



Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

'Aukake (August) 2023 | Vol. 40, No. 08

E Mālama iā Moananuiākea



A Hawaiian monk seal (ʻŌiōhōloikauaua) frolicks in the protected waters of Papahānaumokuākea Marine National Monument. The monument is home to 23 species, like the monk seal, that are listed under the U.S. Endangered Species Act - and over 7,000 other marine species - 1,700 of which are endemic to Hawai'i. - Photo: Koa Matsuoka



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Aloha mai kākou,

It is with much aloha – and an appreciation of the possibilities of what we can collectively accomplish – that I am serving as the interim CEO of the Office of Hawaiian Affairs (OHA). This is a kuleana that I willingly accept, knowing that there is much to be done.

First and foremost, we must build and fortify our connections with one another, with the ‘āina upon which we live, and with those institutions and governments that affect how we live and how we as Hawaiians exist in the world.

This issue of *Ka Wai Ola* focuses on our connection, as Hawaiians, with Moananuiākea, our traditional ocean realm. The stories shared within examine our familial relationship, as Kānaka Maoli, to the ocean – and our kuleana, along with that of other Indigenous Pacific peoples, to steward and care for it.

Today, our beautiful planet is in crisis and she calls upon us to collectively use our Indigenous knowledge to protect her, to heal her, and to chart a better path moving into the future to ensure our very survival – and the survival of the generations to come.

Our cover story by OHA Interim Federal Public Policy Advocate Kealoha Pisciotta opens with a recitation of our collective genealogical ties to the ocean and a reminder that Hawaiians have always been stewards of our ecosystem with cultural practices that were in harmony with pono resource management. Many of our modern keepers of traditional knowledge and practices are actively involved in preservation and conservation work and efforts to educate and shape ocean policies at the county, state, federal and international levels to protect Moananuiākea using both Indigenous knowledge and western science.

We also feature a story about Papahānaumokuākea Marine National Monument (the Northwestern Hawaiian islands) by Kanoe Morishige and Malia Evans that details its historical and cultural significance to Native Hawaiians – to include our voyaging

traditions – its exceptional biodiversity, and efforts to further protect the area by pursuing sanctuary status for the region.

Similarly, Hoku Cody of the National Ocean Protection Coalition writes about the efforts to protect the Pacific Remote Islands (PRI) – a region of ecological importance equal to that of Papahānaumokuākea and nearly as large. Currently under the jurisdiction of the U.S., the PRIs are the nexus of traditional cross-cultural voyaging pathways for the entire Pacific. So while sanctuary status is being sought for the area, so, too, is co-management of the region that includes Indigenous Pacific Islanders.

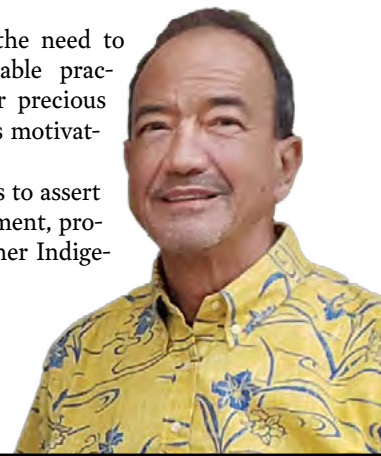
Our ocean issue is rounded out with articles about the dangerous push towards corporate deep-sea mining, the imminent designation of Kīpahulu in East Maui as a Community Based Subsistence Fishing Area, and an update on Hōkūle‘a’s Moananuiākea voyage.

A common theme throughout these stories is the need to maintain healthy ecosystems, encourage sustainable practices, safeguard cultural practices, and protect our precious Moananuiākea from destructive extractive practices motivated by profit.

We are reminded that our kuleana as Hawaiians is to assert ourselves and take our rightful place in the management, protection and stewardship of this planet alongside other Indigenous Pacific peoples. Our time has come. ■

Colin Kippen

Ka Pouhana Kūikawā | Interim Chief Executive Officer



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The Northwestern Hawaiian Islands are a place of tremendous cultural and historical significance and biodiversity.

OHA Wins Four NAJA Awards and a Koa Anvil Award

By Amy Schwab

The Office of Hawaiian Affairs' (OHA) monthly publication *Ka Wai Ola News* has received four National Native Media Awards from the Native American Journalists Association (NAJA). The annual competition recognizes excellence in reporting by Indigenous and non-Indigenous journalists from across the U.S. and Canada.

NAJA received its highest number of entries this year with *Ka Wai Ola News* competing in the "Professional Division III" for publications with circulation above 10,000.

Ka Wai Ola News' print edition has been delivering news for the lāhui since 1980, covering the people, issues and events important to the Native Hawaiian community. In January 2020, OHA launched kawaiola.news, an accompanying digital version of the publication that includes videos, photo albums and an archival section that contains digitized versions of *Ka Wai Ola News* since its 1980 inception. The digital platform makes 43 years of contemporary Hawaiian history available to the world.

The publication has a large following, counting 51,000

print subscribers and 19,000 digital subscribers from across the country, and an average of 16,000 online readers visiting the site each month.

This year, *Ka Wai Ola News* was acknowledged as one of the best Indigenous publications and honored with second place awards in the "General Excellence" and "Best Digital Publication" categories. Graphic Designer Kaleena Patcho received honorable mention for "Best Layout" and *Ka Wai Ola* Publications Editor Puanani Fernandez-Akamine took first place in the "Best Two-Spirit Coverage" category for her article, "Kapaemahu Exhibit Prompts Call to Update Signage at Waikīkī."

This is OHA's first win for "Best Two-Spirit Coverage" a new NAJA award category recognizing stories about Indigenous LGBTQ+ issues and people.

"It is a true honor for OHA and *Ka Wai Ola* to be acknowledged alongside national, high-caliber news outlets such as *CBC Indigenous* and *Indian Country Today*," said Communications Director Alice Malepeai Silbanuz. "We strive for excellence as we uplift the voices of the lāhui and continue our heritage of Indigenous storytelling in a modern day context. It is humbling to see those efforts validated by NAJA."

The 2023 NAJA awards recognize work produced

during 2022. In addition to Silbanuz, Fernandez-Akamine and Patcho, significant contributions that led to these awards were made by communications strategists Ed Kalama, Edward McLaurin and Kelli Soileau, and multimedia designers Jason Lees and Josh Koh. In addition, dozens of other writers, from freelancers to columnists, OHA staff to community members, contributed to the success of *Ka Wai Ola News*.

OHA has also been recognized by the Hawai'i chapter of the Public Relations Society of America (PRSA) with a 2023 Koa Anvil Award for "Outstanding Feature Story."

Established in 1983, the Koa Anvil Awards is a professional competition that celebrates the best public relations programs and tools in the state.

The September 2022 *Ka Wai Ola* cover story "The Bird that Soars in the Heavenly Space," was also written by Fernandez-Akamine and advocated for the protection of the 'io (Hawaiian hawk).

This storytelling is an example of how OHA and *Ka Wai Ola* work to educate and amplify community concerns. Special recognition goes to OHA Hawai'i Island Legacy Land Agent Kalena Blakemore who contributed the story idea. To read the full story, go to: kawaiola.news/cover/the-bird-that-soars-in-the-heavenly-space/ ■

PRSA

OUTSTANDING FEATURE STORY

"THE BIRD THAT SOARS
IN THE HEAVENLY SPACE"

September 2022

NAJA

BEST TWO-SPIRIT COVERAGE

FIRST PLACE

BEST DIGITAL PUBLICATION

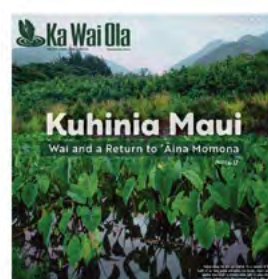
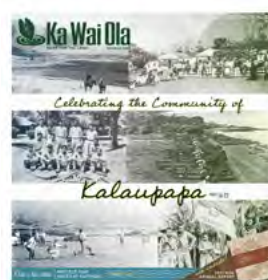
SECOND PLACE

GENERAL EXCELLENCE

SECOND PLACE

BEST LAYOUT

HONORABLE MENTION



Colliers to Handle Leasing of OHA's Hakuone Lands

By OHA Staff

Colliers has been retained to handle the leasing of the Office of Hawaiian Affairs' (OHA) planned development of Hakuone in Kaka'ako Makai. Colliers' Alike Cosner and Karen Birkett will take the lead on this new project.

"This project presents a remarkable opportunity for tenants who require secured yard storage, additional vehicle parking, and storage of heavy equipment," said Cosner, a company vice president. "The prime location offers quick and easy access to key areas of the city, enabling businesses to thrive and grow in the vibrant hub of Kaka'ako."

Hakuone includes four lots available for lease by Colliers, ranging in size from 12,655 to 153,460 square feet. Nestled in the midst of Kaka'ako, tenants will have a strategic business advantage, as the location provides for quick access to Honolulu International Airport, the Ala Moana corridor, and Waikiki.

"Hakuone is intended to be an economic engine for Native Hawaiians across the island chain," said OHA Board Chair Carmen "Hulu" Lindsey. "Revenues gained from our commercial properties help to fund needed programs and services to advance Native Hawaiian wellbeing in the areas of education, health, housing and economic stability. We welcome prospective tenants to explore commercial real estate opportunities at Hakuone and play a role in supporting OHA's mission."

Colliers is a leading diversified professional services and investment management company that seeks to maximize the potential of property and real assets for their clients. They operate in 65 countries providing expert real estate and investment advice. ■



OHA Awards Nearly \$70,000 in Event Grants



L-R: The 2020 Prince Lot Hula Festival (pictured here is Kumu Hula Leimomi Ho and the dancers of Hālau Keali'ika'apunihonua Ke'ena A'o Hula) and the 2022 O'ahu Aloha Festival are among the community events that have received OHA 'Ahanui Event Grants.- Courtesy Photos

By Ed Kalama

The Office of Hawaiian Affairs (OHA) recently awarded nearly \$70,000 in 'Ahahui Event Grants supporting seven upcoming community events.

'Ahahui grants provide funding support to nonprofit organizations hosting events that provide significant benefit to the Native Hawaiian community and align with OHA's strategic plan framework.

"These are events that help strengthen our foundational principles of 'ohana, mo'omeheu and 'āina and will benefit not only Native Hawaiians but the broader public as well. We are proud to partner with these groups," said OHA Board Chair Carmen "Hulu" Lindsey.

The Living Life Source Foundation was awarded \$9,830 for its Waiakeakua Reforestation project scheduled for October. Native koa and 'ōhi'a trees will be planted in the Waiakeakua Forest located in upper Mānoa Valley.

Awarded \$10,000 grants were: the Native Hawaiian Hospitality Association, for its Hō'ihi event at the Royal Hawaiian Center intended to engage the community about the wahi pana of Wakiki; Hāna Arts, to help support the Hāna Farmer's Market on Maui; the Kua-loa-He'eia Ecumenical Youth Project, to support the Ko'olau 'Ohana Festival in Kāne'ohe; Hulīaup'a, for its Kali'uokapa'akai Collective Wahi Kūpuna Stewardship Conference; and Adult Friends for Youth, for its PEARL Convention.

For more on OHA's Grants Program please visit www.oha.org/grants. ■



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"Celebrate Honeycreepers" Students Advocate to Save a Dying Species

By Meredith Enos, Kealaiwikuamo'o, Kamehameha Schools

In classrooms, there are many ways to measure what students are learning. For Kumu Ben Catcho, Jr., of Nā Wai Ola Public Charter School, his sign came in the form of a Lego 'i'iwi bird created by one of his students after school.

"It all happened when a haumana who was brainstorming ideas for his manu project saw me pull out a new Lego set for my class," Catcho said. "He approached me and asked for the Legos, and returned to his table and created an 'i'iwi! His creativity showed me an out-of-the-box way to express 'ike from the months of learning about our native honeycreepers."

Similarly, a wide array of "out-of-the-box" thinking, from schools, environmentalists and policymakers may be the way to save these animals from imminent extinction.

This student was just one of thousands of students in 29 schools across the pae 'āina who participated in a program that combined learning about ecosystem health, culture, environmental issues, and advocacy through focusing on the critically endangered Hawaiian honeycreepers.

Their efforts worked: August 8 was recognized by the Hawai'i State Legislature as Celebrate Hawaiian Honeycreepers Day across the state. Several events will raise the awareness of these important species and educate the broader community on how we can help their continued survival.

Once, over 50 endemic species of these birds called Hawai'i home, but only 17 remain today, with four species on the brink of extinction if nothing is done to stop the spread of avian malaria by mosquitos. One species, the 'akikiki on Kaua'i, has seen its numbers plummet in the last year from 40 individual birds down to just five remaining in the wild.

In response to this urgent threat, kumu, haumāna, and members of the Maui Forest Bird Recovery Project, Kaua'i Forest Bird Recovery Project, American Bird Conservancy, Coordinating Group on Alien Pest Species (CGAPS) and Kamehameha Schools worked for six months with haumāna on the legislative processes, through writing testimonies and conducting research on Hawai'i's endemic honeycreepers.

Approximately 2,000 students submitted testimonies to the State House of Representatives, prompting the Hawai'i State Legislature to designate Aug. 8, 2023, as "Celebrate Honeycreepers Day" via HCR81.

"I have lived in Hawai'i, on the island of O'ahu, for all 13 years of my life. Although I have never gotten the chance to see one of our native birds for myself, I know how beautiful and unique they all are – and once were," Charis Pettiford, an 8th grade student at Moanalua Middle School testified. "They have served

such a large part in keeping our forests alive, in watching over our islands long before people inhabited these lands. The least we can do is respect them by giving them this one day to be honored. Please consider this bill, for Hawai'i's silent guardians."

The designation of Hawaiian Honeycreeper Celebration Day is just one element of a longer, multi-pronged approach to both grow appreciation of our native birds, and also encourage everyday kama'āina to do their part in protecting these endangered species.

"In the last few months there have been many hearings in the state legislature relating to the efforts to save our endangered birds and this engagement of our local youth and native Hawaiians in particular has been very important," Sen. Mazie Hirono said in a May 2023 hearing. "It's been very moving because these are young people who are passionate about their desire to save these remaining native birds"

Inspired by this outpouring of support for the manu (birds), Hirono advocated for help at the federal level, and in June 2023, U.S. Department of the Interior Secretary Deb Haaland announced that \$16 million in federal funding will be committed to the fight to protect the Hawaiian honeycreepers.

This crucial funding will further these priorities: captive care and establishing new bird populations, research and monitoring, engagement with the Native Hawaiian community and mosquito eradication. This last objective is particularly important, as avian malaria can kill a honeycreeper from a single mosquito bite, and has decimated the native bird population.

One of the most promising and quick interventions is the well-established method of introducing incompatible male mosquitos – which don't bite – into an area to breed with the existing female population. These male mosquitos carry the Wolbachia bacteria that occurs naturally in mosquitos. But the introduced mosquitos have a different strain of wolbachia, which means the two populations cannot create viable offspring and the mosquito population plummets as a result.

"This technique is used extensively to control the mosquito population in places where viruses such as Dengue fever threaten human life," Luka Zavas, Birds, Not Mosquitos outreach manager at the American Bird Conservancy, says. "It's an innovation on an existing technique, and the research indicates that we can safely use this technique to help our honeycreepers."

For his part, Catcho plans to continue working with his haumāna on conservation efforts. "We are teaching our students the power of their voices. When they combine their passion and creativity to the environment, they can make a difference in their communities." ■



Pictured here is the highly endangered 'akikiki. There are only 40 'akikiki left in the wild with another 48 in captivity in an effort to save the species. Avian malaria is the primary reason for the species' decline. Mosquito eradication using the Wolbachia bacteria is one of the most promising interventions to save our native Hawaiian honeycreepers. - Photo: DLNR/Robby Kohley

Get Involved!

There are several ways to help our Hawaiian honeycreepers:

1. Participate in Hawaiian Honeycreeper Celebration Day events:

Virtually on August 8, 2023 ; In person on Kaua'i, O'ahu, Maui, and Hawai'i island.

KAUA'I

- August 8: Public Showing Kaua'i Community College, 6:00 p.m.-8:00 p.m.
- August 12: Kukui Grove Center, 10:00 a.m.-2:00 p.m.
- August 12-16: Kaua'i Society of Art Silent Art Auction at Kukui Grove Center

O'AHU

- August 8: Bishop Museum, 10:00 a.m.-1:00 p.m.
- August 13: Honolulu Zoo, 10:00 a.m.-2:00 p.m.

MAUI

- August 27: Maui Nui Botanical Garden, 10:00 a.m.-1:00 p.m.

HAWAI'I

- August 20: Panaewa Zoo, 10:00 a.m.-4:00 p.m.

2. Learn more about the upcoming events and to sign up for updates, by visiting the Birds, Not Mosquitoes website. Go to <https://www.birdsnotmosquitoes.org/celebrate808> or follow their social media accounts on Instagram and Facebook (@BirdsNotMosquitoes).

3. Support efforts to eradicate mosquitos via the proposed intervention involving male mosquitos carrying the Wolbachia virus.

4. Make your home less hospitable to mosquitos by eliminating standing water, such as in gutters or outdoor items or landscaping, where rainwater can collect.

5. Keep your yard clear of heavy brush: mosquitos prefer cool, dark areas. Cutting back brush also can dry up hidden puddles.

6. Hikers, hunters, lei makers and others who visit forested areas can fill in standing holes, such as pig wallows or deep puddles where mosquitos lay their eggs.

Digital education resources and two presentations reviewing the Natural History of Hawaiian Honeycreepers and the Legislative Process are available on: www.birdsnotmosquitoes.org/resources.

A Place for Kūpuna at Hale Makana o Mō'ili'ili

By Cheryl Chee Tsutsumi

Patti Barbee found her calling in 1993, when, as a newly hired housing specialist for OHA, she flew to Hawai'i Island to meet with Mililani Trask and several families from Kalapana who had been displaced by a lava flow. Trask, an attorney who rejoined OHA as Hawai'i Island trustee last year, is well known as a passionate advocate for Native Hawaiians in critical areas such as education, healthcare, job opportunities and affordable housing.

The families were living in temporary quarters in Hilo. Barbee and Trask wanted to learn about the challenges they were facing firsthand, so they could bolster efforts to obtain funding from the state legislature to help them rebuild their homes and lives. Many of them were kūpuna who were on a low fixed incomes — only \$500 to \$800 per month — and they were grappling with financial problems.

"Trustee Trask displayed such compassion as they expressed their concerns about finding a suitable place to live on their limited budget," said Barbee, now the president and CEO of the Hawaiian Community Development Board (HCBD).

"More than ever, it was ingrained in my mind that housing costs for elders, whether it be rent or a mortgage, need to be affordable. That trip inspired me to channel my energy and expertise into developing affordable housing for kūpuna. It's important for them to be able to secure safe, comfortable lodging within their means, so they can live with dignity, worry-free."

HCDB is a Native Hawaiian-owned-and-operated non-profit development firm that builds rental units and provides other housing solutions primarily for low-income Native Hawaiian individuals and families. That said, its newest rental project, Hale Makana o Mō'ili'ili, is available to seniors 55 years and older of all ethnicities who earn no more than 60% of the U.S. Department of Housing and Urban Development's Area Median Income guidelines.

Officially opened in June, the six-story, \$39.7 million building at the corner of Algaroba Street and Makahiki Way in Honolulu was brought to fruition by 'Ikenakea Development, a partnership between HCDB and 3 Leaf Holdings; architectural firm AH; construction company Moss & Associates; and Philpotts Interiors' interior design experts.

"This project not only helps fulfill Hawai'i's crucial need for affordable housing, it upholds the values and traditions that are deeply rooted in our Hawaiian culture — to respect and care for our elders, who are cherished members of our community," Barbee said. "It's in a clean, vibrant neighborhood within walking distance of stores, parks and a variety of enriching diversions. For example, McCully-Mō'ili'ili Public Library, the Japanese Cultural Center of Hawai'i and Mō'ili'ili Community Center, which has a great seniors program, are just a few blocks away."

Low-density apartment buildings and small, dilapidated

single-family homes dating back to around 1928 were torn down to make way for the new, modern building. An oasis on a relatively small footprint, Hale Makana o Mō'ili'ili offers 80 studios (accommodating one or two people) and 25 one-bedroom apartments (for up to three people), each furnished with a kitchen featuring ceiling fans, granite countertops and energy-efficient appliances. LED and solar-powered lights illuminate walkways and parking areas.

A retired floral pattern donated by Manuheali'i, a Native Hawaiian-owned apparel company, was incorporated in striking artwork that adorns the front wall of the building and another wall in the resource center, a 1,000-square-foot space for social gatherings, cultural presentations, special events, tenant association meetings and other community-oriented functions. The resource center will also provide information and activities that align with residents' needs and interests.

"The floral motifs not only add beauty, they symbolize the aloha spirit," Barbee said. "They imbue Hale Makana o Mō'ili'ili with a sense of welcome, optimism and connectivity, which is so important to kūpuna's wellbeing. It's a place that residents are proud to call home." ■

Home Sweet Home

Monthly rents at Hale Makana o Mō'ili'ili range from \$553 to \$1,243, including water and sewage costs. There are covered parking stalls, bicycle storage and a laundry facility on site. Details are being finalized for a car-share program that will enable residents to rent vehicles provided by the property for a reasonable fee, eliminating the costs associated with owning their own vehicle.

At press time, all the one-bedroom units had been rented, but those who are interested in applying for a studio can obtain an application through the property management company, Mark Development.

Applications can be completed online at www.mdihawaii.com/moiliili or downloaded and submitted to Mark Development's office, 3165 Wai'alae Avenue Suite 200 in Kaimukī. Hours are Monday through Friday from 10:00 a.m. to noon and 2:00 to 4:00 p.m.

Individuals 62 years and older who are on the Department of Hawaiian Home Lands' waitlist may be eligible for housing vouchers, which allow them to pay only 30% of their income as rent. For more information, visit www.hawaiiancouncil.org/kupuna.

August 2023 Update for Kalima v. DHHL Class Action

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

The Final Approval Hearing was July 21, 2023. Please go to www.kalima-law-suit.com for an update on the case status.

If the Settlement was approved, settlement payments will be mailed starting after Sept. 1, 2023.

Living class members should update their address and contact information if it has changed.

Heirs of Deceased Class Members (spouses, children) should complete a Deceased Class Member Information Request Form available at www.kalima-lawsuit.com.

Relatives of deceased class members may hire their own private attorney. If they do not, they will be part of the Probate Plan being implemented for class members. All heirs who are identified on Information Request Forms will be sent a Probate Notice sometime after September 1.

Please Join us at the 8-1-23 Talk Story for a Presentation by The Council for Native Hawaiian Advancement (CNHA). Please Visit www.kalima-lawsuit.com for Zoom instructions

CNHA will be available to assist class members of the Kalima Lawsuit who may have questions about the next steps after receiving the settlement. They understand the importance of ensuring your financial wellbeing and are committed to providing you with resources.

CNHA's mission is to uplift the lāhui and all of Hawai'i. As a member-based nonprofit, they support underserved communities through programs and services that focus on community, economic, political, and cultural development.

Hawai'i's largest Certified Native Community Development Financial Institution (CDFI) specializes in helping those who may not qualify for loans from traditional lending institutions. Their programs are designed to help 'ohana thrive, offering services such as homeownership planning, financial literacy, and counseling services. They also provide estate and wealth management resources to help you secure and maintain your assets for future generations.

Need kōkua? Contact CNHA at 808-596-8155 or info@hawaiiancouncil.org ■

Faces of the Diaspora Series

Music in His Koko

By Megan Ulu-Lani Boyanton

Music runs through the veins of Carlton Dee Ka'ala Carmack.

Born in Honolulu, the 76-year-old San Francisco resident fondly recalls his mother's family's affinity for music. His maternal grandmother taught him to play the 'ukulele. He later taught himself to play the piano and would accompany his 'ohana as they sang together in three- and four-part harmonies.

"Having Hawaiian music in my life was just having a family gathering; we made music together," laughed Carmack.

Music also brought Carmack and his wife, the former Rosalie Alfonso (Tohono O'odham-Papago), together. And their musical talent was passed to the next generation. Carmack treasures singing alongside his daughter, Anina, now a Honolulu resident, and his son, Aaron, a composer and DJ in Los Angeles who goes by the name of "Mr. Carmack."

"It's very, very emotional for me," he said.

Although born on O'ahu and partly raised on the island, his family traveled extensively because of his dad's military career.

His father, an Army soldier from Colorado, was stationed in Honolulu during WWII and was assigned to Fort Shafter where his Hawaiian mother worked as a secretary. His parents fell in love, got married, and had three sons.

The family later moved to Kansas, then Panama and Maryland before returning to Hawai'i. Carmack briefly attended Kamehameha Schools but before he could graduate, his father was reassigned to Japan, where Carmack finished high school.

No matter where he found himself, "my roots remained in Hawai'i," Carmack said.

After graduating from high school in 1965, he returned to Hawai'i and enrolled at UH Mānoa. He started working at the House of Music at Ala Moana, where he unknowingly met local legends like Aunty Maddy Lam, with whom he enjoyed playing piano.

"At first I had no idea who she was," he said. "I found out later."

Carmack was only home a year before being drafted. He joined the Navy and was sent to bootcamp. On a military placement test, Carmack scored off the charts on "language ability" and was sent to the Defense Language Institute to learn Portuguese.

He was assigned to a naval ship off the coast of Africa to eavesdrop on radio communications in Angola and Mozambique, but before he was deployed, the ship was disabled by a torpedo.

Carmack was reassigned to Washington, D.C., and sent back to language school – this time to learn Haitian Creole (a French dialect). He completed his military service in Puerto Rico – where he also learned Spanish.



Although born on O'ahu, musician Ka'ala Carmack has lived in San Francisco for most of his life. - Courtesy Photo

In 1970, Carmack was discharged and returned home, resuming his job at the House of Music and playing in piano bars. Then a friend invited him to audition for the musical, *Cabaret*, and Carmack secured a role, getting a taste for musical theatre.

In 1971, he was cast in *Famous are the Flowers*, a play by noted Hawaiian writer John Dominis Holt. The Hawaiian Renaissance was just taking hold at the time. Performed at UH Mānoa's Kennedy Theatre, it was the "hot ticket" show that year with just six sold-out performances and standing ovations every night.

"The play outlined the history of Hawai'i, and all the pain," Carmack said. "It built this sense of pride in me. The beautiful music and the history behind it were mind-blowing, earth-shaking. Singing Queen Lili'ualani's music on stage changed my life."

Carmack decided to return to college and enrolled at Indiana University in 1972 where he earned a bachelor's degree in music and romance languages, a master's degree in voice and choral instruction, and a K-12 teaching certificate.

Traveling back and forth between home and the continent, Carmack realized he could only be his authentic self in Hawai'i. "An aspect of being in the diaspora is denying part of who you are," he reflected.

He returned to Honolulu in December 1977, but a

month later moved to San Francisco. "I wanted an urban experience before settling down," Carmack said. He chose San Francisco because he had two friends living there.

Carmack was soon hired to teach music at San Francisco State University (SFSU). Then in Spring 1979, he was asked to be the musical director for an original musical being presented by the Asian American Theatre Company.

At his first meeting with the show's choreographer, Sachiko Nakamura, he met her assistant, a young dancer named Rosalie, and it was love at first sight. Unbeknownst to Carmack, Rosalie also worked at SFSU in the College of Ethnic Studies. Two years later they were married.

Around the same time, Carmack formed the "Ho'opaupilikia Hawaiian Band" with Hawai'i expats, Clarence Pratt, Sonny Palabrica, Saichi Kawahara and another friend, Duke Santos. They played in bars and at private parties.

In 1986, Carmack decided to pursue a Ph.D. in ethnomusicology. He secured a fellowship at U.C. Santa Barbara, but it was still a tough decision – he and Rosalie were now parents and would be separated by a five-hour drive.

Carmack hoped his research would lift the stature of Hawaiian music in academia. "I wanted to get away from the inherently racist idea that all music is striving to be Bach, Beethoven, Brahms. Charles E. King should be held up side-by-side with [French composer Maurice] Ravel. People need to understand that there are so many facets to Hawaiian music," he said.

In the end, however, he was dissatisfied with his dissertation and chose not to submit it. "I'm ABD (All But Dissertation)," Carmack sighed with regret.

Upon his return to San Francisco, Carmack taught at two Bay Area elementary schools, at the Japanese Cultural Center, and was also a private music instructor. He also did a stint as an artist-in-residence at Stanford University and received another fellowship to the East-West Center at UH Mānoa. And ever the performer, for 15 years Carmack played music at Ric's, a popular San Francisco restaurant in the 90s owned by fellow Hawaiian transplant, Richard Oku.

In 2013, Carmack accepted a position as a music instructor at Windward Community College in Kane'ohe. For five years he traveled back and forth between Hawai'i and San Francisco because Rosalie was still working at SFSU.

Although he loved teaching in Hawai'i, separation from Rosalie and several serious health scares brought him back to San Francisco.

"Obviously, I didn't pass because there are things I still have to do," Carmack quipped. Now fully retired, both he and Rosalie are contemplating their future – which might even include moving to Hawai'i to be closer to their daughter and two grandchildren. ■

Are Surf Pools the Wave of the Future?

By Adam Keawe Manalo-Camp

A new Kapolei development project centered around a 5.5-acre high-performance surf pool facility is generating waves in the community. Honokea Surf Village is being co-developed by professional waterman Brian Keaulana and business partner and fellow surfer Kenan “Keno” Knieriem Jr., of locally based HK Management which has partnered with Ohio-based real estate fundraising and investment firm, Rhove.

The \$106 million Honokea development project is proposed for 19.4 acres of state land owned by the Hawai'i Community Development Authority (HCDA) near the east end of Kalaeloa Airport, part of the former Barbers Point Naval Air Station.

In addition to the surf pool, Honokea would feature 50 boutique bungalows for rent, a private bar, a business center and function room, 7,000 square feet of retail space, 5,000 square feet of restaurant space, and other recreational attractions including a rock-climbing wall, a skate park, a BMX track, a ropes course, beach volleyball courts, a dive tank, an aquatic film studio, a surfboard and fin design and testing facility, a lazy river, a training center for eight Olympic sports, and a surf history museum.

HCDA gave HK Management preliminary permission to look at the feasibility of constructing the surf village in 2020.

An Archaeological Reconnaissance Survey of the project parcel, conducted in December 2021, concluded that the project will not impact any significant archaeological sites. An Environmental Assessment (EA) in 2023 gave the project a “finding of no significant impact.”

In 2021, amidst the pandemic, the Hawai'i State Senate passed Bill 1412 permitting special purpose revenue bonds for the Honokea Surf Village project which allows for tax-free financing.

Supporters of Honokea claim that the project incorpo-

rates Hawaiian values, safeguards water and cultural resources, and would employ up to 200 full-time employees. They estimate that the surf village will attract some 300,000-400,000 annual visitors (both locals and tourists), film projects and world-class athletes, and that the revenues from Honokea will feed into the local economy.

According to Honokea's website, the facility will be carbon neutral, implement strict water conservation measures to reduce water demand to 30-40% of a typical water park, and provide “areas for Hawaiian cultural practices.”

However, many Leeward coast community members, Native Hawaiian water protectors, and environmental groups have grave concerns about the project. Community members on social media question the need for a second surf park. Wai Kai at Hoakalei, a 9-acre “waterfront recreation and lifestyle venue” in 'Ewa, recently opened just a few miles away from the proposed Honokea site. Wai Kai also has a wave pool and uses an estimated 1.7 million gallons of freshwater annually.

Residents also worry about the continued gentrification of the west side and about being priced out of the area. “I think the idea of the surf village is great especially if Native Hawaiians and people with a handicap could have free access. But that isn't the case. So, who benefits? Developers always say, it's for us, but it isn't for us in the community. It's always for tourists,” said Kalae Campbell, a Native Hawaiian cultural practitioner from 'Ewa Village.

“Tourism exploits our culture and generates money for the state and the developers but not for us, the Indigenous people. We've got to think about the people first and their needs.”

One Native Hawaiian water protector group, Nā Kia'i o Wai Hā, is currently in litigation to stop the Honokea Surf Village Project. Healani Sonoda-Pale, a water protector and member of Nā Kia'i o Wai Hā, notes that, “There are known burials at the proposed surf park. There is a burial mound on the site that will be impacted.”

“They [Honokea] also plan to use injection wells which



Community members protest the proposed Honokea Surf Village in Kapolei.- Courtesy Photo

would put used water back underground threatening our aquifer, limu beds, and fisheries. And they plan to use seven million gallons of fresh water for their surf pool in the middle of a water crisis on O'ahu,” Sonoda-Pale said, referring to the closure of the Hālawā Shaft, 'Aiea Well and Hālawā Well by the Board of Water Supply after water contamination resulting from a leak from the US Navy's Red Hill Bulk Fuel Storage Facility sickened thousands of O'ahu residents in November 2021.

“Just a couple miles from the proposed [Honokea] site is Kapilina Estates, a housing project whose residents still do not have reliable access to clean drinking water,” Sonoda-Pale added.

Wally Ito, retired Limu Hui coordinator for Kua'aina Ulu 'Auamo, expresses similar concerns. “Some of the water from the injection wells will discharge into the ocean impacting limu (seaweed). But also, using water in this way, like the surf park, is sacrilegious.”

“Imagine that at one time, from the mouth of Pearl Harbor to Barber's Point, limu grew two feet high. But you walk the shoreline today, no more limu,” Ito said. “'Ewa Beach used to be known as the 'house of limu.' So for me, [the decrease] of limu occurred as the ma uka 'Ewa plains transitioned from sugar cane to urbanization. There are still some pockets of limu, which is associated with good ground water – water that has the nutrients that limu requires.

“My major concerns for the project are the use of the water and the quality of the water, and what [impact] that will have on the limu population. We don't want the limu to deteriorate even more. Limu is the base of the marine food chain. To me, when we talk about restoring fisheries, it starts with limu. If you [want to increase the number of] fish, what are they going to eat? Limu.”

Sen. Maile Shimabukuro, one of the sponsors of Senate Bill 1412 declined to comment, citing the pending litigation. She suggested contacting Donalyn Dela Cruz, whose firm is handling the public relations for Honokea. Dela Cruz did not respond to requests for an interview.



An artist's rendering of the proposed 19.4-acre Honokea Surf Village project in Kapolei. The project is centered around a 5.5-acre high-performance wave pool. The site is less than half a mile from the ocean. - Photo: Honokea West

Kīpahulu Poised to Become the Next Community Based Subsistence Fishing Area

By Lisa Huynh Eller

More than a decade after declaring its intent, the community of Kīpahulu, Maui, is on the cusp of becoming Hawai'i's next Community Based Subsistence Fishing Area (CBSFA). Advocates say communities such as Kīpahulu are leading the way toward better governance over natural resources.

"We are grateful that our proposed designation is moving forward and that DLNR (Department of Land and Natural Resources) recognizes that one entity cannot effectively manage all of Hawai'i's resources, but rather it should be done in tandem with community co-stewardship across the pae 'āina so long as the community supports it," said Kamalei Pico, who has lineal ties to the area through her maternal grandparents.

Pico took over as executive director for Kīpahulu 'Ohana in April 2023 after more than 10 years as a volunteer, succeeding Scott Crawford who served as director for more than 20 years. The organization was founded by John and Tweetie Lind.

Kīpahulu sought designation after noticing a significant increase in recreational and commercial fishermen engaging in unsustainable harvests, Pico said. "We could see right before us that our resources were in decline and our community needed to work toward addressing the issues and come up with meaningful solutions."

On June 23, the Board of Land and Natural Resources unanimously approved the community's request for a public hearing on the designation. The public hearing is tentatively scheduled for September. In the meantime, Pico said Kīpahulu 'Ohana scheduled a Makai Watch Training in August, in preparation for CBSFA implementation.

"CBSFAs may not be for all communities, but a CBSFA for our community is the right fit to protect our subsistence lifestyle, traditions, resources, and legacy," Pico said. "It is a designation we've chosen and a space that would allow for ample fishing to feed 'ohana now and into the future, with places set aside to rest and replenish the ice box."

Kīpahulu is the latest, but not the only, community to seek a pathway toward self-governance guided by traditional practices and customs. There are CBSFAs at Miloli'i on Hawai'i Island, Mo'omomi on Moloka'i, and Hāena on Kauai.

Miloli'i gained its designation as a CBSFA in 2005. However, the rules governing fishing for the area did not become law until August 2022. Though the process was long, U'ilani Naipo, a lineal descendant of Miloli'i, said these traditional practices needed to be "understood, framed and navigated" into the proposed rules.

"There are vessels of knowledge that we're responsible



In 2010, residents of the remote community of Kīpahulu in East Maui began the process to establish the area as a Community Based Subsistence Fishing Area after observing too many recreational and commercial fishers engaging in unsustainable harvests. - Courtesy Photo

for. Not just the 'ike itself, not just the names, not just the stories, but the actual traditional practice itself in this landscape. Sometimes we don't realize that knowledge lives in the landscape itself," said Naipo. "We can't talk about fishing without [actually] fishing. Ma ka hana ka 'ike (Through doing one learns). We can't talk about 'ōpelu fishing without having the skill set and knowing how the 'upena (net) is made, how it is used, how to hānai (raise) 'ōpelu."

The long lag between designation and rule adoption, which was a challenge for both Miloli'i and Kīpahulu, highlighted much needed improvements to the process of establishing governance of CBSFAs.

"The biggest challenge we feel is that the process took extremely long. We started this process in 2010 and fast forward to 2023, we are 'almost there,'" said Pico. Keeping the community engaged proved difficult though not impossible she said.

Another challenge has been learning to work across different frameworks, Naipo said. "DAR (the Division of Aquatic Resources) didn't have a lot of experience on how to work with communities like ours," she said. "They have a Western framework and we have a cultural framework."

Things seemingly as straightforward as data collection became a challenge. Traditionally, kilo (observation) is the primary method of data collection and retained through generational learning passed down in the practice.

Part of Naipo's kuleana was to get local fishermen the credit they deserved, to help others understand the depth of knowledge held by Miloli'i's fifth and sixth generation 'ōpelu fishermen. "The best way I can explain that is the tradition is so pa'a (solid) here," she said. Her advocacy work includes telling their story.

Naipo said she can see at least two ways to improve the governance of CBSFAs. One is to grant co-managers specific privileges so that they can monitor the health of their CBSFA. "An example of this would be Special Access Permits, related and translated directly from our ruleset for managed species list. This would give the state-recognized co-manager flexibility in monitoring the health of the fisheries," she said.

The second is to provide training and recruitment of local community members to perform their management responsibilities.

In 1994, lawmakers passed legislation that gave DLNR the authority to create CBSFAs for the "purpose of protecting and reaffirming fishing practices customarily and traditionally exercised for purposes of Native Hawaiian subsistence, culture and religion."

Kevin Chang, executive director of Kua 'Āina Ulu 'Auamo, a nonprofit organization which advocates for community-based resource management and provides support to the communities taking on this work, said: "Government doesn't have a good way of working with its citizens. (The CBSFA law) moves the government to do that."

But while the law creates a framework for co-management, it does not clearly define the responsibilities of those involved. "The communities are beginning to define the kuleana they can take on because they have been taking it on, in spite of the government," said Chang. "We need to better define rights and responsibilities and increase capacity and accountability on both the community and the government side."

"We also need more funding to support community efforts. Right now, it's all voluntary. I think the bigger goal is to develop a leg of our economy that upholds the health of the environment." ■

Deep-Sea Mining

Exploiting our Oceans in the Name of Clean Energy

By Puanani Fernandez-Akamine

The latest, and potentially most destructive existential threat to our oceans is deep-sea mining.

Deep-sea mining (DSM) is the process of extracting commercially valuable mineral deposits from the ocean floor. The idea has been tossed around for the past 60 years but, ironically, the transition to clean energy and concerns about climate change have generated increased interest in acquiring mineral deposits found on the seabed: copper, nickel, aluminum, manganese, zinc, cobalt and lithium.

There is an accelerating demand for these metals to produce “green” technologies like wind turbines, solar panels, batteries and smartphones. Lithium, the lightest metal in the world, is used to make the batteries for electric vehicles.

Thus, in a paradoxical twist, the race to address global warming could result in the catastrophic plundering of the ocean. A case of “robbing Peter to pay Paul” with devastating, irreversible consequences.

Proponents of DSM are eyeing an area in the central Pacific Ocean called the Clarion-Clipperton Zone (CCZ), an area of more than 1.7 million square miles located just 500 miles south of Hawai‘i Island.

The seabed there is 2.5 to 3.5 miles deep and its marine life exists in absolute darkness. A team of British researchers recently published a study identifying at least 5,500 species living in the CCZ – 90% of which were previously unknown to science, have no names, and likely exist nowhere else on Earth.

In the CCZ, scientists also discovered the presence of “polymetallic nodules,” potato-sized rocks comprised of layers of metallic ore that build up around marine debris. The nodules contain astonishingly high levels of precious minerals. Miners would harvest these nodules from the CCZ – and in the process destroy one of the most pristine, untouched habitats on the planet.

Our Moananuiākea is an interconnected ecosystem. It is impossible to conduct deep-sea mining in one area of the ocean without impacting the entire system. The egregious threat to the biodiversity and health of the ocean cannot be overstated.

DSM involves scraping off the top layer of the ocean floor to extract the coveted nodules, killing the marine animals and species that live there. The nodules and sediment are pumped to a surface ship using a giant tube, and then the excess water and sediments are pumped back into the ocean through another tube.

The resulting slurry and sediment plumes from the mining equipment, and release of post-extraction waste-

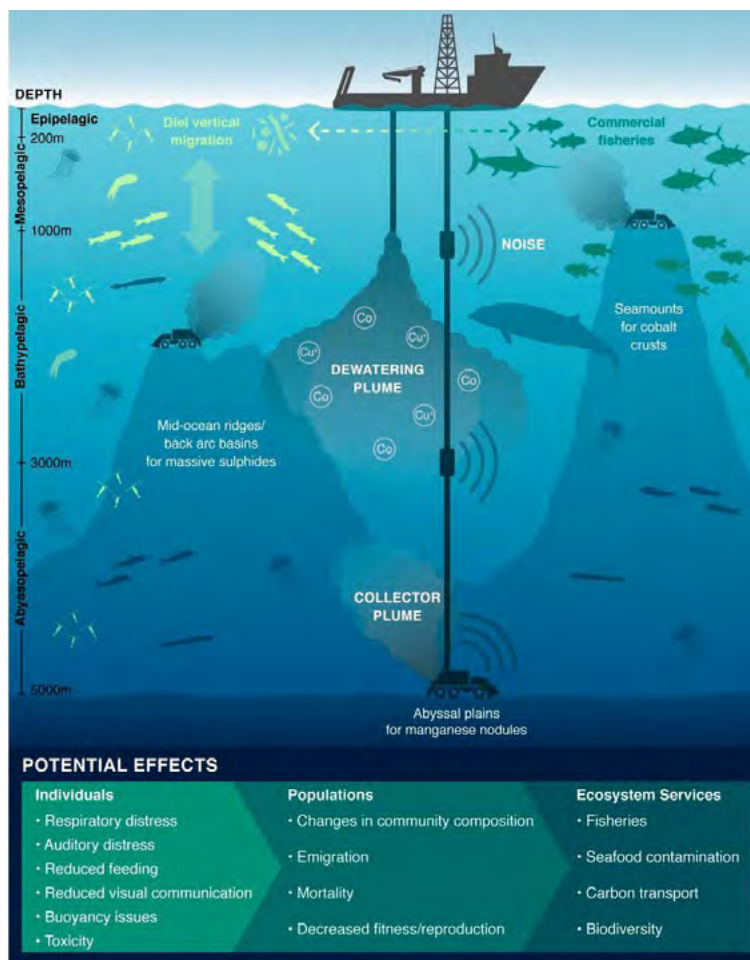


Illustration: Amanda Dillon from Drazen et al. 2020

water containing metals and toxins, could spread 900 miles in multiple directions, affecting all exposed marine life and, ultimately, the fisheries that feed us.

In the 1980s, a simulation of seabed mining was conducted off the coast of Peru. When the site was revisited in 2020 it showed no evidence of recovery – strongly suggesting that the damage wrought to the ocean by deep-sea mining will be permanent.

Beyond the obvious ecological consequences, DSM is in direct conflict with Indigenous world views and the spiritual connection that Indigenous Pacific people have with the ocean.

“The deep sea is closely tied to our cultural heritage, inheritance, and genealogical connections that acknowledge this realm as our source of all creation that is intimately described and chanted in the Kumulipo,” said Sol Kaho’ohalahala of Lāna’i who has spoken out against deep-sea mining on the international level.

“In our mind, there is no division of the seas. The animals of the sea don’t see a boundary any more than we see a boundary. We have a great ocean which we are related to and come from and care for and is our home.

“In those conversations [about] mining, there is no consideration that we come from this place. It’s about minerals, it’s about resources, it’s about extraction, with no regard for culture.”

Deep-sea mining was fast-tracked in June 2021 when the Pacific Island nation of Nauru notified the International Seabed Authority (ISA) that it intended to “sponsor” The Metals Company (TMC), a Canadian firm, to begin mineral extraction from the deep ocean. This triggered a legal clause forcing ISA to adopt rules for deep-sea mining 24 months from the date of notification (i.e., by June 2023). The ISA is the United Nations’ body tasked with regulating international waters.

In response, at the International Union for Conservation of Nature’s (IUCN) annual congress in September 2021, 81 governments and government agencies, along with 577 non-governmental and civil organizations voted for a moratorium on deep-sea mining and the reform of the ISA which has been scrutinized for its lack of transparency and apparent pro-mining bias.

ISA has already granted 16 licenses to explore for minerals in the CCZ. With billions of dollars to be made by corporations and governments eager to cash in, should ISA open this Pandora’s Box, closing it will be nearly impossible.

In December 2021, a coalition of conservationists, Indigenous rights advocates, marine scientists and political leaders sent a letter to the Biden administration expressing serious concerns about the potential threats of deep-sea mining to Hawai‘i, Guam (Guam) and other Pacific Island communities and calling on the U.S. to support a moratorium by the ISA on deep-sea mining.

Last summer, Fiji, Palau and Samoa formed an alliance to become the first countries to oppose DSM in international waters. Since then, another 20 countries have joined them. In March, Indigenous leaders from 34 countries and 56 groups, led by Kaho’ohalahala and Tahitian activist Hinano Murphy, submitted a petition to the ISA calling for a DSM ban.

To date, more than 750 marine scientists and policy experts from 44 countries, as well as 37 financial institutions and the fishing industry, have called for a DSM moratorium.

In mid-July, U.S. Congressman Ed Case of Hawai‘i introduced two measures calling for moratoria on DSM. The American Seabed Protection Act would place a moratorium on DSM activities in American waters or by American companies on the high seas.

The International Seabed Protection Act will require the U.S. to oppose international and other national seabed mining efforts until the president certifies that the

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Moananuiākea Update

Hōkūle'a Travels From Alaska to British Columbia

By Puanani Fernandez-Akamine

In the early hours of June 19, *Hōkūle'a* and her crew departed Statter Harbor in Juneau, Alaska, officially beginning her Moananuiākea Voyage, a four-year circumnavigation of the Pacific.

The crew was given an epic send-off three days earlier at the University of Alaska with a Global Launch Ceremony that included Alaska Native and Hawaiian protocol, prayer, music, dance, an 'awa ceremony and blessing. The 10-hour event was originally planned to take place at Auke Bay, but had to be moved indoors due to inclement weather.

On hand at the event was Polynesian Voyaging Society (PVS) Pwo Navigator Nainoa Thompson who gave the opening remarks. In addition to Indigenous Alaskans and Hawaiians, the launch ceremony was also attended by Indigenous Pacific partners from Taiwan, Samoa, Micronesia, Aotearoa (New Zealand) and 'Avaiki (Cook Islands). Four Alaska Native hosting organizations presented the crew with an ocean declaration and asked that it be carried on *Hōkūle'a* during her journey in hopes that others will sign on to the commitment to mālama our oceans.

After departing from Statter Harbor, it took *Hōkūle'a* 12 hours to sail to her next stop, Angoon, Alaska. For several days, the crew participated in various educational and cultural engagements. They even joined the Xutsnoowú Kwáan (the Indigenous community in Angoon) for the launch of its first traditional dugout canoe in 140 years. The 30-foot-long canoe was made of red cedar and was a project led by Tlingit master carver and canoe builder Wayne Price who worked with students from Angoon High School.

After leaving Angoon, *Hōkūle'a* continued sailing south along the coast of southeastern Alaska, blessed



During *Hōkūle'a's* stop in Angoon, Alaska, the crew had the privilege of joining the Indigenous community there for the launch of its first traditional dugout canoe in 140 years. Pictured here are students from Angoon High School who helped to build the canoe under the guidance of Tlingit master carver Wayne Price. - Photo: Rex Lokeni/Polynesian Voyaging Society

with clear skies and beautiful weather arriving at Kéex' (or Kake) on the northwest coast of Kupreanof Island on June 23.

The crew also visited other communities in Southeast Alaska. On June 27, *Hōkūle'a* left the village of Petersburg and sailed through a winding 22-mile channel called Wrangell Narrows to get to the community of Wrangell. This was one of the most dangerous legs of the journey thus far, due to powerful currents.

After spending about three days in Wrangell, the crew traveled to Ketchikan, staying there from July 1-3. At every stop they have been greeted and hosted by the Native communities, celebrating with food, songs, dances and stories.

From Ketchikan, *Hōkūle'a* traveled to Metlakatla (which means "salt water passage"). Metlakatla is a settlement of the Tsimshian people and is the only Native reservation in Alaska.

Next *Hōkūle'a* traveled to Hydaburg, her last Alaska

stop, arriving there on July 7. The trip from Metlakatla to Hydaburg was a 90-mile, 10-hour journey. For part of the journey, *Hōkūle'a* was escorted by a pod of humpback whales.

Joining the crew on the sail were three special guests: Tsimshian artist Kandi McGilton, Tsimshian carver Davie Boxley, and Hydaburg Mayor Tony Christianson who disembarked *Hōkūle'a* just before arriving in the town so he could lead the arrival ceremony in full regalia.

Following their welcome, the crew traveled to the town of Klawock where they received a warm Tlingit welcome. The next day they went to the organized village of Kasaan, the northernmost village of the Haida people. While there, Tribal President Mike Jones led the crew on a forest hike to Naay I'waans, the only remaining traditional Haida longhouse.

Hōkūle'a departed Hydaburg on July 11 and after a 12-hour journey favored by good weather, arrived in Haida Gwaii, an archipelago in British Columbia, Canada, at the Haida village of Gaw (Old Masset).

On July 14, *Hōkūle'a* left Haida Gwaii, crossing the calm seas of Hecate Strait arriving 10 hours later at Prince Rupert, British Columbia, greeted by two traditional canoes. After protocol, the crew was hosted by four different area tribes – the Haida, Tsimshian, Tlingit and Nisga'a.

After nearly a week in Prince Rupert, *Hōkūle'a* departed for a 12-hour sail to Hartley Bay. Over the next few weeks, she will make additional stops in British Columbia, culminating with a stop in Vancouver in early August before heading to Seattle where *Hōkūle'a* will meet up with sister canoe *Hikianalia*. ■

All the information for this article was compiled from Moananuiākea voyage updates posted by the Polynesian Voyaging Society on their website www.hokulea.com/moananuiakea/.

DEEP-SEA MINING

Continued from page 11

ISA has adopted a suitable regulatory framework to guarantee protection for the ocean's unique ecosystems and the communities that rely on them.

"As many as 10 million marine species may inhabit the deep sea, a massive and interrelated biodiversity seen nearly nowhere else on the planet," Case said.

"The deep ocean is one of our planet's largest and most important stores of carbon and could play a critical role in the fight against climate change. Yet...our entire marine ecosystem is now imperiled by the imminent commencement of large-scale commercial seabed mining operations."

On July 28, in a temporary win for ocean activists, it was announced that ISA's deep-sea mining negotiations

in Kingston, Jamaica, concluded without mining companies receiving a green light to begin mining operations. This means that a majority of countries have not yielded to pressure from the mining industry.

Despite the win, an ongoing concern is that pro-mining nations are attempting to silence the growing resistance to deep-sea mining. China is opposing a proposal from Latin American, Pacific and European governments to allow space for debate. And the ISA secretariat, frequently accused of being too close to the mining industry, restricted journalists and clamped down on peaceful protests during the meeting.

"The deep-sea mining industry seriously underestimated the importance of science and equity over a merely speculative and profit-driven venture. Cracks are appearing in what to date has been a fortress for industry interests as a result of increasing public awareness and mobilization," said Greenpeace International Oceans campaigner Louisa Casson.

"The world is fighting back against deep-sea mining - there's a big fight ahead, but the fight is on."

"The deep sea is our refugia and remains as our sacred place where creation still takes place to this day," Ka'ho'ohalahala said. "We bear the responsibility to care for these sacred places and to ensure their continuation in perpetuity."

"It's important for us to participate in these discussions. There is a culture of the deep-sea. I want to be a voice of our ancestors. I want to be the one that says we come from this place, this is our home, and you are now intruding upon it." ■

For more information about deep-sea mining go to:

- <https://oceanfdn.org/deep-seabed-mining/>
- www.blueclimateinitiative.org/deep-sea-mining-moratorium
- www.greenpeace.org/international/story/60629/stop-deep-sea-mining-international-seabed-authority/

Protecting the Pacific Remote Islands

Developing Solutions by Blending Culture, Community and Science

By Hoku Cody

The Pacific Remote Islands (PRI) serve as the nexus of cross-cultural voyaging pathways for the entire Pacific. They likewise are an intersection of climate change mitigation, cultural practice, and scientific discovery. With the current PRI sanctuary designation underway, we have a unique opportunity to see a new day for conservation, and for Oceania.

With the world's oceans at a breaking point, environmental degradations like marine pollution and unsustainable resource extraction will escalate the impacts of climate change inundating Pacific Island communities. It is time to acknowledge our responsibility and privilege to steward this critical ocean vestige that connects, sustains, protects, and holds us all as Pacific Islanders.

The PRI sanctuary designation would create an additional layer of protection across the entire area, including the two units currently unprotected within the PRI Exclusive Economic Zone.

Similar in intent to that of Papahānaumokuākea Marine National Monument, the PRI sanctuary designation is considering a decision-making process that includes Pacific Island Indigenous voices to be part of a co-management structure.

One significant advantage of National Marine Sanctuary (NMS) designations is their flexibility in accommodating multiple uses within designated areas and incorporating community input directly into the designation process, which would inform the drafting of its management plan.

Thus, in April 2023, after placing the nomination into the federal registry, NOAA opened a 45-day public comment scoping period for input regarding the PRI Sanctuary nomination.

The PRI Coalition joined the public scoping meetings to listen first-hand to Hawai'i, American Samoa, and the Mariana Islands community members about this proposal. There were many lively discussions, meaningful engagements, and differing opinions yet a unifying remembrance that we are all Pacific Islanders.

In Hilo, a university student declared their support for the vision of the PRI sanctuary as a place to practice traditional voyaging. Safeguarding the practice of traditional wayfinding through preserving biodiversity, maintaining healthy ecosystems, and encouraging sustainable practices such as traditional navigation techniques, low-impact fishing methods, and responsible waste management will also protect these fragile ecosystems and unique cultural knowledge systems from further degradation.

An American Samoa elder agreed that the large-scale industrial fishing industry is unsustainable. It was a meaningful testimony that spoke to the long-term impacts of overfishing, bycatch, and habitat destruction



American Samoa Superintendent Atuatasi Lelei Peau at a public scoping meeting in American Samoa regarding proposed sanctuary status for the Pacific Remote Islands. - Courtesy Photo

with severe ecological consequences in his lifetime. It was evident in his voice there was an uncertainty about how to adequately address all the environmental and socio-economic concerns that shroud our path should some of these practices continue.

A member of the Nature Conservancy expressed support at the Honolulu scoping meeting because she believes in establishing a co-management structure.

Community members in Rota and Tinian (part of the Northern Mariana Islands) were preparing for typhoon Mawar as they shared their thoughts in a robust discussion about management, enforcement, and inclusion of smaller island communities.

And a long-time native fisherman in Guåhan (Guam) praised the PRI Coalition's vision to use ancestral knowledge with conservation science to counter the climate crisis.

By integrating Pacific voices into management decisions, NMS can balance conservation objectives, economic interests, Indigenous values and practices, and community partnerships to ensure vitality for the Pacific.

Cultural diversity and community input can be incorporated into scientific research and policymaking with more opportunity to develop effective solutions towards sustainable practices, regulations, comprehensive environmental impact assessments, considerations of alternative approaches to economic development, and implementing robust regulations and monitoring systems.

In today's globalized world, where physical distances are easily bridged by technology, PRI can play a vital role in fostering intercultural understanding and cooperation and especially pathways for community partnerships



Engaging remote Pacific Island communities that will be impacted by PRI sanctuary designation is critical to the process. Pictured here is a community meeting in Saipan. - Courtesy Photo

across the Pacific in the spirit of taking care of PRI.

And much like large-scale marine protected areas can provide safe havens where fish populations can recover and replenish, PRI can be a safe haven for conversations, structures, places, and initiatives that cultivate, and support cultural revitalization and Indigenous conservation.

In this way, the Pacific Remote Islands hold precious connections to our past and a promise for our future. ■

Hoku Cody is a seabird biologist and an ocean protector and advocate who is working to revitalize traditional rights within Hawai'i's natural and cultural resource management industries. She is the Pacific Remote Islands campaign manager for the National Ocean Protection Coalition. The organization creates and supports marine protected areas and is currently working to have the Pacific Remote Islands designated a National Marine Sanctuary.

E Ola Mau 'o Papahānaumokuākea

Papahānaumokuākea Will Thrive for Many Generations to Come

By Malia K. Evans and Kanoë Morishige



Papahānaumokuākea, was a name gifted by Dr. Pualani Kanaka'ole Kanahahele, honoring the union of Papahānaumoku (motherly figure personified by earth and all living things) and Wakea (the expanse, space, sky) that embodies the creation, or birthing, of Hawai'i Pae 'Āina (the Hawaiian archipelago). - Artist: Solomon Enos

**O ke au i kahuli wela ka honua.
O ke au i kahuli lole ka lani.**

In the beginning, when the sky was turning and the earth was hot, the Hawaiian universe was born. For millions of years, combined processes of magma formation, volcanic eruption, and the gradual movement of the tectonic plate over a geologic hotspot birthed the Hawaiian Archipelago.

Spanning 28 million years, our island homeland represents the longest, clearest, and oldest example of island formation and atoll evolution in the world. Extending over 1,500 miles from hikina (east) to komohana (west), Hawai'i Nei comprises high islands, islets, atolls, shallow coral reefs, deepwater slopes, banks, seamounts, and abyssal and pelagic oceanic environments. Hawai'i continues to emerge in the east where islands are volcanically birthed from the oceanic womb.

Kānaka 'Ōiwi knowledge embedded in rich oral narratives documents the genealogy and life cycle of these islands. These oral histories recognize that with the passage of time, the islands eventually succumb to the pervasive and unrelenting forces that transform magnificent mountains into small, low-lying islands, atolls, shoals, and reefs.

Herein lie the Kūpuna Islands, the ancestral islands, extending northwest of Ni'ihau, known today as Papahānaumokuākea, returning to the ocean in which they were born.

Kui 'ia ka lei moku e Kanaloa.

**The islands are strung together as lei by Kanaloa,
god of the sea.**

As one of the world's largest protected biocultural seascapes, Papahānaumokuākea Marine National Mon-

ument (PMNM) encompasses 582,578 square miles of land and ocean at the northwestern extent of Hawai'i Pae 'Āina, the Hawaiian Archipelago.

These Northwestern Hawaiian Islands (NWHI) are known as 'Āina Akua, or the realm of the gods, a sacred place, from which Kānaka 'Ōiwi believe life evolved, and to which souls return after death. There are numerous wahi pana (places of great cultural significance and practice), which, like a lei, are strung together throughout the expanse of the 1,350 mile long stretch of islands and atolls.

Papahānaumokuākea is also a place for Kānaka 'Ōiwi of today to reconnect with Kanaloa and all the biocultural life forms that represent our kūpuna and gods, who are manifested in natural phenomena.

**'Āina Momona.
Place of Abundance.**

Papahānaumokuākea is a place of exceptional biocultural integrity, supporting a diversity of life, and providing a pu'uhonua, a refuge and haven for hundreds of native species, including the honu (green turtle), 'Īlioheleikauaua (Hawaiian monk seal), palihoa (Nīhoa finch), and kololoa pōhaka (Laysan duck).

With the largest extent of coral reefs in the Hawaiian archipelago, Papahānaumokuākea is one of the last predator-dominated coral reef ecosystems on the planet. Manō (sharks), ulua (jacks), and other predators prevail; a powerful reminder of the hierarchy of akua and kino lau of Kanaloa's realm.

On land, these small island habitats host a variety of native plants, birds, and insects, many of which are rare, threatened, endangered, or have special legal protection status. Papahānaumokuākea also provides critical nesting and foraging grounds for 14 million seabirds, making it the largest tropical seabird rookery in the world.

Representing 'āina momona (fertile land), Papahānaumokuākea sustains healthy and thriving pilina (relationships) between people and place. Although relatively uninhabited today, the reciprocal pilina (relationship) continues through co-management and collaborative processes inclusive of the 'Ōiwi community.

**Manomano ka 'ike li'u o ka houpo o Kanaloa.
The deep knowledge of our Kūpuna lies in the depths.**

In Hawaiian tradition, the NWHI are considered a sacred place that is significant to Hawaiian history and cultural origins. Early Kānaka 'Ōiwi travels within Papahānaumokuākea are documented in genealogical chants and centuries-old narratives. These include the migration of the Pele clan through the island chain to their current home on Hawai'i Island, and other stories of travel found in the Keaomelemele and 'Aukelenuia'ikū mo'olelo.

The *Kumulipo*, renowned genealogical and creation

chant, describes the evolution of the Hawaiian universe from the beginning of time, with the birth of the coral polyp – the building block for all life and eldest ancestor of Kānaka.

The *Kumulipo* also describes the Hawaiian universe as being composed of two realms: Pō, the primordial darkness, a place reserved for akua, the gods and ancestral spirit; and Ao, the realm of light and consciousness, the place where humans and other living organisms reside. Ke Alanui Polohiwa a Kāne, also known as the "Tropic of Cancer," is considered the border between Pō and Ao.

The island of Mokumanamana is located on this border at the center of the archipelago, and functions as the convergence between the two realms. According to Hawaiian tradition, the world of the living is bound by the area within which the sun travels and that one's soul will travel westward on its journey into the afterlife.

Dr. Kekuewa Kikiloi's research demonstrates the cosmological significance of the NWHI tied to the early stories of the creation of gods and humans, effectively shaping the socio-political development of Hawai'i. The ability of ali'i to gain mana and maintain power was dependent on their understanding of how the worlds of Pō and Ao intersected and interacted.

Mokumanamana was the central location for transformation and reproduction whereby chiefs performed ceremonies to memorialize these ancient accounts and establish mana. Over the centuries, Kānaka 'Ōiwi expanded their ability to access these islands to construct heiau (places of worship) that aligned with heavenly bodies at specific times of the year, such as the equinoxes, winter solstice, and summer solstice.

Some believe that the many heiau found along the entire ridge of Mokumanamana represent a physical manifestation of this island's role in obtaining mana and as previously noted, as a portal between the world of the living and the afterlife.

In recent times, ongoing research by Dr. Pualani Kanaka'ole Kanahahele, Dr. Kalei Nu'uhiwa, and the research team of the Edith Kanaka'ole Foundation reveals the significant celestial alignments of the heiau for navigational purposes and other assertions of the island's cultural significance.

Nīhoa and Mokumanamana collectively contain more than 140 archaeological sites. Nīhoa is the only island of all the emergent land areas in Papahānaumokuākea that has evidence of permanent, year-round habitation by Kānaka 'Ōiwi. Archaeologists have uncovered agricultural terraces, habitation sites, heiau, and numerous artifacts that indicate the existence of permanent communities living on the island from A.D. 1000 till the 1700s.

After that time, ancestral Hawaiians from Ni'ihau and Kaua'i continued to access the island seasonally, sometimes staying for weeks or even months, fishing and

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Nihoa is the only island of all the emergent land areas in Papahānaumokuākea that has evidence of permanent, year-round habitation by Kānaka 'Ōiwi. - Photos: NOAA



Mokumanamana functions as the convergence between the two realms of Pō and Ao.



Papahānaumokuākea ranges from the emergent rock islands of Nihoa and Mokumanamana in the southeast, to sandy atolls such as Manawai (Pearl and Hermes Atoll - above) and Hōlanikū (Kure Atoll - below) at the north-western extent of Hawai'i Pae 'Āina.

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gathering resources. The isolation of these islands has allowed for remnant artifacts to remain relatively undisturbed, and the information gathered from them has proven uniquely useful in studying access and settlement of the island.

**I ka wā ma mua, ka wā ma hope.
Look to the past to guide the future.**

Kānaka 'Ōiwi perpetuate the weaving of knowledge systems, cultural practices, and reciprocal pilina that guide the protection of this 'āina akua today. These living pilina continue to grow and inspire 'Ōiwi to reconnect, learn from this sacred place, perpetuate cultural practices, and bring the experiences and lessons to the aloha 'āina work they do within their communities back home.

They are part of a growing lāhui active in protecting the lands, oceans, freshwater resources, and cultural practices and sites that are linked to the health of Kānaka 'Ōiwi communities. The care of Papahānaumokuākea, a place of abundance but also a unique and fragile ecosystem, depends on understanding healthy relationships between Kānaka and the environment.

As the only intact cultural voyaging seascape in Hawai'i, Papahānaumokuākea was the setting for ancient Hawaiian chiefs to voyage back and forth between the main Hawaiian Islands and the NWHI over the course of a 400-500 year period in traditional times. In addition, smaller communities from Ni'ihau, Kaua'i, and O'ahu have been documented in the post-contact period of continuing access and voyaging into this region well into the 20th century.

Recently, practitioners have significantly renewed and expanded the use of Papahānaumokuākea for traditional and customary purposes. The voyage from Ni'ihau to Nihoa is regarded as an ultimate test of the expertise and skills of apprentice navigators. The navigator must use all of their training and experience to find the unlit, small, relatively low-lying landmass in the vast ocean.

Connections between the NWHI and the inhabited Hawaiian Islands are being revived and strengthened through continued access and research by a new generation of 'Ōiwi scientists and practitioners.

Historical materials with deeply embedded traditional knowledge such as mele (songs), oli (chants) and ka'ao (stories), as well as print publications like Hawaiian language newspapers, are woven into multidisciplinary research to better understand the function and significance of this place within 'Ōiwi intellect, traditions, values, and practices to guide the way this place is cared for through adaptive and diverse co-management efforts today.

**E ola mau 'o Papahānaumokuākea.
Papahānaumokuākea will thrive for many
generations to come.**

From the beginning, Kānaka 'Ōiwi leadership, guidance, and engagement through the Papahānaumokuākea

Native Hawaiian Cultural Working Group (CWG) facilitated by co-manager, the Office of Hawaiian Affairs, have raised the standard of cultural integrity respected by all co-management agencies who work hard to tend to and care for Papahānaumokuākea.

As a result, Kānaka 'Ōiwi are fulfilling an inherent kuleana to guide the responsible management of this 'āina akua. Papahānaumokuākea is a place where dualities and knowledge systems – the spiritual and scientific, Indigenous and Western can learn to coexist and find mutual understanding to benefit current and future generations.

Over the next 12 months [in *Ka Wai Ola*] we'll focus on the issues impacting this sacred place and the vital contributions of Kānaka 'Ōiwi who continue to engage and guide the co-management of Papahānaumokuākea. We'll highlight managers, researchers, and cultural practitioners from the Monument Management Board, CWG and other Kānaka 'Ōiwi committed to tending pilina to Papahānaumokuākea, expanding upon our collective understanding of the 'ike kūpuna (ancestral knowledge) associated with these kūpuna islands that shape the adaptive practices of our lāhui and biocultural management of Papahānaumokuākea.

These efforts perpetuate a treasured legacy of 'Ōiwi leaders and communities who fought hard to protect this place for many generations to come. E ola mau 'o Papahānaumokuākea. ■

Kanoe Morishige is the Native Hawaiian program specialist and Malia K. Evans is the O'ahu outreach and education coordinator on behalf of Papahānaumokuākea Marine National Monument and UNESCO Mixed Natural and Cultural World Heritage Site.

Sanctuary Designation

Papahānaumokuākea has a long history of protection, including consideration of this area for national marine sanctuary designation. In December of 2020, the Senate Appropriations Committee directed NOAA to initiate the process to designate the marine areas of Papahānaumokuākea Marine National Monument as a national marine sanctuary under the National Marine Sanctuaries Act.

This process does not change the monument designation. The national marine sanctuary designation would add the conservation benefits of a national marine sanctuary to the marine areas of Papahānaumokuākea Marine National Monument by providing a stable framework and additional protections that safeguard resources.

The co-management structure that is a hallmark of the monument will continue, including representation from the Office of Hawaiian Affairs. Native Hawaiian culture is a foundational element of the management of Papahānaumokuākea. We will continue to honor and perpetuate spiritual and cultural pilina (relationships) with this special place.

To learn more go to:
<https://sanctuaries.noaa.gov/papahanaumokuakea/>



Moananuiākea: We are the Vast Pacific Ocean

By Kealoha Pisciotta, OHA Interim Federal Public Policy Advocate

Entitled "Mokumanamana" this photo montage is suggestive of the balance between the realms of Pō (primordial darkness) and Ao (light and consciousness). The island of Moku-manamana in Papahānaumokuākea is located at Ke Alanui Polohiwa a Kāne (the Tropic of Cancer), which is considered to be the border between Pō and Ao. - Photo Courtesy of NOAA

Creation Unfolds

There are two major wahi pana (legendary, living, pulsating place) where it is said, our *Kumulipo*, our chant of creation, come into being and where the process of creation continues.

These sacred places as entry ways into Pō (primordial darkness and/or the potential of all things yet created) frame nā kūkulu (pillars) of our cosmogenic origins and are where the physical world of both time and space continues to unfold.

These wahi pana are Mauna Kea and Papahānaumokuākea — reaching up into the highest heavens down into deepest part of the sea, forming the upper and lateral construction of our realms. The sun, moon, stars and constellations help to set the north, south, east and western kūkulu, thus completing the ancient models of our universe.

According to Native Hawaiian scholar Rubellite Kawena Johnson, in the first wā (epoch) of *Kumulipo*, emerging from the primordial Pō is born the 'ukuko'ako'a (coral polyp) and then the 'ako'ako'a (coral colony). Like the tiny coral polyps that form the coral head and then the papa (reef), protection for the great Moananuiākea comes from our ancient origins and traditional ocean legacy.

Moananuiākea, our traditional ocean realm, is deep and expansive. A myriad of Indigenous peoples, including Na-

tive Hawaiians, are connected genealogically through our common voyaging heritage and a common cosmology via our oral histories and creation stories.

The ocean not only connects the Indigenous peoples of Moananuiākea to one another, but to all of humanity.

Protecting Our Oceans

For millennia, Native Hawaiians have been leaders in natural and cultural marine resource management. We are stewards of the ecosystem in which we live and custodians of traditional knowledge and practices for the protection of the marine environment, conservation, and for the sustainable uses of the ocean and its many life forms.

The more we protect the ocean, the more we become connected and together begin to heal ourselves and our planet. Wherever our traditional and customary practices take us, from ma uka (upland) to ma kai (seaward), as the late Pacific scholar Dr. 'Eveli Hau'ofa wrote, "We are the Ocean."

According to Dr. Christina Thompson, author of the award-winning nonfiction book, *Sea People: The Puzzle of Polynesia*, "If you were to look at the Pacific Ocean from space you would not be able to see both sides of it at the same time taken as a whole, it is so big that you could fit all of the landmass of earth inside it and there would still be room for another continent as large as North and South

America combined. It is not simply the largest body of water on the planet — it is the largest single feature."

The west dismissively refers to Pacific Islands as "tiny island nations," but we are better defined as the big ocean nations of Moananuiākea.

Our moana (ocean) produces 50-70% of the atmosphere and air we breathe, helps regulate the temperature of the earth, and supports most of the biodiversity of our planet.

For centuries, colonial powers have attempted the carve up the Pacific Ocean to exploit its resources and supplant our peoples and cultures with their own.

But the people of Moananuiākea have survived and we remain connected, not divided, by the ocean or the artificial lines drawn on the colonizer's maps. With common purpose, the Indigenous peoples of Moananuiākea continue to work to restore 'āina momona (health and abundance of the land and oceans).

As the effects of climate change become increasingly apparent, the western world is pausing to rethink some of its old paradigms and unsustainable ways of living, as well as its treatment over the centuries of the world's Indigenous peoples. Western science is working to acknowledge Indigenous approaches to resource management and stewardship. Today, many more people are striving to live more responsibly and to better mālama (nurture and care for) our oceans and planet.

United Nations' Decade of the Ocean

The United Nations (UN) proclaimed 2021-2030 the "Decade of the Ocean, Science and Sustainable Development," to support efforts to reverse the cycle of decline in ocean health. The UN General Assembly tasked the United Nations Educational, Scientific and Cultural Organization (UNESCO) and its subdivisions to organize and gather the global ocean community to plan for the next 10 years.

The Office of Hawaiian Affairs (OHA) recognizes this as an opportunity for the lāhui to participate in these global conversations for greater protection of our entire ocean. OHA's vision for the Ocean Decade seeks to combine science and Indigenous Traditional Ecological Knowledge (ITEK) to determine the the best path forward for protecting our oceans.

OHA's Kuleana and Mandate

Native Hawaiians never relinquished our right to self-determination despite the U.S.'s involvement in the illegal overthrow of Queen Lili'uokalani in 1893 and the dismantling of our government. Many Hawaiians today are still adversely impacted by the trauma of this event and the subsequent erosion of our language, culture, identity, and loss of our land.

Created to "better the conditions of Native Hawaiians" through a Hawai'i State constitutional amendment in 1978, OHA is a quasi-autonomous state agency — an expression of the unique trust relationship established between Native Hawaiians, the United States, and the State of Hawai'i via the 1959 Admissions Act.

Guided by a board of nine publicly elected trustees, OHA fulfills its mandate through advocacy, research, community engagement, land management and by providing loans, grants and partnerships.

To meet the U.S.'s obligations to Native Hawaiians as articulated in the Admissions Act, and in acknowledgement of its special political and trust relationship with Hawai'i's Indigenous people, Congress has enacted over 150 federal laws to promote education, health, housing, and a variety of other federal programs that support Native Hawaiian self-determination including the Hawaiian Homes Commission Act of 1920 as amended, the Native Hawaiian Education Act; the Native Hawaiian Health Care Improvement Act; and the Hawaiian Homelands Homeownership Act (codified in the Native American Housing Assistance and Self Determination Act).

Additionally, the State of Hawai'i recognizes OHA as the principal public agency responsible for the performance, development, and coordination of programs and activities affecting Native Hawaiians.

Developing OHA's Ocean Policy

OHA also has a kuleana to advise and inform federal officials about Native Hawaiian programs and to coordinate activities impacting Native Hawaiians. Thus, OHA's sphere of advocacy includes international, federal, state and county governments as it relates to protecting Native Hawaiians' traditional and customary practices and associated rights from the near shore to the high seas.

This includes everything from protecting traditional aquaculture to advocating for protections against highly extractive activities such as the commercial aquarium fish trade, excessive tourism, industrial commercial fishing, and deep-sea mining.

To fulfill this mandate, OHA is developing an "ocean policy" that reflects Hawaiian and Oceanic cultural values and traditions to meet and/or exceed global standards of practice.

Last fall, OHA's ocean team, comprised of staff from its advocacy, communications, community engagement, research, and public policy divisions, as well as administrators and trustees, invited the community to help inform the creation of OHA's ocean policy via nine in-person ocean policy development meetings hosted across the pae

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‘āina, as well as a virtual meeting option.

These gatherings brought together Native Hawaiian practitioners, fishers, divers and general ocean users, along with those members of our communities that have a long history of working to steward our marine ecosystems. In all, several hundred Kānaka attended the meetings.

Working together we uncovered opportunities and built upon our collective strength to understand and address the ongoing challenges by incorporating ‘ike (knowledge and intelligence) of Kānaka ‘Ōiwi using intergenerational knowledge to inform OHA’s Ocean Policy (still under development).

It was an honor to have the opportunity to connect with the long time kia’i (protectors) of our ocean realms who have been working for generations to protect our Moananuiākea.

Co-managing Papahānaumokuākea

More than two decades ago, Native Hawaiian commercial fishermen, Uncle Louis “Buzzy” Agard, Jr. and Uncle Isaac “Paka” Harp, Jr. made the original call for greater ocean protections.

They recognized that excessive commercial taking was causing the decline of fish species and other marine life including threatened honu (sea turtles) and endangered ‘iioholoikauaua (Hawaiian monk seals) in the Northwestern Hawaiian Islands (NWHI), now known as Papahānaumokuākea Marine National Monument (PMNM).

Agard and Harp helped to inspire the creation of a coalition of Native Hawaiian practitioners and activists, scientists, politicians, environmentalists, environmental lawyers, regulatory agencies, and the general public toward the unifying goal of protecting this most sacred and fragile ecosystem.

In addition to Agard and Harp, core members of the coalition included Victoria Holt-Takamine, Stephanie Fried, Cha Smith, and Dave Raney, collectively known as “The NWHI Hui.” See: <https://nwhihui.files.wordpress.com/2021/06/whos-the-hui-nwhi.pdf>

In 2000 and 2001, President Bill Clinton signed Executive Orders no. 13178 and 13196, respectively, establishing the Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve. And in 2006, President George W. Bush established the PMNM via Proclamation no. 8031. The establishment of PMNM was no small feat. It required many hands working together toward the single goal of creating the 583,000 square mile marine protection area.

In 2016, another coalition was formed. It included the people who had worked on the year 2000 designation with the addition of more cultural practitioners. This, to assist President Obama in expanding protections of PMNM by issuing Proclamation no. 9478 which added another level of protection to the area by creating a buffer zone around PMNM that stretched out into the U.S.

Exclusive Economic Zone (EEZ).

Proclamation no. 9478 also elevated OHA as a co-trustee of PMNM along with the National Oceanic and Atmospheric Administration (NOAA), U.S. Fish and Wildlife (USFW) and the State of Hawai‘i Department of Land and Natural Resources (DLNR). OHA works collaboratively with its co-managers and the Cultural Working Group (CWG) to combine the best scientific and cultural practices.

Comprised of Kānaka Maoli subject matter experts, the CWG was established to advise and assist in maintaining the history and historical context of Papahānaumokuākea’s origin and to seek maximum protections for its fragile and delicate ecosystems.

Sanctuary Designation

Despite attempts to maximize protections for our oceans, including Papahānaumokuākea, globally, only 3% to 5% of our oceans are protected. In fact, 95% of our oceans are subject to significant destructive extractive practices, from the near shore, the EEZ and into the high seas.

Such activities include, but are not limited to, commercial extraction of our local reef fish for the pet trade, Industrial Commercial Fishing, IUU (illegal, unreported and unregulated) fishing practices and deep-sea mining that could soon begin near Hawai‘i (see related story on page 11).

Fortunately, President Joe Biden and his administration are endeavoring to protect 30% of the oceans by 2030. This aligns with the international goals of the United Nations. Part of this effort by the Biden administration is to elevate both Papahānaumokuākea and the Pacific Remote Islands (PRI) to move from monument status to sanctuary status (see related story on page 13).

While monument status provides some protections for Papahānaumokuākea, it remains vulnerable if a rogue president less sensitive to Indigenous and environmental concerns were to be elected, as they could overturn the current monument status of Papahānaumokuākea via executive order.

Sanctuary status, on the other hand, requires an act of Congress and cannot be overturned so easily.

OHA, along with our federal and state co-managers and the CWG, will continue to advocate for maximum protections for Papahānaumokuākea. NOAA and the Office of National Marine Sanctuaries (NOAA-ONMS) is responsible to oversee the sanctuary designation process.

More information will be forthcoming about the sanctuary designation process, Papahānaumokuākea’s sacredness, and Moananuiākea’s myriad delicate and fragile lifeforms and environs, and the work to protect them, in future issues of *Ka Wai Ola*. ■

The author wishes to mahalo her colleagues from OHA’s public policy, community engagement and compliance and enforcement paia (divisions): Shane “Akoni” Palacat-Nelson, Kamaile Puluole-Mitchell, Michele McCoy, and Kamakana Ferreira for their significant contributions to this article.



An ‘iioholoikauaua (Hawaiian monk seal) and honu (green sea turtle) snuggle together as they rest on a beach in Papahānaumokuākea Marine National Monument. - Photo: Mark Sullivan, NOAA Fisheries Hawaiian Monk Seal Research Program



Masked boobies, red-footed boobies (both called ‘ā in Hawaiian) and frigatebirds (‘iwa) rest on an archaeological site on Mokumanamana (also called Necker Island). Papahānaumokuākea provides critical nesting and foraging grounds for 14 million seabirds and is the world’s largest tropical seabird rookery. - Photo: Kekuwa Kikilo



Papahānaumokuākea Marine National Monument provides refuge for endangered species like this honu (Hawaiian green sea turtle) swimming near Pearl and Hermes Atolls. Sanctuary designation would add another layer of protection for this pristine ecosystem and its inhabitants. - Photo: John Burns, NOAA

Regarding NOAA's May 2023 Scoping Meeting in Hawai'i

By Esther Kia'aina

I share the concerns expressed by the governors of American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands about the expansion of fishery closures through the designation of the Pacific Remote Islands area as a national marine sanctuary.

Under the Obama Administration, this designation was considered, and a decision was made not to expand the current monument boundaries to 200 nautical miles around Howland and Baker Islands, Palmyra Atoll and Kingman Reef. At the Department of the Interior (DOI) we discussed the department's role of stewardship of natural resources with its role of balancing the interests of the U.S. Pacific territories, which it also has jurisdiction over.

I recommend that as NOAA moves forward with its scoping process for this proposed designation, that it work closely with the White House and the DOI in its federal deliberations and with the governors of the U.S. Pacific territories and the presidents of the Freely Associated States of Micronesia, particularly as it pertains to Wake Atoll.

Too often, in my 20+ years of working in the U.S. Congress and DOI, I felt that federal agencies worked in their own silos with their own missions when it comes to the development of federal laws and regulations as it pertains to the U.S. possessions and U.S. territories, without sufficient regard to the overall relationship between the United States and the affected territories. In some instances, one could argue that some have shown more concern over the protection of natural and ocean resources than the actual welfare and quality of life for the Indigenous peoples who live in these areas.

Whether or not the U.S. government moves forward with this designation, I believe that simultaneous priority be given to helping the Pacific territories with economic development, including in the areas of fisheries. A specific example of support that could be provided is the establishment of a robust aquaculture program specifically targeted for the territories with its own pot of funding, which can help with economic diversification and food security. ■

Esther Kia'aina is currently the vice chair of the Honolulu City Council and the former assistant secretary for insular areas for the U.S. Department of the Interior under President Barack Obama. She was born in Guam and spent almost her entire career, including 24 years in Washington D.C., advocating for Native Hawaiians and Pacific Islanders.

Envisioning Kānaka Art on a Parking Garage Wall

By Johanna Kamaunu

In 2021, I was standing on Market Street in Wailuku Town gazing upon the vista of Iao Valley as the sun set when a thought interrupted my reverie: This will all be gone.

That view will be blocked by a four-story building. A parking lot. A few have gathered to offer pule and protocol for the iwi kūpuna (ancestral bones) discovered during construction grading.

In Wailuku, burials are expected, but not usually in developed areas. This was different. The atmosphere at this vigil was more reflective. Why had this iwi kūpuna come forward now? The town has been built over for generations. Who is this and how did they come to be here?

At the vigil, conversation moved towards nurturing the preservation sites, sharing that practice with the community, and modeling ways to mālama iwi kūpuna. We then began to imagine art work on the exterior of the four-story parking garage reflective of iwi kūpuna throughout Wailuku Moku, significant, resonant, timeless. What an honor that would be.

Having served on the Maui Lāna'i Island Burial Council (MLIBC) for nearly eight years, I've witnessed the devastation of Kānaka burial sites. MLIBC supports protection, yet is hindered by HRS 6e – the very law intended to protect iwi kūpuna. HRS 6e supports mitigation and consultation, it doesn't enforce compliance or execute penalties. It shackled descendancy claims to consulting compromise. It failed to protect.

Perhaps art can be an answer to the four-story parking lot. Kānaka art is nearly invisible in Wailuku Town, with

few images of our ancient past or historic landscape. Such depictions, through the installation of Kānaka art on the wall of the parking lot, might be an adventurous response.

In 2021, there was no interest in the building from a local art organization. And the county planned to hide the drab parking lot behind surrounding buildings. Fast forward to July 2023. Both the Maui County Planning Department and the art organization want art on the building.

The challenge is how best to work with an art organization that is a county-approved vendor with a different focus. Patience. The process is complex and applicants must have a resume, business verification, skill and execution assurances, and maybe insurance.

To all Kānaka 'oia'i'o - Kānaka born, raised and minded – prepare for the call for art. These iwi kūpuna have a message and are waiting for you to give it voice. The concept and design will be the first call. It has been growing in you. The call for the artisan(s) and medium will follow.

Do you want to be part of a groundbreaking project? To see a drab parking structure become an iconic beacon of art, culture, and a memorial to our kūpuna? To support the vision of Kānaka artists and create a Kānaka art brand for Wailuku? Let's connect! ■

Johanna Kamaunu lives in Waihe'e Valley with her kāne, Kaniloa, and their extended 'ohana. Both are members of the Church of Jesus Christ of Latter-Day Saints and founding members of Hui Pono Ike Kanawai. Johanna served on the Maui Lāna'i Island Burial Council and on the 'Aha Moku o Wailuku, executive council as the land committee chair. If you are an interested in learning more about this project, contact Johanna at johannakamaunu@gmail.com.

Letter to the Editor

“Ua Mau ke Ea o ka 'Āina i ka Pono” – translated as “The Life of the Land is Perpetuated in Righteousness” has been the motto of Hawai'i for more than 160 years. Consider, then, the following mana'o:

In 1843, British Consul Richard Charlton (1791-1852) and Lord George Paulet (1803-1879), commander of the British frigate *Carysfort*, demanded “provisional cession” of the Kingdom of Hawai'i to Great Britain in order to settle claims made by Charlton against the monarchy. On Feb. 25, 1843, the Hawaiian flag was lowered and replaced by the British flag.

On July 26 of that year, Rear Adm. Richard Darton Thomas, R.N. (1777-1851), arrived in Hawai'i on the HMS flagship *Dublin* to rescind cession under Paulet and to restore the monarchy to Kamehameha III (Kalanikaukeaouli, 1813-1854).

On July 31, 1843, the Hawaiian flag replaced the British flag, and Kamehameha III in one sentence spoke words at Kawaiaha'o Church, words that described relief from the five-month rule of Lord George Paulet.

Taken in context with the events of 1843, the monarch's words stated succinctly, “Ua Mau ke Ea o ka 'Āina i ka Pono” – The Sovereignty of the Nation is Preserved in Justice. ■

Wayne Hinano Brumaghim



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

August 3, 10, 17, 24, & 31
Waimea, O'ahu

Every Thursday, before the Hale'iwa Farmers Market begins in Pika-ke Pavilion, all Hawai'i residents receive FREE admission to Waimea Valley. www.waimeavalley.net

Growing Up Local Film Premier

August 4-10 (various time) | Honolulu, O'ahu

The film explores the conflict between a father and son and the expectations passed from one generation to the next. Limited showing at Ward & Pearlridge Consolidated Theatres. www.growin-guplocal.com

Royal Hawaiian Band Performances

August 4, 11, & 22, 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

Hāna Music Series

3:00 - 6:00 p.m., Hāna Farmers Market

• August 4: Sunny Kalama,

Ikaakamai + Ku'ulei

• August 18: Shai Tolentino,

Amy Hanaiali'i Gilliom

• Sept 1: Tanama Colibri, Paula Fuga

Presented by Hāna Arts to promote community engagement, cultural enrichment, and economic development in Hāna Maui.

www.hanaarts.org/musicmoves

Makapu'u Twilight Concert

August 5, 5:00 p.m. | Waimānalo, O'ahu

Enjoy music from Anuheā, Kalani Pe'a and Ledward Ka'apana, and performances from Huaka'i Polynesian Productions.

www.sealifeparkhawaii.com

Hapa Haole Hula & Music Concert

August 18, 7:00 p.m. | Waikīkī, O'ahu

Swing your hips to the sounds of live music and performances by local artists and hālau hula.

www.paifoundation.org

Emma Farden Sharpe Hula Festival

August 12, 9:00 a.m. - 5:00 p.m.

Lāhaina, Maui

A day of hula, Hawai'i-made arts, food, keiki activities and workshops under the Lāhaina Banyan Tree at Keawaiiki.

www.facebook.com/EFSHF

'A'ole i Pau: Possibilities and Potentialities

August 12, 3:00 - 5:00 p.m.

Pearl City, O'ahu

Conversation about reflections, trajectories and intergenerational reverberations relevant to the 2023 'Ai Pōhaku, Stone Eaters Project and beyond in the Hō'ikeākea Gallery at Leeward Community College. www.puuhonua-society.org/aipohaku

'Iolani Palace Kama'aina Sundays

August 13, 8:30 a.m. - 3:00 p.m.

Honolulu, O'ahu

Enjoy free kama'aina tours, entertainment, family-friendly activities, and 'ono food options.

www.iolanipalace.org

Hāinu Lā'au – Lā'au Lapa'au and Lomilomi Workshops

August 13 - September 10 (Sundays),

10:30 a.m. - 2:30 p.m. | Kāne'obe, O'ahu

August 26 - September 23 (Saturdays),

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

Workshops for 'ōpio grades 6-8 and their 'ohana. Register for the four-class series online. www.huimauiola.org

Hana No'eau Hawaiian Arts Festival

August 18 & 19,

Fri 2:00 - 7:00 p.m., Sat 9:00 a.m. - 4:00 p.m.

Hilo, Hawai'i island

Enjoy food, entertainment, cultural demonstrations and the work of some of Hawai'i's finest artists. Free event. namakua.com/hana-noeau-festival/

"Keiki Kine" Hawaiian Steel Guitar Festival

August 19, 3:00 p.m. | Honolulu, O'ahu

Featuring Keiki NextGen steel guitar players and musicians from Alan Akaka's Ke Kula Mele Hawai'i, at Kahala Mall. www.hawaiiansteelguitarfestival.com

Hāna Kū Mele Series

August 19, 5:00 - 8:30 p.m., | Hāna, Maui

Summer closeout free community concert featuring Hālau o Nakaulakuhikuhi, 'Ai Pōhaku, and The Tribunals. Presented by Ala Kukui Hāna to celebrate place-based knowledge for all ages through an evening of live music, culture, and food.

www.alakukui.org

Lā 'Ohana Day

August 20, 9:00 a.m. - 4:00 p.m.

Waimea, O'ahu

Third Sunday of each month kama'aina 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

Safeguarding Tribal Objects of Patrimony (STOP) Act Consultation Meetings

August 23, 5:00 p.m. | Honolulu, O'ahu

August 24, 9:00 a.m. HST | Virtual via Zoom

Seeking input from the Native Hawaiian Community before drafting of regulations to implement the STOP Act, which aims to prevent the international export of cultural items prohibited from trafficking. <https://on.doi.gov/308pE3P>

Waimea Valley Moonwalk

August 31, 6:30 - 10:00 p.m.

Waimea Valley, O'ahu

Appreciate the sounds and smells of the botanical gardens at night and a cultural tour of a kauhale, a Hawaiian living site. www.waimeavalley.net/moon-walks ■



Moananuiākea: A Voyage for Earth

Aug. 25, 8:00 p.m. | KGMB

Hawai'i News Now's Mahealani Richardson documents her journey with Polynesian Voyaging Society as Hōkūle'a embarks on her four-year Pacific Voyage Moananuiākea. Broadcast is proudly sponsored by OHA. www.HawaiiNewsNow.com

'Ai Pōhaku, Stone Eaters Exhibit

• Through Aug. 13 •

Wed, 5:00 - 8:00 p.m.

Kapi'olani Community College

• Through Aug. 13 •

Mon-Fri, 8:00a.m. - 5:00 p.m. &

Sun, 12:00 p.m. - 4:00 p.m.

East-West Center Gallery, UH Mānoa

• Through Aug. 25 •

Tues-Fri, 10:00 a.m. - 2:00 p.m., &

Sat, 11:00 a.m. - 3:00 p.m.

Hō'ikeākea, Leeward Community College

Artwork by nearly 40 Native Hawaiian artists tell a story of Hawaiian contemporary art that began during the cultural reawakening of the 1970s. For more information go to www.puuhonua-society.org/aipohaku

SUMMER CONCERT

AUGUST 12

WAILOHIA KEKOA KANE JERRY SANTOS NA LEO PILIMEHANA

TICKETS: WAIMEAVALLEY.NET

KIUC Facility Blessing in Anahola



By KipuKai Kualii

As chair of the Sovereign Council of Hawaiian Homestead Associations (SCHHA), I was honored to join

Department of Hawaiian Home Lands (DHHL) Director Kali Watson and Kaua'i Island Utility Cooperative (KIUC) CEO David Bissell in May at a blessing of the KIUC Anahola Service Center.

The facility was constructed as part of a mentorship partnership with SCHHA member Anahola Hawaiian Homestead Association (AHHA) and KIUC that started in 2011 to develop a commercial grade solar project and service center.

AHHA sent a delegation to reach out to KIUC to implement one of the priority projects in the DHHL 2010 Anahola Regional Plan. Our homestead leaders wanted to bring the content of the regional plan to life by planning and developing a renewable energy project in Anahola. Since 2015, we have installed more than 60,000 solar panels on 55 acres in our Anahola homestead. And now in 2023, we have blessed the KIUC Service Center right next to it.

Our homestead leaders will tell you it's been a great partnership between AHHA and KIUC these past 12 years. Our homestead benefits agreement executed at the beginning has resulted in greater economic development in our homestead region, including at our certified kitchen and open-air marketplace just down the road from the KIUC project.

Although there was a lot of mistrust in the beginning, we overcame that by working together.

AHHA had a primary role of beneficiary consultation and KIUC mentored AHHA leaders in the development and financing components of a renewable energy project. The approach of including our homestead association was very successful; not just for DHHL and AHHA, but also for KIUC.

From the solar farm to this baseyard

satellite facility, KIUC has been at this with us for many years. When we started, the DHHL director was Alapaki Nahale-a, then Jobi Masagatani, then Bill Aila, and now we have finished the last portion of the solar project with Kali Watson.

Similarly, we had Gov. Neil Abercrombie, then Gov. David Ige and now Gov. Josh Green. Through the years our state government officials change, but we beneficiaries are constant. We remain to help projects like this succeed.

With my remarks, I welcomed and congratulated all the folks at KIUC. I also reminded them to be mindful they were on Hawaiian Homes trust lands. I was honored to thank some of the AHHA "aunties" that came before us, like Auntie Amanda, Auntie Lorraine and Auntie Winnie, as well as Auntie Liberta who is still showing up for us. I also got to tell folks about our next generation leaders such as Jordyn Danner, Rolina Faagai, Cristy Labanon and Kara Chow, daughter of KIUC employee Wes Chow.

In closing, I shared it was a blessing that we homesteaders had these trust lands to share. And, that when others are saying "NIMBY" (not in my backyard) to affordable housing projects or renewable energy projects like this one, we have said YES, "YIOBY" (yes in our backyard).

I also asked the leaders of KIUC to be sure to also execute a homestead benefits agreement with our West Kaua'i homesteaders for their hydro project there. KIUC and others looking to be on our trust lands must always look to partner with our local homestead associations. It's the right thing to do! ■

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 (SCHHA), the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Home Lands. Kualii also serves as the Kaua'i County Council vice chair and the Anahola Hawaiian Homestead Association (AHHA) president.

Mālama Loko Ea Foundation

NaHHA would like to share a feature from Rae DeCoito, one of our "lamakū ho'okipa" (beacons of hospitality) who is making a positive impact through the value of mālama and as a contributing member of the Native Hawaiian community.

By Rae DeCoito

Almost 15 years ago, Kamehameha Schools sent a kāhea (call) to the community to solicit support for restoring the Loko Ea fishpond site, a wahi kūpuna (historically significant cultural site) nestled on the North Shore of O'ahu in the town of Hale'iwa.

Loko Ea is a 500 year old fishpond and one of two loko i'a (traditional Hawaiian fishponds) located in the ahupua'a of Kawailoa within the moku of Waialua. The kāhea was answered by a small group of community members who established Mālama Loko Ea Foundation (MLEF) in 2009.

Today, the restoration of Loko Ea represents the timely reimagination of what it means to preserve Hawaiian culture while supporting a thriving, sustainable community in modern-day Hawai'i. MLEF remains steadfast in addressing the needs of the Native Hawaiian people as it endeavors to expand culturally informed educational programs, Hawaiian language commitments, loko i'a and 'āina restoration. Additionally, MLEF hopes to stand as a repository for Hawaiian knowledge, culture and a place for community gathering and education.

Each year MLEF hosts over 400 community, cultural and educational events at Loko Ea. In our Kupuohi programs, over 5,000 haumāna from various DOE schools visit each year. Here, students learn 'āina based education using cultural values

practices focused on traditional ways of knowledge that promote the sustainability of the natural gifts of Hawai'i Nei.

Last year, MLEF began offering virtual Hawaiian language courses. Each semester, over 600 participants register for Kumu Kahanuola Solatorio's free 26-week course. The demand has been humbling as we see the hunger for the community to foster opportunities of learning and a desire for more cultural connection.

Our Kumu 'Ikena program, established with funding from Hawai'i Council for the Humanities, brings in over 40 cultural practitioners each year to teach free classes such as paipo board making, lā'au lapa'au, lomi, papakū makawalu, oli, mele and traditional rock wall kuapā building. Participants share that they feel a direct benefit from these uplifting community building events.

One kumu shared this: "Wahi kūpuna are the repositories of our cultural mana, these are places where mana is transferred from place to Kānaka, from Kānaka to place, from kūpuna to the next generation. These repositories are the stronghold of our culture and are places where we can transmit the culture to the next generation." ■

Rae DeCoito is the executive director of Mālama Loko Ea Foundation, a Native Hawaiian community educator, and a graduate of NaHHA's Ola Hawai'i program. DeCoito leads a team that focuses on marine conservation, community engagement and cultural practices while building the next generation of conservation leaders, and is working on building a Hawaiian Science Learning Center on the North Shore to scale-up STEM research for K-12. For more information on ways to participate, support or kōkua, contact Rae@loko.ea.org



Loko Ea is a 500-year-old fishpond and wahi kūpuna on the North Shore of O'ahu in Hale'iwa. - Courtesy Photo

Keys to Happiness



By Jodi Leslie Matsuo, DrPH

What makes you happy? Is it meeting your career goals, driving your dream car, or shopping? Or perhaps its being outdoors, enjoying your favorite hobby, or eating your favorite foods?

Harvard University tracked thousands of people over a period of 85 years, covering three generations: grandparents, parents, and children, and compared the data to other studies they were conducting. And what they found was that the people who were the happiest, who lived the longest, and who stayed the healthiest throughout the years, were those who had good relationships.

Happiness wasn't found in one's career, as workaholics tend to not pay attention to relationships. In their studies, when workaholics reached their 80s and reflected on their lives, they were filled with regret. Although those with more education lived longer, it wasn't due to having more money. Researchers believe that educated people tend to be more responsive to health messages and more likely to take what they learn and put it into practice.

One of the ways relationships benefit our health and longevity is by helping us manage stress.

When people experience stress, hormones are released in the body, causing blood pressure and heart rate to increase, muscles to tense up, and more. Over time, this can cause wear-and-tear to our nervous system, create gut issues, lower our immunity, and lead to chronic pain and headaches. Having someone to talk to about their problems helps people to deal with the inevitable stressful periods in life, which helps our body systems return to normal.

Researchers recommend taking stock of your social relationships. There are

many different types of relationships – such as with family, friends, acquaintances, coworkers, and romantic interests.

Which relationships in your life do you want to strengthen? Which types of relationships do you want more of? Perhaps relationships with friends you haven't seen in a long time, with family members who have moved away and with whom you haven't kept in touch, with co-workers who you want to get to know more, or perhaps with an entirely new set of people with whom you share a common passion for a sport or hobby.

Remember social fitness is like physical fitness – we need to find ones to fit with our lifestyle and then practice or nurture them regularly.

While relationships were the most important element to living long happy lives, there were five other things that the Harvard researchers found important to keeping healthy.

Following a plant-based diet, slows aging of the brain and body. Exercising regularly, at least 30 minutes a day, prevents physical disability and promotes independent living and mobility without assistance. Maintaining a healthy weight, that is not based only on the weight on the scale, but on body fat percentage or measurements. Not smoking, as smoking harms every organ in the body and promotes disease and early death. Limiting alcohol, as it weakens the immune system, increases risk of dementia, and can cause cancer, heart disease, depression, and social problems.

Those who practiced all five of these habits lived up to 14 years longer. Grab these keys and live your life to the fullest! ■

Born and raised in Kona, Hawai'i, Dr. Jodi Leslie Matsuo is a Native Hawaiian registered dietician and certified diabetes educator, with training in integrative and functional nutrition. Follow her on Facebook @DrJodiLeslieMatsuo, Instagram @drlesliematsuo and on Twitter @DrLeslieMatsuo.

Why Give a Pulse?

NHEC and Grantee Programs in Data Dialogue towards Data-Driven Advocacy



By Elena Farden

Just as a patient's heart rate serves as a crucial indicator of their overall health, the pulse of a community reflects the priorities and focus areas of education.

The Native Hawaiian Education Council (NHEC) deeply values its mutually beneficial and inclusive relationships with our community and grantee programs. Without these relationships, data might just be data.

These key relationships help us see beyond the data. Data dialogue conversations draw us to see the deeper stories, knowledge growth, and education as living systems in our community pulse.

This past year, NHEC held two grantee gatherings for 2020 Native Hawaiian Education Program grantees to collaborate on a portfolio-level logic model and ground-truth aggregated data we have been gathering about their programs for the past two and half years. Our findings show a majority of 2020 grantee programs serve at-promise youth showing a commitment to serving these vulnerable populations. Further, our conversations reaffirmed the importance of trauma-informed care and social-emotional learning has been underlined as priority funding areas for the U.S. Department of Education's competitive grant.

Supporting At-Promise Youth

At-promise youth in Native Hawaiian communities face unique challenges that hinder their educational progress. Recognizing this, NHEC data dialogues have shed light on the commendable efforts of grantee programs to address these issues. By focusing on the needs of at-promise

youth, these programs are working to provide them with the support and resources they may or may not get from in-school programs that they require to thrive academically, emotionally, and culturally.

Reaffirming Trauma-Informed Care

One significant finding from the data dialogues is the emphasis on trauma-informed care as a priority funding area. Native Hawaiian communities have long endured historical trauma and cultural oppression, resulting in adverse experiences that impact their wellbeing and educational outcomes. Grantee programs are actively integrating trauma-informed practices into their strategies and, emerging from the pandemic, seek increased support to address our most vulnerable population proactively.

Elevating Social-Emotional Learning

Social-emotional learning (SEL) is another key focus area for which NHEC has maintained a consistent advocacy push since 2017. Our council and grantee data dialogues have highlighted the significance of SEL as a vital component of education with values in alignment with Nā Hopena A'o (HĀ) BOE Policy E-3. With community and grantee support and compelling data collected by NHEC, we will continue to advocate for SEL as a priority funding area for the NHEP federal grant.

We are grateful for the collaborative effort between NHEC and grantee programs in helping to benchmark our data with community pulse and allowing us to tell our collective stories of impact for Native Hawaiian Education programs. ■

Elena Farden serves as the executive director for the Native Hawaiian Education Council, established in 1994 under the Native Hawaiian Education Act. Elena is a first-generation college graduate with a BS in telecommunications from Pepperdine University, an MBA from Chaminade University and is currently pursuing a doctorate.

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Empowering Hawaiians,
Strengthening Hawai'i



Kū Mai ka Po'e Hula o ka Hālau Hula o Maiki



Na Kalani Akana, Ph.D.

Aloha e nā makamaka o kēia kolamu nūpepa. Ma nā makahiki o nā 1990, ua pa'i 'ia 'ekolu puke inoa: *Kū Mai Ka Po'e Hula* (1993), *Ola Nā Iwi* (1995), a me *Nā Lima*

Mikioi (1997). I kēia makahiki, e ho'opuka hou 'ia ana nā puke ma www.papakilodatabase.com/. E hiki ana nā kānaka ke e'e ma kēlā wahi punaewe e huli a loa'a i ka 'ike e pili ana i nā kānaka e ho'omau ana i ka mo'omeheu Hawai'i.

Kū Mai Ka Po'e Hula (1993). Ma nā makahiki 1990, ua ho'ulu'ulu 'o Kumu Hula Manu Boyd, he limahana o OHA i kēlā manawa, i nā inoa o nā po'e hula no kēia puke inoa. 'A'ole loa'a nā kumu hula wale nō. Ua ho'ike 'ia nā inoa o nā ho'okūkū me nā ho'ike hula a me nā inoa o nā po'e kōkua hālau hula e like me nā kanaka kālāi pahu me nā kanaka hana mea ho'okani hula like 'ole e like me ka 'ulū'ulū, ka pū'ili 'oe, ke kā'eke'e 'oe, ka ipu heke, a pēlā aku nō.

'O Coline Kauloku Aiu kekahi kumu hula i loko o *Kū Mai ka Po'e Hula I* me kāna hoa papa 'o Ulalia Berman, Uluwehi Cazimero, Mae Klein, me Kaha'i Topolinski. Ua ho'omana'o 'o Coline ia'u, 'o ka lā 27 o Aukake 2023 ka piha makahiki he 50 o ka 'ūniki o kāna papa o ka Papa Lehua o Hālau Hula O Maiki.



Kumu Hula Coline Aiu o Hālau Hula O Maiki me ka puke, *Hula is Life*.
- Courtesy Photo

He mea nui kēia 'ūniki no ka mea ua lilo nā kānaka i puka i alaka'i o ka 'Aukahi Ho'āla Mo'omeheu Hawai'i. I kēlā manawa, ua kāka'ikahi nā kānaka e a'o ana i ka hula 'ōlapa, ka hula 'āla'apapa, ka hula pahu a me nā hula like 'ole o ka po'e kahiko. Eia kekahi, 'o ka

Papa Lehua ka papa mua ā Maiki Aiu i 'ūniki ai me ka 'ailolo, ka lōina kūhelu hanohano o nā kūpuna hula.

Ma 1973, ua pau 25 mau makahiki iā Maiki ma ke a'o hula 'ana a ua no'ono'o 'o ia e ho'omaha. Akā, ua koi 'ia ia e ho'omau. 'O Lōkalia Montgomery, ka mea nāna i ho'opuka iā ia ma 1948, Kawena Puku'i, Alice Nāmakelua, Vicky 'Tī Rodrigues, Ka'upena Wong a me kekahi a'e nā po'e i paipai iā ia a he mau loiloi

lākou no ka lā 'ūniki mua ma He'eia ma 1972. 'O Manuel Silva ke kupuna kauleo ma 1973.

Ma hope o ka Papa Lehua, ua kaukoe 'o Maiki me ka mālama 'ana i 'ūniki kumu hula no ka Papa 'Ilima (1975), Papa Kukui (1979) a me ka Papa Laua'e (1983). 'O Māpuana de Silva lāua 'o Vicky Takamine nā kumu hula o ka Papa 'Ilima i 'ūniki 'ia e Maiki a aia lāua i loko o *Kū Mai ka Po'e Hula I*. Na kēia mau kumu hula e 'auamo nei i nā lōina a me nā 'ike hula a Maiki i a'o mai, mai kona mau mākua hula mai.

Ua 'ōlelo 'ia e Coline Aiu i loko o *Hula is Life* (na Rita Ariyoshi), 'o ka Papa Lehua nā keiki hula a kona makuahine. No laila, 'o nā kānaka i 'ūniki 'ia e nā kumu hula o ka Papa Lehua a i loko o *Kū Mai ka Po'e Hula* e like me ua Manu Boyd ia lāua 'o Brad Cooper (na Uluwehi Cazimero) me a'u nei (na Kaha'i Topolinski), 'o mākou nō nā mo'opuna hula a Maiki.

'O Patrick Choy, Kamaka Kukona, Pili Pang, me Pōhai Souza (na Mae Klein), a me Holoua Stender (na Keli'i Tau'ā), 'o lākou kekahi mau mo'opuna hula 'ē a'e i ka puke inoa. Ma muli o ka ho'omau 'ana a Maiki i ka hula, ua hele a kani mo'opuna nā pua hula āna.

'O kēia ka piha makahiki he 75 o ka Hālau Hula O Maiki. No laila, ke huli nei 'o Coline i nā mo'opuna hula me nā mo'opuna kuakahi hula a Maiki. Ua mana'olana 'o ia e ho'opuka hou iā *Hula is Life II* a pa'i hou i ka mo'okū'auhau hula hou e like me kā kona makuahine i pa'i ai ma ka nūpepa ma nā makahiki 1980. No laila, inā he mo'opuna hula 'oe na Maiki a ua 'ūniki 'ia e kekahi kumu hula i 'ūniki 'ia e Maiki, e leka uila ia'u ma kalaniana@oha.org a na'u 'oe e ho'ouana i palapala ho'opiha no Kū Mai ka Po'e Hula II. Eia ho'i, he kōkua kēia kekahi no Coline Aiu no *Hula is Life II*.

Na Maiki Aiu i ho'okumu i ka 'ōlelo kaulana, "Hula is life." Nani maika'i kona ola 'ana a hau'oli 'i'o 'o ia e 'ike i kāna mau pua hula e ola nei i ka hula. Ola ka hula! Ola ka Hālau Hula o Maiki ma kona piha makahiki he 75! ■

'Ua puka 'o Ho'oululāhui Richards ma 1972 a me Mae Klein lāua 'o Leina'ala Kalama Heine ma ka makahiki 1974.

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

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

Start Building a Real Estate Portfolio Out of State



By Bleys Wright

Born and raised in Hawai'i, my real estate journey began in 2021, investing in out-of-state cashflowing

assets while juggling my roles as a husband, father, servicemember, and community servant. Even though the first home I bought was my primary residence in Hawai'i, today, I want to share why starting a real estate journey in the Midwest could be a smart choice.

Hawai'i is known for its appreciation, but some of the drawbacks are extreme home prices, low rental rates, and strict laws. On the other hand, the Midwest is characterized as cashflowing areas with low home prices, great rentals, and low cost of living. Remember that cashflow from a property is not just the gross income minus debt service, but also setting aside money for management fees, vacancies, routine maintenance, and capital expenditures.

After assessing for these fees, most homes in Hawai'i have negative cashflow. If investing in an appreciation market like Hawai'i, then be sure to set aside enough reserve funds to cover costs. If these fees are not being calculated, then that home will either end up being run down or a person could lose that property.

When I started my journey, I decided to join a mentorship because I wanted some guidance jumping into an unknown market and to mitigate any costly mistakes. I ended up join-

ing WNN Properties whose focus is using the BRRRR (Buy, Rehab, Rent, Refinance, Repeat) Strategy to buy cashflowing properties in the Midwest, specifically Kansas City.

For those unfamiliar with Kansas City (KC), their job market is thriving, with diverse industries such as healthcare, finance, and manufacturing. The unemployment rate in KC is significantly lower than the national average, indicating a stable economy. The KC market is one of the most affordable with homes averaging around \$200,000.

I bought several rental properties using the BRRRR Strategy in Kansas City. I learned a lot while investing in that market from evaluating areas, analyzing deals, project management, building a team, and more. It was only after gaining this invaluable experience, did I start investing back home in Hawai'i. Now I have multiple redevelopments and developments, ranging from affordable homes for locals to luxury builds.

As an investor, I've learned that having a servant mindset while growing is key. I was able to go further by working with others. For those starting off, think about investing out-of-state as this may be the best way to start building a real estate portfolio. ■

Bleys Wright started his investing career in 2021, investing in out of state cashflowing assets including short term rentals (AirBnB) and co-living properties. He has ground up construction projects ranging from affordable homes for locals to luxury builds. He strives to help people learn how to have a servant mindset while growing their portfolios.

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Congratulation to NAPALI's 2023 Cohort



By Reyn Kaupiko

Founded in 1998, the National Pacific American Leadership Institute (NAPALI) has hosted 24 annual leadership training sessions, producing over 330 fellows. Past NAPALI participants include educators, business leaders, politicians, bureaucrats, community organizers and more.

In June, the 2023 NAPALI cohort concluded with the addition of 12 new fellows selected from around the U.S. and the Pacific. Fellows gathered in Honolulu for a 10-day self-discovery leadership and community servant retreat.

The fellows represented professionals from a variety of fields such as academia, community service, technology and screenwriting. Pacific Islander representation among the fellows included Native Hawaiian, Samoan, Tongan and Chamorro.

The retreat entailed intensive 14-hour-long days of presentations, workshops, and team building sessions. Presenters included professors from around the Pacific, community leaders, cultural practitioners, and business leaders, speaking on themes such as cultural identity, awareness, acceptance, and sensitivity in our personal and professional lives. These talks were excellent reminders to be mindful about keeping our cultures alive and better incorporating them into our lives – and how easy it is to fall into daily routines and let culture fall by the wayside.

Presenters also spoke on professionalism, leadership, government, and morals. In particular, a lesson on becoming a master orator by retired Judge Thomas Kaulukukui resonated with the group. Captivated by his oratorical skills and thankful for his recommendations, the cohort went on to incorporate his teachings throughout the duration of the program.

On the subject of government, passionate conversations took place. In the geopolitical landscape of the Pacific, island peoples (Polynesian, Melanesian, and

Micronesian) are important stakeholders with much to lose. Other conversations included the U.S. federal government and its capabilities past and present – a reminder that we are under the control of the U.S. government, for better or worse.

Professor Palakiko Yagodich shared a powerful story about his fishing net. His story was one of family tradition – the arc of separation from his net, native lifestyle, and being reunited. He spoke about the importance of passing traditions and culture on to the next generation. He said firmly, “I do this for my people.” And he followed up rhetorically asking, “If not me then who?”

This reinforced the idea that we need to take charge to make our communities better. The idea of community betterment could be as small as picking up trash at the beach park or as large as running for the neighborhood board. Most importantly, it requires one to be proactive.

It was comforting to learn that other Pacific Islander groups share similar issues with our Native Hawaiian community and that we are not alone. It was inspiring to meet other Polynesian community organizers and speakers who are making a difference by putting in the effort required to solve issues such as housing, employment, income, healthcare, education, incarceration, and recidivism.

When our time together ended, we boarded our metaphorical canoes to return to our communities with the ‘ike acquired during the retreat. Mahalo to the NAPALI board and organizational team, and the guest speakers who donated their time and energy.

In a nation where our issues commonly go unacknowledged and fall to the wayside in the national narrative, the space NAPALI created is needed more than ever for both the truths and harsh realities to be given dialogue about the challenges faced in our Pacific Island communities. ■

Reyn Kaupiko is a US Navy veteran who actively advocates for the veteran community. He currently sits on the Veterans Affairs Tribal Advisory Committee working with other tribal leaders from around the nation. All thoughts and ideas shared in this piece are solely those of the author.

DHHL Breaks Ground on Ka'uluokaha'i Increment II-C



By Diamond Badajos

The Department of Hawaiian Home Lands (DHHL) conducted a groundbreaking ceremony on July 10 to mark the start of construction at Ka'uluokaha'i Increment II-C in East Kapolei.

On-site infrastructure for Increment II-C will be constructed by Hawaiian Dredging Construction Company, Inc. and will consist of 127 single-family residential lots across 23.9 acres. Each lot will be a minimum of 5,000 square feet.

“This dedication ceremony is not just about roads, pipes and structures; it is about creating pathways for dreams, building homes for families and fortifying the foundation of our community,” said Hawaiian Homes Commission Chair Kali Watson. “It is also about transforming what once was an idea and vision into a reality. A place where the roots of our beautiful culture can grow deeper, and our people can prosper.”

The project is set to come in at just over \$29 million. A combined \$22.7 million was appropriated by the legislature through SLH 2019, Act 40 and SLH 2020, Act 6. The Hawaiian Home Lands Trust funded the remaining \$6.28 million.

Ka'uluokaha'i is a master-planned community being developed on a 404-acre parcel located on the 'Ewa Plains, ma uka of the 'Ewa Villages Golf Course and east of Kualaka'i Parkway. Within the community, approximately 1,000 single-family house lots will be developed by DHHL.

Increment II-C is slated for completion in January 2025 with families to move in later that year.

Formally referred to as East Kapolei II, the project's name, Ka'uluokaha'i, tells the story of Kaha'i, a Tahitian chief who brought the first 'ulu tree to O'ahu from Samoa. Kualaka'i, the name of the north-south road, is a modification of Ka'uluokaha'i, the name of a fishing village at Nimitz Beach. ■

Diamond Badajos is the information and community relations officer for the Department of Hawaiian Home Lands.



Left to right: Sen. Mike Gabbard (Senate District 21), Rep. Diamond Garcia (House District 42), Gerry Majkut (Hawaiian Dredging Construction Company President), Chair Kali Watson, Lieutenant Governor Sylvia Luke, Patty Kahanamoku-Teruya (Hawaiian Homes Commissioner), Mike Kamaka (Bowers+Kubota Consulting), Kahu Kordell Kekoa - Courtesy Photo

E NHLC...

My father passed away and my brother has been designated as personal representative for his estate. Does that mean he will get our family 'āina? I had the power of attorney for our dad before he died. Am I supposed to be the personal representative?



By Li'ulā Christensen,
NHLC Senior Staff Attorney

When a loved one passes away and the 'ohana is determining how to settle their loved one's estate, often someone needs the legal authority to inventory, maintain, and distribute that person's property and assets, called their estate, to those legally entitled to it, including heirs and creditors. For example, someone may need the authority to pay their loved one's bills, or transfer title to their loved one's home to their heirs. A personal representative can have that authority.

Personal representatives, if needed, must be appointed by a court. The court may appoint a specific person because the deceased person asked them to be their personal representative in their will. If a personal representative is not named in a will, or if the loved one did not have a will, the court can choose someone that petitions to be appointed as personal representative.

Hawai'i law provides rules for who will be given priority to serve as personal representative, and a process for objecting to a person's appointment as the personal representative. Often, surviving spouses or close relatives are appointed to the personal representative role.

Appointment as personal representative means that the person steps into the shoes of the deceased person – in a sense, becoming that person for the limited purpose of administering the estate.

This includes accounting for all the deceased person's property and maintaining it during the time it takes to settle the estate, pay debts, and then give the remainder of the deceased person's property to their rightful devisees (persons gifted property in a will) or heirs (relatives entitled under state law to receive estate property not gifted by a valid will), according to probate laws and rules.

This kuleana has some similarity to the kule-

ana of someone, called an agent, with a power of attorney to act on behalf of another person, called a principal, and manage the principal's affairs while they are alive.

Importantly, however, a power of attorney provides legal authority for one person to act on behalf of another who is alive. When the principal passes away, the authority provided by the power of attorney ends. An agent who held a power of attorney for someone who has since died is not automatically appointed to be the personal representative for the estate. The appointment of a personal representative will depend on the deceased person's will or the outcome of the court's selection process.

Personal representatives for a deceased person's estate are not necessarily entitled to personal ownership of property in an estate – though they will steward the estate's property and have the authority to take actions involving the property to settle the estate. They are bound, however, to follow all probate laws and rules to execute their duties. If they do not, they could be personally liable to devisees or heirs.

Personal representatives may be paid reasonable compensation for their services attending to the kuleana of administering the deceased person's estate. It is also possible for the person who serves as the personal representative to also be a devisee or heir to the deceased person. In any of those situations, the person serving as the personal representative might receive property from the estate, not because they are the personal representative, but rather for those other reasons.

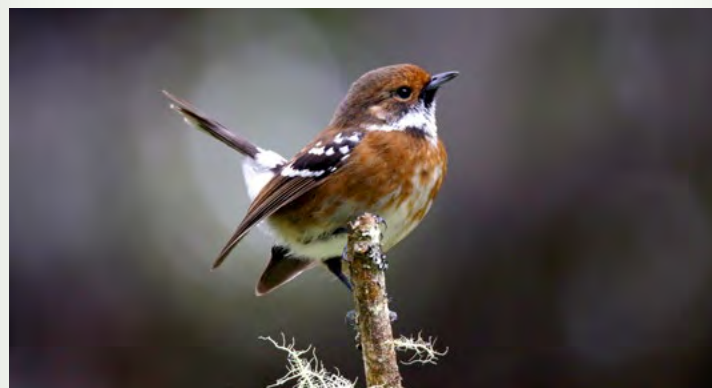
This is a complex area of law, although it affects virtually all families. Devisees or heirs that have questions about how to work with a personal representative and the process for ultimately receiving any property they are entitled to from the estate will benefit from talking to a probate lawyer. ■

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.

*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 nativehawaiian-legalcorp.org.*

Kahea 'o 'Elepaio ia Hoamakeikela

By Lisa Kapono Mason



Hawai'i 'elepaio readily perched for the dawn chorus. 'Elepaio is an old-world monarch and has retained some genetic resistance to avian malaria. 'Elepaio can live over 20 years. - Photo: Ann Tanimoto Johnson/ LOHE Lab

Even if you aren't a kalo connoisseur, you can easily recognize 'elepaio, a beautifully speckled taro variety known for its mottled green and white lau (leaves), slightly brown hā (leaf stalk), cream-colored kalo (corm), and tasty light gray poi.

Like the kalo, 'elepaio birds (*Chasiempis sandwichensis*) are the charmingly speckled "monarch flycatchers" represented by three species from Hawai'i, O'ahu, and Kaua'i.

Popularly recognized as the divine forest guardians of canoe builders, 'elepaio were also the main actors in many other dramas and love stories of old Hawai'i. One such story is of the beautiful Hoamakeikela from Kohala, who was born as a clump of kalo and rescued by her grandmother Makapailū.

She grew into a lovely young woman, and one day while gathering lehua was stolen away by 'Elepaio for the lizard king of Keawewai. Eventually, her true love Pu'uonale, King of Kohala, rescued her from a haunting dreamland despite 'Elepaio's cursings. ■

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.



Closeup of the 'elepaio variety of kalo. Notice the similar speckled white pattern across the leaf. - Photo: Kā'eo Awana



A kīpuka of koa is a perfect place to spot 'elepaio. Pu'u 'Ō'ō trail, Hawai'i Island. - Photo: Lisa L.K. Mason

Hawai'i Land Trust Awarded \$803,700 Grant from NOAA

Hawai'i Land Trust (HILT) was recently awarded an \$803,700 federal grant from the National Oceanic and Atmospheric Administration's Climate-Ready Coasts initiative.

HILT will use the funds to restore the Kapoho Loko I'a and Lo'i Kalo at its 277-acre Waihe'e Coastal Dunes and Wetlands Refuge on Maui.

HILT will work with the community to restore the flow of water to the taro fields and fishpond by building a ridge-to-reef model for collaborative land and ocean stewardship. The process will include outreach meetings, workshops, volunteer workdays and educational activities.

"We are grateful to NOAA for this opportunity to expand our engagement with the Waihe'e and Waiehu communities in collaborative ecosystem stewardship and Native Hawaiian cultural practice," said 'Olu Campbell, HILT president and CEO. "We intend these efforts to connect people to 'āina, improve ecosystem function, strengthen coastal resilience, and work toward the restoration of a sustainable, traditional food source."

HILT has actively restored the native habitat and provided recreational opportunities for the community at the Waihe'e Refuge for over 20 years.



More than \$800,000 in funding from NOAA will be used to restore the ecosystem and support cultural practices at Waihe'e Coastal Dunes and Wetlands Refuge. - Photo: HILT

\$2 Million Awarded for Coral Restoration

The National Marine Sanctuary Foundation (NMSF) has awarded seven grants totaling more than \$2 million to support coral restoration in American Samoa, the Commonwealth of the Northern Mariana Islands (CNMI), Guåhan (Guam), and Hawai'i. The grants are funded by the National Oceanic and Atmospheric Administration (NOAA).

The grants will support projects that directly contribute to coral restoration progression by providing the means for capacity building and/or restoration implementation.

"Climate change and other pressures are having disastrous effects on coral reefs around the world, including the waters surrounding U.S. Pacific Islands. Marine heatwaves like the one occurring right now in the southeastern U.S. demonstrate the need to act now to implement the restoration needed to stem the tide of reef degradation," said Tj Tate, NMSF director of conservation.

Coral reef ecosystems are important to the overall health of the ocean and provide coastal protection. They contribute to island economies through fisheries, recreation and tourism. And they hold intrinsic cultural value to Indigenous Pacific peoples. Reefs are declining due to stressors including climate change impacts such as bleaching and ocean acidification, land-based sources of pollution, overfishing, and intensive human uses in some areas.

"Innovative conservation incorporates Indigenous and local knowledge and wisdom into the protection and restoration of habitat and recovery of species and must be supported," said Joel R. Johnson, NMSF president and CEO. "Restoring marine ecosystems, building local capacity in diverse communities, and protecting biodiversity through sanctuary designation, all contribute to the

Mahalo to OHA NHRLF Board President Mike Tresler



Mahalo to Mike Tresler who has served as OHA's Native Hawaiian Revolving Loan Fund (NHRLF) board president and Kaua'i Island director for the past six years. July 25, 2023 was his last in-person board meeting. Some of his many accomplishments include the rise in the number of Hua Kanu Business loans disbursed statewide and providing guidance for the program during and post pandemic. He was also integral in the design and launch of the Mahi 'Ai Business loan product in Spring 2023. Although Mike's official last day is not until Sept. 30, 2023, NHRLF staff and the Board of Directors would like to mahalo him for his many years of service to NHRLF and the lāhui. L-R: Loan Processor Robert Crowell, Loan Underwriter Steve Barnes, Loan Officer Lareina Meinecke, O'ahu Director and Board Vice President Liane Khim, Kaua'i Director and Board President Mike Tresler, Loan Manager Aikū'e Kalima, O'ahu Director Juanita Wolfgramm, Hawai'i Director and Board Secretary Kirstin Kahaloo, and Maui Director Wayne Wong. - Photo: Lei Ayat-Verdadero

climate resiliency of our ocean."

Hawai'i grant recipients include: Hawai'i Department of Land and Natural Resources (HI DLNR); UH Hilo (Hawai'i Cooperative Fishery Research Unit), UH Mānoa (Hawai'i Institute of Marine Biology), and The Nature Conservancy of Hawai'i.

The projects will take place through the Summer of 2025.

DOI Provides \$16 Million to Help Protect Hawaiian Forest Birds

Secretary of the Interior Deb Haaland announced in June that the department has committed nearly \$16 million as part of President Biden's Investing in America agenda to prevent the imminent extinction of Hawaiian Forest Birds.

The funding will support a new Hawaiian Forest Bird Con-

servation Keystone Initiative, which was unveiled as part of the department's Restoration and Resilience Framework. The framework is guiding \$2 billion in investments from the Bipartisan Infrastructure Law and Inflation Reduction Act to restore lands and waters and advance climate resilience. Haaland announced the historic funding during remarks at the Hawai'i Conservation Conference in Honolulu.

"Hawaiian Forest Birds are a national treasure and represent an irreplaceable component of our natural heritage. Birds like the 'i'iwi, kiwīkiu and 'akikiki are found nowhere else in the world and have evolved over millennia to adapt to the distinct ecosystems and habitats of the Hawaiian Islands," Haaland said. "We are working collaboratively with the Native Hawaiian community and our partners to protect Hawaiian

Forest Birds now and for future generations."

Historically, there were over 50 different species of honey-creeper birds in Hawai'i. That number is now down to just 17, due to a range of threats that have caused significant declines in their populations. Habitat loss, invasive species, climate change and disease, such as avian malaria spread by mosquitoes, are urgent challenges impacting bird species across Hawai'i.

Nahale-a Appointed to UH Board of Regents



Alapaki Nahale-a

Gov. Josh Green has named Alapaki Nahale-a as one of three interim appointees to the University of Hawai'i Board of Regents (BOR).

Nahale-a, former Gov. Neil Abercrombie and attorney Lauren Akitake will fill seats for five-year appointments, subject to confirmation by the Hawai'i State Senate. The three interim appointees will fill one Honolulu County seat, one Maui County seat, and one Hawai'i County seat.

Born and raised in Hilo, Nahale-a is a 1986 graduate of Kamehameha Schools and earned a bachelor's degree in political science from the University of Pennsylvania. He is the CEO of the Global Resiliency Hub at 'Iole in Kohala, Hawai'i. 'Iole honors the 2,408-acre historic ahupua'a being managed by Global Resiliency where it is modeling how regenerative governance can create a world that is not only sustainable, but regenerative, leading to abundance for people and the environment.

Nahale-a has spent more than 30 years serving the community in various roles including director and chair of the Department of Hawaiian Home Lands, and various roles at Kamehameha

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Schools, including senior director of Community Engagement and Resources for Hawai'i Island.

Queen Lili'uokalani's Personal Flag Returns

Queen Lili'uokalani's royal standard was on public display at Washington Place for the first time since it was seized in 1893. A procession was held, followed by a blessing and remarks welcoming the Queen's standard back to Washington Place on July 24.

Gov. Josh Green and his wife Jaime Kanani Green, the first Native Hawaiian first lady, formally received the flag alongside descendants of the queen and the Dominis family.

The flag, which was slated to be auctioned off at Bonham's Auction House in New York, was returned after the Attorney General's office submitted a letter of claim for the standard. The return of the royal standard, considered the symbol of the kingdom, is representative of ongoing efforts to bring back and preserve artifacts belonging to Hawai'i.

The estate of Abigail Kinoiki Kekaulike Kawananakoa, and Damon Estate heiress Brendan Damon Ethington, each donated \$30,000 to the listed owners of the standard.

Design Firm Creates Sea Level Rise Awareness Videos

Three public service announcement videos intended to bring awareness to harmful effects of sea level rise, revised setback regulations, and preserving O'ahu's shoreline have been created by O'ahu-based Stacey Leong Design.

The videos feature Robert Cazimero, Paula Fuga and renowned Hawaiian musician and cultural practitioner Ku'u-

OHA Trustees Visit Moloka'i



At its recent Moloka'i community and board meetings, OHA's Board of Trustees paid a visit to the Moloka'i Community Health Center. With too few doctors and a lack of specialized medical equipment, access to quality medical care for island residents has become increasingly difficult. Residents must travel to O'ahu or Maui for specialized medical care. The visit provided an opportunity to talk story with the folks who are trying to meet the health care needs of island residents. Pictured (l-r): Trustees Keoni Souza, Hulu Lindsey and Brickwood Galuteria, Project Director Terry Radi, Trustee Luana Alapa, Interim CEO Shanna Willing, Trustees Kalei Akaka (with her baby Ana) and Dan Ahuna. - Photo: Lehua Itokazu

ipo Kumukahi.

The City and County of Honolulu has actively worked to preserve O'ahu's sandy beaches and shorelines by combating rapid erosion and permanent beach loss. Since the 1960s, the City and County has passed and enforced laws that restrict coastal development, including the construction of human-placed barriers, and requiring structures to be set back from the shoreline.

Ocean levels in Hawai'i are estimated to rise more than 3 feet within the next several decades, and the devastating impacts from high tides will be felt years earlier.

The videos encourage coastal property owners who plan to renovate or build to not add shoreline barriers and to build at the farthest ma uka end of their property, and to follow all permitting requirements.

The State of Hawai'i has estimated that as the ocean rises, annual flooding will impact over 13,000 residents and nearly 4,000 structures.

Homebuyer Program Awarded \$900,000

Hawaiian Community Assets (HCA) announced in July that it had been awarded \$903,168 by American Savings Bank (ASB) and the Federal Home Loan Bank of Des Moines (FHLB Des Moines) to expand housing counseling and financial education support for its Kahua Waiwai Homebuyer Program.

"We are immensely grateful to American Savings Bank for their generous support through The FHLB Des Moines Member Impact Fund," said Chelsie Evans Enos, executive director of Hawaiian Community Assets. "Their commitment to our mission of housing readiness and financial education will enable us to reach more individuals and families in need. This funding will empower us to expand our programs for more rent to own options, increase those reached through personalized housing ready counselors, and equip Hawai'i's people with the knowledge and resources necessary to achieve stable and sustainable

housing."

The FHLB Des Moines Member Impact Fund, which provided a nearly \$3-to-\$1 matching award, turned ASB's commitment of \$250,000 and FHLB Des Moines' matching grant of \$653,168 into a total of \$903,168 for HCA.

The HCA Kahua Waiwai Homebuyer Program offers free homeownership resources to assist low- and moderate-income individuals and families in Hawai'i, contributing to the overall wellbeing and stability of the community. As a nonprofit organization and HUD-certified housing counseling agency, HCA is committed to helping local families build generational wealth, establishing economic empowerment and financial stability.

Agribusiness Training Program Seeking Applicants

ChangeMakers Hawai'i is inviting individuals and organizations interested in starting agribusinesses to participate in a culturally driven, science-focused training in sustainable agriculture, irrigation and fertigation, greenhouse construction, hydroponics systems, advanced agri-technology and workforce readiness.

Training is offered onsite and virtually. Requirements include a smart device and internet access. For individuals with limited internet access, the ChangeMakers Hawai'i co-working space, The Change Center Collective Workspace, in Hilo is available.

This training is part of ChangeMakers Hawai'i's 'Āinapreneur Business and Workforce Development Program, which promotes economic development and job creation that values people, community, environment and Hawaiian language, culture and values. In addition to small business start-up and workforce training, 'Āinapreneur has a revolving loan program and back-office

support services.

Hands-on ho'ike (performance-based assessments) are part of the program, and participants are eligible to earn micro-credential digital badges and other agriculture and food industry-recognized credentials. Qualified graduates will also get assistance with internships and career-entry opportunities.

To enroll in this free program, please email ui@changemakershawaii.org. For more information, please visit www.changemakers.hawaii.org.

Gov. Green Vetoes Bills That Would Protect Freshwater Supplies

Gov. Josh Green has vetoed two bills aimed to deter and respond to drinking water crises, like the one triggered by leaks from the Red Hill fuel tanks. Water advocates questioned who is advising the Green administration, and the unintended consequences of his vetoes.

HB1088 would have enabled the Water Commission to better ensure public needs and safety are prioritized during a water crisis. The veto justification was that emergency authority already exists.

"This bill would give the Water Commission the tools it says it needs to take timely action in an emergency, to prevent frivolous uses of our precious freshwater supplies that should be prioritized for our homes, schools, hospitals – our most vital needs," said Wayne Tanaka, executive director of the Sierra Club of Hawai'i.

HB153 was intended to authorize the Water Commission to impose increased fines against entities that could otherwise over pump aquifers or drain streams dry. The bill would have allowed the commission to use its enforcement process to charge violators up to \$60,000 per day, an increase from the current maximum penalty of

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OHA is a Totally Different Place Today

In a recent column in the *Honolulu Star Advertiser* (Island Voices, June 11, 2023), James Logue observed that “restoring trust in government necessitates addressing the root causes of corruption and promoting transparency, accountability and ethical behavior among public officials.”

We at the Office of Hawaiian Affairs (OHA) could not agree more.

It is regrettable that, despite referencing the 2018 audit of OHA, Logue does not remind the reader that addressing corruption and making systemic changes to promote accountability are exactly the steps the OHA Board of Trustees (BOT) took when they saw the audit report.

In November 2022, OHA announced the results of another report it had commissioned from Plante Moran, that reviewed all the questionable items raised in the 2018 audit and the steps taken to address them.

The OHA BOT has cleaned house and revamped processes for approval of projects and grants to ensure far better oversight and to minimize the kind of arbitrary behavior of executives funneling money to projects that may not have received Board scrutiny.

OHA made its actions known publicly through a press conference last year. The *Honolulu Star Advertiser* hailed the progress, observing in a Nov. 21, 2022, editorial that “OHA has stepped up fiscal management and transparency, with budget and spending information readily available on its website.”

As Trustee Keli'i Akina rightly observed, “The Office of Hawaiian Affairs is today a totally different place from 2012 to 2016...there was a culture that made fraud, waste and abuse easy to do at OHA...That culture is no longer here.”

But the concern about trust in government and the motivations of our elected officials remains valid as we look back on the legislative session just completed.



**Carmen
“Hulu”
Lindsey**

CHAIR
Trustee, Maui

Commentaries from various nonprofits and advocates for a variety of good government measures reflect the fact that too many worthy bills failed for no good reason. More than ever, we need citizens to be vigilant and engaged as our democracy faces unthinkable threats from those who value power more than the wellbeing of the people who elected them. This is no time to be complacent.

The need to restore faith in government is indeed urgent. It is an enterprise in which all of us have a responsibility to play a role. Hawai'i should rank amongst the states with the highest voter participation given that we now have Automatic Voter Registration and Vote by Mail statewide. Rural communities should make their voices heard as loudly as those in the urban centers that have long dominated our politics.

As I shared with our beneficiaries in Moloka'i at our annual OHA Trustees meeting, some of their issues do not fall under the Trustees' purview, but OHA can advocate on their behalf. We have loud voices. Distance from the centers of power and decision-making should not mean exclusion from shaping the policies that loom large in all our lives.

OHA is dedicated to making sure that our beneficiaries understand the potentially enormous power of their ballot and how using it can help ensure that we have a government that works for everyone, and not just for special interests.

More people exercising their precious right to vote would help contribute to better leadership and the “full ethics cleanup at the People's House” that the *Honolulu Star Advertiser* called for in a Jan. 2, 2023, article.

I implore you to pay attention to what's happening in government, in the centers of power and decision-making, and how it will affect the lives of our children and their children. As my grandmother always told me, “E maka'ala mai i ka hana.”

Changing of the Guard at OHA

In this month's article I want to mahalo former CEO Sylvia Hussey and welcome our new Interim CEO Colin Kippen.

Sylvia came to OHA from the Native Hawaiian Education Council. Before that she worked at Kamehameha Schools for over a decade. She was born and raised in Kohala. Her family lived in Niuli'i near the Pololū lookout. She graduated from Kohala High School and later obtained a bachelor's in accounting from BYU-Hawai'i and masters and doctoral degrees from UH-Mānoa College of Education. She came to OHA as a CPA (certified public accountant) with significant experience. She resigned last month.

Sylvia started at OHA in November 2018 as the chief operating officer and interim chief advocate. In July 2019 she was named interim CEO for OHA and in December 2019 she was appointed our permanent CEO.

Sylvia is one of the few executive OHA employees who did not leave their job at OHA following the three damning audits undertaken by the state, CLA and Plante Moran. These audits flagged numerous transactions for fraud, waste and abuse.

The last audit by Plante Moran was difficult because records were missing, and emails had to be tracked. Sylvia supported corporate counsel who worked with Plante Moran on the details, facilitated a full briefing for the Board, and supported the Board's decision to forward the data to federal investigators and hold a press conference for our beneficiaries.

I am thankful to Sylvia for her tireless service and dedication to our people and community. Her approach was to work with our Board to align policy, procedure and practice.

She facilitated the development of OHA's 2020-2035 strategic plan which incorporates the strategic foundations of 'ohana, mo'omeheu and 'āina and continuing strategic directions of education, health, housing and economic stability. She oversaw OHA's



**Mililani B.
Trask**

VICE CHAIR
Trustee,
Hawai'i Island

COVID-19 effort, which worked to facilitate beneficiary and community supports including meals, emergency aid and grants. Sylvia helped OHA reduce overhead costs and increase beneficiary and community investments and services.

Mahalo. Good job, Sylvia. Thank you so much for your years of service. I will miss you at OHA.

I also want to welcome Colin Kippen, our new interim CEO, back to OHA.

Colin was born and raised in Hawai'i, received his BA in political science and obtained his masters in urban and regional planning and a law degree from Iowa University. He has served as a member of the President's Commission on Scholars under the Obama administration and as a member of the Native American Graves Protection and Repatriation Act Review Committee under the Bush administration. He is a longstanding member of the Prince Kūhiō Hawaiian Civic Club.

Colin served as Dan Inouye's staff counsel to the U.S. Senate Committee on Indian Affairs and served as the Executive Director of both the National Indian Education Association and the Native Hawaiian Education Council. From 2012-2015 Colin was the Hawai'i State Homeless Coordinator and Chair of the Hawai'i Interagency Council on Homelessness. Colin has also worked for the Hawai'i State Senate and the Honolulu City Council. He was a trial attorney and the chief judge for a Native American tribe in the Seattle area before returning home to Hawai'i.

Colin has previously worked for OHA as the deputy administrator in charge of advocating for Hawaiian rights and most recently as the Board of Trustees' chief of staff.

It's been my great good fortune to work with Hawaiians like Sylvia Hussey and Colin Kippen. They are dedicated, talented and want to uplift our people. If this interests you, check out the OHA web site. We have many vacancies to fill.

Aloha, Mililani ■

Healthcare Crisis on the Island of Moloka'i

Imagine an island with no doctors permanently living there, where patients must travel by air to access specialized medical care.

Such a place is not a figment of the imagination, but rather the stark reality faced by the people living on the island of Moloka'i. With the highest concentration of Native Hawaiians per capita, Moloka'i continues to grapple with an acute healthcare crisis. Compounding this dire situation, two of the island's cherished physicians died last year resulting in a 50% reduction in available healthcare services. One of those doctors provided care to about 1,700 residents. Currently, only a handful of doctors make periodic visits to the island to provide medical care.



Trustee Akina (center) visits with Moloka'i residents to talk story about health care. - Courtesy Photo

On July 11, 2023, the Office of Hawaiian Affairs (OHA) hosted a community meeting on the island of Moloka'i. Before and after that meeting, I had the privilege of engaging with OHA beneficiaries. They candidly expressed their firsthand experiences dealing with the healthcare crisis affecting their island.

Ruth Tanielu said that "every two-three days, a couple of doctors fly in to work at Moloka'i General Hospital and then they fly out as another group of doctors arrive." Ruth also shared that a German doctor has been rendering medical assistance to help meet the healthcare demand. She lamented the fact that she must still "travel from Moloka'i to Maui



Keli'i Akina, Ph.D.

Trustee,
At-large

or O'ahu to receive specialized medical care from a cardiologist because Moloka'i does not have the necessary equipment."

Adding to her ordeal, Ruth often finds herself missing critical appointments due to the unpredictable flight schedules of Mokulele, the sole airline serving Moloka'i.

In emergency situations where surgical intervention is needed, patients are transported to Kaunakakai Regional Park on Moloka'i, where they wait to be airlifted by helicopter to The Queen's Medical Center on O'ahu.

Debbie Benjamin, another Moloka'i resident and OHA beneficiary, highlighted the presence of a "mental health crisis" on the island. She noted the absence of psychiatrists at Moloka'i Community Health Center where only one psychologist is available.

Other beneficiaries echoed similar sentiments, revealing the lack of long-term care facilities for kūpuna. Consequently, many are compelled to leave Moloka'i to access long-term care services on neighboring islands. These beneficiaries stressed the fundamental right of kūpuna to "die with dignity on their home island."

Numerous Moloka'i beneficiaries offered potential solutions to address the healthcare crisis.

Kupuna Judy Caparida, for instance, advocated for high school counselors to guide students toward careers in healthcare. Another possible solution involves offering increased financial incentives to physicians who choose to practice in rural areas. Similarly, medical education could be subsidized for future doctors and other healthcare professionals who commit themselves to work for a period of time in places with the greatest need. The State of Hawai'i could also play a crucial role by reducing regulatory obstacles and making it easier for private long-term care companies to establish facilities on the island.

Whatever the solutions may be, the bottom line is that time is running out for thousands of residents on Moloka'i, especially our kūpuna.

E hana kākou - let's work together now to solve the medical crisis on Moloka'i! ■



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COMMUNITY MEETING & OHA BOARD OF TRUSTEES MEETING

**Saturday, August 5, 2023
at 11:00 a.m.**

Meetings will be held in person only at
Lāna'i High & Elementary School
555 Fraser Ave., Lāna'i City, HI 96763

To see a complete schedule of future meetings please visit
www.oha.org/BOT



NEWS BRIEFS

Continued from page 17

\$5,000 per day.

The administration justified the veto on concerns that housing developments might be discouraged by such fines, and that county entities would apply these fines immediately.

Cabinet Member Engages With Native Hawaiian Community During Visit

Secretary of the Interior Deb Haaland recently spent a week in Hawai'i, where she highlighted how President Biden's Investing in America agenda and "Bidenomics" strategy are helping to protect iconic Hawaiian bird species, strengthen the Native Hawaiian community, and invest in the science and infrastructure that support public lands and waters.

Throughout the visit, Secretary Haaland, Assistant Secretary for Fish and Wildlife and Parks Shannon Estenoz, and Senior Advisor for Native Hawaiian Affairs Summer Sylva met with federal, state and local leaders, members of the Native Hawaiian community at various sites and public lands throughout the Hawaiian Islands. They also visited sites that help tell an inclusive and complicated story of America's history, including Pearl Harbor National Memorial and 'Iolani Palace, which recently received nearly \$500,000 for restoration through a Save America's Treasures Grant from the National Park Service.

Haaland highlighted the department's commitment to work with Indigenous communities to protect lands and waters, revitalize Indigenous languages, and acknowledge and address the enduring legacy of assimilationist policies.

As part of the department's work to hear directly from survivors and their descendants

through the Federal Indian Boarding School Initiative, Haaland met with survivors and descendants to learn how federal assimilation policies impacted the Native Hawaiian community. During the meeting, she heard how the overthrow of the Hawaiian monarchy and subsequent prohibitions on the use of 'ōlelo Hawai'i throughout the 20th century left intergenerational impacts that persist.

Kamehameha Graduate Honored for Heroic Act

Bellevue, Wash., police officer Keali'i Akahane, a 1987 Kamehameha Schools Kapālama graduate and former Honolulu police officer, was awarded the Medal of Valor for rescuing a young man who had jumped into Phantom Lake with 50 pounds of weights in his backpack.



Keali'i Akahane

Akahane is only the third recipient in the department's history to receive the Medal of Valor. In full police uniform including boots and a ballistic vest, Akahane climbed over a wooden railing and jumped into the 50-degree water. He pulled the youth to the surface and brought him to the pier where officers on the pier pulled him from the water and performed CPR.

For his efforts, Akahane was also one of 16 individuals to receive the Carnegie Medal, North America's highest honor for heroism. The Carnegie Medal is given throughout the U.S. and Canada to those who enter extreme danger while saving or attempting to save the lives of others.

Akahane and the other recipients - or their survivors - also received a financial grant. ■

BURIAL NOTICE: ĀLIA PROJECT KAKA'AKO, O'AHU

Notice to interested parties is hereby given that a human tooth was identified by Cultural Surveys Hawai'i, Inc. during archaeological data recovery for the Ālia project, Kaka'ako, Honolulu Ahupua'a, Honolulu District, O'ahu, TMKs: (1) 2-1-056:002, 007, and 008.

Per Hawai'i Revised Statutes §6E-43, Hawai'i Administrative Rules (HAR) §13-300, and the project's data recovery plan, this is considered a previously identified burial site. Based on context, it is over 50 years old and likely Native Hawaiian.

The project area is within Land Commission Award (LCA) 7713, 'ili of Ka'ākaukui, to Victoria Kamāmalu, and in the vicinity of LCAs 9549 to Kaholomoku, 1503 to Puua, and 10463 to Napela.

The project proponent is Kobayashi Group: Matthew Penaz, Chief Operating Officer, 1288 Ala Moana Boulevard, Suite 201, Honolulu Hawai'i 96814 [Tel: (808) 692-0045].

The project proponent has proposed relocation to the established on-site burial preserve; however, the decision to preserve in place or relocate shall be made by the O'ahu Island Burial Council in consultation with the State Historic Preservation Division (SHPD) and recognized lineal and/or cultural descendants, per

HAR 13-300-33. Appropriate treatment shall occur in accordance with HAR 13-300-38.

All persons having knowledge of the identity or history of these human remains are requested to contact Regina Hilo, SHPD Burial Site Specialist, at 601 Kamokila Boulevard, Room 555, Kapolei, Hawai'i 96707 [Tel: (808) 692-8015, Fax: (808) 692-8020, Email: Regina.Hilo@hawaii.gov].

Interested parties shall respond within 30 days of this notice and file descendant claim forms and/or provide information to SHPD adequately demonstrating descent from this burial or ancestors buried in the same ahupua'a or district.

CULTURAL IMPACT ASSESSMENT: WAIKŌLOA AHUPUA'A, HAWAII ISLAND

ASM Affiliates is preparing a Cultural Impact Assessment (CIA) in compliance with a HRS Chapter 343 Environmental Assessment for a 2.5-acre property on TMK (3) 6-8-041:020, situated in Waikōloa Ahupua'a, South Kohala District, Island of Hawai'i. We are seeking consultation with community members that might have knowledge of traditional cultural uses of the proposed project area; or who are involved in any ongoing cultural practices that may be occurring on or in the general

vicinity of the subject property, that may be impacted by the proposed project. If you have and can share any such information please contact Amy Ketner (aketner@asmaffiliates.com); phone (808) 969-6066, mailing address ASM Affiliates 507-A East Lanikaula Street, Hilo, HI 96720.

CULTURAL IMPACT ASSESSMENT: WAIĀHOLE BRIDGE REPLACEMENT PROJECT

On behalf of KAI Hawaii Inc., ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS, Chapter 343 Environmental Assessment being prepared for the Waiāhole Bridge Replacement project. The project includes portions of TMK: (1) 4-8-001: 010, 002:001, 008:018 023, and 009:001 in Waiāhole Ahupua'a, Ko'olaupoko District, Island of O'ahu. The project includes the realignment of Kamehameha Highway and the demolition and replacement of Waiāhole Bridge.

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

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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

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

LU'ULOLO-AE'A-MORTON-KALIMA - This is a kāhea to the descendants of Annie Meleka Lu'ulolo and her three (3) husbands: Albert Kamaukoli Ae'a I, Sampson Palama Ae'a Morton, and Paul Aukai Kalima. The 'ohana is planning a family reunion in the summer of 2023 and all direct descendants of this bloodline are invited to attend this event. What: Aloha Kekahi i Kekahi 'Ohana Reunion; When: September 1-4, 2023, FOUR DAY EVENT; Where: Our Lady of Kea'au - Makaha, HI. The 'ohana requests all attendees to RSVP here: <https://www.surveymonkey.com/r/alohareunion2023>. 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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N Ū K Ū W A H Ō F E D E R A L N E W S

OHA to Host Federal Consultation to Help Protect Cultural Objects

The Office of Hawaiian Affairs (OHA) will host a consultation session of the U.S. Department of the Interior (DOI) and the U.S. Department of State seeking input from the Native Hawaiian community on the development of regulations to implement the Safeguard Tribal Objects of Patrimony Act (STOP Act).

The STOP Act directs the DOI, in coordination with the departments of State, Justice, and Homeland Security, to regulate export of Native cultural items and facilitate voluntary repatriation of Native American and Hawaiian human remains and cultural items from overseas back to Tribes and Native Hawaiian organizations in the U.S.

The passage of this Act is crucial to protect against the export of cultural objects obtained in violation of federal laws, the Native American Graves Repatriation Act, or the Archaeological Resources Protection Act.

"We are in a special position as one of four locations where these consultations are occurring before the rules are being written," said OHA Interim Ka Pouhana/CEO Colin Kippen. "We need to have our Native Hawaiian organizations, and community members with an interest and background in these issues, attend and engage at this event."

OHA acts as an advocate for Native Hawaiians at the federal, state and county levels. Participation in federal consultation is an important advocacy tool used to ensure Kānaka Maoli perspectives are considered in the federal law making and implementation processes.

The in-person consultation will be held on

Aug. 23, 2023 at 5:00 p.m.
at OHA's Honolulu headquarters

located at 560 N. Nimitz Hwy, Suite 200. Native Hawaiian Organizations and Native Hawaiian community members are invited to attend.

The DOI Office of Native Hawaiian Relations (ONHR) will also host a virtual consultation on

Aug. 24, 2023, at 9:00 a.m.

Written comments will be accepted via email to **consultation@bia.gov** through **Sept. 1, 2023 at 6:00 p.m.**

The link to register for the in-person and virtual consultation sessions, and to a list of frequently asked questions about the development of regulations to implement the STOP Act, are available at: **www.doi.gov/hawaiian**.

Contact ONHR with any questions at **doi_onhr_hhl@ios.doi.gov**.

Additional information related to the STOP Act may be found at:

- **Pub. L. No. 117-258 (STOP Act) -**
<https://www.congress.gov/117/plaws/publ258/PLAW-117publ258.pdf>
- **House Committee Report 117-196 (STOP Act) -**
<https://www.congress.gov/congressional-report/117th-congress/house-report/196/1>.
- **Congressional Budget Office (CBO) cost estimates for the STOP Act -**
<https://www.cbo.gov/publication/57587>