



Ka Wai Ola
NEWS FOR THE LĀHUI kawaiola.news

'Okakopa (October) 2023 | Vol. 40, No. 10

Hō'inana Ola

PAGES 17-20



On September 1, people across the pae 'āina participated in a day-long vigil to support Maui in the aftermath of the wildfires. The vigil included sunrise, noon and sunset ceremonies centered on emotional and spiritual healing. In this photo, Maui 'ohana gather at Wai'ehu Beach Park, which faces east, for the sunrise ceremony. - Photo: Pueo Pata



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ONE PEOPLE, ONE LĀHUI: THE MANTLE OF NATIONHOOD

Aloha mai kākou,

Our lāhui is a nation; the Kānaka Maoli who descend from the original inhabitants of Hawai‘i. We who descend from voyagers.

Armed overthrow, wanton theft, raging disease, and forced assimilation over 245 years could not do away with our nation. Now, the market and the ledger conspire to do what boldfaced colonialism could not.

On islands that supported a population of one million Native Hawaiians pre-contact, the average ‘Ōiwi cannot own their own home. In one of the most fertile environments on Earth, a cart full of fresh food is enough to break a Hawaiian ‘ohana’s survival budget. If this is Hawai‘i capitalism in 2023, it is the devil’s arithmetic. Hundreds of thousands of Native Hawaiians have been carried away. Half are living on the continent.

But make no mistake: although our people are being displaced, our nation is growing again. Quickly.

There are now almost 700,000 Native Hawaiians, up from 400,000 at the turn of the millennium. Our demographic revival is stunning. Can we match it with social, cultural, and political revival too?

Hawai‘i needs all the warriors she can muster to bring about this change.

A Native Hawaiian on the continent can lobby their congresspeople. As constituents, they, not us, are the ideal messengers for our lāhui. A Native Hawaiian on the continent can donate to social justice at home. Costs on the continent are lower; they just may have more to give. We should have high expectations of our kin living abroad, and they should have high expectations of us.

History is strewn with groups forced to live in diaspora. The Jewish and

Armenian peoples are two who were evicted from homelands, the Near East to Eastern Europe, over millennia. Some eventually made their way to the continental U.S., yet a connection to a shared culture and history continued. The desire of Armenian Americans and Jewish Americans to support historic homelands has manifested itself in advocacy and aid - for Armenia and for Israel - that continues to this day.

And let us not forget the Koreans and Chinese who came to Hawai‘i. From these shores, they organized to free their motherlands.

Hawai‘i, our ancestral homeland, will always be first in Hawaiian hearts. We who have the privilege of remaining at the piko of Hawaiian civilization should exemplify inclusive leadership.

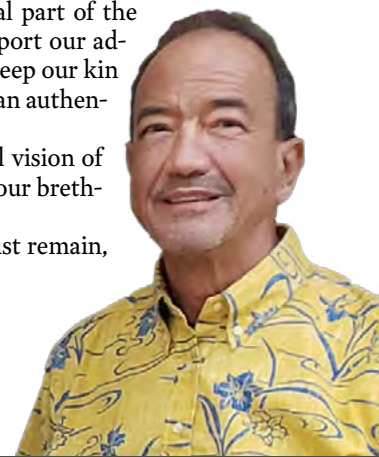
Let us recognize Hawaiians on the continent as an integral part of the nation. Let us provide opportunities for those in exile to support our advocacy for the lāhui and for Hawai‘i. Let us consider ways to keep our kin connected to their culture, and to furnish their children with an authentic, living understanding of their Hawaiian identity.

Hold the diaspora close. If we limit ourselves to a parochial vision of “Hawaiianness” circumscribed by purity tests, we risk losing our brethren to the slow death of assimilation.

Instead, take up the mantle of nationhood. We are, and must remain, one people. ■

Colin Kippen

Ka Pouhana Kūikawā | Interim Chief Executive Officer



Colin Kippen

Ka Pouhana Kūikawā
Interim Chief Executive Officer

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Hufford and Sinenci Honored as Traditional Artisans



Roan Hufford
- Photo: Lynn Martin Graton/NEA



Francis P. Sinenci
- Photo: Hypothetical/NEA

By Kelli Soileau

Native Hawaiian artisans Kapa-maker Roen Hufford and Master Indigenous Architect Francis P. Sinenci were recognized at the National Heritage Fellowships Awards Ceremony last month at the Library of Congress in Washington, D.C.

The National Endowment for the Arts (NEA) National Heritage Fellowship Award (NHFA) is the United States government's highest honor in the folk and traditional arts.

"The 2023 National Heritage Fellows exemplify what it means to live an artful life," said NEA Chair Maria Rosario Jackson, Ph.D. "Their rich and diverse art forms connect us to the past, strengthen our communities today, and give hope to future generations in ways that only the arts can. Our nation is strengthened through their meaningful practices, expressions, and preservation of traditional artistry."

Along with fellow awardees, Hufford, who was honored as this year's award recipient, and Sinenci, recognized as a 2022 fellow, represented Hawai'i before members of Congress and the nation.

Roan Halley Kahalewai McDonald Hufford is an accomplished kapa and lei-maker and farmer in Waimea,

Hawai'i Island. She makes kapa in the traditional way, using traditional tools, and growing wauke (*Broussonetia papyrifera*) and plants used to make natural dyes.

Hawaiian kapa (bark cloth) made from wauke, or paper mulberry, was used for clothing, bedding, and for religious and ceremonial practices. Kapa made in Hawai'i had a refined technique to process the bark, beating it thin and even, then adding a signatory watermark. This subtle element is unique to Hawaiian kapa and was not done in other areas of the Pacific.

Upon the introduction of cotton and other materials to Hawai'i in the 19th century, the laborious process of making kapa slipped out of practice.

In the 1970s, Hufford's mother, Marie Leilehua McDonald, was part of a hui of artisans who revived the art of kapa-making. In 1990, McDonald was also an NHFA recipient, recognized for her skill and perpetuation of lei-making.

Inspired by the natural environment and Hawaiian mo'olelo, Hufford's artwork features vibrant colors and bold watermarks. She proudly carries her mother's legacy forward, perpetuating and expanding this unique art-form by passing on her knowledge of kapa-making and encouraging her students to be creative with their pieces.

Master Hawaiian Hale Builder Francis P. Sinenci "Kumu Palani" from Hāna, Maui, was asked one day to build a hale pili (traditional thatched house). That request led him on a journey to grow in the 'ike kūpuna (ancestral knowledge) of hale-building.

Building a hale is arduous and requires many hands and resources to complete the work. The process brings people together and keeps them together. The hale is a place for learning, meetings, and celebrations.

Since building his first hale 20 years ago, Sinenci has lost count of exactly how many others he has built, but it exceeds 300. Some of his more prominent projects in Hāna include building a Kahale, a traditional Hawaiian village, at Maui's Hāna Cultural Center and Museum, and restoring Pi'ilani Hale, the largest heiau on Maui.

Sinenci continues to apprentice and teach the traditional practice of hale-building and strongly believes the



Master Indigenous Architect Francis Sinenci (center) has built more than 300 traditional hale. - Photo: Hypothetical/NEA

knowledge of building traditional hale is a critical element to the perpetuation of Hawaiian culture.

"I hope men and women can carry on this tradition because it's not just about the hale itself; it's about building community," Sinenci said.

The NEA recognizes up to nine master folk and traditional artists annually. These fellowships recognize artistic excellence, lifetime achievement, and contributions to the nation's traditional arts heritage.

National Heritage Fellowship nominees must have a record of continuing artistic accomplishment and be actively participating in their art form, either as practitioners, mentors, or as community scholars. They must demonstrate significant contributions to living folk and traditional arts, source communities, and/or the transmission of traditional knowledge to future generations.

Recipients are selected based on nominations from the public.

In addition to Sinenci, Hufford and McDonald, 14 other Native Hawaiians have been named NEA National Heritage Fellowship Award recipients since the inception of the program. They are: Gladys Kukana Grace, Richard Ho'opi'i, Solomon Ho'opi'i, Ledward Ka'apana, Meali'i Kalama, Eddie Kamae, Pualani Kanahele, Nalani Kanaka'ole, Raymond Kane, Genoa Keawe, George Na'ope, Clyde "Kindy" Sproat, Ka'upena Wong and Kau'i Zuttermeister. ■



A few examples of the extraordinary kapa art by renowned Kapa-Maker Roen Hufford. - Photo: Lynn Martin Graton/NEA



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Housing Proclamation Impacts to Environmental and Native Hawaiian Law

By Daylin-Rose H. Heather

On July 17, 2023, citing Native Hawaiian hardship and the need for more housing units, Gov. Josh Green issued a sweeping “Emergency” Proclamation on Housing that attempted to unilaterally fast-track development in Hawai‘i without safeguards ensuring units are truly affordable to local families; suspend a bevy of laws, including those meant to ensure impacts to the environment, traditional and customary practices, and iwi kūpuna are assessed before a project commences; and shut the door on public participation and transparency in vital steps of the decision-making process.

There is no question that Hawai‘i is in desperate need of solutions to its affordable housing crisis, which Green’s proclamation acknowledged has existed since at least 1935 when the Hawai‘i Housing Authority was first created.

It is probably more accurate to say that the housing

crisis started in the 1800s with the privatization of land through the Māhele long before any of the laws were suspended by the original emergency proclamation.

At issue with this proclamation was not whether there is a housing problem, but rather, how this problem is solved, who will need to sacrifice to meet Hawai‘i’s housing needs, and who gets to decide.

Laws suspended in the original proclamation, including Hawai‘i Revised Statutes Chapters 6E, 205, and 343, specifically provide for consultation with those directly affected by a proposed new land use, and seek to create a dialogue between project proponents and affected communities long before construction begins.

The July 17 proclamation undermined this process while offering no evidence demonstrating a connection between these laws and the shortage of affordable housing in Hawai‘i - or that the public wishes to sacrifice these protections for the promise of more housing stock. Indeed, it was the advocacy of Native Hawaiians and their allies that originally secured many of the legal protections suspended by the proclamation.

The history of Native Hawaiians not only includes in-

credible loss of land and natural resources, culture, and political agency leading up to and resulting from the illegal overthrow of 1893 and annexation of 1898, but also incredible resiliency and continued engagement in the face of changing political and social pressures.

Green’s administration describes one of his housing goals as, “Encouraging our communities to embrace the ‘Yes in My Back Yard’ mentality and calling them back to our values of Aloha.” Native Hawaiians are not simply “Not-In-My-Backyard” naysayers because they want – and have successfully secured – a seat at the table where the decisions are made that affect the quality of their lives and their relationship to their iwi kūpuna and ‘āina.

When adopting laws to encourage sound land uses, safeguard iwi kūpuna, protect the environment, and ensure public participation, Hawai‘i’s lawmakers and courts sought balance between the competing needs for new construction for housing and the economy, and protection of the life-giving, life-sustaining natural and cultural resources and practices that define Hawai‘i and Native

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I AM A COLLABORATOR
I AM AN INNOVATOR
I AM A PROBLEM SOLVER
I AM A LEARNER
I AM A CHANGEMAKER
I AM AN ‘ŌIWI LEADER
**I AM READY
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HOUSING PROCLAMATION IMPACTS

Continued from page 5

Hawaiians as a people. These systems are far from perfect, but they are far better than the system established by the July 17 proclamation, which undermined transparency and created the opportunity for backroom deal-making.

On Sept. 15, 2023, after justifiable public outcry, multiple lawsuits, and the expiration of the original proclamation, Green issued a new proclamation that abandoned many of the harmful suspensions and provided more guidance on what is considered a certifiable "affordable housing project."

Constitutional and other legal questions remain about the governor's exercise of unilateral authority that sidesteps the legislative process, but key protections that Native Hawaiians and their allies fought hard to secure are safe for now.

This outcome demonstrates the value of the public, and especially Native Hawaiians, engaging all available tools for registering opposition to abuses of power like this. Discussions weighing the need for housing and development against protections for the environment and iwi kūpuna will continue for the foreseeable future, so it is important that Native Hawaiian communities and the public remain vigilant as decisions are being made that could directly shape the future of the Hawai'i that the next generation will inherit. ■

Daylin-Rose H. Heather is a staff attorney at the Native Hawaiian Legal Corporation, a nonprofit law firm dedicated to the advancement and protection of Native Hawaiian identity and culture.



WAIMEA VALLEY

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

October 5, 12, 19, & 26
Waimea, O'ahu

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

2023 Fall Harvest Festival

Sept 30 – Nov 12
Mon-Fri 1:00 p.m. – 4:00 p.m.
Sat & Sun 9:00 a.m. – 4:00 p.m.
Waimānalo, O'ahu

Visit Waimānalo Country Farms' pumpkin patch, sunflower fields, country market and more. Admission fee. For more info:
www.waimanalogcountryfarms.com.

Ghost Stories of Hawai'i

October 6, 7:00 p.m.
Waimea, Hawai'i Island, or Livestream

From ancient Hawai'i to the present day, Storyteller Lopaka Kapanui will share spooky stories of spirits, curses, possessions, night marchers, mo'o wahine, the goddess Pele, and more!
<http://kahilutheatre.org>



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HARVEST MOON DANCE

SATURDAY OCTOBER 21

An evening gala benefit for
Ka Wai Kupuna, a fundraiser
for the complete overhaul of
our 50-year old water system

Royal Hawaiian Band Performances

October 6, 13, 20, & 27, Noon - 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

Queen Emma Summer Palace Festival

October 7, 9:00 a.m. - 2:00 p.m.
Honolulu, O'ahu

The 46th annual community festival for Hānaiakamalama returns! Tour the palace, stroll the grounds, savor 'ono food, and enjoy music, and hula. <https://daughter-sofhawaii.org/hanaiakamalama/>

16th Annual Maui 'Ukulele Festival

October 8, 3:00 - 7:00 p.m.
Kahului, Maui or Livestream

Watch the livestream concert on FB
[@maui.arts](https://www.facebook.com/maui.arts) or YouTube [@MauiArtsCulture](https://www.youtube.com/MauiArtsCulture)

The festival features music, prize giveaways, made-in-Hawai'i arts and crafts and 'ono-licious island foods for purchase.
www.MauiArts.org

Kama'āina Sundays

October 8, 9:00 a.m. - 2:00 p.m.
Honolulu, O'ahu

Explore 'Iolani Palace, enjoy entertainment, and activities. The theme is Mo'olelo Traditions, highlighting stories, myths, and legends. www.iolanipalace.org

October 14th Eco-Restoration

October 14, 9:00 a.m. - 1:00 p.m.
Makakilo, O'ahu

Nuture native Hawaiian plants, remove invasive weeds and expand the renewed native ecosystem at Palehua. Hosted by Gil 'Ewa Lands. For more information:
www.gill-ewa-lands.org.

Aloun Farms 21st Annual Pumpkin Festival

October 14-15, 21-22 & 28-29

8:30 a.m. - 5:00 p.m. | Kapolei, O'ahu

Local entertainment, craft and food vendors, keiki rides, tractor hayrides and a petting zoo. Pick a pumpkin straight from the vine. Admission fee. For more info:
<https://alounfarms.com/>.

Ko'olau 'Ohana Festival

October 20, 4:00 - 8:00 p.m. | Kāne'ohe, O'ahu

Key Project is celebrating their 55th Anniversary, enjoy food, music, vendors and games. This event is free.
www.keyproject.org



Hawai'i Island Festival of Birds

October 21, 9:00 a.m. - 6:00 p.m. | Hilo, Hawai'i

A celebration of the diverse bird species of Hawai'i at the Grand Naniloa Hotel. Proceeds will support the conservation work of the Hawai'i Wildlife Center and the Conservation Council for Hawai'i.
www.birdfeshawaii.org

2023 Honolulu Pride Parade & Festival

October 21 | Honolulu, O'ahu

- 9:00 a.m. - Noon, Parade – Magic Island to Kapi'olani Park
- 1:00 - 6:00 p.m., Festival at the Waikiki Shell.
www.hawaiilgbtlegacyfoundation.com

No Ho'okahi Tausani Makahiki Legacy Fundraiser

October 28 | Waimea Valley, O'ahu

- 9:00 a.m. - Noon, Mo'okū'auhau Kūkākūkā (Genealogy Discussion), Free
- 10:00 a.m. - 2:00 p.m., Hula, crafters, food and entertainment, \$10 kama'āina admission.
- 5:00 - 8:00 p.m., Fashion show, makeke, silent auction, entertainment and more.

This fundraiser is for a new Native Hawaiian Education Hālau at Pu'ukua. For more info email
the.descendants.namikama@gmail.com.

Waimea Valley Moonwalk

October 29, 6:30 - 10:00 p.m.
Waimea Valley, O'ahu

Appreciate the botanical gardens at night awash in the moonlight and tour an authentic Kauhale, Hawaiian living site.
www.waimeavalley.net/moon-walks ■

Mai Hilahila: Uncomfortable Conversations are our Kuleana

By Colin Kippen, OHA Interim CEO/Ka Pouhana Kūikawā

Survivors of the Maui wildfires have embarked upon the long road they must travel to regain some sense of the normalcy and repose that constituted their lives before the fires raged in August.

Deeply personal and painful loss is at the center of heated debates ranging from who is to blame for the devastation, how effectively the response was rendered, and what the rebuilding process will entail.

While these conversations are uncomfortable, it is our kuleana to aloha one another by embracing this discomfort. It's a time to invite complex and critical thought, and it's a time for listening.

We are in a polycrisis – a period of great disagreement, confusion, and suffering that is caused by many different problems happening at the same time so that they, together, have a very big effect.

Articles have surfaced telling the history of the marginalization and dispossession of Hawaiians by American businessmen who, in concert with the United States, forcibly overthrew Queen Lili'uokalani and the Kingdom of Hawai'i; how their plantation systems ended the ahupua'a system of diversified agriculture and diverted and dewatered Native Hawaiian communities who depended upon that water to survive.

Analysis of the global climate crisis provides additional insight into understanding forces that fanned the flames.

The Office of Hawaiian Affairs' longstanding efforts to return stolen water to Native Hawaiian communities

are legion. Lahaina, once known as the "Venice of the Pacific," was a lush wetland with fresh waterways coursing through it before it was dewatered and became dry and parched. These histories tell of America's imposition of settler laws designed to elevate the rights of business interests over Native Hawaiians living in the western region of Maui known as Maui Komohana (West Maui).

To move forward, we must acknowledge what got us here. Sometimes love comes in the form of accountability.

Most Hawaiians I know pride themselves on their relations with one another and their practice of aloha. We are a networked people and our connections have lifted our lāhui through numerous trials and tribulations.

We are ha'aha'a (humble). We fill each other's cup even when we're running on empty. We are generous. We are pono. It is due to these, and many other immeasurable qualities, that I am proud to be a Kanaka Maoli.

However, we must be careful not to subconsciously carry out the legacy of colonialism which blurs the lines between humility and shame.

Shame means we are told, time and time again, "Eh, no ask questions," and, "If you no can say something nice, more better you say nothing." We've become so accustomed to being silenced that we participate in silencing ourselves.

We do the work of the oppressor and suppress one another in the name of respectability politics and to "make nice." This line of behavior precisely follows the playbook for internalized oppression.

It's like thinking about who we might run into at the family lū'au – a son who works in tourism, a cousin who

is in real estate, a sister who teaches in Hawaiian immersion, an aunty who works as a county planner, and a friend who is a kalo farmer – everyone wearing the hat that pays the bills. Yes, we all must survive and make a living, but we must also remember that we are connected as Hawaiians and locals first and foremost.

Cultural and historical erasure occurs in moments like this, where, because of our desire to be aloha with those with whom we come into contact in that moment, we pretend we have not been colonized.

That is because the recitation of that history, and the truth-telling of our present, brutal reality makes us feel uncomfortable and puts us at odds with people who are our friends and relations – those who are simply trying to survive in a Hawai'i which they feel powerless to change.

Being pono and having moral clarity calls upon us to speak up when our internal dialogue urges us to remain silent. Being pono means listening to those across the aisle, and across the table from us, even – and especially – when it makes us think about and feel aspects of our identity that we may have buried.

It is a false binary to believe that we must choose to either recall our true history or to soldier on in the present reality and simply "make the best of" the situation.

Rather, we are asked now to uplift a plurality – one where we work shoulder to shoulder together in the present with aloha for all whom we encounter – and stand upon the shoulders of our kūpuna by speaking up and by speaking our truth. ■

"Mai hilahila" means "don't be shame."



Protecting Maui Kānaka 'Ōiwi Ownership of Ancestral Land

The 'Āina Kūpuna Dedication ordinance for Maui County is designed to help families retain their family property by reducing their property taxes. To qualify:

- The property must be owned (fee simple) in whole or part by a descendant of the person who owned the property at least 80 years prior to the application.
- At least one owner must be a resident of Maui County (if owned by a collective).
- The aggregate real property taxes assessed on the property for the previous 10 years exceeds \$10,000.

For more information or assistance please contact:

*The Maui County Real Property
Tax Assessment Division:*

(808) 270-7871

*The Office of Hawaiian Affairs
(for genealogy verification):*

(808) 594-1835 or (808) 594-1888

OHA Grantee Hāna Arts Supports Wildfire Survivors

By Ed Kalama

Office of Hawaiian Affairs (OHA) grantee Hāna Arts has announced a shift in their organization programming efforts to help support Maui beneficiaries affected by the wildfires.

In the past year, Hāna Arts has been awarded a pair of \$10,000 'Ahahui Event Grants from OHA as well as an \$80,000 'Ohana Community Grant for a project titled "Uniting East Maui 'Ohana through Arts and Culture."



Art therapy is helping students cope with trauma in the wake of the wildfires.
- Photo: Courtesy of Hāna Arts

"Our educational programs have always been at the heart of our mission," said Becky Lind, executive director of Hāna Arts. "This year, we've made a strategic pivot to incorporate art therapy elements into our curriculum. Given the trauma our students have experienced due to the wildfires, we believe it's essential to provide a safe space for them to express themselves and heal through creative arts. The response has been overwhelmingly positive, and we are seeing firsthand how art can be a powerful tool for emotional recovery.

Lind thanked OHA for its continued backing of the programs and services provided by Hāna Arts.

"It is OHA's generosity that allows us to adapt, innovate, and respond effectively to the evolving needs of our community and OHA's ongoing support has enabled us to make these crucial adaptations swiftly and effectively. The results have been inspiring, with students finding solace in creative expression and our community rallying together to support one another during these challenging times. We firmly believe that, together, we are making a positive difference in the lives of the people of Hāna.

"In the face of adversity, the spirit of Hāna shines brighter than ever. Together, we are building a stronger, more resilient community, and we are incredibly thankful to have OHA by our side on this journey." ■



Maui,

HAWAIIAN COMMUNITY ASSETS IS HERE TO KŌKUA

As our community starts to heal and rebuild, we know there's a lot of uncertainty.

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These services are free and at no cost to you!

Let's get all Maui residents back into their homes and on their feet as quickly as possible.

Contact our Maui team at **(808) 727-8870** or
MauiFOC@HawaiianCommunity.net

Mahalo Lahaina!

By Hailama V.K.K. Farden

*"Mahalo wale au iā Lahaina, ka beke nō ia i ka pu'uwai" (I am in great admiration for Lahaina the dearest to my heart!)
- Mahalo Lahaina by Irmgard Farden 'Āluli and Kawena Pukui circa 1958*

On my grandfather's side (the Farden, Manuwai and Shaw 'ohana) our family is connected to Lahaina for several generations. On my Tūtū's side (Sylva, Hauki, Kula'ilua, Baker and Hiram 'ohana) we do not know how many generations back – perhaps since pō...

I colloquially write this hali'a aloha for Lahaina for my daughter, Hōsananiūiā Iesū Farden, to capture my memories and stories told of a place I love, Lahaina, Maui.

Hōsana, your great-grandfather Rudolph Haleakalā Farden, Sr., (the grandpa that raised me) was born in Pu'unoa, Māla, Lahaina – raised in Pōlanui, Lahainalalo at our family home, Puamana. His wife, who was my Tūtū, Harriet Kahelemō'ala'ala (Sylva) Farden – your big tūtū, was born in Waikapū but her roots go back to Moanui, Lahaina, Maui, where her mother Mary Mikala (Baker) Sylva Brown was born.

As child growing up in the mid-1970s many of the memories of Lahaina were already lost to antiquity, but I was so fortunate to have been raised around our tūtūs who always recounted their own hali'a aloha. Sometimes I could peer into their aging eyes and I felt that I actually could see the mirrored reflections of their stories; almost convincing me that I was there with them when the memory was created.

I loved traveling to Lahaina as a child, either on a major carrier via the old Kahului airport, or by Royal Hawaiian Air to the old Ka'anapali Airport. Driving from Kahului, I knew I was close to Lahaina by the smell of lipoa at "Cut Mountain" (Kapū'ali – I think?) where the "bypass" starts today. That was our kauna'oa beach where we also picked up stones for our imu.

The scent of the lipoa was so strong, even with the windows up, you could smell it. I miss that smell! The grand folks would never forget to tell the story of how windy it was at "Cut Mountain." They said they had to hold down the roof of the car or the wind would either blow off the roof or topple the car. Because they said that, I was always afraid of going past there and held on to the handle of the roof – not understanding that cars were different back then.

If it was evening when we approached Lahaina, the grand folks would point out the lights at Makila (where the Puamana Condos were located). We'd pass Puamana Park – with reminders from Grandpa of its connection to our family. I just wanted to get to our destination, but Grandpa would always want to go down the old Front St. (Well why not? He grew up there).

Immediately on the bend was where his oldest brother, Carl Alexander Farden, Sr., and his wife Auntie Lucy Ka'ilipakalua Farden lived. If either were outside, we'd



The Farden 'ohana's famous Lahaina home, Puamana, circa 1940. - Photos: Courtesy of Hailama Farden



A 1978 photo of the 11 surviving Farden siblings on the occasion of oldest sister Margaret's (seated, center) 80th birthday.

have to stop. We continued on, "This is where sister Margaret (Margaret Elizabeth Lei'aulani Farden Bruss) used to live," said Grandpa. Then on to the Lindsey's (Uncle Ned and Auntie Pua) and finally we reached Puamana. With the slowing of the car in an almost reverent manner, Grandpa pointed out the Norfolk pines, his mother's red hibiscus – and the coconut trees. The home had already been taken down due to termites in the 1960s.

Hōsana, Grandpa Farden (your great-great-grandfather) gave each of his children a sprouting coconut tree and was told to plant, water and care for it, "For as these trees grow, so will you!"

The trees were planted around 1916 when the family moved into our family home, Puamana, which Grandpa Farden bought from the estate of Queen Kapi'olani (through her nephew, HRH Prince Kalaniana'ole) years before. Whenever he could, my grandfather eagerly took me as a child to see his tree – by that time 20–30 feet tall.

He took me to his parents' graves at the old Hale Aloha Cemetery, picking common mangoes from the road on the way. He would smell the mangoes and say, "Oh this

is a mele mango." I can still see him put the mango to his nose and hear him sniff it. I repeated the same. You know, I can still smell those mele mangoes today in my memories.

My grandaunt, Auntie Adelaide Kaiwi (Kuamū) Sylva (who was married to Tūtū's brother, Uncle Frank Ho'oulūhui Sylva) lived on Luakini Street, right behind the Wharf Shopping Center (that I watched being built as a child). Auntie Addie had an 'ulu tree from which she and Uncle would pound poi 'ulu for us (daily when 'ulu was fruiting).

Uncle Frank was an excellent diver and fisherman – although he always boasted about his kaikua'ana, Uncle Henry Kulekana Sylva. I loved summers in Lahaina. Uncle Frank took us to the Lahaina Harbor wharf. In the evenings we would fish by the lighthouse and Pioneer Inn (where the Carthaginian Ship was docked) for weke 'ula and 'upāpalu. The weke 'ula was bigger than grandpa's slipper. My favorite was laenihi or nabeta (that was a deep-water fish) that the boats would bring in. Or we bought from Nagasako Store in Lahaina.

One of my favorite foods was Hop Wo Bakery's hot bread. I don't remember how I knew to go, but I ran down Front Street and bought hot bread. They also had biscuits and rubber doughnuts. The magic was when you cut the loaf open and put butter inside...wow! I can still taste it to this day.

With the Sylvas at night, amid the smell of mosquito punk and cocoa and crackers, our grand folks would be singing old songs like *E Palau Tātou* that was taught to Grandma Brown by two Kilipaki (Gilbertese) people who arrived by canoe in Māla where she lived as a child. I must teach you that song and tell you the story of the

'O ka Malu 'Ulu o Lele

How the Verdant Lands of Lele Became Arid Lahaina



In this 1852 watercolor of Lahaina's Waiola Church, the region's greenery and waterways are clearly depicted. Note the ducks swimming in a pond in the foreground. - Painting by James Gay Sawkins

By Adam Keawe Manalo-Camp

The Leeward sides of our islands are more arid due to the rain shadow effect. Lahaina, located on the Leeward side, does not receive as much rainfall as other parts of Maui – yet it sustained generations of people and is an example of brilliant Kānaka Maoli ecological management and water stewardship.

Due to the region's aquifer and 11 perennial streams, these water sources over thousands of years combined to create the Lahaina floodplains and surrounding wetlands including Mokuhinia, a 17-acre spring-fed wetland pond.

From the 1100s onwards, fishponds, alawai, and 'auwai in the region carefully engineered the wetland ecosystem to provide not only food, but flood control.

A system of water allocation was devised to ensure that everyone in the community had access to water as it was a communal and sacred resource. 'Ulu, kalo, 'uala, kukui, niu, and hala flourished in what was originally called Lele.

Kānaka Maoli planted 'ulu (breadfruit) and other trees to cover the landscape to create a cooler and more tem-

perate microclimate. This tree cover helped to capture rainwater and condensation, control heat from the surface, and mitigate soil erosion and the effects of Lele's powerful Kaupū wind.

The importance of this tree cover was well-understood, and the chopping or cutting down of these trees resulted in banishment.

By the 1400s, Lele became a major royal center of power under co-rulers, Kaka'alaneo and Kaka'e. Mokuhinia became a 17-acre royal fishpond. Around the 1600s, a 1-acre island called Moku'ula was built and became the seat of Maui Mō'i Pi'ilani. Pi'ilani's daughter, Kalā'aiheana, would be deified as Kihawahine and made her home at Mokuhinia.

Lele became Lahaina sometime in the 17th or 18th century. In 1802, Kamehameha I briefly made Lahaina the capital of the Hawaiian Kingdom although he moved it a year later.

From 1820-1845, Lahaina was again made the capital under Kamehameha II and later Kamehameha III, and it became an important whaling center and trading port. Kamehameha III made Mokuhinia his residence. Western accounts continued to note the lushness and abundance of Lahaina throughout the 1850s.

In 1849, sugarcane syrup began to be produced in Lahaina on a small scale. Due to the American Civil War, the demand from U.S. markets for food (potatoes, bananas, sweet potatoes, and meat) and sugar increased, and Maui became a food exporter.

To meet U.S. demands for sugar, the Pioneer Sugar Mill was founded in 1860 by industrialist James Campbell.

Initially, most of the sugar for the mill was being produced by Kānaka Maoli farmers. By 1866, Pioneer Sugar Mill bought out Lahaina Sugar Company and proceeded to acquire extensive land holdings around Lahaina and divert streams to feed its increasingly large sugar plantations. Sugarcane is considered a "thirsty" crop – it takes between 500-1000 liters of water to produce just 1 pound of sugar.

During that time, many kuleana properties were bought from Kānaka Maoli families who depended on the streams flowing from Mauna Kahālāwai for their lo'i kalo and kīhāpai (cultivated gardens). Kuleana land owners were eventually excluded from sugar production.

Hawaiian language newspapers at the time recorded that breadfruit trees were being burned or chopped down for sugarcane production. This altered centuries of microclimate engineering.

By 1867, large-scale sugar production had displaced kalo farming on Maui to such an extent that a famine occurred in Lahaina and food had to be imported from Waip'i'o Valley on Hawai'i Island for the first time in its history.

D. Kahaulelio, S.W. Nailiili, M. Ihihi, and D. Baldwin were appointed to an investigative committee that same year to find the cause of the famine. The committee listed four main causes: 1) the increase in sugar plantations; 2) farmers leaving to work in the mill and plantations; 3) the desire to earn a wage, and; 4) the shift in living conditions that came with Westernization and agrarian capitalism.

The committee noted the stream diversions that were happening for sugarcane production. They recommended the return to planting food crops, but nothing more was done.

The ratification of the Reciprocity Treaty of 1875 between the Kingdom of Hawai'i and the United States made sugar the pillar of the Hawaiian economy. Pioneer Sugar Mill and other sugar plantations accelerated their purchases and quiet titling of kuleana lands, ignoring previous agreements with kalo farmers.

The 1893 overthrow of the Hawaiian Kingdom hastened the erosion of water and kuleana land rights for Native Hawaiians.

Kānaka Maoli kalo farmers and Lahaina residents sued Pioneer Sugar Mill in several cases from 1895-1900 including *Horner v Kumuliili*. Testimonies from kalo farm-

MAHALO LAHAINA!

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View of Front Street circa 1920. - Photo: Courtesy of Hailama Farden

Kilipaki people who landed in Māla in the late 1800s.

It was similar for the Farden side. Auntie Emma Kapi’o-lani (Farden) Sharpe was a well-loved kumu hula who was born in 1904 in Pu’ukōli’i, Lahaina, Maui. She learned hula from a court dancer, also from Lahaina, Mrs. Rebecca Kauhai (Likua) ‘Ōpūnui. I had no option but to learn hula from Auntie Emma at the age of 9.

Auntie Emma lived on our ancestral land in Kahana, Maui Ko-mohana, along with several of her siblings who had homes there (Puamana Place). Auntie Emma, the matriarch of hula in the family, together with another of your tūtūs, Auntie Irmgard Ke-ali’iwahinealoha Nohokahao Puamana (Farden) ‘Āluli, (both older sisters of my grandpa) wove stories, mele and hula to become much of that which I know of Lahaina today. Can you imagine 11 of the original 13 siblings singing the old Lahaina songs, like *Hālonā* (“he aloha wale a’e ana nō wau i ka ua pā’ūpili”); or family songs like our *Puamana*, a song you just learned to dance?

Puamana was written in 1937 when Auntie Irmgard was home from teaching on Moloka’i. Her daddy, Grandpa Farden, had just come home for lunch. Some of the sisters were home visiting and Auntie Emma already began to create the hula steps to Auntie Irmgard’s music. When their daddy came home, they did not let Grandpa sit for lunch. Instead, they shared the mele with him. Without an invitation, Grandpa uttered the words that would become lyrics to the song.

My dear Hōsanānuiālesū, I have so much more to share with you about my childhood times in Lahaina – The sacred remaining ‘ulu trees of “Malu ‘ulu o Lele,” the ali’i burials of Wainē’e, the placement of the “L” on Mauna Pa’ūpa’ū, the disastrous kaua’ula wind, the Māla wharf, nā hono a’o Pi’ilani... And when Daddy repeats the stories over and over again – please humor me and listen to them; sometimes it’s just me missing my tūtūs and my Lahaina.

“Eono nā hono a Pi’ilani. A he mea nui nō ia i ka mana’o. E nā hono a Pi’ilani. ‘O Maui komo hana nō ē ka ‘oi! Six bays of Pi’ilani. Of great importance in everyone’s eyes. Oh Bays of Pi’ilani! For Maui Komohana surpasses all.” – a very old Lahaina song remembered, and perhaps written, by Tūtū Mima Apo. ■



Moku’uhia was a 17-acre fishpond in the center of what is now Lahaina Town. A small, 1-acre island, Moku’ula, sat in the center of Moku’uhia. In the 17th century, Moku’ula was established as the seat of government on Maui by celebrated Mō’ī Pi’ilani. It was also the site of the royal residence of Kamehameha III some 200 years later. In the early 20th century, Moku’uhia was filled in and a baseball field built over it. This photo was taken in 1910. - Photo: Courtesy of Save The Wetlands

‘O KA MALU ULU O LELE

Continued from page 10

ers noted how Pioneer Sugar Mill was cutting off their supply of water.

The Republic of Hawai’i’s courts recognized the right of native tenants to the use of water for irrigation “as established by ancient usage” and noted that kalo fields in Lahaina and nearby ahupua’a were being abandoned because of the lack of reliable water sources due to the sugar plantations.

By the 1900s, Lahaina had become arid; its streams and rivers had been diverted and its bread-fruit trees and indigenous ecosystems had been replaced by sugarcane. Most of the fishponds and wetlands of Lahaina were filled in. The Moku’uhia royal complex was buried under coral and soil fill in 1914 and turned into a baseball park.

By 1935, Pioneer Sugar Mill controlled over 10,000 acres, half-owned and half leased, for sugarcane production. At its peak 30 years later in the 1960s, Pioneer Sugar Mill was processing 60,000 tons of sugar annually - and consuming millions of gallons of water for sugarcane cultivation and mill operations.

As tourism replaced sugar production in the 1980s, invasive grasses and other plants began to take over former sugarcane lands.

In 1999, the Pioneer Sugar Mill closed down. By the close of its operations, its water diversion had affected 27 streams and 11 watersheds. Water had also been extracted from artesian wells and direct-



Chinese contract laborers on a 19th century sugar plantation. - Photo: Hawai’i State Archives

ly from mountain sources.

That same year, land developers, including the West Maui Land Company, acquired the lands and sugarcane irrigation system from Pioneer Sugar Mill. Since then, various lawsuits have been brought against Maui Land Company and other developers including *Makila Land Co., LCC v. Kapu* in 2022. Water rights remain a vital issue on Maui.

The transition of the moku of Lahaina from a verdant and productive ‘āina momona, to an arid and thirsty dryland ecosystem has created an environment prone to wildfires. In August 2018, a fire ma uka of Lahaina town burned 21 homes and more than 2,100 acres of land. ■

DEEPER TRUTHS
A PICTORIAL PERSPECTIVE ABOUT THE MAUI WILDFIRES
NA NĀ NATHANIEL

THE HEADLINE WAS WRONG:

THIS WAS NOT HAWAII'S DEADLIEST NATURAL DISASTER.

THIS WASN'T "NATURAL."

THIS WAS A HUMAN-MADE DISASTER GENERATIONS IN THE MAKING. CLIMATE CHANGE, MILITARIZATION AND GREED CAUSED THESE DEATHS, NOT A HURRICANE HUNDREDS OF MILES AWAY....

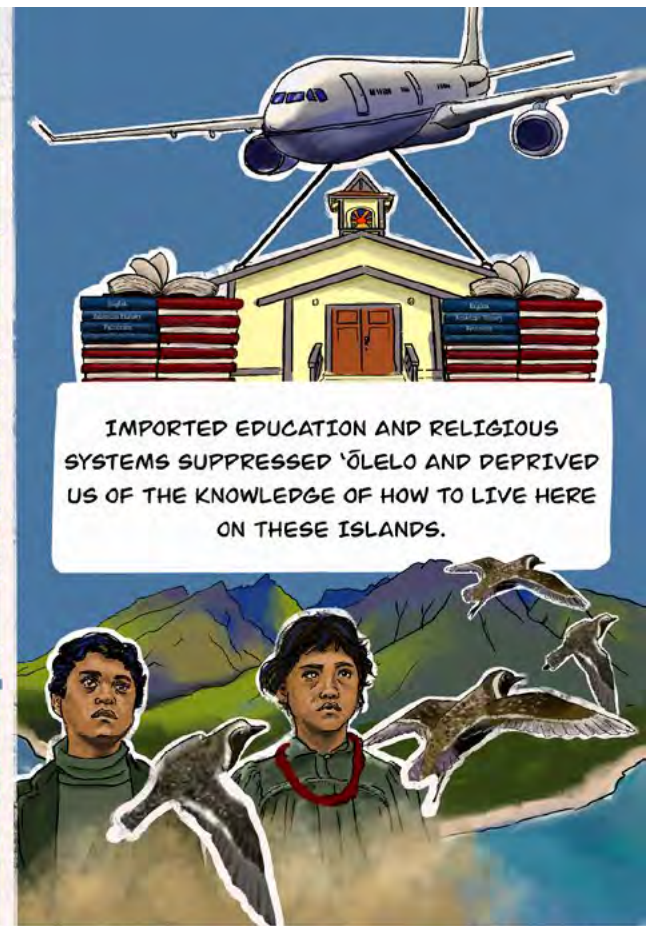
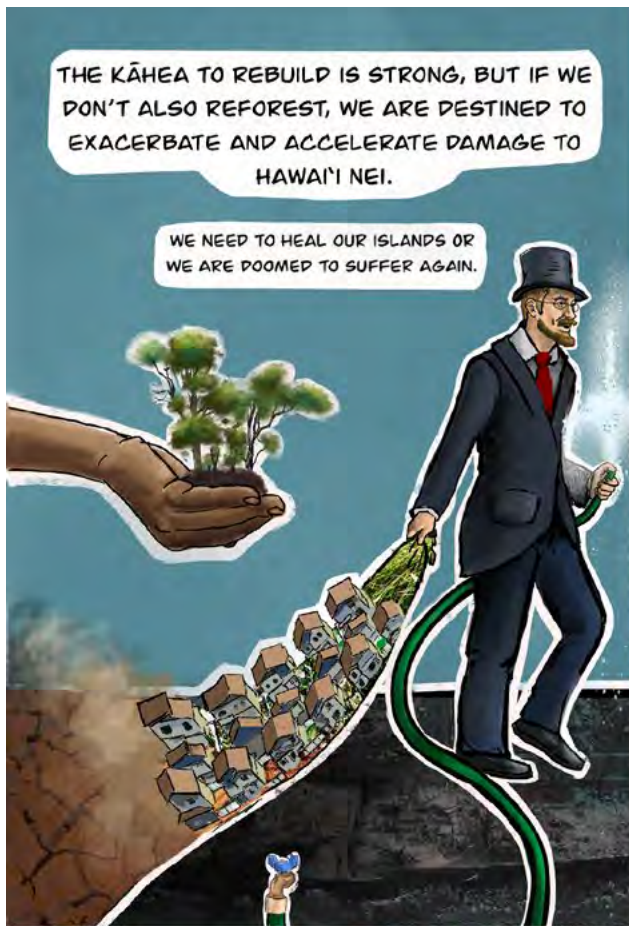
HAWAI'I NEI HAS BEEN DISRESPECTED FOR CENTURIES. EXTRACTIVE AGRICULTURE RAVAGED OUR ĀINA AND MADE US THE EARTH'S EXTINCTION CAPITAL.

'AE,
WE WERE WARNED BY THE ACADEMICS AND NONPROFITS, BUT, IMPORTANTLY, THE MO'OLELO FROM OUR KŪPUNA.

Hahai nō ka ua i ka ululā'au

OUR MO'OLELO SPEAK OF HOW MAUI USED TO BE GREENER. THE FORESTS AND VEGETATION OF KAHŌ'OLawe KEPT MAUI FROM BEING SO PRONE TO DROUGHT.

OUR ISLANDS ARE NOT "ISLANDS." OUR ISLANDS ARE INTERCONNECTED. KAHŌ'OLawe KEPT MAUI GREEN. KAHŌ'OLawe HAS BEEN DECIMATED. AND, NOW, SO HAS LAHAINA.



MONEY



BUT REALLY?
WE ARE
SEETHING.



State-Aided Disaster Capitalism?

Governor's administration targets stream, groundwater protections in the wake of Maui wildfires as water protectors fight back

By Wayne Tanaka

As people throughout Hawai'i and the world came together to support the survivors of the devastating Lahaina wildfires, government and corporate actions quickly gave rise to deep concerns regarding their apparent exploitation of the disaster to roll back water protections long opposed by the landowner and developer community.

First came the "re-deployment" of celebrated Water Commission Deputy Kaleo Manuel on August 16, after a West Maui Land Company official misleadingly suggested that Manuel had delayed the delivery of water needed to fight the Lahaina fires.

West Maui Land Company and its affiliates have a long history of diverting streams for luxurious "gentlemen farms," at the expense of Maui Komohana (West Maui) kalo farmers, kuleana owners and watersheds.

Under Manuel's leadership, the water commission had made unprecedented strides in implementing stream and groundwater protections that would have placed additional scrutiny on these companies' use of water, and forced them to share this public trust resource.

Accordingly, many suspected Manuel's unexplained removal, and the governor's subsequent suspension of Maui Komohana water protections, as the opportunistic removal of obstacles to the continued misuse of water by West Maui Land Company and other large-scale consumers in the region.

When the West Maui Land Company's claims were disproven – water diverted by the company could not have been used in any way to fight the Lahaina fires – these suspicions only grew.

Then, the following week, a smoking gun would demonstrate clear government collusion with a corporate water diverter seeking to exploit the tragedy.

On August 23, the Hawai'i Supreme Court heard oral arguments over the state attorney general's petition for a "writ of mandamus" against environmental court judge



Community leaders and water protectors rallied at the State Capitol to protest several concerning decisions made in the aftermath of the Maui wildfires – including the removal of respected Water Commission Deputy Kaleo Manuel by DLNR at the behest of West Maui Land Company, and an effort by state's attorney general to overturn environmental court judge Jeffrey Crabtree's cap on the amount of water that Alexander & Baldwin could divert from East Maui streams. - Photo: Kana'i'a Nakamura/Kanaeokana

Jeffrey Crabtree. The petition sought to overturn Crabtree's modest cap on the amount of Maui Hikina (East Maui) stream water that could be diverted by real estate investment trust Alexander & Baldwin.

Filed on August 9, the petition declared that "Maui is in peril as it is ravaged by wildfires," and claimed in several instances that the 31.5 million gallon per day cap on Maui Hikina stream diversions left the island with "not enough water . . . to battle the wildfires."

This claim would quickly fall apart.

Over the course of the oral arguments, it was established that water from Maui Hikina, stored in Central Maui, would never have been used to fight the devastating wildfires miles away in Lahaina. Moreover, millions of gallons of water from Maui Hikina were available in Central Maui reservoirs for firefighting, and Crabtree's order allowed at least two million additional gallons of water to flow into them every day.

Sierra Club of Hawai'i attorney David Kimo Frankel also established that equipment and personnel limitations meant that Maui County could only physically use a few hundred thousand gallons of water at most to fight a fire – not millions of gallons, and not millions of gallons per day.

Then, the smoking gun surfaced: Maui County Corporation Counsel Mariana Löwy-Gerstmar confirmed that there, in fact, had been sufficient water to combat the Upcountry fires under Crabtree's order, and that the Maui Fire Department had not made any requests for additional water.

Moreover, over the course of five days, the Maui Fire Department had used only 37,000 gallons of reservoir water for firefighting – orders of magnitude far less than the millions of gallons of Maui Hikina water that had been available every day for firefighting.

The oral arguments made it clear that the state attorney general had submitted multiple false statements to the court. Any suggestion that this was due to some kind of oversight quickly evaporated when the attorney general's representative repeatedly declined to "walk back" the state's now disproven claims.

The only discernable purpose for the knowing submission of these falsehoods was to tie the hands of an environmental court judge and allow a corporate water diverter to take an additional 10 million gallons of water per day from Maui Hikina.

Unsurprisingly, the Hawai'i Supreme Court rejected the attorney general's petition.

A Pattern of Collusion?

The apparent collusion between developer and corporate interests and executive branch government officials had predated the Maui fires.

In July, e-mails revealed how Maui land developer Everett Dowling convinced Department of Hawaiian Home Lands Director Kali Watson to withdraw the department's nomination of water law expert Jonathan Likeke Scheuer to the newly created East Maui Community Water Authority.

Dowling wrote that Scheuer was "generally disliked by the development community, large landowners such as ML&P (Maui Land & Pineapple), A&B, the construction trade unions and the ranches."

Beneficiary outcry ensued, ultimately leading to Scheuer being renominated and confirmed to the authority.

Later that month, Gov. Josh Green vetoed two bills



Kaleo Manuel -
Photo: DLNR



Jeffrey Crabtree
- Photo: Hawai'i
State Judiciary



Jonathan Likeke
Scheuer - Photo:
Switzer Foundation

SEE STATE-AIDED DISASTER CAPITALISM? ON PAGE 13

STATE-AIDED DISASTER CAPITALISM?

Continued from page 12



West Maui kalo farmer Kekai Keahi speaks at an August 24 rally and press conference. - Photos: Kanai'a Nakamura/Kanaeokana

that would have held deep-pocket water hoarders accountable, especially during future water shortages.

Then, the governor issued an “emergency proclamation on housing” suspending environmental, cultural protection, as well as government transparency and other laws long targeted by corporate and developer lobbyists – with no affordability or meaningful residency requirements that could have reduced developer profit margins for housing built under the proclamation.

For many, the water issues in Maui Komohana and Maui Hikina not only reflected a continued pattern of government officials enabling corporate interests, but also signaled these leaders’ willingness to go so far as to exploit the heartbreak and trauma of Lahaina’s destruction, to do so.

Water Protectors Rise

Kānaka Ōiwi – including survivors of the Lahaina tragedy – and water protectors across the islands have now pushed back against the apparent collusion between government and corporate interests.

Dozens rallied the day after Manuel’s “redeployment,” expressing their gratitude for his work with hula and lei. The next day, a group of prominent families of Lahaina, Nā ‘Ohana o Lele, came together to demand that Green give impacted families time to process and grieve, and center the Lahaina community in any and all conversations about rebuilding and redevelopment.



For many, ongoing water issues in both East and West Maui represent a continued pattern of government officials enabling corporate interests.

Rallies continued at the state capitol and testifiers deluged the water commission and Maui County Council.

This grassroots uprising has already seen some successes: Green eventually restored the water protections he had suspended for Maui Komohana, and drastically amended his emergency proclamation on housing to remove the suspensions of environmental, cultural, and good governance laws.

Whether the governor and his administration will fully recognize and address the dangers of blind deference to corporate powers-that-be, however, remains to be seen. ■

Wayne Tanaka is the chapter director of the Sierra Club of Hawai‘i, and a former public policy manager for the Office of Hawaiian Affairs. He has worked on Hawai‘i water law and policy issues for the last 15 years.

Remembering Mo‘olele o Lahaina



Mo‘olele. - Photo: Hui o Wa‘a Kaulua

By Puanani Fernandez-Akamine

Mo‘olele, the sailing canoe famously celebrated in the joyful 1984 song by the Makaha Sons of Ni‘ihau, was lost to the flames that engulfed Lahaina on August 8.

She was in drydock in Lahaina for repairs.

Sister canoe, *Mo‘okiha o Pi‘ilani*, moored off-shore of Lahaina at the time, was spared. She has since been relocated to Pūko‘o, Moloka‘i, by Hui o Wa‘a Kaulua, the Lahaina nonprofit that owns the canoes.

“Mo‘olele was the first canoe that was built, the one that is considered the mama canoe of all these sailing canoes,” said Kumu Hula Hōkūlani Holt.

Mo‘olele launched for the first time on Sept. 20, 1975, just six months after the voyaging canoe, *Hōkūle‘a*, first launched earlier that year on March 8.

Mo‘olele and younger sister canoe *Mo‘okiha o Pi‘ilani* were both the work of the late Master Carver Keola Sequeira of Lahaina, who passed away in 2022.

Sequeira was trained and mentored by Master Carver Wright Bowman, Sr., who was his woodshop teacher at Kamehameha Schools when he was a student there. When Bowman was overseeing the construction of *Hōkūle‘a*, Sequeira joined in the effort.

Renowned artist and *Hōkūle‘a* designer Herb Kāne asked Sequeira to carve *Hōkūle‘a*’s masts. Two koa trees from the forest above Makawao, Maui, were cut for that purpose. Sequeira fashioned the masts in the workshop behind his home in Lahaina.

Six months after work began on *Hōkūle‘a*, Sequeira and several friends who helped him

carve *Hōkūle‘a*’s masts, decided to build their own canoe; that canoe was *Mo‘olele*.

The 42-foot long double-hulled *Mo‘olele* (which means flying lizard) was built in his Lahaina workshop. Sequeira sailed her between the islands for 25 years.

Hui o Wa‘a Kaulua has been using both *Mo‘olele* and *Mo‘okiha o Pi‘ilani* as floating classrooms to cultivate and support future generations of voyagers for years now.

The loss of *Mo‘olele* is felt keenly by the voyaging community on Maui and across the entire pae‘āina. For nearly 50 years she inspired and brought joy to her community.

“Her memory lives in the stories and the songs that we sing,” said Holt. “That is what I feel about Lahaina and the other places affected by the fire – we will remember them moving forward, because of the stories and because of the songs.” ■

Excerpt from the 1984 song, *Mo‘olele*, recorded by the Makaha Sons of Ni‘ihau

*E holoholo kākou ma ka wa‘a
kaulua Mo‘olele o Lahaina
E lele i ka moana, ke hō‘eu‘eu mai nei
Ka pe‘a i ka makani Moa‘e
puni kākou Hawai‘i
Punahale mākou o ka wa‘a
kaulua Mo‘olele*

*Mo‘olele, ha‘aheo kou hele ana
Ka pe‘a kiakahi, piha i ka makani
Mo‘olele, ha‘aheo kou hele ana
Mahalo nui iā ‘oe, me kou
haku (‘o) Keola*

*Let’s voyage on the canoe
Mo‘olele of Lahaina
Sailing over the ocean so exciting
Sail in the tradewinds that
surround Hawai‘i
We are the favored ones on the
double-hulled canoe Mo‘olele*

*Mo‘olele, journey with pride
Your single-mast sail filled with wind
Mo‘olele, journey with pride
Gratitude to you and your master Keola*

He Wai Ola

Effectuating Water Justice in Maui Komohana

By U'ilani Tanigawa Lum

Waiolola a me Waiolola. Nā wai kaulana o ka 'āina. Wai kamaha'o i ka piko o ke kua-hiwi. Ka ua loku o Wai'oli. Wai hiwahiwa 'o Mokuhinia. Ka ua kaulana a'o Hā'ao.

Epithets relating to the many water forms are prolific throughout Hawai'i's mele, mo'olelo, and more. There are distinct names for each type of rain. There are detailed words to describe the way water sounds and moves. Poetic epithets can even reference specific places without mentioning any place names.

Our people intimately knew the water resources of their 'āina. For both practical and spiritual reasons, Kānaka Maoli knew – and know – that in water, there is life. For Kānaka Maoli, wai shaped all aspects of life. It also shapes our laws here in Hawai'i.

Hawai'i has a unique and progressive legal framework around 'āina and natural resources – in large part due to the people and nohona (lifestyle) of this place. In Hawai'i, water is not a commodity that can be owned by any one person. Wai is held in trust for the benefit of present and future generations. In Hawai'i, protections around water are elevated in our cultural precepts and in Hawai'i's constitution.

Hawai'i's communities, and Kānaka Maoli in particular, have been at the forefront of bringing legal and cultural mandates to life on the ground.

For example, the kūpa'a mahi'ai kalo of Waiāhole tackled long-standing inequities to confirm the public trust doctrine as a fundamental principle of constitutional law in Hawai'i. The great waters of Nā Wai 'Ehā were restored after grassroots efforts urged decisionmakers to fulfill their kuleana under this very public trust. Kalo farmers in Wai'oli articulated the broad and significant environmental benefits of traditional practices of lo'i kalo cultivation.

In Maui Komohana (West Maui), issues around the pono management of wai has colored this 'āina's history, especially in the context of plantation diverters. These long-standing issues naturally implicate larger conversations around what is right, and what justice looks like. And now, amidst the devastation of our beloved people and places, the kupa of Maui Komohana continue to advocate for pono.

A story familiar throughout Hawai'i pae 'āina, Maui Komohana remained steadfast despite the winds of the outside change: from whaling to sandalwood trade, plantations, and eventually, tourism.

The rise of sugar plantations and the introduction of commercial agriculture completely disrupted the intricate resource management systems that sustained abundant 'āina momona. Rather than viewing water as a kinolau, these corporations utilized water as a commodity that fueled their thriving businesses and altered the natural course of water. This disruption had profound



The Ka Huli Ao team, including students of the Native Hawaiian Rights Clinic, recent graduates, and post-J.D. Fellows gather outside of Waiola Church after a site visit just a few days before the fire. - Courtesy Photo



Post-J.D. Legal Fellow, Tereari'i Chandler 'Iao learns from Uncle Ke'eaumoku Kapu at the Nā 'Aikāne o Maui Cultural Center, which was lost in the August 2023 fires. - Courtesy Photo

impacts on this 'āina.

Maui Komohana is home to a rich history of abundance that long sustained its kama'āina – the people of this place. Known for its bountiful 'ulu trees, Lahaina was a famed 'āina momona. An 'ōlelo no'ēau recalls its prosperity saying, "hālau Lahaina malu i ka 'ulu," or, Lahaina is like a large hale (house) shaded by breadfruit trees.

Because of this bounty, our ali'i made this 'āina the seat of governance. Located in the moku of Lahaina and 'ili of Wainē'e, Moku'ula was the piko of the Hawaiian Kingdom, serving as the political and religious center of Hawai'i.

Mokuhinia, the associated loko, included a flourishing 17 acres that not only provided food and physical nourishment, but was also home to mo'o Kihawahine, an 'aumakua to the Pi'ilani genealogy who is credited with Kamehameha's success in unifying the islands. Moku'ula and Loko 'o Mokuhinia became known as the "Venice of the Pacific" because of its many intricate waterways.

As corporations disrupted that natural flow of water, the thriving loko of Mokuhinia became a stagnant "swamp land" and was eventually condemned by the State of Hawai'i in the early 20th century. This immense wahi pana was eventually filled and is now below what was a baseball field and parking lot.

Over the years, these corporations continued to justify their water use and tourism became prevalent.

Calling out these injustices and leading the charge for change, in 2022 the kupa of Maui Komohana turned to the Commission on Water Resource Management to support the designation of their 'āina as a water management area. Designation, which was unanimously approved by the commission in that same year, is one of the principal tools by which Hawai'i's Water Code seeks to manage and prioritize water resources – especially those that are threatened or shrouded in disputes.

In short, designation is a process by which water allocations are re-examined using current legal standards, which prioritize Native Hawaiian traditional and customary use for practices such as lo'i kalo cultivation. Designation represents the first meaningful step in obtaining water equity and serves as an instrumental piece in the broader tapestry of restorative justice for Kānaka in Maui Komohana.

Since then, Ka Huli Ao and the William S. Richardson School of Law's Native Hawaiian Rights Clinic has had the privilege of following the community's lead and supporting their efforts to effectuate justice on the ground and in the context of wai in particular.

With funding from the Office of Hawaiian Affairs, over 20 law students have worked to support the community with historical research, informational materials, research pertaining to appurtenant rights, mapping, and more. Beyond partnering with the community to offer direct legal services, the clinic provides current law students the opportunity to advance legal and administrative justice on a wide range of issues relating to Native Hawaiian law.

Despite the winds of change and horrific devastation in Maui Komohana, this community is strong.

An 1862 mele published in *Ka Nūpepa Kūoko'a* entitled *E Ho'i ka Nani i Moku'ula* amplifies the beauty and splendor of Maui and declares, "let the glory return!" As this community rallies around one another, we center the visions of bounty that sustain pono and kama'āina since time immemorial.

As we also turn to history to offer a way forward, we know that grassroots community efforts have achieved better resource management and most importantly, justice.

It is time to re-center kama'āina voices in decisions being made about their place. Wai is key to Maui Komohana's future, and this community – and the legal and cultural mandates that make Hawai'i, Hawai'i – must be centered prominently in decision-making.

Our aloha can offer malu today towards a vision of ulu – of growth – flourishing once again in Lahaina, a beautiful, strong 'āina that will ulu hou.

Ola i ka malu 'ulu o Lele! E ho'i ka nani i Moku'ula – may the beauty return to Moku'ula and life to Maui Komohana. ■



Maui 'ohana gather at noon during the 10-day Anahulu Hō'inana Ola to offer collectively delivered pule intended to reinvigorate life and health for Maui. - Photo: Hideharu Yoshikawa

In an effort to understand how our kūpuna i ka wā kahiko (traditional times) might have responded in the wake of a catastrophic event – like the wildfires that ravaged Lahaina and areas of Upcountry, Maui – we reached out to cultural practitioners on the island.

Emerging as cultural and spiritual leaders following the tragedy were kumu hula from Maui who collaborated to plan a series of ceremonies to help heal both the people and the land who have suffered such overwhelming, unspeakable loss. The kumu drew upon the 'ike kūpuna acquired over their collective decades of training and study with purpose and intentionality. They are encouraged by numerous positive hō'ailona (signs) that their prayers have been acknowledged and received.

We note that these kumu never expected their efforts to be widely shared with our lāhui, and so we mahalo them for being willing to talk with us about what they did, and why, and for allowing us to share this story with Ka Wai Ola readers.

By Puanani Fernández-Akamine

Many stories have already been told about the devastating wildfires that swept across Maui in August – and about what has happened in their aftermath.

But there are stories yet to tell. And this is one of them.

It was August 9, the day after. Fires continued to smoulder in hot spots and the acrid air was heavy and oppressive. As shock gave way to action, thousands on Maui and across the pae 'āina – and from around the world – were already mobilizing to help the survivors.

That day, a small group of kumu hula from Maui, cultural practitioners with knowledge of traditional Hawaiian ceremonies, gathered to talk about how they, too, could help.

The kumu hula who gathered included Hōkūlani Holt, Henohea Kāne, Kahulu Maluo-Pearson, Kaponō'ai Molitau, Pueo Pata and Keali'i Reichel. "We were hearing from the community. People were worrying about the life of their 'āina and about the souls that may not have been able to transition quickly because the fire came so fast," Holt said.

Heeding the call for a cultural response, the kumu put together a series of ceremonies that they thought would be helpful. The ceremonies they planned were drawn from antiquity, and in all their aspects – pule, moon phase, time, location – were deliberate and purposeful.

"Our kūpuna saw the value in maintaining their 'ike in written form and leaving it to us, the generations that were to follow," Holt reflected. "We are very fortunate that they did that. We have places that we can look for a



Kumu Hula Hōkūlani Holt (foreground) prepares to lead a sunrise ceremony at Wai'ehu Beach Park on the east side of Mauna 'E'eka during the day-long Kipuni Aloha no Maui vigil on September 1. - Photo: Pueo Pata

particular pule, a particular oli, that would fit what we're trying to accomplish at any given ceremony. Being able to find them through research or have them shared by others who came from a more traditional time, is important to bring those words forward."

According to Holt, it's impossible to know exactly how our kūpuna would have responded to a disaster like this a thousand years ago, noting that wildfires did not happen frequently in Hawai'i. So with regard to the oli and pule for the ceremonies she said, "we are selecting the things that we feel may have been appropriate for such a time."

"We're kumu hula and various forms of cultural practitioners," added Pata. "So, we don't necessarily have the

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answers. But our reflex is to reach back into our training; to administer the things that we’ve been trained to do.”

“We absolutely know that, in our culture, chant and pule was every day, not only when it was difficult or we felt we needed to access extra help,” Holt said. “Our kūpuna had pule and ceremonies for every single moment of their life. When they wake up, when they go to their taro patches, when they go out to the ocean, when they plant – all of that they had pule for.

“So when a particular need arose, I believe they drew from those and maybe created new ones. And so there are many [oli and pule] that we can look at and see if it might also fit what we may need today.”

Anahulu Hō‘īnana Ola

The hui decided to form the Anahulu Hō‘īnana Ola, a 10-day period set aside for the purpose of reinvigorating life and health. For the anahulu they put together an ‘Aha Pule Pualu, a ceremony of collectively delivered prayers.

They carefully and strategically selected a series of pule to engage various weather phenomena. The final three pule, *E Kānehoalani ē*, *E Kāne ē*, and *Lonokūlani* (see sidebar) come from the saga of Pele and Hī‘iaka – and the last two are specifically pule that Hī‘iaka, herself, uttered and which have been passed on for generations.

Pata explained that *E Kānehoalani ē* was delivered to engage the driver of the weather cycles, Kānehoalani, who takes the form of the sun. *E Kāne ē* engages Kāneikawaiola to provide water for the resuscitation of life – whatever is needed in each circumstance. The final chant, *Lonokūlani*, is a request for Lononuihoikawai to compel the waters to achieve the greatest degree of ola (life) in the areas affected by the fires.

The anahulu would begin on August 13, during the moon phase of Kāne, since so many pule were directed to Kāne. This meant the anahulu would end on the moon phase of Kūpau. One meaning of “kū” is “a set or series of prayers,” so kū-pau was fitting.

With just three days to plan, Pata was tasked with writing out the pule, recording them, and posting them to social media so everyone who wanted to participate in the anahulu could do so. Kumu Henohea Kāne generated a QR code that linked to a shared folder where people could watch and listen to the record-



Pūnohu, low-lying rainbows, adorned every valley after the completion of the ‘Aha Ho‘oponopono ‘Āina ceremony in Lahaina on September 11. Rainbows are a positive hō‘ailona (sign). Pictured are the hills of Māhanaluani (top left), Olowalu Valley (top right) and Launiupoko Valley (below). Pūnohu are affectionately called “Leikōkō‘ula.” - Photos: Pua Pata



ings, read the write-ups and explanations of the chants, and even watch a video about how an ‘aha is conducted. Most of the ‘aha during the anahulu were livestreamed, with thousands participating virtually.

The anahulu ceremonies were held at noon each day at Hui No Ke Ola Pono in Wailuku, part of the Native Hawaiian Health Care system, at the invitation of Executive Director Mālia Purdy. Noon is “ka piko awakea,” the time of day that human energies are most effective.

On the first day of the anahulu, the kumu observed various concerning hō‘ailona (signs) during the ‘Aha Pule Pualu.

When the ‘aha was pau, they came together to kālailai (analyze) the hō‘ailona. “We decided [the hō‘ailona] meant that the people in decision-making positions were going to have a hard time listening to what the community was needing – or going to need,” shared Pata. From that point forward, throughout the remainder of the anahulu, the kumu focused on enlightenment for leadership so those individuals would be able to “hear” the community.

‘Aha Hā‘ule Lani no Lele

The anahulu concluded on August 22 and five days later the kumu held their next ceremony, the ‘Aha Hā‘ule Lani no Lele, led by Molitau. This ceremony offers a means to release – both to release the ‘uhane (soul) of a person who has passed, but also to release the grief of those left behind.

That ceremony was conducted at Keka‘a, a point north of Lahaina in the ahupua‘a called Hanaka‘ō‘ō. Keka‘a is a “leina a ka ‘uhane,” a place where souls leap from this earthly realm to the realm of the ancestors. It took place at sunset, because that represents the transition from ao (day) to pō (night).

About 250 people participated in the ceremony. The names of lost loved ones were spoken over a fire of pūkiawe, ‘iliahi and maile. With specific pule, kā (dried braided ti-leaf) were placed into the fire signifying each soul’s release.

When all the loved ones had been named, the kumu proceeded to recite the names, from south to north, of the 52 ahupua‘a within Lahaina that were burned. Pata recalls strange gusts of wind, and sections of rainbow visible when each person’s name was spoken. Similarly, as the names of the ahupua‘a were read out loud, the wind responded to each place name. Pata described it as “powerful and beautiful.”

‘Aha Ho‘oponopono ‘Āina

To bring the series of ceremonies to an end, the ‘Aha Ho‘oponopono ‘Āina – a ceremony to rebalance the land – was held on September 11. On that day, the moon phase transitioned from Kāloapau back to Kāne. Kāloa can refer to long-lasting effects, but it’s also a contraction of Kanaloa, according to Pata, who notes that Kanaloa is the akua that presides over underground freshwater. And Kāne is the akua for life and health, which was the focus of the final ‘aha.

“In the Hawaiian definition, ‘āina is only ‘āina if there are people,” explained Pata. “Land that isn’t paired with kānaka is honua. So ho‘oponopono ‘āina isn’t just for the land, it’s for the entire system of kānaka in tandem within the environment.”

The ‘Aha Ho‘oponopono ‘Āina was divided into four kīhāpai (divisions for religious tasks). Four is a ceremonial number – it’s the space between our fingers, called a kāuna – which represents fullness.

The four kīhāpai, each with anywhere from 16-20 people, had separate and distinct kuleana that were designed to work together to complete the whole. All four ceremonies began simultaneously at noon.

One kīhāpai was located at Wahikuli (“noisy place”) on the northern edge of the fire. They were responsible for the ‘Aha Pule Hō‘īnana. The pule offered by that kīhāpai were intended to invigorate the other three – so that their pule would become “noisy” across the district and the region would become “saturated” with pule.

Another kīhāpai was ma kai, at the birthing and healing stone, Hauola, on the shoreline of Lahaina where the library used to stand. They were in charge of the ‘Aha Pule Ho‘ōla, a ceremony for life, health and prayers of restoration.

The third kīhāpai was ma uka on Pa‘upa‘u, the hill above Lahaina with the iconic “L.” The name, Pa‘upa‘u, refers to hard work, so the kuleana for this group was the ‘Aha Pule Kala – ceremonies to release the haumia (defilement) caused by all of the death and destruction and to symbolize that all the hard work (of their prayers and petitions) was nearing completion.

The final kīhāpai was stationed at the southern edge of the fire at Moku‘ula, an island, now buried, that was the royal residence of Kamehameha III and the ceremonial and governmental piko of Lahaina. Their kuleana was for the ‘Aha Pule Ho‘omau – the ceremony to “anchor” all of the other pule being offered for the resuscitation of the people and the ‘āina.

Pata led the kīhāpai at Pa‘upa‘u and shared that the pahu drum he used in the ‘aha was actually carved from the trunk of one of the last original ‘ulu trees from the famous grove in Lahaina. It was created by the late Master Carver, Keola Sequeira, of Lahaina.

Following the ‘Aha Ho‘oponopono ‘Āina, members of the various kīhāpai regrouped at Wahikuli for a kapu kai, a purification ceremony in the ocean intended to release them from any defilement acquired, or mistakes made, during the ceremonies. The

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E Kānehoalani ē

Adapted from “Ke Kū nei Mākou e ‘Imi Kahi e Noho ai”

E Kānehoalani ē, e Kānehoalani ē	O Kānehoalani, o Kānehoalani
Aloha kāua	Let us share greetings between us
Kau ka hōkū ho‘okahi hele i ke ala loa	The lone star that travels the long path appears
Aloha kama kuku kapa a ka wahine	Greetings tapa-beating child of the woman
He wahine lohi‘au nānā i ka makani,	A languid woman who gazes into the wind,
He makani lohi‘au, hā‘upu mai ‘o loko ē.	An unhurried wind, memories recalled within.

E Kāne ē

Adapted from a pule of Hī‘iaka

E Kāne ē, e Kāne ē, e Kāneikawaiola	O Kāne, o Kāne, o Kāne of the Lifegiving Waters
He kaukau ola kēia iā ‘oe	This is an appeal to you for life
E Lononuihoikawai	O Great Lono Residing in the Water
Ho‘okupu, hō‘eu, hō‘īnana i ke ola	Urge growth, bestir, animate life
Eia ka wai lā, he wai ola, e ola ho‘i!	Here is the water, water of life, thrive!
E hō mai he ao, he ao ola, e ola ho‘i!	Grant us clouds, clouds from which life comes, thrive!
‘Eli‘eli kapu, ‘eli‘eli noa.	Profound was the kapu, profound is its release.

Lonokūlani

A pule of Hī‘iaka

E Lono, e Lono,	O Lono, O Lono,
E Lonokūlani, e Lononuihoikawai	O Lono ascending to the heights, Great Lono Residing in the Water
O ho‘oulu ‘oe, o ‘īnana ‘oe	Grow, come to life
Hō‘īnana i ke ola	Activate life
Ho‘opu‘epu‘e ana ‘oe i ka wai	Gathering and compelling the water
I ka wai, ka wai ola a Kāne	Water, the life water provided by Kāne
Ka wai ola a Kanaloa	The life water provided by Kanaloa
I ka hikina, i ke komohana	In the east, in the west
I ka wai hua, i ka wai lani.	The water collected upon the taro leaf, the water from above.
Iē hoto ē!	Urge on the healing!



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kapu kai also released them from their ceremonial obligations.

Nā Hō'ailona

As they stepped out of the ocean and looked ma uka towards Kahoma Valley, they saw a golden-hued rainbow. Other hō'ailona observed during the ceremonies included a large pod of dolphins (a manifestation of Kanaloa) that appeared to the kihāpai at Hauola. The pod then moved north, where it visited the kihāpai at Wahikuli, a few miles away.

Up ma uka, the kihāpai at Pa'upa'u was refreshed by an unexpected misty rain. "It was hot and sunny," recalled Pata. "But as soon as we got to the base of Pa'upa'u, the clouds extended out and it became so pleasant. Then just as we began our 'aha, the Pa'upili rain misted down on us and it was exactly what we needed."

As the group departed Lahaina, they were blessed by more rainbows. Every valley they drove past – Kahoma, Kaua'ula, Launiupoko, Olowalu – had rainbows spilling out from them. Pata said that the pūnohu (low-lying rainbows) are affectionately called "Leikōkō'ula."

Rainbows followed Pata all the way home. "Right above us (in Makawao) was the 'Ulalena, the rainbow-hued misty rain from right here at Pi'iholo. It was just right there. The whole thing was lit up with that 'Ulalena," Pata remembered.

Helping the Helpers

Not only have Maui kumu hula responded to the requests of the community, but they have also responded to requests from people outside of Hawai'i who have come to help – workers from FEMA, the Red Cross, the National Guard, the Environmental Protection Agency, CalFire and more – who are not familiar with our local community, its make up, outlook or values.

"We have created cultural sensitivity training to help them understand how to interact with our community," Holt shared. She said they are developing a more cohesive request system to ensure that they can provide the same information to everybody when they need it.

The training has covered just about everything – Hawaiian values, outlook, history, language, 'ōlelo no'ēau, pidgin, and historical trauma.

"And its not only Hawaiian you know. We talk about the coming of our immigrant families to Hawai'i because of sugar, and how almost everyone in Hawai'i is a mixture of different nationalities – and we like it that way," Holt said.

"When a person stands in front of their desk,



Members of the kihāpai who had kuleana for the 'Aha Pule Kala that was conducted on Pa'upa'u Hill. The 'aha was held just below the gravesite of historian David Malo, and just above Lahaina's iconic "L." - Photo: Courtesy of Pueo Pata

this all comes with them. Historical trauma comes with them. A lower economic upbringing comes with them. That is common. These are the things we want them to understand."

The response from these agencies has been very positive. "They all understood they had to do something cultural, and we thank them for that," Pata said.

Reflections

Community participation in the various 'aha and in the September 1 vigil has been a healing, unifying experience for Maui and for all Hawai'i. The involvement of wildfire survivors, in particular, has been extremely important. "What happened affects us all, whether we are from Lahaina or not," Holt observed.

"Participating in all of [the 'aha] were people who've lost everything. They're lending that need into the ceremony and that is an example of why the ceremonies were needed," Pata noted. "Being engaged and doing something immediately also lifts, a little bit, their feelings of helplessness."

For now, the kumu remain on stand by. "Some of the community-based groups are also asking for help because they've seen a lot and they've been asking for spiritual guidance from our group. Our main ceremonies are finished, but we still have a lot of work to do.

"For better or worse, we have become spiritual advisors, psychiatrists, psychologists, therapists – but that is also one of our functions," Pata added.

"Our community will be ready for certain things as time goes along," Holt said resolutely. "For example, the 'Aha Hā'ule Lani no Lele – if they were not ready to come and release their loved one, they weren't ready. And so maybe we have to do that again in another month. We will respond to the needs of our community at that given time, just as we're doing now. And we will continue." ■

Kipuni Aloha no Maui

On September 1, Kipuni Aloha no Maui (embrace beloved Maui) engaged communities across the pae 'āina for a day-long vigil in support of Maui. It was a day centered on emotional and spiritual healing and, while rooted in Native Hawaiian practices, it was inclusive of leaders from diverse faiths.

Coordinated by the Hawai'i Executive Collaborative (HCE), the vigil included sunrise, noon and sunset ceremonies across the pae 'āina. Formal ceremonies on Maui, Moloka'i, O'ahu, Kaua'i and Hawai'i Island were streamed live online and on TV.

While thousands have stepped up to generously provide financial and other resources to the survivors of the wildfires, many in the community expressed a deep concern for the emotional and spiritual health and wellbeing of the people of Maui and all Hawai'i.

In response, Maui Kumu Hula Hōkūlani Holt, a core team member of HEC's Rediscovering Hawai'i's Soul (RHS) initiative, met with HEC Chairman Duane Kurisu and HEC's RHS Executive Lead Kamana'opono Crabbe.

Together they reached out to leaders in the Native Hawaiian, faith-based, business and nonprofit communities, and state and county governments, about the need to create a space for all of Hawai'i to grieve and heal.

"Kipuni Aloha no Maui was created to support the emotional and spiritual healing for the great loss that so many are suffering from on Maui. It was an opportunity for Hawai'i to come together for a day that was rooted in Native Hawaiian practices and engaged leaders from diverse faiths, sectors, and backgrounds," said Kurisu.

The vigil was a huge endeavor, organized in a very short space of time. In addition to Holt and Crabbe, Hawaiian cultural advisors involved in the planning included John De Fries, Mehanaokalā Hind, Pualani Kanahale, Kau'i Kanaka'ole, Makalapua Kanuha, Kehaulani Kekua, Kahu Kenneth Makuakāne, Miki'ala Pescaia and former Gov. John Waihe'e.

Leaders from Lahaina who helped coordinate the noon and sunset vigils for their community included Archie Kalepa, Oralani Koa, Kaliko Storer and many others.

HCE estimates that more than 2,000 people attended public ceremonies on the five major islands. In addition, more than 65 additional gatherings were coordinated by various churches, businesses, community groups and organizations.

Online, more than 65,000 watched the livestreamed vigils on YouTube and Facebook.

To view the sunrise, noon and sunset ceremonies conducted on Maui or to watch the video, *Love for Maui*, which aired during the sunset ceremony, go to: www.hawaiisoul.org/maui/.

E Nīnau iā NHLC...



By Kirsha K.M. Durante, NHLC Litigation Director

Families affected by the Maui wildfires are still in the early stages of grief and recovery. The road to healing and rebuilding will be long, and there will be many legal questions along the way.

*We are using this month's column to address questions about the Federal Emergency Management Agency (FEMA) because there is a fast-approaching **October 10** deadline to register for FEMA aid and we know there are many in the Native Hawaiian community that have questions about it. We want families to have the information they need to make decisions regarding FEMA and to seek help related to FEMA if they need it.*

Our hearts go out to the people of Maui and all those impacted by the wildfires. NHLC is here to kāko'o and kōkua our lāhui during this challenging time.

Should I apply for FEMA?

FEMA is optional. For families that qualify, FEMA presents a rare opportunity for individual families to receive federal money to help with recovery. If you have concerns about risks regarding registering with FEMA, contact us.

If I accept FEMA funds, will I lose my home to the government?

FEMA does not have the authority to seize land. Applying for disaster assistance does not grant FEMA or the federal government authority or ownership of your property or land.

Will the government take my land using eminent domain?

If the government attempts to seize your land this way, the landowner is entitled to notice and the right to object in a legal proceeding. During the proceeding, the government must show that the seizure is for a public purpose and that just compensation for the loss of the

land is being provided to the owner. If you receive notice of an eminent domain action for your property, contact an attorney immediately for assistance.

I had homeowner's insurance. Should I still apply for FEMA?

FEMA offers numerous categories of aid and for each category FEMA can offer different aid amounts. If you have insurance that covers a category of aid that FEMA provides, FEMA will only pay out if the insurance pays you less than what FEMA offers. If your insurance pays out an amount that is equal to or more than what FEMA can award, then FEMA will not pay out for that category. However, there are many different coverage categories in a homeowner's insurance policy. You may not have insurance to cover certain needs that FEMA will help with, including temporary housing costs or costs unrelated to your home. To ensure you are considered for all the possible categories, it's best to register and apply with FEMA.

I applied to FEMA and got a letter that said I was not approved. What should I do now?

Sometimes you can successfully appeal. If you disagree with the findings in the decision letter, you have sixty (60) days to appeal from the date of your letter. If you want legal help with a FEMA appeal, you should seek legal assistance as soon as possible after receiving the decision letter.

Where can I learn more and apply for FEMA?

FEMA information and an online way to apply are available at www.disasterassistance.gov/. You can also find FEMA's information page for Maui here: www.fema.gov/disaster/4724. Guidance and information for Maui is being frequently updated. There is also information on the website regarding places to meet with a FEMA representative in-person on Maui. In addition, FEMA, NHLC, and numerous other legal providers are also regularly staffing the Council for Native Hawaiian Advancement's (CNHA) Kāko'o Maui Resource Center at Maui Mall. ■

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

The Native Hawaiian Legal Corporation (NHLC) is a non-profit law firm dedicated to the advancement and protection of Native Hawaiian identity and culture. Each month, NHLC attorneys 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.

FEMA Testimonies

"It was a user-friendly process, and it was pretty easy. I received the \$700 which was deposited quickly, as well as rental assistance. Don't listen to everybody on social media. They're [FEMA] only there to help, and help is all I've gotten from them."

- Tawni Katayama

"I, like many others from Lahaina, was against FEMA. All the stories going around town and on social media didn't leave a good impression about them. But my experience with Sonia completely changed my thoughts. Sonia went above and beyond to help me correct the mistakes I made on my application. She also showed compassion and was supportive. She made me feel like I knew her since hanabata days."

- Lisha Schattenburg, Generational Native Hawaiian resident of Lahaina

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Lāhui

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Watson Discusses DHHL's Plans for the \$600 Million

By Edward McLaurin

In 1921, the Hawaiian Homes Commission Act was enacted by federal law to create the Hawaiian homestead program. More than 100 years later, there are some 29,000 beneficiaries on the waitlist for homestead lands. Many have been on the waitlist for decades, and too many have passed before receiving a homestead. Because of this, the Department of Hawaiian Home Lands (DHHL) has faced criticism for decades.

The delay has been blamed, primarily, on the fact that much of the land in DHHL's inventory is currently unsuitable for development. Over 65,000 acres of DHHL's 200,000 acres of land (statewide) lacks the infrastructure – including roads and water access – to build homes.

In 2022, state legislators and the governor committed an unprecedented \$600 million via Act 279 to help develop Hawaiian homelands and, ultimately, to provide more housing for beneficiaries.

According to DHHL's current strategic plan, a portion of the \$600 million will be used to acquire property for water source development.

In addition to lot development projects, during the implementation of Act 279, DHHL will explore opportunities to acquire new lands with development characteristics (i.e., land with, or close to, existing infrastructure and suitable for residential use).

DHHL will also entertain the acquisition of property needed for water source development in areas where DHHL lands do not have sufficient water for homestead development.

"We've been acquiring more properties. Sixty lots have been acquired so far," DHHL Director Kali Watson said. "And we've allocated \$20 million for infrastructure on O'ahu."

The strategic plan notes that most of the funding will go to new homestead lot development. However, DHHL also plans to set aside roughly 10% of the funds for new and innovative programs identified by beneficiaries and/or housing stakeholders that could help individual waitlist appli-



DHHL Director Kali Watson. - Photo: Hawai'i State Governor's Office

cants address barriers to homeownership. "We're using \$22.3 million for rental and transitional housing," Watson said. "It's mostly geared towards kūpuna. We're [also] going to provide counseling services to prepare them to become homestead homeowners. We're currently looking at 20 sites."

Watson said DHHL wants to provide beneficiaries options because some don't meet income thresholds.

"We hope to give those with low incomes the option to buy," he said.

Applicants who elect to participate in rental opportunities will remain on the waitlist and keep their waitlist rank-order. DHHL felt it was important to offer rental opportunities to its waitlist applicants, as it will offer more immediate housing security to these beneficiaries and may eventually enable waitlist applicants to become homeowners. Currently, DHHL only has plans for rentals on the island of O'ahu.

The strategic plan was geared toward applicant preferences reflected in the 2020 Beneficiaries Study Applicant Report.

Seventy-six percent of those on DHHL's waiting list prefer a lot with a single-family home or a vacant lot for a house; while 16% prefer to rent or rent-to-own a single-family home, duplex, apartment, or townhouse, with the option to buy in the future. ■

The Maui Fires: Where do our First Responders go From Here?

By Manijeh Berenji MD and Marc Wilkenfeld MD

The Maui fires that occurred in Lahaina and surrounding areas on Aug. 8, 2023, have had a devastating impact on the island's environment. The fires burned over 100,000 acres of land, killed at least 97 people, and destroyed/damaged up to 3,000 structures. As of a September 18, 31 people were still missing.

The environmental impacts of the Maui fires are still being assessed, but scientists believe that the fires will have a lasting impact on the island's ecosystem. The fires destroyed large swaths of forest, which will take decades to recover. The fires also killed or displaced many animals, including endangered species. The loss of vegetation and wildlife will disrupt the island's food chain and could have a cascading impact on other species.

The fires released harmful pollutants into the air, including smoke, ash, and carbon monoxide. These pollutants (including PM10 and PM2.5) could have long-term health consequences for residents and visitors. These pollutants can potentially cause respiratory problems, heart disease, and cancer down the line.

The fires had a significant impact on the first responders (including firefighters, police, and first aid workers among others). These first responders were on the front lines of the battle against the fires, working long hours and risking their lives to protect the island and its residents. Many first responders also lost their own homes in the fires.

These first responders will face many challenges in the coming months and years. These challenges include post-traumatic stress disorder, financial hardship, grief and loss. Many first responders lost friends, family members, and/or neighbors in the fires and continue to suffer from these losses.

Medical surveillance of first responders is important after such fires. Medical surveillance can help to identify first responders who are at risk of developing health problems after

working in these hazardous conditions. Such surveillance can ensure that they receive the appropriate medical care and monitoring.

There are several ways to conduct medical surveillance of first responders after a catastrophic event such as what has occurred on Maui. One way is to conduct physical exams and spirometry tests. Spirometry tests measure the amount of air that can be inhaled and exhaled. This can help to identify firefighters who have respiratory problems.

Another way to conduct medical surveillance is to collect blood samples and test them for biomarkers of exposure to smoke and other pollutants. Biomarkers are substances that can be measured in the blood and that indicate exposure to a particular substance.

Medical surveillance is typically conducted by a physician or other health-care professional. It is important to start medical surveillance as soon as possible after such events, as this can help to identify health problems early on.

By taking these steps, we can help to protect the health of these first responders and ensure they can continue to lead healthy, productive lives and serve their communities to their fullest capacity. ■

Manijeh Berenji MD MPH; mberenji@hs.uci.edu is a double board certified occupational and environmental medicine and preventive medicine specialist with over 10 years of clinical and public health experience currently serving as clinical assistant professor of occupational and environmental medicine at University of California Irvine Schools of Medicine and Public Health. Marc Wilkenfeld MD; marc.wilkenfeld@nyulangone.edu, associate professor of occupational and environmental medicine at New York University Langone School of Medicine, has been practicing for over 20 years. He managed the World Trade Center Program for first responders and is a world-renowned expert on occupational and environmental medical surveillance programming.

Health Care for Moloka'i

By Dr. Naleen Andrade and Jan Kalanihūia

The Queen's Health System is committed to providing high quality, safe, compassionate care and has worked hard to increase access so patients can receive their care where, when and how they want it.

As a Queen's affiliate, Moloka'i General Hospital (MGH) takes seriously its kuleana to care for the island's 7,500 residents, offering Women's Health, Primary Care and Emergency services, a blood banking laboratory, digital CT, digital X-ray, digital mammography, outpatient chemotherapy, acute care, physical therapy and a full-service midwifery program that is a national model for rural areas. While physician shortages remain, we are working towards permanent solutions.

The Queen's Clinically Integrated Physician Network (QCIPN) has grown to 1,350 providers across the state, and this past year, we implemented centralized scheduling for primary care patients, improving primary care access by up to 38% (based on early data). We also completed an enterprise-wide redesign of "access to care," increasing the availability of physician office visits and streamlining our referral management processes.

Additionally, the Queen's Innovation Institute, which launched in March 2023 and is the first of its kind in Hawai'i, will use technology to improve access to care. The Innovation Institute's initial focus is to advance our digital platform to expand care across the state. We also will be launching Hawai'i's first Care-at-Home program and building our Virtual Nursing program, among other leading-edge initiatives.

To develop the next generation of providers, Moloka'i Health Foundation (MHF) and MGH established a scholarship program to assist Moloka'i keiki o ka 'āina who plan to continue their edu-

cation in health care. MGH also offers a pharmacy school scholarship each year.

In line with our mission, we are aiming to significantly reduce health inequities within vulnerable populations, especially Native Hawaiians who experience the greatest health disparities. The sudden passing of two of our long-time primary care physicians who cared for more than half of Moloka'i's population affected us deeply, and this loss led us to pause our efforts to implement a population health transformation for the island's Native Hawaiian residents. However, we anticipate restarting this initiative later in 2024 once physician coverage is secured and our community's grief has eased.

Proudly, MGH passed The Joint Commission survey – a patient-centered, data-driven evaluation of care processes – with only one minor infraction. MGH has an ED satisfaction score consistently above 97%, and 90% of our full-time RN positions are filled. Even more, Moloka'i General Hospital was recently named one of the top 20 critical access hospitals for quality in the country as determined by the Chartis Center for Rural Health for Best Practice in Quality.

MGH leaders embody their ancestral traditions expressed in the words *Palena 'ole ka hana ho'ōla a ko Moloka'i* – boundless is the healing work by Moloka'i's people! They overcome challenges and encourage others to focus on the desired outcomes rather than the obstacles that exist. While longer-term solutions, such as enhanced air transportation, will require additional collaboration and resources, we remain committed to delivering care that is close to home for all who live on Moloka'i. ■

Naleen Andrade, MD, EVP, is the Native Hawaiian Health & Chief Officer Diversity, Equity, Inclusion & Social Justice for The Queen's Health System. Jan Kalanihūia is the president of Moloka'i General Hospital.

Finding Safety

The Importance of Housing Female Survivors of Domestic Violence

By Jovanka Medina and Marissa Garate

In 2020, over 800 people in Hawai'i reported some form of domestic violence (DV) in a single day – a 145% increase over the previous year.

DV presents itself in many forms and affects a substantial number of people every day. Although DV happens to both men and women, women are disproportionately affected. In addition to physical, mental, or financial abuse, Hawai'i Revised Statutes' current definition of domestic abuse includes coercive behavior, controlling behavior, and emotional abuse.

Abuse hinges on power and control and if DV survivors are forced to remain at home with their abuser, the abuser can continue to exert that abuse on their victims. This is why the Violence Against Women Act (VAWA) is so crucial.

VAWA is a federal law that provides protection for the survivors of DV, dating violence, sexual assault, and stalking in housing units subsidized by the federal government. It also provides an escape from renting obligations by providing multiple ways to provide documentation of the DV incident.

The U.S Department of Housing and Urban Development (HUD) has implemented, and will enforce, the same rights and remedies to those under the Fair Housing Act and has allocated over \$5 million to provide VAWA training and technical assistance to housing providers, grantees and stakeholders, to ensure the policy is being implemented correctly and that survivors truly benefit from it.

In addition to physical injury imposed on its victims, other health outcomes include adverse pregnancies, suicidal ideation, and homicide. DV does not discrim-

inate. Women who suffer from DV come from all walks of life, socioeconomic groups, and ethnicities. It might be a relative, a friend or the neighbor across the street.

Victims often feel trapped and forced to endure the violence because they have nowhere else to go. Many have been controlled for years and have lost a sense of independence.

Providing survivors of DV a safe haven allows them to focus on healing and obtaining the help they need to move forward. This is why it's so important for VAWA to continue advancing its housing resources.

We should also consider preventative measures. Healthy relationships foster emotional resilience and strength. Creating interventions that not only serve individuals, but communities, will bring awareness to DV, reduce violence and strengthen interpersonal relationships.

October is National Domestic Violence Awareness Month, and it is a reminder that domestic violence in our communities remains prevalent. We must address domestic violence and its related injustices by standing behind and advocating for DV survivors to regain control of their lives. ■

Authors Jovanka Medina and Marissa Garate are both graduate students at the University of Southern California's Suzanne Dworak-Peck School of Social Work residing in Hawai'i. If you or someone you know are a victim of Domestic Violence, contact the Domestic Violence Action Center at 808-531-3771. You can call their toll-free helpline at 800-690-6200 or send a message to their text line at 650-956-5680. These resources are available to you 24/7. Speak with someone today.

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"Mōhala i ka Wai ka Maka o ka Pua"

Unfolded by the water are the faces of the flowers.

- 'Ōlelo No'eau #2178

By Hi'ilani Shibata

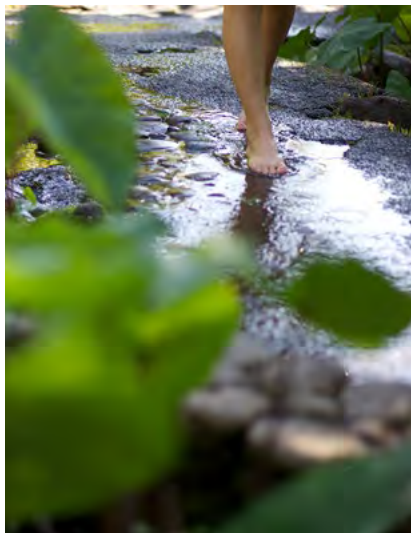
NaHHA would like to share an article from one of our Lamakū Ho'okipa, our Beacons of Hospitality, who are making a positive impact through the value of mālama and as a contributing member of the Native Hawaiian community.

"Mōhala i ka wai ka maka o ka pua" conveys the idea that water is the essential catalyst for life and growth. Just as water nurtures and sustains the blossoming of flowers so, too, does it nurture and sustain our people. This wisdom resonates deeply, as our islands' very existence depends on the abundance and purity of wai (fresh water). It is a reminder of the profound connection between the 'āina (the land; that which feeds) and the people.

Water is more than just a physical necessity; it is a spiritual force. Native Hawaiians have a rich tradition of connecting with the spiritual world through water. Sacred sites often revolve around water sources, such as ponds and springs, where rituals and ceremonies are performed to seek blessings and guidance from our ancestors and gods. Water, in this context, is seen as a bridge between the earthly and the divine.

Furthermore, water is an integral part of Hawaiian storytelling and mythology. Many legends and chants highlight the transformative power of water. Water is depicted as a life-giving force capable of shaping the landscape and the destiny of the islands. The islands' names, themselves, often contain references to water, emphasizing its fundamental role in Native Hawaiian identity and cultural heritage.

The 'ōlelo no'eau "Mōhala i ka wai ka maka o ka pua," not only teaches us about the physical necessity of water but also about the importance of nurturing and preserving the cultural and spiritual roots that bind Native Hawaiians to their land and traditions. It serves as a reminder of the respon-



For Hawaiians, water is a life-giving force capable of shaping the landscape and the destiny of the islands. - Courtesy Photo

sibility we all share in protecting and sustaining our environment to ensure our water resources continue to thrive for future generations.

E ho'i i ka wai, let us all call for the return of the wai, the water, the abundance, the blood of the 'āina to all of our sacred places, including Lahaina (orthography and pronunciation vary) so that our Hawai'i thrives with us as it's caretaker. E ola Hawai'i! ■

Hi'ilani Shibata has spent last last 25 years in both formal and informal education. She has a BA in 'ōlelo Hawai'i from UH and is a K-5 educator at Ka Waihana o ka Na'auao teaching sustainability through cultural practices and executing this curriculum in 'ōlelo Hawai'i. Hi'ilani is graduate of NaHHA's Ola Hawai'i program, a ho'oponopono practitioner, and the voice behind Ka Mahina Project which shares daily mana'o through intentional reflection guided by the cycles of the moon. A sought after keynote speaker, cultural educator and active Native Hawaiian community member, Hi'ilani continues to raise her children in the language, values and traditions of her Native Hawaiian heritage.

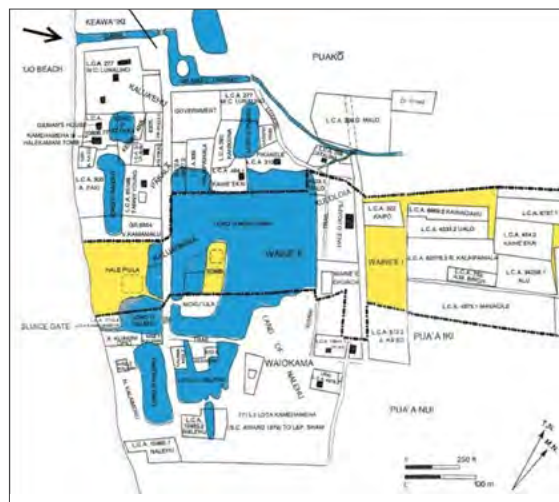
'O Lahaina o ka Wai Hū i ke Pili

Na Kalani Akana, Ph.D.



He 'āina wela a he wahi malo'ohāhā 'i'o nō 'o Lahaina. Akā, 'a'ole ia he 'āina nele i ka wai. E nānā kākou, e nā hoa heluhelu o kēia kolamu nei, i kekahi mau mo'olelo o nā kūpuna e pili ana iā Lahaina me kona wai.

I ka makahiki 1738, ua ho'ouka kua 'o Alapa'i iā Maui e kua me Kauhi'aimokuakama ma Lahaina. Ua kipi 'o Kauahi i kā Alapa'i 'ohana keikikāne 'o Kamehameha-nui'ailū'au, ka ho'oilina pono'i a Kekaulike.



Nā loko wai o Lahaina.

'O ke kua e kua ai me Kauhi, he huli honua ke 'ano. He kua maoli pū 'ole ka huli honua, a 'o ke kahawai o Kau'ula, Kanahā, a me Mahoma [Kahoma], ke kahawai i pili iā Lahainaluna, 'o ia nā mea kua. 'O ia ho'i, ua pani a ho'omalo'o 'ia nā lo'i a me nā kahawai i loa'a 'ole ka 'ai i nā koa o Kauhi, a i loa'a 'ole ka 'ai i kona mau maka'āinana.

'O Mauna Kahālāwai ka 'āina kumu wai o nā kahawai a me nā punawai o Lahaina a 'o ia ka wai i make'e nui 'ia e ka po'e mahikō, ka po'e i ho'ololi i ka 'āina a me ka mālama 'ana i ka wai o Lahaina. He mo'olelo pohihihi 'oko'a nō kēlā.

'O Lahaina o "ka wai hū i ke pili" kekahi māmala 'ōlelo a Kamakau i kākau ai i loko o "Ka Moolelo o Kamehameha 1" ma ka Nupepa Kuokoa (11/1/1865) i huli'oko'a o ka hi'ohi'ona 'āina o Lele (Lahaina). Ma laila i waiho 'ia ai nā hoa hele o Mō'ikeha, 'o lāua ho'i 'o Pāha'a me Pana'ewa. Ua ho'olale 'ia lāua e noho ma laila ma muli o ka "wai hū i ke pili, nā 'āhuni mai'a o Wai'anae (ma La-

haina kēia), nā wauke loloa o Pae'ohi, a me ka 'au mai a nā honu i ke kai."

No laila, aia i hea ka wai a Kāne ma Lahaina? Aia i lalo, i ka honua, i ka wai hū!

Nui hewahewa nā loko wai ma ke ahupua'a o Paunau ma Lahaina (nānā i ke ki'i). 'O ka loko wai nui loa 'o Mokuhinia, ka home o Kihāwahine, ke kia'i o nā wai o Lele. Ma loko o Mokuhinia, aia kekahi 'ailana ma ka inoa 'o Moku'ula. Ma laila i ne'e ai, mai Hilo mai, nā ali'i 'o Keōpūolani, Nāhi'ena'ena, Kauikeaouli, a me kekahi a'e.

Ma muli paha o ka 'olu'olu o ka malu 'ulu a me nā wai hū i ke pili, ua noho aupuni 'o Kamehameha III ma laila. Ua kūkulu 'o ia i kona hale ali'i 'o Hale Piula ma kai o Moku'ula ma ka pāpū pōhaku puna. I

ka ho'one'e 'ana o ke aloali'i a Kamehameha III i Honolulu mai Moku'ula a i ka ho'omaka 'ana o ka 'oihana mahi kō ma kahi o ka makahiki 1860, ua emi loa mai ka wai o Mokuhinia. I ka makahiki 1917, ua pau loa 'o Mokuhinia i ka ho'omalo'o 'ia a ua ho'opiha 'ia me nā ko'a o ke kope awa o Māla. Ua lilo ia i pāka no ka lehulehu ma ke kauoha a ke kia'āina 'o Lucius Pinkham ma ka makahiki 1918. Ua pau like pēlā paha nā loko wai 'ē a'e o Lahaina. Pau i ka 'uhi 'ia.

'O ka nui o ka lako wai a me ka lako 'ai kekahi kumu o ke kipa 'ana o nā moku 'ō koholā iā Lahaina. Ma kahi o ka makahiki 1840, ua ho'opuka mana'o kekahi 'elele 'Amelika i ka Mō'i 'o Kau-

ikeaouli e 'eli i kanela wai mai ke kahawai 'o Kahoma i kāhi o ka 'uapo e hiki i nā kelamoku ke kū'ai i wai. Ua kupu a'e nā hale kū'ai like 'ole no ka po'e haole e like me ka hale inu lama a puni kēia kanela wai.

He kumuwaiwai makamae nā wai o Lahaina. No ka maka'āinana, 'o ka wai mai nā kahawai ke ola o ka 'āina momona.

No ka po'e ali'i, he mea hō'olu'olu nā wai hū a me nā loko wai. No ka po'e haole, he mea ia ka wai e kū'ai aku, kū'ai mai a he mea e ho'owaiwai kanaka. E pua'i, e hū, e kahe hou nā wai o Lahaina! ■

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 kawaiiola.news

DHHL Organizes Supply Drop for Homesteaders at Leiali‘i

Maui commissioner, staff walk neighborhood to assess damage



By Diamond Badajos

The Department of Hawaiian Home Lands (DHHL) organized the delivery of essential goods to the homesteaders of the Villages of Leiali‘i.

Portable toilets, generators, extension cords and a roll-off were delivered following the disastrous windstorms and wildfires.

“After the fire, DHHL immediately began assessing the extent of the damage on Hawaiian Home Lands,” said Hawaiian Homes Commission Chair Kali Watson. “This was crucial to understand the immediate needs of beneficiaries and to plan for long-term recovery.”

In partnership with local and community leaders, Hawaiian Homes Maui Commissioner Randy Awo lead a team of DHHL staff through the Villages of Leiali‘i on August 10. While on the ground, the team went door-to-door to check on beneficiaries, survey their needs, distribute supplies, and assess damage to homes.

“We are here to stand with our people in this time of devastation,” said Awo. “We are here to acknowledge the challenges that are in front of us and our commitment to be ‘onipa’a as we move forward in resilience and resurrection.”

DHHL is committed to meeting the needs of our community and will work alongside federal, state and county leaders to ensure beneficiaries are safe, sheltered and have access to necessities. The Department has allocated resources and funds to support recovery efforts. This requires both immediate crisis management funding and longer-term planning to ensure sustainable recovery.

“In the aftermath of the wildfires, DHHL is involved in rebuilding homes and infrastructure,” Watson said. “This entails not just restoring what was lost, but also considering how to build in a way that would be more resilient to future fires and storms.”

The devastating Lahaina wildfires consumed two homes in the Villages of Leiali‘i which consists of 104 residential lots. ■

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



Commissioner Randy Awo (second from left) and DHHL staff members unload goods at Leiali‘i Homestead resource hub. - Photo: Diamond Badajos

Mending the Community

Lahaina Comprehensive Health Center

By Jodi Leslie Matsuo, DrPH



What does health care look like to you? That is a question health care workers and administrators on

Maui are asking themselves.

I had the privilege of talking story with Risa Mamalias, programs director at Hui No Ke Ola Pono, who shared first-hand, on-the-ground experiences of the health care situation on Maui. The work that is being done there is simply inspirational.

While devastating, the Maui fires have brought together people with the shared goal of helping the Lahaina community. The new Lahaina Comprehensive Health Center is one of those initiatives, made possible through the leadership of Heidi Taogoshi, Dr. Gerard Livaudais, and John Oliver. Staffing, services, and support involves a partnership that includes Hui No Ke Ola Pono, Mauiola Pharmacy, Mālama I Ke Ola Health Center, Wai‘anae Coast Comprehensive Health Center, Hawai‘i Island Community Health Center, the Maui District Office, and other volunteer health care workers.

The Lahaina Comprehensive Health Center is the realization of every patient’s dream - a one-stop health center, providing acute medical and behavioral health care, podiatry, dentistry, phlebotomy, optometry, and case management.

Medical outreach teams canvas neighborhoods and shelters to assess and meet the needs of survivors - from arranging transportation for people to get to the clinic, having prescriptions filled and delivered, helping people apply for SNAP benefits, and providing basic medical check-ups.

Local chefs are also working together to fill gaps, providing hot meals three times a day while local hubs throughout the community provide non-perishable food items so no one is going hungry.

As the weeks passed, another vital but under-looked component of health care was realized - the need for traditional Hawaiian health services. Very few Native Hawaiians were accessing the mental health services. Then lomilomi practitioners started visiting people where they were staying. While being worked on, people began sharing their worries, feelings, and prayers. One patient, after talking story with a lomilomi practitioner said, “I didn’t realize I had so much to say.”

The idea of using lomilomi practitioners as care coordinators is being explored and makes good sense. As was shared with me, our people are often uncomfortable sitting and talking to a stranger. They don’t often even realize they need any help. Experiencing the prayers, aloha, and compassionate healing touch of lomilomi practitioners, in a manner that resonates with their na‘au, opens emotional and spiritual doors and allows healing to take place - something that may never have happened otherwise. The addition of lā‘au lapa‘au services and cultural education workshops are also being explored to reach and help more Native Hawaiians.

In the process of helping others, the Lahaina Comprehensive Health Center partners are helping themselves. For the first time, health clinics are communicating and sharing financial and manpower resources.

There is a growing realization among these partners that they can do more for the health of the community when working together than by working separately. They are demonstrating to themselves and others what a coordinated and comprehensive health care system looks like. A health center that was built with the patient in mind - easy to navigate and simple to access. No waiting for your appointment or worrying about missing an appointment. No need to wait for approvals or complete or lot of paperwork. Affordable health care and that recognizes and incorporates social service needs.

This is what health care should look like. ■

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

A Home-like Space for Kamali'i in Waimānalo



By Amy Gilbert

Lili'uokalani Trust's "Tūtū's Hale" program is held in a space that makes you feel as if you are walking into the home of a treasured kupuna.

From the portraits on the wall to the slippers outside the front door, the program at LT Waimānalo is for youth who live or have 'ohana roots in the area, allowing them the opportunity to gather, connect, and learn new things.

First piloted in 2022, Tūtū's Hale was a 12-week afterschool program for 10 kamali'i who participated in expressive art and ola kino (physical health) activities, creating a holistic approach to wellness.

Today, the program has evolved into a nine-month place-based, weekly afterschool program for 18 kamali'i focused on increasing cultural awareness, encouraging self-expression, and strengthening the connection to self, family, and community.

"Tūtū's Hale not only teaches self-discovery but empowers the next generation of kamali'i to carry on the traditions and values of their ancestors, following the Hawaiian proverb 'ka wā ma mua, ka wā ma hope,' standing firmly in the present, eyes fixed on the past, seeking historical answers for present day dilemmas," said

Hi'ipoi Ho, direct service specialist.

Youth learn about themselves and their home through modules on the various parts of Waimānalo, including ahupua'a, kānaka, wai, kai, and 'āina.

During their midyear hō'ike in August, the Queen's beneficiaries demonstrated what they learned by introducing themselves: sharing their name, where they're from, and what they want to be when they grow up – all ma ka 'ōlelo Hawai'i (in Hawaiian language).

Mākua expressed an overall appreciation for the program, with consistent sentiments that it was "a safe, comfortable space" and "a place where they learned and grew a lot."

In April 2023, LT completed renovations to its Waimānalo space — one of the many projects undertaken to update and expand LT spaces across the pae 'āina.

Tūtū's Hale has reached its participant capacity, but if you'd like to learn more about the program, contact LT's Hi'ipoi Ho (hho@onipaa.org) or Shay Keliiholokai (skeliiholokai@onipaa.org). To get connected to Lili'uokalani Trust resources in your area, please call the Mālama Line at 808-466-8080. ■

Amy Gilbert is a communications and marketing intern at Lili'uokalani Trust. She is excited to be part of an organization that supports thriving Hawaiian children and upholds the legacy of Queen Lili'uokalani.



Waimānalo kamali'i on an excursion. Mānana Island is in the background. - Courtesy Photo

SCHHA Leaders Begin Work on Homestead Maui Relief



By KipuKai Kualii

Our Sovereign Council of Hawaiian Homestead Associations (SCHHA) and Association

of Hawaiians for Homestead Lands (AHHL) Maui/Lāna'i Moku-puni Council held its first in-person meeting in years. Office of Hawaiian Affairs (OHA) Beneficiary Services Agent Roy Newton generously hosted us in OHA's beautiful meeting space in Kahului.

There were 28 of us in attendance and we heard from several guest speakers.

Rep. Troy Hashimoto of Maui of the Budget Oversight Committee spoke on Act 279 (the \$600 million appropriation to DHHL) and shared a list of DHHL projects that account for more than one-third of Act 279 funds. He said the remaining funds may be used for purchasing lands and building infrastructure - although the committee does not want to see "land-banking."

Hashimoto said purchasing lands that already have infrastructure or access to infrastructure would be seen favorably as long it came with plans for housing. Regarding the use of funds for buying people off the waitlist, he reported that DHHL Director Kali Watson was still evaluating the idea. He noted that the Budget Oversight Committee primarily serves as a sounding board while tracking DHHL's progress and holding them accountable.

Dr. Jonathan Likeke Scheuer, a DHHL consultant on water management, provided a quick overview of Maui water developments in areas affected by the devastating wildfires. He shared how water usage beyond sustainable yield will result in saltwater leaching; a real danger already threatening Honokowai. Scheuer also shared that, in the newest version of the governor's emergency proclamation, the water code and instream flow standards are back in place.

A Maui beneficiary from Leiali'i

Homestead expressed concern that there were too many developments already permitted that would be taking all the water ahead of our DHHL homestead developments. Scheuer reassured us that DHHL, with the urging of beneficiaries, would continue to assert our first rights to water for our homestead developments.

DHHL Maui Commissioner Randy Awo provided us with an update from the Leali'i Homestead regarding the Lahaina fires. He said that Leiali'i Homestead had Ke Akua (God) protecting them because while the fires caused so much damage all around them, it mostly spared their homestead.

He told us they needed help with mortgage relief and finances because while most still have their homes, many have lost their jobs and others need help repairing their roofs. Significantly, he said many Leiali'i homesteaders want to figure out the best ways to help others less fortunate than them - many have family and friends in nearby neighborhoods like Wahikuli. Awo also told us about a wonderful organization recently formed by cultural practitioners, Hui o Ho'omalū, that is already working in Ka'anapali and Leiali'i.

Before adjourning, our SCHHA Disaster Relief Team members Iwalani McBrayer, Rolina Faagai and Kainoa MacDonald, who visited Lahaina earlier that day, discussed our Hawaiian Homestead Association Maui Fund and ongoing efforts to plan a Homestead Maui Relief Roundtable at the Maui Beach Hotel on Friday, October 20. Maui Homesteaders wanting to join in our planning efforts can email policy@hawaiianhomesteads.org. Maui Strong!!! ■

A longtime advocate for Hawaiian Homesteads trust beneficiaries and lands, KipuKai Kualii is the elected chair of the Sovereign Council of Hawaiian Homestead Associations (SCHHA), the oldest and largest coalition of native Hawaiians on or waiting for Hawaiian Homesteads. Kualii also serves as the Kaua'i County Council vice chair and the Anahola Hawaiian Homestead Association (AHHA) president.

Papahānaumokuākea: A School for Voyaging

By Haunani Kane, Ph.D.

As a young voyager and navigator, you are introduced to different schools by your kumu – places you go to study and build your skills. Often, we start from land.

For those of us from O'ahu we may hike up Makapu'u to study the swells, and head to Lāna'i lookout to become familiar with Newe (also known as Hānaia-kamālama or the Southern Cross). We each have our favorite spots to watch the stars as they first puka above the horizon in the east and return in the west.

These places are special. After countless hours of quietly staring, learning, and memorizing patterns you begin to build pilina (relationships) with these places and generations of teachers and students.

One of these special schools is Papahānaumokuākea. As you prepare for a deep-sea voyage you need to learn how to “see” a faraway island from the middle of the ocean. Sailing to Papahānaumokuākea teaches us the clues of an approaching island – how to feel changes in the open ocean swells, distinguish the patterns of seabirds from those that live on land, and begin to recognize

the subtle characteristics of low-lying islands as they grow above the horizon.

Nihoa, the closest of our ancestral islands, is located approximately 120 miles northwest of Ni'ihau. With steady winds you can make this trip in about 24 hours.

Nainoa [Thompson] compares finding Nihoa to trying to see Mānana island (Rabbit Island off Waimānalo, O'ahu), from the Kona coast of Hawai'i island. It is close enough to paddle and far enough away to experience all the feelings of being on an open ocean voyage.

Our voyage to Nihoa begins off the coast of Ni'ihau. We align the back of the wa'a (canoe) with Pānī'au, the highest mountain (approximately 1,200 ft) on Ni'ihau and sail slightly north of the setting sun.

On a clear night, Kūmau (also known as Hōkūpa'a or the north star) will sit on the right side of the canoe, slightly forward of the back beam. Kūmau is your best friend on this voyage. The young navigator and crew will learn to feel the swells and wind, how to keep track of speed and distance, and how to communicate and guide their crew.

Most importantly, this voyage will teach generations of voyagers how to lead and work together as an 'ohana. After 24 hours of being awake, slightly groggy eyes will witness for the first time a jagged, hazy island emerge from the sea. They will greet her like they would their most cherished kupuna with mele, oli, and possibly lei, pōhaku, pa'akai or wai from their homes.

For those of us who have made the voyage to Papahānaumokuākea we all agree that this experience has had an everlasting impact on our lives. We have a collective dream to normalize voyages on wa'a to Nihoa and beyond. Imagine offshore of Nihoa or within the lagoon of Lalo – Hōkūle'a, Hikianalia, Makali'i, Namahoe, and Mo'okiha o Pi'ilani – a fleet of voyaging canoes, their students and the generations before and after. ■

Guest author Haunani Kane, Ph.D., is a scientist, surfer, and voyager from Kailua, O'ahu. Currently an assistant professor at the University of Hawai'i at Mānoa, Haunani's life is guided by the values and storied history of her kūpuna (ancestors).



Hikianalia in front of Nihoa's pali. - Photo: 'Āina Paikai



Nihoa from the deck of Hikianalia. - Photo: Brad Ka'aleleo Wong

Ka'au Hua, Ka'au Ola

Na Keanokualani Perreira,
Papa 12, Ke Kula 'O
Nāwahīokalani'ōpu'u



‘Aueha ‘oukou, e nā aloha ‘ōlelo e kani ha’aeo ai ka leo o ka ‘āina,

Eia au ‘o Keanokualani Perreira, he haumāna papa ‘umikūmālua ma Ke Kula ‘O Nāwahīokalani’ōpu’u. “Ka’au Hua, Ka’au Ola.” He mākia nō ia e ho’okele ana i ka papahana aukahi o kēia makahiki kula, i mea e ho’omana’o ‘ia ai nā hana a pau i hana ‘ia a i māhuhua pono ai ka papahana ‘ōlelo Hawai’i, a i ola ai ho’i ka ‘ōlelo laupa’i o ka ‘āina.

Pili ia mākia i ka ho’omana’o ‘ana i ka piha makahiki 40 o ka ‘Aha Pūnana Leo a me nā mea a pau e pili pū ana i ke ola ‘oia’io ‘ana o ka ‘ōlelo Hawai’i, he ‘ōlelo ola o ka ‘āina i kēia lā. Ma ka ho’omana’o ‘ana i ka nui o ke kūpa’a a me ka paio ‘ana i mea e hō’ea mai ai i ka hua o kēia lā, ua mohala mai he papahana ho’omāhuhua kuana’ike Hawai’i ‘o Kīpuka Mo’olelo.

Ua hua mai ‘o Kīpuka Mo’olelo me ka mana’o e lilo ia papahana he ala e ho’ona’auao hou ‘ia ai ke kanaka ma ke kuana’ike Hawai’i ma ka ‘ōlelo Hawai’i. He 10 pūka’ina ‘oko’a o ke kumuhana i pa’i wikiō ‘ia nā kumuhana e pili ana i ka ‘oihana po’okumu, ke kuana’ike ‘ōlelo, nā mele oli, ke aloha ‘āina, ka ho’omākaukau kumu, a pēlā wale aku. Mai loko mai o ka hana ‘ana ma ia pāhana i nui ai nā ha’awina i ‘ike ‘ia. ‘O ka ho’olālā ‘oe, ‘o ka ho’oka’a’ike ‘oe, ‘o ka mālama ‘enehana ‘oe, a keu aku ho’i ka waiwai o ka ho’ohana ‘ana i ka ‘ōlelo Hawai’i piha ma nā pō’aiapili e ma’a ‘ole ai ka nui lehulehu.

‘O ka ‘ōlelo kā kākou alii, a i mea ho’i e ola ai kēia alii a kākou, he kūpono ke

‘ōlelo ‘ia, ke ho’ohana ‘ia, a ke ho’olaha ‘ia. I loko o kēia ho’oulu ‘ana i ke kuana’ike Hawai’i, eia ke ho’omana’o aku nei i ka welo mau o nā hana o ke ka’au makahiki i hala iho nei no nā ka’au he lehulehu e hiki mai ana. ■

My name is Keanokualani Perreira, and I am a senior at Ke Kula ‘O Nāwahīokalani’ōpu’u. The theme of this school year, “Ka’au Hua, Ka’au Ola” demonstrates the importance of recognizing all of the past work that was done to revitalize the Hawaiian language and its programs.

This theme also recognizes the ‘Aha Pūnana Leo and its celebration of 40 years of Hawaiian language revitalization. As a means to recognize the intentions behind the work that started 40 years ago, Kīpuka Mo’olelo was created: a Hawaiian language videography production project to cultivate the Hawaiian perspective.

Kīpuka Mo’olelo became an opportunity to educate and support the growth of our people in the Hawaiian language. This program consists of 10 episodes that speak about different subjects such as being a principal or an educator, language perspectives, chants, patriotism, teacher development, and more. A few of the skills that we were able to strengthen and learn about were planning, communicating, using and caring for equipment, and applying the language in different settings.

Our language is our value, however, it will not flourish and will not grow if it’s not utilized or spoken. In this perpetual growth of our perspective and language, the dedication of our ancestors to perpetuate our values will be recognized and cultivated as evidenced in the past 40 years and in subsequent generations. ■



Students at Ke Kula ‘O Nāwahīokalani’ōpu’u created “Kīpuka Mo’olelo,” a Hawaiian language videography production project as a way to cultivate the Hawaiian perspective behind language revitalization and to educate and support its growth. - Courtesy Photo

Prologue to a Spectrum of Hope

Intellectual and Developmental Disabilities



By Zuri Ka'apana Aki, Makalani Kupau Hyden and Melvin Maka Masuda

The tried-and-true formula for almost every superhero story begins with a seemingly unremarkable person who is chosen, by chance or destiny, to carry a mantle of hope in a bleak and weary world becoming the champion of the vulnerable for a cause much greater than themselves.

You'll want to hear this superhero story.

The year is 2023. Humankind faces numerous existential threats to their very existence on Earth. As the world scrambles to defend itself against the most formidable of perceived menaces, villainy slinks within the shadows of the unsuspecting. Thriving off egocentrism and fueled by greed and selfishness, this dastardly villain picks off its victims. One. By. One.

One-by-one until entire families fall. One-by-one until entire communities fall. One-by-one until societies fall. This villain knows that a community divided is easy prey. It strikes, then retreats into the darkness, leaving little trace of its crime: fear, worry, anguish, and suffering. It waits for its next opportunity.

"Agents of Advocacy" are on the move, tracking what little evidence they can find. Their reports are outdated and sparse, but string them together and it begins to form a narrative: Native Hawaiians are disproportionately represented among the victims and, thus, are facing greater inequities and disparities.

One agent scans a 2015 report and reads, "39.1% of students enrolled in a Special Education (SPED) program compared to representing only 26.0% of the total public school population." That's the majority of SPED students.

The agent continues, "the number of children with autism between the ages of 3-12 receiving special education services in Hawai'i Department of Education (DOE) schools rose from 2% in 2000 to 8% in 2015." The agent surmises that there is clearly an issue with diagnoses and a more accurate and updated report would reveal a much larger number of vulnerable children.

Another agent digs through scattered reports and, holding the 2014 report to the light, reads, "11.2% of Na-

tive Hawaiian and Pacific Islander children experienced at least one intellectual and developmental disabilities (I/DD), and almost one third of these children reported more than one I/DD." That's roughly 17,000 children experiencing I/DD. This is just one moment of a person's life. What about life after school? How many have already been left behind?

A third agent has a somber message that resonates among the others: the current system is not working. It's broken. Or maybe it wasn't designed to protect. Its dysfunction creates dark zones, gap areas devoid of light that exacerbate and worsen the vulnerability of our most vulnerable. We need to fill the gap and stave off the villain.

"We need a hero," the agent says.

"No," the agents realize. Not a hero, but rather, heroes. The darkness is expansive. These gaps are numerous. They're riddled throughout every facet of our lives. But we are greater. We are stronger together. "Ua lehulehu a manomano ka 'ikena a ka Hawai'i." Great and numerous is the knowledge of the Hawaiian people.

In this moment, the agents knew that the system needed to be redesigned with the purpose of adequately addressing the needs of our most vulnerable through every stage of life.

It needs to uplift and empower individuals and 'ohana that experience these challenges. It is imperative that culturally appropriate ways to help, support, and protect ourselves and each other need to be re-established. They knew that it would take as many of us as possible – together – to rise as heroes for this cause. The "Agents of Advocacy" set off to find their heroes. ■

The State of Hawai'i has recognized the month of October as Disabilities Awareness Month. OHA's Public Policy Program has launched a major policy campaign to address the needs of individuals and 'ohana experiencing intellectual and developmental disabilities. We know this is huge, and we're dedicated to this endeavor.

For more information on OHA's Intellectual and Developmental Disabilities campaign, please reach out to OHA's Public Policy Manager (Advocacy) Zuri Aki at zurica@oha.org. For more information about how to get directly involved with other 'ohana facing these challenges, please reach out to Makalani at makalani@apoakea.org or visit Apoakea at www.apoakea.org.



An artistic rendering of co-author Makalani Kupau Hyden's children, two of whom are on the autism spectrum.

Copay Exemption for Native Veterans Excludes Hawaiians



By Reyn Kaupiko

On April 4, 2023, the Veterans Administration (VA), published a final rule regarding copayments for health care and all urgent care visits for eligible Native American and Alaska Native veterans. This

copay exemption connects veterans to the quickest and best care and encourages Native American and Alaska Native veterans to seek medical care through the VA.

Unfortunately, this decision did not include Native Hawaiian veterans. How could inclusion of Native Hawaiian veterans for this rule change benefit them?

- It would allow Native Hawaiian Health Care Systems to be reimbursed by the VA when eligible veterans receive services.
- It would exempt Native Hawaiian veterans from cost sharing at VA facilities.
- It would include Native Hawaiian Health Care Systems in the VA Community Care Program allowing for more immediate treatment.
- It would indirectly allow for community resources to be made available for other needs.
- It would encourage Native Hawaiian veterans to seek general VA benefits, not just for health care.

There may have been a variety of reasons why Native Hawaiian veterans were not included in this rule change, such as the topic of federal recognition, The Veterans Health Care and Benefits Improvement Act of 2020, or it may be as simple as the referencing of the Indian Health Care Act for eligibility.

Regardless of the reason for non-inclusion, Sen. Mazie Hirono's office is working on legislation for the Native Hawaiian veteran community paralleling that of the April 4 rule decision. For those who agree that Native Hawaiian veterans should also receive this benefit, I urge you to contact Hawai'i's congressional representatives and share your thoughts with them. ■

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.

‘Ūlili ma ka Hu‘a Kai

By Lisa Kaponi Mason



The 'ūlili breeds in the arctic and can be found as far south as Australia in the wintering season. This bird's non-breeding plumage is unassuming and provides great camouflage along Hawai'i's shorelines. Photos: Ann Tanimoto Johnson/ LOHE Lab

In a subsiding tidepool, a yellow-legged cloudy gray sandpiper rhythmically bends at the water's surface, dancing along the exposed pāhoehoe flats and shallow whitewash. With onomatopoeic trills and piping calls, we know the hungry and energetic 'ūlili (*Tringa incana*) has returned to Hawai'i.

'Ūlili, also known as the "wandering tattler," frequent rocky shorelines and feed on small fish and invertebrates. A seasonal migrant, 'ūlili arrive en masse in late summer from Alaska and northwestern Canada and soon afterward disperse. They are generally solitary, although sometimes seen in small groups, and unusually territorial during the non-breeding season.

An enticing guide and capable messenger in Hawaiian mythology, 'Ūlili helped guide the lost ghost of Lohi'au (the handsome yet blundering lover of both Pele and Hi'iaka) to Kahiki to find solace after his murder.

In another story, 'Ūlili and Kōlea are dispatched by the great Kapepe'ekauila of Moloka'i to defend his stolen wife, Hina, from her rescuers, her estranged husband and sons. ■

Lisa Kaponi 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.



'Ūlili's Latin name *Tringa*, a genus of wading shorebirds, has roots in ancient Greek to mean a type of old-world bird with an erratic bobbing tail. - Photos: Ann Tanimoto Johnson/ LOHE Lab

CULTURAL IMPACT ASSESSMENT: 34 RAINBOW DRIVE REHABILITATION AND MASTER PLAN

On behalf of County of Hawai'i, Office of Housing and Community Development (OHCD), ASM Affiliates is preparing a Cultural Impact Assessment to inform a HRS Chapter 343 Environmental Assessment being prepared for the 34 Rainbow Drive Rehabilitation and Master Plan. The roughly 25-acre project area includes the former Hilo Memorial Hospital building located on Tax Map Key parcel (3) 2-3-026:008, Pi'ihonua Ahupua'a, South Hilo District, Island of Hawai'i. The property is situated between Rainbow Drive and Wailuku River and is located below Rainbow Falls and above Gilbert Carvalho Park.

With the former hospital building in use and its roof replacement under design, the County is now working with a consultant to develop a master plan for the area surrounding the former hospital building. The OHCD is currently considering developing a range of housing typologies, including affordable housing, and other government or supportive services in the area surrounding the former hospital building.

As part of the Cultural Impact Assessment, 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 Lokelani Brandt, lbrandt@asmaffiliates.com, phone (808) 969-6066 by October 20th, 2023. Your kōkua in identifying any such practices and resources are greatly appreciated.

KA PA'AKAI ANALYSES: LAHAINA AQUIFER SECTOR

On behalf of the County of Maui Department of Water Supply (DWS), SWCA Environmental Consultants (SWCA) is conducting Ka Pa'akai Analyses in support of water use permit applications for Maui DWS proposed water sources in the Lahaina Aquifer Sector. The DWS plans to prepare water use permit applications for additional use from existing DWS wells and Honokōhau Stream, as well as proposed water sources in the Honolua aquifer, the Honokōwai aquifer, and the Launiupoko aquifer. As water use within the Lahaina Aquifer Sector has the potential to affect traditional and customary Native Hawaiian rights and practices, a required part of the water use permit application is the preparation of a Ka Pa'akai Analysis. We are seeking your kōkua in identifying kama'āina, kūpuna, and other individuals who might be willing to share their cultural knowledge concerning: The cultural, historical, and natural resources of value to Native Hawaiians located within the water use permit areas; the extent to which traditional and customary Native Hawaiian rights are exercised in the areas; information on present and past water use in the permit areas; the place names and cultural traditions associated with the permit areas; the extent to which traditional and customary Native Hawaiian rights and resources could be affected by the proposed new water sources; and any other concerns the community might have related to cultural practices within or in the vicinity of the permit areas. Please contact us at Wainani.Traub@swca.com or by phone at (808) 646-6309 or at Tamara.Luthy@swca.com or by phone at (808) 892-3432. ■

*E Ō Mai,
e Kuleana Land
Holders!*

THE KULEANA LAND TAX exemption helps Native Hawaiians keep their ancestral lands by reducing the rising cost of property taxes. Applications are available on each county's website.

For more information on kuleana land tax ordinances go to www.oha.org/kuleanaland and for assistance with genealogy verification, contact the Office of Hawaiian Affairs at 808-594-1835 or 808-594-1888



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Strengthening Hawai'i*

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CNHA Opens Kāko'o Maui Relief & Aid Services Center

The Council for Native Hawaiian Advancement (CNHA) has opened its Kāko'o Maui Relief & Aid Services Center at Maui Mall Village. The new hub, open daily from 10 a.m. to 6 p.m., will focus on providing a cultural approach to help those impacted by the wildfires to best navigate the application process for direct aid and services.

The center will host both nonprofit service providers and representatives from various agencies including Imua Family Services, Hawai'i Community Lending, Hawaiian Community Assets, Native Hawaiian Legal Corporation, Legal Aid Society of Hawai'i, Papa Ola Lōkahi and more.

CNHA is also offering its fundraising campaign, the Kāko'o Maui Fund, to direct resources to Hawaiian communities impacted by the Maui wildfires. Funding supports various needs including shelter, food, financial assistance, and other services as identified by partners doing critical work on Maui.

For more information on the center, or to make a donation, visit hawaiiancouncil.org.

Kane Recognized as a Grist 50 "Fixer"



Haunani Kane - Photo: Todd Glaser

UH Mānoa Assistant Professor Haunani Kane, Ph.D., was recently honored as a leader in climate and justice as a Grist 50 "Fixer." She was recognized for her efforts to drive fresh solutions to the climate crisis and for helping to pave the way for a greener, more just future.

In 2018, Kane became the first Native Hawaiian woman to earn

a Ph.D. in geology at the university. She is currently studying sea-level rise and island resiliency in Hawai'i and other Pacific Islands to protect land, communities, and culture. Her research combines coastal geology, reconstructions of past climate conditions, and an Indigenous perspective to investigate how islands, reefs and island people are impacted by climate change.

Grist is a nonprofit, independent media organization. The Grist 50 is an annual list of leaders from across America who are working on real-world solutions to our planet's biggest challenges, hence the moniker "fixers."

Grist Fixers include scientists, artists, policymakers, farmers, social justice advocates, storytellers, entrepreneurs – people from varied backgrounds who are pointing the way toward a just, sustainable future. Collectively, their work shows what a vibrant, diverse climate movement looks like, and how we all have a place in it.

Hawai'i Island Festival of Birds Coming to Hilo

The Hawai'i Festival of Birds, a celebration of Hawai'i's diverse bird species, will be held on Oct. 21, 2023, from 9:00 a.m. to 6:00 p.m. at the Grand Naniolo Hotel in Hilo.

The event will feature conservation organizations, guest speakers, manu hula presentations, activities, and talk story and shopping opportunities. Proceeds raised from the festival will support future Hawai'i Island Festival of Birds events, as well as the conservation work of the Hawai'i Wildlife Center and the Conservation Council for Hawai'i.

The full day festival will include a Hula Manu Hō'ike featuring guest hālau, along with vendors and exhibitors. Opportunities for guided bird walks and tours the day after the festival will be available, with sign-up at the Saturday fair. For tickets go to www.birdfsthawaii.org.

OHA at the Queen Lili'uokalani Festival in Hilo



Office of Hawaiian Affairs Public Policy Advocate Kamaile Puluole-Mitchell represented the organization at the County of Hawai'i's He Hali'a Aloha No Lili'uokalani Festival on September 9. Held at Hilo's Lili'uokalani Gardens Park, the festival was a celebration of the Queen's birthday and included music, hula, arts and crafts, food, demonstrations, games and cultural activities. More than 300 people attended the festival. - Photo: Courtesy of Kamaile Puluole-Mitchell

HCA Receives \$1.5M From OHA to Help Hawaiians Rent or Own Their Homes

Hawaiian Community Assets (HCA) has received a \$1.5 million grant from the Office of Hawaiian Affairs (OHA) to increase access to services, grants, loans, and housing opportunities for Native Hawaiians looking to rent or own homes.

With this funding, HCA will establish the Native Hawaiian Occupancy Ready Project to create an occupancy-ready database of Native Hawaiian residents who have enrolled in HCA's free financial counseling services.

"We are so humbled by this generous grant from OHA," said Chelsie Evans, executive director of HCA. "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."

As a nonprofit organization and HUD-certified housing counseling agency, HCA is committed to helping local families build generational wealth, and establish economic empowerment and financial stability.

Purple Mai'a Receives \$200,000 Grant From OHA

The Purple Mai'a Foundation has announced a grant award totaling \$200,000 that will support the Native Hawaiian community through the Office of Hawaiian Affairs (OHA) Community Grants program for education.

With the award, the Purple Mai'a will focus on introducing students and teachers in Ha-



wai'i to artificial intelligence (AI) through workshops, training sessions, and mentorship programs. By equipping Native Hawaiian students with AI knowledge and skills, they aim to increase their college, career, and community readiness, and ensure they are prepared to participate in the rapidly evolving field of AI.

Moreover, by increasing the number of Native Hawaiian professionals in STEM and AI-related fields, Purple Mai'a aims to contribute to the development and innovation of AI in Hawai'i and ensure that Hawaiian perspectives and values are integrated into the field.

This long-term community goal was developed in response to the growing importance and impact of AI on the Native Hawaiian community and the recognition that AI is rapidly becoming an essential part of many industries, including healthcare, finance, and education. The development and innovation of AI in Hawai'i will require a diverse range of perspectives, including the perspectives of the Native Hawaiian community.

"We believe the long-term community goal of seeing that Native Hawaiian students are equipped with the knowledge, skills, and resources necessary to pursue and succeed in AI related fields and contribute to the development and innovation of AI in Hawai'i, must begin with education. That is why Purple Mai'a Foundation has put an emphasis on developing this project we have named 'Waiw.AI,'" said Mike Sarmiento, Purple Mai'a vice president of education.

NEWS BRIEFS

Continued from page 30

Creation of a Lahaina Advisory Team and an Office of Recovery

In a key step toward recovery, Maui Mayor Richard Bissen has formed a five-member Lahaina Advisory Team comprised of Lahaina residents. The Advisory Team will serve as a critical resource and will meet weekly with Bissen to ensure the needs and desires of the community are part of discussions and decisions at the county level.

"As parents, business owners, compassionate community leaders and residents who have long-standing and generational ties to Lahaina, each member offers a perspective that will help guide key discussions as we purposefully and mindfully go forward," Bissen said. "I'm deeply grateful for their willingness to give their time and their collective voice to help navigate these unprecedented times that truly must involve our community."

Members of the Lahaina Advisory Team are: Archie Kalepa, a ninth generation resident of Lahaina and leader of Maui Ocean Rescue and Safety; Kaliko Storer, the area training and cultural advisor for Hyatt Resorts; Kim Ball, founder and president of Hi-Tech Maui, Inc., and Lahainaluna High School wrestling coach; Laurie DeGama, owner of Lahaina's No Ka Oi Deli and Lahainaluna PTSA president and; Rick Nava, president and owner of Lahaina-based MSI Maui.

Maui County's newly established Office of Recovery will address intermediate and long-term disaster recovery needs and be the center of coordination for integrated outcomes in community planning; housing; infrastructure; natural, historical, and cultural resources; economic resiliency; and health and social service systems.

"The way forward is together," Bissen said. "We will do everything in our power to bring sta-

bility and support to all our Maui 'ohana who are experiencing unimaginable hardship."

Hawai'i AG Selects FSRI to Investigate Maui Fires

Hawai'i Attorney General Anne E. Lopez has announced that she has selected Underwriters Laboratories' Fire Safety Research Institute (FSRI), a nonprofit research organization, to assess the policies and performance of state and county agencies in preparing for and responding to the Maui wildfires.

FSRI is dedicated to addressing the world's unresolved fire safety risks and emerging dangers.

"I am committed to an independent, unbiased, and transparent investigation into government actions during the fires," Lopez said. "I hear the frustration and understand that many have had their belief in government shaken by this unprecedented tragedy. It is crucial to preserve faith in government action by using science and sound investigative techniques to determine the facts."

"We can improve our responsiveness and resilience. Once the investigation is completed, our next step is to take decisive action to rectify any issues and develop new policies, procedures, and necessary actions to save lives in the future."

Lopez said FSRI will complete a thorough investigation of government agency actions up to and during the first 24 to 72 hours of the fire and its aftermath, with the final report anticipated in approximately 12 months – in late 2024.

FSRI will conduct the investigation in three phases and each phase's timing will be shared with the public. Any additional time required will be announced, with the intent of ensuring a thorough investigation.

Lopez will share information with the community at the end of each phase and at the completion of the investigation. She also will share the recommendations directed to state and coun-

ty agencies to help prevent and better prepare communities for future disasters.

"The FSRI investigation, and what we learn from science and sound investigative practices, will result in a set of concrete policy recommendations that will help ensure a safer, more prepared Hawai'i," Lopez said.

Point in Time Count Releases Native Hawaiian Sub-Report

The O'ahu Point in Time (PIT) Count is a federally required census count that determines the number of people experiencing homelessness on O'ahu on one night in January - in this case, Jan. 23, 2023.

The Native Hawaiian sub-report represents individuals experiencing homelessness on O'ahu who reported being Native Hawaiian. It seeks to understand how Native Hawaiians

are affected by homelessness and how their experiences may differ from other populations.

The PIT Count is divided into two sections: the Unsheltered Count, which counts individuals staying on the street, in cars, on beaches, or other places not meant for human habitation; and the Sheltered Count, which counts individuals who stayed in emergency shelters, transitional housing, or veteran safe havens.

Highlights of the Native Hawaiian sub-report includes the following statistics: Hawaiians experiencing homelessness increased 16% from 2022; Hawaiians have consistently accounted for about 40% of the homeless population for the past six years; the Wai'anae Coast has the largest unsheltered Native Hawaiian population and; Hawaiians report higher rates of all causes for homelessness with health-related causes being the greatest.

For the full PIT report please

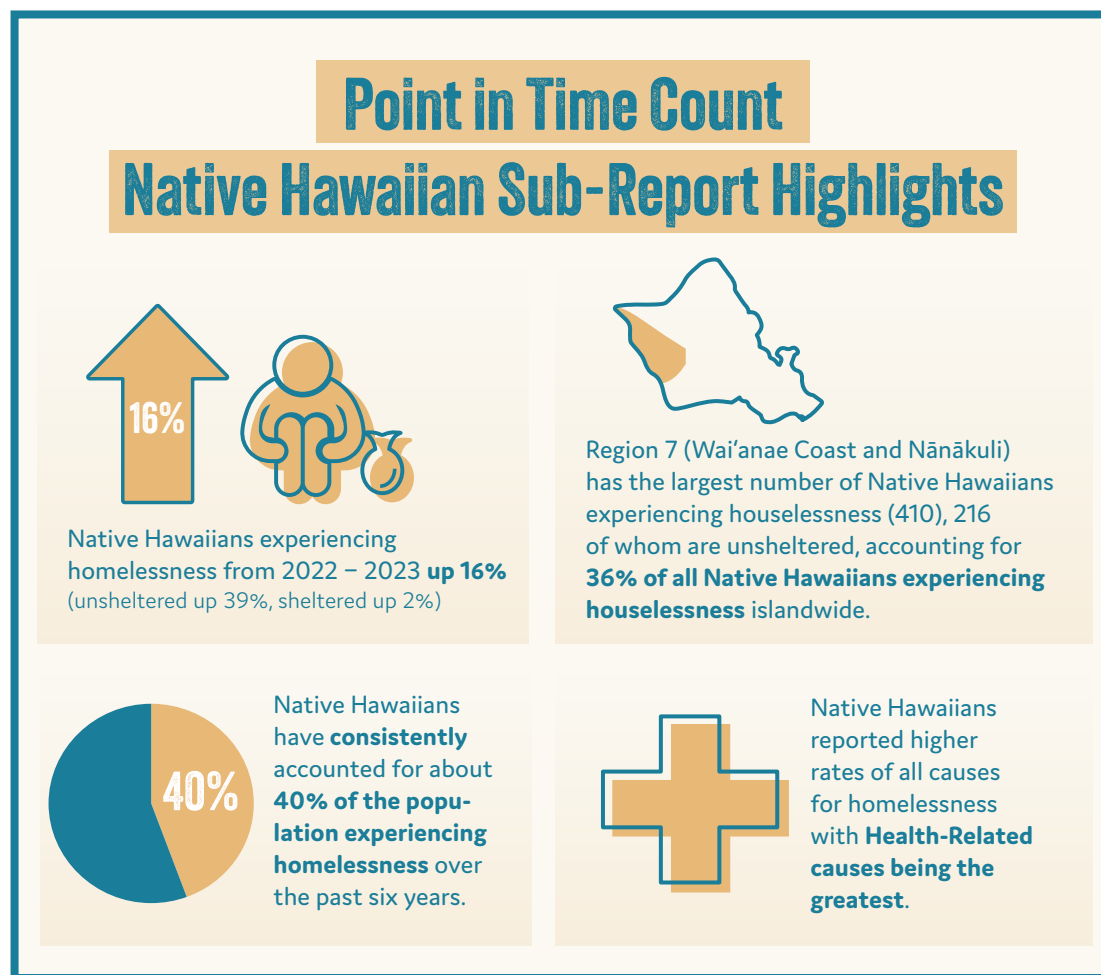
refer to the Point In Time Count 2023 Comprehensive Report at www.partnersincareoahu.org/pit.

Interim Working Groups Formed to Address Wildfire Relief

In September, House Speaker Rep. Scott Saiki, Majority Leader Rep. Nadine Nakamura, and Minority Leader Rep. Lauren Matsumoto announced the establishment of six interim House working groups tasked with the crucial responsibility of evaluating specific topics related to the Lahaina wildfire and making recommendations for appropriate legislative action in the 2024 Legislative Session.

"While we remain in mourning for the tragedy, the House will take action prior to the legislative session to focus on

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Maui Update

The Aug 8, 2023, Maui wildfires have impacted hundreds of beneficiaries and changed the lives of our Maui community.

The Office of Hawaiian Affairs (OHA) has been on the ground on Maui from the beginning, with an OHA team working very long days to bring aid directly to those who have lost their loved ones, lost their homes, and lost

their businesses. Hundreds have lost their jobs and have been left with no source of income, while still in shock from the tragedy.

OHA's Board of Trustees has dedicated \$5 million in aid to beneficiaries. In cooperation with Native Hawaiian leaders on Maui, OHA trustees are currently assessing the needs of beneficiaries to ensure that these funds provide the greatest assistance possible.

On O'ahu, OHA has made our warehouse at Hakuone available as a distribution site for much needed donated supplies. OHA also assisted charitable nonprofit Global Empowerment Mission (GEM) by providing office space and reached out to hundreds left houseless by the fires. More than \$2 million in GEM-issued Airbnb short-term housing vouchers and gift cards were provided to 420 families.

I humbly share this to fully appreciate OHA's unique role as the only organization led by democratically elected officials and charged with fulfilling the sacred trust of ensuring the wellbeing of Native Hawaiians.

We applaud the efforts of other organizations doing good work and which have been much in the news. This is not a recommendation to compete, but to collaborate and build alliances with those working toward similar ends – but who lack OHA's unique mandate.

This is not a recommendation to pursue media coverage for its own sake, but for the sake of educating the public. This is critical

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

to ensuring that there is a clear understanding of, and support for, OHA as it moves forward to fulfill its mission of delivering concrete benefits to its beneficiaries.

Without that visibility and understanding, it will be very hard to rally the lāhui to become more civically engaged, more attentive to politics, and to understand its kuleana to vote for leaders who

will honor the rights of Native Hawaiians as enshrined in the state constitution. Too often we have seen those rights being given short shrift. OHA's beneficiaries must see that OHA is leaving no stone unturned to protect their rights and deliver what they need to thrive in their native land.

There is much to do. The need to make sure OHA is seen and heard in the public square has been made more urgent by the public preoccupation with the Maui tragedy and the clamor for anything that can reduce the pain it has inflicted on so many. There is a great deal of distrust of the usual structures of power. OHA's visibility and positive standing with the public will be essential in moving forward to fulfill its mandate.

At our quarterly meeting of Maui Hawaiian Organizations this week, it was heartwarming for me to share space with these leaders and to hear about the different grassroots efforts to support our Lahaina community.

Common sentiments shared included the need for the community to be given space and time to grieve over what has happened and to allow them to determine how we move forward.

We also need to ho'olohe. We need to stop focusing on what we think needs to be done and listen. Listen to our community and their leaders. Let them tell us what they need and how to help. And we must pace ourselves so that we can be there for the long haul. ■

Supreme Court Strikes Small Business Benefits for Hawaiians

In a recent decision, a federal court judge struck down a provision of the Small Business Administration (SBA) program that had provided minority businesses, including Black, Asian, Latino and Hawaiian businesses, with billions in federal funds.

Known as the 8(a) program, it allowed minority applicants to qualify for federal small business

money if they were in the "disadvantaged" category. Following the July 2023 ruling, Hawaiian small businesses no longer (automatically) qualify and are now required to submit a written narrative detailing how past racism and bias hindered their business success and that the "disadvantage" was "chronic and substantial." If they are unable to prove this, they will not receive federal SBA funding for their small businesses.

This standard cannot be met by small business start-ups. They have no record of "chronic and substantial" past instances of racism against their businesses because they are just starting out.

This standard ignores the way racism really works. As many Indigenous peoples know, racism is often subtle – there's nothing in writing or on video. It just "happens" – like when property owners don't rent to "colored" people, or the non-white applicant doesn't get the job.

These changes will have a devastating impact on Indigenous minority small businesses. Data indicates that of approximately 4,800 businesses who participate in the 8(a) program, nearly 4,000 were certified under the presumption of "social disadvantage." In 2020, 8(a) firms received \$34 billion in government contracts. Many of these awardees were Hawaiian businesses.

These changes in the program criteria are not being widely publicized or covered by mainstream media. It's important that all Hawaiian beneficiary groups are aware

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

of these changes – whether or not they are applying for federal funding for projects – because they portend the expanding political attacks on affirmative action programs and their funding mechanisms.

This follows in the footsteps of the landmark Harvard decision that ruled that their college admissions policy was "un-constitutional" because it

relied on the presumption of "social disadvantage."

What can we do?

I have received requests from some community folks asking if these court decisions will impact their 8(a) funding.

The answer is a big YES.

For many years we have gathered and documented the facts and data relating to the political, social and employment statistics of our people, at home and on the U.S. continent. The Hawaiian health data verifies our poor health profile. Statistics on unemployment, homelessness and incarceration also demonstrate the inequality and racism that Hawaiians and other Pacific Islanders have historically faced in America.

These cases, and the changing racial climate, indicate that the political pendulum is swinging in the opposite direction. Hawaiians and all peoples of color and culture need to be aware that the hard-fought battles for racial equality of Martin Luther King Jr. and other advocates are under threat.

As Hawaiians, we need to be mindful of our distinct political relationship with the State of Hawai'i and the U.S.A. We are not "Native Americans." Hawai'i is the only state in which the Indigenous peoples own the land, submerged lands, minerals and resources – including natural renewable energy resources. We need to defend these precious resources and ensure they are used wisely and preserved for our future generations.

Mililani ■

Unlocking the Potential of the Public Land Trust A Path to Empower Native Hawaiians

As I reflect upon the goal of bettering the conditions of Native Hawaiians, one glaring need emerges above all: the necessity for increased financial resources.

With adequate funding, the Hawaiian people can make significant strides in housing, economic development, education, and healthcare. For example, the recent tragic burning of Lahaina, while incurring human and spiritual costs, underscores the importance of financial capital in restoring what was lost and forging a brighter, sustainable future.

That is why it is so important for Hawaiians to understand what the Public Land Trust (PLT) is, and why it may hold the key to transforming our conditions.

Comprising approximately 98% of the State of Hawai'i's property, the PLT spans an impressive 1.7 million acres. Following the Republic of Hawai'i's annexation by the United States, these lands were transferred to the federal government.

In 1959, the federal government relinquished title to most of these lands to the State of Hawai'i, designating the lands with a "special trust status."

The pivotal fact to keep in mind is that the Hawaiian people are entitled to receive 20% of the income and proceeds that are generated from the PLT.

According to the Hawai'i State Constitution, these revenues are to be provided for Hawaiians through the Office of Hawaiian Affairs (OHA). This is commonly referred to as OHA's 20% pro rata share of the PLT.

A significant obstacle to realizing the PLT's purpose has been the lack of a full accounting of these lands. Both the state and federal governments are legally obligated to conduct this accounting, yet it has never occurred.

Consequently, Hawaiians have never received their full constitutionally entitled portion of PLT revenues despite



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

Trustee,
At-Large

OHA's tireless efforts to ensure that the federal and state government comply with the law.

An accounting would result in an accurate distribution of the funds that OHA is legally entitled to receive. It is estimated that OHA's 20% pro rata share of the PLT amounts to approximately \$79 million per year or more. In contrast, Hawaiians receive a mere fraction of that.

Moving forward, there may be a glimmer of hope in the form of a legal precedent set by the *Cobell v. Salazar* case in 2009.

This landmark case addressed the federal government's duty to account for native trust lands. Native American tribes in the Pacific Northwest took legal action against the United States for the "mismanagement of Indian trust funds," asserting that the federal government had failed to fulfill its obligations to account for these lands.

The outcome was a clear message: governments must be held accountable for their fiduciary responsibilities regarding native trust lands. The Cobell case could provide a template for ensuring that the legal obligations concerning the PLT accounting are met. If successfully applied, it might compel both the state and federal governments to promptly fulfill their fiduciary duties.

The time for action is now. The benefits of accounting for the Public Land Trust are too substantial to overlook.

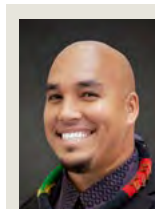
Native Hawaiians deserve access to affordable housing, economic opportunities, education, improved healthcare, and relief from the high cost of living. The lessons from the Cobell case illuminate a potential path forward.

It is time for both the state and federal government to honor their legal commitments and enable OHA to fulfill its mission of bettering the conditions of Native Hawaiians. ■

Maui Nō E Ka 'Oi

The past few months have been busy with our annual OHA island visits and community meetings. We were able to visit the islands of Maui, Kaua'i, Moloka'i, Lāna'i and Hawai'i Island as well as some homestead communities on O'ahu. I have enjoyed my time with all of whom I had the pleasure of meeting with, hearing your concerns and suggestions and seeing firsthand all the great things being done by and for our lāhui.

One of the highlights from our island visits came on Sept. 14-15 when we visited Kanu o Ka 'Āina in Waimea, Hawai'i. As one of the first Native Hawaiian charter schools, it was awesome to see the keiki living and learning through a culture-based education made for Native



**Keoni
Souza**

Trustee,
At-Large

Hawaiians. OHA helped fund the start-up and continues to help with rent for some locations.

Maui remains one of OHA's top priorities and along with our initial pledge of \$5 million dollars towards recovery and rebuilding efforts; we will stand in solidarity with our people moving forward.

There is a beautiful mele entitled *Maui Nō E Ka 'Oi*, which was composed by my dear

friend and mentor, Uncle Ainsley Halemanu. The music and lyrics came to Uncle in a dream after the passing of his dear friend, Kekua Fernandez. The mele describes the beauty of our island, Maui, such as the heavenly pua rosalani, our majestic Haleakalā, 'Āao Valley and even Māla o Lahaina. Hidden within the very first lines is a message of hope that I have begun to repeat in my mind.

**'O Maui, 'o Maui nō e ka 'oi
He 'āina nui, he 'āina uluwehiwehi**

**Maui, Maui is the best
A great land, a land so prosperous**

We know our beloved Lahaina will return as "he 'āina nui, he 'āina uluwehiwehi," a great land, a land so prosperous. It may take many years, but we are dedicated to making this happen for our people of Maui.

We have two more upcoming community meetings on O'ahu, please look out for updates and information on our Office of Hawaiian Affairs Facebook page as well as our Instagram, @oha_hawaii.

If you would like to testify during one of these meetings on a board agenda item or have something to share during Community Concerns and Celebrations, please contact our OHA office at 808-594-1888 and follow the written guidelines for meeting testimonials. I look forward to seeing you there. ■



Trustee Keoni Souza, Natalie Ai Kamaau and Lolani Kamaau at Kanu o Ka 'Āina for the Hawai'i Island Community Meeting in Waimea - Photos: Richelle Kim



(Corrected photo from last month's article) Trustee Keoni Souza and Captain Ikaika Blackburn at the Napili Marketplace Maui Relief Center.

NEWS BRIEFS

Continued from page 31

immediate issues that require temporary or transitional relief," Saiki said. "Members of the interim working groups will collaborate with subject experts and various agencies, engage in extensive discussions relating to the Lahaina wildfire, and formulate recommendations for the upcoming session."

During the interim, members of the bipartisan working groups are called to collaborate with federal, state, and county agencies, along with community stakeholders and interested parties. Each group is tasked with the responsibility of producing a final report by December 15. These reports will detail ongoing actions and recommendations for potential legislation relating to the Lahaina wildfire.

"We recognize that concerns such as wildfire prevention, shelter, schools, jobs and businesses, environmental remediation, and supplies remain top-of-mind for Maui residents," Nakamura said. "We look forward to productive discussions and establishing a framework that reflects the Legislature's unwavering commitment to supporting Maui."

"First and foremost, the Legislature needs to do everything in its power to provide relief to the victims in Lahaina and their families. These committees will help to shape legislation for the upcoming session to help those in Maui," Matsumoto said.

Maunakea Presents at Native American Nutrition Conference

Dr. Alike Maunakea, an associate professor of epigenomics in the Department of Anatomy, Biochemistry, and Physiology at the University of Hawai'i John A. Burns School of Medicine, was one of the Indigenous presenters at the Sixth Annual Conference on Native American Nutrition, held in Minneapolis/St. Paul in September.

OHA Board of Trustees Meet in Waimea, Hawai'i Island



The annual OHA Hawai'i Island Community Meeting and Board of Trustees Meeting were held at Kanu o ka 'Āina New Century Public Charter School on Sept. 14 and 15, 2023. OHA Trustees, administration and staff enjoyed the cool winds of Waimea and the opportunity to hear from Kanu po'o kula, kumu and haumāna. Kanu was the first Native Hawaiian focused charter school established in the state. OHA also met with the Waimea Hawaiian Homestead Association and went on a site visit to its kānaka run Kīpuka o ke Ola (KOKO) Native Hawaiian Rural Health Clinic. KOKO CEO Dr. Claren Kealoha-Beaudet and COO Dr. Franco Acquaro shared how the clinic has grown in size and services to provide its patients with Western medicine and traditional healing practices. - Photos: Alice Silbanuz



Dr. Alike Maunakea
- Photo: UH

The world's only conference series of its kind brings diverse stakeholders together to discuss native food systems, food sovereignty, nutrition and health.

Tribal and community leaders, nutrition and wellness educators, researchers and students, health practitioners, government officials, and funders participated in a wide variety of expert-led sessions and discussions focused on the current state of Indigenous and academic sci-

entific knowledge about native food systems, food sovereignty, nutrition, and health.

The program included Indigenous perspectives on the role of food in health and wellbeing, model tribal programs, the state of Indigenous science, food policy, and more.

Kahanu Will Help Curate Hawai'i Triennial

Hawai'i Contemporary's Hawai'i Triennial curatorial team for 2025 will include independent 'Ōiwi curator Noelle M.K.Y. Kahanu.

Kahanu spent 15 years at Bishop Museum, developing scores



Noelle M.K.Y. Kahanu - Photo: Brandyn Liu

of exhibitions and programs. She worked on the renovations of Hawaiian Hall (2009) and Pacific Hall (2013), as well as on the landmark E Kū Ana Ka Paia exhibition (2010). She has a law degree from UH Mānoa and previously served as Counsel to the U.S. Senate Committee on Indian Affairs in Washington, D.C.

She is currently an associate specialist in Public Humanities and Native Hawaiian Programs

in the American Studies Department at UH. Her current research and practice explores the liberating and generative opportunities when museums "seed" rather than cede authority.

Also on the curatorial team are Wassan Al-Khudhairi, an independent curator most recently chief curator at the Contemporary Art Museum St. Louis and Binna Choi, director of Casco Art Institute (Utrecht) and co-artistic director of Singapore Biennale 2022. Together, they will curate Hawai'i Contemporary's fourth biennial/triennial exhibition.

"I look forward to maximizing our community connections to people and place and to building profound and transformative relationships between artists, institutions and our audiences," Kahanu said.

Kahilu.TV Food Sustainability Mini-Series

The first episode of a five-part documentary mini-series, *Nā Pua Pasifika (Children of the Pacific)*, is now available to view for free on Kahilu.TV (www.kahilu.tv/). The original Kahilu.TV series promotes sustainability and focuses on growing traditional foods and cooking techniques.

Each episode will feature one of the five main food crops used throughout the Pacific that can be key building blocks for improving food security in Hawai'i: 'ulu (breadfruit), kalo (taro), uhi (yam), kapioka (tapioca), and 'uala (sweet potato).

A person who grew up in a culture that relies heavily on the featured plant will share how the plants have been used over time, and then demonstrate several traditional ways of preparing it. The first episode is about 'ulu (breadfruit).

The series' goal is to demonstrate how these plants can contribute directly to food security in Hawai'i. The show's motto, "sustainability starts small," encourages Hawai'i residents to grow some of the food they eat. ■



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