorus, the Honolulu Symphony Chorus, and 'Imiola Church Choir.

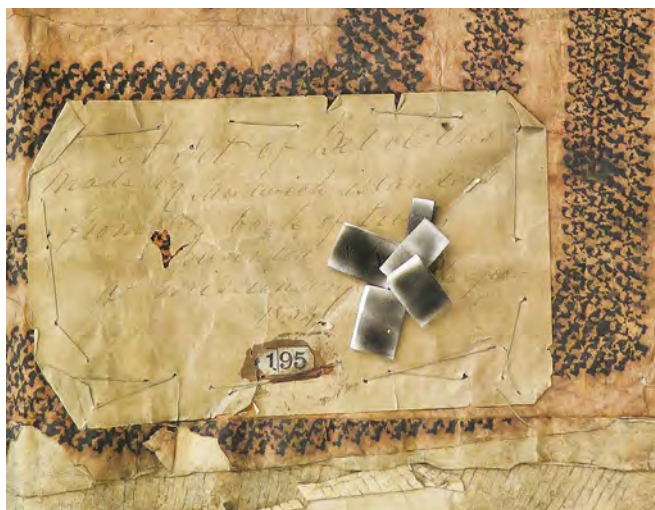
Fred's last rich decade of life brought him back to Kohala where he fell in love with his beloved wife Sandy. The happy pair could be found enjoying Waimea and Ka'auhuhu and ardently engaged with 'Imiola Church where Fred served as Head of the Children's Ministry.

Fred Keakaokalani Cachola's legacy and memory run deeply through the weave of our community and resound joyously through the heartstrings of many who love him dearly.



On Feb. 20, 2023, surrounded by his loved ones, he returned to Ke Akua. He is survived by his wife, Sandra Decker; his sisters Henrietta Kaleikau and Florence Kawai; his daughters Julie-Ann Moanike'ala Cachola, Kēhaunani Abad, and Leinani Cachola; and his mo'opuna Nakili Cachola, Kalamapua'ena and Kamalupāwehi Abad, and Kekoalaukani Hieber.

Celebrations of Fred's life will be held at the Kamehameha Schools Chapel on Saturday, April 22 at 2:30 p.m. and at 'Imiola Church in Waimea on Saturday, April 29, at 10:00 a.m. ■



The surface was so covered in soot that these cosmetic sponges turned black! The note in the photo says that this kapa moe was presented by a missionary in the year 1834 or 1835. Artists in Hawai'i, kapa moe, before 1834, pigment on plant fiber. Museum purchase, 1963. Peabody Essex Museum. E39527. - Photo: Hattie Hapai



Seeing kapa cut up like this can be very frustrating, but it shows how collector and museum practices have changed and how they can continue to be improved in the future. Artists in Hawai'i, kapa moe, before 1834, pigment on plant fiber. Museum purchase, 1963. Peabody Essex Museum. E39527. - Photo: Hattie Hapai



Hattie Hapai and Naomi Recollet, an Anishinaabe-kwe (Odawa/Ojibwe) Native American Fellow from the Wikwemkoong Unceded Territory, located on Manitoulin Island, examine a piece of barkcloth from Tonga. - Photo: Mimi Leveque

Caring for Kapa in Massachusetts

By Hattie Keonaona Hapai

Founded in 1799, the Peabody Essex Museum (PEM) is one of the oldest continually running museums in the continental United States. It is located in Salem, Massachusetts, which was once one of the country's richest cities – a hub of trade and “exploration.” Salem is also fewer than 20 miles from Boston, the home of the American Board of Commissioners for Foreign Missions, which began sending missionaries to Hawai'i in 1820.

During its nearly 225 years of existence, the PEM has gathered an extensive collection of more than 900 pieces of barkcloth (kapa) from throughout the Pacific, Australia, and even Indonesia. Items in the collection were acquired between the late 1700s to the mid-1900s. As a Long-Term Native American Fellow at the PEM, I was privileged to be able to engage with this beautiful and historic collection.

I am Hattie Hapai, the child of Halealoha Ayau and Noelle Kahanu. I received my Bachelor of Arts in Anthropology from the University of Hawai'i at Mānoa in May of 2021. That summer, I joined the Native American Fellowship (NAF) program online with the PEM, working in Collections Management with a specific interest in conservation.

In the fall, I moved to Salem, Massachusetts, as a Long-Term Fellow, funded by the Andrew W. Mellon Foundation, and worked in the conservation lab on a project generously funded, in part, by the National Endowment for the Humanities (NEH) to provide conservation care for this collection with the eventual goal of rehousing them in custom-ordered cabinetry.

While working in conservation, some of my best “kumu” have been the kapa itself, which holds the stories of those who helped make them and also, unfortunately, that bears the evidence of previous substandard collector and museum practices that were once deemed acceptable. The same kapa that teaches us about techniques used for designing with the lapa or stamping with the 'ohe kāpala also suffers scars inflicted by greedy and uninformed “professionals” who cut up large pieces of kapa into smaller “samples” for interested researchers or for trade with other institutions.

One of the pieces of kapa I worked on was a kapa moe (blanket), which had been folded multiple times, its surface covered in a layer of dust and soot. It has a beautiful, stamped design but when I opened it up, I found it had a large piece of the kilohana (the outside, decorated sheet of kapa) missing. In the same breath that I am filled with awe at the beauty of the craftsmanship, I am also frustrated with individuals from the past who believed themselves worthy of cutting such a beloved kapa.

I feel a deep joy in being able to provide care for objects that are so loved by both their home commu-



(L-R) Collections Specialist Rebecca Barber, long-term Fellow Hattie Hapai, and Conservator Mimi Leveque stand with a piece of barkcloth from Fiji. - Photo: Kathy Tarantola

nities and the communities of people who are able to meet them away from home. They are put on display throughout the museum and are loved by both visitors and researchers. It also provides a chance for building pilina between institutions which may share collections, and pilina between these lovely works of art and people.

Yet, I also strongly believe that museums are not the final destination for culturally significant objects. For those people who are caring for cultural collections, part of the goal should be to ensure that such objects are given the best care until their next transition, especially if this means being returned home. ■

Hattie Keonaona Niolopa Matsuo Hapai is Kanaka 'Ōiwi, the daughter of Edward Halealoha Ayau and Noelle M.K.Y Kahanu. She was born and raised in Honolulu, Hawai'i, and her lineages extend to the islands of Hawai'i, Maui, and Moloka'i. Hattie received her B.A. in anthropology, with a minor in Japanese, from UH Mānoa. She is also a student of kapa maker Kumu Verna Takashima. Hattie has an interest in museum conservation and collections care, which developed through her many visits to museums throughout Europe and Aotearoa, and she is learning to share in the family's kuleana of repatriation and reburial.

Protecting the Waters of the Pacific Remote Islands

The Pacific Remote Islands (PRI), is an area of approximately 495,189 square miles of ocean that includes seven islands and atolls. It is located in the central Pacific about 1,000 miles west-southwest of Hawai'i.

By Jonee Leinā'ala Kaina Peters

The U.S. Military's Interest in the Pacific Remote Islands

In the mid 1930s, the U.S. government coveted the area known as the Pacific Remote Islands as a stop-over location for military planes and for possible future commercial air travel between Hawai'i and Australia.

In order to lay claim to the islands, the U.S. had to prove they were resident-occupied by U.S. citizens so government officials collaborated with the Bishop Museum and Kamehameha Schools to recruit young Native Hawaiian men to "test" these isolated islands for habitation.

Eventually 130 young men, mostly Native Hawaiians, were recruited to "colonize" the islands of Ulukou (Howland), Puaka'ilima (Baker) and Paukeaho (Jarvis). They called themselves Hui Panalā'au (Society of Colonists). At least 50 of them were students, or recent graduates, of Kamehameha Schools.

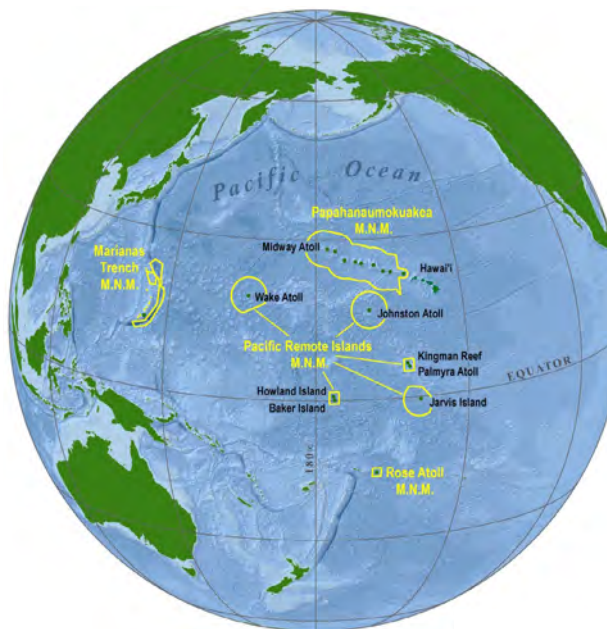
Dubbed the American Equatorial Islands Colonization Project, the U.S. coordinated 26 expeditions to the islands between 1935 and 1942. With U.S. citizens living on the islands, the U.S. claimed jurisdiction of the area on May 13, 1936, via executive order 7368 by then-President Franklin D. Roosevelt.

The Hui Panalā'au "boys" worked seven days a week with just a few hours off on Sundays. For this, they were paid \$3 a day. Their daily tasks included collecting specimens for research and keeping records of their activities and observations – from weather patterns to sightings of Japanese planes and war ships.

During their habitation of the islands, the young men "endured endless sun with no trees or fresh water, rats, millions of birds, shark infested seas, and ultimately, enemy fire. They did so in order that the United States could expand its holdings in the Pacific and maintain them as potential military outposts," said Noelle Kahanu in a commentary shared on *Hawai'i Public Radio* in 2016. Kahanu's grandfather, George Kahanu, was among the 130.

Three men died during the seven years that the islands were occupied. Carl Kahalewai developed appendicitis on Paukeaho and passed away on-route to Hawai'i for medical treatment.

In 1941, months before the attack on Pearl Harbor, officials considered abandoning the project but were overruled. The evacuation never happened and Richard "Dickie" Whaley and Joseph Keli'ihanui paid the ul-



M.N.M. = Marine National Monument

Map courtesy of the U.S. Fish & Wildlife Service

timate price. Both young men were killed during a Japanese aerial attack on the islands on Dec. 8, 1941 – the day after Pearl Harbor was bombed.

The surviving colonists were eventually rescued, and the islands evacuated, on Jan. 31 and Feb. 8, 1942.

A Precious Marine Refuge that Must be Protected

Today, these islands and surrounding ocean are part of the Pacific Remote Islands Marine National Monument (PRIMNM) established by the U.S. in 2009. Although the islands are not suitable for human settlement due to the lack of fresh water, the region includes one of the most widespread collections of coral reef, seabird and shorebird protected areas on the planet.

The equatorial islands of Ulukou, Puaka'ilima and Paukeaho support a dozen different colonies of seabird species. Coral cover and biodiversity in the area is higher than in Hawai'i and the nutrient-rich shallows near the islands support as many as 340 species of fish, as well as giant clams, sharks and sea turtles.

Palmyra Atoll and Nalukākala (Kingman Reef) are located north of Paukeaho (Jarvis) Island. Nearly pristine, Nalukākala has the greatest proportion of apex predators of any coral reef ecosystem in the world. Palmyra hosts more than 400 fish species and many threatened, endangered and depleted species thrive in the area, including rare melon-headed whales and a potentially new species of beaked whale.

The northernmost islands, Kalama (Johnston) and Wake, at a latitude similar to Hawai'i, are also critical marine environments. Kalama supports 45 coral species

including a thriving table coral community and large populations of seabirds, turtles, whales and reef sharks. Wake, thought to be the oldest living atoll on the planet, was used by ancient Pacific navigators. It hosts more than 300 fish species, 100 coral species, seabirds, giant clams, turtles and spinner dolphins.

Wake, Kalama and Paukeaho are currently protected within 200 nautical miles. However, Palmyra, Nalukākala, Ulukou and Puaka'ilima are only protected within 50 nautical miles.

To address this, the Protect PRI Coalition, an entity comprised of kūpuna, fishers, educators, cultural practitioners, nonprofits, community groups, scientists, religious organizations, veterans, and many others across the Pacific and beyond, are working to extend the protection of Palmyra, Nalukākala, Ulukou and Puaka'ilima to the full 200 nautical miles, as well as to place a protection over PRIMNM against extractive practices.

Because the region is currently under U.S. control, the coalition is seeking sanctuary designation for the Pacific Remote Islands. It is also working with other Pacific nations to rename and co-manage the area.

As a result of their work, on March 21, at the White House Conservation in Action Summit, President Joe Biden directed U.S. Secretary of Commerce Gina Raimondo to protect all U.S. waters around the PRI by initiating a new National Marine Sanctuary designation for the region. Biden also directed Raimondo and U.S. Secretary of the Interior Deb Haaland to work with Indigenous communities in the Pacific to appropriately rename the monument, as well as to provide posthumous recognition to the young men of Hui Panalā'au for their bravery and sacrifices.

PRIMNM is home to countless species of coral, endemic seabirds, fish, ocean mammals, and other native species. And beyond the reef, the deep sea is teeming with many other species, sea mounts, and creatures yet to be discovered. The ecological, historical and cultural importance and contribution of these areas are vital to the people of Hawai'i, the Pacific, and the world.

A National Marine Sanctuary designation will offer greater protection than the current Marine National Monument status for this precious and irreplaceable marine refuge.

Coral, the foundation of our oceans, appears early (in the 15th line) of the 2,102-line creation chant, *The Kumulipo*: "Hānau ka 'Uku-ko'ako'a, hānau kana, he 'Ako'ako'a, puka. Born was the coral polyp, born was the coral, came forth." ■

Go to www.protectpri.com for more information and to sign the petition in support of protecting the Pacific Remote Islands and surrounding waters.

Jonee Leinā'ala Kaina Peters is the executive director of the Conservation Council for Hawai'i. She is Kanaka Maoli, a cultural practitioner, and a conservationist from Kahu'u, O'ahu. Her uncle, William Kaina, was a part of Hui Panalā'au.

Preparing Hawai‘iloa for a Journey to Alaska

By Adam Keawe Manalo-Camp

For Denise Kekuna, treasurer of the Friends of Hōkūle‘a & Hawai‘iloa (FHH), the canoe, Hawai‘iloa, represents the “continuum of our shared cultures and the deep Indigenous intelligence that sustained and continues to sustain us.”

The birth of Hawai‘iloa began after the successful voyage of Hōkūle‘a in 1976 when members of the Polynesian Voyaging Society (PVS) dreamed of building a canoe that would utilize more traditional materials.

The search for koa wood logs large enough to build a voyaging canoe began in 1989. However, after months of searching for logs on Hawai‘i Island, there were no trees large enough.

PVS co-founder Herb Kāne had read accounts by Captain George Vancouver, a British explorer, about Kānaka Maoli making canoes from pine logs that drifted across the ocean from Turtle Island (North America). He wondered if his friend, Judson Brown, of the Tlingit nation in Alaska might know where to source appropriate logs.

Brown, whose Tlingit name is Gushklane, was a visionary who was in Hawai‘i at the time visiting his daughters. His granddaughter, Gail Dabaluz, describes him as a lifelong learner and deeply committed to advancing Indigenous cultures.

Kāne invited Gushklane and PVS navigator Nainoa Thompson to lunch at Fisherman’s Wharf in Honolulu. Thompson explained the project to Gushklane who seemed interested.

Gushklane explained to Kāne and Thompson that, for the Tlingit, the trees are kin and are like their children. After praying on the matter, Gushklane contacted Ernie Hillman, chief forester of Sealaska, a Tlingit, Haida, and Tsimshian-owned corporation.

In 1990, Hillman located two 400-year-old spruce pine trees measuring 200 ft. long and 8 ft in diameter located near Taan (Prince of Wales Island). Through Byron Malot, CEO of Sealaska, the Indigenous-owned corporation donated the two logs to Kānaka Maoli as a symbol of friendship and healing.

Without the support of the Indigenous peoples of Alaska and Sealaska, Hawai‘iloa would not have been possible.

Work on the project began in 1991. The canoe hulls were designed by Rudy and Barry Choy and Dick Rhodes. The remainder of the canoe was designed by project director Thompson, while kahuna kālai wa’a (master canoe carver) Wright ‘Elemakule Bowman, Jr., and Wally Froiseth worked on the canoe itself. Mick and Ricky Beasley of the Tlingit nation flew to Hawai‘i to assist in carving the canoe. Since its birth, Hawai‘iloa has inspired cross-Indigenous collaboration.

Hawai‘iloa was completed in 1993 and named after the legendary Pacific navigator. In 1995, she made a number of voyages to the South Pacific and then to the Pacific Northwest and Alaska.

In Alaska, Hawai‘iloa was met with a tremendous wel-



Hawai‘iloa at sea in the early 1990s. Her last voyage to the Pacific Northwest was in 1995, but with repairs currently underway, Friends of Hōkūle‘a & Hawai‘iloa (FHH) hope she can sail back to Alaska in 2024 to enable a new generation of cultural exchange. - *Courtesy Photo*

come from the Tlingit, Haida, and Tsimshian nations. Gerry Brown coordinated Hawai‘iloa’s visit to Sitka while Judy George coordinated a welcome in Juneau. Janice and Richard Jackson coordinated Hawai‘iloa’s visit to Ketchikan. Wherever Hawai‘iloa went, its crew was met by Indigenous leaders and honored with ceremonies.

In 1996, through Bowman’s efforts, FHH was founded. Bowman envisioned that PVS would continue to perpetuate voyaging traditions while FHH would focus on perpetuating kālai wa’a (canoe-making) traditions. Bowman wanted to make sure that canoe carvers are not forgotten and that their skills and traditions would be passed on to future generations.

Since its last voyage to the Pacific Northwest and Alaska was in 1995, an entire generation has not seen Ha-

wai‘iloa. According to Kekuna, this was not due to a lack of interest, but to a number of challenging circumstances over the years - including development of a crack in her hull and a recent powder beetle infestation that has further damaged the hull.

In 2019, repairs to Hawai‘iloa began with the hope of returning to Alaska - but COVID-19 stopped their work. As the pandemic has abated, work has resumed, including replacing damaged parts with koa and ‘ōhia. Hawai‘iloa is currently drydocked at the Marine Education Training Center while it is being repaired.

So far, FHH has raised and spent about \$45,000 for repairs but the organization still needs to raise another \$200,000 to complete their work - including “winterizing” the canoe for cold weather, and purchasing weather-appropriate gear for the crew, which they hope to begin training in 2024.

The repair work that remains includes replacing the mats for sails, repairing the rig lines, and revarnishing the hull. Volunteers have also been helping to sand the hull and refurbish the canoe. FHH is still seeking volunteers to kōkua with the repairs to Hawai‘iloa - particularly those who have woodworking experience.

“So many people were involved in making Hawai‘iloa - and so many people are still involved, and want to be involved, because this project is about reconnecting,” said Kekuna.

The current plan is for a return voyage of Hawai‘iloa to the Pacific Northwest and Alaska. Once there, the canoe will dock in Alaska for a year to enable a new generation of interaction and cultural exchange. Workshops are already being planned with the Alaska Native Heritage Center.

“Hawai‘iloa should be shared,” said Kekuna, “and returning to Alaska would mean a new generation would [be able to] share in its unique identity.” ■

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

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"Brain Drain" - An Exodus of Kānaka Moving to the Continent

By Megan Ulu-Lani Boyanton

Young kānaka are opting to move away from Hawai'i to chase their careers and save money, leaving the future of the islands uncertain.

"It's easier to make a living for yourself here on the mainland than back home in Hawai'i," said 25-year-old Josiah Factora. The Hilo native now resides in Marysville, Wash.

He's one of many "young, educated workers" from Hawai'i who are relocating (predominantly) to the western U.S. – California, Washington, Oregon, Nevada, Arizona and Colorado – as well as to the American South, including Texas, Florida, Georgia and Virginia. This trend has been dubbed "brain drain," according to Hawai'i's Department of Business, Economic Development & Tourism.

"Once I got to high school, I already knew I wanted to get off the islands," Factora said, pointing to a lack of opportunities in Hawai'i. After receiving a scholarship to play baseball, he moved to Tacoma, Wash.

He returned to Hilo with his girlfriend for a few years but, faced with the high cost of living and low wages, the couple eventually moved back to the continent.

Factora admits that rent in the Seattle area is getting



Josiah Factora left Hilo for Washington State citing the lack of opportunities, high cost of living, and low wages in Hawai'i. - Courtesy Photo

job transfers, along with family and housing reasons, reports Hawai'i's Department of Business, Economic Development & Tourism. But young Hawaiians living on the continent also take advantage of higher pay and "significantly cheaper" housing costs.

more expensive, but "it's not nearly as bad as back home," he added. He has since secured a good-paying HVAC job despite having no prior experience.

Factora says his biggest sacrifice for relocating to the continent is "being away from my parents and my siblings," but recently several of his friends have made the same decision to move away from Hawai'i.

One day, he plans to return. "Home will always be home," Factora said. "You can always go back."

The most significant factors influencing decisions to move include new jobs and

In the Honolulu area, overall costs rose about 5% higher in January than the year prior, according to the U.S. Bureau of Labor Statistics. The cost of food jumped around 6%, gasoline gained by about 16%, and energy surged by almost 21%.

And over the past decade, the price of housing has steadily swelled year over year, especially in urban Hawai'i.

The median household income for the U.S. sits at almost \$70,000, but Hawai'i's is even higher at about \$85,000, the U.S. Census Bureau reports. Still, about 11% of Hawai'i residents live in poverty, with those under the age of 18 impacted at the highest rate at almost 14%.

But for some Hawai'i natives, it doesn't come down to money. The lifestyle change is attractive, too.

Kaylen Cabatu Gapusan, 24, is planning a move to Las Vegas, Nev., from Hilo in June. He's owned a car detailing business for about four years and wants to expand to the continent "and just try new things."

Gapusan described himself as both nervous and excited at the prospect. "Once I move, it'll be like starting from scratch all over again," he said.

He considers Hawai'i laidback, but "so limited." Gapusan is looking forward to new adventures, like ex-

SEE "BRAIN DRAIN" ON PAGE 18



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Influencers Who Educa

These Native Hawaiian social media influencers are using their pl

By Amee Hi'ilawe Neves

Many Hawai'i influencers seen on Instagram and TikTok gain popularity for sharing a romanticized view of the Hawaiian lifestyle. But some creators are stepping away from this trend, choosing to educate rather than appropriate.

Social media influencers Melemaikalani Makalapua McAllister and Kamaka Dias, use their respective platforms on TikTok and Instagram to educate on all things Hawaiian, from language to culture to history.

"I started creating content simply because I saw so many people asking questions about Hawaiian traditions and culture," said McAllister. "I feel like creating more outlets and having more creators who educate could really help people."

Born and raised in California, McAllister is currently training to become an esthetician and will be graduating in Fall 2023. She is one of the biggest Native Hawaiian influencers with over a million followers on TikTok.

"I never got the experience of being able to live in the islands, so everything I know I've been taught by my mom. She's a kumu hula and she's done the best with what she knows," McAllister said. "If she doesn't know something, I usually [reach out to] other kumu or find workshops by other people."

She began creating content during the COVID-19 pandemic and since then has been educating her audience on ethical tourism, Hawaiian history and more.

"Personally, I think it's really easy to grow on TikTok rather than any other platform," said McAllister. "So that's kind of what got me started making videos."

Being a child of the diaspora, McAllister says that creating educational content online has made her feel closer to the culture – but it has also made her more vulnerable.

"I've always had this feeling that I'm not Hawaiian enough because I wasn't born there, wasn't raised there," said McAllister. "So that kind of makes me scared on social media because I know there's always gonna be things I don't know. And with an audience as large as mine, I feel like people expect me to know everything – and I don't."

One of her most recent videos on TikTok and Instagram shared about how, in ancient Hawai'i, menstruation was seen as sacred – as compared to how western culture tends to view it in a negative way. McAllister said a big reason why she educates on topics like menstruation is to reverse the colonized mindset that women are unclean.

"I was like wow, people are actually interested in learning more about the culture and the traditions, so I started talking about it more," McAllister said.

McAllister also has videos on food independence, hula, 'ori Tahiti (Tahitian dance) and different mo'olelo.

Many of these videos gain "likes" ranging from 80,000 to over one million.

While McAllister's audience tends to be comprised more of foreigners interested in learning about Hawai'i, Kamaka Dias of "The Hawaiiiverse Podcast" caters to a decidedly local audience. As of mid-March there were 30.1K followers on the podcast's Instagram.

Born and raised in Hilo, Hawai'i, Dias attended Hawaiian immersion schools for the majority of his life. He graduated from UH Mānoa with a degree in communications, joined the Peace Corps and spent three years in Madagascar teaching English in a rural community. Upon his return to Hawai'i, he paid off his student loans by doing odd jobs.

Created during the COVID-19 pandemic by Dias and his business partners, The Hawaiiiverse was initially a business that focused on supporting other local businesses through its coupon directory and e-commerce store. They started with 40 businesses in Hilo in 2020 and now have some 1,000 businesses across the islands on their directory. Dias says their coupon directory is like a local version of Groupon and the e-commerce store is similar to the format of Amazon or Etsy. They eventually branched out to create The Hawaiiiverse Podcast in order to push people towards their business.

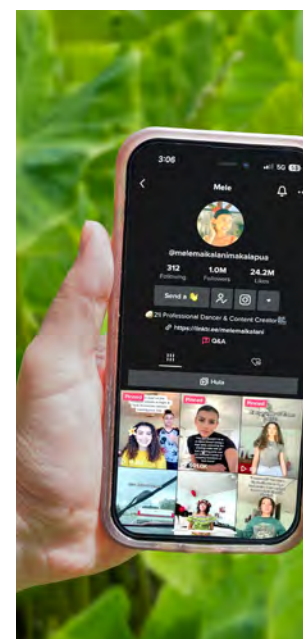
"There was really no direction when we started and I guess because of my background with Hawaiian immersion, the conversations kind of gravitated towards culture," said Dias. "We cover all kinds of topics, but the main ones are the ones people relate to – local Hawaiian culture."

The podcast is currently on its 65th episode as this article is being written. Dias has interviewed a variety of guests like influencer Bretman Rock, Big Wave Surfer Mark Healey, MMA Fighter Yancy Medeiros and more.

For Dias, creating connections and talking story with the different podcast guests has always come naturally to him because of how he was raised.

"I don't really know anything else but aloha," said Dias. "It's because of my upbringing in school and from my parents."

Dias focuses on using his platform to show the au-



Social media has completely changed the way we consume information. It has connected people in unimaginable ways. A few decades ago, social media, others are leveraging the power of social media to inform – including a new generation of influencers who are using their own platforms to educate people about Hawaiian language, culture, and history. - Courtesy Photos



melemaikalanimakalapua



TikTok star Melemaikalani McAllister has more than one million followers. Born and raised in California, and the daughter of a kumu hula, McAllister has created videos on a myriad of Hawai'i-related topics that range from ethical tourism, hula and food sovereignty, to traditional views on menstruation. Such is her influence that she has received messages from people who cancelled vacations to Hawai'i after learning about how tourism has negatively affected Native Hawaiians and Hawai'i's natural environment. McAllister is currently working on a Netflix documentary.



te - Not Misappropriate



platforms to educate about Hawaiian language, culture and history.



ged the way people get and con-
d the world in a way that seemed
p. And while some misuse social
medium to encourage, uplift and
n of Native Hawaiian social media
n platforms to teach thousands of
culture and history.

thentic Hawai'i and not the
romanticized version of Ha-
wai'i that is all over social
media today.

"I always felt there was
a lack of influencers that
shared the real Hawai'i,"
Dias said. "I just felt like, if
I could kind of fill that gap
and be that Hawaiian influ-
encer, other people will fol-
low in those footsteps and
create content that's more
culturally appropriate."

While the podcast could
have gone in a different di-
rection, Dias has opted to
focus on culture and un-
veiling the true Hawai'i that
most creators won't show
or don't truly know them-
selves.

In one of the earlier epi-
sodes of the podcast (#16),
Dias spoke with another
education-focused kanaka
influencer, Maluhia States,
who is also a kumu 'ōlelo
Hawai'i. They talked about
tips on learning the Hawai-
ian language and how learn-

ing the language can lead to a new understanding of life
around you.

Dias interviews a wide range of guests, but each new
conversation is always as insightful as the last. He cu-
rates each question for his current guest, but really just
wants everyone who joins him to feel free to speak their
mind.

"I want to connect people, to build these connec-
tions," said Dias. "To provide a safe space where people
can have tough conversations without being judged, or
to just be themselves without being judged."

In some of their conversations, Dias and his guests
dive deep into weighty issues such as sovereignty and
decolonization. While these are heavy topics, he creates
a safe space for these conversations to be shared.

In episode #64 of the podcast, Dias sits down with
politician and community organizer Kaniela Ing and
talks about the ongoing housing crisis in Hawai'i. They
touch upon their ideas of how to decolonize your mind-
set and the differences between American culture and
Hawaiian culture.

From podcast to TikTok, Dias and McAllister have
both contributed to a cause bigger than themselves,
bringing awareness and shining a light on Hawaiians
and Hawai'i.

Although Dias and McAllister have very different

audience demographics, both provide a safe space for
questions and discussions about Hawai'i.

Large audiences always comes with online "trolls,"
something both Dias and McAllister both try to ignore
on their social media accounts in order to avoid being
drained by their negativity.

"Sometimes, when something negative is said about
one of my guests, I feel protective of them," Dias said.
"Like a mom or dad kind of defensive."

While Dias feels like a parent when it comes to de-
fending his guests, a "mom defense" is even more real
for McAllister – although she doesn't get too bothered
by hate comments anymore, her mother still does.

"I'll see [my mom] trying to go back and forth with
the people in my comments and that sucks because I
know where she's coming from, but she's gonna get re-
ally drained doing that," said McAllister. "Otherwise,
she's proud of the platform I've created."

Their impact has not gone unseen. With their large
audiences both Dias and McAllister can reach and edu-
cate thousands of people with the click of a button. And
both influencers have seen first-hand the effect that
their content has on people.

"I get messages all the time, people thanking me for
just doing the podcast and for giving people a platform
to voice their opinions," said Dias.

"I've gotten a lot of DM's [direct messages] from peo-
ple who have said, 'I cancelled my trip because of you
and I'm learning more about the effects of tourism on
Hawai'i' or 'I've had teachers say that they've used my
videos to educate kids in their countries,'" McAllister
said.

These two influencers have only just started; both
have plans to take their work to the next level.

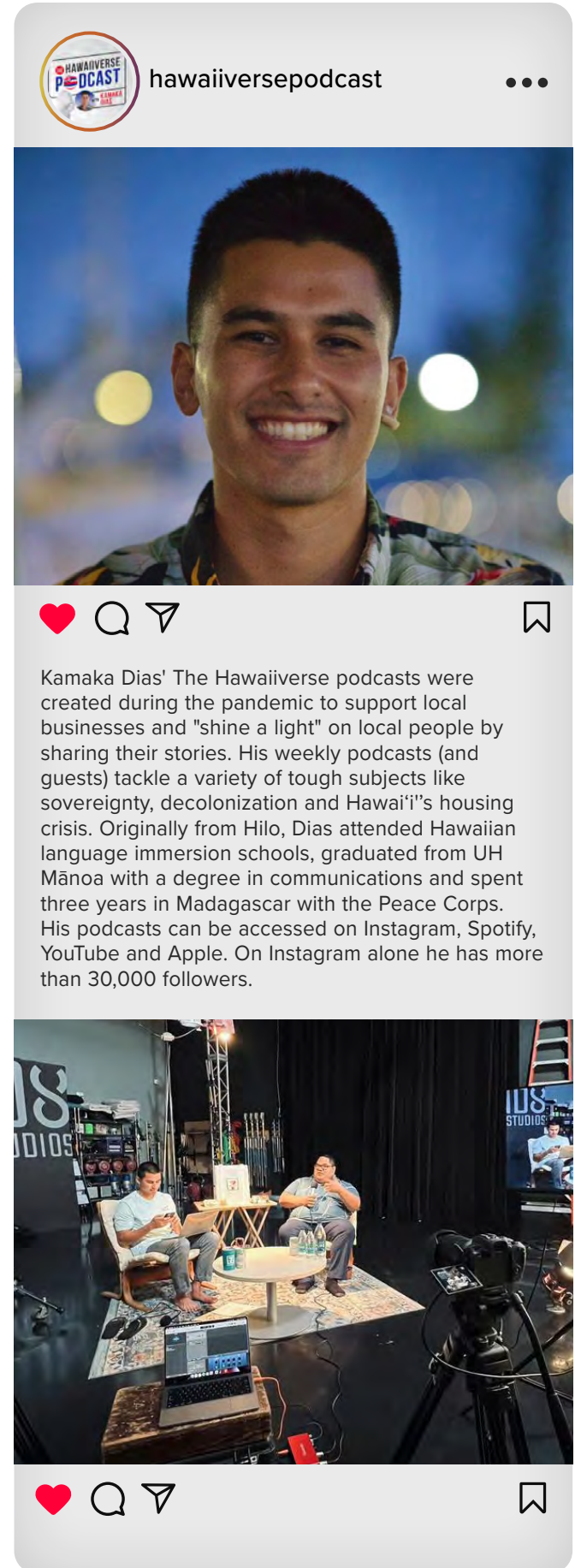
McAllister said to keep an eye out for a future docu-
mentary she's currently working on with Apple TV and
HBO that will likely focus on Hawai'i's affordable hous-
ing crisis. She hopes the completed documentary will be
picked up by Netflix. "I hope a lot of people will watch
it because it's going to include a bunch of good info,"
McAllister said.

Dias is looking forward to creating an independent
space where all guests can speak their minds with no
repercussions – and possibly even turning the podcast
into a talk show.

"If we continue to grow and reach more people, hope-
fully, we will help out and make a difference in some
way," said Dias. ■

If you're interested in viewing their content, follow
@Melemaikalanimakalapua on TikTok and
@TheHawaiiiversePodcast and @KamakaDias8 on
Instagram.

*The Hawaiiiverse Podcast is also available on
Spotify, YouTube and Apple Podcasts.*



"BRAIN DRAIN"

Continued from page 15

ploring California "and not having to spend over \$1,000 just to get there," he said.

He admits that he won't be able to see his family as often, although his mom already resides on the continent. Still, Gapusan hopes this move will be long-term.

"A part of me wishes I grew up on the mainland, just because there's a lot more to do. But, at the same time, home is always home," he said. "Eventually, I wouldn't mind coming back home to raise a family."

For almost three decades, 66-year-old Cyndi Pa has called Washington State home after leaving Hawai'i. When she first moved, she didn't know any other islanders who had done the same.

Pa originally came to the continent for love, but stayed to grow her store - Colors of Hawai'i Gifts and Treasures, a Hawai'i specialty store in located the city of Everett - even as others doubted her.

"Now, it's 10 and a half years, and I've still got my business," she said. "It was meant to be for me to come up here."

Pa says the islands are "too expensive." She encourages other Hawaiians to relocate to the continent, although she sympathizes with the difficulties in making that decision.

"Everybody wants to take over our islands," she said. "Well, let's take over the mainland." ■

Author Megan Ulu-Lani Boyanton 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.

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

April 1, 5:00-9:00 p.m. | Honolulu, O'ahu

Food vendors and family fun! Live Hawaiian music by Soul 3, 6:00-8:00 p.m., and free parking at Hakuone (Kaka'ako Makai). Learn more <https://by-my-standards.com/events>

Pow Wow in Paradise

April 1 & 2, 10:00 a.m.-6:00 p.m. | Honolulu, O'ahu

Enjoy Indigenous arts and crafts, frybread tacos, culture. Free and open to the public. O'ahu Native NationZ Organization FB/IG @ONNO808

'Iolani Palace Kama'aina Sundays

April 2, 9:00 a.m.-3:00 p.m. | Honolulu, O'ahu

This month's theme is 'A'a I Ka Hula (Dare to Dance). Enjoy free kama'aina tours, activities, 'ono food options and performances by Kawika Kahiapo and Hālau Nā Mamo O Pu'uanahulu with Kumu Hula Sonny Ching. www.iolanipalace.org

Kalima Lawyer Talk Story Session

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

Kalima Case Lawyers will answer questions regarding the Kalima lawsuit and settlement of over 4,000 claims of breach of trust by DHHL. Zoom link: <https://bit.ly/3ZMaVzO>. More at www.kalima-lawsuit.com.

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

April 6, 13, 20 & 27
Waimea, O'ahu

Every Thursday, before the Hale'iwa Farmers Market begins in Pīkake Pavilion, all Hawai'i residents receive FREE admission to Waimea Valley. Must present proof of residency at the ticket booth.
www.waimeavalley.net

ALEMANAKA

CALENDAR

Royal Hawaiian Band Performances

April 7, 14, 21, & 28, 12:00-1:00 p.m.

The Royal Hawaiian Band holds free concerts on the 'Iolani Palace Grounds most Fridays. www.rhb-music.com

MANA 2023 Invitational Art Show

April 8-27, M-F 9:00 a.m.-4:00 p.m. &
Sat 10:00 a.m.-2:00 p.m. | Hilo, Hawai'i

Nā Mākua and the Wailoa Art Center are featuring Hawai'i's premier artists sharing their mana with their art. Also exhibited will be art from Ka 'Umeke Ka'eo Hawaiian Immersion School students depicting Hawaiian canoe plants.
www.wailoacenter.com

Hāinu Lā'au-Cultivating Wellness

April 8, 22, & May 6, 10:00 a.m.-2:00 p.m.
'Ewa Moku, O'ahu

April 2 & 23, 12:00-4:00 p.m.
Ko'olau Moku, O'ahu

A free Hawaiian culture-based health and wellness course for 'ōpio (6-8th grade) and 'ohana in the moku of 'Ewa and Ko'olau.
www.huimauiola.org/hainu-laau

Bishop Museum's After Hours

April 14, 5:30-9:00 p.m. | Honolulu, O'ahu

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

Mālama 'Āina Community Cleanup

April 15, 9:00 a.m.-11:00 a.m. | Kaka'ako, O'ahu

Let's all do our part to mālama 'āina in honor of Earth Month and enjoy a morning of fresh air, sunshine, and doing good!
www.ourkakaako.com

Hīna'i Lau Hala and Kapa Workshops

April 21, 1:00-5:00 p.m. &
April 22, 8:00 a.m.-5:00 p.m. | Hanalei, Kaua'i

Learn how to make hina'i or kapa for nā iwi kūpuna to be donated for reburials. Held at Waipā Foundation. Register at www.hawaiianchurchhawaiiinei.org on the Mālama i Nā Iwi Kūpuna page.

Science & Sustainability Festival 2023

April 22, 9:00 a.m.-3:00 p.m. | Honolulu, O'ahu

Celebrate Earth Day at Bishop Museum's Science & Sustainability Festival. Reduced admission for kama'aina & military.
www.bishopmuseum.org

Waimea Valley Earth Day Celebration

April 22, 9:00 a.m.-4:00 p.m. | Waimea, O'ahu

Volunteer projects, Sustainability Village, community organizations, arts & crafts, live music, hālau performances, Hawaiian games, and food. Special kama'aina pricing. www.waimeavalley.net

16th Annual Gabby Pahinui Waimānalo Kanikapila

April 22, 9:00 a.m.-6:00 p.m. | Waimānalo, O'ahu

Presented by Na'alehu Theatre and held in memory of Cyril Lani Pahinui and his renowned father, Gabby Pahinui, to acknowledge their contributions to Hawaiian music and recognize the musical heritage of the Waimānalo community. Will be live streamed at Cyril's Youtube and Facebook pages.
www.CyrilPahinui.com

Walk for Water to Shut Down Red Hill

April 23, 8:00 a.m. | Honolulu, O'ahu

A walk to raise community awareness, celebrate United Nations World Water Day, and support the work of the Sierra Club of Hawai'i. Meet at Ala Moana Regional Park/Magic Island. Register online <https://www.redhillwalkforwater.com>. ■

'Ai Pōhaku, Stone Eaters Exhibit

• Through August 13 •
Wed, 5:00-8:00 p.m.

Koa Gallery, Kapi'olani Community College

• Through April 2 •
Wed-Sun, 12:00-4:00 p.m.
Commons Gallery, UH Mānoa

• Through May 5 •
Sun-Mon, 1:00-5:00 p.m.
Gallery 'Iolani, 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
Hō'ikeākea, Leeward Community College

Artwork by nearly forty 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

Ola ka 'Ōlelo ma TikTok



Na Kalani Akana, PhD.

He mea nui ka pāpaho pili kanaka i kēia au. Hiki i nā kānaka ke ho'opuka mana'o, kā'ana 'ike, a ho'olaha i nūhou ma ka pūnaewe me kekahi ki'i a i 'ole ka wikiō ma nā kahua pāpaho like 'ole. 'O Alopuke (FB) kekahi kahua pāpaho pili kanaka i ho'ohana 'ia e 2.9 billiona kānaka ma kēlā me kēia lā. 'O wau ho'okahi o nā biliona kānaka.

Akā, no ka nāna 'ana i nā wikiō, 'o TikTok ka'u punahele. Mahalo au iā TikTok no ka mea hiki ia'u ke nānā i nā po'e like 'ole o nā mo'omeheu like 'ole o ke ao nei e hulahula a mele ana i ko lākou mau hula e like me ka po'e Māori, nā 'ōiwi o Amelika 'Ākau, nā Monokolia, nā Tipeti, a pēlā aku me ka hele 'ole 'ana i ko lākou wahi noho. Eia hō'i, inā hoihoi ke kanaka e a'o mai i ka 'olelo Hawai'i aia nā kanaka ho'opuka makelia pāpaho e like me Puaokamele Dizon (@puaokamee), Maluhia States (@ka.alala) a me Kumu Kui (@kumukui). 'O lākou kekahi o nā kānaka a'u e hahai nei akā nui a'e nā kānaka no'ono'o hana ma ia polokalamu.

I kekahi ahiahi, ia'u e lololole ana ma TikTok, ua ho'olale 'ia ku'u pepeiao me ku'u mau maka i kekahi wikiō i ho'oili 'ia e kekahi kanaka 'ōpio no Moloka'i - 'o Kahakuhailoa Poepoe kona inoa (@kajahku). 'O Lydia Hale, kekahi kupa no Moloka'i, ka hoa kipa mānaleo ma ka wikiō e kama'ilio ana me 'Elikapeka Kauahipaula, Hailama Farden a me Ipo Wong ma ka polokalamu 'o "Mānaleo." He poke wikiō wale nō akā mahalo au i kā Kahakuhailoa 'unuhi 'ana i ka ninauele no ka mea 'o wau ka haku nāna i ho'opuka iā "Mānaleo" a 'a'ole au i ho'opalapala i nā ninauele. Ma TikTok, hiki i ke kanaka ho'opuka wikiō ke ho'opa'a i poke wikiō ma nā kekona he 15k a i 'ole he 60k a i 'ole ma nā mīnue - 'ekolu a me ka 'umi. 'Oiai pōkole nā wikiō, na ka haku papahana ka mea e hō'ike i kona maiau a no'eau ma ka

ho'oponopono wikiō 'ana. Inā hoihoi nā kānaka i kā ia ala makelia a laila koho 'o ia e "hāhai" iā ia.

Mai ka waihona paha o Kani'aina ma Ulukau.org ka wikiō me Kupuna Hale a i 'ole mai Ka'i-wakīloumoku a i 'ole ka waihona pūnaewe o ke Kula Nui 'o Hawai'i. Aia 'eha 'ohina wikiō ma Kani'aina: "Ka Leo Hawai'i," "Kū i ka Mānaleo," "Nā Hulu Kūpuna," a me ka'u polokalamu 'o "Mānaleo." 'O "Ka Leo Hawai'i" a me "Kū i ka Mānaleo" he mau polokalamu lekiō nō lāua. No laila, pono nō ka haku papahana Tiktok e like me ua kanaka Kahakuhailoa Poepoe la ke huli i ki'i, i wikiō e kākō'o i ka mahele āna i koho ai e hō'ike.

'O kekahi mea hoihoi a Poepoe i kā'ana ai ma kāna kahua TikTok 'o ia kekahi nīnauele i ho'opa'a mīkini 'ia e Clinton Kanahele me Hilda Kawelo no Ka'alaea, O'ahu ma ka makahiki

1970. Ua ha'i'ōlelo ke kupuna e pili ana i nā po'e i 'ae'a hauka'e i kona 'āina. He po'e "hippie" nō ho'i. Aia kekahi mau poke wikiō 'e a'e me Kawelo ma @kajahku kekahi. Paipai au iā 'oe, e ka mea heluhelu, e huli iā @kajahku ma TikTok a e ho'onanea i nā leo 'olu'olu o nā kūpuna mānaleo i ho'oili 'ia e ia.

Aia nā nīnauele mānaleo i ho'opa'a 'ia e Clinton Kanahele ma <https://library.byuh.edu/clinton-kanahele-collection>. Ma ua waihona la ma BYU-Hawai'i, ua loa'a pu a ho'opāku'i 'ia nā mo'olelo i ho'opalapala 'ia e Kanahele no nā nīnauele pākahi. He pōmaika'i kēlā. No laila, hiki i nā haku papahana papaho pili kanaka e like me Poepoe ke ho'oku'i i ka leo maoli me ka leo palapala ma TikTok i kōkua i ka po'e

nānā. Ma kahi o 'elua hola ka nīnauele a Kawelo no laila, inā hiki i ka haku papahana ke koho a ho'opuka i wikiō makahehi a pōkole, he mea ho'olale a ho'ōnaona ia i ka maka o nā makamaka ma TikTok. Inā pēlā, ola hou ka leo o nā kūpuna. ■

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

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

He Pāpale Nani o 'Ākohekohe

By Lisa Kapono Mason



An adult 'ākohekohe keeping watch. - Photo: Jacob Drucker

Possibly named after their guttural kohe-kohe-chunk-chunk courtship calls, 'ākohekohe (*Palmeria dolei*) are the largest extant honeycreeper on Maui. Also known as the crested honeycreeper, adult 'ākohekohe have a prominent tuft of silvery feathers on their foreheads, an orange eye ring, and dappled black, silver, and reddish-orange plumage. 'Ākohekohe are only found in wet, 'ōhi'a-koa forests on the high northeastern slopes of Haleakalā.

High-resolution aerial imagery is now being applied to map critical forest areas for the protection of 'ākohekohe and other native forest birds. Adult 'ākohekohe seem to occupy smaller ranges than juvenile birds, suggesting that juveniles may have difficulty finding their own territory and must travel farther across Haleakalā to escape competition.

Unfortunately, younger birds moving down the mountain may face greater exposure to avian malaria in lower elevation forests. Mosquito control efforts, like Wolbachia insect incompatibility technique (IIT), may be essential in helping to save this species. Learn more at www.birdsnotmosquitoes.org. ■

The Magic of Mauna Kea



By Loea Keana'aina, Grade 10 Kawaikini NCPGS

Gentle wind kissed my face as sun beams illuminated the vast landscape in front of me. It was the summer of 2019, and I was standing atop Mauna Kea, embraced in the essence of the mauna.

My grandmother and I visited from our Kaua'i home to take part in the kū'ē TMT, which resulted in forever memories. Native people worldwide joined this protocol, wearing traditional clothes and speaking their native languages. Seeing so many Native people passionately coming together to support another nation brought tears to my eyes.

As we arrived, we heard chanting along the side of the road and felt the powerful force advancing from their souls. These chants were so full of vigor and sincerity that you could feel the intensity. Before I experienced this transcendent ceremony, I didn't fully understand the different aspects of my culture. But, experiencing this first-hand opened my eyes to the realness of Hawai'i and the true meaning of aloha. I got to really embody cultural values and realize the importance of mo'omeheu.

After that, we went to Pu'uhonua o Pu'uhuluhulu University, a communi-

ty-run college on the mauna where professors taught 'ike ku'una Hawai'i, such as Indigenous rights, history, cultural practices, etc. This school was established by kia'i with the support of The Royal Order of Kamehameha I and was intended to protect the sacred mountain in the form of education. One class that really moved me was papa hula. We learned a hula dedicated to Mauna Kea and I felt so fortunate to be able to have learned it on the mauna.

Finally, we gathered on one side of the road and sang songs of Hawai'i. *Kū Ha'aheo e Ku'u Hawai'i*; *Ōiwi E*; and *For the Lāhui* are just some of the significant songs we sang. The atmosphere was so binding, and the clear blue sky brought euphoria to us all. The air smelt like evaporation, fresh water being upraised into the sky, enveloping everyone in its embrace. Artists from all around the pae 'āina played their instruments while we all sang along. I was mesmerized, almost hypnotized, with the entrancing sound coming up from the ground, through the summit of Mauna Kea, and into the heavens.

Thoughts of how blessed I am to be a part of the Lāhui Hawai'i were going through my mind during the entire trip. Connections with everyone around the mauna were heavily felt. Aloha was being shared through music, hula, singing, and the bonding in the battle against TMT. I felt blissful, elated, and honored to say the least. To experience that aura with so many different people all fighting the same fight gave me a sense of passion and intensity that flourished within me, increasing with each passing moment. ■

A Hawaiian Home Lands Trust Beneficiary Perspective



By KipuKai Kualii

What we call ourselves and our lands matter! What others call us and our lands matter! That we are here to speak for and represent ourselves and our lands matters even more!

For far too long, we have been causing confusion by the words we use (and that others use) about ourselves as Hawaiian Homes Commission Act (HHCA) trust beneficiaries or Hawaiian Home Lands (HHL) trust beneficiaries, and about our lands as HHCA trust lands or HHL trust lands.

Calling ourselves "trust beneficiaries," "Hawaiian Homes beneficiaries," "Hawaiian Homes Commission Act (HHCA) trust beneficiaries" or "Hawaiian Home Lands (HHL) trust beneficiaries" are all fine.

Calling ourselves "DHHL beneficiaries" is not.

Calling our lands "trust lands," "beneficiary trust lands," "trust beneficiary lands," "Hawaiian Home trust lands," "Hawaiian Homes Commission Act (HHCA) trust lands" or "Hawaiian Home Lands (HHL) trust lands" are all fine.

Calling our lands "DHHL lands" is not. The Department of Hawaiian Home Lands (DHHL) is an administrative division of the State of Hawai'i that has been responsible for the management of our trust lands since its creation in 1960 soon after the passage of the Statehood Act of 1959 which gave Territorial control and the administration of the HHCA to the newly formed State of Hawai'i. In truth, not just DHHL, but rather the entire state government, is responsible for the management of our trust lands.

DHHL's (and the State's) role is one of oversight: managing our Hawaiian Home

Lands trust effectively, developing and delivering our trust lands to us native Hawaiian trust beneficiaries.

It is not the role of DHHL to ever speak for us or represent us (trust beneficiaries) nor for them to ever speak for or represent our trust lands. We do that ourselves!

We do that collectively as the Sovereign Council of Hawaiian Homestead Associations (SCHHA) which was founded in 1987 through a collaboration with former Gov. John Waihe'e's administration and DHHL to unify trust beneficiaries as defined in the HHCA of 1920 around solutions and improved administration. SCHHA is organized as a coalition of Homestead Beneficiary Associations (HBA) members defined in federal code 43CFR Part 47.1.

We also do that separately as individual HBAs, such as my own Anahola Hawaiian Homestead Association (AHHA).

Our beloved Prince Kūhiō made it very clear in the purpose of the Hawaiian Homes Commission Act using the words "...to enable native Hawaiians to return to their lands in order to fully support self-sufficiency for native Hawaiians and the self-determination of native Hawaiians..."

In order to attain our self-sufficiency and our self-determination we have to be seen and heard. We begin with how we talk about ourselves and our lands. We grow when we teach others to do the same. And we succeed when we speak for ourselves and are heard! ■

A longtime advocate for Hawaiian Home Lands trust beneficiaries and lands, Kipu-Kai Kualii is the newly elected chair of the Sovereign Council of Hawaiian Homestead Associations, the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Kualii also serves as the vice chair of the Kaua'i County Council and is one of three from Hawai'i on the National Association of Counties (NACo) board. After more than 10 years on the continent, Kualii moved home in 2001 and now lives in Anahola, Kaua'i with his husband where he serves as the Anahola Hawaiian Homestead Association (AHHA) president.



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E NHLC...

A construction project is being planned in an area that may have iwi kūpuna. Can the developer build there?



By Kauila Kopper, Litigation Director, NHLC Lāhui Services

Mahalo for your question and your diligence in the mālama of iwi kūpuna threatened by development. Respect and care for iwi kūpuna is an enormous challenge for the lāhui requiring continuous advocacy.

Whether a project can be built in an area that may contain iwi kūpuna depends on the results of a “historic preservation review process.” This process, established by Hawai‘i Revised Statutes chapter 6E, requires the counties and the State to review a project’s effect on historic properties, including iwi kūpuna, before any permits or other government approvals for the project can be issued. The goal of this process is to identify any potential impacts to iwi kūpuna and other historic sites, and determine the best way to avoid those impacts before a project begins. If the planned project may affect iwi kūpuna or other historic sites, before approving or issuing a permit for the project, the government agency reviewing the project must refer it to the Department of Land and Natural Resources - State Historic Preservation Division (SHPD) to lead a historic preservation review.

When conducting a historic preservation review, SHPD may require the developer to prepare an archaeological inventory survey (AIS), an archaeological study, resulting in a report, that is intended to identify iwi kūpuna and historic sites and assess a project’s expected impacts on those sites. If SHPD believes that iwi kūpuna or other historic sites are present at the project, they must require the developer to prepare an AIS that (1) identifies all historic properties at the project site, (2) is done before permits are given, (3) is comprehensive and complete, and (4) is prepared by an approved archaeological firm.

When done right, the AIS gives SHPD and the permitting agency important information to decide whether the project should be approved and how. The AIS benefits all parties because with the information in the AIS the developer and others involved in the project have an opportu-

nity to reconsider the project or make appropriate changes to the project plan that preserve and protect iwi kūpuna before development begins. Preparation of the AIS also provides the community an opportunity to participate and iwi kūpuna identified in an AIS receive the greatest amount of protection afforded by law.

After an AIS is completed and accepted by SHPD, the historic preservation review process continues. SHPD and the relevant island burial councils determine appropriate steps to avoid or minimize impacts to iwi kūpuna and historic sites identified in the AIS. When the SHPD and burial council’s historic preservation review process is complete, the permitting agency then decides whether to issue the project permit.

Hawai‘i law allows any person to sue to enforce Hawai‘i laws protecting burial sites and historic properties – a lineal descendant relationship with the iwi kūpuna is not required. If you are questioning whether this process was or should be followed for a specific project, here is information that an attorney may need to determine whether the project complies with the law:

- Does the project need a permit? If so, did SHPD review the project before the permit was issued?
- Was an AIS done before the project started? Was it thorough?
- Were iwi kūpuna found during the AIS?
- Were iwi kūpuna “hit” during construction?
- Have iwi kūpuna been removed from the ground?

Community diligence is one of the best safeguards we have to mālama iwi kūpuna. Together with the law, we can ensure that our kūpuna are preserved, protected, and treated with the dignity and respect they deserve.

Ola nā iwi. ■

Ninau iā NHLC provides general information about the law. It 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 www.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 issues regarding housing, land, water, and traditional and cultural practice. You can submit questions at NinauNHLC@nhlchi.org.

The Future of Hawaiians Cannot be Left to Autocrats



We need people to create a community in Kaka‘ako

By Karl Veto Baker

Names are special to Hawaiians. When we give birth to our children, we seek out kūpuna to find a name. The land in Kaka‘ako was given the name Hakuone, proposed to the Office of Hawaiian Affairs (OHA) by Loea Cy Bridges, with a multitude of meanings befitting a treasured place in the heart of Honolulu.

When we give birth to our children, when we name them, everyone rallies to care for them and build them into strong pillars of the community. Hakuone is a gift we all must nurture, a gift that can protect our people, preserve our culture, and become a welcoming place for all the people of Hawai‘i.

Yes, with less than one-fifth of the land in Kaka‘ako Makai, we need to build up as well as out. Vertical villages – taller, higher-density residential towers – mean more people can afford to live in Hakuone.

Good planning also ensures that there is enough room for all the other things Hakuone will offer: a Native Hawaiian cultural center, open space and ample parking, daycare for both kids and kūpuna, and shops and stores targeting Hawai‘i residents, not tourists. Plus plenty of ocean access and opportunities for recreation so everyone can enjoy the best that Hawai‘i has to offer.

Most people in Hawai‘i support residential in Hakuone. But even

as OHA engaged the public at every level, from education to pushing its supporters to participate in the political process, it was largely a futile effort. Hawai‘i’s political process is broken, and will be as long as life-long politicians hold all the cards.

One man, House Speaker Scott Saiki, kept Hakuone from being discussed at all.

Saiki has this power over every House bill. He is clearly not moved by the voice of the people – the people he supposedly serves. And he most certainly is not receptive to the Native Hawaiian community.

What is really happening here? It is assuredly not the misguided but earnest efforts of a few surfers wearing matching t-shirts.

Is it other land developers, afraid of what affordable housing will do to their sales? Is it a small cadre of rich donors hoping to protect their million-dollar views? How is it that a dozen luxury condos can sprout up right across the street from Hakuone with profits going to Texas? Yet OHA is being challenged on how many and how high?

We are – all Hawaiians – beneficiaries of OHA and its mission. We all should care. And we need to act and bring about change. ■

Karl Veto Baker completed the ‘ūniki ceremony to become a kumu hula in 1995 and is a kumu of Hālaui ka Wēkiu which is celebrating 25 years with a May Day concert at the Waikiki Shell. A past president of the Native Hawaiian Chamber of Commerce (NHCC) and a member of NHCC for over a decade, Baker is also an ‘Ō‘ō Award recipient and has worked as a mortgage banker since 1998.

Keep Screen Time Safe



By Jodi Leslie Matsuo DrPH

Digital screen time is a big part of our lives.

About seven hours every day is spent looking at a screen. Many jobs require the use of a computer or tablet. We never leave the house without our smart phones. Our down time is spent checking out the latest posts on social media or watching videos online. During the COVID-19 pandemic, we relied on screen time even more to keep us amused during lockdowns, to do our jobs, or attend school.

Along with the increase in screen time has been an increase in blue light exposure. Blue light is one of several colors in the visible light spectrum. It is the color given off by our computers, TVs, tablets, and smartphones. Blue light is also given off by the sun.

There are both health benefits and harm from blue light. Moderate exposure can help improve mood, and brain function, including learning, thinking, memory, problem solving, attention, and decision making. This is because blue light activates areas of the brain responsible for these functions. Blue light from sun exposure can help regulate circadian rhythms, a 24-hour internal clock in our brain that regulates the cycles of sleepiness and alertness, also known as the sleep-wake cycle. When regulated properly, a person's circadian rhythm can promote restful sleep.

Too much blue light or exposure during night hours is when it starts to become problematic, regardless of the source. It can damage the cells in the eye, creating vision problems, such as macular degeneration, cataracts, eye

cancer, and growths on the white part of the eye. Children are especially at risk of vision problems, as their eyes naturally absorb more blue light than adults.

Exposure to blue light right before and during evening hours disrupts your circadian rhythm. Those with insomnia and difficulty staying asleep likely have this cycle out of alignment. The reason is that blue light blocks melatonin production. Melatonin is a hormone that your brain produces during darkness that help synchronizes the sleep-wake cycle. Melatonin also interacts with other hormones in the body that regulate aging, Alzheimer's disease, Parkinson's disease, and even menstrual cycles.

Protect yourself from natural blue light overexposure when outdoors. Wear sunglasses with 100% UV or UV400 protection. While polarized lenses reflect glare, not all brands block UV light absorption. Check the manufacturer details if the lenses provide this protection. Certain colored lenses, such as those orange- or yellow-colored, may block out the blue light. These colored lenses are usually marketed to fishermen, hunters, pilots, and those in jobs with high levels of sun exposure.

Limiting your screen time is the easiest way to protect from overexposure to digital blue light. Power down your devices three hours before bedtime.

Follow the 20/20/20 guideline: after 20 minutes of using a digital device, focus on an object 20 feet away for 20 seconds then repeat. Buy a blue light screen protector for your computer or phone. It all may sound extreme, but better to be safe than sorry. ■

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).

Centering Wellbeing for Native Hawaiian Education



By Elena Farden

Community is the authority in determining its educational priorities and funding for those priorities.

At the heart of the Native Hawaiian Education Council (NHEC) lives an annual commitment to engage community across the pae āina in diverse and meaningful dialogue. We do this to listen, learn, and lean in on achievements and barriers in education that form powerful recommendations on education to the U.S. Department of Education (ED) for priority funding and support.

This year, ED will solicit applications for the Native Hawaiian Education Program (NHEP) grant competition and these priority recommendations are important in shaping decisions about what types of programs ED should prioritize, fund, and support for success.

NHEC is focusing this month's column on our third of three priority recommendations to ED on mental health and wellbeing. The follow excerpt is taken from our annual report. To view the full report or learn more about our annual community consultation events coming up, please visit our website at www.nhec.org/:

PRIORITY FUNDING RECOMMENDATION: Address mental health and social emotional well-being as essential for Native Hawaiian learner outcomes, increased academic performance, behavior, social integration, resiliency, identity, and self-efficacy.

Mental health and wellbeing are paramount for student academic achievement and life. The COVID-19 impacts of social and physical isolation, loss of routines, increased anxiety or pessimism of an unsure future impacted youth. At the onset of the pandemic in 2020, the Center for Disease Control reported a 24% increase in children's mental health related emergency room visits for youth ages 5-11, with a 31%

increase for adolescents ages 12-17 (Leeb, et al., 2020).

The Council's engagement with community through the 2022 consultations reaffirms that mental health issues among students are an important public health concern as everyone continues to emerge from the COVID-19 pandemic. Social and Emotional Learning (SEL) competencies in relation to student wellbeing continues to be reinforced as a priority by community. "Staff who are well-trained, experienced, and know how to deal with traumatized kids are essential," states a participant from a Moloka'i community consultation. In NHEC's 2017-2018 annual report, SEL recommendations were also provided to ED to consider for adoption as a new Government Performance and Results Act (GPRA) measure: "Hawaiian values and practices have served as guiding principles for Kānaka Maoli for innumerable generations. Findings from this project show that the wisdom of Hawaiian culture is expressed in values and practices that more recently have been identified as SEL competencies. This congruence between Hawaiian value systems and SEL principles reveal the possibility of identifying specific measures of student success that resonate with the Native Hawaiian community that simultaneously reflect the rigorous standard of GPRA."

Priority and funding for programming that addresses increased mental health professionals in schools and communities including trauma-informed care training for all persons in contact with learners in the next NHEP grant competition is imperative to the mental health and wellbeing of Native Hawaiian learners. ■

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.

E Nihī ka Hele



By Mālia Sanders

As many of us prepare to attend, participate in and enjoy the annual Merrie Monarch Festival, I am reminded of the beauty of the ‘ōhi‘a forest and the misty Kanīlehua rain which settles atop the lehua blossoms. “Ho‘onu‘a Hilo i ka lehua” (‘Ōlelo No‘eau - #1105).



‘Ōhi‘a lehua, one of Hawai‘i’s most ecologically and culturally important native trees, is under attack by a fungus that causes Rapid ‘Ōhi‘a Death (ROD). - Courtesy Photo

‘Ōhi‘a trees, one of the most ecologically important and culturally significant trees in our mo‘ōlelo and the most abundant native tree in our forests, are dying from fungal disease.

Over a million ‘ōhi‘a have already died because of two species of the fungus *Ceratocystis*, also known as Rapid ‘Ōhi‘a Death (ROD). The more virulent pathogen is named *Ceratocystis lukuohia* (luku‘ōhi‘a - destroyer of ‘ōhi‘a) and has been found on Hawai‘i Island and Kaua‘i. The slower growing pathogen is named *Ceratocystis huliohia* (huli‘ōhi‘a - disruptor of ‘ōhi‘a) and has been found on Hawai‘i Island, Maui, O‘ahu and Kaua‘i. Healthy trees appear to die within a few days to a few weeks and there is no effective treatment to cure trees that exhibit symptoms; therefore, it is critically important that we all practice preventative measures to stop the spread so that future generations can enjoy the ‘ōhi‘a forests.

Even in the worst ROD-affected areas of native ‘ōhi‘a forests, some ‘ōhi‘a trees seem to be resistant to this disease and survive. These trees are being researched as they may one day be the basis for developing disease-resistant ‘ōhi‘a trees in

the future. Someday, resistant ‘ōhi‘a trees may be planted into seed control areas to restore ‘ōhi‘a forests that have been blighted by ROD.

In the words of a mele composed by King David Kalākaua for his beloved Queen Kapi‘olani, he writes, “E nihī ka hele” - tread lightly. As we return to travel within and around our island home, we need to be mindful about how we prepare and behave when spending time in our native forests, to tread lightly and do no harm.

- Prior to visiting any of the islands, wash all your gear and clothing in hot soapy water.
- Protect ‘ōhi‘a trees from injury. Wounds serve as entry points for the fungus and increase the odds that the tree will become infected.
- Don’t use heavy machinery near ‘ōhi‘a which could injure the bark or roots. There is good evidence to support fencing the land and removing invasive animals (such as pigs, sheep, and cattle) as these actions can help to protect ‘ōhi‘a trees and native forests.
- Don’t move ‘ōhi‘a wood or anything made from ‘ōhi‘a unless it is treated.
- Don’t transport ‘ōhi‘a interisland.
- Clean gear and tools, including shoes and clothes, before and after entering forests.
- Prepare by bringing and spraying your shoes with 70% rubbing alcohol or a freshly mixed 10% bleach solution.
- Wash your vehicle with a high-pressure hose or washer if you’ve picked up mud from driving.

Mahalo nui to JB Friday, Ph.D., of University of Hawai‘i’s College of Tropical Agriculture and Human Resources for his valuable insight on preventing the spread. To learn more visit www.NaHHA.com/olelo-hawaii and download the Ma‘ema‘e Toolkit. ■

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.

Lydia House: A Safe Place in Downtown Honolulu



By Chiemi Davis

After years in development, an interim opening during the height of the COVID-19 pandemic, and a complete renovation, Lydia House opened its doors to ‘ōpio ages 16-26 at 205 S. Vineyard Street in downtown Honolulu on Feb. 21.

This (re)engagement center for the youth, grounded in deep cultural roots, serves some of the most vulnerable members of the lāhui – “opportunity youth” – who may be aging out of the child welfare or juvenile justice systems. These kamali‘i may not be connected to school, work,



LT’s newly opened “Lydia House” for youth ages 16-26 is at 205 S. Vineyard St., on the corner of Vineyard St. and Queen Emma St. across from Princess Ruth Ke‘elikōlani Middle School. - Photos: Lili‘uokalani Trust

or a resilient network of caring adults and just need a little more support to transition successfully into independent, self-determined adult lives.

Lydia House’s approach is rooted in the spirit of aloha and named in honor of the Queen. This safe, welcoming space is currently open Tuesdays and Thursdays from 9:00 a.m. to 4:00 p.m., with expanded days and hours to come.

‘Ōpio who stop by Lydia House can have:

- Basic needs fulfilled including a hot shower, meal, access to laundry facilities, and wireless internet access.
- A safe space to rest and relax. Comfortable couches with pillows and blankets create an inviting environment. A variety of instruments are available to play, too.
- Connection to caring adults.

The plan for Lydia House was generated after years of research, focus groups, and intensive discussions with dozens of community partners. While considerable community resources are invested in services and programs for youth up to 18, there was an opportunity for real impact by extending care into early adulthood.

For more information, visit www.lydiahousehi.org or follow Lydia House on Facebook and Instagram @LydiaHouse-HI. No appointments are necessary; drop-in during business hours. You can also call LT’s Mālama Line at 808-466-8080. ■

Chiemi Davis is vice president and chief program officer at Lili‘uokalani Trust.



Lydia House provides youth and young adults a safe, welcoming space to rest and relax. It is a place where they can get a hot shower and a meal, do their laundry, play music or access free WiFi. This (re)engagement center is intended to serve vulnerable youth aging out of the child welfare or juvenile justice systems.

OWP Says Nothing is Being Done About Red Hill

O'ahu Water Protectors (OWP) marked the one-year anniversary of Secretary of Defense Lloyd Austin's announcement that the Red Hill Bulk Fuel Storage Facility at Kapūkākī would be defueled and permanently closed. However, little progress has been made today and O'ahu's freshwater supply is still at extreme risk of contamination by the more than 100 million gallons of fuel stored just 100 feet above the island's sole-source aquifer.

Congress has now required the Secretary of Defense to certify that the Red Hill Facility is nonessential before it can be defueled via the National Defense Authorization Act 2023 (NDAA) - a certification that has yet to happen.

"The events of the last 12 months caused by the military's negligence validates the need for urgent action to defuel Red Hill," OWP's Dani Espiritu said. "A Joint Task Force-Red Hill (JTF-RH) to defuel Red Hill was established with no community representation or oversight, fuel was detected in a Board of Water Supply monitoring well in Moanalua (outside the Navy water distribution system), 1,300 gallons of PFAS-based (cancer causing "forever" chemicals) firefighting foam concentrate was spilled at Red Hill, and a toothless EPA consent decree threatens to enable continued Navy foot dragging while we, and our island, remain under the daily threat of an existential catastrophe."

The Navy recently disclosed to regulators that approximately 1,500 gallons of concentrated firefighting suppressant containing toxic chemicals previously spilled at the Navy's Red Hill underground fuel facility on Dec. 7, 2019, bringing the number of known spills at the facility to three and elevating concerns that PFAS may still be lurking in the environment as a result.

Press Conference Addresses Hakuone Misinformation



At a March 21 press conference held at OHA's administrative offices in Honolulu, OHA Chair Carmen "Hulu" Lindsey, representing the unified Board of Trustees, addressed gaps in public understanding and persistent misinformation relating to OHA's requests and plans for Hakuone, its 30-acres of land in Kaka'ako Makai. Lindsey reiterated that Hakuone represents just 14% of the 221 total acres that comprise Kaka'ako Makai, and that the parcels identified for future residential development are inland, closest to Ala Moana Boulevard, and represent only 6% of the area. She also emphasized that OHA's development plans for Hakuone will increase green space and ocean access points. Behind Lindsey are (l-r) Trustee John Waihe'e IV, Trustee Kalei Akaka, Trustee Keoni Souza, Trustee Keli'i Akina, Ph.D., CEO Dr. Sylvia Hussey, and COO Casey Brown.

- Photo: Jason Lees

Mailer Appointed Interim Bishop Museum CEO



Dee Jay Mailer

Bishop Museum has announced the appointment of Dee Jay Mailer to a one-year term as its interim president and CEO.

"I am excited to be joining the Bishop Museum 'ohana and to work with its very capable staff to strengthen the foundation for excellence that has existed there for many decades," Mailer said. "I am very much looking forward to meeting with the employees, donors, lawmakers, and community members who have demonstrated so much aloha and support for the cultural treasure provided to us by Charles Reed Bishop in honor of his wife, Ke Ali'i Pauahi."

Mailer graduated from Kamehameha Schools and holds a bachelor's degree in nursing and a master's in business adminis-

tration from UH Mānoa.

Mailer has considerable executive leadership experience. She served as CEO of Kamehameha Schools from 2004-2014, on the board of Bishop Museum from 2012-2016, and currently sits on the boards of the Harold K.L. Castle Foundation and Sutter Health Kahi Mohala.

Mailer has also served as CEO of the Geneva, Switzerland-based, Global Fund to Fight AIDS Tuberculosis and Malaria, where she helped raise \$4 billion from 35 countries, major foundations, and private donors. And she was the chief operating officer at health insurer Health Net in California and president of Kaiser Permanente in Honolulu.

Mailer will focus on strengthening the museum's HR processes and will assist with the search for a permanent CEO.

Waikiki Mural Features Hawaiian Keiki

Artist Kamea Hadar has created a colorful mural featured along the Outrigger Reef Waikiki Beach Resort's interi-



Artist Kamea Hadar's Waikiki mural, "I Ka Wa Ma Mua, Ka Wa Ma Hope," features the likenesses of keiki from well-known Hawaiian families. - Courtesy Photo

or beach walk. His large-scale murals and installations can be found in cities around the world.

The mural, called "I Ka Wa Ma Mua, Ka Wa Ma Hope" (Through the Past is the Future) depicts a voyaging canoe crewed by keiki who are descended from noted 'Ōiwi.

Hana Kakinami, the great-granddaughter of poet and historian John Dominis Holt is pictured fishing off the back of the wa'a (canoe). Pictured at the center is La'iku Brown, grandson of Polynesian Voyaging Society Pwo navigator Bruce Blankenfeld. Pictured working the canoe lines is Steel Scott, a descendant of both the Downing 'ohana (a well-known surfing family) and the Scott 'ohana (of the Scott Hawai'i slipper manufacturing family). At the bow of the canoe playing an 'ukulele is Kawena Kamakawiwo'ole, grandniece of beloved musician the late Israel Kamakawiwo'ole. Hadar's daughter, Nova, is pictured holding the hoe uli (steering sweep) that acts as a rudder for the canoe.

"As parents and elders [we] don't yet know where our keiki will arrive or even the nature of the canoe they will be sailing," Hadar said. "But we do know that, like in the wa'a, the next generation are all in this voyage together. We hope that with the lives that have been lived, both in generations past, as well as our current lives as parents, our keiki will have the tools to carry on our legacies and be positive stewards of our future earth."

Indigenous Peoples From 34 Nations Call for a Total Ban on Deep Sea Mining

Indigenous activists from the Pacific region have made clear that they do not consent to deep-sea mining in a petition presented in March at the 28th Session of the International Seabed Authority (ISA) in Kingston, Jamaica. The petition included more than 1,000 signers from 34 countries representing 56 Indigenous groups.

The activists are part of the Blue Climate Initiative and are calling for a total ban on this destructive industry.

Addressing the ISA, Solomon Kaho'ohalahala of Lāna'i offered a traditional oli and explained that in Hawaiian genealogy all life comes from the sea. "The ocean is our country and we come from the deepest depths of the seas," he said.

With the petition, Indigenous activists emphasized that the relationship of Indigenous peoples with the natural world is defined by respect, gratitude, and responsibility. They asserted that western culture's relationship with natural ecosystems have proven deeply harmful for the environment. This is the first time that the activists have been given a platform at the ISA meeting to express their views despite the significant impact the decision could have on shaping their future.

"We need drastic changes in the way we manage our oceans. The threat of deep-sea mining is

NEWS BRIEFS

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huge. So our measures to protect the ocean and the life within it must also be huge,” Kaho’ohalahala said. “My people have lived in and around the ocean for generations. It’s who we are. We are the ocean and we must act now.”

Also representing Hawai‘i and adding their names to the petition were Nainoa Thompson and Darienne Dey, both of the Polynesian Voyaging Society.

EP of Songs from Upcoming Film Released

Grammy award-winning musician John Cruz and filmmaker



On the set of *Hawaiian Heart* are (l-r) Bronson Varde, Taiana Tully, and John Cruz. - Photo: Vincent Ricafort

Josh Goldman are releasing an EP (extended play) of five songs from their upcoming feature musical, *Hawaiian Heart*.

The EP, available worldwide for streaming and downloading from Grandridge Records, features performances by Cruz and the film’s stars, Taiana Tully and Bronson Varde.

The film is being produced by O’ahu-based Sight & Sound Productions. Bryan Spicer (Magnum P.I. and Hawaii Five-0) will serve as executive producer.

Hawaiian Heart is a musical “rom-com” about Lani, a young woman returning home to Kaua‘i for the first time in years, who reunites with her high school sweetheart. In addition to serving as the film’s music supervisor, Cruz has a supporting role in the film.

“This movie is a passion project for everyone involved,” Goldman said. “It’s a love letter to

Moritsugu Meets With OHA Trustees



On March 22, Erika Moritsugu, deputy assistant to President Joe Biden and the White House’s Asian American and Native Hawaiian Pacific Islander senior liaison met with Office of Hawaiian Affairs (OHA) trustees. Moritsugu, who is from Hawai‘i, took time to explain her kuleana, as the position was newly created by the Biden administration. A lawyer by trade, Moritsugu has extensive and diverse experience in Washington, D.C., including having served as deputy legislative director to Sen. Daniel K. Akaka. Moritsugu is pictured here with OHA Chair Carmen “Hulu” Lindsey. - Photo: Jason Lees

Hawai‘i, with songs about places on Kaua‘i and ideals like the importance of ‘ohana, and the kuleana we all have to the ‘āina, and each other. We are incredibly honored to be working with Kumu Hula Leinā‘ala Jardin and Dr. Keao NeSmith as cultural advisors on this project. Our entire *Hawaiian Heart* ‘ohana is dedicated to giving back to the community, and to ensure we’re giving back in meaningful ways, we have formed a brain trust of local community leaders to advise our production.”

The film includes 15 original musical compositions by Cruz and Goldman.

CCH Sues Fisheries

Earthjustice recently filed a lawsuit on behalf of the Conservation Council for Hawai‘i (CCH) and Native Hawaiian cultural practitioner Mike Nakachi to protect a host of threatened and endangered Pacific Ocean species from ongoing harm.

“It’s unfortunate that we have to go to court, but these long, hooked lines [for catching] tuna are killing and maiming numer-

ous [other] creatures in our marine ecosystem,” said Nakachi. “They’re emptying our ocean of animals we used to see in great numbers – sharks, turtles, whales – and robbing us of our cultural heritage.”

Filed in the U.S. District Court for the District of Hawai‘i, the suit points out that the Fisheries Service is allowing Hawai‘i deep-set longline and American Samoa longline fishing operations to operate in the Western and Central Pacific without completing the legally required evaluations of the fleets’ effects on threatened and endangered species including five distinct varieties of sea turtles, sperm whales, scalloped hammerhead sharks and the Main Hawaiian Island insular false killer whale.

“The Hawai‘i deep-set longline and American Samoa longline fisheries attempt to catch tuna and other far-ranging open ocean fish species by laying dozens of miles of baited hooks in the water. This indiscriminate fishing method catches, injures, and kills myriad species [that] it is not meant to catch, including every species of sea turtle that

roams the Pacific Ocean and numerous marine mammals and shark species,” the lawsuit says.

The lawsuit asks the court to order the Fisheries Service to complete the required evaluations to protect endangered and threatened species within 90 days.

Kamakau Students Attend UN Conference in New York

Sixteen haumāna from Ke Kula ‘o Samuel M. Kamakau Laboratory Public Charter School (Kamakau) in Kāne‘ohe, O‘ahu, participated last month in the Montessori Model United Nations (MMUN) conference in New York City. This is the first time that Kamakau has participated and they were the only Hawaiian Medium School at the conference.

For eight months, students prepared by studying after school and participating in meetups with global peers. The multi-day global education experience in New York City (March 15-18) allowed the haumāna to learn about the world’s largest international peacekeeping and humanitarian organization.

Kamakau haumāna joined students representing Canada, Spain, Jamaica and Philippines in the elementary and middle school divisions. Each delegate

was responsible to learn about their country’s viewpoints on global issues such as space exploration, equality for rural women, and fostering a culture of peace and understanding.

In addition to the fundraising efforts of each ‘ohana, Kamehameha Schools and Kapono Foundation provided funding support for the Kamakau delegation.

Montessori Model UN is a division of Youth for a Better World, a 501(c)(3) nonprofit organization, recognized as a Non-Governmental Organization in Special Consultative Status with the Economic and Social Council (ECOSOC) of the United Nations. The mission of the MMUN is to inspire and empower youth.

16 Hawai‘i Schools Bring Home 47 STN Awards

Students from 16 Hawai‘i schools, primarily public schools, on the islands of Kaua‘i, Maui and O‘ahu traveled to California last month to participate in the annual Student Television Network (STN) competition and brought home a record-breaking 47 awards, 11 of which were for first place.

The competition is for students enrolled in digital media programs across the nation. There were approximately 3,000

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The delegation from Kamakau to the Montessori Model United Nations conference in New York City last month included (l-r): Kahiwamanō Seabury, Ka‘o‘o Barboza, Noa Mason-Derit, Kāna‘i Yee, Keao Domingo, Kūhiō DeMello, Kumu Kaipo‘i Kelling, Kealoha Velez, Leila‘ikū Larinaga-Cleaver, Malie Bellinger, Kahanu Wong, Malia Maele-Gowan, Kala‘e Jao, Kūla‘ila‘i Punua, Kawailehua Nagao-Vallejo and Hālena Richards. Missing from picture: Pualokomaika‘i Kepo‘o. - Courtesy Photo



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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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Taking Pride in Our Culture and Addressing the Need for Affordable Housing

As many of you now know, OHA's plans for Hakuone include a Hawaiian Cultural Center. We think it's time that the Native people of these islands have a place to showcase their treasured expressions of culture in mele, dance, design, painting, sculpture and other creative expressions of art – as well as our spectacular voyaging success.

Isn't it ironic that the Japanese, the Filipinos, the Okinawans, the Chinese and others can point to their community and cultural centers, but Hawaiians cannot? Yes, we greet arrivals with lei and we entertain them with hula to keep tourists happy. But where do locals look to as the signature place for authentic Hawaiian culture that they can point to and visit with their families?

It is our dream to address that lack by creating a Hawaiian Cultural Center as the jewel of Hakuone. A place where our cultural practitioners can demonstrate what they have to offer, not just for tourists to gawk at, but for our community to take pride in. We reject being defined by the legacy of being a colonized people that includes over-representation in indices of crime, poverty and illness.

One of the things that saddens me every time I return from a trip is driving past our ever-growing houseless population. The overloaded shopping carts, the tent encampments, the people begging at the traffic lights, breaks my heart. Our sit-lie bans and so-called clean-up efforts simply result in the relocation of the houseless from one neighborhood to another. We can do better. We must do better.

And too many of our beneficiaries are among that houseless population.

Kūpuna make up nearly half of Hawai'i's houseless population. O'ahu has the highest number of houseless persons – nearly 4,000. O'ahu also has the greatest per capita homeless population: 49 homeless per 10,000 residents.

I agree with Samar Jha, the American Association of Retired Persons'



**Carmen
"Hulu"
Lindsey**

CHAIR

Trustee, Maui

(AARP) national government affairs director who visited Hawai'i in Nov. 2022 to present research findings at an affordable housing conference. He pointed out that "we need to address the housing problem through various legislative remedies, including increasing housing supply and options, zoning reforms, and funding affordable housing."

OHA's bill before the legislature this year once again called for lawmakers to lift the discriminatory legislation that keeps Hawaiians from building on Hawaiian land – the nine parcels given to OHA in partial settlement of the long overdue share of ceded land revenues for which the state had been delinquent.

OHA's land constitutes just 14% of Kaka'ako Makai's 221 acres. All OHA wants is the freedom to build three towers with homes that are truly affordable for working families.

In her essay, "Unearthing 'Auwai and Urban Histories in Kaka'ako" in *Detours: A Decolonial Guide to Hawai'i*, Tina Grandinetti writes that the Hawai'i Community Development Authority (HCDA)'s 1982 Environmental Impact Statements (EIS) reflect the decision to put profit above community need.

HCDA's EIS noted that "New Kaka'ako residents are expected to be predominantly Caucasian and Japanese...Because they tend to have lower incomes, part-Hawaiians, Filipinos, and most other ethnic groups are not expected to be represented in proportion to their share of O'ahu's population."

Translation: Kānaka Maoli and working-class families are undesirable.

We take the opposite view. We pray, as Kahu Ken Makuakāne citing the prophet Amos said in a recent OpEd, that "justice will indeed roll down like a river."

We pray to be freed from the restrictions that keep OHA from making a modest contribution to creating a neighborhood where Hawaiians and others can indeed live, work and play. ■

Honor Pele by Developing Geothermal Respectfully

I have worshipped Tūtū Pele for most of my adult life. I was at the front of the historic protest on March 25, 1990, to protect Wao Kele o Puna forest as the attorney for Ka Lahui Hawai'i kūpuna who led the protest and were arrested that day. I was there and bailed them out. Tūtū Pele is our mother, giver of abundant gifts that have nourished and protected her people.

So it is with the utmost reverence and gratitude that I strongly recommend that the Hawaiian people, the general public, and relevant government agencies work together through a public/private partnership (PPP) to tap into the incredible gift of her energy: renewable geothermal energy.

The \$600 million given to the Department of Hawaiian Homelands is not enough to meet the housing needs of the 28,000 still waiting for the affordable homes they were promised. At best it will build 2,700 homes. Then what? We start the dance of supplication all over again?

There is a better way. If we invest just \$2 million of that \$600 million in a PPP to develop geothermal we will create a revenue-generating stream that will allow DHHL to keep building homes for years to come to meet the needs of those who have waited – and are still waiting.

PPPs are not a radical idea. They have been used in other communities where Native and non-Native peoples have collaborated for the good of all.

I saw it in New Zealand when I worked with Maori tribes to apply the Native-to-Native model for development to realize the value of the assets on their lands. I created that model following my work at the United Nations helping to craft the Declaration on the Rights of Indigenous Peoples. It is a model that ensures that Indigenous peoples enjoy a fair share of the wealth that accrues from the development of natural re-



**Mililani B.
Trask**

VICE CHAIR

Trustee,
Hawai'i Island

sources on their lands. In Hawai'i, geothermal is classified as a "mineral." Both Hawaiians and the public at large have a right to enjoy the long term wealth that will result from tapping into it.

Economic Self-Determination

We toss around terms like "self-determination" but don't always act like we

believe in pursuing it wholeheartedly. If we are serious about self-determination we should be at the table when policy is being made about how we manage our lands and all it offers. I weep for the ceded lands that have been lost to military bombings because we were not at the table to say "NO!" I weep for the toxic technology that has been used to develop geothermal on Hawai'i Island subjecting people there to repeated evacuations.

It does not have to be this way. Self-determination means taking charge of our economic, cultural and social development. Self-determination means taking the lead to use the gift of geothermal energy wisely and respectfully from Tūtū Pele.

The initial efforts to develop geothermal energy on Hawai'i Island lacked cultural consultation on site selection and access for gatherings, worship and heritage preservation. There was no benefit built into the plan for Hawai'i Island customers, Native Hawaiians or other residents. We were not at the table when decisions were made about the type of technology used or how the community would be protected from dangers associated with exploration and development.

Since the overthrow of our monarchy, one company has enjoyed a monopoly on delivering electricity to all of us. Today we pay the highest rates in the nation: 35-45 c per kWh compared to a national average of 11-12 c per kWh. Let's chart a different course. Let's develop geothermal on our terms, being culturally appropriate, socially responsible and environmentally sustainable. ■

Native Hawaiian Gender-Based Violence

In January, I attended a roundtable discussion hosted by U.S. Sen. Mazie K. Hirono at OHA with organizations supporting Native Hawaiian women and Native Hawaiian survivors of gender-based violence. Presented were the challenges these organizations face, the need to better combat this epidemic, and ways we can support Native Hawaiian survivors.

The roundtable included representatives from OHA, Hawai'i State Commission on Status of Women (HSCSW), Partners in Development Foundation, and Hale Kipa. I would also like to recognize the bravery of survivors Kalei Grant and Ashley Maha'a for sharing their harrowing experiences and acknowledge all the good work they do to find solutions.

OHA is working to safeguard Native Hawaiian women, children and families through both state and federal initiatives. OHA works with HSCSW, administering a Task Force to study Missing and Murdered Native Hawaiian Women and Girls (MMNHWG), which includes representatives from over 22 Hawai'i organizations.



U.S. Sen. Mazie Hirono (left) and Trustee Akaka. - Courtesy Photos

On March 8, OHA Chair Hulu Lindsey testified before the U.S. Senate Committee on Indian Affairs requesting that Native Hawaiians be included in any



Kaleihikina Akaka

Trustee,
O'ahu

federal legislation or funding to combat human trafficking in Indigenous communities.

According to the 2022 *Missing and Murdered Native Hawaiian Women and Girls Task Force Report*:

- More than a ¼ of missing girls in Hawai'i are Native Hawaiian;
- The average profile of a missing child: 15-year-old, female, Native Hawaiian, from O'ahu;
- 43% of sex trafficking cases are Kānaka Maoli girls trafficked in

Waikīkī, O'ahu;

- On Hawai'i Island, Kānaka Maoli children ages 15-17 represent the highest number of missing children's cases, with the most children reported missing in Hilo (area code 96720);
- From 2018-2021, there were 182 cases of missing Kānaka Maoli girls on Hawai'i Island, higher than any other racial group;
- 57% of participants served through the Mana'olana Program at Child & Family Services are Native Hawaiian females who have experienced human trafficking.

In December, President Biden signed in to law legislation introduced by Hirono to allow Native Hawaiian survivors of gender-based violence to access critical programs and resources provided by Congress through the Violence Against Women Act.

There is a strong need for us to continue educating and healing our community. I look forward to further shining a light on this issue through future conversations and community outreach. ■



Sen. Hirono's roundtable discussion was attended by OHA trustees Akaka, Alapa and Souza, OHA CEO Dr. Sylvia Hussey, representatives of local organizations working to support Native Hawaiian women, and survivors of gender-based violence.

2023 State Audit of OHA Is the 'Glass Half Empty' or 'Half Full'?

Audits can be a difficult pill to swallow. However, in the end, they can prove to be good medicine. Audits are often viewed from differing perspectives. The auditor may view an audit as being an objective and independent assessment while the party being audited may view it as a one-sided account that does not include the full context. Put simply, the auditor may have a 'glass half empty' perspective while the auditee may have a 'glass half full' viewpoint.

On March 13, 2023, the State of Hawai'i Office of the Auditor published its constitutionally mandated audit of OHA. State Auditor Les Kondo and his team did a thorough job identifying where the glass is 'half-empty.' One issue that the auditor raised was related to the development of OHA's properties at Kaka'ako Makai, now known as Hakuone. I agree with the auditor that the people of our state, both Hawaiian and non-Hawaiian, deserve to see better progress by now.

At the same time, I hope the auditor and his team recognize that the glass is also 'half-full' and becoming fuller. OHA has made significant progress over the past several years in overcoming challenges which kept it from being fully productive. Most notably, by implementing prior audit recommendations, OHA has moved away from tolerating 'fraud, waste and abuse' to actively promoting transparency. OHA has also revamped its grants system which now provides millions of dollars more to beneficiaries. And OHA has renewed its pursuit of developing land resources to serve Hawaiians, such as Hakuone at Kaka'ako Makai. Here are some examples of the 'glass half full' and the 'glass half empty' contrasts.

Real Estate Strategy

'Half Empty': The state auditor reported that OHA expanded its land portfolio without adopting a Real Estate Strategy.

'Half Full': Actually, OHA expanded its land portfolio by adhering to OHA's strategic plan *Mana i Maui Ola* and OHA's Real Estate Vision, Mission, and



Keli'i Akina, Ph.D.

Trustee,
At-large

Strategy Policy. While OHA acknowledges that these documents need formalizing, the policy framework for a real estate strategy does exist and is being used by Trustees to guide their decision-making.

Lack of Development at Kaka'ako Makai

'Half Empty': The state auditor claimed that OHA is not close to developing its properties at Kaka'ako Makai and was unfamiliar with OHA's formation of a "special committee" related to these parcels.

'Half Full': Actually, OHA's Trustees inherited the Kaka'ako Makai development project from previous boards and administrations. Since then, OHA has been proactively lobbying the legislature to lift residential restrictions. In addition, the "special committee" that the auditor claims to be unaware of was a Permitted Interaction Group (PIG) formed in 2021 for the purpose of investigating the development of policies and strategies related to its Kaka'ako Makai parcels.

Classification of Legacy Lands

'Half Empty': The state auditor had concerns over the stewardship agreements related to OHA's legacy lands, particularly Waimea Valley (i.e., Waimea Falls).

'Half Full': OHA operates as a partner with other stakeholders who assert various rights to the properties. As to Waimea Falls, it is actually not a legacy property, but a commercial venture of which OHA is one member of the group that manages the venture.

So, is the 'glass half empty' or is the 'glass half full'? The answer depends on whether you are looking at a snapshot of the past or at what has happened since then and going forward.

The state audit is a valuable tool to assist OHA in serving our beneficiaries. But a complete picture should also look at the progress OHA has made in recent years. E hana kākou! Let's work together! ■

Meeting with Kūpuna on Moloka'i

Highly regarded as keepers of traditional knowledge and wisdom, kūpuna set the tone and expectations in Hawaiian communities. Our kūpuna are respected and cherished. So when asked recently to address two Moloka'i kūpuna groups, I did so gladly.

My purpose in sharing OHA's kuleana with both the Nā Kūpuna Mana'e Council and the Moloka'i Alu Like Kūpuna Program, was to help clarify the difference between various agencies (i.e., OHA and DHHL) as each agency is unrelated with different kuleana. Our kūpuna know the concerns that are high priority to Moloka'i and I hope to bring together partnerships to benefit our island by obtaining needed resources. I shared what OHA does, how trust funds are managed and spent, and how the pro-rata funds from the Public Land Trust (PLT) help fund our agency in an effort to clarify how processes work relative to decision-making by our Board of Trustees that impacts our lāhui.

I provided each attendee a brochure, What OHA Does, and a copy of OHA's annual financial report, which we reviewed together. OHA's overall duty is to improve the conditions of Native Hawaiians. This is an ongoing challenge, as we receive less than our 20% share of PLT revenues – just 3.8% (\$15 million) – far



Luana Alapa

Trustee,
Moloka'i and
Lāna'i

short of the \$78.5 million OHA should receive annually (although last year the legislature adjusted that figure to \$21 million). I also clarified that OHA is not a direct service provider – we do not operate schools, provide health care centers, or build houses – as some may think.

The kūpuna were receptive although some wanted to know why OHA isn't doing more. I explained that \$21 million a year is insufficient to meet the needs of our people, so OHA has focused on maximizing its limited funds by focusing on providing grants, loans, legal services and sponsorships. Last year OHA mapped out its *Mana i Maui Ola Strategic Plan* to the community. For additional information please visit our website: www.oha.org/strategicplan/.

I enjoyed my time with the kūpuna and vowed to return with news on establishing grant writing workshops so they may learn how to access funds through our Grant Program. I look forward to working with our kūpuna and the community of Moloka'i. In April, I will be visiting Lāna'i to address the concerns of beneficiaries there. For questions or in-person meetings contact Pohai Ryan at pohair@oha.org.

Aloha kekahi i kekahi.

Trustee Luana Alapa ■



Trustee Alapa was recently asked by two kūpuna groups on Moloka'i to speak with them about what OHA does (and is doing) in the community, how trust funds are managed, and to clarify the differences between OHA's kuleana and that of other organizations such as the Department of Hawaiian Home Lands. The meetings with members of Nā Kūpuna Mana'e Council and the Moloka'i Alu Like Kūpuna Program was a time of sharing and connection. - *Courtesy Photos*

An Emphasis on Grassroots Engagement

Mahalo to the wonderful residents of Moloka'i and Kaua'i for welcoming me this past month on my official site visits in my capacity as OHA Trustee At-Large.

It has been my promise to travel throughout the State of Hawai'i to visit and talk-story with our beneficiaries and residents of each island. We are full steam ahead with implementing our grassroots efforts.

Mahalo to Uncle Walter Ritte for the site visit to Keawanui Fishpond, to Keani Rawlins-Fernandez for taking time out to meet with us, and to everyone who attended our meet and greet session on Moloka'i.

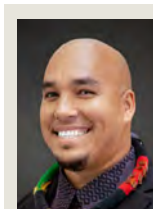


Trustee Souza with Walter Ritte at Keawanui Fishpond on Moloka'i. - *Courtesy Photos*

We had important conversations regarding DHHL homesteads, repairs, loan qualifications, medical/healthcare needs, sustainable agriculture, food programs, drug abuse, inter-island travel woes, skills training, and kūpuna services. Everyone was welcomed to share their thoughts and I enjoyed listening to their stories and mana'o.

Second, mahalo to Trustee Dan Ahuna and his beautiful 'ohana for showing us around the island of Kaua'i. We enjoyed our visits to Anahola, Kanuikapono Public Charter School, Kaua'i Island Utility Cooperative (KIUC), and also Alakoko Fishpond where it was great to reunite with my old friend, Peleke Flores, the director of operations at Mālama Hulē'ia. I'll be back again in the near future to hold a meet and greet on Kaua'i as well.

It has been interesting as a new Trust-



Keoni Souza

Trustee,
At-Large

ee to listen to community concerns and hear that many of you would like to know more about what OHA does for our beneficiaries.

OHA makes decisions regarding many areas of the Native Hawaiian community mainly through funding. OHA funds many of the programs you see in your community today. In 2022, we gave out \$11 million in grants, \$161,000 in sponsorships, and \$1.5 million in loans to our beneficiaries.

Here is a list of some of the organizations in your communities that were awarded OHA grants in 2022: Big Island Substance Abuse Council; Kupu; Hālau o Huluenā; Kūkulu Kumuhana o Anahola;



(L-R) Trustee Ahuna, Peleke Flores and Trustee Souza at Alakoko Fishpond on Kaua'i.

Adult Friends for Youth; Aloha Week Festival; Hāna Arts; Ka La'i a 'Ehu; Kaikeha; Ke Ao Hali'i; La'io'pua; Nā Mamo o Mū'olea; Outrigger Duke Kahanamoku Foundation (ODKF) Support, Inc.; Educational Services Hawai'i Foundation; Ho'okāko'o Corporation; Department of Hawaiian Homelands; Honolulu Habitat for Humanity; Papa Ola Lōkahi; Waimea Hawaiian Homesteaders Association; Alu Like; Kanu o ka 'Āina Learning 'Ohana; as well as 17 Hawaiian-focused public charter schools.

I will continue to stay rooted in our communities to understand the needs of our people right where they live, work, and play. I look forward to my continued travels across the State of Hawai'i and will keep you posted as to my visit schedule. Mahalo. ■

NOTICE OF INTENDED DISPOSITION UNDER NAGPRA

Below is an abbreviated version of a public notice published on March 8 and March 22 2023 in the *Honolulu Star-Advertiser*.

Notice is here given in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA), 43 CFR 10.6(c) of the intent to transfer custody of Native Hawaiian human remains - iwi kūpuna - and potential funerary objects in the control of United States Army Garrison, Hawaii (USAG-HI) recovered from Piliā'au Army Recreation Center (PARC), on Nene'u Beach at Pōka'i Bay, Wai'anae Ahupua'a, Wai'anae Moku, O'ahu, Hawai'i (TMK 8-5-001:009).

Between November 2020 and December 2022, archaeologists recovered 2,354 fragments of iwi kūpuna and 898 potential funerary objects from a construction debris stockpile that was intentionally excavated during a sea-wall repair project at PARC in 2019. Ko'a Mana has been identified in the NAGPRA Comprehensive Agreement as the Native Hawaiian organization with the closest cultural affiliation to the area (§10.5(e)(9)).

• Officials from USAG-HI have determined that, pursuant to 43 CFR 10.2(d)(1), the human remains described above represent a minimum of 6 individuals of Native Hawaiian ancestry.

• Officials from USAG-HI have also determined that, pursuant to 43 CFR 10.2(d)(2), the 1,146 funerary objects described above are the types of items reasonably believed to have been placed with or near the individual human remains at the time of death or later as part of a death rite or ceremony.

Lineal descendants or representatives of any other Native Hawaiian

organization that wish to claim custody of the iwi kūpuna and funerary objects should contact the USAG-HI Cultural Resources Program Manager, Mr. David Crowley, by mail at USAG-HI Directorate of Public Works, Environmental Division Building 105, 948 Santos Dumont Avenue, Wheeler Army Airfield, Schofield Barracks, 96857; by telephone at (808) 655-9707; or by email at usarmy.hawaii.crmp@army.mil; before April 22, 2023. Disposition of the iwi kūpuna and funerary objects to Ko'a Mana may proceed after that date if no additional claimants come forward.

SECTION 106 AND HRS 6E-8 CONSULTATION COUNTY OF HAWAII MASS TRANSIT AGENCY ISLAND-WIDE BUS STOP ACCESSIBILITY PROJECT

The Hawai'i County Mass Transit Agency ("County") is conducting consultation under Section 106 of the National Historic Preservation Act and Hawai'i Revised Statutes Chapter 6E-8 for upgrades to bus stops around Hawai'i Island in order to bring them into compliance with the Americans With Disabilities Act. The Area of Potential Effect includes 61 locations throughout Hawai'i County listed below.

The project would use federal funds to improve the bus stops to ensure that each bus stop boarding and alighting area has a firm, stable surface; provides a minimum clear length of 8 feet; is not steeper than 1:48 (2.08%) perpendicular to the roadway; and if a shelter is present, that the shelter provides a minimum clear floor or ground space measuring 2.5 feet wide by 4 foot long, entirely within the shelter, and is not steeper than 1:48 (2.08%) in all direc-

tions. To correct these deficiencies, the County would construct ADA-compliant bus stop boarding and alighting areas or modify the existing boarding and alighting areas.

The County is in search of kama'aina (persons who have genealogical connections and or are familiar from childhood with the 'aina) with these locations. If you have and are willing to share any information about historic properties or cultural practices that might be affected by alterations to these bus stops, or would like to suggest other groups or people who may be able to help, please contact John Andoh at John.Andoh@hawaiiicounty.gov, by telephone at (808) 961-8555, or by U.S. Postal Service to attn: John Andoh, County of Hawai'i Mass Transit Agency, 25 Aupuni Street, Hilo, HI, 96720.

CULTURAL IMPACT ASSESSMENT FOR THE PROPOSED PEARL CITY LIBRARY EXPANSION

On behalf of PBR HAWAII & Associates, ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Pearl City Library Expansion. The project is located at TMK: (1) 9-7-094: 029 in Mānana, Ewa, O'ahu.

ASM is seeking kama'aina familiar with the area's cultural resources, customs, and practices. We also seek input regarding strategies to prevent or mitigate impacts on culturally valued resources or traditional customary practices. If you know of such information, please contact Brianna Mendez at bmendez@asmaffiliates.com, (808) 439-8089, mailing address ASM Affiliates 820 Mililani St. Suite 700, Honolulu, HI 96813. ■

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

HE KANIKAU NO FRANCES MĀHEALANI KEKAI CAMP (MAY 16, 1946 – FEB. 27, 2023)



Ku'u makuahine mai ka ua popo kapa
Ka ua nihi a'e ma uka o Papakōlea
A me nā kualono o Iluko ā Hāmākua
Ne'epapa ka helu a ke kumākena
Aia la i hea i hele iho nei
Aia paha i ke ao lewa lani maliē
Lele ke aho i ku'u mana'o i noho nei
Weliweli ka mana'o i ka lohe ana
I ka lohe ana aku i kou leo 'ale'a
A me ke kani o kou kīkā
Kini nā holoholo ka'a i ka pō
He uwe helu mai nā mo'o lau
I ke aka o nā pali nienie o ke Ko'olau
Ke anu 'iniki hō'ēha o ka moe a Niolopua
Ke uwe helu nei au i ku'u makua
Ku'u māmā o ke aloha mau loa
Ku'u kaumaha lu'ulu'u kō aloha
Ku'u minamina pau 'ole iā 'oe
Noho mākou me ka 'ū iā 'oe
Pau ka pili kaua, ua hele 'oe
Hele ho'okahi 'oe i kou huaka'i
I ka wa'a o nā kūpuna o ka 'Ī
Noho ke aloha me 'oe me ka ho'omana'o ■

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

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

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 - 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.

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

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

E Ō Mai, e Kuleana 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 on kuleana land tax ordinances go to www.oha.org/kuleanaland and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at 808-286-8033.



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

SEARCH

KAOHI/MAKEA – The family of Joseph Kalua Kaohi (1894 – 1971) and Rachel Kaneheokalani Makea (1895 – 1951) of Hanapepe, Kaua'i is having a reunion July 26–30, 2023, in Hanapepe, Kaua'i. 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.

LU'ULOA-AE'A-MORTON-KALIMA – This is a kāhea to the descendants of Annie Meleka Lu'ulua and her three (3) husbands: Albert Kamaukoli Ae'a I, Sampson Pālama Ae'a Morton, and Paul Aukai Kalima. The 'ohana is planning a family reunion in the summer of 2023 and all direct descendants of this bloodline are invited to attend this event. What: Aloha Kekahi i Kekahi 'Ohana Reunion; When: September 1–4, 2023, FOUR DAY EVENT; Where: Our Lady of Kea'au – Makaha, HI. The 'ohana requests all attendees to RSVP here: <https://www.surveymonkey.com/r/alohareunion2023>. Deadline to RSVP is April 30, 2023. For more information please contact Ronnette Abregano and alohareunion2023@gmail.com.

STEWART-KAMEHAMEHA, KANAHELE, KUNA- – Family search from Maui to Kahalu'u O'ahu. Looking for descendants or 'ohana of James and Mea-alani Stewart of Kahalu'u, O'ahu. Please contact William Stewart: wsteward52@yahoo.com if you are interested in a family reunion. ■

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