

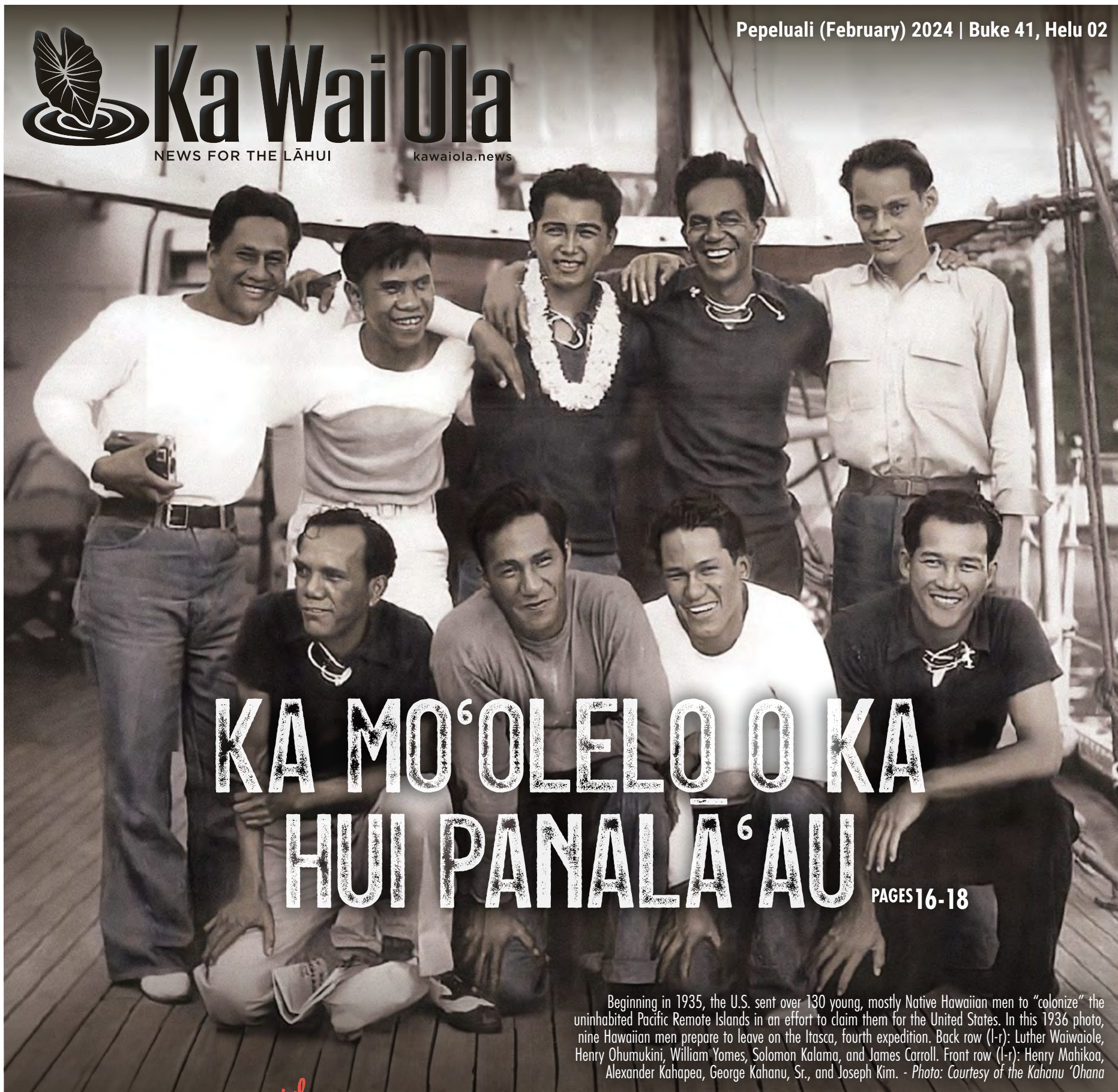


Ka Wai Ola

NEWS FOR THE LĀHUI

kawaiola.news

Pepeluali (February) 2024 | Buke 41, Helu 02



KA MO'OLELO O KA HUI PANALĀ'AU

PAGES 16-18

Beginning in 1935, the U.S. sent over 130 young, mostly Native Hawaiian men to "colonize" the uninhabited Pacific Remote Islands in an effort to claim them for the United States. In this 1936 photo, nine Hawaiian men prepare to leave on the Itasca, fourth expedition. Back row (l-r): Luther Waiwaiole, Henry Ohumukini, William Yomes, Solomon Kalama, and James Carroll. Front row (l-r): Henry Mahikoa, Alexander Kahapea, George Kahanu, Sr., and Joseph Kim. - Photo: Courtesy of the Kahanu 'Ōhana

Special

Bilingual Issue for Mahina 'Ōlelo Hawai'i 2024

Special

Bilingual Issue Celebrating Mahina 'Ōlelo Hawai'i 2024

The staff of *Ka Wai Ola* wish to mahalo and acknowledge the translators who made this issue possible. Their 'ike, loea and no'eu were invaluable to our production of this special issue of *Ka Wai Ola*. E ola mau ka 'ōlelo Hawai'i!

Kilika Bennett

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Ka Wai Ola also wishes to mahalo and acknowledge the numerous community contributors who provided additional 'ōlelo Hawai'i content: **Kalani Akana, Tammy Haili'ōpua Baker, Devin Kamealoha Forrest, Noah Gomes, Kalāmanamana Harman, Kū Kahakalau, Ka'awaloa Kaua'ula, Keaukulukele, Pā'ani Kelson, Ka'iu Kimura, Larry Kimura, Hau'oli Lorenzo-Elarco, Malia Nobrega-Olivera, Mālia Purdy, Justin Santos, Bruce Torres Fischer, Pila Wilson** and the staff of 'ŌIWI-TV.

Finally, *Ka Wai Ola* also extends a special mahalo to OHA Grants Manager **Ke'ala Neumann** who provided in-house editorial review and proofreading for all the Hawaiian text in this issue.

Mahina 'Ōlelo Hawai'i Events

Enjoy entertainment, games, ho'okūkū ha'i 'ōlelo (Hawaiian language speech competitions), shopping, dining, and fun for the entire 'ohana.

www.mahinaolelohawaii.org

Ola Ka 'Ī Ko'olau

Pepeluali 3, 10:00 a.m. - 2:00 p.m.
Windward Mall, Kāne'ohe, O'ahu

Glitter in the Pa'akai

Pepeluali 7 - 11, Wed - Sat, 7:30 p.m.; Sun, 2:00 p.m.
Mānoa, O'ahu

Hawaiian Theatre performed in 'ōlelo Hawai'i, some English, and Hawaiian Creole. Hula and mele are at the heart of this story, revealing the polarizing complexities of this Hawaiian 'ohana as they navigate loss, identity and healing.
Tickets www.manoa.hawaii.edu/liveonstage/glitter.

Ola Ka 'Ī Kaua'i me Ni'ihau

Pepeluali 10, 10:00 a.m. - 2:00 p.m.
Kukui Grove, Līhu'e Kaua'i

Ola Ka 'Ī Maui Nui

Pepeluali 17, 10:00 a.m. - 2:00 p.m.
Queen Ka'ahumanu Center, Kahului, Maui

Ka No'eu a ka Mea Oli ma Ola ka 'Ilima

Pepeluali 17, 5:30 - 8:00 p.m. | Kaka'ako, O'ahu
Pa'i Arts & Cultural Center

He ho'okūkū oli e ho'omana'o iā Ka'upena Wong nāna ka makana "Ka No'eu a ka Mea Oli."Email registration kalaniakana@yahoo.com.

Ola Ka 'Ī 'Ewa

Pepeluali 24, 10:00 a.m. - 2:00 p.m.
Ka Makana Ali'i, Kapolei, O'ahu



E ola mau ka 'ōlelo Hawai'i!

Whether you are just learning Hawaiian or you are an experienced speaker, there are Hawaiian language resources for everyone at www.kanaeokana.net/olelo/

Ka Mahina 'Ōlelo Hawai'i: E Ho'opili i ka Maui Hawai'i
Hawaiian Language Month: Connecting With the Soul of Hawai'i

Aloha mai kākou,

‘O ka Mahina ‘Ōlelo Hawai'i ka wā e lu'u ai i ka nani o ka ‘ōlelo Hawai'i. ‘A'ole ia he mea pili i ke a'o 'ana mai i nā hua'ōlelo a me ka pilina'ōlelo wale nō. Ua pili nō i ka maui Hawai'i. Ma nā hua'ōlelo me nā māmalā 'ōlelo i pa'a pū ai ka hā o ko kākou mau kūpuna, nā mo'olelo o nā ho'okele wā'a, nā koa, a me nā kāhuna. Ma o kā kākou 'ōlelo e 'ike le'a 'ia ai ka uluwehiwehi o nā awāwa, nā 'ale kua loloa, a me ke kūpa'a o ka maui o ka lāhui Hawai'i. 'A'ole 'o ka ho'ōla hou 'ana i ka 'ōlelo Hawai'i wale nō ka mea ko'iko'i o kēia mahina. 'O ka mālama 'ana i ka mo'omeheu Hawai'i me ka ho'opa'a 'ana i ka 'ike nou iho, he mau mea ko'iko'i kekahi. I ka wā ma mua, 'ane'ane nalowale loa ka 'ōlelo Hawai'i ma muli o nā hana a ka po'e ho'okolonaio. I kēia mau lā, ma o nā papahana ho'ona'auao, nā papahana kaiaulu, a me ka pāpaho, ke ola nei nō ka 'ōlelo Hawai'i ma nā kula, nā lumi papa, a ma nā papahana pāpaho. Ha'aheo nō ke Ke'ena Kuleana Hawai'i (OHA) e kākō'o i ka 'ōlelo Hawai'i ā puni ka pae'aina 'o Hawai'i. I kēlā me kēia makahiki, hā'awi aku 'o OHA i nā pu'u kālā no ke kākō'o 'ana i nā hui kaiaulu Hawai'i e a'o a e ho'oulu ana i ka 'ōlelo Hawai'i. Hā'awi pū 'ia he \$6 miliona i nā kula ho'āmana e ho'omau i ke a'o 'ana aku, a'o 'ana mai ma ka 'ōlelo makuahine. 'O ia ko mākou kuleana no ke ola mau 'ana o ka 'ōlelo Hawai'i no ka pono o nā hanauna e hiki mai ana. I loko nō o ko kākou ho'olaule'a 'ana i ka Mahina 'Ōlelo Hawai'i, 'a'ole e poina, 'o nā hua'ōlelo Hawai'i a pau e puka ana mai ka waha aku, he mau 'ano'ano i kanu 'ia no nā hanauna e hiki mai ana. 'A'ole nō e māhe ana ka leo Hawai'i. E ola mau ka 'ōlelo Hawai'i. ■

Aloha mai kākou,

Mahina 'Ōlelo Hawai'i is a period to immerse oneself in the beauty of the Hawaiian language. It's not merely about learning vocabulary and grammar; it's about connecting with the soul of Hawai'i. Each word, each phrase carries the breath of our ancestors, the stories of navigators, warriors, and kahuna. Our language paints pictures of lush valleys, rolling waves, and the indomitable spirit of our people. The significance of this month extends beyond revitalization. It's a movement of cultural preservation and identity reaffirmation. In the past, the Hawaiian language faced near extinction, suppressed by colonial influences. Today, through educational programs, community initiatives, and media, 'ōlelo Hawai'i is thriving, echoing through schools and classrooms, and across digital platforms. The Office of Hawaiian Affairs (OHA) is proud to be major supporter of 'ōlelo Hawai'i across our islands. Each year, OHA provides funding to numerous Native Hawaiian community organizations teaching and cultivating the use of 'ōlelo Hawai'i, in addition to \$6 million dollars provided to our Hawaiian-Focused Charter Schools to ensure kumu and haumāna have the opportunity to teach and learn in our native tongue. This commitment is crucial in fostering a future where 'ōlelo Hawai'i thrives, weaving our rich heritage and wisdom into the fabric of generations to come. As we celebrate Mahina 'Ōlelo Hawai'i, let's remember that every word spoken in Hawaiian is a seed planted for future generations, ensuring that the voice of Hawai'i will never fade into silence. "E ola mau ka 'ōlelo Hawai'i" – the Hawaiian language shall live forever. ■



Stacy Kealohalani Ferreira | Ka Pouhana (Chief Executive Officer)



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'Imi ka Ho'opi'i OHA i ka Ho'opau i ke Kānāwai 255

OHA Lawsuit Seeks Repeal of Act 255

Na Ed Kalama | Unuhi 'ia e Ke'ala Neumann

Ma ka lā 17 o Ianuali 2024, ua waiho ke Ke'ena Kuleana Hawai'i (OHA) i kahi ho'opi'i i mua o ka 'Aha Ka'apuni e kū'ē ana i ka pono kānāwai o Kānāwai 255 nāna i ho'okumu i ka Mauna Kea Stewardship and Oversight Authority (Authority). Ua ho'oholo 'ia ke Kānāwai 255 e ka 'Aha'olelo o ka Moku'āina 'o Hawai'i a ua kau inoa 'ia i kānāwai e ke kia'āina 'o David Ige i ka makahiki 2022.

Ua ho'okuleana ke Kānāwai 255 i ka Authority e lilo i 'oihana moku'āina nui nona ke kuleana 'o ka mālama 'ana i nā 'āina Mauna Kea, he mahele o nā 'āina lei ali'i. Ma ka ho'okumu 'ana i ka Authority, ua ho'okumu 'o Act 255 i hui kahu hou, e ho'oku'u ana i ka moku'āina mai nā kuleana a pau e pili ana i ka mālama 'ana iā Mauna Kea e like me ka mea i koi 'ia ma ko ka moku'āina palapala ho'olimalima ma waena o ka Papa Kumuwaiwai 'Āina a me ke Kulanui o Hawai'i (UH) i komo i ka lā 21 o Iune, 1968.

He 11 mau lālā, ua ho'omaka ka Authority e hui ma Iune o 2023 me ka mana'o e lilo ka mana o ka mālama 'ana i kēia mau 'āina mai ka UH a me ka 'Oihana Kumuwaiwai 'Āina i loko o 'ehā makahiki. 'A'ohe 'elele o OHA ma ka Authority.

Ma ka Kānāwai 255, mālama 'ia kahi noho ma ka Authority no ka 'elele no nā 'ohenānā ma Mauna Kea. Lilo kēia i hihia pili makemake i hiki ai i kēlā 'elele ke koho i nā hana e pono ai lākou. He 'a'e 'aelike kēia a he 'a'e kuleana pili kānāwai pū kekahi.

Eia hou, hemahema ke 'ano o ka Authority i ho'okumu 'ia e ke Kānāwai 255 a e 'imi ana i ka mālama 'oko'a 'ana i nā 'āina o Mauna Kea no ka pono o ka papahana kilo hōkū UH wale nō a he ho'opō'ino i nā kumu waiwai noho kahu 'ē a'e a pēlā pū i nā ho'oilina o ka waiwai noho kahu 'āina lei ali'i.

"He wahi kapu 'o Mauna Kea no ka po'e Hawai'i. No OHA ke kuleana 'o ke kākō'o 'ana i nā 'ōiwi Hawai'i a me ka ho'omalu 'ana i nā kumuwaiwai Hawai'i," wahi a Carmen "Hulu" Lindsey, ka Luna Ho'omalu o ka Papa Kahu Waiwai o OHA. "Ma ka nui, 'o kā mākou pahuhopu ka noa 'ana mai o ka mauna a e 'oi aku ka pale 'ana i nā hana 'ino o nā makahiki he 50 a 'oi i hala iho nei."

'O ka ho'opi'i o OHA i ka makahiki 2017, i pili i ka ho'okele hewa 'ia 'ana o nā 'āina o Mauna Kea, ua ola i loko nō o ka ho'ā'o 'ana o ka moku'āina a me ko UH e hō'ike i ka makehewa o kā OHA. Ke 'imi nei 'o OHA e ho'opau i ka Authority a hō'ōia 'ia ka pono o ka ho'opi'i OHA o ka makahiki 2017 i ka 'aha ho'okolokolo.

"Ua ho'olālā 'ia kēia ho'opi'i hou 'ana no ka pale 'ana i nā pono o ka po'e Hawai'i 'o ia kekahi o nā ho'oilina o nā 'āina o Mauna Kea a i loa'a 'ole ka pōmaika'i mai ka moku'āina, he 'oko'a loa i nā pono he nui o ke Kulanui o Hawai'i a me nā pono kilo hōkū i loa'a mai no nā makahiki he nui," wahi a Robert Klein, ka 'olelo a'oa'o o ka Papa Kahu Waiwai o OHA.

No ka 'ike hou aku e kele iā www.oha.org/maunakea. ■

On Jan. 17, 2024, the Office of Hawaiian Affairs (OHA) filed a Circuit Court lawsuit challenging the legality and constitutionality of Act 255 which established the Mauna Kea Stewardship and Oversight Authority (Authority). Act 255 was passed by the Hawai'i State Legislature and signed into law by then-Governor David Ige in 2022.

Act 255 charged the Authority with being the principal state agency with responsibility for managing the Mauna Kea lands, which are part of the ceded lands trust. By establishing the Authority, Act 255 creates a new trustee entity, releasing the state

from all obligations regarding management of Mauna Kea as required by the state's lease between the Board of Land and Natural Resources and the University of Hawai'i (UH) entered on June 21, 1968.

Comprised of 11 members, the Authority began meeting in June 2023 in anticipation of taking over management of these lands from the UH and the Department of Land and Natural Resources in four years. OHA does not have a representative on the Authority.

Act 255 specifically designates a seat on the Authority for a representative of the telescopes on Mauna Kea. This creates a conflict of interest where that representative has the ability to vote on actions that can benefit them. This creates a breach of contract and fiduciary duties.

Additionally, the structure of the Authority established by Act 255 is flawed and works towards complete privatization of Mauna Kea lands to the sole benefit of the UH astronomy

program and to the detriment of other trust purposes and other beneficiaries of the ceded lands trust.

"Mauna Kea represents a sacred space for Native Hawaiians. It is OHA's responsibility to advocate for Native Hawaiians and protect Hawaiian resources," said OHA Board Chair Carmen "Hulu" Lindsey. "Ultimately, it is our goal to make the mauna more accessible and provide greater protections against the abuses it has sustained for more than 50 years."

A 2017 OHA lawsuit alleging mismanagement of the Mauna Kea lands survived an attempt by the state and UH to render OHA's claims moot. OHA is seeking to judicially dissolve the Authority and have the merits of the 2017 OHA lawsuit adjudicated in court.

"This recent lawsuit is designed to protect the rights of the Native Hawaiian people who are one of the beneficiaries of the Mauna Kea lands and who have received no benefit from the state, in contrast to the many benefits the University of Hawai'i and the astronomy interests have received for decades," said OHA Board Counsel Robert Klein.

For more information visit www.oha.org/maunakea. ■



The juxtaposition of a kuahu (altar) atop Mauna Kea stands in stark contrast to the row of telescopes visible in the background. - Photo: Galyna Andruskhko/AdobeStock

Ka Ho'omalū 'ana i ka 'Āina

Protecting the 'Āina

Na Ed Kalama | Unuhi 'ia e Kilika Bennett

He 'elua mau pū'ulu kālā OHA e kāko'o nei i ka 'oihana 'auhau 'ole kaiaulu 'o 'Āina Alliance ma ka ho'ōla 'ana i nā 'eka he 400 a 'oi ma Anahola, Kaua'i.

Oko lākou pahuhopu 'o ia ka ho'ololi 'ana i nā 'āina pohō i mau 'āina waiwai. A e ho'okō ana lākou i ka pahuhopu i ke kōkua, me ke kōkua 'ole 'ia. Ho'okumu 'ia ma ka makahiki 2021, he 'oihana 'auhau 'ole kaiaulu 'o 'Āina Alliance e kia ana i ka ho'ōla 'ana i nā 'eka he 400 a 'oi o ko ka 'Oihana 'Āina Ho'opulapula Hawai'i 'āina ma Anahola, Kaua'i. Ua emi mai ke kūlana o ka 'āina i nā makahiki i hala iho nei ma muli o ke kiloi 'ōpala a me ka noho 'ia e ka po'e 'ilihune.

"Ua hana 'ino a ho'ohaumia 'ia kēia kapakai no ka wā lō'ihī loa. I loko o nā makahiki 'elua i hala iho nei, ua hana mākou e ho'onaninani hou aku i kēia 'āina ma o ka huki 'ana i nā ka'a, nā mīkini home, ka 'ōpala, a me nā mea ho'opō'ino ola kino i waiho wale 'ia. Ke mana'olana nei mākou i ka hiki 'ana mai o kekahi wā o ka māhuahua, i ho'īnana 'ia e ka po'e Hawai'i 'ōiwi i alaka'i 'ia e ka 'ike a me ka hana o ko kākou mau kūpuna a me kō kākou mo'omeheu," wahi a ka Pelekikena o ka Papa Alaka'i o 'Āina Alliance, 'o Jeremie Makepa.

Ua makana 'ia iho nei he 'elua pū'ulu kālā iā 'Āina Alliance mai ke Ke'ena Kuleana Hawai'i (OHA). I mea kōkua ka pū'ulu kālā \$100,000 i ka hui e ho'omohala i kona papahana Anahola Hazard Mitigation a e ho'okahua ho'i i mau wahi hana 'ē a'e no nā hana ku'una Hawai'i. A e ho'ohana 'ia ana he Pū'ulu Kālā Kāko'o \$25,000 no ka hana ho'okele.

Ua ho'omaka ka Anahola Hazard Mitigation Project ma 'Apelila o ka makahiki 2021, a 'o nā hana e pili pū ana ka ho'olauka'i 'ana o kekahi mau hui moku'āina, kekahi mai hui kalana, a me kekahi mau hui kū'oko'a kekahi. 'O ka hana o kēia papahana, 'o ia nō ke kuhi 'ana i nā pilikia i pili i ke ola kino a me ka pē'āhia o ia wahi, a pēlā pū ka hō'ākoako 'ana i ke kaiaulu me ka paipai aku i ko lākou mālama 'ana i ko lākou 'āina.

SEE KA HO'OMALU 'ANA I KA 'ĀINA ON PAGE 6

A pair of OHA grants are helping community nonprofit 'Āina Alliance revitalize some 400 acres in Anahola, Kaua'i

Their mission is to convert land liabilities into community assets. And they're going to get the job done, even if they have to do it themselves.

Founded in 2021, 'Āina Alliance is a community nonprofit dedicated to revitalizing some 400 acres of mostly vacant Department of Hawaiian Home Lands in Anahola, Kaua'i. The land had deteriorated in recent years with illegal dumping and homeless encampments a constant nuisance.

"This beautiful coastline of Anahola has been abused and polluted for too long. In the last two years we have worked to restore its beauty by removing abandoned cars, appliances, trash, and hazardous waste. We look forward to a thriving future here, powered by Native Hawaiians guided by the wisdom and practices of our kūpuna and culture," said 'Āina Alliance Board President Jeremie Makepa.

'Āina Alliance was recently awarded a pair of grants from the Office of Hawaiian Affairs. A \$100,000 community grant will help the group expand its current Anahola Hazard Mitigation program and create venues for Native Hawaiian cultural workshops. A \$25,000 Kāko'o Grant will be used for administrative tasks.

The Anahola Hazard Mitigation Project began in April of 2021 and involves the co-ordination of multiple state, county and private organizations. The project involves addressing potential fire and health problems and rallying the community to take pride in caring for their 'āina.

Makepa said the coastline in Anahola provides ample space for cultural practitioners to share their expertise with others in a variety of natural settings.

"These grant funds will help to build and maintain safe spaces and access to the best locations to conduct the workshops and place-based learning activities. Over the next two years, the goal is to have at least 24 cultural workshop events and 24 community workday events to reduce pollution on the 'āina. Our goal is to build a resilient community supported by strong 'ohana with deep connections to our past, our homes, and

SEE PROTECTING THE 'ĀINA ON PAGE 6



Jeremie Makepa (left) and Frank Cummings (right) joined the forces of fire and earth in 2021 to form 'Āina Alliance, combining KFD prevention efforts with A-Town Trucking's heavy equipment capabilities. - Courtesy Photos



Uncle Frank Cummings coordinates the use of heavy equipment to load and haul away abandoned vehicles.



This kupunakāne and his mo'opuna were among the 'Āina Alliance volunteers helping to clean up along the Anahola coastline.

KA HO'OMALU 'ANA I KA 'ĀINA

Continued from page 5



Volunteers take a break after a recent cleanup. - Courtesy Photo

loa i ko mākou mo'olelo, ko mākou mau home, a pēlā pū kekahi i kekahi," wahi a Makepa.

He po'o kinai ahi 'o Makepa ma Kaua'i, he ho'oilina DHHL 'o ia, a he kama'āina ho'i 'o ia no Anahola. He kanaka ho'oulu mana'o po'okela ho'i 'o ia – ua 'ike 'o ia i kekahi mea a kona kaiaulu i nele ai, a ua 'imi 'o ia i ka ho'oponopono.

"Ua luhi au i ka 'ike 'ana i nā mea e kupu a'e ana ma'ane'i, a me ka 'auamo 'ano i ko'u kuleana ma ke 'ano he po'o kinai ahi ma ka wā o nā ahi ka'a a me ke kiloi 'ōpala 'ana, no i akumu i ho'okumu 'ia ai 'o 'Āina Alliance," wahi āna.

"He mau kānaka mākou i hele a 'aikena i nā mea e hana 'ia ana ma ko mākou kaiaulu, a i ho'oholo ho'i e hana i kekahi mea e pono ai ka pilikia. Hiki iā 'oe ke namunamu, a namunamu, akā, 'a'ohe waiwai o kēlā. Ua luhi mākou i ka ho'olohe 'ana i ke aupuni, a me nā kānaka 'ē a'e – no laila, ua ho'oholo mākou e hana."

'O ko Makepa hoa kaiahome, 'o Frank Cummings, he hui kalaka kona.

"Lohe akula 'o ia e pili ana i nā mea a mākou e ho'ā'o ana, a ua makemake 'o ia e kōkua. E ho'ā'o ana 'o ia e hana like, no laila, ua hui pū māua," wahi a Makepa. "Ma muli o ko'u mākaukau i ka ho'omalua lehulehu me ka 'oihana kinai ahi, a me kona mākaukau i ke kalaiwa kalaka a kalaiwa mīkini nui, ua lilo māua i kime ikaika me ka hiki ke hana pū e ho'okō aku i nā pahuhopu.

"O Frank ka hope pelekikena o kā mākou 'oihana 'auhau 'ole, 'o au ka pelekikena, a ua like ko māua mana'o e ho'ōla hou i ko māua 'āina a e kōkua aku i nā kānaka Hawai'i 'ōiwi e ho'i i ka 'āina."

Wahi a Makepa, ma ka makahiki 2020, ua waiho 'ia he 300 a 'oi mau ka'a ma ia wahi. A 'o ia ka wā i 'ike ai 'o ia, ua pono e hana 'ia kekahi mea.

"Ua 'ike pinepine au i kēia mau kūpuna e hele ana i 'ō a i 'ane'i e 'ohi'ohi 'ōpala ma ka'e alanui. A ua ho'oulu 'ia au e mālama i ke kaiaulu – akā ua hiki 'ole iā lākou ke ho'okō i ka pahuhopu o ka ho'omae'ma'e 'ana i ka 'ōpala a pau ma muli o ka pinepine a me ka wikiwiki i kiloi 'ia aku ai ka 'ōpala hou. Ua ho'omaka au e hana i kekahi mau mea, a ma hope mai ko'u ho'okumu 'ana i kā mākou 'oihana 'auhau 'ole."

Ua 'olelo 'o Makepa, ke ho'ā'o nei 'o ia e ho'olaha i ka 'īini e kōkua a e hō'ike aku i nā kānaka no ka mālama o kēia wahi e kekahi kana-ka, a no laila, e aho ko lākou mālama pū.

"O ka 'oia'i'o, ke ho'ā'o wale nei mākou e ho'oikaika i nā kanaka e lilo i me'e no lākou iho," wahi āna. "Kauka'i mau mākou i ke au-puni, a ho'āhewa wale aku mākou – no ke aha 'oukou e hana nei i kēia, pono iā 'oukou ke hana i kēlā."

"Akā, inā makemake 'oe e ho'ōia aku i kou hopene iho, pono 'oe e ho'okikina iā 'oe iho, e lilo 'oe i me'e nou iho, a e hana aku i ka mea e pono ai i ka wā e pono ai." ■

Wahi a Makepa, ua lawa kūpono ka nui o ka 'āina kapa-kai o Anahola e a'o ai ka po'e 'ike hana ku'una i ko lākou 'ike ma nā 'ano wahi kūlohelohe like 'ole.

"E kōkua ana kēia mau pu'u kalā ma ke kūkulu a mālama 'ana i nā wahi malu e hiki ke mālama 'ia nā hālāwai ho'ona'auao a me nā hana ho'ona'auao e ikaika ai ka pilina i ka 'āina. I loko o nā makahiki 'elua e hiki mai ana, 'o ka mana'olana, 'o ia nō ka māla-ma 'ana ma kahi o 24 hālāwai ho'ona'auao pili mo'omeheu, a 24 lā hana kaiaulu e emi ai ka 'ōpala ma ka 'āina. 'O ko mākou pahuhopu, 'o ia nō ka ho'oikaika 'ana i ke kaiaulu i kākō'o 'ia e nā 'ohana ikaika me ka pilina pa'a

PROTECTING THE 'ĀINA

Continued from page 5

each other," Makepa said.

Makepa is a Kaua'i fire captain, a DHHL beneficiary and an Anahola resident. He's also an exceptionally inspiring individual – he saw a need in his community and did something about it.

"I just got tired of seeing what was happening here, and having to respond as a fire captain to the car fires and dumping that was going on, so 'Āina Alliance was started," he said.

"Basically, we're a bunch of individuals who became so disgusted with what was going on in our community that we decided to do something about it. You can complain and complain but it doesn't work. We were tired of listening to excuses from the government – and from everybody else – so we decided to take action."

Makepa's neighbor, Frank Cummings, owned a trucking company.

"He found out what we were trying to do and he wanted to help. He had been trying to do exactly what I was working on, so we partnered up," Makepa said. "Because of my public safety background with the fire department, and his expertise in trucking and heavy machinery, we just made a super team that can work together to get things done.

"Frank is the vice president of our nonprofit, I'm the president, and together we have a vision to revitalize our 'āina and help Native Hawaiians get back on the land."

Makepa said in 2020 there were more than 300 abandoned vehicles in the area. That's when he knew that something had to be done.

"I kept seeing these kūpuna just walking around trying to pick up rubbish on the side of the road. They inspired me in the way that they wanted to take care of the community - but they couldn't get the impact that they needed by picking up rubbish because people were dumping things faster than they could take stuff away. I started doing some work and eventually became the founder of our nonprofit."

Makepa said he's trying to spread the inspiration to kōkua around and show people that somebody cares for this area - so they should too.

"Really, we're just trying to empower people to be their own hero," he said. "We constantly depend on government and point the blame - 'how come you guys doing this, you guys should be doing that.'

"But really, if you want to take control of your own destiny, I believe you've got to take the initiative, be your hero, and do what needs to be done when it needs to be done." ■



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Ka Huaka'i Moananuiākea: Lilo he Papa Ho'olālā Hou i Ala e Ho'oko'iko'i ai i ka Ho'omalū Moana

New Sail Plan an Opportunity to Focus on Ocean Protection

Na Lisa Huynh Eller | Unuhi 'ia e Kilika Bennett

Ua ho'i mai 'o *Hōkūle'a* i Hawai'i i ka lā 6 o Kēkēmapa, ma hope o ko ka Polynesian Voyaging Society ho'olaha ma Kepakemapa no kona ho'oke'e 'ana mai ke ala o ka Huaka'i Moananuiākea ma muli o nā ahi welawela ma Maui i kēlā 'Aukake aku nei.

E ho'olō'ihī ana kēia loli ma ka papa ho'olālā ho'okele wa'a i ka huaka'i he ho'okahi hou aku makahiki i mea e hiki ai i ka *Hōkūle'a* ke komo i ka makahiki 'umikūmākolū o ka Festival of Pacific Arts and Culture (FestPAC) e mālama 'ia ana ma Honolulu i Iune.

Ua 'ōlelo ke Po'o o PVS, 'o ia ho'i 'o Nainoa Thompson, no ka ho'oholo wikiwiki 'ia 'ana o ka mana'o e ho'i mai ma ke kūkākūkā 'ana me nā lālā o ka 'ohana ho'okele wa'a ma Lahaina. "I ka hiki 'ana mai o ke noi e ho'i aku, 'a'ohē koho 'ē a'e. A ua mahalo nui mākou i ka hiki iā mākou ke 'imi i ala e kāko'o i ka ho'ōla hou 'ana aku iā Lahaina."

Ma hope o ka ho'olaha ma Kepakemapa, ua 'ōlelo 'o Thompson no ka ho'olālā 'o PVS e ho'i 'o *Hōkūle'a* i Hawai'i. Akā, 'o ka loliloli mau o ke kūlana o ke kai i ka El Niño – he pō'aiapuni aniau nona ka mehana 'ana o ka wai a me ka nāwaliwali 'ana o nā makani Moa'e – ka mea i ho'olale iā lākou e ho'ololi i ke ala o ka huaka'i.

"O ka mea pa'akikī o ka El Niño, 'o ka mea mua, 'o ia nō ka nāwaliwali 'ana mai o nā makani Moa'e, a no ia kumu ka lō'ihī hou aku o ka holo 'ana ma mua o ka ma'amau," wahi a Thompson. 'O kekahi mea pa'akikī hou aku no'u, 'o ia nō ko mākou 'ike 'ana i ka nui a'e 'ana o nā makani pāhili lalo kopikala. 'O ia nā makani e pi'i ai nā nalu Ho'olua. E nui a ikaika ana kēia mau makani pāhili."

'O ka mana'o hopohopo no ka ho'okele 'ana iā *Hōkūle'a* i piha he 50 makahiki i kēia mau kūlana kai, 'o ia nō ka mea i ho'olale aku iā Thompson e ho'oholo e ho'ouna aku iā ia i Hawai'i ma ka moku Matson.

E ho'ohana ana nā limahana a me nā alaka'i o PVS i kēia manawa ka'awale e ho'oma'ama'a, e pili aku me nā 'ōpio, a e kāko'o ho'i i nā wa'a 11 mai ka Pākīpika Hema i ho'olālā 'ia e komo i ka FestPAC. Kuhi 'ia ka 'ākoakoa 'ana mai o 2,500 a 'oi mau 'elele mai kahi pe'a a kahi pe'a o ka Pākīpika.

"E noho ana mākou ma Hawai'i a e pili ana mākou me nā kaiāulu a me nā keiki kula, a ke ha'alele hou mākou i kēia makahiki a'e e ho'omau i ka holo moana, e maopopo pono ana iā mākou i ke 'ano e hiki ai iā mākou ke kōkua," wahi a Thompson.

Kupu a'e kekahi mau pilikia i ka ho'ololi 'ana i ka ho'olālā pili i ka ho'okele 'ana iā *Hōkūle'a* i ke kauwela. Inā ha'alele ka hui ma hope o FestPAC e holo aku i Aotearoa, e alo ana lākou i ka mahale waena o ke kau makani pāhili wahi a Thompson, me ka 'ōlelo pū 'ana, i ka makahiki 2024, e hiki ana i ka hui ke ho'onui aku i ko lākou 'ike no nā "moana hou" a me ka loli 'ana o nā palena paku a wela ho'i no ka holo moana palekana 'ana.

Wahi a Thompson, i loko nō o nā ālaina e kū mai ana, e ho'okō ana 'o PVS i kona mau ho'ohiki i nā awa i loko nō o ka loli 'ana o ka papa manawa.

Hō'ike 'o Thompson i kona mau mana'o hopohopo a mana'olana ho'i no ka honua i ka wā e hiki mai ana. A no'ono'o 'o ia i kona manawa ma Hawai'i he manawa kūpono.

"Pono iā kākou ke ho'omalū i nā moana inā makemake kākou e ho'omalū i ke ola i loa'a iā kākou," wahi āna. "Maka'u nō au i ka nānā 'ana i ka 'epekema. Mana'olana au, he wā kūpono paha kēia hui 'ana o nā alaka'i o ka Pākīpika e noho iho a e kūkākūkā pū e pili ana i ka ho'omalū 'ia 'ana o nā moana; a e kono i nā 'ōpio e kōkua ma nā wahi e hiki ai, a e kūkulu ho'i i ko lākou mau pilina me ka Pākīpika Hema. He mea ko'iko'i ka mo'o alaka'i." ■

Hōkūle'a returned to Hawai'i on Dec. 6, 2023, following the Polynesian Voyaging Society's (PVS) September announcement that she would detour from the Moananuiākea Voyage due to the devastating wildfires on Maui last August.

The change in sail plans will extend the voyage for an additional year and allow *Hōkūle'a* to be part of the 13th Festival of Pacific Arts and Culture (FestPAC) which will be held in Honolulu in June.



Pwo Navigator Nainoa Thompson (right) shares insights with crew members Haunani Kāne (left) and Jason Patterson (center) during the Mālama Honua Worldwide Voyage (2013-2019). - Photo: Courtesy of PVS

PVS CEO Nainoa Thompson said the decision to come home was made relatively quickly in conversation with members of the voyaging family in Lahaina. "When the request came in [to come home] there was really no choice. We were honored to be able to try to find a way in which we could support the healing of Lahaina."

After the announcement in September, Thompson said PVS planned to sail *Hōkūle'a* home. But the uncertainty of ocean conditions spurred by a historic El Niño cycle – a phenomenon characterized by warming water temperatures and weakening trade winds – prompted them to change course.

"The challenge with El Niño is, number one, weakening trade winds, so the sail would be longer than normal," Thompson said. "The other big issue for me is we're starting to see more sub-tropical cyclones. Those are the ones that make the big northwest swells in Hawai'i. Those storms are getting bigger and stronger."

The risk of sailing 50-year-old *Hōkūle'a* home in these conditions prompted Thompson to make the difficult decision to send her home on a Matson container ship.

PVS crew and leadership will use the extended time at home to train, connect with Hawai'i's youth, and support the 11 canoes from the South Pacific that are scheduled to participate in FestPAC. The festival is expected to bring in some 2,500 delegates from across the Pacific.

"We're gonna stay home and connect with communities and primary school children and just be present, so when we take off next year to continue the deep-sea voyage, we can have a much better idea of how we can serve," said Thompson.

Changing *Hōkūle'a's* sail plans into the summer poses its own challenges. If the crew leaves after FestPac to head to Aotearoa (New Zealand), they face the middle of hurricane season, Thompson said, adding that 2024 will give the crew an opportunity to deepen its understanding of the "new oceans" and the changing physical and temporal boundaries for safe sailing.

Either way, Thompson said PVS will honor all of its port commitments, even though the timeline looks different.

Thompson expressed both concern and optimism for the future of the planet. He views the time at home through a lens of opportunity.

"We have got to protect the oceans if we want to protect life as we know it," he said. "I'm actually scared looking at the science. This convening of leadership in the Pacific is hopefully an amazing opportunity to sit down and talk collectively about the protection of the oceans; and having young people be involved where they can, make their connections and create their relationship with the South Pacific. Succession leadership is important." ■

He Nohona Kulanui “Ivy League” na ka Haumāna Kula ‘Ōlelo Hawai‘i

A Hawaiian Language School Graduate at an Ivy League University

Na Kalāmanamana Harman

Ma ka wā i ho‘okumu ‘ia ai nā kula ‘ōlelo Hawai‘i, he kokoke 40 makahiki aku nei, ua nui ka po‘e i kānalua i ka hiki i ko ia mau kula mau haumāna ke ‘ōlelo Pelekānia a ho‘omau aku i ke kulanui. Ma ko‘u ‘ano he haumāna puka no kekahi kulanui “Ivy League,” ke hō‘ole loa nei au i ia mau mana‘o. Ua hānai piha ‘ia au ma ka ‘ōlelo Hawai‘i e nā mākuā a kula kaia‘ōlelo Hawai‘i ‘ia a i ka papa 12. Wahi a ka noi‘i, he ‘oi aku ka pākēneka puka kula ki‘eki‘e me ke komo kulanui o nā haumāna o ko‘u kula kaia‘ōlelo Hawai‘i ma mua o ka ‘awelike no ko Hawai‘i nei mau kula, a ‘o nā mea i hānai ‘ōlelo Hawai‘i piha ‘ia ma ka home, ‘o lākou kai ‘oi hou aku ka puka lanakila.

Aloha pumehana mai kākou. ‘O wau ‘o Kalāmanamana Harman. He keiki au i puka mai ka Pūnana Leo o Hilo a me Ke Kula ‘o Nāwahīokalani‘ōpu‘u. Ma Iune nei, ua puka wau me ko‘u kēkelē laepua ma ka mēkia Ha‘awina ‘Ōiwi a me ka Hulikanaka mai Dartmouth.

Ma ko‘u ho‘omaka ‘ana ma Dartmouth, ua ‘ike koke wau i ka ‘oko‘a loa o nā haumāna a me ke kaiāulu o laila mai ko Hawai‘i nei. Ma ka‘u papa kākau Pelekānia mua i ia kau hā‘ulelau, he mea hou loa no‘u ka lohe i ka ‘ōlelo Pelekānia mai ke kumu i kēlā lā kēia lā a me ka wala‘au ‘ia ‘ana o nā kumuhana me nā hoapapa ma ia ‘ōlelo wale nō. Ma Nāwahī, ‘ōlelo ‘ia ka ‘ōlelo Hawai‘i ma nā papa a pau, i loko nō o ka ho‘ohana ‘ia ‘ana o nā puke ‘ōlelo Pelekānia me ke kākau pepa Pelekānia i kekahi manawa. Ua kāhāhā pū nō ho‘i wau i ka heluna haumāna o nā papa a me kula o Dartmouth. Ma Nāwahī, he 10 wale nō mākou o ko‘u papa 12. Ua puka na‘e au ma ia papa kākau Pelekānia mua a‘u me ka “A.” ‘A‘ohe ho‘i ho‘okahi papa i puka ‘ole ai au. Ua kō nō ia‘u ke koina a‘o ‘ōlelo ‘ē me nā papa ‘ōlelo Kepanī, he ‘ōlelo i mana‘o ‘ia he pa‘akikī e nā haumāna ma‘amau o Dartmouth. A laila, ma kekahi papa hana ‘ae‘oia a‘u, ua haku papa ha‘awina a‘o ‘ōlelo Kepanī i loko o ka ‘ōlelo Hawai‘i no ke kula e like me Nāwahī. I ko‘u lohe ‘ana no ka hui Pākīpika ‘o Hōkūpa‘a o Dartmouth, ua lilo au he lālā. Ma hope, koho ‘ia i pelekikena. Ma lalo o ko‘u alaka‘i ‘ana, ua ho‘āla hou ‘ia he lū‘au, a ma ia hanana, ua hō‘ea mai he 500 a ‘oi mau kākaka.

‘O kekahi mea i pa‘akikī no‘u ma ka wā kulanui, ‘a‘ole i hiki ia‘u ke wala‘au Hawai‘i, e like me ka‘u hana ma‘amau me ko‘u ‘ohana a me ko mākou kaiāulu o Hilo me Puna. ‘A‘ohe Hawai‘i a lāhui ‘ē o Dartmouth i pa‘a walewaha ka ‘ōlelo Hawai‘i. He mau Hawai‘i nō na‘e ma laila. ‘O nā mea i hānai ‘ia i waho o Hawai‘i, ‘o lākou kai ‘i‘ini nui e a‘o ‘ōlelo Hawai‘i. He mau lālā hou a‘e o Hōkūpa‘a kekahi i hoihoi. No laila, ho‘oholo ‘ia e mākou e hui kūikawā no ke a‘o ‘ana a me ka ho‘oma‘ama‘a ‘ana. Ua ho‘omaka nā ‘Ōiwi Zuni, Navajo, Cherokee, Choctaw, Arapaho ho‘i e hoihoi e a‘o pū i ka ‘ōlelo Hawai‘i a me ko kākou mo‘omeheu. ‘A‘ole nō ho‘i i loa‘a ke kula kaia‘ōlelo ‘ōiwi no ia mau lāhui e like me ko kākou ma Hawai‘i nei. He mea ha‘oha‘o loa pū iā lākou ko‘u hānai ‘ia ‘ana, ‘oia i nō lākou, ‘ōlelo ‘Ōiwi nā ‘elemākule, ‘a‘ole ‘o nā po‘e ‘ōpiopio.

Ma loko nō o ko‘u nanea ‘ana i ko‘u wā ma Dartmouth, nui ko‘u hau‘oli i ka ho‘i ‘ana mai i Hawai‘i nei e ho‘ohana i nā ‘ike i pa‘a ia‘u ma laila a e lilo pū i kumu ho‘ohālike na nā haumāna kaiapuni ‘ē a‘e. I kēia mau lā, ia‘u e ho‘omākaukau ana e ‘imi e komo ma ke kula loio, aia wau ke hana nei no ke Kikowaena Kaumoku‘āina Kāko‘o ‘Ōlelo ‘Ōiwi o ke Kulanui o Hawai‘i ma Hilo. Ma laila e hiki ai ia‘u ke ho‘ohana i ko‘u ‘ike i loa‘a ma Dartmouth a me ka ‘ike i loa‘a ia‘u ma ko‘u hānai ‘ia ‘ana i loko o kekahi o nā ‘ōlelo ‘Ōiwi ikaika o ke ao. ■

When Hawaiian language immersion schools began nearly 40 years ago, many people believed that their students would not be able to speak English or attend college. As a recent graduate of Dartmouth College, an Ivy League university, I can attest that those assumptions were incorrect. My parents raised me entirely in Hawaiian at home and sent me to a school taught through my native language. According to researchers, students who attend my alma mater, have higher high school graduation and college attendance rates than the state average.

Aloha pumehana kākou. My name is Kalāmanamana Harman. I am an alumna of the Pūnana Leo o Hilo and Ke Kula ‘o Nāwahīokalani‘ōpu‘u (Nāwahī), a K-12 Hawaiian medium school in Kea‘au, Puna. In June 2023, I obtained a B.A. from Dartmouth College, double majoring in Native American & Indigenous studies and anthropology.

When I first started at Dartmouth, I experienced many things that any college student from Hawai‘i would – a bit of culture shock and homesickness. Living in New Hampshire was nothing like living at home in Hawai‘i. I took my first writing class that fall and had to adapt to hearing and speaking English all day. Even my high school English classes at Nāwahī had been taught through Hawaiian. Furthermore, I was not accustomed to the size of the university and classes. My graduating high school class consisted of 10 students. However, I was soon thriving in my new home. I passed that English course with an “A.” I fulfilled my language requirement with what was considered at Dartmouth to be a hard language – Japanese – and did an independent study where I focused on creating a curriculum to teach Japanese through Hawaiian at schools like Nāwahī. I took on the leadership of the Dartmouth Pan-Pacific organization and we successfully revived events such as the annual lū‘au, hosting over 500 people.

Although I made many friends at Dartmouth, I missed speaking Hawaiian. No one, including the few other Hawaiians at Dartmouth, could carry on an extended conversation in our language. My circle of friends included Hawaiians from the diaspora who were eager to learn Hawaiian. We decided to have informal gatherings to develop their fluency and use Hawaiian conversationally. This outreach then extended to other friends including Native peoples from various tribes, including Zuni, Navajo, Cherokee, Choctaw, Arapaho, and more. Observing us, they became interested in learning the Hawaiian language and culture and joined in with our group. Those Native peoples did not have the opportunity to go to school totally in their traditional language as is possible for us in Hawai‘i.

While I enjoyed my time at Dartmouth, I’m ecstatic to be home and to be a role model for other Hawaiian students that have attended schools like Nāwahī. I’m also proud to be using my experiences at Dartmouth working for the National Native American Language Resource Center at UH Hilo as I prepare to pursue my studies in law. ■



Kalāmanamana Harman - Courtesy Photos



Indigenous students of the Dartmouth class of 2023 standing in front of the Native American House after the blanketing ceremony.

Kōkua 'ia e ko Hilo ke 'Īnana Hou a'e nei nā 'Ōlelo 'Ōiwi 'Amelika

With Hilo's Support Other Native American Languages are Being Revived

Na William H. Wilson a me Ka'iu Kimura

I ka MH 1896, ua pani 'ia e ka Repubalika o Hawai'i ke kula kaia'olelo Hawai'i 'ana. E hahai ana i ke 'ano o nā kula 'ōiwi o 'Amelika. I kēia wā na'e, ke 'imi 'ia nei e 'Amelika ka ho'ōla hou 'ia o nā 'ōlelo 'Ōiwi 'Amelika ma ka ho'ohālike 'ana i ka hana a ke Ku'ikahi 'Ōlelo Hawai'i o Hilo. He ku'ikahi ia o ka 'Aha Pūnana Leo, Nāwahīokalani'ōpu'u Kula Kaia'olelo Hawai'i, Ka Haka 'Ula o Ke'elikōlani Koleke, a me 'Imiloa Kikowaena. Ma 'Okakopa MH 2023 nei, ho'okohu 'ia ihola e ka 'Oihana Ho'ona'auao pekelala ia Ku'ikahi 'Ōlelo Hawai'i nāna e alaka'i i ke Kikowaena Kaumoku'aina Kāko'o 'Ōlelo 'Ōiwi 'Amelika.

I ka MH 1886, ua kō ka 'imi 'ana o ka 'Aha Pūnana Leo e ho'opau 'ia ke kōnāwai kinai 'olelo o Hawai'i. Pau ia mea, 'imi 'ia e ia hui ka ho'ololi 'ia o nā kulekele pekelala pepehi 'olelo. Ua kō i ka MH 1990 ma ka puka 'ana a'e o ke Kānāwai 'Ōlelo 'Ōiwi 'Amelika e ho'opalekana mai ana i nā 'ōlelo 'Ōiwi a pau o 'Amelika, 'o ka 'olelo Hawai'i a me kona mau kula pū kekahi.

Ma ia wā, ua kula 'ia nā keiki 'Ilikini ma ke 'ano "'ōlelo pālua" e kapa ho'ololi ike 'ia nei he "'ōlelo alalua." He 'olelo 'ōiwi hapa kona 'ano. 'O ko nā keiki ha'alele 'olelo 'ōiwi 'ana na'e ka hopena o ia kūkohu kula. I kēia wā, ke ulu nei ka huina o nā kula 'ōiwi e hahai ana i ke kūkohu "kula kaia'olelo 'ōiwi" o ke Ku'ikahi o Hilo. He kūkohu 'olelo 'ōiwi piha ia e ho'opalekana ana i ka 'olelo 'Ōiwi ikaika 'ana a nā keiki me ka pa'a na'e o ka 'olelo Pelekānia. (E nānā i kā K. Harman.)

Eia ke 'imi kula kaia'olelo 'Ōiwi 'ia nei ma nā moku'aina he 17 a ma Guama kekahi. Ma nā kula o ia kelikoli Pākīpika ma mua, he kōi 'ia he 'ehiku makahiki o ke a'o 'olelo 'Ōiwi Chamorro. Eia na'e, 'a'ole haumāna ho'okahi i puka me ka walewaha maoli i ua 'olelo 'Ōiwi nei. I ka ho'oholo 'ia 'ana e ho'ā'o i ke kūkohu o ke Ku'ikahi o Hilo, ua 'ike 'ia ka lanakila 'ana o ka ho'ōla 'olelo. Aia ia papahana Chamorro ke komo nei i ke kula waena i kēia wā, a pēlā ko kekahi mau papahana holomua like o nā 'ōiwi 'Amelika 'e a'e mai 'o a 'ō o 'Amelika 'Ākau.

'O ke kula kū'oko'a 'o Red Cloud ma ka makanapa Pine Ridge i Dakota Hema kahi e 'ike mōakāka 'ia ai ka ne'e 'ana o nā papahana kula 'ōiwi mai ka pepehi 'olelo a hiki i ka ho'ōla maoli e like me ko ke Ku'ikahi o Hilo. Ho'okumu 'ia 'o Red Cloud i ka MH 1888 ma ke 'ano he kula hānai 'Ilikini. I kinohi, ua ho'opa'i 'ia ka 'olelo 'Ōiwi Lakota 'ana, pāpā 'ia nā hana mo'omeheu 'Ōiwi, a kālele 'ia ke a'o i nā 'oihana hanalima, 'a'ole i nā 'ike e komo kulanui ai. Ma o ia kūkohu ala, pau wale a'ela ka 'olelo Lakota 'ana o nā hanauna 'ōpiopio o ia wahi. Ma nā makahiki 1960 ua ho'omaka e loli 'o Red Cloud. Ua pani 'ia ke a'o 'oihana hanalima me ke a'o 'ike pili komo kulanui a ua ho'okumu 'ia nā papa a'o 'olelo 'Ōiwi. 'A'ole nō na'e ho'i i lawa ia loli no ka ho'ōla hou 'ia aku o ka 'olelo Lakota piha 'ana.

I ka ho'ā'o 'ia e Mahpiya Lūta (inoa 'ōiwi o ke kula) ke kūkohu o ke Ku'ikahi o Hilo, ho'omaka a'ela e ola hou ka 'olelo Lakota i waena o nā keiki. 'O ia mau keiki, ua 'oi pū aku ka holomua ho'ona'auao ma mua o ko lākou mau hana ma'ama o ia kula 'Ilikini. 'O kekahi 'ao'ao o ia holomua, 'o ia ka mākau heluhelu i 'ike 'ia ka pi'i ma hope o ke kōkua 'ana o ka 'Aha Pūnana Leo me kona ki'ina a'o heluhelu 'Ōiwi ala 'o ka Hakalama.

'O nā kula 'Ōiwi i ulu a'e nei me ke kōkua a ko ke Ku'ikahi 'Ōlelo Hawai'i o Hilo kekahi kumu nui i nānā nui 'ia ai Ke Ku'ikahi 'Ōlelo Hawai'i o Hilo e ke aupuni pekelala. 'O kēia mea hou 'o ke Kikowaena Kaumoku'aina Kāko'o 'Ōlelo 'Ōiwi 'Amelika, he mea nō ho'i ia ma ona ala e hiki a'e ai i ke Ku'ikahi 'Ōlelo Hawai'i o Hilo ke kōkua hou aku i ka ho'ōla hou a'e i nā 'ōlelo 'Ōiwi i anehalapohe akula ma muli o nā kulekele a hana kahiko o nā makahiki 1800 me nā 1900. ■

I n 1896, those who overthrew the Hawaiian monarchy banned Hawaiian medium education. The ban aligned with U.S. American Indian language policies. Today, however, the federal government is encouraging Native peoples to follow Hawai'i's long-standing language revitalization leadership – in particular, that of our consortium in Hilo. The consortium consists of the 'Aha Pūnana Leo, Nāwahīokalani'ōpu'u laboratory school, the Hawaiian Language College and 'Imiloa Center. Recently, the U.S. Department of Education chose the Hilo Consortium to lead the new National Native American Language Resource Center.



U.S. Secretary of the Interior Deb Haaland, accompanied by Summer Sylva, senior advisor for Native Hawaiian Affairs at the U.S. Department of the Interior, learns about Hawaiian medium education at Ke Kula 'o Nāwahīokalani'ōpu'u from student Keanokualani Perreira.

- Photo: Kapua Roback

In 1986, after a three-year lobbying campaign, the 'Aha Pūnana Leo convinced Hawai'i's legislature to remove the old language ban. It then began lobbying Congress for parallel action. The result was the 1990 federal American Languages Act recognizing and protecting all U.S. Indigenous languages, including Hawaiian.

In 1990, most tribes were following the "bilingual education" model, which ultimately failed to protect against Native American language loss. Renamed and adapted under the term "dual language education" it is increasingly common for immigrant languages. However, "dual language education" depends on support from foreign countries – something unavailable to Native American languages. Increasingly, Native Americans are turning to the Hilo Consortium's "total Indigenous language medium" model. That P-12 model protects a child's Indigenous language use from assimilation to English dominance, while teaching sufficient English for students to thrive in elite universities. (See article by K. Harman.)

Today, there are programs following the Hilo model in 17 states and Guam. Guam had found that a program of seven years of compulsory Chamorro [language] courses in all public schools has failed to produce any young proficient speakers. Guam's successful

use of the Hilo model is now entering middle school, as are continental U.S. programs. Ayuprun Yup'ik charter school in Alaska is one such program. Another is Waadookoosdaading, an Ojibwe program in a Bureau of Indian Education school in Wisconsin.

Private Red Cloud School on the Pine Ridge reservation in South Dakota exemplifies the history of Native language policy progression. Founded in 1888, it long followed U.S. Indian boarding school policy - punishing use of the Lakota language, banning Native cultural activities and focusing on "industrial education." In the 1960s, Red Cloud switched to a college preparatory model and began requiring Lakota courses in high school. That model failed to reverse boarding school-initiated language loss.

Now, after incorporating the Hilo model under its Lakota name, Mahpiya Lūta is experiencing language revitalization success. Already known for producing Gates Scholars, it has also found that its Lakota medium-educated children are scoring higher on assessments. Its improved outcomes in early reading have been ascribed to incorporation of the Pūnana Leo Hakalama syllabic method of teaching Indigenous literacy.

The above are only a few examples of the growing efforts to revitalize Native American languages that have received support from the P-20 Hawaiian Language Consortium in Hilo. The Hilo Consortium will be able to provide increased support now that it is the lead entity in the new federal National Native American Language Resource Center. ■

Ka Puana Inoa 'Āina Hawai'i

The Pronunciation of Hawaiian Place Names

Na ko ka papahana Kani'āina: Larry Kimura, Ka'awaloa Kaua'ula, me Bruce Torres Fischer

E like ho'i me ka puana a ka mānaleo 'ōlelo Hawai'i ma ka 'ohina pūnāewe 'ōlelo Hawai'i 'o Kani'āina

Ka pō nui ho'olokolako, ke ao nui ho'ohemahema." 'O ke ahu nui loa o nā inoa 'āina i waiho 'ia no kākou ma ka palapala 'ana e ko kākou mau mānaleo Hawai'i, he hō'ike kupanaha ia no ke aloha 'āina a me ka mauli Hawai'i.

'O ka 'ike ho'opa'a leo na'e ma o nā 'ano 'enehana like 'ole, 'a'ole i hiki mai a ma hope mai. A no Hawai'i ho'i, ua loa'a ia 'ike ho'opa'a leo ma kona wā i ho'ohemahema nui 'ia ai ka nalo koke 'ana o ko Hawai'i mau mānaleo Hawai'i ku'una, ka po'e ho'i no lākou ka 'ike inoa 'āina. 'E'ole na'e ka minamina o kekahi po'e, ho'opa'a 'ia ai ka leo a 'ike ku'una Hawai'i ma kekahi mau waihona leo. Na ia mau leo e kōkua i ka ho'omau 'ia o nā puana kūpono 'ana o kekahi mau inoa 'āina. 'O ka leo puana, 'o ia ke ko'iko'i e ho'omaka ai i kekahi ho'ā'o e ho'omaopopo ai i ka mana'o o kekahi inoa 'āina, keu ho'i ma ka puana a puana 'ole 'ia paha o nā woela lō'ihi a pōkole.

Ma hope o ka pō'ino 'ā 'ana o Lahaina i ke ahi, e noke ana ka po'e i ka 'imi i ke kumu i pau ai 'o Lahaina i ke ahi, a no laila ke kumu i nānā nui 'ia ai ka mana'o inoa 'āina 'o Lahaina. 'O ka hopena, ki'i 'ia ka 'ike i ho'opa'a 'ia ma ka palapala pē kēia, 'o Lāhainā, he "old pronunciation" ia 'o Lahaina, no ka wela 'ino o ka lā ma ia 'āina ma kā Pūku'i me 'Elepaki puke 'o Place Names of Hawai'i. No kekahi po'e, he mana'o ikaika nō ho'i kēia e pili pū ana i ke kumu i pau ahi ai ia 'āina malo'o, a no laila, holo ia mana'o 'o Lāhainā ka pela a puana kūpono o Lahaina.

Ma ka ho'olohe 'ana nō na'e i ka puana a nā kupa mānaleo 'ōlelo Hawai'i no Lahaina, i ho'opa'a līpine 'ia ho'i ma ka 'ohina pūnāewe 'o Kani'āina (www.ulukau.org/kaniaina), 'a'ohē puana iki 'ia 'o Lāhainā. 'O Lahaina nō kā ho'i kā lākou. A no laila, e kū'ē nui ana ka puana mānaleo 'ōlelo Hawai'i i ka puana, mo'olelo, a wehewehena inoa 'āina i pa'a palapala 'ia ma ia 'ano kumuwaiwai palapala. A no ia kumu, e waiwai ai ka hō'ōia a ho'ōikaika 'ia o ia mau kumuwaiwai e ho'hepa ana i ka pela a puana inoa 'āina Hawai'i. Ma ka ho'olohe a ki'i 'ana nō ho'i i ka puana mānaleo 'ōlelo Hawai'i e ho'okā'oi ai.

'O kekahi kumuhana hou aku, 'o ia ho'i ka Hawai'i Board on Geographic Names (HBGN) a me ko lākou mau kuleana 'o ka mālama 'ana i nā inoa Hawai'i a me ka pela kūhelu 'ana. He hana nui loa ho'i ia, 'oia, he nui a he lehulehu nā inoa Hawai'i o nei pae 'āina.

'O kekahi mea nui e maopopo le'a ai ka papa HBGN, 'o ia ho'i, he kū ke kākau 'ia o nā hua'ōlelo Hawai'i me kona puana 'ia 'ana. No ia kumu, he kūmole ko'iko'i ka waihona leo mānaleo Hawai'i no ke kōkua 'ana i ka pepeiao o ke kanaka 'ōlelo Hawai'i mākaukau ma kāna noi'i 'ana i ka puana a pela pololei o ia mau inoa. A inā nō 'a'ole loa'a he kūmole leo no kekahi inoa, he mau kūmole palapala 'ōlelo Pelekānia a palapala 'ōlelo Hawai'i a nā mānaleo 'ōlelo Hawai'i no ka nānā kālailai pono 'ana i ia mau 'ano kūmole me ka maopopo i ke au iki me ke au nui o kōu e heluhelu ana. A laila, 'o ka ho'oholo 'ana i ka pela 'ana, inā paha he ho'okahi a 'elua hua'ōlelo ka'awale, 'o ia kekahi nīnūne e 'alo ai me ka no'ono'o ho'i i kekahi kulekele kūpono no ka pela 'ia o kekahi inoa.

He mea makamae nō ho'i ko kākou mau inoa 'āina Hawai'i, a he mea nui e mau ai 'o Hawai'i he 'āina Hawai'i. A, 'o ke aukahi ho'ōla 'ōlelo Hawai'i kekahi hana nui i loko o ke o mau 'ana o ia mau inoa 'āina a me ko lākou puana kūpono. Mahalo nui 'ia kēia hui 'ana me 'oukou ma o ka palapala e ho'omana'o ai i kēia 'ano kumuhana ko'iko'i ma ka makasina 'o *Ka Wai Ola* ma ka Mahina 'Ōlelo Hawai'i o Pepeluali 2024 nei. E ola ka 'ōlelo Hawai'i! ■

As documented by native speakers of the Kani'āina Hawaiian speech archive

The overwhelming amount of Hawaiian place names left for us in written form by our Native Hawaiian speakers is an astounding testament to love of place and the Hawaiian cultural identity.

The technology necessary to capture the leo (voice) through audio recording came later, and for Hawai'i, at a time when hardly anyone noticed that the last of our traditional Hawaiian speakers (with firsthand aural knowledge of Hawaiian place names) would soon no longer be with us. What little audio documentation we have of our last Native speakers can help maintain the correct pronunciation of our Hawaiian place names. Knowing the traditional pronunciation passed on orally through Hawaiian is integral to any attempt to the interpretation of the meaning of a Hawaiian place name. A short or long vowel, a glottal or no glottal in the throat, makes a tremendous difference in meaning.

The shocking devastation of Lahaina by fire naturally incites a desire for an explanation of such a catastrophe and some people seek out the meaning of the name Lahaina and find written documentation that an "old pronunciation" is Lāhainā

(lā, sun, and hainā, cruel) or cruel sun as in Place Names of Hawai'i by Pūku'i and Elbert. This is an interpretation relevant to the dry weather conditions of that area which can lead to a fire.

In listening to audio recordings available through the online Kani'āina Hawaiian speech repository (www.ulukau.org/kaniaina), several Native Hawaiian speakers born between 1895-1909 from Lahaina challenge other sources such as those publications that do not cite the source of their information, or if cited, then require further investigation of spelling based on reliable pronunciation.

In the meantime, Hawai'i's Board on Geographic Names (HBGN) is represented by members from various state agencies in charge of Hawai'i's official geographic names and their spellings. This is

a vast undertaking, considering the thousands of Hawaiian names that are around us.

An important fact for the board to understand is that Hawaiian orthography is basically phonetic, or represented by the speech sounds of the language. Therefore, whatever archival recordings that can be made available to assist the ear proficient in Hawaiian are critical. Aside from native speaker Hawaiian language sound recordings, there exists the challenge of the many written sources, both contemporary and historical, either in English or Hawaiian, by native speakers of the language which require a variety of techniques for pronunciation verification. Additionally, the committee must also contend with spelling conventions and make decisions about whether to spell some names as one or two words based on their meaning.

Our Hawaiian place names are precious and integral to maintaining Hawai'i as Hawai'i. The work of the Hawaiian language revitalization movement for over 40 years is crucial in contributing to this quality of life for Hawai'i. Opportunities to share this value through *Ka Wai Ola* for Hawaiian Language Month are very much appreciated. E ola ka 'ōlelo Hawai'i! ■



Mrs. Emma Hoapili Keohokālole sharing 'ike Hawai'i for the benefit of 'Aha Pūnana Leo Students. - Photo: 'Aha Pūnana Leo

Ho'olaha Palapala Ho'omākaukau Mea 'Ai Kanaka

Introducing the Kanaka Culinary Arts Diploma

Na Dr. Kū Kahakalau

He 'īpuka ia no nā 'ōpio Hawai'i e komo i ka 'oihana mea 'ai 'Ōiwi me ka uku 'ole

Ke ho'omākaukau nei 'o EA Ecoversity no ka ho'omaka 'ana o ka papahana 'o Kanaka Culinary Arts i kēia kaula-wela 2024. He papahana 'elua makahiki ia e kālele 'ia ana ma luna o ke kuana'ike Hawai'i. Eia kekahi, he papahana uku 'ole ia, a 'o ke kumu o ia papahana, 'o ke a'o 'ana i nā kānaka maoli hoihoi i ka 'oihana ho'omākaukau mea'ai Hawai'i.

Kia ko EA Ecoversity papahana 'o Kanaka Culinary Arts i ke a'o 'ana i ka ho'omākaukau 'ai kanaka hā'ehuola, ma ke 'ano 'ai ku'una, a me nā kaila o kēia au kekahi, i hana 'ia me ke kalo, ka 'uala, ka 'ulu, ka 'i'a a me nā 'ai 'ē a'e i ho'oulu 'ia ma Hawai'i nei. A'o 'ia aku nō ho'i nā ha'awina Hawai'i, 'oia ho'i ka 'ōlelo Hawai'i, nā lula Hawai'i, nā mo'olelo kahiko a me ka 'ike kūpuna lehulehu e pili ana i ka 'ai.

Ho'ohui 'ia ko EA Ecoversity papahana 'o Kanaka Culinary Arts i ke a'o 'ana ma o ka 'enehana a me ka hui kino i hiki i nā haumāna ke ho'oma'ama'a a loa'a iā lākou nā mākau ho'omākaukau mea 'ai e pono ai no ke komo 'ana a me ka holomua 'ana i ko Hawai'i 'oihana mea 'ai. Kōkua aku kēia 'ano a'o pālua 'ana i nā haumāna e ho'opa'a i nā kuanakuhi, nā hana lima ho'omākaukau 'ai kanaka, a me ka 'ike 'oihana ho'omākaukau 'ai. Kāko'o ho'i kēia papahana i nā haumāna e ho'oma'ama'a i nā mākau ho'omākaukau mea 'ai, a lākou e a'o 'ia ana e nā loa kanaka maoli ho'omākaukau mea 'ai. He mea nui ia no ka holomua 'ana i ko lākou 'oihana.

Koi ka papahana i 'umikūmālima (15) hola i kēlā me kēia pule o nā kau 'ehā (4). Ke pau ia papahana me ka pono, e loa'a ana i nā haumāna ka palapala Kanaka Culinary Arts maiā EA Ecoversity i hō'oiho ho'i 'ia e nā loa 'oihana Hawai'i a me nā kula 'o Kamehameha (KS).

Mahalo 'ia ko EA Ecoversity 'oihana kāko'o 'o Kū-A-Kanaka LLC, a me KS Kaiāulu, Spectrum a me ka Mellon Foundation. 'O lākou ke kumu no ke komo 'ana i kēia papahana me ka uku 'ole. Eia

kekahi, uku 'ia nā huaka'i i nā kau 'ehā, he 'ekolu lā ka lō'ihī, i ka mokupuni o Keawe, e lākou. 'O ke kumu o kēia mau huaka'i, 'o ke a'o 'ana mai i ka ho'omākaukau 'ana i ka 'ai kanaka e nā loa Hawai'i.

'O ka mākia o kēia papahana pālua 'o Kanaka Culinary Arts, 'oia ka ho'ohiki-wawe i ke komo piha 'ana o nā haumāna i ko Hawai'i 'oihana mea 'ai ma ke kaula 'ia ana o kēlā me kēia haumāna me kekahi kumu kāko'o. Ho'olako ho'i 'ia lākou i nā manawa kūpono e hana lima i ka 'ai a kōkua ho'i 'ia lākou e komo i ka hana pa'a ho'omākaukau 'ai kanaka.

"O EA Ecoversity ka papahana 'imi na'auao 'oiwi kū'oko'a 'ai māiki mua loa. A nui ko mākou mahalo i nā loa 'oihana 'ai e kāko'o i kā mākou mau haumāna e kūlia i ka nu'u. Na ia mau loa ka hō'oiho 'ana i ko mākou mau 'ai māiki a me ke a'o 'ana aku i nā haumāna ma ke 'ano he kahu 'ai malihini, a he kumu kāko'o. A na lākou ho'i e ho'onoho i nā hana lima i hiki i nā haumāna ke ho'oma'ama'a i ka ho'omākaukau 'ai kanaka," wahi a Pōlani Kahakalau-Kalima, EA Ecoversity executive director.

Wahi a ka po'e noi'i, 'oi aku ka wikiwiki o ka ulu 'ana o ka 'oihana mea 'ai ma mua o nā 'oihana 'ē a'e ma Hawai'i nei. Eia kekahi, nele nā mokupuni a pau i nā hale 'āina mea 'ai kanaka 'ole. No ia mau kumu, he wā maika'i loa kēia no ke kāinōa 'ana i ko EA Ecoversity papahana 'o Kanaka Culinary Arts e ho'omaka ana i kēia kaula-wela 2024. No ka mea ho'omākaukau kēia papahana i nā haumāna i ko Hawai'i 'oihana mea 'ai, ma ke 'ano he kālepa a i 'ole he lima-hana i kahi hale 'aina. ■



Instructor Makana Oliveros-Kahakalau teaching food safety.
- Photo: Krishna Zane

A gateway for young Hawaiians to enter Hawai'i's food industry tuition-free

EA Ecoversity prepares for the Summer 2024 launch of Kanaka Culinary Arts, an 'Ōiwi-based, tuition-free, two-year training program preparing young Hawaiians, ages 15-30, for a career in culinary arts, focusing on cooking traditional and modern Hawaiian foods.

As a culture-based, post-secondary career training program, Kanaka Culinary Arts centers on learning how to prepare healthy Hawaiian cuisine, employing Hawaiian food preparation techniques and presentation styles, using kalo, 'uala, 'ulu, seafood and other locally sourced ingredients. In addition, learners acquire strong foundations in Hawaiian language, protocol, and cultural traditions and practices relating to food.

EA Ecoversity's Kanaka Culinary Arts program combines asynchronous, culture-based online learning and hands-on intern- and extern-ships, as learners gain the culinary skills necessary to enter or advance in Hawai'i's food industry. This innovative combination of theory and practice allows learners to acquire culture-based culinary concepts, as well

as hands-on career experiences, as they learn basic cooking techniques, practice their cooking skills and work in a real-world environment with Hawaiian culinary experts, which is a huge plus for their career.

Upon successful completion of the Kanaka Culinary Arts program, which requires about 15 hours per week for four semesters, learners will receive a Kanaka Culinary Arts Diploma from EA Ecoversity, also validated by Hawaiian industry experts and the Kamehameha Schools (KS).

Thanks to EA Ecoversity's for-profit sponsor Kū-A-Kanaka LLC, as well as support from KS Kaiāulu, Spectrum and the Mellon Foundation, there is no tuition. In addition, travel to and accommodations on Hawai'i Island once per semester to participate in three-day internships will be paid for.

As a blended, or hybrid culinary training program, Kanaka Culinary Arts aims to get learners immersed in Hawai'i's culinary industry as quickly as possible, which includes pairing students with a chef mentor, providing hands-on industry experiences, and assisting with job placement.

"As Hawai'i's first independent, culture-based, post-secondary micro-credentialing program, EA Ecoversity is grateful for the support of Hawaiian industry experts, who validate our micro-credentials, serve as guest chefs, mentors and internship providers, and help our learners reach their highest potential," said Pōlani Kahakalau-Kalima, EA Ecoversity executive director.

Research shows that employment of chefs and others working in Hawai'i's food industry continues to grow faster than the average for all occupations. In addition, there is a great shortage of eating places on every island serving Hawaiian food. This makes it a great time to register for the EA Ecoversity Kanaka Culinary Arts program, scheduled to launch in the summer of 2024, and prepare for an exciting career in Hawai'i's food industry, either as a self-employed entrepreneur or working in a commercial kitchen. ■

Space is limited!

Self-motivated young Hawaiians, ages 15-30, serious about joining our first cohort to prepare for a career in Hawai'i's food industry are asked to scan the QR code below and fill out our interest form by March 15, 2024. Hawaiian industry experts interested in supporting our 'ōpio, please contact Kū Kahakalau at ku@kuakanaka.com to schedule a ZOOM call.



<https://bit.ly/EAEcoversityCulinary>

‘Āpono nō ‘o UNDRIP i nā Pono me nā Kuleana o nā Kānaka Maoli

UNDRIP Affirms Kānaka Maoli Rights

Na Adam Keawe Manalo-Camp | Unuhi ‘ia e Hinalaimoana Wong-Kalu

Ua ‘āpono ‘ia nō ka United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) e ka United Nations General Assembly ma ka makahiki 2007, he 25 mau makahiki ma hope o nā kūkākūkā he nui, ka mālama ‘ana i nā pū‘ulu hana, nā hālāwai, a me ke kūkulu kumuhana ‘ana. Ua ‘āpono ‘ia e nā ‘āina he 144 a ua ‘ae ‘ia e ‘Amelika Hui Pū ‘Ia i ka makahiki 2010 ma hope o ke kū‘ē mua ‘ana.

‘O ia mau paukū he 46 nō ho‘i ka makamua o ka ‘ike ‘ia ‘ana o nā pono o nā kānaka ‘ōiwi ma ka nui a ma ka pākahi ma ke kāmāwai – e la‘a me ka pono e ‘ōlelo i kā lākou ‘ōlelo, ka ho‘oikaika a me ka ho‘omohala ‘ana i kā lākou mau ho‘okele waiwai, a me ka hō‘ola a hō‘oia ‘ana i kā lākou mau hana ho‘omana a haipule, a pēlā nō me kā lākou ho‘oikaika ‘ana i kā lākou mau ‘oihana mo‘omeheu a politika.

I loko o ke ka‘ina hana ho‘olālā, nui nā loio Kānaka Maoli kaulana, nā akeakamai a me nā mea ho‘ouluulu i komo ma ka hana, ‘o ia ho‘i ‘o Mililani Trask, kekahi o nā Kahu Waiwai o OHA a me Pōkā Laenui, kekahi o nā Kahu Waiwai o OHA o ka wā ma mua.

Ua komo ‘o Laenui i ka hana ma ka makahiki 1983, a ua koho ‘ia ‘o ia ‘o ka Hope Pelekikena ‘ōlelo Pelekania no ka World Council of Indigenous Peoples (WCIP) a lilo ‘o ia i mea ha‘i‘ōlelo no lākou. Ua koho ‘ia ‘o Laenui i Kahu Waiwai o OHA i ka makahiki 1982, ua wehewehe ‘o Laenui i kona komo ‘ana me ka ‘ōlelo ‘ana “‘o ke ala nō ho‘i e hiki aku ai kēia ‘o ia ka hopena o ka‘u ‘imi ‘ana i kahi hui kau‘āina i hiki ke nānā i ka ho‘ohuli ‘ana i ka ho‘okolonoiaio ‘ia o Hawai‘i, me ka nānā ‘ana i kēia mea ma ke kuana‘ike kāmāwai kau‘āina ma kahi o kahi kuana‘ike kolonoiaio ‘Amelika.”

Wahi a Laenui, pono e ho‘omaopopo ‘ia ka UN Working Group on Indigenous Peoples a me ona kuahaua ma ke ‘ano he hana a he huahana.

“Ua lilo ia i manawa kūpono e hō‘ike ai, keu ho‘i no nā ‘ōiwi, ko lākou mo‘olelo, ko lākou mo‘omeheu, a me nā pilina i ka honua. ‘O ke kuahaua o ka UN ka huahana e kū nei ma ke ‘ano he kulanā ha‘aha‘a o nā pono o nā ‘ōiwi o ka honua,” wahi a Laenui.

“‘Oia i ‘a‘ole ia i pa‘a i nā lāhui, ke kū nei ia mea ma ke ‘ano he ‘ōlelo pa‘a o ia mau pono e hiki ai i nā aupuni ‘ōiwi a me nā aupuni kolonoiaio ke nānā aku i kumu ho‘ohālike.”

Na Lance Collins, he loio a he mea ‘imi na‘auao no Maui mai, i wehewehe mai e pili ana i nā kumu nui ko‘iko‘i ‘ehā o UNDRIP, ‘oia nō “ka ho‘oholo pono‘i ‘ana, ke kūkākūkā a me ke komo ‘ana i ka ho‘oholo ‘ana, ka mahalo a me ka pale ‘ana i ka mo‘omeheu a me ke kaulike a ho‘okae ‘ole.

“I loko nō o ka ho‘omaopopo ‘ana o nā Kānaka Maoli iā lākou iho he po‘e ‘ōiwi a he kanaka kīwila paha o kahi kelikoli i noho ‘ia, a i ‘ole nā mea ‘elua, no ka po‘e e pili ana i nā paio kāmāwai, hā‘awi ‘o UNDRIP i nā ala ko‘iko‘i e no‘ono‘o ai i nā kuleana kāmāwai o ka moku‘āina kolonoiaio noho pa‘a a i ‘ole ka mana e noho ana i nā Kānaka Maoli,” wahi a Collins.

“Koi aku ka hapa nui o ka po‘e ‘ōiwi i ke kuleana i ka ‘āina, ka ho‘oholo pono‘i ‘ana, a pēlā wale aku, me ka nānā ‘ole i ke ko‘iko‘i kāmāwai o kahi aupuni kaumoku‘āina, e like me kā nā Kānaka Maoli, me ka hō‘ihi i ke Aupuni Mō‘i.”

Ma ka nānā ‘ana i nā pilikia e like me ka pale ‘ana i nā iwi kūpuna, ka wai, a me nā kuleana ‘āina, ua ‘ōlelo ‘o Collins, “Ke kākō‘o hou nei ka Paukū 26 o UNDRIP i ke kumukāmāwai moku‘āina no ka mālama ‘ana o nā Kānaka Maoli i ka ‘āina a me ka ho‘ohana ‘ana a me ka pale ‘ana i nā kumu wai [a] hō‘oia hou i nā kuleana o kahi mana e noho ana ma lalo o ke kāmāwai kōkua kanaka. ■

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the United Nations General Assembly in 2007 after more than 25 years of consultations, working groups, meetings, and organizing. It has been adopted by 144 countries and was endorsed by the United States in 2010 after it initially voted against the declaration.

The 46 articles of the declaration marked the first time that Indigenous peoples’ collective and individual rights were legally recognized – including the right to practice their language, develop their economies, practice their spiritual beliefs, and strengthen their cultural and political institutions.

Over the course of the drafting process, many notable Kānaka Maoli lawyers, scholars and activists participated, including current OHA Trustee Mililani Trask and former OHA Trustee Poka Laenui.

Laenui became involved in the process in 1983, and was elected as English Speaking Vice President of World Council of Indigenous Peoples (WCIP) and subsequently as the political spokesperson. Having been elected as OHA trustee the previous year, in 1982, Laenui explained his involvement saying that “the pathway for me to get there was a result of my search for an international body which could examine the decolonization of Hawai‘i, looking at this matter from an international legal rather than an American colonial process.”

According to Laenui, the UN Working Group on Indigenous Peoples and its resulting declaration must be understood as a process and as a product.

“It became an opportunity for exposure, especially of Indigenous peoples, their histories, cultures, and conditions to the world. The UN declaration is the product which stands as a minimum standard of what the rights should be of the world’s Indigenous peoples,” Laenui said.

“While it is not binding on nations, it stands as a statement of such rights to which Indigenous and colonial governments can look to as a fundamental standard.”

Lance Collins, Maui attorney and legal scholar, explained that the four main principles of UNDRIP are self-determination, consultation and participation in decision-making, respect and protection of culture, and equality/non-discrimination.

“Regardless of whether Kānaka Maoli understand themselves as Indigenous people or as a civilian population of an occupied territory, or both, for those who are involved in legal struggles, UNDRIP provides important ways of thinking about the legal duties of the settler colonial state or occupying power toward Kānaka Maoli,” Collins said.

“Most Indigenous peoples assert claims to lands, self-determination, etc., without regard to the legal significance of a previously internationally recognized nation-state, as Kānaka Maoli can, and do, with respect to the Kingdom.”

Looking at issues such as protecting iwi kūpuna, water, and land rights, Collins notes that, “Article 26 of UNDRIP further supports both a state constitutional framework for Kānaka Maoli control of land and use and protection of water resources [and] reaffirms the obligations of an occupying power under international humanitarian law.” ■



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Ke Kū Alo ‘ana i ka Ho’oweliweli o ka Ho’ohuli Aniau o ko Moananuiākea

Pacific Island People Confront Growing Climate Change Impacts

Na Malia Nobrega-Olivera

I ka loli aniau ma Hawai‘i a ma Moananuiākea ho‘i ke pau nei ka pono o nā kaiaola mokupuni kū‘oko‘a, nā waiwai mo‘emeheu, ke ola kanaka, ka nohona kanaka, nā wahi i kūkulu ‘ia, a me ka loa‘a ‘ana mai o ka wai ma‘ema‘e a me ka mea ‘ai ola. ‘O kēia kekahi o nā hopena i hō‘ike ‘ia ma ka palapala i kapa ‘ia ‘o ka Fifth National Climate Assessment (NCA5). He palapala ia i koi ‘ia e ka ‘aha‘ōlelo lāhui no ke kuhi ‘ana i ka loli ‘ana o ka U.S. i ka loli aniau. ‘O ka hopena nui i puka mai ma ua palapala nei ke ko‘iko‘i o ke kālele ‘ana i ka ‘ike a me ka hana ‘ōiwi i hiki ke ho‘onui i ke kūpa‘a ‘ana i loko nō o ka loli aniau ma Moananuiākea.

Ma Kekemapa o ka makahiki 2023, ua puka mai ka palapala ‘o NCA5 me kekahi mokuna i pili wale iā Hawai‘i a me nā mokupuni Pākāpika i pili iā ‘Amelika me ka ‘ikepili noi‘i o kēia au e hō‘ike ana i nā pilikia, nā hopena, a me nā hā‘ina e wehe ai i nā hihia o ka loli aniau. Hō‘ike ‘ia ma ia palapala ka ho‘ā‘o ‘ana ma nā ‘ano hanana like ‘ole ma ‘Amelika me nā mokupuni Pākāpika i ka ho‘ēmi ‘ana i ke ea ho‘omehana honua a me ka ho‘ēmi ‘ana i nā hopena ‘ino a ka loli aniau ma ka ‘āina.

“Mau nō ka ho‘opilikia ‘ana o ka lolianiau i nā mea nui a ko‘iko‘i iā kākou,” wahi a Kauka Abby Frazier, Hope Polopeka ma ke Kula Nui ‘o Clark, me ko ka mokuna mea kākau alaka‘i. “‘O ka hō‘eleu ‘ana a‘e i nā ‘ano hana no ka ho‘ēmi i nā hopena ‘ino a ka loli aniau ka hana pono. ‘O ka mea pōmaika‘i, ‘o ka ho‘ēmi ‘ana i ke ea ho‘omehana honua a me ka ho‘omākaukau ‘ana no nā pō‘ino hou ke ala e pono ai ko ‘one‘i – ke olakino maika‘i, ka ho‘okele waiwai kūpa‘a, a me ke kaiaulu kūpa‘a i loko nō o ka loli aniau.”

Eia nā mana‘o nui i hāpai ‘ia ma ia mokuna no Hawai‘i me ka Pākāpika:

- Emi mai ka hiki ‘ana ke loa‘a ka ‘ai pono me ka wai i ka loli aniau.
- Pā hewa ke olakino kanaka i ka loli aniau.
- Pilikia ka ‘ōnaepuni a me ka ho‘okele waiwai mokupuni i ka pī‘i ‘ana mai o ke kai.
- ‘O ka ho‘ōla maoli ‘ana i ka ‘āina, i ka wai, i nā kaiaola, me nā mea ola ka hana kūpono.
- ‘O ke kanaka ‘Ōiwi, ka ‘ike a me ka hana ‘ōiwi ka mea nui o ke kūpa‘a ‘ana o nā kaiaulu mokupuni i loko nō o ka loli aniau.

No ka palapala ‘o Fifth National Climate Assessment (NCA5)

He palapala ia i koi ‘ia ma ke Kānāwai Global Change Research o ka makahiki 1990 e ka ‘aha‘ōlelo lāhui no ke kuhi ‘ana i ka loli o ka U.S. i ka loli aniau. He 32 mau mokuna ko ka palapala ‘o NCA5 no kālaiaopaku, mahele pae-kaumoku‘āina (‘o ka wai ‘oe, ‘o ka ikehu ‘oe, ‘o ka ‘oihana mahi‘ai ‘oe, ‘o ke kaiaola ‘oe, ‘o ka ‘oihana halihali ‘oe, ‘o ke olakino kanaka ‘oe, ‘o ka ‘ōnaepuni ‘oe, a pēlā aku), ‘o nā hopena ‘ino me ka ho‘oponopono pilikia o ka loli aniau ma Hawai‘i, ka Pākāpika, me ka U.S. ho‘i.

Mahalo nui ‘ia nā kanaka i kōkua me ka mokuna no Hawai‘i me nā mokupuni Pākāpika. Na 16 mea kākau mo‘olelo me 41 kāko‘o i komo i kēia hana. Kāko‘o ‘ia nei mokuna i nā mo‘olelo he 500 a ‘oi i palapala ‘ia. He ‘elua wahine Hawai‘i i komo pū i ka haku mo‘olelo ‘ana, ‘o ia ‘o Haunani Kāne me a‘u, a he mau kānaka ‘imi noi‘i māua ma ke Kula Nui ‘o Hawai‘i ma Mānoa.

Climate change in Hawai‘i and the Pacific Islands worsens inequities and threatens unique island ecosystems, cultural resources, human health, livelihoods, the built environment, and access to clean water and healthy food. These are among the findings of the U.S. National Climate Assessment. The assessment concludes that adaptation actions that center local and Indigenous Knowledge can improve the resilience of Pacific Island communities.

In December 2023, the Fifth National Climate Assessment (NCA5) was published and included a chapter on Hawai‘i and the U.S.-Affiliated Pacific Islands – the most up-to-date and comprehensive U.S. report to evaluate climate change risks, impacts, and responses. The assessment demonstrates that efforts to reduce greenhouse gas emissions and limit climate change impacts are underway in every U.S. region, including the Pacific Islands.

“Climate change continues to threaten things we care about,” said Dr. Abby Frazier, assistant professor at Clark University, and the chapter’s lead author. “The sooner we scale up action to curb the global threats from climate change, the better. Fortunately, cutting emissions or preparing for new extremes also creates immediate local benefits – improved health, a stronger economy, and more resilient communities.”

The chapter’s key takeaways for the region include:

- Climate change impairs access to healthy food and water.
- Climate change undermines human health.
- Rising sea levels harm infrastructure and islands’ economies.
- Responses help to safeguard tropical ecosystems and biodiversity.
- Indigenous Peoples and their knowledge systems are central to the resilience of island communities amidst the changing climate.

About the Fifth National Climate Assessment (NCA5)

Mandated in the Global Change Research Act of 1990, the National Climate Assessment provides authoritative scientific information about climate change risks, impacts, and responses in the U.S. The NCA5 includes 32 chapters on physical science, national-level sectors (such as water, energy, agriculture, ecosystems, transportation, health, infrastructure, etc.), regional impacts in the U.S., and responses.

The Hawai‘i and U.S.-Affiliated Pacific Islands chapter has 16 authors and 41 technical contributors and is backed by nearly 500 citations from published literature. Two Native Hawaiian women, Haunani Kāne and I, served as authors and are researchers at the University of Hawai‘i at Mānoa. ■



Taken in February 2022, this photo shows how climate change and rising sea levels resulted in coastal flooding affecting these homes on O‘ahu. - Photo: © Shellie Habel

The English version of this article was adapted for Ka Wai Ola by Malia Nobrega-Olivera from a press release collectively drafted by the authors of the NCA5 Chapter 30 Hawai‘i and the U.S.-Affiliated Pacific Islands. Nobrega-Olivera also provided the Hawaiian translation.

The full National Climate Assessment is published as an interactive website at nca2023.globalchange.gov and Chapter 30: Hawai‘i and U.S.-Affiliated Pacific Islands at nca2023.globalchange.gov/chapter/30.

Awaiāulu: 'O ka 'Ike ka Mea Nui

Awaiāulu: It's About Knowledge

Na Cheryl Chee Tsutsumi | Unuhi 'ia e Manakō Tanaka

Ua ao Hawai'i ke 'ōlino nei, ua mālamalama ho'i i loko o nā makahiki he 50 i ka'a hope aku nei ma muli o nā hana kupaianaha like 'ole.

Pili ho'i kēia mo'olelo i 'elua mau malihini i mana'olana a'ela no ka laha maika'i o ka 'ike Hawai'i ku'una i mua o ka lehulehu ma o ka 'ōlelo Hawai'i. 'A'ole ho'i ua mau malihini nei he mau 'ōiwi, a 'a'ohe ho'i 'ike o lāua nei no nā mea Hawai'i ma mua o ka hiki 'ana mai i Hawai'i nei.

I hiki mua maila 'o Marvin Puakea Nogelmeier i Honolulu nei i ka mahina 'o Mei i ka makahiki 1972 no St. Paul, Minnesota mai, ma kona wā 18 makahiki, me ka mana'o e kipa wale mai no kekahi mau lā ma mua o ka ho'omau 'ana aku i Iāpana. Ua nalowale na'e ko ia nei 'eke kālā, a pilikia auane'i. Hala kekahi mau lā, a lilo nā lā i mau pule; hala kekahi mau mahina, a lilo i mau makahiki a ua noho pa'a, 'a'ole i ha'alele aku.

'O ke komo pū 'ana o Nogelmeier i ka hālau hula kāne me 'eono mau hoa, he huliau nō. "Me ko mākou kumu, 'o Mililani Allen ho'i, koi 'ia ka unuhi i nā mele, ka ho'opa'a mo'olelo, a me ka hana 'ana ho'i i ha'awina ho'ihō'i," wahi āna. "Kāhāhā ho'i?! He aupuni mō'i ko Hawai'i, a he 'ōlelo ho'i ko Hawai'i? Ua maopopo iholā au, he 'ike ko'u, 'a'ohe na'e 'ike no nā mea Hawai'i. Ma ia mea, he 'umeke 'olohaka ho'i hā."

Ua walewaha nā oli Hawai'i iā Nogelmeier, "he pīna'i wale nō na'e," wahi āna. "'A'ole i a'o maoli i ka 'ōlelo. Ua makemake nō au e a'o i ka 'ōlelo."

I ka makahiki 1978 i hui ai 'o ia nei me ka mea pa'i ki'i a kālāikanaka kaulana 'o Theodore Kelsey, he 87 ona mau makahiki ia wā, a e noho pū ana 'o ia me kona hoa ka mea kākau 'o June Gutmanis i Wai'anae, a he 5 mile ma ka paikikala ka hiki 'ana mai kona hale ma Mā'ili. Hānau 'ia 'o Kelsey i Seattle, a ua ne'e honua kona 'ohana i Hilo i kona wā he 6 ona makahiki.

"I ia wā, inā 'a'ole mākaukau ma ka 'ōlelo Hawai'i i Hilo, 'a'ohe ou hoa wala'au," wahi a Nogelmeier. "Ua poeko 'o Mr. Kelsey. I ko'u launa 'ana me ia, e kōkua ana 'o ia iā June me ka unuhi 'ana i nā palapala noi i kākau 'ia ma ka 'ōlelo Hawai'i."

Hō'ole mua 'o Kelsey i ke a'o 'ana aku, akā ua 'ae aku ma hope. No nā makahiki he 'ewalu ma hope aku, a hāpaua mai ua 'elemakule kālāi'ōlelo nei, ua hui 'o Nogelmeier me ia no 'elua hola ma ke emi loa i kēlā me kēia kakahiaka Pō'alua, Pō'ahā, a me ka Lāpule.

Ma ia wā ho'okahi, e hele ana 'o ia i ke kulanui, a ua puka nō mai ke Kulanui o Hawai'i ma Mānoa i ka makahiki 1983 me nā kēkelē laepua ma ka Hulikanaka a me ka 'ōlelo Hawai'i. No ka pa'a o ka 'ōlelo Hawai'i iā ia i hai koke 'ia ai 'o ia ma ke 'ano he kumu 'ōlelo Hawai'i ma ke kulanui a ua ho'omau ma ia hana nō no nā makahiki he 35.

I ka makahiki 1988 i komo ai 'o Dwayne Nakila Steele i loko o kekahi o kā Nogelmeier mau papa 'ōlelo Hawai'i i ka wā e piha ana iā ia he 53 mau makahiki. 'O ia ka haumāna o'o a 'eleu loa i loko o kā Nogelmeier papa, a ua lilo koke lāua he mau hoa aloha.

Ua hānau 'ia ma Wichita a hānai 'ia ma Denver 'o Steele, a ua hele 'o ia i ke Kulanui o Kololako kahi i hui ai me kāna wahine ho'āo no Kahuku mai. Ma hope o ka noho 'ana



Puakea Nogelmeier - Courtesy Photos

The renaissance of Hawaiian culture over the past 50 years has been ignited by many inspiring efforts.

This story – about two malihini who dreamed of bringing historical Hawaiian knowledge to the forefront via 'ōlelo Hawai'i – is especially remarkable considering neither of them were born with Hawaiian blood nor did they know anything about the culture when they first arrived on O'ahu.

Hailing from St. Paul, Minn., 18-year-old Marvin Puakea Nogelmeier set foot in Honolulu in May 1972, intending to stay for just a few days before heading to Japan. Losing his wallet, however, thwarted that plan. Days turned to weeks, months and years and he wound up never leaving.

Joining a men's hālau with six friends marked a turning point in Nogelmeier's life. "With our kumu, Mililani Allen, we had to translate songs, study history, do homework," he said. "I was...what?! There was a Hawaiian Kingdom, a Hawaiian language? I realized that I knew all kinds of Hawai'i things, but I didn't know Hawaiian things.

In that regard, I was an empty calabash."

Nogelmeier could easily repeat Hawaiian chants, "but it was parrotting," he said. "It wasn't learning the language. I wanted to learn the language."

In 1978, he met renowned photographer and ethnologist Theodore Kelsey, then 87 years old, who was living with his friend, writer June Gutmanis, in Wai'anae, a 5-mile bike ride from his Mā'ili home. Born in Seattle, Kelsey and his parents settled in Hilo when he was 6.

"If you lived in Hilo back then and you didn't speak Hawaiian, you didn't have anyone to talk to," Nogelmeier said. "Mr. Kelsey was totally fluent in Hawaiian. When I met him, he was helping June translate research material written in Hawaiian."

Kelsey initially rebuffed his requests for tutoring but eventually relented. For the next eight years, until

Duane Nakila Steele

the elderly linguist became too ill, Nogelmeier met with him for at least two hours every Tuesday, Thursday and Sunday morning.

Meanwhile, he was attending college, and he graduated from UH Mānoa in 1983 with bachelor's degrees in anthropology and Hawaiian language. Having proven his proficiency, he was immediately hired as an instructor of 'ōlelo Hawai'i at the university and served in that capacity for 35 years.

In 1988, Dwayne Nakila Steele enrolled in one of Nogelmeier's Elementary Hawaiian Language classes at age 53. He was one of Nogelmeier's oldest and most enthusiastic students, and they became fast friends.

Born in Wichita and raised in Denver, Steele attended the University of Colorado where he met and later married a girl from Kahuku. After living a few years on the West Coast, they decided to make O'ahu their home.

Steele earned a bachelor's degree in civil engineering and a master's degree in busi-

AWAIĀULU: ‘O KA ‘IKE KA MEA NUI

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ma ka ‘ao‘ao Komohana o ‘Amelika, ua ho‘oholo ihola lāua e lilo ‘o O‘ahu ko lāua home a kau i ka pua aneane.

Ua loa‘a iā Steele he kēkelē wilikī sivila a me ka laeo‘o pā ‘oihana no ke Kulanui o Hawai‘i ma Mānoa. I ka makahiki 1975, kū‘ai ‘o ia iā Grace Brothers, he ‘oihana ho‘omoe kimeki ‘ohana li‘ili‘i ho‘i, me nā hoa ‘ekolu. A hala ke kekake ua kapa hou ‘ia ma ka inoa ‘o Grace Pacific, ua māhuahua ia ‘oihana ma muli o kāna hana ma ke ‘ano he po‘o, a i kona likaia ‘ana i ka makahiki 1989, ua lilo ia ‘oihana ‘o ia kekahi o nā pā ‘oihana kūkulu hale nui loa o ka Pākīpika.

Ua nui kona manawa ka‘awale, no laila ua hiki iā Steele ke huli i ka ‘ike no ka mo‘olelo a me nā lōina Hawai‘i, a ua hiki pū ke lilo i kanaka i mākaukau ma ka ‘ōlelo Hawai‘i. Ma kona ‘ano ha‘aha‘a, ua kōkua pū ‘o ia i nā papahana me nā pāhana e mālama ana i nā mea Hawai‘i. I loko o ia mau pāhana ke kula kaiapuni , ka papahana lekiō ‘ōlelo Hawai‘i, a ‘o kekahi ho‘i ka papahana ho‘okikoho‘e nūpepa ‘ōlelo hawai‘i i pa‘i ‘ia mai ke kenekulia 19 a i ke kenekulia 20, i mea e ho‘oilu ‘ia a‘e ai ma luna o ka pūnaewe.

Iā ia e hana pū ana me Steele ma kekahi mau pāhana, ua loa‘a iā Nogelmeier he palapala laeo‘o o ka Ha‘awina Mokupuni Pākīpika a me ka lae‘ula ma ka Hulikanaka. I Kepakemapa o ka makahiki 2003, ua pa‘a kāna pepa nui lae‘ula e pili ana i ka nui o ka ‘ike i pa‘i ‘ia ma ka ‘ōlelo Hawai‘i i loko o nā makahiki 1800 a me ka mua o nā makahiki 1900-kāka‘ikahi nā palapala i unuhi ‘ia ma ka ‘ōlelo Pelekānia.

“Ua a‘o nā mikionali i nā Hawai‘i i ke kākau a me ka heluhelu, a i loko o ‘elua hanauna, lilo ‘o Hawai‘i ‘o ia ka ‘oi o nā aupuni mākaukau i ka palapala a puni ka honua,” wahi a Nogelmeier.

“Ua pa‘i ‘ia he ‘elua miliona mau ‘ao‘ao ma ka ‘ōlelo Hawai‘i - ua ‘oi aku ma mua o ka huina nui o ko ka Pākīpika a pau - a ho‘ohana ‘ia ma kahi o ‘ekolu wale nō pākēneka i ke au nei ma muli o ka mana nui o ka ‘ōlelo Pelekānia ‘o ia ka ‘ōlelo nui ma Hawai‘i a kāka‘ikahi ho‘i nā kānaka i mākaukau ma ka ‘ōlelo Hawai‘i.

Ua heluhelu ‘o Steele i ka pepa nui a Nogelmeier i loko o ho‘okahi wale nō pō, a i ke ao ‘ana a‘e nīnau akula ‘o ia lā ia iā nei, “He aha ho‘i kāu hana e hana ai?”

Iā lāua e kūkākūkā ana i nā mana‘o, ho‘omana‘o ‘o Nogelmeier i kā Steele ‘ōlelo ‘ana, “‘A‘ole ‘o ka ‘ōlelo ka mea nui, ‘o ka ‘ike ka mea nui. He huina nui o ka ‘ike Hawai‘i e ho‘omaopopo ‘ole ‘ia nei, a inā kākou e pa‘i a ho‘olaha hou kākou i ia ‘ike ma ka ‘ōlelo Hawai‘i, ‘a‘ole hiki i ka 99% o nā kānaka ke heluhelu. Pono e pa‘i ‘ia kēia mau ‘ike ma ka ‘ōlelo Pelekānia a me ka ‘ōlelo Hawai‘i.

Ma ia lā ho‘okahi i ho‘okahua ‘ia ai ‘o Awaiaulu, he ‘oihana kū i ka ‘auhau ‘ole (501(c)3). ‘O ka mākia a lāua i ho‘oholo ai, ‘o ia ho‘i “ka ho‘omohala ‘ana i nā kumu waiwai a me nā kānaka mākaukau i hiki ke ho‘opili mai i ka ‘ike Hawai‘i mai ke au i hala i ke au nei a halihali ‘ia i ke au e hiki mai ana” ma o ke a‘o ‘ana i nā mea unuhi; ka ho‘omohala ha‘awina Hawai‘i, a me ka noi‘i, ka unuhi, a me ka ho‘āno hou ‘ana ho‘i i nā palapala ‘ōlelo Hawai‘i mai ke au i hala no ka ‘ōlelo Hawai‘i o ke au nei, a no nā kānaka ‘ōlelo Pelekānia kekahi.

Lilo ‘o Nogelmeier ‘o ia ke po‘o o Awaiaulu ma ke ‘ano he hapa manawa i ka ho‘omaka ‘ana, akā ua lilo i manawa piha ma hope o kona likaia ‘ana mai ke kulanui o Hawai‘i ma Mānoa i ka makahiki 2018. A hiki i ko Steele hala ‘ana i ka makahiki 2006, oi noke ua “nalo meli pa‘ahana” lā i ka hana a me ka ho‘olako ‘ana i ke kālā no ka hana o ua hui nei. I kēia manawa, ke kākō‘o ‘ia nei ‘o Awaiaulu ma ka nui ma o nā makana, nā pu‘u kālā, a me nā ‘aelike.

A hiki i kēia, ua unuhi a pa‘i ho‘i ‘o Awaiaulu i ‘eono mau puke (<https://shop.awaiaulu.org>), a ke hana nei nā mea unuhi akeakamai he 14, i alaka‘i ‘ia e Nogelmeier, i ka puke ‘ehiku. Eia pū lākou ke ho‘omohala hou a‘e nei i nā ha‘awina ma luna o ke kahua pa‘a pūnaewe ho‘ona‘auao ‘o Kīpapa, he papahana pūnaewe ha‘awina ‘ōlelo Pelekānia a me ‘ōlelo Hawai‘i i noa i nā kānaka a pau, ‘a‘ole ‘o nā kumu wale nō, ‘o nā haumāna mai ka papa mālaa‘o a ike kula ki‘eki‘e (<https://awaiaulu.app>).

“Inā ‘a‘ole kēia hana, hapa a hunehune ho‘i ka pilina o Hawai‘i i ke au kahiko,” wahi a Nogelmeier.

“Ua pa‘a ko Awaiaulu pahuhopu ‘o ia ho‘i ke a‘o ‘ana i nā akeakamai o ke au hou, no ka pono o ka waihona nui o ka ‘ike Hawai‘i i ho‘opā nui ‘ole ‘ia no nā kekake i hala, i mea e ho‘olaha ‘ia ai a puni ka honua.” ■

AWAIĀULU: IT’S ABOUT KNOWLEDGE

Continued from page 14

ness administration from UH Mānoa. In 1975, he purchased Grace Brothers, a small family-owned paving company, with three friends. Renamed Grace Pacific a decade later, the company flourished under his leadership as CEO, and by the time he retired in 1989, it had grown to be one of the largest construction firms in the Pacific.

With more free time, Steele was able to pursue his love for Hawaiian history and culture, including becoming fluent in ‘ōlelo Hawai‘i. In his characteristically humble way, he also quietly financed many causes to keep the culture alive. Among them were Hawaiian immersion schools, a weekly radio talk show in Hawaiian, and a project to digitize Hawaiian language newspapers published from the mid-19th century to the early 20th century, so they could be available online.

While working with Steele on several such projects, Nogelmeier received a master’s degree in Pacific Island studies and a Ph.D. in anthropology. In September 2003, he completed the final draft of his doctoral dissertation, which focused on the extensive amount of printed Hawaiian language material in the 1800s and early 1900s – very little of which had been translated into English.

“The missionaries taught Hawaiians to read and write, and within two generations, Hawai‘i was one of the most literate nations in the world,” Nogelmeier said.

“Two million pages of material were published in Hawaiian – more than the rest of the Pacific combined – and maybe just 3% of it was being used in modern times because English had become the primary language in Hawai‘i and few people were fluent in Hawaiian.”

Steele read Nogelmeier’s dissertation overnight, showed up at his house at day-break and asked, “What are you going to do about it?”

As they discussed ideas, Nogelmeier recalls Steele saying, “It’s not about language, it’s about knowledge. A huge body of Hawaiian knowledge is not being accessed, and even if we reprint Hawaiian material and make it accessible, 99% of people wouldn’t be able to read it. We will have to publish it in both English and Hawaiian.”

That same day, they laid the groundwork for Awaiaulu (“to bind securely, fasten”), a 501(c)(3) nonprofit. Its mission, they determined, would be “developing resources and resource people that can bridge Hawaiian knowledge from the past to the present and the future” by training translators; generating Hawaiian educational material; and researching, translating and re-presenting Hawaiian language texts from the past for contemporary Hawaiian- and English-language readers.

Nogelmeier assumed the role of Awaiaulu’s executive director, at first part-time; he has been full-time since his retirement from UH Mānoa in 2018. Until he passed away in 2006, Steele was a dedicated “worker bee” as well as the major source of funding for the organization’s work; it is now largely supported by grants, contracts and donations.

To date, Awaiaulu has translated and published six books (<https://shop.awaiaulu.org>), and its 14 translator scholars, overseen by Nogelmeier, are working on a seventh. They are also expanding content for Kīpapa Educator Resources, which produces online curriculum in English and Hawaiian that’s accessible to everyone, not only teachers, for kindergarten through high school students (<https://awaiaulu.app>).

“Without this effort, the connection to Hawai‘i’s past would be fractional and piecemeal at best,” Nogelmeier said.

“Awaiaulu is committed to training a new cadre of scholars, so the vast trove of Hawaiian knowledge, which has been underutilized for decades, can be shared with the world.” ■



AHUWALE MAILA KA MŌ'AUKALĀ HUNĀ O KEKAHI PAPAHANA HO'OKOLONAIO PĀKĪPIKA

RECORDS REVEAL THE HIDDEN HISTORY OF A PACIFIC COLONIZATION PROJECT

NA NOELLE M.K.Y. KAHANU | UNUHI 'IA E MANAKŌ TANAKA

Mai ka makahiki 1935 a i ka makahiki 1942, ua kō nō kekahi hana i 'ike 'ole 'ia e ka nui o 'Amelika Huipū'ia. Ua noho akula ho'i he 130 mau kānaka a 'oi, he mau kānaka maoli ka nui ho'i, ma ke 'ano he 'panalā'au' ma nā mōkupuni 'o Howland, 'o Baker, 'o Jarvis, 'o Enderbury, a 'o Canton no kekahi mau māhina. I loko o ia mau makahiki he 'ehiku, ua kūkala 'ia e ka Pelekikena Franklin D. Roosevelt o ia wā, ka na'i 'ana o 'Amelika Huipū'ia ma luna o ia mau mōkupuni, ua nalowale honua 'o Amelia Earhart i kona huli 'ana i ka mōkupuni 'o Howland, ua hiki akula ke Kaua Honua 'Elua i nā 'aekai o ia mau mōkupuni, a ua hala 'ēkolu mau Hawai'i 'ōpio.

Ma lalo o ia inoa 'o Hui Panalā'au, ke waiho mālie nei ka 'ike no nā hana a me nā mōlia o ia mau kānaka ma nā waihona like 'ole o ko kākou āina a me nā hale waihona nui kaumoku āina.

Ma loko o ia mau miliona palapala ma ka Waihona O Ke Aupuni i College Park, Melelana, he 15 mau pahu e hō'ike ana i ia papahana huna loa. 'O ia nā palapala e hō'ike ana i ka mo'olelo o nā kāne 'ōpio, he mau kānaka maoli ka nui, i koi 'ia e ke aupuni pekela e noho ma kekahi mau mōkupuni i noho 'ole 'ia ma ka Pākīpika Pō'ai Waena Honua ma mua o ka ho'ōmaka 'ana o ke Kaua Honua 'Elua.

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A hala he ho'ōkahi mahina a 'oi iki a'e, i kekahi leka huna, ua 'ōlelo ka Luna Kauoha Kia i Kai a 'Akimalala Hope ho'i 'o H.G. Hamlet, "he mīliona, e ho'ouna ai i kekahi mau kānaka a me kekahi mau mea [i nā mōkupuni] i 'āpono 'ia mai nei e ka Pelekikena o 'Amelika Huipū'ia."

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I loko o nā makahiki 'ehiku ma hope mai, ua ho'ouna 'ia ma 'ō aku o 50 mau panalā'au i nā Mōkupuni Pō'ai Waena Honua i hele a i 'ole i puka ho'i mai Ke Kula 'o Kamehameha. Aia ma kai aku o ke kahua kula o Ke Kula 'o Kamehameha ma Kapālama ka Hale Hō'ike'ike 'o Bernice Pauahi Bishop. Aia ma loko o ia waihona nā puke ki'i, nā ki'i 100 a 'oi, nā ki'i'oni'oni, nā palapala, a 'o ka mea nui loa paha, nā puke mo'ōlelo a nā panalā'au i palapala 'ia ai nā mea a lākou i 'ike ai.

'O kekahi o nā panalā'au Hawai'i mua, 'o ia ka haumāna puka o Ke Kula 'o Kamehameha 'o ia ho'i 'o Abraham Pi'ianai, nāna i kākau: "He mau maka ha'oha'o ko mākou i ka nānā hope 'ana i ka moku i noho ai mākou no nā lā he 'elima i hala iho nei. Ua nānā mālie aku mākou no kekahi wā, a laila ua nānā mai kekahi i kekahi ma ke 'ano he hapa kaumaha a ma ke 'ano he hapa hau'oli pū kekahi. Ua kaumaha i ka mamao 'ana aku o ka mea i pili ai mākou i ke ao, i ko māk-ou mau home a i nā hoā aloha ho'i, akā ua hau'oli na'e i ka waiho mehameha 'ia o mākou ma kēia mōkupuni i'ilii me ka mana'olana nui e lilo ana ia wahi i mea ko'iko'i i kekahi wā." (Puke Mo'olelo Mōkupuni 'o Baker, Iune 18, 1936.)

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A tractor is used to haul water drums and supplies to the camp on Howland Island. The Pacific Equatorial Islands do not support human habitation as the islands have no freshwater sources. - Photo: Courtesy of Pearl Harbor National Archives

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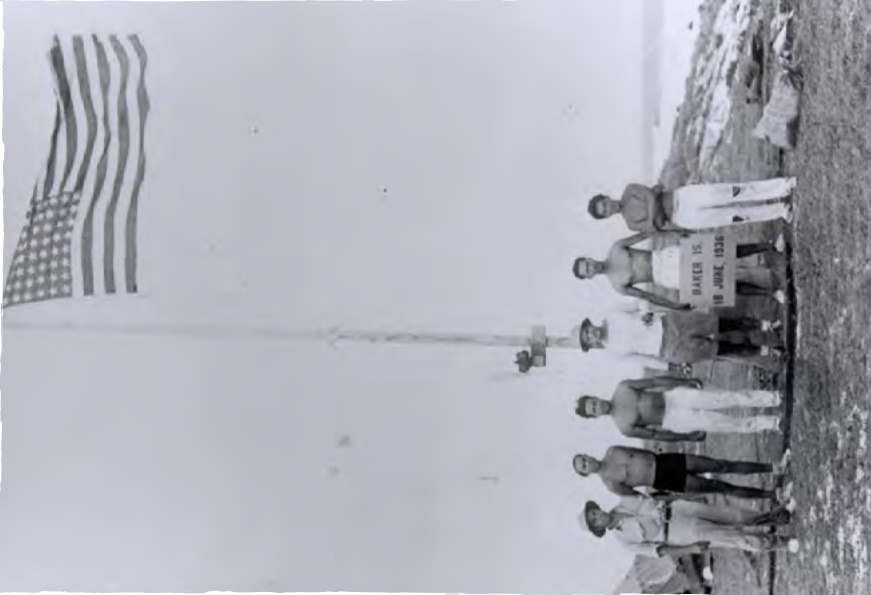
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From 1935 to 1942, a little-known effort by the United States resulted in over 130 mostly Native Hawaiian “colonists” living on the Pacific equatorial islands of Howland, Baker, Jarvis, Enderbury and Canton for months at a time. During those seven years, then-President Franklin D. Roosevelt claimed the islands for the United States, Amelia Earhart disappeared trying to find Howland Island, World War II arrived on the shores of these islands, and three young Hawaiians lost their lives.



Laying claim to Baker Island on behalf of the United States on June 18, 1936. The Hawaiian “colonists” are, starting second from the left, Abraham Pi’ianai’a and Kenneth Bell. Fifth from the left is William Kaina (holding the sign) and on the far right is Edward Young. - Photo: Courtesy of Bishop Museum Archives



(L-R) Elvin Mattson, Dickey Whaley and Joseph Keli’ihananui a few months before the Dec. 8, 1941, Japanese air attack on Howland Island that killed Whaley and Keli’ihananui. - Photo: Courtesy of the Mattson ‘Ōhāna

Both these men bore witness to the tragic end of the project – two young Hawaiians, Joseph Keli’ihananui and Richard Whaley, were killed on Howland Island in a Japanese air raid the day after Pearl Harbor was bombed in 1941. For their sacrifices, Secretary of the Department of Interior Harold L. Ickes sent letters of condolences to each family, writing that, “in your bereavement it must be considerable satisfaction to know your brother died in the service of his country.”

And finally, within the State of Hawai‘i’s archives are nearly 70 photographs and other documents that detail the project assistance provided by the Territory of Hawai‘i. Photographs show that in 1937, territorial architect Harry Ka’ōnohi Stewart (my great-grandfather) was sent to the islands to help build new living quarters for the colonists. Nearly 20 years later, incorporation documents noted that a group called “Hui Panalaaui” was formed whose purpose was “to preserve and perpetuate the association of those persons who took part in and contributed to the colonization of the Equatorial Islands...and to honor those who died while in the service of the United States of America as colonists of the Equatorial Islands of the Pacific.”

This is not just a story steeped in the past and trapped within archival memory. It was

Known collectively as Hui Panalā’au (literally meaning “group of colonists”), the contributions and sacrifices of these young men lay quietly in the archives and repositories of several local and national institutions.

Among the millions of textual records housed within the National Archives in College Park, Md., are 15 boxes that reveal the once top-secret project. These documents tell the story of the young men, mostly Native Hawaiians, who were recruited by the federal government to occupy several remote, inhospitable islands in the Equatorial Pacific before the start of the second world war.

In a confidential 1935 memorandum, the U.S. director of Air Commerce wrote to the U.S. secretary of Commerce saying: “The Navy Department advises that Navy personnel cannot be used to inhabit Baker, [Howland], and Jarvis Islands. It is, therefore, suggested that Native Hawaiians be used for this purpose.”

A little over a month later, in a confidential letter, Coast Guard Commandant and Rear Admiral H. G. Hamlet noted that “a mission, to convey certain people and material to [the islands] has been authorized by the President of the United States.

Nearly 5,000 miles away, in the archives of Kamehameha Schools in Honolulu, Hawai‘i, sits more than 2 linear feet of correspondence, school newspapers, student diaries, and other documents that reveal how a private school for Hawaiian children was drawn into this colonization project.

A letter to Kamehameha Schools’ Trustee Albert F. Judd from H.A. Meyer, an Army infantry captain, reads: “Through our co-operation, we were able to secure the Hawaiian personnel of the expedition from the Kamehameha School for Boys. Six graduates were taken on the first expedition. In company with selected military personnel, they were left in groups on each of the three islands...The duties performed by these men are severe. Neither I, nor any of the people associated with me, have any criticism of the performance of their duty. For their loyalty, I commend them most highly.”

Over the course of seven years, more than 50 of the colonists sent to the Equatorial Islands were alumni or students of Kamehameha Schools.

Just below Kamehameha Schools Kapālama’s hillside campus is the Bernice Pauahi Bishop Museum. Its extensive related holdings include photo albums, over 100 photographs, moving images, documents, and, most significantly, logbooks within which the colonists detailed their observations and experiences.

One of the first Hawaiian colonists, Kamehameha Schools alumni Abraham Pi’ianai’a, wrote: “All we could do was watch with longing eyes, paying tribute to the ship that had been our home for the past five days. We watched in silence for several moments, then we all looked at each other with a mixture of sadness and happiness in our eyes. Sad to see our only contact with the world, our homes and friends, getting father away, yet happy to be left by ourselves on this little atoll that we hope will be of great importance someday.” (Baker Island Logbook, June 18, 1936.)

Within the University of Hawai‘i (UH) system are three repositories housing resources related to the Equatorial Islands Colonization project: UH library’s collection which contains maps, manuscripts and published articles in local newspapers and magazines that track the seven-year history of the project, including President Roosevelt’s claiming of the islands for the United States; the ‘Ulu’ulu Moving Images Archive, which has rare 16 millimeter film footage of the colonists on the islands in 1935; and the Center for Oral History, which has a nearly 300-page transcription of interviews of eight of the colonists recorded in 2006, including two of the last men who were rescued from the islands in 1942.

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SEE PACIFIC COLONIZATION PROJECT ON PAGE 18

AMERICA’S INTEREST IN THE PACIFIC EQUATORIAL ISLANDS

The Pacific Equatorial Islands colonized by Hui Panalā’au from 1935 to 1942 are inhospitable to human habitation as none have natural sources of freshwater (i.e., there are no aquifers).

These small, uninhabited islands were initially of interest to colonial powers in the Pacific after guano was discovered. Guano is the accumulated excrement of seabirds and bats. It was used primarily for fertilizer due to its high content of nitrogen, phosphate, and potassium. In the 1840s, guano was prized as a source of saltpeter (potassium nitrate) used for gunpowder.

The U.S. took possession of Baker, Howland, and Jarvis Islands in the 1850s under the Guano Islands Act of 1856 for guano mining. When guano stocks were depleted, the British took control of the islands from 1886 to 1934, making them a British Overseas Territory. U.S. interest in the islands was rekindled in the 1930s as a stop-over for military planes and possible future commercial air travel - but in order for America to claim the islands from the British, they needed to be inhabited by U.S. citizens. This was the purpose of the colonization project. Today, the region is known as the “Pacific Remote Islands” and sanctuary designation by the U.S. is currently being pursued by Indigenous leaders and environmentalists from across the Pacific. It is an area of tremendous and invaluable biodiversity that includes countless varieties of coral, endemic seabirds, fish, ocean mammals and other species - some of whom are found nowhere else in the world.

PAPAHANA HO'OKOLONAIO PĀKĪPIKA

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ke kūkulu 'ana i mau hale hou no nā panalā'au. He 20 mau makahiki ma hope mai, ua kakaha 'ia ma nā palapala ho'ohui o kekahi hui nona ka inoa 'o "Hui Panalā'au" i ho'ohui 'ia "i mea e mālama ai a e ho'omau ai nō ho'i i ka pilina o nā kānaka i komo i ka hana ma ka ho'opanalā'au 'ana i nā Mokupuni Pō'ai Waena Honua...a i mea e ho'ohanohano ai i nā mea i hala i loko o kā lākou hana no 'Amelika Huipū'ia ma ke 'ano he panalā'au ma nā Mokupuni Pō'ai Waena Honua o ka Pākīpika."

'A'ole kēia he mo'olelo i hala wale aku a i waiho mehameha 'ia ma nā waihona. Ua ho'ōla hou 'ia ma ka hō'ike'ike a ka Hale Hō'ike'ike 'o Bihopa i ka makahiki 2002, "Hui Panalā'au: Hawaiian Colonists, American Citizens" a i ke ki'i'oni'oni o ka makahiki 2010 'o *Under a Jarvis Moon*.

A laila, ua 'imi 'ia ka ho'omaopopo 'ana o ka 'Aha'ōlelo, a i ka makahiki 2015, i holo lōkahi aku ai ma ka 'Aha Kenekoa ka 'ōlelo ho'oholo 'o ia ho'i 'o S.Res.109: "he 'ōlelo ho'oholo a ho'omaopopo e ho'ohanohano ana i nā 'ōpio wiwo'ole no Hawai'i mai i kākō'o iā 'Amelika Huipū'ia i ka ho'opanalā'au 'ana i ka 'āina ma nā Mokupuni Pō'ai Waena Honua."

I ia wā, ua 'ōlelo mai 'o Kauka Kauanoë Kamanā, ke po'okula o ke Kula 'o Nāwahīokalani'ōpu'u Iki, "Ho'oulu 'ia nā haumāna i ka ho'omaopopo 'ana i nā kānaka i like ho'i ko lākou mau makahiki i ka mo'olelo o ke au hala. Ma ka holo 'ana o kēia 'ōlelo ho'oholo e ho'ohanohano ana i nā kānaka ho'opanalā'au Hawai'i 'ōiwi o nā mokupuni Pākīpika i ke Kaua Honua II, he pilina pa'a e ha'aheo ko nā haumāna a kākou."

Ua minamina na'e ia 'ōlelo ho'oholo 'ōiai he kākā'ikahi nā kāne o ka Hui Panalā'au e ola ana i ia wā. Hala 'elua mau makahiki, i ka makahiki 2017 ho'i, a ua hala ko'u kupuna kāne 'o George Kahanu Makua a 'o ia ka hope loa o ia mau kāne wiwo'ole i ho'opanalā'au mua i ka Mahele Pō'ai Waena Honua o ka Pākīpika.

I kēia manawa ke kūkulu 'ia aku nei kekahi hō'ili'ilina kikoho'e pa'a pūnaeweke nona kēia mau mo'olelo kahiko i hiki ke huli 'ia. Ma lalo o ka inoa 'o "The Hui Panalā'au Digital Collection," ke alaka'i 'ia nei ia hana e ka Pacific American Foundation me ke kālā mai ka Institute of Museum and Library Services.

"He mea ko'ikoi ka papahana Hui Panalā'au i ka mo'olelo kūloko a kūwaho ho'i i mea e ho'omaopopo ai i ke 'ano 'āpiki o ia mea he piko'u Hawai'i me ona mana e pili pū ana ma ke ao politika, keu ho'i i ke au o ke kelikoli 'o Hawai'i [1900-1959]," wahi a ka mea ho'opa'a mo'olelo 'o Kauka Davianna Pōmaika'i McGregor.

Ma ke 'ano he lālā o ka kime pāhana o ka Hō'ili'ilina Kikoho'e o ka Hui Panalā'au, nui ko'u mana'olana i ka hō'ike 'ana aku i kēia kumu waiwai kaiaulu e puka ana i ka hopena o kēia makahiki. 'A'ole kākou e pōina, a e mau ana ka mo'olelo no nā hanauna e hiki mai ana.

Ua 'imi pū 'o Obama mā me Biden mā pū kekahi i ka ho'ohanohano 'ana i ka Hui Panalā'au ma o kā lākou mau hana e ho'okumu 'ia ai ka Remote Islands Marine National Monument (2014) a me kona ho'ākea 'ia 'ana i National Marine Sanctuary (2023). Ua kapa hou 'ia ho'i nā mokupuni ma nā inoa Hawai'i: 'o Jarvis 'o ia nō 'o Paukeaho, 'o Howland 'o ia nō 'o Ulukou, a 'o Baker 'o ia nō 'o Puaka'ilima.

Nui nā kānaka e mana'o ana i ia mau mokupuni he mau kahua kūlohelohe maika'i i pono ai ka ho'omalū hou aku.

No'u iho nō na'e, he 'āina ia i ho'ohana mau 'ia ai nā kānaka 'ōiwi, ma ke 'ano he limahana pa'a 'aelike o nā 'oihana kūkae manu a kūkae 'ōpe'ape'a o 'Amelika i nā makahiki 1880 hope, a laila i mea e ho'opa'a ai i nā pono 'oihana mokulele kālepa a pēlā pū ka hana na'i aupuni o nā makahiki 1930, a ma hope mai ho'i no ke kia'i pū'ali koa 'ana iā 'Amelika Huipū'ia a me ka ho'oulu 'āina ma nā makahiki 1940.

'O Paul Phillips, 'o ia nō ka panalā'au hope i ha'alele ai i nā mokupuni i ka makahiki 1942, wahi ana, "Mana'olana au e ola au e 'ike ho'i i ka lā e ho'ohanohano pono 'ia ai ka Hui Panalā'au." No Paul, ko'u kupuna kāne, a me nā kāne a pau o ka Hui Panalā'au, ua hala ia ho'omaopopo a ho'ohanohano 'ana, akā nō na'e, no nā pua i koe, 'a'ole pono pēlā.

No kēia mau hana 'elua, 'o ia ho'i ka hō'ili'ilina pūnaeweke a me ka ho'omalū PRI, he 90 mau makahiki ma hope o ka ho'okumu 'ia 'ana o kēia papahana ho'opanalā'au huna, he kōkua ho'i e ho'omana'o a'e iā lākou, i kā lākou mau hana, a me ka mōlia nui. He mea ia e ho'oulu ai iā kākou e 'imi i ia mea he pono - 'o ke ola pono a me ka ho'oponopono no ko kākou kaiaulu Hui Panalā'au. ■

PACIFIC COLONIZATION PROJECT

Continued from page 17

revitalized through a 2002 Bishop Museum exhibition, "Hui Panalā'au: Hawaiian Colonists, American Citizens" and a 2010 documentary, *Under a Jarvis Moon*.

This led to efforts to seek Congressional recognition and, in 2015, the U.S. Senate unanimously passed S.Res.109: "a resolution acknowledging and honoring brave young men from Hawaii who enabled the United States to establish and maintain jurisdiction in remote equatorial islands."

At the time, Dr. Kauanoë Kamana, director of Ke Kula 'o Nāwahīokalani'ōpu'u Iki, remarked, "Students are inspired by the role played by individuals their own age in history. Passage of this resolution to honor the young Native Hawaiian colonists of remote Pacific Islands during World War II is an especially meaningful and proud moment for our students."

But the resolution's passage was bittersweet because only a handful of the men of Hui Panalā'au were still alive at the time. Two years later, in 2017, my grandfather, George Kahanu, Sr., passed away and thus, the last of these brave young men who once colonized the Equatorial Pacific was gone.

A current effort is underway to link these historical records through the creation of an open access web-based digital collection with a comprehensive searchable database. Called "The Hui Panalā'au Digital Collection" the work is being led by the Pacific American Foundation and funded by the Institute of Museum and Library Services.

"The Hui Panalā'au project is an important aspect of our local and national narrative and is crucial to understanding the complexities of Hawaiian identity politics and agency, especially during Hawai'i's territorial period [1900-1959]," said noted historian Dr. Davianna Pōmaika'i McGregor.

As part of The Hui Panalā'au Digital Collection project team, I look forward to the unveiling of this community resource, which should happen later this year. By remembering not to forget, we keep their memories and legacies alive for generations to come.

Both the Obama and Biden administrations have also sought to honor the Hui Panalā'au in their respective efforts to establish the Pacific Remote Islands Marine National Monument (2014) and its expansion into a National Marine Sanctuary (2023). Among the implications is the renaming of the islands to Paukeaho (Jarvis), Ulukou (Howland), and

Puaka'ilima (Baker).

Many look at the Pacific Remote Islands and see a pristine natural environment in need of further protection.

I see the region as a place where Hawaiians were continuously exploited, first as contract laborers for American guano companies in the late 1880s, then to help secure U.S. commercial aviation interests and political conquest in the 1930s, and then for military protection of the continental United States and expansionism in the early 1940s.

Paul Philipps, the last of the colonists to leave the islands in 1942, once said, "I hope I live to see the day the Hui Panalā'au receive the recognition they so honorably deserve." For Paul and my grandfather and all the men of Hui Panalā'au, justice and recognition was elusive, but for we who remain, it need not be.

Both of these efforts, the digital collection and PRI protections, nearly 90 years after the start of the secret colonization project, help us remember them, their achievements and sacrifices, and inspire us to continue to seek what is pono - healing and reconciliation for our Hui Panalā'au community. ■



Rare and fragile Hui Panalā'au film reels from Bishop Museum awaiting digitization at 'Ulu'ulu: The Henry Ku'ualoha Giugni Moving Image Archive of Hawai'i, UH West O'hau. - Photo: Courtesy of 'Ulu'Ulu

Ko Hinakeahi mau Ho'opōmaika'i ia Hilo

Hinakeahi's Gifts to Hilo

Na Keaukulukele

Aia 'o Pu'u Hālā'i ma uka iki o ka pā ilina 'o Homelani, ma ke kūlanakauhale 'o Hilo. Ua emi mai kona nui i kēia au ma muli o ka lawe lilo loa o ka lepo a me ka pōhaku e ka po'e no ke kūkulu hale 'ana. Mau nō na'e kona kaulana i waena o ko Hilo a hiki loa i kēia, a 'o ia wale nō ka pu'u e kū ha'aheo nei o nā pu'u kaulana 'ekolu o ke ahupua'a 'o Punahoa.

Ma uka pono o laila 'o Pu'u Honu, 'o ia ka lua o nā pu'u. Ua kokoke pau loa kēia pu'u i ka lawe 'ia o kona lepo a me kona pōhaku ma ke kenekulia iwākalua. He wahi 'āpana iki na'e i koe e kū lanalana nei ma uka pono o ke alanui 'o Komohana.

Ma uka pono o laila 'o Pu'u 'Ōpe'ape'a, ke kolu ia o nā pu'u. Ua pau loa kēia pu'u he mau kekeke aku nei. He mau inoa hou a'e ko kēia pu'u. 'O Pu'u Ali'i, no ko Ke'elikōlani noho 'ana i laila i ka makahiki 1881, a 'o Pu'u Kamali'i kekahi inoa kaulana no ka he'e hōlua nui o nā keiki i laila i ka wā kahiko.

Ma ke au kikilo e noho ana ke akua 'o Hina ma Hilo me kona 'ohana nui, he mau kamali'i kāne a he mau kamali'i wahine. 'O Hinakeahi, 'o Hinakulu'ua a 'o Waiānuenue kekahi o kāna mau kaikamāhine. 'O Hinakeahi, he mau inoa kona, 'o Hinaikeahi, 'o Hina'au'auwai, a 'o Hinaikawai kekahi. Ua pili ia mau inoa i kēia mo'olelo. 'O Hinakulu'ua, he inoa hou kona kekahi, 'o Hinaikaua.

Ua ho'okuleana 'o Hinaakalana iā Hinakeahi i ka pu'u 'o Hālā'i a me ko laila po'e maka'ānana. A laila ua ili 'o Pu'u Honu iā Hinakulu'ua. 'O Waiānuenue, ua ho'okuleana 'ia 'o ia i ke ānuenue.

I kekahi wā, ua pōpilikia nui ko Hilo po'e i ka wī loa. Kani'uhū mau nā kānaka i ka 'eha'eha o ka maka pehu i'a. Ua mae wale ka 'uala, ke kalo, a pēlā wale aku i ka hainā o ka lā a me ke nele i ka wai 'ole.

No laila, ho'ākoakoa maila 'o Hinakeahi i kona po'e ma luna o Hālā'i, a kauoha a'ela e 'eli 'ia he lua imu nui ma luna o ia pu'u.

'Ae akula nō ka po'e i kāna kauoha. Ua lilo kekahi mau lā i ka ho'omākaukau 'ana i ka imu, no ka mea, he hana nui ia a he nāwaliwali wale ka po'e.

A pau kēlā ho'omākaukau imu 'ana, kēnā akula 'o Hinakeahi i nā kānaka, "He imu kēia no ka mōhai e pau ai kēia wā wī, a 'o au nō ka mōhai. 'A'ohe mōhai kūpono ma waena o 'oukou, 'o ka mōhai ali'i ke kūpono. E komo au a e uhi 'oukou i ka imu. A hala 'ekolu mau lā, e nānā iā kai. Na ke ali'i wahine e kauoha mai e hu'e i ka imu i ia wā."

'O ke komo nō ia o Hinakeahi i loko o nā uahi puapua'i o ka imu, a nalo akula mai ko lākou 'ike.

He mana ko Hinakeahi ma luna o ke ahi, no laila 'a'ole 'o ia i make. Ua 'eli'eli 'o ia i loko o ka honua, a puka a'ela ma kekahi wahi me ka puapua'i pū 'ana o ka wai mai loko mai o ka honua. 'O Pū'ou ka inoa o ia wai hou, a ua mau nō ia pūnāwai a hiki i kēia manawa, ma kekahi 'ao'ao o ke alanui 'o Waiānuenue mai ka Hale Pa'ahao o Hilo.

Iho hou 'o Hinakeahi i loko o ka honua, a pī'i a'ela ma kekahi wahi. Puapua'i ka wai ma kahi ona, a ua kapa 'ia ia wai 'o Pōpō'alaea. I ka wā kahiko, 'o kahi i puka mai ai 'o Pōpō'alaea, aia ma uka iki o kahi o ke alanui 'o Komohana, ma ka 'ao'ao komohana ho'i o ka Hale Pa'ahao o Hilo. I kēia wā, ke mau nei nō kona puapua'i ma kai iki o ke alanui 'o Komohana.

Komo hou 'o Hinakeahi i ka honua, a puka ma kahi kokoke i ka Hilo Hotel i kēia manawa, a me ka East Hawai'i Cultural Center. 'O Moewa'a ka inoa o kēlā pūnāwai. Ua pau 'o Moewa'a ma ke kenekulia 'umikūmāiwa i ka ho'opihapiha 'ia i ka lepo.

Ho'okahi hou manawa o kona komo 'ana i ka honua, a puka 'o ia ma ka lihi kai, ma kahi e ho'omaka nei ke alanui 'o Haili. He 'ae one ia wahi i ia manawa. Ki'i akula 'oia i ka papa he'enalu, a 'au 'o ia i ke kai e hālāwai ai me kahi kaikaina ona, 'o Hina'ōpūhalako'a ka inoa. Pau ia hālāwai o lāua, he'enalu maila 'oia a pae i uka. Waiho ihola 'o ia i ka papa

Just above Homelani Cemetery in Hilo Town sits Pu'u Hālā'i. Much smaller now because of mining and development, it remains a prominent landmark and is the most intact of the three famous hills in the ahupua'a of Punahoa.

Pu'u Honu, going ma uka, is the second pu'u. Also mostly destroyed by mining in the 1970s, it provided material for roads and homes in Hilo. A remnant lies ma uka of Komohana Street. The third hill, ma uka of Pu'u Honu, is now gone. Those who still remember call it Pu'u 'Ōpe'ape'a, though it also has other names.

Long ago, there was an akua named Hina. Among her many children were three daughters: Hinakeahi (also known as Hinaikeahi, Hina'au'auwai, or Hinaikawai), Hinakulu'ua (or Hinaikaua), and Waiānuenue. Each were gifted kuleana. Hinakeahi, the eldest, was gifted Pu'u Hālā'i and its people, Hinakulu'ua was gifted Pu'u Honu and its people, and Waiānuenue was gifted the rainbow.

One day, a horrible famine overcame Hilo. For months, people starved and their ribs grew visible. Crops withered but there was no water in the 'auwai to save them.

Hinakeahi gathered her kahunas and all of her people at the top of Hālā'i, and ordered them to dig a large imu. Her people obeyed. Over several days, with difficulty, they gathered cooking stones, dry wood, and whatever greenery they could find to cover

the imu. The wisest among them were afraid. They knew this was no imu for a feast, not when there was so little food. This was an imu for a sacrifice – a human sacrifice.

When the imu was ready, Hinakeahi said to them, "I am about to make an offering to the akua. But no offering is enough to save you from this famine... except an offering of an ali'i. I will sacrifice myself. In three days a woman will come to tell you to open the imu. Do as she says."

The people wept as she stepped into the smoke and steam of the imu, but they covered it, sealing Hinakeahi within.

Hinakeahi did not die that day, for she had a kuleana to fire as well. She dove deep into the earth, emerging on the north side of Waiānuenue Avenue, just across from the [current] Hilo Jail. Water shot out behind her, creating a new spring named Pū'ou. This spring still exists today.

She returned back into the earth and emerged again just above what is now Komohana Street, above Hilo Jail. Again, water bubbled up where she rose and became the spring called Pōpō'alaea. This spring still flows, but now it appears below Komohana Street, on land owned by the jail.

Again she dove into the earth, and emerged near the old Hilo Hotel and the East Hawai'i Cultural Center. A spring formed there as well, named Moewa'a. This spring was filled in long ago, its exact location is unknown.

Hinakeahi went into the earth one last time, and emerged with water gushing forth where the waves met the sandy shore at the bottom of what is now Haili Street. Finding a surfboard, she swam out to greet her sister Hina'ōpūhalako'a, who lived in the sea. She surfed back to shore, leaving her surfboard behind, which eventually turned into stone. She then bathed at the spring, which was named Hina'au'auwai because she bathed there. It was destroyed by the earthquakes in 1868, and the spot has since been paved over.

Three days had passed since Hinakeahi was buried at Hālā'i, and her people dutifully waited for a woman to arrive to give them instructions. To their surprise, their own



The three hills of Punahoa. View from Waiānuenue (Rainbow Falls). Date unknown. Hālā'i is furthest to the left. - Photo: Courtesy of the Hawai'i State Archives

KO HINAKEAHI MAU HO'OPŌMAIKA'I

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he'enalu ma laila, a ua lilo kēla i pōhaku. A laila, 'au'au 'o Hinakeahi ma kēla pūnāwai hou, a no ia hana i kapa 'ia ai ia wai 'o Hina'au'auwai. Ua pau kēla pūnāwai i nā ōlā'i o ka makahiki 1868. Aia ke alaloa ma laila i kēia manawa.

A pau kēia mau hana kupanaha a Hinakeahi, ua hala 'ē nā lā 'ekolu mai kona komo 'ana i loko o ka imu. E kali ana nō kona po'e maka'ainana ma luna o Hāla'i. Kāhāhā nui lākou i ka 'ike maka 'ana i ko ke ali'i aloha ho'i ola 'ana mai! Kauoha 'o ia e hu'e 'ia ka imu, a laila kāhāhā hou ka po'e, 'a'ole ho'i he lua i like ai me ka nui o ka 'ai a me ka i'a mo'a o loko!

Ua hāla'i ia pu'u i kēia Hinakeahi mau hana kupanaha i ia wā, a no laila i kapa 'ia ai ka pu'u 'o Hāla'i. Wahi ho'i a ka po'e kahiko, ua waiho hāma-ma 'o Hinakeahi mā i ka imu o luna o Hāla'i, he lua ia, a ua kapa 'ia kēla 'o Kaimuohina a hiki loa i kēia lā.

Pīpī holo ka'ao. ■

HINAKEAHI'S GIFTS

Continued from page 19

ali'i came, still alive and well! She ordered them to open the imu. Within, they found an abundance of food, enough for everyone.

The name Hāla'i is said to commemorate this event, as a great peace fell over this hill upon her return. The great imu at the top of the hill, Kaimuohina, was left open, though today it has been changed by development several times over.

There is much more to this story, though this is the most famous part of it. For now we will have to end things here. As the old people used to say, "pīpī holo ka'ao" (sprinkled, the tale runs). ■

He Wehi, He Lei, He Keaka Hawai'i

Na Tammy Haili'ōpua Baker

No ia mana'o 'o ka hana keaka Hawai'i, he 'ehā ona mau kūkulu – 'o ka mo'olelo, ke kū'auhau, ka hana no'eau, a me ka 'ōlelo Hawai'i. 'O ke kūkulu mua ka mo'olelo, 'o ia ka paepae o ko kākou hale, 'o ia nō ho'i kekahi o nā mea e 'ike ai kākou i ko kākou lāhui 'ana, he Hawai'i, he Kanaka Maoli. 'O ke kūkulu 'elua ke kū'auhau, 'o ko kākou pilina ia i nā akua, i ko kākou po'e kūpuna, a i ko kākou 'aina a me nā mea ola ho'i o ko kākou pae 'aina. 'O ke kolu o nā kūkulu ka hana no'eau, nā hana nowelo a nā kūpuna e la'a me ka hana lima, ka haku mele, ka hula, ka ho'opāpā a pēlā wale aku. 'O ka hā o nā kūkulu ka 'ōlelo Hawai'i, kā kākou 'ōlelo e minamina ai. Pūku'i 'ia nā kūkulu 'ehā i helu 'ia ma luna a'e nei e kuapapa ai ka hana keaka Hawai'i.

He moemoeā ka ho'okahua 'ia 'ana o nā hana keaka Hawai'i i kēla me kēia makahiki. Ua ao Hawai'i, ke 'ōlinolino a'e nei ka Papahana Hana Keaka Hawai'i ma ke Kulanui o Hawai'i ma Mānoa nei. He kēkelē Masters of Fine Arts (M.F.A.) ma ka Hana Keaka Hawai'i ke kēkelē i loa'a ma ke Kulanui o Hawai'i ma Mānoa. Ua pa'a ke kēkelē M.F.A. Hana Keaka Hawai'i i 'elima mau haumāna. 'O ka lehua o ka papahana, 'o ia ho'i 'o Puakahiki Kaina. Nāna i haku i ka hana keaka 'o *Nā Kau a Hi'iaka* (2017) e pili ana i ka mo'olelo o Hi'iakaikapoliopole. I kēla makahiki aku nei i lei pāpahi ai 'elua haumāna M.F.A. hou aku, 'o ia nō 'o Kaipulaumakaniolono lāua 'o Ākea Kahikina. 'O *He Leo Aloha* kā Kaipulaumakaniolono hana keaka a 'o *Ho'oilina* kā Ākea. I ka makahiki nei i pa'a ai ke kēkelē M.F.A. Hana Keaka Hawai'i i 'elua haumāna hou aku, 'o Lily Hi'ilani Okimura (2023) lāua 'o Iāsona Kaper (2023). No Hi'ilani, ua koho 'o ia ala e kālele ma ka hana keaka 'ana. Ua haku a alaka'i 'o Iāsona i hana keaka hou, 'o ia ho'i 'o *Kaisara*, he unuhina 'ōlelo Hawai'i o ka mo'olelo a Wiliama Ho'onaueueihe 'o *Juliusa Kaisara*. I kēia Mahina 'ōlelo Hawai'i e puka ai kekahi hana keaka hou loa o ka papahana, 'o *Glitter in the Pa'akai* na Joshua Kamoani'ala 'Baba' Tavares. 'O kēia hana keaka ka hā o nā hana keaka i haku 'ia e nā haumāna i mea e kō ai kā lākou papahana nui a me nā koina o ka M.F.A.

Ke uluāmāhiehie a'ela ka Papahana Hana Keaka Hawai'i ma ke Kulanui o Hawai'i ma Mānoa. I ke kau aku nei i wehewehe 'ia iho ai ka Papahana Lae'ula 'Imi Noi'i (Ph.D.) ma ka Hawaiian and Indigenous Performance ma lalo o ke ke'ena hana keaka. Eia hou, i mea e kākō'o 'ia ai ka papahana hou, ua ho'okumu 'ia ka 'Ahahui Noi'i No'eau 'Ōiwi – Research Institute of Indigenous Performance (ANNO) ma o ka pu'ukālā Strategic Investment Initiative na ke ke'ena o Provost Michael Bruno. Na ia papahana, na ANNO, ka 'aha kūkā no'eau 'ōiwi e ho'olālā 'ia nei no Malaki, a me ka puke 'o *Noi'i Nowelo: A Survey of Hawaiian and Indigenous Performance*. ■

The four kūkulu (pillars) of Hana Keaka honor aspects of our culture that we hold dear as Kānaka Maoli. Mo'olelo are our narratives and stories, which is fundamental in understanding who we are and from whence we came. Kū'auhau defines our genealogical connections that uphold tradition and ancestral knowledge. Hana no'eau is our lineage of creative artistic practice from the visual to performing arts. 'ōlelo Hawai'i intrinsically ties us to our ancestors. Our language carries our culture, frames our worldview, and gives us our unique identity as Kānaka Maoli. These four kūkulu are the foundational pillars of Hana Keaka.

Established in 2014, our inaugural production, *Lā'ieikawai*, was the inceptive production to bring 'ōlelo Hawai'i to the Kennedy Theatre stage. *Nā Kau a Hi'iaka* was written and directed by Puakahiki Kaina, the first graduate to obtain an M.F.A. in Hawaiian Theatre. *Au'a 'Ia: Holding On* premiered in 2019 and toured to New York in January 2020. The 2021-2022 season ushered in two Hawaiian theatre productions in one season. *He Leo Aloha*,

written and directed by Kaipulaumakaniolono, and *Ho'oilina*, written and directed by Ākea Kahikina, increased the representation of Kānaka Maoli voices and stories on the stage. Kaipulaumakaniolono and Ākea each received their Hawaiian Theatre M.F.A. in 2022. Lily Hi'ilani Okimura, who focused solely on honing her skills as a mea hana keaka (actor), received her M.F.A. in May 2023. December 2023 graduate Iāsona Kaper's thesis production, *Kaisara*, framed James N.K. Keola's translations of William Shakespeare's *Julius Caesar* in the tumultuous times following the overthrow of our kingdom. Joshua Kamoani'ala 'Baba' Tavares' original production, *Glitter in the Pa'akai*, set in Hōnaunau, opens this month.

Each Hawaiian Theatre graduate learns the skills of storytelling via the stage-building capacity in our community for artistic expression.

These productions add critical discourse to our theatre landscape and the academy. The program aims to increase artistic capacity in our community, and eventually develop a professional industry of theatre and film made by us for us, here in our pae 'aina.

In 2023, a Ph.D. in Hawaiian and Indigenous performance launched, as did 'Ahahui Noi'i No'eau 'Ōiwi – Research Institute of Indigenous Performance (ANNO), a Strategic Investment Initiative funded by the Office of Provost Michael Bruno. An inaugural conference is scheduled for March. Noi'i Nowelo, the theme of the conference, is also the title of ANNO's forthcoming publication, *Noi'i Nowelo – A Survey of Hawaiian and Indigenous Performance*. ■



Hana Keaka's upcoming production of "Glitter in the Pa'akai," written and directed by Joshua Kamoani'ala Tavares, runs February 7-11 at Kennedy Theatre. The play stars (l-r) Armando Molina Gómez as "Alfie," Kaipo Dudoit as "Ka'ōnohi," and Lelea'e Kahalepuna-Wong as "Mom." - Photo: Christine Lam-born

For more information:

The Hawaiian Theatre Program:
www.manoa.hawaii.edu/hanakeaka

'Ahahui Noi'i No'eau 'Ōiwi (ANNO):
www.manoa.hawaii.edu/anno.

2024 ‘Onipa’a Peace March



Jan. 17, 2024, marked the 131st anniversary of the immoral and illegal overthrow of the Hawaiian Kingdom. In observance of this, thousands of ‘Ōiwi and supporters participated in the annual ‘Onipa’a Peace March, coordinated by Ka Lāhui Hawai‘i. The day began with protocol at Mauna ‘Ala (the Royal Mausoleum). From there, participants marched to ‘Iolani Palace for a rally that included speeches and music. Pictured (left, top) OHA Trustee Dan Ahuna with Kamehameha School students; (left, bottom) the march was preceeded by protocol at Mauna ‘Ala; (center) thousands of participants, many of them haumāna, marched down Nu‘uanu Avenue; (right, top) OHA Trustee Mililani Trask gave a rousing speech at the ‘Iolani Palace rally; (right, bottom) the rally following the march was a time to build pilina and reclaim this space in downtown Honolulu for Kānaka Maoli. - *Photos: Jason Lees*



O ke kahua mamua,
mahope ke kūkulu.

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Kamehameha Schools*

* Mary Kawena Pukui, ‘Ōlelo No‘eau #2459

2024 Opening Day at the Legislature



A team of OHA leaders participated in Opening Day at the Legislature, building pilina with local lawmakers ahead of the 2024 Legislative Session. Pictured clockwise from left: (1) Trustee Carmen “Hulu” Lindsey (seated, center) with (l-r) OHA Advocacy Director Ke’opū Reelitz, Trustee Luana Alapa, Sen. Michelle Kidani, and OHA CEO Stacy Kealohalani Ferreira; (2) (l-r) Reelitz, Sen. Jarrett Keohokalole, Alapa, Ferreira and Trustee Keoni Souza; (3) (l-r) Trustee John Waihe’e, IV., with his father, former-Gov. John Waihe’e III; (4) (l-r) Alapa, Sen. Lynn DeCoite, Sen. Kurt Fevella, Ferreira and Reelitz; (5) (l-r) Souza, Rep. Mahina Poepoe, Alapa, Ferreira and Reelitz. - Photos: Kelli Soileau (1, 2, and 4) and Jason Lees (3 and 5)

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Maile

Na Bobby Camara | Unuhi ‘ia e Noah Gomes



Maile flowers are tiny, with five petals arranged in the manner of plumeria and hōlei. All three are delightfully fragrant.

- Photos: Forest and Kim Starr



‘U‘u only the tender young shoots, and their leaves. Those strip easily if you know how. Be mindful of quantities you gather. Even a small, symbolic amount carries cherished scent.

‘O ka mehana o ku‘u aloha e māpu ai ke ‘ala o ka maile, a leia nō ‘oe i ke onaona

Aloha nō ke ‘ala kūpaoa o ka maile. Aloha ho‘i ke emi mai o ka nui o nā lei maile (*Alyxia stellata*) e ‘ike ‘ia nei ma nā po‘ohiwi o ko kākou mau hoa aloha, ‘oiai ua emi pū mai ka ‘ike no‘eau e pi‘i i ka nahele, e ‘imi i ka maile, e ‘u‘u i ka maile, a e hili i ka maile i lei. Ua mau na‘e kahi ‘ike no‘eau i nā kākou e mahi nei i ka maile ma nā hale ho‘oulu mea kanu.

He pili ‘ohana ka maile i ka melia. ‘O ke ‘ala hanohano ho‘i o ka maile, ua ‘ike wale ‘ia i ka ‘u‘u o ke kanaka i ke kā. Ke ‘u‘u i ka maile, ‘o ke kīhae i ka ‘ili a me ka lau ka hana, a hemo maila ka iho pa‘a o loko, a laila e kahe wale maila ke kohu kea ‘a‘ala o ia kā. ‘Okō‘a ke ‘ano a me ka nui o ka lau i ke ‘ano o ka liliuōewe o nā mākuu a me kahi i ulu ai, e la‘a me ka maile lau li‘ili‘i o Kaua‘i a me ka maile lau nui o Pana‘ewa.

Ke kau ‘ia ma ke kuahu hula, he ho‘ohanohano ka maile iā Laka. Eia ho‘i, he ho‘ohanohano kā kākou ke ho‘okāhiko i ka mea aloha i ka lei aloha o ka maile. ■

The warmth of my love lets maile emit its fragrance to garland you with a lei of sweet scent

Ahhh maile...with that fragrance we adore. Sadly, lei maile are increasingly uncommon, because the ‘ike needed to go into the forest, seek out plants, properly harvest, then assemble lei, is being lost. Some of that ‘ike, though, is maintained by those cultivating maile in greenhouses.

While related to plumeria, the precious fragrance of maile (*Alyxia stellata*) is only revealed when gatherers ‘u‘u, carefully strip bark and attached leaves from woody pith, and scented milky sap is freed. Leaf size and shape depends on birthplace and genetics, whether they be lau li‘ili‘i from Kaua‘i or lau nui of Pana‘ewa.

Placed on kuahu (altars) in hālau hula, maile honors Laka. And, too, we honor loved ones when we present them with lei maile. ■

‘O Ho‘okipa Hawai‘i i ka Hopena Pule Mua o Pepeluali!

Ho‘okipa Hawai‘i is the First Weekend in February!

Na Mālia Sanders | Unuhi ‘ia e nā limahana o ‘ŌIWI-TV

Ma ka lā 3 me ka lā 4 o Pepeluali, 2024, e mālama ana ko NaHHA i hanana i kapa ‘ia ma ka inoa ‘o “Ho‘okipa Hawai‘i Weekend ma ka Royal Hawaiian Center” ma ka Po‘aono e ho‘omaka ma ka hola 12 o ke awakea a pau ma ka hola 8 o ke ahiahi. Ma ka Lāpule, e ho‘omaka ma ka hola 12 o ke awakea a pau koke ma ka hola 6 o ke ahiahi.

He leo kono kēia i nā kama‘āina a me nā malihini e launa pū, e a‘o, a e nanea i ka nani o ko kākou kaiaulu Hawai‘i.

Ma kēia hanana e mālama ai ‘o NaHHA i nā pānela i pili i nā pilina mai uka a i kai. E mālama pū ‘ia nā hana no‘eau, ka ha‘i mo‘olelo, ke kilo hōkū, ka hō‘ike‘ike paikini, a e ho‘okani pila nā pu‘ukani. Ma ka mākeke Kuhikuhi e kālepa aku ai nā pā‘oihana Hawai‘i i nā ‘ano mea like ‘ole.

E nanea pū mai nō i ka hula me ke mele ma ka papahale ‘ehā, ka lānai ho‘i ‘o Poi & Palaka Lounge.

He leo kono kēia i nā kama‘āina e hele mai a noho ma Waikīkī no ka hope-na pule. Ma ka ho‘olauka‘i pū ‘ana, ua hō‘emi ‘ia ke kākū lumi no nā kama‘āina ma ‘eono hōkele kiko‘ī. E kele aku i nā loulou o lalo no ka ho‘opa‘a ‘ana i lumi ma O‘ahu a e nanea pū mai nō me mākou!

E kele aku i www.nahha.com no ka ‘ikepili hou a‘e. E launa pū mai nō! ■



On Feb. 3-4, 2024, the Native Hawaiian Hospitality Association (NaHHA) will host a two-day family-friendly cultural event, “Ho‘okipa Hawai‘i Weekend at the Royal Hawaiian Center” from noon to 8:00 p.m. on Saturday Feb. 3 and from noon to 6:00 p.m. on Sunday Feb. 4.

NaHHA invites our kama‘āina as well as our visitors to learn, engage and explore the rich history, heritage, traditions, and continuing vitality of the Native Hawaiian community.

At this in-person event, NaHHA will be presenting four panel discussions focused on our ma uka and ma kai connections, cultural practitioner demonstrations, storytelling, stargazing, a fashion show, entertainment, and the Kuhikuhi Marketplace which will exclusively feature Native Hawaiian entrepreneurs.

An opportunity to relax and enjoy hula, mele and networking opportunities will also be available at the Poi & Palaka Lounge located on the fourth floor lānai.

We welcome all kama‘āina to come to Waikīkī and consider staying for the weekend. Special discounted kama‘āina packages are being offered at six O‘ahu hotels through our partners. Please visit the following links to book your O‘ahu staycation and enjoy the weekend with us!

Visit www.nahha.com for more information. We hope to see you there! ■

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Outrigger Hotels on the Island of O‘ahu:

www.outrigger.com/hawaii/oahu

► Use promo code: NAHHA

'Āwili 'ia ka 'Ike Hawai'i me na Hana Pā'ani Wikiō

Bringing Culture to Video Gaming

Na Cathy Cruz-George | Unuhi 'ia e Justin Santos

I ka makahiki aku nei, ua hakulau 'ekolu 'ōpio i kekahi pā'ani wikiō e 'a'ana i ke 'alo 'ana o nā 'uhane o nā Kānaka Maoli o Hawai'i nei. Ua kapa 'ia ka inoa o ia pā'ani wikiō 'o *The Night March*.

Ma loko o ke kōko'o 'ana me ka Waiwai Noho Kahu o Lili'uokalani, ua hana pū nā kamali'i me Gameheads, he 'oihana 'enehana o 'Okalana, Kaleponi. He papahana ko Gameheads i mākaukau loa ma ka hakulau pā'ani wikiō 'ana, a pēlā pū ka ho'omohala 'ana i nā pā'ani wikiō me ka ho'omākaukau pū i nā kamali'i no kēia 'ano 'oihana.

Ua ka'ahela nā kamali'i i Kapalaki-mā e hō'ike iā *The Night March* i nā kānaka like 'ole i komo pū i kēia polokalamu a puni ka honua nei.

He la'ana kēia no ke ala nu'ukia o ka Waiwai Noho Kahu o Lili'uokalani e ho'olako a kākō'o i ka makemake o nā kamali'i i kēia 'ano hana me ka hakulau 'ia 'ana o kēia mau 'enehana. He ala 'eu'eu no nā kamali'i hoihoi i kēia mākau me ka lolo uila a pēlā aku.

'O ka piko'u Kanaka Maoli kā lākou e kia ana, a ma o nā mo'olelo Hawai'i i hō'ike 'ia ai ka 'oia'i'o o ia piko'u ma ka hana o ia pā'ani wikiō. Wahi a Chaezen P., he kamali'i o ka Waiwai Noho Kahu o Lili'uokalani, "Ua ulu ka hoi i kēia pā'ani wikiō no ka mea 'a'ole nui nā pā'ani wikiō e loa'a ka 'ike me nā hana Hawai'i."

E ho'omau 'ia ka ho'oikaika 'ana i ke kōko'o ma waena o ka Waiwai Noho Kahu o Lili'uokalani me Gameheads i kēia mau mahina e hiki mai ana, e ho'omaka 'ana ma kahi o 15 mau kamali'i hou a'e e komo pū i kēia polokalamu i kēia makahiki. No O'ahu mai, no Maui mai, a no Hawai'i Moku o Keawe mai e hui pū lākou ma ka pūnaeweale a hele kino me ka po'e kōkua o Gameheads. ■



Last year, 'ōpio designed a video game that challenges players to evade the spirits of ancient Native Hawaiian warriors. The name of the game: *The Night March*.

Through a partnership with Lili'uokalani Trust (LT), the 'ōpio participated in programming with Gameheads, an Oakland, Calif., based tech-training program using video game design, development and DevOps to train youth for future careers.

Kamali'i from LT traveled to the Bay Area to showcase *The Night March* to other program participants globally and to leaders in the gaming field.

Video gaming is an innovative approach to e nā kamalei lupalupa — LT's mission to provide resources, support and safe spaces for kamali'i in Hawai'i to thrive — and is an exciting way to engage and teach youth the skills needed for the emerging world.

Native Hawaiian culture was the heart of their self-identity, and presenting mo'olelo o Hawai'i with authenticity was their mission. Says Chaezen P., an LT kamali'i: "We pursued this game because there are not many games portraying Hawaiian culture."

LT's partnership with Gameheads will deepen in the months ahead, with 15 more kamali'i set to begin programming this year. They hail from O'ahu, Maui and Hawai'i Island and will meet weekly online and in-person with Gameheads' mentors. ■

The Night March is available on the itch.io platform and can be played here. <https://gameheads.itch.io/the-night-march>

Cathy Cruz-George is LT's brand strategist and Justin Santos is LT's practice development advisor.

Kani ka 'Ao'ū!

The 'Ao'ū Sounds!

Na J. Hau'oli Lorenzo-Elarco

No ke kapa inoa 'ana i nā mea ola o Papahānaumokuākea



On naming new species of Papahānaumokuākea

Mau ka 'ike 'ia 'ana o nā mea ola Hawai'i hou loa, keu ma ke Kiaho'omana'o Kai Aupuni 'o Papahānaumokuākea. Ke 'ike 'ia, kapa 'ia aku ma ke kuana'ike haole, me ke kapa 'ole 'ana ma kekahi inoa Hawai'i. Inā 'a'ohē komo iki ke Kanaka Hawai'i i ka hana kapa inoa Hawai'i 'ana, e koe mai kekahi wā e 'oi loa a'e ana ka heluna o nā mea ola 'āpa'akuma inoa Hawai'i 'ole ma mua o nā mea ola inoa Hawai'i. Inā pēlā, ma ke 'ano hea e hō'oi'a 'ia ai he pilina 'ohana me ia mau mea ola hou ma kā kākou 'ōlelo Hawai'i pono?

I kia i 'ia ai kekahi 'ano pilina me Papahānaumokuākea a me nā mea ola o laila, 'auamo ka Nomenclature Hui i ke kuleana kapa inoa mea ola hou. He lalo kōmike ia hui o ka Papahānaumokuākea Native Hawaiian Cultural Working Group. Lako pono ia hui i ka 'ike akamai o nā kūpuna, nā kumu a'o 'ōlelo Hawai'i, nā loea mālama 'ike Hawai'i, nā kahu maluō, a me nā akeakamai 'imi na'auao. A hiki i kēia, ua kapa inoa Hawai'i 'ia he 57 mau mea—23 ko'a, 20 limu, 12 manu, ho'okahi lā'au, a ho'okahi i'a. Eia ke ho'olaha 'ia nei kekahi mau inoa hou. E puana a'e kākou a pa'a he pilina aloha.

No kekahi mau limu. Mai ka wēlau i hua a'e ai ka huawēlau (*Leptofaucheia huawēlau*). Ulu nu'a a hili ka nu'ahilihili (*Halopeltis nuahilihili*). Ulu 'ānu'unu'u a lua'ehu ka 'ānunu'ulua'ehu (*Anunuuluaehu liula*). Hānau ka 'ama'uma'ukai (*Gloiocladia amaukai*), kia i 'ia e ka 'ama'u noho i uka. Moekahi like ka laukuamo'o (*Gloiocladia laukuamoo*), ke kua o ka mo'o kāula, a me ka iwikuamo'o o ke kanaka.

Mai ka palihoa (*Telespiza ultima*, Nihoa Finch) pūnana i ka pali kū pākū o Nihoa a i ke koloa pōhaka (*Anas laysanesis*, Laysan Duck) kakā i ke ahū'awakua (*Cyperus penatiformis* var. *bryanii*, Bryan's Flatsedge) o Kamole, a mai ka i'a kū i ka 'īliohāhā (*Ulva iliohaha*) o ke kai kohola a lu'u loa aku i ka pūnonomāewa (*Gibsmithia punonomaewa*) o ke kai hohonu, he ho'omana'o mau nā inoa Hawai'i o nā mea ola 'āpa'akuma a 'ōiwi ho'i no ka pono o Papahānaumokuākea. ■

New native species are continually discovered, especially within Papahānaumokuākea Marine National Monument. Naming of newly identified species follows specific scientific protocols. If we, as Hawaiian people, do not engage in naming practices a time will come when native species without Hawaiian names will outnumber those that do. How, then, will we form and maintain a relationship with these species through our own language?



'Ao'ū.
- Photo: Duncan Wright



'Ānunu'ulua'ehu.
Photo: Feresia Cabrera

The Nomenclature Hui, a subcommittee of the Papahānaumokuākea Native Hawaiian Cultural Working Group (CWG), articulates present-day relationships through the act and art of naming. Members represent diverse backgrounds in Hawaiian language, culture, conservation, and science. Since its inception, the hui has given 57 Hawaiian names to 23 corals, 20 seaweeds, 12 birds, a plant, and a sea pen.

Born are the seaweeds: 'ama'uma'ukai, 'ānunu'ulua'ehu, 'īliohāhā, huawēlau, laukuamo'o, nu'ahilihili, pūnonomāewa.

Names are largely used in fieldwork, social media, public presentations, meetings, scientific laboratories, academic articles, and printed ephemera. Resources featuring images and etymologies are now available, encouraging use within Hawai'i communities and classrooms.

Born are the birds: 'ao'ū, koloa pōhaka, palihoa.

Born is a plant: ahū'awakua.

Reminders of Papahānaumokuākea's significance, these names are also placeholders for future generations in our developing relationships to species and place. ■

Nā Pōmaika'i Olakino o ka Limu

The Health Benefits of Limu

Na Jodi Leslie Matsuo, DrPH | Unuhi 'ia e Manakō Tanaka

Mai loko mai o ka po'e Pākīpika a pau, 'o ke Kanaka Maoli kai 'ai nui i ka limu. Mai loko mai nō o nā 'ano limu he 29 i 'ai 'ia, he 14 wale nō e 'ai 'ia nei a hiki i kēia mau lā.



Of all the Polynesian peoples, Native Hawaiians ate the greatest variety of limu (seaweed). Out of the 29 different varieties they consumed, only about 14 are eaten today.

In the traditional Hawaiian diet,

limu was most commonly eaten as a condiment, frequently served with poi or raw fish. Limu encompassed more than just marine seaweed – it also included freshwater algae and mosses collected from streams, brackish water ponds and lo'i. Hawaiians practiced aquaponics, with loko i'a (fishponds) that were used to cultivate both fish and limu.

Once limu is harvested, it is rinsed in fresh water to clean out the sand and other debris, drained, chopped, and sometimes seasoned with salt or fermented. The addition of salt depended on the variety of the limu (so as to be preserved for later use). It was eaten raw or it was cooked along with fish or chicken in the imu.

Limu is a source of many important nutrients. All types of limu contain beta-carotene, a powerful antioxidant, which helps protect and repair cells and helps fight diseases such as cancer and dementia. It is also excellent for eye health. The limu with the highest amount of beta-carotene is limu pahe'e (seasonally found during February). Limu alani has the most iron, which maintains healthy blood and prevents anemia.

Limu has medicinal value as well. Research on limu kāhili, a brown limu, shows it to be especially potent. It helps lower blood sugar, is toxic to cancer cells, and reduces inflammation.

The green-colored hulu 'ilio works as an anti-bacterial, lowers blood pressure, and fights tumors. Local red marine algae have shown great promise as a natural anti-virals and antibiotics, and in protecting and repairing skin damage.

There are many other benefits to limu, so get your daily dose in poke, soup, or salad.

I ka papa 'ai o ka po'e kahiko o Hawai'i, he mea hō'ono'ono ka limu i 'ai pine-pine 'ia me ka poi a i 'ole ka i'a maka. 'A'ole ka limu he 'ai no ke kai mai wale nō, akā ua 'ohi 'ia ka limu wai no nā kahawai, nā loko wai kai a me ka lo'i nō ho'i. Ua akamai ka po'e kahiko i ka mālama loko i'a, a ma laila i ulu ai ka i'a a me ka limu pū.

Aia nō a 'ohi 'ia ka limu, kaka i ka wai i mea e hemo ai ke one a me nā 'ōpala 'ē a'e, kālana, 'oki'oki a kāpī pa'akai, ua hiki pū ke waiho a hū. Aia i ke 'ano o ka limu ke kāpī a kāpī 'ole paha i ka pa'akai ('o kekahi kumu nui e kāpī pa'akai ai, 'o ia ka mālama 'ana i kona pono). Ua 'ai maka 'ia ka limu kekahi, a i 'ole ua ho'omo'a 'ia me ka i'a a i 'ole ka moa paha i loko o ka imu.

Nui nā māhuaola ko'iko'i o ka limu. Aia i loko o nā limu like 'ole ka beta-carotene, he pale 'okikene ikaika, e kōkua ana i ka mālama a ho'oponopono ho'i i nā hunaola, a pale pū 'ia nā mā'i e like me ka mā'i 'a'ai a me ka mā'i pōina. He lā'au maika'i ia no nā maka ekahi. 'O ka limu nui loa o ka beta-carotene, 'o ia nō ka limu pahe'e (e ulu nui ana ma kahi o Pepeluali). 'O ka limu 'alani ka mea nui o ka meki, he kōkua ho'i i ke koko e pale ana i ke koko hōwai.

He limu lapa'au kekahi. I ka noi'i 'ana i ka limu kāhili, he limu palaunu, ua 'ike 'ia he limu hana nui kēia. Ma o ka 'ai 'ana i kēia limu e emi ai ke kōpa'a o ke koko, e pale 'ia ai nā hunaola mā'i 'a'ai, a e emi ai ka pehu o ke kino.

No ka hulu 'ilio, he limu 'ōma'oma'o ho'i, pale 'ia nā ko'ohune, ho'emi 'ia ka ka mīkā koko, a pale 'ia nā 'i'o ulu. Ua 'ike pū 'ia ka mana a nā limu 'ula'ula kekahi i ka pale mea ho'oma'i a me ka pale mūhune 'ino, a i ka ho'oponopono 'ana i ka 'ili.

He nui hou aku nā waiwai o ka limu, no laila e 'ai iho i kēlā me kēia lā i ka poke, ke kupa, a i 'ole ka sāleta paha. ■

E nā 'Ōiwi o Maui: E Hana i ka Community Needs Assessment!

Na Dr. Mālia Purdy, Hui No Ke Ola Pono Executive Director

Ua pau ke kaona 'o Lahaina i ke ahi i 'eono mau mahina aku nei.



Ua kāko'o 'o Hui No Ke Ola Pono mai ka lā mua ma nā wahi ho'omalū, ma ka ho'oholo 'ana i hale lūlū, ma ka lawe 'ana i ka lako hale i nā 'ohana, ma ke kōkua 'ana i nā 'ohana i ho'one'e 'ia, ma ke kōkua 'ana ma ka wehena o Lahaina Comprehensive Health Center, a ma ka lau-na 'ana me nā pakanā pono'i no ka ho'omau 'ana i ka hana ko'iko'i no ke kaiaulu o Lahaina.

Mau nō ka hana ma'amaui a Hui No Ke Ola Pono me nā kime 'o 'imi ola hou, mālama niho, i ola lāhui, mālama pu'uwai, kūa'ua'u, kaiāulu, kealaho'imai, hale ho'oikaika, a me ka hale 'aina 'o Simply Healthy Cafe.

Ke 'imi mau nei mākou i ko mākou kuleana i ke kaiaulu Hawai'i o Maui a i ke kaiaulu o Lahaina. Inā he kanaka 'ōiwi o Maui 'oe, e 'olu'olu e hana i ka Community Needs Assessment i mea e kōkua ai iā mākou. ■

February marks six months since fires ravaged through our town of Lahaina.

Hui No Ke Ola Pono has been part of the [recovery] efforts, since day one, as we canvassed through shelters, ran a donation center, delivered supplies to families who took in other families, helped to open Lahaina Comprehensive Health Center, and created critical partnerships to stay engaged as we plan and transition into the long-term recovery phase.

Additionally, we continued to stay open and provided uninterrupted services to the patients and clients we serve. Our services include adult primary care, dentistry, behavior health, cardiac rehabilitation, traditional healing, community outreach, workforce training, a wellness center, and our Simply Healthy Cafe.

We continue to evaluate our responsibility to our Native Hawaiian community while also assessing our role in the recovery efforts of Lahaina. If you are a Native Hawaiian resident of Maui, please take our Community Needs Assessment, we'd love to hear from you. ■

Hui No Ke Ola Pono Community Needs Assessment

https://bit.ly/HNKOP_Needs



Haloa ka Lole'ō Nehiwa!

Beloved Nehiwa Language!

Na Kalani Akana, Ph.D.

Ua lohe anei 'oe i ka 'ōlelo nehiwa? He 'ōlelo huna ia ma waena o nā kānaka e makemake nei e hūnā i kā lākou kama'ilio 'ana. Pili ia 'ano 'ōlelo me ka 'ōlelo wehiwa me ka 'ōlelo kake.

Mau dekeke aku nei, ua hana au me 'elua mau kūpuna wāhine no Kaupō, Maui, 'o ia 'o Agnes Ai me Marguerite Rust, he kaikaina a he kaikua'ana lāua o ka 'ohana Mahalo a me ka 'ohana Marciel. Ua nīnau lāua ia'u, "Popomau inea e'ō ta nehiwa?" Mea aku au, "A'ole au i lohe iki i ka nehiwa!" A laila, ua 'aka'aka lāua a ho'omaka e wala'au ma kēnā 'ano 'ōlelo.

Ma hope mai, ua wehewehe lāua ia'u i nā lula o ka nehiwa, 'o ia ho'i, e ho'okake i ke kāpana hope, mai ka hī'u o ka hua 'ōlelo a i ke po'o—'o ia ho'i, e pūlepe i nā kāpana a pau. Ua ka'ana 'ia kēia mau la'ana e ko Kaupō kūpuna: nehiwa no wa-hi-ne; la'ula'u no 'ula'ula; 'oke'oke no ke'oke'o. I kekahi manawa, ho'ohā'ule 'ia ke kāpana e like me, "Ohe u'o kemakema iā e'o," no "A'ohe o'u makemake iā 'oe." Ua kāpae 'ia ka /A/.

Ke ho'ohāli'a nei au i ka 'ōlelo wehiwa a Joseph Maka'ai no Ka'ūpūlehu, ka 'anakala o Kauanoe Kimura. He hoa kipa pa'a mau 'o ia ma *Ka Leo Hawai'i*. Nui kona le'ale'a e 'ōlelo wehiwa. 'A'ole kēia kāna 'ōlelo akā he la'ana kēia mai ka puke wehewehe 'ōlelo a Puku'i: "U hulu unu ūkua ūhua?" no "E hele ana 'oukou i hea?"

'O ka 'ōlelo huna hope a'e a kākou e ho'okama'aina hou nei, 'o ia nō ka 'ōlelo kake. Ua kama'aina paha 'oukou i ka hula 'o "Alaga la haga ia no Hege?" He hula kake kēlā.

Eia kekahi hou, ma kekahi mele a Kauikeaouli i oli ai iā Kalama, ua ho'okake 'o ia i nā hua leokani (woela) i loko o nā hua 'ōlelo o ke mele e like me "Nohouō o luhunā, nohouō o lalahō, nohouō nā me'a apauo loua," no "No'u 'o luna, no'u 'o lalo no'u nā mea a pau loa."

He po'e puni le'ale'a kākou nā Hawai'i. E ho'ā'o kākou e ho'ōla i kēia 'ano 'ōlelo huna ho'omāke'aka ma kēia Mahina o ka 'Ōlelo Hawai'i – no ka le'ale'a wale nō. Haloa koukāl! ■



H have you heard of 'ōlelo nehiwa? It is a secret language between people who desire to hide their conversations. It is closely related to 'ōlelo wehiwa and 'ōlelo kake.

Many decades ago, I worked with two female elders from Kaupō, Maui, by the names of Agnes Ai and Marguerite Rust, a younger and older sister of the Mahalo and Marciel families. The two asked me, "Do you know about 'ōlelo nehiwa?" I said, "I have never heard about the nehiwa language!" They then laughed and began speaking in that kind of language.

After, they explained to me the rules of nehiwa, namely, the shuffling of the last syllable from the tail to the head – in other words, reversing the order of all the syllables. These examples were shared by Kaupō's elders: nehiwa for wa-hi-ne (woman); la'ula'u for 'ula'ula (red); 'oke'oke for ke'oke'o (white). Sometimes, a syllable is dropped like, "Ohe u'o kemakema iā e'o," for "A'ohe o'u makemake iā 'oe" (I have no liking for you). The /'A/ was dropped.

I am reminiscing about the secret language of Joseph Maka'ai from Ka'ūpūlehu, the uncle of Kauanoe Kimura. He was a usual guest on *Ka Leo Hawai'i* (radio show). He took much joy in speaking his secret language. These are not his words but from the dictionary by Puku'i: "U hulu unu ūkua ūhua" for "E hele ana 'oukou i hea?" (Where are you all going?).

Yet another secret language we are being refamiliarized with is 'ōlelo kake (shuffle language). Are you familiar, perhaps, with the hula named "Alaga la haga ia no Hege?" That is an example of 'ōlelo kake.

Here is another example from the statement that Kauikeaouli chanted to Kalama where he shuffles in vowels into the song such as "Nohouō o luhuna, nohouō o lalahō, nohouō nā me'a apauo loua," for "No'u o luna, no'u 'o lalo, no'u nā mea a pau loa" (Mine is above, mine is below, mine is everything).

We Hawaiians are a fun-loving people. Let's revive this kind of secret and funny language during Hawaiian Language Month – for fun only. Aloha to us all. ■

I Ola Loa ka 'Ōlelo Hawai'i

Na Devin Kamealoha Forrest

Ma ka pūka'ina *Ka Wai Ola* i ho'opuka 'ia ma June 2019, ho'ike 'ia e ke Ke'ena Equality and Access to the Courts o ka Māhele Ho'okolokolo o ka Moku'aina 'o Hawai'i, ke kaka'ikahi o nā māhele 'ōlelo Hawai'i ma nā 'Aha Ka'apuni a pau o ka pae 'aina. 'Ōlelo 'ia, he 'eono wale nō māhele 'ōlelo i kū i ka hana māhele 'ōlelo ma nā 'aha ho'okolokolo; 'ekolu ma Hawai'i mokupuni, 'elua ma Kaua'i, ho'okahi wale nō ma Maui, a 'a'ohe mea ma O'ahu.

I kēia makahiki ho'i, ua wehe 'ia ka papa māhele 'ōlelo 'ōlelo Hawai'i mua loa i papa ho'okolohua na ke Ke'ena me ke Koleke 'ōlelo Hawai'i 'o Ka Haka 'Ula o Ke'elikōlani, e hua mai ai kekahi mau māhele 'ōlelo hou aku e kōkua ma nā 'aha ho'okolokolo. Ua ho'omaka ka papa ma 6 Kepakemapa 2023 a na Kaliko Beamer Trapp i a'o. 'A'ole wale nō ho'i i a'o 'ia ke 'ano o ka 'ōlelo e ho'opuka 'ia ma ka 'aha ho'okolokolo, he a'o a 'a'o'a ho'i kāna i nā lōina 'aha ho'okolokolo me nā hana a lawena kūpono e pono ai ka māhele 'ōlelo 'ana.

He nui a lehu nā lōina a kuleana ho'i e ho'opa'a ai ka māhele 'ōlelo a he mau hō'ike ho'i e ho'okō ai i 'ike 'ia ka pa'a o ia 'ike. Ma muli o ia, ua pono nō ho'i e kālele ma luna o ia mau mea i 'ike nā moho māhele 'ōlelo i ke ko'iko'i o ia hana me ka pono o ka māhele 'ōlelo 'ana no ke kaiāulu 'ōlelo Hawai'i.

I ka laupa'i 'ana o ke kaiāulu 'ōlelo Hawai'i, pēlā ana paha ka pi'i 'ana o ka pono o nā māhele 'ōlelo 'ōlelo Hawai'i. 'Oiai ho'i, he koina na ke Kumukānāwai ka ho'olako 'ana o ka Moku'aina i nā mea e pono ai ka ho'okolokolo kaulike 'ana, he kū 'ole i ke kōnāwai ka maopopo 'ole o ke kanaka i ho'opi'i 'ia i ke kumu o kona ho'okolokolo a ho'opa'i 'ia. No laila, he mana'olana ho'i ko ke Ke'ena e ulu ana ka nui māhele 'ōlelo ma ka pae 'aina i ola maoli nō ho'i ka 'ōlelo Hawai'i me ke kaulike ma ka 'aha ho'okolokolo. ■



In the June 2019 issue of *Ka Wai Ola*, the Office of Equality and Access to the Courts ("OEAC") for the Judiciary of Hawai'i reported on how few certified Hawaiian language interpreters there are in all judicial circuits throughout the state. It was stated, at the time, that there were only six certified Hawaiian language court interpreters in the courts; three on Hawai'i island, two on Kaua'i, one on Maui, and none on O'ahu.

This year, the first experimental class for Hawaiian language court interpreters was launched by OEAC and Ka Haka 'Ula o Ke'elikōlani College of Hawaiian Language, to train more Hawaiian language interpreters who could assist in the court system. The class started on Sept. 6, 2023, and was taught by Kaliko Beamer Trapp. The course not only taught the language and terms used in the courts, but also educated the interpreter candidates on the rules of court, proper court protocols and ethical matters when providing interpretation in court.

There are many rules and responsibilities for the interpreter to learn, and many tests to demonstrate that the interpreter candidate possesses the requisite knowledge. Therefore, a focus on these various topics in the class was necessary so that the interpreter candidates would appreciate the significance of this work and the necessity of interpreters to the Hawaiian language speaking community. ■

Devin Kamealoha Forrest is a staff attorney and Title & Research specialist at the Native Hawaiian Legal Corporation.

No ka Pili o ka Mahina 'Ōlelo Hawai'i i ka 'Oihana Kālepa

Hawaiian Language Month Speaks to Native Hawaiian Commerce

Na Andrew Rosen | Unuhi 'ia e Pā'ani Kelson

He pili pū ka ho'omana'o 'ana i ka Mahina 'Ōlelo Hawai'i, i ho'onoho 'ia ma Pepeluali no ka paipai 'ana i ka ho'ohana 'ana a me ke ola mau o ka 'olelo Hawai'i, i ke 'ano ko'iko'i o ka 'oihana kālepa o nā 'ōiwi o Hawai'i nei.



Celebrating Mahina 'Ōlelo Hawai'i (Hawaiian Language Month), designated in February to encourage the use and preservation of the Hawaiian language, is also a pivotal aspect of Native Hawaiian commerce.

No ka Piko'u Mo'omeheu o ka Pā'oihana: 'O ka 'olelo Hawai'i ke ka'ā e pa'a ai ka mau'olelo Hawai'i. Ma ka paipai 'ana i ke kuluma 'ana a'e o ka 'olelo Hawai'i, ho'āmāna 'ia nā pā'oihana 'ōiwi o Hawai'i ma muli o ia mo'oku'auhau hihahi, i mea e pa'a pono ai ka piko'u 'oia'i'o o ia pā'oihana. He pulakama-ka ka 'āwili 'ana iho i ka 'olelo a me ka mo'omeheu o Hawai'i e 'ume mai ana i nā mea kemu lehulehu a keu.

Kipa Malihini Mo'omeheu: He ki-kowaena nā pā'oihana 'ōiwi e pūlama ana i ka 'olelo Hawai'i no ka 'ike kū'i'o 'ana o ka malihini i ka mo'omeheu o Hawai'i nei. E la'a ho'i nā papa 'olelo Hawai'i a me nā hō'ike'ike like 'ole.

Nā Ala Kāpuka: He kūpono loa nā hua a me nā lawelawe a nā pā'oihana 'ōiwi Hawai'i, i pili pa'a i kona piko'u 'ōiwi, ma nā mākeke a puni ka honua. Ua ho'okā'oko'a 'ia kēlā mau hua loa o ka 'olelo Hawai'i ma ia mau mākeke kau'aina, a ho'ākea 'ia ke ala e kāpuka 'ia ai ka 'oihana kālepa 'ōiwi Hawai'i.

No ka hō'ulu'ulu 'ana, he ho'omana'o kēia mahina i ka 'olelo, ka mo'omeheu, ke kaiāulu, a me ka 'oihana kālepa o Hawai'i nei.

E leka 'ia au ma andrew@nativehawaiianchamberofcommerce.org ■

Cultural Identity and Branding: the Hawaiian language is an integral part of Native Hawaiian identity. By promoting and normalizing the use of 'olelo Hawai'i, Native Hawaiian businesses can tap into their cultural heritage to create meaningful branding strategies. Incorporating Hawaiian language and culture into your products and services adds authenticity and appeal, attracting a broader consumer base.

Tourism and Cultural Tourism: Native Hawaiian-owned businesses that embrace 'olelo Hawai'i can offer authentic cultural experiences to tourists, from language lessons to cultural performances.

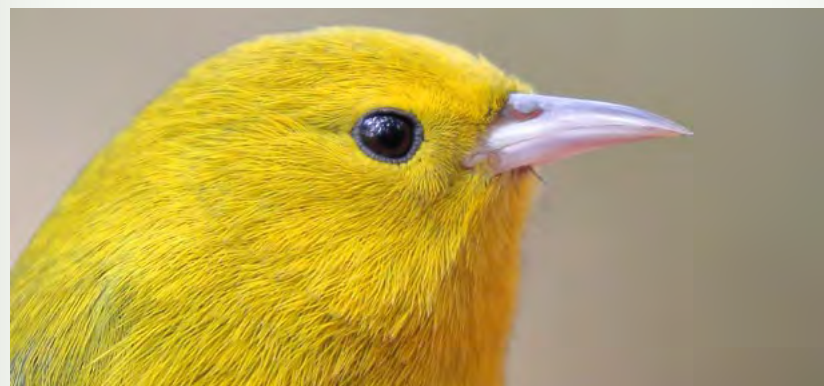
Export Opportunities: Native Hawaiian products and services with a strong cultural identity have the potential to capture international markets. 'Ōlelo Hawai'i differentiates products in the global marketplace, opening export opportunities and expanding the reach of Native Hawaiian commerce.

Mahina 'Ōlelo Hawai'i is at once a celebration of language, a celebration of culture, community, and of Native Hawaiian commerce.

You can contact me at andrew@nativehawaiianchamberofcommerce.org. ■

Ke Kāhea Hone Mōhalu i ka Pua

Na Lisa Kapono Mason | Unuhi 'ia e Paige Okamura



The exposed featherless areas around birds' eyes, bill, and legs are susceptible to mosquito bites. Here a brightly colored male is ready for the breeding season. - Photo: Bret Nainoa Mossman

Oke 'anianiau (*Magumma parvus*), 'o ia ho'i, the lesser Kaua'i 'amakihi, he 'amakihi Hawai'i 'u'uku ia. He 10 kenimika (ma lalo iho o 4 'iniha) ka lō'ihī o nā 'anianiau o'o, a ma kahi o 10 kalame (ma lalo iho o kahi hapa 'auneki) wale nō ka nui o kona kaumaha.

He manu 'āpa'akuma ia no Kaua'i mai. Noho ka 'anianiau i uka ma nā wao kele o Kaua'i komohana, akā, ua 'ike 'ia ka 'anianiau ma nā wao kele i wāwahi 'ia kekahi, he manu i hiki ke ola ma waho o kona wahi noho ma'ama. Ua ho'omaka akula ka hānai 'ana i kekahi mau 'anianiau e nā kānaka, 'oia'i ke emi koke nei ka nui o nā 'anianiu ma muli o ka wāwahi 'ia 'ana o ko lākou wahi noho a me nā ma'i e laha nei ma o nā lāhui manu.

He manu mūkikī wai lehua, wai 'ohelo, a wai alani nō ia, a 'ai nō 'o ia i nā mū ke loa'a. He alelo 'ōwili kona no ka 'omo 'ana i ka wai pua. Ma hope o kona wā punua e ulu a'e ai kona alelo, ka wā ho'i i mākaukau 'o ia e ha'alele ai i ka pūnana.

Hele ā melemele a 'ōma'o 'oliwa nā waiho'olu'u o nā hulu o nā kāne ke mākaukau lākou e ho'oulu lāhui a no laila, kuhihewa 'ia 'o ia no ka 'amakihi Kaua'i. Kaulana ka 'anianiau i kona leo kapalili, a he leo kū kahi nō kona mai nā manu 'ē a'e a no laila, ma'alahi nō ka 'ike 'ana he 'anianiau i ka lohe 'ana i kona leo kapalili. Me he mea lā, e kani ana ka 'anianiau iā "weese" ke lohe aku. ■

Anianiau (*Magumma parvus*), or the lesser Kaua'i 'amakihi, is the smallest living Hawaiian honeycreeper, with adults measuring just 10 centimeters (less than 4 inches) and weighing in at about 10 grams (less than half an ounce).

Endemic to Kaua'i, 'anianiau thrives in Kaua'i's western and upland forests but is also noticed in some disturbed forest habitats showcasing its adaptability and resilience. Conservation efforts are ensuing to start a small population in human care due to rapidly declining populations, dramatic loss of native habitat, and the spread of avian disease.

This bird feeds on the sweet nectars of lehua, 'ohelo, and alani, and gleans opportunistically on a variety of insects. Notably, the rolled tubular tongue of an 'anianiau chick, used to draw up nectar, develops only after hatching, and is a developmental sign of independence from its parents.

Mature males develop bright olive-yellow plumage during the breeding season. Thus, their appearance often leads to confusion with the Kaua'i 'amakihi. Known for its melodious trill, 'anianiau produces an easily distinguishable song from other birds, with two to three high-pitched "weese" syllables. ■

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2024: More Passion, More Vigilance

As a Native Hawaiian, I, like many others in my community, encounter from time to time, challenges to my identity, my place, and my aspirations in the land of my ancestors; a place where I am part of a minority.

And so it was that I found myself bristling recently when asked by a non-Hawaiian to explain why Hawaiians are so vigilant and so passionate and why they think the world owes them something.

The gall of the question is breathtaking on so many levels; but I would like to get past my sense of injury at the ill-mannered question to offer some counsel for the new year.

To those who would question the Native Hawaiian quest for sovereignty, I suggest a history lesson might be in order. The imprisonment of our beloved Queen Lili'uokalani in her own palace by a group of American businessmen led by Sanford Dole, with the support of the American Minister in Hawai'i, John L. Stevens, is a story that still burns in our hearts and our memories. The illegal annexation of Hawai'i soon followed. This is not some uncertain event that is lost in the distant past, even if it barely gets passing mention in most American schools.

I grew up with a very clear sense of the magnitude of the injury that was done to my people. We have kūpuna still with us who can tell stories of that time. Being dispossessed is a wound that does not heal quickly if it heals at all.

But the annexation was in 1898 and this is 2024. So, what do we do to right history's wrongs?

We remain vigilant, passionate and we take steps to secure our children's future. We may not be able to entirely undo what has happened and we must



**Carmen
'Hulu'
Lindsey**

CHAIR
Trustee, Maui

be practical about what we can accomplish in the world we live in today.

As the years passed, our once self-sufficient islands where we knew how to manage the land in ways that sustained our people, became more and more drawn into serving the market economy of the United States. That has bred a dependence and created a vulnerability that did not exist before. Our ancestors understood and practiced sustainability long before it be-

came a buzzword for our times. So much of what is promoted in the media today regarding reclaiming past agricultural practices and ways of living in community are values that are fundamental to the Hawaiian culture. The rest of the U.S. is just beginning to catch on to what our kūpuna knew and practiced.

So, yes, we Native Hawaiians are vigilant. Yes, we Native Hawaiians are passionate. But acting as if the world owes us something? I think not. Though I fear we sometimes might convey that impression when we allow angry rhetoric to get in the way of constructive plans and programs to build a better world for our children.

As an OHA Trustee – and as a proud culture-bearer for my community – I pledge to redouble my efforts to help realize the Queen's hopes for the wellbeing of her people. We must do more to improve the health of Native Hawaiians, to increase business and educational opportunities, to foster energy independence, and to address homelessness and the other social ills that are keeping us from realizing our full potential. I hope we at OHA will do more to address these challenges in the year ahead. These efforts will help secure our economic sovereignty.

And if watching us address these challenges moves anyone to remark on our vigilance and our passion, that will be a good thing indeed. ■

Stop the Desecration of Kumukahi Now!

Kumukahi is one of the most sacred wahi pana of the Hawaiian people. It is the "aurora" of our culture, the place where the rising sun first touches our 'āina.

From time immemorial, Hawaiians, including voyagers and fisher folk, kept the twin fires at Kumukahi burning brightly throughout the night to steer travelers home safely.

Following the overthrow of the monarchy, the sacred fires were extinguished, and for many years there was no way for our la-wai'a to find their way home safely. Many others who are not Hawaiian were also lost at sea. It was Prince Kūhiō who, as a delegate to the U.S. Congress, moved the federal government to erect a lighthouse at Kumukahi.

Two generations later, the U.S. declared the lighthouse to be "surplus." Existing law required that "surplus" lands be returned to the State of Hawai'i to be held in trust for the public and Native Hawaiians. This never happened because the University of Hawai'i intervened, claiming that they needed the land for "education." They said that they were going to develop a "curriculum" for this purpose.

But a curriculum was never created. Instead, the university neglected the area leaving it unattended and unprotected.

Sacred Kumukahi is now littered with broken glass, discarded trash, abandoned vehicles, scattered piles of human feces and toilet paper, and evidence of illegal activities – including discarded intravenous needles.

Mahalo to the Men of Pa'a, the Lono Lyman Estate, and the County of Hawai'i for their ongoing kōkua to clean the area. They have worked together to haul out all the rusted vehicles that were abandoned there, and to clean up the area for cultural practitioners.

I am now 72 years old. I have practiced



**Mililani B.
Trask**

VICE CHAIR
Trustee,
Hawai'i Island

and worshiped at Kumukahi at sunrise since I was in my mid-20s. I am currently working with other Office of Hawaiian Affairs (OHA) trustees, the Department of Land and Natural Resources (DLNR) and the University of Hawai'i (UH) to address and resolve these problems.

The lands of Kumukahi are appropriate for protection under the OHA Legacy Lands Program. The appropriate partners for OHA are the Men of Pa'a and Ka Haka 'Ula o Ke'elikōlani

College of Hawaiian Language at UH Hilo.

The Hawaiians at Ka Haka 'Ula o Ke'elikōlani are the educators most qualified to create a curriculum for Kumukahi.

The Men of Pa'a worked with a local Hawaiian nonprofit to raise funds to hire Kepā and Onaona Mally of Kumu Pono Associates who have already completed a historic assessment of all data relating to Kumukahi. This information was gathered in three languages (English, Hawaiian, and Ni'ihau Hawaiian). These data are currently available to everyone on the Kumu Pono Associates website (www.kumupono.com/malama-kumukahi/). These data are what we need to create a new Hawaiian curriculum for the area.

Many Hawaiians are very upset about the ongoing desecration of Kumukahi, as am I. If we are going to protect our wahi pana, we must work together with others to ensure that these precious resources are maintained for future generations.

OHA, DLNR, SHPD (State of Hawai'i Historic Preservation Division), and UH can work together to come up with a solution to preserve this unique cultural area for future generations and maintain it as a sacred place of worship and a precious educational resource for our children.

I am committed to achieving this in the coming year so that future generations of our keiki will be able to worship here. ■

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.

For more information or assistance please contact:

The Maui County Real
Property Tax Assessment
Division at (808) 270-7871

The Office of Hawaiian Affairs
(for genealogy verification) at
(808) 594-1835 or (808) 594-1888

Let's Fulfill MLK's Dream in Hawai'i

The birthday of civil rights leader Rev. Dr. Martin Luther King, Jr., was celebrated last month on January 15. King's activism and legacy have played a significant role in the advancement of civil rights, and the promotion of racial harmony and integration throughout the world.

All of us in Hawai'i are included in King's legacy as we continue to work together to achieve his dream of freedom, equality and justice for all. We recognize that amidst the diversity of our racial and cultural identities, we are one people committed to advancing freedom and democracy.

As your OHA Trustee-at-Large, I will continue to strive to honor Dr. King by working to make his dream a reality in Hawai'i for both Hawaiians and non-Hawaiians. I am also reminded that he recognized the progress that Hawai'i's people have made in working to fulfill his dream.



Dr. Martin Luther King and civil rights leaders wearing lei during the historic march from Selma to Montgomery, Alabama. -Photo: Ebony Magazine, 1965, p. 46.

On Sept. 17, 1959, King made a historic visit to Honolulu and addressed the first session of the Hawai'i State House of Representatives. He stated, "As I think of the struggle that we are engaged in the South land, we look to you [Hawai'i] for inspiration and as a noble example, where you have already



Keli'i Akina, Ph.D.

Trustee,
At-Large

accomplished in the area of racial harmony and racial justice, what we are struggling to accomplish in other sections of the country."

King recognized Hawai'i's diversity and the model we have set for the rest of the country. During the iconic march from Selma to Montgomery, Ala., King and his fellow civil rights leaders wore lei sent by supporters in Hawai'i as a symbol of aloha and friendship. Both Hawaiians and non-Hawaiians throughout the islands sent their prayers and well-wishes. This was truly a picture of the racial harmony King sought.

In King's "Letter from Birmingham Jail," he wrote, "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

I am passionate about the advancement of Native Hawaiians and the betterment of our conditions. At the same time, I am committed to the advancement of all peoples. We are woven together and the undoing of one is the undoing of all. Similarly, the betterment of one is for the betterment of all. As King underscored, we share a common fate. Our keiki deserve a future where his dream can truly be realized.

As we honor the memory of Dr. Martin Luther King, let freedom ring from the fertile hills of Hilo to the beautiful cliffs of Nā Pali. Let freedom ring from the windy landscapes of Keahiakawelo to the majestic Ko'olau Mountains. Let freedom ring from the fishponds of Moloka'i to the brave new beginnings in Lahaina! It's up to us to ring the bell of freedom, equality and justice for all.

E hana kākou! Let's work together to make Dr. Martin Luther King Jr.'s dream a reality. ■

Bringing Housing for Hawaiians

In 2023, Gov. Josh Green issued three proclamations addressing affordable housing and has been actively addressing the urgent housing needs in the aftermath of the Lahaina wildfires.

The State of Hawai'i, together with DHHL and various agencies, has declared a "state of emergency" concerning affordable housing. OHA's strategic plan prioritizes housing as one of our strategic directions. Each agency has established goals, strategic plans, and programs or projects aimed at enhancing affordable housing across the counties.

As an incoming trustee, I found myself asking the question: why aren't we investing more in affordable housing initiatives? It's high time for us to spearhead a statewide initiative, fostering collaboration to address these pressing housing needs. Our goal is to make a real impact on both the demand and supply, even if we start small with two to four units at a time.

My vision involves proposing changes to our strategic plan, with a heightened focus on prioritizing homes for Native Hawaiian families. While OHA's current housing initiatives encompass various programs, there's a crucial need to shift our emphasis from solely educating Hawaiians about becoming "occupancy ready" to actively engaging

in housing development, providing housing assistance, and creating spaces tailored for our kūpuna.

We're actively exploring proposed partnerships with DHHL and other Native Hawaiian trusts, seeking effective strategies to expand these collaborations and implement more impactful housing solutions.

The urgency becomes evident when we witness more Hawaiians considering moving out of our island home. As the Native Hawaiian diaspora continues to grow, preserving the essence of Hawai'i becomes vital. By providing housing, perpetuating our Hawaiian ways, and rejuvenating the lāhui, we can ensure Native Hawaiians stay connected to their roots, preventing the loss of our community to foreign hands.

A significant step in this direction is the recent acquisition by the City and County of Honolulu of a 3.8-acre parcel that includes 866 Iwilei Road, 850 Iwilei Road, and 505 Ka'āhi Street, representing a noteworthy \$51.5 million investment in affordable housing.

OHA also owns several properties in close proximity, offering a potential opportunity for collaboration to revitalize the historically important area of Iwilei.

So, what are we waiting for? Let's get more Hawaiians into affordable homes - one family at a time. ■



Keoni Souza

Trustee,
At-Large



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

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OHA Hawaiian Registry



MIKALA KAWEHİ

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Honolulu, HI 96817

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01/01/2026



**For more information
please visit
www.oha.org/registry**

Empowering Hawaiians, Strengthening Hawai'i



Royal Hawaiian Band
Performances

Pepeulali 2, 9, 16 & 23
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

Ho‘okipa Hawai‘i Weekend

Pepeulali 3 - 4 | Waikiki, O‘ahu
A two-day event at the Royal Hawaiian Center featuring Hawaiian cultural practitioners, exhibits, demonstrations and vendors. Center Stage activities are supported through an OHA ‘Aha-hui Grant: www.nahha.com

HILT Kāhili Beach Preserve
Volunteer Days

Pepeulali 4, 8:30 - 10:30 a.m., Kilauea, Kaua‘i
Volunteer Days are offered the first Sunday of each month. For registration and waiver forms go to: www.hilt.org/volunteer

Bishop Museum’s After Hours

Pepeulali 9, 5:00 - 9:00 p.m. Kapālama, O‘ahu
Pau Hana music, programs, food, planetarium shows, access to all galleries: www.bishopmuseum.org

13th Annual Wiliwili Festival

Pepeulali 10, 9:00 a.m. - 3:00 p.m. Waikōloa Village, Hawai‘i Island
Enjoy activities and educational booths, a native plant giveaway, and tours of the forest: www.waikoloadry-forest.org

HILT Waihe‘e Coastal Dunes & Wetlands Volunteer Opportunity

Pepeulali 10, 8:30 - 10:30 a.m., Waihe‘e, Maui
Loko i‘a maintenance work led by Ka Poholima Kā‘eo. For registration and waiver forms go to: www.hilt.org/volunteer

HILT Maunawila Heiau Complex Volunteer Days

Pepeulali 10, 8:30 - 11:30 a.m., Hau‘ula, O‘ahu
Volunteer Days are offered the second Saturday of the month. For registration and waiver forms go to: www.hilt.org/volunteer

Kama‘āina Sunday

Pepeulali 11, 9:00 a.m. - 2:00 p.m. Honolulu, O‘ahu
Enjoy audio tours of ‘Iolani Palace, entertainment, ‘ono food, and local vendors: www.iolanipalace.org

2024 Hawaiian Steel Guitar Festival

Pepeulali 17, 11:00 a.m. - 3:00 p.m. Kapolei, O‘ahu
Steel guitar masters playing Hawaiian music at Ka Makana Ali‘i: www.hawaiiansteelguitarfestival.com

Pu‘uhonua Mākeke

Pepeulali 17, 9:00 a.m. - 3:00 p.m. Waimānalo, O‘ahu
A showcase of products, services, and businesses from Pu‘uhonua across Hawai‘i. Pu‘uhonua o Waimānalo (Nation of Hawai‘i), 41-1300 Waikupanaha St., in the Pavilion. FB/IG @puuhonua-makeke

Pahi Kaua Workshop

Pepeulali 17, 10:00 a.m. - 1:00 p.m. Mō‘ili‘ili, O‘ahu
A war knife is made from the nuku (bill) of an a‘u kū (broadbill swordfish). Make your own pahi kaua with Ōlohe ‘Umi Kai, a master of Native Hawaiian arts. FB/IG @waiwaicollective

HILT Mahukona Volunteer Days

Pepeulali 18, 8:00 a.m. - noon, Mahukona, Hawai‘i Island
Volunteer Days are offered the third Sunday of each month starting in February. For registration and waiver forms go to: www.hilt.org/volunteer

Lā ‘Ohana Day

Pepeulali 21, 9:00 a.m. - 4:00 p.m. Hale‘iwa, O‘ahu
Waimea Valley Family Day - 50% off admission for kama‘āina and military. Learn Hawaiian history, culture, explore the gardens and swim under the waterfall: www.waimeavalley.net

Your Future in E-Commerce

Pepeulali 21, 11:00 a.m. - 6:00 p.m. Honolulu, O‘ahu
Made in Hawai‘i is hosting a conference to help businesses create and strengthen their E-Commerce channels through best practices and insight from implementers and successful companies: <https://invest.hawaii.gov/>.

Navigating by the Stars

Pepeulali 21, 7:00 - 8:00 p.m. Kapālama, O‘ahu
Quarterly program for all ages - February, May, August and November in the Planetarium. Online registration required: www.bishopmuseum.org.

Papakōlea ‘Ohana Health Fair 2024

Malaki 2, 10:00 a.m. - 2:00 p.m. Papakōlea, O‘ahu
Over 40 health & wellness vendors, food, fun and entertainment, keiki games and more at Lincoln Elementary School. ■

Waimea Valley
Kama‘āina
FREE Admission

Thursdays
from 12:00 – 3:00 p.m.
February 1, 8, 15, 22 & 29
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

NAGPRA Regulations Webinar Series

- Jan 19, Overview of Revised Regulations - recorded
- Feb 16, 8:00 a.m. HST, via Zoom, Deep dive into Subpart C
- Mar 15, 7:00 a.m. HST, Consultation under NAGPRA
- Apr 19, 7:00 a.m. HST, Notices under NAGPRA
- May 17, 7:00 a.m. HST
- Jun 21, 7:00 a.m. HST
- Jul 19, 7:00 a.m. HST
- Aug 16, 7:00 a.m. HST
- Sep 20, 7:00 a.m. HST
- Oct 18, 7:00 a.m. HST

The National NAGPRA Program is hosting a webinar series on the new regulations every month. Registration is required for first session and the meeting information is always the same. Register once and attend any session: www.nps.gov/orgs/1335/events.htm or FB @nationalnagpra

CULTURAL IMPACT ASSESSMENT:
OCEAN WELL PILOT PROJECT,
‘O‘OMA 1, NORTH KONA, HAWAII

Ma o ke County of Hawai‘i, Department of Parks and Recreation, ke ho‘omākaukau nei ‘o ASM Affiliates i wahi Cultural Impact Assessment i kō pono nā koina o ka HRS, Chapter 343 Environmental Assessment no ka Pāpa‘aloha Master Plan and Phase I Development Project. Aia kēia papahana ma 12 ‘ēka, e like pū me TMK: (3) 3-5-003:032 a me kekahi āpana 088, ma Kaiwilahilahi Ahupua‘a, Hilo ‘Ākau, Mokupuni O Hawai‘i.

Ke ‘imi nei ‘o ASM i po‘e kama‘āina i loa‘a paha ka ‘ike no nā kumu waiwai mo‘omeheu, nā loina, a me nā hana ku‘una i pili me kēia āina. Ke ‘imi pū nei mākou i nā mana‘o e pale ai a ho‘ēmi ai i nā hopena hiki i ia mau mea. Inā he ‘ike kāu, e ho‘oka‘a‘ike me Lokelani Brandt, lbrandt@asmaffiliates.com, phone (808) 969-6066.

On behalf of County of Hawai‘i, Department of Parks and Recreation, ASM Affiliates is preparing a Cultural Impact Assessment to fulfill the requirements of an HRS, Chapter 343 Environmental Assessment being prepared for the Pāpa‘aloha Master Plan and Phase I Development Project. The project is located on 12 acres inclusive of TMK: (3) 3-5-003:032 and a portion of parcel 008, Kaiwilahilahi Ahupua‘a, North Hilo District, Island of Hawai‘i.

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. ■

HO‘OHUI ‘OHANA
FAMILY REUNIONS

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

SEARCH

KAHANA‘OI-POMAIKAI - Reunion - camping event March 15-17, 2024, at Waimānalo Beach Park. Family luncheon on Saturday, March 16, 2024. Contact Walter Kahanaoi at 808-330-2188 or Jeanne Kahanaoi at 808-354-7365. ■



LIST OF OFFICES

HONOLULU

560 N. Nimitz Hwy., Ste. 200,
Honolulu, HI 96817
Phone: 808.594.1888
Fax: 808.594.1865

EAST HAWAII (HILO)

484 Kalanikoa St.
Hilo, HI 96720
Phone: 808.933.3106
Fax: 808.933.3110

WEST HAWAII (KONA)

75-1000 Henry St., Ste. 205
Kailua-Kona, HI 96740
Phone: 808.327.9525
Fax: 808.327.9528

MOLOKA'I / LĀNA'I

Kūlana 'Ōiwi, P.O. Box 1717
Kaunakakai, HI 96748
Phone: 808.560.3611
Fax: 808.560.3968

KAUA'I / NI'HAU

4405 Kukui Grove St., Ste. 103
Līhu'e, HI 96766-1601
Phone: 808.241.3390
Fax: 808.241.3508

MAUI

737 Lower Main St., Ste. B2
Kahului, HI 96793-1400
Phone: 808.873.3364
Fax: 808.873.3361

WASHINGTON, D.C.

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

www.oha.org/offices

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

DHHL RESIDENTIAL LEASE FOR SALE - Punchbowl, O'ahu. Must be a qualified DHHL beneficiary. See listing @ <http://vacant-lot.byethost12.com/2024/01/03/lot/>

EXCHANGE HOMESTEAD FOR HOMESTEAD. Princess Kahanu Estates, single family home, 3 bed, 2.5 bath, patio, 2-car enclosed garage on 6,100 sq ft lot. Want to relocate kupuna closer to family on the east side, but keep her homestead. Call 808-754-7571.

GOT MEDICARE? With Medicare you have options. We compare those options for you! No cost! No obligations! Call Kamaka Jingao (808) 286-0022. HI Lic #433187.

HOMES WITH ALOHA - Kula Maui 43, 168 sq. ft. lot with a 2,816 sq. ft. unfinished home. Ocean views, wraparound lanai. Cash. \$490,000 This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

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

HOMES WITH ALOHA - Nanakuli 4 bedrooms, 3 baths, 10,280 sf level lot \$650,000. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA - Molokai, Kaunakakai, Kalamaula-3 bedroom, 1 bath, 42,732 sf lot. \$300,000 This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA - Big Island, Hilo, Panaewa-Build your dream home on this 3 acre AG lot. \$150,000. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

HOMES WITH ALOHA - Big Island, Waimea, Puukapu- 15 acre Pastoral lot in beautiful Waimea. \$175,000. This is a leasehold property - Charmaine I. Quilit Poki (Realtor) (808) 295-4474. RB-15998 Keller Williams Honolulu RB-21303.

NEED HELP FINDING A HOUSING SOLUTION HERE IN HAWAII? As a Native Hawaiian realtor, I am dedicated to helping the Hawaiian people own real estate here in Hawaii. Whether its owning for the first time or buying an investment property, I am here to help. Jordan Aina RS-85780 (808) 276-0880 - Locations Hawaii, LLC RB-17095.

THINKING OF BUYING OR SELLING A HOME? CALL THE EXPERT. Call Charmaine I. Quilit Poki (R) 295- 4474 RB-15998. Keller Williams Honolulu RB-21303. To view current listings, go to my website HomeswithAloha.com. Call, Text or email Charmaine@HomeswithAloha.com to make an appointment to learn more about homeownership. Mahalo nui! Specialize in Fee Simple & Homestead Properties for over 30 years. ■

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*E Ō Mai,
e Kuleana Land
Holders!*

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

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





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Kanani Miner

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**5% - 6%
TO APR**



Mālama Home Improvement

Expand your home or make repairs.
Loans over \$50,000 require non-real estate collateral.

Loan amounts:

\$2,500 - \$100,000

**5% - 6%
TO APR**



Mālama Debt Consolidation

Consolidate and pay off existing debts.
Loans over \$20,000 require non-real estate collateral.

Loan amounts:

\$2,500 - \$20,000

**5% - 6%
TO APR**



Mālama Business

Purchase equipment or inventory, or obtain working capital.
Loans over \$50,000 require non-real estate collateral.

Loan amounts:

\$2,500 - \$149,999

**4%
APR**



Hua Kanu Business

Whether it's to purchase equipment or inventory, or you need a loan for working capital.

Loan amounts:

\$150,000 - \$1,000,000

**4%
APR**



For eligibility requirements
visit our website or contact us.

loans.oha.org | 808.594.1888

*Interest rates may be subject to change.

Apply for an OHA Hawaiian Registry Card at: **www.oha.org/registry**