



Ka Wai Ola

NEWS FOR THE LĀHUI

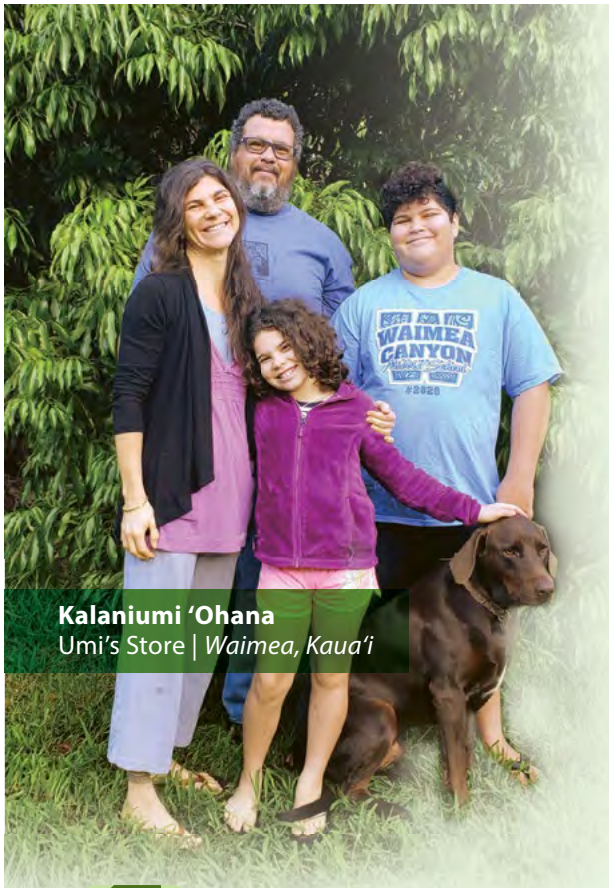
kawaiola.news

Lei Nāhonoapi'ilani i ka Hanohano

PAGES 16-18



The title of this issue refers to the magnificence of the "Bays of Pi'ilani" (a poetic reference to the island of Maui). Ku'u ēwe, ku'u piko, ku'u iwi, ku'u koko. Ola nā mamo o Honokāhau. My lineage, my umbilical cord, my bones, my blood. The descendants of Honokāhau live. 'Ohana Kanekoa are kupa (natives) of Honokāhau Valley on Maui. Pictured on their 'āina are (l-r) Maka, Karyn, Kona, Kaleialoha and Makana. - Photo: Ka Huli Ao



Kalaniumi 'Ohana
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*Interest rates may be subject to change.

STEWARDSHIP INSTEAD OF OWNERSHIP

Wai (nvs. Fresh water of any kind, stream, river.)

Aloha mai kākou,

My mom was born and raised in a remote area of Kohala known as Wai‘āpuka ma uka of Pololū Valley. She was the second of 15 children and everyone helped to provide food for family, including working the lo‘i kalo.

Their lo‘i was alongside a kahawai (stream). My grandfather built an ‘auwai (small ditch) to divert wai (fresh water) to irrigate the lo‘i. The water flowed through the tiered lo‘i, and then back into the kahawai through another ‘auwai.

Growing up, my mother taught us early on the importance of the kahawai ma uka to ma kai. She made it clear to us that wai was a precious resource and that we all had a kuleana to mālama the wai and keep the kahawai pure, as its waters continued being a resource to other families along the way to the sea.

When Native Hawaiians and other Indigenous peoples clash with the government on issues pertaining to the management of land and water resources, it really is a collision of world views. Indigenous people see our relationship to the earth as familial and management of its resources as stewardship. In contrast, governments and corporations view natural resources in terms of ownership.

And owners do things differently than stewards.

In Hawai‘i, the fight for water rights has been ongoing since western capitalism was introduced in the 19th century. To our kūpuna, the notion that land or water, gifts from Ke Akua, could be “owned” by a human being, was completely foreign.

After the Māhele paved the way for foreign landownership, haole businessmen snatched up acres of Hawaiian land for their ranches and plantations and then, in a brazen economic coup, diverted water from upland streams and rivers to feed their thirsty crops. Thousands were forced to leave their ancestral lands as their farms and lo‘i dried up.

The plantations have been replaced by resort developers and so the fight over fresh water has continued to play out in communities across ko Hawai‘i pae ‘āina, perhaps most contentiously on the island of Maui.

If policy makers viewed land and water in terms of stewardship, instead of ownership, would policies look different? And would people behave differently as a result of implementing stewardship (vs. ownership) policies?

The fight for wai is, ultimately, about economic power and control. And that is why it is critical for Native Hawaiians to have a seat at the table on key boards and commissions – such as the Department of Land and Natural Resources and the Commission on Water Resource Management. We need people in governance with an Indigenous lens to help shape policies that will serve our lāhui and protect the things that we hold dear: our ‘ohana, mo‘omeheu and ‘āina.

Ownership is a mindset of “me” and “now.” Stewardship is a mindset of “we” and “forever.”

We cannot really own resources that existed before we were born and will exist after we are gone – but we can steward these resources for the relatively short time that we are here. ■

Sylvia M. Hussey, Ed.D.

Ka Pouhana | Chief Executive Officer



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

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CONTRIBUTED BY KA HULI AO

Maui’s kupa, along with Ka Huli Ao Center for Excellence in Native Hawaiian Law and the Office of Hawaiian Affairs, are restoring pono to the ‘āina.

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Designs for Hawai‘i’s first center for hula and Hawaiian culture on the island of Maui are complete. The project goes to bid in July with completion targeted for 2026.

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Maui Nui’s new mayor is a modern Hawaiian leader who skillfully navigates both the Hawaiian and western worlds.

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BY ADAM KEAWE MANALO-CAMP

Central Maui is home to several important burial sites – and also an area of mass development.

Apply for an
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'Ahahui Grant Program

For events held between Aug.-Dec. 2023

» Deadline | Friday, May 5

Homestead Community Grant

» Deadline | Monday, May 22

Iwi Kūpuna Repatriation & Reinternment Grant

» Deadline | Monday, May 22

Kāko'o Support Grant

» Deadline | Monday, May 22

Disaster Recovery Grant

» Deadline | Monday, May 22



To learn more about OHA's Grant Solicitations and application requirements, visit:

www.oha.org/grants



OHA Rejects Saiki Proposal for Hakuone

By OHA Staff

On April 6, 2023, the Office of Hawaiian Affairs (OHA) Board of Trustees (BOT), recognizing both the significance and time sensitivity of Hawai'i House Speaker Scott Saiki's proposal regarding development plans for OHA's land in Kaka'ako Makai, convened a special meeting at its headquarters at Nā Lama Kukui in Honolulu.

The proposal, articulated in writing per OHA's request in an April 3, 2023, letter regarding Senate Bill No. 1235, SD2, HD1 (Proposed), followed an in-person meeting between Saiki, OHA Chair Carmen "Hulu" Lindsey, and other OHA trustees. Saiki's proposal included compensation to OHA of \$100 million for a perpetual easement that would prohibit residential development; \$65 million for wharf repairs; raising the interim pro rata portion of the public land trust income and proceeds to OHA from \$21.5 million to \$25 million on July 1, 2024, followed by a formula to raise the pro rata portion based on the consumer price index annually; and \$100,000 made available to the Department of Land and Natural Resources to make information of the public land trust inventory easily searchable by the public.

The meeting included an executive session where trustees carefully reviewed and discussed the proposal before returning to regular session for an open vote.

While OHA appreciates that Saiki clearly recognizes the overarching need to make OHA whole, and acknowledges the historic nature of his latest proposal, trustees nonetheless found that both the terms and funds offered remain far off the mark. As a result, the BOT voted unanimously to reject the offer.

The BOT and its advisors agreed on several key reasons why the proposal could not be accepted:

1. The dollar values specified, in the aggregate, still represent a small fraction of the total make-whole value owed to OHA, notwithstanding the escape clauses regarding future state budget surpluses.
2. The prohibition of residential development via a "perpetual easement" has too adverse of an impact on the future value of Hakuone lands, and thus its critical, long-term role as an economic engine for OHA and its beneficiaries.
3. The use of future Public Land Trust obligations to pay off a past Public Land Trust obligation is not acceptable.

While OHA gratefully acknowledges Saiki's public overtures for a compromise, and for proposing a leg-

"Let's be clear: we are not asking for special treatment. We are asking for equal treatment."

- OHA Chair Carmen "Hulu" Lindsey



islative solution so late in the current session – even entertaining the possibility of a special session – the BOT sincerely hopes that these developments reflect a much-needed thawing of entrenched positions and a meaningful start to open discussions and negotiations on this issue.

Ultimately, OHA maintains that the best and most appropriate venue for this debate is in public, at the Capitol, in both chambers of the legislature. As significant as these external negotiations are, OHA remains disappointed that a bill to repeal the restriction on residential development in Kaka'ako Makai was not allowed a fair hearing in the House, despite progressing in the Senate.

"Let's be clear: we are not asking for special treatment. We are asking for equal treatment," said Lindsey. "We are asking to be accorded the same privileges as the developers from the mainland whose towers continue to go up, unimpeded, just across from Hakuone.

"I am tired of seeing Kānaka Maoli dominate the statistics for houselessness, incarceration, and serious diseases. It breaks my heart to see children living with their parents in encampments and on sidewalks. Our lāhui and future generations would reap the benefits that would flow from OHA's development of Hakuone," Lindsey added.

"We see it as an economic engine, a place close to the urban core, where we can showcase our culture, allow families to thrive, and encourage business growth. We believe it would be a positive step towards fulfilling our sacred mission to foster the wellbeing of Native Hawaiians. Hakuone would be a crown jewel in downtown Honolulu, a place that is welcoming to all locals." ■

Opening Their Hearts to Keiki in Foster Care

By Annabelle Le Jeune, Partners in Development Foundation

When Michelle Omerod was in high school, she witnessed many of her friends and peers shuffle in and out of foster homes. Some homes, she remembers, were less than ideal for youth in need of extra emotional support.

“My friends were really traumatized,” she said.

That’s why, when Michelle and her husband, Aaron, bought their home in Kea’au, they opened up their doors to hānai (care for) keiki in foster care - especially teenagers. They currently have six hānai keiki and three biological keiki – and they wouldn’t have it any other way.

Since 2020, the Omerods have fostered over 20 ‘ōpio (youth). They have also extended a helpful hand to including numerous other keiki in the community who just wanted a safe place to stay and feel loved, even if only temporarily.

Aaron Omerod is a correctional officer. With his background and training, he shares with Michelle how to identify behavior indicative of trauma. Together, they support their keiki as best they can.

“Nobody wants to take on teens because of their ‘baggage.’ But this is their last chance before they become an adult,” Aaron said. “This is our chance to make a difference before we see them on the other side of the bars.”

In Hawai‘i, there are approximately 1,200 keiki in foster care, and nearly 300 are teenagers. More than half of the incarcerated youth and adult population in Hawai‘i have a Native Hawaiian or Pacific Islander background, and many of those were involved in systems of foster care, child welfare, mental health services, special education, or family court.

“We really value the foster homes we are privileged to work with and have a special place in our hearts for our teen homes like the Omerod ‘ohana,” said Alana Power, project director of Project Pilina. “What they communicate to these young lives in foster care is that you are worth loving and investing time in – and that kindness they share in providing a safe home makes such a difference. We hope to empower more community members to do the same.”

Project Pilina is a statewide program that recruits and guides resource caregiver applicants through the first steps of the general licensing process. The program, under Partners in Development Foundation, seeks to build relationships within island communities by raising awareness about foster care. For anyone ready to start the application process, a community liaison will serve and assist in the initial steps of the general licensing process to foster keiki.

For those who are unsure about taking the first steps in becoming resource caregivers, there are many other ways to support children in the Hawai‘i foster care system.

Every month, Project Pilina hosts virtual statewide information sessions with community liaisons open to anyone interested in learning more about foster care,



Two of the Omerod’s keiki, one biological and one fostered, walk to school together. Since 2020, the Omerods have fostered 20 ‘ōpio along with their three biological children. - Courtesy Photo

volunteer opportunities, and other ways to get involved. Participants may also have an opportunity to hear directly from former youth in foster care or current resource caregivers.

Community events like the East Hawai‘i’s Job Readiness Fair are designed to help youth in foster care and those with resource caregivers. The event focuses on workforce preparedness and basic financial education and youth who attend will be able to choose gift cards

for Old Navy, Macy’s, or Jean’s Warehouse to purchase job-ready attire. The next job readiness fair will be held at the Connect Point Church in Hilo on Saturday, May 6 from 8:30 a.m.- 1:00 p.m. and all interested youth are encouraged to attend.

While the Omerod ‘ohana will continue to open their heart and home to keiki in care, they urge the larger community to support the overall foster care system.

“Honestly, it’s not even just for foster homes, really. Other people, too, should try to provide assistance for the state because they need help. There’re so many kids and there aren’t enough social workers. It’s not their fault. The foster care system struggles because they need more help,” Michelle said.

The Omerods sometimes experience challenges raising their hānai and biological keiki together, but they say that the rewards of supporting youth in foster care far outweigh the adversities.

The couple agrees that seeing the keiki overcome each boundary and obstacle thrown their way because of the situation they were born into inspires them to keep going. ■

Project Pilina

Make a difference by opening your heart and home to keiki in foster care!

The next statewide information sessions are :

May 1 at 6:00 p.m.

June 7 at 12:00 p.m.

Sessions will be on Zoom

To learn more go to:

<https://pidf.org/projectpilina>

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From Hilo to Hanalei, we are helping local families find the mortgage loan product that is right for them.

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Hawaiian Civic Clubs on the Continent Hope for Revitalization

By Megan Ulu-Lani Boyanton

Hawaiian civic clubs popped up across the continent to serve the growing diaspora over the past few decades, but recently, membership has waned. Leaders hoping to increase civic club membership question whether politics should play a role in that revitalization.

With roots on Kaua'i, Carol Nalani Johnson moved to Utah almost two decades ago. Now in her second term as the pelekikena (president) of the Mainland Council Association of Hawaiian Civic Clubs, the 86-year-old envisions a greater purpose for these organizations – the power to advocate for Hawaiian issues on the congressional level.

“You can see the potential influence that the civic clubs can have at the federal level,” Johnson said. “This is really important to me.”

But Johnson added that she hasn't yet succeeded in convincing civic club leaders of this.

Almost 20 Hawaiian Civic Clubs exist across 12 states: Alaska, Arizona, California, Colorado, Missouri, Nevada, Oregon, Tennessee, Utah, Virginia, Washington State and Wisconsin.

But these organizations often compete against hālau and golf groups for members. The Mainland Council Association of Hawaiian Civic Clubs' membership sits at around 800.

“We are severely, severely underrecruiting our people,” Johnson said.

Some of today's approved, chartered civic clubs first started as social clubs. While Johnson recognizes the importance of community amongst Hawaiians on the continent, she wants them to join forces in talking about critical topics like housing and employment – “the very same issues that affect our Kānaka in Hawai'i as well.”

“We'd like to be part of the solution,” she said.

Johnson ultimately wonders how to draw more of the Hawaiian diaspora together. “It's still a question mark.”

Esmond Ah Leong, a past pelekikena of the Pi'ilani Hawaiian Civic Club of Colorado, hopes to form a civic club in his new home of Georgia.

“I'm trying to find more Hawaiians out here,” he said, floating the option of co-founding the group with another



Hula dancers at the Pi'ilani Hawaiian Civic Club of Colorado's 2022 Ho'olaule'a. The club is based in Littleton, a suburb of Denver. Hawaiian civic club membership on the continent has been declining over the past few years and leaders are hoping to reverse that trend. - Courtesy Photo

er southern state, like Florida.

But the 68-year-old, who served two terms in his former role, doesn't see space for politics within the organization.

“If you read the written bylaws of the civic clubs, we're not supposed to be talking about politics,” he said. “That's what destroys anything.”

Lisa Kelekolio, the current pelekikena of the Pi'ilani Hawaiian Civic Club of Colorado, helped establish the organization around 25 years ago. The Hilo native spent a summer in Boulder, then moved to the Centennial State soon after.

In her mid-20s when it was formed, the club started with some 50 members. It grew to 200 at its heyday, with its Ho'olaule'a once attracting around 4,000 attendees. “We started with a bang,” Kelekolio said, noting that theirs was the first club with a website.

Today, Pi'ilani Hawaiian Civic Club has shrunk to just 40 members. Now, with the Ho'olaule'a, “I'm lucky if I get 2,000 people,” she said. “But that's also because of COVID.”

Over the past four years, she noted a decline in mem-

bership. Another personal opinion she holds about that slump: “The civic clubs themselves weren't doing what the people wanted them to do.”

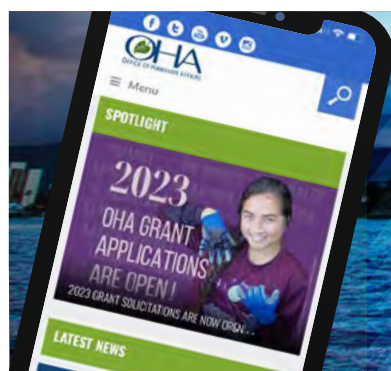
“And people have been turning away from politics,” Kelekolio added.

The group weighed the decision of rebooting the club, and she stepped into her new position. Their hopes are high for the next Ho'olaule'a, planned for Saturday, Sept. 2, at Civic Green Park in Highlands Ranch, Colo.

Kelekolio described her role as president as “probably one of the most important things I do.”

“It's important to know where you come from; it's important to know where your family comes from – especially if you're Hawaiian,” she said. ■

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.



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Update for Kalima v. DHH Class Action

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

Claim Corrections

The deadline to submit claim corrections or opt out of the lawsuit was April 3, 2023. The Claims Administrator and Class Counsel are reviewing all of the requested corrections with the records available so that the start and end date information are as accurate as possible. The start and end dates will be used to determine the amount of settlement payment. Notification will be sent confirming the changes made.

June 2023 Notice

Class Members will receive the next written notice in June 2023 that will state the minimum amount of settlement payment for each class member.

Waiting list claims will be calculated using the Fair Market Rental Value formula approved by the Supreme Court for this case. Fair Market Rental Value measures what a Class Member would have to pay to rent a comparable lot (residential, agricultural, or pastoral) with infrastructure on the open market for the time period between when they applied for a homestead and received an award, or the date of settlement (4/14/2022) or the date of the Class Member's death.

Construction claims will be determined by evaluating the reasonable repair costs at the time the repairs were needed.

For Relatives of Deceased Class Members

Relatives of deceased Class Members should complete an Information Request Form that is available on <https://www.kalima-lawsuit.com>. The Probate Special Master and Probate Special Counsel need updated information about potential heirs, which include the spouses and children of the deceased class member.

Probate Plan

The Probate Special Master and Probate Special Counsel have been drafting a Probate Plan that will be presented to the circuit and probate courts in June. Look for more information in the June 2023 mailing. Family members do not need to retain a private probate attorney and can choose to proceed through probate under the Probate Plan to receive payment.

Family members who want to retain a private probate attorney may contact the Hawai'i State Bar Association Lawyer Referral and Information Services at (808) 537-9140 or LRIS@hsba.org and let them know that this is for the "Kalima" case. Please note that this is not an endorsement of any services or attorneys.

Thank you for your continued patience and kōkua. ■

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 Ka Wai Ola

Share your mana'o on issues affecting our pae 'āina and Kānaka Maoli by submitting:

a letter to the editor
or
an "OpEd"
(opinion piece)

For more information guidelines go to:
<https://kawaiola.news/about/submissions>



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APPLICATION DEADLINE: JUNE 1, 2023



Priority consideration will be given to Native Hawaiian applicants.

KS Kaiāulu brings together Kamehameha Schools' and community partners' rich Hawaiian culture, 'ōlelo, and 'āina-focused opportunities that grow 'ōiwi leaders — people who use their knowledge, skill, and passion to strengthen Hawai'i, its people, and our global community.

Learn more at kaiulu.ksbe.edu



May Day 2023 at the Bishop Museum

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

5:00 p.m.

Ho'omau Hawai'i Market, Food & Pre-Show Entertainment

7:00 p.m.

Concert & Broadcast – Keauhou, Robert Cazimero, Nina Keali'iwahamana, Jerry Santos, and surprise guests. Tickets to attend in person: www.wearalei.org.

Livestream broadcast will start at 6:30 p.m. at www.mele.com.



Follow the House of Kamohoali'i to Fashion Week in Milan and Paris

Tune in to two one-hour TV specials that follow Kumu Hula and Fashion Designer Micah Kamohoali'i and a contingent of 40 Kānaka on their huaka'i to the exclusive fashion runways of Milan and Paris! Kamohoali'i will bring Hawai'i to Europe with an extravagant show that will include kapa-making, oli, musical performances by Amy Hanaiali'i, Kainani Kahauna'ele, and Jeff Peterson, and hula by Kamohoali'i's own Hālau Nā Kipu'upu'u. Follow along as they retrace the steps of our ali'i in Europe!

The television broadcasts are sponsored, in part, by the Office of Hawaiian Affairs.

The Milan show will be broadcast from the famous Sala Barozzi and will air on:

· May 4 at 8:00 p.m. on K5.

The Paris show will feature iconic locations such as the Eiffel Tower and will air on:

· May 9, at 8:00 p.m. on K5
· May 13 at 6:00 p.m. on KGMB
· May 14 at 4:00 p.m. on KHNL
· May 18 at 8:00 p.m. on K5

The shows will premier online at: www.hawaiinewsnow.com

2023 Kaua'i Steel Guitar Festival

May 5-7, Kapa'a & Lihue, Kaua'i

Steel guitar performances, school visitations, workshops, kanikapila jam sessions, and vintage steel guitar exhibit and a ho'olaule'a concert. Learn more: www.kauaisteelguitarfestival.com.



8th Annual Manu o Kū Festival

May 6, 10:00 a.m.-2:00 p.m.
Honolulu, O'ahu

Gather at 'Iolani Palace for free entertainment, keiki games, a nature costume contest, bird tours and more in celebration of this native bird that lives exclusively in downtown Honolulu! Learn more: www.conservehawaii.org/save-the-date-for-the-2023-manu-o-ku-festival/.

What the Truck?! Kaka'ako

May 6, 5:00 - 9:00 p.m.
Honolulu, O'ahu

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

'Iolani Palace Kama'āina Sundays

May 7, 9:00 a.m.- 3:00 p.m.
Honolulu, O'ahu

Enjoy free kama'āina tours, entertainment, family-friendly activities, and 'ono food options. www.iolanipalace.org

Waimea Valley Moonwalk

May 7, 6:30 - 10:00 p.m. | Waimea, O'ahu

Experience a unique opportunity to appreciate the sounds and smells of the botanical gardens at night awash in the light of the moon and a cultural tour a Kauhale at night. www.waimeavalley.net/moon-walks

Royal Hawaiian Band Performances

May 5, 12, 19, & 26,
12:00 - 1:00 p.m. | Honolulu, O'ahu
The Royal Hawaiian Band holds free concerts on the 'Iolani Palace Grounds most Fridays. www.rhb-music.com

Bishop Museum's After Hours

May 12, 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

Amy Hanaiali'i Mother's Day Concert

May 14, 2:00 p.m. | Honolulu, O'ahu
Hawai'i Theatre Center
www.hawaiiitheatre.com

Celebrate Micronesia Festival 2023: Resilience

May 20, 9:00 a.m. - 3:00 p.m.
Honolulu, O'ahu

This annual Bishop Museum event celebrates the traditional and contemporary art, dance, fashion, stories, poetry, food, and music of the Micronesian cultures and Pacific communities. www.bishopmuseum.org

Lā 'Ōhana Day

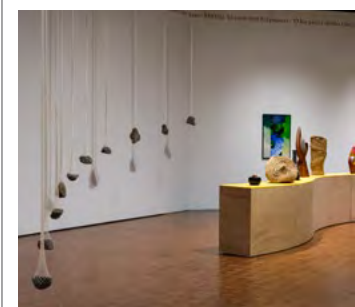
May 22, 9:00 a.m.- 4:00 p.m.
Waimea, O'ahu

On the 3rd Saturday of each month kama'āina and military families get 50% off general admission to Waimea Valley. Learn about Hawaiian history and culture, explore the botanical gardens, and swim below a 40-foot waterfall. www.waimeavalley.net

Hawai'i Energy Conference

May 24-25 | Kahului, Maui

Energy leaders from Hawai'i, the Continental U.S., Asia-Pacific and more exchange ideas on how to better serve our communities in today's rapidly changing power generation and delivery environment. www.hawaiienergyconference.com



'Ai Pōhaku, Stone Eaters Exhibit

· Various galleries through August 25 ·

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. For locations and times go to www.puuhonua-society.org/aipohaku



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

May 4, 11, 18, & 25 | 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. www.waimeavalley.net

Building Homes and Hope in Maui County



Hale Kaiola in Kihei, currently under construction by Alaula Builders, is a priority project identified in the Maui Housing Plan. The project will provide 40 new affordable duplex homes for Maui residents. For more info go to: www.Alaula.org. - Photo: Alaula Builders

By Amee Hi'ilawe Neves

In 2021, Maui County made big strides in jumpstarting efforts to create affordable housing opportunities for local families – and those efforts continue today. The Maui County Comprehensive Affordable Housing Plan, presented by Hawaiian Community Assets (HCA), identifies specific projects and strategies needed to create 5,000 new affordable homes across Maui County within five years.

“The goal is really to have 5,000 homes in construction in the next five years and we’re at 675 [homes],” said Jeff Gilbreath, who served as the principal for the plan created by HCA.

Development of affordable housing in Maui County has been faced with many roadblocks that put the initial plan behind schedule. Gilbreath believes that at this rate the 5,000 units will be completed in 15 to 20 years.

The lack of Maui County staff has been one of the setbacks.

“One of the major reasons for delays, and [the reason] we don’t have as many homes in construction as planned, is because the county’s Department of Housing and Human Concerns has a severe lack of capacity,” said Gilbreath.

Hawai‘i County and Maui County have roughly the same population size, but Hawai‘i County has 51 staff members in their Office of Housing and Community Development while Maui County had just eight at the time of the plan’s release.

An increase in staff would allow the county to be proactive on housing development and lead to an increase in housing development, enabling more projects to be

reviewed and processed at a time. At the current pace, the county will likely have 1,600 homes in construction within the five-year period.

“I can’t underscore enough how important the county’s capacity is in order to be proactive on development especially when the county has its own lands that can move an estimated 1,300 homes into production. The county needs the staff to help make this happen,” Gilbreath said.

In addition to understaffing in Maui County’s housing department, there have been other obstacles to building homes that local residents can afford. One example is a project in Waiehu that has faced opposition from some in the community regarding the project’s planned location.

Some believe the land selected for the planned Hale Maha’olu Ke Kahua Affordable Housing Community (Ke Kahua) cannot support an influx of new residents due to drainage and traffic concerns. The project is also challenged by a land dispute and concern for iwi kūpuna in the area.

Those opposing Ke Kahua say that the parcel is property of the heirs of Pehuino through Land Commission Award 3386. However, representatives of nonprofit landowner, Maui Economic Opportunity (MEO), say that the parcel is a portion of Royal Patent Grant 3343 to Claus Spreckles. The issue was litigated extensively in state court and judgement was rendered last year in favor of MEO. Yet, the opposition persists.

House Maui Initiative Director Keoni Kuoha sees problems with the current housing system. “As a Hawaiian, I don’t want to have to choose between supporting traditional land claims or supporting a rental project that’s creating 120 homes for local residents earning 60%

of area median income and below. But that’s the way our system is set up right now.”

“We believe there’s a way to develop and build housing that is affordable for families, while making sure that we don’t damage cultural and environmental resources or compromise public health and safety,” said Gilbreath referencing the housing plan’s proposed by-right development process that would streamline approvals for projects that meet standards for cultural and environmental preservation, public health and safety.

The Ke Kahua project is currently awaiting a decision from Department of Housing and Human Concerns Director Lori Tshako as to whether or not the project can move forward. Kuoha is hopeful Tshako approves the project while finding ways to address cultural concerns.

Kuoha believes that county government needs to take lead in engaging communities and determining where and what housing is needed.

“Our communities must have a say in their own future and the built environment is a big part of that future,” said Kuoha. “Our community members are going to bring up their concerns and we should have forums and more efficient ways for both community issues and community vision to be expressed.”

Despite the controversies and challenges the housing plan faces, there is no doubt that the need for affordable housing is as critical in Maui County as it is elsewhere in Hawai‘i. But addressing the problem requires collaboration.

“Everyone says we need affordable housing, and it feels like we all agree on that level,” said Kuoha. “But when we actually get to the details of how to produce a better system for affordable housing, we need to be more collaborative and creative and get past our disagreements.”

While the county is behind on the plan to create 5,000 housing opportunities for local families in five years, the effort is creating hope for local families that they can continue to live here in the islands.

“Hawaiian Community Assets is preparing hundreds of families to become qualified for mortgage financing and affordable rentals so they can move into homes when they become available. This work is more about building hope than it is about building homes. HCA continues to hear how hard it is to survive, stay here and raise families,” said Gilbreath.

“But what we know in the community development nonprofit world is that we’re so close – we’re on the cusp of major progress on this issue. We need greater capacity at the county to deliver on housing and we need to work together to establish standard rules of the road on development that values cultural and environmental resources, public health and safety as well as getting our people in homes.” ■

Contact the Maui Financial Opportunity Center to learn how you can navigate the path to homeownership or rental housing. Call 808.727.8870 or visit www.HawaiianCommunity.net for more information.

A Mo'olelo Becomes a Musical



Ikaika Mendez (center front) teaches choreography to dancers from Kamehameha Schools Maui (KSM). The rehearsal was for Mendez' original musical "A'apueo – The Battle of the Owls" which began as his senior project for UH Mānoa's Music Department and grew into a full scale musical production complete with a script and nine original songs composed by Mendez. Based on the mo'olelo of the owl, A'apueo, the performance was presented in February at KSM's Ke'ōpūolani Hale auditorium to a packed house. - Photo: Kamehameha Schools

By Puanani Fernandez-Akamine

What began as Ikaika Mendez' senior project to complete his degree in music from UH Mānoa grew into an original musical theatre production that played to hundreds of people in three performances at Kamehameha Schools Maui (KSM).

"I could choose between a recital or a project," said Mendez, who graduates this month. "A recital would mean standing next to a piano and singing a lot of Italian, German and Latin songs. So I asked my advisor if I could do a project that incorporated mele Hawai'i instead."

His advisor was supportive and Mendez initially planned to do a concert. As Mendez was working on the concept for his project, in what can best be described as serendipitous timing, he was contacted by Jay-R Ka'awa, KSM's head of Extended Learning and Summer Programs.

"Kumu Jay-R asked me, 'Ikaika, how can we get hana keaka (Hawaiian theatre) on the Maui campus?' And suddenly it clicked. I asked her if I created a hana keaka for the campus and used it as my senior project, would that work? And she said 'yes – let's do it!'"

Born and raised in upcountry Maui, Mendez is a 2019 graduate of KSM. Although he currently resides in Honolulu to attend UH Mānoa, he also interns at his alma mater in the Hawaiian Language, Literature and Performance Department under his former Hawaiian Ensemble Kumu Kalei Aaron-Lorenzo, which is how he happened to be on Ka'awa's radar.

Once he decided to create a hana keaka production, Mendez needed to figure out what to write about. He landed on a somewhat obscure mo'olelo (story) about A'apueo, an owl for whom the ahupua'a of A'apueo, where the KSM campus is located, is named.

"When I was a student at KSM we learned the mo'olelo



In this poignant scene from the musical, A'apueo weeps over the death of her children as she tenderly gathers their broken eggshells. - Photo: Courtesy of Ikaika Mendez

about how A'apueo's eggs were broken and how the owls went to war with the kākāka, but our understanding was shallow," Mendez said. "I thought, oh my gosh, we need to do this mo'olelo, this needs to be the one."

Fluent in 'ōlelo Hawai'i, Mendez turned to nupepa.org to find the only written account of the mo'olelo. When he did, he was surprised at how short it was. "I thought it was a big legend, but it was only a column and a half in the newspaper."

Mendez realized he needed help to dive deeper into the meaning and details of the mo'olelo so he turned to two Maui cultural practitioners, Kumu Hula Cody Pueo Pata and KSM Kumu Hokuao Pellegrino, for guidance.

"Before I contacted them I did my own translation and interpretation of the mo'olelo," Mendez recalled. But he was "blown away" by the ike each kumu shared and their own interpretations of the kaona (hidden meaning) of the mo'olelo.

"Kumu Pueo has knowledge learned from a kupuna named Diane Amadeo. He used to sit with her and she taught him

The Mo'olelo of A'apueo (A Synopsis)

A'apueo was an owl from the Kula region who lived in the ahupua'a that now bears her name. She and her husband, Pueokāia, had seven eggs which were at his home in Wailuku towards Pā'ia.

One day, when they were away, a woman happened upon their nest. Thinking they were duck eggs, she gathered them up and returned home. Her husband, Kapoi, realized they were actually owl eggs, but when his wife moved to return them he stopped her saying he wanted to keep the eggs.

Meanwhile, A'apueo, who was frantically searching for her children, finds her eggs with Kapoi and demands their return. An argument erupts whereupon Kapoi, in a fit of temper, smashes all of the eggs on the rock wall of his house.

Heartbroken, A'apueo gathered her broken eggs and returned home. Upon learning what has happened, Pueokāia is outraged and he and A'apueo devise a plan to avenge the death of their babies.

Pueokāia traveled east and A'apueo traveled west and in one day they gathered all the pueo across ko Hawai'i pae 'āina. The huge contingent of pueo amassed in West Maui, in the valley known today as Manawaipueo, and rested overnight.

The next day, they flew as one to Wailuku. It is said that there were so many owls that their number filled the sky creating a shadow that blocked the sun. A terrible battle raged between the owls and the kākāka of Wailuku and when it ended, only a few humans had survived.

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A MO'OLELO BECOMES A MUSICAL

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Ikaika Mendez provides direction to the choir of his musical production "A'apueo – The Battle of the Owls." The experience of writing, directing and producing a musical has inspired him to pursue a master's in hana keaka (Hawaiian theatre). - Photo: Courtesy of Ikaika Mendez

this mo'olelo. He is the only one who learned the mo'olelo from an actual manaleo (native speaker) so he had extra mana'o that was never written in the newspaper," Mendez said. "And Kumu Hokuao is a mahi'ai, an 'aina guy, who had all the maps and knew where everything in the mo'olelo happened."

The creative process of blending together the details of the mo'olelo and the mana'o gleaned from Pata and Pel-

legrino was exciting but intense. "I was on a very short timeline. I needed to begin teaching the students in October, but I had only just reached out to them in July. So all of July into August was dedicated to research, nūpepa and maps."

Once he had the storyline, he needed to turn it into a hana keaka. "I didn't know how to write a script, so I contacted Kumu Haili'ōpua Baker," Mendez said. Baker is the director of UH Mānoa's Hawaiian Theatre Program, Ka Hālau Hanakeaka. With her help, Mendez transformed the mo'olelo into musical production.

At first Mendez planned to make it a full musical (like an opera where all lines are delivered in song), but that proved to be a challenge given the timeframe so he decided to create musical pieces linked together with dialogue.

Titled 'A'apueo – *The Battle of the Owls*, his final script included nine original songs.

"The senior project requirement tasked me to showcase what I'd learned as a student in the music department. As a Kanaka, although I learned a lot about western music theory and performance, it actually opened my eyes to Hawaiian music," Mendez explained. "So I wanted to incorporate Hawaiian instruments, and everything from ancient chant to modern Hawaiian music."

While some of the original music that Mendez composed is true to traditional and modern Hawaiian musical styles, he also incorporated a few other musical genres into the production such as rap, R&B, a contemporary ballad, and a number he describes as "very Disney

princess musical theatre."

In October, with script and music in hand, Mendez began rehearsals for the production with 46 haumāna from KSM's Ka Pā Hula o 'A'apueo and Hawaiian Ensemble and the support of campus kumu. Rehearsals for the musical spanned four months and the production debuted in February at KSM's Ke'ōpūolani Hale auditorium.

Mendez had planned for just one performance, but that day some 800 people came to see the show. The auditorium only seats about 500, so people had to sit outside and watch the show on television screens. With the support of campus leadership, Mendez scheduled two additional shows the following week.

The performance featured Keikialoha Kahokuloa on the piano accompanied by KSM kumu. Keikialoha, a gifted musician, is a fellow UH Mānoa student who Mendez met after he "happened" to hear playing his guitar while walking across campus. More serendipity.

By all accounts, 'A'apueo – *The Battle of the Owls* was a success and it more than satisfied Mendez' graduation requirement. But beyond that, the experience piqued his interest in theatre and in March he applied to UH Mānoa's Hawaiian Theatre Program to pursue a master's in fine arts degree.

"This whole journey has taught me to look at mo'olelo differently," reflected Mendez. "I learned that the kaona of mo'olelo can be different for everyone – and we have the ability to contextualize [mo'olelo] and apply it to our own lives without changing it." ■



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Maui's Hālau of 'Ōiwi Arts: The First of its Kind

By Puanani Fernandez-Akamine

When Maui County planners reached out to Maui kumu hula in late 2021 and invited them to discuss building a center for hula and Hawaiian culture on county property in the heart of Wailuku, the kumu were surprised...and skeptical.

"It wasn't a 'yes, let's do it!' It was initially more of a 'well...how much can we trust the county?' type of response," recalled Kumu Hula Cody Pueo Pata.

It turns out the planners had heard that the County Council was considering adopting the recent Huamakahina Declaration and saw an opportunity.

Ratified by more than 200 kumu hula from across the pae āina in August 2021 – and sent the following month to leadership in all four Hawai'i counties – the Huamakahina Declaration is "a contemporary manifestation of Hula community and advocacy" to ensure the integrity, stewardship and protection of hula, and calls upon those in government and the private sector to "resource Hula to the fullest extent possible."

Despite their initial skepticism, the Maui kumu hula (about 37 of them) formed a steering committee of 11 to represent the whole in discussions with the county planners and architects.

"We had been rehearsing ways to sell the idea [of a culture center] to them," shared Pata who is on the steering committee. "We were so ready to sell the idea to them – but they sold it to us! After our first meeting, we were asking each other 'is this for real?'"

They say timing is everything. Back in 2000, county planners began working on a Wailuku redevelopment plan to address negative urban trends taking hold in the community. It was part of an effort to revitalize the area. A decade ago, planners began exploring ideas for a large county-owned lot on Vineyard Street. Over the years, various ideas were floated – low income housing, a community hall, a civic complex, a park – but these were all met with a lukewarm community response, so for years the lot remained vacant.

At their 2021 meeting with the kumu hula, county planners suggested that a center for hula would meet all the county's community requirements. "Because hula is such a community-based endeavor – our students are preschool students to lawmakers to every facet in between – they thought that, perhaps, hula would want to be in the area," Pata said.

On Nov. 5, 2021, the Maui County Council adopted a resolution supporting the Huamakahina Declaration, and in February 2022, then Mayor Michael Victorino announced his support for the culture center project and included building funds for it in the county's FY2022-2023 budget.

The idea to build a Hālau of 'Ōiwi Arts (HOA) on the site was met with tremendous community support and in June 2022 the Maui County Council unanimously approved an allocation of \$43 million to build the center



On Feb. 27, the Kumu Hula Steering Committee for the Hālau of 'Ōiwi Art (HOA) hosted an 'aha 'awa kuku kumuhana (an 'awa ceremony for the setting of intentions) at the future site of HOA. The ceremony was conducted by (l-r) Kumu Hula Cody Pueo Pata, Kahu Kānoa Keoni Kuoha and Kumu Hula Hōkūlani Holt. Guests included Mayor Richard Bissen, Brian Ige, Dale Hahn (representing Sen. Brian Schatz), various kumu hula, county planners, architects from Ferraro Choi & Associates, and Maui County Council members Tom Cook, Tasha Kama, Yukilei Sugimura and Nohe U'u-Hodgins. Mayor Bissen (seated in the center of the first row) voiced his support for the project at the ceremony. - Photo: Karey Kapoi

– which will enable it to be built all at once instead of in phases. An additional \$11 million in federal funding for the project was subsequently secured by Hawai'i Sen. Brian Schatz which will allow the county to reinforce the facility for use as an emergency shelter in the event of a natural disaster.

The design, planning and draft environmental assessment for HOA has been completed. The project should go out to bid in July with groundbreaking to begin in 2024 and construction completed by 2026.

From the beginning, the kumu hula wanted to make sure there were no iwi on the site that might be disturbed so as part of their due diligence they researched the history of the land. According to Māhele documents, they learned that this particular parcel was previously part of a lo'i which suggests that the presence of iwi is unlikely.

Nevertheless, the kumu formed a subcommittee to prepare for the possibility that iwi could be encountered during construction – which includes acting in concert with the State Historic Preservation Department, the island Burial Council, the county and cultural descendants. With such concerns paramount, planning for HOA's construction represents Maui County's most thorough effort to date to identify the presence of iwi. The county has already performed an analysis of the site with ground-penetrating radar where the foundation will be built and have found nothing to suggest the presence of iwi on the site.

The design of the two-story building reflects the input of the kumu hula and ensures that the entire facility – both its indoor and outdoor spaces – are conducive to hula and 'ōiwi arts. On the top floor are four dance studios – one of which is specifically designed to host hālau that practice kuahu (hula's religious rituals). That studio will be on the easternmost side of the facility and in-

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Hālau of 'Ōiwi Art Draft Environmental Assessment

The community is invited to share their mana'ō on the Draft Environmental Assessment (EA) for the Hālau of 'Ōiwi Art building project.

To view the EA go to:

https://files.hawaii.gov/dbedt/erp/Doc_Library/2023-04-08-MA-DEA-Halau-of-Oiwi-Art.pdf

Written comments must be received or postmarked by May 8, 2023.

HALAU OF 'ŌIWI ARTS

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clude an inset facing east where an altar can be erected. A large performance hall, a certified kitchen, and a smaller formal education space for sit down activities, such as lei-making, will complete the top floor amenities.

The first floor will include two wet-dry workshop facilities that can accommodate heavy equipment or be hosed down to provide space for practicing other art forms such as kapa-making or wood carving.

Because it will be publically funded, part of the vision is that HOA can also be used by the general public as a space for classes, meetings and other gatherings – although evenings and weekends will likely be set aside to give hālau and 'Ōiwi artisans priority use.

“This Hālau of 'Ōiwi Art is going to be the first of its kind – and its facilities will include state-of-the-art technology,” Pata said. “It will be the grandest here in Maui County, but there will be satellite facilities in places like Hāna, Lāna'i and Moloka'i.”

“The Hālau of 'Ōiwi Art is a testament to what happens when people come together for a cause,” Pata reflected. “Maui is special in that all of the kumu hula know each other. We get along. We see each other at Costco, the gas station or at parties. So being able to identify our needs and the needs of 'Ōiwi art practitioners has manifested in what we are doing now.” ■

For more information about the Hālau of 'Ōiwi Art go to: www.hoamaui.com or www.wailukulive.com/hoa. For information about the Huamakahikina Declaration go to: www.huamakahikina.org/

On April 6, 2022, Hawai'i County passed a similar resolution in support of the Huamakahikina Declaration. Honolulu and Kaua'i counties have yet to follow suit.

Maui Mayor Richard Bissen He Kupa 'Āina o Maui

By Mahealani Cypher

Newly elected Maui Mayor Richard T. Bissen, Jr., is the kind of modern Hawaiian leader who is able to skillfully navigate both the Hawaiian and western worlds – and he has already begun integrating his Hawaiian cultural upbringing and core values into his work on behalf of Maui Nui.



Maui County Mayor Richard Bissen is integrating his Hawaiian cultural upbringing and values with his work on behalf of Maui Nui. - Courtesy Photo

Upon assuming his new kuleana at the start of 2023, Bissen gathered his administration on the lawn of Kalana o Maui (where Maui County's government is seated) for an 'awa ceremony. Assisted by the men of Hale Mua, an organization of which he is a member, Bissen said that the 'awa ceremony was the process of “making a verbal contract with each other to work collaboratively and a personal commitment to do their very best as servant leaders” for the people of Maui.

“Since day one, our team has focused on identifying and defining where opportunities end and possibilities lie,” Bissen said. “What are the short-, medium- and long-term solutions?”

He keiki hānau o ka 'āina (a child born of the land), Bissen's Maui roots go deep. He is a Nakoa from Kahakuloa on his mother's side, and a Pahukoa from Ke'anae on his father's side. His formative years were spent in Pi'ihana, deep in Wailuku, where his grandpa's pig farm and catering business were located, in Kahakuloa where he worked with his dad and grandfather in their lo'i kalo, and in Pā'ia. Today, he and his wife, Isabella, reside in Kahului.

A proud graduate of St. Anthony High School in Wailuku, Bissen went on to earn a bachelor degree in political science from the University of Santa Clara in 1983, and a juris doctorate from UH Mānoa's William S. Richardson School of Law in 1986.

Bissen retired as a Maui County judge in December 2021 after 17 years on the bench. Prior to his appointment to the judiciary, he served as Maui County Prosecuting Attorney, First Deputy Hawai'i Attorney General, and was appointed to serve as acting director of the Hawai'i Department of Public Safety.

Bissen's cultural grounding is equally impressive. As a member of Hale Mua, he learned the rituals, protocols and customs of a warrior, including the shaping of mea kaula (weapons), but notes that a warrior “always hopes to avoid battle.” Bissen is also a member of the Royal Order of Kamehameha I, and has served on the advisory committee of Pūnana Leo o Maui. Bissen is the first Maui County mayor to 'olelo Hawai'i, having studied the language with 'Ekela and

Pōmaika'i Kaniaupio-Crozier.

As an attorney, Bissen produced a series of crime prevention videos and, in 2000, helped found the Maui Drug Court. Over the years he has been a speaker at schools, community organizations, conferences and conventions on the importance of parenting. Bissen was named Lawyer of the Year by the Maui County Bar Association in 2001, inducted into St. Anthony High School's Alumni Hall of Fame in 2001, received an Outstanding Alumnus Award from Richardson School of Law in 2013, and in 2021 he received the Jurist of the Year Award, the highest award received in the judiciary, by Hawai'i Supreme Court Chief Justice Mark Recktenwald.

To Bissen, 'ohana is core to who he is and how he operates. “I have 55 first cousins. My mom was one of nine, my dad was one of 11,” said Bissen. “And I married into a large family. Family is everything.”

This value of 'ohana informs his approach to building a strong work environment among county agencies and operations. The Maui County Council's confirmation of his 12 cabinet appointees, recommended to him by a diverse group of Maui residents, allows him “to move forward with the important work ahead.”

The diversity of his charges – the people of Maui County – is top of mind for the mayor.

“Every community, including ours, reflects how different its people are,” he notes. “Our priorities, our views, our perspectives and our experiences are not always going to be aligned.”

But Bissen does not seem particularly challenged by potential alignment issues.

“We value many of the same things,” he emphasized in his State of the County remarks a few weeks ago. “We cherish 'ohana. We seek a better life for our families, our keiki, and those yet to be born. We help others. We face medical challenges with our kūpuna, while honoring their service and sacrifice. We work hard to put food on the table. We celebrate together as we hold our traditions and lifestyles close to us. We are not that different,” he said.

Bissen's philosophy of leadership can be likened to that of the ali'i of old, who were judged by their behavior. He tries to live out his core values, is respectful, balanced and stays focused on the positive.

He said he ran for the office of mayor because of his desire to make things better.

“Rather than grumble about stuff, I thought I could make a difference on behalf of my three grandsons,” Bissen said. “I was concerned about their future, and I thought I could set some policies and have some impact that would help them as they grow older, and for the Maui that they would come to inherit.”

Bissen believes that, as mayor, he is better able to help Native Hawaiians of Maui Nui.

“The number one thing I want to do is to keep Hawaiians in Hawai'i,” Bissen said. “Whatever we can do to help our local people remain on island would be an accomplishment in itself. I call that kama'āina prosperity – to not just survive, but thrive.”

In so many ways, the heart and soul of Maui Nui is reflected in its new mayor. ■

Mahealani Cypher studied journalism at Woodbury University and UH Mānoa and writes freelance articles for various publications. She specializes in cultural interpretation and research on historic sites and cultural resources and does volunteer work for the Ko'olau Foundation.

Protecting Iwi Kūpuna From Development in Central Maui

By Adam Keawe Manalo-Camp

When Noelani Ahia filed a lawsuit against the State of Hawai'i, Maui County, and the developers of Maui Lani in 2019 over the desecration of over 180 iwi kūpuna, she did so because "I felt it was important to utilize every legal mechanism available to us to ensure the kūpuna were treated with the respect they deserved. They required our advocacy."

The lawsuit was recently settled through arbitration with a stipulation that no roads would be built over the iwi kūpuna burials.

But Ahia's lawsuit speaks to larger issues of iwi kūpuna protection.

Central Maui is home to several important burial sites. It is also where mass development is desecrating a number of these burial sites. "When you look at these projects like Maui Lani, it looks like Orange County [California]. It erases us from our own landscape and disconnects us from our ancestors. The removal of our iwi kūpuna is part of that erasure from our homeland and continuing generational trauma," Ahia said.

The Pu'uone o Kahalu'u Sand Dunes, the Maui Lani development, and the Grand Wailea Hotel in central Maui are areas of ongoing concern. Some of the best-known burial sites are in this area, all of which are in close proximity to each other. The area also includes the sand hills

of Waikapū and Wailuku where the Battle of Kakanilua was fought between warriors from Hawai'i Island and Maui.

Ahia was inspired to become involved in iwi kūpuna issues by long-time iwi kūpuna advocate and co-founder of Mālama Kakanilua, Clare Apana. Ahia met Apana in 2016 when Apana was fighting for the protection of the iwi kūpuna of the Pu'uone sand dunes. Apana, herself, was involved in at least four separate iwi kūpuna-related cases.

Apana was born and raised on Maui near these burial sites, as were her ancestors before her. She explains that she was called to speak up on iwi kūpuna issues in 2006 during the construction of a Safeway supermarket at Maui Lani. She originally filed a case pro se (without legal counsel) until she was able to get help from the Native Hawaiian Legal Corporation (NHLC) which felt like a "small miracle" to her. Other lawyers helped too. "I can not sing the praises of Lance Collins and Bianca Isaki enough for their help," she said.

It was around that time she initiated Mālama Kakanilua to protect the burial sites in the area. Mālama Kakanilua's mission also includes upholding the "Act for the Protection of Places of Sepulture," an 1860 law passed by the Hawaiian Kingdom to protect burial sites and graves.

Apana went on to challenge the mining of sand from the dunes at Pu'uone. The sand was being mined for construction projects – including for making the concrete used for the Honolulu rail project. An Archaeological In-

ventory Survey (AIS) completed for Wailuku, Wai'ale, and Waikapū in 2010 noted several pre-contact burials, including a dozen remains, and recommended preserving these cultural resources. However, sand mining continued for eight years despite protests from iwi kūpuna protectors and environmental groups until a moratorium was finally put in place.

Around the time that the AIS was completed, more burials at Maui Lani Phase VI were being uncovered due to digging for sewage lines and road construction. Despite subsequent recommendations from the Maui Burial Council and from groups such as Mālama Kakanilua, construction continued and at this point, over 180 skeletal remains have been uncovered. More than 40 people tried to claim "cultural descendancy" under the rules set by the State Historical Preservation Division (SHPD). Only Ahia was granted that status – which then allowed her to file her 2019 lawsuit against the developers and the state and county governments represented by attorney David Kauila Kopper of NHLC.

While Ahia's case has reached a settlement, other iwi kūpuna issues remain unresolved at Maui Lani and at the Grand Wailea Hotel.

Noureddine Amir, chair of the UN Committee on the Elimination of Racial Discrimination, in a letter on May 10, 2019, wrote "...the Committee is concerned about the lack of protection of the burial sites of Kānaka Maoli

SEE PROTECTING IWI KŪPUNA ON PAGE 15



Mālama Kakanilua was founded more than 15 years ago to protect burial sites in Central Maui. - Courtesy Photos



Iwi kūpuna advocates placed these signs in front of a construction vehicle at the Maui Lani development site. Sometimes a picture is worth a thousand words.

PROTECTING IWI KŪPUNA

Continued from page 14



Noelani Ahia has emerged as a leader in the fight to protect iwi kūpuna from development in Central Maui. She was inspired to become involved by Clare Apana, a long-time iwi kūpuna advocate and co-founder of Mālama Kakanilua. - Courtesy Photo

the Indigenous peoples...[and that] the legal framework seems to be focusing on mitigating desecration rather than ensuring full protection of all burial sites....”

Ahia believes that “developers do the bare minimum to follow the letter of the law, but not the spirit of the law – which is meant to protect our iwi kūpuna. The way we survey these sites needs to be upgraded.”

Kopper echoes this and suggests using non-invasive methods and equipment such as using Ground Penetrating Radar (GPR) and Predictive Modeling. “The goal should be to preserve and protect iwi kūpuna. If we can find them before construction begins, they are more likely to remain in place and undisturbed.”

For Apana, there needs to be accountability, including the need for a professional ethical board for archaeologists. “Before we advocate for our iwi kūpuna, we need to have hope,” Apana said. “We win little cases here and there but it causes a reaction. Change will come if we stay the course. Then our future generations will be in a stronger place to grow from.” ■

OHA supports proactive protections and mālama iwi kūpuna initiatives statewide through grants and services that strengthen pīlina ‘ohana, mo’omeheu and ‘āina. For more information on the Island Burial Councils visit <https://bit.ly/3AA9oSV>

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

UH Maui College: A Perfect Blend of Hawaiian Values and Academics

By Kawehionāpuakaalanikeha C. Haug

University of Hawai‘i Maui College (UHMC) Chancellor Lui Hokoana knows one thing for sure: learning does not necessarily require students to sit behind desks or hunch over laboratory tables.

Hokoana says a more effective approach to education is to not only instruct, but to motivate and mobilize. His vision of a successful UHMC graduate is someone who learns but who also has a deep understanding of what it means to share their acquired knowledge and expertise with the communities in which they live.

It’s with this philosophy that Hokoana guides his faculty and student body to be deeply rooted in their own kuleana to care for and nurture Hawaiian values, even long after they’ve graduated.



UH Maui Chancellor Lui Hokoana.
- Courtesy Photo

“We tell our students that they have a kuleana to their community – wherever their community may be,” says Hokoana. “We hope that they see their education as a gift that was given to them to share wherever they end up.”

Under Hokoana’s guidance, UHMC faculty have embraced his vision, and via a number of innovative programs, are shepherding their students through a framework of

learning that prioritizes the practical implementation of Hawaiian values as they relate to academia.

One of the college’s most robust programs that successfully marries academics with hands-on cultural learning is its stewardship of the Palauea Cultural Preserve, a 20-acre parcel of land owned by the Office of Hawaiian Affairs (OHA) and maintained and cared for by UHMC through a partnership that began in 2014. For nearly a decade, UHMC has used the partnership to teach Hawaiian learners the importance of maintaining, preserving and cherishing Hawaiian land, native species and cultural places.

Professor Kaheleonalani Dukelow heads up the Palauea Preserve stewardship program. She says that the Palauea cultural preserve was established to provide a kīpuka for the Hawaiian community amidst rampant development in Mākena.

Each semester, UHMC faculty, staff and students visit the site, to learn about the area and its history and to participate in programs to restore native plant species and curb the growth of invasive species.

UHMC also partners with UH Mānoa to teach a number of ‘āina-based field school programs at Palauea: The Mauiakama

Hawaiian language field school brings students to the preserve for a week-long Hawaiian language experience that focuses on creating connections to place through ‘ōlelo, mo‘olelo and mālama ‘āina. The Ea Hawai‘i field school engages students in mo‘olelo, contemporary history and mālama ‘āina, creating a bridge toward community involvement and advocacy.

The greater community is also able to connect to Palauea through community engagement programs that are extended to schools and cultural organizations.

“Palauea is a place where Hawaiian cultural sites can be protected, the Hawaiian landscape can be restored, and Hawaiians can continue to be present on the land,” Dukelow said. “If not for this kīpuka, there would be no Hawaiian place left in Palauea. He aloha nō ‘o Palauea.”

Hokoana talks about his staff like they’re members of his family – the kind of family members that make the whole ‘ohana proud. And he is optimistic about the future of UHMC.

Three faculty members just completed doctoral degrees at Te Whare Wānanga o Awanuiārangi, an Indigenous university in Aotearoa – proof, he says, that Maui College faculty understand the importance of leading by example. Two of them completed dissertations in hana no‘eau: kapa-making and kōkō pu‘upu‘u (fine net-making).

This blending of academia with Native Hawaiian artforms, exemplified Hokoana’s vision of a nurturing learning environment uncontained by the walls of a classroom. And it also inspired an idea.

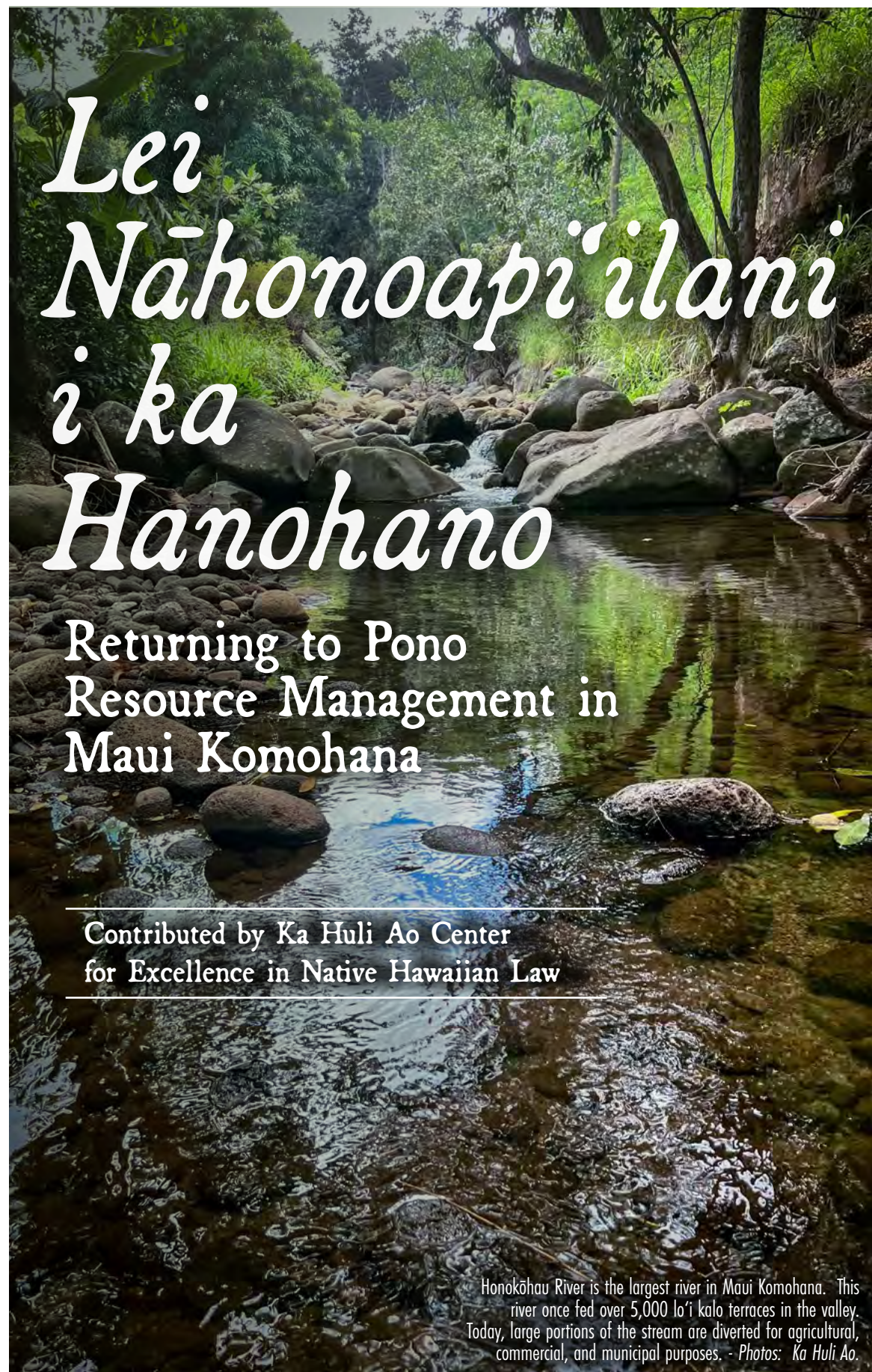
Why not create a program at UHMC that not only teaches students hana no‘eau, but also teaches them how run a business so they can make their art their livelihood thus allowing a variety of Hawaiian artforms to flourish in the community?

Hokoana ran his idea by UHMC faculty member and iconic Kumu Hula Hōkūlani Holt and braced himself – commercialization of Indigenous artforms can be controversial. But Holt listened to his pitch and reminded him that kumu hula are already doing that – and that if you teach hula the right way, with integrity and reverence, the culture of hula and the business of hula can co-exist.

Right there and then, Hokoana and Holt decided to take the steps necessary to apply for a Title III federal education grant and create a hana no‘eau business program for Maui College.

Their grant application was successful and Holt is currently heading up implementation of the program. It’s still in the early stages, but, with his vision to see other Native Hawaiian artforms flourish as hula does, Hokoana hopes that one day soon UHMC will be home to a student-operated retail storefront that sells hana no‘eau Hawai‘i.

“We have this kuleana to serve in our roles as teachers and facilitators of learners for Maui County, but individually, we also have our kuleana to our families and communities,” Hokoana said. “As a leader of this institution, I believe the work that we do in our communities is just as important as the work we do for our students in the classroom.” ■



Lei Nāhonoapi'ilani i ka Hanohano

Returning to Pono Resource Management in Maui Komohana

Contributed by Ka Huli Ao Center for Excellence in Native Hawaiian Law

Honokāhau River is the largest river in Maui Komohana. This river once fed over 5,000 lo'i kalo terraces in the valley. Today, large portions of the stream are diverted for agricultural, commercial, and municipal purposes. - Photos: Ka Huli Ao.

In Hawai'i, our mele are a repository of knowledge and lifeways. Mele can serve a number of functions such as encapsulating history, expressing feelings of aloha, and manifesting pride for our 'āina.

Lei Nāhonoapi'ilani, written by Mima Apo, is one such mele. Set to the tune of the familiar Hawai'i Aloha, *Lei Nāhonoapi'ilani* captures the beauty of the famed bays of Pi'ilani. Like many of our mele, *Lei Nāhonoapi'ilani* is also a roadmap for that which is important — the tranquility of Hauola, the lehua of Lihau, and the fragrant maile of Halona.

All of these things are dependent on a thriving 'āina. And for 'āina to thrive, our people integrated pono resource management into the fabric of our native society.

Following western contact, however, our intricate and effective systems of resource management were upended by foreign values and interests. Wai, a resource essential for life in these islands, was treated as a commodity, rather than a kinolau, or a physical embodiment, of our akua. Today, Hawai'i continues to grapple with the remnants of this imbalance.

Maui's kupa, in many ways, have been on the frontlines of advocating for a return to pono management of wai over the past several decades. In partnership with the Office of Hawaiian Affairs (OHA), Ka Huli Ao Center for Excellence in Native Hawaiian Law's clinical courses seek to learn from and co-power our communities in their efforts to return to pono natural resource management and bring the law to life on the ground.

Disrupting Pono: Historical Context Around Maui Komohana

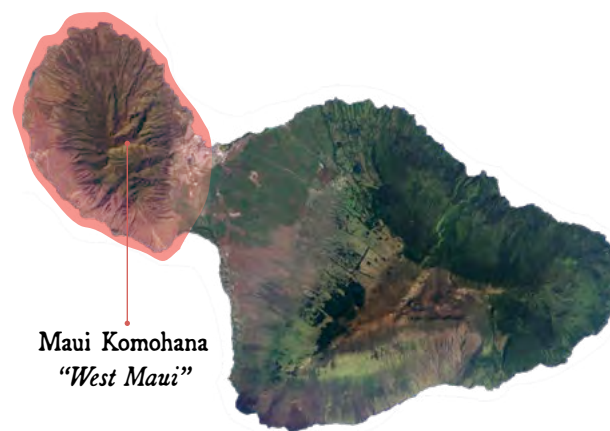
Maui Komohana, an area often referred to as "West Maui," was a bastion of Kānaka Maoli ingenuity, agriculture, and strength that boasted an abundance of freshwater and countless lo'i stretching from ma uka to ma kai. Once the capital of the Kingdom of Hawai'i, the area could produce enough food, and kalo in particular, to feed the entire Hawaiian Kingdom with surplus.

When malihini arrived on Maui Komohana's shores during the early 1790s, they described Lāhainā as "the Venice of the Pacific." This abundance of fresh flowing water was maintained throughout Maui Komohana via a complex system of waterways, 'auwai, and drainage systems.

The piko of this freshwater abundance was Moku'ula Island and Mokuhinia, a 17-acre pūnāwai — the sacred pond that served as the royal residence of the high chiefs and as the center of politics and governance for the Kingdom. True to the biocultural resource management practices of pre-contact times, wai was a resource that was to be managed sustainably and effectively into perpetuity.

The rise of sugar and pineapple plantations across Hawai'i, and Maui in particular, during the mid-1800s altered and disrupted the landscape of wai in Maui Komohana.

Spearheaded by Pioneer Mill, Honolulu Ranch, and Maui Land & Pineapple, Co. through the construction and development of extensive concrete ditch systems and wells, there was a coordinated effort to obtain, extract,



and monopolize wai in Maui Komohana.

In what became a broader effort to subsidize the mass cultivation of sugarcane and pineapple, plantation interests levied a war against Kānaka Maoli by diverting massive amounts of water and sending this wai out of their ahupua'a of origin, away from their natural flows. These diversions, in some cases, left historically perennial rivers and streams across Maui Komohana entirely dry, and others with barely a trickle.

Given that extraction, many 'ohana lacked sufficient water flow to cultivate kalo consistent with traditional and customary practices, which led to an exodus of many Kānaka from the land on which they had lived since time immemorial. As plantation interests continued to expand operations over the following century, more and more wai and land was diverted from Maui Komohana to feed the capitalist machine that was sugar and pineapple cultivation.

Because these are among the thirstiest crops, the amount of water being taken from this once bountiful region had devastating impacts on Kānaka Maoli life and culture, on the region's agricultural potential, native plant and wildlife communities, as well as on the preservation and exercise of traditional and customary rights.

In the early 1990s, after many years of declining profits, the plantation industry in Hawai'i collapsed and the cultivation of sugarcane ceased in West Maui. Despite this collapse, it was not long before another actor stepped in to further monopolize and withhold water resources across Maui Komohana: the tourism and hospitality industry.

This undeniable opportunity to re-examine the allocation and prioritization of water to better repair and restore harms to Kānaka Maoli following the collapse of sugar plantations was, instead, exploited for a new, more "modern" capitalist endeavor.

Today, the same freshwater diversions that once fed the thirsty demands of sugarcane and pineapple fields now feed the exorbitant water requirements of golf courses, luxury pools, artificial waterfalls, manicured lawns and lush gardens at the hotels and resorts that line the coast of Maui Komohana.

As a result, 'āina in Maui Komohana has been significantly transformed.

Moku'ula and Mokuhinia, which were once home to the famed mo'o, Kihawahine, now lies beneath an abandoned baseball field on the margins of Front Street — a tourist destination hot spot. Hauola, boasted by haku mele Mima

Apo as a tranquil place in the sea spray, is now inundated with malihini chasing the best view of the setting sun. These sacred and storied 'āina as our kūpuna once knew them are now mostly accessible via mele. The intricate systems of resource management waiting to be fulfilled.

Cultural practitioners and 'ohana with generational ties to Maui Komohana endeavor to reassert their pilina as well as to combat long-standing and foreign interests in the region.

Oftentimes, with constitutional protections around traditional and customary practices such as lo'i kalo cultivation, these beneficiaries' work is a matter of bringing the law to life on the ground. For many of these 'ohana, getting wai back to their 'āina is an immense task and undertaking — one which Ka Huli Ao's law students are trained for and humbled to be of service in, with support from OHA's A'o Aku, A'o Mai Initiative

A Turning Point

Recognizing the struggle for water equity in the area, and as a part of its kuleana to steward our natural resources, the Commission on Water Resource Management designated the entire Lāhainā Aquifer Sector as a Surface and Ground Water Management Area.

Designation, which was unanimously approved by the Commission in June 2022, is one of the principal tools by which Hawai'i's Water Code seeks to manage and prioritize water resources. In short, designation is a process by which water allocations are re-examined using current legal standards, which prioritize Native Hawaiian traditional and customary use for practices such as lo'i kalo cultivation. Designation represents the first meaningful step in obtaining water equity and serves as an instrumental piece in the broader tapestry of restorative justice for Kānaka in Maui Komohana.

Through OHA's A'o Aku, A'o Mai Initiative, the Native Hawaiian Rights Clinic (Clinic) provides current law students and soon-to-be lawyers the opportunity to work directly with Native Hawaiians to advance legal and administrative justice on a wide range of issues relating to Native Hawaiian law.

Recognizing the immensity of designation in Maui Komohana — especially given the complex history in the region — the Clinic began conducting community outreach throughout Maui Komohana to provide education regarding the process of designation.

Designation is complex and has profound implications. Maui Komohana's designation is the first complete (both Ground and Surface) water management area across our pae 'āina. For the community to participate actively and effectively, the Clinic recognized the importance of early and in-depth outreach around the process and its far reaching implications for the future management of wai across this region. A number of informational workshops were conducted for the community. Given the ongoing pandemic, the sessions were held both online, via Zoom, and in-person on Maui.

The law students were first tasked to grasp the complex background of Hawai'i's water law, policy, and its close



'Ohana Kapu guides the Law Clinic team to examine the stream diversion in Kaua'ula Valley.



The Law Clinic team supported 'ohana in Ukumehame Valley who are continuing their traditional and customary Native Hawaiian rights and practices. L to R: Rose Marie Duey, R. Tereari'i Chandler-'Āao, Hi'ilei Casco, Erik Meade, and Roselle Bailey.



Law Clinic students visit the Wailuku River in 'Āao Valley. In 2008, the State Water Commission designated the Wailuku River as part of a Surface Water Management Area to protect traditional and customary Native Hawaiian rights and practices. L to R: Dov Korff-Korn, Moananui Peleiholani Blankenfeld, Ionatana Tua, and Anna Weightman.

SEE MAUI KOMOHANA ON PAGE 18



Plantation agriculture and resource management has changed the environment in Maui Komohana. L to R: Meleana “Mana” Shim, Rachel Kapu, Kaipo Kekona, Suzette Felicilda, and Mapu Pali examine arid conditions in Kawa’ula Valley. - Photos: Ka Huli Ao



A’o Aku, A’o Mai: The Law Clinic team visits a dam in the upper reaches of Honokōhau River. L to R: Anna Weightman, R. Tereari’i Chandler-’Āao, Ionatana Tua, Moananui Peleihalani-Blankenfeld, Dov Korff-Korn, and Troy W. Ballard (center).

MAUI KOMOHANA

Continued from page 17

relation to Water Management Areas, and then translate that for community members. The Clinic was intentional in offering direct outreach to more rural areas of Maui Komohana — conducting multiple site visits to meet in-person on the ‘āina of community members to discuss designation in more detail.

Over several years, the Clinic’s many law students have provided direct services to Kānaka Maoli across Maui Komohana regarding designation and the further protection of its precious wai. In addition to education and outreach, volunteer attorneys and law students provided extensive pro bono assistance.

While the students’ primary kuleana in the Clinic involved sharing legal information, services, and resources, the students often learned important lessons from community members in return. This exchange is best embodied in the practice of A’o Aku, A’o Mai — one of Ka Huli Ao’s core educational philosophies.

A’o Aku, A’o Mai

The reciprocal relationship between teaching and learning is embodied in the A’o Aku A’o Mai Initiative. As a partnership between OHA and Ka Huli Ao, the initiative gives law students real-world practice experience, while also providing direct legal services to rural communities throughout Hawai‘i.

Established in 2011, the partnership initially supported Native Hawaiians navigating the *Bartell v. Heroes or Assigns of Manuela* case. The Clinic’s assistance primarily focused on Kānaka impacted by clearing title to Native Hawaiian ancestral land on Moloka‘i. Through the support of the Clinic, nearly 40 law students worked with

more than 156 individuals and their ‘ohana in receiving direct services, including community workshops and a legal primer on Quiet Title and Land Partition law.

Due to the resounding success of the initial clinic, OHA continued to support the A’o Aku A’o Mai Initiative and has greatly expanded the scope of services. This continued partnership includes providing free trainings and workshops on various legal rights and issues, the distribution of legal primers as one-stop-shop legal reference resources, and direct legal assistance on a range of pressing topics related to Native Hawaiian law and justice.

OHA’s ongoing support is vital for beneficiaries across Hawai‘i, but particularly those in rural neighbor island communities who most often face a dearth of legal resources and significant barriers to exercising constitutional and statutorily guaranteed Native Hawaiian rights.

Maui’s communities continue to strive to return wai to ‘āina of abundance. With credit to many of the fearless community leaders who drive these efforts, Ka Huli Ao is grateful to learn from and work in solidarity with the individuals who know best: the kupa of our sacred places. When we strive to co-power one another and center ‘āina and its natural resources in our work, we make progress at reinstating the model of prosperity for which Maui Komohana was famed. Lei Nāhonoapi‘ilani i ka hanohano — Nāhonoapi‘ilani is bedecked in glory! ■

Ka Huli Ao Center for Excellence in Native Hawaiian Law is an academic center within the William S. Richardson School of Law. This article was written by Post.-J.D. Fellows Troy W. Ballard and Tereari’i Chandler-’Āao, Assistant Professor U’ilani Tanigawa Lum, and Professor Kapua Sproat.

For more information about Ka Huli Ao Center for Excellence in Native Hawaiian Law or the A’o Aku A’o Mai Initiative go to: <https://manoa.hawaii.edu/kahuliao/> or email nhlawctr@hawaii.edu.



Adequate streamflow is necessary for lo’i kalo cultivation in Honokōhau Valley and the perpetuation of traditional and customary Native Hawaiian practices.

Nā Pa'akaula

Na Kalani Akana, Ph.D.

He mo'olelo kaumaha kēia e pili ana i nā kānaka Hawai'i i ho'oma'au 'ia ma muli o ko lākou 'ano ho'omana. Ua pili ia mo'olelo iā Helio Koa'elo a no Wailua, Maui Hikina. Ua ho'ololi 'o ia i kona ho'omana 'ana i ke Akua mai ka ho'omana Kalawina i ka ho'omana Katolika. Ma hope pono o kona huli 'ana, ua hele 'o ia i Honolulu e a'o e pili ana i kona ho'omana hou. A ho'i 'o ia i Maui, ua ho'ohuli mana' o 'o ia i kona kaika-ina 'o Petero Mahoe ma mua o kona komo 'ana i ka ho'omana Kalawina ma Wailuku.

Nui na'e Katolika ma Wailuku i kēlā manawa. Ua kauoha 'ia lākou e ke aupuni e kūkulu i kekahi hale pule Kalawina akā ua hō'ole lākou. Akā na'e, ua 'ae lākou e ho'o-ponopono i nā alanui. Ma ke kauoha hou na'e a ke aupuni i nā Katolika e ho'ouana i kā lākou kamali'i i nā kula o nā mikioneli Kalawina, ua hō'ole hou lākou. No laila, ua hopu a ho'opa'ahao 'ia ia mau kānaka hō'ole a lawe 'ia i Lāhaina.

Pa'akikī a lū'lū'u ka hele 'ana i ka lā welawela. Ma kahi o 22 mile ka loa. He hua noni a me ka wai wale nō ka 'ai a nā pa'ahao. A hiki nā pa'ahao Katolika i Lāhainā ua 'ike 'o Kauikeaouli, ka mō'i 'o Kamehameha III, i nā "pa'ahao" mai Wailuku a ua ho'oku'u koke 'ia lākou e ia. A laila ua ho'opuka 'o ia 'o Kauikeaouli i kānāwai hou no ka 'ae aloha i nā ho'omana like 'ole. Ma muli na'e o ua ho'omāinoi nā, ua ho'oholo nā Katolika e komo pū i ka hana inā ho'oma'au a ho'ope'a hou 'ia kekahi Katoliko e ke aupuni.

I kekahi manawa a'e, ua koi nā mikioneli Kalawina i kekahi luna kānāwai ma Wailuku, 'o Mahune kona inoa, e ho'opuka i palapala hopu no kekahi mau Katolika ma Kahikinui. No laila, ua ho'ouana 'ia nā māka'i e ka 'aha ho'okolokolo e hopu iā Helio me nā kānaka i ho'ohuli 'ia e ia. Ua ho'omaka nā māka'i ma Kahikinui me ka ho'opa'a 'ana i nā kānaka Katolika – ua ho'opa'a a nākiki'i 'ia nā kānaka Katolika, pālua a pālua, ma ke kaula ho'okahi.

Oi noke ka huli 'ana i po'e Katolika ma Hāna, ma Ko'olau, Hāmākua, ā hiki i Wailuku, he 90 mau mile ka loa. Pa'akikī a kāpekepeke ka hele 'ana ma nā alanui kīkē'eke'e a kūnihinihi. Ma muli na'e o ke aloha menemene o nā kupa o ka 'āina, ua

hānai 'ia nā kānaka i hopu 'ia me ka 'ai a me ka wai iā lākou e ka'alo ana. 'O ka 'oiā'i'o, he po'e 'ohana kēia no ua mau kānaka lā i hopu 'ia. No laila, ua komo nā 'ohana i ka laina pa'akaula. Ua aloha menemene kekahi mau kānaka a'e a kū i mua e ho'ololi i ko lākou ho'omana a lilo lākou i ukali o ka ho'omana Katolika. 'O kekahi a'e, ua 'a'a lākou e komo i ka huaka'i loa o nā pa'akaula. Ua komo lākou i ka lōle maika'i no ka hele 'ana i ka hale pule a ua lei 'ia me nā papahi lei like 'ole me he mea lā he ho'olaule'a ka huaka'i pa'akaula.

Ma ka hiki 'ana i Wailuku ma hope o ho'okahi mahina, ua hū ka nui o nā kānaka. 'A'ole i hiki i ka 'aha ke ho'opa'ahao iā lākou a pau. Ua lo'ohia ka luna kānāwai a no laila, ua ho'oku'u 'ia nā pa'akaula a pau me ka ho'opa'i 'ole. Ua makemake nā mikioneli e ho'okū i ka hana 'euanelio a Koa'elo akā ma muli o kā lākou hana ho'āhewa, ua ho'onui 'ia a'e ka heluna o nā Katolika ma Maui. Ma kahi o 4,000 mau kānaka ma Maui i komo i ka ho'omana Katolika ma muli o Koa'elo. No ia mea, ua kapa 'ia 'o Helio 'o ia ka Luna'ōlelo ('Apokekolo) o Maui. Ua kākau 'ia nā 'ōlelo a Iesu o Nazareta ma Mataio 5:10, "Pōmaika'i ka po'e i ho'oma'au 'ia mai no ka pono; no ka mea, no lākou ke aupuni o ka lani." ■

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.



Aerial view of a portion of the road to Hāna. In the mid-19th century, Hawaiian Catholics were frequently persecuted for their faith. One story recalls how Hawaiians in Kahikinui were rounded up by sheriffs, bound to one another in ropes, and marched along the Hāna coastline 90 miles to Wailuku. - Courtesy Photo

Bound by Ropes



By Kalani Akana, Ph.D.

This is a sad story about those persecuted for their faith. This story is about Helio Koa'elo a of Wailua, East Maui. He converted from Protestant Calvinism to Catholicism. Shortly after his conversion, he went to Honolulu to study his new religion. When he returned to Maui, he converted his younger brother, Peter Mahoe, before he could become a Protestant.

There were many Catholics living in Wailuku at the time. They were ordered by the government to build a Protestant church but they refused. Instead, they consented to fix the roads. When the government ordered them to send their children to the Protestant schools, however, they refused again. As a result, they were captured and bound and taken to Lāhaina.

The route was difficult and tiring in the hot sun. It was about 22 miles. They were only given bitter noni fruit and water to eat and drink. When they reached Lāhaina, Kauikeaouli, King Kamehameha III, happened to see the "prisoners" of Wailuku and released them. He would later issue an edict promoting religious tolerance. Due to this mistreatment, however, Catholics decided that when a member was persecuted for their faith they would join in.

At another time, the Protestant missionaries urged a judge by the name of Mahune to issue an order to arrest Catholics in Kahikinui. Therefore, sheriffs were sent to capture Helio and those who were converted by him. They began arresting Catholics in Kahikinui, two by two, bound unto a single rope.

They continued to Hāna, Ko'olau, Hāmākua and on to Wailuku some 90 miles away. The going was difficult and unsteady on the steep and unsteady roads. Because of the empathy of those along the way, the prisoners were fed and given water. To be truthful, many of these were family to those captured. Other sympathizers stepped forward to join the line and converted to Catholicism. Others volunteered to join the journey with the bound prisoners. They put on nice clothes and wore lei as if the procession of pa'akaula (as they were called) was a festivity.

Upon reaching Wailuku after a month's time, the small group had swelled to nearly a hundred. The court could not imprison all of them. The judge was so overwhelmed that he released the pa'akaula without punishment. The missionaries wanted to stop Koa'elo's evangelism but because of their accusations the number of Catholics on Maui actually swelled. About 4,000 people entered into the Catholic faith because of Helio. Because of this, Helio was named the Apostle of Maui. The words of Jesus of Nazareth are written in Matthew 5:10, "Blessed are the persecuted for they shall see the kingdom of God." ■

Kīkaha ka 'U'au

By Lisa Kapono Mason



This 'u'au chick sits just outside its ground burrow on Kaua'i. With fewer than 50 breeding pairs left, 'u'au are particularly vulnerable to predators like cats, rats, and mongooses. - Photo: Andre Raine/Kaua'i Endangered Seabird Recovery Project

Of all the seabirds common to Hawai'i, few have received as much notoriety as 'u'au or Hawaiian Petrel (*Pterodroma sandwichensis*). These fast-flying, endangered petrels live much of their lives far at sea and inconspicuously return to land, typically at night, throughout the breeding season. Once an epicurean staple, 'u'au nestlings were harvested for ali'i from wild burrows and artificial pāhoehoe nesting pits.

Archaeological findings of thousands of pāhoehoe pits on Hawai'i Island suggest that Kānaka Maoli not only hunted 'u'au but likely raised them through a sophisticated form of avian agriculture. A compelling feature of many of these pits is the presence of non-Hawaiian pumice rock. Experts believe that 'u'au may have mistakenly eaten floating pumice at sea and later regurgitated the indigestible material. 'U'au feed on squid and fish and digest the meal into a calorically rich stomach oil that is critical for meeting the nutritional needs of their young. ■

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

A New Governor! A New State DHHL Director!

Now can we get the meaningful reform we've so desperately needed at DHHL?



By KipuKai Kualii

Gov. Josh Green has homelessness and housing as his top priorities and wants over \$1 billion of investments in housing – including historic levels of funding to the Hawai'i Housing Finance & Development Corporation (HHFDC) and the Department of Hawaiian Home Lands (DHHL). He also stated he'll "direct DHHL to deliver land immediately to beneficiaries for homesteading, and to work with OHA to build housing for Native Hawaiians."

In a recent statewide meeting with Sovereign Council of Hawaiian Homestead Associations (SCHHA) Beneficiary Leaders, DHHL Director Kali Watson said he would work closely with us to prioritize our concerns and solutions. He also made it clear he wanted to hear from those who know our homesteads, our beneficiaries and our trust best.

Prince Kūhiō would expect, as I do, for DHHL to foster servitude to beneficiaries; a servitude that lifts us up; enables us to return to our lands in order to be self-sufficient; and enables and encourages our self-determination.

Instead, what we've had is paternalism, divisiveness and the worst kind of politics. We've had limited access to our lands caused by overzealous control that created unnecessary restrictions and barriers. Nearly 30,000 remain on the waitlist; kūpuna pass unable to leave land to their 'ohana. Far too few land awards for economic development projects by Homestead Beneficiary Associations (HBAs) like our Anahola Hawaiian Homestead Association, and resistance, unresponsiveness and disregard by DHHL.

Meaningful reform at DHHL must include:

1. Improving DHHL's capacity and culture and improving customer service and responsiveness by: a) Adding an office of building permits; b) Appointing beneficiary-recommended commissioners to the Hawaiian Homes Commission to bring new energy and a dedication to championing beneficiaries' concerns, empowerment and benefits; c) Establishing standard quarterly reporting to beneficiaries, the governor and the legislature; d) Over-

hauling the website to enhance transparency and easy access and; e) Upgrading the grant system and establishing preference for beneficiaries and HBAs.

2. Improving DHHL's ability to issue homestead lots for residential, farming, ranching and mercantile under Section 207 of the HHCA by: a) Executing undivided interest leases to all eligible waitlist beneficiaries; b) Working with the U.S. Dept. of the Interior to establish a 1/32nd successor blood quantum; c) Removing internal policy requiring loan prequalification prior to lot selection; d) Removing lease addendum language prohibiting a second residential unit; e) Implementing a Homestead Lot Assistance Program to assist homestead and mercantile lessees to realize development goals and; f) Establishing a Mercantile Land Awards Program.

3. Improving DHHL's ability to empower and support Beneficiaries and HBAs towards self-sufficiency and self-determination by: a) Establishing a loan fund refinance program and additional dwelling unit financing product; b) Establishing a Mercantile and HBAs Loan Program; c) Adopting an internal policy requiring all non-homesteading land dispositions to enter into Homestead Benefit Agreements with HBAs as defined by 43CFR Part 47.1; d) Reinstating annual funding to both HHCA Trust Beneficiary Coalitions and; e) Establishing Sub-Granting of 15% of Federal NAHASDA funding to HBA's 501c3s.

Having recently honored Prince Kūhiō and the 100-year anniversary of the Hawaiian Homes Commission Act, let's be intentional about doing all we can to accelerate the self-sufficiency and self-determination of beneficiaries with meaningful reform at DHHL so we might, in the next few years, make up for failures during the past 100 years. ■

A longtime advocate for Hawaiian Home Lands trust beneficiaries and lands, KipuKai 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.

E NHLC...

How do courts decide what words in 'ōlelo Hawai'i mean?



By Devin K. Forrest, Esq.,
NHLC Research Specialist

Interpreting the meaning of language is central to the work of all courts in all parts of the world. Whether it be words used by governments

in laws, orders, and rules; words used by parties when making agreements; or words used to show the mental state and intent of someone accused of a crime, determining what words mean – and how that impacts a legal outcome – is a core function of judges.

Here in Hawai'i, the usage, meaning, and interpretation of 'ōlelo Hawai'i has affected the outcome of cases and guided our law. Generally, there are a few methods that the courts use to interpret the meaning of 'ōlelo Hawai'i at issue in a case.

The courts can consider the “plain meaning” interpretation or the regular meaning and definition of a word in recognized sources such as Pukui and Elbert's *Hawaiian Dictionary* (1986) and *A Dictionary of Hawaiian Legal Land-Terms* (1995). Where appropriate, the court can also look to the “statutory meaning” or the definition created by law. Another method the court employs is known as the “custom and usage” of the word and is guided by the customs of a group, people, businesses, trades, etc.

The State of Hawai'i Supreme Court, through its jurisprudence and that of the Kingdom courts, has decided cases that required interpretation of 'ōlelo Hawai'i. In several cases, the court has done so based on the cultural understanding and interpretations of various words rather than on plain dictionary meaning or statutory interpretation of Hawaiian words.

One example is the 1968 court decision of *In re Application of Ashford*, which affirmed the public ownership of beaches. In that case, the court needed to determine what “ma ke kai” meant in relation to property boundaries along the beaches throughout the Hawaiian Islands. The Court interpreted these words using kingdom maps, land grants, and Native Hawaiian custom to determine where the high wash of the waves

was located.

This approach, using historical and cultural context to inform the meaning and legal effect of Hawaiian words, enables the most accurate interpretation and culturally sound outcome that best reflects Native Hawaiian intention and understanding of the language. Advocating for this care with the language, however, is important in every case in which interpretation of 'ōlelo Hawai'i is required. If not, there is a risk that the multi-layered and rich meanings of our language will not be properly considered. Instead, 'ōlelo Hawai'i could be deemed as having only colloquial, contemporary meanings not centered on Hawaiian culture and disconnected from Native Hawaiian usage and understanding.

This is an issue of concern for many Indigenous people. Indeed, just this March, the *Oxford English Dictionary* announced the addition of more than 40 words in te reo Māori (the Māori language) to its publication, declaring them “New Zealand English,” much to the anguish of Māori community members.* This also surfaced as an important issue here in Hawai'i in a recent case, in which the argument was made that “haole” is a racial slur.

‘O ka ‘ōlelo ke ka‘ā o ka mauili - language is the fiber that binds us to our cultural identity. ‘Ōlelo Hawai'i binds Kānaka together. A thorough, faithful interpretation of it in a legal context is essential to achieving justice. ■

* www.newshub.co.nz/home/new-zealand/2023/03/lawyer-slams-oxford-english-dictionary-for-including-mori-kupu.html

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

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

Project Ho'omana to Accelerate Small Business Growth



By Andrew Rosen, NHCC Executive Director

It is well documented that 50% of micro and small businesses will go out of business after five years. Native Hawaiian business stats are even worse.

There are several reasons for failure, however, we will focus on ways to increase the growth and sustainability of Native Hawaiian micro and small business, the lifeblood of our economy.

As a nonprofit, the Native Hawaiian Chamber of Commerce (NHCC), has been serving our community since 1974. Our mission is to “mālama Native Hawaiians in business and commerce through leadership, relationships and connections to economic resources and opportunities.” Much of our membership consists of micro and small businesses – which is what led to the creation of Ho'omana.

Project Ho'omana will support and educate micro and small business owners to accelerate growth and increase their chances to thrive. The goal is to increase the success rate of these businesses by 20% over five years.

This summer, NHCC is launching a

pilot program beginning with 10 micro businesses. The City & County of Honolulu's Office of Economic Revitalization is a supporter and recognizes the importance of this much needed training.

We are hoping that we can secure a 2024 earmark from Sen. Brian Schatz so we can expand this program for up to 150 micro and small businesses.

Ho'omana will help level the playing field, providing the necessary training and support that micro and small businesses need to get through the hurdle of the first five years of operation.

At the conclusion of the program, our goal is that participants will better focus on defining the core values of their company, identify the characteristics of their best customers, learn how to create a brand identity, and leave with a stronger business plan.

Once they have a stronger business plan and a brand identity, program participants will learn how to reach customers effectively and efficiently, including the use of e-commerce. This should help ensure long-term success and sustainability.

This is an exciting time for the chamber as we are increasing our investment in ways that will help Native Hawaiian commerce thrive.

Me ke aloha pumehana. ■

Be on the lookout for more on Ho'omana and how your micro business can apply at www.nativehawaiianchamberofcommerce.org. And if you are not a member, please join!



NATIVE HAWAIIAN
CHAMBER OF
COMMERCE

“Au i ke Kai me he Manu Ala: Cross the Sea as a Bird” - *Ōlelo No‘eau No. 237*



By Mālia Sanders

Polynesian explorers traveled from Tahiti and Bora Bora to Hawai‘i over 1,000 years ago in ocean-voyaging wa‘a (canoes) guided by traditional navigation. Canoe carvers were revered members of the community, and villagers would often work together to weave sails. Wa‘a were a foundational part of traditional society. In the 1950s, outrigger canoe races became popular since the innovation of canoe materials – made of ultralight carbon – were lighter and faster. Duke Kahanamoku, Hawai‘i’s own legendary waterman, and others started the Hawaiian Canoe Racing and Surfing Association in 1950.



Hōkūle‘a (foreground) will begin her 15th voyage this summer, accompanied by Hikianalia (background). - Photo: Courtesy of the Polynesian Voyaging Society

In 1976, attention grew when Hōkūle‘a, an ocean-crossing Hawaiian outrigger canoe under the leadership of the Polynesian Voyaging Society (PVS), made its first voyage across the Pacific from Hawai‘i to Tahiti using only traditional navigation guided by natural elements, sea currents and the stars. This 30-day, 2,500-mile voyage became the catalyst and inspiration to regain the ancestral knowledge of ocean voyaging and traditional navigation that had been lost for hundreds of years. It was also an opportunity to train generations of young navigators and voyagers.

Local artist and historian, Herb Kawainui Kāne (1928-2011), designed a double-hulled canoe similar to the one used by his Polynesian ancestors. He sought to rekindle Hawaiian culture and traditional navigation. Native Hawaiian Hospitality Association (NaHHA) co-founder Sen. Kenny Brown (1919-2014) was also a key individual who advocated on behalf of PVS to ensure their mission to mālama (care for) endured. Kenny once told Pwo Navigator Nainoa Thompson, “If you want to help our people, strengthen their spirit.” Nainoa has taken these words to heart, and they serve as an inspiration to continue to voyage on Hōkūle‘a.

In 2023, Hōkūle‘a will celebrate 48 years of voyaging and will take her 15th voyage this summer named “Moananuiākea – A Voyage for Earth.” First stop will be Alaska. Hōkūle‘a, along with sister canoe, Hikianalia, will travel several legs encompassing 43,000 nautical miles throughout Moananuiākea (the vast Pacific) with a 400 member crew to visit 36 countries and archipelagoes, nearly 100 Indigenous territories, and 345 ports connecting peoples across the vast Pacific and representing an important renaissance of culture for Native Hawaiians and for Polynesia.

PVS shares that their purpose is “To ignite a movement of 10 million planetary navigators who will pursue critical and inspiring ‘voyages’ to ensure a better future for the earth.”

Today, a reawakened collective environmental conscience guides individual and Hawai‘i-wide efforts to mālama our home. Moananuiākea – A Voyage For Earth, is one that will ‘auamo (take on) the kuleana of our people to mālama our island earth and will have positive effects for the Pacific community generations into the future. ■

To learn more about the voyage of Moananuiākea, follow the virtual third canoe (Wa‘a Honua), and engage with the virtual global hub visit: <https://www.hokulea.com/moananuiakea-voyage/> and <https://waahonua.com/>.

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.

Appreciating ‘Ohana Values



By Bailey Kuuleialoha Werner-Kanahele,
Grade 6, Kula Aupuni Ni‘ihau A Kahelelani
Aloha (KANAKA) PCS

‘Ohana values are a rare thing these days as many of my peers seem to value social media over the things that truly matter. Taking the time to enjoy special treats made with togetherness that comes from learning secret ways that these delights are made. Making the time to raise gifts that nurtured plants can deliver as joy. Creating the time to share stories that a long life full of wisdom conveys in a caring relationship. These are just a few of the gifts that come from my Tūtū.

Having a sweet tooth makes one able to enjoy the wonderful array of delights that can be shared as ‘ohana recipes. Being a self-professed home baker of many treats, the best are those gifted as special ways of knowing. Sharing these treasures as something to pass along to my future ‘ohana have taken first prize in my ‘ōpū as desserts. This is not to say that such delights are not available in today’s market but simply incomparable to the process that makes them uniquely great to ‘ai (eat). Mahalo to my Tūtū for making the ways available to me.

Joy is another value that comes in the form of laboring that yields beauty and health. Being a good gardener takes patience and per-

severance to yield pleasures for the eye or nutrient-rich organic choices for mea‘ai. Working the ‘āina is an act of caring for the things that unlock great beauty and flavorful eats. The right amount of water, carefully selected pruning, or properly tilled soil are some of the ways the gardener achieves the gift that leads to joyful caring. What started as chores to help build understanding has blossomed into fruitful dishes or arrangements mentored from my Tūtū making us proud to share.

Nearly every moment shared with the aloha that comes from a caring heart allows youth to become a gift that continues to grow in wisdom. It seems that the older we get with living a good life, the harder it gets to make the best of our time for those we know need our nurturing. Sharing past experiences, telling stories that end with a life lesson, or just taking the time to be together having fun are some ways that wisdom can be passed down in my ‘ohana. A trip to Disneyland, a stroll in the park to work out a problem or being pushed to get going on a swing can be stories that can be shared in later life experiences. I hope to be able to share my gained wisdoms when I get to be an age equal to Tūtū.

Reflecting on things given as knowledge from our kūpuna helps us to be all that we can be. Baked delights that earn a place of joy in our ‘ōpū are learned, not bought, and not taken for granted. Arrangements beautiful to behold and delectable fruits of one’s labor bring joy that can be shared. ‘Ohana events that change in perspective as we grow build wisdom. All these experiences result in aloha filled with joy and wisdom from that special person I call Tūtū. ■

Jaboticaba: A Backyard Superfood



By Jodi Leslie Matsuo DrPH

Although not native to Hawai'i, jaboticaba is a common backyard fruit found in our ma uka communities.

Jaboticaba arrived to Hawai'i in the 1900s from South America. Many keiki grew up enjoying this grape-like fruit, plucking it from the tree trunk, popping it in the mouth, and sucking out the white jelly-like flesh before spitting out the seed. Those who haven't had this pleasure may be able to buy it fresh or as jam at local farmers' markets.

Jaboticaba is more than just an 'ono local treat. An online search of "super foods" repeatedly places berries at the top of this list, as they are rich in nutrients and antioxidants. Although absent from this list, jaboticaba has similar disease-fighting nutrients as do other deep colored fruits, especially in its peel.

Jaboticaba contains a powerful chemical called anthocyanins, shown to prevent cardiovascular disease, and has anti-diabetic, anti-cancer, anti-inflammatory, anti-microbial and anti-obesity effects. In a cup to cup comparison, jaboticaba has more anthocyanins than blackberries, cherries, cranberries, raspberries, and strawberries, and only 20% fewer than blueberries.

One study showed jaboticaba to lower blood pressure, naturally causing the blood vessels to relax and allow more circulation. Having increased circulation is important because it allows blood, nutrients, and oxygen to travel throughout your body.

Most of jaboticaba's anthocyanins and other beneficial chemicals are found in its peel. Try eating some skin while eating the pulp. It is slightly bitter tasting and so may not be easy for some. Using the fruit to make tea or jam may be the most pleasant way to consume it.

To make tea, add one cup of mashed ja-



The fruit of the jaboticaba tree grows right on the tree trunk. This delicious fruit is rich in nutrients and antioxidants. - Courtesy Photo

boticaba peels to every two cups of water in a pot. You can also blend the jaboticaba fruit, instead of mashing, which allows more chemicals to be released into the tea. Once it starts to boil, reduce the heat to medium-low and simmer for 10 minutes. Feel free to add other dried teas or herbs while simmering for different flavors. After its done, turn off the heat and add another cup of water to the pot. Let it sit for 5-10 minutes before straining. You can add stevia or another sweetener of choice, lemon, and more water, if desired.

Making jaboticaba jam is just as easy. Place a colander in a bowl and mash about two pounds of jaboticaba. Remove the peels and set aside. Squeeze the seeds to get as much pulp and juice as you can. Add the freshly squeezed jaboticaba pulp/juice, two cups of water, half the jaboticaba peels, and sweetener of choice (2.5 teaspoons of stevia or 2.5 cups of monk fruit sweetener – these measurements are equal to 2.5 cups of sugar) into a pot. Heat until the mixture thickens then blend until you reached the desired consistency. Cool the jam before eating, as this results in a better flavor.

Get the same benefits of imported air-flown fruits from our locally grown fruits – they cost less and have more nutrients. ■

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

A Clearinghouse of Behavioral Health Resources



Na Lilinoe Kauahikaua

Papa Ola Lōkahi is excited to announce the upcoming launch of the Asian American, Native Hawaiian & Pacific Islander (AANHPI) 'Ohana Center of Excellence for Behavioral Health ('Ohana CoE). The 'Ohana CoE is a partnership among the State of Hawai'i Department of Health – Adult Mental Health Division (DOH-AMHD), Papa Ola Lōkahi (POL), San José State University (SJSU), and California State University East Bay (CSU-EB) through a 5-year grant from the federal Substance Abuse Mental Health Services Agency (SAMHSA).

'Ohana CoE will serve as a hub for technical assistance, culturally and linguistically appropriate behavioral health resources, research-informed seminars, and culturally responsive trainings. These resources will include live and recorded in-language presentations of behavioral health data,

and culturally tailored workshops for Native Hawaiian and Pacific Islander communities and cultures. Amplifying traditional and cultural approaches to behavioral health is vital.

We will address data and programmatic aggregation and lift the voices of NHPI communities to assure equitable representation in discussions about the health and wellbeing, especially when addressing substance use and mental health throughout our communities.

The 'Ohana CoE, guided by a regional and national steering committee, acknowledges that Asian Americans, Native Hawaiians, and Pacific Islanders have differing experiences, visibility, social and geographic location, cultural and historical trauma, and language access needs across the U.S. and the U.S. Associated Pacific Islands (USAPI). Strategies to improve behavioral health in one region may not apply in other areas due to differences in ethnic and cultural demographics and available behavioral health care resources.

Look out for more information about kūkākūkā (talk story) sessions in early May, followed by informational events at which project goals and key partners of the 'Ohana CoE will be shared with the broader community.

E ola mau. ■

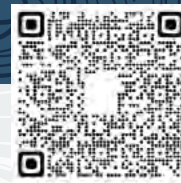
Lilinoe Kauahikaua, MSW, is a population health specialist – addictions, mental health, social justice with Papa Ola Lōkahi.

KA WAI KŪPUNA FRIDAY MAY 19

AN EVENING FUNDRAISER

Cocktails, dinner, hula, music, live auction, and guest speaker Ernest Lau, Board of Water Supply Manager/Chief Engineer

All proceeds benefit Ka Wai Kūpuna (Water of Our Ancestors), the long-overdue replacement of Waimea Valley's 50-year-old water system



BUY TICKETS



An Exceptional Athlete and Two-Time Olympian

Pedro "Pete" Velasco, Jr.
April 6, 1937 – March 21, 2023

Two time Olympic athlete Pedro "Pete" Velasco, Jr., passed away at his home in Pāhoa, Hawai'i, on March 21, 2023 at the age of 85.

Originally from Papakōlea, O'ahu, Velasco graduated from Kamehameha Schools Kapālama. He first appeared on the U.S. volleyball scene at the U.S. Volleyball Championships in Seattle in 1956 as a freshman at the University of Denver.

Velasco returned to Hawai'i the following year, eventually joining the Outrigger Canoe Club's volleyball team. He led Outrigger to All-American Team honors in 1962, beginning a 10-year run. He was named the National Tournament's MVP in 1965. Velasco joined the U.S. National team competing in the Pan American Games in Sao Paulo, Brazil, in 1963, and in Winnipeg, Canada, in 1967, where the U.S. took the gold medal.

Volleyball was recognized for the first time at the 1964 Olympics in Tokyo, Japan, and Velasco led the very first U.S. Olympic Volleyball team as its captain. Velasco also competed for the U.S. at the 1968 Olympic Games in Mexico City.

Standing just 5-foot-10, Velasco was the shortest player on the team but he more than made up for it with an astonishing vertical jump of more than two feet that got him waist-high over the net. Velasco was also exceptionally quick. He was a setter but could have played any position and was able to spike with both his left and right hands.

After the 1968 Olympics, Velasco, who was already married with with a young family, returned to school, attending Church College (now BYU-Lā'ie) in Hawai'i. He played two seasons there earning collegiate All-American status both years and in 1970 was named Outstanding College Athlete of America. That same year he was also honored as an "All-Time Great Player" by the U.S. Volleyball Association.

After receiving his bachelor's degree, Velasco at-



Pedro "Pete" Velasco was a legendary, award-winning volleyball player with a vertical jump of over two feet - as shown in this photo of Velasco when he was at the peak of his athletic career. - *Courtesy Photos*

tended Brigham Young University in Provo, Utah, where he completed a master's degree.

After retiring from national competition in 1972, Velasco returned to Hawai'i and accepted a job at Hilo High School teaching at-risk students. However, he remained active in volleyball, serving as AAU Junior Olympic Volleyball Development Chairman in 1979, as an assistant volleyball and basketball coach at Hilo High, and as co-founder of the Lōkahi Volleyball Club with Hilo High Volleyball Coach Eddie Kalima which became a fixture at Hilo's popular annual Haili Invitational Volleyball Tournament.

Velasco was named to the NAIA Hall of Fame in 1980, inducted into the US Volleyball Hall of Fame in 1997, and was the first volleyball player elected to the Hawai'i Sports Hall of Fame and Museum in 1999.

Known for his determination and his belief that each individual controls the achievement of their own goals, Velasco was passionate about using every opportunity that was presented for self-improvement.

There is a story about Velasco when he worked in the baggage department at one of the airlines. He would often ask his coworkers to take breaks so he could load/unload all the bags from the plane singlehandedly - this

to augment his rigorous physical training for volleyball. Velasco preached life through sports and believed that with enough hard work and dedication, you can accomplish anything.

Aside from being an outstanding athlete, coach, teacher and Olympian, Velasco is remembered as a loving family man.

Memorial services for Pete Velasco were held in Hilo on April 22, 2023. Velasco is survived by his wife of 65 years, Adelaide; his daughters Prenda Moe (Lee), Prendi Guerreiro (Joseph), and Pattie Chur (Darren); his sons Pedro, III (Paulette), Powell (Joey), Phillip (Bridgette) and Philton; 17 grandchildren; 28 great-grandchildren; and two great-great-grandchildren. ■

Nā Hanana o OHA at the Merrie Monarch Festival



U'ilani Naipo, program administrator at Miloli'i Community Based Substance Fishing Area and Dr. Pua Kanahale, a founding member of the Kanaka'ole Foundation were featured panelists for a discussion on Kumu Kānāwai Pre- and Post-Hawaiian Kingdom. The discussion was part of the Office of Hawaiian Affairs' Nā Hanana o OHA, an offering of cultural workshops and panel discussions during the Merrie Monarch Festival celebrations held in Hilo last month. Pictured (l-r) are Naipo, OHA Beneficiary Services Agent (Hilo) 'Ilima Kela, OHA Public Policy Advocate (Kona) Shane Palacat-Nelson, OHA Public Policy Advocate (Hilo) Kamaile Puluole-Mitchell, and Kanahale. - *Courtesy Photo*

Cagasan Named KSM Po'o Māhele Luna



Lance Cagasan

Kamehameha Schools (KS) has named Lance Cagasan po'o māhele luna (upper division head) for grades 6-12 at its Maui campus. Cagasan is responsible for overseeing the development of personalized learning pathways that nurture and empower haumāna to be 'Ōiwi leaders today and in the future.

"Through Lance's leadership, the unified grades 6-12 program will provide the rigor, excellence, and dedicated support needed to ensure that every student can ku'upau - go the limit," said Dr. Scott K. Parker, KS Maui po'o kula (headmaster).

Cagasan joined KS Maui as a teacher 24 years ago. He has since served as a coach, vice principal, principal, assistant upper division head, and interim division head. Prior to joining KS, he

was a teacher with the Hawai'i Department of Education. He holds a Master of Education in Instructional Leadership from Chaminade University as well as a Professional Diploma from UH Mānoa.

"I feel truly blessed to be entrusted with the kuleana to guide the continued growth of our innovative and collaborative learning environment," Cagasan said.

Ke Ao Hali'i Acquires 94 Additional Acres

In late March, 94 acres of land along the Hāna coastline - plus a gift of \$100,000 to help mālama the land - was transferred from HRP-Hāna, LLC (formerly Hāna Ranch Partners LLC) to Hāna-based nonprofit Ke Ao Hali'i.

The donation marks the final phase of a multi-year cooperative effort by Ke Ao Hali'i, the Hawai'i Land Trust, Maui County's Open Space Program,

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Mirafuentes Wins OHA 'Ōlelo Hawai'i Award



E ho'omaika'i to 2023 Miss Aloha Hula contestant Meleāna Kamalani Mirafuentes, who took home the Office of Hawaiian Affairs' (OHA) Hawaiian Language Award on April 13. The award was presented by OHA BOT Chair Carmen "Hulu" Lindsey. Mirafuentes was also the third-place winner of the overall Miss Aloha Hula competition. Mirafuentes dances with Hālau Nā Mamo O Pu'uanahulu under the direction of nā Kumu Hula William "Sonny" Ching and Lōpaka Igarta-De Vera. Mirafuentes' kahiko presentation was "He Lei No Ka'ulani," a mele inoa written in 1893 to honor Princess Ka'ulani, praise her efforts to rectify the wrong imposed on her aunt, Queen Lili'uokalani, and assert her rights as heir to the throne. - Photo: Tracey Niimi/Merrie Monarch Festival.

NEWS BRIEFS

Continued from page 24

the State Legacy Land Conservation Program, HRP-Hāna and the Hāna community to permanently preserve a total of 190 acres of coastal land, encompassing 1.5 miles of coastline in Hāna.

The final donation of 94 acres includes culturally significant sites including Pu'u Kauiki, the hill overlooking Kapueokahi (Hāna Bay) the birthplace of

Queen Ka'ahumanu.

With the final phase of the project completed, all undeveloped land ma kai of Hāna Highway from Hāmoa Beach at Mokae to Maka'ala Point and Waioka Pond are now protected in perpetuity and under the ownership of Ke Ao Hali'i.

Ke Ao Hali'i was formed in 2018 by Hāna residents for the sole purpose of protecting the moku of Hāna by preserving this wahi pana and its natural and cultural resources for the benefit,



Members of Ke Ao Hali'i, a Hāna-based nonprofit formed in 2018, have been successful in purchasing 190 acres of coastal land in Hāna to preserve it in perpetuity. - Courtesy Photo

education and enjoyment of the Hāna community now and for future generations.

Endangered Monk Seals Returned to Kuaihelani

Three endangered Hawaiian monk seals are back at Papahānaumokuākea Marine National Monument, thanks to a partnership between NOAA Fisheries, The Marine Mammal Center, the U.S. Coast Guard, and the U.S. Fish and Wildlife Service. The rehabilitated seals have a new chance to thrive at Kuaihelani (Midway Atoll).

NOAA Fisheries observed the malnourished juvenile seals in 2022 and an intensive search and rescue effort followed. After rehabilitation, they were carefully released at Kuaihelani in March. Back in their home territory, the seals should be able to adapt and flourish.

Rescuing Hawaiian monk seals is no easy feat. The seals don't make themselves easy to find. With just two days to locate and safely prepare the malnourished seal PP32 (Alena) for transport, NOAA Fisheries staff were thrilled to successfully bring her aboard the NOAA ship *Oscar Elton Sette*. They also rescued another malnourished seal, DQ10 (Lelehua), on the same trip. The pair joined WQ08 (Ikaika), who they rescued on a previous cruise, at The Marine Mammal Center's Ke Kai Ola hospital on Hawai'i Island in 2022.

UH Diabetes Study Seeks 'Ōiwi Participants

A potential link between intestinal bacteria and the disproportionately higher rates of chronic disease among Native Hawaiians and other Pacific Islanders (NHPs) has been discovered by an interdisciplinary team of researchers from UH Mānoa.

The researchers from the John A. Burns School of (JABSOM) and the UH Economic Research Organization (UHERO) identified key differences in the numbers and types of intestinal bacteria strains in NHPs that track with age, type 2 diabetes status, body mass index and self-esteem.

The new research is based on findings from a cohort of more than 500 Hawai'i residents. The surveys were conducted by UH's Hawai'i Social Epigenomics of Early Diabetes Cohort (HI-SEED) project and designed to identify biomarkers predictive of diabetes to enable prevention.

"Your gut microbiome is affected by what you eat and your environment, and for the first time, we have uncovered differences in Native Hawaiian and Pacific Islanders that contrast

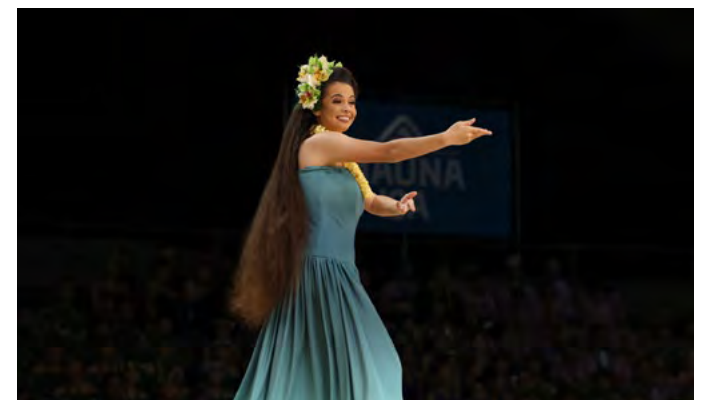
with findings from other populations. This may better explain higher rates of chronic health conditions among NHPs that cannot be explained by social environmental factors alone," said report co-author Alika Maunakea, an associate professor at JABSOM.

NHPs suffer disproportionately higher rates of and deaths from type 2 diabetes than other ethnic groups in the state. In 2018, the diabetes death rate among NHPs was more than 2.5 times higher than that of the general state population.

"Our findings have significant implications for personalized medicine and improved strategies to enable interventions aimed at preventing chronic disease out-

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Brown Wins Miss Aloha Hula 2023



E ho'omaika'i to Agnes Renee Leihwahiwaikapolonāmakua Thronas Brown of Kāne'ohē, O'ahu, who was named Miss Aloha Hula 2023 at the Merrie Monarch Festival on April 13. Brown represented Ka Lā 'Ōnohi Mai O Ha'eha'e, under the direction of nā Kumu Hula Tracie and Keawe Lopes. Brown's hula kahiko presentation was "Poli Laua'e Makana" an oli honoring King Kaumuali'i of Kaua'i written by the late Kumu Hula Henry Mo'ikehaakahiki Pā. Her 'auana presentation, "Ku'u Home a i Kāne'ohē" composed by Louise Hart Hopkins, was especially meaningful to the 21-year-old Brown whose 'ohana has resided in Kāne'ohē for generations. In second place was Breeze Ann Kalehuaonānani Vidinha Pavao of Hālau Ka Lei Mokihana O Lein'ala under the direction of Kumu Hula Leina'ala Pavao Jardin, and in third place was Meleāna Kamalani Mirafuentes of Hālau Nā Mamo O Pu'uanahulu under the direction of nā Kumu Hula William "Sonny" Ching and Lōpaka Igarta-De Vera. Brown is the third consecutive dancer from Ka Lā 'Ōnohi Mai O Ha'eha'e to be named Miss Aloha Hula. Last year, the honor went to Pi'ikea Lopes, the daughter of Tracie and Keawe Lopes, and in 2021, their hula sister Rosemary Keamoai-Strickland was named Miss Aloha Hula. - Photo: Bruce Omori/Merrie Monarch Festival

DOI Announces \$1 Million in Funding for Native Hawaiian Organizations

The Department of the Interior's (DOI) Office of Native Hawaiian Relations (ONHR) announced \$1 million in funding for Native Hawaiian Organizations (NHO) through the HŌ'IHI (Heritage Opportunities in Hawai'i) Grant Program. The funding is made possible by the Native American Tourism and Improving Visitor Experience (NATIVE, Act), which has enabled Indigenous communities to participate in national tourism goals and strategies.

This is the second year that funding has been made available to NHOs. Tourism has long been experienced by the Native Hawaiian community as extractive and transactional. NATIVE Act funding equips NHOs across Hawai'i with resources to change that experience in ways mutually beneficial to visitors and the islands' original stewards.

ONHR estimates it will award eight HŌ'IHI grants of \$50,000 - \$200,000. NHOs may use grant funding for up to three years from the date of award and must affirm they are a NHO as defined in the NATIVE Act. For fiscal year 2023, applicants must meet one or more of the following priorities:

- Uplift, perpetuate or revive traditional Native Hawaiian practices (e.g., 'ōlelo Hawai'i, kapa making, lauhala weaving, hula, etc.) through visitor demonstrations, education or activities;
- Support the maintenance, enhancement and protection of Hawai'i's natural and cultural resources, wahi kūpuna, and wahi pana impacted by tourism;
- Enable Native Hawaiian entrepreneurship by creating business opportunities in the visitor industry, offering tourism business development training or stimulating economic activity that empowers Native Hawaiians to have a stake in tourism development; or
- Undertake related activities with visitors that convey respect and reaffirm the principle of reciprocity to the place, resources and traditional knowledge holders and practitioners.

A pre-proposal video conference discussing the solicitation will be held on May 1, 2023. Those wishing to attend should RSVP at: doi_onhr_hhl@ios.doi.gov with the subject header Hō'ihi 2023. Confirmation of meeting date and time will be emailed to pre-registrants and posted to OHNR's website. ■

HŌ'IHI Grant Program

Applicants must submit their proposals electronically through [Grants.gov](https://www.grants.gov) no later than June 21, 2023

Additional information is available on ONHR's website at: www.doi.gov/hawaiian

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comes, especially among NHPs," added report co-author Ruben Juarez, HMSA endowed professor at UHERO.

Recruitment of the HI-SEED cohort participants is ongoing and open to qualified Hawai'i residents between the ages of 20-50. Participants will be paid \$100 and must complete a comprehensive questionnaire and a physical exam. For more information about the project and eligibility criteria go to: www.hiseed.org/research.

"Uncle Bo" Campos Scholarship

Kai 'Ōpua Canoe Club in Kailua-Kona has two \$1,000 college scholarships available for graduating seniors from Hawai'i Island.

Created to honor Lawrence "Uncle Bo" Campos, the scholarship is open to seniors with a 3.0 GPA or higher, who demonstrate academic achievement and community participation, and who have paddled at the club or high school level in the past three years. In addition to strong academics, active volunteerism and leadership in their school, community, church, and/or employment will be considered. Funds will be dispersed directly to the recipients to be used to support studies at a trade school, community college, or college/university program.

Uncle Bo is remembered for his efforts to perpetuate outrigger canoe paddling and was enthusiastic about getting people, especially keiki involved in canoe racing. He knew that by keeping kids on the water they would learn the culture and pass it along to the next generation. This scholarship carries his legacy forward.

The application deadline is May 31, 2023. Additional information and the scholarship application are available at www.kaiopua.org.

Governor Green Signs Lā Kū'oko'a Bill



On April 19, 2023, Gov. Josh Green signed Senate Bill 731 into law. Introduced by the Senate Native Hawaiian Caucus, the bill designates November 28 of each year as Lā Kū'oko'a - Hawaiian Independence Day - to celebrate the historical recognition of the sovereign nation status of the Kingdom of Hawai'i by France and England in 1843. Although not a state holiday, the recognition is a step in the right direction. On hand at the signing were representatives from the Office of Hawaiian Affairs, the Association of Hawaiian Civic Clubs, Kamehameha Schools and other Hawaiian organizations. Pictured here (l-r) are OHA CEO Dr. Sylvia Hussey, Trustee John Waihe'e, Trustee Luana Alapa, Gov. Green, Trustee Mililani Trask, Trustee Kalei Akaka, and Trustee Keoni Souza. Courtesy photo.

Barbee to Lead HCDB



Patti Barbee

Patti Tancayo Barbee has been named president and CEO of the Hawaiian Community Development Board (HCDB). Barbee served as senior vice president at HCDB for over 20 years. She replaces Kali Watson, who was recently appointed and confirmed as chair of the Department of Hawaiian Home Lands (DHHL).

"I am honored and excited to continue working for the Native Hawaiian community," said Barbee. "Projects such as the one in concert with King Lunalilo Trust will provide comfortable and secure living environments for kūpuna that cater specifically to their needs."

"Patti is by far the best person to continue the work of HCDB. She has the experience and, as importantly, the deeply felt commitment and passion to carry on this work of strengthening and building Hawaiian communities and the fulfillment

that comes with that," Watson said.

Born and raised on Moloka'i, Barbee grew up on her great-grandfather's Ho'olehua homestead. As a wait-listed would-be homesteader, Barbee has a keen understanding of the critical need for housing and passionate about creating meaningful solutions.

Barbee was previously a housing and community development supervisor at the Office of Hawaiian Affairs. She has a BA in business administration from Chaminade University in Honolulu and is a Certified Commercial Investment Member candidate.

Youth Plaintiffs Prevail in Climate Case

Following a hearing in a packed courtroom on Jan. 26, 2023, the constitutional climate case *Navahine F. v. Hawai'i Department of Transportation* will proceed to trial.

The Honorable Jeffrey P. Crabtree presided over the hearing at the Environmental Court of First Cir-

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NEWS BRIEFS

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cuit. What is most notable in this case is that the plaintiffs are all minors. This will be the second constitutional climate trial and the second youth-led climate trial in U.S. history. It is also the world's first constitutional climate change case directed at stopping climate pollution from transportation systems.

Filed in June 2022, *Navahine F. v. Hawai'i Department of Transportation* contends that the Hawai'i State Department of Transportation (HDOT) operates a transportation system that emits high levels of greenhouse gasses (GHG) impacting their ability to live healthy lives now and in the future. HDOT has missed every benchmark to reduce GHG emissions since 2008.

"I am glad that my story is helping to advance climate action in Hawai'i. I don't want anyone else to suffer the way I and my family have," said plaintiff Kaliko T. Her home was destroyed

during Tropical Storm Olivia.

Lead plaintiff, Navahine F. is a 10th-generation kalo former. "I and my fellow plaintiffs are holding this so-called state of Hawai'i to its own promises and its own laws because we have a fundamental right to a safe climate. We will not allow our public trust resources to be further desecrated by state agencies working to make the climate crisis worse for all of us,"

In rendering his decision Crabtree noted that the "Plaintiffs are minors. Article XI, Section 1 [of the Hawai'i Constitution] is 'For the benefit of present and future generations.' Plaintiffs allege nothing less than that they stand to inherit a world with severe climate change and the resulting damage to our natural resources."

The plaintiffs are represented by lead attorneys Andrea Rodgers with Our Children's Trust and Leina'ala L. Ley with Earthjustice.

The case moves to trial in September.

Restoring Hawaiian Brewing Traditions

Kanaka-owned Ola Brews Co. has announced they will begin making 'okolehao – liquor distilled from kī (ti-leaf) plants on Hawai'i Island.

As Ola perfects its process, they plan to teach outside farmers and begin outsourcing kī from them, as well. 'Okolehao's potential to be entirely made in Hawai'i means it has the potential to be Hawai'i's biggest agricultural commodity in history – bigger than sugar cane, coffee or pineapple.

Despite being compared to moonshine, 'okolehao is not a whiskey. The kī plant is a close relative to agave, giving it a flavor profile similar to caramel or molasses like tequila.

'Okolehao will be Ola's first spirit. Its facility in Kona handles Ola's current line of products – ciders, seltzers, and beers. In Feb. 2022, Ola purchased the old Wainaku Executive Center in Hilo and will renovate it as a distillery.

Ola plans to open the new distillery in 2024. The site will feature a restaurant, tasting room, and viewing area to see 'okolehao's distillation process. Until then, their Kona and Hilo tap rooms remain open for business. ■

HTA Announces Kūkulu Ola and Aloha 'Āina Programs

The Hawai'i Tourism Authority (HTA) has announced funding opportunities for its Kūkulu Ola and Aloha 'Āina programs. The funding is for qualified organizations and programs that will perpetuate Hawaiian culture and preserve Hawai'i's natural resources in fiscal year 2023-2024.

The programs are a part of HTA's commitment to Mālama Ku'u Home (caring for my beloved home) and the interacting pillars of its 2025 Strategic Plan.

"These programs are direct ways to reinvest in our people and place by supporting the work of various community organizations across the Hawaiian Islands," said Kalani Ka'anā'anā, HTA's Chief Brand Officer. "Investments in a thriving, living Hawaiian culture and the protection of our precious natural environment are investments worth making."

The Kūkulu Ola program provides support to awardees that enhance, strengthen and perpetuate the Hawaiian culture through genuine experiences for residents and visitors alike. The Aloha 'Āina program provides support to community entities with an emphasis on 'āina-kānaka (land-human) relationships and knowledge that manage, preserve and regenerate Hawai'i's natural resources and environment.

HTA is partnering with Hawai'i Community Foundation (HCF) to administer funding for its Kūkulu Ola and Aloha 'Āina programs.

A virtual information session for interested applicants will be offered via Zoom on May 1 from 10:30 a.m. to noon. For those unable to join live, a session recording will be posted at hawaiicommunityfoundation.org/HTA.

All inquiries about the funding opportunities should be directed to Kehau Meyer at hcf-hawaii.org. ■

Federal and State Transportation Administrators Meet With OHA



At the request of the U.S. Department of Transportation (USDOT), administrators from the Office of Hawaiian Affairs (OHA) met with USDOT Deputy Secretary for Tribal Affairs Arlando Teller (Navajo) on April 18, 2023, at OHA's Honolulu office. The meeting was to learn how the USDOT can better consult with Native Hawaiian organizations at a policy level. The meeting was also attended by representatives of the Federal Highways Administration (FHWA), the Federal Aviation Administration (FAA) and the Federal Transit Administration (FTA), as well as the Hawai'i Department of Transportation (HDOT). While in Hawai'i Teller and his team conducted consultation sessions with community leaders on Kaua'i, Maui, O'ahu and Hawai'i Island. Pictured (l-r): Capsun Poe, Community Engagement director & interim chief advocate, OHA; Kim Evans, community planner, FAA, Honolulu Airports District Office; Richelle Takara, Hawai'i division administrator, FHWA; Arlando Teller; Dr. Sylvia Hussey, OHA CEO; Misty Klann, consultative planner, USDOT, FHWA, Office of Tribal Transportation; Ed Sniffen, director, HDOT; Ryan Fujii, general engineer, FTA; and Kamakana Ferreira, lead compliance specialist, OHA. - Photo: Jason Lees

E kala mai...

In the April issue of *Ka Wai Ola*, in our cover story about Native Hawaiian social media influencers printed on pages 16-17, we misspelled the surname of TikTok star @melemaikalani-makalapua. Her surname is correctly spelled McAllister, not McCallister.

And on the byline of the ho'omana'o honoring Uncle Fred Cachola on page 10, we incorrectly identify the author as Kēhaulani Abad. The author's correct name is Kēhaunani Abad.



Kūkulu Ola and Aloha 'Āina Programs

Deadline for funding proposals to HCF for either of the two programs is May 24, 2023 at 4 p.m. HST.

Interested applicants should visit:
hawaiicommunityfoundation.org/HTA

Register to Vote. You Have Power. Use it!

My heart is heavy because we, the Indigenous people of these islands have been gravely disrespected yet again.

You know from the media reports that the Speaker of House has steadfastly refused to allow OHA's bills to be heard in the House. He is so strongly against lifting the restrictions on housing development on our three parcels along Ala Moana Boulevard in Hakuone that he won't even allow a hearing!

Ask yourself what that says about our democracy.

Our lāhui and future generations of our beneficiaries would reap the benefits that would flow from OHA's development of Hakuone. We see it as an economic engine, a place close to the urban core, where we can showcase our culture, allow families to thrive and encourage business growth. We believe it would be a positive step towards fulfilling our sacred mission to foster the wellbeing of Native Hawaiians. I am tired of seeing Kānaka Maoli dominate the statistics for houselessness, incarceration, and serious diseases. It breaks my heart to see children living with their parents in encampments and on sidewalks.

Our beloved monarch, Queen Lili'uokalani did all she could to ensure the wellbeing of her people. Her statue graces the entrance to the State Capitol, but do you think our lawmakers give her wishes a second thought when they decide to deny her people a hearing in the House?

I don't think so.

If they did, they would not be so cavalier about dismissing OHA's bill – for the fourth time.

Let's be clear: we are not asking for special treatment. We are asking for equal treatment. We are asking to be accorded the same privileges as the developers from the mainland whose towers



**Carmen
"Hulu"
Lindsey**

CHAIR
Trustee, Maui

continue to go up, unimpeded, just across from Hakuone.

Why are elected officials so accommodating to foreign investors and yet so afraid to allow Hawaiians to engage in development that would lift up our lāhui? Hakuone would be a crown jewel in downtown Honolulu, a place that is welcoming to all locals. Is that not something to celebrate and support?

Apparently not, according to the Speaker of the House and his supporters like Sen. Sharon Moriwaiki who are very public in their opposition to OHA – even to the extent of spreading misinformation about our plans.

How can one person have a near despot authority to suppress a bill that addresses the interests of 350,000 Hawaiians?

People flock to Hawai'i because of who we are: it is the culture of our people that attracts the tourist dollars that Hawai'i depends on. Yet, too many elected officials pay lip service to the value of our culture while denying us the right to be heard in the State House.

I understand that some Hawaiians do not want to vote because they feel doing so validates the illegal annexation of our islands.

But I beg you to consider this: not voting makes you irrelevant to the political process. It allows the people who hold power now to do as they please, secure in the knowledge that non-voting Hawaiians are not a threat to their positions.

If you care about securing your children's future, if you care about fighting for justice, join us in making our voices heard at the ballot box in numbers they do not anticipate. Voting could not be easier. You will get your ballot in the mail. Make your choices and mail it back.

Go to <https://olvr.hawaii.gov/register.aspx> and make sure you and your 'ohana are registered to vote. We have power – if we choose to use it. I hope you will. ■

Push Back Against Misinformation About Hakuone

If you saw me in one of the 30-second TV spots that have been airing about Hakuone, I hope you understood why I begin by calling out the shameless lying we have been subjected to.

Lying has infected our public life, not just on the continent but here in Hawai'i. As the saying goes, a lie can travel halfway around the world while truth is putting on its boots. We must push back.

I recoil from the appropriation of aloha as a shield behind which ill-intentioned parties hide as they dispense deliberate misinformation about OHA's plans to build a welcoming community at Hakuone. Those who do not want to see OHA develop its Kaka'ako lands think nothing of spreading falsehoods despite OHA's complete transparency about the services it envisions in Hakuone that will allow people to thrive.

OHA wants to revitalize a blighted area, build a Hawaiian Cultural Center, offer services for keiki and kūpuna, as well as to create opportunities for cultural practitioners to showcase their talents, and for businesses to flourish.

The opposition has tried repeatedly to stoke fears about OHA building on the shoreline even though we have only asked to build housing on three parcels along Ala Moana Boulevard. It is worth noting that right across from where we want to build affordable and workforce housing, construction continues on one tower after another by developers from outside Hawai'i.

They clearly have not faced any of the obstacles that have been placed before OHA. All the concerns about open spaces, congestion, sewer capacity, and toxicity of the soil seem to arise only after they cross Ala Moana Boulevard and step onto OHA's lands.

Where were all these concerns in 2012 when the state offered the nine parcels (just 14% of the total area of Kaka'ako) to OHA to settle their long overdue debt?



**Mililani B.
Trask**

VICE CHAIR
Trustee,
Hawai'i Island

Could potential obstruction of the view planes of the wealthy owners of recently built luxury condos be the more compelling reason that OHA has so far been unable to even get a hearing in the House for its bill to build badly needed truly affordable and workforce housing?

For a better understanding of how Kaka'ako evolved read Tina Grandinetti's excellent essay in the 2019 book *Detours: A Decolonial Guide to Hawai'i*, edited by Hokulani K. Aikau and Vernadette Vicuna Gonzalez.

The map of "Displaced Kaka'ako" by Adele Balderston in the same volume is also very instructive.

We learn a lot about how the Hawai'i Community Development Authority (HCDA) has evolved. When it was created in 1976, people hoped it would help address the growing need for housing. But Grandinetti says that HCDA "decided that effective development would be defined by profit and investment rather than community need even though it knew that this would bring drastic changes to the neighborhood."

She tells us that HCDA's own EIS "noted that while the existing community in Kaka'ako was a mixed plate of Japanese, Chinese, Hawaiians, and Filipinos, the two new condo towers housed predominantly Haole (Caucasian) residents and a large number of Japanese residents. She cites the EIS projection that "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."

As we look at the language of those who oppose OHA's plans for Hakuone, the pattern repeats itself: shunt the natives off elsewhere.

Lawmakers have repeatedly asked OHA to give up their oceanfront land for lands in the interior. That will not happen. We will not be erased. OHA's mission demands that we persevere. We owe it to our beneficiaries. ■

Why OHA Should Fully Open Its Records to the State Auditor

On April 5, 2023, the Hawai'i Supreme Court denied Hawai'i State Auditor Leslie Kondo full access to minutes of closed executive sessions of the OHA Board of Trustees. The auditor had requested access to unredacted minutes in order to conduct a constitutionally mandated performance audit of the Office of Hawaiian Affairs (OHA). Kondo argued that it was necessary to review information from closed executive sessions in order to complete a full and proper audit. OHA refused to provide the unredacted minutes and ultimately sued the state auditor to prevent him from accessing these records.

Personally, I was disappointed in the decision of the Hawai'i Supreme Court. OHA is a state government agency, and the people of Hawai'i and beneficiaries of OHA have a right to expect transparency and accountability. The state auditor plays the significant role of being a watchdog. This role enables all stakeholders in our government, from voters to elected officials, to determine whether our public institutions are operating in a pono manner. Recent exposures of public corruption throughout our local and state government underscore why we must keep a close watch.

Speaking out as an individual Trustee in my personal capacity, I am not criticizing my fellow Trustees. I believe that the OHA Board of Trustees acted in good faith to protect and preserve its 'attorney-client privilege.' This is an important legal privilege that maintains confidentiality in communication between attorneys and clients. The problem here is that there is a tension between what is legally right and what is the pono thing to do.

The court noted this tension as a contest between two statutes in Hawai'i law. On the one hand, HRS 23-5 (2009 & 2014) empowers the auditor to receive "all" records of an auditee. On the other hand, HRS 626-1, Rule 503 (2016) protects the attorney-client privilege. According to



Keli'i Akina, Ph.D.

Trustee,
At-large

the opinion of the federal circuit court, which was affirmed by the Hawai'i Supreme Court, an "arm wrestle match between the two statutes" could have decided the winner of this legal battle and "there's good arguments on both sides."

I understand that the court attempted to resolve the tension between two conflicting state laws. However, where does that leave us in terms of holding OHA and other state agencies accountable? This ruling could set a questionable legal precedent. OHA, and possibly other Hawai'i state agencies, may now be able to refrain from providing "all" necessary documents to the state auditor during the performance of an audit.

According to the Institute of Internal Auditors (IIA), "audits should be conducted with complete and unrestricted access to employees, property, and records."* The IIA explains that this helps "government organizations achieve accountability and integrity, improve operations, and instill confidence among citizens and stakeholders." This access also allows auditors to "detect and deter public corruption."

There must be a way forward that permits the state auditor to obtain the necessary documents to conduct accurate and robust audits.

Perhaps the two conflicting laws need to be re-examined by the state legislature. Or, perhaps, OHA should consider voluntarily opening its books to the state auditor - not because it is legally required to do so but because it would be the pono thing to do. That could be a great step forward in demonstrating transparency and accountability while continuing to build trust with OHA's beneficiaries. ■

To access the Institute of Internal Auditors' (IIA) report, please visit The Role of Auditing in Public Sector Governance (ca-ilm.org). Trustee Akina welcomes your comments and questions regarding this column and others at TrusteeAkina@oha.org.



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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Strengthening Hawai'i*



**CULTURAL IMPACT
ASSESSMENT: NORTH
KOHALA DISTRICT,
HAWAII ISLAND**

At the request of the Leeward Planning Commission, ASM Affiliates (ASM) is preparing a Cultural Impact Assessment (CIA) for the proposed Lā'īpala Makai Planned Unit Development project located in the Kapala'alaea 2nd Ahupua'a, North Kona District, Island of Hawaii. The area where project activities will occur is comprised of roughly 11.4 acres located on Tax Map Key (TMK) (3) 7-7-008:121.

ASM is in search of kama'āina (persons who have genealogical connections and or are familiar from childhood with the 'āina) of Kapala'aea 2nd. ASM is seeking information about the area's cultural resources and or cultural uses of the project area; and past and or ongoing cultural practices that have or continue to occur within the project area. ASM is also seeking input regarding strategies to prevent or mitigate potential impacts on culturally valued resources or traditional customary practices. If you have and are willing to share any such information, please contact Kau'i Lopes, klopes@asmaffiliates.com, phone (808) 969-6066, mailing address ASM Affiliates 507A E. Lanikaula Street, Hilo, HI 96720. Mahalo.

**CULTURAL IMPACT
ASSESSMENT: THE
KO'OLAU AND KĪPA-
HULU FOREST RESERVE,
ISLAND OF MAUI**

On behalf of the Maui Forest Birds Recovery Project, ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the proposed release of captive-bred 'alalā (*Corvus hawaiiensis*) on State-owned conservation lands in the upper elevations of the

Ko'olau Forest Reserve in Ke'anae Ahupua'a (portion of TMK: (2) 1-1-002:002) and in the Kīpa-hulu Forest Reserve in Naholoku Ahupua'a (portion of TMK: (2) 1-7-004:006), located respectively in Ko'olau and Kaupō Districts, Island of Maui.

In addition to the release of captive-bred populations of 'alalā on conservation lands, other associated activities include performing invasive predator control in the immediate release areas; monitoring individuals bird survival and breeding activities to support adaptive management action that would help improve the efficacy of future releases on Maui and Hawaii Island; creation of low-impact foot trails in the release areas to aid with the associated project activities; the construction of temporary bird cages; and improving field camp infrastructure.

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

**CULTURAL IMPACT
ASSESSMENT AND
SECTION 106 CON-
SULTATION NOTICE:
WAIMEA, KO'OLAULO
DISTRICT (O'AHU)**

Honua Consulting, LLC, on behalf of Hi'ipaka, LLC, is conducting a cultural impact assessment (CIA) and supporting National Historic Preservation Act (NHPA) Section 106 compliance for the Proposed Waimea Valley Improvements Project, TMKs: (1) 6-1-002:002, 003, 005, 013, and 017. Hi'ipaka, LLC owns and manages Waimea Valley, a Hawaiian cultural center and botanical garden located on the North Shore of the island

of O'ahu. Hi'ipaka proposes improvements to Waimea Valley to improve overall experience of visitors as well as to upgrade the existing infrastructure and to address safety concerns. Honua Consulting is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of historic properties or cultural resources that may be in the proposed project area, b) historic or existing cultural resources or traditional practices that may be impacted by the proposed project, and d) individuals or organizations that should be sought out for consultation. Individuals or organizations interested in participating can contact Honua Consulting at community@honuaconsulting.com or (808) 392-1617.

**CULTURAL IMPACT
ASSESSMENT NOTICE:
MULTIPLE AHUPUA'A
(SOUTH MAUI)**

Honua Consulting, LLC, on behalf of Ledcor Maui, LP, is conducting a cultural impact assessment (CIA) for the Proposed Ledcor South Maui Properties and Improvements, TMKs: (2) 2-1-008:114, 127, 128, 130, 132, 133, 135, 136, 143, 145, 147, 148, and 154 (CPR Unit 2); (2) 2-1028:002 and 005; (2) 3-9-037:073; (2) 3-9-038:028 and 049; and a Portion of Pi'ilani Highway (no TMK). The project includes multiple discontinuous parcels located in multiple ahupua'a and moku, including: Kama'ole Ahupuaa (Kula Moku); Paeahu and Palauea Ahupuaa (Honua'ula Moku).

The proposed project consists of a mix of single-family and multifamily residential communities are proposed for eight properties, with a proposed estimated total of 925-975 units. Honua Consulting is seeking consultation with practitioners, Native Hawaiian

Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of historic properties or cultural resources that may be in the proposed project area, b) historic or existing cultural resources or traditional practices that may be impacted by the proposed project, and d) individuals or organizations that should be sought out for consultation. Individuals or organizations interested in participating can contact Honua Consulting at community@honuaconsulting.com or (808) 392-1617.

**KA PA'AKAI
ANALYSIS NOTICE:
OLOWALU (MAUI)**

Honua Consulting, LLC, on behalf of Olowalu Water Company, is conducting a Ka Pa'akai analysis for groundwater and surface water use permit applications in the ahupua'a of Olowalu, in the moku of Lāhainā in West Maui, Multiple TMKs. Honua Consulting is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of historic properties or cultural resources that may be in the proposed project area, b) historic or existing cultural resources or traditional practices that may be impacted by the proposed project, and d) individuals or organizations that should be sought out for consultation. Individuals or organizations interested in participating can contact Honua Consulting at community@honuaconsulting.com or (808) 392-1617.

**KA PA'AKAI
ANALYSIS NOTICE:
LAUNIUPOKO (MAUI)**

Honua Consulting, LLC, on behalf of Launiupoko Irrigation Co., Inc., is conducting a Ka Pa'akai analysis for groundwater and surface water use permit

applications in the ahupua'a of Launiupoko, in the moku of Lāhaina in West Maui, Multiple TMKs. Honua Consulting is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of historic properties or cultural resources that may be in the proposed project area, b) historic or existing cultural resources or traditional practices that may be impacted by the proposed project, and d) individuals or organizations that should be sought out for consultation. Individuals or organizations interested in participating can contact Honua Consulting at community@honuaconsulting.com or (808) 392-1617.

**KA PA'AKAI
ANALYSIS NOTICE:
LAUNIUPOKO (MAUI)**

Honua Consulting, LLC, on behalf of Launiupoko Water Co., is conducting a Ka Pa'akai analysis for groundwater and surface water use permit applications in the ahupua'a of Launiupoko, in the moku of Lāhaina in West Maui, Multiple TMKs. Honua Consulting is seeking consultation with practitioners, Native Hawaiian Organizations, stakeholders, and other individuals. Specifically, consultation is sought on a) identification of historic properties or cultural resources that may be in the proposed project area, b) historic or existing cultural resources or traditional practices that may be impacted by the proposed project, and d) individuals or organizations that should be sought out for consultation. Individuals or organizations interested in participating can contact Honua Consulting at community@honuaconsulting.com or (808) 392-1617. ■

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THE MARKETPLACE



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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.

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

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HO'OHUI 'OHANA

FAMILY REUNIONS

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

SEARCH

FOSTER/KEPO'O - Reaching out to descendants of Arthur Enos Foster, Jr. (Kailua, O'ahu); Helen Kepo'o Foster (Keaukaha, Hawai'i); Romona Kepo'o Foster; Stewart K. Foster; Sterling K. Foster; and Wynster Kam Foster. It has been eight years since we had a family reunion. On behalf of Denise K. Foster, please contact Queenair L. Bulawan (808) 699-1367 if you are interested in helping to plan a reunion during the summer of 2024.

KAOHI/MAKEA - The family of Joseph Kalua Kaohi (1894 - 1971) and Rachel Kanehekalani 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>. 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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